

THE ROYAL INSCRIPTIONS OF ESARHADDON,  
KING OF ASSYRIA (680-669 BC)

# THE ROYAL INSCRIPTIONS OF THE NEO-ASSYRIAN PERIOD

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THE ROYAL INSCRIPTIONS OF THE NEO-ASSYRIAN PERIOD

VOLUME 4

The Royal Inscriptions of  
Esarhaddon, King of Assyria  
(680–669 BC)

ERLE LEICHTY

with a contribution by

Grant Frame

and the editorial assistance of

Jamie Novotny, Matthew T. Rutz, and Amy E. Barron

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and the University of Pennsylvania.

*To*

A. Kirk and Eunice<sup>†</sup> Grayson



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# Foreword

The present series of publications, Royal Inscriptions of the Neo-Assyrian Period (RINAP), is intended to present up-to-date editions of the royal inscriptions of a number of Neo-Assyrian rulers. It is modeled on the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM) series and will carry on where its RIMA (Royal Inscriptions of Mesopotamia, Assyrian Periods) publications ended. The RIM Project was initiated by A. Kirk Grayson at the University of Toronto in 1979 and over the years received extensive support from the Social Sciences and Humanities Research Council of Canada, the University of Toronto, and private individuals, in particular Dr. Lawrence Shiff. In all, it produced ten volumes in its various sub-series. Dr. Grayson retired from the University of Toronto in 2000 and a few years later found it necessary to cease scholarly pursuits due to personal and family illnesses. At that time, he handed over responsibility for the work of the project to me, formerly the assistant director and at times acting director of the RIM Project. When I took up a position at the University of Pennsylvania in 2006 and when the last RIM volume (RIME 1 by Dr. Douglas R. Frayne) appeared in early 2008, the RIM Project officially ceased to exist. Work on several further volumes of inscriptions of Assyrian and Babylonian rulers had already begun during the time of the RIM Project and Dr. Grayson passed on responsibility for the materials and manuscripts to myself, and thus in 2007 I initiated the current project in order to continue the task of making the official inscriptions of the several important Neo-Assyrian rulers available in up-to-date, scholarly editions. While the volumes in the new series will resemble the format of the RIM volumes in most matters, the RINAP volumes will include indices of proper names, and editions of the texts will also be available online, in connection with the Cuneiform Digital Library Initiative (CDLI).

This, the first volume to appear, is number 4 in the RINAP series since it will be preceded by a volume of the inscriptions of Sargon II (currently being prepared by myself, with the collaboration of Dr. Andreas Fuchs for two texts), one of the inscriptions of Tiglath-pileser III and Shalmaneser V (begun by Dr. Hayim Tadmor and being completed by his collaborator Dr. Shigeo Yamada), and one of the inscriptions of Sennacherib (begun by Dr. Grayson and being finished by RINAP staff, in particular Dr. Jamie Novotny and Dr. Matthew Rutz). Dr. Jamie Novotny and Dr. Greta Van Buylaere are currently carrying out work on the inscriptions of Ashurbanipal and his successors.

The National Endowment for the Humanities awarded the RINAP Project a research grant in 2008 to help carry out its work and my thanks must be expressed to it. My appreciation must also be extended to the University of Pennsylvania, where the project is based in the Babylonian Section of its Museum of Archaeology and Anthropology.

Philadelphia  
May 2010

G. Frame  
Editor-in-Chief



# Preface

In 1987, at the *Rencontre Assyriologique* in Istanbul, my good friend and colleague, Kirk Grayson, who was at that time the director of the Royal Inscriptions of Mesopotamia Project in Toronto, asked me if I would be willing to undertake the editing of Esarhaddon's royal inscriptions. I agreed to do so with the understanding that I had numerous obligations at the University of Pennsylvania and that I would be able to work only sporadically on the volume. I had no idea that the preparation of this book would take so long. By the time the first draft of the manuscript was completed, the RIM Project was in difficulty due to severe funding problems. The corpus of Esarhaddon's inscriptions was thrown into limbo, but was rescued by Grant Frame, who revived the project in Philadelphia when he was awarded funding from the National Endowment for the Humanities; thus, my work became the inaugural volume of the rebranded RIM Project, the Royal Inscriptions of the Neo-Assyrian Period Project (RINAP).

In the course of the preparation of this volume, numerous individuals and institutions have aided me; I would like to express my sincere gratitude and appreciation to all of them.

Work on the present corpus of texts necessitated extensive travel for collation of previously published inscriptions and to examine unpublished material. Thanks must be expressed to the various museums and museum authorities who have allowed me to collate documents in their collections, provided me with information, and facilitated me in my research. In particular, the directors, keepers, curators, and assistants of the Aleppo Museum (Aleppo), Vorderasiatisches Museum (Berlin), Harvard Semitic Museum (Cambridge, Massachusetts), Oriental Institute of the University of Chicago (Chicago), Musée d'Art et d'Histoire (Geneva), Archaeological Museums (Istanbul), Fr. Schiller University (Jena), British Museum (London), Yale Babylonian Collection (New Haven), Metropolitan Museum of Art (New York), Musée du Louvre (Paris), University Museum (Philadelphia), Wiener Museum für Völkerkunde (Vienna), and the Universität Zürich (Zürich). There were too many individuals at all of these institutions that went out of their way to make my research easier and to help me enjoy their collections and their cities for me to mention individually, but I am deeply grateful for their wonderful hospitality and help in my research. In addition, I would like to thank the Trustees of the British Museum, the Metropolitan Museum of Art, Vorderasiatisches Museum, and the University Museum for allowing me to publish photographs of objects bearing Esarhaddon inscriptions, and the University of Toronto Press for allowing me to include text nos. 118–129, 131–139, and 1010, which are taken from Frame, RIMB 2, with only minor updating/changes.

Numerous individuals aided in the production of this volume in some way. Since the preparation of this book has spanned two decades, it is impossible for me to name everyone who has provided information on particular pieces or contributed in some other way. I hope I will be forgiven if I have inadvertently left anyone out. In Toronto, when the volume was under the direction of Kirk Grayson (director of the Royal Inscriptions of Mesopotamia Project), several individuals contributed to the technical preparation of the volume: Amy E. Barron, Katherine Glaser, Hope Grau, and Jamie Novotny. During the final stages of preparation, when the book was under the direction of G. Frame (director and editor-in-chief of the Royal Inscriptions of the Neo-Assyrian Period Project) in Philadelphia, several postdoctoral researchers and student assistants helped in the completion of the volume: Joshua Jeffers, Andrew Knapp, Jamie Novotny, Matthew T. Rutz, Zackary Wainer, and William Zimmerle. Robert Ritner and Jennifer Houser Wegner provided an up-to-date translation of the Egyptian inscriptions that appear on VA Ass 2258 (text no. 71). Last, but by no means least, Steve Tinney undertook the arduous task of generating the final camera-ready copy and converting and preparing the texts for the online version. My deepest gratitude is offered to them.

The penultimate manuscript was read by Eckart Frahm, Israel Eph'al, and Wilfred Lambert, all of whom made numerous astute comments, welcome criticisms, and improvements, particularly on the transliterations and translations. In addition to providing valuable feedback, Eckart Frahm kindly provided me with unpublished editions, copies, and photographs of select sources for Nineveh Prism A (text no. 1 exs. 32-33), Aššur A (text no. 57 exs. 6 and 9), Aššur B (text no. 58 ex. 3), and VA 7505 and its duplicate VA 15465 (text no. 1006) prior to publication by him. Members of the editorial board and the project consultants offered helpful suggestions at various times near the completion of the volume. Their time, care, and generosity are greatly appreciated.

Finally, my appreciation must go to the National Endowment for the Humanities, the Social Sciences and Humanities Research Council of Canada, the University of Toronto, and several private individuals, in particular Dr. Lawrence Shiff, whose financial support paid for my travel to the numerous museums cited above, with the exception of my trip to Syria, which was paid by the University Museum and its then-director Robert Dyson. The preparation of this volume has been very educational and a great deal of fun. I am deeply grateful to Kirk Grayson, to whom this volume is dedicated, for involving me in his project and funding my travel, to Robert Dyson who funded my only trip to the Near East, and to Grant Frame who rescued my work from oblivion.

Philadelphia  
May 2010

E. Leichty

# Editorial Notes

The volumes in the RINAP series are modeled upon the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM), with a few modifications, in particular the addition of indices of proper names. Like the RIM volumes, the volumes in this series are not intended to provide analytical or synthetic studies, but rather to provide basic text editions that can serve as the foundations for such studies. Thus, extensive discussions of the contents of the texts are not presented, and the core of each volume is the edition of the relevant texts.

In this volume, the order of the texts is based for the most part upon the following two criteria:

- (1) The city at which the structure dealt with in the building or dedicatory portion of the text was located. If that information is not preserved in what is preserved of the text, the provenance of the inscribed object is the determining factor.
- (2) The type of object upon which the inscription is written (prism, cylinder, tablet, etc.).

Following the practice of the RIM series, inscriptions that cannot be assigned definitely to a particular ruler are given text numbers beginning at 1001. Certain other inscriptions that provide information relevant for establishing royal names and titles (e.g. “servant seals”) and any composed in the name of another member of the royal family (e.g., royal wives) have been given numbers that begin at 2001.

In the volumes of the RINAP series, the term “exemplar” is employed to designate a single inscription found on one object. The term “text” is employed to refer to an inscription that existed in antiquity and that may be represented by a number of more or less duplicate exemplars. In these editions exemplars of one text are edited together as a “master text,” with a single transliteration and translation. Variants to the “master text” are provided either on page (major variants) or at the back of the volume (minor variants).

Each text edition is normally supplied with a brief introduction containing general information. This is followed by a catalogue containing basic information about all exemplars. This includes museum and excavation numbers (the symbol + is added between fragments that belong to the same object), provenance, dimensions of the object, lines preserved, and indication of whether or not the inscription has been collated (c = collated with the original, p = collated by means of a photograph, (p) = partially collated from a photograph; and n = not collated). The next section is normally a commentary containing further technical information and notes. The bibliography then follows. Items are arranged chronologically, earliest to latest, with notes in parentheses after each item. These notes indicate the exemplars with which the item is concerned and the nature of the publication, using the following key words: provenance, photo, copy, edition, translation, catalogue, and study. Certain standard reference works (e.g., the various volumes of “Keilschriftbibliographie” and “Register Assyriologie” published in *Orientalia* and *Archiv für Orientforschung* respectively; Borger, HKL 1-3; AHw; CAD; and Seux, ERAS) are not normally cited, although they were essential in the collecting and editing of these texts. While the bibliographies should contain all major relevant items, they are not necessarily totally exhaustive; a vast amount of scattered literature exists on many of the inscriptions edited in this volume and much of this literature is of only limited or historical interest.

As noted earlier, a distinction is made between major and minor variants to a “master text”; the major variants are placed at the bottom of the page and the minor variants at the back of the book. In brief, major variants are essentially non-orthographic in nature, while minor variants are orthographic variations. Orthographic variants of proper names may at times be significant and thus on occasion these will also appear on the page as major variants. Complete transliterations of all exemplars in the style of musical scores are found on the CD-ROMs accompanying the volumes and thus any reader who finds the notes on variants

insufficient for his/her needs may check the full reading of any exemplar. Such scores, however, are not normally given for bricks and seal inscriptions.

As is the normal practice for transliterating cuneiform inscriptions, lower case Roman is used for Sumerian and lower case italics for Akkadian; logograms in Akkadian texts appear in capitals. The system of sign values in Borger, *Mesopotamisches Zeichenlexikon*, is followed. Half brackets (⌈ and ⌋) indicate that the sign(s) between them are only partially preserved or damaged. There are several differences between the RIM and RINAP styles. Among these, the more notable are: [to be written.] Italics in the English translation indicate either an uncertain translation or a word in the original language.

In addition to the indices of museum and excavation numbers and selected publications found in RIM volumes, the RINAP volumes also contain indices of proper names (personal names, topographical names and divine names). Online versions of the manuscripts are maintained by CDLI (Cuneiform Digital Library Initiative) and are fully searchable.

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Editor-in-Chief

# Bibliographical Abbreviations

AAA	Annals of Archaeology and Anthropology. Liverpool, 1908–1948
Abel and Winckler, Keilschrifttexte	L. Abel and H. Winckler, Keilschrifttexte zum Gebrauch bei Vorlesungen. Berlin, 1890
AfK	Archiv für Keilschriftforschung, vols. 1–2. Berlin, 1923–1925
AfO	Archiv für Orientforschung, vol. 3– (vol. 1–2 = AfK). Berlin, Graz, and Horn, 1926–
AHw	W. von Soden, Akkadisches Handwörterbuch, 3 vols. Wiesbaden, 1965–81
AJSL	American Journal of Semitic Languages and Literatures. Chicago, 1884–1941
Ambos, Baurituale	C. Ambos, Mesopotamische Baurituale aus dem 1. Jahrtausend v. Chr. Dresden, 2004
Andrae, Festungswerke	W. Andrae, Die Festungswerke von Assur (=WVDOG 23). Leipzig, 1913
Andrae, WEA	W. Andrae, Das wiederstandene Assur, 1. Auflage. Leipzig, 1938
André-Salvini, Babylone	Catalogue de l'exposition "Babylone," Paris, musée du Louvre, 14 mars–2 juin 2008. Paris, 2008
ANESS 7	G. Bunnens (ed.), Essays on Syria in the Iron Age (=Ancient Near Eastern Studies Supplement 7). Leuven, 2000
ANET <sup>3</sup>	J.B. Pritchard (ed.), Ancient Near Eastern Texts Relating to the Old Testament, 3rd edition. Princeton, 1969
AnOr	Analecta Orientalia. Rome, 1931–
AOAT	Alter Orient und Altes Testament. Neukirchen-Vluyn, 1968–
AOB 4	A. Théodorides, P. Naster, and J. Ries (eds.), Archéologie et philologie dans l'étude des civilisations orientales (=Acta Orientalia Belgica). Leuven, 1986
AoF	Altorientalische Forschungen. Berlin, 1974–
AOS	American Oriental Series. New Haven, 1935–
AOS 88	B.N. Porter (ed.), Ritual and Politics in Ancient Mesopotamia (=American Oriental Series 88). New Haven, 2005
AOTU	Altorientalische Texte und Untersuchungen, 2 vols. Leiden and Breslau, 1917–1921
ARRIM	Annual Review of the Royal Inscriptions of Mesopotamia Project. Toronto, 1983–1991
AS	Assyriological Studies. Chicago, 1931–
ASJ	Acta Sumerologica. Hiroshima, 1979–
BA	Beiträge der Assyriologie und semitischen Sprachwissenschaft, 10 vols. Leipzig, 1890–1927
Bagg, Assyrische Wasserbauten	A.M. Bagg, Assyrische Wasserbauten: landwirtschaftliche Wasserbauten im Kernland Assyriens zwischen der 2. Hälfte des 2. und der 1. Hälfte des 1. Jahrtausends v. Chr. (Baghdader Forschungen 24). Mainz am Rhein, 2000
Bagg, Rép. Géogr. 7/1	A.M. Bagg, Die Orts- und Gewässernamen der neuassyrischen Zeit, Teil 1: Die Levante. Wiesbaden, 2007
Bagh. Mitt.	Baghdader Mitteilungen. Berlin, 1960–2006
Barnett, Ivories <sup>2</sup>	R.D. Barnett, A Catalogue of the Nimrud Ivories with Other Examples of Ancient Near Eastern Ivories in the British Museum, 2nd edition. London, 1975
Basmachi, Treasures	F. Basmachi, Treasures of the Iraq Museum. Baghdad, 1976
Bauer, Asb.	T. Bauer, Das Inschriftenwerk Assurbanipals (=Assyriologische Bibliothek, Neue Folge 1–2). Leipzig, 1933
BE	Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts, 14 vols. Philadelphia, 1893–1914
Berlejung, Die Theologie der Bilder	A. Berlejung, Die Theologie der Bilder: Herstellung und Einweihung von Kultbildern in Mesopotamien und die alttestamentliche Bilderpolemik (=Orbis Biblicus et Orientalis 162). Freiburg and Göttingen, 1998

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- BIN *Babylonian Inscriptions in the Collection of J.B. Nies*. New Haven, 1917–
- BiOr *Bibliotheca Orientalis*. Leiden, 1943–
- BM Guide *British Museum. A Guide to the Babylonian and Assyrian Antiquities*, 3rd edition. London, 1922
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- CAD *The Assyrian Dictionary of the Oriental Institute of the University of Chicago*. Chicago, 1956–
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- ISIMU Journal of the American Oriental Society. New Haven, 1893–
- JAOS

JCS	Journal of Cuneiform Studies. New Haven and Cambridge, Mass., 1947–
Jean, Littérature	C.-F. Jean, <i>La littérature des babyloniens et des assyriens</i> . Paris, 1924
Jean, Milieu biblique 2	C.-F. Jean, <i>Le milieu biblique avant Jésus-Christ II: La littérature</i> . Paris, 1923
JEOL	Jaarbericht van het Vooraziatisch-Egyptisch Genootschap 'Ex Oriente Lux'. Leiden, 1933–
JJS	Journal of Jewish Studies. Oxford, 1948–
JNES	Journal of Near Eastern Studies. Chicago, 1942–
Johns, ADD	C.H.W. Johns, <i>Assyrian Deeds and Documents, Recording the Transfer of Property, Including the So-called Private Contracts, Legal Decisions and Proclamations, Preserved in the Kouyunjik Collections of the British Museum, Chiefly of the Seventh Century B.C.</i> , 4 vols. Cambridge, 1898–1923
JRAS	Journal of the Royal Asiatic Society. London, 1834–
JSOR	Journal of the Society of Oriental Research, 16 vols. Chicago and Toronto, 1917–1932
KAR	E. Ebeling, <i>Keilschrifttexte aus Assur religiösen Inhalts (=WVDOG 34)</i> . Leipzig, 1923
KB	Keilinschriftliche Bibliothek, Sammlung von assyrischen und babylonischen Texten in Umschrift und Übersetzung, 6 vols. Berlin, 1889–1915
Keiser, BIN 2	C. Keiser and J.B. Nies, <i>Historical Religious and Economic Texts and Antiquities</i> . New Haven, 1920
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Koldewey, Tempel	R. Koldewey, <i>Die Tempel von Babylon und Borsippa (=WVDOG 15)</i> . Leipzig, 1911
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Kuhrt, Ancient Near East 2	A. Kuhrt, <i>The Ancient Near East c. 3000-330 BC, Volume 2</i> . London and New York, 1995
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Layard, ICC	A.H. Layard, <i>Inscriptions in the Cuneiform Character from Assyrian Monuments</i> . London, 1851
Layard, Nineveh	A.H. Layard, <i>Nineveh and Its Remains</i> , 2 vols. London, 1849
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Mallowan, Nimrud	M.E.L. Mallowan, <i>Nimrud and Its Remains</i> , 2 vols. London, 1966
MAOG	Mitteilungen der Altorientalischen Gesellschaft. Leipzig, 1925–43
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Pongratz-Leisten, SAAS 10  
Porath et al., Emek-Hefer  
Porter, Images, Power, and  
Politics  
Porter, Trees, Kings, and Politics  
Postgate, Royal Grants  
Preusser, Paläste  
PSBA  
1 R  
3 R  
RA  
RAI 45/1  
RAI 49/1  
Rép. Géogr.  
Reuther, Merkes  
RIM  
RIMB  
RIMB 2  
RIME  
RIME 1  
RINAP  
RLA  
RLV  
Roaf, Cultural Atlas  
Robson, Mathematics  
Rogers, Cuneiform Parallels  
Rost, Vorderasiatisches Museum  
RT  
Russell, Writing on the Wall  
SAA  
SAAB  
Scheil, MDP 14  
Scheil, Prisme  
Schmidt, Persepolis 2  
Schmidtke, AOTU 1  
Schrader, KB 2
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TA	Tel Aviv. Journal of the Tel Aviv University Institute of Archaeology. Tel Aviv, 1974–
Timm, ÄAT 17	S. Timm, <i>Moab zwischen den Mächten: Studien zu historischen Denkmälern und Texten</i> (=Ägypten und Altes Testament 17). Wiesbaden, 1989
Thompson, Esarh.	R.C. Thompson, <i>The Prisms of Esarhaddon and Ashurbanipal found at Nineveh, 1927–8</i> . London, 1931
Thompson and Hutchinson, CEN	R.C. Thompson and R.W. Hutchinson, <i>A Century of Exploration at Nineveh</i> . London, 1929
TSBA	Transactions of the Society of Biblical Archaeology. London, 1872–1893
TUAT	O. Kaiser (ed.), <i>Texte aus der Umwelt des Alten Testaments</i> . Gütersloh, 1982–
Unger, ABK	E. Unger, <i>Assyrische und babylonische Kunst</i> . Breslau, 1927
Unger, Babylon	E. Unger, <i>Babylon: die heilige Stadt nach der Beschreibung der Babylonier</i> . Berlin and Leipzig, 1931
Ungnad, ARU	A. Ungnad and J. Kohler, <i>Assyrische Rechtsurkunden</i> , Leipzig, 1913
UVB	Vorläufiger Bericht über die von (dem Deutschen Archäologischen Institut und der Deutschen Orient-Gesellschaft aus Mitteln) der Deutschen Forschungsgemeinschaft unternommenen Ausgrabungen in Uruk-Warka. Berlin, 1930–
VAS	Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin, Leipzig and Berlin, 1907–
VDI	Vestnik Drevnei Istorii. Moscow, 1937–
Vera Chamaza, Omnipotenz	G.W. Vera Chamaza, <i>Die Omnipotenz Aššurs: Entwicklungen in der Aššur-Theologie unter den Sargoniden Sargon II., Sanherib und Asarhaddon</i> (=AOAT 295). Münster, 2002
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Walker and Dick, SAALT 1	C.B.F. Walker and M. Dick, <i>The Induction of the Cult Image in Ancient Mesopotamia: The Mesopotamian <i>Mis Pī</i> Ritual</i> (=State Archives of Assyria Literary Texts 1). Helsinki, 2001
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WEA	J. Marzahn and B. Salje (eds.), <i>Wiedererstehendes Assur: 100 Jahre deutsche Ausgrabungen in Assyrien</i> . Mainz am Rhein, 2003
Weissbach, Miscellen	F.H. Weissbach, <i>Babylonische Miscellen</i> (=WVDOG 4). Leipzig, 1903
Wetzel, Spätzeit	F. Wetzel, E. Schmidt, and A. Mallwitz, <i>Das Babylon der Spätzeit</i> (=WVDOG 62). Berlin, 1957
Wetzel and Weissbach, Hauptheiligtum	F. Wetzel and F.H. Weissbach, <i>Das Hauptheiligtum des Marduk in Babylon, Esagila und Etemenanki</i> (=WVDOG 59). Leipzig, 1938
Winckler, AOF	H. Winckler, <i>Altorientalische Forschungen</i> , 3 vols. Leipzig, 1893–1905
Winckler, Sammlung	H. Winckler, <i>Sammlung von Keilschrifttexten</i> , 3 vols. Leipzig, 1893–1895
Winckler, Textbuch	H. Winckler, <i>Keilschriftliches Textbuch zum Alten Testament</i> . Leipzig, 1909
Winckler, Untersuchungen	H. Winckler, <i>Untersuchungen zur altorientalischen Geschichte</i> . Leipzig, 1889
Wiseman, Treaties	D.J. Wiseman, <i>The Vassal Treaties of Esarhaddon</i> (=Iraq 20, Part 1). London, 1958
WO	<i>Die Welt des Orients</i> . Wuppertal, Stuttgart, and Göttingen, 1947–
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft. Leipzig and Berlin, 1901–
WZJ	Wissenschaftliche Zeitschrift der Friedrich Schiller Universität Jena, Jena, 1951–
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes. Vienna, 1887–
YOS	Yale Oriental Series, <i>Babylonian Texts</i> . New Haven, 1915–
ZA	Zeitschrift für Assyriologie und Vorderasiatische Archäologie. Berlin, 1886–
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft. Leipzig and Wiesbaden, 1879–
Zettler, Inanna Temple	R.L. Zettler, <i>The Ur III Temple of Inanna at Nippur: The Operation and Organization of Urban Religious Institutions in Mesopotamia in the Late Third Millennium B.C.</i> (=Berliner Beiträge zum Vorderen Orient 11). Berlin, 1992



# Other Abbreviations

c	collated
cm	centimeter(s)
col(s).	column(s)
dia.	diameter
DN	divine name
E	east
ed(s).	editor(s)
ex(s).	exemplar(s)
fig(s).	figure(s)
frgm(s).	fragment(s)
GN	geographical name
h.	height
kg	kilogram(s)
m	meter(s)
max.	maximum
N	north
n	not collated
NA	Neo-Assyrian
n(n).	note(s)
NB	Neo-Babylonian
no(s).	number(s)
NS	New Series
obv.	obverse
p	collated from photo
ph	photo(s)
p(p).	page(s)
pl(s).	plate(s)
PN	personal name
rev.	reverse
RN	royal name
S	south
var(s).	variant(s)
vol(s).	volume(s)
W	west

+ Between object numbers indicates physical join

(+) Indicates fragments from same object but no physical join





# Object Signatures

When the same signature is used for more than one group, the first group in this list is meant unless otherwise indicated. For example, “N” always means the Nippur collection unless stated otherwise.

A	Asiatic collection of the Oriental Institute, Chicago
AO	Collection of Antiquités Orientales of the Musée du Louvre, Paris
AOC	Assyrian Old Collections collection of the British Museum, London
Ash	Collection of the Ashmolean Museum, Oxford
Ass	Prefix of excavation numbers from the German excavations at Aššur
BE	Prefix of excavation numbers from the German excavations at Babylon
BM	British Museum, London
Bu	E.A.W. Budge collection of the British Museum, London
CBS	Babylonian Section of the University Museum, Philadelphia
DT	Daily Telegraph collection of the British Museum, London
EHE	Signature of objects in the collection of the École Pratique des Hautes Études, IV <sup>e</sup> Section, Paris
EŞ	Eşki Şark Eserleri Müzesi of the Arkeoloji Müzeleri, Istanbul
HS	Hilprecht collection of Babylonian Antiquities of Fr. Schiller University, Jena
HSM	Harvard Semitic Museum, Cambridge, Massachusetts
IAA	Israel Antiquities Authority, Jerusalem
IM	Iraq Museum, Baghdad
K	Kuyunjik collection of the British Museum, London
MAH	Musée d'Art et d'Histoire, Geneva
MMA	Metropolitan Museum of Art, New York
N	1) Nippur collection of the University Museum, Philadelphia
N	2) Layard collection of the British Museum, London
Ni	Nippur Collection, Istanbul
NT	Excavation numbers of inscribed objects from the American excavations at Nippur
NBC	James B. Nies collection of the Yale Babylonian Collection, New Haven
ND	Prefix of excavation numbers from the British excavations at Nimrud
PA	Signature of Neo-Assyrian historical prisms from the collection of the late A.C. Piepkorn, now in the Asiatic collection of the Oriental Institute, Chicago
PMA	Philadelphia Museum of Art
PT	Excavation numbers for objects found on the Persepolis terrace by the Oriental Institute expedition
Rm	H. Rassam collection of the British Museum, London
Sm	G. Smith collection of the British Museum, London
SM	Sulaimaniya Museum, Sulaimaniya
Sp	Spartoli collection of the British Museum, London
UM	University Museum, Philadelphia
TM	Prefix of excavation numbers from the British excavations at Nineveh
VA	Vorderasiatisches Museum, Berlin
VA Ass	Aššur collection of the Vorderasiatisches Museum, Berlin
VA Bab	Babylonian collection of the Vorderasiatisches Museum, Berlin
VAG	Casts in the collection of the Vorderasiatisches Museum, Berlin
VAT	Tablets in the collection of the Vorderasiatisches Museum, Berlin
W	Excavation numbers of the German excavations at Uruk (Warka)
YBC	Babylonian collection of the Yale University Library, New Haven



# Introduction

Esarhaddon is one of the best attested ancient Assyrian kings; a large and diverse corpus of his own inscriptions as well as the Old Testament and later sources provide evidence on his reign. He was the third king of the Sargonid dynasty (721–612 BC), the last ruling family of the Assyrian empire. There is a substantial body of circumstantial evidence which leads me to believe that the Sargonid kings were ethnic Arameans and their tribal homelands were in or near the city of Ḥarrān in northwestern Mesopotamia.<sup>1</sup> The founder of the dynasty, Sargon II, was a military man and it is generally assumed that he was a usurper since his name means “the king is legitimate,”<sup>2</sup> although in one inscription on a glazed wall plaque he claims to be the son of Tiglath-pileser III; he gives us no genealogy in his other inscriptions. This would make him the brother or half-brother of his immediate predecessor, Shalmaneser V. If the common assumption that he was a usurper is correct, then Sargon had not been designated as successor by Shalmaneser V, but had seized the throne from him or upon his death. The wall plaque inscription could have been a true genealogical statement or an attempt to legitimize his rule. Sargon and his successors, while possibly ethnic Arameans, nevertheless assumed the legacy of their predecessors, the Assyrians. They conducted their business in Akkadian, the language of the Assyrians, took Akkadian throne names, and ruled from the old Assyrian capitals of Aššur (modern Qal’at Šarqāt) and Kalḫu (modern Nimrud, biblical Calah), and then later from Dūr-Šarrukīn (modern Khorsabad) and Nineveh. They also adopted Assyrian religion, culture and history as their own and proclaimed themselves as the rightful successors and heirs of the ancient Assyrians and their imperial legacy

Sargon II (721–705 BC), Esarhaddon’s grandfather, was killed in battle in 705 BC, likely against the Cimmerians in Anatolia. His body was never recovered and this left a nagging feeling of guilt in his successors that manifested itself in a composition generally titled “The Sin of Sargon.” This text was probably composed during the reign of Esarhaddon, but it is not included here as it is not really a royal inscription. It has been treated fully by H. Tadmor, B. Landsberger and S. Parpola in SAAB 3 (1989) pp. 3–51, and appears as Livingstone, SAA 3 no. 33. Sargon II was succeeded by his adult son Sennacherib (704–681 BC).

Sennacherib (“The god Sîn has replaced the brothers”) inherited several problems from his father, the worst of which was the fact that many Babylonians conspired with the Elamites to destabilize Assyrian control of southern Mesopotamia. Sennacherib tried several different approaches to pacify that area and bring it under his control, but nothing seemed to work. Eventually, in 699 BC, Sennacherib tried to solve the problem by installing Aššur-nādin-šumi (“The god Aššur is giver of a name”), his eldest son and designated successor, as king on the Babylonian throne. This solution worked for six years, but in 694 BC Sennacherib tried to stop Elamite meddling in Babylonia permanently by launching an amphibious invasion from the Persian Gulf. The Elamites counter-attacked by land and seized northern Babylonia. At that point some Babylonians captured Aššur-nādin-šumi and turned him over to the Elamites, who took him back to Elam and presumably executed him. Sennacherib took his revenge in 689 BC with a brutal attack on Babylon; he drove out the populace, destroyed the city and even cut watercourses through the devastated site to destroy any remnants of the city that he might have missed.

Possibly late in the reign of his father (Sargon), Sennacherib added another wife to his harem. Her name was Naqī’a (“Pure”) in Aramaic and she appears in the ancient sources under that name or as Zakūtu, which is simply its Akkadian translation. Naqī’a must have been an exceptional lady since she seems to have been

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<sup>1</sup> See E.V. Leichty, “Esarhaddon’s Exile: Some Speculative History” in *Studies Biggs* pp. 189–191.

<sup>2</sup> But note Frahm, *Sanherib* p. 2 for a different view of this matter.

extremely influential in palace politics during the reigns of Sennacherib, Esarhaddon and Ashurbanipal. It is safe to say that Sennacherib was deeply devoted to Naqī'a and this devotion was not tempered when she presented him with a bundle of joy, his youngest son, whom they named Esarhaddon ("The god Aššur has given a brother"). It seems likely that this was the only son that Naqī'a bore Sennacherib. I know virtually nothing about the raising of Esarhaddon and assume that Assyrian harems operated in the same, or a in similar, manner as in other societies. If so, then Esarhaddon spent his early years in the harem with his mother and lived with the men of his family after he reached sexual maturity. Esarhaddon may have been born with some sort of genetic disorder that left him frequently ill and in and out of remission. There has been a great deal of speculation as to the nature of his indisposition (see Frame, *Babylonia* p. 92) but the symptoms that we are given are ambiguous and a definite diagnosis certainly eludes us. Esarhaddon felt cursed by this disease and it probably was at least partially responsible for the treatise "The Sin of Sargon." We are fortunate enough to get a glimpse into Esarhaddon's personality through his letters, queries to the gods, omen reports and other types of non-royally commissioned texts that have survived. He suffered from anxiety and insecurity and he frequently pleaded with the gods to tell him what sins he had committed and why these things were being done to him. He was also a little paranoid because of the murder of his father and his shaky and frightening ascent to the throne. At least once while he was king he sensed an impending rebellion and reacted by purging his nobles.

The Sargonids had no strict laws of succession. Sitting monarchs designated successors, usually from among their sons, and named them as crown princes, installed them in the House of Succession with elaborate rituals, and exacted oaths from their cohorts to honor the selection after the monarch's death.

In 689 BC after Esarhaddon's eldest half-brother, Aššur-nādin-šumi, was taken from Babylon and likely executed by the Elamites, Esarhaddon was selected as crown prince and installed in the House of Succession. At that time, Esarhaddon was given a new name to fit his new position as crown prince: Aššur-etel-ilāni-mukīn-apli ("The god Aššur, prince of the gods, is the confirmer of an heir"). A few of Esarhaddon's inscriptions use this name instead of Aššur-aḫu-iddina (texts nos. 13 and 74-75). Since Esarhaddon was the youngest of his half-brothers, his designation did not go down well with his siblings. By 681 BC familial discontent had reached the point that Esarhaddon was endangered and he felt it necessary to take refuge in the West, possibly with his mother's relatives in or near Ḫarrān. This self-imposed exile created either a sense of futility and panic in his brothers, or an opportunity for them to act, and they plotted to seize the throne. On the twentieth day of the tenth month of 681 BC, Sennacherib was assassinated by one or more of his sons. One of the assassins was most likely Esarhaddon's elder brother Urad-Mullissu, and Esarhaddon had to fight his way to the throne. He marched from his exile in the West through the bitter cold of the mountains until he met his brothers' army that had been sent to stop him, but just as with Napoleon on his return from Elba, the usurper's army quickly went over to the side of Esarhaddon, who then marched with full strength on to Aššur. In the twelfth month of 681 BC Esarhaddon ascended the throne in Aššur.

Esarhaddon ruled from 680 until 669 BC. He was active militarily and as a builder of public works. With the exception of the texts on two partially preserved prisms (texts nos. 6 and 8) and a fragmentary clay tablet (text no. 34) from Nineveh, Esarhaddon's royal inscriptions are not arranged chronologically so our order of events is based on information in Mesopotamian chronicles. In the South, Esarhaddon fought with Aramean tribes and the Elamites in two campaigns and he engaged himself in extensive building activity in Babylonia (see below for details). In the West, he conducted a campaign in Arabia and put down a rebellion in Sidon. He also claims to have received tribute from several kings of Cyprus. A second rebellion, this time in Tyre, may have prompted Esarhaddon to launch a successful invasion of Egypt in 671 BC, but he could not hold it and died in 669 BC, on his way to invade Egypt a second time. Esarhaddon also undertook the rebuilding of a temple in Ḫarrān, possibly in gratitude for his hospitable treatment while in exile. In the North, he fought the Cimmerians and, in his eighth year (673 BC), he invaded the land Šubria in order to capture or kill the brothers who had assassinated his father and had taken refuge there. Shortly after this successful campaign, which rid Esarhaddon of the last pretenders to his throne, he convened a grand assembly, declared his successors — Ashurbanipal ("The god Aššur is the creator of an heir"), a younger son, as king of Assyria, and Šamaš-šum-ukīn ("The god Šamaš made firm the name"), his eldest son, as king of Babylonia — and made his family, people, and vassals swear oaths to uphold this succession plan. This elaborate ceremony was backed by writing a treaty with each vassal, thus confirming the designation of the pair's succession. There is evidence that the two princes were Naqī'a's favorite grandsons. These treaties and others of Esarhaddon are not included in this volume as they are well treated in Parpola and Watanabe, *SAA* 2. In the East, Esarhaddon conducted another

campaign against the Medes in eastern Iran.

The corpus of firmly identifiable Esarhaddon inscriptions currently comprises one hundred and forty-three texts; twenty-nine late Neo-Assyrian inscriptions which may be attributed to Esarhaddon, although some arbitrarily, are also edited here (1001–1029). Two texts are ascribed to a wife of his, Ešarra-ḫammat, and eight inscriptions to his mother, Naqī'a (Zakūtu). Inscriptions of Esarhaddon are presently found on a wide variety of clay, stone, and metal objects, specifically:

<i>Object Type</i>	<i>Text no.</i>
Clay prisms	1–9, 57 (exs. 1–4 and 7–9), 58, 104–112, 1001–1004, 2003
Clay cylinders	10–18, 59, 77–80, 93, 113, 127–130, 133–136, 1005–1006, 1030, 2004
Clay tablets	30–56, 57 (ex. 6), 60 (ex. 2), 76, 99–101, 116–117, 126 (ex. 8), 1010–1020, 2005–2006
Bricks	23, 88 (exs. 1–2), 89, 96, 119–125, 126, (exs. 1–7) 131–132, 137–139, 1009
Clay (uncertain)	92
Stone bull colossi	83–84
Stone human-headed lions	85
Steles	97–98, 102, 1007–1008
Rock face	103
Stone slabs	20–22, 86–87, 88 (ex. 3), 94–95
Stone blocks	61–67, 81–82, 2002
Stone tablets	57 (ex. 5), 60 (ex. 1)
Stone door-sockets	68–69
Stone vessels (various types)	25–29, 70–73, 91, 1022–1029
Gaming boards	24
Basalt cuboid	114
Small stone objects, including amulets and eyestones	74–75, 142–143, 1021, 2001, 2007–2009
Cylinder seals (including impressions)	90, 118
Other stone objects	19
Silver bucket	140
Bronze object	2010
Bronze lion	141

Six clay tablets, now all in the Kuyunjik collection of the British Museum, record or refer to the object upon which the inscription was written (or intended to be inscribed). These were: a statue of the king (no. 38), a necklace of the king (no. 43), a base of the statue of the god Marduk (nos. 44–45), a stele (no. 48), and a bull-colossus (no. 99). In addition, there are numerous letters, economic texts, prophecies, queries and treaties that were written during his time on the throne; these are edited in volumes of the State Archives of Assyria series (SAA), produced by the Neo-Assyrian Text Corpus Project under the direction of Dr. Simo Parpola. Many of the events of his reign are also recorded in Mesopotamian chronicles; translations of the relevant chronicle passages are presented below (pp. 6–8).

### **Building Activities**

According to his inscriptions, Esarhaddon sponsored building activities not only in Assyria and Babylonia, but also in foreign lands conquered by him. Due to the fragmentary nature of some of the texts, the full extent of his accomplishments off the battlefield is not known. The present corpus mentions or records projects in Arbela, Aššur, Kalḫu, Nineveh, and Tarbišu in Assyria, and in Babylon, Borsippa, Nippur, and Uruk in Babylonia; this king also states that he rebuilt cities in the land Šubria that he had captured and destroyed when its king Ik-Teššup failed to comply to his requests.

Urban renewal and waterworks programs are mentioned for Babylon and Kalḫu; with regard to the former, its citizens were encouraged to resettle the city, build houses, plant orchards, and dig canals. The city

walls and gates of Babylon were rebuilt and those of Kalḫu had their dilapidated sections renovated; Imgur-Enlil (Babylon's inner wall) was built in exact accordance to its former plan and Nēmed-Enlil (Babylon's outer wall) was lavishly decorated, making it a sight to be seen.

Royal residences and armories in the Assyrian cities of Baltil (Aššur), Kalḫu, Nineveh, and Tarbišu were strengthened with large blocks of white limestone, enlarged, and lavishly decorated. Among these are "Fort Shalmaneser" in Kalḫu, the Nebi Yunus arsenal and the House of Succession in Nineveh, and Egalturra ("Small Palace") in Tarbišu. Two, or possibly three, palaces were renovated and enlarged for the benefit of Ashurbanipal, Esarhaddon's designated successor to the Assyrian throne. In connection with his enlargement of the Nebi Yunus arsenal, which he describes in great detail, Esarhaddon reports that twenty-two kings from the West supplied timber and stone, as well as transported building materials and stone colossi to Nineveh.

The restoration of various Assyrian and Babylonian temples and shrines is the subject of numerous texts; many epithets of the king declare accomplishments related to these activities. In Babylonia, Esarhaddon worked on Esagil (the temple of Marduk), this temple's shrines and cellas, the ziqqurat Etemenanki, the processional avenue, and the *ḫarû*-temple of Nabû in Babylon; Ezida (the temple of Nabû) and the temple of the goddess Gula in Borsippa; Ebaradurgara (the temple of Queen-of-Nippur) and Ekur (the temple of Enlil) in Nippur; and Eanna (the temple of Ištar) and its cellas Enirgalana and Eḫiliana in Uruk. Closer to home, in Assyria, he sponsored work on Egašankalama (the temple of Ištar) in Arbela and the neighboring *akītu*-house in the town of Milqia; Ešarra (the temple of Aššur) in Aššur; and Emašmaš (the temple of Mullissu/Ištar), Ezida (the temple of Nabû), and the temple of the gods Sîn and Šamaš in Nineveh. A fragment of a display text suggests that he also sponsored work in Ḫarrān.

### Overview of Previous Editions

Esarhaddon has been a popular subject of study from the very beginning of Assyriology. There are numerous books, dissertations and articles devoted to him, his inscriptions and his reign. The first book on Esarhaddon was published by E.A.W. Budge and contained an edition of the then-known royal inscriptions (Budge, *History of Esarhaddon*, 1880); the only texts edited were the Esarhaddon texts published in 1 R and 3 R, volumes that did not always clearly indicate the sources used. This was followed by the dissertation of R.F. Harper (University of Leipzig, 1888) which treated two inscriptions of Esarhaddon labeled cylinders A (text no. 2 ex. 2) and C (text no. 3). In 1914, V. Scheil published a small monograph containing an edition of a prism of Esarhaddon (text no. 1 ex. 5) and several inscriptions of other Sargonid kings (Scheil, *Prisme*). Another dissertation on Esarhaddon was completed by H. Hirschberg at the Friedrich-Wilhelms-Universität of Berlin in 1931 (Hirschberg, *Studien zur Geschichte Esarhaddons*). In 1956, R. Borger produced a text edition of Esarhaddon's inscriptions entitled *Die Inschriften Esarhaddons, Königs von Assyrien* that was comprehensive for its time and this excellent work has served the field of Assyriology well for more than half a century. Esarhaddon's important vassal treaties have been published by D.J. Wiseman (*Treaties*, 1958), K. Watanabe (*Bagh. Mitt. Beih.* 3, 1987), and then S. Parpola and K. Watanabe (*SAA* 2, 1988). Most recently, in 1993, B.N. Porter attempted an in-depth study of Esarhaddon's reign in her book *Images, Power, and Politics*. In addition to the books and dissertations written about Esarhaddon, there have been dozens of articles published that deal with newly found fragments of his inscriptions, interesting facets of his reign, his military exploits or his building activities. The bibliographies in this volume contain references to many of these articles. Treatments of Esarhaddon and his reign are to be found in every general history of Assyria or Mesopotamia. Particularly useful are the biographical sketch by A.K. Grayson in *CAH*<sup>2</sup> 3/2 and the entry on Esarhaddon by B.N. Porter and K. Radner in *PNA* 1/1 pp. 145–152 sub. Aššur-aḫu-iddina 7.

### Dating and Chronology

Texts edited in this volume occasionally mention contemporary dates and the charts in this section are intended to aid the reader in understanding those dates.

The Mesopotamian month names and their modern equivalents are:

I	Nisannu	March–April	VII	Tašrītu	September–October
II	Ayyāru	April–May	VIII	Araḥsamna	October–November
III	Simānu	May–June	IX	Kislīmu	November–December
IV	Du'ūzu	June–July	X	Ṭebētu, Kinūnu	December–January
V	Abu	July–August	XI	Šabātu	January–February
VI	Ulūlu	August–September	XII	Addaru	February–March
VI <sub>2</sub>	Intercalary Ulūlu		XII <sub>2</sub>	Intercalary Addaru	

Unless it is stated otherwise, the dates given in this volume (excluding those in bibliographical citations) are all BC. Each ancient Mesopotamian year has been given a single Julian year equivalent even though the ancient year actually encompassed parts of two Julian years, with the ancient year beginning around the time of the vernal equinox. Thus, for example, the fifth regnal year of Esarhaddon (the eponymy of Banbâ) is indicated to be 676, although it actually began around the middle of March in 676 and ended in early April 675 and thus events which took place late in the ancient year “676” actually took place early in the Julian year 675. The table below, reprinted with permission from Parpola, LAS 2 p. 382, attempts to precisely convert Assyrian dates to Julian ones. Although the table is styled similarly to the conversions of Parker and Dubberstein (Babylonian Chronology 626 B.C.–A.D. 75 [Providence 1956] pp. 25–47), there is one major difference: if the new moon is visible for the first time at 7 PM on the 3<sup>rd</sup> of March, then the chart tells you that the first day of the month is the 3<sup>rd</sup> of March, not the 4<sup>th</sup> of March, as indicated by Parker and Dubberstein's charts.<sup>3</sup> The dates are given as civil days, from midnight to midnight, and the dates (month/day) provided in the chart are those of the first day of each month. Based upon statements in contemporary texts and inference, Parpola (LAS 2 pp. 381–382) believes that in Assyria there were intercalary months in Sennacherib's twenty-fourth regnal year (=Esarhaddon's accession year) (VI<sub>1</sub>) and in Esarhaddon's third (VI<sub>2</sub>), fifth (XII<sub>1</sub>), eighth (XII<sub>2</sub>), and eleventh (VI<sub>1</sub>) regnal years; Parpola suggests also that these were leap years and these years are indicated in bold in the chart.<sup>4</sup> In Babylonia there was an intercalary Addaru (XII<sub>2</sub>) in Esarhaddon's third regnal year.

Year BC	Nis	Aja	Sim	Duz	Abu	Ulu	U II	Taš	Ara	Kis	Kan	Šab	Add	A II	
Ac	<b>681</b>	3/13	4/12	5/11	6/10	7/9	8/7	9/6	10/5	11/5	12/4	1/2	2/1	3/3	
1	680	4/1	5/1	5/30	6/29	7/28	8/26		9/25	10/24	11/23	12/22	1/21	2/20	
2	679	3/21	4/20	5/19	6/18	7/17	8/16		9/14	10/14	11/13	12/12	1/11	2/9	
3	<b>678</b>	3/10	4/9	5/8	6/7	7/7	8/5	9/4	10/4	11/2	12/2	12/31	1/29	2/28	
4	677	3/28	4/27	5/26	6/25	7/24	8/23		9/22	10/22	11/20	12/20	1/18	2/16	
5	<b>676</b>	3/18	4/16	5/16	6/14	7/13	8/12		9/11	10/11	11/10	12/9	1/8	2/6	3/7
6	675	4/6	5/5	6/4	7/3	8/2	8/31		9/30	10/30	11/28	12/28	1/27	2/25	
7	674	3/27	4/25	5/24	6/23	7/22	8/20		9/19	10/19	11/17	12/17	1/16	2/14	
8	<b>673</b>	3/15	4/14	5/13	6/11	7/11	8/9		9/7	10/7	11/5	12/5	1/4	2/3	3/4
9	672	4/3	5/3	6/1	7/1	7/30	8/28		9/26	10/26	11/24	12/24	1/23	2/21	
10	671	3/23	4/22	5/21	6/20	7/20	8/18		9/16	10/16	11/24	12/13	1/12	2/10	
11	<b>670</b>	3/12	4/11	5/10	6/9	7/9	8/7	9/6	10/5	11/4	12/3	1/1	1/31	2/29	
12	669	3/30	4/28	5/28	6/27	7/26	8/25		9/24	10/23					

### Eponym Dates

In Assyria, each year was named after a high official, called a *limmu* or *limu* in Akkadian, and lists of these officials (eponyms) were compiled by the Assyrian scribes. The following list of the eponym officials for the reign of Esarhaddon is based upon Millard, SAAS 2 pp. 51–52, 61, and 71. Dated inscriptions that are included in the present volume are also noted below; a number of inscriptions whose dates may possibly be determined with some degree of confidence (e.g., instances with a clear *terminus post quem* for the inscription) are given in bold.

<sup>3</sup> This observation was made by C.B.F. Walker, who drew this matter to S. Parpola's attention in a series of letters (September, 1984).

<sup>4</sup> Parpola, SAA 10 no. 253:15–18 and no. 357:9–10 mention an intercalary Ulūlu (VI<sub>2</sub>), which resulted in the postponement of the New Year's Festival; Parpola dates both of these letters to Esarhaddon's eleventh regnal year (670 BC).



Year	Regnal Year	Eponym	Dated Texts
681	Accession year	Nabû-aḥḫē-ēreš, governor ( <i>šaknu</i> ) of Sam'al	
680	1	Danānu, governor ( <i>šaknu</i> ) of Maṣuate	
679	2	Itti-Adad-anēnu, governor ( <i>bēl pīḫati</i> ) of Megiddo	57
678	3	Nergal-šarru-ušur, chief butler ( <i>rab šāqê</i> )	
677	4	Abī-rāmu, chief vizier ( <i>sukkallu dannu/rabû</i> )	10
676	5	Banbâ, chief/second vizier ( <i>sukkallu dannu/šanû</i> )	2, 78
675	6	Nabû-aḥḫē-iddin, (chief) chamberlain ( <i>masennu rabû</i> )	
674	7	Šarru-nūri, governor ( <i>šaknu</i> ) of Barḫalzi	
673	8	Atar-ilu, governor ( <i>šaknu</i> ) of Laḫīru	1, 33
672	9	Nabû-bēlu-ušur, governor ( <i>šaknu</i> ) of Dūr-Šarrukīn/ Šarrukku	1, 33, 34, 77, 79, 93
671	10	Kanūnāyu, chief bailiff ( <i>sartinnu</i> )	
670	11	Šulmu-bēli-lašme, governor ( <i>šaknu</i> ) of Dēr	
669	12	Šamaš-kāšid-ayābi, governor ( <i>šaknu</i> ) of Asdu[...]	

A number of prism inscriptions dealing with Babylon (nos. 104–106, 108 and 111) state that they were composed in Esarhaddon's accession year (*šanat reš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in them it is clear that they were composed much later, at least one (no. 105) presumably no earlier than the last month of 674 BC (see Frame, *Babylonia* p. 67). Several exemplars of Nineveh Prism A (no. 1) are dated according to the Elamite months Opening of the Door and Bēlet-ilī (probably pronounced Belili); at this time, I cannot offer a satisfactory explanation why Esarhaddon's scribes dated copies of this text by Elamite names rather than Mesopotamian ones. With regard to the date of Tadmor's "Nineveh (Prism) S" (text nos. 5–9), see H. Tadmor (and E. Weissert), *Studies Grayson* pp. 273–276.

### Chronicles

Three Mesopotamian chronicles provide useful information on both events of the reign of Esarhaddon and on the order of those events. The standard edition of Mesopotamian chronicles is that of A.K. Grayson (*Grayson, Chronicles*), but note also the recent edition by J.-J. Glassner (*Glassner, Chronicles*) and the on-going work by I. Finkel and R.J. van der Spek (see [www.livius.org/cg-cm/chronicles/chron00.html](http://www.livius.org/cg-cm/chronicles/chron00.html) [2008]). For the convenience of the user of this volume, it has been thought useful to present translations of the relevant passages here; these translations are adapted from the aforementioned works.

#### 1. Chronicle Concerning the Period from Nabû-nāšir to Šamaš-šuma-ukīn

(Grayson, *Chronicles* pp. 60–87 no. 1; Glassner, *Chronicles* pp. 193–203 no. 16 and pp. 202–207 no. 17; note also Brinkman, *Studies Moran* pp. 73–104)

iii 34–38) On the twentieth day of the month Ṭebētu (X), Sennacherib, king of Assyria, was killed by his son in a rebellion. Sennacherib ruled Assyria for [twenty-four] years. The rebellion continued in Assyria from the twentieth day of the month Ṭebētu until the second day of the month Addaru (XII). On the eighteenth/ twenty-eighth day of the month Addaru, his son Esarhaddon ascended the throne in Assyria.

iii 39–47) The first year of Esarhaddon (680): When (Nabû)-zēr-kitti-līšir, governor of the Sealand, had gone upstream, he encamped against Ur, but did not capture the city. (Instead) he fled from the Assyrian officers and went (back) in to Elam. In Elam, the king of Elam took him prisoner and put him to the sword. In an unknown month, the governor (of Nippur) [...] in Nippur. In the month Ulūlu (VI), the god Ištarān and the gods [of Dēr] went [from ...] to Dēr. [...] went to Dūr-Šarrukīn [...]. In the month Addaru ... [...].

iii 48–50) The second year (679): The major-domo [conscripted troops in Akkad] ... [...] ... [...].

iv 1–2) [The third year (678): ... -aḫḫ]ē-šullim, the governor (of Nippur), (and) [Šamaš-ibni, the Dakku]rean, were transported to Assyria and executed in Assyria.

iv 3–4) [The fourth year (677)]: Sidon was captured (and) sacked. In that sa[me year], the major-domo *conscripted troops* in Akkad.

iv 5–8) The fifth year (676): On the second day of the month Tašrītu (VII), the army of Assyria captured Bāzu. In the month Tašrītu, the head of the king of Sidon was cut off and conveyed to Assyria. In the month Addaru (XII), the head of the king of Kundu and Sissû was cut off and conveyed to Assyria.

iv 9–15) The sixth year (675): The king of Elam entered Sippar (and) a massacre took place. The god Šamaš did not come out of Ebabbar. The Assyrians <marched> to Melid. On the seventh (day) of the (month) Ulūlu (VI), Ḫumban-ḫaltaš (II), king of Elam, without becoming ill, died in his palace. Ḫumban-ḫaltaš (II) ruled Elam for five years. His brother Urtaku ascended the throne in Elam. In an unknown month, Šuma-iddin, the governor (of Nippur), and Kudurru, the Dakkurean, were transported to Assyria.

iv 16–18) The seventh year (674): On the fifth day of the month Addaru (XII), the army of Assyria was defeated in Egypt. In the month Addaru, the goddess Ištar of Akkad and the gods of Akkad left Elam and entered Akkad on the tenth day of the month Addaru.

iv 19–22) The eighth year (673): On the (*Break*) day of the month Ṭebētu (X), Šubria was captured (and) sacked. In the month Kislīmu (IX), its booty entered Uruk. On the fifth day of the month Addaru (XII), the king's wife died.

iv 23–28) The tenth year (671): In the month Nisannu (I), the army of Assyria marched to Egypt. (*Break*) On the third, sixteenth, (and) eighteenth days of the month Du'ūzu (IV) — three times — there was a massacre in Egypt. (Variant adds: It was sacked (and) its gods were abducted.) On the twenty-second day, Memphis, the royal city, was captured (and) abandoned by its king. The sons of his brother<sup>5</sup> were taken prisoner. (The city) was sacked, its inhabitants taken prisoner, (and) its booty carried off.

iv 29) The eleventh year (670): The king put his numerous officers to the sword in Assyria.

iv 30–33) The twelfth year (669): The king of Assyria marched to Egypt (but) became ill on the way and died on the tenth day of the month Araḫsamna (VIII). Esarhaddon ruled Assyria for twelve years. Šamaš-šuma-ukīn (and) Ashurbanipal, his two sons, ascended the throne in Babylon and Assyria respectively.

## 2. Esarhaddon Chronicle

(Grayson, *Chronicles* pp. 125–128 no. 14; Glassner, *Chronicles* pp. 206–211 no. 18; note also Brinkman, *Studies Moran* pp. 88–90)

1'–5') [...] the king of El[am ... E]sarhaddon ... [...] In the month Ulūlu (VI), (the god) Anu-rabû and the gods of Dē[r entered Dēr]; the gods Ḫumḫumya and Šimalīy[a entered Sippar]. In the month Tašrītu (VII), *the forecourt ... in the mont[h ...]*

6'–9') The second year (679): the major-domo [*conscripted troop*]s in Akkad. In that same year, Arzâ was captured (and) sacked. [(Its) people] were taken prisoner; the king and [his] son were captured. There was a slaughter in Buššua and (there was a slaughter) of the Cimmerians in Šubuḫnu.

10'–11') The third year (678): ... -aḫḫ]ē-šullim, the governor (of Nippur), (and) Šamaš-ibni, the Dakkurean, were transported to Assyria (and) executed in Assyria.

12') The fourth year (677): Sidon was captured (and) sacked. In that same year, the major-domo *conscripted troops* in Akkad.

<sup>5</sup> See Brinkman, *Studies Moran* p. 83 n. 59, p. 89 and p. 104.

- 13<sup>1</sup>–14<sup>1</sup>) The fifth year (676): On the second day of the month Tašrītu (VII), the army of Assyria captured Bāzu. In the month Tašrītu, the head of the king of Sidon was cut off and conveyed to Assyria.
- 15<sup>1</sup>–19<sup>1</sup>) The sixth year (675): The army of Assyria [march]ed to Melid (and) encamped against Mugallu. On the fifth day of the month Ulūlu (VI), Ḫumban-ḫaltaš (II), k[ing of El]am, without becoming ill and still appearing healthy, died in his palace. Ḫumban-ḫaltaš (II) ruled Elam for six years. His brother Urtaku ascended the throne in Elam. Šuma-iddin, the governor (of Nippur), and Kudurru, the Dakkurean, were ex[ecuted].
- 20<sup>1</sup>–22<sup>1</sup>) The seventh year (674): On the eighth day of the month Addaru (XII), the army of Assyria [marched] to Šamēlē. In that same year, the goddess Ištar of Akkad and the gods of Akkad left [Elam and entered] Akkad on the tenth day of the month Addaru.
- 23<sup>1</sup>–25<sup>1</sup>) The eighth year (673): On the sixth day of the month Addaru (XII), the king's wife died. On the eighteenth day of the month Addaru, the army of Assyria [captured] Šubria (and) sacked it.
- 25<sup>1</sup>–26<sup>1</sup>) The tenth year (671): In the month Nisannu (I), the army of Assyria [marched to Egypt]. On the third day of the month Tašrītu (VII), there was a massacre in Egypt.
- 27<sup>1</sup>) The eleventh year (670): The king of Assyria<sup>6</sup> [put] his numerous officers to [the sword].
- 28<sup>1</sup>–30<sup>1</sup>) The twelfth year (669): The king of Assyria marched to Egypt (but) became ill on the way and died on the [tenth] day of the month Araḫsamna (VIII). Esarhaddon ruled Assyria for twelve years.
- 
- 31<sup>1</sup>–34<sup>1</sup>) For eight years (during the reign of) Sennacherib, for twelve years (during the reign of) Esarhaddon – twenty years (altogether) – the god Bēl stayed [in B]altil (Aššur) and the *Akītu* festival did not take place. The god Nabû did not come from Borsippa for the procession of the god Bēl. In the month Kislīmu (IX), Ashurbanipal, [his (i.e. Esarhaddon's)] son, ascended the throne in Assyria.

### 3. *Akītu Chronicle*

(Grayson, *Chronicles* pp. 131–132 no. 16; Glassner, *Chronicles* pp. 212–215 no. 20)

- 1–4) For [eight] years (during the reign of) Se[nnacherib], for twelve years (during the reign of) Esar[haddon] – twenty years (altogether) – the god Bēl s[tayed] in Baltil (Aššur) [and] the *Akītu* festival did not take pla[ce].

<sup>6</sup> See Brinkman, *Studies Moran* p. 89 n. 87 and p. 104.

## 1

Numerous hexagonal clay prisms from Nineveh, Aššur, and Susa have an Akkadian inscription that records Esarhaddon's military campaigns and the construction of the armory at Nineveh. Copies of this text were written in 673 and in 672 BC; several exemplars were inscribed just prior to the official nomination of Ashurbanipal and Šamaš-šuma-ukīn as heirs to the thrones of Assyria and Babylon respectively. This text is commonly referred to as Nineveh A (Nin. A).

## CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 121005	1929-10-12,1	Nineveh, Area SH	30.7×13.3	Complete	c
2	K 1667 + K 6387 + BM 91030	48-11-4,315	Nineveh	12.7×6.35	i 48-79, ii 41-68, iii 45-70, iv 43-73, v 29-74, vi 33-75, 42-75	c
3	—	—	Susa	7×13	i 1-4, 84-87, ii 1-10, iv 12-16, v 4-17	c
4	—	—	Susa	8.5	i 43-54, ii 34-45, vi 38-46	c
5	A 16962 + A 16963	—	—	—	i 8-43, 49-64, 82-87, ii 1-54, 73-82, iii 1-43, 82-83, iv 1-37, 83-85, v 1-47, vi 13-31	c
6	VA 3458 + VA 3459 + VA 3640 + VA 3827 + VA 3829 (+) VA 3826 + VA 3461 + VA 3462 + VA 3463	—	—	8.6	i 5-87, ii 6-45, 74-82, iii 1-43, 75-83, iv 1-4, 32-55, 82-85, v 1-8, 53-61, vi 62-75	c
7	Zürich 1937	—	—	Height: 6.3	v 19-34, vi 58-75	c
8	BM 121007	1929-10-12,3	Nineveh	12.6×7	ii 82, iii 2-32	c
9	BM 127875 + BM 128334 + BM 134489	1929-10-12,531 + 1932-12-12,484	Nineveh, Area SH	11×6.3;	i 2-45	c
10	A 35258 (PA 16)	—	—	—	i 24-38, vi 23-37	c
11	VA 8425	Ass 14549	Aššur, hE9I	6.5×10.2 (i'); 4.7×9.9 (ii')	iv 34-59, v 29-54	c
12	Rm 2,184	—	Nineveh	5.3×3.2	v 2-8, 80-82, vi 1-8	c
13	Rm 2,384	—	Nineveh	5.8×4.1	ii 76-81	c
14	BM 99043	1904-10-9,72	Nineveh	7.3×4.7	iv 38-45, v 38-47	c
15	BM 99044	1904-10-9,73	Nineveh	6.3×7.6	iii 46-62, iv 44-60	c
16	BM 127872 + BM 127975 + BM 134488 + BM 138195	1929-10-12,528 + 1929-10-12,631 + 1932-12-12,483	Nineveh, Area SH	—	i 57-82, ii 48-75, iii 31-78, iv 35-82, v 57-80, vi 59-75	c
17	BM 138184	1932-12-12,911	Nineveh	—	i 32-52	c

18	YBC 16224	—	—	—	iv 16–38, v 22–43	n
19	A 16925	—	—	7×3 (i'); 7.3×4 (ii')	iv 44–62, v 44–61	c
20	A 8135	—	—	8.5×2.5	i 1–21, v 80–82, vi 1–17	c
21	A 16928	—	—	3×5.5 (i'); 1×1.9 (ii')	ii 27–33, iii 26–29	c
22	A 16927	—	—	2.7×2	iv 24–30	c
23	A 8132	—	—	4.2×4	i 51–59	c
24	K 1695	—	—	6.6×3.8	i 62–74, ii 54–57	c
25	VA 3464	—	—	4.8×3	v 3–15	c
26	BM 128068 + BM 128091 + BM 128221 + BM 128222 + BM 128232 + BM 128274	1929–10–12,724 + 1929–10–12,747 + 1932–12–10,478 + 1932–12–10,479 + 1932–12–10,489 + 1932–12–10,531	Nineveh, Area SH	Height: 22; Dia.: 22	i 70–84, iii 31–83, iv 1–85, v 1, 24–50, 58–79, vi 63–74	c
27	BM 128269 + BM 128279 + BM 128289	1932–12–10,526 + 1932–12–10,536 + 1932–12–10,546	Nineveh	Height: 11.6	v 10–37, vi 18–32	c
28	BM 128322 + BM 134468	1932–12–10,579 + 1932–12–12,463	Nineveh	Height: 4	i 4–11, v 80–vi 11	c
29	BM 127879	1929–10–12,535	Nineveh, IT. N.	9×7	v 62–vi 1, 63–75	c
30	BM 127951	1929–10–12,607	—	5.8×4.3	i 41–51, vi 37–51	c
31	BM 128243	1932–12–10,500	—	9.3×5	vi 36–52	c
32	VA 8432	Ass 20718	Aššur, city area S	5×4.5	i 14–17(?), vi 5–13	n
33	VA 8423	Ass 17448	Aššur, city area	13.3×9×4.5	vi 44–?	n

## COMMENTARY

The script of all the exemplars is Neo-Assyrian. A score of this inscription is presented on the CD-ROM. The master text is ex. 1, with occasional minor restorations from the other exemplars. In earlier literature, exs. 2, 3, and 4 are referred to as Prism B, Prism S, and Prism SS respectively. Several of the exemplars from Aššur are known from Aššur excavation photographs: ex. 11 is photographed in Ass ph 4052, ex. 32 in Ass ph 6372, and ex. 33 in Ass ph 5884.

Ex. 33 was not available for study and therefore has not been incorporated into the score.

K. Radner (personal communication) has recently identified a prism fragment in the Sulaimaniya Mu-

seum (SM 410) as an exemplar of one of Esarhaddon's Nineveh prism inscriptions (Nineveh A–F); although the piece is reported to have come from Tell Shemshara, it probably originates from Nineveh. The inscription, of which only parts of seventeen lines of col. vi are preserved, is very badly worn and the extant text contains a passage describing the celebration held in honor of the completion of the armory; line 16' duplicates text no. 1 vi 59–60, text no. 2 vi 34–35, and text no. 3 vi 13'–14'. This newly identified fragment is cited here with the kind permission of K. Radner, who will publish SM 410 in the near future.

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## TEXT

## Col. i

- 1) É.GAL <sup>md</sup>aš-šur-ŠEŠ-SUM.NA LUGAL GAL-ú  
LUGAL *dan-nu*
- 2) LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.KI ĠIR.NÍTA  
KÁ.DINGIR.RA.KI
- 3) LUGAL KUR EME.ĠI, u URI.KI LUGAL *kib-rat*  
LÍMMU-ti
- 4) *re-'u-um ke-e-nu mi-gir* DINGIR.MEŠ GAL.MEŠ
- 5) *ša ul-tu še-he-ri-šú* <sup>d</sup>aš-šur <sup>d</sup>UTU <sup>d</sup>EN u <sup>d</sup>AG
- 6) <sup>d</sup>15 *ša URU.ni-nu-a* <sup>d</sup>15 *šá* URU.LÍMMU-DINGIR
- 7) *a-na* LUGAL-ti KUR *aš-šur*.KI *ib-bu-ú zi-kir-šú*
- 8) *ša ŠEŠ.MEŠ-ia* GAL.MEŠ *ŠEŠ-šú-nu še-eḫ-ru*  
*a-na-ku*
- 9) *ina qí-bit* <sup>d</sup>aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN ù <sup>d</sup>AG
- 10) <sup>d</sup>15 *šá* URU.ni-nu-a <sup>d</sup>15 *šá* URU.LÍMMU-DINGIR

i 1–7) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the four quarters, true shepherd, favorite of the great gods, (i 5) whom from his childhood the gods Aššur, Šamaš, Bēl, and Nabû, Ištar of Nineveh, (and) Ištar of Arbela named for the kingship of Assyria –

i 8–16) I am my older brothers' youngest brother (and) by the command of the gods Aššur, Šîn, Šamaš, Bēl, and Nabû, Ištar of Nineveh, (and) Ištar of Arbela, (my) father, who engendered me, elevated me firmly

- AD *ba-nu-u-a*  
 11) *ina* UKKIN ŠEŠ.MEŠ-*ia* SAG.MEŠ-*ia* *ke-niš*  
*ul-li-ma*  
 12) *um-ma an-nu-ú ma-a-ru ri-du-ti-ia*  
 13) <sup>d</sup>UTU *u* <sup>d</sup>IŠKUR *ina bi-ri i-šal-ma an-nu ke-e-nu*  
 14) *i-pu-lu-šu-ma um-ma šu-ú te-nu-u-ka*  
 15) *zi-kir-šú-nu kab-tu it-ta-’i-id-ma* UN.MEŠ KUR  
*aš-šur.KI* TUR GAL  
 16) ŠEŠ.MEŠ-*ia* NUMUN É AD-*ia* *iš-te-niš ú-pa-ḥir*  
 17) *ma-ḥar* <sup>d</sup>aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>AG <sup>d</sup>AMAR.UTU  
 DINGIR.MEŠ KUR *aš-šur.KI*  
 18) DINGIR.MEŠ *a-ši-bu-te* AN-*e* *u* KI-*tim* *áš-šú*  
*na-šar ri-du-ti-ia*  
 19) *zi-kir-šú-un kab-tu ú-šá-az-ki-ir-šu-nu-ti*  
 20) *ina* ITI *šal-me* *u*<sub>4</sub>-*me* *še-me-e* *ki-i qí-bi-ti-šu-nu*  
*šir-ti*  
 21) *ina* É *ri-du-ú-ti áš-ri šug-lud-di ša ši-kin*  
 LUGAL-*ti*  
 22) *ina lib-bi-šú ba-šu-ú ḥa-diš e-ru-um-ma*  
 23) *ri-id-du qí-nu* UGU ŠEŠ.MEŠ-*ia* *it-ta-bik-ma*  
 24) *ša* DINGIR.MEŠ *ú-maš-šir-u-ma a-na*  
*ep-še-ti-šú-nu šur-ru-ḥa-a-ti*  
 25) *it-tak-lu-ma i-kap-pu-du le-mut-tu*  
 26) EME ḪUL-*tim* *kar-ši taš-gir-ti ki-i la lib-bi*  
 DINGIR.MEŠ  
 27) UGU-*ia* *ú-šab-šu-ma sur-ra-a-ti la šal-ma-a-ti*  
 28) EGIR-*ia* *id-da-nab-bu-bu ze-ra-a-ti*  
 29) *pa-áš-ru lib-bi* AD-*ia* *šá la* DINGIR.MEŠ  
*ú-ze-en-nu-u* KI-*ia*  
 30) *šap-la-a-nu lib-ba-šu re-e-mu ra-ši-šu-ma*  
 31) *a-na e-peš* LUGAL-*ti-ia* *šit-ku-na* IGI.II-šú  
 32) *it-ti lib-bi-ia a-tam-mu-ma uš-ta-bi-la ka-bat-ti*  
 33) *um-ma ep-še-ti-šú-nu šur-ru-ḥa-a-ma a-na*  
*ṭè-e-me ra-ma-ni-šu-nu*  
 34) *tak-lu-ma šá la* DINGIR.MEŠ *mi-na-a ip-pu-šu*  
 35) <sup>d</sup>aš-šur LUGAL DINGIR.MEŠ *réme-nu-u*  
<sup>d</sup>AMAR.UTU *šá nu-ul-la-a-ti ik-kib-šu-un*  
 36) *i-na ik-ri-bi ut-nen-ni ù la-ban ap-pi*  
 37) *ú-šal-li-šú-nu-ti-ma im-gu-ru qí-bé-e-ti*  
 38) *ki-i ṭè-em* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-*ia*  
*la-pa-an ep-šet* ḪUL-*tim*  
 39) *a-šar ni-šir-ti ú-še-ši-bu-ni-ma šu-lul-šú-nu*  
 DÛG.GA  
 40) UGU-*ia* *it-ru-šu-ma iṣ-šu-ru-in-ni a-na*  
 LUGAL-*u-ti*  
 41) *ar-ka-a-nu* ŠEŠ.MEŠ-*ia* *im-ma-ḥu-ma mim-ma ša*  
 UGU DINGIR.MEŠ  
 42) *ù a-me-lu-ti la* DÛG.GA *e-pu-šu-ma ik-pu-du*  
*le-mut-tú*  
 43) *is-si-ḥu-ma* GIŠ.TUKUL.MEŠ *ina qé-reb* NINA.KI

in the assembly of my brothers, saying: ‘This is the son who will succeed me.’ He questioned the gods Šamaš and Adad by divination, and they answered him with a firm ‘yes,’ saying: ‘He is your replacement.’ (i 15) He heeded their important word(s) and gathered together the people of Assyria, young (and) old, (and) my brothers, the seed of the house of my father.

i 17–22) Before the gods Aššur, Šin, Šamaš, Nabû, (and) Marduk, the gods of Assyria, the gods who live in heaven and netherworld, he made them swear their solemn oath(s) concerning the safe-guarding of my succession. (i 20) In a favorable month, on a propitious day, in accordance with their sublime command, I joyfully entered the House of Succession, an awe-inspiring place within which the appointing to kingship (takes place).

i 23–31) Persecution (and) jealousy fell over my brothers and they forsook (the will) of the gods. They trusted in their arrogant deeds, and they were plotting evil. They started evil rumors, calumnies, (and) slander about me against the will of the gods, and they were constantly telling insincere lies, hostile things, behind my back. They alienated the well-meaning heart of my father from me, against the will of the gods, (but) deep down he was compassionate and his eyes were permanently fixed on my exercising the kingship.

i 32–44) I pondered and thought thus: ‘Their deeds are arrogant and they trust (only) in their (own) counsel. What will they (not) do against the will of the gods?’ (i 35) I prayed to the god Aššur, king of the gods, (and) the merciful god Marduk, to whom treacherous talk is an abomination, with benedictions, supplications, and expressions of humility, and they accepted my words. By the command of the great gods, my lords, they (the gods) settled me in a secret place away from the evil deeds, (i 40) stretched out their pleasant protection over me, and kept me safe for (exercising) the kingship. Afterwards, my brothers went out of their minds and did everything that is displeasing to the gods and mankind, and they plotted evil, girt (their) weapons, and in Nineveh, without the gods, they butted each other like kids for (the right to) exercise the kingship.

i 21 E. Frahm (private communication) tentatively suggests that *ši-kin* LUGAL-*ti* (“the appointing to kingship”) could be read as *ši-mat* LUGAL-*ti* (“the destiny of kingship”).

i 23 The reading and interpretation of *qí-nu* follows Frahm (Studies Sima pp. 27–47), who convincingly and cleverly argues that this word, based on context, is related to the verb *qenû* (“to be jealous, envious”) and the noun *qí’u* (“envious, jealous person”), and not *kinu* (“legitimate”) as interpreted in previous editions and translations.

- ba-lu* DINGIR.MEŠ  
 44) *a-na e-peš LUGAL-u-ti it-ti a-ḥa-meš it-tak-ki-pu  
 la-la-'i-iš*  
 45) <sup>d</sup>aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN <sup>d</sup>AG <sup>d</sup>15 šá NINA.KI <sup>d</sup>15 šá  
 URU.LÍMMU-DINGIR  
 46) *ep-šet LÚ.ḥa-am-ma-'e-e šá ki-i la lib-bi  
 DINGIR.MEŠ in-né-ep-šú*  
 47) *lem-niš it-ta-aṭ-lu-ma i-da-šu-un ul i-zi-zu*  
 48) *e-mu-qa-šu-un lil-lu-ta ú-šá-lik-ú-ma*  
 49) *šap-la-nu-ú-a ú-šak-me-su-šu-nu-ti*  
 50) UN.MEŠ KUR aš-šur.KI šá a-de-e ma-mit  
 DINGIR.MEŠ GAL.MEŠ  
 51) *a-na na-šar LUGAL-ti-ia ina A.MEŠ ù ì.GIŠ  
 it-mu-ú*  
 52) *ul il-li-ku re-šu-us-su-un*  
 53) *a-na-ku* <sup>md</sup>aš-šur-PAP-AŠ ša ina tu-kul-ti  
 DINGIR.MEŠ GAL.MEŠ EN.MEŠ-šú  
 54) *ina qé-reb ta-ḥa-zi la i-né-e'-ú i-rat-su*  
 55) *ep-še-ti-šú-nu lem-né-e-ti ur-ru-ḥi-iš  
 áš-me-e-ma*  
 56) *u<sub>8</sub>-a aq-bi-ma šu-bat ru-bu-ti-ia ú-šar-riṭ-ma*  
 57) *ú-šá-aš-ri-ḥa si-pit-tu lab-biš an-na-dir-ma  
 iṣ-ša-ri-iḥ ka-bat-ti*  
 58) *áš-šú e-peš LUGAL-u-ti É AD-ia ar-pi-sa rit-ti-ia*  
 59) *a-na* <sup>d</sup>aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN <sup>d</sup>AG u <sup>d</sup>U.GUR <sup>d</sup>15 šá  
 NINA.KI <sup>d</sup>15 šá URU.LÍMMU-DINGIR  
 60) *qa-ti áš-ši-ma im-gu-ru qí-bi-ti ina an-ni-šú-nu  
 ke-nim*  
 61) UZU *ta-kil-ti iš-tap-pa-ru-nim-ma a-lik la  
 ka-la-a-ta*  
 62) *i-da-a-ka ni-it-tal-lak-ma ni-na-a-ra ga-re-e-ka*  
 63) *1-en u<sub>4</sub>-me 2 u<sub>4</sub>-me ul uq-qí pa-an ERIM.ḤI.A-ia  
 ul ad-gul*  
 64) *ar-ka-a ul a-mur pi-qit-ti ANŠE.KUR.RA.MEŠ  
 ši-mit-ti GIŠ.ŠUDUN*  
 65) *ù ú-nu-ut MÈ-ia ul a-šu-ur ši-di-it ger-ri-ia ul  
 áš-pu-uk*  
 66) *šal-gu ku-uš-šu ITI.ZÍZ dan-na-at EN.TE.NA ul  
 a-dur*  
 67) *ki-ma u<sub>5</sub>-rí-in-ni mu-up-pa-ar-ši*  
 68) *a-na sa-kap za-'i-ri-ia ap-ta-a i-da-a-a*  
 69) *ḥar-ra-an NINA.KI pa-áš-qí-iš u ur-ru-ḥiš  
 ar-de-e-ma*  
 70) *el-la-mu-u-a ina KI-tim KUR.ḥal-ni-gal-bat  
 gi-mir qu-ra-di-šú-un MAḤ.MEŠ*  
 71) *pa-an ger-ri-ia šab-tu-ma ú-šá-'a-lu  
 GIŠ.TUKUL.MEŠ-šú-un*  
 72) *pu-luḥ-ti DINGIR.MEŠ GAL.MEŠ EN.MEŠ-ia  
 is-ḥup-šú-nu-ti-ma*  
 73) *ti-ib MÈ-ia dan-ni e-mu-ru-ma e-mu-ú  
 maḥ-ḥu-tiš*  
 74) <sup>d</sup>iš-tar be-let MURUB<sub>4</sub> u MÈ ra-a'-i-mat  
 šá-an-gu-ti-ia  
 75) *i-da-a-a ta-zi-iz-ma GIŠ.PAN-su-nu taš-bir*  
 76) *ta-ḥa-za-šú-nu ra-ak-su tap-ṭu-ur-ma*

i 45–52) The gods Aššur, Sîn, Šamaš, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela saw the deeds of the usurpers which had been done wrongly against the will of the gods and they did not support them. They changed their strength to weakness and forced them to bow down to me. (i 50) The people of Assyria, who swore by oil and water to the treaty, an oath bound by the great gods, to protect my (right to exercise) the kingship, did not come to their aid.

i 53–62) I, Esarhaddon, who with the help of the great gods, his lords, does not turn back in the heat of battle, quickly heard of their evil deeds. I said ‘Woe!’ and rent my princely garment. I cried out in mourning, I raged like a lion, and my mood became furious. In order to exercise kingship (over) the house of my father I beat my hands together. I prayed to the gods Aššur, Sîn, Šamaš, Bēl, Nabû, and Nergal, Ištar of Nineveh, (and) Ištar of Arbela (i 60) and they accepted my word(s). With their firm ‘yes,’ they were sending me reliable omen(s), (saying): ‘Go! Do not hold back! We will go and kill your enemies.’

i 63–73) I did not hesitate one day (or) two days. I did not wait for my army. I did not look for my rear guard. I did not check the assignment of horses harnessed to the yoke (i 65) nor that of my battle equipment. I did not stock up travel provisions for my campaign. I was not afraid of the snow (and) cold of Šabātu (XI), the severest cold season. Like a flying eagle I opened my wings to drive back my enemies. With difficulty and haste, I followed the road to Nineveh and (i 70) before my (arrival) in the territory of the land Ḥanigalbat all of their crack troops blocked my advance; they were sharpening their weapons. Fear of the great gods, my lords, overwhelmed them, (and when) they saw my mighty battle array, they became like crazed women.

i 74–86) The goddess Ištar, the lady of war and battle, who loves my priestly duties, stood at my side, broke their bows, (and) she split open their tight battle ranks. In their assembly, they said thus: ‘This is



- 77) *ina* UKKIN-šu-nu *iq-bu-ú um-ma an-nu-u*  
LUGAL-a-ni
- 78) *ina qí-bi-ti-šá šir-ti i-da-a-a it-ta-na-as-ḥa-ru*  
*ti-bu-u EGIR-a-a*
- 79) *ka-lu-meš i-dak-ka-ku ú-šal-lu-u be-lu-ti*
- 80) UN.MEŠ KUR aš-šur.KI šá a-de-e MU DINGIR.MEŠ  
GAL.MEŠ *ina muḥ-ḥi-ia iz-ku-ru*
- 81) *a-di maḥ-ri-ia il-li-ku-nim-ma ú-na-áš-ši-qu*  
GIR.II-ia
- 82) *ù šu-nu LÚ.ḥa-am-ma-'e-e e-piš si-ḥi ù bar-ti*
- 83) *ša a-lak ger-ri-ia iš-mu-u-ma LÚ.ERIM.MEŠ*  
*tuk-la-te-šú-nu e-zib-u-ma*
- 84) *a-na KUR NU ZU-ú in-nab-tú ak-šu-dam-ma ina*  
KAR ÍD.IDIGNA
- 85) *ina qí-bit* <sup>d30</sup> <sup>d</sup>UTU DINGIR.MEŠ EN *ka-a-ri*
- 86) *gi-mir ERIM.ḪI.A-ia ÍD.IDIGNA DAGAL-tum*  
*a-tap-piš ú-šá-áš-ḥi-it*
- 87) *ina ITI.ŠE ITI mit-ga-ri UD.8.KÁM UD.ÈŠ.ÈŠ šá*  
<sup>d</sup>AG
- Col. ii
- 1) *ina qé-reb NINA.KI URU be-lu-ti-ia ḥa-diš*  
*e-ru-um-ma*
- 2) *ina GIŠ.GU.ZA AD-ia ṭa-biš ú-ši-ib*
- 3) *i-zi-qam-ma IM.U<sub>18</sub>.LU ma-nit* <sup>dé-a</sup>
- 4) *šá-a-ru ša a-na e-peš LUGAL-ti za-aq-šú ṭa-a-ba*
- 5) *uk-ki-pa-nim-ma i-da-at dum-qí ina šá-ma-me u*  
*qaq-qa-ri*
- 6) *ši-pir maḥ-ḥe-e na-áš-par-ti DINGIR.MEŠ u*  
<sup>d</sup>iš-tar
- 7) *ka-a-an ú-sad-di-ru-u-ni ú-šar-ḥi-šu-u-ni lib-bu*
- 8) *LÚ.ERIM.MEŠ EN ḥi-ṭi ša a-na e-peš LUGAL-ti*  
KUR aš-šur.KI
- 9) *a-na ŠEŠ.MEŠ-ia ú-šak-pi-du le-mut-tu*
- 10) *pu-ḥur-šu-nu ki-ma iš-tén a-ḥi-it-ma an-nu*  
*kab-tú e-mid-su-nu-ti-ma*
- 11) *ú-ḥal-li-qa NUMUN-šu-un*
- 
- 12) *a-na-ku* <sup>d</sup>aš-šur-ŠEŠ-SUM.NA LUGAL *kiš-šá-ti*  
LUGAL KUR aš-šur.KI
- 13) *zi-ka-ru qar-du a-šá-red kal ma-al-ki*
- 14) DUMU <sup>md30</sup>-PAP.ME-SU LUGAL KIŠ LUGAL KUR  
aš-šur.KI
- 15) DUMU <sup>m</sup>LUGAL-GI.NA LUGAL KIŠ LUGAL KUR  
aš-šur.KI-ma
- 16) *bi-nu-ut* <sup>d</sup>aš-šur <sup>d</sup>NIN.LÍL *na-ram* <sup>d30</sup> <sup>d</sup>UTU
- 17) *ni-šit* <sup>d</sup>AG <sup>d</sup>AMAR.UTU *mi-gir* <sup>d</sup>iš-tar *šar-ra-ti*
- 18) *ḥi-ših-ti DINGIR.MEŠ GAL.MEŠ le-'u-um it-pe-šú*
- 19) *ḥa-as-su mu-du-ú ša a-na ud-du-uš DINGIR.MEŠ*  
GAL.MEŠ
- 20) *ù šuk-lul eš-re-e-ti ša kul-lat ma-ḥa-zi*
- 21) DINGIR.MEŠ GAL.MEŠ *iš-šu-u-šu a-na LUGAL-ti*  
*ba-nu-u É* <sup>d</sup>aš-šur
- 22) *e-piš é-sag-gíl u KÁ.DINGIR.RA.KI mu-ud-di-iš*  
DINGIR.MEŠ <sup>d</sup>iš-tar

our king!' Through her sublime command they began coming over to my side (and) marching behind me. They were gamboling like lambs (and) begging my sovereignty. (i 80) The people of Assyria, who had sworn by the treaty, an oath bound by the great gods, concerning me, came before me and kissed my feet. Moreover, those rebels, the ones engaged in revolt and rebellion, when they heard of the advance of my campaign, they deserted the army they relied on and fled to an unknown land. I reached the embankment of the Tigris River and (i 85) by the command of the gods Šîn (and) Šamaš, the divine lord(s) of the embankment, I made all of my troops hop over the wide Tigris River as if it were a small canal.

i 87-ii 11) In Addaru (XII), a favorable month, on the eighth day, the *eššēšu*-festival of the god Nabû, I joyfully entered Nineveh, my capital city, and I sat happily on the throne of my father. The south wind, the breeze of the god Ea, the wind whose blowing is favorable for exercising the kingship, blew upon me. (ii 5) Favorable signs came in good time to me in the heavens and on earth. They (the gods) continually and regularly encouraged me with oracles through ecstasies, the message(s) of the gods and goddess(es). I sought out every one of the guilty soldiers, who wrongly incited my brothers to exercise the kingship over Assyria, and imposed a grievous punishment on them: I exterminated their offspring.

ii 12-24) I am Esarhaddon, king of the world, king of Assyria, valiant warrior, foremost of all rulers, son of Sennacherib, king of the world (and) king of Assyria, (ii 15) descendant of Sargon (II), king of the world (and) king of Assyria, creation of the god Aššur (and) the goddess Mullissu, beloved of the gods Šîn and Šamaš, chosen by the gods Nabû (and) Marduk, favorite of the goddess Ištar – the queen – desired by the great gods, capable, able, intelligent, learned, the one whom the great gods (ii 20) raised to the kingship in order to restore the great gods and to complete the shrines of all of the cult centers of the great gods; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, (and) restored the gods and goddess(es) who (live) in it; the one who returned the plundered gods of the lands from the city Aššur to their (proper) place and let (them) dwell in security –

- 23) *šá qé-reb-e-šú ša* DINGIR.MEŠ KUR.KUR  
*šal-lu-u-ti ul-tu qé-reb* URU.aš-šur
- 24) *a-na áš-ri-šú-nu ú-ter-ru-ú-ma ú-še-ši-bu šub-tu*  
*ni-iḫ-tum*
- 25) *a-di É.KUR.RA.MEŠ ú-šak-lil-u-ma* DINGIR.MEŠ  
*i-na BÁRA-šu-nu*
- 26) *ú-šar-mu-ú šu-bat da-ra-a-ti ina tu-kul-ti-šú-nu*  
*GAL-ti*
- 27) *ul-tu ši-it* <sup>d</sup>UTU-ši *a-di e-reb* <sup>d</sup>UTU-ši *šal-tiš*  
*at-tal-lak-u-ma*
- 28) *ma-ḫi-ra ul i-ši ma-al-ki ša kib-rat* LÍMMU-ti  
*ú-šak-ni-šú še-pu-u-a*
- 29) *KUR a-na* <sup>d</sup>aš-šur *iḫ-tu-ú ú-ma-’e-ru-in-ni*  
*ia-a-ši*
- 30) <sup>d</sup>aš-šur *AD* DINGIR.MEŠ *šu-ud-du-ú ù šu-šu-bu*
- 31) *mi-šir* KUR *aš-šur.KI ru-up-pu-šú ú-ma-al-la-a*  
*ŠU.II-u-a*
- 32) <sup>d</sup>30 EN AGA *du-un-ni zik-ru-u-ti ma-le-e ir-ti*  
*i-šim ši-ma-ti*
- 33) <sup>d</sup>UTU ZÁLAG DINGIR.MEŠ *ni-bit MU-ia kab-ti*  
*a-na re-še-e-ti ú-še-ši*
- 34) <sup>d</sup>AMAR.UTU MAN DINGIR.MEŠ *pu-luḫ-ti*  
*LUGAL-ti-ia ki-ma im-ba-ri kab-ti*
- 35) *ú-šá-as-ḫi-pu* KUR.MEŠ-*e kib-ra-a-ti*
- 36) <sup>d</sup>U.GUR *dan-dan-ni* DINGIR.DINGIR *uz-zu*  
*na-mur-ra-tum*
- 37) *ù šá-lum-ma-tum iš-ru-ka ši-rik-ti*
- 38) <sup>d</sup>iš-tar *be-let* MURUB<sub>4</sub> u MÈ GIŠ.PAN *dan-na-tum*
- 39) GIŠ.šil-ta-ḫu *šam-ru i-qi-šá-an-ni a-na qiš-ti*
- 
- 40) *ina u<sub>4</sub>-me-šu-ma* <sup>md</sup>AG-NUMUN-ZI-SI.SÁ DUMU  
<sup>md</sup>AMAR.UTU-A-AŠ LÚ.GAR KUR *tam-tim*
- 41) *la na-šir a-de-e la ḫa-si-is* MUN *ša* KUR  
*aš-šur.KI*
- 42) *ṭa-ab-tú* AD-*ia in-ši-ma ina da-li-iḫ-ti* KUR  
*aš-šur.KI*
- 43) ERIM.ḪI.A-šú ù KARAŠ-su *id-ke-e-ma a-na*  
<sup>md</sup>nin-gal-SUM.NA
- 44) LÚ.GAR.KUR ŠEŠ.UNUG.KI ARAD *da-gíl pa-ni-ia*  
*ni-i-tu il-me-šu-ma*
- 45) *iš-ba-tu mu-ša-a-šú iš-tu* <sup>d</sup>aš-šur <sup>d</sup>UTU <sup>d</sup>EN u  
<sup>d</sup>AG <sup>d</sup>15 *šá* NINA.KI
- 46) <sup>d</sup>15 *šá* URU.LÍMMU-DINGIR *ia-a-ti*  
<sup>md</sup>aš-šur-PAP-AŠ *i-na* GIŠ.GU.ZA AD-*ia*
- 47) *ṭa-biš ú-še-ši-bu-ni-ma be-lut* KUR.KUR  
*ú-šad-gi-lu pa-ni-ia*
- 48) *šu-ú ul ip-làḫ na-de-e a-ḫi ul ir-ši-ma ar-di ul*  
*ú-maš-šir*
- 49) *ù* LÚ.rak-bu-šú *a-di maḫ-ri-ia ul iš-pu-ram-ma*
- 50) *šul-mu* LUGAL-ti-*ia ul iš-al ep-še-te<sub>9</sub>-e-šú*  
*lem-né-e-ti*
- 51) *ina qé-reb* NINA.KI *áš-me-e-ma lib-bi i-gug-ma*  
*iš-ša-ri-iḫ ka-bat-ti*
- 52) LÚ.šu-ut SAG.MEŠ-*ia* LÚ.NAM.MEŠ *šá pa-a-ṭi*  
*KUR-šu*
- 53) *ú-ma-’e-er še-ru-uš-šú ù šu-ú*

ii 25–29) As soon as I had completed the temples (and) had installed (them) on their daises as (their) eternal dwelling(s), with their great help I marched triumphantly from the rising sun to the setting sun and I had no rival (therein). I made the rulers of the four quarters bow down at my feet (and) they (the gods) entrusted to me the land(s) that had sinned against the god Aššur.

ii 30–39) The god Aššur, the father of the gods, gave me (the power) to let (cities) fall into ruins and to (re)populate (them, and) to enlarge Assyrian territory; the god Šîn, lord of the crown, decreed heroic strength (and) robust force as my fate; the god Šamaš, the light of the gods, elevated my important name to the highest rank; the god Marduk, king of the gods, made the fear of my kingship (ii 35) sweep over the mountain regions like a dense fog; the god Nergal, mightiest of the gods, gave me fierceness, splendor, and terror as a gift; (and) the goddess Ištar, the lady of battle and war, gave me a mighty bow (and) a fierce arrow as a present.

ii 40–50a) At that time, Nabû-zēr-kitti-līšir, son of Marduk-apla-iddina (II) (Merodach-baladan), governor of the Sealand, who did not keep his treaty nor remember the agreement of Assyria, forgot the good relations of my father. During the disturbance(s) in Assyria, he mustered his army and his camp, besieged Ningal-iddin, the governor of Ur, a servant who was loyal to me, and (ii 45) cut off his escape route. After the gods Aššur, Šamaš, Bēl and Nabû, Ištar of Nineveh, (and) Ištar of Arbela joyously seated me, Esarhaddon, on the throne of my father and handed over to me the lordship of the lands, he was not respectful, did not stop (his evil deeds), and would not leave my servant alone. Moreover, he did not send his messenger before me and did not ask after the well-being of my kingship.

ii 50b–64) I heard of his evil deeds (while) in Nineveh; my heart became angry and my liver was inflamed. I sent my generals, the governors on the border of his land, against him. Furthermore, he, Nabû-zēr-kitti-līšir, the rebel, the traitor, heard of the approach of my army and (ii 55) fled like a fox to the land Elam. Because of the oath of the great gods which

- <sup>md</sup>AG-NUMUN-ZI-SI.SÁ  
 54) *ba-ra-nu-ú na-bal-kàt-ta-nu a-lak* ERIM.ĪI.A-ia  
*iš-me-e-ma*  
 55) *a-na* KUR.ELAM.MA.KI *še-la-biš in-na-bit áš-šú*  
*ma-mit* DINGIR.MEŠ GAL.MEŠ  
 56) *ša e-ti-qu* <sup>d</sup>aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN ù <sup>d</sup>AG  
 57) *an-nu kab-tu e-mì-đu-šu-ma qé-reb*  
 KUR.ELAM.MA.KI *i-na-ru-uš ina* GIŠ.TUKUL  
 58) <sup>m</sup>na-'i-id-mar-duk ŠEŠ-šú *ep-šet*  
 KUR.ELAM.MA.KI *šá ana ŠEŠ-šú e-tep-pu-šú*  
 59) *e-mur-ma ul-tu* KUR.ELAM.MA.KI *in-nab-tam-ma*  
 60) *a-na e-peš* ARAD-ti-ia *a-na* KUR aš-šur.KI  
*il-lik-am-ma*  
 61) *ú-šal-la-a be-lu-ú-ti*  
 62) KUR *tam-tim a-na si-ĥi-ir-ti-šá ri-du-ut* ŠEŠ-šú  
*ú-šad-gíl pa-nu-uš-šú*  
 63) *šat-ti-šam-ma la na-par-ka-a it-ti ta-mar-ti-šú*  
*ka-bit-tu*  
 64) *a-na* NINA.KI *il-lak-am-ma ú-na-áš-šá-qa*  
 ĠİR.II-ia
- 
- 65) <sup>m</sup>ab-di-mil-ku-ut-ti LUGAL URU.š*i-dun-ni*  
 66) *la pa-liĥ be-lu-ti-ia la še-mu-u zi-kir šap-ti-ia*  
 67) *ša* UGU *tam-tim gal-la-tim it-tak-lu-ma is-lu-u*  
 GIŠ.ŠUDUN <sup>d</sup>aš-šur  
 68) URU.š*i-du-un-nu* URU *tuk-la-a-ti-šú ša qé-reb*  
*tam-tim na-du-ú*  
 69) *a-bu-biš as-pu-un BÀD-šú u šu-bat-su as-suĥ-ma*  
 70) *qé-reb tam-tim ad-di-ma a-šar maš-kán-šú*  
*ú-ĥal-liq*  
 71) <sup>m</sup>ab-di-mil-ku-ut-ti LUGAL-šú *la-pa-an*  
 GIŠ.TUKUL.MEŠ-ia  
 72) *ina* MURUB<sub>4</sub> *tam-tim in-na-bit ina qí-bit* <sup>d</sup>aš-šur  
 EN-ia  
 73) *ki-ma nu-u-ni ul-tu qé-reb tam-tim a-bar-šu-ma*  
 74) *ak-ki-sa* SAG.DU-su DAM-su DUMU.MEŠ-šú  
 DUMU.MUNUS.MEŠ-šú  
 75) UN.MEŠ É.GAL-šú KÛ.GI KÛ.BABBAR NÍG.ŠU  
 NÍG.GA NA<sub>4</sub>.MEŠ *a-qar-tu*  
 76) *lu-bul-ti* ĠÛN ù GADA KUŠ AM.SI ZÚ AM.SI  
 GIŠ.ESI GIŠ.TÚG  
 77) *mim-ma šum-šú ni-šir-ti* É.GAL-šú *a-na*  
*mu-'u-de-e áš-lu-la*  
 78) UN.MEŠ-šú DAGAL.MEŠ-te *ša ni-ba la i-šá-a*  
 79) GU<sub>4</sub>.MEŠ *še-e-ni* ù ANŠE.NÍTA.MEŠ *a-na*  
*mu-'u-de-e*  
 80) *a-bu-ka a-na qé-reb* KUR aš-šur.KI *ú-pa-ĥir-ma*  
 LUGAL.MEŠ KUR.ĥat-ti  
 81) ù *a-ĥi tam-tim ka-li-šú-nu ina áš-ri šá-nim-ma*  
 URU *ú-še-piš-ma*  
 82) URU.KAR-<sup>md</sup>aš-šur-ŠEŠ-SUM.NA *at-ta-bi ni-bit-su*  
 Col. iii  
 1) URU.É-<sup>m</sup>š*u-pu-ri* URU.sik-ku-ú URU.gi-i'

he had transgressed, the gods Aššur, Sîn, Šamaš, Bēl, and Nabû imposed a grievous punishment on him and they killed him with the sword in the midst of the land Elam. Na'id-Marduk, his brother, saw the deeds that they had done to his brother in Elam, fled from the land Elam, (ii 60) came to Assyria to serve me, and beseeched my lordship. I made the entire Sealand, the domain of his brother, subject to him. (Now) he comes yearly, without ceasing, to Nineveh with his heavy audience gift and kisses my feet.

ii 65–82) (As for) Abdi-Milkūti, king of Sidon, (who) did not fear my lordship (and) did not listen to the words of my lips, who trusted in the rolling sea and threw off the yoke of the god Aššur — I leveled Sidon, his stronghold, which is situated in the midst of the sea, like a flood, tore out its wall(s) and its dwelling(s), and (ii 70) threw (them) into the sea; and I (even) made the site where it stood disappear. Abdi-Milkūti, its king, in the face of my weapons, fled into the midst of the sea. By the command of the god Aššur, my lord, I caught him like a fish from the midst of the sea and cut off his head. I carried off his wife, his sons, his daughters, (ii 75) his palace retainers, gold, silver, goods, property, precious stones, garments with trimming and linen(s), elephant hide(s), ivory, ebony, boxwood, everything of value from his palace in huge quantities, (and) took away his far-flung people who were beyond counting, oxen, sheep and goats, and donkeys in huge numbers (ii 80) to Assyria. I gathered the kings of Ĥatti (Syria-Palestine) and the seacoast, all of them, and had (them) build a city in another place, and I named it Kār-Esarhaddon.

iii 1–19) (The inhabitants of) the cities Bīt-Šupūri,

ii 67.16 has GIŠ.ŠUDUN aš-šur.KI, "the yoke of Assyria."

ii 75.16 omits NÍG.ŠU, "goods."

- 2) URU.in-im-me URU.ḫi-il-du-u-a  
 3) URU.qar-ti-im-me URU.bi-i'-ru-u URU.ki-il-me-e  
 4) URU.bi-ti-ru-me URU.sa-gu-u URU.am-pa  
 5) URU.É-gi-si-me-ia URU.bi-ir-gi-i'  
 6) URU.ga-am-bu-lu URU.da-la-im-me  
 URU.i-si-ḫi-im-me  
 7) URU.MEŠ-ni ša li-me-et URU.ši-du-un-ni  
 8) a-šar ri-i-ti u maš-qí-ti É tuk-la-a-ti-šú  
 9) ša ina tu-kul-ti <sup>d</sup>aš-šur EN-ia ik-šu-da ŠU.II-a-a  
 10) UN.MEŠ ḫu-bu-ut GIŠ.PAN-ia ša KUR-i ù tam-tim  
 11) ši-it <sup>d</sup>UTU-ši ina lib-bi ú-še-šib-ma  
 12) a-na mi-šir KUR aš-šur ú-ter na-gu-ú šu-a-tú  
 13) a-na eš-šu-te aš-bat LÚ.šu-ut SAG-ia a-na  
 LÚ.NAM-ti  
 14) UGU-šú-nu áš-kun-ma GUN ù man-da-at-tú  
 15) UGU šá maḫ-ri ut-tir-ma e-mid-su TA ŠÀ  
 URU.MEŠ-šu  
 16) šá-tu-nu URU.ma-a'-ru-ub-bu URU.ša-ri-ip-tu  
 17) ina ŠU.II <sup>m</sup>ba-'a-li LUGAL URU.šur-ri am-nu  
 18) UGU GUN maḫ-ri-ti na-dan MU.AN.NA-šú  
 19) man-da-at-tú be-lu-ti-ia ú-rad-di-ma ú-kin  
 še-ru-uš-šú

- 20) ù <sup>m</sup>sa-an-du-ar-ri LUGAL URU.kun-di  
 21) ù URU.si-is-su-ú LÚ.KÚR ak-šu  
 22) la pa-liḫ be-lu-ti-ia ša DINGIR.MEŠ  
 ú-maš-šir-u-ma  
 23) a-na KUR-i mar-šu-ti it-ta-kil  
 24) šu-ú <sup>m</sup>ab-di-mil-ku-ut-ti LUGAL URU.ši-du-un-ni  
 25) a-na re-šu-ti a-ḫa-meš iš-šak-nu-u-ma  
 26) MU DINGIR.MEŠ-šú-nu it-ti a-ḫa-meš  
 iz-kur-u-ma  
 27) a-na e-mu-qi ra-ma-ni-šú-nu it-tak-lu  
 28) a-na-ku a-na <sup>d</sup>aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN u <sup>d</sup>AG  
 29) DINGIR.MEŠ GAL.MEŠ EN.MEŠ-ia at-ta-kil-ma  
 30) ni-i-tu al-me-šu-ma ki-ma iṣ-šu-ri ul-tu qé-reb  
 KUR-i  
 31) a-bar-šu-ma ak-ki-sa SAG.DU-su  
 32) ina ITI.DU<sub>6</sub> SAG.DU <sup>m</sup>ab-di-mil-ku-ut-ti  
 33) ina ITI.ŠE SAG.DU <sup>m</sup>sa-an-du-ar-ri  
 34) ina 1-et MU.AN.NA ú-nak-ki-is-ma  
 35) maḫ-ru-ú la ú-ḫi-ir-ma ú-šaḫ-mì-ṭa EGIR-ú  
 36) áš-šú da-na-an <sup>d</sup>aš-šur EN-ia UN.MEŠ  
 kul-lu-mì-im-ma  
 37) ina ki-šá-di LÚ.GAL.MEŠ-šu-un a-lul-ma it-ti  
 LÚ.NAR  
 38) ù GIŠ.ZÀ.MÍ ina re-bet NINA.KI e-te-et-ti-iq  
 39) URU.ar-za-a šá pa-a-ṭi na-ḫal KUR.mu-šur-ri  
 40) áš-lu-lam-ma <sup>m</sup>a-su-ḫi-li LUGAL-šu bi-re-tú  
 ad-di-ma

Sikkû, Gi', Inimme, Ḫildûa, Qartimme, Bi'rû, Kilmê, Bitirume, Sagû, Ampa, (iii 5) Bît-Gisimeya, Birgi', Gambûlu, Dalaimme, (and) Isiḫimme, cities in the environs of Sidon, places of pasturing and watering for his stronghold, which I captured with the help of the god Aššur, my lord, I settled in it (iii 10) (together with) the people plundered by my bow from the eastern mountains and sea and I restored (the city) to Assyrian territory. I reorganized that province, placed my general as a governor over them, and increased and imposed upon it tribute and payment greater than before. (iii 15b) From among those cities of his I handed over the cities Ma'rubbu (and) Šarepta to Ba'alu, king of Tyre. I increased my lordly tribute beyond his earlier, annual giving and imposed (it) on him.

iii 20–38) Moreover, Sanda-uarrî, king of the cities Kundi and Sissû, a dangerous enemy, who did not fear my lordship (and) abandoned the gods, trusted in the impregnable mountains. He and Abdi-Milkûti, king of Sidon, (iii 25) agreed to help one another, swore an oath by their gods with one another, and trusted in their own strength. I trusted in the gods Aššur, Sîn, Šamaš, Bêl, and Nabû, the great gods, my lords, (iii 30) besieged him, caught him like a bird from the midst of the mountains, and cut off his head. “In Tašritu (VII) — the head of Abdi-Milkûti! In Addaru (XII) — the head of Sanda-uarrî!” I beheaded (both) in the same year: (iii 35) With the former I did not delay, with the latter I was quick. To show the people the might of the god Aššur, my lord, I hung (the heads) around the necks of their nobles and I paraded in the squares of Nineveh with singer(s) and lyre(s).

iii 39–42) I plundered the city Arzâ, which is in the district of the Brook of Egypt, and threw Asuḫîli, its king, into fetters and brought (him) to Assyria. I seated

iii 32–35 H. Tadmor (Studies Grayson pp. 269–272) suggests that iii 32–33 contain the exact wording of an Assyrian victory chant that was chanted when Esarhaddon paraded through the squares of Nineveh with the severed heads of Abdi-Milkûti of Sidon and Sanda-uarrî of Kundi and Sissû, which were hung around the necks of their nobles and led by singers and lyres. The chant, which Tadmor suggests is the only one of its kind in Assyrian royal inscriptions, was introduced into this king's inscriptions several years after the events and was quoted explicitly since the popularity of this rhythmic chant had grown considerably. Lines iii 34–35 represent an explicating statement and a comment, chiasmatically arranged.

- 41) *a-na* KUR.áš-šur.KI *ú-ra-a ina ți-ħi* ABUL MURUB<sub>4</sub> URU.šá URU.ni-na-a  
 42) *it-ti a-si* UR.GI<sub>7</sub> u ŠAĤ *ú-še-šib-šu-nu-ti ka-mi-iš*
- 
- 43) *ù* <sup>m</sup>te-uš-pa-a LÚ.gi-mir-ra-a-a  
 44) ERIM.ĤI.A-man-da šá a-šar-šú ru-ú-qu  
 45) *ina er-še-et* KUR.ħu-bu-uš-na a-di gi-mir ERIM.ĤI.A-šú  
 46) *ú-ra-as-si-ib ina* GIŠ.TUKUL
- 
- 47) *ak-bu-us ki-šá-di* UN.MEŠ KUR.ħi-lak-ki  
 48) *šad-du-u-a a-ši-bu-te ħur-šá-a-ni pa-áš-qu-u-ti*  
 49) *šá ți-ħi* KUR.ta-ba-la LÚ.ħat-te-e lem-nu-ú-ti  
 50) *ša* UGU KUR.MEŠ-ni-šú-nu dan-nu-u-ti *tak-lu-ú-ma*  
 51) *ul-tu u<sub>4</sub>-me pa-ni la kit-nu-šú a-na ni-i-ri*  
 52) 21 URU.MEŠ-šú-nu dan-nu-ti *ù* URU.MEŠ TUR.MEŠ šá li-me-ti-šú-nu  
 53) *al-me* KUR-ud áš-lu-la šal-lat-sún ap-pul aq-qur *ina* <sup>d</sup>GIŠ.BAR aq-mu  
 54) *si-it-tu-te-šú-nu šá ħi-iṭ-ṭu ù gul-lul-tú la i-šú-ú*  
 55) *kab-tu ni-ir be-lu-ti-ia e-mid-su-nu-u-ti*
- 
- 56) *ad-iš* KUR.bar-na-ka-a-a lem-nu-u-ti  
 57) *a-ši-bu-te* KUR.DU<sub>6</sub>-a-šur-ri ša *ina pi-i* UN.MEŠ  
 58) KUR.mi-iḫ-ra-a-nu KUR.pi-ta-a-nu *i-nam-bu-u zi-kir-šú-un*
- 
- 59) *ú-sap-pi-iḫ* UN.MEŠ KUR.man-na-a-a qu-tu-u la *sa-an-qu*  
 60) *ù* ERIM.ĤI.A-šú <sup>m</sup>iš-pa-ka-a-a URU.as-gu-za-a-a  
 61) *kit-ru la mu-še-zi-bi-šú a-na-ar ina* GIŠ.TUKUL
- 
- 62) *áš-lul* KUR.É.<sup>m</sup>dak-ku-ri šá *qé-reb* KUR.kal-di *a-a-ab* KÁ.DINGIR.RA.KI  
 63) *ak-mu* <sup>md</sup>šá-maš-ib-ni LUGAL-šu is-ħap-pu *ħa-bi-lum*  
 64) *la pa-li-ħu zik-ri* EN EN.EN šá A.ŠĀ.MEŠ DUMU.MEŠ KÁ.DINGIR.ME  
 65) *ù bár-sipa.KI ina pa-rik-te it-ba-lu-u-ma*  
 66) *ú-ter-ru ra-ma-nu-uš áš-šú ana-ku pu-luḫ-ti* <sup>d</sup>EN u <sup>d</sup>AG  
 67) *i-du-ú* A.ŠĀ.MEŠ šá-ti-na *ú-ter-ma*  
 68) *pa-an* DUMU.MEŠ KÁ.DINGIR.RA.KI u *bár-sipa.KI ú-šad-gíl*  
 69) <sup>md</sup>MUATI-šal-lim DUMU <sup>m</sup>ba-la-si  
 70) *ina* GIŠ.GU.ZA-šú *ú-še-šib-ma i-šá-ṭa ab-šá-a-ni*
- 
- 71) <sup>m</sup>EN-BA-šá DUMU <sup>m</sup>bu-na-ni LÚ.gam-bu-la-a-a  
 72) *ša ina* 12 KASKAL.GÍD *qaq-qa-ru ina* A.MEŠ  
 73) *ù* GI.AMBAR.MEŠ *šit-ku-nu šu-ub-tu*  
 74) *ina qí-bit* <sup>d</sup>áš-šur EN-ia *ħat-tu ra-ma-ni-šú im-qut-su-ma*

him (text: them), bound, near the citadel gate of the city of Nineveh along with bear(s), dog(s), and pig(s).

iii 43–46) Moreover, I struck with the sword Teušpa, a Cimmerian, a barbarian whose home is remote, together with his entire army, in the territory of the land Ĥubušna.

iii 47–55) I trod on the necks of the people of Cilicia, mountain dwellers who live in inaccessible mountains in the neighborhood of the land Tabal, evil Hittites, (iii 50) who trusted in their mighty mountains and who from earliest days had not been submissive to the yoke. I surrounded, conquered, plundered, demolished, destroyed, (and) burned with fire twenty-one of their fortified cities and small cities in their environs. (As for) the rest of them, who were not guilty of (any) sin or crime, I imposed the heavy yoke of my lordship upon them.

iii 56–58) I crushed the wicked Barnakeans, who live in the land of Tīl-Ašurri, which is called Pitānu in the language of the people of the land Miḫrānu.

iii 59–61) I scattered the Mannean people, undisciplined Gutians, and its army; I put to the sword Išpakāia, a Scythian, an ally who could not save himself.

iii 62–70) I plundered the land Bīt-Dakkūri, which is in Chaldea, an enemy of Babylon. I captured Šamaš-ibni, its king, a rogue (and) outlaw, who did not respect the oath of the lord of lords (and) who took away fields of the citizens of Babylon (iii 65) and Borsippa by force and turned (them) over to himself. Because I know the fear of the gods Bēl and Nabū, I returned those fields and entrusted (them) to the citizens of Babylon and Borsippa. I placed Nabū-šallim, the son of Balāssu, on his throne and he (now) pulls my yoke.

iii 71–83) (As for) Bēl-iqīša, son of Bunnannū, a Gambulean whose residence is located twelve leagues distance in water and canebrakes, by the command of the god Aššur, my lord, unprovoked fear fell upon him and (iii 75) of his own free will he took tribute

iii 41.5 has ABUL NINA.[KI], “gate of Nineveh.”

iii 60–61 Compare Nineveh B (text no. 2) ii 22–23, which reads šá um-ma-na-a-ti <sup>m</sup>iš-pa-ka-a-a KUR.áš-gu-za-a-a kit-ru la mu-še-zi-bi-šú i-na-ru ina GIŠ.TUKUL, “who put to the sword the army of Išpakāia, a Scythian, an ally who could not save himself.” The scribes of these two texts are not in agreement as to which army Esarhaddon put to the sword, the Mannean or the Scythian army.

iii 73.16 has u GI.AMBAR.MEŠ<sup>1</sup> ki-ma nu-u-ni šit-ku-nu šu-ub-tu, “(whose) residence was located ... (in water) and swamps like (that of) a fish.” Ex. 26 omits the phrase *ù* GI.AMBAR.MEŠ altogether.

- 75) *ki-i ðe-me-šú-ma bil-tu u man-da-at-tu*  
 76) GU<sub>4</sub>.MAḤ-ḥi šuk-lu-lu-ti ša-ma-da-ni  
 ANŠE.KUNGA.MEŠ BABBAR.MEŠ  
 77) *ul-tu KUR.e-lam-ti il-qa-am-ma a-na NINA.KI*  
 78) *a-di maḥ-ri-ia il-lik-am-ma ú-na-áš-šiq GÌR.II-ia*  
 79) *re-e-mu ar-ši-šú-ma ú-šar-ḥi-is-su lib-bu*  
 80) URU.šá-pi-i-<sup>d</sup>EN URU dan-nu-ti-šú  
 81) *dan-na-as-su ú-dan-nin-ma*  
 82) *šá-a-šú a-di LÚ.ERIM.MEŠ GIŠ.PAN-šú ina lib-bi*  
*ú-še-li-šú-ma*  
 83) GIM GIŠ.IG ina IGI KUR.e-lam-ti e-dil-šu

## Col. iv

- 1) URU.a-du-ma-tu URU dan-nu-tu LÚ.a-ri-bi  
 2) ša <sup>md</sup>30-PAP.MEŠ-SU LUGAL KUR aš-šur.KI AD  
*ba-nu-u-a*  
 3) *ik-šu-du-ma NÍG.ŠU-šú NÍG.GA-šú DINGIR.MEŠ-šú*  
 4) *a-di <sup>f</sup>ap-kal-la-tú šar-rat LÚ.a-ri-bi*  
 5) *iš-lu-lam-ma a-na KUR aš-šur.KI il-qa-a*  
 6) <sup>m</sup>ḥa-za-DINGIR <sup>r</sup>LUGAL<sup>1</sup> LÚ.a-ri-bi it-ti  
*ta-mar-ti-šú ka-bit-tú*  
 7) *a-na NINA.KI URU be-lu-ti-ia*  
 8) *il-lik-am-ma ú-na-áš-ši-iq GÌR.II-ia*  
 9) *áš-šú na-dan DINGIR.MEŠ-šú ú-šal-la-an-ni-ma*  
*re-e-mu ar-ši-šú-ma*  
 10) <sup>d</sup>a-tar-sa-ma-a-a-in <sup>d</sup>da-a-a <sup>d</sup>nu-ḥa-a-a  
 11) <sup>d</sup>ru-ul-da-a-a-ú <sup>d</sup>a-bi-ri-il-lu  
 12) <sup>d</sup>a-tar-qu-ru-ma-a DINGIR.MEŠ šá LÚ.a-ri-bi  
 13) *an-ḥu-su-nu ud-diš-ma da-na-an <sup>d</sup>aš-šur EN-ia*  
 14) *ù ši-ṭir MU-ia UGU-šú-nu áš-ṭur-ma ut-ter-ma*  
*ad-din-šú*  
 15) <sup>f</sup>ta-bu-u-a tar-bit É.GAL AD-ia a-na LUGAL-u-ti  
 16) UGU-šú-nu áš-kun-ma it-ti DINGIR.MEŠ-šá a-na  
 KUR-šá ú-ter-ši
- 
- 17) 65 ANŠE.GAM.MAL.MEŠ 10 ANŠE.NÍTA.MEŠ UGU  
*ma-da-ti*  
 18) *maḥ-ri-ti ú-rad-di-ma ú-kin še-ru-uš-šú*  
 19) <sup>m</sup>ḥa-za-DINGIR šim-tu ú-bil-šú-ma <sup>m</sup>ia-ta-a'  
 DUMU-šú  
 20) *ina GIŠ.GU.ZA-šú ú-še-šib-ma 10 MA.NA KÙ.GI 1*  
 LIM NA<sub>4</sub>.MEŠ *bé-ru-ti*  
 21) 50 ANŠE.GAM.MAL.MEŠ 1 ME *kun-zi ŠIM.ḤIA*  
 22) UGU *man-da-at-ti AD-šú ú-rad-di-ma e-mid-su*  
 23) *ar-ka <sup>m</sup>ú-a-bu a-na e-peš LUGAL-ti*  
 24) *LÚ.a-ru-bu ka-li-šú UGU <sup>m</sup>ia-ta-a' uš-bal-kit-ma*  
 25) *a-na-ku <sup>m</sup>aš-šur-PAP-AŠ LUGAL KUR aš-šur.KI*  
 LUGAL *kib-rat LÍMMU-ti*  
 26) *šá kit-tu i-ram-mu-ma ša-lip-tú ik-kib-šú*  
 27) *LÚ.ERIM.MEŠ MÈ-ia a-na na-ra-ru-tu <sup>m</sup>ia-ta-a'*  
 28) *áš-pur-ma LÚ.a-ru-bu ka-li-šú ik-bu-su-ma*  
 29) <sup>m</sup>ú-a-bu a-di LÚ.ERIM.MEŠ *šá is-si-šú bi-re-tu*  
*id-du-u-ma*  
 30) *ú-bi-lu-nim-ma GIŠ.ši-ga-ru áš-kun-šú-nu-ti-ma*

iv 15.5, 26 have É.GAL-ia, "my palace."

and payment, uncastrated bulls, (and) teams of white mules from the land Elam and came to Nineveh, before me, and he kissed my feet. I had pity on him and encouraged him. (iii 80) I strengthened the city Ša-pî-Bēl, the city (which is) his strong fortress, and I put him together with his archers therein as a garrison and (thus) locked it (the fortress) up like a door against the land Elam.

iv 1–16) (As for) the city Adumutu, the fortress of the Arabs, which Sennacherib, king of Assyria, (my) father, who engendered me, conquered and whose goods, possessions, (and) gods, together with Apkallatu, the queen of the Arabs, he plundered and brought (iv 5) to Assyria — Hazael, the king of the Arabs, came to Nineveh, my capital city, with his heavy audience gift and kissed my feet. He implored me to give (back) his gods, and (iv 10) I had pity on him. I refurbished the gods Atar-samayin, Dāya, Nuḥāya, Ruldāwu, Abirillu, (and) Atar-qurumā, the gods of the Arabs, and I inscribed the might of the god Aššur, my lord, and (an inscription) written in my name on them and gave (them) back to him. (iv 15) I placed the lady Tabūa, who was raised in the palace of my father, as ruler over them and returned her to her land with her gods.

iv 17–24) I added sixty-five camels (and) ten donkeys to the previous tribute and imposed (it) on him. Hazael died and I placed Iata', his son, (iv 20) on his throne. I added ten minas of gold, one thousand choice stones, fifty camels, (and) one hundred bags of aromatics to the tribute of his father and imposed (it) on him. Later, Uabu, to exercise kingship, incited all of the Arabs to rebel against Iata'.

iv 25–31) I, Esarhaddon, king of Assyria, king of the four quarters, who loves loyalty and abhors treachery, sent my battle troops to the aid of Iata', and they trampled all of the Arabs, threw Uabu, together with the soldiers who were with him, into fetters, and brought (them) to me. I placed them in neck stocks and tied them to the side of my gate.

- 31) *ina le-et ABUL-ia ar-ku-us-šú-nu-ti*
- 
- 32) <sup>m</sup>up-pi-is LÚ.EN.URU šá URU.pa-ar-ták-ka  
 33) <sup>m</sup>za-na-sa-na LÚ.EN.URU šá URU.pa-ar-tuk-ka  
 34) <sup>m</sup>ra-ma-te-ia LÚ.EN.URU šá  
 URU.ú-ra-a-ka-za-bar-na  
 35) KUR.ma-da-a-a šá a-šar-šú-nu ru-u-qu ša ina  
 LUGAL.MEŠ AD.MEŠ-ia  
 36) mi-šir KUR aš-šur.KI la ib-bal-ki-tú-nim-ma la  
 ik-bu-su qaq-qar-šá  
 37) pu-ul-ḫi me-lam-me ša <sup>d</sup>aš-šur EN-ia  
 is-ḫup-šu-nu-ti  
 38) ANŠE.mur-ni-is-qí GAL.MEŠ tak-kas NA<sub>4</sub>.ZA.GÌN  
 ḫi-ḫip šad-di-šú  
 39) a-na NINA.KI URU be-lu-ti-ia iš-šu-nim-ma  
 iš-ši-qu GÌR.II-ía  
 40) áš-šú LÚ.EN.URU.MEŠ-ni ša qa-tú id-ku-šú-nu-ti  
 41) be-lu-ti ú-šal-lu-ma e-ri-šu-in-ni kit-ru  
 42) LÚ.šu-ut SAG.MEŠ-ia LÚ.NAM.MEŠ šá pa-a-ṭi  
 KUR-šu-un  
 43) it-ti-šú-nu ú-ma-'e-er-ma UN.MEŠ a-ši-bu-te  
 URU.MEŠ  
 44) šá-tu-nu ik-bu-su-ma ú-šak-ni-šú GÌR.II-uš-šú-un  
 45) GUN man-da-at-tú be-lu-ti-ia ú-kin  
 še-ru-uš-šú-un
- 
- 46) KUR.pa-tu-uš-ar-ri na-gu-u ša i-te-e É.MUN  
 47) šá qé-reb KUR.ma-da-a-a ru-qu-u-te šá pa-a-ṭi  
 KUR.bi-ik-ni KUR NA<sub>4</sub>.ZA.GÌN  
 48) ša ina LUGAL.MEŠ AD.MEŠ-ia má-m-ma la  
 ik-bu-su KI-tim KUR-šú-un  
 49) <sup>m</sup>ši-dir-pa-ar-na <sup>m</sup>e-pa-ar-na LÚ.EN.URU.MEŠ  
 dan-nu-ti  
 50) šá la kit-nu-šú a-na ni-i-ri šá-a-šú-nu a-di  
 UN.MEŠ-šú-nu  
 51) ANŠE.KUR.RA.MEŠ ru-ku-bi-šú-nu GU<sub>4</sub>.MEŠ  
 še-e-ni ANŠE.ú-du-ri  
 52) šal-lat-sún ka-bit-tu áš-lu-la ana qé-reb KUR  
 aš-šur.KI
- 
- 53) KUR.ba-a-zu na-gu-ú šá a-šar-šú ru-u-qu  
 54) mi-šit na-ba-li qaq-qar MUN a-šar šu-ma-a-me  
 55) 1 ME 20 KASKAL.GÍD qaq-qar ba-a-ši pu-qut-ti u  
 NA<sub>4</sub>.ZÚ.MAŠ.DÀ  
 56) a-šar MUŠ u GÍR.TAB ki-ma kul-ba-bi ma-lu-u  
 A.GÀR  
 57) 20 KASKAL.GÍD KUR.ḫa-zu-ú šad-di  
 NA<sub>4</sub>.SAG.GIL.MUD  
 58) a-na EGIR-ia ú-maš-šir-ma e-ti<sub>7</sub>-iq  
 59) na-gu-ú šu-a-tú ša ul-tu u<sub>4</sub>-me ul-lu-ti  
 60) la il-li-ku LUGAL pa-ni maḫ-ri-ia  
 61) ina qí-bit <sup>d</sup>aš-šur EN-ia ina qé-reb-e-šú šal-ṭa-niš  
 at-tal-lak  
 62) <sup>m</sup>ki-i-su LUGAL URU.ḫal-di-su <sup>m</sup>ak-ba-ru LUGAL

iv 32–45) (As for) Uppis, chieftain of the city Partakka, Zanasana, chieftain of the city Partukka, (and) Ramateia, chieftain of the city Urakazabarna, (iv 35) Medes whose country is remote (and) who had not crossed the boundary of Assyria nor trodden on its soil in (the time of) the kings, my ancestors — the awesome fear of the god Aššur, my lord, overwhelmed them (and) they brought to Nineveh, my capital city, large thoroughbreds (and) blocks of lapis lazuli, hewn from its mountain, and they kissed my feet. (iv 40) Because of the chieftains who had threatened them, they implored my lordship and begged me for help. I sent my generals, the governors of the boundary areas of their land, with them and they trampled the people living in those cities and made (them) bow at their feet. I imposed the tribute and payment of my lordship upon them.

iv 46–52) (As for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, borders Mount Bikni, the lapis lazuli mountain, (and) upon the soil of whose mountain none of the kings, my ancestors, had walked — I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, (iv 50) who were not submissive to (my) yoke, together with their people, their riding horses, oxen, sheep and goats, (and) Bactrian camels, their heavy plunder.

iv 53–77) (As for) the land Bāzu, a district in a remote place, a forgotten place of dry land, saline ground, a place of thirst, (iv 55) one hundred and twenty leagues of desert, thistles, and gazelle-tooth stones, where snakes and scorpions fill the plain like ants — I left Mount Ḫazû, the mountain of *saggilmud*-stone, twenty leagues behind me and crossed over to that district to which (iv 60) no king before me had gone since earliest days. By the command of the god Aššur, my lord, I marched triumphantly in its midst. I defeated Kīsu, king of the land Ḫaldisu, Akbaru, king of the city Ilpiatu, Mansāku, king of the land Magalani, Iapa', queen of the land Diḫrāni, (iv 65) Ḫabīsu, king of the city Qadaba', Niḫaru, king of the city Ga'uani,

iv 45.2, 14, 26 have *e-li-šú-un* (ex. 14 *e-li-šu-un*) for *še-ru-uš-šú-un*.

iv 62 Or read as <sup>m</sup>qí-i-su; cf. PNA 2/1 sub. Iqīsu. The reading here follows PNA 2/1 p. 620 sub. Kīsu.

- URU.il-pi-a-tú  
 63) <sup>m</sup>ma-an-sa-ku LUGAL URU.ma-gal-a-ni  
 64) <sup>f</sup>ia-pa-a' šar-rat URU.di-iḥ-ra-a-ni  
 65) <sup>m</sup>ḥa-bi-su LUGAL URU.qa-da-ba-a'  
 66) <sup>m</sup>ni-ḥa-ru LUGAL URU.ga-a'-u-a-ni  
 67) <sup>f</sup>ba-as-lu šar-rat URU.i-ḥi-lum  
 68) <sup>m</sup>ḥa-ba-zi-ru LUGAL URU.pu-da-a'  
 69) 8 LUGAL.MEŠ-ni ša qé-reb na-ge-e šu-a-tú a-duk  
 70) ki-ma MUNU<sub>4</sub> áš-ta-ṭi pa-gar LÚ.qu-ra-di-šú-un  
 71) DINGIR.MEŠ-šú-nu NÍG.ŠU-šú-nu NÍG.GA-šú-nu ù  
 UN.MEŠ-šú-nu  
 72) áš-lu-la a-na qé-reb KUR aš-šur.KI <sup>m</sup>la-a-a-le-e  
 73) LUGAL URU.ia-di-i' šá la-pa-an  
 GIŠ.TUKUL.MEŠ-ia in-nab-tú  
 74) ḥa-at-tu ra-ma-ni-šú im-qut-su-ma a-na  
 URU.ni-na-a  
 75) a-di maḥ-ri-ia il-lik-am-ma ú-na-áš-šiq GÌR.II-ia  
 76) re-e-mu ar-ši-šú-ma na-ge-e URU.ba-zi šu-a-tum  
 77) ú-šad-gíl pa-nu-uš-šú
- 
- 78) ina e-muq <sup>d</sup>aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>AG <sup>d</sup>AMAR.UTU  
<sup>d</sup>15 šá NINA.KI  
 79) <sup>d</sup>15 šá URU.LÍMMU-DINGIR ak-šu-ud kul-lat  
 na-ki-ri mul-tar-ḥi  
 80) ina zik-ri DINGIR-u-ti-šú-nu ma-al-ki na-ki-ri-ia  
 81) ki-ma qa-né-e me-ḥe-e i-šu-ub-bu  
 82) LUGAL.MEŠ-ni a-ši-bu-te tam-tim ša  
 BĀD.MEŠ-šú-nu tam-tim-ma  
 83) e-du-u šal-ḥu-šú-un ša ki-ma GIŠ.GIGIR GIŠ.MÁ  
 rak-bu  
 84) ku-um ANŠE.KUR.RA.MEŠ-e ša-an-du par-ri-sa-ni  
 85) pal-ḥiš ul-ta-ṣap-šá-qu lib-ba-šú-nu  
 i-tar-rak-ma
- Col. v  
 1) i-ma-'u mar-tú ul ib-ši šá-ni-ni ul im-maḥ-ḥa-ru  
 GIŠ.TUKUL-u-a  
 2) ù ina ma-al-ki a-lik maḥ-ri-ia la im-šu-la  
 a-a-ú-ma  
 3) ša a-na LUGAL.MEŠ AD.MEŠ-ia i-šu-ṭu-ma  
 e-tap-pa-lu ze-ra-ti  
 4) ina qí-bit <sup>d</sup>aš-šur EN-ia ina ŠU.II-ia im-ma-nu-ú  
 5) pa-áš-qu-ti BĀD NA<sub>4</sub>.MEŠ-šú-nu GIM kar-pat  
 pa-ḥa-ri ú-par-ri-ir  
 6) pa-gar qu-ra-di-šú-un ina la qe-bé-ri ú-šá-kil  
 zi-i-bu  
 7) nak-mu NÍG.GA-šú-nu áš-lu-la a-na qé-reb KUR  
 aš-šur.KI  
 8) DINGIR.MEŠ ti-ik-li-šú-nu šal-la-tiš am-nu  
 9) ki-ma še-e-ni a-bu-ka UN.MEŠ-šú-un šam-ḥa-a-ti  
 10) ša a-na šu-zu-ub na-piš-ti-šú qé-reb tam-tim  
 in-nab-tú  
 11) ina giš-par-ri-ia ul ip-par-šid-ma ul ú-še-ši  
 nap-šat-su  
 12) pe-tan bir-ki ša iṣ-ba-tu si-me-lat KUR-i

Baslu, queen of the city Iḫilum, (and) Ḥabaziru, king of the city Puda', eight kings from that district (iv 70) (and) laid out the bodies of their warriors like (drying) malt. I carried off their gods, their goods, their possessions, and their people to Assyria. (As for) Laialê, king of the city Iadi', who had fled before my weapons, (now) unprovoked fear fell upon him, and he came to Nineveh, before me, and kissed my feet. I had pity on him and put that province of Bāzu under him.

iv 78–v 9) Through the strength of the gods Aššur, Sîn, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, I conquered all of (my) arrogant enemies. (iv 80) At the words of their divinity the rulers, my enemies, trembled like reeds in a storm. The kings who live in the sea, whose (inner) walls are the sea and whose outer walls are the waves, who ride in boats instead of chariots, (and) who harness rowers instead of horses, were seized by fear; their hearts were pounding and (v 1) they were vomiting gall. There was no rival that my weapons could not face and there was no one among the rulers who came before me who could equal me. Those who used to ignore the kings, my ancestors, or answer (them) constantly with hostility, by the command of the god Aššur, my lord, were delivered into my hands. (v 5) I smashed their hard stone walls like a potter's vessel (and) let the vultures eat the unburied bodies of their warriors. I carried off their heaped-up possessions to Assyria (and) counted the gods, their helpers, as booty. I led their prosperous people away like sheep and goats.

v 10–25) The one who fled into the sea to save his (own) life did not escape my net and did not save himself. The swift (runner) who took to the stepped ridges of remote mountains, I caught him like a bird from the midst of the mountains and bound his arms.

iv 76.16, 26 have KUR.ba-a-zi, "the land Bāzu."



- ru-qu-u-ti  
 13) ki-ma iṣ-ṣu-ri ul-tú qé-reb KUR-i a-bar-šú-ma  
 ak-sa-a Á.MEŠ-šú  
 14) ÚŠ.MEŠ-šú-nu ki-ma bu-tuq-ti na-at-bak KUR-i  
 ú-šar-di  
 15) su-te-e a-ši-bu-te kul-ta-ri šá a-šar-šú-nu  
 ru-u-qu  
 16) ki-ma ez-zi ti-ib me-ḥe-e as-su-ḥa  
 šu-ru-us-su-un  
 17) ša tam-tum a-na dan-nu-ti-šú KUR-ú a-na  
 e-mu-qi-šú iš-ku-nu  
 18) ina sa-par-ri-ia a-a-um-ma ul ú-ši  
 19) na-par-šu-du-um-ma ul ip-par-šid  
 20) šá tam-ti a-na KUR-i ša KUR-i a-na tam-tim  
 a-šab-šú-nu aq-bi  
 21) ina qí-bit <sup>d</sup>aš-šur EN-ia man-nu šá it-ti-ia  
 iš-šá-an-na-nu  
 22) a-na LUGAL-u-ti ù ina LUGAL.MEŠ-ni AD.MEŠ-ia  
 23) ša ki-ma ia-a-ti-ma šur-ba-ta be-lu-su  
 24) ul-tu qé-reb tam-tim LÚ.KÚR.MEŠ-ia ki-a-am  
 iq-bu-ni  
 25) um-ma KA<sub>5</sub>.A la-pa-an <sup>d</sup>UTU e-ki-a-am il-lak  
 26) KUR.e-la-mu-ú KUR.qu-tu-u ma-al-ki šip-ṣu-u-ti  
 27) ša a-na LUGAL.MEŠ AD.MEŠ-ia e-tap-pa-lu  
 ze-ra-a-ti  
 28) da-na-an <sup>d</sup>aš-šur EN-ia šá ina kul-lat na-ki-ri  
 e-tep-pu-šú  
 29) iš-mu-u-ma ḥat-tum u pu-luḥ-tum UGU-šú-nu  
 it-ta-bik-ma  
 30) áš-šú a-na mi-šir KUR.MEŠ-šú-nu la ḥa-ṭe-e  
 31) LÚ.KIN.GI<sub>4</sub>.A.MEŠ-šú-nu šá tu-bi u su-lum-me-e  
 32) a-na NINA.KI a-di maḥ-ri-ia iš-pu-ru-nim-ma  
 33) MU DINGIR.MEŠ GAL.MEŠ iz-ku-ru ul-tu <sup>d</sup>aš-šur  
<sup>d</sup>UTU <sup>d</sup>EN <sup>d</sup>AG  
 34) <sup>d</sup>15 šá NINA.KI ù <sup>d</sup>15 šá URU.LÍMMU-DINGIR  
 UGU na-ki-ri-ia  
 35) ina li-i-ti ú-šá-zi-zu-ni-ma am-ṣu-u ma-la  
 līb-bi-ía  
 36) ina ki-šit-ti na-ki-ri šad-lu-ú-ti  
 37) ša ina tu-kul-ti DINGIR.MEŠ GAL.MEŠ EN.MEŠ-ia  
 ik-šu-da ŠU.II-a-a  
 38) eš-ret ma-ḥa-zi ša KUR aš-šur.KI u KUR URI.KI  
 ú-še-piš-ma  
 39) KÙ.BABBAR KÙ.GI uḥ-ḥi-zu-ma ú-nam-me-ra  
 ki-ma u<sub>4</sub>-me  


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 40) ina u<sub>4</sub>-me-šu-ma É.GAL ma-šar-ti ša NINA.KI  
 41) ša LUGAL.MEŠ-ni a-lik maḥ-ri AD.MEŠ-ia  
 ú-še-pi-šú  
 42) a-na šu-te-šur KARAŠ pa-qa-a-di  
 ANŠE.mur-ni-is-qi  
 43) ANŠE.KUNGA.MEŠ GIŠ.GIGIR.MEŠ til-li ú-nu-ut  
 MÈ  
 44) ù šal-la-at na-ki-ri gi-mir mim-ma šum-šú  
 45) ša <sup>d</sup>aš-šur LUGAL DINGIR.MEŠ a-na eš-qi  
 LUGAL-ti-ia iš-ru-ka

I made their blood flow like floodwater in mountain gullies. I ripped out the roots of the Sutû, who live in tents in a remote place, like the onslaught of a raging storm. Neither he who made the sea his fortress nor he who made the mountain his stronghold escaped my net (or) succeeded in escaping. (v 20) I ordered the (re)settling of those of the sea to the mountains (and) those of the mountains to the sea. At the command of the god Aššur, my lord, who can rival me in kingship? Moreover, who among the kings, my ancestors, was there whose dominion was as great as mine? From the midst of the sea, my enemies spoke thus: ‘Where can the fox go to get away from the sun?’

v 26–33a) The Elamites (and) Gutians, obstinate rulers, who used to answer the kings, my ancestors, with hostility, heard of what the might of the god Aššur, my lord, had done among all of (my) enemies, and fear and terror poured over them. So that there would be no trespassing on the borders of their countries they sent their messengers (with messages) of friendship and peace to Nineveh, before me, and they swore an oath by the great gods.

v 33b–39) After the gods Aššur, Šamaš, Bēl, Nabû, Ištar of Nineveh, and Ištar of Arbela made me stand victoriously over my enemies and I attained everything I wanted, with the booty of the vast enemies which my hands had captured through the help of the great gods, my lords, I had the shrines of cult centers built in Assyria and Akkad; I decorated (them) with silver (and) gold and made (them) shine like daylight.

v 40–53) At that time, the armory of Nineveh which the kings who came before (me), my ancestors, had built to maintain the camp (and) to keep thoroughbreds, mules, chariots, military equipment, implements of war, and the plunder of enemies, everything (v 45) that the god Aššur, king of the gods, gave me as my royal share — that place had become too small for me to have horses show their mettle (and) to train with chariots. I made the people of the lands plundered by my bow take up hoe (and) basket, and

- 46) *a-na šit-mur* ANŠE.KUR.RA.MEŠ *ši-tam-du-uḥ*  
GIŠ.GIGIR.MEŠ
- 47) *áš-ru šu-a-tú i-mi-ša-an-ni-ma* UN.MEŠ  
KUR.KUR
- 48) *ḥu-bu-ut* GIŠ.PAN-*ia al-lu tup-šik-ku*  
*ú-šá-áš-ši-šú-nu-ti-ma*
- 49) *il-bi-nu* SIG<sub>4</sub> É.GAL.TUR.RA *šu-a-tú*
- 50) *a-na si-ḥir-ti-šá aq-qur-ma qa-q-a-ru ma-a'-du*
- 51) *ki-ma a-tar-tim-ma ul-tu lib-bi* A.ŠÀ.MEŠ  
*ab-tuq-ma*
- 52) UGU-šú *uš-rad-di ina* NA<sub>4</sub>*pi-i-li* NA<sub>4</sub> KUR-*i*  
*dan-ni*
- 53) *uš-ši-šú ad-di-ma tam-la-a ú-mal-li*
- 54) *ad-ke-e-ma* LUGAL.MEŠ KUR.*ḥat-ti u e-ber* ÍD
- 55) <sup>m</sup>*ba-'a-lu* LUGAL URU.*šur-ri me-na-si-i* LUGAL  
URU.*ia-ú-di*
- 56) <sup>m</sup>*qa-uš-gab-ri* LUGAL URU.*ú-du-me mu-šur-i*  
LUGAL URU.*ma-'a-ab*
- 57) <sup>m</sup>*šil-EN* LUGAL URU.*ḥa-zi-ti me-ti-in-ti* MAN  
URU.*is-qa-lu-na*
- 58) <sup>m</sup>*i-ka-ú-su* LUGAL URU.*am-qar-ru-na*
- 59) <sup>m</sup>*mil-ki-a-šá-pa* LUGAL URU.*gu-ub-li*
- 60) <sup>m</sup>*ma-ta-an-ba-'a-al* LUGAL URU.*a-ru-ad-da*
- 61) <sup>m</sup>*a-bi-ba-'a-li* LUGAL URU.*sam-si-mur-ru-na*
- 62) <sup>m</sup>*bu-du-DINGIR* LUGAL URU.*É-am-ma-na*  
<sup>m</sup>PAP-*mil-ki* MAN URU.*as-du-di*
- 63) 12 LUGAL.MEŠ *šá ki-šá-di tam-tim me-ki-iš-tu-ra*
- 64) LUGAL URU.*e-di-'i-il pi-la-a-gu-ra-a* MAN  
URU.*ki-it-ru-si*
- 65) <sup>m</sup>*ki-i-su* LUGAL URU.*si-il-lu-u<sub>8</sub>-u-a*
- 66) <sup>m</sup>*i-tu-u-an-da-ar* LUGAL URU.*pa-ap-pa*
- 67) <sup>m</sup>*e-re-su* LUGAL URU.*si-il-li da-ma-su* MAN  
URU.*ku-ri-i*
- 68) <sup>m</sup>*ád-me-e-su* LUGAL URU.*ta-me-si*
- 69) <sup>m</sup>*da-mu-ú-si* LUGAL URU.*qar-ti-ḥa-da-as-ti*
- 70) <sup>m</sup>*ú-na-sa-gu-su* LUGAL URU.*li-di-ir*
- 71) <sup>m</sup>*bu-šu-su* LUGAL URU.ZÁLAG-*ia* 10 LUGAL.MEŠ  
*ša* KUR.*ia-ad-na-na*
- 72) MURUB<sub>4</sub> *tam-tim* ŠU.NIGIN 22 LUGAL.MEŠ  
KUR.*ḥat-ti a-ḥi tam-tim*
- 73) ù MURUB<sub>4</sub> *tam-tim ka-li-šú-nu*  
*ú-ma-'e-er-šú-nu-ti-ma*
- 74) GIŠ.ÜR.MEŠ GAL.MEŠ *tim-me* MAḤ.MEŠ  
GIŠ.*a-dáp-pi šu-ḥu-u-ti*
- 75) *ša* GIŠ.EREN GIŠ.ŠUR.MĪN *tar-bit* KUR.*si-ra-ra u*  
KUR.*lab-na-na*
- 76) *ša ul-tu u<sub>4</sub>-me pa-ni ma-gal ik-bi-ru-ma i-ši-ḥu*  
*la-a-nu*
- 77) <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *ša* NA<sub>4</sub>.<sup>d</sup>ŠE.TIR
- 78) MUNUS.<sup>d</sup>LAMMA.MEŠ MUNUS.ÁB.ZA.ZA-*a-ti*

they made bricks. I razed that small palace in its entirety, took a large area from the fields for an addition, and added (it) to it (the palace). I laid its foundations with limestone, strong stone from the mountains, and raised the terrace.

v 54-73a) I summoned the kings of Ḥatti and Across the River (Syria-Palestine): (v 55) Ba'al, king of Tyre, Manasseh, king of Judah, Qa'uš-gabri, king of Edom, Mušurī, king of Moab, Šil-Bēl, king of Gaza, Mitinti, king of Ashkelon, Ikausu, king of Ekron, Milki-ašapa, king of Byblos, (v 60) Mattan-Ba'al, king of Arvad, Abī-Ba'al, king of Samsimurruna, Būdi-il, king of Bīt-Ammon, Aḥī-Milki, king of Ashdod — twelve kings from the shore of the sea; Ekištūra, king of Idalion, Pilagurâ, king of Kitrusi, (v 65) Kīsu, king of Salamis, Itūandar, king of Paphos, Erēsu, king of Soloi, Damāsu, king of Curium, Admēsu, king of Tamassos, Damsyos, king of Qarti-ḥadasti, (v 70) Unasagusu, king of Lidir, Bušusu, king of Nuria — ten kings of Iadnana (Cyprus) in the midst of the sea; in total, twenty-two kings of Ḥatti (Syria-Palestine), the seacoast, and the midst of the sea.

v 73b-vi 1) I sent orders to all of them for large beams, tall columns, (and) very long planks (v 75) of cedar (and) cypress, grown on Mount Sirāra and Mount Lebanon, which from early days grew thick and tall, (and) they had bull colossi (made of) *pendû*-stone, *lamassu*-statues, zebus, paving stones, slabs of marble, *pendû*-stone, breccia, colored marble, brownish limestone, (and) *girimḥilibû*-stone, (everything that was) needed for my palace, dragged with much trouble (and) effort from the midst of the mountains, the

v 62 The reading of the name <sup>m</sup>*bu-du-DINGIR* follows PNA 1/II p. 350 sub. Būdi-il, where the name is understood as a Phoenician name meaning “in the hand of god.” It is possible, based on North-West Semitic names, that the name of this ruler of Bīt-Ammon is actually read <sup>m</sup>*pu-du-DINGIR*, where the first element represents a nominal form of *pdy*, “to ransom, redeem,” with *ā* becoming *ō*; compare PNA 3/1 p. 978 sub. Paḏī and Paḏū-il and p. 998 sub. Pūḏī and Pūḏitu.

v 74 The interpretation of *šuhhu* follows the CAD (š/3 p. 206); the meaning of the word in the CAD is derived from the context of this passage, which describes trees growing thick and tall, and which states that the other objects constructed with this wood were large and tall.

- NA<sub>4</sub>.I.DIB.MEŠ *a-gúr-ri*  
 79) ša NA<sub>4</sub>.GIŠ.NU<sub>11</sub>.GAL NA<sub>4</sub>.<sup>d</sup>ŠE.TIR NA<sub>4</sub>.DÚR.MI.NA  
 80) NA<sub>4</sub>.DÚR.MI.NA.BÀN.DA NA<sub>4</sub>.*a-lal-lum*  
 NA<sub>4</sub>.GI.RIM.ĤI.LI.BA  
 81) *ul-tu qé-reb ĥur-šá-a-ni a-šar nab-ni-te-šú-nu*  
 82) *a-na ĥi-šĥ-ti É.GAL-ia GIG-iš pa-áš-qí-iš*  
 Col. vi  
 1) *a-na NINA.KI URU be-lu-ti-ia ú-šal-di-du-u-ni*  
 2) *ina ITI ŠE.GA u<sub>4</sub>-me mit-ga-ri UGU tam-le-e*  
*šú-a-tum*  
 3) É.GAL.MEŠ *rab-ba-a-ti a-na mu-šab be-lu-ti-ia*  
 4) *ab-ta-ni še-ru-uš-šu*  
 5) É LUGAL ša 95 *ina* 1 KÙŠ GAL-*tim* GÍD ša 31 *ina*  
 1 KÙŠ GAL-*tim* DAGAL  
 6) *ša ina LUGAL.MEŠ-ni AD.MEŠ-ia má-m-ma la*  
*e-pu-šú ana-ku e-pu-uš*  
 7) NA<sub>4</sub>.I.DIB.MEŠ NA<sub>4</sub>.GIŠ.NU<sub>11</sub>.GAL *a-sur-ru-šú*  
*ú-šá-as-ĥir-ma*  
 8) GIŠ.ÛR.MEŠ GIŠ.EREN MAĤ.MEŠ *ú-šat-ri-ša*  
 UGU-šú  
 9) É.GAL NA<sub>4</sub>.*pi-i-li pe-ši-i* ù É.GAL.MEŠ ZÚ AM.SI  
 10) GIŠ.ESI GIŠ.TÚG GIŠ.mu-*suk-kan-ni* GIŠ.EREN  
 GIŠ.ŠUR.MÌN  
 11) *a-na mu-šab LUGAL-ti-ia u mul-ta-u-ti*  
*be-lu-ti-ia*  
 12) *nak-liš ú-še-piš-ma* GIŠ.ÛR.MEŠ GIŠ.EREN  
 MAĤ.MEŠ *ú-šat-ri-ša* UGU-šú  
 13) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *šá e-re-si-na* DÛG.GA  
*me-ser* KÛ.BABBAR  
 14) ù URUDU *ú-rak-kis-ma ú-rat-ta-a* KÁ.MEŠ-šĥn  
 15) <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ MUNUS.ÁB.ZA.ZA-*a-ti* ša  
 NA<sub>4</sub>.<sup>d</sup>ŠE.TIR  
 16) *ša ki-i šik-ni-šú-nu ir-ti lem-ni ú-tar-ru*  
 17) NA<sub>4</sub>.<sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ GAL.MEŠ *ur-maĥ-ĥi*  
*šu-ta-tu-u-ti*  
 18) MUNUS.ÁB.ZA.ZA-*a-ti šu-ta-ĥa-a-ti*  
 MUNUS.<sup>d</sup>LAMMA.MEŠ *maš-šá-a-ti*  
 19) *ša URUDU nam-ri ap-ti-iq-ma*  
 20) ù <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ *ša pi-i-li pe-še-e*  
 21) ZAG u GÛB *ú-šá-aš-bi-ta* SI.GAR-šĥ-in  
 22) *tim-me* URUDU GAL.MEŠ *tim-me* GIŠ.EREN  
 MAĤ.MEŠ  
 23) *a-dáp-pi ku-lul* KÁ.MEŠ-šĥn *e-mid si-ĥi-ir-ti*  
 É.GAL *šá-a-tu*  
 24) *né-bé-ĥu pa-áš-qu* ša NA<sub>4</sub>.ZÚ NA<sub>4</sub>.ZA.GÌN  
*ú-še-piš-ma*  
 25) *ú-šal-ma-a ki-li-liš si-il-lu ù mat-gi-qu*  
 26) *ki-ma* <sup>d</sup>TIR.AN.NA *ú-šá-as-ĥi-ra gi-mir*  
 KÁ.MEŠ-*ni*  
 27) *sik-kàt* KÛ.BABBAR KÛ.GI ù URUDU *nam-ri*  
*ú-rat-ta-a qé-reb-šĥn*  
 28) *da-na-an aš-šur* EN-*ia ep-šet ina* KUR.KUR

place of their origin, to Nineveh, my capital city.

vi 2-8) In a favorable month, on a propitious day, I built great palatial halls upon that terrace for my lordly residence. (vi 5) I built a royal house ninety-five large cubits long (and) thirty-one large cubits wide, something none of the kings, my ancestors, had done. I had its lower courses surrounded with limestone paving stones and I roofed it with magnificent cedar beams.

vi 9-21) I had a room of white alabaster and palatial halls skillfully built with ivory, ebony, boxwood, musukkannu-wood, cedar, (and) cypress for my royal residence and my lordly leisure. I roofed it with magnificent cedar beams. I fastened bands of silver and copper on doors of cypress, whose fragrance is sweet, and installed (them) in their gates. (vi 15) I had placed to the right and left of their gate(s) bull colossi (and) zebus (made) of *pendû*-stone (and) whose appearance repels evil, large stone bull colossi, lions that are facing one another, (and) zebus that are facing one another, (and) twin *lamassu*-statues, that I cast in shining copper, and bull colossi (made) of white limestone.

vi 22-29) I placed crossbeams on large copper columns (and) tall cedar columns, (thus forming) a cornice in their gates. I had the frieze(s) (and) coping(s) of the whole of that palace made of black and blue (glazed bricks) and I put (them) around (it) like a wreath. I surrounded all of the gates with an arch and a vault like a rainbow. I embedded nails of silver, gold, and shining copper in them. Through the craft of the sculptor, I depicted on it (the frieze of the palace) the might of the god Aššur, my lord, (and) the deeds that I had accomplished in enemy lands.

vi 21 Following the CAD (Š/2 p. 409), *šigaru* (“lock, bolt”) is used synecdochically for “gate.”

vi 25 Or read as *kur-gi-qu*; the exact reading of the KUR sign (*mat* or *kur*) is not certain.

- nak-ra-a-ti e-tep-pu-šú*  
 29) *ina ši-pir LÚ.ur<sub>5</sub>-ra-ku-ti e-si-qa qé-reb-šá*  
 30) *GIŠ.KIRI<sub>6</sub>.MAḪ tam-šil KUR.ḫa-ma-nim šá ka-la ŠIM.ḪI.A*  
 31) *ù GURUN ḫur-ru-šú i-ta-a-ti-šá az-qu-up*  
 32) *ki-sal-la-šá ma-gal ú-rab-bi-ma tal-lak-ta-šá ma-a'-diš*  
 33) *ú-rap-piš a-na maš-qit ANŠE.KUR.RA.MEŠ ina qé-reb-e-šá*  
 34) *pat-tu ú-še-še-ram-ma ú-šaḫ-bi-ba a-tap-piš*  
 35) *ul-tu É.GAL šu-a-tú ul-tu UŠ<sub>8</sub>-šá a-di gaba-dib-e-šá*  
 36) *ar-ši-pu ú-šak-li-lu lu-le-e ú-mal-lu-u*  
 37) *šal-la-ru-šá ina KAŠ.SAG maḫ-šu ba-al-lu<sub>4</sub> ka-lak-ku-šá ina GEŠTIN*  
 38) *na-ši GIŠ.MAR al-li tup-šik-ki e-piš dul-li*  
 39) *za-bil ku-du-ur-ri ina e-le-li ul-ši ḫu-ud lib-bi*  
 40) *nu-um-mur pa-ni ub-ba-lu<sub>4</sub> u<sub>4</sub>-um-šú-un*  
 41) *ši-pir-šá ina ḫi-da-a-ti ri-šá-a-ti za-ma-ri tak-ni-i*  
 42) *aq-mur-ma eš-gal-šid-dù-dù-a*  
 43) *É.GAL pa-qi-da-at ka-la-mu az-ku-ra ni-bit-sa*
- 
- 44) *ᵀaš-šur ᵀEN ᵀAG ᵀ15 šá NINA.KI ᵀ15 šá URU.LÍMMU-DINGIR*  
 45) *DINGIR.MEŠ KUR aš-šur.KI ka-li-šú-nu ina qer-bi-šá aq-re-ma*  
 46) *UDU.SISKUR.MEŠ taš-ri-iḫ-ti eb-bu-u-ti ma-ḫar-šú-un aq-qí-ma*  
 47) *ú-šam-ḫi-ra kàd-ra-a-a DINGIR.MEŠ šá-tu-nu*  
 48) *ina ku-un-ni lib-bi-šú-nu ik-tar-ra-bu LUGAL-u-ti*  
 49) *LÚ.GAL.MEŠ ù UN.MEŠ KUR-ia ka-li-šú-nu*  
 50) *ina GIŠ.BANŠUR ta-ši-la-a-ti ta-kul-ti u qé-re-e-ti*  
 51) *ina qer-bi-šá ú-še-šib-šú-nu-ti-ma ú-šá-li-ša nu-pa-ar-šú-un*  
 52) *GEŠTIN.MEŠ u ku-ru-un-nu am-ki-ra šur-ra-šú-un*  
 53) *Ì.SAG ì-gu-la-a muḫ-ḫa-šú-nu ú-šá-áš-qí*  
 54) *ina qí-bit ᵀaš-šur LUGAL DINGIR.MEŠ ù DINGIR.MEŠ KUR aš-šur.KI DÙ-šú-nu*  
 55) *ina ṭu-ub UZU.MEŠ ḫu-ud lib-bi nu-um-mur ka-bat-ti*  
 56) *še-bé-e lit-tu-ti qé-reb-šá da-riš*  
 57) *lu-ur-me-ma lu-uš-ba-a la-la-a-šá*  
 58) *ina zag-muk-ki ITI reš-ti-i kul-lat ANŠE.mur-ni-is-qí*  
 59) *ANŠE.KUNGA.MEŠ ANŠE.GAM.MAL.MEŠ til-li ú-nu-ut MÈ*  
 60) *gí-mir ERIM.ḪI.A šal-la-at na-ki-ri šat-ti-šam-ma*  
 61) *la na-par-ka-a lu-up-qí-da qé-reb-šá*  
 62) *qé-reb É.GAL šá-a-tu ᵀALAD SIG<sub>5</sub> ᵀLAMMA SIG<sub>5</sub>*  
 63) *na-šir kib-si LUGAL-ti-ia mu-ḫa-du-u ka-bat-ti-ia*  
 64) *da-riš liš-tab-ru-u a-a ip-par-ku-u i-da-a-šá*  
 65) *a-na EGIR u<sub>4</sub>-me ina LUGAL.MEŠ-ni*

vi 30–34) I planted alongside it (the palace) a botanical garden, a replica of Mount Amanus, with all kinds of aromatic plants and fruit trees. I greatly enlarged its courtyard and made its approach much wider. I led a canal into it (the park) as a watering place for horses and I made (it) murmur (with running water) like an irrigation ditch.

vi 35–43) After I built (and) completed that palace from its foundations to its parapets (and) filled (it) with splendor, its mortar was mixed with fine beer, its *kalakku*-clay was mixed with wine. The bearers of the spade, the hoe, (and) the basket, the workers who carry baskets of brick(s), passed their time in joyous song, in rejoicing, with pleasure, (and) with radiant mien. I finished its work with rejoicing, jubilation, (and) melodious songs, and I named it Ešgalšiddudua, ‘The palace that administers everything.’

vi 44–53) I invited the gods Aššur, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela, (vi 45) the gods of Assyria, all of them, into it. I made sumptuous pure offerings before them and presented (them) with my gifts. Those gods, in their steadfast hearts, blessed my kingship. I seated all the officials and people of my country in it (vi 50) at festive tables, ceremonial meals, and banquets, and I made their mood jubilant. I watered their insides with wine and *kurunnu*-wine. I had (my servants) drench their (the guests’) heads with fine oil (and) perfumed oil.

vi 54–64) By command of the god Aššur, the king of the gods, and the gods of Assyria, all of them, (vi 55) let me dwell in it forever in good health, happiness, bright spirit(s), (and) with the satisfaction of growing old, and let me be sated with its splendor. At new year, in the first month, yearly, without ceasing, let me inspect in it all of the thoroughbreds, mules, camels, military equipment, implements of war, (and) (vi 60) all of the captured enemy soldiers. Let the good *šēdu* (and) the good *lamassu*, who guard my royal path (and) who make me happy, last forever and ever in that palace. May they never leave it.

vi 65–74) In the future, may one of the kings, my

- DUMU.MEŠ-*ia*  
 66) *ša* <sup>d</sup>*aš-šur* u <sup>d</sup>*iš-tar a-na be-lut* KUR u UN.MEŠ  
 67) *i-nam-bu-u zi-kir-šú e-nu-ma* É.GAL *šá-a-tu*  
 68) *i-lab-bi-ru-ma in-na-ḥu an-ḥu-us-sa lu-diš*  
 69) *ki-i šá a-na-ku* MU.SAR-ú *ši-ṭir šu-me* LUGAL AD  
*ba-ni-ía*  
 70) *it-ti* MU.SAR-*e ši-ṭir* MU-*ia áš-ku-nu-u-ma*  
 71) *at-ta ki-i ia-a-ti-ma* MU.SAR-ú *ši-ṭir* MU-*ia*  
 72) *a-mur-ma* Ì.GIŠ *pu-šu-uš* UDU.SISKUR BAL-*qí*  
 73) *it-ti* MU.SAR-*e ši-ṭir* MU-*ka šu-kun*  
 74) <sup>d</sup>*aš-šur* u <sup>d</sup>*iš-tar ik-ri-bi-ka i-šem-mu-ú*

**Date ex. 1**

- 75) ITI.ŠE.KIN.KUD *lim-mu* <sup>m</sup>*a-tar*-DINGIR  
 LÚ.EN.NAM KUR.*la-ḥi-ra*

**Date ex. 2**

- 75b) ITI.BAD.KÁ *lim-me* <sup>m</sup>*a-tar*-DINGIR LÚ.EN.NAM  
 URU.*la-ḥi-ra*

**Date ex. 7**

- 75c) ITI DINGIR.MAḤ *lim-[me ...] ina* MU.AN.NA *šá*  
 [...] *šal-lat-su [...]*

**Date ex. 16**

- 75d) ITI.BAD.KÁ *lim-mu* <sup>m</sup>*a-tar*-DINGIR LÚ.GAR.KUR  
 URU.*la-ḥi-ra*

**Date ex. 26**

- 75e) ITI.ŠE *li-mu* <sup>m</sup>*a-tar*-DINGIR LÚ.EN.[NAM  
 KUR.*la-ḥi-ra*]

**Date ex. 29**

- 75f) ITI.BÁRA.ZAG.GAR.RA *lim-mu* <sup>md</sup>AG-EN-PAP  
 LÚ.[GAR.KUR URU.BÀD-LUGAL-*uk-ka*]

descendants, whom the god Aššur and the goddess Ištar name to rule the land and people, renovate the dilapidated section(s) of that palace when it becomes old and dilapidated. Just as I placed an inscription written in the name of the king, (my) father, who engendered me, (vi 70) beside an inscription written in my name, so you (too) should be like me (and) read an inscription written in my name, anoint (it) with oil, make an offering, and place (it) beside an inscription written in your name. The god Aššur and the goddess Ištar will (then) hear your prayers.

**Date ex. 1**

vi 75) Addaru (XII), eponymy of Atar-ili, governor of the land Laḥīru (673 BC).

**Date ex. 2**

vi 75b) Month Opening of the Door, eponymy of Atar-ili, governor of the land Laḥīru (673 BC).

**Date ex. 7**

vi 75c) Month of the goddess Bēlet-ilī, epo[nymy of ...], in the year *when* [...] its booty.

**Date ex. 16**

vi 75d) Month Opening of the Door, eponymy of Atar-ili, governor of the land Laḥīru (673 BC).

**Date ex. 27**

vi 75e) Addaru (XII), eponymy of Atar-ili, gover[nor of the land Laḥīru (673 BC)].

**Date ex. 29**

vi 75f) Nisannu (I), eponymy of Nabû-bēlī-ušur, [governor of Dūr-Šarrukku (672 BC)].

**vi 75b and 75d** These exemplars of Nineveh A, like two inscriptions of Sennacherib, are dated by an Elamite month name, the month Opening of the Door, the third month in the Elamite year. For details on the Elamite calendar, see Reiner, AfO 24 pp. 97-102; and Cohen, The Cultic Calendars of the Ancient Near East pp. 362-365. According to 5 R pl. 43:19 and other commentaries on the Elamite calendar, the month Opening of the Door corresponded to Du'ūzu (IV). It is recorded in texts describing the rebuilding of Esagil and Babylon (text nos. 48, 104-105, and 116) that Jupiter reached its hypsoma in the month Opening of the Door; an event, which is clear from these inscriptions, occurred after Simānu (III).

**vi 75c** E. Weissert (apud Tadmor, Studies Grayson p. 274) restores the date as ITI DINGIR.MAḤ *lim-[me* <sup>m</sup>*ka-nun-a-a] ina* MU.AN.NA *šá* [URU.*me-em-pi šab-tu-ni] šal-lat-su [šal-lat-ni]*, "Month of the goddess Bēlet-ilī, epo[nymy of Kanūnāyu], in the year *when* [Memphis was captured] (and) its booty [was ta]ken." This exemplar is dated by an Elamite month name, Bēlet-ilī (probably pronounced Belili), which according to some scholars corresponds to Du'ūzu (IV). Weissert suggests that the scribe here followed a learned Babylonian tradition (5 R pl. 43:25) that equated ITI DINGIR.MAḤ with Ab (V), not Du'ūzu (IV).

**vi 75e** Or restore URU before *la-ḥi-ra*.

**vi 75f** Restored from the date of Kalḥu A (text no. 77).

## 2

An Akkadian inscription found on seven clay hexagonal prisms records the building of the armory at Nineveh as well as several military campaigns. All of the sources are from Nineveh or probably from Nineveh. Dated to 676 BC, the text is an earlier and shorter version of Nineveh A (text no. 1). This text is commonly referred to as Nineveh (Prism) B (Nin. B).

## CATALOGUE

Ex. Number	Museum	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	IM 59046	—	Nineveh, Nebi Yunus, 15 m below the surface in the mud brick terrace of the arsenal	30×14	Complete	c
2	BM 91028	48-10-31,2	Purchased by A.H. Layard from a family living on Nebi Yunus	28.5×13.5	i 4-57, 60-ii 48, 50-v 37, v 40-vi 41, date	c
3	EHE 323	—	Purchased by E. Tisserant, possibly from or near Nineveh	6×5	i 40-53, vi 15-29	c
4	YBC 2297 + Peabody 6970	—	Unknown, but probably from Nineveh	Height: 28; Col. width: 7.2	i 1-36, ii 3-31, iii 27-31, iv 1-2, 5-7, 33-52, v 10-23, 28-58, vi 1-43	c
5	K 10490 + 79-7-8,8	—	Nineveh	Height: 5.3	iii 35-45, iv 47-v 1	c
6	—	83-1-18,601	Nineveh	4.2×6.3	iii 37-43	c
7	A 16926	—	—	5.2×3.5 (i'), 4.7×6.1 (ii')	iv 40-51, vi 1-12	c

## COMMENTARY

The join between YBC 2297 and Peabody 6970 (ex. 4) was recognized by G. Beckman, and the joining of K 10490 and 79-7-8,8 (ex. 5) was made by M. Co-

gan. The script of all six exemplars is Neo-Assyrian. The line arrangement follows ex. 1. A score of this inscription is presented on the CD-ROM.

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## TEXT

## Col. i

- 1) É.GAL <sup>md</sup>aš-šur-ŠEŠ-SUM.NA  
 2) LUGAL GAL-ú LUGAL *dan-nu*  
 3) LUGAL *kiš-ša-ti* LUGAL KUR *aš-šur.KI*  
 4) ĜIR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI<sub>7</sub> u URL.KI  
 5) DUMU <sup>md</sup>30-PAP.MEŠ-SU LUGAL KUR *aš-šur.KI*  
 6) DUMU <sup>m</sup>LUGAL-GI.NA LUGAL KUR *aš-šur.KI*  
 7) LUGAL *ša ina tu-kul-ti* <sup>d</sup>a-šur  
 8) <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>AG <sup>d</sup>AMAR.UTU  
 9) <sup>d</sup>15 *ša* NINA.KI <sup>d</sup>15 *ša* LÍMMU-DINGIR.KI  
 10) DINGIR.MEŠ GAL.MEŠ EN.MEŠ-šú  
 11) *ul-tu ši-it* <sup>d</sup>UTU-ši  
 12) *a-di e-reb* <sup>d</sup>UTU-ši  
 13) *it-tal-lak-ú-ma ma-ḫi-ra la i-šu-ú*
- 
- 14) *ka-šid* URU.š<sub>i</sub>-du-un-ni *ša ina* MURUB<sub>4</sub> *tam-tim*  
 15) *sa-pi-nu gi-mir da-ád-me-šú*  
 16) BĀD-šú *ù šu-bat-su as-suḫ-ma*  
 17) *qé-reb tam-tim ad-di-i-ma*  
 18) *a-šar maš-kán-i-šú ú-ḫal-liq*  
 19) <sup>m</sup>ab-di-mi-il-ku-ut-ti LUGAL-šú  
 20) *ša la-pa-an* GIŠ.TUKUL.MEŠ-ia  
 21) *ina* MURUB<sub>4</sub> *tam-tim in-nab-tu*  
 22) *ki-ma nu-u-ni ul-tu qé-reb tam-tim*  
 23) *a-bar-šu-ma ak-ki-sa qa-q-a-su*  
 24) *nak-mu* NÍG.GA-šú KÙ.GI KÙ.BABBAR NA<sub>4</sub>.MEŠ *a-qar-tu*  
 25) KUŠ AM.SI ZÚ AM.SI GIŠ.ESI GIŠ.TÚG  
 26) TÚG.lu-bul-ti ĜUN u GADA *mim-ma šum-šú*  
 27) *ni-šir-ti* É.GAL-šú *a-na mu-’u-de-e áš-lu-la*  
 28) UN.MEŠ-šú DAGAL.MEŠ *ša ni-ba la i-ša-a*  
 29) GU<sub>4</sub>.MEŠ *ù še-e-ni* ANŠE.MEŠ  
 30) *a-bu-ka a-na qé-reb* KUR *aš-šur.KI*  
 31) *ú-paḫ-ḫir-ma* LUGAL.MEŠ KUR.ḫat-ti  
 32) *ù a-ḫi tam-tim ka-li-šú-nu*  
 33) *ina áš-ri ša-nim-ma* URU *ú-še-piš-ma*  
 34) URU.KAR-<sup>md</sup>aš-šur-ŠEŠ-SUM.NA *at-ta-bi ni-bit-su*  
 35) UN.MEŠ *ḫu-bu-ut* GIŠ.PAN-ia *ša* KUR-i  
 36) *ù tam-tim ši-it* <sup>d</sup>UTU-ši *ina lib-bi ú-še-šib*  
 37) LÚ.š<sub>u</sub>-ut SAG-ia LÚ.NAM UGU-šú-nu *áš-kun*
- 
- 38) *ù* <sup>m</sup>sa-an-du-ar-ri  
 39) LUGAL URU.kun-di URU.si-su-ú

i 1–13) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, (i 5) son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria, the king who with the help of the gods Aššur, Šin, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, (i 10) the great gods, his lords, marched from the rising sun to the setting sun and had no equal (therein);

i 14–37) the one who conquered the city Sidon, which is in the midst of the sea, (i 15) (and) the one who leveled all of its dwellings — I tore out its wall(s) and its dwelling(s), and threw (them) into the sea; and I (even) made the site where it stood disappear. I caught Abdi-Milkūti, its king, (i 20) who had fled in the face of my weapons into the midst of the sea, like a fish from the midst of the sea and cut off his head. I carried off his amassed possessions, gold, silver, precious stones, (i 25) elephant hide(s), ivory, ebony, boxwood, garments with trimming and linen(s), everything of value from his palace in huge quantities, (and) (i 30) took away his far-flung people who were beyond counting, oxen, sheep and goats, (and) donkeys to Assyria. I gathered the kings of Ḫatti (Syria-Palestine) and the seacoast, all of them, and had (them) build a city in another place, and I named it Kār-Esarhaddon. (i 35) I settled in it people plundered by my bow from the eastern mountains and sea (and) I placed my general as governor over them.

i 38–56) Moreover, Sanda-uarri, king of the cities Kundi (and) Sissû, a dangerous enemy, who did not

- 40) LÚ.KÚR *ak-šu la pa-liḫ be-lu-ti-ia*  
 41) *ša* DINGIR.MEŠ *ú-maš-šir-ú-ma*  
 42) *a-na* KUR-*i mar-šu-ti it-ta-kil*  
 43) *ù* <sup>m</sup>ab-*di-mil-ku-ti* LUGAL URU.š*i-du-un-ni*  
 44) *a-na re-šu-ti-šú iš-kun-ma*  
 45) MU DINGIR.MEŠ GAL.MEŠ *a-na a-ḫa-meš*  
*iz-kur-ú-ma*  
 46) *a-na e-mu-qi-šú-un it-tak-lu*  
 47) *a-na-ku a-na* <sup>d</sup>aš-šur EN-*ia at-ta-kil-ma*  
 48) *ki-ma iṣ-šu-ri ul-tu qé-reb* KUR-*i*  
 49) *a-bar-šu-ma ak-ki-sa qaq-qa-su*  
 50) *áš-šú da-na-an* <sup>d</sup>aš-šur EN-*ia*  
 51) UN.MEŠ *kul-lum-mi-ma*  
 52) SAG.DU.MEŠ <sup>m</sup>sa-*an-du-ar-ri*  
 53) *ù* <sup>m</sup>ab-*di-mi-il-ku-ut-ti*  
 54) *ina ki-šá-di* LÚ.GAL.MEŠ-šú-*un a-lul-ma*  
 55) *it-ti* LÚ.NAR.MEŠ *u GIŠ.ZÀ.MÍ*  
 56) *ina re-bet* NINA.KI *e-te-et-ti-iq*
- 
- 57) *šá-lil* KUR.*ar-za-a šá pa-a-ti na-ḫal* KUR.*mu-šur*  
 58) *šá* <sup>m</sup>a-*su-ḫi-li* LUGAL-š*u*  
 59) *a-di ma-li-ke-e-šú bi-re-tú ad-di-ma*  
 60) *a-na* KUR *aš-šur*.KI *ú-ra-a*  
 61) *ina ṭi-ḫi* ABUL MURUB<sub>4</sub> URU *šá* NINA.KI  
 62) *it-ti a-si* UR.GI<sub>7</sub>, *ù ŠAḫ*  
 63) *ú-še-šib-šú-nu-ti ka-mi-iš*  
 Col. ii

- 1) *ù* <sup>m</sup>te-*uš-pa-a* KUR.*gi-mir-ra-a-a*  
 2) ERIM-*man-da šá a-šar-šú ru-ú-qu*  
 3) *ina* KI-*tim* KUR.*ḫu-bu-uš-na*  
 4) *a-di gi-mir* ERIM.ḫI.A-šú *ú-ra-si-ba ina*  
 GIŠ.TUKUL
- 
- 5) *ka-bi-is ki-šá-di* UN.MEŠ KUR.*ḫi-lak-ki*  
 6) *šad-du-u<sub>8</sub>-a a-ši-bu-te ḫur-šá-a-ni*  
 7) *šá ṭi-ḫi* URU.*ta-bal šá* UGU KUR.MEŠ-šú-*un*  
 8) *it-tak-lu-ma ul-tu u<sub>4</sub>-me pa-ni*  
 9) *la ik-nu-šu a-na ni-i-ri*  
 10) 21 URU.MEŠ-šú-*un a-di* URU.MEŠ TUR.MEŠ *šá*  
*li-me-ti-šú-nu*  
 11) *al-me ak-šud aš-lu-la šal-lat-sún*  
 12) *ap-pul aq-qur ina* <sup>d</sup>GIŠ.BAR *aq-mu*  
 13) *si-tu-ti-šú-nu ša ḫi-iṭ-ṭu*  
 14) *ù gul-lul-tu la i-šú-ú*  
 15) *kab-tu ni-ir be-lu-ti-ia e-mid-su-nu-ti*
- 
- 16) *da-iš* KUR.*bar-na-ki nak-ru ak-ši*  
 17) *a-ši-bu-te* KUR.DU<sub>6</sub>-*a-šur-ri*  
 18) *šá ina pi-i* UN.MEŠ URU.*me-eḫ-ra-a-nu*  
 URU.*pi-ta-a-nu*  
 19) *i-nam-bu-ú zi-kir-šú-un*
- 
- 20) *mu-sap-pi-iḫ* UN.MEŠ KUR.*man-na-a-a*

fear my lordship (and) abandoned the gods, trusted in the impregnable mountains. Furthermore, Abdi-Milkūti, king of Sidon, agreed to help him (i 45) and they swore an oath by the great gods with one another and trusted in their own strength. I trusted in the god Aššur, my lord, caught him like a bird from the midst of the mountains, and cut off his head. (i 50) To show the people the might of the god Aššur, my lord, I hung the heads of Sanda-uarri and Abdi-Milkūti around the necks of their nobles and (i 55) I paraded in the squares of Nineveh with singers and lyre(s).

i 57–63) The one who plundered the land Arzâ, which is in the district of the Brook of Egypt — I threw Asuḫili, its king, into fetters along with his counselors and (i 60) brought (them) to Assyria. I seated them, bound, near the citadel gate of (the city of) Nineveh along with bear(s), dog(s), and pig(s).

ii 1–4) Moreover, I struck with the sword Teušpa, a Cimmerian, a barbarian whose home is remote, together with his entire army, in the territory of the land Ḫubušna.

ii 5–15) The one who treads on the necks of the people of Cilicia, mountain dwellers who live in mountains in the neighborhood of Tabal, who trusted in their mountains and who from earliest days had not been submissive to the yoke — I surrounded, conquered, plundered, demolished, destroyed, (and) burned with fire (ii 10) twenty-one of their cities together with small cities in their environs. (As for) the rest of them, who were not guilty of (any) sin or crime, I imposed the heavy yoke of my lordship upon them.

ii 16–19) The one who crushed the Barnaki, a dangerous enemy, who lives in the land of Til-Ašurri, which is called Pitānu in the language of the people of the city Miḫrānu;

ii 20–23) the one who scattered the Mannean people,

ii 7 The use of the city determinative URU before Tabal is not common; the land determinative KUR is the expected, more frequently used determinative for Tabal. See Bagg, Rép. Géogr. 7/1 pp. 243–246 sub. Tabālu for references to this place in Neo-Assyrian sources.

ii 10.2 has 21 URU.MEŠ-šú-nu dan-nu-ti “Twenty-one of their fortified cities.”

ii 18 Compare Nineveh A (text no. 1) iii 58, where the land determinative KUR appears before Miḫrānu.



- 21) *qu-tu-ú la sa-an-qu*  
 22) *šá um-na-na-a-ti* <sup>m</sup>iš-pa-ka-a-a  
 KUR.áš-gu-za-a-a  
 23) *kit-ru la mu-še-zi-bi-šú i-na-ru ina* GIŠ.TUKUL
- 
- 24) *ta-riḏ* <sup>md</sup>AG-NUMUN-ZI-SI.SÁ DUMU  
<sup>md</sup>AMAR.UTU-A-AŠ  
 25) *ša a-na* LUGAL KUR.e-lam-ti it-tak-lu-ma  
 26) *la ú-še-zi-bu nap-šat-su*  
 27) <sup>m</sup>na-'i-id-<sup>d</sup>mar-duk ŠEŠ-šú  
 28) *áš-šú e-peš* ARAD-ú-ti-ia  
 29) *ul-tu qé-reb* KUR.e-lam-ti in-nab-tam-ma  
 30) *a-na* NINA.KI URU be-lu-ti-ia  
 31) *il-lik-am-ma ú-na-aš-ši-iq* GÌR.II-ia  
 32) KUR tam-tim a-na si-ḫi-ir-ti-šá  
 33) *ri-du-ut* ŠEŠ-šú ú-šad-gil pa-nu-uš-šú
- 
- 34) *na-bi-i'* KUR.É-<sup>m</sup>dak-kur-ri  
 35) *ša qé-reb* KUR.kal-di a-a-ab KÁ.DINGIR.RA.KI  
 36) *ka-mu-ú* <sup>md</sup>UTU-ib-ni LUGAL-šú  
 37) *is-ḫap-pu ḫab-bi-lu la pa-li-ḫu zik-ri* EN EN.EN  
 38) *šá* A.ŠÀ.MEŠ DUMU.MEŠ KÁ.DINGIR.RA.KI u  
*bár-sipa.KI*  
 39) *ina pa-ri-ik-ti it-ba-lu-ma*  
 40) *áš-šú a-na-ku pu-luḫ-ti* <sup>d</sup>EN u <sup>d</sup>AG i-du-ú  
 41) A.ŠÀ.MEŠ ši-na-a-ti ú-ter-ma  
 42) *pa-an* DUMU.MEŠ KÁ.DINGIR.RA.KI ù *bár-sipa.KI*  
*ú-šad-gil*  
 43) <sup>md</sup>AG-šal-lim DUMU <sup>m</sup>ba-la-su  
 44) *ina* GIŠ.GU.ZA-šú ú-še-ši-ib-ma  
 45) *i-šá-ṭa ab-šá-a-ni*
- 
- 46) URU.a-du-mu-tu URU dan-nu-ti KUR.a-ri-bi  
 47) *šá* <sup>md</sup>30-PAP.MEŠ-SU MAN KUR aš-šur.KI AD  
*ba-nu-u-a*  
 48) *ik-šu-du-ma* NÍG.ŠU-šú NÍG.GA-šú DINGIR.MEŠ-šú  
 49) *a-di* <sup>f</sup>ap-kal-la-ti šar-rat KUR.a-ri-bi  
 50) *iš-lu-lam-ma a-na* KUR aš-šur.KI il-qa-a  
 51) <sup>m</sup>ḫa-za-DINGIR LUGAL KUR.a-ri-bi  
 52) *it-ti ta-mar-ti-šú ka-bit-ti*  
 53) *a-na* NINA.KI URU be-lu-ti-ia  
 54) *il-lik-am-ma ú-na-aš-ši-iq* GÌR.II-ia  
 55) *áš-šú na-dan* DINGIR.MEŠ-šú ú-šal-la-an-ni-ma  
 56) *re-e-mu ar-ši-šu-ma*  
 57) DINGIR.MEŠ *šá-tu-nu an-ḫu-su-nu ud-diš-ma*  
 58) *da-na-an* <sup>d</sup>aš-šur EN-ia u ši-ṭir MU-ia  
 59) UGU-šú-nu ú-šá-aš-ṭir-ma ú-ter-ma ad-din-šú  
 60) <sup>f</sup>ta-bu-u-a tar-bit É.GAL-ia  
 61) *a-na* LUGAL-ú-ti UGU-šú-nu *áš-kun-ma*  
 62) *it-ti* DINGIR.MEŠ-šá a-na KUR-šá ú-ter-ši

Col. iii

- 1) 65 ANŠE.GAM.MAL.MEŠ UGU ma-da-at-ti AD-ia

undisciplined Gutians, who put to the sword the army of Išpakāia, a Scythian, an ally who could not save himself;

ii 24–33) the one who drove out Nabû-zēr-kitti-līšir, son of Marduk-apla-iddina (II) (Merodach-baladan), who had put his trust in the king of the land Elam, but could not save his life — Na'id-Marduk, his brother, fled from the land Elam to serve me, (ii 30) came to Nineveh, my capital city, and kissed my feet. I made the entire Sealand, the domain of his brother, subject to him.

ii 34–45) The one who sacked the land Bīt-Dakkūri, which is in Chaldea, an enemy of Babylon; the one who captured Šamaš-ibni, its king, a rogue (and) outlaw, who did not respect the oath of the lord of lords (and) who took away fields of the citizens of Babylon and Borsippa by force — (ii 40) because I know the fear of the gods Bēl and Nabû, I returned those fields and entrusted (them) to the citizens of Babylon and Borsippa. I placed Nabû-šallim, the son of Balāssu, on his throne and he (now) pulls my yoke.

ii 46–62) (As for) the city Adumutu, the fortress of the Arabs, which Sennacherib, king of Assyria, (my) father, who engendered me, conquered and whose goods, possessions, (and) gods, together with Apkallatu, the queen of the Arabs, he plundered and brought to Assyria — Hazael, the king of the Arabs, came to Nineveh, my capital city, with his heavy audience gift and kissed my feet. (ii 55) He implored me to give (back) his gods, and I had pity on him. I refurbished those gods and I had the might of the god Aššur, my lord, and (an inscription) written in my name inscribed on them and I gave (them) back to him. (ii 60) I placed the lady Tabūa, who was raised in my palace, as ruler over them and returned her to her land with her gods.

- iii 1–8) I added sixty-five camels to the previous

ii 22–23 Compare Nineveh A (text no. 1) iii 59–61, which reads *ú-sap-pi-iḫ* UN.MEŠ KUR.man-na-a-a *qu-tu-u la sa-an-qu* ù ERIM.ḫi.A-šú <sup>m</sup>iš-pa-ka-a-a URU.as-gu-za-a-a *kit-ru la mu-še-zi-bi-šú a-na-ar ina* GIŠ.TUKUL, “I scattered the Mannean people, undisciplined Gutians, and its army; I put to the sword Išpakāia, a Scythian, an ally who could not save himself.” The scribes of these two texts are not in agreement as to which army Esarhaddon put to the sword, the Mannean or the Scythian army.

- 2) *maḥ-ri-ti ú-rad-di-ma ú-kin še-ru-uš-šú*  
 3) *ar-ka ᵐḥa-za-DINGIR šim-tú ú-bíl-šu-ma*  
 4) *ᵐia-a'-lu-ú DUMU-šú*  
 5) *ina GIŠ.GU.ZA-šú ú-še-ši-ib-ma*  
 6) 10 MA.NA KÛ.GI 1 LIM NA<sub>4</sub>.MEŠ *bé-ru-ti*  
 7) 50 ANŠE.GAM.MAL.MEŠ 1 LIM *kun-zi ŠIM.ḪI.A*  
 8) UGU *ma-da-ti AD-šú ú-rad-di-ma e-mid-su*
- 
- 9) KUR.ba-a-zu *na-gu-u šá a-šar-šú ru-u-qu*  
 10) *mi-šit na-ba-li qaḡ-qar MUN a-šar řu-ma-mi*  
 11) 1 ME 40 KASKAL.GÍD *qaḡ-qar ba-a-ši*  
 12) *pu-qut-ti u NA<sub>4</sub>.ZÚ řa-bi-ti*  
 13) 20 KASKAL.GÍD *qaḡ-qar MUŠ u GÍR.TAB*  
 14) *šá ki-ma kul-ba-bi ma-lu-u ú-qa-ru*  
 15) 20 KASKAL.GÍD KUR.ḥa-zu-u *šad-di*  
 NA<sub>4</sub>.SAG.GIL.MUD  
 16) *a-na EGIR-ia ú-maš-šir-ma e-ti-iq*  
 17) *šá ul-tu u<sub>4</sub>-me ul-lu-ti*  
 18) *la il-li-ku LUGAL pa-ni maḥ-ri-ia*  
 19) *ina qí-bit ᵈaš-šur EN-ia*  
 20) *ina qer-bi-šú řal-řa-niš at-tal-lak*  
 21) 8 LUGAL.MEŠ *šá qé-reb na-ge-e řu-a-tú a-duk*  
 22) DINGIR.MEŠ-šú-nu NÍG.ŠU-šú-nu NÍG.GA-šú-nu  
 UN.MEŠ-šú-nu  
 23) *áš-lu-la a-na qé-reb KUR.aš-šur.KI*  
 24) *ᵐla-a-a-le-e LUGAL URU.ia-di-i'*  
 25) *šá ul-tu la-pa-an GIŠ.TUKUL.MEŠ-ia ip-par-ři-du*  
 26) *řal-la-at DINGIR.MEŠ-šú iš-mé-e-ma*  
 27) *a-na NINA.KI URU be-lu-ti-ia*  
 28) *a-di maḥ-ri-ia il-lik-am-ma*  
 29) *ú-na-áš-ři-iq GÍR.II-ia*  
 30) *re-e-mu ar-ři-šú-ma aq-ta-bi-šú a-ḥu-lap*  
 31) DINGIR.MEŠ-šú *šá áš-lu-la da-na-an ᵈaš-šur*  
 EN-ia  
 32) UGU-šú-nu *áš-řur-ma ú-ter-ma ad-din-šú*  
 33) *na-ge-e KUR.ba-a-zi řu-a-tú*  
 34) *ú-šad-gil pa-nu-uš-šú*  
 35) GUN *man-da-at-tú be-lu-ti-ia*  
 36) *ú-kin še-ru-uš-šú*
- 
- 37) ᵐEN-BA-šá DUMU ᵐbu-na-ni LÚ.gam-bu-la-a-a  
 38) *šá ina 12 KASKAL.GÍD qaḡ-qa-ru ina A.MEŠ u*  
 GI.AMBAR.MEŠ  
 39) *ki-ma nu-u-ni řit-ku-nu řu-ub-tú*  
 40) *ina qí-bit ᵈaš-šur EN-ia řat-tu im-qut-su-ma*  
 41) *ki-i řè-mi ra-ma-ni-šú bíl-tú u man-da-at-tú*  
 42) GU<sub>4</sub>.MAḪ-ḥi *řuk-lul-ú-ti řa-ma-da-ni*  
 43) ANŠE.KUNGA.MEŠ BABBAR.MEŠ *ul-tú*  
 KUR.e-lam-ti *il-qa-a*  
 44) *a-na NINA.KI a-di maḥ-ri-ia*  
 45) *ú-bi-lam-ma ú-na-áš-ři-iq GÍR.II-ia*  
 46) *re-e-mu ar-ři-řu-ma*  
 47) *ú-řar-ři-is-su lib-bu*

tribute (which was paid to) my father and imposed (it) on him. Later, Hazael died and I placed Ia'lû (Iata'), his son, (iii 5) on his throne. I added ten minas of gold, one thousand choice stones, fifty camels, (and) one thousand bags of aromatics to the tribute of his father and imposed (it) on him.

iii 9–36) (As for) the land Bāzu, a district in a remote place, a forgotten place of dry land, saline ground, a place of thirst, one hundred and forty leagues of desert, thistles, and gazelle-tooth stones, twenty leagues of land where snakes and scorpions fill the plain like ants – (iii 15) I left mount Ḫazû, the mountain of *saggilmud*-stone, twenty leagues behind me and crossed over (to that district) to which no king before me had gone since earliest days. By the command of the god Aššur, my lord, (iii 20) I marched triumphantly in its midst. I defeated eight kings from that district (and) carried off their gods, their goods, their possessions, (and) their people to Assyria. Laialê, king of the city Iadi', (iii 25) who had fled before my weapons, heard of the plundering of his gods and came to Nineveh, my capital city, before me, and kissed my feet. (iii 30) I had pity on him and said to him 'Aḥulap!' I inscribed the might of the god Aššur, my lord, on his gods that I had carried off and I gave (them) back to him. I put that province of Bāzu under him (and) imposed on him my lordly tribute (and) payment.

iii 37–52) (As for) Bēl-iqīša, son of Bunnannû, a Gambulean whose residence is located twelve leagues distance in water and swamps like (that of) a fish, (iii 40) by the command of the god Aššur, my lord, fear fell upon him and of his own free will he took tribute and payment, uncastrated bulls, (and) teams of white mules from the land Elam (and) brought (them) to Nineveh, before me, (iii 45) and he kissed my feet. I had pity on him and encouraged him. I strengthened the city Ša-pî-Bēl, the city (which is) his strong fortress, and (iii 50) I put him together with his archers therein as a garrison and (thus) locked it (the fortress) up like a door against the land Elam.

iii 4 Hazael's son Ia'lû (written ᵐia-a'-lu-ú) is called Iata' (written ᵐia-ta-a') in Nineveh A (text no. 1).

iii 30 From context, Akk. *aḥulap* is an exclamation expressing compassion, for which a precise translation is not yet possible. This word is sometimes translated as "(it is) enough!"; this interpretation does not fit the context of this passage.

- 48) URU.šá-pi-i-<sup>d</sup>EN URU *dan-nu-ti-šú*  
 49) *dan-na-as-su ú-dan-nin-ma*  
 50) šá-a-šú a-di LÚ.ERIM.MEŠ GIŠ.PAN-šú  
 51) *ina lib-bi ú-še-li-šu-ma*  
 52) GIM GIŠ.IG *ina IGI KUR.e-lam-ti e-di-il-šú*
- 
- 53) KUR.pa-tu-uš-ar-ra na-gu-u šá i-te-e É.MUN  
 54) šá qé-reb KUR.ma-da-a-a ru-qu-ti  
 55) šá pa-a-ṭi KUR.bi-ik-ni šad-di NA<sub>4</sub>.ZA.GÌN  
 56) šá ina LUGAL.MEŠ AD.MEŠ-ia *mám-ma la ik-bu-su*  
 57) KI-tim KUR-šú-un <sup>m</sup>ši-dir-pa-ar-na <sup>m</sup>e-pa-ar-na  
 58) LÚ.EN.URU.MEŠ KAL.MEŠ šá la kit-nu-šu a-na ni-i-ri  
 59) šá-a-šú-nu a-di UN.MEŠ-šú-nu ANŠE.KUR.RA.MEŠ ru-ku-bi-šú-nu  
 60) GU<sub>4</sub>.MEŠ *še-e-ni ANŠE.MEŠ ANŠE.ú-du-ri*  
 61) šal-la-sún ka-bi-tú aš-lu-la a-na KUR aš-šur.KI
- Col. iv  
 1) <sup>m</sup>up-pi-is LÚ.EN.URU šá URU.pa-ri-tak-ka  
 2) <sup>m</sup>za-na-sa-na LÚ.EN.URU šá URU.pa-ar-tuk-ka  
 3) <sup>m</sup>ra-ma-te-ia LÚ.EN.URU šá URU.ú-ra-ka-za-bar-na  
 4) KUR.ma-da-a-a šá a-šar-šú-nu ru-ú-qu  
 5) šá ina tar-ṣi LUGAL.MEŠ AD.MEŠ-ia KI-tim KUR aš-šur.KI  
 6) *la ib-bal-ki-tu-nim-ma la ik-bu-su qaq-qar-šá pu-luḥ-tú ra-šub-bat <sup>d</sup>aš-šur EN-ia is-ḥup-šú-nu-ti-ma*  
 7) ANŠE.mur-ni-is-qí GAL.MEŠ NA<sub>4</sub>.ZA.GÌN ḥi-ip KUR-šú  
 9) a-na NINA.KI URU be-lu-ti-ia  
 10) iš-šu-nim-ma ú-na-aš-ši-qu GÌR.II-ia  
 11) aš-šú LÚ.EN.URU.MEŠ šá qa-a-tú id-ku-šú-nu-ti  
 12) be-lu-ú-ti ú-šal-lu-ma  
 13) e-ri-šu-in-ni kit-ru  
 14) LÚ.šu-ut SAG.MEŠ-ia LÚ.NAM.MEŠ  
 15) ša pa-a-ṭi KUR-šú-un  
 16) it-ti-šú-nu ú-ma-'e-er-ma  
 17) UN.MEŠ a-ši-bu-te URU.MEŠ šá-tu-nu  
 18) ik-bu-su-ma ú-šak-niš-šú GÌR.II-uš-šú-un  
 19) GUN man-da-at-tú be-lu-ti-ia  
 20) šat-ti-šam-ma ú-kin še-ru-uš-šú-un
- 
- 21) ul-tu <sup>d</sup>aš-šur <sup>d</sup>UTU <sup>d</sup>EN u <sup>d</sup>AG  
 22) <sup>d</sup>15 šá NINA.KI <sup>d</sup>15 šá LÍMMU-DINGIR.KI  
 23) UGU na-ki-ri-ia ina li-i-ti  
 24) ú-šá-zi-zu-ni-ma am-ṣu-u ma-la lib-bi-ia  
 25) ina ki-šit-ti na-ki-ri šad-lu-ú-ti  
 26) ša ina tu-kul-ti DINGIR.MEŠ GAL.MEŠ EN.MEŠ-ia  
 27) ik-šu-da qa-ta-a-a  
 28) eš-ret ma-ḥa-zi šá KUR aš-šur.KI  
 29) u KUR URI.KI ú-še-piš-ma  
 30) KÙ.BABBAR KÙ.GI ú-za-in-ma  
 31) ú-nam-me-ra GIM u<sub>4</sub>-me
- 
- 32) ina u<sub>4</sub>-me-šu-ma É.GAL ma-šar-ti

iii 53-61) (As for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, (iii 55) borders Mount Bikni, the lapis lazuli mountain, (and) upon the soil of whose mountain none of the kings, my ancestors, had walked — I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, who were not submissive to (my) yoke, together with their people, their riding horses, oxen, sheep and goats, donkeys, (and) Bactrian camels, their heavy plunder.

iv 1-20) (As for) Uppis, chieftain of the city Partakka, Zanasana, chieftain of the city Partukka, (and) Ramateia, chieftain of the city Urakazabarna, Medes whose country is remote (iv 5) (and) who had not crossed the boundary of Assyria nor trodden on its soil in the time of the kings, my ancestors — the awesome fear of the god Aššur, my lord, overwhelmed them and they brought to Nineveh, my capital city, large thoroughbreds (and blocks of) lapis lazuli, hewn from its mountain, (iv 10) and they kissed my feet. Because of the chieftains who had threatened them, they implored my lordship and begged me for help. I sent my generals, the governors (iv 15) of the boundary areas of their land, with them and they trampled the people living in those cities and made (them) bow at their feet. I imposed the tribute (and) payment of my lordship upon them yearly.

iv 21-31) After the gods Aššur, Šamaš, Bēl and Nabû, Ištar of Nineveh, (and) Ištar of Arbela made me stand victoriously over my enemies and I attained everything I wanted, with the booty of the vast enemies which my hands had captured through the help of the great gods, my lords, I had the shrines of cult centers built in Assyria and Akkad; I decorated (them) with silver (and) gold and made (them) shine like daylight.

iv 32-53) At that time, the armory of Nineveh which

- 33) *ša qé-reb URU.ni-na-a*  
 34) *šá LUGAL.MEŠ a-lik maḥ-ri AD.MEŠ-ia*  
 35) *ú-še-pi-šu a-na šu-te-šur KARASŠ*  
 36) *pa-qa-di ANŠE.mur-ni-is-qí ANŠE.KUNGA.MEŠ*  
 37) *GIŠ.GIGIR.MEŠ til-lu ú-nu-ut MÈ*  
 38) *u šal-la-at na-ki-ri gi-mir mim-ma šum-šú*  
 39) *ša <sup>d</sup>a-šur LUGAL DINGIR.MEŠ*  
 40) *a-na eš-qí LUGAL-ti-ia iš-ru-ka*  
 41) *a-na šit-mur ANŠE.KUR.RA.MEŠ*  
 42) *ši-tam-du-uḥ GIŠ.GIGIR.MEŠ*  
 43) *áš-ru šu-a-tú i-mi-ša-an-ni-ma*  
 44) *UN.MEŠ KUR.KUR ḥu-bu-ut GIŠ.PAN-ia*  
 45) *al-lu tup-šik-ku ú-šá-áš-ši-šú-nu-ti-ma*  
 46) *il-bi-nu SIG<sub>4</sub>.ḪI.A*  
 47) *É.GAL.TUR.RA šu-a-tu*  
 48) *a-na si-ḥi-ir-ti-šá aq-qur-ma*  
 49) *qaq-qa-ru ma-a'-du GIM a-tar-tim-ma*  
 50) *ul-tu lib-bi A.ŠĀ.MEŠ ab-tuq-ma*  
 51) *e-li-šá ú-rad-di*  
 52) *i-na NA<sub>4</sub>.pi-i-li NA<sub>4</sub> KUR-i dan-ni*  
 53) *tam-la-a uš-ma-al-li*
- 
- 54) *ad-ke-e-ma 22 LUGAL.MEŠ KUR.ḥat-ti*  
 55) *ša a-ḥi tam-tim u MURUB<sub>4</sub> tam-tim ka-li-šú-nu*  
 56) *ú-ma-'e-er-šú-nu-ti-ma*  
 57) *GIŠ.ÜR.MEŠ GAL.MEŠ GIŠ.tim-me MAḪ.MEŠ*  
 Col. v  
 1) *GIŠ.a-dáp-pi GIŠ.EREN GIŠ.ŠUR.MÌN*  
 2) *ul-tu qé-reb KUR.si-ra-ra KUR.lab-na-na*  
 3) *MUNUS.<sup>d</sup>LAMMA.MEŠ MUNUS.ÁB.ZA.ZA-a-ti*  
 4) *NA<sub>4</sub>.I.DIB.MEŠ a-gúr-ri*  
 5) *šá NA<sub>4</sub>.GIŠ.NU<sub>11</sub>.GAL NA<sub>4</sub>.<sup>d</sup>ŠE.TIR*  
 6) *NA<sub>4</sub>.DÜR.MI.NA NA<sub>4</sub>.DÜR.MI.NA.BÀN.DA*  
 7) *NA<sub>4</sub>.EN.GI.SA<sub>6</sub> NA<sub>4</sub>.a-lal-lum*  
 8) *NA<sub>4</sub>.GIRIM.ḪI.LI.BA ul-tu qé-reb ḥur-šá-a-ni*  
 9) *a-šar nab-ni-ti-šú-nu*  
 10) *a-na ḥi-ših-ti É.GAL-ia*  
 11) *mar-ši-iš pa-áš-qí-iš*  
 12) *a-na NINA.KI ú-šal-di-du-u-ni*
- 
- 13) *ina ITI ŠE.GA u<sub>4</sub>-mu mit-ga-ri*  
 14) *e-li tam-le-e šu-a-tu*  
 15) *É.GAL.MEŠ rab-ba-a-ti*  
 16) *a-na mu-šab be-lu-ti-ia*  
 17) *ab-ta-ni še-ru-uš-šú*  
 18) *É dan-ni ša 95 ina 1 KÙŠ GAL-tim GÍD.DA*  
 19) *31 ina 1 KÙŠ GAL-tim DAGAL*  
 20) *ša ina LUGAL.MEŠ a-lik maḥ-ri AD.MEŠ-ia*  
 21) *mám-ma la e-pu-šú a-na-ku e-pu-uš*  
 22) *GIŠ.ÜR.MEŠ GIŠ.EREN ši-ru-ti*  
 23) *ú-šat-ri-ša e-li-šá*  
 24) *GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN šá e-re-si-na DÙG.GA*  
 25) *me-ser KÛ.BABBAR u ZABAR ú-rak-kis-ma*  
 26) *ú-rat-ta-a KÁ.MEŠ-šá*  
 27) *<sup>d</sup>ALAD.MEŠ u <sup>d</sup>LAMMA.MEŠ šá NA<sub>4</sub>.MEŠ*  
 28) *šá ki-i pi-i šik-ni-šú-nu*

the kings who came before (me), my ancestors, (iv 35) had built to maintain the camp (and) to keep thoroughbreds, mules, chariots, military equipment, implements of war, and the plunder of enemies, everything that the god Aššur, king of the gods, (iv 40) gave me as my royal share — that place had become too small for me to have horses show their mettle (and) to train with chariots. I made the people of the lands plundered by my bow (iv 45) take up hoe (and) basket, and they made bricks. I razed that small palace in its entirety, took a large area from the fields for an addition, and added (it) to it (the palace). I raised the terrace with limestone, strong stone from the mountains.

iv 54–v 12) I summoned twenty-two kings of Ḫatti (Syria-Palestine), the seacoast, and the midst of the sea, and I sent orders to all of them for large beams, tall columns, (and) planks of cedar (and) cypress from Mount Sirāra (and) Mount Lebanon, (and) they had lamassu-statues, zebus, paving stones, slabs (v 5) of marble, *pendû*-stone, breccia, colored marble, *engišû*-stone, brownish limestone, (and) *girimḫilibû*-stone, (v 10) (everything that was) needed for my palace, dragged with much trouble (and) effort from the midst of the mountains, the place of their origin, to Nineveh.

v 13–26) In a favorable month, on a propitious day, I built great palatial halls upon that terrace for my lordly residence. I built a great (royal) house ninety-five large cubits long (and) thirty-one large cubits wide, (v 20) something none of the kings who came before (me), my ancestors, had done. I roofed it with magnificent cedar beams. I fastened bands of silver and copper on doors of cypress, whose fragrance is sweet, and installed (them) in its gates.

v 27–39) I had stone *šēdus* and lamassus, whose appearance repels evil, placed to the right and the

- 29) *ir-ti lem-ni ú-tar-ru*  
 30) *na-šir kib-si mu-šal-li-mu*  
 31) *tal-lak-ti LUGAL ba-ni-šú-nu*  
 32) *ZAG u GÜB ú-šá-aš-bi-ta SI.GAR-ši-in*  
 33) *É.GAL NA<sub>4</sub>pi-i-li u GIŠ.EREN šu-te-mu-du-te*  
 34) *a-na mul-ta-ú-ti be-lu-ti-ia*  
 35) *nak-liš ú-še-piš*  
 36) *MUNUS.<sup>d</sup>LAMMA.MEŠ URUDU maš-šá-a-ti*  
 37) *šá a-ḫe-en-na-a pa-na u ar-ka*  
 38) *i-na-aṭ-ṭa-la ki-la-ta-an*  
 39) *qé-reb-šá ul-zi-iz*  
 40) *GIŠ.tim-me GIŠ.EREN ši-ru-ti*  
 41) *GIŠ.a-dáp-pi ku-lul KÁ.MEŠ-ši-in e-mid*  
 42) *si-ḫi-ir-ti É.GAL šá-a-tu*  
 43) *né-bé-ḫu pa-ás-qu šá NA<sub>4</sub>ZÚ NA<sub>4</sub>ZA.GÌN*  
 44) *ú-še-piš-ma ú-šal-ma-a ki-li-liš*  
 45) *se-el-lu mat-gi-qu GIM <sup>d</sup>TIR.AN.NA*  
 46) *ú-šá-as-ḫi-ra gi-mir KÁ.MEŠ*  
 47) *sik-kàt KÛ.BABBAR eb-bi u ZABAR nam-ri*  
 48) *ú-rat-ta-a qé-reb-šá*  
 49) *da-na-an <sup>d</sup>aš-šur EN-ia*  
 50) *šá ina KUR.KUR nak-ra-a-ti*  
 51) *e-te-ep-pu-šá*  
 52) *ina ši-pir LÚ.ur<sub>5</sub>-ra-ku-te*  
 53) *e-si-qa qé-reb-šá*  
 54) *GIŠ.KIRI<sub>6</sub>.MAḪ tam-šil KUR.ḫa-ma-nim*  
 55) *šá ka-la ŠIM.ḪI.A u GIŠ.ḪI.A*  
 56) *ḫur-ru-šu i-ta-a-šá e-mid*  
 57) *ki-sal-la-ša ma-gal ú-rab-bi-ma*  
 58) *tal-lak-ta-šá ma-a'-diš ú-rap-piš*

Col. vi

- 1) *a-na maš-qit ANŠE.KUR.RA.MEŠ qé-reb-šá*  
 2) *pat-tu ú-še-še-ram-ma*  
 3) *ú-šah-bi-ba a-tap-piš*  
 4) *É.GAL šu-a-tú ul-tu UŠ<sub>8</sub>-šá*  
 5) *a-di gaba-dib-bi-šá ar-šip ú-šak-lil-ma*  
 6) *lu-le-e ú-ma-al-li*  
 7) *èš-gal-šid-dù-dù-a*  
 8) *É.GAL pa-qi-da-at ka-la-ma*  
 9) *az-ku-ra ni-bit-sa*

- 10) *<sup>d</sup>a-šur <sup>d</sup>15 šá NINA.KI*  
 11) *DINGIR.MEŠ KUR aš-šur.KI ka-li-šú-nu*  
 12) *ina qer-bi-šá aq-re-ma*  
 13) *UDU.SISKUR.MEŠ taš-ri-iḫ-ti eb-bu-ti*  
 14) *ma-ḫar-šú-un aq-qi-ma*  
 15) *ú-šam-ḫi-ra kàd-ra-a-a*  
 16) *DINGIR.MEŠ šá-tu-nu ina ku-un lib-bi-šú-nu*  
 17) *ik-tar-ra-bu LUGAL-ú-ti*  
 18) *LÚ.GAL.MEŠ UN.MEŠ KUR-ia ka-li-šú-nu*  
 19) *ina ta-kul-ti u qé-re-e-ti*  
 20) *ina GIŠ.BANŠUR ta-ši-la-a-ti*  
 21) *qé-reb-šá ú-še-ši-ib-ma*

left of their gate(s) as protectors of the walk (and) guardians of the path of the king who made them. I had the palace skillfully built of interlocking limestone and cedar for my lordly pleasure. (v 36) I set up inside it twin copper *lamassu*-statues, with each pair looking (both) forward and backward.

v 40–53) I placed crossbeams on tall cedar columns (thus forming) a cornice in their gates. I had the frieze(s) (and) coping(s) of the whole of that palace made of black (and) blue (glazed bricks) and I put (them) around (it) like a wreath. (v 45) I surrounded all of the gates with an arch (and) a *vault* like a rainbow. I embedded nails of pure silver and shining copper in them. Through the craft of the sculptor, I depicted on it (the frieze of the palace) the might of the god Aššur, my lord, (the deeds) that I had accomplished in enemy lands.

v 54–vi 3) I set up alongside it (the palace) a botanical garden, a replica of Mount Amanus, with all kinds of aromatic plants and fruit trees. I greatly enlarged its courtyard and made its approach much wider. (vi 1) I led a canal into it (the park) as a watering place for horses and I made (it) murmur (with running water) like an irrigation ditch.

vi 4–9) I built (and) completed that palace from its foundations to its parapets (and) filled (it) with splendor. I named it Ešgalšiddudua, ‘The palace that administers everything.’

vi 10–24) I invited the god Aššur, the goddess Ištār of Nineveh, (and) the gods of Assyria, all of them, into it. I made sumptuous pure offerings before them and presented (them) with my gifts. Those gods, in their steadfast hearts, blessed my kingship. I seated all the officials (and) people of my country in it at ceremonial meals and banquets, (and) at festive tables, and I made their mood jubilant. I watered their insides with wine (and) *kurunnu*-wine. I had (my servants) drench their (the guests’) heads with fine oil (and) perfumed oil.

v 32 As in Nineveh A (text no. 1 vi 21), *šigaru* (“lock, bolt”) is used here synecdochically for “gate.”

v 45 Or read as *kur-gi-gu*; the exact reading of the KUR sign (*mat* or *kur*) is not certain.

- 22) *ú-ša-li-ša nu-pa-ar-šu-un*  
 23) GEŠTIN.MEŠ *ku-ru-un-nu am-ki-ra šur-ra-šu-un*  
 24) Ì.SAG *ì-gu-la-a muḥ-ḥa-šu-nu ú-ša-áš-qi*  
 25) *ina qí-bit* <sup>d</sup>*a-šur* LUGAL DINGIR.MEŠ  
 26) *ù* DINGIR.MEŠ KUR *aš-šur.KI ka-li-šu-nu*  
 27) *ina tu-ub* UZU.MEŠ *ḥu-ud lib-bi*  
 28) *nu-um-mur ka-bat-ti še-bé-e lit-tu-ti*  
 29) *qé-reb-ša da-riš lu-ur-me-ma*  
 30) *lu-uš-ba-a la-la-a-ša*  
 31) *ina zag-muk-ki* ITI *reš-ti-i*  
 32) *kul-lat* ANŠE.MUR *ni-is-qi* ANŠE.KUNGA.MEŠ  
 33) ANŠE.MEŠ ANŠE.GAM.MAL.MEŠ  
 34) *til-li ú-nu-ut MÈ*  
 35) *gi-mir* ERIM.ḪIA *šal-la-at na-ki-ri*  
 36) *šat-ti-šam-ma la na-par-ka-a*  
 37) *lu-up-qi-da qé-reb-ša*  
 38) *ina qé-reb* É.GAL *ša-a-tu*  
 39) <sup>d</sup>ALAD SIG<sub>5</sub> *la-mas-si* SIG<sub>5</sub>  
 40) *na-šir kib-si* LUGAL *ti-ia*  
 41) *mu-ḥa-du-u ka-bat-ti-ia*  
 42) *da-ri-iš liš-tab-ru-ú*  
 43) *a-a ip-par-ku-u i-da-a-ša*

**Date ex. 1**

- 44) ITI.GU<sub>4</sub>.SI.SÁ UD.22.KAM  
 45) *li-mu* <sup>m</sup>*ban-ba-a* LÚ.SUKKAL KAS<sub>4</sub>

**Date ex. 2**

- 44b) *ina* ITI.NE UD.18.KAM  
 45b) [...]

vi 25–43) By command of the god Aššur, the king of the gods, and the gods of Assyria, all of them, let me dwell in it forever in good health, happiness, bright spirit(s), (and) with the satisfaction of growing old, and let me be sated with its splendor. At new year, in the first month, yearly, without ceasing, let me inspect in it all of the thoroughbreds, mules, donkeys, camels, military equipment, implements of war, (and) (vi 35) all of the captured enemy soldiers. Let the good *šēdu* (and) the good *lamassu*, who guard my royal path (and) who make me happy, last forever and ever in that palace. May they never leave it.

**Date ex. 1**

vi 44–45) Ayyāru (II), twenty-second day, eponymy of Banbâ, the deputy minister (*sukkallu šanû*) (676 BC).

**Date ex. 2**

vi 44b–45b) In Abu (V), eighteenth day, [eponymy of ...]

## 3

An Akkadian inscription on a hexagonal prism from Nineveh contains a text similar to Nineveh A (text no. 1) and Nineveh B (text no. 2). Like those texts, this inscription records the building of an armory in Nineveh. This text is commonly referred to as Nineveh (Prism) C (Nin. C).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 91029 (K 1679 + K 8542 + 89–4–26,29)	—	Nineveh	17×13.5	c

## COMMENTARY

The script is Neo-Assyrian. The parts of all six columns of the prism and part of the base are preserved. The preserved text duplicates in some passages Nineveh A (text no. 1) and Nineveh B (text no. 2) in others; this inscription deviates from both of those texts in a few places. With minor variation and omission, col. i 18'-28' duplicates Nineveh A ii 55-61; col. ii duplicates Nineveh B i 43-ii 23 (and

Nineveh A iii 24-61); col. iii duplicates Nineveh B ii 58-iii 37 (and Nineveh A iii 71, iv 13b-22 and 53-77); col. iv duplicates Nineveh B iii 59-iv 42 (and Nineveh A iv 32-46, 51-52, and v 33b-46); col. v duplicates Nineveh B v 8-56 (compare Nineveh A v 80-vi 30); and col. vi duplicates Nineveh B vi 22-43 and Nineveh A vi 51b-74. The restorations are based on these parallels.

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## TEXT

Col. i

Lacuna

- 1') [...] x [...]  
 2') [...] *ú-rab-<sup>r</sup>bu<sup>1</sup>*-[...]  
 3') [...] *-ti-šú iq-bu-šú*  
 4') [...] x *il-lik-u-ma\**  
 5') [...] x *ši-bu*  
 6') [...] x *al*  
 7') [...] <sup>r</sup>*mu<sup>1</sup>-ú*  
 8') [...] *im-ḫa-aṣ*  
 9') [...] x *tú*  
 10') [...] *-kin*  
 11') [...] x  
 12') [...] x  
 13') [...] x  
 14') [...] x  
 15') [...] <sup>r</sup>*na<sup>1</sup>*  
 16') [...] <sup>md</sup>AG-*NUMUN-ZI-SI*].<sup>r</sup>*SÁ<sup>1</sup>*  
 17') [...] x x [...]  
 18') x x x x [...] *ger-ri-ia iš-me-ma*  
 19') *a-na* KUR.ELAM.MA.KI [*še-la*]-*biš in-na-bit*  
 20') [*áš*]-*šú ma-mit* DINGIR.MEŠ GAL.[MEŠ *ša*] *e-ti-qu*  
 21') [<sup>d</sup>*áš*]-*šur* <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>[EN] *u* <sup>d</sup>AG  
 22') [*an-nu*] *kab-tu* <sup>r</sup>*e<sup>1</sup>-mì-đu-šú-ma*  
 23') [*qé*]-<sup>r</sup>*reb<sup>1</sup>* KUR.ELAM.MA.KI <sup>r</sup>*i<sup>1</sup>-[na]-<sup>r</sup>ru<sup>1</sup>-šú ina*  
 GIŠ.TUKUL  
 24') [<sup>m</sup>]*na<sup>1</sup>-<sup>i</sup>-id-<sup>d</sup>mar-<sup>r</sup>duk<sup>1</sup>* ŠEŠ-šú  
 25') [*ep*]-*šet* KUR.ELAM.MA.KI <sup>r</sup>*ša<sup>1</sup>* [*ana*] ŠEŠ-šú  
*e-tep-pu-šú*  
 26') [*e*]-<sup>r</sup>*mur<sup>1</sup>-ma ul-tu* KUR.ELAM.[MA.KI]

Lacuna

i 1'-3') [...] ... [...] they reared [...] they ordered him to his [...]ship [...] ... they went and [...]

i 4'-15') (No translation possible)

i 16'-28') [...] *Nabû-zēr-kitti-lī*]šir, [...] ... [...] ... heard [of the approach of] my campaign and fled like [a fox] to the land Elam. (i 20') [Be]cause of the oath of the great gods [which] he had transgressed, the gods [Aš]šur, Sîn, Šamaš, [Bē]l, and Nabû imposed a grievous [punishment] on him and they killed him with the sword [in the mi]dst of the land Elam. Na'id-Marduk, his brother, (i 25') saw [the] deeds that they had done [to] his brother in Elam, fled from the land Ela[m], ca[me] to Nineveh to [serve] me, [and beseeched] my [lordship].

i 2'-4' The verbal forms are taken here as masculine plural, but they could be singular subjunctive.

i 4' *ma*: text has SU.

- in-nab-tam-ma*  
 27') [a-na] e-peš [ARAD]-ti-ia  
 28') ana NINA.KI il-[lik-am-ma ú-šal-la-a be-lu]-x-x  
 Col. ii  
 Lacuna  
 1') [ù<sup>m</sup>ab]-di-mi-il-<sup>r</sup>ku<sup>1</sup>-[ti LUGAL URU.š<sup>i</sup>-du-un-ni]  
 2') a-na re-šu-ti-šú iš-kun-[ma MU DINGIR.MEŠ  
 GAL.MEŠ]  
 3') a-na a-ḥa-meš iz-kur-ú-ma a-na e-[mu-qi-šú-un  
 it-tak-lu]  
 4') a-na-ku a-na <sup>d</sup>a-šur [EN]-ia at-<sup>r</sup>ta<sup>1</sup>-[kil-ma]  
 5') ki-ma iṣ-šu-ri ul-tu qé-reb [KUR]-i a-bar-šú-ma  
 ak-ki-sa SAG.DU-su  
 6') áš-šú da-na-an <sup>d</sup>aš-šur <sup>r</sup>EN<sup>1</sup>-[ia] UN.MEŠ  
 kul-lu-mì-im-ma  
 7') SAG.DU.MEŠ <sup>m</sup>sa-an-du-u-ar-[ri ù]  
<sup>m</sup>ab-di-mi-il-ku-ut-ti  
 8') ina ki-šá-a-di LÚ.GAL.MEŠ-[šú-un a-lul-ma] it-ti  
 LÚ.NAR.ME  
 9') u GIŠ.ZĀ.MÍ <sup>r</sup>ina<sup>1</sup> [re-bet NINA.KI e]-<sup>r</sup>te<sup>1</sup>-et-ti-iq  
 10') šá-lil URU.ar-[za-a šá pa-a-ṭi na-ḥal]  
 KUR.mu-uš-ri  
 11') šá <sup>m</sup>a-su-ḥi-li [LUGAL-šu a-di ma]-li-ke-e-šú  
 12') bi-re-tú ad-di-i-[ma a-na KUR aš-šur.KI] ú-ra-a  
 13') ina ṭi-ḥi ABUL MURUB<sub>4</sub> <sup>r</sup>URU<sup>1</sup> [šá NINA].<sup>r</sup>KI<sup>7</sup>  
 it-ti a-si UR.GI<sub>7</sub>  
 14') u ŠAH<sub>7</sub> ú-še-šib-šú-[nu-ti] ka-mì-iš  
 15') [ù<sup>m</sup>]<sup>r</sup>te-uš<sup>1</sup>-[pa-a KUR.gi-mir-a]-a ERIM-man-du  
 16') [šá a-šar-šú ru-ú-qu ina KI-tim  
 KUR].ḥu-bu-uš-na  
 17') a-di <sup>r</sup>gi<sup>1</sup>-[mir ERIM.ḤI.A-šú ú-ra]-as-si-ba ina  
 GIŠ.TUKUL  
 18') ka-bi-is ki-[šá-di UN.MEŠ KUR].ḥi-lak-ki  
 19') šad-du-u<sub>8</sub>-a a-[ši-bu-te ḥur-šá-a-ni šá ṭi]-ḥi  
 KUR.ta-bal  
 20') ša UGU KUR.MEŠ-šú-nu it-[tak-lu-ma ul-tu  
 u<sub>4</sub>]-me pa-ni  
 21') la ik-nu-šú a-na ni-<sup>r</sup>i<sup>1</sup>-[ri 21 URU.MEŠ-šú-nu  
 dan]-nu-ti  
 22') a-di URU.MEŠ TUR.MEŠ šá <sup>r</sup>li<sup>1</sup>-[me-ti-šú-nu  
 al]-me  
 23') ak-šud áš-lu-la šal-[lat-sún ap-pul aq-qur]  
 24') ina <sup>d</sup>GIŠ.BAR aq-mu si-tu-[ti-šú-nu ša ḥi-iṭ-ṭu]  
 25') u gul-lul-tú la i-šu-u [kab-tu ni-ir]  
 26') be-lu-ti-ia <sup>r</sup>e<sup>1</sup>-[mid-su-nu-ti]  
 27') da-iš KUR.bar-na-ki LÚ.<sup>r</sup>KUR<sup>1</sup> [ak-ši a-ši-bu-te]  
 28') <sup>r</sup>URU<sup>1</sup>.DU<sub>6</sub>-a-šur-ri šá ina pi-i [UN.MEŠ  
 URU.me-eḥ-ra-a-nu]  
 29') [URU].pi-ta-a-nu i-nam-bu-[ú zi-kir-šú-un]  
 30') [mu-sap]-pi-iḥ UN.MEŠ KUR.man-na-a-a  
 [qu-tu-ú la sa-an-qu]  
 31') [šá um-ma-na-a-ti <sup>m</sup>iš]-pa-ka-a-a  
<sup>r</sup>KUR<sup>1</sup>.[áš-gu-za-a-a (...)]

## Lacuna

ii 1'-9') [Furthermore, Ab]di-Milk[ūti, king of Sidon], agreed to help him (i 45) [and] they swore [an oath by the great gods] with one another and [trusted] in [their own strength]. I trust[ed] in the god Aššur, my [lord, and] caught him like a bird from the midst of [the mountains], and cut off his head. To show the people the might of the god Aššur, [my] lo[rd, I hung] the heads of Sanda-uar[ri and] Abdi-Milkūti around the necks of [their] nobles [and I] paraded in [the squares of Nineveh] with singers and lyre(s).

ii 10'-14') The one who plundered the city Ar[zâ, which is in the district of the Brook of] Egypt – I threw Asuhili, [its king], into fetters [along with] his [coun]selors [and] brought (them) [to Assyria]. I seated them, bound, near the citadel gate [of (the city of) Nineveh] along with bear(s), dog(s), and pig(s).

ii 15'-17') [Moreover, I] struck with the sword Teuš[pa, a Cimmeria]n, a barbarian [whose home is remote], together with [his] en[tire army, in the territory of the land] Ḥubušna.

ii 18'-26') The one who treads on the ne[cks of the people of] Cilicia, mountain dwellers who [live in mountains in the neighbor]hood of the land Tabal, (ii 20') who tru[sted] in their mountains [and who from] earliest [days had not been submissive to the yo]ke – I sur[rounded, conquered, plunde]red, demolished, destroyed], (and) burned with fire [twenty-one of their fort]ified [cities] together with small cities in [thei]r en[virons]. (As for) the rest [of them], who were not guilty of [(any) sin] or crime, I [imposed the heavy yoke of] my lordship [upon them].

ii 27'-29') The one who crushed the Barnaki, [a dangerous] enemy, [who lives in] the city of Tīl-Ašurri, which is called Pitānu in the language of [the people of the city Miḥrānu];

ii 30'-31') [the one who scat]tered the Mannean people, [undisciplined Gutians, who put to the sword the army of Iš]pakāia, a [Scythian, an ally who could not save himself];



Lacuna

Col. iii

Lacuna

- 1') [da-na-an <sup>d</sup>aš-šur EN-ia u ši]-tīr MU-ia  
 2') [UGU-šú-nu] ú-šá-áš-tīr-ma ú-ter-ma ad-din-šú  
 3') <sup>f</sup>ta-bu-u-a tar-bit É.GAL-ia  
 4') a-na LUGAL-ú-ti UGU-šú-nu áš-kun-ma  
 5') it-ti DINGIR.MEŠ-šá a-na KUR-šá ú-ter-ši  
 6') 65 ANŠE.GAM.MAL.MEŠ UGU ma-da-at-ti AD-ia  
 7') maḥ-ri-ti ú-rad-di-ma ú-kin še-ru-uš-šú  
 8') ar-ka <sup>m</sup>ḥa-za-DINGIR šim-tu ú-bil-šú-ma  
 9') <sup>m</sup>ia-a'-lu-u DUMU-šú ina GIŠ.GU.ZA-šú  
 ú-še-šib-ma  
 10') 10 MA.NA KÙ.GI 1 LIM NA<sub>4</sub>.MEŠ bé-ru-ti  
 11') 50 ANŠE.GAM.MAL.MEŠ 1 LIM kun-zi ŠIM.ḪI.A  
 12') UGU ma-da-at-ti <sup>r</sup>AD<sup>1</sup>-šú ú-rad-di-ma e-mid-su

- 13') KUR.ba-a-zu <<KUR>> na-<sup>r</sup>gu<sup>1</sup>-u šá a-šar-šú  
 ru-ú-qu  
 14') mi-šit na-ba-li [qaq]-<sup>r</sup>qar<sup>1</sup> MUN a-šar šu-um-me  
 15') 1 ME 20 KASKAL.GÍD qaq-qar <sup>r</sup>ba<sup>1</sup>-[a]-ši  
 pu-qut-ti u NA<sub>4</sub>.ZÚ ša-bi-ti  
 16') 20 KASKAL.GÍD qaq-qar MUŠ [u] <sup>r</sup>GÍR<sup>1</sup>.TAB ki-ma  
 kul-ba-bi  
 17') ma-lu-ú ú-ga-ru  
 18') 20 KASKAL.GÍD KUR.ḥa-zu-u [šad-di]  
 NA<sub>4</sub>.SAG.GIL.MUD  
 19') a-na EGIR-ia [ú-maš]-šir-ma e-ti-iq  
 20') šá ul-tu u<sub>4</sub>-me ul-<sup>r</sup>lu<sup>1</sup>-[ti la il-li]-<sup>r</sup>ku<sup>1</sup> LUGAL  
 pa-ni maḥ-ri-ia  
 21') ina qí-bit <sup>d</sup>aš-šur EN-ia [ina qer-bi-šú šal]-ṭa-niš  
 at-tal-lak  
 22') <sup>r</sup>8<sup>1</sup> LUGAL.MEŠ šá qé-reb [na-ge-e] šu-a-tú a-duk  
 23') [DINGIR.MEŠ-šú-nu] NÍG.ŠU-šú-nu  
 [NÍG.GA-šú-nu] <sup>r</sup>UN<sup>1</sup>.MEŠ-šú-nu  
 24') [áš-lu]-<sup>r</sup>la<sup>1</sup> a-na <sup>r</sup>qé<sup>1</sup>-[reb KUR] <sup>r</sup>aš-šur<sup>1</sup>.KI  
 25') [<sup>m</sup>la]-<sup>r</sup>a-a<sup>1</sup>-[le-e LUGAL URU].<sup>r</sup>ia<sup>1</sup>-di-i'  
 26') [šá ul-tu la-pa-an GIŠ.TUKUL.MEŠ-ia  
 ip-par]-ši-du  
 27') [šal-la-at DINGIR.MEŠ-šú iš-mé-e-ma a-na  
 NINA].KI URU be-lu-ti-ia  
 28') [a-di maḥ-ri-ia il-lik]-<sup>r</sup>am<sup>1</sup>-ma ú-na-áš-šiq  
 29') [GÍR.II-ia re-e-mu ar-ši-šú-ma] aq-ta-bi-šú  
 30') [a-ḥu-lap na-ge-e KUR.ba]-a-zi šu-a-tú  
 31') [ú-šad-gil pa]-<sup>r</sup>nu<sup>1</sup>-uš-<sup>r</sup>šú<sup>1</sup>  
 32') [GUN man-da-at-tú be-lu-ti]-ia ú-kin  
 še-[ru-uš-šú]

- 33') [<sup>m</sup>EN-BA-šá DUMU <sup>m</sup>bu-na]-<sup>r</sup>ni<sup>1</sup>  
 LÚ.KUR.[gam-bu-la-a-a]

Lacuna

Col. iv

Lacuna

- 1') <sup>r</sup>ANŠE.KUR.RA.MEŠ ru<sup>1</sup>-ku-bi-šú-nu GU<sub>4</sub>.<sup>r</sup>MEŠ<sup>1</sup>

Lacuna

Lacuna

iii 1'-5') I had [the might of the god Aššur, my lord, and (an inscription) writ]tten in my name inscribed [on them] and I gave (them) back to him. I placed the lady Tabūa, who was raised in my palace, as ruler over them and returned her to her land with her gods.  
 iii 6'-12') I added sixty-five camels to the previous tribute (which was paid to) my father and imposed (it) on him. Later, Hazael died and I put Ia'lû (Iata'), his son, on his throne. (iii 10') I added ten minas of gold, one thousand choice stones, fifty camels, (and) one thousand bags of aromatics to the tribute of his father and imposed (it) on him.

iii 13'-32') (As for) the land Bāzu, a district in a remote place, a forgotten place of dry land, saline [grou]nd, a place of thirst, (iii 15') one hundred and twenty leagues of desert, thistles, and gazelle-tooth stones, where snakes [and] scorpions fill the plain like ants – [I le]ft Mount Ḥazû, [the mountain] of *saggilmud*-stone, twenty leagues behind me and crossed over (iii 20') (to that district) to which [no] king before me [had go]ne since earliest days. By the command of the god Aššur, my lord, I marched [triumph]antly [in its midst]. I defeated eight kings from that [district (and) carried] off [their gods], their goods, [their possessions], (and) their people to Assyria. (iii 25') [La]ia[lê, king of the city] Iadi', [who had] fled [before my weapons, heard of the plundering of his gods and came to Nineveh], my capital city, [before me], and kissed [my feet. I had pity on him and] said to him [*Aḫulap!* I put] that [province of Bā]zu [un]der him (and) imposed on [him] my [lordly tribute (and) payment].

- iii 33') [(As for) Bēl-iqīša, son of Bunnan]nū, a [Gambulean ...]

Lacuna

Lacuna

- iv 1'-2') I carried off to Assyria [...], their riding

iii 15' This text, like Nineveh A (text no. 1) iv 55, records the distance of the desert, where snakes and scorpions fill the plain like ants, as one hundred and twenty leagues; Nineveh B (text no. 2) iii 11 states that this area was one hundred and forty leagues.

- [še-e-ni ANŠE.MEŠ]  
 2') ANŠE.ú-du-ri šal-la-sún ka-bit-tú áš-lu-la a-na  
 KUR aš-šur.KI
- 
- 3') <sup>m</sup>up-pi-is LÚ.EN.URU šá URU.pa-ar-tak-ka  
 4') <sup>m</sup>za-na-sa-na LÚ.EN.URU šá URU.pa-ar-tuk-ka  
 5') <sup>m</sup>ra-ma-te-ia LÚ.EN.URU šá  
 URU.ú-ra-ka-za-bar-na  
 6') KUR.ma-da-a-a <sup>r</sup>šá<sup>1</sup> a-šar-šú-nu ru-ú-qu  
 7') šá ina tar-ši LUGAL.[MEŠ] <sup>r</sup>AD<sup>1</sup>.MEŠ-ia KI-tim  
 KUR aš-šur.KI  
 8') la ib-bal-ki-tu-nim-ma la ik-bu-su qaq-qar-šá  
 9') pu-luḥ-tú ra-<sup>r</sup>šub<sup>1</sup>-bat <sup>d</sup>aš-šur EN-ia  
 is-ḥup-šú-nu-ti-ma  
 10') ANŠE.mur-ni-is-qí GAL.MEŠ NA<sub>4</sub>.ZA.GÌN ḥi-ip  
 KUR-šú  
 11') a-na NINA.KI URU be-lu-ti-ia iš-šu-nim-ma  
 12') ú-na-áš-ši-qu GÌR.II-ia áš-šú LÚ.EN.URU.MEŠ  
 13') šá qa-a-tú id-ku-šú-nu-ti be-lu-ti ú-šal-lu-ma  
 14') e-ri-šu-in-ni kit-ru LÚ.šu-ut SAG.MEŠ-ia  
 15') LÚ.NAM.MEŠ šá pa-a-ṭi [KUR]-šú-un it-ti-šú-nu  
 ú-ma-<sup>e</sup>-er-ma  
 16') UN.MEŠ a-ši-bu-ut URU.MEŠ-ni šá-tu-nu  
 17') ik-bu-su-ma ú-<sup>r</sup>šak-niš-šú še-pu-uš<sup>1</sup>-šú-un  
 18') GUN [man-da-at]-<sup>r</sup>tu<sup>1</sup>  
 19') be-lu-ti-ia šat-ti-šam <sup>r</sup>ú<sup>1</sup>-[kin še]-<sup>r</sup>ru<sup>1</sup>-šú-un
- 
- 20') ul-tu <sup>d</sup>aš-šur <sup>d</sup>šá-[maš <sup>d</sup>r<sup>1</sup>EN<sup>1</sup> <sup>d</sup>AG  
 21') <sup>d</sup>15 šá NINA.KI <sup>d</sup>r<sup>1</sup>15<sup>1</sup> [šá]  
<sup>r</sup>URU<sup>1</sup>.LÍMMU-DINGIR.KI  
 22') UGU na-ki-<sup>r</sup>ri<sup>1</sup>-[ia ina li-i]-<sup>r</sup>ti<sup>1</sup> ú-šá-zi-zu-ni-ma  
 23') am-<sup>r</sup>šu<sup>1</sup>-[u ma-la] lib-bi-ia  
 24') <sup>r</sup>ina<sup>1</sup> [ki-šit-ti na-ki-ri] <sup>r</sup>šad<sup>1</sup>-lu-ú-ti  
 25') šá ina tu-kul-<sup>r</sup>ti<sup>1</sup> [DINGIR.MEŠ] <sup>r</sup>GAL<sup>1</sup>.MEŠ  
 EN.MEŠ-ia  
 26') ik-šu-da <sup>r</sup>qa<sup>1</sup>-ta-a  
 27') eš-ret ma-ḥa-zi šá [KUR aš-šur].<sup>r</sup>KI<sup>1</sup> u KUR  
 URI.KI  
 28') ú-še-piš-ma KÙ.BABBAR <sup>r</sup>KÙ<sup>1</sup>.[GI] ú-za-in-ma  
 29') ú-nam-mir ki-ma u<sub>4</sub>-me
- 
- 30') ina u<sub>4</sub>-me-šú-ma É.GAL ma-šar-ti  
 31') šá qé-reb URU.ni-na-a  
 32') šá LUGAL.MEŠ a-lik maḥ-ri AD.MEŠ-ia ú-še-pi-šú  
 33') [a]-<sup>r</sup>na<sup>1</sup> šu-te-šur KARAŠ pa-qa-di  
 ANŠE.mur-ni-is-qí  
 34') [ANŠE].KUNGA.MEŠ GIŠ.GIGIR.MEŠ til-li ú-nu-ut  
 MÈ  
 35') [u] <sup>r</sup>šal<sup>1</sup>-la-at na-ki-ri gi-mir mim-ma šum-šú  
 36') [ša <sup>d</sup>a]-<sup>r</sup>šur<sup>1</sup> MAN DINGIR.MEŠ a-na eš-qí  
 LUGAL-ti-ia iš-ru-ka  
 37') [a-na] <sup>r</sup>šit<sup>1</sup>-mur ANŠE.KUR.RA.MEŠ ši-tam-du-uḥ  
 GIŠ.GIGIR.MEŠ

Col. v

Lacuna

- 1')
- <sup>r</sup>
- NA
- <sub>4</sub>
- <sup>1</sup>
- .[GIRIM.ḤI.LI.BA ul-tu qé-reb ḥur-šá-a-ni]

horses, oxen, [sheep and goats, donkeys], (and) Bactrian camels, their heavy plunder.

iv 3'-19') (As for) Uppis, chieftain of the city Partakka, Zanasana, chieftain of the city Partukka, (and) (iv 5') Ramateia, chieftain of the city Urakazabarna, Medes whose country is remote (and) who had not crossed the boundary of Assyria nor trodden on its soil in the time of the kings, my [ances]tors — the awesome fear of the god Aššur, my lord, overwhelmed them and (iv 10') they brought to Nineveh, my capital city, large thoroughbreds (and blocks of) lapis lazuli, hewn from its mountain, and they kissed my feet. Because of the chieftains who had threatened them, they implored my lordship and begged me for help. I sent my generals, (iv 15') the governors of the boundary areas of their [land], with them and they trampled the people living in those cities and made (them) bow at their feet. I [imposed] the tribute (and) [payment] of my lordship [up]on them yearly.

iv 20'-29') After the gods Aššur, Ša[maš], Bēl, Nabû, Ištar of Nineveh, (and) Ištar [of] Arbela made me stand [victorious]ly over [my] enemies and I attain[ed] everything] I wanted, with [the booty of the] vast [enemies] which my hands had captured (iv 25') through the help of [the] great [gods], my lords, I had the shrines of cult centers built in [Assyria] and Akkad; I decorated (them) with silver (and) go[ld] and made (them) shine like daylight.

iv 30'-37') At that time, the armory of Nineveh which the kings who came before (me), my ancestors, had built [to] maintain the camp (and) to keep thoroughbreds, mules, chariots, military equipment, implements of war, [and] (iv 35') the plunder of enemies, everything [that the god Aš]šur, king of the gods, gave me as my royal share — [that place had become too small for me to have] horses show their mettle (and) to train with chariots.

Lacuna

- v 1'-4') [... they had ...
- girimḥilibû*
- ]-stone, [(everything

- 2') *a-šar nab-<sup>r</sup>ni<sup>1</sup>-[ti-šú-nu a-na ḥi-ših-ti É.GAL-ia]*  
 3') *mar-ši-iš [pa-áš-qt-iš]*  
 4') *a-na NINA.KI [ú-<sup>r</sup>šal-di<sup>1</sup>-[du-u]-<sup>r</sup>ni<sup>1</sup>]*
- 
- 5') *ina ITI ŠE.GA u<sub>4</sub>-mu mit-ga-ri*  
 6') *e-li tam-le-e (erasure)šu-a-tú*  
 7') *É.GAL.MEŠ rab-ba-a-ti a-na mu-šab be-lu-ti-ia*  
 8') *ab-ta-ni še-ru-uš-šú É dan-ni šá 95 ina 1 KÜŠ GAL-tim*  
 9') *GÍD.DA 31 ina 1 KÜŠ GAL-tim (erasure)DAGAL (erasure)*  
 10') *ša ina LUGAL.MEŠ a-lik maḥ-ri AD.MEŠ-ia*  
 11') *mám-ma la e-pu-šú a-na-ku e-pu-uš*  
 12') *GIŠ.ÜR.MEŠ GIŠ.EREN ši-ru-ú-ti*  
 13') *ú-šat-ri-ša e-li-šá*  
 14') *GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN šá [e-re]-si-na DÙG.GA*  
 15') *me-ser KÙ.BABBAR u <sup>r</sup>ZABAR<sup>1</sup> [ú-rak]-kis-ma*  
 16') *ú-rat-ta-a <sup>r</sup>KÁ<sup>1</sup>.MEŠ-šá*  
 17') *[<sup>d</sup>ALAD.MEŠ u] <sup>r</sup>LAMMA<sup>1</sup>.MEŠ*  
 18') *[šá NA<sub>4</sub>.MEŠ šá ki-i pi-i šik-ni-šú-nu ir-ti lem-ni ú]-tar-ru*  
 19') *[na-šir kib-si mu-šal-li-mu tal-lak-ti LUGAL]*  
 20') *ba-[ni-šú-nu ZAG u GÙB ú-šá-aš-bi-ta SI.GAR-ši-in]*  
 21') *É.<sup>r</sup>GAL<sup>1</sup> [NA<sub>4</sub>.pi-i]-<sup>r</sup>li<sup>1</sup> [u GIŠ.EREN šu-te-mu-du-te]*  
 22') *a-na <sup>r</sup>mul<sup>1</sup>-[ta]-ú-ti [be-lu-ti-ia]*  
 23') *nak-liš ú-[še-piš] MUNUS.<sup>d</sup>LAMMA.MEŠ URUDU maš-šá-[a-ti]*  
 24') *šá a-ḥe-en-na-a pa-na u ar-[ka]*  
 25') *i-na-aṭ-ṭa-la ki-la-ta-an (erasure)qé-reb-šá <sup>r</sup>ul<sup>1</sup>-[ziz]*  
 26') *GIŠ.tim-me GIŠ.EREN MAḤ.MEŠ GIŠ.a-dáp-pi*  
 27') *ku-lul KÁ.MEŠ-ši-in e-mid*  
 28') *si-ḥi-ir-ti É.GAL šá-a-tu*  
 29') *né-bé-ḥu pa-áš-qu šá NA<sub>4</sub>.ZÚ NA<sub>4</sub>.ZA.GÌN*  
 30') *ú-še-piš-ma ú-šal-ma-a ki-li-liš*  
 31') *se-el-lum mat-gi-gu ki-ma <sup>d</sup>TIR.AN.NA*  
 32') *ú-šá-as-ḥi-ra gi-mir KÁ.MEŠ-ni*  
 33') *sik-kàt KÙ.BABBAR eb-bi u ZABAR nam-[ri]*  
 34') *ú-rat-ta-a qé-<sup>r</sup>reb<sup>1</sup>-[šá]*  
 35') *da-na-an <sup>d</sup>aš-šur EN-ia šá ina KUR.KUR nak-<sup>r</sup>ra-te e-te<sup>1</sup>-pu-šú*  
 36') *ina ši-pir LÚ.ur<sub>5</sub>-ra-ku-te e-si-qa qé-reb-šá*  
 37') *GIŠ.KIRI<sub>6</sub>.MAḤ tam-šil KUR.ḥa-ma-nim*  
 38') *šá ka-la ŠIM.ḤI.A u GIŠ.MEŠ <sup>r</sup>ḥur-ru<sup>1</sup>-šú i-ta-šá-a e-mid*

Col. vi

Lacuna

- 1') *x x [...]*  
 2') *ú-šá-li-[ša nu-pa-ar-šú-un]*  
 3') *GEŠTIN.MEŠ ku-ru-un-<sup>r</sup>nu<sup>1</sup> [am-ki-ra šur-ra-šú-un]*  
 4') *Ì.SAG ì-gu-la-a <sup>r</sup>muḥ-ḥa<sup>1</sup>-[šú-nu ú-šá-áš-qi]*  
 5') *ina qí-bit <sup>d</sup>aš-šur MAN [DINGIR.MEŠ]*  
 6') *u DINGIR.MEŠ KUR aš-šur.KI ka-li-šú-[nu]*

that was) needed for my palace], dragged with much trouble (and) [effort from the midst of the mountains], the place of [their] origin, to Nineveh.

v 5'-16') In a favorable month, on a propitious day, I built great palatial halls upon that terrace for my lordly residence. I built a great (royal) house ninety-five large cubits long (and) thirty-one large cubits wide, (v 10') something none of kings who came before (me), my ancestors, had done. I roofed it with magnificent cedar beams. [I fasten]ed bands of silver and cop[er] on doors of cypress, whose [fragrance] is sweet, and installed (them) in its gates.

v 17'-25') [I had stone šēdus and] lamassus, whose appearance] repels [evil, placed to the right and the left of their gate(s) as protectors of the walk (and) guardians of the path of the king] who [made them. I had] the palace skillfully [built of interlocking lime]stone [and cedar], for [my lordly] pleasure. I set [up] inside it tw[in] copper lamassu-statues, with each pair looking (both) forward and back[ward].

v 26'-36') I placed crossbeams on tall cedar columns (thus forming) a cornice in their gates. I had the frieze(s) (and) coping(s) of the whole of that palace made of black (and) blue (glazed bricks) and I put (them) around (it) like a wreath. I surrounded all of the gates with an arch (and) a vault like a rainbow. I embedded nails of pure silver and shin[ing] copper in [them]. Through the craft of the sculptor, I depicted on it (the frieze of the palace) the might of the god Aššur, my lord, (the deeds) that I had accomplished in enemy lands.

v 37'-38') I set up alongside it (the palace) a botanical garden, a replica of Mount Amanus, with all kinds of aromatic plants and fruit trees.

Lacuna

vi 1'-4') ... [...] I made [their mood] jubil[ant. I watered their insides with] wine (and) kurunnu-wine. [I had (my servants) drench their (the guests')] heads with fine oil (and) perfumed oil.

vi 5'-22') By command of the god Aššur, the king of [the gods], and the gods of Assyria, all of th[em],

7') *ina tu-ub* UZU *hu-ud lib-*[bi]  
 8') *nu-um-mur ka-bat-ti še-bé-e lit-tu-<sup>r</sup>ti<sup>1</sup>*  
 9') *qé-reb-šá da-riš lu-ur-me-*[ma]  
 10') *lu-uš-ba-a la-la-a-*[šá]  
 11') *ina zag-muk-ki* ITI *reš-ti-<sup>r</sup>i<sup>1</sup>*  
 12') *kul-lat mur-ni-is-qi* ANŠE.KUNGA.[MEŠ]  
 13') ANŠE.NÍTA.MEŠ ANŠE.GAM.MAL *til-li ú-nu-ut*  
 [MÈ]  
 14') *gi-mir* ERIM.ĦI.A *šal-la-at na-ki-*[ri]  
 15') *šat-ti-šam-ma la na-par-ka-*[a]  
 16') *lu-up-qi-da qé-reb-*[šá]  
 17') *qé-reb* É.GAL *šá-a-*[tu]  
 18') <sup>d</sup>LAMMA *dum-qi* <sup>d</sup>ALAD *du-un-*[qi]  
 19') *na-šir kib-si* LUGAL-*ti-*[ia]  
 20') [mu]-<sup>r</sup>ha<sup>1</sup>-*du-u ka-bat-*[ti-ia]  
 21') [da]-<sup>r</sup>riš<sup>1</sup> *liš-tab-*[ru-ú]  
 22') [a-a ip-par]-<sup>r</sup>ku-u *i-da<sup>1</sup>-*[a-šá]  
 23') <sup>r</sup>a-na EGIR u<sub>4</sub><sup>1</sup>-[*me ina* LUGAL.MEŠ-*ni*  
 DUMU.MEŠ-*ia*]  
 24') *ša* <sup>d</sup>aš-šur u <sup>d</sup>[iš-tar a-na be-lut KUR u UN.MEŠ]  
 25') *ú-nam-bu-*[u zi-kir-šú]  
 26') *e-nu-ma* É.GAL [šá-a-tu]  
 27') *i-lab-bi-ru-ma* [in-na-*hu*]  
 28') *an-hu-us-sa* [lu-diš]  
 29') <sup>r</sup>ki<sup>1</sup>-i šá a-na-ku mu-šá-ru-ú [š<sup>i</sup>-*tir* šu-me  
 LUGAL]  
 30') [AD ba]-*ni-ia it-<ti>* MU.SAR-*e* [š<sup>i</sup>-*tir* MU-*ia*]  
 31') [áš]-<sup>r</sup>kun<sup>1</sup> *at-ta ki-ma* <sup>r</sup>ia<sup>1</sup>-[a]-<sup>r</sup>ti<sup>1</sup>-[ma]  
 32') MU.SAR-ú š<sup>i</sup>-*tir* MU-<sup>r</sup>ia<sup>1</sup> [a-mur-ma]  
 33') Ì.GIŠ *pu-šu-uš* UDU.[SISKUR BAL-*qi*]  
 34') *it-ti* MU.SAR-*e* š<sup>i</sup>-<sup>r</sup>ti<sup>1</sup> [MU-ka šu-kun]  
 35') <sup>d</sup>a-šur ù [diš-tar]  
 36') *ik-ri-bi-ka i-*[šem-mu-ú]

let me dwell in it forever in good health, happi[ness], bright spirit(s), (and) with the satisfaction of growing old, and (vi 10') let me be sated with its splendor. At new year, in the first month, yearly, without ceasing, let me inspect in [it] all of the thoroughbreds, mules, donkeys, camels, military equipment, implements of [war], (and) all of the captured ene[my] soldiers. (vi 17') Let the good *lamassu* (and) the good *šēdu*, who guard [my] royal path (and) [who] make me happy, la[st forever] and ever in th[at] palace. May they] never lea[ve] it.

vi 23'–36') In the futu[re, may one of the kings, my descendants], whom the god Aššur and the goddess [Ištar] name [to rule the land and people, renovate] the dilapidated section(s) of [that] palace when it becomes old and [dilapidated]. Just as I [pla]ced an inscription [written in the name of the king, (my) father, who engend]ered me, beside an inscription [written in my name], so you (too) should be like m[e and read] an inscription written in my name, anoint (it) with oil, [make] an off[ering, (and) place (it) beside] an inscription written [in your name]. The god Aššur and [the goddess Ištar will (then) hear] your prayers.

**Date**

37') ITI.NE UD.18.KAM [...]

**Date**

vi 37') Abu (V), eighteenth day [...]

## 4

An Akkadian inscription found on two fragments of a clay prism discovered at Nebi Yunus by M.A. Mustafa in 1954 contains descriptions of Esarhaddon's military campaigns. The preserved narrative is similar to those of Nineveh A (text no. 1), Nineveh B (text no. 2), and Nineveh C (text no. 3).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
IM 59047/A (+) IM 59047/B	—	Nineveh, northeast end of Nebi Yunus	—	p

## COMMENTARY

The script is Neo-Assyrian. The preserved text duplicates, with some variation, Nineveh A (text no. 1), Nineveh B (text no. 2), and Nineveh C (text no. 3). Col. i' duplicates Nineveh A iii 42–54 (and Nineveh B i 63–ii 15; and Nineveh C ii 14'–26'); col. ii' duplicates Nineveh A iii 83–iv 13, 21–22, and 53–61 (and Nineveh

B ii 46–iii 22; and Nineveh C iii 1'–23'); and col. iii' duplicates Nineveh A iv 32–36 and 46–52 (and Nineveh B iii 53–iv 6; and Nineveh C iv 1'–8'). The restorations are based on these parallels. The arrangement of the narrative follows Nineveh B and Nineveh C more closely than Nineveh A.

## BIBLIOGRAPHY

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## TEXT

Col. i'

Lacuna

1') [... *ka-mi*]-<sup>r</sup>iš<sup>1</sup>

2') [ù <sup>m</sup>te-uš-pa-a LÚ.gi-mir-ra-a]-a

3') [ERIM-man-da šá a-šar-šú ru-ú-qu ina KI-tim KUR.ḥu-bu]-uš-na

4') [a-di gi-mir ERIM.ḤI.A-šú ú-ra-as-si-ib ina] GIŠ.TUKUL

5') [ka-bi-is ki-šá-di UN.MEŠ KUR.ḥi]-<sup>r</sup>lak<sup>1</sup>-ki

6') [šad-du-u-a a-ši-bu-te ḥur-šá-a-ni pa-áš-qu-u-ti šá ṭi-ḥi] KUR.ta-bal

7') [LÚ.ḥat-te-e lem-nu-ú-ti ul-tu u<sub>4</sub>-me pa-ni la] <sup>r</sup>kit<sup>1</sup>-nu-šú a-na ni-ri

8') [21 URU.MEŠ-šú-nu dan-nu-ti ù URU.MEŠ TUR.MEŠ šá] <sup>r</sup>li<sup>1</sup>-me-te-šú-nu

9') [al-me KUR-ud áš-lu-la šal-lat-sún ap-pul aq]-<sup>r</sup>qur<sup>1</sup> ina <sup>d</sup>GIŠ.BAR aq-mu

10') [si-it-tu-ta-šú-nu šá ḥi-iṭ-ṭu ù gul-lul-tú la i]-šú-<sup>r</sup>ú<sup>1</sup>

Lacuna

Col. ii'

Lacuna

1') [...] x

2') [URU.a-du-mu-tu URU dan-nu-tu LÚ.a]-<sup>r</sup>ri<sup>1</sup>-bi

3') [ša <sup>md</sup>30-PAP.MEŠ-SU LUGAL KUR aš-šur.KI AD ba]-nu-u-a

4') [ik-šu-du-ma NÍG.ŠU-šú NÍG.GA-šú] DINGIR.MEŠ-šú

5') [a-di <sup>f</sup>ap-kal-la-tú] <sup>r</sup>šar<sup>1</sup>-rat KUR.a-ri-bi

6') [iš-lu-lam-ma a-na KUR aš]-<sup>r</sup>šur<sup>1</sup>.KI il-qa-a

7') [<sup>m</sup>ḥa-za-DINGIR LUGAL] KUR.a-ri-bi

8') [it-ti ta-mar-ti-šú] ka-bit-ti

Lacuna

i' 1') (No translation possible)

i' 2'–4') [Moreover, I struck with] the sword [Teušpa, a Cimmerian, [a barbarian whose home is remote, together with his entire army, in the territory of the land Ḥub]ušna.

i' 5'–10') [The one who treads on the necks of the people of Cili]cia, [mountain dwellers who live in inaccessible mountains in the neighborhood] of the land Tabal, [evil Hittites, who from earliest days had not been] submissive to the yoke – [I surrounded, conquered, plundered, demolished, destroyed], (and) burned with fire [twenty-one of their fortified cities and small cities in] their environs. [(As for) the rest of them, who were [not guilty of (any) sin or crime, I imposed the heavy yoke of my lordship upon them].

Lacuna

Lacuna

ii' 1') (No translation possible)

ii' 2'–14') [(As for) the city Adumutu, the fortress of the A]rabs, [which Sennacherib, king of Assyria, (my) father, who] engendered me, [conquered and whose goods, possessions], (and) gods, [together with Apkallatu, the queen of the Arabs, [he plundered and] brought [to Assyria] – [Hazael, the king of] the Arabs, [came to Nineveh], my capital [city, with his] heavy (ii' 10') [audience gift and kissed] my feet. [He implored me to give (back) his gods and] I had [pity on him.

i' 5' The restoration is based on Nineveh B (text no. 2) ii 5; *ak-bu-us*, “I trod on,” is also possible.

i' 7' This text appears to omit Nineveh A (text no. 1) iii 50: *ša UGU KUR.MEŠ-ni-šú-nu dan-nu-u-ti tak-lu-ú-ma*, “who trusted in their mighty mountains and.”

- 9') [a-na NINA.KI URU] <sup>1</sup>be<sup>1</sup>-lu-ti-ia  
 10') [il-lik-am-ma ú-na-áš-ši]<sup>1</sup>iq<sup>1</sup> GÌR.II-ia  
 11') [áš-šú na-dan DINGIR.MEŠ-šú ú-šal-la-an-ni-ma  
 re-e-mu] <sup>1</sup>ar<sup>21</sup>-š<sup>2</sup>-šú<sup>2</sup>-ma  
 12') [...]-x-šu-nu  
 13') [... an-ḥu-su-nu] <sup>1</sup>ud<sup>1</sup>-diš-ma  
 14') [da-na-an <sup>d</sup>aš-šur] <sup>1</sup>EN<sup>1</sup>-ia

Lacuna of about 8 lines

- 23') [50] ANŠE.[GAM.MAL.MEŠ 1 LIM kun-zi  
 ŠIM.ḪI.A]  
 24') <sup>1</sup>UGU<sup>1</sup> man-da-<sup>1</sup>at<sup>1</sup>-[ti AD-šú ú-rad-di-ma  
 e-mid-su]

- 25') [KUR].ba-a-zu <sup>1</sup>na<sup>1</sup>-[gu-ú šá a-šar-šú ru-u-qu]  
 26') <sup>1</sup>mi<sup>1</sup>-šit na-ba-li [qaq-qar MUN a-šar  
 šu-ma-a-me]  
 27') 1 ME 20 KASKAL.GÍD qaq-qar <sup>1</sup>ba<sup>1</sup>-[a-ši  
 pu-qut-ti]  
 28') ù NA<sub>4</sub>.ZÚ ša-[bi-ti a-šar MUŠ u GÍR.TAB]  
 29') ša ki-ma kul-ba-[bi ma-lu-u A.GÀR]  
 30') 20 KASKAL.GÍD KUR.ḥa-<sup>1</sup>zu<sup>1</sup>-[ú šad-di  
 NA<sub>4</sub>.SAG.GIL.MUD]  
 31') a-na EGIR-ia [ú-maš-šir-ma e-ti<sub>7</sub>-iq na-gu-ú  
 šu-a-tú]  
 32') ša ul-tu u<sub>4</sub>-<sup>1</sup>me<sup>1</sup> [ul-lu-ti]  
 33') la il-li-<sup>1</sup>ku<sup>1</sup> [LUGAL pa-ni maḥ-ri-ia]  
 34') ina qí-bit <sup>d</sup>aš-<sup>1</sup>šur<sup>1</sup> [EN-ia ina qé-reb-e-šú  
 šal-ṭa-niš]  
 35') at-tal-lak 8 <sup>1</sup>LUGAL<sup>1</sup>. [MEŠ-ni ša qé-reb na-ge-e  
 šu-a-tú a-duk]  
 36') DINGIR.<sup>1</sup>MEŠ-šú-nu NÍG.ŠU<sup>1</sup>-[šú-nu NÍG.GA-šú-nu  
 UN.MEŠ-šú-nu]

Lacuna

Col. iii'

Lacuna

- 1') <sup>1</sup>ki-ma<sup>1</sup> [GIŠ.IG ina IGI KUR.e-lam-ti e-di-il-šú]

- 2') KUR.pa-<sup>1</sup>tu<sup>1</sup>-[uš-ar-ri na-gu-u šá i-te-e É.MUN]  
 3') šá qé-<sup>1</sup>reb<sup>1</sup> [KUR.ma-da-a-a ru-qu-u-te]  
 4') šá pa-a-[ti KUR.bi-ik-ni KUR NA<sub>4</sub>.ZA.GÌN]  
 5') ša ina <sup>1</sup>LUGAL<sup>1</sup>. [MEŠ AD.MEŠ-ia mám-ma la  
 ik-bu-su]  
 6') KI-tim KUR-<sup>1</sup>šú<sup>1</sup>-[un <sup>m</sup>ši-dir-pa-ar-na]  
 7') <sup>m</sup>e-pa-ar-na LÚ.EN.<sup>1</sup>URU<sup>1</sup>. [MEŠ dan-nu-ti]  
 8') šá la kit-nu-šú a-na ni-i-[ri šá-a-šú-nu a-di  
 UN.MEŠ-šú-nu]  
 9') ANŠE.KUR.RA.MEŠ ru-ku-bi-[šú-nu GU<sub>4</sub>.MEŠ  
 še-e-ni]

I] refurbished [...] ... [...] and [I inscribed the might of  
 the god Aššur], my [lo]rd, [...]

Lacuna

ii' 23'-24') [I added ... fifty] ca[mels, (and) one  
 thousand bags of aromatics] to the tribute [of his  
 father and imposed (it) on him].

ii' 25'-36') [(As for) the land] Bāzu, a dis[trict in a  
 remote place, a] forgotten place of dry land, [saline  
 ground, a place of thirst], one hundred and twenty  
 leagues of de[sert, thistles], and ga[zelle]-tooth stones,  
 [where snakes and scorpions fill the plain] like ant[s —  
 I left] (ii' 30') Mount Ḫaz[û, the mountain of *saggilmud*-  
 stone], twenty leagues behind me [and crossed over  
 to that district] to which no [king before me] had  
 gone since [earliest] days. By the command of the god  
 Ašš[ur, my lord], I marched [triumphantly in its midst.  
 I defeated] eight ki[n]gs from that district (and) carried  
 off] their gods, [their] goods, [their possessions, (and)  
 their people to Assyria].

Lacuna

Lacuna

iii' 1') [I locked it (the fortress) up] like [a door against  
 the land Elam].

iii' 2'-11') (As for) the land Pat[ušarri, a district in  
 the area of the salt desert], which is in [the midst  
 of the land of the distant Medes], borders [on Mount  
 Bikni, the lapis lazuli mountain], (iii' 5') (and) upon  
 the soil of who[se] mountain [none] of the ki[n]gs,  
 my ancestors, had walked] — I carried off to [Assyria  
 Šidir-parna] (and) E-parna, [mighty] chiefta[ins], who  
 were not submissive to (my) yo[ke, together with their  
 people, their] riding horses, [oxen, sheep and goats],  
 donkeys, (and) Bactrian cam[els, their heavy plunder].

ii' 12'-13' This text deviates from Nineveh A (text no. 1) iv 10-12 and also from Nineveh B (text no. 2) ii 57; no exact parallels are known and thus the beginning of the lines cannot be restored with certainty.

ii' 23' The restoration is based on Nineveh B (text no. 2) iii 7. A restoration of 1 ME, following Nineveh A (text no. 1) iv 21, is also possible.

ii' 27' This text, like Nineveh A (text no. 1) iv 55 and Nineveh C (text no. 3) iii 15', records the distance of the desert, where snakes and scorpions fill the plain like ants, as one hundred and twenty leagues; Nineveh B (text no. 2) iii 11 states that this area was one hundred and forty leagues.

ii' 35' Like Nineveh B (text no. 2) iii 21 and Nineveh C (text no. 3) iii 22', this text does not record the names of the eight kings defeated by Esarhaddon; compare Nineveh A (text no. 1) iv 62-68.

10') ANŠE.MEŠ ANŠE.ú-du-[ri šal-lat-sún ka-bit-tu]

11') áš-lu-la ana qé-<sup>r</sup>reb<sup>1</sup> [KUR aš-šur.KI]12') <sup>m</sup>up-pi-is LÚ.EN.<sup>r</sup>URU<sup>1</sup> [šá URU.pa-ar-ták-ka]13') <sup>m</sup>za-na-sa-na LÚ.EN.[URU šá URU.pa-ar-tuk-ka]14') <sup>m</sup>ra-ma-te-ia LÚ.<sup>r</sup>EN<sup>1</sup>.[URU šá

URU.ú-ra-a-ka-za-bar-na]

15') [KUR mā]-<sup>r</sup>da<sup>1</sup>-a-a šá <sup>r</sup>a<sup>1</sup>-[šar-šú-nu ru-u-qu ša  
ina tar-ši LUGAL.MEŠ AD.MEŠ-ia]16') [mi-šir KUR] aš<sup>2</sup>-šur<sup>2</sup>.<sup>r</sup>KI<sup>2</sup>?<sup>1</sup> [la

ib-bal-ki-tú-nim-ma]

Lacuna

iii' 12'–16') (As for) Uppis, chiefta[in of the city Partakka], Zanasana, chief[tain of the city Partukka], (and) Ramateia, ch[ieftain of the city Urakazabarna, Me]des whose co[untry is remote (and) who had not crossed the boundary of] Assyria [...]

Lacuna

## 5–9

Tadmor argues in *Studies Grayson* pp. 273–276 that text no. 1 ex. 7 and text nos. 5–9 are part of the same edition, which he designates as Nineveh (Prism) S, and suggests that this inscription was to supplant Nineveh A (text no. 1) and that it was composed in late 671 or in 670 BC. According to Tadmor, the individual(s) responsible for the new edition mechanically transformed the geographical arrangement of the military narration in Nineveh A into a chronological one, thus creating a “pseudo-annalistic” sequence; each military report, as is known from text nos. 6 and 8, appears to have been assigned a campaign number, which is not the normative practice in other Esarhaddon inscriptions. Given the fragmentary nature of the proposed Nineveh S, I prefer to take a more conservative approach and keep these sources separate.

## 5

A fragment of a hexagonal prism from Nineveh contains an inscription similar to Nineveh A (text no. 1), which describes the construction of an armory in Nineveh. This text is commonly referred to as Nineveh (Prism) F (Nin. F) or Nineveh (Prism) S.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82–5–22,13	Nineveh	6.3×3.1	c

## COMMENTARY

The script is Neo-Assyrian. Parts of the first and last columns are preserved; cols. ii–v are completely destroyed. The extant text duplicates Nineveh A (text

no. 1) i 8–22 (=col. i) and v 47–65 (=col. vi). The restorations are based on Nineveh A.

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| 1956 | Borger, Asarh. p. 39 §26, pp. 40–41 and 59–60 §27 (Nin. F) (edition) | 2004 | Tadmor, Studies Grayson pp. 273–276 (study)        |

## TEXT

Col. i

Lacuna

- 1') <sup>r</sup>ša ŠEŠ<sup>1</sup>[MEŠ-ia GAL.MEŠ ŠEŠ-šú-nu še-eh<sup>1</sup>-ru a-na-ku]
- 2') *ina qí-bit* <sup>daš</sup>-<sup>r</sup>šur<sup>1</sup> [<sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN ù <sup>d</sup>AG]
- 3') <sup>d</sup>15 šá URU.ni-[nu-a <sup>d</sup>15 šá URU.LÍMMU-DINGIR]
- 4') AD *ba-nu-u-a ina* <sup>r</sup>UKKIN<sup>1</sup> [ŠEŠ.MEŠ-ia SAG.MEŠ-ia ke-niš ul-li-ma]
- 5') *um-ma an-nu-ú* [*ma-a-ru ri-du-ti-ia*]
- 6') <sup>d</sup>UTU u <sup>d</sup>ŠKUR *ina bi-[ri i-šal-ma an-nu ke-e-nu]*
- 7') *e-pu-lu-šú-ma um-ma* [*šu-ú te-nu-u-ka*]
- 8') *zi-kir-šú-un kab-tu it-[ta-'i-id-ma UN.MEŠ KUR aš-šur.KI TUR GAL]*
- 9') ŠEŠ.MEŠ-ia NUMUN É AD-[*ia iš-te-niš ú-pa-ḫir*]
- 10') *ma-ḫar* <sup>daš</sup>-šur <sup>d</sup>30 <sup>d</sup>[UTU <sup>d</sup>AG <sup>d</sup>AMAR.UTU DINGIR.MEŠ KUR aš-šur.KI]
- 11') DINGIR.ME *a-ši-bu-te AN-[e u KI-tim áš-šú na-šar ri-du-ti-ia]*
- 12') *zi-kir-šú-un kab-[tu ú-šá-az-ki-ir-šu-nu-ti]*
- 13') *ina ITI šal-me u<sub>4</sub>-mu še-me-<sup>r</sup>e<sup>1</sup> [ki-i qí-bi-ti-šu-nu šir-ti]*
- 14') *ina É ri-du-ti áš-<sup>r</sup>ri<sup>1</sup> [šug-lud-di ša ši-kin LUGAL-ti]*
- 15') [*ina lib*]-<sup>r</sup>bi-šú<sup>1</sup> *ba-šu-<sup>r</sup>ú<sup>1</sup> [ḫa-diš e-ru-um-ma]*

Lacuna

Cols. ii–v (not preserved)

Col. vi

Lacuna

- 1') [...] *áš-ru šu-a-tú*
- 2') [*i-mi-ša-an-ni-ma UN.MEŠ KUR.KUR ḫu-bu-ut GIŠ.PAN-ia*] *GIŠ.al-lu u tup-šik-ku*
- 3') [*ú-šá-áš-ši-šú-nu-ti-ma il-bi-nu SIG<sub>4</sub> É.GAL*].TUR.RA *šu-a-tú*
- 4') [*a-na si-ḫir-ti-šá aq-qur-ma qaq-qa-ru ma-a'*]-*du GIM a-tar-tim-ma*
- 5') [*ul-tu lib-bi A.ŠÀ.MEŠ ab-tuq-ma UGU-šú uš-rad*]-*di ina pi-i-li NA<sub>4</sub> KUR-i*
- 6') [*dan-ni uš-ši-šú ad-di-ma tam-la-a ú-mal-li*

Col. i

Lacuna

i 1'–9') [I am my older] brother[s' youngest brother] (and) by the command of the gods Aššur, [Sîn, Šamaš, Bēl and Nabû], Ištar of Ni[neveh, (and) Ištar of Arbela], (my) father, who engendered me, [elevated me firmly] in the assembly [of my brothers], (i 5') saying: 'This is [the son who will my succeed me.] He questioned] the gods Šamaš and Adad by divi[nation, and] they answered him with [a firm 'yes,'] saying: ['He is your replacement.'] He he[eded] their important word(s) [and gathered together the people of Assyria, young (and) old], (and) my brothers, the seed of the house of [my] father.

i 10'–15') Before the gods Aššur, Sîn, [Šamaš, Nabû, (and) Marduk, the gods of Assyria], the gods who live in heaven [and netherworld, he made them swear] their solemn oath(s) [concerning the safe-guarding of my succession]. In a favorable month, on a propitious day, [in accordance with their sublime command, I joyfully entered] the House of Succession, [an awe-inspiring] place [within wh]ich [the appointing to kingship (takes place)].

Lacuna

Cols. ii–v (not preserved)

Col. vi

Lacuna

vi 1'–6a') [...] that place [had become too small for me [to have horses show their mettle (and) to train with chariots. I made the people of the lands plundered by my bow take up] hoe and basket, [and they made bricks. I razed] that small [palace in its entirety, took a large area from the fields for an addition, and added (it) to it (the palace). I laid its foundations] with limestone, [strong stone from] the mountains, [and raised the terrace].

vi 6b'–15') [I summoned] the kings of Ḫatti [and



- 7) *ad-ke-e*]-<sup>r</sup>ma<sup>1</sup> LUGAL.MEŠ KUR.ḥat-ti  
[*u e-ber* ÍD <sup>m</sup>ba-’a-lu LUGAL URU.šur-ri  
<sup>m</sup>me]-na-si-i MAN KUR.ia-u-dī
- 8) [<sup>m</sup>qa-uš-gab-ri LUGAL URU.ú-du-me <sup>m</sup>mu-šur]-<sup>r</sup>i<sup>1</sup>  
MAN KUR.ma-’a-ab
- 9) [<sup>m</sup>šil-EN LUGAL URU.ḥa-zi-ti <sup>m</sup>me-ti-in-tī] <sup>r</sup>MAN<sup>1</sup>  
KUR.is-qa-al-lu-na
- 10) [<sup>m</sup>i-ka-ú-su LUGAL URU.am-qar-ru-na  
<sup>m</sup>mil-kī]-<sup>r</sup>a<sup>1</sup>-šá-pa MAN KUR.gu-ub-li
- 11) [<sup>m</sup>ma-ta-an-ba-’a-al LUGAL URU].a-ru-ad-da
- 12) [<sup>m</sup>a-bi-ba-’a-li LUGAL URU].sam-si-mur-ru-na
- 13) [<sup>m</sup>bu-du-DINGIR LUGAL URU.É-am-ma-na  
<sup>m</sup>PAP-mil-kī] <sup>r</sup>MAN<sup>1</sup> KUR.as-du-dī
- 14) [12 LUGAL.MEŠ šá ki-šá-di tam-tim  
<sup>m</sup>e-ki-iš-tu-ra LUGAL URU].e-di-il
- 15) [<sup>m</sup>pi-la-a-gu-ra-a MAN URU.ki-it-ru-si <sup>m</sup>ki-i-su  
LUGAL URU].si-lu-a

Lacuna

Across the River (Syria-Palestine): Ba’alu, king of Tyre, Ma]nasseh, king of Judah, [Qa’uš-gabri, king of Edom, Mušur]i, king of Moab, [Šil-Bēl, king of Gaza, Mitinti], king of Ashkelon, (vi 10’) [Ikausu, king of Ekron, Milki]-ašapa, king of Byblos, [Mattan-Ba’al, king of] Arvad, [Abī-Ba’al, king of] Samsimurruna, [Būdi-il, king of Bīt-Ammon, Aḫī-Milki], king of Ashdod — [twelve kings from the shore of the sea; Ekištūra, king of] Idalion, [Pilagurā, king of Kitrusi, Kīsu, king of] Salamis, [...]

Lacuna

## 6

A fragment of an octagonal prism contains an inscription similar to Nineveh A (text no. 1). This text is commonly referred to as Nineveh (Prism) D or Nineveh (Prism) S (see text no. 5).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 134465	1932-12-12,460; TM 1931-2,4	Nineveh, IT. KK. 6	18.5×11	c

## COMMENTARY

The script is Neo-Assyrian. Parts of the lower half of three columns are preserved; these columns are likely the first three columns of the prism. The extant text duplicates, with some omissions, Nineveh

A (text no. 1) i 56-68 (=col. i’), ii 57-35 (=col. ii’), and iv 3-39 (=col. iii’). The restorations are based on Nineveh A.

## BIBLIOGRAPHY

- 1933 Thompson, AAA 20 pp. 126-127 (ii’ 26’-30’, transliteration, provenance, study)
- 1940 Thompson, Iraq 7 p. 95 and fig. 5 no. 9 (col. ii’, copy; ii’ 26’-30’, transliteration)
- 1956 Borger, Asarh. pp. 38-39 §26, pp. 43-44, 47-50 and 53-55 §27 (Nin. D) (edition)
- 1968 Lambert and Millard, Cat. p. 70 (study)
- 1993 Porter, Images, Power, and Politics p. 194 (study)
- 2004 Tadmor, Studies Grayson pp. 273-276 (study)

## TEXT

Col. i'

Lacuna

- 1') [...] x x x  
 2') [... ú-šá-aš-ri-ḫa] si-pit-tu  
 3') [lab-biš an-na-dir-ma iṣ-ša-ri]-iḫ ka-bat-ti  
 4') [áš-šú e-peš LUGAL-u-ti É AD-ia ar]-<sup>f</sup>pi<sup>l</sup>-sa rit-ti-ía  
 5') [a-na <sup>d</sup>aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN <sup>d</sup>AG u <sup>d</sup>U.GUR] <sup>d</sup>15 šá NINA.KI  
 6') [<sup>d</sup>15 šá URU.LÍMMU-DINGIR qa-ti áš-ši-ma im-gu]-ru qí-bi-ti  
 7') [ina an-ni-šú-nu ke-nim UZU ta-kil-ti iš-tap]-pa-ru-nim-ma  
 8') [a-lik la ka-la-a-ta i-da-a-ka ni-it]-tal-lak-ma  
 9') [ni-na-a-ra ga-re-e-ka 1-en u<sub>4</sub>-me 2 u<sub>4</sub>-me ul] uq-qí  
 10') [pa-an ERIM.ḪI.A-ia ul ad-gul ar-ka-a ul a]-mur  
 11') [pi-qit-ti ANŠE.KUR.RA.MEŠ ši-mit-ti GIŠ.ŠUDUN ù ú-nu-ut] <sup>r</sup>ME<sup>l</sup>-ía  
 12') [ul a-šu-ur ši-di-it ger-ri-ia ul áš-pu]-uk  
 13') [šal-gu ku-uš-šu ITI.ZÍZ dan-na-at EN.TE.NA ul a]-dur  
 14') [ki-ma u<sub>5</sub>-rí-in-ni mu-up-pa-ar-ši a-na sa-kap za-'i-ri]-ía  
 15') [ap-ta-a i-da-a-a ...] x

Lacuna

Col. ii'

Lacuna

- 1') [...] x x x [...]  
 2') qé-reb ELAM.MA.KI i-na-[ru-uš ina GIŠ.TUKUL]  
 3') <sup>m</sup>na-'i-id-mar-duk ŠEŠ-šú [ep-šet KUR.ELAM.MA.KI]  
 4') ša a-na ŠEŠ-šú e-tep-pu-šú e-mur-ma ul-tu ELAM.MA.KI  
 5') in-nab-tam-ma a-na e-peš ARAD-ti-ia ana KUR aš-šur.KI il-lik-am-ma  
 6') ú-šal-la-a be-lu-ti KUR tam-tim ana si-ḫir-ti-šá ri-ḏu-ut ŠEŠ-šú  
 7') ú-šad-gíl pa-nu-uš-šú šat-ti-šam la na-par-ka-a  
 8') it-ti ta-mar-ti-šú ka-bit-te ana NINA.KI URU be-lu-ti-ía  
 9') il-lik-am-ma ú-na-áš-šá-qa še-pi-ia  
 10') ina 2-e ger-ri-ía <sup>m</sup>ab-di-mil-ku-ut-ti MAN URU.ši-dun-ni  
 11') la pa-liḫ be-lu-ti-ia la še-mu-u zi-kir šap-ti-ía  
 12') ša UGU tam-tim gal-la-tim it-tak-lu-ma is-lu-u GIŠ.ŠUDUN AN.ŠÁR  
 13') URU.ši-dun-nu URU tuk-la-te-šú šá qé-reb tam-tim na-du-u  
 14') a-bu-biš as-pu-un BÀD-šú u šu-bat-su as-suḫ-ma  
 15') qé-reb tam-tim ad-di-ma a-šar maš-kán-i-šú ú-ḫal-liq

Lacuna

i' 1'-9a') [...] ... [... I cried out in] mourning, [I raged like a lion, and my] mood [became furio]us. [In order to exercise kingship (over) the house of my father I beat] my hands together. [I prayed to the gods Aššur, Sîn, Šamaš, Bēl, Nabû, and Nergal], Ištar of Nineveh, (and) [Ištar of Arbela and they accepted] my word(s). [With their firm 'yes'], they were sending me [reliable omen(s), (saying): 'Go! Do not hold back! We] will go and [kill your enemies.']

i' 9b'-15') I did [not] hesitate [one day (or) two days. I did not wait for my army. I did not] look [for my rear guard. I did not check the assignments of horses harnessed to the yoke nor of] my battle [equipment. I did not] stock up [travel provisions for my campaign. I was not] afraid [of the snow (and) cold of Šabātu (XI), the severest cold season. Like a flying eagle I opened my wings to drive back] my [enemies. ...] ... [...]

Lacuna

Lacuna

ii' 1'-9') [...] ... [... and] they kill[ed him with the sword in] the midst of the land Elam. Na'id-Marduk, his brother, saw [the deeds] that they had done to his brother [in Elam], fled from the land Elam, (ii' 5') came to Assyria to serve me, and beseeched my lordship. I made the entire Sealand, the domain of his brother, subject to him. (Now) he comes yearly, without ceasing, to Nineveh, my capital city, with his heavy audience gift and kisses my feet.

ii' 10'-15') In my second campaign, (as for) Abdi-Milkūti, king of Sidon, (who) did not fear my lordship (and) did not listen to the words of my lips, who trusted in the rolling sea and threw off the yoke of the god Aššur — I leveled Sidon, his stronghold, which is situated in the midst of the sea, like a flood, tore out its wall(s) and its dwelling(s), and threw (them) into the sea; and I (even) made the site where it stood disappear.

- 16') <sup>m</sup>ab-di-mil-ku-ut-tim LUGAL-šu šá la-pa-an  
GIŠ.TUKUL.MEŠ-ía
- 17') ina MURUB<sub>4</sub> tam-tim in-na-bit ina qí-bit <sup>d</sup>aš-šur  
EN-ía
- 18') ki-ma nu-u-ni ul-tu qé-reb tam-tim a-bar-šú-ma  
ak-ki-sa SAG.DU-su
- 19') DAM-su DUMU.MEŠ-šú DUMU.MUNUS.MEŠ-šú  
UN.MEŠ É.GAL-šú KÛ.BABBAR KÛ.GI
- 20') NÍG.ŠU u NÍG.GA NA<sub>4</sub>.MEŠ a-qar-tú lu-bul-ti GÛN  
u GADA mim-ma šum-šú
- 21') ni-šir-ti É.GAL-šú a-na mu-'u-de-e áš-lu-la
- 22') UN.MEŠ DAGAL.MEŠ šá ni-ba la i-šá-a GU<sub>4</sub>.ME  
še-e-ni ANŠE.MEŠ
- 23') a-na mu-'u-de-e a-bu-ka a-na qé-reb KUR  
aš-šur.KI ú-pa-ḫir-ma
- 24') LUGAL.MEŠ KUR.ḫat-ti u a-ḫi tam-tim DÛ-šú-nu  
ina áš-ri šá-nim-ma URU ú-še-piš-ma
- 25') URU.KAR.<sup>md</sup>aš-šur-ŠEŠ-SUM.NA at-ta-bi ni-bit-su
- 26') URU.É.<sup>m</sup>šu-pu-ri URU.sik-ku-u URU.gi-i'  
URU.in-im-me
- 27') <sup>r</sup>URU<sup>1</sup>.ḫi-il-du-u-a URU.qar-ti-im-me  
URU.bi-i'-ru-u
- 28') <sup>r</sup>URU<sup>1</sup>.ki-il-me-e URU.bi-ti-ru-me URU.sa-gu-u
- 29') [URU].am-pa URU.É.gi-si-me-ia URU.bi-ir-gi-i'  
30') [URU].ga-am-bu-lu URU.da-la-im-me  
URU.i-si-ḫi-im-me
- 31') [URU.MEŠ-ni] šá li-me-et URU.ši-dun-ni a-šar  
ri-i-ti
- 32') [u maš-qí-ti] É tuk-la-te-šú šá ina tu-kul-ti  
<sup>d</sup>aš-šur EN-ía
- 33') [ik-šu-da] <sup>r</sup>ŠU<sup>1</sup>.II-a-a LÚ.UN.MEŠ ḫu-bu-ut  
GIŠ.PAN-ía
- 34') [ša KUR-i ù tam]-tim ši-it <sup>d</sup>UTU-ši <sup>r</sup>ina lib<sup>1</sup>-[bi  
ú-še-šib-ma]
- 35') [a-na mi-šir KUR aš]-<sup>r</sup>šur<sup>1</sup>.KI ú-ter na-gu-u  
šu-a-[tú a-na eš-šu-te]
- 36') [aš-bat LÚ.šu-ut SAG-ia] <sup>r</sup>a<sup>1</sup>-na LÚ.NAM-u-te  
UGU-šú-nu [áš-kun-ma]
- 37') [GUN ù man-da-at]-<sup>r</sup>tu<sup>1</sup> UGU šá maḫ-ri  
ú-tir-[ma e-mid-su]
- 
- 38') [ù <sup>m</sup>sa-an]-<sup>r</sup>du<sup>1</sup>-ar-ri MAN URU.kun-[di ù  
URU.si-is-su-ú]
- 39') [LÚ.KÚR ak-šu la pa]-liḫ be-lu-te-ía šá  
DINGIR.MEŠ [ú-maš-šir-u-ma]
- 40') [a-na KUR-i mar-šu]-ti it-ta-kil šu-ú  
[<sup>m</sup>ab-di-mil-ku-ut-ti]
- 41') [MAN URU.ši-du-un-ni a]-<sup>r</sup>na<sup>1</sup> re-šu-ti a-ḫa-meš  
<sup>r</sup>iš<sup>1</sup>-[šak-nu-u-ma]
- 42') [MU DINGIR.MEŠ-šú-nu it]-ti a-ḫa-meš  
íz-kur-[u-ma]
- 43') [a-na e-mu-qi ra]-<sup>r</sup>ma<sup>1</sup>-ni-šú-nu it-[tak-lu]

ii' 16'–25') Abdi-Milkūti, its king, in the face of my weapons, fled into the midst of the sea. By the command of the god Aššur, my lord, I caught him like a fish from the midst of the sea and cut off his head. I carried off his wife, his sons, his daughters, his palace retainers, silver, gold, (ii' 20') goods and property, precious stones, garments with trimming and linen(s), everything of value from his palace in huge quantities, (and) took away (his) far-flung people (who were) beyond counting, oxen, sheep and goats, and donkeys in huge numbers to Assyria. I gathered the kings of Ḫatti (Syria-Palestine) and the seacoast, all of them, and had (them) build a city in another place, and I named it Kār-Esarhaddon.

ii' 26'–37') (The inhabitants of) the cities Bīt-Šupūri, Sikkū, Gī', Inimme, Ḫildūa, Qartimme, Bī'rū, Kilmê, Bitirume, Sagū, Ampa, Bīt-Gisimeya, Birgi', (ii' 30') Gambūlu, Dalaimme, (and) Isiḫimme, [cities] in the environs of Sidon, places of pasturing [and watering for] his stronghold, which [I captur]ed with the help of the god Aššur, my lord, [I settled] in it (together with) the people plundered by my bow from the eastern [mountains and sea] and I restored (the city) (ii' 35') [to Assyr]ian [territory. I reorganized] that province, [placed my general] as a governor over them, [and] increased [and imposed upon it tribute and payment] greater than before.

ii' 38'–49') [Moreover, San]da-uarrī, king of the cities Kun[di and Sissū, a dangerous enemy, who did not] fear my lordship (and) a[bandoned] the gods, (ii' 40') trusted in [the impregnable mountains]. He [and Abdi-Milkūti, king of Sidon, agreed] to help one another, swore [an oath by their gods] with one another, [and] tr[usted in] their own [strength]. I trusted [in] the gods [Aššur, Sīn, Šamaš, Bēl, [and Nabū, the great gods], (ii' 45') my [lords], besieged [him], caught him [like a bird from] the midst of the mountains, [and cut off his head]. "In Tašrītu (VII) — the head of Abdi-[Milkūti] In

ii 20' Compare Nineveh A (text no. 1) ii 76, which adds KUŠ AM.SI ZU AM.SI GIŠ.ESI GIŠ.TÚG ("elephant hides, ivory, ebony, boxwood") after lu-bul-ti GÛN u GADA ("garments with trimming and linens").

ii 38' This text does not include the statement about Esarhaddon handing over the cities Ma'rubbu and Šarepta to Ba'alu, the king of Tyre, and increasing this ruler's annual payment; compare Nineveh A (text no. 1) iii 15b–19.

- 44') [a-na-ku a-na <sup>d</sup>aš]-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN [u <sup>d</sup>AG]  
 45') [DINGIR.MEŠ GAL.MEŠ EN.MEŠ]-ía at-ta-kil-ma  
 ni-i-tu <sup>r</sup>a<sup>1</sup>-[me-šu-ma]  
 46') [ki-ma iṣ-šu-ri ul-tú] qé-reb KUR-e a-bar-šu-[ma  
 ak-ki-sa]  
 47') [SAG.DU-su i]-<sup>r</sup>na<sup>1</sup> ITL.DU<sub>6</sub> SAG.DU  
<sup>m</sup>ab-<sup>r</sup>di<sup>1</sup>-[mil-ku-ut-ti]  
 48') [ina ITI.ŠE SAG.DU <sup>m</sup>sa-an-du]-ar-ri ina 1-et  
 MU.[AN.NA]  
 49') [ú-nak-ki-is-ma maḥ]-ru-u la ú-ḥi-ir-[ma (...)]  
 Col. iii'

Lacuna

- 1') NÍG.ŠU-šú NÍG.GA-šú DINGIR.MEŠ-šú a-di  
<sup>f</sup>[ap-kal-la-tú šar-rat LÚ.a-ri-bi]  
 2') iṣ-lu-lam-ma a-na KUR aš-šur.KI il-qa-[a  
<sup>m</sup>ḥa-za-DINGIR LUGAL LÚ.a-ri-bi]  
 3') it-ti ta-mar-te-šú ka-bit-te a-na [NINA.KI URU  
 be-lu-ti-ia]  
 4') il-lik-am-ma ú-na-áš-ši-iq GÌR.II-ía áš-šú na-[dan  
 DINGIR.MEŠ-šú ú-šal-la-an-ni-ma]  
 5') re-e-mu ar-ší-šú-ma <sup>d</sup>a-tar-sa-ma-a-<sup>r</sup>a<sup>1</sup>-[in  
<sup>d</sup>da-a-a]  
 6') <sup>d</sup>nu-ḥa-a-a <sup>d</sup>ru-ul-da-a-a-u <sup>d</sup>a-[bi-ri-il-lu]  
 7') <sup>d</sup>a-tar-qu-ru-ma-a DINGIR.MEŠ šá LÚ.a-ri-bi  
 [an-ḥu-su-nu ud-diš-ma]  
 8') da-na-an aš-šur EN-ia ù ši-ṭir MU-[ia UGU-šú-nu  
 áš-ṭur-ma]  
 9') ú-ter-ma ad-din-šú <sup>f</sup>ta-bu-u-a <sup>r</sup>tar<sup>1</sup>-[bit É.GAL  
 AD-ia a-na LUGAL-u-ti]  
 10') UGU-šú-nu áš-kun-ma it-ti DINGIR.MEŠ-šá [a-na  
 KUR-šá ú-ter-ší]  
 11') 65 ANŠE.GAM.MAL.MEŠ 10 ANŠE.NÍTA.MEŠ UGU  
 [ma-da-ti maḥ-ri-ti]  
 12') ú-rad-di-ma ú-kin še-ru-uš-šú <sup>m</sup>ḥa-[za-DINGIR  
 šim-tu]  
 13') ú-bil-šú-ma <sup>m</sup>ia-ta-a' DUMU-šú ina  
 [GIŠ.GU.ZA-šú ú-še-šib-ma]  
 14') 10 MA.NA KÙ.GI 1 ME NA<sub>4</sub>.MEŠ bé-ru-te [50  
 ANŠE.GAM.MAL.MEŠ]  
 15') 1 ME KUŠ.kun-zi ŠIM.ḪI.A UGU [man-da-at-ti  
 AD-šú]  
 16') ú-rad-di-ma e-mid-su ar-[ka <sup>m</sup>ú-a-bu]  
 17') a-na e-peš LUGAL-ti LÚ.a-ru-[bu ka-li-šú]  
 18') UGU <sup>m</sup>ia-ta-a' uš-bal-kit-ma [a-na-ku  
<sup>m</sup>aš-šur-PAP-AŠ LUGAL KUR aš-šur.KI]  
 19') LUGAL kib-rat LÍMMU-te šá kit-tu i-ram-[mu-ma  
 ṣa-lip-tú ik-kib-šú]  
 20') LÚ.ERIM.MEŠ MÈ-ía ana na-ra-ru-ti <sup>m</sup>[ia-ta-a'  
 áš-pur-ma]  
 21') LÚ.a-ru-bu ka-li-šú ik-bu-[su-ma <sup>m</sup>ú-a-bu]  
 22') a-di LÚ.ERIM.MEŠ šá is-si-šú bi-re-<sup>r</sup>tú<sup>1</sup>  
 [id-du-u-ma ú-bi-lu-nim-ma]  
 23') ši-ga-ru áš-<sup>r</sup>kun<sup>1</sup>-[šú-nu-ti-ma]  
 24') ina le-et KÁ-ia [ar-ku-us-šú-nu-ti]

Addaru (XII) — the head of Sanda-u]arri!" [I beheaded]  
 (both) in the same ye[ar: With the for]mer I did not  
 delay, [...]

Lacuna

iii' 1'-10') [...] whose goods, possessions, (and) gods,  
 together with [Apkallatu, the queen of the Arabs], he  
 (Sennacherib) plundered and brou[ght] to Assyria —  
 [Hazel, the king of the Arabs], came to [Nineveh, my  
 capital city], with his heavy audience gift and kissed  
 my feet. [He implored me] to gi[ve (back) his gods, and]  
 (iii' 5') I had pity on him. [I refurbished] the gods Atar-  
 samay[in, Dāya], Nuḥāya, Ruldāwu, A[birillu], (and)  
 Atar-qurumâ, the gods of the Arabs, [and I inscribed]  
 the might of the god Aššur, my lord, and (an inscrip-  
 tion) written in [my] name [on them and] gave (them)  
 back to him. I placed the lady Tabūa, who was rais[ed  
 in the palace of my father, as ruler] over them and  
 [returned her to her land] with her gods.

iii' 11'-18a') I added sixty-five camels (and) ten  
 donkeys to [the previous tribute] and imposed (it) on  
 him. Ha[zael] died and [I placed] Iata', his son, on [his  
 throne]. I added ten minas of gold, one hundred choice  
 stones, [fifty camels], (and) (iii' 15') one hundred bags  
 of aromatics to [the tribute of his father] and imposed  
 (it) on him. La[ter, Uabu], to exercise kingship, incited  
 [all] the Ara[bs] to rebel against Iata'.

iii' 18b'-24') [I, Esarhaddon, king of Assyria], king  
 of the four quarters, who loves loyalty [and abhors  
 treachery, sent] (iii' 20') my battle troops to the aid  
 of [Iata', and] they trampled all of the Arabs, [threw  
 Uabu], together with the soldiers who were with him,  
 into fetters, [and brought (them) to me]. I placed  
 [them] in neck stocks [and tied them] to the side of  
 my gate.

25') <sup>m</sup>up-pí-is LÚ.EN.URU [šá URU.pa-ar-ták-ka]  
 26') <sup>m</sup>za-na-sa-na LÚ.EN.[URU šá URU.pa-ar-tuk-ka]  
 27') <sup>m</sup>ra-ma-te-a LÚ.EN.[URU šá  
 URU.ú-ra-a-ka-za-bar-na]  
 28') KUR.ma-da-a-a šá a-šar-[šú-nu ru-u-qu ša ina  
 LUGAL.MEŠ AD.MEŠ-ia]  
 29') mi-šir KUR aš-šur.KI la ib-[bal-ki-tú-nim-ma la  
 ik-bu-su]  
 30') qaq-qar-šá pu-ul-ḫi me-<sup>r</sup>lam<sup>1</sup>-[me ša <sup>d</sup>aš-šur  
 EN-ia is-ḫup-šu-nu-ti]  
 31') [ANŠE].<sup>r</sup>mur<sup>1</sup>-ni-is-qí GAL.<sup>r</sup>MEŠ<sup>1</sup> [tak-kas  
 NA<sub>4</sub>.ZA.GÌN ḫi-ip šad-di-šú]  
 32') [a-na NINA.KI URU be-lu-ti]-<sup>r</sup>ia<sup>1</sup> [iš-šu-nim-ma  
 ...]  
 Lacuna

iii' 25'–32') (As for) Uppis, chieftain [of the city  
 Partakka], Zanasana, chief[tain of the city Partukka],  
 (and) Ramateia, chief[tain of the city Urakazabarna],  
 Medes whose country [is remote] (and) who had not  
 cros[sed] the boundary of Assyria [nor trodden on]  
 its soil [in (the time of) the kings, my ancestors] –  
 (iii' 30') the awesome fear [of the god Aššur, my lord,  
 overwhelmed them (and) they brought to Nineveh],  
 my [capital city], large thoroughbreds (and) [blocks of  
 lapis lazuli, hewn from its mountain, and ...]

Lacuna

## 7

A fragment of a prism, which is part of the collections of the Wiener Museum für Völkerkunde in Vienna, preserves part of an Akkadian inscription containing military campaigns, including Esarhaddon's campaign against the land of Šubria. The piece may belong to Nineveh (Prism) D (text no. 6) or Nineveh (Prism) E (text no. 8) and is thus included here with the Nineveh texts. This text is sometimes referred to as Nineveh (Prism) S (see text no. 5).

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Borger, AfO 18 pp. 114–115	—	Height: 5; Col. width: n 2+ (i'), 3.3+ (ii')	

## COMMENTARY

The script is Neo-Assyrian. The edition is based on R. Borger's published copy since the object could not be found. Col. i' duplicates Nineveh A (text no. 1) iii 60–75. Col. ii', as far as it is preserved, describes the campaign against the land of Šubria, an event also

known from K 7599 and K 2852+ (text no. 33), K 3082+ (text no. 34) lines 1–5, and EŠ 6262 (text no. 60 ex. 1) lines 6–7a; lines 3'–6' parallel K 7599 ii 1–4 (=Tablet 1 of the "Letter to God"). The restorations are based on Nineveh A and Esarhaddon's "Letter to God."

## BIBLIOGRAPHY

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|---------|---|--|
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| 1957–58 | Borger, AfO 18 pp. 114–115 (copy, edition)          | 2004 Tadmor, Studies Grayson pp. 273–276 (study) |
| 1993    | Porter, Images, Power, and Politics pp. 179 and 194 | 2005 Eph'al, JCS 57 pp. 103–104 (study)          |

## TEXT

Col. i'

Lacuna

- 1') [ù ERIM.ĪA-šú<sup>m</sup> iš-pa-ka-a-a URU].<sup>r</sup>as-gu<sup>21</sup>-za<sup>r</sup>-a-a<sup>1</sup>  
 2') [kit-ru la mu-še-zi-bi-šú a-na-ar] ina GIŠ.TUKUL  
 3') [áš-lul KUR.É-m<sup>d</sup>ak-ku-ri šá qé-reb KUR.kal-di a]<sup>r</sup>a<sup>1</sup>-ab KÁ.DINGIR.RA.KI  
 4') [ak-mu<sup>m</sup>šá-maš-ib-ni LUGAL-šu is-ḥap-pu] ḥab-bi-lum  
 5') [la pa-li-ḥu zik-ri EN EN.EN šá A.ŠĀ.MEŠ DUMU].<sup>r</sup>ME<sup>21</sup> KÁ.DINGIR.KI  
 6') [ù bār-sipa.KI ina pa-rik-te it-ba-lu-u-ma ú-ter-ru] <sup>r</sup>ra<sup>1</sup>-ma-nu-uš  
 7') [áš-šú ana-ku pu-luḥ-ti<sup>d</sup>EN u<sup>d</sup>AG i-du]-ú  
 8') [A.ŠĀ.MEŠ šá-ti-na ú-ter-ma pa-an DUMU.MEŠ KÁ.DINGIR].RA.KI  
 9') [u bār-sipa.KI ú-šad-gíl<sup>m</sup> MUATI-šal-lim DUMU<sup>m</sup>ba]-la-si  
 10') [ina GIŠ.GU.ZA-šú ú-še-šib-ma i-šá-ṭa ab-šá]-a-ni  
 11') [<sup>m</sup>EN-BA-šá DUMU<sup>m</sup>bu-na-ni LÚ.gam-bu]-la-a-a  
 12') [ša ina 12 KASKAL.GÍD qa-q-a-ru ina A.MEŠ ú GI.AMBAR.MEŠ] <sup>r</sup>šit<sup>1</sup>-ku-na<sup>2</sup> šub-tú  
 13') [ina qí-bit<sup>d</sup>áš-šur EN-ia ḥat-tu ra-ma-ni-šú im]-qut-su-ma  
 14') [ki-i ṭè-me]-<sup>r</sup>šú<sup>21</sup>-ma <sup>r</sup>bil<sup>1</sup>-[tú]

Lacuna

Col. ii'

Lacuna

- 1') <sup>r</sup>ša<sup>1</sup> a-<sup>r</sup>na KUR<sup>21</sup>-[...]  
 2') la iš-mu-ú [...]  
 3') UN.MEŠ KUR aš-šur.KI šá ḥi-iṭ-<sup>r</sup>tu<sup>1</sup> [iḥ-ṭu-u ...]  
 4') ḥab-ba-tum šar-ra-qu a-mir [da-me ...]  
 5') la pa-li-ḥi zik-ri EN-šú [...]  
 6') LÚ.ak-li LÚ.šá-pi-ri <sup>r</sup>LÚ<sup>1</sup>.[re-du-u ...]  
 7') lu-u šá ina ĠIR.II SAR-ti <sup>r</sup>il<sup>1</sup>-[...]  
 8') iš-ri-qu <sup>r</sup>SAR<sup>1</sup>-[...]  
 9') a-na KUR-šú ú-[...]  
 10') x (x) <sup>r</sup>tur<sup>1</sup>-ru <sup>r</sup>gi<sup>21</sup>-[mil-li ...]

Lacuna

Lacuna

i' 1'-2') [... and its army; I put] to the sword [Išpakāia], a Scythian, [an ally who could not save himself].

i' 3'-10') [I plundered the land Bīt-Dakkūri, which is in Chaldea, an] enemy of Babylon. [I captured Šamaš-ibni, its king, a rogue] (and) outlaw, (i' 5') [who did not respect the oath of the lord of lords, who took away fields of the citizens] of Babylon [and Borsippa by force and turned (them) over to] himself. [Because I know the fear of the gods Bēl and Nabû, I returned those fields and entrusted (them) to the citizens of Baby]lon [and Borsippa. I placed Nabû-šallim, son of Ba]lāssu, [on his throne and he (now) pulls] my [yo]ke.

i' 11'-14') [(As for) Bēl-iqīša, son of Bunnannū, a Gambu]lean [whose] residence [is] located [twelve leagues distance in water and swamps, by the command of the god Aššur, my lord, unprovoked fear] fell upon him [and of] his own [free will he took] tri[bute and payment, ...]

Lacuna

Lacuna

ii' 1'-10') who [...] to the land of [...]; they did not listen [...]. The people of Assyria, who [had committed] sin(s), [...] robbers, thieves, murde[rers, ...] (ii' 5') (those people) who did not fear the oath of his lord, [...] overseers, leaders, [soldiers, ...] or those who ... at the feet ... [...]. They stole ... [...] ... to his land [...] ... to take re[venge ...]

Lacuna

## 8

A fragment of a hollow prism from Nineveh preserves an Akkadian inscription containing accounts of military campaigns, including a description of the preparations for and execution of an expedition to Egypt. This text is commonly referred to as Nineveh (Prism) E or Nineveh (Prism) S (see text no. 5).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	80-7-19,15	Nineveh	10.1×6.9	c

## COMMENTARY

The script is Neo-Assyrian. Parts of two columns are preserved. Col. i' duplicates Nineveh A (text no. 1) iv 42-68 and col. ii', as far as it is preserved, contains a report of Esarhaddon's conquest of Egypt; this event is also recorded in several inscriptions, including Bu 91-5-9,218 (text no. 9), Bu 91-5-9,134 (text no. 15), K 3082+ (text no. 34), 83-1-18,483 (text no. 35), 79-7-8,196 (text no. 36), Rm 284 (text no. 37), K 3127+ (text no. 38), K 13721 (text no. 39), VA 2708 (text no. 98), and VAG 31 (text no. 103). The restorations

in col. i' are based on Nineveh A and most of those in col. ii' follow R. Borger (Asarh. pp. 65-66 §28), several of which are based on Monument A (text no. 98).

With regard to the fragment's provenance, it may have been discovered at Nebi Yunus since objects with 80-7-19 registration numbers were excavated by or for H. Rassam during 1879-18880 at Nineveh, mainly from the palaces on Kuyunjik, but also at Nebi Yunus.

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| 1889 Rogers, <i>Haverford College Studies</i> 2 pl. 3 (col. ii', copy)  | 1969 Oppenheim, <i>ANET</i> <sup>3</sup> p. 293 no. d7 (ii' 19'-21', translation)            |
| 1889 Winckler, <i>Untersuchungen</i> p. 98 (ii' 19'-21', edition)       | 1993 Porter, <i>Images, Power, and Politics</i> p. 194 (study)                               |
| 1896 Bezold, <i>Cat.</i> 4 pp. 1729-1730 (study)                        | 2004 Tadmor, <i>Studies Grayson</i> pp. 273-276 (study)                                      |
| 1927 Luckenbill, <i>ARAB</i> 2 p. 221 §§560-564 (col. ii', translation) |  |

## TEXT

## Col. i'

## Lacuna

- 1') [... pi]-*ḥat*.MEŠ [...]  
 2') [... it-ti-šú]-*nu ú-ma*-[*'e-er*]-*ma*  
 3') [UN.MEŠ *a-ši-bu-te* URU.MEŠ] [šá<sup>1</sup>-*tu-nu ik-bu-su* [ú-šak]-*ni-šú* ĠIR.II-šú-*un*  
 4') [GUN *man*]-[*da*<sup>1</sup>-*tú be-lu-te-ía* ú-*kin* [še<sup>1</sup>-[*ru-uš*]-šú-*un*
- 
- 5') [KUR.*pa*]-*tu-uš-ar-ri na-gu-u šá i*-[*te*]-[*e*<sup>1</sup> É.MUN  
 6') [šá *qé-reb* KUR.*ma-da*]-*a-a SÛ*.MEŠ šá *pa-a-ti* KUR.*bi-ik-ni šad-di* NA<sub>4</sub>.ZA.ĠIN  
 7') [šá *ina* LUGAL.MEŠ AD.MEŠ]-*ia mám-ma la ik-bu-su* KI-*tim* [KUR<sup>1</sup>-šú-*un*  
 8') [m<sup>š</sup>*i-dir-pa-ar*]-*na m<sup>e</sup>-pa-ar-na* LÚ.EN.URU.[MEŠ] *dan-nu-te*  
 9') [šá *la kit-nu-šú*] [*a*<sup>1</sup>-*na ni-i-ri šá-a-šú-nu a-di* UN.MEŠ-šú-*nu*  
 10') [ANŠE.KUR.RA.MEŠ *ru-ku-bi-šú*]-*nu* GU<sub>4</sub>.MEŠ *še-e-ni* ANŠE.ú-*du-ri*  
 11') [šal-*lat-sún ka*]-*bit-tu áš-lu-la a-na qé-reb* KUR *aš-šur*.KI

## Lacuna

i' 1'-4') I se[nt my generals, the gover]nors [of the boundary areas of their land, with th]em and they trampled [the people living in] those [cities (and) made (them) b]low at their feet. I imposed [the tribute and paym]ent of my lordship [upon] them.

i' 5'-11') [(As for) the land Pa]tušarri, a district in the [area] of the salt desert, [which is in the midst of the land of the] distant [Med]es, borders Mount Bikni, the lapis lazuli mountain, (and) upon the soil of whose mountain none [of the kings], my [ancestors], had walked — I carried off to Assyria [Šidir-par]na (and) E-parna, mighty chieftains, [who were not submissive] to (my) yoke, together with their people, (i' 10') [their riding horses], oxen, sheep and goats, (and) Bactrian camels, [their he]avy [plunder].

- 12') [ina x x] ger-ri-ia KUR.ba-a-zu na-gu-u šá  
a-šar-šú ru-u-qu  
13') [mi-šit] <sup>r</sup>na<sup>1</sup>-ba-li qaq-qar MUN a-šar  
šu-ma-a-me  
14') [1 ME 20 KASKAL].<sup>r</sup>GÍD<sup>1</sup> qaq-qar ba-ši pu-qut-te  
ù NA<sub>4</sub>.<sup>r</sup>ZÚ<sup>1</sup>.MAŠ.DÀ  
15') [a-šar] <sup>r</sup>MUŠ<sup>1</sup> u GÍR.TAB ki-ma kul-ba-bi  
ma-<sup>r</sup>lu<sup>1</sup>-[u A.GÀR]  
16') [20 KASKAL.GÍD KUR].<sup>h</sup>a-zu-u šad-di  
NA<sub>4</sub>.SAG.GIL.MUD ana EGIR-ía [ú]-maš-šir-ma  
17') [e-ti<sub>7</sub>-iq] na-gu-u šu-a-tú šá ul-tu u<sub>4</sub>-me  
ul-<sup>r</sup>lu<sup>1</sup>-ti  
18') [la il-li-ku] <sup>r</sup>LUGAL<sup>1</sup> pa-ni maḥ-ri-ía ina qí-bit  
<sup>d</sup>aš-šur EN-ia  
19') [ina qé-reb-e-šú šal]-ta-niš at-tal-lak <sup>m</sup>ki-i-su  
MAN KUR.<sup>r</sup>ḥal<sup>1</sup>-di-su  
20') [<sup>m</sup>ak-ba-ru MAN] URU.il-pi-a-tú <sup>m</sup>ma-an-sa-ku  
MAN KUR.ma-gal-a-ni  
21') [<sup>f</sup>ia-pa-a' šar-rat] KUR.di-iḥ-ra-a-ni <sup>m</sup>ḥa-bi-su  
[MAN URU].qa-[da-ba-a']  
22') [<sup>m</sup>ni-ḥa-ru LUGAL URU.ga-a'-u-a-ni <sup>f</sup>]ba-as-lu  
šar-rat [URU.i-ḥi-lum]  
23') [...] x x x [...]

Lacuna

Col. ii'

Lacuna

- 1') pa-an [...]  
2') UD.3.KAM nu-<sup>r</sup>bat-tú<sup>1</sup> [...]  
3') i-sin-ni <sup>d</sup>A.EDIN <sup>d</sup>zar-<sup>r</sup>pa<sup>1</sup>-[ni-tum AN.ŠÁR <sup>d</sup>30'  
<sup>d</sup>UTU?]  
4') <sup>d</sup>IŠKUR <sup>d</sup>EN <sup>d</sup>GAŠAN-ia<sub>5</sub> <sup>d</sup>AG [<sup>d</sup>15 šá NINA.KI]  
5') <sup>d</sup>15 šá URU.LÍMMU-DINGIR ù <sup>d</sup>gu-še<sup>1</sup>-[a  
DINGIR.MEŠ ti-ik-li-ia]  
6') qa-ti áš-ši-ma iš-mu su-up-pi-ía lab-bi-[iš  
an-na-dir-ma]  
7') at-tal-bi-iš si-ri-ia-am ḥúl-ia-am si-mat <sup>r</sup>ši<sup>1</sup>-[il-ti  
a-pi-ra]  
8') at-muḥ rit-tu-u-a GIŠ.PAN dan-na-tú  
mul-mul-<sup>r</sup>lu<sup>1</sup> [geš-ru]  
9') šá <sup>d</sup>aš-šur MAN DINGIR.MEŠ ú-mal-lu-ú  
qa-[tu-u-a]  
10') GIM TI<sub>8</sub>.MUŠEN na-ad-ri pe-ta a-gap-pa-a  
meḥ-ret [LÚ.ERIM-ia]  
11') a-bu-ba-niš al-lak GIŠ.šil-ta-ḥi AN.ŠÁR la  
[pa-du-u]  
12') ez-zi-iš šam-riš it-ta-ši [...]  
13') <sup>d</sup>šár-ur<sub>4</sub> <sup>d</sup>šár-gaz il-la-ku ina <sup>r</sup>i<sup>1</sup>-[di-ia]  
14') [ina] <sup>r</sup>qí-bit<sup>1</sup> <sup>d</sup>aš-šur MAN DINGIR.MEŠ EN-ía  
DINGIR.MEŠ <sup>r</sup>GAL<sup>1</sup>.[MEŠ]  
15') <sup>r</sup>am-ḥur-šú-nu<sup>1</sup>-te-ma iš-mu-u su-up-pi-ía [x  
(x)]  
16') ana-ku <sup>m</sup>aš-šur-PAP-AŠ MAN KUR AŠ a-bu-nat  
ERIM-ni-ia ERIM <sup>r</sup>KUR<sup>1</sup>-[...]

i' 12'-23') [In] my [...]th campaign, (as for) the land Bāzu, a district in a remote place, [a forgotten place of] dry land, saline ground, a place of thirst, [one hundred and twenty leagues] of desert, thistles, and gazelle-tooth stones, (i' 15') [where sn]akes and scorpions fill [the plain] like ants – I left [Mount] Ḥazû, the mountain of *saggilmud*-stone, [twenty leagues behind me and crossed over to] that district to which [no kin]g before me [had gone] since earliest days. By the command of the god Aššur, my lord, I marched [trium]phantly [in its midst. I defeated] Kīsu, king of the land Ḥaldisu, (i' 20') [Akbaru, king of] the city Iḫpiatu, Mansāku, king of the land Magalani, [Iapa', queen of] the land Diḥrāni, Ḥabīsu, [king of the city] Qa[daba', Niḥaru, king of the city Ga'uani], Baslu, queen [of the city Iḫilum, ...] ... [...]

Lacuna

Lacuna

ii' 1'-15') before [...] on the third day, in the evening [...] the festival of Erua, (that is) Zarpa[nītu], I prayed to the [gods Aššur, Šīn, Šamaš], Adad, Bēl, Bēltiya, Nabû, [Ištar of Nineveh], (ii' 5') Ištar of Arbela, and Guše[a, the gods, my helpers], and they heard my prayers. [I raged like] a lion, put on (my) coat of mail, (and) [put on (my head)] a helmet appropriate for ba[ttle]. I held in my hands the mighty bow (and) the [strong] arrow, which the god Aššur, king of the gods, placed [in my] hands. (ii' 10') Like a furious eagle, my wings were spread before [my army] (and) I was marching like the flood. [The merci]less arrow (bestowed) by the god Aššur shot out angrily (and) furiously [...]. The gods Šarur (and) Šargaz were marching at [my side. By] the command of the god Aššur, the king of the gods, my lord, I prayed to the great gods and they heard my prayers (and) [...]

ii' 16'-28') I, Esarhaddon, king of Assyria, the center of my army, the army of the land [...]. I was following

ii' 8' For GIŠ.PAN dan-na-tú mul-mul-<sup>r</sup>lu<sup>1</sup> [geš-ru] ("the mighty bow and the [strong] arrow"), compare GIŠ.PAN dan-na-tu GIŠ.šil-ta-ḥi geš-ru in Monument A (text no. 98) rev. 28.



- 17') *ar-ki* DINGIR-ti-šú-nu GAL-tim al-lak ina  
tukul-ti-<sup>1</sup>šú<sup>1</sup>[nu GAL.MEŠ<sup>2</sup>]
- 18') GIM ez-zi ti-ib me-*hi-i* ina bi-ri-šú-nu [*a-zi-iq*]
- 19') <sup>1</sup>e<sup>1</sup>-lat-su-nu ka-šir-tú ú-par-ri-ir LÚ.ERIM-[šú  
...]
- 20') [*a-lik*] <sup>1</sup>pa<sup>1</sup>-an ERIM-šú ŠEŠ.MEŠ-šú  
LÚ.NAM.MEŠ-šú LÚ.3.[U<sub>5</sub>.MEŠ-šú]
- 21') [TA] <sup>1</sup>URU<sup>1</sup>.iš-*hu-up-ri a-di* URU.me-em-pi  
ma-[lak 15 u<sub>4</sub>-me]
- 22') [*qaq-qa-ri as*]-*hup se-de-ra mit-*ha-šu-tú* ina*  
*qí-bit* [<sup>d</sup>aš-šur]
- 23') [u<sub>4</sub>-me-šam-ma] <sup>1</sup>la<sup>1</sup> na-par-ka-a áš-tak-ka-na  
[...]
- 24') [LÚ.ERIM]-šú-nu ú-*ta-bi-i<sup>h</sup>* GIM *še-e*-[ni ...]
- 25') [...] šá ina GIŠ.TUKUL.MEŠ-ia ez-zu-te x [...]
- 26') [...] <sup>1</sup>ú<sup>21</sup>-*šu-nim-ma* ina IGI KÁ x [...]
- 27') [...] -*úr* <sup>m</sup>tar-qu-u [...]
- 28') [...] <sup>1</sup>šu<sup>1</sup>-zu-ub LÚ.ARAD.MEŠ-šú [...]
- Lacuna Lacuna

## 9

A fragment from somewhere near the bottom of a hexagonal prism has part of an inscription containing a tribute list. This text, of which parts of two columns are preserved, has been traditionally attributed to Esarhaddon, but there is not yet proof for this attribution. If this is an Esarhaddon inscription, it should probably be related to his Egyptian campaign. This text is sometimes referred to as Nineveh (Prism) S (see text no. 5).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	Bu 91-5-9,218	Nineveh	Height: 5.2; Col. width: 8.4	c

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- 1993 Porter, Images, Power, and Politics p. 201 (study)
- 1994 Onasch, ÄAT 27/1 pp. 30-35 (edition, study); and 2 pp. 20-21 (transliteration)
- 2004 Tadmor, Studies Grayson pp. 273-276 (study)
- 2009 Radner, Studies Parpola p. 224 n. 11 (i' 9'-11', transliteration, study)

## TEXT

Col. í

Lacuna

- 1') [...] *ka-a-a*-[*nu*]  
 2') [...] *a-gúr-ri*  
 3') [...] *ÀM GUN ù*  
 4') [...] *NA<sub>4</sub>.MEŠ ni-siq-te ina la mì-ni*  
 5') [...] x *NÍG.ŠU pa-an a-šir-te ú-šá<sup>r</sup>aš-li<sup>1</sup>-mu*  
 6') [...] *NUMUN É AD-šú DUMU.MEŠ MAN maḥ-ru-te*  
 KI.MIN  
 7') [...] *É-šú LÚ.3.U<sub>5</sub>.MEŠ LÚ.GIŠ.GIGIR.MEŠ ú-rad*  
 8') [...] *mu-kil a-pa*-*a-ti* LÚ.ERIM.MEŠ GIŠ.PAN  
 GIŠ.*a-rit* KI.MIN  
 9') [...] *GAL.MEŠ LÚ.MAŠ.MAŠ.MEŠ*  
 LÚ.*ḥar-ti-bi*.[*MEŠ*]  
 10') [...] *LÚ.mu-na-i-ši* LÚ.A.BA <sup>r</sup>*KUR.mu-šur-a-a*<sup>1</sup>  
 11') [...] LÚ.MUŠ.LAḤ<sub>4</sub>.MEŠ *a-di*  
 LÚ.GAL.TUKU.MEŠ-šú-nu KI.MIN  
 12') [...] LÚ.KA.ŠIR.MEŠ LÚ.NAR.MEŠ LÚ.NÍG.MEŠ  
 13') [...] LÚ.LÜNGA.MEŠ LÚ.NÍG.GA.MEŠ-šú-nu KI.MIN  
 14') [...] LÚ.TÚG].KAL.MEŠ LÚ.ŠU.KU<sub>6</sub>.MEŠ  
 LÚ.AŠGAB.MEŠ KI.MIN  
 15') [...] *LÚ.NAGAR mu-ger-ri* LÚ.NAGAR GIŠ.MÁ.MEŠ  
 16') [...] *šá šip-ṭa-ni-šú-nu* KI.MIN  
 17') [...] *SIMUG*.MEŠ AN.BAR

Lacuna

Col. ii'

Lacuna

- 1') [...] *x-an* : <sup>m</sup>x-[...]  
 2') [UGU URU.mu]-*kin-BALA-AŠ.TE-i-šú* : <sup>m</sup>a-[...]  
 3') [UGU URU].*maḥ-ri-ga-re-e-MAN* : <sup>m</sup>ša-[...]  
 4') UGU URU.*aš-šur-KUR-su-DAGAL*.MEŠ :  
<sup>m</sup>ši-ḥu-<sup>r</sup>ru<sup>1</sup> [...] ]  
 5') UGU URU.*aš-šur-na-siḥ-GAL<sub>5</sub>.LÁ* : <sup>m</sup>pu-ṭi-<sup>d</sup>[x ...]  
 6') UGU URU.*li-mir-ÉNSI-aš-šur* : <sup>m</sup>SILIM-mu-[...]  
 7') UGU URU.KAR-<sup>d</sup>*ba-ni-te* : <sup>m</sup>d30-ZI-[...]  
 8') UGU URU.É-<sup>d</sup>AMAR.UTU URU.*šá-aš-šur-ta-ru*  
 URU-[...]  
 9') <sup>m</sup>ARAD-<sup>d</sup>*na-na-a* LÚ.*mu-šar-kis-ia a-na* [...] ]  
 10') <sup>m</sup>ú-*ar-bi-is* ina URU-[...]  
 11') <sup>m</sup>ki-šir-<sup>d</sup>15 ina URU.*šá-e-muq-aš-šur* [...] ]  
 12') *SÁ.DUG<sub>4</sub> gi-nu-u a-na* <sup>d</sup>*aš-šur* u DINGIR.MEŠ  
 [GAL.MEŠ ...]  
 13') 6 GUN 19 MA.NA KÙ.GI 3 ME [...] ]  
 14') 1 LIM 5 ME 86 TÚG SÍG GADA [x]+7 ANŠE [...] ]  
 15') [...] +24 GIŠ.ESI 1 ME 99 KUŠ-[...]  
 16') [...] +40 ANŠE.KUR.RA.MEŠ NÍTA 24 [...] ]  
 17') 30 LIM 4 ME 18 UDU.NÍTA.MEŠ 10+n [...] ]  
 18') 19 LIM 3 ME 23 ANŠE 1 ŠE.MUNU<sub>4</sub> [...] ]  
 19') [*man*]-*da-at-tú be-lu-te-ia šat-ti*-[*šam-ma* ...]  
 20') [...] *ši-pir-ti* AN.ŠÁR EN-[*ia* ...]  
 21') [...] GIŠ.MÁ [...]

Lacuna

Lacuna

í' 1'-17') [...] regu[lar ...] baked bricks [...] ... tribute and  
 [...] precious stones without number (í' 5') [...] ... they  
 blackened [...] the seed of his father's house, descen-  
 dants of earlier kings, ditto; [...] of] his house, third-  
 men, charioteers, ..., [...] re]in-[holders], archers, shield  
 bearers, ditto; [...] ..., incantation priests, dream in-  
 terpreters, (í' 10' ) [...] veterinarians, Egyptian scribes,  
 [...], snake-charmers, together with their *helpers*, ditto;  
 [...], *kāširu*-craftsmen, singers, bakers, [...], brewers,  
 (together with) their *supply managers*, ditto; [...] clothes]  
 menders, hunters, leather workers, ditto; (í' 15') [...] ]  
 wheelwrights, shipwrights [...] of their ..., ditto; [...] ]  
 iron-[smiths ...]

Lacuna

Lacuna

ii' 1'-11') [...] ...-an: P[N; over the city Mu]kīn-palê-  
 kussišû: A[...; over the city] Maḥri-gārê-šarri: Ša[...];  
 over the city Aššur-māssu-urappiš: Šiḥur[u ...]; (ii' 5')  
 over the city Aššur-nāsiḥ-gallí: Puṭi-[...]; over the city  
 of Limmir-iššak-Aššur: Šulmu-[...]; over the city of Kār-  
 Banīte: Sīn-napišti-[...]; over the cities Bīt-Marduk, Ša-  
 Aššur-tāru, (and) [...]; Urdu-Nanāya, my marshal, to  
 [...]; (ii' 10') Uarbis in the city [...]; Kišir-Ištar in the  
 city Ša-emūq-Aššur [...].

ii' 12'-21') *Sattukku* (and) *ginū* offerings for the god  
 Aššur and the [great] gods [...] 6 talents, 19 minas of  
 gold, 300 [...], 1,586 bolts of woven linen, [...] +7 homers  
 [...] (ii' 15') [...] +24 ebony, 199 leather [...] +40 stallions,  
 24 [...], 30,418 sheep, 10+ [...] 19,323 homers, (measured  
 by) 1 seah, of malt, [...] my lordly tribute, year[ly ...]  
 the message of the god Aššur, [my] lord, [...] boat [...]

Lacuna

í' 5' Borger (Asarh. p. 114) reads the beginning of this line as [...] x *la<sup>2</sup> GARZA (paraš?)* and Onasch (ÄAT 27/1 p. 31 and ÄAT 27/2 p. 20) reads it as [...] x *šá la-pa-an*.

í' 10' The reading of the line follows Radner, *Studies Parpola* p. 224 n. 11.

í' 11' LÚ.GAL.TUK.MEŠ-šú-nu is otherwise not attested in Assyrian sources.

## 10

An Akkadian inscription on a cylinder records the restoration of the temples of the goddess Mullissu and the god Šamaš in Nineveh. Only half of the inscription is preserved. The script is Neo-Assyrian and horizontal rulings separate each line. The text is dated to Ulūlu (VI) 677 BC and is commonly referred to as Nineveh (Cylinder) G (Nin. G).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 1658 + BM 122619	1930-5-8,8	Nineveh, AP. G. 15	16.1×5	c

## BIBLIOGRAPHY

1870	3 R pl. 2 no. 23 (K 1658, copy)	122619, copy, edition)
1889	Bezold, Cat. 1 p. 326 (study)	1956 Borger, Asarh. pp. 66-67 §29 (Nin. G) (edition)
1940	Thompson, Iraq 7 pp. 96-97 and fig. 18 no. 12 (BM	1968 Lambert and Millard, Cat. p. 13 (study)

## TEXT

- 1) <sup>m</sup>AN.ŠĀR-ŠEŠ-SUM.NA LUGAL ŠÚ MAN KUR  
aš-šur.KI ĠĪR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR  
EME.GI<sub>7</sub> u URI.KI
- 2) ša pa-laḥ DINGIR.MEŠ u <sup>d</sup>iš-ta-ri ra-biš mu-du-ú
- 3) ba-nu-ú É AN.ŠĀR e-piš é-sag-íl KÁ.DINGIR.RA.KI
- 4) DUMU <sup>md</sup>30-PAP.MEŠ-SU LUGAL ŠÚ LUGAL KUR  
aš-šur.KI DUMU <sup>m</sup>LUGAL-GI.NA LUGAL ŠÚ LUGAL  
KUR aš-šur.KI
- 5) <sup>r</sup>ĠĪR.NÍTA KÁ.DINGIR.RA.KI LUGAL<sup>1</sup> KUR EME.GI<sub>7</sub>  
ù URI.KI
- 6) [...] ul-tu u<sub>4</sub>-me pa-ni i-na ki-sal é-maš-maš
- 7) [...] <sup>r</sup>še-eh<sup>1</sup>-rat šu-bat-su ù É <sup>d</sup>UTU
- 8) (traces of tops of signs)
- Lacuna
- 1') e- [...]
- 2') NUN EGIR-ú [...]
- 3') a-na SIPA-ut KUR u UN.MEŠ i-nam-bu-ú  
zi-kir-šú <sup>r</sup>e<sup>1</sup>-nu-ma eš-re-[e-ti ša-ti-na<sup>2</sup>  
i]-lab-bi-ra-ma
- 4') e-na-ḥa MU.SAR-ú ši-ṭir MU-ia li-mur-ma ì.GIŠ  
lip-šu-uš UDU.SISKUR BAL-qí
- 5') šu-mì it-ti MU-šu liš-ṭur a-na áš-ri-šu lu-ter
- 6') <sup>d</sup>30 u <sup>d</sup>UTU ITI-šam la na-par-ka-a liq-bu-ú  
dum-qé-e-šu
- 1-5) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, who knows how to greatly revere the gods and goddesses, the one who (re)constructed the temple of the god Aššur (and) (re)built Esagil (and) Babylon; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, (and) king of Sumer and Akkad —
- 6-8) [...] from former days in the courtyard of Emašmaš [...] its area was too small; moreover, the temple of the god Šamaš [...] ... [...]
- Lacuna
- 1'-6') ... [...] may a future ruler, [whom ...] name to shepherd the land and people, read an inscription written in my name when [those] shri[nes be]come old and dilapidated, and may he anoint (it) with oil, make an offering, (5') write my name with his name, (and) return (it) to its place. (Then) may the gods Šin and Šamaš order good things for him monthly, without ceasing.

## Date

- 7') ITI.[KIN].<sup>d</sup>INANNA UD.20.KAM li-mu <sup>m</sup>AD-ra-mu  
LÚ.SUKKAL GAL-ú

## Date

- 7') [Ul]ūlu (VI), twentieth day, eponymy of Abī-rāmu, grand vizier (*sukkallu rabū*) (677 BC).

## 11

An Akkadian inscription found upon three clay cylinders from Nineveh may record Esarhaddon's renovation of the temples of the gods Šin and Šamaš in Nineveh. This text is commonly referred to as Nineveh (Cylinder) H (Nin. H).

## CATALOGUE

Ex. Number	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 99082	1904-10-9,111	Nineveh, Kuyunjik	10.6×5.9	1-2, 1'-12'	c
2	K 2742 + K 2743 + N 1794	—	Nineveh, Kuyunjik	9.2×4.5	2', 4', 6'-11'	c
3	BM 121032	1929-10-12,28	Nineveh, Kuyunjik	4.1×3.6	5'-10'	c

## COMMENTARY

R. Borger (BIWA pp. 134-135) proposes that the known exemplars of this text and those of the following inscription (Nineveh H and I respectively) are actually copies of one text, and not two different inscriptions. Although this is probably true, the texts have been kept separate since this inscription does not preserve the building report, a passage key to determining with more certainty if Nineveh H and I are really one text. One fragment of ex. 2, N 1794, bears a "Layard" number; the N-prefix refers to ei-

ther "Nineveh" or "Nimrud." Objects with "Layard" numbers are now housed in the British Museum and they originate from Layard's surveys and excavations, as well as from purchases made from locals who picked up the objects on the mounds after it had rained. For further details, see Collon, in Fales and Hickey, Austen Henry Layard p. 203.

The script is Neo-Assyrian. When possible, the restorations are based on the following text, Nineveh I (text no. 12). A score is presented on the CD-ROM.

## BIBLIOGRAPHY

- |      |  |      |  |
|------|--|------|--|
| 1891 | Bezold, Cat. 2 p. 471 (ex. 2, study)                                     | 1968 | Lambert and Millard, Cat. p. 5 (ex. 3, study)                |
| 1914 | King, Cat. p. 25 no. 147 (ex. 1, study)                                  | 1993 | Porter, Images, Power, and Politics p. 195 (exs. 1-3, study) |
| 1933 | Bauer, Asb. pl. 28 and p. 106 (ex. 2, copy, study)                       | 1996 | Borger, BIWA pp. 134-135 (exs. 1-3, edition)                 |
| 1940 | Thompson, Iraq 7 p. 109 and fig. 3 no. 36 (ex. 3, copy, transliteration) | 1998 | Frahm, Fs Borger pp. 117-118 (study)                         |
| 1956 | Borger, Asarh. pp. 66-67 §29 (Nin. H) (exs. 1-3, edition)                |      |  |

## TEXT

- 1) [ᵐᵈaš-šur-ŠEŠ-SUM.NA LUGAL ...] LUGAL ŠÚ  
LUGAL KUR aš-šur.KI ĠĪR.NÍTA KÁ.DINGIR.RA.KI  
LUGAL KUR EME.Ġ<sub>7</sub> u URI.KI
- 2) [NUN na-a<sup>2</sup>-du áš-ru ... ša pa-laḥ DINGIR.MEŠ u  
ᵈiš-ta]-<sup>r</sup>ri<sup>1</sup> ka-la-ma i-du-ú

Lacuna

- 1') [...]-x-bat
- 2') [ka-šid lit-tu-ti šu-muḥ] pe-er-'i šum-dul  
na-an-na-bi
- 3') [...].KI

- 1-2) [Esarhaddon, ... king, ...] king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, [pious prince, humble, ... who] knows how [to revere] all [the gods and goddess]es, [...]

Lacuna

- 1'-6') [...] ... [...] (and) with the immutable words from their [lips may they (Šin and Šamaš) discuss with one another (my) reaching extreme old age, the abundance of] (my) offspring, the increase of my progeny, [...] ...

- 4) [li-tap-pa-lu a-ḥa-meš] ina zi-kir  
[šap-te<sup>2</sup>]-e-šú-nu la šu-un-né-e
- 5) [LÚ.KÚR.MEŠ-ia<sup>2</sup> li-né-ru a-a-bé-e-a lis-ki-pu  
li-šam-qí-tu ga-re-e]-ia ina li-i-ti ki-šit-ti ŠU.II
- 6) še-er LÚ.KÚR.MEŠ-ia [li-šá-zi-zu-ni-ma] e-ma  
lib-bi i-qab-bu-u la-be-el la-áš-pur
- 7) [a-na ár-kát u<sub>4</sub>-me i-na LUGAL.MEŠ  
DUMU].MEŠ-e-a šá<sup>d30</sup> <sup>d</sup>UTU ut-tu-šu-ú-ma
- 8) a-na be-lut KUR.KUR u UN.MEŠ i-nam-bu-u  
zi-kir-šú e-nu-ma eš-re-e-ti ša-ti-na
- 9) [i]-lab-bi-ra-a-ma en-na-ḥa an-ḥu-us-si-na  
lu-ud-diš
- 10') [MU.SAR-ú ši-tír] MU-ia li-mur-ma Ì.GIŠ  
lip-šu-uš UDU.SISKUR BAL-qí šu-mì it-ti MU-šú  
liš-tur
- 11') [a-na áš-ri-šú li-ter] <sup>d30</sup> u <sup>d</sup>UTU ITI-šam-ma la  
na-par-ka-a liq-bu-u SIG<sub>3</sub>.MEŠ-šú

[May they kill my enemies, flatten my enemies, cut down] my [foes, (and) allow me to stand] over my enemies in victory (and) triumph [so that] I may rule (and) govern wherever my heart wishes.

7'-11') [In future days], may [one of the kings], my [descendants], whom the gods Sîn (and) Šamaš select and name to rule the lands and people, renovate the dilapidated section(s) of these shrines when they become old and dilapidated, (10') read [an inscription written in] my name, and may he anoint (it) with oil, make an offering, write my name with his name, [(and) return (it) to its place]. (Then) may the gods Sîn and Šamaš order good things for him monthly, without ceasing.

**Date ex. 1**

12') [...] LÚ.GAR.KUR KUR.ḥal-ni-gal-bat

**Date ex. 1**

12') [...] governor of Ḥanigalbat.

## 12

An Akkadian inscription found upon two clay cylinders records Esarhaddon's building of a temple for the gods Sîn, Ningal, Šamaš, and Aia in Nineveh. This text is commonly referred to as Nineveh (Cylinder) I (Nin. I).

### CATALOGUE

Museum Ex. Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1 BM 120066 + 1902-5-10,6	1928-7-16,66	—	9.4×7.8	1-37, date	c
2 BM 122618	1930-5-8,7	Nineveh, AP. D. IX.	6.5×6.5	13-31	c

### COMMENTARY

R. Borger (BIWA pp. 134-135) proposes that the known exemplars of this text and those of the previous inscription (Nineveh I and H respectively) are actually copies of one text, and not two different inscriptions. Although this is probably true, the texts have been kept separate since text no. 11 does not preserve the building report, a passage key to determining with more certainty if Nineveh H and I are really one text.

Ex. 1 is 1/3 (left side) of a barrel cylinder with a pencil-sized hole through its length. Ex. 2 is 1/4 (left side) of a barrel cylinder. When possible, the restorations are based on the previous text, Nineveh H (text no. 11). The script of both cylinders is Neo-Assyrian and horizontal rulings separate each line on both exemplars. A score is presented on the CD-ROM.

## BIBLIOGRAPHY

- |      |   |      |  |
|------|---|------|--|
| 1914 | King, Cat. pp. 2-3 no. 6 (ex. 1, copy, study)                         | 1968 | Lambert and Millard, Cat. p. 13 (ex. 2, study)               |
| 1933 | Bauer, Asb. pl. 62 and p. 106 (ex. 1 [1902-5-10,6 only], copy, study) | 1984 | Cogan, AfO 31 pp. 73-75 (ex. 1, photo, edition)              |
| 1940 | Thompson, Iraq 7 pp. 97-98 and fig. 20 no. 13 (ex. 2, copy, edition)  | 1992 | Lambert, Cat. p. 77 (ex. 1, study)                           |
| 1956 | Borger, Asarh. pp. 66 and 68 §29 (Nin. I) (exs. 1-2, edition)         | 1993 | Porter, Images, Power, and Politics p. 195 (exs. 1-2, study) |
|      |   | 1996 | Borger, BIWA pp. 134-135 (exs. 1-2, edition)                 |

## TEXT

- |     |  |        |  |
|-----|--|--------|--|
| 1)  | <sup>md</sup> aš-šur-ŠEŠ-SUM.NA LUGAL [... LUGAL ŠÚ LUGAL KUR aš-šur.KI ĠÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI <sub>7</sub> u URI.KI] | 1-11)  | Esarhaddon, [...] king, [... king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad], pious prince, humble, [... who knows how to revere all the gods and goddesses], of fine intellect, ... [...] who from [his] you[th ...] (5) whom [...] to renew [...] the one who (re)constructed the temple of the god Aššur, [...] respectful king, the one who complet[ed ...]; son of Sennacherib, king of [...] the images of the gods Šîn, Ningal, [...] made and ... [...] the cella, [which] he did not bui[ld] as their lordly living quarters, [...] –   |
| 2)  | NUN na-a <sup>2</sup> -du aš-ru [... ša pa-laḥ DINGIR.MEŠ u <sup>d</sup> iš-ta-ri ka-la-ma i-du-ú]                                       | 12-23) | I, Esarhaddon, king of the world, king of Assyria, [...] the temple of the gods Šîn, Ningal, Šamaš, (and) Aya [...] in the citadel of Nineveh as residence of [...]. (15) In a favorable month, on a propitious day, I laid its foundations upon that terrace with limestone, [strong] stone from the mountains, [...]. I built (and) [completed] that temple in its entirety [...] I roof[ed it] with magnificent cedar beams [... (and) I fastened bands of silver and copper on] doors of cypress, whose fragrance is sweet, [and installed (them) in its gates. (20) I [...] whatever utensils were needed for the temple, whether silver (or) go[ld ...]. When I had completed that temple (and) br[ought its construction to an end ...] the gods Šîn, Ningal, Šamaš, (and) Aia, the great gods, [...] monthly, without ceasing [...]. |
| 3)  | lib-bu rap-šú ma-[...]   |        |  |
| 4)  | ša ul-tu še-[ḥe-ri-šú ...]   |        |  |
| 5)  | ša a-na ud-du-uš [...]   |        |  |
| 6)  | ba-nu-ú É <sup>d</sup> aš-šur [...]  |        |  |
| 7)  | LUGAL šaḥ-tu mu-šak-li-[il ...]  |        |  |
| 8)  | DUMU <sup>md</sup> 30-ŠEŠ.MEŠ-SU LUGAL [...]   |        |  |
| 9)  | ša-lam <sup>d</sup> 30 <sup>d</sup> nin-gal [...]  |        |  |
| 10) | e-pu-šu-ma ú-[...]   |        |  |
| 11) | ku-um- <sup>r</sup> mu <sup>1</sup> [ša <sup>2</sup> ] maš-tak be-lu-ti-šú-nu la e-pu-[šu ...]   |        |  |
| 12) | a-na-[ku <sup>m</sup> ]AN.ŠÁR-ŠEŠ-SUM.NA LUGAL ŠÚ LUGAL KUR aš-šur.KI [...]  |        |  |
| 13) | É <sup>d</sup> 30 <sup>d</sup> nin-gal <sup>d</sup> UTU <sup>d</sup> a-a [...]   |        |  |
| 14) | ina qé-reb MURUB <sub>4</sub> URU šá NINA.KI a-na mu-šab [...]   |        |  |
| 15) | ina ITI šal-me u <sub>4</sub> -me še-me-e ina NA <sub>4</sub> .pi-i-li NA <sub>4</sub> KUR-i [dan-ni ...]                                |        |  |
| 16) | še-er tam-le-e šu-a-tu uš-ši-šú ad-di [...]  |        |  |
| 17) | É šu-a-ti a-na si-ḥir-ti-šú ar-šip [ú-šak-lil ...]   |        |  |
| 18) | GIŠ.ÛR.MEŠ GIŠ.EREN MAḤ.MEŠ ú-šat- <sup>r</sup> ri <sup>1</sup> -[ša UGU-šú ...]   |        |  |
| 19) | GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN šá e-re-es-si-na ṭa-a-ba [...]  |        |  |
| 20) | mim-ma ú-na-a-ti ḥi-ših-ti É šá KÛ.BABBAR KÛ.[GI ...]  |        |  |
| 21) | ul-tu É šu-a-tu ú-šak-li-lu ú-[qat-tu-u ag-mu-ra ši-pir-šú ...]  |        |  |
| 22) | <sup>d</sup> 30 <sup>d</sup> nin-gal <sup>d</sup> UTU <sup>d</sup> a-a DINGIR.MEŠ GAL.[MEŠ ...]  |        |  |
| 23) | ina ITI-šam-ma la na-par-ka-a [...]  |        |  |
| 24) | a-na šat-ti <sup>d</sup> 30 <sup>d</sup> UTU EN.MEŠ GAL.MEŠ x [...]  | 24-31) | Thereupon, may the gods Šîn (and) Šamaš, the great lords, ... [...] me – Esarhaddon, the king, favor[ite ...]; in the(ir) appearance at the height of heaven and (in) the month Nisannu (I), [...] good omen(s) concerning the lengthening of (my) days ... [...] (and) by [their  |
| 25) | ia-a-ti AN.ŠÁR-ŠEŠ-SUM.NA LUGAL mi- <sup>r</sup> gi <sup>1</sup> -[ir ...]   |        |  |
| 26) | ina ta-mar-ti e-lat AN-e ù ITI. <sup>r</sup> BÁRA <sup>1</sup> [...]   |        |  |
| 27) | it-tu da-mi-iq-tu ša a-rak u <sub>4</sub> -me x [...]  |        |  |
| 28) | ka-šid lit-tu-ti šu-muḥ pe-er- <sup>r</sup> i šum-[dul   |        |  |

19 The proposed tentative translation is based on Nineveh B (text no. 2) v 25-26, me-ser KÛ.BABBAR u ZABAR ú-rak-kis-ma ú-rat-ta-a KÁ.MEŠ-šá.

21 The restoration is based on Ashurbanipal Prism T iii 30-31 (Borger, BIWA p. 144).

- na-an-na-bi ...]
- 29) li-tap-pa-lu a-ḥa-meš i-na ši-it pi-i-[šú-nu la  
šu-un-né-e LÚ.KÚR.MEŠ-ia<sup>2</sup>]
- 30) li-né-ru a-a-bé-e-a lis-ki-pu li-šam-qí-tu  
ga-re-[e-ia ina li-i-ti ki-šit-ti ŠU.II]
- 31) [še-er] LÚ.KÚR.MEŠ-ia li-šá<sup>21</sup>-[zi]-zu-ni-ma e-ma  
lib-[bi i-qab-bu-u la-be-el la-áš-pur]
- 32) [a-na ár-kát u<sub>4</sub>-me] i-na LUGAL.MEŠ  
DUMU.MEŠ-e-[a šá<sup>d30</sup> dUTU ut-tu-šu-ú-ma]
- 33) [a-na be-lut] KUR ù UN.MEŠ i-nam-bu-[u  
zi-kir-šú e-nu-ma eš-re-e-ti ša-ti-na]
- 34) [i-lab-bi]-ra-ma en-na-ḥa<sup>1</sup> [an-ḥu-us-si-na  
lu-ud-diš]
- 35) [MU].<sup>r</sup>SAR<sup>1</sup>-ú ši-tir MU-ia [li-mur-ma ì.GIŠ  
lip-šu-uš UDU.SISKUR BAL-qí]
- 36) [šu]-mì it-ti šu-me-šú [liš-ṭur a-na áš-ri-šú  
li-ter]
- 37) <sup>d30</sup> u dUTU ITI-[šam-ma la na-par-ka-a liq-bu-u  
SIG<sub>3</sub>.MEŠ-šú]

**Date ex. 1**

38) ITI-...]

*immutable*] command discuss with one another (my) reaching extreme old age, the abundance of (my) offspring, the incr[ease of my progeny, ...]. (30) May they kill [my enemies], flatten my enemies, cut down [my] foes, (and) allow me to stand [over] my enemies [in victory (and) triumph so that I may rule (and) govern] wherever [my] hea[rt wishes].

32-37) [In future days, may] one of the kings, my descendants, [whom the gods Sîn (and) Šamaš select and] na[me to rule] the land and people, [renovate the dilapidated section(s) of these shrines when] they [become ol]d and dilapidated, [read an in]scription written in my name, [and may he anoint (it) with oil, make an offering, write] my name with his name, [(and) return (it) to its place. (Then) may] the gods Sîn and Šamaš [order good things for him] mon[thly, without ceasing].

**Date ex. 1**

38) Month [...]

## 13

An Akkadian inscription found upon a clay cylinder from Nineveh records Esarhaddon's building of a small palace in Nineveh. This is one of only a few royal inscriptions that use Esarhaddon's other name Aššur-etel-ilāni-mukīn-apli (see text nos. 74-75 and perhaps text no. 1021), and it is the only inscription so far where Esarhaddon uses the title of crown prince. The script is Neo-Assyrian and horizontal rulings separate each line. This cylinder, which may belong to the same cylinder as the following text (BM 127964), is commonly called Nineveh (Cylinder) J (Nin. J).

## CATALOGUE

Museum Number	Registration Number	Excavation Number	Provenance	Dimensions (cm)	cpn
BM 134446	1932-12-12,441	TM 1931-2,24	Nineveh	4.6×7.5	c

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- 1956 Borger, Asarh. pp. 68-69 §30 (Nin. J) (edition)
- 1993 Porter, Images, Power, and Politics p. 195 (study)
- 1998 Radner, PNA 1/1 p. 184 (study of line 1)

## TEXT

- 1) [ᵐaš-šur-e-tel-DINGIR.MEŠ]-GIN-IBILA DUMU LUGAL GAL-u ša É ri-du-u-ti  
 2) [... gu]-um-mu-ru šu-tu-ru a-na țè-e-mi  
 3) [...] x-ni šá gi-mir um-ma-nu-te lit-mu-du ka-ras-su  
 4) [(...) DUMU ᵐd30-PAP.MEŠ-SU MAN ŠÚ MAN] KUR aš-šur.KI DUMU ᵐMAN-GIN MAN ŠÚ MAN KUR [aš-šur.KI]  
 5) [...] qé-reb URU.ba-a-ři¹ [...] Lacuna  
 1') [... ú]-řqat-tu-u aq-mu-ra¹ ši-pir-šá  
 2') [...] ina qer-bi-šá aq-re-ma  
 3') [UDU.SISKUR.MEŠ taš-ri-iř-ti eb-bu-u-ti ma-řar-šú]¹řun¹ aq-qi-ma ú-řam-ři-ra kàd-ra-a-a  
 4') [DINGIR.MEŠ šá-tu-nu ina ku-un-ni řib-bi]-řšú¹-nu ke-niš ik-tar-ra-bu-ni  
 5') [...] -te x x (written over erasure) qé-reb É.GAL.TUR.RA šá-a-tu  
 6') [... da-ri-iř řiř-tab]-ru-u a-a ip-par-ku-u i-da-a-šá
- 1–4) [Aššur-etel-ilāni]-mukīn-apli, the senior son of the king, who (resides in) the House of Succession, [... ... is complete, surpassing in intelligence, [...] whose mind has learned ... of all the experts, [(...); son of Sennacherib, king of the world (and) king of] Assyria; descendant of Sargon (II), king of the world (and) king of [Assyria] —
- 5) [...] in the city Bāři (Bāzu) [...] Lacuna  
 1'–3') [... when I brought its construction to an end, [...] I invited [...] into it, and I offered [sumptuous pure] offerings [before] them and I presented (them) with my gifts.  
 4'–6') [Those gods, in] their steadfast [hearts], truly blessed me. [...] ... in that small palace. [May ... ]last [forever and ever]. May they never leave it (the palace).

## 14

A fragment of a clay cylinder preserves part of an inscription of Esarhaddon describing the construction of a small palace in Nineveh. The script is Neo-Assyrian and horizontal rulings separate each line. The piece, as proposed by R. Borger, may be part of the same cylinder as Nineveh J (text no. 13).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 127964	1929–10–12,620	Nineveh	4.4×5.1	c

## BIBLIOGRAPHY

1968 Lambert and Millard, Cat. p. 40 (study)

1993 Porter, Images, Power, and Politics p. 195 (study)

2 Or [... nu]-um-mu-ru, “[is b]right.”

6' Compare Nineveh A (text no. 1) vi 62–64 and Nineveh B (text no. 2) vi 39–43: ᵈALAD SIG, ᵈLAMMA SIG, na-řir kib-si LUGAL-ti-ia mu-řa-du-u ka-bat-ti-ia da-riř řiř-tab-ru-u a-a ip-par-ku-u i-da-a-šá, “Let the good řēdu (and) the good lamassu, who guard my royal path (and) make me happy, last forever and ever in that palace. May they never leave it (the palace).” Based on the conjectured space available at the beginning of the line, R. Borger (Asarh. p. 69) tentatively restored ᵈALAD SIG, ᵈLAMMA SIG, “the good řēdu (and) the good lamassu.”



## TEXT

## Lacuna

- 1) [...] -te [...]  
 2) [... šu-bat]-su šu-uḫ-ḫu-rat-ma la x [...]  
 3) [...] x bi-ib-lat lib-bi-ia [...]  
 4) [... É].<sup>†</sup>GAL.<sup>†</sup>TUR.RA a-na mu-šab ru-[bu-ti-ia ...]  
 5) [... ul-tu] <sup>†</sup>uš<sup>†</sup>-še-šá a-di gaba-dib-[be-šá ar-šip  
 ú-šak-lil ...]  
 6) [...] KUR i-tur ni-il-[...]  
 7) [...] -ku UD.MEŠ ma-[...]  
 8) [...] RI šá x [...]

## Lacuna

## Lacuna

1'-7') [...] ... [...] its [site] had become too small and not ... [...] ... my wish [...] a small [palac]e for [my] pr[incely] residence [... (5') ... I built (and) constructed from] its foundations to [its] para[pet]s [...] ... he returned ... [...] ... days ... [...] ... [...]

## Lacuna

## 15

A fragment of a hollow cylinder contains an inscription that probably describes Esarhaddon's campaign in Egypt. This script is Neo-Assyrian and horizontal rulings separate each line. This text is commonly referred to as (Cylinder) Fragment K (Frt. K). The text is presumably from Nineveh since objects bearing Bu 91-5-9 registration numbers were excavated by or for E.A.W. Budge at Nineveh during 1889-91.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	Bu 91-5-9,134	Nineveh	4.5×5	c

## BIBLIOGRAPHY

- 1896 Bezold, Cat. 4 p. 1941 (study)  
 1898 Winckler, OLZ 1 col. 108 (study)  
 1956 Borger, Asarh. p. 114 §81 (Frt. K) (edition)  
 1993 Porter, Images, Power, and Politics p. 201 (study)

## TEXT

## Lacuna

- 1) [...] -'a-a [...]  
 2) [...] šit-ku-nu [...]  
 3) [... na?] -gab ERIM-a ma-[...]  
 4) [...] -lu ERIM KÚR al-si-ma MUNUS-[...]  
 5) [...] e-te-né-ep-pu-šu si-[...]  
 6) [... tar-qu-u LUGAL] KUR.ku-u-si a-di gi-mir  
 ERIM-[šú ...]  
 7) [...] MUNUS.É.GAL].MEŠ-šú  
 MUNUS.ERIM.É.GAL.MEŠ-šú DUMU.MEŠ-šú [...]  
 8) [...] mim-ma] šum-šú šá ni-ba la i-šú-ú šal-[la-tiš]

## Lacuna

1'-10') [...] ... [...] situated [... a]ll of my army ... [...] ... army of the enemy, I called and ... [...] (5') which I constantly did ... [...] Taharqa, king of] Kush, together with [his] entire army [... I counted] his [wives], his concubines, his sons, [...] everything] else, which was without number, [as] boo[ty ...] I assigned [...] to my servants. A march of [...] my [...] Assyria [...]

*am-nu ...]*  
 9) [...] ARAD.MEŠ-*ia ap-qid-ma ma-lak* [...]  
 10) [...] <sup>r</sup>*ia*<sup>1</sup> KUR *aš-šur* [...]  
 Lacuna

Lacuna

## 16

A fragment of a cylinder probably contains a building inscription written after Esarhaddon's Egyptian campaign. This text is commonly referred to as (Cylinder) Fragment M (Fr. M). Although the provenance of the fragment is not known, this text is edited with the Nineveh texts since inscriptions concerning the conquest of Egypt written on clay objects are known presently only from Nineveh and since some objects bearing 83-1-18 registration numbers were excavated by or for H. Rassam during 1882 at Nineveh.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	83-1-18,836	Possibly Nineveh	3.9×2.9	c

### BIBLIOGRAPHY

- |      |   |      |  |
|------|---|------|--|
| 1896 | Bezold, Cat. 4 p. 1912 (study)          | 1956 | Borger, Asarh. p. 115 §83 (Fr. M) (edition)        |
| 1898 | Winckler, MVAG 3/1 p. 2 (copy, edition) | 1993 | Porter, Images, Power, and Politics p. 201 (study) |

### TEXT

- |        |  |        |   |
|--------|--|--------|---|
| 1)     | [... <sup>md</sup> <i>aš-šur-PAP-AŠ</i> [...]                              | 1-6)   | [...] Esarhaddon [... cho]sen by the god Aššur,                   |
| 2)     | [... <i>ni</i> ]- <i>bit</i> <sup>d</sup> <i>a-šur</i> EN-[ <i>ia</i> ...] |        | [my] lord, [...] a good <i>šēdu</i> , which is in [...] Egypt and |
| 3)     | [... <sup>d</sup> ALAD SIG <sub>5</sub> <i>ša ina lib-bi</i> [...]         |        | Meluḥ[ḫa ...] palace of Senn[acherib, ... Sar]gon (II),           |
| 4)     | [...] KUR. <i>mu-uš-ri</i> u KUR. <i>mi-luḫ</i> -[ḫa ...]                  |        | king of the [four] quar[ters, ...]                                |
| 5)     | [...] É.GAL <i>ša</i> <sup>md</sup> 30-[PAP.MEŠ-SU ...]                    |        |   |
| 6)     | [... <sup>m</sup> MAN]-GIN LUGAL <i>kib</i> -[ <i>rat LÍMMU-ti</i> ...]    |        |   |
| Lacuna |  | Lacuna |   |

## 17

A small fragment of a perforated clay cylinder is inscribed with a dedicatory inscription for Esarhaddon's rebuilding of the temple of the goddess Ištar of Nineveh. The script is Neo-Assyrian and horizontal rulings separate each line. Although the provenance of the fragment is uncertain, the inscription is edited with the Nineveh texts since it is presumed that the cylinder was a foundation document intended for Emašmaš, the temple of Ištar in Nineveh, and not another temple of this goddess.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
MMA 86.11.55	—	Possibly Nineveh	7.8×4	c

## TEXT

## Lacuna

- 1') LUGAL *kiš*-[*ša-ti* LUGAL KUR *aš-šur*.KI]  
 2') DUMU <sup>md</sup>30-ŠEŠ.MEŠ-*eri-ba*  
 3') LUGAL GAL-ú LUGAL *dan-nu*  
 4') LUGAL *kiš-ša-ti* LUGAL KUR *aš-šur*.KI  
 5') É <sup>d</sup>INANNA *ša* NINA.KI GAŠAN-šú  
 6') *ba-nu-u* É <sup>d</sup>*aš-šur* DÛ-*iš é-sag-gíl*  
 7') ù KÁ.DINGIR.RA.KI *a-na* TI ZI.MEŠ-šú  
 8') GÍD.DA UD.MEŠ-šú *ša-lam* NUMUN.MEŠ-šú  
 9') *sa-kaḫ* KÚR.MEŠ-šú *an-ḫu-tú ana*  
 10') *ma-aq-tu iq-bu*  
 11') x-BAR ú-[...]

## Lacuna

## Lacuna

1'-4') [...] king of the wor[ld, king of Assyria]; son of Sennacherib, great king, mighty king, king of the world, king of Assyria —

5'-11') (As for) the temple of the goddess Ištar of Nineveh, his lady, the one who (re)constructed the temple of the god Aššur (and) (re)built Esagil and Babylon, for the preservation of his life, the lengthening of his days, the well-being of his offspring, (and) the overthrow of his enemies, he (Esarhaddon) ordered the dilapidated (temple) torn down [...] ... [...]

## Lacuna

## 18

An Akkadian inscription on a fragment of a clay cylinder concerns the refurbishment of the gods of Babylon. Since the object bears a K (Kuyunjik) number, it is likely that the cylinder originates from Nineveh and therefore the inscription is edited here, although arbitrarily, rather than with inscriptions of another city. Since several objects bearing K 1620-50 numbers have been proven to have come from Kalḫu, this fragment may have been discovered there. The text is commonly referred to as Aššur-Babylon D (AsBbD).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 1654	—	Possibly Nineveh (or Kalḫu)	4.2×6	c

## COMMENTARY

The script is Neo-Assyrian and horizontal rulings separate each line. The extant text, which is part of the inscription's prologue, duplicates with omission

and variation K 2801+ (text no. 48 ex. 1) lines 21-40 and Sm 1089 (text no. 49) lines 3-8. When possible, the restorations are based on those two inscriptions.

## BIBLIOGRAPHY

- 1889 Bezold, Cat. 1 p. 325 (study) (transliteration, study)  
 1956 Borger, Asarh. p. 78 §52 and p. 86 §56 (AsBbD) 1993 Porter, Images, Power, and Politics p. 199 (study)

## TEXT

## Lacuna

- 1') [... *ip-<sup>r</sup>tu<sup>1</sup>-[u ...]*  
 2') [... *tu-ut-tu*]-šú-*ma ta-áš*-[šú-šú *a-na LUGAL-ti*  
 ...]  
 3') [... *LUGAL kib-rat LÍMMU*]-*tim mi-[gir*  
*DINGIR.MEŠ GAL.MEŠ ...]*  
 4') [... *muš-te-e'-ú áš*]-[*rat DINGIR-ti-šú-nu GAL-ti*  
 ...]  
 5') [...]-*zi <sup>dé</sup>-a LUGAL ZU*.*[AB ...]*  
 6') [... *eš*]-*re-e-ti mu*-[...]  
 7') [(...) *ša DINGIR.MEŠ KUR.KUR šal-lu-u-ti a-na*  
*áš-ri-šú-nu ú*]-*ter-ru-ma ú-šar-ma*-[*a pa-rak*  
*da-ra-a-ti ...]*  
 8') [... *SÁ.DUG<sub>4</sub> gi*]-*nu-u ú-kin-<sup>r</sup>nu<sup>1</sup> [qé-reb-šin ...]*  
 9') [...]-šú-*nu DINGIR.MEŠ GAL.MEŠ [...]*  
 10') [... *ú-še*]-*ri-bu ú-še-ši-bu [...]*  
 11') [... *ša*] *DÜ ERIM.MEŠ ki-din-ni ma-la ba*-[šú-*u*  
 ...]  
 12') [... *la ip-par*]-*ku-ú i-na-aš-<sup>r</sup>ša<sup>1</sup>-[ru u<sub>4</sub>-mu DINGIR*  
*eš-še-e-šu ...]*

## Lacuna

## Lacuna

1'-12') [...] ope[ned ...; whom [she selected] and rais[ed for kingship; ... king of the four quart]ers, favor[ite of the great gods, ...]; the one who is assiduous towards the sh[rines of their great divinity; ... (5') ...] ... the god Ea, king of the *ap[sû, ...]* shrines; who [...; who] returned [the plundered gods of the lands to their places] and seated [(them) on (their) eternal daises; ...; who (re)confirmed [*sattukku-* (and) *gi*]nû-offerings [in them; ...] their [...] the great gods [... (10') ... made] (them) enter (and) sit [...; who ...] all the people under my protection, as many as there [are; ... without ceas]ing; who observ[es the days of the gods, the *eššēšu*-festival ...]

## Lacuna

## 19

A fragment of a stone object, known from a photograph in the British Museum and from a nineteenth century copy, preserves part of an inscription of Esarhaddon similar to Nineveh A (text no. 1), which describes the construction of the armory in Nineveh. Although the provenance of the piece is not known, it probably comes from Nineveh since the text duplicates inscriptions recording work on the armory in that city.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
AOC 37	—	Probably Nineveh	—	p

## COMMENTARY

In 1975, R. Borger published the copy of the text that Bellino drew and sent to Grotefend for translation; we thank E. Frahm (personal communication) for bringing this interesting detail to our attention. The edition is based on the published copy and on A.K. Grayson's transliteration, which he made from a photograph seen in the British Museum. The present location of the object is not known. The script is

Neo-Assyrian. The extant text duplicates Nineveh A (text no. 1) vi 44–53, but with variation in lines 1'–2' and 6'. Because there are differences between this text and Nineveh A, since the original was not available for study, and since the line divisions and space available are not known with certainty, most of the missing text has not been reconstructed in the transliteration.

## BIBLIOGRAPHY

- 1975 Borger, *Die Welt des Alten Orients* p. 181 no. 3 (copy, study)

## TEXT

## Lacuna

- 1') [...] SAG [...]  
 2') [... d]rMASŠ<sup>71</sup> dIŠKUR r<sup>d1</sup>[...]  
 3') [... DINGIR].rMES<sup>1</sup> KUR aš-šur.KI rka<sup>1</sup>-[li-šú-nu  
 ...]  
 4') [... ú-šam]-hi-ra kàd-ra-r<sup>a1</sup>-[a ...]  
 5') [... qé-re]-r<sup>e1</sup>-ti <ina> qé-reb-šá r<sup>u1</sup>-[...]  
 6') [... rnu<sup>1</sup>-ti-ma r<sup>u1</sup>-[...]  
 7') [... i]-rgu<sup>1</sup>-la-r<sup>a1</sup> [...]  
 8') [...] x [...]

## Lacuna

## Lacuna

- 1') [...] ... [...]  
 2'–8') [... the gods Nin]urta(?), Adad, [... the gods of] Assyria, al[l of them, into it. I made sumptuous pure offerings before them and pre]sented (them) with my gifts. [... I seated all the officials and people of my country] in it [at festive tables, ceremonial meals, and banquet]s [...] ... [... I had (my servants) drench their (the guests') heads with fine oil (and) per]fumed oil. [... ] ... [...]

## Lacuna

## 20

A complete limestone slab contains a proprietary inscription of Esarhaddon. The text was composed after the defeat of the Egyptian pharaoh Taharqa in 671 BC. The original findspot of the slab is not known, but is included here arbitrarily since Esarhaddon is known to have used inscribed limestone slabs to line the walls of the armory at Nineveh; it is possible that the object originates from either Tarbišu or Kalḫu.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 22465	—	Nineveh, Tarbišu, or Kalḫu	—	c

5'–6' Based on Nineveh A (text no. 1) vi 51, one expects *ú-še-šib-šú-nu-ti-ma* ("I seated them") at the end of line 5', but this word appears in line 6 ([... *ú-še-šib-šú*]-r<sup>nu1</sup>-ti-ma). Because the text is not sufficiently preserved and since this text may deviate from Nineveh A, this passage has not been restored.

## TEXT

- |  |  |
|--|--|
| <p>1) KUR <sup>m</sup>AŠ-PAP-AŠ MAN <i>dan-nu</i><br/> 2) MAN ŠÚ MAN KUR AŠ ĞİR.NÍTA KÁ.DINGIR.KI<br/> 3) MAN KUR EME.GI<sub>7</sub> u URI.KI LUGAL MAN.MEŠ<br/> 4) KUR.<i>mu-šur</i> KUR.<i>pa-tu-ri-si</i><br/> 5) KUR.<i>ku-u-si</i> A <sup>md</sup>30-PAP.MEŠ-SU<br/> 6) MAN KUR AŠ A <sup>m</sup>MAN-GIN MAN KUR AŠ-<i>ma</i></p> | <p>1-6) The palace of Esarhaddon, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the kings of (Lower) Egypt, Upper Egypt, (and) Kush, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.</p> |
|--|--|



Figure 1. BM 22465, a limestone slab of Esarhaddon with a proprietary inscription. © Trustees of the British Museum.

## 21

The reverse of a stone slab from Nebi Yunus (Nineveh) has an inscription stating that it belonged to Esarhaddon. This text is commonly referred to as Nineveh L (Nin. L).

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
1 R pl. 48 no. 2	Nineveh, Nebi Yunus	—	n

## COMMENTARY

The inscription was not collated since the slab was probably left in the field. According to J.M. Russell (Writing on the Wall pp. 145-146), at least two near

duplicates of this text were located on the backs of slabs uncovered during the Iraqi excavations at Nineveh in 1990. These texts are unpublished and

may or may not be related to text no. 21. It is unclear whether or not these slabs were left in the field.

## BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1861 | 1 R pl. 48 no. 2 (copy)                       | 1956 | Borger, <i>Asarh.</i> p. 69 §32 (Nin. L) (edition)        |
| 1898 | Meissner and Rost, BA 3 pp. 202–205 (edition) | 1993 | Porter, <i>Images, Power, and Politics</i> p. 195 (study) |
| 1927 | Luckenbill, ARAB 2 p. 285 §754 (translation)  | 1999 | Russell, <i>Writing on the Wall</i> pp. 144–146 (study)   |

## TEXT

- |    |   |      |   |
|----|---|------|---|
| 1) | É.GAL <sup>m</sup> aš-šur-PAP-AŠ            | 1–4) | The palace of Esarhaddon, mighty king, king of the world, king of Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria. |
| 2) | MAN <i>dan-nu</i> MAN ŠÚ MAN KUR AŠ         |      |   |
| 3) | DUMU <sup>md</sup> 30-PAP.MEŠ-SU MAN KUR AŠ |      |   |
| 4) | A <sup>m</sup> MAN-GIN MAN KUR AŠ           |      |   |

# 22

Three inscribed slabs from Nineveh have a text similar to text no. 21. One of them was published in 1 R (pl. 48 no. 3) and was not collated since it was probably left in the field. This inscription has at least two exact duplicates, one from the back of a slab copied by Layard (MC C fol. 66v) and one from a stone in the possession of Rev. David Hares. The latter inscription was collated from a photograph sent to Christopher Walker by Rev. Hares. This text is commonly referred to as Nineveh M (Nin. M).

## CATALOGUE

Ex.	Source	Provenance	Dimensions	
			(cm)	cpn
1	1 R pl. 48 no. 3	Nineveh	—	n
2	Layard, MS C fol. 66v	Nineveh	—	n
3	Photograph of stone in the possession of Rev. D. Hares	Probably Nineveh	—	p

## BIBLIOGRAPHY

- |      |   |      |  |
|------|---|------|--|
| 1861 | 1 R pl. 48 no. 3 (ex. 1, copy)                | 1956 | Borger, <i>Asarh.</i> p. 69 §33 (Nin. M) (edition)               |
| 1898 | Meissner and Rost, BA 3 pp. 204–205 (edition) | 1999 | Russell, <i>Writing on the Wall</i> p. 145 n. 4 (edition, study) |
| 1927 | Luckenbill, ARAB 2 p. 285 §755 (translation)  |      |  |

## TEXT

- |    |  |      |   |
|----|--|------|---|
| 1) | KUR <sup>m</sup> AŠ-PAP-AŠ MAN KUR AŠ        | 1–3) | The palace of Esarhaddon, king of Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria. |
| 2) | A <sup>m</sup> 30-PAP.MEŠ-SU MAN KUR AŠ      |      |   |
| 3) | A <sup>m</sup> MAN-GIN MAN KUR AŠ- <i>ma</i> |      |   |

## 23

An Akkadian inscription on a brick from Nineveh records that Esarhaddon had an adjoining house built onto the House of Succession. The edition is based on Thompson's copy and Walker's translation since the original was not collated. This text is commonly referred to as Nineveh O (Nin. O).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 137482	1932-12-10,24	Nineveh, not in situ in Square BB 7, near the Ištār temple	34×12×10	n

## BIBLIOGRAPHY

- |      |   |      |  |
|------|---|------|--|
| 1932 | Thompson, AAA 19 p. 116 pl. 89 no. 301 (copy, provenance) | 1981 | Walker, CBI p. 126 no. 188 (transliteration)       |
| 1956 | Borger, Asarh. p. 70 §35 (Nin. O) (edition)               | 1993 | Porter, Images, Power, and Politics p. 196 (study) |

## TEXT

- |    |   |      |   |
|----|---|------|---|
| 1) | <i>ana-ku</i> <sup>m</sup> AŠ-PAP-AŠ MAN GAL-u MAN <i>dan-nu</i><br>MAN ŠÚ MAN KUR ʾAŠ <sup>1</sup> | 1-3) | I, Esarhaddon, great king, mighty king, king of the world, king of Ass[yr]ia, built anew an <i>annex</i> onto the House of Succession in the city of Nineveh. |
| 2) | <i>te-né-e</i> É UŠ-ti <i>qé-ʾreb</i> <sup>2</sup> <i>ša</i> <sup>21</sup>                          |      |   |
| 3) | URU šá NINA.KI GIBIL ʾDÛ-uš <sup>1</sup>  |      |   |

## 24

Five gaming boards from Nineveh and Kalḫu are inscribed with a proprietary inscription of Esarhaddon. The text found on these pieces is commonly referred to as Nineveh K (Nin. K).

## CATALOGUE

Ex. Number	Museum Number	Registration Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 90966 + BM 90972 + BM 91930 (BM 12098 + BM 12104)	81-2-4,14	Nineveh	9×7.2×3.8	1-4	c
2	BM 123333	—	Kalḫu	14×12.1×7.1	1-4	c
3	—	81-7-27,183	Nineveh	9.5×4.4×3.7	1-4	c
4	—	80-7-19,327	Nineveh	7.2×4.5	2-4	c
5	EŞ 4646	—	Nineveh	—	1-4	c



## COMMENTARY

Ex. 1 is fine grained; ex. 2 is conglomerate; exs. 3–4 are of a grey stone; and ex. 5 is made from red marble. For a study of ancient games, see I.L. Finkel, *Ancient Board Games in Perspective*.

## BIBLIOGRAPHY

- 1925 Nassouhi, RA 22 pp. 17–22 (ex. 5, edition)      1956 Borger, Asarh. p. 69 §31 (Nin. K) (exs. 1–5, edition)  
 1934 Gadd, Iraq 1 pp. 45–50 (exs. 1–4, edition; ex. 2, photo)      1993 Porter, Images, Power, and Politics p. 195 (study)

## TEXT

- 1) É.GAL <sup>m</sup>aš-šur-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR AŠ      1–4) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, mighty king, king of the world, king of Assyria, descendant of Sargon (II), mighty king, king of the world, king of Assyria.  
 2) ĜÌR.NÍTA KÁ.DINGIR.RA.KI MAN KUR EME.GI, u *ak-ka-de-e*  
 3) A <sup>md</sup>30-PAP.MEŠ-SU MAN *dan-nu* MAN ŠÚ MAN KUR AŠ  
 4) A <sup>m</sup>MAN-GIN MAN *dan-nu* MAN ŠÚ MAN KUR AŠ

## 25

An alabaster vase from Nineveh bears a short proprietary inscription of Esarhaddon. The edition is based on the published copy since the present location of the object is not known. This text is commonly referred to as Nineveh N (Nin. N).

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
1 R pl. 48 no. 7	Nineveh	—	n

## BIBLIOGRAPHY

- 1861 1 R pl. 48 no. 7 (copy)      1956 Borger, Asarh. pp. 69–70 §34 (Nin. N) (edition)  
 1898 Meissner and Rost, BA 3 pp. 204–205 (edition)      1993 Porter, Images, Power, and Politics p. 196 (study)  
 1927 Luckenbill, ARAB 2 p. 285 §756 (translation)

## TEXT

- 1) É.GAL <sup>m</sup>aš-šur-PAP-AŠ MAN ŠÚ MAN KUR <sup>d</sup>aš-šur.KI MAN KUR EME.GI, u URL.KI MAN KUR.kár-<sup>d</sup>dun-ía-àš      1) The palace of Esarhaddon, king of the world, king of Assyria, king of Sumer and Akkad, king of Karduniaš (Babylonia).

## 26

An inscription from Nineveh on an alabaster bowl, recording that it was taken as booty from Kush, indicates that it belonged to Esarhaddon. The edition is based on the published copy since the present location of the object is not known. This text is commonly referred to as Nineveh Q (Nin. Q).

### CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Thompson, <i>Archaeologia</i> 79 no. 48	Nineveh, west of the central courtyard in the Nabû temple.	—	n

### BIBLIOGRAPHY

- 1929 Thompson, *Archaeologia* 79 p. 121 and pl. 43 no. 48 (copy)      1956 Borger *Asarh.* p. 70 §37 (Nin. Q) (edition)  
 1993 Porter, *Images, Power, and Politics* p. 196 (study)

### TEXT

- 1) [... m]<sup>r</sup>AŠ<sup>l</sup>-PAP-AŠ [...]  
 2) [... KUR]-<sup>r</sup>ti<sup>r</sup> KUR.<sup>r</sup>ku<sup>l</sup>-[si (...)]      1-2) [... Es]arhaddon [... boo]ty from K[ush (...)].

## 27

An inscription on the rim of a stone bowl from Nineveh states that it belonged to Esarhaddon. The edition is based on the published copy since the present location of the object is not known. This text is commonly referred to as Nineveh R (Nin. R).

### CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Thompson, <i>AAA</i> 20 no. 102	Nineveh, SW IV 10	—	n

### BIBLIOGRAPHY

- 1933 Thompson, *AAA* 20 pl. 89 no. 102 (copy)      1993 Porter, *Images, Power, and Politics* p. 196 (study)  
 1956 Borger *Asarh.* p. 70 §38 (Nin. R) (edition)

## TEXT

- 1) [KUR <sup>m</sup>aš-šur-PAP-AŠ ...] ṚMAN<sup>1</sup> ŠÚ MAN KUR AN.ŠÁR.KI DUMU <sup>md</sup>30-[PAP.MEŠ-SU ...] 1) [The palace of Esarhaddon, ... kin]g of the world, king of Assyria, son of Sen[nacherib (...)].

## 28

A prestigious double-rim stone bowl, probably from Nineveh, bears a short proprietary inscription of Esarhaddon. The vessel, which is about half complete, is preserved in two separate parts that were pieced together from five fragments made of pale gray limestone with white fossils. There is some inconsistency in how the provenance of the pieces was recorded, so all that can be said at present is that the vessel probably comes from Nineveh. The inscription was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Provenance	Dimensions (cm)	cpn
55-12-5,7 + Rm 647 (+) 55-12-5,7 + BM 127174	Probably Nineveh; 55-12-5,7 is registered as coming from Sherif Khan, but Rm 647 is from Kuyunjik	Height: 3.9; Rim dia.: 14.7	n

## BIBLIOGRAPHY

- 1957 Barnett, *Ivories*<sup>2</sup> pp. 51, 223 and pl. CXXXII no. S 407 (photo, study [mislabelled BM 127014]) 2008 Searight, *Assyrian Stone Vessels* pp. 51-54 and fig. 26 no. 367A-B (copy, edition, study)

## TEXT

- 1) É.GAL <sup>m</sup>aš-šur-PAP-AŠ MAN GAL MAN *dan-<nu>* MAN ṚŠÚ MAN KUR AŠ ĠĪR.NÍTA KÁ<sup>1</sup>.[DINGIR.RA.KI MAN KUR] EME.GI, u URI.KI MAN KUR.kár-<sup>d</sup>ḏun<sup>1</sup>-[á-àš ...] 1) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Bab[ylon, king of the land of] Sumer and Akkad, king of Kardun[iaš (Babylonia), ...]

## 29

A double-rim stone bowl from Nineveh bears the beginning of a short proprietary inscription of Esarhaddon. The vessel, which is about half complete, was pieced together using five fragments made of greenish gray siltstone. The inscription was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,5	Probably Nineveh, Kuyunjik, South-West Palace; the piece is registered as coming from Sherif Khan	Height: 5.6; Rim dia.: 28.2	n

## BIBLIOGRAPHY

- 2008 Searight, *Assyrian Stone Vessels* pp. 51-52, 55 and fig. 26 no. 378 (copy, edition, study)

## TEXT

- 1) KUR <sup>m</sup>[aš]-<sup>r</sup>šur<sup>1</sup>-PAP-AŠ MAN GAL\* MAN *dan-nu* 1) The palace of [Es]arhaddon, great king, mighty king, [...]  
[...]

## 30

A fragment of a clay tablet from the British Museum's Kuyunjik collection contains an abbreviated version of Nineveh A (text no. 1). This text is commonly referred to as Fragment A (Frt. A).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2671	—	Nineveh, Kuyunjik	8.5×7.8	c

## COMMENTARY

The script is Neo-Assyrian. Parts of both the obverse and reverse are preserved and the extant text of the obverse provides a shorter account of the events

narrated in Nineveh A ii 40-64, iii 39-46 and 71-78. When possible, the restorations are based on that inscription.

## BIBLIOGRAPHY

- 1887 Winckler, *ZA* 2 pl. 1 after p. 374 (copy) 1893-97 Winckler, *AOF* 1 pp. 522-526 (edition)  
1891 Bezold, *Cat.* 2 p. 464 (study) 1927 Luckenbill, *ARAB* 2 pp. 216-218 §§542-547 (translation)

1 GAL: The text has MA. The published edition adds M[AN ...] at the end of the line, but the traces of this sign are not visible on the copy.

- |      |  |      |  |
|------|--|------|--|
| 1932 | Hirschberg, Studien zur Geschichte Esarhaddons pp. 46–48 (obv., edition) | 1969 | Oppenheim, ANET <sup>3</sup> p. 291 no. c3 (rev. 1'–9', translation) |
| 1956 | Borger, Asarh. pp. 109–110 §71 (Frt. A) (transliteration)                | 1993 | Porter, Images, Power and Politics p. 201 (study)                    |
|      |  | 2001 | Frahm, PNA 2/II p. 677 (4'–12', study)                               |

## TEXT

Obv.

- 1') [... ana] NINA.KI il-lak-ú-[ma ...]  
 2') [lu-bul-ti GÜN GADA] ú-lab-ba-šú-uš HAR KÙ.GI ú-[rak-ka-su rit-te-šú]  
 3') [...]šú u<sub>8</sub>-a ul iq-bi-ma ul iṣ-ru-[uḫ si-pit-tu?]  
 4') [a-na e-muq ra-ma-ni-šú it]-ta-kil-ma um-man-šú KARAŠ-su id-[ke-e-ma]  
 5') [a-na <sup>md</sup>nin-gal-SUM.NA ARAD da]-gíl pa-ni-ia ni-i-tu il-me-šú-ma iṣ-ba-ta [mu-ša-a-šú]  
 6') [ad-ke-e ERIM.ĪI.A]-ia uš-te-šir-ma a-na KUR tam-tim aṣ-ša-bat [ḫar-ra-nu]  
 7') [<sup>md</sup>AG-NUMUN-ZI-SI.SÁ DUMU <sup>md</sup>AMAR.UTU-A-SUM.NA ba-ra-nu-u na-bal-kàt-ta-nu  
 8') [a-lak ERIM.ĪI.A-ia iš-me-e]-ma a-na KUR.ELAM.MA.KI še-la-biš in-na-bit  
 9') [aš-šú ma-mit <sup>a</sup>aš-šur] EN-šú la iṣ-šur-u-ma qé-reb KUR.e-lam-ti i-na-ru-šú ina GIŠ.TUKUL  
 10') [<sup>m</sup>na-'i-id-<sup>d</sup>AMAR.UTU šá a]-na ŠEŠ-šú qé-reb KUR.e-lam-ti e-pu-šú e-mur-ma  
 11') [a-na KUR aš-šur].KI a-di maḫ-ri-ia il-lik-am-ma ú-na-šiq ĠIR.II-ia  
 12') [ri-du-ut ŠEŠ-šú ana pa]-ni-šú ú-šad-gíl-ma man-da-ti EN-ti-ia e-mid-su  
 13') [<sup>m</sup>EN-BA-šá ša ina 12 KASKAL].GÍD qa-q-a-ru qé-reb a-gam-me GI.AMBAR.MEŠ šit-ku-nu šub-tu  
 14') [pu-ul-ḫi me-lam-me EN-ti]-ia is-ḫu-pu-šú-ma ḫat-tu ra-ma-ni-šú in-qut-su-[ma]  
 15') [áš-šú e-peš ARAD]-ti a-di maḫ-ri-ia il-lik-am-ma ú-na-ša-q ĠIR.II-[ia]  
 16') [URU.ar-za-a ša] <sup>m</sup>a-su-ḫi-li LUGAL-šu is-lu-u ni-ri-[ia]  
 17') [ina bi-re-ti ad-di-šú]-nu-ti-ma a-na KUR aš-šur.KI ú-[ra-a]  
 18') [<sup>m</sup>te-uš-pa KUR.gi-mir-a-a ina] KUR.ḫu-bu-uš-na a-di gi-mir ERIM.[ĪI.A-šú]  
 19') [ú-ra-as-si-ib ina GIŠ.TUKUL man-da]-tu ka-bit-tu [e-mid-su]

Rev.

- 1') [... <sup>m</sup>ba-'a-lu LUGAL URU.šur]-ri a-šib [qa-bal tam-tim ...]  
 2') [...] is-lu-u ni-[ri ...]  
 3') [...] AN.ŠÁR MAN DINGIR.MEŠ u nam-ri-ri EN-ti-ia [...]

1'–3') [...] when they were coming [to] Nineveh [...] when they were clothing him in [linen (and) garments with multicolored trim, putting] gold rings [on his hands (and) ...] his [...], (then) he (no longer) said 'woe!' and (no longer) utter[ed cries of mourning].

4'–12') He (Nabû-zēr-kitti-līšir) trusted [in his own strength] and [mustered] his army (and) camp, besieged [Ningal-iddin, a servant who] was loyal to me, and cut off [his escape route. I mustered] my [army] and took the direct [route] to the Sealand. [Nabû-zēr-kitti-līšir, son of] Marduk-apla-iddina (II) (Merodach-baladan), the rebel, the traitor, [heard of the approach of my army] and fled like a fox to the land Elam. [Because] he failed to keep [the oath of the god Aššur], his lord, they killed him with the sword in the midst of the land of Elam. (10') [Na'id-Marduk] saw [what] they had done to his brother in Elam and he came [to Assyria], before me, and kissed my feet. I made [the domain of his brother] subject [to hi]m and imposed my lordly tribute on him.

13'–15') [(As for) Bēl-iqīša, whose residence] is located [twelve leagues] distance in the midst of swamps (and) canebrakes, [the awe-inspiring terror of] my [lordship] overwhelmed him and unprovoked fear fell upon him. He came before me [to serv]e (me) and he kissed [my] feet.

16'–17') [(The people of) the city Arzâ], whose king Asuḫīli threw off [my] yoke, [I threw th]em [into fetters] and [brought] (them) to Assyria.

18'–19') [I struck with the sword Teušpa, a Cimmerian], with [his] entire army, [in] the (territory of) the land Ḫubušna, (and) [I imposed upon him] a heavy [tribute].

Rev. 1'–10') [... Ba'alū, king of Ty]re, who dwells [in the midst of the sea ...] who threw off [my] yo[ke ...] the god Aššur, king of the gods, and the splendor of my lordship [...] kneeling and beseeched [my] lord[ship ... (rev. 5') ...] heavy [tribu]te, his daughters with [their]

3' The restoration at the end of the line is based on CAD § p. 100; note that šarāḫu occurs most commonly in the Š-stem and infrequently in the G-stem; compare Nineveh A (text no. 1) i 57: ú-šá-aš-ri-ḫa si-pit-tu, "I cried out in mourning."

- 4) [...] *ka-mis-ma ú-šal-la-a* EN-[*ti-ia* ...] dowri[es, ...] all of his [annu]al [giving] which he had  
 5) [... *man-da*]-*tu ka-bít-ti* DUMU.MUNUS.MEŠ-šú stopped, [...] (and) he kissed my feet. [...] I took away  
*it-ti nu-dun*-[*né-e-ši-na* ...] from him cities of his (that were on) on dry land [...  
 6) [... *na-dan šat*]-*ti-šú ma-la ú-šab-ṭi-lu* [...] I] established and I returned to Assyrian territory [...]  
 7) [...] *ú-na-áš-šiq* GÌR.II-*ia* [...] I assigned to Bādi-[...] ... [...]  
 8) [...] URU.MEŠ-šú *šu-ut na-ba-li e-kim-šú-ma* [...] ...  
 9) [... *áš*]-*kun-ma ana mi-šir* KUR *aš-šur*.KI GUR  
 [...] ...  
 10) [...] IGI <sup>m</sup>*ba-di*-[...] *ú-šad-gíl* [...] ...  
 11) [...] *ni-šú* ...  
 Lacuna Lacuna

## 31

A fragment of a clay tablet that is part of the Kuyunjik collection of the British Museum contains an abbreviated version of Esarhaddon's annals. This text is commonly referred to as Fragment B (Fr. B).

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 8523	—	Nineveh, Kuyunjik	6.8×5.2	c

### COMMENTARY

The script is Neo-Assyrian. Parts of the obverse and reverse, as well as the bottom edge, are preserved. The extant text duplicates, but with variation, Nin-

evah A (text no. 1) ii 53–64, iii 39–42, 71–83, and iv 17–31. When possible, the restorations are based on that inscription.

### BIBLIOGRAPHY

- |         |  |      |   |
|---------|--|------|---|
| 1887    | Winckler, ZA 2 pl. 2 after p. 374 (copy)                           | 1956 | Borger, Asarh. pp. 110–111 §72 (Fr. B) (edition)              |
| 1893    | Bezold, Cat. 3 p. 935 (study)                                      | 1969 | Oppenheim, ANET <sup>3</sup> p. 292 (rev. 2b–15, translation) |
| 1893–97 | Winckler, AOF 1 pp. 526–529 (edition)                              | 1993 | Porter, Images, Power, and Politics p. 201 (study)            |
| 1927    | Luckenbill, ARAB 2 pp. 218–219 §§548–552 (translation)             | 2001 | Frahm, PNA 2/II p. 677 (1'–8', translation, study)            |
| 1932    | Hirschberg, Studien zur Geschichte Esarhaddons pp. 48–52 (edition) | 2002 | Waters, NABU 2002 p. 87 no. 88 (5'–7', study)                 |

### TEXT

Obv.

Lacuna

- 1') [...] BALA-ú [...] ...  
 2') [<sup>md</sup>AG-*NUMUN-ZI-SI.SÁ ba-ra*]-*nu-u*  
*na-bal*-[*kāt-ta-nu a-lak* ERIM.HI.A-*ia iš-me-e-ma*]  
 3') [*a-na* KUR.ELAM.MA.KI *še-la-biš in-na*]-*bit áš-šú*  
*ma-mit* DINGIR.MEŠ GAL.MEŠ [*ša e-ti-qu* <sup>d</sup>*aš-šur*]

Lacuna

- 1') [...] the reign [...]  
 2'–8') [Nabû-zēr-kitti-līšir, the reb]el, the tra[itor, heard of the approach of my army and fl]ed [like a fox to the land Elam]. Because of the oath of the great gods [which he had transgressed, the gods Aššur, Šîn,

- 4) [<sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN u <sup>d</sup>AG] *an-na kab-tú*  
*e-mì-da-[šú-ma qé-reb KUR.ELAM.MA.KI*  
*i-na-ru-uš ina GIŠ.TUKUL]*
- 5) [<sup>m</sup>na-<sup>'</sup>i-id-<sup>d</sup>AMAR.UTU ŠEŠ-šú *ep-šet*] *ḪUL-tim šá*  
*a-na ŠEŠ-[šú qé-reb KUR.e-lam-ti e-tep-pu-šú]*
- 6) [*e-mur-ma a-na šu-zu-ub*] *ZI-ti-šú ul-tú qé-reb*  
 KUR.ELAM.MA.KI *in-[nab-tam-ma a-na KUR*  
*aš-šur.KI]*
- 7) [*a-di IGI-ia il-lik* <sup>m</sup>na-<sup>'</sup>i-id-<sup>d</sup>AMAR.UTU u  
<sup>m</sup>um-man-ga-áš ŠEŠ-šú *ar-ši-šú-nu-ti re-e-mu*  
 KUR *tam-[tim ú-šad-gil pa-nu-uš-šú]*
- 8) [*bil-tu u man-da-at*]-*ti EN-u-ti-ia šat-ti-šam la*  
*na-[par-ka-a e-mid-su]*
- 9) [<sup>m</sup>EN-BA-šá DUMU <sup>m</sup>bu]-*na-ni*  
 KUR.gam-bu-la-a-a šá a-na 12 KASKAL.GÍD  
*qé-reb a-gam-me GI.[AMBAR.MEŠ šit-ku-nu*  
*šub-tu]*
- 10') [*pu-luḫ-ti <sup>d</sup>aš-šur*] LUGAL DINGIR.MEŠ *ù*  
*me-lam-me EN-u-ti-ia is-ḫup-[šú-ma ḫat-tu*  
*ra-ma-ni-šú im-qut-su-ma]*
- 11') [*bil-tu u man-da-at-tu*] *šat-ti-šam-ma la*  
*na-par-ka-a i-na NINA.[KI a-di maḫ-ri-ia ú-bil]*
- 12') [*re-e-mu ar-ši-šú-ma ú-šar-ḫi-is*]-*su-ma*  
 URU.šá-pi-i-<sup>d</sup>EN URU [*dan-nu-ti-šú dan-na-as-su*  
*ú-dan-nin-ma]*
- 13') [*šá-a-šú a-di LÚ.ERIM.MEŠ*] GIŠ.PAN-šú *ina lib-bi*  
*ú-še-li-šú-ma [GIM GIŠ.IG ina IGI KUR.e-lam-ti]*
- 14') [*e-dil-šú URU.ar*]-*za-a šá paṭ na-ḫal KUR.mu-šur*  
*ak-šu-ud-ma [<sup>m</sup>a-su-ḫi-li]*
- 15') [LUGAL-šú a]-*di [ma]-li-ki-šú bi-re-[tu ad-di-ma*  
*it-ti ta-mar-ti-šú]*
- Rev.
- 1) [*ka*]-*bit-ti a-na KUR AN.ŠÁR.KI ú-ra-a ina [ṭi-ḫi*  
 ABUL MURUB<sub>4</sub> URU]
- 2) [*šá NINA*].KI GIM ŠAḪ *ar-ku-us-šú ina šá*  
*[ú-še-šib-šú <sup>m</sup>ḫa-za-DINGIR]*
- 3) [*me-lam-me EN-ti*]-*ia is-ḫup-šú-ma it-ti KÙ.GI*  
 KÙ.BABBAR *ni-siq-ti [NA<sub>4</sub>.MEŠ ta-mar-ti-šú*  
*ka-bit-tu]*
- 4) [*a-na NINA.KI*] *a-di IGI-ia ub-lam-ma ú-na-šiq*  
 GİR.II-*ia 65 ANŠE.[GAM.MAL.MEŠ 10*  
 ANŠE.NÍTA.MEŠ]
- 5) [UGU *ma-da-at*]-*ti AD-ia ú-rad-di-ma e-mì-su*  
 EGIR <sup>m</sup>ḫa-za-DINGIR [*šim-tu ú-bil-šú-ma*  
<sup>m</sup>ia-<sup>'</sup>u-ta-a]
- 6) [DUMU-šú *i-na*] GIŠ.GU.ZA-šú *ú-šib-ma 10*  
 MA.NA KÙ.GI 1 LIM NA<sub>4</sub>.MEŠ *bé-ru-te 50*  
 ANŠE.[GAM.MAL.MEŠ 1 ME KUŠ.kun-zi ŠIM.ḪI.A]
- 7) [UGU *man-da-at*]-*ti AD-šú ú-rad-de-e-ma*  
*e-mì-su <sup>m</sup>ú-a-bu LUGAL [... a-na e-peš]*
- 8) [LUGAL-*u-ti LÚ*].a-ru-bu DÛ-šú UGU <sup>m</sup>ia-<sup>'</sup>u-ta-a

Šamaš, Bēl, and Nabû imposed a grievous punishment [on him and they killed him with the sword in the midst of the land Elam. (5') Na'id-Marduk, his brother, saw the] evil [deeds] that [they had done] to [his] brother [in Elam], he [fled] from the land Elam [to save] his life, [and came to Assyria, before me]. I had pity on [Na'id-Marduk and] Ummanigaš (Ḫuban-ḫaltaš), his brother, (and) [I made] the Sealand [subject to him (Na'id-Marduk). I imposed upon him the tribute and paym]ent of my lordship yearly, without ce[asing].

9'-14a') [(As for) Bēl-iqīša, son of Bu]nnannū, a Gambulean [whose residence is located] twelve leagues distance in swamps (and) [canebrakes, (10') fear of the god Aššur], king of the gods, and the awesomeness of my lordship overwhelmed [him, and unprovoked fear fell upon him. He brought tribute and payment], yearly, without ceasing, [before me], in Nineveh. [I had pity on him and encouraged] him. [I strengthened] Ša-pī-Bēl, the city (which is) [his strong fortress, and] I put [him together with] his [arc]hers therein as a garrison and (thus) [locked it (the fortress) up like a door against the land Elam].

14b'-Rev. 2a) I conquered [the city Ar]zâ, which is in the district of the Brook of Egypt, and [threw Asuḫīli, its king, toge]ther with his [cou]nselors, into fette[r]s [and] brought (him) to Assyria, [together with his] heavy [audience gift]. I bound him like a pig [near the citadel gate of the city of Nineveh (and) seated him] therein.

Rev. 2b-8a) [The awesomeness of] my [lordship] overwhelmed [Hazel], and he brought with (him) gold, silver, (and) precious [stones, his heavy audience gift, to Nineveh], before me, and kissed my feet. I added sixty-five ca[mels (and) ten donkeys to the tribu]te (which was paid to) my father and (rev. 5) imposed (it) on him. Later, Hazel [died and] I placed [Ia'utâ (Iata'), his son, on] his throne. I added ten minas of gold, one thousand choice stones, fifty [camels, (and) one hundred bags of aromatics to the tribute] of his father and imposed (it) on him. Uabu, the king of [... to exercise kingship], incited all of the Arabs to rebel against Ia'utâ (Iata').

Rev. 8b-11) [I, Esarhaddon, who loves loyalty and]

rev. 3-4 The use of *it-ti* with *a-di IGI-ia ub-lam-ma*, "he brought ... before me," is otherwise not attested in the inscriptions of Esarhaddon and is grammatically awkward. Based on similar passages, one expects *il-lak-am-ma* "he came and." Compare, for example, Nineveh A (text no. 1) ii 63-64.

rev. 8 Hazel's son Ia'utâ (written <sup>m</sup>ia-<sup>'</sup>u-ta-a), or Ia'tâ (written <sup>m</sup>ia-a'-ta-a), is called Iata' (written <sup>m</sup>ia-ta-a') in Nineveh A (text no. 1), Ia'lû (written <sup>m</sup>ia-a'-lu-ú) in Nineveh B (text no. 2), and Iauti' (written <sup>m</sup>ia-u-ti-i' and <sup>m</sup>ia-u-te-e') in Monument A (text no. 97).

- 9) *uš-bal-kit-ma a-[na-ku <sup>m</sup>AN.ŠÁR-PAP-SUM.NA]* abhors treachery, [sent] archers, cavalry, (and) forces  
 [šá kit-tu i-ram-mu-ma] *ša-lip-tú ik-kib-šú* to [the aid of Ia'utâ (Iata'). I] subdued and subjected  
 ERIM.MEŠ GIŠ.PAN ANŠE.KUR.RA.MEŠ *e-mu-qi* (Uabu) for him. [I threw] Uabu, together with all [the  
*a-na [na-ra-ru-tu]* soldiers who were with him, into fetters and] brought  
 10) [<sup>m</sup>ia-'u-ta-a *aš-pur ú*]-ni-iḥ-ma *ú-šak-me-sa* (them) to Assyria and [bound them] to the left side of  
 šá-pal-šú <sup>m</sup>ú-a-bu *a-di ma-li* [LÚ.ERIM.MEŠ šá the citadel gate of the city of Nineveh.  
*is-si-šú*]  
 11) [*bi-re-tu ad-di-ma ú*]-ra-a *ina le-et 2.30 ABUL*  
 MURUB<sub>4</sub> URU šá URU.ni-na-a [*ar-ku-us-šú-nu-ti*]  
 12) [...]-ar-za-a *pa-ri-ku* [...] Rev. 12–15) [...] ... [...] Abdi-Milkūti, king of Sid[on ...  
 13) [...] <sup>m</sup>ab-di-mil-ku-u-te LUGAL Sanda-uarrī], king of the lands Kundi (and) Si[ssû ...]  
 [URU].šī-du-[un-ni ...] ... [...]  
 14) [<sup>m</sup>sa-an-du-ar-rī] LUGAL KUR.kun-di  
 KUR.si-[is-su-ú ...]  
 15) [...] -te [...]  
 Lacuna Lacuna

## 32

A fragment of one side from the center of a two-column tablet, probably from Nineveh, preserves part of an inscription of Esarhaddon. The right column describes the rebellion of Nabû-zēr-kitti-līšir and corresponds to Nineveh A (text no. 1) ii 55–58. The contents of the left column have not yet been identified. This text, which is written in Neo-Assyrian script, is commonly referred to as Fragment C (Frt. C).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 1421	—	Nineveh, Kuyunjik	8.5×5.5	c

## BIBLIOGRAPHY

- 1896 Bezold, *Cat.* 4 p. 1486 (study) 1993 Porter, *Images, Power, and Politics* p. 201 (study)  
 1956 Borger, *Asarh.* p. 111 §73 (Frt. C) (right column, edition) 2001 Radner, *PNA* 2/2 p. 918 (study of right column 8')

## TEXT

Col. i'

Lacuna

- 1') [...] 4 ME [...] x [...] šá KUR-i  
 2') [...] -<sup>r</sup>šú ki<sup>1</sup>-[...] u [...]  
 3') [...] x GAL-ia <sup>d</sup>UTU-šī  
 4') [...] -u-ni x x ina x NÍTA  
 5') [...] -šú-nu x x RU x  
 6') [...] a-mat-<sup>r</sup>su<sup>1</sup> [...]

Lacuna

i' 1'–7') (No translation possible)



7) [...]ri šá [...]

Lacuna

Col. ii'

Lacuna

1') a-na KUR.ELAM.[MA.KI]

2') še-la-biš in-[na-bit]

3') [áš-šú ma-mit] DINGIR.MEŠ GAL.[MEŠ]

4') AN.ŠÁR <sup>d</sup>UTU an-[nu kab-tu]

5') i-mi-du-[šú-ma]

6') qé-reb KUR.ELAM.[MA.KI]

7') i-na-ru-šú [ina GIŠ.TUKUL]

8') <sup>m</sup>I-<sup>d</sup>mar-duk [ŠEŠ-šú]

9') [ep-šet] KUR.[ELAM.MA.KI]

Lacuna

Lacuna

Lacuna

ii' 1'-9') [...] he (Nabû-zēr-kitti-līšir) [fled] like a fox to the land Elam. [Because of the oath of] the great gods (which he had transgressed), the gods Aššur (and) Šamaš imposed a [grievous] punish[ment on him and] they killed him [with the sword] in the midst of the land Elam. Na'id-Marduk, [his brother, saw the deeds that they had done to his brother in Elam. ...]

Lacuna

## 33

Two clay tablets contain a letter to the god Aššur describing Esarhaddon's campaign against the land Šubria in 673 BC. The text is written in a literary style that makes use of flowery language and a great deal of dialogue in the form of direct quotations from diplomatic exchanges. The letter, like the prologue of Nineveh A (text no. 1), may have been composed for ceremonies held on the occasion of the nomination of Ashurbanipal and Šamaš-šum-ukin as heir designates of Assyria and Babylon in Ayyāru (II) 672 BC. This text is sometimes referred to as Esarhaddon's "Letter to God," "Letter to Aššur," or "Gottesbrief" (Gbr. I-II).

## CATALOGUE

Ex.	Museum Number	Excavation/Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 7599	—	Nineveh, Kuyunjik	8.3×5.4	Tablet 1	c
2	K 2852 + K 9662	—	Nineveh, Kuyunjik	15.9×13.6	Tablet 2	c

## COMMENTARY

K 7599 is Tablet 1 of the pair and only the first fifteen lines of col. ii are preserved. Tablet 2, which is much better preserved, is represented by K 2852 + K 9662. Parts of the upper, left, and right edges, as well as

both faces, are preserved. The script of both tablets is Neo-Assyrian. The two tablets do not appear to have been written by the same scribe.

## BIBLIOGRAPHY

- 1891 Bezold, Cat. 2 pp. 481 and 861 (study)  
 1893 Bezold, Cat. 3 p. 1029 (study)  
 1893-97 Winckler, AOF 1 pp. 530-532 (edition)  
 1898-1900 Winckler, AOF 2 pp. 27-52 (edition)

- 1927 Luckenbill, ARAB 2 pp. 231-237 §§592-612 (translation)  
 1931 Bauer, ZA 40 pp. 234-259 (copy, edition)  
 1953 Bauer, Akkadische Lesestücke p. 97 (Tablet 2 i 1-35, copy)

- |      |   |      |   |
|------|---|------|---|
| 1956 | Borger, <i>Asarh.</i> pp. 102–107 §68 (Gbr. I–II) (edition)               | 2003 | Kienast, <i>FAOS</i> 22 p. 7 (Tablet 2 left edge 3b, study)                     |
| 1971 | Borger, <i>RLA</i> 3 pp. 575–576 (study)                                  | 2003 | Lanfranchi, <i>Eretz-Israel</i> 27 pp. 100*–110* (study)                        |
| 1989 | Gerardi, <i>ZA</i> 79 pp. 253–257 (study)                                 | 2003 | Levine, <i>Eretz-Israel</i> 27 p. 117* n. 6 (study)                             |
| 1991 | Leichty, <i>Studies Tadmor</i> pp. 52–57 (study)                          | 2005 | Eph'al, <i>JCS</i> 57 pp. 99–111 (Tablet 2 i 16, 21–22, 29–31, study)           |
| 1993 | Porter, <i>Images, Power, and Politics</i> p. 200 (study)                 | 2005 | Talon, <i>AOS</i> 88 pp. 104–105 (Tablet 2 iv 11'–13', edition, study)          |
| 1997 | Pongratz-Leisten, <i>Studies Röflig</i> p. 335 (study)                    | 2006 | Eph'al and Tadmor, <i>Studies Na'aman</i> pp. 155–170, esp. pp. 163–168 (study) |
| 1999 | Pongratz-Leisten, <i>SAAS</i> 10 pp. 261–262 (Tablet 2 iv 11'–13', study) | 2008 | Fuchs, <i>ZA</i> 98 pp. 81–82 (study)   |
| 2001 | Parker, <i>Mechanics</i> pp. 244–246 (study)                              |      |   |
| 2001 | Schwemer, <i>Wettergottgestalten</i> p. 83 (Tablet 2 ii 22, study)        |      |   |

## TEXT

## Tablet 1 (K 7599)

Obv.?

Col. i

Completely missing

Col. ii

- 1) [... la] <sup>r</sup>na<sup>1</sup>-šir zik-ri AN.ŠÁR LUGAL DINGIR.MEŠ  
la pa-liḫ EN-ti-ia
- 2) [...] x ḫab-ba-tú šar-ra-qu lu šá ḫi-ṭu iḫ-ṭu-u  
da-mi it-bu-ku
- 3) [... LÚ].<sup>r</sup>SAG<sup>21</sup> LÚ.NAM ak-li šá-pi-ru re-du-u  
a-na KUR.šub-ri-a iḫ-li-qu
- 4) [...] <sup>r</sup>an<sup>1</sup>-nu-u ki-i-am áš-pur-šu-ma LÚ.MEŠ  
an-nu-ti LÚ.NÍMGIR ina KUR-ka šul-si-ma
- 5) [...] <sup>r</sup>ti<sup>21</sup> pu-uḫ-ḫi-ra-šú-nu-ti-ma eṭ-lu e-du la  
tu-maš-šar-ma
- 6) [...] IGI <sup>d</sup>pirig-gal GAŠAN GAL-ti É.KUR  
šú-uš-bit-su-nu-ti
- 7) [...] <sup>r</sup>ti-ši-pir-tu šá bul-lu-ṭu ZI-ti-šú-nu
- 8) [...] x BU it-ti LÚ.A KIN-ia URU.KASKAL KUR  
AN.ŠÁR.KI li-iš-bat-<u<sup>2</sup>>-nim-ma
- 9) [...] <sup>r</sup>KU<sup>21</sup> dam-qu šá ba-laṭ ZI-ti-šú in-ši-[ma]
- 10) [...] MEŠ KUR AN.ŠÁR.KI ARAD.MEŠ-ia  
pa-nu-uš-šú e-[...]
- 11) [...] x UŠ a-di ú-ri-ni ina ŠU.II LÚ.A KIN <sup>r</sup>šá<sup>1</sup> [...]
- 12) [...] mim<sup>2</sup>-mu-u i-pu-lu-uš ú-šá-an-<sup>r</sup>na<sup>1</sup>-[a ...]
- 13) [...] i-ša-ri-<sup>r</sup>iḫ<sup>1</sup> [ka-bat-ti]
- 14) [...] <sup>r</sup>ú-ti i-<sup>r</sup>BAL<sup>1</sup> [...]
- 15) [...] x x [...]

Lacuna

Rev.?

Completely missing

Lacuna

Obv.? ii 1–8) [... who do not] keep the oath of the god Aššur, king of the gods, who did not fear my lordship, [...] ..., robbers, thieves, or those who had sinned, those who had shed blood, [... gene]rals, governors, overseers, leaders, (and) soldiers who fled to the land Šubria [...] thus I wrote to him, (saying): “Have a herald summon these people in your land and (ii 5) [...] gather them and do not release a single man; [...] have them brought before the goddess Piriggal, the great lady, in the temple; [...] ... a message concerning the preservation of their lives [...] ... let them take the road to Assyria with my messenger.

Obv.? ii 9–15) [...] he forgot the good [...] that saved his life [...]s of Assyria, my servants, before him ... [...] ... together with a standard in the hands of the messenger o[f ...]. He repeated to [me] whatever they answered him. [... my mood] became angry [...] ... [...] ... [...]

Lacuna

Rev.?

Completely missing

## Tablet 2 (K 2852 + K 9662)

Obv.

Col. i

- 1) šú-ú na-áš-par-ti LUGAL-ti-ia šá ki-ma nab-li  
i-qam-mu-u a-a-bi iš-me-ma
- 2) qa-bal-šú im-qut-su-ma lib-ba-šú ša-bit-ma  
i-tar-ru-ra iš-da-a-šú
- 3) lu-bul-ti MAN-ti-šú iš-ḫu-uṭ-ma ba-šá-mu šu-bat

i 1–7) He heard my royal message, which burns my enemy like a flame, and he doubled over at the hips; his heart stopped and his knees trembled. He tore off his royal garment and clothed his body with sackcloth, the garment of a sinner. His appearance became miserable

- EN *ar-ni e-di-qa zu-mur-šú*  
 4) *zi-mu-šú ú-lam-mi-in-ma re-e-šiš e-me-ma it-ti*  
 ARAD.MEŠ-šú *im-nu-u ra-man-uš*  
 5) *ina te-me-qi šu-ul-le-e la-ban ap-pi ka-mi-is e-li*  
 BĀD URU-šú  
 6) *u<sub>8</sub>-a a-a šar-piš i-bak-ki-ma pe-ta-a up-na-a-šú*  
*ú-šal-la-a be-lu-ti*  
 7) *qur-di <sup>d</sup>aš-šur EN-ía u ta-nit-ti qar-ra-du-ti-ía*  
*iq-ṭa-nab-ba-a a-ḥu-lap*  
 8) *ki-a-am iš-pur-am-ma um-ma LUGAL šá an-zil-li*  
*la kit-tú ḥa-ba-lu šá-ga-šú <sup>1</sup>ik-kib<sup>1</sup>-[šú]*  
 9) *re-u-u tak-lu mu-šal-lim KARAŠ-šú e-mu-qi*  
 ERIM.ḪI.A-šú *šá ti-bu-šú la im-da-[ḥa-ru]*  
 10) *mu-ud-du-u qab-li šá-āš-me ta-ḥa-zi le-u-u*  
*ep-šet ka-[la-ma]*  
 11) *ša <sup>d</sup>aš-šur GIŠ.TUKUL.MEŠ-šú ú-dan-nin-ni-ma*  
 UGU LUGAL.MEŠ AD.MEŠ-šú *ú-šá-ti-[ru]*  
 12) *um-ma KUR.šub-ri-a KUR iḥ-ṭu-ka ana*  
*si-ḥi-ir-ti-šá lid-gu-la pa-nu-ka*  
 13) *LÚ.šú-ut SAG-ka UGU-šú-nu šu-kun-ma li-šu-ṭu*  
*ab-šá-an-ka*  
 14) *GUN man-da-at-tú šat-ti-šam-ma la na-par-ka-a*  
*ki-in še-ru-uš-šú-un*  
 15) *šar-ra-qa-ku-ma ina ḥi-ṭi aḥ-ṭu-u 50.ÀM im-bé-e*  
*lu-mal-li*  
 16) *āš-šú 1-en ḥal-qu mun-nab-tú DUMU KUR*  
*aš-šur 1 ME-a-a ri-bi-šú lu-ri-ib*  
 17) *a-na nap-šá-a-ti muš-šir-an-ni-ma ta-nit-ti*  
 AN.ŠĀR *lu-šá-pa-a lad-lu-la qur-di-ka*  
 18) *šá a-na <sup>d</sup>aš-šur MAN DINGIR.MEŠ e-gu-u a-mat*  
<sup>m</sup>*aš-šur-PAP-AŠ MAN ŠÚ EN-šú la i-šem-mu-u*  
 19) *ḥal-qu mun-nab-tú šá KUR aš-šur a-na EN-šú la*  
*ú-ta-ru ina ŠU.II-ia le-e-mur*  
 20) *um-ma ru-bé-e ma-li-ki-ia sur-ra-a-ti la*  
*šal-ma-a-ti id-bu-bu it-ti-ia*  
 21) *ḥi-iṭ-ṭu dan-nu a-na <sup>d</sup>aš-šur aḥ-ṭi-ma a-mat*  
 LUGAL EN-ia *ul āš-me*  
 22) *DUMU.MEŠ KUR aš-šur ARAD.MEŠ-ka ul*  
*ú-ter-ra-kam-ma MUN ana rama-ni-ía ul*  
*e-pu-uš*  
 23) *ma-mit DINGIR.MEŠ GAL.MEŠ šá e-ti-qu a-mat*  
 LUGAL-ti-ka *šá a-me-šú ik-šu-dan-ni ia-a-ti*  
 24) *aq-gu lib-ba-ka li-nu-ḥa-am-ma re-e-mu*  
*ri-šá-an-ni-ma pu-ṭur en-nit-ti*  
 25) *ana-ku <sup>m</sup>aš-šur-PAP-AŠ MAN dan-nu šá qí-bit-šu*  
*la BAL-u la uš-tam-sa-ku a-mat ru-bu-ti-šú*  
 26) *[šá ma]-ḥar GIŠ.TUKUL.MEŠ pe-tu-ti ù ti-ib MÈ*  
*dan-ni a-na EGIR-šú la i-tu-ru*  
 27) *šá ma-ti-ma ina LUGAL.MEŠ kul-lat na-ki-ri la*  
*is-ḥu-ru la iš-nu-u qa-bal-šú mam-ma-an*  
 28) *[la] iz-zi-zu maḥ-ru-uš-šú a-a-um-ma mal-ku*

and he became like a slave and counted himself among his servants. With entreaty, prayer, expressions of humility, kneeling against the wall of his city, he was bitterly crying ‘woe,’ beseeching my lordship with open hands, (and) saying ‘*Aḥulap!*’ again and again to the heroic Aššur, my lord, and the praise of my heroism.

i 8–15) Thus he wrote to me, (saying): “O, king, to whom abomination, untruth, plundering, (and) murdering is taboo; trustworthy shepherd, who keeps safe his camp, the strength of his army, whose attack can not be with[stood], knowledgeable in battle, war, (and) combat, capable in [all] deeds, for whom the god Aššur made mighty his weapons and whom he made greater than the kings, his ancestors — let the land Šubria, the land that sinned against you, serve you in its entirety. Place your general over them and let them pull your yoke! Lay tribute (and) payment upon them, yearly, without ceasing! I am a thief (and) for the sin I have committed I will restore the losses fifty-fold.

i 16–24) “For each runaway Assyrian fugitive, let me replace him one hundred-fold. Let me live so that I may proclaim the fame of the god Aššur (and) praise your heroism. May the one who is neglectful of the god Aššur, king of the gods, the one who does not listen to the word of Esarhaddon, king of the world, his lord, (and) the one who does not return runaway Assyrian fugitives to his owner, learn from my example. (i 20) (I said) thus: ‘The nobles, my advisors, spoke unwholesome lies to me. (Consequently) I committed a great sin against the god Aššur and (thus) I did not listen to the word of the king, my lord, did not return to you the citizens of Assyria, your servants, nor did I do myself (any) good. (Now) the oath of the great gods, which I transgressed, (and) the word of your kingship, which I despised, have caught up with me. May the anger of your heart be appeased. Have mercy on me and remove my punishment!’”

i 25–28) I, Esarhaddon, mighty king, whose word is immutable, whose princely command cannot be annulled, [who] does not turn back from unsheathed weapons and the onslaught of fierce battle, whose battle none of the kings among all (his) enemies ever sought a second time (and) before whom no ruler, his opponent, (ever) stood in the place of battle,

i 7 Here *aḥulap* is used as an exclamation requesting compassion or mercy. The CDA (p. 8) translates this word as “(it is) enough!,” an interpretation that fits well in this context; of course, other translations, such as “Spare me!” or “Have mercy!,” are also plausible based on this passage. Compare Tablet 2 i 35 and ii 40 below and Nineveh B (text no. 2), where Esarhaddon says or claims not to have said *aḥulap* to a foreign ruler begging for mercy.

- ga-ab-ra-šú a-šar ta-ḥa-zi*  
 29) [ki]-a-am aq-bi-šú-ma um-ma im-ma-te-ma-a  
 tal-te-me a-mat LUGAL dan-ni a-di 2-šú  
 30) ù a-na-ku LUGAL dan-dan-nu a-di 3-šú  
 áš-pur-kam-ma la taš-ma-a zi-kir šap-ti-ía  
 31) [ana] pi-i-gi na-piš-ti-ía la tap-làḥ-u-ma a-na  
 ši-pir-ti-ia la ta-da-a le-et-ka  
 32) MURUB<sub>4</sub> u MÈ tu-šá-ra-an-ni-ma GIŠ.TUKUL.MEŠ  
 AN.ŠÁR ez-zu-ti ta-ad-ka-a ina šub-ti-šú-un  
 33) šu-ul-le-e-šú ul áš-me un-ni-ni-šú ul al-qé ul  
 am-ḥu-ra su-up-pi-šú  
 34) šab-su ki-šá-di ul ú-ter-raš-šum-ma ul ip-šaḥ-šú  
 ez-ze-tú ka-bat-ti  
 35) aq-gu lib-bi ul i-nu-uḥ-ma re-e-mu ul  
 ar-ši-šú-ma ul aq-bi-šú a-ḥu-lap

- 36) ù URU.up-pu-me URU MAN-ti-šú šá še-er KUR-i  
 dan-ni GIM DUNGU šit-ku-na-at [šub-bat-su]  
 37) a-ram-mu ina ši-pik ep-ri GIŠ.MEŠ u NA<sub>4</sub>.MEŠ  
 mar-ši-iš pa-áš-qi-iš [...]  
 38) 'e-li' BÀD URU-šú a-na ik-ki-bé-e-šú áš-kun [...]

Lacuna of about 40 lines

Col. ii

- 1) a-di a-na-ku ina qé-reb na-ge-e šú-a-tú  
 at-ta-al-la-ku šal-ṭa-niš  
 2) a-ram-mu šá UGU URU.up-pu-me URU  
 MAN-ti-šú ú-šak-bi-su  
 3) ina ITL.KIN UD.21.KAM U<sub>4</sub>.ḤUL.GÁL.E u<sub>4</sub>-mu  
 lem-nu i-lit-ti a-sak-ki  
 4) ina qul-ti mu-ši a-ram-mu [šú]-a-tú nap-ṭu  
 is-luḥ-u-ma id-du-u IZI  
 5) ina qí-bit <sup>d</sup>AMAR.UTU MAN DINGIR.MEŠ  
 i-zi-qam-ma IM.SI.SÁ ma-nit EN DINGIR.MEŠ  
 ṭa-a-bu  
 6) EME <sup>d</sup>GIŠ.BAR mun-na-aḥ-zi a-na URU.up-pu-me  
 ú-sa-ḥir-ma  
 7) a-ram-mu ul iṣ-[bat ...] BÀD-šú iq-mu-ma  
 ú-še-me di-tal-liš  
 8) [...] e-peš MURUB<sub>4</sub> u MÈ da-a-a-i-qu  
 ib-bal-kit-u-ni  
 9) [...] iṣ-it-bu-šú-nu-ma iṣ-ku-nu taḥ-ta-šú-un  
 10) [...] x-šú-nu-ma gul-gul-li-šú-nu ir-ši-pu  
 di-ma-ti-iš  
 11) [...] -nu e-lu-lu-ma il-mu-u si-ḥi-ir-ti URU-šú-un  
 12) [ul-tu er]-ni-it-ti-ia ak-šu-du-ma am-ṣu-u mal  
 ŠÀ-ia  
 13) [...] al-qam-ma UGU URU.up-pu-me áš-ta-kan  
 uš-man-ni  
 14) ki [...] a-ram-mu šá UGU-šú ú-šak-bi-su  
 e-mur-ma  
 15) šá mi-<sup>f</sup>lik<sup>1</sup> [la ku-UZU?] <sup>f</sup>im<sup>1</sup>-li-ku-ma ú-ḥal-li-qu

i 29–32) thus I said to him, (saying): “Did you ever hear a mighty king (give his) order twice? But I am an almighty king (and) I have written to you three times (and) you have not listened to the words of my lips! You had no fear of deceiving me and you paid no attention to my message(s). You began war and battle against me and (by so doing) you called up the fierce weapons of the god Aššur from their sheaths.”

i 33–35) I did not listen to his prayer, did not accept his plea, did not admit his entreaty, (and) did not turn back my anger from him. My fury did not relent towards him; my angry heart was not appeased. I had no pity for him and did not say ‘Aḥulap!’ to him.

i 36–38) Moreover, against the city Uppume, his royal city, [whose location] is situated like a cloud atop a mighty mountain, [I had soldiers construct], laboriously (and) with great difficulty, a ramp by piling up dirt, wood, and stones. I made (it) taboo for him (to stand) atop the wall of his city. [...]

Lacuna

ii 1–13) While I was marching about victoriously in the midst of that district, in Ululu (VI), the twenty-first day, an evil day, a bad day, the birth(day) of the *asakku*-demon, in the dead of night, they sprinkled with naphtha the ramp that I constructed against Uppume, his royal city, and set fire (to it). (ii 5) By the command of the god Marduk, king of the gods, the north wind, the sweet breeze of the lord of the gods, blew and turned the tongue(s) of roaring flame back on the city Uppume. (The fire) did not se[ize] the ramp [...] it burned its wall and turned (it) into ashes. [...] (my troops) crossed over the siege wall to do battle and combat; [...] they attacked them like a [...] and established their defeat. (ii 10) [...] ... them and they built towers of their skulls; they hung [th]eir [...] on stakes] and completely surrounded their city (with them). [After] I achieved my [vi]ctory and did everything I pleased, I took [...] and set up my camp by the city Uppume.

ii 14–23) ... [...] he saw the ramp that I had constructed against him and (he), the one who had given (himself) the [unfortunate] advice, who had endangered his

i 35 The exclamation *aḥulap* is used in the same manner as Tablet 2 ii 40 of this text and Nineveh B (text no. 2) iii 30. Compare its usage above, in Tablet 2 i 7.

ii 15 The restoration follows Borger, *Asarh.* p. 105.

- nap-šat-su  
 16) a-na a-[...]-šú i-tu-ru-ma ú-šaḥ-ri-bu  
 da-ad-me-šú  
 17) ù [...] x-ma ú-par-ri-ru ka-šir-tú el-lat-su  
 18) ša-lam [... ú]-še-piš-ma ú-ḥal-li-pa ba-šá-a-mu  
 19) bi-re-[ti ...] id-di-šu-ma si-mat ARAD-u-ti  
 20) e-ru-u [...] šú ú-šá-aš-bit-ma šá e-peš HAR-x-x-x  
 21) tam-šil ma-šak [...] ma-šak KÙ.GI ḤUŠ.A  
 iš-ḥu-ut-ma  
 22) ina ŠU.II mše-er-x [...] x-gi-te-šu-up  
 DUMU.MEŠ-šú iš-kun-ma  
 23) áš-šú ra-še-e re-[e-me šu-zu]-<sup>r</sup>ub<sup>1</sup> na-piš-ti-šú  
 ú-še-šu-ni ina maḥ-ri-[ia]  
 24) ki-a-am iq-bu-nim-[ma um-ma ...] x ḥi-bil-ti la  
 a-ma-ta ana GABA a-sak-ki šu-uk-[na]  
 25) a-na da-li-li-[ka ...] lu-tal-lak e-da-[nu-a]  
 26) ia-a-ti li-[...] x kul-lat na-ki-ri mul-tar-[ḥi]  
 27) la kan-šu-ti x [...] la pa-li-ḥu-ti lip-la-ḥu  
 be-lut-ka  
 28) ki-a-am áš-pur-šú [um-ma ...] an-nu-ti lu ina  
 maḥ-ri-ma UDU.SISKUR ina kit <sup>r</sup>x x<sup>1</sup>  
 29) ki-i lil-[li ...]-a EGIR UDU.SISKUR.MEŠ-ka  
 ta-ra-muk A.MEŠ  
 30) ki <sup>r</sup>ta<sup>1</sup> [...] šú ar-ki za-na-an AN-e ta-šá-kan  
 na-an-ša-bu  
 31) um-ma [...] qa-bi a-mat <sup>d</sup>a-nu-ti a-di 2-šú  
 32) UD.MEŠ-[ka im-lu-u ...]-ka ik-šu-dam-ma  
 uk-ki-ba a-dan-ka  
 33) x [...] lib-šá-a ina pi-i DINGIR.MEŠ šu-ut AN KI  
 34) [...] x it-ta-ša-a sa-pa-aḥ KUR-ka  
 35) [...] ak-ka-ru iq-qa-bi šá-lal UN.MEŠ-ka  
 36) [...] e kun-nat-ma a-šar-šá ul en-ni  
 37) [...] mu-ni-iḥ lib-bi <sup>d</sup>[x]  
 38) [...] x ul i-tu-ra ar-ka-nu  
 39) [...] x ši-it KA-šú-un  
 40) [...] ul aq-bi-šú a-ḥu-lap  
 41) [... ez-ze]-tú ka-bat-ti

Lacuna

Rev.

Col. iii

Lacuna

- 1') [...] GAR  
 2') [...]  
 3') [...] lu [x]  
 4') [...] <sup>r</sup>iḥ<sup>1</sup>-bu-ta ḥu-bu-us-su  
 5') [...] a-di maḥ-ri-ía ú-bil-u-ni  
 6') (blank)  
 7') (blank)

- 8') [...] šá UGU e-ri-bi ma-a-du  
 9') [...] ul-tu qé-reb KUR.šub-ri-a ana KUR aš-šur

(own) life, who had turned to his ... [...], who caused the destruction of his inhabited settlements, and [...] and who had dissipated (his) well-organized army, [he] made a statue of [...] and clothed (it) with sackcloth. He placed it in [...] fet[ters], as befitted slavery, (ii 20) made it hold a grindstone for milling [in] its [...]. (Like) a replica of skin, he applied a skin of red gold [...] and placed (the statue) in the hands of Šēr-... (and) ...]gi-Teššup, his sons, and sent (it) out before [me] to (make me) have pi[ty (on him and) to save] his life.

ii 24-27) Thus they said to me: “Pu[t the ...] ... crimes (and) disobedience on the *asakku*-demon. Let me come [to sing your] praises. Let me a[lon]e [...] ... all of the arro[gant] enemies. Let the unsubmissive [...] (and) let the disrespectful honor your lordship.”

ii 28-41) Thus I wrote him (the king of Šubria), (saying): “These [...] ... before an offering. Like an idi[ot ...] ... you bathe after your offerings! Like ... [...] ... you put in drain pipes after the rain! Thus [...] the highest divine orders have been spoken twice. [Your] days [have elapsed]! Your [...] has arrived! Your appointed time is here! Let [...] be [...]. At the command of the gods of heaven (and) netherworld [...] ... came forth for the destruction of your land. (ii 35) [...] ... the carrying off of your people was decreed. [...] ... is firmly fixed and its place cannot be changed. [...] who appeases the heart of the god [...] ... did not turn back [...] ... their utterances.” [...] I did not say ‘*Aḥulap!*’ to him [...] my [an]gry mood [...]

Lacuna

Lacuna

iii 1'-7') [...] ... [...] ... [...] he plun]dered it [...] they brought [...] before me.

iii 8'-13') I carried off to Assyria [...], which was more numerous than locusts, [...] from the midst of the

ii 20 The traces on the tablet do not support the reading of the last three signs as  $\dot{\text{A}}\text{R}-u^2-ti^2$  or  $\dot{\text{A}}\text{R}-ru^2-ti^2$ , as suggested by Bauer (ZA 40 p. 242) and Borger (Asarh. p. 105) respectively.

ii 28-30 These lines could be questions rather than statements and could be translated as “Like an idi[ot ...] ... do you bathe after your offerings? Like ... [...] ... do you put in drain pipes after the rain?”

ii 40 The exclamation *aḥulap* is used in the same manner as Tablet 2 i 35 of this text and Nineveh B (text no. 2) iii 30.

- áš-lu-la*  
 10') [...] x a-na <sup>d</sup>aš-šur <sup>d</sup>NIN.LÍL <sup>d</sup>še-ru-u-a  
 11') [...] <sup>d</sup>MAŠ <sup>d</sup>gu-la <sup>d</sup>U.GUR <sup>d</sup>INANNA šá NINA.KI  
<sup>d</sup>INANNA šá <sup>r</sup>LÍMMU<sup>1</sup>-DINGIR <sup>d</sup>nusku  
 12') [... Á].<sup>r</sup>II<sup>1</sup>-a-a it-tal-lak-u-ma i-na-a-ru ga-ri-ía  
 13') na-[-]ía mu-šam-šu-u mal lib-bi-ía ana  
 ši-rik-ti áš-ruk  
 14') ra-[-]ti mun-daḥ-ši e-piš MURUB<sub>4</sub> u ta-ḥa-zi  
 15') ul-tu [...] a-ḥi-]iṭ a-bir-ma ana ki-šir MAN-ti-ía  
 ak-šur  
 16') ina UGU <sup>r</sup>LÚ<sup>1</sup> [...] GIŠ.GIGIR qur-ub-te LÚ.pét-ḥal  
 qur-ub-te LÚ.GAR-nu-te ma-'a-si  
 17') LÚ.SAG.MEŠ [LÚ.kit]-kit-tu-u LÚ.um-ma-ni  
 LÚ.kal-la-pu  
 18') LÚ.a-ri-ti LÚ.da-a-a-lu\* LÚ.ENGAR LÚ.SIPA  
 LÚ.NU.GIŠ.KIRI<sub>6</sub>  
 19') e-li e-<sup>r</sup>mu-q<sup>r</sup> <sup>d</sup>aš-šur gaḥ-šá-a-te u ki-šir  
 MAN.MEŠ AD.MEŠ-ía maḥ-ru-te  
 20') ma-a'-diš [ú-rad]<sup>r</sup>-<sup>r</sup>di<sup>1</sup>-ma KUR aš-šur a-na  
 si-ḥir-ti-šá GIM iš-pa-ti ú-mal-li  
 21') si-it-[tu-ti-šú-nu] a-na É.GAL.MEŠ-ía  
 LÚ.GAL.MEŠ-ía li-bit É.GAL-ía  
 22') ù [DUMU.MEŠ] <sup>r</sup>NINA<sup>1</sup>.KI URU.kal-ḥa URU.kàl-zu  
 URU.LÍMMU-DINGIR GIM še-e-ni ú-za-'i-iz  
 23') ḥal-<sup>r</sup>qu<sup>1</sup> [mun-nab-tu ma]-<sup>r</sup>la<sup>1</sup> EN.MEŠ-šú-nu  
 ú-maš-šir-u-ma ana KUR.šub-ri-a in-nab-tú  
 24') ik-[- ŠU.II-šú]-nu ú-kar-rit ap-pu e-nu uz-nu  
 e-kim-šú-nu-ti  
 25') [...] ana KUR šá-ni-tim-ma la in-na-bi-tù  
 e-mid-su-nu-ti ḥi-tu  
 26') [...]tu-nu man-nu-me-e ana KUR-šú u  
 EN.MEŠ-šú-nu ú-ter-šú-nu-ti  
 27') [...]ma iḥ-du-u i-ri-šú ik-tar-ra-bu LUGAL-u-ti  
 28') [...].MEŠ-te ina UGU KUR.URI-a-a šá ul-tú qé-reb  
 KUR.URI ana KUR.šub-ri-a in-nab-tú  
 29') [<sup>m</sup>ur]-sa-a-a MAN KUR.URI ina muḥ-ḥi  
 iš-pur-u-ma la iš-mu-u qí-bit-su  
 30') [a]-na na-da-ni ul im-gúr ek-ši-iš iš-pur-šú-ma  
 e-tap-pa-lu ze-ra-a-te  
 31') [ul]-tu KUR.šub-ri-a ina tukul-ti <sup>d</sup>aš-šur EN-ía  
 ak-šú-du-ma UN.MEŠ-šú am-nu-u šal-la-tiš  
 32') [aš]-šú a-de-e na-ša-rim-ma ki-tú u mi-šá-ri  
 iš-ruk-in-ni DINGIR.MEŠ GAL.MEŠ  
 33') [ina] muḥ-ḥi UN.MEŠ šú-a-tu-nu áš-al ú-ši-iš  
 a-ḥi-iṭ a-bi-ir-ma  
 34') [x] mun-nab-tú KUR.URI-a-a 1-en ul ak-la e-du  
 ul e-zib ana KUR-šú-nu ú-ter-šú-nu-ti  
 35') [US<sub>5</sub>].<sup>r</sup>UDU<sup>1</sup>.ḤI.A GU<sub>4</sub>.MEŠ UDU.MEŠ ana  
 UDU.SISKUR.MEŠ EN.MEŠ-ía u nap-tan MAN-ti-ía  
 ina KUR aš-šur ri-i-tú ṭa-ab-tú  
 36') ú-šá-aš-bit

Col. iv  
Lacuna

land Šubria. I gave [...] ... as a gift to the gods Aššur, Mullissu, Šerua, [...], Ninurta, Gula, Nergal, Ištar of Nineveh, Ištar of Arbela, (and) Nusku, [...] who march at my [side] and kill my enemies, ... [...] of my [...], who allow me attain everything I want.

iii 14'-22') [I examin]ed (and) selected ... [...] ..., soldiers, skilled in battle and combat, (iii 15') from [...] and I attached (them) to my royal guard. With regard to ... [...], a group of charioteers, a group of cavalry, commanders of ..., generals, [engin]eers, troops, light troops, shield bearers, scouts, farmers, shepherds, (and) orchard keepers – [I add]ed (them) in great numbers to the massive fo[rc]es of the god Aššur and to the guard of the former kings, my ancestors, and I filled Assyria in its entirety like a quiver. I distributed the re[st of them] like sheep and goats among my palaces, my nobles, the entourage of my palace, and [the citizens of Ninev]eh, Calah, Kalzu, (and) Arbela.

iii 23'-27') (As for) all of the [runaway] fugitives who had abandoned their owners and fled to the land Šubria, ... [...] I cut off [th]eir [hands] (and) removed their noses, eyes, (and) ears. (iii 25') [(As for) ...] who had not run away to another country, I punished (them). I returned every [...] ... to their (text: his) land and to their owners. [...] and they celebrated, rejoiced (and) blessed my kingship.

iii 28'-34') [...] ... concerning the Urartians who had fled from Urartu to the land Šubria [and about whom Ur]sa, king of Urartu, wrote, he (the king of Šubria) did not listen to his command, (iii 30') did not agree to give (them back), wrote to him (Ursa) in anger, and replied with hostility. After I captured the land Šubria with the help of the god Aššur, my lord, and counted his people as booty, [in] order to keep the treaty and because of the truth and justice the great gods gave to me, I inquired, questioned, investigated, (and) denounced those people. I did not hold back a single Urartian fugitive (and) not one escaped. I returned them to their land.

iii 35'-36') I put out to pasture [sheep and] goats, oxen, (and) cattle destined for offerings to my lords and for the royal table in Assyria.

Lacuna

iii 18' lu\*: The tablet has KU.

- 1') *bu-un-nu-u du-um-[mu-qu ...]*  
 2') URU.MEŠ *šu-a-tu-nu šá ina e-muq* <sup>d</sup>aš-[šur EN-ía ...]  
 3') *ap-pu-lu aq-qu-ru ina* <sup>d</sup>GIŠ.BAR *aq-[mu ...]*  
 4') *ki-i qí-bit* AN.ŠÁR EN-ía *ú-ter-ma na-x [...]*  
 5') URU.MEŠ *šá-tu-nu ul-tu* UŠ<sub>g</sub>.MEŠ-šú-nu *a-dí gaba-dib-bi-[šú-nu ar-šip ú-šak-lil]*  
 6') *ša* URU.kul-im-me-ri URU.mar-ku-ḫa URU.kâl-zu URU-[...]  
 (3 lines blank)  
 7') MU-šú-nu *maḫ-ra-a ú-nak-kír-ma a-na eš-šu-ti az-ku-ra ni-bit-[su-un]*  
 8') UN.MEŠ *ḫu-bu-ut* GIŠ.PAN-ía *šá tam-tim e-li-ti šap-li-ti ina lib-bi ú-šá-aš-[bit]*  
 9') *ma-a-tu šá-a-šú a-na si-ḫir-ti-šá a-na 2-šú a-zu-uz-ma*  
 10') 2 LÚ.šú-ut SAG-ia *a-na* LÚ.NAM-ú-te UGU-šú-nu *áš-kun*

Blank space

- 11') *li-šá-a-nu re-še-e-ti* <sup>m</sup>NENNI  
 12') *a-na* <sup>d</sup>aš-šur EN-ía *ul-te-bi-la*  
 13') 1-en LÚ.EN GIŠ.GIGIR 2 LÚ.šá *pét-ḫal* 3 LÚ.KAL.LAP.MEŠ *de-e-ku*  
 14') *ḫi-is-sa-a-te-ši-na*  
 One line blank  
 15') URU.aš-šur-KUR-su-GUR  
 URU.man-nu-šá-nin-aš-šur  
 URU.aš-šur-man-nu-i-šá-na-an  
 16') URU.a-bat-aš-šur-la-te-ni  
 URU.a-bat-MAN-la-te-ni URU.man-nu-li-ši-su  
 17') URU.ku-nu-uš-la-kan-šú URU.li-ter-a-a-im-ṭi  
 URU.a-mir-šú-li-ig-lud  
 18') URU.mu-šak-šid-na-ki-ri URU.ka-šid-su-lil-bur  
 URU.ša-bit-su-li-kun  
 19') URU.lil-bur-mu-ni-iḫ-šÁ-AN.ŠÁR  
 URU.BÀD-<sup>m</sup>aš-šur-PAP-AŠ URU.šá-ni-ni-a-a-ir-ši  
 20') URU.ši-<sup>r</sup>a<sup>1</sup>-šu-ul-mi-a-mat-MAN-šú  
 URU.pi-làḫ-ma-mat-ka-šal-lim  
 21') URU.la-ip-làḫ-KUR-su-iḫ-pi  
 URU.aš-šur-i-nar-ga-ru-u-a  
 22') [URU].aš-šur-ni-ir-šú-ú-*rap-piš*  
 URU.aš-šur-ni-ir-ka-*rap-piš*

Left edge

- 1) [...] *ina su-qé-e-šú ḫa-du-ú ul i-ba-a' e-piš ni-gu-te ul ip-pa-rik*  
 2) [...] *ul-tu* UKKIN.NA URU *dan-na-ta a-lak*  
 ĠIR.II-šú *ap-ru-us*

iv 1'–5') [...] very good (and) beau[tiful ...]. Those cities which [I ...], demolished, destroyed, burn[ed] with fire, [...] through the strength of the god Aš[šur, my lord], I returned by the command of the god Aššur, my lord, and ... [... I built (and) completed] those cities from their foundations to [their] parapets.

iv 6'–10') I changed the former names of the cities Kulimmeri, Markuḫa, Kalzu, ... [...] and called [them] by new names. I set[tled] the people plundered by my bow from the Upper Sea (to the) Lower (Sea) in (them). I divided that land, in its entirety, in two and placed two of my generals over them as governors.

iv 11'–13') I am sending the best report to the god Aššur, my lord, by so-and-so. One charioteer, two cavalymen, (and) three scouts are dead.

iv 14'–22') Their list (gloss): the cities Aššur-mässu-utēr, Mannu-šānin-Aššur, Aššur-mannu-išannan, Abāt-Aššur-lā-tēni, Abāt-šarri-lā-tēni, Mannu-lišissu, Kunuš-lā-kanšu, Litēr-ay-imṭi, Āmiršu-liglud, Mušakšid-nakirī, Kāšissu-lilbur, Šābissu-likūn, Lilbur-muniḫ-libbi-Aššur, Dūr-Esarhaddon, Šānini-ay-irši, (iv 20') Šia-šulmi-amāt-šarrišu, Pilaḫma-mātka-šallim, Lā-iplaḫ-mässu-iḫpi, Aššur-inār-garūa, Aššur-niršu-urappiš, (and) Aššur-nirka-(u)rappiš.

Left edge 1–6) [...] no happy person was walking its streets, no merrymaker was encountered; I cut off the traffic of [...] from the meeting place of the fortified city; [...] in their frightened cities, the fox and hyena

iv 2' Based on Nineveh A (text no. 1) iii 53, one could tentatively restore *al-mu ak-šu-du áš-lu-lu šal-lat-sún*, "which I surrounded, conquered, plundered," or something similar.

iv 5' The restoration is based on Borger (Asarh. p. 107); *ar-šip ú-šak-lil*, "I built (and) completed" usually follows the phrase *ul-tu* UŠ<sub>g</sub>.MEŠ-šú-nu *a-dí gaba-dib-bi-šú-nu*, "from their foundations to their parapets."

iv 11' The interpretation of *li-šá-a-nu re-še-e-ti* ("best report") differs widely in scholarly literature. Some recent translations include "best informant" (Talon, AOS 88 pp. 104–105; Hurowitz, Studies Eph'al p. 107), "first-class orator" (Hurowitz, Studies Eph'al p. 106), "best orator" (CAD R p. 273), and "reporter (who reports) the good news" (Pongratz-Leisten, SAAS 10 p. 261). For further details on this term, see Levine, Eretz-Israel 27 (2003) pp. 111\*–119\*.

- 3) [...] *i-na* <sup>1</sup>URU<sup>1</sup>.MEŠ-šú-nu *pal-ḥu-u-ti še-la-bu u* made dens; [...] I drove out [...], rebellion, disorder,  
*bu-šu iq-nu-nu qí-in-nu* (and) ... [...] good, ... [...]; that diviner will gather ...
- 4) [...] <sup>1</sup>si-ḥi<sup>1</sup> *e-ša x x-te at-ta-rad ṭa-a-bi* [...]; ... I/he will send [...] ... to them.  
*x-lu<sup>2</sup>-uk-ku-šú<sup>1</sup> šap<sup>1</sup> x [...]*
- 5) [...] MĀŠ.ŠU.GÍD.GÍD *šá-a-ti ú-pa-ḥar* NE [...]
- 6) [...] *x x x x x x niš-šin x ri ú-šá-par-šú-nu-ti*

## 34

A fragment of a clay tablet from the Kuyunjik collection of the British Museum contains reports of the military expeditions of Esarhaddon's eighth and tenth regnal years, his invasions of Šubria and Egypt. This text, which is written in Neo-Assyrian script, is commonly referred to as Fragment F (Frt. F).

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3082 + K 3086 + Sm 2027	—	Nineveh, Kuyunjik	13.3×8	c

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### TEXT

Obv.

Lacuna

- 1') [KUR] šú-a-tú a-di 2-šú a-[zu-uz-ma 2 LÚ.šú-ut SAG-ia UGU-šú-nu]
- 2') [áš-kun] ú-še-šib <sup>m</sup>bi-<sup>2</sup>i-lu [ina URU.up-pu-me ù]

Lacuna

1'–5') I [divided] that [land] in two, [and placed two of my generals over them]. I placed Bi-ilu [in the city Uppume and] Bēl-iddina in the city Kullimmeri.

**Left edge 6** The PAR sign is not clear on the tablet. Note that the D-stem of the verb *šapāru* (“to send”) is otherwise unattested and therefore the interpretation is not certain.



- 3') <sup>m</sup>EN-AŠ *ina* URU.kul-li-im-me-ri [...]  
 4') *a-na mi-šir* KUR aš-šur.KI *ú-ter* [bil-ti ù]  
 5') *man-da-at-ti* EN-ti-ia [*e-mid-su-nu-ti*]  
 6') *ina* 10-e KASKAL-ia AN.[ŠÁR ...]  
 7') *ú-šá-aš-bi-ta pa-nu-u-a a-na* KUR.[*ma-gan* ù  
 KUR.me-luḥ-ḥa *ú-šá-áš-kin*]  
 8') *šá ina pi-i* UN.MEŠ KUR.ku-u-si ù KUR.mu-šur  
*i-[nam-bu-u]*  
 9') *ad-ke-e-ma* ERIM.ḪI.A.MEŠ AN.ŠÁR *gap-šá-a-ti šá*  
*qé-reb* [...]  
 10') *ina* ITL.BÁRA ITI *reš-tu-u ul-tú* URU-ia aš-šur  
*at-tu-muš* ÍD.IDIGNA u ÍD.BURANUN.KI *ina*  
*mi-li-ši-na e-te-bir*  
 11') KUR.MEŠ *mar-šu-ú-ti ri-ma-niš áš-tam-di-iḥ*  
 12') *ina me-ti-iq* KASKAL.II-ia UGU <sup>m</sup>ba-'a-lu MAN  
 KUR.šur-ri *šá a-na* <sup>m</sup>tar-qu-u MAN KUR.ku-u-si  
*ib-ri-šú it-tak-lu-ma*  
 13') GIŠ.ŠUDUN AN.ŠÁR EN-ia *is-lu-u e-tap-pa-lu*  
*me-re-eḥ-tu*  
 14') URU.ḪAL.ŠU.MEŠ UGU-šú *ú-rak-kis-ma a-ka-lu* ù  
*mu-ú ba-laṭ* ZI-ti-šú-un *ak-la*  
 15') *ul-tú* KUR.mu-šur KARAŠ *ad-ke-e-ma a-na*  
 KUR.me-luḥ-ḥa *uš-te-še-ra ḥar-ra-nu*  
 16') 30 KASKAL.GÍD *qaq-qar ul-tú* URU.ap-qu *šá pa-ṭi*  
 KUR.sa-me-<sup>r</sup>ri<sup>1</sup>-[na] *a-di* URU.ra-pi-ḥi  
 17') *a-na i-te-e na-ḥal* KUR.mu-šur *a-šar* ÍD *la i-šu-u*  
*ina eb-li ḥar-ḥar-ri kal-kal-tú*  
 18') A.MEŠ PÚ *ina di-lu-ú-ti* ERIM.ḪI.A *ú-šá-áš-qí*  
 Rev.  
 1) *ki-i qí-bit* AN.ŠÁR EN-ia *ina* GEŠTU.II.MEŠ-ia  
*ib-ši-ma* [uš-ta-bi-la] *ka-bat-ti*  
 2) ANŠE.gam-mal-li *šá* LUGAL.MEŠ KUR.a-ri-bi  
*ka-li-šú-un ad-[ke-e-ma* KUŠ.na-a-di KUŠ.ḥi-in-ti  
*e]-mid-su-nu-ti*  
 3) 20 KASKAL.GÍD *qaq-qar ma-lak* 15 *u<sub>4</sub>-me ina*  
*ši-pik ba-[ši* KAL.MEŠ *a-šar šu-ma-a-me]* *ar-de*  
 4) 4 KASKAL.GÍD *qaq-qar ina* NA<sub>4</sub>.gab-e *mu-ša* [...]  
*al-lik*  
 5) 4 KASKAL.GÍD *qaq-qar ma-lak* 2 *u<sub>4</sub>-me* MUŠ 2  
 SAG.DU.MEŠ-šu x [... *ša i-mat-su*]-<sup>r</sup>un<sup>1</sup> *mu-tú-ma*  
 6) *ad-da-iš-ma e-ti,-iq* 4 KASKAL.GÍD *qaq-qar*  
*ma-lak* 2 [*u<sub>4</sub>-me*] <sup>r</sup>MUŠ<sup>1</sup>.MEŠ SIG<sub>7</sub>.MEŠ  
 7) *šá šu-ub-bu-bu a-gáp-pi* 4 KASKAL.GÍD *qaq-qar*  
*ma-lak* 2 *u<sub>4</sub>-[me ...]* x-li-ti  
 8) 16 KASKAL.GÍD *qaq-qar ma-lak* 8 *u<sub>4</sub>-me ar-de*  
 [...] x *ma-a-diš*  
 9) <sup>d</sup>AMAR.UTU EN GAL-ú *re-šu-ti il-lik* [...]  
 10) *ú-bal-liṭ* ZI-ti ERIM.ḪI.A-ia 20 *u<sub>4</sub>-me* 7 [...]  
 11) *ša mi-šir* KUR.mu-šur *áš-ta-kan nu-bat-ti* [...]  
 12) *ul-tú* URU.ma-ag-[da-li] *a-di* [URU.me-em-pi ...]  
 13) *mi-ši-iḥ-ti* 40 KASKAL.GÍD *qaq-qar ar-de* [...]  
 14) *qaq-qa-ru šú-a-tú ki-ma* NA<sub>4</sub>.ZÚ.[MAŠ.DÀ ...]  
 15) *ki-ma šip-ri* GIŠ.šil-ta-ḥi [...]  
 16) *da-mu u šar-ku el* [...]  
 17) LÚ.KÚR *ak-ši a-di* [...]

I restored [...] to Assyrian territory. [I imposed the tribute and] payment of my lordship [upon them].

6'–11') In my tenth campaign, the god Aš[šur ...] had me take [...] (and) made] me [set out] to [Magan and Meluḥḥa, which are called] Kush and Egypt in (their) native tongue. I mustered the vast troops of the god Aššur, who are in [...]. (10') In Nisannu (I), the first month, I set out from my city, Aššur, (and) crossed the Tigris and Euphrates Rivers when they were at flood level, (and) marched over difficult mountains like a wild bull.

12'–18') In the course of my campaign, I set up fortifications against Ba'alu, the king of Tyre, who trusted in his friend Taharqa, the king of Kush, and threw off the yoke of the god Aššur, my lord, and kept answering (me) with insolence. I cut off the supply of food and water that sustained their lives. (15') I removed my camp from (this so-called) 'Egypt' and headed straight for Meluḥḥa, (covering) a distance of thirty leagues from the city Aphek, which is in the region of Samaria, to the city Raphia, which is in the neighborhood of the Brook of Egypt, a place that has no river(s). By means of ropes, chains, (and) sweeps, I provided water for (my) troops drawn from wells.

Rev. 1–8) In accordance with the command of the god Aššur, my lord, it occurred to me and my heart [prompted me] (and thus) I col[lected] camels from all the Arab kings [and lo]aded them with [water skins (and) water containers]. I advanced twenty leagues distance, a journey of fifteen days, over [difficult] sand dunes, [where (one is always) thirsty]. I went four leagues distance (through terrain full of) alum, muš-stones, (and) [...]. (rev. 5) I trampled over four leagues distance, a journey of two days, (through terrain full of) two-headed snakes ... [... whose venom] is deadly and I crossed over four leagues distance, a journey of two [days] (through terrain full of) flying green [dragonflies. ...] four leagues distance, a journey of two d[ays ...] ... I advanced sixteen leagues distance, a journey of eight days [...] ... very much.

Rev. 9–19) The god Marduk, the great lord, came to my aid [...] (rev. 10) he revived my troops. Twenty days (and) seven [...] of the border of Egy[pt], I stayed overnight. [...] from the city Mig[dol] to [Memphis ...] I advanced a distance of forty leagues [...] that terrain is like [gazelle]-tooth stone [...] (rev. 15) like the head of an arrow [...] blood and gore ... [...] a dangerous enemy, together with [...] to the city Išḫup[ri ...] ... [...]

18) *a-na URU.is-ḥup-[ri ...]*

19) [...] AN [...]

Lacuna

Lacuna

## 35

An inscription on a clay tablet, of which the upper right-hand corner is preserved, reports on Esarhaddon's campaign against the Medes and his invasion of Egypt. This text is commonly referred to as Fragment E (Fr. E).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	83-1-18,483	Nineveh, Kuyunjik	4.5×4.8	c

## BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1894 (study)  
 1898 Winckler, AOF 2 pp. 8-10 (edition)  
 1898 Winckler, OLZ 1 col. 77 (study)

1927 Luckenbill, ARAB 2 p. 222 §§565-568 (translation)  
 1956 Borger, Asarh. p. 111 §75 (Fr. E) (transliteration)  
 1993 Porter, Images, Power, and Politics p. 201 (study)

## TEXT

Obv.

- 1) [...] *ša a-šar-šú ru-u-qu*
- 2) [...] *al-me-ma aš-lu-la šal-lat-su*
- 3) [...] *LÚ].EN.URU ša URU.pa-ra-tuk\*-ka*
- 4) [...] *KUR.ma-da]-a-a ša a-šar-šú-nu SÙ*
- 5) [...] *ANŠE.mur-ni-is-qí GAL].MEŠ NA<sub>4</sub>.ZA.GÌN GAZ [KUR]-šú*
- 6) [...] *iš-ši]-qu GÌR.II-ia*
- 7) [...] *e-mid]-su-nu-ú-ti*
- 8) [...] *pa]-a-ṭi KUR.bi-ik-ni*
- 9) [...] *LÚ].EN.URU.MEŠ dan-nu-te*
- 10) [...] *šal-la]-tiš am-nu*
- 11) [...] *šú-nu-[ti]*

Lacuna

Rev.

Lacuna

- 1') [...] *x x ni ḥar-ri [...]*
- 2') [...] *lu-tú GIM KIŠ GAB [...]*
- 3') [...] *ḥup-pi ANŠE.KUR.MEŠ it-ta-na-[x]*
- 4') [...] *KUR.ku-u-si LÚ.me-luḥ-ḥe-e GE<sub>6</sub>.MEŠ*
- 5') [...] *ti ša ik-te-ra it-ti-šú*
- 6') [...] *a-šar nam-ra-ši*

1-2) [...] whose country is remote, [... I be]sieged and plundered it.  
 3-7) [...] the] chieftain of the city Paratukka, [... Med]es whose country is remote, [...] large [thoroughbreds] (and blocks of) lapis lazuli, hewn from its [mountain, ... they] kissed my feet [... I imposed ...] upon them.

8-11) [...] b]orders Mount Bikni [...] mighty chieftains [...] I counted as [booty ...] the[m ...]

Lacuna

Lacuna

Rev. 1'-b.e. 4) [...] ... water channels [...] ... like ... [...] ..., horses, he constantly [...] Kush, black Meluḥḥians, [...] ... with whom he formed a confederation [...] a difficult place [...] ... [...] ... [...] the goddess Erua ... [...]

3 *tuk\**: the text has NI. It is possible that this is a variant writing of the geographic name, thus *pa-ra-dik-ka* for *pa-ar-tuk-ka*.  
 rev. 1' Or read *ḥar-ri* as *ḥur-ri* ("hole, ravine").

## Bottom

- 1) [...] *-le-e*
- 2) [...] *-mu*
- 3) [...] <sup>d</sup>A.EDIN *šar te*
- 4) [...] *-tum*

## 36

An inscription on a fragment of a tablet, of which the center of one face is preserved, describes Esarhaddon's march through the Sinai on his way to invade Egypt. This text is commonly referred to as Fragment G (Frt. G).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	79-7-8,196	Nineveh, Kuyunjik	4×3.8	c

## BIBLIOGRAPHY

- |         |  |         |  |
|---------|--|---------|--|
| 1896    | Bezold, Cat. 4 p. 1716 (study)                       | 1957-58 | Borger, Afo 18 p. 118 (study)                      |
| 1941-44 | Weidner, Afo 14 p. 45 (copy)                         | 1993    | Porter, Images, Power, and Politics p. 201 (study) |
| 1956    | Borger, Asarh. p. 113 §77 (Frt. G) (transliteration) | 2005    | Eph'al, JCS 57 p. 111 (study)                      |

## TEXT

## Lacuna

- 1') [...] (x) [...]
- 2') [...] *-ti-šú* [...]
- 3') [...] *lul ku ba šá* [...]
- 4') [...] *GAL ul al-qa-a* [...]
- 5') [...] *-ia aš-bat-ma* [...]
- 6') [*a-na i-te*]-e URU.na-*ḫal mu-šur a-šar* ÍD *la i-šu-u* ...]
- 7') [...] A.MEŠ *di-lu-ti* [...]
- 8') [*a-šar*?] *šu-um-me lap-lap-tu* [...]
- 9') [*ki-i qí-bit AN.ŠÁR EN*]-*ia ina tē-me ra-ma-ni-ia ina GEŠTU.II*-[*ia ib-ši-ma* ...]
- 10') [...] *ina KUŠ.na-a-di KUŠ.ḫi-in-ti* [...]
- 11') [...] *a-šar* MUŠ.MEŠ GÍR.TAB.MEŠ [...]
- 12') [...] *ana*? *qer-biš iš-ma-a su-up-pi-ia* [...]
- 13') [<sup>d</sup>ISKUR *ina AN*]-e DAGAL.MEŠ *šá-qiš iš-ša-nab-bur ina URU*-[...]

## Lacuna

1'-3') (No translation possible)

4'-8') [...] ... I did not take [...] my [...] I set out and [... in the neighborhood] of the city of the Brook of Egypt, a [place that has no river(s) ...] water drawn by bucket [... where] thirst (and) hunger [...].

9'-15') [In accordance with the god Aššur], my [lord] (and) by my own intelligence, [it occurred] to me [...] in water skins (and) bags [...] wh[ere] snakes (and) scorpions [...] in (its) midst, he heard my prayer [... The god Adad] produced heat lightning high [over the] entire [sky]. In the city [... inter]twined [trees] that I saw, the l[ight] [...] ... [...]

6'-7' Compare text no. 34 lines 17'-18': *a-na i-te-e na-ḫal KUR.mu-šur a-šar* ÍD *la i-šu-u ina ib-li ḫar-ḫar-ri kal-kal-tú* A.MEŠ PÚ *ina di-lu-ú-ti* ERIM.ḪLA *ú-šá-dš-qi*, "In the neighborhood of the Brook of Egypt, a place that has no river(s). By means of ropes, chains, (and) sweeps, I provided water for my troops drawn from wells."

8' Or read *lap-lap-tu* as *kal-kal-tu*; the exact reading of the word is not certain.

9' The restorations are based on text no. 34 rev. 1.

13' The interpretation of *iš-ša-nab-bur* follows CAD š p. 3 sub. *šabāru* A 1.c. ("to flit, move quickly or the like").

14') [iṣ-ši hi-it]-lu-pu-ti šá e-mu-ru pa-[an <sup>d</sup>UTU-ši

...]

15') [...] ti [...]

Lacuna

Lacuna

## 37

An inscription on a fragment of a tablet, of which the lower left portion is preserved, describes Esarhaddon's invasion of Egypt. This text, whose attribution to Esarhaddon was suggested by H. Winckler, is commonly referred to as Fragment L (Frt. L).

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Rm 284	—	Nineveh, Kuyunjik	7×6.4	c

### BIBLIOGRAPHY

- |           |  |      |  |
|-----------|--|------|--|
| 1896      | Bezold, Cat. 4 p. 1601 (study)                   | 1927 | Luckenbill, ARAB 2 p. 223 §571 (obv., translation)         |
| 1898      | Winckler, OLZ 1 col. 75 (study)                  | 1956 | Borger, Asarh. p. 115 §82 (Frt. L) (obv., transliteration) |
| 1898-1900 | Winckler, AOF 2 pp. 17-19 (obv., edition, study) | 1993 | Porter, Images, Power, and Politics p. 201 (study)         |

### TEXT

Obv.

Lacuna

- 1') [...] i-tur [...]  
 2') [... tu]-tak-ki-la-an-ni-ma [...]  
 3') [... ta]-zi-iz ina i-di-ia a-ma-ta [...]  
 4') [...] ù ma-ku-ú tu-šá-li-ka [...]  
 5') [...] DINGIR.MEŠ GAL.MEŠ ma-la ba-šu-ú [...]  
 6') [... ia]-ti <sup>m</sup>aš-šur-PAP-SUM.NA LUGAL KUR aš-šur.KI ĠİR.NÍTA [KÁ.DINGIR.RA.KI ...]  
 7') [...] DINGIR.MEŠ GAL.MEŠ LUGAL KUR e-li-tum ù šap-[li-tum ...]  
 8') [... ina ŠĀ].TÜR a-ga-ri-in-ni a-lit-ti-ia [...]  
 9') [... ana e]-peš be-lu-ú-te ša ka-la KUR.MEŠ ma-[...]  
 10') [...] lib-bi <sup>d</sup>aš-šur ú-zak-ki-ru-ma im-[...]  
 11') [...] URU.ku-ú-si ša ma-am-ma-an ina AD.MEŠ-[ia ...]  
 12') [...] i-šap-pa-ru la i-tu-ur-ra-ma [...]  
 13') [...] tu a-šar iṣ-ṣu-ru la ú-na-áš-šá-šu [kap-pi-šú ...]

Rev.

- 1) [...] x x x [...]

Lacuna

1'-13') [...] he returned [... which she] had entrusted to me [... she] stood at my side ... [...] she brought about [...] and poverty [... (5') ...] the great gods, as many as there are, [... m]e — Esarhaddon, king of Assyria, governor of [Babylon, ... of] the great gods, king of the upper and low[er] land(s) — [... in the] womb of (my) mother, who bore me, [... to ex]ercise the lordship of all lands ... [... (10') ...] they invoked the heart of the god Aššur and ... [...] Kush, which [none] of [my] ancestors [...] they were sending (but) not returning [...] ... a place where no bird flaps [its wings ...]

Rev. 1-6) (No translation possible)

2)	[...]- <i>ma</i> GIŠ [...]	
3)	[...] <i>x-nu</i> SAL <i>x bi</i> [...]	
4)	[...]- <i>bi-ma</i> <i>x x x x</i> [...]	
5)	[...] <i>x bi-šú la</i> [...] É.GAL [...]	
6)	[...] <i>x.MEŠ ka x x x-na di</i> -[...]	
7)	NA <sub>4</sub> <i>áš-gì-gì ú-še-ša-a</i> GIM NA <sub>4</sub> -[...]	Rev. 7–11) I took out <i>ašgigû</i> -stones, like [...] -stone [...]
8)	ANŠE.KUR.RA.MEŠ <i>ša qar-ba-šú-nu</i> KÙ.GI [...]	horses whose ... [are ...] gold [...] I brought out and 600
9)	<i>ú-še-ša-am-ma</i> 6 ME MUNUS.É.[GAL.MEŠ-šú ...]	of [his wives ...] N+600 princesses, ... [...] ... [...]
10)	<i>x</i> 6 ME ÉGI MUNUS-[...]	
11)	[...] <i>x x</i> [...]	
Lacuna		Lacuna

## 38

A fragment of a tablet in the Kuyunjik collection of the British Museum has an inscription recounting Esarhaddon's campaign against Egypt in 671 BC. The piece is from the center of the tablet. This text is commonly referred to as Fragment I (Frt. I).

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 3127 + K 4435	—	Nineveh, Kuyunjik	17.8×1.5	c

### BIBLIOGRAPHY

1891	Bezold, Cat. 2 p. 505 (study)	1956	Borger, Asarh. pp. 113–114 §79 (Frt. I) (edition)
1898	Winckler, OLZ 1 col. 61 (5', 9', 30', study)	1993	Porter, Images, Power, and Politics p. 201 (study)
1933	Bauer, Asb. pl. 36 and pp. 66–67 (rev., copy, transliteration)	2003	Novotny, Eḫulḫul pp. 65–67 (29'–36', translation, study)

### TEXT

Obv.

Lacuna

- 1') [...] *kan-šú?* ...  
 2') [...] -*nu* [...]  
 3') [...]  
 4') [...]  
 5') GÌR.NÍTA KÁ.DINGIR.RA.KI [...]  
 6') NUN *mun-tal-ku iḫ*-[...]  
 7') LUGAL *šaḫ-tu* [...]  
 8') *ina ni-iš* IGI.II *ina ITI*-[...]  
 9') [...] -*ši-ir* KUR-su [...]  
 10'–19') (ca. 10 lines missing)  
 20') [...] -*nak*

Lacuna

1'–9') [...] *submis[sive ...]* ... [...] (5') governor of Babylon, [...] judicious prince, ... [...] reverent king, [...] chosen in the month [...] ... his land [...]

9'–26') (No translation possible)

rev. 10 For the reading ÉGI = *rubātu* ("princess"), see Borger, Mesopotamisches Zeichenlexikon pp. 454–455 no. 897.

21'-23') (ca. 3 lines missing)

- 24') [...]-u  
 25') [...]  
 26') [...]  
 27') [...]-dan ma-lu raq-qu  
 28') [...]-iš-šu x x-šú  
 29') [...] <sup>d</sup>30 pu-tuq-qu ba-šá-a GEŠTU.II-šú-un  
 30') [... <sup>d</sup>]nin-gal <sup>d</sup>nusku qé-reb šá KI-tim  
 31') [...] i-šak-ka-nu dam-qu-tú  
 32') [... <sup>h</sup>i]-ših-ti DINGIR.MEŠ GAL.MEŠ  
 33') [... <sup>d</sup>]na-an-na-ru  
 34') [...] ú-še-ši-ir pu-ti  
 35') [...] ri-kis par-ši-šú-un  
 36') [...] <sup>r</sup>d<sup>1</sup>U.DAR.MEŠ  
 37') [...]  
 38') [...]  
 39') [... ú]-kin  
 40') [...]-u  
 41') [...] IGI.KÁR-a  
 42') [...] x-šú-un  
 43') [...] lu-šal-bir  
 44') [...] x

Lacuna

Rev.

Lacuna

- 1') [...]-tum  
 2') [...] x-di  
 3') [...] ú-kin  
 4') [... i]-na a-mat qí-bi-ti-ia  
 5') [...] e-mì-du-šú-ma il-li-ku nam-mu-ši-šú  
 6'-15') (ca. 10 lines erased)  
 16') [...] <sup>m</sup>tar-qu-ú  
 17') [...] x e-kim-šú  
 18') [...] mah-ru-ti  
 19') [...] qiš  
 20') [...] LUGAL ŠÚ A-šú  
 21') [...] x-a EN  
 22') ina ab-[... man-za]-az pa-ni  
 23') MUNUS.É.GAL.ME-šú x [...] ina la mì-ni  
 24') KÛ.GI KÛ.BABBAR NA<sub>4</sub>.MEŠ NÍG.ŠU [...] a-na KUR  
 aš-šur  
 25') sa-kul-lat GU<sub>4</sub>.MEŠ US<sub>5</sub>.UDU.[<sup>H</sup>IA ...]-li šá  
 26') LUGAL.MEŠ LÚ.NAM.MEŠ [...]  
 27') áš-tak-kan-ma ni-ri [...]  
 28') sat-tuk-ki gi-nu-ú [...]  
 29') [...]  
 30') 8 GU<sub>4</sub>.MEŠ 3 ME 70 [...]  
 31') (One line erased)  
 32') ina GUN man-da-[at-ti ...]  
 33') ina u<sub>4</sub>-me-šú-ma ša-lam [...]

Lacuna

27'-44') [...] ... full, thin [...] ... [...] the god Šin, they were paying constant attention [... (30') ... the goddess] Ningal (and) the god Nusku, in the midst of the land. [...] will establish good things [... what] is required by the great gods [... the god] Nannar (35') [...] set straight; the forehead [...] organization of their rites [...] goddesses [...] he] fixed [... (40') ...] ... [...] divination [...] their ... [...] let it grow old [...] ... [...]

Lacuna

Lacuna

Rev. 1'-5') [...] ... [...] ... [...] he/I fixed [... with] my spoken word [...] ... and they died.

Rev. 6'-15') (No translation possible)

Rev. 16'-32') [...] Taharqa [...] ... I took (it) away from him [...] earlier [...] gave (rev. 20') [...] king of the world, his son [...] ... lord [...] in ... [...] personal] attendants, his wives, ... [...] without number; gold, silver, (precious) stones, property ... [I carried off] to Assyria. (rev. 25') Herds of oxen, sheep and goats, [...] ... of kings (and) governors [...] I established and [...] my yoke; [...] sattukku (and) ginû offerings [...] (rev. 30') eight oxen, 370 [...] in tribute (and) paym[ent ...]

Rev. 33') At that time, a statue of [...]

Lacuna

## 39

A fragment of a clay tablet in the British Museum's Kuyunjik collection preserves part of an inscription recounting Esarhaddon's battle with Taharqa at Memphis in 671 BC. The left side and parts of both the obverse and reverse of the tablet are preserved. This text is commonly referred to as Fragment H (Fr. H).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13721	—	Nineveh, Kuyunjik	2.1×0.8	c

## BIBLIOGRAPHY

- |      |  |      |  |
|------|--|------|--|
| 1893 | Bezold, Cat. 3 p. 1334 (study)                     | 1956 | Borger, <i>Asarh.</i> p. 113 §78 (Fr. H) (transliteration) |
| 1898 | Winckler, <i>OLZ</i> 1 col. 72 (transliteration)   | 1993 | Porter, <i>Images, Power, and Politics</i> p. 201 (study)  |
| 1933 | Bauer, <i>Asb.</i> pl. 46 and p. 106 (copy, study) |      |  |

## TEXT

Obv.

Lacuna

- 1') [...]ik [...]  
 2') áš-tak-ka-[an ...]  
 3') <sup>m</sup>tar-qu-u [...]  
 4') 5-šú ina mul-mul-[li ...]  
 5') LÚ.GÍD.DA.MEŠ [...]  
 6') URU.me-em-[pi ...]  
 7') x [...]

Lacuna

Rev.

Lacuna

- 1') x [...]  
 2') si-[...]  
 3') x [...]  
 4') x [...]

Lacuna

Lacuna

1'-7') [...] ... [...] I establish[ed ...] by means of arrow[s, I inflicted] Taharqa [...] five times [with wounds ...] boat-towers [...] Mem[phis ...] ... [...]

Lacuna

Lacuna

Rev. 1'-4') (No translation possible)

Lacuna

## 40

A fragment from the top center of a double-column tablet preserves part of a report describing Esarhaddon's campaign against Sidon. This text is commonly referred to as Fragment D (Fr. D).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4473 + K 16833	—	Nineveh, Kuyunjik	8.3×6.7	c

## BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1880 | Budge, History of Esarhaddon p. 9 (K 4473, study)                     | 1993 | Porter, Images, Power, and Politics p. 201 (study)              |
| 1891 | Bezold, Cat. 2 p. 635 (study)   | 1998 | Radner, PNA 1/1 p. 7 (left col. 5, right col. 4, study)         |
| 1956 | Borger, Asarh. p. 111 §74 (Frt. D) and pl. IV (K 4473, copy, edition) | 2007 | Bagg, Rép. Géogr. 7/1 p. 227 (left col. 5, right col. 9, study) |
| 1992 | Lambert, Cat. p. 1 (study)  |      |   |

## TEXT

## Col. i'

- 1) [...] LÚ.tuk-lat-su
- 2) [...] at-ta-kil
- 3) [...] -lak
- 4) [...] x DUMU URU-uš-šú
- 5) [... <sup>m</sup>ab-di]-mil-ku-ut-ti URU.[ši-du-un]-ni
- 6) [... i-šak]-ka-nu-ma i-šem-ma-a GEŠTU.II-šu-un
- 7) [...] URU.ši-du-un-ni
- 8) [... zi-kir šu]<sup>r</sup>mi<sup>1</sup>-ia iš-me-ma
- 9) [...] is-ḥup-šu-<sup>r</sup>ú<sup>1</sup>-ma
- 10) [...] x [...] x

## Lacuna

## Col. ii'

- 1) x x LI [...]
- 2) na-gi-ru [...]
- 3) lib-bi i-gug [...]
- 4) UGU <sup>m</sup>ab-di-mil-[ku-ut-ti ...]
- 5) la a-dir EN EN.[EN ...]
- 6) šá ki-ma da-bé-e [...]
- 7) be-lut aš-šur EN-ia [...]
- 8) a-na <sup>d</sup>aš-šur EN-ia [...]
- 9) LUGAL URU.ši-du-<sup>r</sup>un<sup>1</sup>-[ni ...]
- 10) <sup>d</sup>aš-šur be-li ú-[...]
- 11) a-na nu-uḥ lib-bi DINGIR-ti-[šú ...]
- 12) [me-lam]-me ra-šub-ba-[at ...]
- 13) [ú]-ma-'e-er [...]

## Lacuna

i' 1-10) [...] his ally [...] I trusted [...] ... [...] ... in his city (5) [... Abdi]-Milkūti of [Sido]n [...] were] fixed (and) they were listening [...] Sidon [...] he heard [the mention of] my [na]me [...] overwhelmed him [...] ... [...]

## Lacuna

ii' 1-13) ... [...] herald [...] my heart became angry [...] against Abdi-Mil[kūti ...] (5) not fearing the lord of lord[s ...], who like a bear [...] the lordship of the god Aššur, my lord, [...] to the god Aššur, my lord, [...] the king of Sidon [...] the god Aššur, my lord, ... [...] to appease [his] divine heart [...] awesome [sheen ... I] sent [...]

## Lacuna

## 41

A fragment of a tablet, of which the center of one side is preserved, has an inscription that probably deals with the accession of Esarhaddon to the throne.



## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 10057	—	Nineveh, Kuyunjik	4.3×3.5	c

## BIBLIOGRAPHY

- 1893 Bezold, Cat. 3 p. 1060 (study) 1993 Porter, Images, Power, and Politics p. 202 (study)  
 1956 Borger, Asarh. p. 118 §92 (transliteration)

## TEXT

## Lacuna

- 1') [...] *a-na e-peš šip-ri šú-a*-[tú ...]  
 2') [... GIŠ].MI-šú-nu *da-ru-u ma*-[...]  
 3') [... MU].MEŠ *lem-né-e-ti u<sub>4</sub>-mu* [...]  
 4') [... *ka*]-šir *ner-ti la* [...]  
 5') [...] *i-na i-ši-ti* [...]  
 6') [...] *x-ta-šú-nu-ma iṣ-ru-pu ú*-[...]  
 7') [...] *-el* DINGIR.MEŠ *a-na e*-[...]  
 8') [... *a-na e*]-peš LUGAL-ú-*ti-ia* [...]  
 9') [... <sup>m</sup>AN.ŠĀR-ŠEŠ-SUM.NA *ta-kil-šú* [...]  
 10') [... DINGIR]-*ti-šú-nu šir*-[ti ...]

## Lacuna

## Lacuna

1'-10') [...] to perform th[at] work [...] their eternal [protec]tion ... [...] evil [year]s, [...] day(s) [... plot]ting murder, not [...] (5') [...] in confusion [...] their ... [...] and they dyed red ... [...] ... gods to ... [...] to ex]ercise my kingship [...] Esarhaddon, who trusts him, [...] their exal[ted divinity ...]

## Lacuna

## 42

A fragment of a clay tablet, of which the center of one face is preserved, contains an inscription of Esarhaddon.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13753	—	Nineveh, Kuyunjik	3.8×3	c

## BIBLIOGRAPHY

- 1893 Bezold, Cat. 3 p. 1336 (study) 1956 Borger, Asarh. p. 118 §96 (transliteration)  
 1898 Winckler, OLZ 1 col. 73 (2'-5', transliteration) 1993 Porter, Images, Power, and Politics p. 202 (study)

## TEXT

## Lacuna

- 1') [...] x x x x [...]  
 2') [...] -tim ú-mal-la-[a ŠU.II-u-a ...]  
 3') [... KUR.mu]-uš-ri KUR.pa-tu-ri-[si ...]  
 4') [...] -ri iš-tak-ka-[an ...]  
 5') [...] ak-bu-su mi-šir [...]  
 6') [... KUR.kar-<sup>d</sup>dun]-ía-àš šá sa-ta-[...]  
 7') [...] -ik-ti i-[...]  
 8') [...] -a šá qé-[reb<sup>?</sup> ...]

## Lacuna

## Lacuna

1'-8') [...] ... [...] entrusted ... [to me ... (Lower) Eg]ypt, Upper Eg[yp]t ...] ... he establish[ed ... (5') ...] where I trod, the border of [... Kardun]iaš ([Babylon]ia) ... [...] ... [...] which (is) *in the midst* [of ...]

## Lacuna

## 43

A clay tablet has an inscription of Esarhaddon that was copied from a necklace of the king. The script is Neo-Assyrian.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	80-7-19,44	Nineveh, Kuyunjik	6.8×6.3	c

## BIBLIOGRAPHY

- 1896 Bezold, Cat. 4 p. 1732 (study)  
 1956 Borger, Asarh. pp. 119-120 §101 (edition)  
 1993 Porter, Images, Power, and Politics p. 202 (study)

## TEXT

## Obv.

- 1) [a-na]-ku <sup>m</sup>AN.ŠÁR-PAP-[AŠ]  
 2) [MAN dan]-nu MAN ŠÚ MAN KUR aš-šur.[KI]  
 3) [pa-liḫ] DINGIR.MEŠ GAL.[MEŠ]  
 4) [mu]-šap-ši-iḫ ka-bat-[ti]  
 5) <sup>d</sup>a-nim u AN.ŠÁR  
 6) [na]-ram <sup>d</sup>AMAR.UTU <sup>d</sup>zar-pa-ni-tum  
 7) [muš]-te-e'-u áš-rat <sup>d</sup>AG u <sup>d</sup>PAPNUN  
 8) [ba]-nu-u É AN.ŠÁR  
 9) e-piš é-sag-il u KÁ.DINGIR.RA.KI  
 10) šá AN.ŠÁR AD DINGIR.DINGIR a-na LUGAL-ut KUR aš-šur.KI  
 11) ĜIR.NÍTA-ut KUR EME.GI, u URI.KI im-bu-u  
 12) ni-bit MU-ia <sup>d</sup>INANNA [GAŠAN]  
 13) ina ŠÀ.TÛR AMA-ia [ši-mat MAN-ti]  
 14) iš-ru-ka a-na [ši-rik-ti]

1-12a) [I], Esarha[ddon, str]ong [king], king of the world, king of Assyria, [the one who reveres] the great gods (and) [pa]cifies the mood [of] (5) the gods Anu and Aššur, [be]loved of the god Marduk (and) the goddess Zarpanītu, [who is assid]uous towards the shrines of the god Nabû and the goddess Tašmētu, [the one who (re)con]structed the temple of the god Aššur (and re)built Esagil and Babylon, (10) whom the god Aššur, the father of the gods, called by name to the kingship of Assyria and the governorship of Sumer and Akkad —

12b-16) The goddess Ištar, [my lady], gave me [a royal destiny] as [a gift] (while I was still) in the womb of my mother [...] to refur[bish] the gods [...] ... [...]

15) DINGIR.MEŠ *ud-du*-[uš ...]

16) [...] x [...]

Lacuna

Rev.

Lacuna

1') DINGIR [...] *gu nu* [...]2') *ul-zi-iz* [...]3') *a-na e-pe*-[ši ...]4') *ina GÚ-ia* [...]5') *ú-šal-la-mu par-ši* [...]6') DINGIR.MEŠ GAL.MEŠ *ina nap-ḥa-ri*-[šú-nu]7') *a-na ni-iš ŠU.II-ia u la-ban ap-pi-ia*8') *li-zi-zu-nim-ma lim-ḥu-ru*9') *tés-le-ti šat-ti-šam-ma*10') *ma-ḥar-šú-nu šal-meš lu-ut-tal-lak*

11') TIL.LA UD.MEŠ GÍD.DA.MEŠ

12') MU.AN.NA.MEŠ *ṭu-ub* UZU.MEŠ13') *ù ḥu-ud lib-bi*14') *ši-mat la-ba-a-ri*15') *kun-nu* BALA.MEŠ-*e*16') *šá-lam* NUMUN17') *ši-i-ma ši-ma-ti*18') *ša ina* UGU DINGIR.MEŠ-*ni ša* GÚ LUGAL

Lacuna

Lacuna

Rev. 1'-17') god [...] ... [...] I erected [...] to ma[ke  
 ...] on my neck [...] (rev. 5') will restore the rites [...] may all the great gods be present for my entreaties and expressions of humility, and let them receive my prayers. Every year (rev. 10') let me always walk before them in safety. Decree as my fate a life of long days, years of good health and happiness, a destiny of longevity, secure reign, (and) healthy offspring.

Rev. 18') That which is (written) on the (symbols of) the gods that (are around) the neck of the king.

## 44

A clay tablet has an inscription that was copied from the base of the statue of the god Marduk.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2388	—	Nineveh, Kuyunjik	9.9×5.7	c

### BIBLIOGRAPHY

- 1891 Bezold, Cat. 2 p. 438 (study)  
 1956 Borger, Asarh. pp. 92-93 §63 (edition)

- 1993 Porter, Images, Power, and Politics p. 200 (study)

## TEXT

Obv.

- 1) *a-na-ku* <sup>m</sup>aš-šur-a-ḥu-i-<sup>r</sup>di<sup>1</sup>-[na ... mi]-gir  
<sup>d</sup>EN.LÍL  
 2) *eṭ-lu na-a-du na-ram* <sup>d</sup>[AMAR.UTU u]  
<sup>d</sup>zar-pa-ni-tum  
 3) *re-é-ú-um ki-i-nu* [... DINGIR].MEŠ GAL.MEŠ  
 4) GÌR.NÍTA *it-pe-šu* [...] DUMU <sup>d</sup>EN  
 5) *mun-tal-ku ma-li-ku* [... eš-re]-e-ti  
 6) *pa-qid-du sat-tuk-ki* [...] BÁRA.MEŠ  
 7) *mu-ṭaḥ-ḥi-id* É.KUR.MEŠ [...] *ma-ḥa-zi*  
 8) *mu-kin nin-da-bé-e* [...] *ka-lá-ma*  
 9) *mu-nam-mir ma-ḥa-zi* [mu-šak-li]-il  
*par-ši-šu-un*  
 10) *mu-[du]-ú kul-lat gim-ri* [...] *ku ka-lá-ma*  
 11) *x[x]-ti na-mi-i* [...] *ma-aq-ti*  
 12) *mu-šal-li-mu ḥi-bil-ti en-ši* [ša-bit qa]-at *ú-la-li*  
 13) *mu-ut-[...]* *it-ti* [...] *a-ku-ú-ti*  
 14) [...] *ki-na-a-ti*  
 15) [...] *ḥab-bi-[lu]*  
 16) [...] *ki-x* [...]  
 17) [...] *x* [...]

Lacuna

Rev.

Lacuna

- 1') [...] *-bat zi* [...]  
 2') [...] *x ša* <sup>d</sup>EN *nu-pa-ra* [...]  
 3') [ul]-tu *še-ḥe-ri-ia-a-ma ab-bu-ú-[ia<sup>2</sup> ...]* *ta* [...]  
 4') *id-di-nam-ma re-ú-ut šal-mat* [SAG.DU ...]  
*aš-šur* [...]  
 5') KUR.MEŠ-*te ka-li-ši-na* [... *za-ma*]-*ni-i-a* GAZ [...]  
 6') *kul-lat la ma-gi-ri ú-šak-ni-šá-[am-ma*  
*ú-na]-áš-šá-qu* GÌR.[II-ia]  
 7') *ù a-na-ku ge-en-na-a* [u SÁ.DUG<sub>4</sub>] *ú-sa-ad-da-ra*  
*ŠÀ* [...] *-sa*  
 8') NUN EGIR-*ú mu-kan-nu-ú šiṭ-[ri-ia]*  
*mut-ta-id-du ep-[še]-ti*  
 9') <sup>d</sup>AMAR.UTU EN GAL-*ú ap-kal* AN-*e* *ù* [KI-*tim*] EN  
*nag-bi u ta-[ma]-ti*  
 10') *ši-mat du-un-qi u meš-ri-i li-šim-šú-ma* [...]  
*a-na* ŠU.II-*šú li-[mal]-li*  
 11') MU-*šú* NUMUN-*šú li-šam-<<šam>>-di-il-šu li-bi-il*  
*ma-ta-[a]-ti*  
 12') *i-na nu-uḥ-ši tuḥ-di* ḤÉ.GÁL *ù meš-ri-i*  
*li-ir-te-'a-a* UN.MEŠ-*šú*  
 13') *dī-iš* BURU<sub>14</sub> *i-na* EN.TE.NA *dī-iš* EN.TE.NA *i-na*  
 BURU<sub>14</sub> [liš]-*tab-ra-a qé-reb ma-ti-šú*  
 14') *qa-bu-ú še-mu-ú u ma-ga-ru kit-tum u mi-šá-ru*  
*[a-a ip-par]-ka-a pi-i te-né-še-ti-šú*  
 15') *šar-ru-ut kiš-šat* KUR.MEŠ-*te li-pu-uš-ma e-ma*  
*ú-ša-[am-ma-ru] lik-šu-da qa-ta-a-šú*  
 16') *ši-bu-us-su li-iš-bi* [ḥi]-*šiḥ-tum a-a* [... lum]-*na*  
*a-a e-mur*  
 17') *ta-nit-ti be-lí* GAL-*e* [<sup>d</sup>AMAR].UTU *nar-[x x*

1-17) I, Esarhadd[on, ... fav]orite of the god Enlil, pious man, beloved of the god [Marduk and] the goddess Zarpanītu, true shepherd, [... of] the great [god]s, expert governor, [... of the] god Son-of-Bēl (Nabû), (5) judicious ruler, [... shri]nes, the one entrusted with the *sattukku* offerings, [... of the] daises, the one who brings abundance to the temples, [...] (and) cult centers; the one who (re)confirmed the cereal offerings, [...] everything, who makes the cult centers shine (and) [comple]tes their rites; (10) the one [who] knows the totality of everything, [...] ... everything, [...] ... plains [...] fallen; the one who makes good the damages (suffered by) the weak, [holds the ha]nd of the feeble ... [...] with [...] cripples [...] truth [...] criminals [...] ... [...] ... [...]

Lacuna

Lacuna

Rev. 1'-7') [...] ... [...] ... the god Bēl, the mood [...] [Fr]om my youth, [my] ancestors [...] ... [...] he gave me to shepherd the black-[headed people ...] the god Aššur [...] In all of their lands, he killed my [enemies ...]; he subdu[ed] all of the unsubmissive [and (now) they ki]ss [my] feet. Moreover, I care for the *ginû* [and *sattukku*] offerings in its [...].

Rev. 8'-17') (For) the future prince who preserves [my] inscrip[tion] (and) is attentive to (my) deeds, may the god Marduk, the great lord, sage of heaven and [netherworld], lord of springs and seas, decree for him a fate of (divine) favor and riches; may he en[tru]st to him [...]; may he prolong his name (and) his progeny; may he rule (all) the lands (and) shepherd his people in plenty, abundance, fertility, and riches; [may] the summer grass last until winter (and) the winter grass until summer in his land; may (the ability) to give orders, to listen, and to find favor, (and) truth and justice [be unceas]ing in the mouth of his populace; may he exercise kingship over all the lands and may he attain whatever he [desires]; may he achieve his wish; should he require something, may it not be [...]; (and) may he not experience [ev]il. [He] will sing the praises of the great lord, the god [Mar]duk, ... [...].

i]-da-la-la

18') *i-na* UGU *ki-gal-li* [ša] EN GAL-*e* <sup>d</sup>[AMAR.UTU]  
*šaṭ-ṭír*Rev. 18') Written on the pedestal [of] the great lord,  
the god [Marduk].

## 45

An Akkadian inscription on a fragment of a multi-column tablet concerns the refurbishment of the statue of the god Marduk. This text was copied from the pedestal of the god Bēl (Marduk). This text is commonly referred to as Aššur-Babylon F (AsBbF).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 7862	—	Nineveh, Kuyunjik	9.5×8.9	c

## BIBLIOGRAPHY

- |      |  |      |   |
|------|--|------|---|
| 1891 | Bezold, Cat. 2 p. 880 (study)  | 2001 | Baker and Cancik, PNA 2/2 p. 856 (study of iv 17')                    |
| 1956 | Borger, Asarh. p. 78 §52, pp. 89–90 §58 (AsBbF) and pl. II (iii–iv, copy, edition) | 2001 | Frahm, PNA 2/2 pp. 721–722 (study of iv 15')                          |
| 1968 | Hunger, Kolophone p. 109 no. 348 (iv 13'–17', edition)                             | 2002 | Vera Chamaza, Omnipotenz pp. 477–478 no. 206 (iii 3'–iv 12', edition) |
| 1993 | Porter, Images, Power, and Politics p. 200 (study)                                 |      |   |

## TEXT

Col. i

- 1) [a-na-ku <sup>m</sup>]AN.ŠÁR-ŠEŠ-SUM.NA
- 2) [mu-du-u] ḥa-as-su it-pe-šu pit-qu-du
- 3) [...] -šá-ti e-piš šip-ri ša [...] a-šá-red
- 4) [muš-te-e']-ú eš-<sup>r</sup>re-e-ti<sup>1</sup> [...]
- 5) [...] -ú-a [...]
- 6) [...] <sup>d</sup>[...]
- 7) [...] <sup>d</sup>[...]

Lacuna

Col. ii

- 1) iš-ta- [...]
- 2) i-na lib-[bi ...]
- 3) si-kip-[ti ...]
- 4) ú- [...]
- 5) at- [...]

Lacuna

Col. iii

Lacuna

- 1') <sup>m</sup>[...]
- 2') a-na [...]
- 3') ù [...]

i 1–7) [I], Esarhaddon, [knowledgeable], intelligent, expert, cautious, [...] ... who performs the work on [...], foremost, [who is assiduous toward]s the shrines [...] ... [...] god(dess) [...] god(dess) [...]

Lacuna

ii 1–5) (No translation possible)

Lacuna

Lacuna

iii 1'–18') ... [...] to [...] and [...] hand of the god(dess) [...] (iii 5') purification priests, [...] lamentation priests, ... [...] praise of [his] hero[ism ...] singers with lyr[e(s)]

- 4') *qa-at* <sup>d</sup>[...]  
 5') LÚ.i-šip-pí [...]  
 6') LÚ.GALA.MEŠ i-  
 7') *ta-nit-ti qar-ra-[du-ti-šú ...]*  
 8') LÚ.NAR.MEŠ *ina* GIŠ.ZÀ.[MÍ ...]  
 9') *gim-ri* ERIM.ĤI.A-ia [...]  
 10') *te-e-ra i-šá-[...]*  
 11') *ina* KAR a-  
 12') *a-na* 1 KASKAL.GÍD [...]  
 13') *as-li eb-bu-[ti ...]*  
 14') *nap-tan še-e-[ri ...]*  
 15') <sup>d</sup>AG DUMU [...]  
 16') *ú-šal-[...]*  
 17') <sup>d</sup>U.GUR [...]  
 18') *il-[...]*

Col. iv

Lacuna

- 1') [...] *é-sag-íl* [...]  
 2') [... AN-e] u KI-tim a-na [...]  
 3') [...] *ú-šam-ki-ra ú-[...]*  
 4') [DINGIR.MEŠ] GAL.MEŠ *šu-ut* AN-e u KI-tim  
UN.MEŠ [...]  
 5') [a-na ĠIR.II]-šú *ú-šak-ni-šú a-a-bi-šú is-pu-nu*  
*at-[...]*  
 6') [mu]-šab AN.ŠÁR *é-šár-ra É ab-bé-e a-šar*  
*te-diš-ti*  
 7') [ša] *it-ti* URU-ka KÁ.DINGIR.RA.KI É.KUR-ka  
*é-sag-gíl*  
 8') [x (x)] *e-mu-ru-ma šu-ud-lu-pu* UN.MEŠ-šú  
 9') [é]-*hur-sag-gal-kur-kur-ra a-šar te-diš-ti-ia*  
 10') [iš-da]-a-šú *li-ku-na ki-ma* KUR-i  
 11') [gí]-*mir* ĤĒ.NUN *tuḥ-du ĥi-šib kib-ra-a-ti*  
 12') [šat-ti]-šam-ma ÍD-iš *li-šaḥ-bi-ba qé-reb-šú*
- 
- 13') [i]-na UGU *ki-gal-li ša* <sup>d</sup>EN šá-*tir*  
 14') [GIM] SUMUN-šú AB.SAR-*ma bà-rì*  
 15') [DUB] <sup>md</sup>AMAR.UTU-GAR-MU LÚ.ŠÁMAN.LÁ TUR  
 16') [ŠU <sup>md</sup>]PA-NUMUN-KÂT LÚ.A.BA  
 17') [A-šú šá <sup>m</sup>]ina-SÜĤ-ŠUR A.BA A <sup>md</sup>AG-PAP-*ir*  
A.BA

...] all of my troops [...] (iii 10') ... [...] in the quay ... [...] for one league [...] pu[re] sheep [...] morning repast [...] (iii 15') the god Nabû, son of [...] ... [...] the god Nergal [...] ... [...]

Lacuna

iv 1'-5') [...] Esagil [...] heaven] and netherworld to [...] I irrigated; I [...] the great [gods] of heaven and netherworld, the people [...] made bow down [to] his [feet], overwhelmed his enemies, ... [...]

iv 6'-12') [(As for) the resi]dence of the god Aššur, Ešarra, the ancestral house, the place of renewal, [which] together with your city, Babylon, (and) your temple, Esagil, they found [...] and its people were exhausted. May [the foundation]s of [E]hursaggalkurkurra, the place of my renewal, be as solid as a mountain. May [a]ll the abundance, plenty, (and) produce of the (four) quarters flow [annual]ly into it like a babbling brook.

iv 13'-17') Written on the pedestal of (the statue of) the god Bēl. [Like] its original, written and col-lated. [Tablet (belonging to)] Marduk-šākin-šumi, the young apprentice (scribe). [Written by] Nabû-zēra-ikšur, scribe, [son of] Ina-tēši-ēṭir, scribe (and) descendant of Nabû-nāšir, scribe.

## 46

A fragment of a clay tablet contains a copy of a text of Esarhaddon, probably a dedicatory inscription. The text is written in an archaic, linear script, and horizontal rulings separate each line. Part of the upper edge is preserved.



1993 Porter, Images, Power, and Politics p. 202 (study)

## TEXT

Lacuna

- 1') ʿIBILA<sup>1</sup> a-šá-re-du šá <sup>m</sup>[<sup>d</sup>30-ŠEŠ.MEŠ-SU MAN ŠÚ  
MAN KUR aš-šur.KI]
- 2') DUMU DUMU <sup>m</sup>LUGAL-GI.[NA MAN ŠÚ MAN KUR  
aš-šur.KI]
- 3') [GÌR].NÍTA KÁ.DINGIR.RA.KI [MAN KUR EME.GI,  
u URI.KI]
- 4') [li]-ip-li-ip da-ru-[u šá <sup>m</sup>EN-ba-ni MAN KUR  
aš-šur.KI]
- 5') [ki]-sít-ti ša-a-ti [šá du-rug-šú bal-til.KI]
- 6') [GÌR].NÍTA KÁ.DINGIR.RA.KI [...]
- 7') ta-me-eḫ šer-re-[ti ...]
- 8') [re-e]-um šal-mat SAG.[DU ...]
- 9') [...]-i IGI [...]

Lacuna

Lacuna

- 1'-9') [...] foremost [so]n of [Sennacherib, king of  
the world (and) king of Assyria]; grandson of Sargo[n  
(II), king of the world, king of Assyria, gover]nor of  
Babylon, [king of Sumer and Akkad]; descendant of the  
eternal line [of Bēl-bāni, king of Assyria, (5') an]cient  
stock, [whose place of ultimate origin is Baltil (Aššur),  
gov]ernor of Babylon, [...] who holds the nose-ropes [of  
... shep]herd of the black-headed [people ...] ... before  
[...]

Lacuna

## 48

An Akkadian inscription on three clay tablets from Nineveh records the refurbishment of the statues of Babylon's tutelary gods. The subscript of one exemplar states that the inscription was copied from a stele. This text is commonly referred to as Aššur-Babylon A (AsBbA).

## CATALOGUE

Museum Ex. Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1 K 2801 + K 3053 + DT 252	Nineveh, Kuyunjik	21×14.4	1-110	c
2 K 221 + K 2669	Nineveh, Kuyunjik	20.5×14	16-112	c
3 K 18057	Nineveh, Kuyunjik	2.1×.9	71-72	c

## COMMENTARY

The script of all three exemplars is Neo-Assyrian. The tablets are all badly damaged. Exs. 1-2 duplicate one another up to line 102, at which point the texts appear to deviate from one another. For this reason, exs. 1-2 are edited separately in the edition beginning with line 103 and only a score of lines 16-102 is provided on the CD-ROM. The line num-

bering in this edition differs from that of previous editions, including Borger's: the text is given consecutive line numbers for the obverse and reverse (=lines 53-110/112) rather than separate line counts for the obverse and reverse. The edition is a conflation of exs. 1-2; the text generally follows ex. 1, but follows ex. 2 in line 50.



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## TEXT

- 1) *i-nu-um* AN.ŠÁR MAN <sup>d</sup>í-gì-gì u <sup>d</sup>a-nun-na-ki AD DINGIR.MEŠ EN KUR.KUR  
 2) <sup>d</sup>a-num geš-ru reš-tu-u ša a-mat qí-bi-ti-šú la uš-ta-pé-lu DINGIR a-a-um-ma  
 3) <sup>d</sup>EN.LÍL EN šur-bu-u mu-šim NAM.MEŠ AN-e u KI-tim mu-kin-nu da-ád-me  
 4) <sup>d</sup>é-a er-šú EN ne-me-qí ba-nu-u nab-nit pa-ti-iq kul-lat mim-ma šum-šú  
 5) <sup>d</sup>30 e-deš-šú-u DINGIR KÙ KUD-is EŠ.BAR mu-šak-lim ša-ad-di  
 6) <sup>d</sup>UTU DI.KU<sub>5</sub>.GAL DINGIR.MEŠ muš-par-du-u ek-let ša nam-ri-ru EN-ti-šú KUR.KUR saḥ-pu  
 7) <sup>d</sup>IŠKUR GÚ.GAL AN-e u KI-tim mu-šá-az-nin ŠĒG.MEŠ HĒ.NUN mu-bal-liṭ šik-nat ZI.MEŠ  
 8) <sup>d</sup>AMAR.UTU IBILA reš-tu-u <sup>d</sup>EN.LÍL.LÁ DINGIR.MEŠ šá šu-ud-du-u ù šu-šu-bu ba-šú-u it-ti-šú  
 9) [<sup>d</sup>AG] DUB.SAR gim-ri a-šir <sup>d</sup>í-gì-gì u <sup>d</sup>GÉŠ.U pa-qid kiš-šat nag-bi  
 10) [<sup>d</sup>U].GUR dan-dan-nu EN a-[ba-ri u du-un-ni ka]-mu-u [a]-a-bi <sup>d</sup>EN.LÍL KI-tim DAGAL-tim  
 11) <sup>d</sup>a-qu-še-e-a <sup>d</sup>GAŠAN [MURUB<sub>4</sub>] u MĒ de-kāt a-na-an-ti ša-ki-nat tu-qu-un-ti  
 12) <sup>d</sup>7.BI DINGIR.MEŠ qar-du-ti ta-me-ḥu til-pa-nu uš-ši ša ti-bu-šú-nu tam-ḥa-ru šá-áš-mu  
 13) DINGIR.MEŠ GAL.MEŠ a-ši-bu-ti AN-e u KI-tim šá qí-bit-su-nu ŠE.GA-tú la ut-tak-ka-ru  
 14) ia-a-ti [<sup>m</sup>AN.ŠÁR-ŠEŠ-SUM].NA ina re-e-[ut UN.MEŠ]-šú-un ina ni-iš IGL.II-šú-un KÙ.MEŠ ke-niš ut-tu-in-ni  
 15) [...] ú-šar-bu-u i-ši-mu-in-ni ši-mat SIG<sub>5</sub>-tim  
 16) [...] ana šup]-šú-uḥ ka-bat-ti-šú-un iš-šu-in-ni a-na LUGAL-ti  
 17) [...] ke]-niš it-ru-šu UGU-ia  
 1–13) When the god Aššur, king of the Igīgū and Anunnakū gods, father of the gods, lord of the lands; the god Anu, the powerful, the foremost, whose spoken order no god can alter; the god Enlil, greatest lord, the one who decrees the fates of heaven and netherworld (and) makes the dwellings secure; the god Ea, the wise, lord of wisdom, creator of (all) creatures, the one who fashions everything, whatever its name; (5) the god Sîn, the one who constantly renews himself, the pure god, the one who determines decisions (and) reveals signs; the god Šamaš, the great judge of the gods, the one who illuminates darkness, whose lordly splendor overwhelms the lands; the god Adad, the canal inspector of heaven and netherworld, the one who brings abundant rains (and) sustains life to (all) living things; the god Marduk, firstborn son, the Enlil of the gods, the one who has the power to depopulate and (re)settle (a region); [the god Nabû], scribe of the universe, the one who directs the Igīgū and Anunnakū gods (and) who is entrusted with the entire universe; (10) [the god Ner]gal, the almighty, endowed with [strength and power, the one who captured the enemies, the Enlil of the vast netherworld; the goddess Agušāya (Ištar), mistress of [war] and battle, the one who starts fighting (and) causes conflict; the Sebitti, valiant gods, who hold bow (and) arrow, whose assault is combat (and) warfare; (and) the great gods, who reside in heaven and netherworld, whose favorable words cannot be changed,  
 14–21) truly selected me, [Esarhaddon], with their pure, upraised eyes, to shep[herd] their [people], they raised [...] they decreed a favorable fate for me [...] (and) they elevated me to the kingship [(so I could) pla]cate their mood; [...] tru]ly they stretched out over me [...] they truly called my name; [...] they gave me broad [wisdom]; they opened my mind [...] to refurbish

14 One expects *ana* before *re-e-[ut UN.MEŠ]-šú-un*, but the tablet has *ina*.

- 18) [...] *zi-kir* MU-ia *ke-niš im-bu-u*  
 19) [...] *ḥa-si-sa* *pal-ka-a iš-ru-ku-in-ni-ma*  
 20) [...] *a-na ud-du-uš* DINGIR.MEŠ GAL.MEŠ  
 21) [...] *ša pel-lu-de-e ip-tu-u ḥa-si-si*  
 22) [<sup>m</sup>AN.ŠĀR-ŠEŠ-SUM.NA LUGAL *dan-nu* LUGAL]  
 ŠÚ LUGAL KUR *aš-šur*.KI LÚ.GAR <sup>d</sup>EN.LÍL  
 LÚ.SANGA <sup>d</sup>aš-šur  
 23) [...] GÌR.NÍTA] KÁ.DINGIR.RA.KI LUGAL KUR  
 EME.GI, u URI.KI  
 24) [...] GAL <sup>d</sup>taš-me-tum NUN-ú *mun-tal-ku*  
 25) [...] *ni-bit diš-tar ša* URU.ni-na-a *šar-ra-tú*  
 GAL-tú  
 26) [<sup>h</sup>i]-ših-tu *ša diš-tar-a*-[ti *ša* <sup>d</sup>15 *ša*]  
 URU.LÍMMU-DINGIR *ina ni-iš* IGI.II-šá  
*nam-ra-a-ti tu-ut-tu-šu-ma*  
 27) [...] MAN KUR.SU.BIR<sub>4</sub>.KI KUR MAR.TU  
 KUR.gu-ti-i  
 28) KUR.*ḥat-ti* DAGAL-tim [...] LUGAL LUGAL.MEŠ  
 NI.TUK.KI KUR.*má-gan-na*  
 29) KUR.*me-luḥ-ḥa* LUGAL *kib-rat* LÍMMU-tim  
 [*mi-gir* DINGIR].MEŠ GAL.MEŠ  
 30) [*pa*]-liḥ *zik-ri* AN.ŠĀR <sup>d</sup>AG <sup>d</sup>AMAR.UTU *mu-kil*  
*ik-kib* <sup>d</sup>EN.LÍL <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>IŠKUR  
 31) [...] GAL]-ú *pa-liḥ* DINGIR.MEŠ GAL.MEŠ  
*muš-te-e'-u áš-rat* DINGIR-ti-šú-nu GAL-ti  
 32) [LUGAL *ša ul-tu*] *še-ḥe-ri-šú a-di ra-bé-šú*  
*be-lut-su-nu pu-qu-ma quru-us-su-nu dal-lu<sub>4</sub>*  
 33) LUGAL [*šá*] *ina u<sub>4</sub>-me* BALA-šú DINGIR.MEŠ  
 GAL.MEŠ *a-na eš-ret ma-ḥa-zi-šú-nu sa-li-mu*  
*ir-šú-u iš-ku-nu ta-ia-ár-tú*  
 34) <sup>d</sup>UTU-šú *kiš-šat* UN.MEŠ *šu-lul* SIG<sub>5</sub> *re'-u-ú*  
*tak-lum na-qid šal-mat* SAG.DU  
 35) NUMUN LUGAL-ti *da-ru-ú* NUNUZ *bal-til*.KI  
*šu-qu-ru ḥi-ših-ti é-šár-ra ša* ŠU.II-šú *el-la*  
 36) *i-šip-pu mu-ub-bi-ib ša-lam* DINGIR.MEŠ  
 GAL.MEŠ *ba-nu-u É* AN.ŠĀR *e-piš é-sag-íl* u  
 KÁ.DINGIR.RA.KI  
 37) *ša* [DINGIR].MEŠ KUR.KUR *šal-lu-u-ti a-na*  
*áš-ri-šú-nu ú-ter-ru-ma ú-šar-mu-u pa-rak*  
*da-ra-a-ti*  
 38) *ša eš-ret kul-lat ma-ḥa-zi u<sub>4</sub>-me-šam-ma*  
 KÙ.BABBAR KÙ.GI *ú-šal-bi-šú* SÁ.DUG<sub>4</sub> *gi-nu-u*  
*ú-kin-nu qé-reb-šin*  
 39) [*mu*]-šak-lil *par-ši mu-kin* SÁ.DUG<sub>4</sub> *šá-rik šér-ki*  
 NIDBA.MEŠ GAL.MEŠ *a-na gi-mir é-kur-ri*  
 40) [...] *ša a-na e-peš* UDU.SISKUR.MEŠ *šul-lum*  
*par-ši la ip-par-ku-u i-na-ša-ru u<sub>4</sub>-mu* DINGIR  
*iš-še-e-šú*  
 41) [*ka*]-šir *ki-din<sup>1</sup>-nu-ut bal-til*.<sup>r</sup>KI<sup>1</sup> *šá-kin*  
*šu-ba-re-e* NIBRU.KI KÁ.DINGIR.KI *bár-sipa*.KI  
 ZIMBIR.KI  
 42) SAḤAR.MEŠ [*kiš-šat* UN.MEŠ] *a-šib qé-reb-šú-un*  
*mu-šal-li-mu ḥi-bil-ti-šú-un*

the great gods, [...] of the cults.

22-32) [Esarhaddon, mighty king, king of] the world, king of Assyria, commander for the god Enlil, priest of the god Aššur, [... governor of] Babylon, king of Sumer and Akkad, [...] great [... of] the goddess Tašmētu, judicious prince, [...] (25) chosen by the goddess Ištar of Nineveh — the great queen — the one required by the goddess[ses, whom the goddess Ištar of] Arbela selected with her shining, upraised eyes [...]; king of Subartu, Amurrû, the Gutians, (and) widespread Ḥatti; [...] king of the kings of the lands Dilmun, Magan, (and) Meluḥḥa; king of the four quarters; [favorite of the] great [gods; (30) the one who] reveres the word of the gods Aššur, Nabû, (and) Marduk; the one who sustains the sacred things of the gods Enlil, Šin, Šamaš, (and) Adad; [... great] [...], the one who reveres the great gods; the one who is assiduous towards the shrines of their great divinity; [the king, who from] his childhood until his adulthood, heeded their rule and praised their valor;

33-43) the king, during whose reign, the great gods became reconciled towards the shrines of their cult centers (and) returned; the sun of all the people, the pleasant protection, trusted shepherd, herdsman of the black-headed people, (35) eternal royal seed, precious offspring of Baltil (Aššur), the one required by Ešarra, whose hands are pure, the purification priest who purifies the statues of the great gods; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, returned [the] plundered [god]s of the lands to their (proper) place, and made (them) dwell on (their) eternal daises in the shrines of all the cult centers; the one who clothed (them) daily in silver and gold, (and) (re)confirmed the *sattukku* (and) *ginû* offerings in them; the one who completed the rites, (re)confirmed *sattukku* offerings, (and) gave gifts, great food offerings to all the temples; (40) [...] the one who does not fail to make offerings (and) fulfill rites; the one who observes the days of the god (and) the *eššēšu*-festival; [the one who] arranged the privileged status of Baltil (Aššur) (and) established freedom for Nippur, Babylon, Borsippa, (and) Sippar; ... [all the people] who live in them; the one who repaid their losses; who gathered the [scattered] people of [Babylon] (and) (re)settled (them) in peaceful dwellings;

42 The tablet appears to have SAḤAR.MEŠ, “dirt,” which makes no sense in this context. Perhaps the composer of this text was thinking of *ēpiru*, “provider, feeder,” but wrongly wrote its homonym *eperu*, “dirt,” instead.

- 43) *ša UN.MEŠ [TIN.TIR.KI sap-ḥa]-a-ti*  
*ú-pa-aḥ-ḥi-ru-ma ú-še-ši-bu šu-bat ne-eḥ-ti*
- 44) *zi-ka-[ru qar-du la-biš na]-mur-ra-te šá a-na*  
*šum-qut a-a-bi KUR aš-šur.KI AN.ŠÁR MAN*  
*DINGIR.MEŠ ú-šat-bu-u GIŠ.TUKUL.MEŠ-šú*
- 45) *nu-ur kib-ra-[a-ti] ur-ša-a-nu šá a-na ka-šad*  
*na-ki-ri it-ti-šú it-tal-la-ku DINGIR.MEŠ*  
*re-še-e-šú*
- 46) *a-šá-red kal mal-ki šá ul-tu ši-it <sup>d</sup>UTU-ši a-di*  
*e-reb <sup>d</sup>UTU-ši i-šá-riš it-tal-la-ku-ma GABA.RI la*  
*i-šú-u*
- 47) *DUMU <sup>md</sup>[30-ŠEŠ].MEŠ-SU [MAN GAL] MAN*  
*dan-nu MAN ŠÚ MAN KUR aš-šur.KI DUMU*  
<sup>m</sup>*MAN-GIN MAN ŠÚ MAN KUR aš-šur.KI*
- 48) *GĪR.NÍTA KÁ.DINGIR.RA.KI MAN KUR EME.GI, u*  
*URI.KI lib-lib-bi LUGAL-ti šá <sup>m</sup>EN-ba-<ni> MAN*  
*KUR aš-šur.KI*
- 49) *ki-sít-ti ša-a-ti šá du-rug-šú bal-til.KI šá ul-tú*  
*ul-la-a-ma ina zi-kir <sup>d</sup>AMAR.UTU*
- 50) *a-na be-lut KUR u UN.MEŠ na-gab-šá a-na*  
*šu-lu-ku a-na LUGAL-ti iš-šak-ku-su-un UGU*  
*AN.ŠÁR i-ṭi-bu-ma*
- 51) *na-dan zi-bi-šú-un iḥ-šu-ḥu DINGIR.MEŠ šu-ut*  
*AN KI*
- 52) *ina SAG LUGAL-ti-ia ina maḥ-re-e BALA-ia šá*  
*AN.ŠÁR LUGAL DINGIR.MEŠ ina GIŠ.GU.ZA*  
*<AD>-ia ṭa-biš ú-še-ši-ban-ni*
- 53) *<sup>d</sup>a-num AGA-šú <sup>d</sup>EN.LÍL GIŠ.GU.ZA-šú <sup>d</sup>nin-urta*  
*GIŠ.TUKUL-šú <sup>d</sup>U.GUR šá-lum-mat-su*  
*ú-šat-li-mu-in-ni-ma*
- 54) *iš-šak-na-nim-ma ina šá-ma-me u qaq-qa-ri*  
*Á.MEŠ SIG<sub>5</sub>-tim šá ud-du-uš DINGIR.MEŠ ba-nu-u*  
*eš-re-e-ti*
- 55) *<sup>d</sup>SAG.ME.NÍG ib-il-ma ina ITI.SIG<sub>4</sub> ú-qar-rib-ma*  
*a-šar <sup>d</sup>UTU*
- 56) *ul-ta-pa-a GUB-iz uš-taš-ni-ma ina ITI.BAD.KÁ*  
*a-šar ni-šir-ti*
- 57) *ik-šu-dam-ma i-kun šub-tu-uš-šú áš-šú li-i-ti*  
*šá-ka-nu ga-me-ru-tú e-pe-e-ši*
- 58) *gis-kim-ma MUNUS.SIG<sub>5</sub> ú-šak-li-ma šá e-reb*  
*é-saq-íl MUL.MEŠ AN-e ina man-za-zi-šú-nu*
- 59) *DU.MEŠ-ma ḥar-ra-an kit-ti iš-ba-tú ú-maš-še-ru*  
*ú-ru-uḥ la kit-ti ITI-šam-ma <sup>d</sup>30 u <sup>d</sup>UTU*
- 60) *ina IGI.LAL-šú-nu šá ud-du-uš DINGIR.MEŠ*  
*šuk-lul eš-ret ma-ḥa-zi ku-tu-un-ni BALA.MEŠ-ia*  
*šur-šu-di GIŠ.GU.ZA SANGA-ti-ia*
- 61) *an-nu ke-e-nu e-tap-lu a-ḥa-meš ina*  
*u<sub>4</sub>-me-šú-ma a-na-ku <sup>m</sup>AN.ŠÁR-PAP-AŠ MAN ŠÚ*  
*MAN KUR aš-šur.KI*
- 62) *am-ru ni-iš IGI.II AN.ŠÁR ḥi-ših-ti DINGIR.MEŠ*  
*GAL.MEŠ ina GEŠTU.II DAGAL-tim ḥa-sis-si*

44-46) [valiant] warrior, [clothed] with numinous splendor; whom the god Aššur, king of the gods, made take up his weapons to overthrow the enemies of Assyria; light of the (four) quar[ters]; the hero with whom the gods, his helpers, go constantly for the conquest of the enemy; foremost of all rulers; who marched freely from the rising sun to the setting sun and has no rival (therein);

47-51) son of [Sennach]erib, [great king], mighty king, king of the world, king of Assyria; descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad; royal descendant of Bēl-bāni, king of Assyria, ancient stock, whose place of ultimate origin is Baltil (Aššur); (and) who(se dynasty) from earliest times, by the command of the god Marduk, (50) (was called) to rule the land and people, all of it, was suitable for kingship, whose governing status was pleasing to the god, (and) whose food offerings the gods of heaven (and) netherworld desired —

52-54) At the beginning of my kingship, in my first year, when the god Aššur, king of the gods, kindly placed me on the throne of my father, the god Anu granted me his crown, the god Enlil his throne, the god Ninurta his weapon, (and) the god Nergal his awesome splendor, good signs were established for me in heaven and on earth concerning the refurbishing of the gods and the (re)building of shrines.

55-57a) Jupiter shone brightly and came near in Simānu (III) and stood in the place where the sun shines. It reached (its) hypsoma for a second time in the month Opening of the Door and stayed in its place. 57b-61a) In order to triumph (and) to show overpowering strength, he (the god Marduk) revealed to me good omen(s) concerning the (re)entering of Esagil. The stars of heaven stood in their positions and took the correct path (and) left the incorrect path. Every month, the gods Sîn and Šamaš together, (60) at their appearance, answered me with a firm 'yes' concerning the renewing of the gods, the completion of the shrines of cult centers, the lasting stability of my reign, (and) the securing of the throne of my priestly office.

61b-65) At that time, I, Esarhaddon, king of the world, king of Assyria, the one selected (and) chosen by the god Aššur, the one required by the great gods, with the broad wisdom (and) vast comprehension that the sage of the gods, the prince, the god Nudimmud (Ea),

56 The Month Opening of the Door is an Elamite month name and is the third month in the Elamite year. For further details and bibliography, see the note to the date of exs. 2 and 16 of Nineveh A (text no. 1).

- pal-ke-e*
- 63) *ša iš-ru-ka* ABGAL DINGIR.MEŠ NUN  
*ᵀnu-dím-mud*
- 64) *ina igi-gál-lu-ti šá* AN.ŠÁR u <sup>d</sup>AMAR.UTU *a-na*  
*ud-du-uš* DINGIR.MEŠ GAL.MEŠ *ip-tu-u ḥa-si-si*
- 65) *ina ni-iš ŠU.II ut-nen-ni u la-ban ap-pi šá*  
AN.ŠÁR MAN DINGIR.MEŠ ù EN GAL-u  
<sup>d</sup>AMAR.UTU *ú-šal-la-a* DINGIR-su-un
- 66) *it-ti man-ni* DINGIR.MEŠ GAL.MEŠ *ba-nu-u*  
DINGIR.MEŠ u <sup>d</sup>iš-tar *a-šar la a'-a-ri šip-ru*  
*mar-šu taš-ta-ṇap-par-a-ni*
- 67) *ši-pir te-diš-ti it-ti a-me-lu-ti la še-me-ti la*  
*na-til-ti šá ra-man-šá la ti-du-u la par-sa-ta*  
*ár-kát* UD.MEŠ-šá
- 68) *ba-nu-ú* DINGIR ù <sup>d</sup>iš-tar *ku-um-mu*  
*qa-tuk-ku-un ina ra-ma-ni-ku-nu bi-na-a-ma*  
*at-man* DINGIR-ti-ku-nu *šir-ti*
- 69) [*mim*]-*mu-ú ina šur-ri-ku-un ib-šu-u*  
*li-in-né-pu-uš ina la šu-un-na-a-te zi-kir*  
*šap-ti-ku-un*
- 70) [DUMU.MEŠ] *um-ma-a-ni en-qu-ti ša taq-ba-a*  
*a-na e-peš šip-ri šu-a-tú* GIM <sup>d</sup>é-a *ba-ni-šú-un*  
uz-nu *šir-tu šur-ka-šú-nu-ti-ma* Á.GÁL-u-tú  
*šu-ḥi-za ka-ras-su-un ina qí-bi-ti-ku-nu šir-ti*  
*mim-ma lip-ta-at ŠU.II-šú-un*
- 72) *li-šam-si-ku ina ši-pir* <sup>d</sup>nin-ši-kù *a-na de-ni*  
<sup>d</sup>UTU u <sup>d</sup>išKUR *pal-ḥiš ak-tam-mis-ma a-na*  
EŠ.BAR-šú-nu *ke-e-ni*
- 73) LÚ.DUMU.MEŠ ḤAL.MEŠ *ú-šat-ri-iš a-na e-reb* É  
*mu-um-me* UGU *bal-til.KI KÁ.DINGIR.RA.KI u*  
NINA.KI *bi-ru ab-re-e-ma*
- 74) UGU DUMU.MEŠ *um-ma-ni e-peš šip-ri u*  
*šu-ru-ub pi-riš-ti qa-ta-a-te a-ḥi-in-na-a*  
*ú-ki-in-ma*
- 75) UZU.UR<sub>3</sub>.ÚŠ.MEŠ *ki-i pi-i iš-ten in-da-ḥar-ma*  
*e-pu-lu-in-ni an-nu ke-e-nu ina bal-til.KI URU*  
*pa-le-e*
- 76) *šu-bat* AD DINGIR.MEŠ AN.ŠÁR *iq-bu-ni e-reb* É  
*mu-um-me* ù *ša* DUMU.MEŠ *um-ma-a-ni e-peš*  
*šip-ri*
- 77) *ú-ad-du-ni zi-kir* MU-šú-un *ina UZU ti-kil-ti*  
*šal-mu-te* DUMU.MEŠ LÚ.ḤAL *a-na e-peš šip-ri*  
*šu-a-tú ki-a-am iq-bu-ni*
- 78) *šu-uḥ-miṭ it-id pit-qád na-de-e a-ḥi la ta-raš-ši*  
*ú-zu-un-ka a-šar šá-nam-ma la ta-šak-kan*
- 79) *an-na-šú-un ke-e-nu la muš-pe-lu at-ta-kil-ma*  
*ar-ta-ḥu-uš lib-bu ina ITI šal-mi u<sub>4</sub>-me še-me-e*
- 80) *ina ITI.ZÍZ ITI bi-bil lib-bi šá* <sup>d</sup>EN.LÍL *ina* É  
*mu-um-me a-šar te-diš-ti šá lib-ba-šú-un ub-la*  
*e-ru-um-ma*
- 81) NAGAR.<MEŠ> KÙ.DÍM.<MEŠ> TIBIRA.<MEŠ>  
BUR.GUL.MEŠ DUMU.<MEŠ> *um-ma-a-ni*  
*le-'u-u-ti mu-de-e pi-riš-ti ina* É *šá ina bi-ri*

gave to me, (and) through the great wisdom that the gods Aššur and Marduk imparted to me (lit. opened my ears) for refurbishing the great gods, (65) I prayed to the divinity of the god Aššur, king of the gods, and the great lord, the god Marduk, with raised hands, prayers, and entreaties, (saying):

66–71a) “With whom, O great gods, will you continually send me to create gods and goddesses, difficult work (performed) in an inaccessible place? (Can I undertake) the renovation work with people who are deaf (and) blind, who do not know themselves (and) whose future is (still) undecided? The creation of gods and goddesses is in your hands, so build yourselves a cella for your majestic divinity! [What]ever is in your heart, let it be done! Through the words from your unalterable lips, (70) give the skilled craftsmen, whom you ordered to perform this work, sublime knowledge like the god Ea, their creator, and teach them the skills (needed). By your exalted command, let them make all their handiwork *succeed* (while doing) the work of the god Nudimmud.”

72b–79a) I kneeled reverently (seeking) the judgment of the gods Šamaš and Adad, and I stationed diviners to (ascertain) their true decisions. I had an extispicy performed concerning (the selection of the) use of the workshop in Baltil (Aššur), Babylon, or Nineveh, and I placed (before the diviners) separate lists of craftsmen who should do the work and be allowed to enter the secret place. (75) The omens were unanimous: they answered me with a firm ‘yes,’ (and) told me (it should be) in Baltil (Aššur), (my) dynastic city, the residence of the father of the gods, the god Aššur. They indicated to me the workshop to use (and) the craftsmen to perform the work. Through truthful, trustworthy portents, the diviners told me to perform that work, (saying) thus: “Do (it) quickly, pay attention, (and) be careful! Do not procrastinate! You should not turn your attention to anything else!” I trusted their immutable, firm ‘yes,’ and I felt confident.

79b–82a) In a favorable month, on a propitious day, in Šabātu (XI), the favorite month of the god Enlil, (exactly) as they (the gods) wished, I entered the workshop where the renovations (would be done) and I brought carpenters, jewelers, copper smiths, seal cutters, skilled craftsmen, who know the secrets, into the temple that the gods Šamaš and Adad had selected by divination, (and) I installed them (there).

73.2 has LÚ.IBILA.MEŠ for LÚ.DUMU.MEŠ.

- <sup>d</sup>UTU u <sup>d</sup>IŠKUR ú-ad-du-šú  
82) lu ú-še-rib lu ú-še-šib-šú-nu-ti KÙ.GI SA<sub>5</sub> e-per  
šad-di-šú šá mám-ma la ip-ti-qu-šú ana ši-pir  
ni-kil-ti NA<sub>4</sub>.MEŠ na-as-qu-ti  
83) la ki-šit-ti u<sub>4</sub>-me šá ni-i-ba la i-šu-u nab-nit  
hur-šá-a-ni šá <sup>d</sup>é-a a-na ši-pir be-lu-ti ši-mat  
ME.LÁM ra-biš i-šim-šu-nu-ti  
84) a-na áš-rat DINGIR.MEŠ GAL.MEŠ EN.[MEŠ-ia u]  
ti-iq-ni DINGIR-ti-šú-nu ma-a'-diš uš-tar-si-ma  
ŠU.II-šú-nu KÙ.MEŠ ú-šam-li AGA ni-kil-tú  
si-mat EN-u-ti  
85) ša AN.ŠÁR LUGAL DINGIR.MEŠ EN-ía šá KÙ.GI  
ĤUŠ.A ù NA<sub>4</sub>.MEŠ ni-siq-ti ú-še-piš-ma ú-ter  
áš-ru-uš-šú AGA šú-a-tú la-biš me-lam-mu  
86) za-in bal-tu na-ši šá-lum-ma-tu ĥi-it-lu-up  
nam-ri-ri <<maḥar>> AN.ŠÁR EN GAL-e ma-diš  
im-ḥur-ma i-ṭib ka-bat-ta-šú im-me-ru zi-mu-šú  
87) <sup>d</sup>EN GAŠAN-ia<sub>5</sub> <sup>d</sup>be-let-KÁ.DINGIR.RA.KI <sup>d</sup>é-a  
<sup>d</sup>DI.KU<sub>5</sub> DINGIR.MEŠ GAL.MEŠ qé-reb é-šár-ra É  
za-ri-šú-nu ke-niš im-ma-al-du-ma  
88) iš-mu-ḥu gat-tu ina ša-ri-ri ru-uš-še-e nab-nit  
a-ra-al-li e-per šad-di-šú ú-šar-ri-ḥa nab-nit-sún  
ti-iq-ni MAḤ.MEŠ šu-kut-tu a-qar-tú  
89) ki-šad-su-un ú-taq-qin-ma ú-ma-al-la-a  
GABA-su-un mim-mu-u <sup>d</sup>EN GAL-u <sup>d</sup>AMAR.UTU  
ina lib-bi-šú ib-šu-u ub-la ka-bat-ta-šá šá  
šar-rat <sup>d</sup>zar<sub>4</sub>-DÜ-ti  
90) ša-al-me DINGIR-ti-šú-nu GAL-ti UGU šá u<sub>4</sub>-me  
pa-ni nak-liš ú-ba-áš-ši-mu ma-diš ú-šar-ri-ḥu  
bal-tú ú-šag-li-du ú-šá-an-bi-ṭu GIM <sup>d</sup>UTU-ši  
91) KI.TUŠ GIŠ.MES.MÁ.KAN.NA GIŠ da-re-e a-di  
kil-zap-pi KÙ.GI ĤUŠ.A lit-bu-šú a-na <sup>d</sup>PAPNUN  
GAŠAN GAL-ti a-ši-bat é-umuš-a pa-paḥ  
<sup>d</sup>AMAR.UTU šá qé-reb TIN.TIR.KI  
92) eš-šiš DÜ-uš <sup>d</sup>AN.MAR.TU mu-ul-lil AN-e u  
KI-tim mu-ub-bi-ib é-sag-gíl a-šib  
é-nam-tag-ga-du<sub>8</sub> a ud-diš <sup>d</sup>ab-šú-šú  
<sup>d</sup>ab-ta-gi<sub>4</sub>-gi<sub>4</sub>  
93) a-ši-ba é-giš-ḥur-an-ki-a É <sup>d</sup>GAŠAN NINA.KI ù  
DINGIR.MEŠ <sup>d</sup>U.DAR.MEŠ ma-la AN.ŠÁR u  
<sup>d</sup>AMAR.UTU iq-bu-u ud-diš-ma a-na áš-ri-šú-nu  
ú-ter  
94) AN GAL šar-rat-BÀD.AN.KI <sup>d</sup>MUŠ <sup>d</sup>be-let-TI.LA  
<sup>d</sup>ku-ru-ni-tum <sup>d</sup>sak-kud šá bu-bé-e.KI DUMU.É  
a-na BÀD.AN.KI URU-šú-nu ú-ter  
95) <sup>d</sup>ú-šur-a-mat-sa ma-li-kát mil-ki ša-bi-ta-at  
ab-bu-ut-ti a-na UNUG.KI URU-šá ú-ter <sup>d</sup>UTU šá  
URU.la-ar-sa a-na URU.la-ar-sa  
96) <sup>d</sup>ḥum-ḥum-ia<sub>5</sub> <sup>d</sup>šu-qa-mu-na <sup>d</sup>ši-i-ma-li-ia [a-na]  
URU.ZIMBIR.KI <sup>d</sup>a-ru-ru ú-ter ad-ke-ma gi-mir  
ERIM-ni-ia KUR.kár-<sup>d</sup>dun-ía-àš DÜ-šá  
97) GIŠ.al-lum tup-šik-ku ú-šá-áš-ši-šú-nu-ti ina  
GIŠ.Û.[ŠUB.MEŠ] ZÚ AM.SI GIŠ.ESI GIŠ.TÚG

82b–86) (As for) red gold, an ore from its mountain which nobody had (yet) cast into a work of art, (and) countless precious stones, that have not (yet) seen (the light of) day, the creation of the mountains where the god Ea greatly decreed their fate to be the radiance for the artwork of lordship, I had (them) greatly prepared and delivered to their (the craftsmen's) pure hands for the shrines of the great gods, [my] lords, [and] for the ornamentation of their divinity. I had an artfully (designed) crown, which is befitting the lordship (85) of the god Aššur, king of the gods, my lord, made of red gold and precious stones, and I restored it. The god Aššur, the great lord, accepted magnanimously that crown, (which is) clothed in splendid radiance, full of dignity, radiating a glow, (and) wrapped in brilliance, and his spirit was pleased (and) his countenance shone.

87–90) The gods Bēl, Bēltiya, Bēlet-Bābili, Ea, (and) Mandānu, the great gods, were truly created in Ešarra, the temple of their progenitor, and they grew beautiful in figure. I sumptuously adorned their features with red šariru-gold, the creation of Mount Arallu (and) an ore from its mountain. I adorned their necks and covered their chests with magnificent ornaments (and) precious jewelry, all that the great lord, the god Marduk, had in mind (and) that the queen, the goddess Zarpanitu, wanted. They fashioned images of their great divinity more artfully than before (and) greatly adorned them. They provided (them) with awe-inspiring vigor (and) made (them) shine like the sun. 91–96a) I made anew a seat of everlasting musukkannu-wood together with a footstool, covered with red gold, for the goddess Tašmētu, the great lady, who lives in Eumuša, the cella of the god Marduk, which is in Babylon. I refurbished the god Amurrū, the one who cleanses heaven and netherworld, the one who purifies Esagil, (and) who lives in Enamtaggadua. I renewed the gods Abšušu (and) Abtagigi, who live in Egišḥurankia, the temple of the divine lady of Nineveh, and all the gods (and) goddesses (that) the gods Aššur and Marduk ordered (me to), and I returned (them) to their places: I returned the gods Great-Anu, Šarrat-Dēri, Niraḥ, Bēlet-balāṭi, Kurunitum, Sakkud of the city Bubē, (and) Mār-bīti to Dēr, their city; (95) I returned the goddess Ušur-amāssa, the one who gives counsel, the intercessor, to Uruk, her city; (and) I returned the god Šamaš of Larsa to Larsa (and) the gods Ḥumḥumiya, Šuqamuna, (and) Šimaliya [to] Sippar-Aruru.

96b–98a) I mustered all of my workmen from Karduniaš (Babylonia) in its entirety, and I made them to take up hoe (and) basket. I had (them) make bricks in brick[molds] of ivory, ebony, boxwood, (and) musukkannu-wood. I mixed mortar with fine oil, honey, ghee,

- GIŠ.MES.MÁ.KAN.NA *ú-šal-bi-na* SIG<sub>4</sub>.ĤI.A  
 98) *ina* Ì.GIŠ DÙG.GA LĀL Ì.NUN.NA *ku-ru-un-nu*  
*mu-tin-nu ši-kar* KUR-*i ab-lu-la šal-la-ru ina* ITI  
*šal-me* u<sub>4</sub>-*mu še-me-e šá*  
*é-ḥur-sag-gal-kur-kur-ra*
- 99) *mar-kas* AN-*e u* KI-*tím šu-bat* AN.ŠÁR MAN  
 DINGIR.MEŠ EN-*ia* ù [é]-*sag-gíl* É.GAL  
 DINGIR.MEŠ *ri-mit* <sup>d</sup>EN GAL-*e* <sup>d</sup>AMAR.UTU  
 TIN.TIR.KI URU KI.TUŠ DINGIR-[*ti*]-šú
- 100) *še-er* KÙ.GI KÙ.BABBAR *ḥi-ših-ti* ŠIM.ĤI.A LĀL  
 Ì.NUN.NA GEŠTIN *ku-ru-un-nu ab-[ši-im-ma]*  
*e-ma mi-iḥ-ret a-ḥa-meš* UŠ<sub>8</sub>-šú-un *ad-du-u*  
*ú-kin* SIG<sub>4</sub>-[*su-un*]
- 101) <sup>d</sup>AMAR.UTU EN GAL-*ú ep-šet* BÁRA DINGIR-*ti-šú*  
*šir-ti mim-ma šum-šú iḥ-su-us-ma áš-šú*  
*da-na-an ep-še-ti-šú* UN.MEŠ *kul-lu-mi-im-ma*
- 102) *ta-nit-ti* DINGIR-*ti-šú šul-mu-di a-pa-a-ti qé-reb*  
*sa-[...] x x x muš-ḥuš-šú na-al-bu-bu še-er*  
 NA<sub>4</sub>.*a-lal-lum*
- 103) NA<sub>4</sub> *qa-bé-e* ù ŠE.GA *tam-šil bal-ṭi ú-šar-bi-ša*  
 [...] *ša mi-na-a-ti ina ši-pir um-ma-nu-ti la*  
*ip-pa-ti-iq-ma*
- 104) NA<sub>4</sub> *na-de-e ḥar-gul-li še-riš tam-tim* [...] -šú  
*ep-šu* [...] *it-pi-i-šú* [...] <sup>d</sup>GIŠ.BAR *ú-šá-ḥi-iz-ma*
- 105) *zi-mu-šú ú-šá-áš-'i-ir-ma x x šá-ri-ri* É DÙG.GA  
*ut-[...] ERIM-ni a-na ši-pir* EN DINGIR.MEŠ  
 Ex. 1
- 106) *šá ina eš-qí* NA<sub>4</sub> KUR-*i* [...] -*na-ti* [...] -šú-*nu-ti*  
*šar-ḥu* [...] *šal* [...] -*ma*
- 107) *x x x* <sup>d</sup>AMAR.UTU EN [...] AN.ŠÁR EN-*ia*
- 108) [...] *ti is* [...] *re-še-ti*
- 109) *ša* UGU *a-su-mit-ti ša* 2.30
- 110) *nis-ḥu maḥ-ru-u*  
 Ex. 2
- 103) [...] *li* [...] -*a*
- 104) [...] -*ku-nu* [...]
- 105) [...] *x* EN [...]
- 106) [...] *ina* [...]
- 107) [...] *la* [...]
- 108) [...] *úr* *x*
- 109) [...] .NUN.NA
- 110) [...] E.KI
- 111) [...] -*kis*
- 112) [...] -*su*

*kurunnu*-wine, *muttinu*-wine, (and) mountain beer.  
 98b–100) In a favorable month, on a propitious day,  
 I *bu[ilt]* Eḥursaggalkurkurra, the bond of heaven and  
 netherworld, residence of the god Aššur, king of the  
 gods, my lord, and [E]sagil, palace of the gods, dwelling  
 of the great lord, the god Marduk, (in) Babylon, the  
 city, the residence of his divin[ity], over gold (and)  
 silver (and whatever was) needed (in the way of)  
 aromatics, honey, ghee, wine, (and) *kurunnu*-wine,  
 and I secured [their] brickwork wherever I laid their  
 individual foundations, in every direction.

101–Ex.1, 105) The god Marduk, the great lord, was  
 mindful of the work on the dais of his sublime divinity,  
 all of it, and in order to show the people the might  
 of his nature and to teach humanity the glory of his  
 divinity, in ... [...] I had a lifelike (engraving) of a  
 ferocious dragon couchant made on an *alallu*-stone,  
 a stone for speaking and acceptance. [...] whose limbs  
 had not been fashioned (before) by the work of the  
 craftsmen and a stone for placing locks on the sea [...]  
 work [...] its worked [...] expert [...] made (it) catch fire  
 and (105) made its features dirty ... [...] good house ...  
 [...] craftsmen for the work of the lord of the gods [...]

Ex.1, 106–108) (No translation warranted)

Ex.1, 109–110) (Inscription) that is on a stele, on the  
 left, first excerpt.

Ex.2, 103–112) (No translation possible)

## 49

A fragment of a clay tablet contains an Akkadian inscription concerning the refurbishment of the gods that is similar to the previous inscription, K 2801+ (text no. 48). This text is commonly referred to as Aššur-Babylon C (AsBbC).

105.1 For a different interpretation of *ú-šá-áš-'i-ir-ma*, see Farber, NABU 2004 p. 1 no. 1.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 1089	—	Nineveh, Kuyunjik	5.6×4.5	c

## COMMENTARY

The script is Neo-Assyrian. The extant text, which is part of the inscription's prologue, duplicates with omission and variation K 2801+ (text no. 48 ex. 1)

lines 24–44 and K 1654 (text no. 18). When possible, the restorations are based on those two inscriptions.

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| 1898      | Winckler, OLZ 1 col. 74 (8'–9', edition, study)      | 1993 | Porter, Images, Power, and Politics p. 199 (study)           |
| 1898–1900 | Winckler, AOF 2 pp. 575–577 (edition)                |      |  |
| 1935      | Meissner, Studies Deimel pp. 232–234 (copy, edition) |      |  |

## TEXT

Lacuna

- 1') [...] <sup>d</sup>PAPNUN <sup>d</sup>[...]  
 2') [...] šar-ra-tu [GAL-tu ...]  
 3') [... tu-ut-tu]-šú-ma ta-áš-šú-šú a-<sup>r</sup>na<sup>1</sup> [LUGAL-ti ...]  
 4') [... LUGAL kib-rat LÍMMU]-tim mi-gir  
 DINGIR.MEŠ [GAL.MEŠ ...]  
 5') [... e]-<sup>r</sup>piš<sup>1</sup> é-sag-íl u KÁ.DINGIR.RA.[KI ...]  
 6') [... ú]-<sup>r</sup>šar<sup>1</sup>-mu-u pa-rak da-ra-a-ti [...]  
 7') [...] <sup>r</sup>SÁ<sup>1</sup>.DUG<sub>4</sub> gi-nu-u ú-kin-nu qé-reb-šin [...]  
 8') [...] i-na-ša-ru u<sub>4</sub>-mu DINGIR eš-še-[e-šu ...]  
 9') [... a-na šum-qut a-a-bi KUR] aš-šur.KI  
 ú-šat-bu-u GIŠ.TUKUL.MEŠ-[šú ...]  
 10') [...] <sup>r</sup>i<sup>1</sup>-šu-u la ut-tu-u šá-ni-[na ...]  
 11') [... šá ul-tu ši-it <sup>d</sup>UTU-ši a-di e-reb <sup>d</sup>UTU-ši  
 i-šá-riš it-tal-la-ku-ma ...]  
 12') [...] pa-ni-šu te-[...]

Lacuna

Lacuna

1'–12') [...] the goddess Tašmētu, the god(dess) [...] great] queen [...] whom [she selected] and raised for [kingship ... king of the fo]ur [quarters], favorite of the [great] gods, [...] (5') ... the one who (re)bui]lt Esagil and Babylon [...] who] made (them) dwell on (their) eternal daises [...] the one who (re)confirmed the *sattukku* (and) *ginû* offerings in them [...] the one who observes the days of the god (and) the *eššē[šu]*-festival [...] made take up [his] weapons [to overthrow the enemies of] Assyria [...] (10') ...] who had [...] (and) who found no riv[al ... who marched freely from the rising] sun to the setting [sun and ...] before him ... [...]

Lacuna

## 50

A small fragment from the center of one side of a tablet in the Kuyunjik collection of the British Museum contains part of the prologue of an inscription of Esarhaddon.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 10025	—	Nineveh, Kuyunjik	2.8×3	c

## COMMENTARY

The script is Neo-Assyrian. The extant text, which is part of the inscription's prologue, duplicates K 2801+

(text no. 48 ex. 1) lines 33–35. When possible, the restorations are based on that inscription.

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## TEXT

Lacuna

1') [...] -u [...]

2') [... <sup>d</sup>EN.LÍL].LÁ DINGIR.MEŠ [...]

3') [... <sup>d</sup>UTU]-šú *kiš-šat* UN.MEŠ [...]

4') [... NUMUN LUGAL-*ti da-ru*]-u NUNUZ *bal-til*.KI [...]

5') [... *muš*]-*te-šir* [...]

Lacuna

Lacuna

1'–5') [...] ... [...] the Enlil] of the gods, [...] the sun] of all the people, [...] eternal royal seed, precious] offspring of Baltil (Aššur) [...] who] sets straight [...]

Lacuna

## 51

An Akkadian inscription on a multi-column tablet, of which the upper part of the reverse face is preserved, in the Kuyunjik collection of the British Museum records the refurbishment of the statues of the tutelary gods of Babylon. This text is commonly referred to as Aššur-Babylon B (AsBbB).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4845	—	Nineveh, Kuyunjik	6.4×4.2	c



## COMMENTARY

The script is Neo-Assyrian. The extant text of col. iv 1–9 duplicates K 2801+ (text no. 48 ex. 1) lines 87–91. When possible, the restorations are based on that

inscription. The inscription deviates from K 2801+ in col. iv 10–12.

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 1956 Borger, Asarh p. 78 §52 and p. 85 §54 (AsBbB) (edition)

## TEXT

Col. iii

- 1) uš- [...]
- 2) šá ú- [...]
- 3) ina [...]
- 4) e-ši- [...]
- 5) ša [...]
- 6) a-ši-bu-ut [...]
- 7) a-na [...]
- 8) NA<sub>4</sub>x [...]
- 9) x [...]

Lacuna

Col. iv

- 1) [DINGIR.MEŠ GAL.MEŠ *qé-reb é-šár-ra É za-ri-šú-nu ke-niš im-ma-al-du]-ma iš-mu-ḥu gat-tu*
- 2) [*ina ša-ri-ri ru-uš-še-e nab-nit a-ra-al-li e-per*] KUR-i-šú ú-šar-ri-ḥa nab-nit-su-[un]
- 3) [*ti-iq-ni MAḤ.MEŠ šu-kut-tu a-qar-tú*] ki-šad-su-un
- 4) [*ú-taq-qin-ma ú-ma-al]-la-a GABA-su-un*
- 5) [*mim-mu-u* <sup>d</sup>EN GAL-u <sup>d</sup>AMAR.UTU *ina lib-bi-šú ib-šu-u ub]-la ka-bat-ta-šú*
- 6) [*šá šar-rat* <sup>d</sup>]zar-pa-ni-tum
- 7) [*ša-al-me DINGIR-ti-šú-nu GAL-ti UGU šá u<sub>4</sub>-me pa-ni*] nak-liš ú-ba-áš-ši-mu
- 8) [*ma-diš ú-šar-ri-ḥu bal-tú ú-šag-li]-du ú-šá-an-bi-ṭu GIM <sup>d</sup>UTU-ši*
- 9) [KI.TUŠ GIŠ.MES.MÁ.KAN.NA GIŠ *da-re-e a-di kil-zap-pi KÜ.GI ḤUŠ.A lit-bu-šú a-na* <sup>d</sup>PAPNUN GAŠAN GAL-ti *a-ši-bat*] *é-umuš-a*
- 10) [*é-sa-bad*]
- 11) [*ab-šú-šú* <sup>d</sup>ab-ta-gi<sub>4</sub>]-gi<sub>4</sub> ša *é-giš-ḥur-an-ki-a*
- 12) [*x ZU a-ši-bu-ut é-sag-íl*]
- 13) [*GAR-ma SUM.MU*]
- 14) [*x KÁ.DINGIR.RA*].[KI]

Lacuna

iii 1–9) (No translation possible)

Lacuna

iv 1–8) [... the great gods were truly created in Ešarra, the temple of their progenitor], and they grew beautiful in figure. I sumptuously adorned the[ir] features [with red *šāriru*-gold, the creation of Mount Arallu (and) an ore from] its mountain. [I adorned] their necks [and cover]ed their chests [with magnificent ornaments (and) precious jewelry, (iv 5) all that the great lord, the god Marduk, had in mind (and) that the queen, the goddess] Zarpanītu, [wa]nted. They fashioned [images of their great divinity more] artfully [than before (and) greatly adorned them]. They [provided (them) with awe-inspiring vigor] (and) made (them) shine like the sun.

iv 9–14) [I made anew a seat of everlasting *musuk-kannu*-wood together with a footstool, covered with red gold for the goddess Tašmētu, the great lady, who lives in] Eumuša. (iv 10) [...] Esabad [... the gods Abšušu (and) Abtagi]gi of Egišḥurankia [...] ... who live in Esagil [...] established and gave [...] ... Babylon [...]

Lacuna

## 52

A fragment of a tablet contains part of an inscription describing the renewal of the statues of the god Marduk and his entourage, including *mīs pî* “mouth-washing” rituals performed before the stars of the heavens in the orchards of the temple Ekarzaginna in Babylon. This text is commonly referred to as Aššur-Babylon H (AsBbH).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Sm 1079	—	Nineveh, Kuyunjik	5×4	c

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| 1898      | Winckler, OLZ 1 col. 74 (study)                         | 1993 | Porter, Images, Power, and Politics p. 200 (study)           |
| 1898–1900 | Winckler, AOF 2 pp. 56–57 (edition)                     | 2001 | Walker and Dick, SAALT 1 pp. 26–27 (translation, study)      |
| 1908      | Schrank, Sühneriten p. 90 and n. 3 (study)              | 2002 | Vera Chamaza, Omnipotenz p. 475 no. 204 (edition)            |
| 1927      | Luckenbill, ARAB 2 p. 264 §§685–687 (translation)       |      |  |
| 1933      | Bauer, Asb. pl. 50, p. 85 n. 3 and p. 106 (copy, study) |      |  |

## TEXT

## Lacuna

- 1') [...]-*tum* [...]
- 2') DINGIR.MEŠ KUR EME.GI<sub>7</sub> u URI.KI *ḥar-ra*-[an KÁ.DINGIR.RA.KI *iš-ba-tu*]
- 3') GIM *mu-re-e an-ḥu-ti šá* URU<sup>1</sup> [...]
- 4') *ina* UKKIN-šú-nu *iš-te-niš* ' [...]
- 5') *šit-ra-ḥu* [...]
- 6') *ia-a-ti* <sup>m</sup>aš-šur-PAP.MEŠ-AŠ *mu-diš* DINGIR.[MEŠ GAL.MEŠ]
- 7') *i-ši-mu* [šim-ti]
- 8') *ina ul-ši u ri-šá-a-ti a-na* KÁ.[DINGIR.RA.KI *ú-še-rib-šu-nu-ti*]
- 9') *ina* KAR KÁ.DINGIR.RA.KI *e-mì-[id má-umuš-a]*
- 10') *ina šip-pat* GIŠ.KIRI<sub>6</sub> *pal-gi* URU<sup>1</sup>.[SAR-e]
- 11') *ša é-kar-za-gìn-na* [áš-ri el-li]
- 12') *ina ši-pir* ABGAL KA.LUḥ.UD.DA KA.[DU<sub>8</sub>.UD.DA]
- 13') *ma-ḥar* MUL.MEŠ *šá-ma-mi* <sup>d</sup>é-[a ...]

## Lacuna

## Lacuna

1'–13') [...] ... [...] the gods of Sumer and Akkad [took] the roa[d to Babylon]. Like tired foals which ... [...] together in their assembly ... [...] (5') splendid [...] As for me, Esarhaddon, the one who renewed the [great] god[s], they decreed [my fate (and) I made them enter] Ba[bylon] in joy and rejoicing. I doc[ked Maumuša (“Boat of Command”)] at the quay of Babylon. (10') [They entered] the orchards, groves, canals (and) g[ardens] of Ekarzaginna, [a pure place] (where) the craft of the exorcist, “the washing of the mouth,” (and) “[the opening of] the mouth” (are recited) before the stars of heaven, the gods E[a, ...]

## Lacuna

## 53

A fragment of a tablet, of which parts of both the obverse and reverse faces are preserved, in the Kuyunjik collection of the British Museum has part of an Akkadian inscription of Esarhaddon describing the installation of Šamaš-šuma-ukīn in Babylon. The installation may have taken place in Edadiḫegal (here Adediḫegal), which was a shrine in the Esagil complex in Babylon. This text is commonly referred to as Aššur-Babylon G (AsBbG).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 5382b	—	Nineveh, Kuyunjik	7×7.4	c

## BIBLIOGRAPHY

- |      |   |   |
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| 1898 | Winckler, OLZ 1 col. 70 (obv. 10'-13a', translation, study) | 1993 Porter, Images, Power, and Politics p. 200 (study)     |
| 1916 | Streck, Asb. pp. 413-414 (study)                            | 2002 Vera Chamaza, Omnipotenz pp. 451-452 no. 186 (edition) |
| 1956 | Borger, Asarh. pp. 78-79 §52 and p. 90 §59 (AsBbG)          |   |

## TEXT

Obv.

Lacuna

- 1') [...] x x [...]  
 2') [...] <sup>d</sup>nin- [...]  
 3') [...] -šú lu-u ra- [...]  
 4') [...] URU tak-bit-ti- [šu ...]  
 5') [...] x-le-e-šú i-rib pa-rak da-[ra-a-ti]  
 6') [GU<sub>4</sub>.MAḪ-ḫi bit-ru-ti] šu-u'-e ma-ru-ti iz-ḫe-et [KU<sub>6</sub>]  
 7') [u MUŠEN ḪÉ.GÁL ZU.AB] šá la i-šu-u mi-ṭi-tú  
 8') [...] LÁL Ì.NUN.NA si-mat sat-tuk-ki-šú eb-bu-ti  
 9') [ú-ṭaḫ]-ḫa-a ma-ḫar-šú  
 10') [<sup>md</sup>GIŠ.NU<sub>11</sub>]-MU-GI.NA DUMU ši-it lib-bi-ia a-na <sup>d</sup>AMAR.UTU  
 11') ù <sup>d</sup>zar-pa-ni-tum a-na ši-rik-ti aš-ruk  
 12') GUN man-da-at-tu IGI.SÁ-e šad-lu-ti e-rib la ba-ṭa-li  
 13') [kàd-ra]-a-a ú-šam-ḫir-ma a-dé-di-ḫé-gál ap-qid  
 14') [LÚ.ram-ki] LÚ.pa-ši-ši an-gub-bé-e na-šir pi-riš-ti

Rev.

- 1) [LÚ.i-šip-pi] LÚ.KA.PÌRIG LÚ.GALA LÚ.[NAR]

Lacuna

1'-13') [...] ... [...] the god(dess) Nin[...] ... [...] his important city [...] (5') ...] his ..., the contributions of (his) eter[nal] dais; [I] brought before him [choice oxen], fattened sheep, strings of [fish and birds, the abundance of the *apsû*] which never lessens, [...] honey, ghee, suitable for his pure *sattukku* offerings. (10') I gave [Šamaš]-šuma-ukīn, (my) son, my offspring, as a present to the god Marduk and the goddess Zarpanītu. I presented (them) with tribute, payment, abundant gifts, (and) unceasing contributions as my [gifts], and I looked after Adediḫegal (Edadiḫegal).

14'-Rev. 2) [I placed at their service *ramku*-priests], *pašīšu*-priests, *ecstatics*, those initiated in secret rites, [purification priests], *āšīpu*-priests, lamentation priests, (and) [singers, who have] mas[tered

14' The interpretation of *angubbû* (or *dingirgubbû*) is based on CAD A/1 p. 118.

- 2) [ša gi-mir um-ma]-nu-ti ha-[am-mu ma-ḥar-šu-un uš-ziz] (their) entire] craft.  
 3) [...] -ti Rev. 3–8) (No translation possible)  
 4) [...] -un  
 5) [...] -ti  
 6) [...] -ti  
 7) [...] -tum  
 8) [...] -i  
 Lacuna Lacuna

## 54

An inscription on two fragmentarily preserved tablets from Kuyunjik records the building and decoration of various temples in Assyria and Babylonia, specifically in Arbela, Borsippa, and Nineveh. The text is probably to be attributed to Esarhaddon, and a partial score of this inscription is provided on the CD-ROM. This text is commonly referred to as Esarhaddon's Collective Text or Sammeltext (Smlt.).

### CATALOGUE

Ex. Number	Museum	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2711	Nineveh, Kuyunjik	18.1×7	1'–40', rev. 1–47	c
2	K 4487	Nineveh, Kuyunjik	5.1×5.7	22'–29'	c

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### TEXT

Obv.

Lacuna

- 1') [...] EN [...]  
 2') [...] lu [...]  
 3') [...] -ri-i AN [...]  
 4') [...] nab-nit ka-a [...]  
 5') [...] li-mur nab-nit-sún  
 6') [... ú-ma]-an-di-id eb-le-e-[šùn]  
 7') [...] ú-rat-ta-a KÁ.MEŠ-šùn  
 8') [...] maš-ši-šu šá-ma-meš  
 9') [...] x-du-te a-sur-ru-šú  
 10') [...] -ti-ma ana AN.ŠÁR ᵈNIN.LÍL

Lacuna

1'–4') (No translation possible)

5'–17') [...] let him see their design. [...] I measured [their] cords [...] I installed (them) in their gates. [...] its twins, like the heavens [...] ... its lower course (10') [...] ... and [...] to the god Aššur (and) the goddess Mullissu [...] lock. I placed up before him [...] chief musicians, lamentation priests [...] I decided [...] ... like [...] and

- 11') [...] *si-ga-ri*  
 12') [... LÚ].NAR.GAL.MEŠ LÚ.GALA.MEŠ  
 13') [...] *ma-ḥar-šú ul-ziz-ma*  
 14') [... *ap*]-*ru-us-ma*  
 15') [...] *-ru* GIM [...] *-ma*  
 16') [...]  
 17') [...]  
 18') [... UDU].NÍTA.MEŠ  
 19') [...] *-ti-ia ar-kus*  
 20') [...] <sup>r</sup>UGU<sup>1</sup>-*ka* URU.KAR-<sup>md</sup>*aš-šur-PAP-AŠ ar-kus*  
 21') [...] 3 ANŠE 1 ŠE LĀL.MEŠ  
 22') [...] *ar-ku-su*  
 23') [...] ŠE.ḥaš-*la-ti* [...] ANŠE ŠIM.EN.DI TA  
 URU.KAR-<sup>d</sup>*aš-šur*  
 24') ša [...] UDU.NÍTA.MEŠ 24 ANŠE ŠE.ḥaš-*la-a-tú*  
 25') [TA URU].KAR-EN-KUR.KUR [ša *sa-a*]-*a ina*  
 KUR.mu-šur *i-nam-bu-u*  
 26') 6 ANŠE ŠE.*pi-ni-gu* 70 ANŠE [...].MEŠ 3 ANŠE 1  
 ŠE LĀL.MEŠ  
 27') 6 ME 12 [...].MEŠ TA ŠĀ KUR.KUR šá-*ti-na ša*  
 AN.ŠĀR EN GAL-ú *ina* ŠU.II-*ia im-nu-u ar-kus*  
 28') [...] *-mì-it* KÙ.GI KÙ.BABBAR NA<sub>4</sub>.MEŠ *ki-šit-ti*  
 [ŠU.II-*ia*] ù šal-*lat* KUR.mu-šur ù KUR.*ku-u-si*  
 29') [ša *ina tu*]-*kul-ti* <sup>d</sup>*aš-šur* EN-*ia ik-šu*-[*da* ŠU.II-*ia*  
 eš-*ret*?] KUR EME.GI, u URI.KI ú-*ḥi-iz-ma* GIM  
 u<sub>4</sub>-*me ú-nam-mir*  
 30') [... DÙ]-*uš-ma at-ta-di qé-reb-šun*  
 31') [...] <sup>d</sup>*da-gan reš-tu-u šá* MAN DINGIR.MEŠ  
 AN.ŠĀR  
 32') [... LÚ.ŠITIM.GAL-*li le-'u-ú*]-*ti mu-kin-nu*  
 giš-*ḥur-ri*  
 33') [...] *tam-šil*] MUL.AŠ.IKU *at-ta-ad-di*  
 tem-*me-en-šú*  
 34') [...] *ki-i iš-tén ú-pa-ḥir-ma*  
 35') [... ú]-*lab-biš an-du-ra-ar-šú-nu aš-kun*  
 36') [... *za*]-*qap šip-pa-a-ti ú-šar-ḥi-is-su-nu-ti lib-bu*  
 37') [...] <sup>r</sup>ZABAR<sup>1</sup> *nam-ri ina pi-ti-iq* <sup>d</sup>*nin-á-gal*  
 ap-*ti-iq-ma*  
 38') [...] *-ad-di-iq-ma a-na* <sup>d</sup>IDIM EN-*ia a-qiš a-na*  
 qiš-*ti*  
 39') [...] *ki šá la-ba-riš il-li-ku*  
 40') [... DUMU.MEŠ *um-ma*]-*a-ni le-'u-ú-ti at-ta-di*  
 tem-*me-en-šú*

Rev.

- 1) [...] <sup>d</sup>AG EN-*ia a-qiš a-na qiš-ti*  
 2) [...] *ar-šip ú-šak-lil* DINGIR.MEŠ *a-ši-bu-ti*  
 qé-*reb-e-šú-un*  
 3) [...] *eb-bi ù mar-ri* KÙ.GI *ru-uš-še-e*  
 4) [... *la-ba*]-*riš* DU-*ku eš-šiš ú-še-piš*  
 5) [... KÙ].BABBAR *ú-še-piš-ma ina é-maš-maš*  
 at-*man* <sup>d</sup>NIN.LÍL GAŠAN-*ia*  
 6) [...] <sup>d</sup>AG <sup>d</sup>*taš-me-tum la-ab-ru ú-šeš ma-aq-tu*  
 ak-šír  
 7) [...] *-ti ŠĀ-ma ú-šak-me-sa šá-pal-šú-un*  
 8) [...] šá *qé-reb* NINA.KI *la ep-šú ina ṭi-ḥi* ABUL

[...]

18'-27') [...] sheep [...] I imposed [...] of] my [...] (20') [...] I imposed on the city Kār-Esarhaddon. [...] three barley-homers of honey, [...] which I imposed [...] groats, [...] homers of chufa from the city Kār-Aššur; of [...] sheep, twenty-four homers of groats (25') [from the city] Kār-bēl-mātāti, which is called [Sais] in Egypt. Six homers of *pinigu*-flour, 70 homers of [...] three barley-homers of honey, 612 [...] from those lands which the god Aššur, the great lord, handed over to me, I imposed.

28'-33') I decorated [the sanctuaries] of Sumer and Akkad with [...] ..., gold, silver (and) (precious) stones, [my] plunder, and the booty of Egypt and Kush, [which I] cap[tured with the] help of the god Aššur, my lord, and I made (them) shine like daylight. (30') [I ma]de [...] and placed inside them. [...] of] the god Dagān, firstborn of the king of the gods, the god Aššur, [...] skilled architects] who lay out plans [...] I laid out its foundations as a [replica of] Pegasus.

34'-40') I gathered together [...] as one and [I] clothed [...]. I established the remission of their debts. I encouraged them [...] (and) to plant orchards. I fashioned [...] through the refining techniques of the god Ninagal in shining [bro]nze [...] ... and gave (it) to the god Ea, my lord, as a gift. [...] ..., which had become old, [...] with] skilled [crafts]men, I laid its foundations.

Rev. 1-10a) I gave [...] as a gift to the god Nabû, my lord. I built (and) completed [...]. The gods living in them [...] of] shining [...] and a spade of red gold [...] that had become [old], I had built anew. (rev. 5) [...] I had [...] made of silver and [...] in Emašmaš, the chapel of the goddess Mullissu, my lady. I renewed what was old of [the ... of] the god Nabû (and) the goddess Tašmētu, (and) repaired what had fallen off. [...] ... in it and I made kneel before them. [(As for) ...] which had not been built (previously) in Nineveh, near the citadel gate [...] I had [...] ... lions, anzû-birds, (and)

- MURUB<sub>4</sub> URU  
 9) [...]su ur-maḥ-ḥi an-zi-i <sup>d</sup>lāḥ-me šá KÙ.BABBAR  
 URUDU ú-še-piš-ma  
 10) [...] é-zi-da É <sup>d</sup>AG šá qé-reb bár-sipa.KI  
 11) [...] KÙ].GI 2 AM.MEŠ KÙ.BABBAR 2 AM.MEŠ  
 ZABAR 2 SUḤUR.MÁŠ.KU<sub>6</sub> ZABAR  
 12) [...] ina ši]-pir <sup>d</sup>kù-si<sub>22</sub>-bàn-da <sup>d</sup>nin-á-gal nak-liš  
 ú-ban-ni-ma  
 13) [...] pa-rak NAM].MEŠ šu-bat ši-tul-ti ša <sup>d</sup>AG  
 pa-qid kiš-šat AN-e KI-tim  
 14) [...] KI].SAG eb-bi nak-liš ap-ti-iq-ma GIŠ.GIGIR  
 ZABAR nam-ri  
 15) [...] x AM.MEŠ ZABAR eb-bi nak-liš ap-ti-iq-ma  
 16) [...] é-gašan-kalam-ma É <sup>d</sup>iš-tar] šá qé-reb  
 URU.LÍMMU-DINGIR KÙ.BABBAR KÙ.GI  
 uḥ-ḥi-iz-ma ú-nam-mir ki-ma u<sub>4</sub>-me  
 17) [...] <sup>r</sup>ZABAR<sup>1</sup> ú-še-piš-ma ú-šá-aš-bi-ta SI.GAR  
 KÁ.MEŠ-šá  
 18) [...] -x-ma-a-te ina qer-bi-šú ab-ni-ma  
 ú-šá-as-ḥi-ra ki-da-šú  
 19) [...] ul-tú <sup>d</sup>15 be-el-ti LUGAL-ti UGU šá  
 LUGAL.MEŠ AD.MEŠ-ía ú-šar-bu-u  
 20) [...] ú]-šá-tir nab-nit-sa É á-ki-it EDIN É ni-gu-ti  
 21) [...] -ma ú-šal-la-mu par-še-e-šá  
 22) [...] šu-a-tu ina a-gúr-ri NA<sub>4</sub>.ZÚ NA<sub>4</sub>.ZA.GÌN  
 23) [...] iṣ-ši GIŠ.ere-ni MAḤ.MEŠ DÙ-uš-ma  
 24) [...] bil-ti-šú  
 25) [...] ITI].KIN UD.17.KAM  
 26) [...] ma-ḥar-šú-un  
 27) [...] ú-šah-ma-ṭu UDU.SISKUR.MEŠ-šú-un  
 28) [...] ina] kar-ši rit-pa-še ḥa-si-si pal-ke-e  
 29) [...] qé-reb É á-ki-it ú-še-šib-šú-nu-ti [...] -kit-sún  
 30) [...] .MEŠ 10 UDU.NÍTA.MEŠ 10 MUŠEN.MEŠ 7  
 ANŠE GEŠTIN 4 ANŠE [...] ]  
 31) [...] -lu ŠE.ḥaš-lat NU an-nu-ú a-na nap-tan  
 DINGIR-ti-[šú-nu]  
 32) [...] qé]-reb É á-ki-it ú-kin ma-ḥar-[šú-nu]  
 33) [...] KI EN-ia ú-še-[...] ]  
 34) [...] -šú-nu ú-šam-[ḥir]  
 35) [...] uš-še-šú ad-di]-ma ú-kin SIG<sub>4</sub>-[su]  
 36) [...] šar ku ú-še-rib ki-ma [...] ]  
 37) [...] -ma ki su ra di e šu-bat ta-ni-iḥ-ti šá [...] ]  
 38) [...] ta-a-a-ar-tú šá-a-šá a-di DINGIR.MEŠ  
 ma-li-ke-e-šá  
 39) [...] ú-še]-rib-ši-ma KI.TUŠ ne-eḥ-tu ú-še-šib-ši  
 40) [...] uš-še-šú] ad-di-ma ú-kin SIG<sub>4</sub>-su  
 41) [...] ú é-še-ri-ga ú-še-rib-ma ú-šar-ma-a  
 šu-ba-a-te  
 42) [...] -e <sup>d</sup>U.GUR  
 43) [...] -tu KÙ.BABBAR KÙ.GI ù AN.BAR ú-še-piš  
 44) [...] URU.mu-ša-ši-ri šá <sup>m</sup>[...] ]  
 45) [...] šá <sup>md</sup>30-PAP.MEŠ-SU [...] ]  
 46) [...] <sup>r</sup>ZABAR<sup>1</sup> nam-ri na-[ak-liš ap-ti-iq]  
 47) [...] x x x [...] ]

Lacuna

lahmu-monsters made of silver (and) shining copper and [...].

Rev. 10b-16a) (As for) Ezida, the temple of the god Nabû, which is in Borsippa, I skillfully created [go]ld [...], two wild bulls of silver, two wild bulls of bronze, two goat-fish of bronze, [... according to the techni]que of the gods Kusibanda (and) Ninagal. [(As for) ... the dais of destin]y, the place of council of the god Nabû, the caretaker of all of heaven (and) netherworld, I skillfully fashioned [... of] shining [sil]ver and [...] a chariot of bright bronze. [...] I skillfully fashioned [...] ..., shining bronze wild bulls and [...]

Rev. 16b-24) [(As for) Egašankalama, the temple of the goddess Ištar], which is in Arbela, I overlaid (it) with silver (and) gold and made (it) shine like daylight. I had [...] made of bronze and installed locks on its gates. I built [...] ... inside it and surrounded its exterior [...]. After the goddess Ištar, my lady, made my kingship greater than that of the kings, my ancestors, (rev. 20) [... I] expanded its features. (As for) the akītu-house of the steppe, the house of joyful singing, [...] and I was restoring its rites. [...] I built that [...] with obsidian (and) lapis lazuli baked bricks, [...] timber, magnificent cedars and [...] its load.

Rev. 25-39) [...] Ulūlu (VI), seventeenth day, [...] before them [...] they were bringing their offerings in good time [...] with] far-reaching intelligence (and) vast understanding [...] I seated them inside the akītu-house (and) [...] their ... (rev. 30) I placed before [them insi]de the akītu-house [...], ten sheep, ten fowl, seven homers of wine, four homers of [...] ..., groats, this image, for [their] divine meal [...] ... of my lord ... [...] I made [offerings] to their [...] (rev. 35) ... I laid its foundations] and secured [its] brickwork [...] ... I brought in; like [...] ... residence of relaxation of [...] returning ... together with the gods, her counselors [...] I brought her in and placed her in a [peaceful] dwelling.

Rev. 40-47) [...] I laid [its foundations] and secured its brickwork. I brought [...] into [...] and Ešeriga and I made (them) reside in (their) dwellings. [...] ... of the god Nergal [...] I made [...] ... from silver, gold, and iron. [...] the city Mušašir which ... [...] which Sennacherib [...] I] skillfully fashioned from] shining [br]onze [...] ... [...]

Lacuna



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## TEXT

## Lacuna

- 1') [...]<sup>r</sup>ú e<sup>1</sup> x x [...]  
 2') [DINGIR?] <sup>r</sup>re<sup>1</sup>-mé-nu-u [...]  
 3') [a]<sup>r</sup>šib<sup>1</sup> é-ḫúl-ḫúl [...]
- 
- 4') [<sup>m</sup>AN<sup>1</sup>.ŠÁR-ŠEŠ-SUM.NA LUGAL <sup>r</sup>GAL<sup>1</sup> [...]  
 5') [x] NUN na-a'-du muš- [...]  
 6') ra-a'-im kit-<sup>r</sup>te<sup>1</sup> x [...]  
 7') [...] x [...]

## Lacuna

## Lacuna

- 1'-3') [...] ... [...] merciful [god, ... who resides] in Eḫulḫul, [...]:
- 
- 4'-7') [E]sarhaddon, g[reat] king, [...] pious prince, the one who [...], the one who loves truth, ... [...] ... [...]

## Lacuna

## 57

An Akkadian inscription on seven octagonal prisms, a stone tablet, and a clay tablet from Aššur describes the rebuilding of Ešarra, the temple of the god Aššur in Aššur. The text contains a history of the previous building work done on the temple by Esarhaddon's predecessors (Ušpia, Erišum I, Šamši-Adad I, and Shalmaneser I) and gives the number of years between each renovation. Two copies are dated to 679 BC, during the months Simānu (III) and Du'ūzu (IV). This text is commonly referred to as Aššur A (Ass. A).

## CATALOGUE

Museum Ex. Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1 VA 8411 + VA 10130 (+) UM 32-22-5	Ass 12260	Ass ph 2873-2874	VA 8411 was discovered in Aššur, fa10V, in the outside corner of the inner wall on the brick pavement; UM 32-22-5 was purchased by E.A. Speiser in Assyria during the 1931-32 campaign to Tepe Gawra	21.4×10.5×6; Col. width: 4.2-4.6	i 1-18, 1'-12', ii 1-viii 13, date	c
2 VA 7513	Ass 1783	—	Aššur, iD5I, southern part of the forecourt of the Aššur temple, in the rubble layer under the west wall of the Parthian ruins of the southeast gate	13.4×10×5.7; Col. width: 4.5	ii 3-28, 30, iii 4-30, iv 3-24	c
3 VA 7504	Ass 986	Ass ph 172	Aššur, iC4V, southern part of the forecourt of the Aššur temple, north of the altar base	10.5×9.8×4.8; Col. width: 3.6	iv 22-30, v 14-31, vi 18-30, vii 12-29, viii 1'-8', date	c



4	VA 8428	Ass 8814	Ass ph 2019–2020	Aššur, dA6II, east of the Red House	9×7×3; Col. width: 4.7	v 13–15, 17–20, 22–29, vi 12–30, vii 16–21	c
5	VA —	Ass 18231a+b	Ass ph 5665–5666	Aššur, iD5I, gateway of Aššur temple enclosure, in the plaster of the post-Assyrian gate	24×17×6	i 11'–ii 31, 33–34, 36–41, 43–iii 6, vii 4–13, 15–18, 20–24, 26–27	c
6	VAT 9642 + VAT 11095 + VAT 11682	—	—	—	10.8×10	iii 32, 35–37, 39–iv 9, 11–14, 17–18, 22, 24, 41–42, v 1, 3–4, 7–8, 11, 13–15, 18–20, 23–25, 27–31, 34–35, 37, 39–42, vi 1–3, 6–7, 10, 12–13, 20–21, 25–26, 29–30	(c)
7	VA 5935	Ass 16123	Ass ph S 4750	Aššur, iC3II northwest, under debris	5×9.5×5; Col. width: 4.3	—	n
8	VA Ass 4719	Ass 19525	Ass ph 4719	Aššur, embankment wall	5×6.6×2.4; Col. width: 4.4	—	n
9	VA 7507	Ass 1532	—	Aššur, iC4IV, north of the Prothyse	9×9×4.5; Col. width: 3.4	iv 33–44, v 36–vi 11(?), 40–vii 11, viii 5–15	p

## COMMENTARY

Exs. 1–4 and 7–9 are octagonal prisms, ex. 5 is a stone tablet, and ex. 6 is a clay tablet. The script of all exemplars is Neo-Assyrian. All sources except UM 32–22–5 were excavated at Aššur. Two of the fragments that make up ex. 6 were joined by Borger (HKL 2 p. 18; VAT 9642 + VAT 11095), and the third piece (VAT 11682) was identified by S. Maul and joined to the others by E. Frahm. Exs. 7–8 were not available for study and have not been incorporated into the score. Ex. 9 was identified by E. Frahm as a

duplicate of this text with the help of photographs provided by S. Maul; we were able to include this prism thanks to the generosity of E. Frahm.

With regard to the time-spans, “Distanzangaben,” in Assyrian texts, see most recently Ch. Eder, “Assyrische Distanzangaben und die absolute Chronologie Vorderasiens,” *AoF* 31 (2004) pp. 191–236; and R. Pruzsinszky, “Zum Verständnis der assyrischen Distanzangaben: Beiträge zur assyrischen Chronologie,” *SAAB* 14 (2002–2005) pp. 23–31.

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 1999 Pongratz-Leisten, SAAS 10 pp. 14, 30, 41, 59, 85, 113, 128, 224 (study)  
 2000–01 Koch, WO 31 pp. 54–57 (i 11'–ii 5, edition, study)  
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 2004 Galter, Studies Grayson pp. 117–135 (iii 16–42, study)  
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## TEXT

## Col. i

- 1) [d<sup>aš</sup>-šur]-ŠEŠ-SUM.NA
- 2) LUGAL GAL-ú LUGAL *dan-nu*
- 3) LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur.KI*
- 4) *šá-ak-nu* <sup>d</sup>EN.LÍL SANGA <sup>d</sup>*aš-šur*
- 5) DUMU <sup>md</sup>30-PAP.MEŠ-SU
- 6) LUGAL GAL-ú LUGAL *dan-nu*
- 7) LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur.KI*
- 8) *šá-ak-nu* <sup>d</sup>EN.LÍL
- 9) SANGA <sup>d</sup>*aš-šur-ma*
- 10) LUGAL *ša ul-tu še-eh-ri-šú*
- 11) *zik-ri* <sup>d</sup>*aš-šur* <sup>d</sup>UTU
- 12) <sup>d</sup>EN <sup>d</sup>AG *pal-ḥu-ma*
- 13) *šit-mu-ru da-na-an-šú-nu*
- 14) [*ina*] *kar-še rit-pa-[še]*
- 15) [*ḥa*]-*sis-si pal-ke-[e]*
- 16) [*ša*] *iš-ru-ka*
- 17) [ABGAL] DINGIR.MEŠ [...]
- 18) [...]-*ma*

## Lacuna

- 1') [*a-na re-'u*]-*ut* KUR ù UN.MEŠ
- 2') [*ib-bu*]-*ú zik-ri*
- 3') <sup>d</sup>[30 u <sup>d</sup>]UTU DINGIR.MEŠ *maš-šu-te*
- 4') *áš-[šú] de-en kit-te*
- 5') ù *mi-šá-ri*
- 6') *a-na* KUR u UN.MEŠ *šá-ra-ku*
- 7') ITI-*šam-ma ḥar-ra-an kit-te*
- 8') ù *mi-šá-ri šab-tu-ma*
- 9') UD.[x].KAM UD.14.KAM
- 10') *ú-sa-di-ru ta-mar-tú*
- 11') MUL.DIL.BAD *na-baṭ* MUL.MEŠ
- 12') *ina* IM.MAR.TU

## Col. ii

- 1) [*ina* KASKAL *šu*]-*ut* <sup>d</sup>*é-a*
- 2) *in-na-mir šá kun-nu*
- 3) *ma-a-te [šá] su-lum*
- 4) DINGIR.MEŠ-*šá ni-šir-tú*
- 5) *ik-šu-ud-ma it-bal*
- 6) MUL.šal-*bat-a-nu pa-ri-is*
- 7) *pur-se-e* KUR MAR.TU.KI
- 8) *ina* KASKAL *šu-ut* <sup>d</sup>*é-a*
- 9) *ib-il ši-in-da-šú*
- 10) *šá da-na-an mal-ki u* KUR-šú
- 11) *ú-kal-lim gis-kim-bu-uš*
- 12) *ši-pir* LÚ.*maḥ-ḥe-e*

i 1–13) [Esar]haddon, great king, mighty king, king of the world, king of Assyria, appointed by the god Enlil, priest of the god Aššur; (i 5) son of Sennacherib, great king, mighty king, king of the world, king of Assyria, appointed by the god Enlil, priest of the god Aššur; (i 10) the king who reveres the utterances of the gods Aššur, Šamaš, Bēl, (and) Nabû and has extolled their might ever since his childhood;

i 14–18) [by] the broad knowledge (and) wide understanding [that] the [sage of] gods gave me, [...] ... [...]

## Lacuna

i 1'–2') they (the gods) [named] me [for shepherd]ing the land and people.  
 i 3'–8') In [order] to give the land and the people verdicts of truth and justice, the gods [Šin and] Šamaš, the twin gods, took the road of truth and justice monthly.

i 9'–ii 13) They made (their simultaneous) appearance regularly on days [...] and fourteen. Venus, the brightest of the stars, was seen in the west, (ii 1) [in the Path] of the Ea-Stars. Concerning the securing of the land (and) the reconciliation of its gods, it (Venus) (ii 5) reached (its) hypsoma and then disappeared. Mars, the giver of decisions on the land Amurrû, shone brightly in the Path of the Ea-Stars (and) it revealed its sign (ii 10) concerning the strengthening of the ruler and his land. Messages from ecstasies were constantly available.



Figure 2. UM 32-22-5, a prism fragment of Esarhaddon recording the rebuilding of the Aššur temple at Aššur.  
© University Museum of the University of Pennsylvania.



Figure 3. UM 32-22-5, a prism fragment of Esarhaddon recording the rebuilding of the Aššur temple at Aššur.  
© University Museum of the University of Pennsylvania.



- 13) *ka-a-a-an su-ud-du-ra*  
 14) *ša SUḪUŠ GIŠ.GU.ZA*  
 15) *ša-an-gu-ti-ia*  
 16) *šur-šu-di a-na u<sub>4</sub>-me ša-a-te*  
 17) *iš-šak-na-nim-ma*  
 18) *i-da-at dum-qí*  
 19) *ina MÁŠ.GE<sub>6</sub> u ger-re-e*  
 20) *šur-šu-di kar-ri*  
 21) *šul-bur BALA-ia*  
 22) *it-ta-nab-šá-a UGU-ia*  
 23) *GISKIM.MEŠ du-un-qí*  
 24) *šu-a-ti-na a-mur-ma*  
 25) *lib-bu ar-ḫu-uš-ma*  
 26) *iṭ-ṭib ka-bat-ti*  
 27) *bal-til.KI ma-ḫa-zu*  
 28) *re-eš-tu-ú*  
 29) *ša ul-tu u<sub>4</sub>-me*  
 30) *ul-lu-ti it-ti*  
 31) *LÚ.ERIM.MEŠ <sup>d</sup>a-nim*  
 32) <sup>d</sup>EN.LÍL  
 33) *ki-din-nu-us-su-un*  
 34) *šá-ak-na-at-ma*  
 35) *ka-nak-ka-šú-nu*  
 36) *ù GÁ.E <sup>d</sup>EN.LÍL.LÁ*  
 37) *a-na-ku <sup>md</sup>aš-šur-ŠEŠ.MEŠ-SUM.NA*  
 38) *LUGAL KUR aš-šur.KI*  
 39) *UN.MEŠ bal-til.KI*  
 40) *ki-i ZI-ia a-qar-te*  
 41) *a-ra-an-šú-nu-ti*  
 42) *šu-bar-ra-šú-un*  
 43) *e-li ša maḫ-ri*  
 44) *ma-a' -diš šu-tu-ri*

Col. iii

- 1) *ina kar-ši-ia ib-ši-ma*  
 2) *ka-bat-ti ub-la*  
 3) *ṭup-pi za-ku-ti-šú-nu*  
 4) *eš-šiš áš-ṭur*  
 5) *UGU ša u<sub>4</sub>-me pa-ni*  
 6) *ú-šá-tir ú-šar-bi*  
 7) *ú-šaq-qí ú-šar-ri-iḫ*  
 8) *ŠE.nu-sa-ḫi ši-ib-še*  
 9) *mi-ik-si ka-a-ri*  
 10) *né-bé-ri ša KUR-ia*  
 11) *ú-zak-ki-šú-nu-ti*  
 12) *an-du-ra-ar-šú-nu*  
 13) *áš-kun a-na u<sub>4</sub>-me*  
 14) *ša-a-te ina KÁ-šú-nu*  
 15) *az-qu-up ki-din-nu*  
 16) *É <sup>d</sup>aš-šur maḫ-ru-u*  
 17) *ša <sup>mu</sup>uš-pi-a a-bi*

ii 14–26) Good signs occurred for me concerning the securing of the foundation of the throne of my priestly office forever. Favorable omens concerning (ii 20) the securing of my throne (and) the prolongation of my reign came to me in dreams and through oracles. I saw those (signs), was encouraged, and my mood felt good.

ii 27–iii 2) (As for) Baltil (Aššur), the foremost cult city, whose privileged status had been established with (that of) the people of Anu (and) Enlil from early days and (ii 35) whose *kanakku*-status ... — I, Esarhaddon, king of Assyria, love inhabitants of Baltil (Aššur) (ii 40) like my own precious life (and thus) it occurred to me and my heart prompted me to greatly increase their freedom more than before.

iii 3–15) I wrote anew the tablet of their exemptions. I made (them) larger (and) bigger than before; I raised (them) up (and) glorified (them). I exempted them from barley taxes (and) straw taxes, and from the dues (levied) on the quays (and) crossing points throughout my land. I established the remission of their debts (and) set up divine protection in their gates forever.

iii 16–41) The former temple of the god Aššur, which Ušpia, my ancestor, priest of the god Aššur, first

ii 20 Here, *karru* (“knob, knob-peg”) is used synecdochically for “throne”; compare Nineveh A (text no. 1) vi 21 where *šigaru* (“lock, bolt”) is used in the same way.

ii 36 *ù GÁ.E <sup>d</sup>EN.LÍL.LÁ*, which is left untranslated here, could be tentatively translated as “I belong to the god Enlil”; compare Luckenbill (ARAB 2 p. 272), who suggests “as for me, Enlil’s (man).” Borger (Asarh. p. 3), following a suggestion by J. Lewy (HUCA 19 [1945–46] pp. 470–471), reads this line as “whose *kanakku* (part of a gate) was (decorated with) ‘lions of Enlil’”; Lewy, using 79-7-8,290, an Akkadian-Sumerian bilingual text, and duplicate VAT 8884 (=KAR no. 18), thought that *ù.GÁ.E* (Sum. ug) represented Akk. *labbu* (“lion”).

- 18) SANGA <sup>d</sup>aš-šur ina pa-ni  
 19) e-pu-šú e-na-aḥ-ma  
 20) <sup>m</sup>e-ri-šú DUMU <sup>m</sup>DINGIR-šum-ma  
 21) a-bi SANGA <sup>d</sup>aš-šur e-pu-uš  
 22) 2 UŠ 6 MU.AN.NA.MEŠ il-lik-ma  
 23) i-tur e-na-aḥ-ma  
 24) <sup>d</sup>šam-ši-<sup>d</sup>IŠKUR  
 25) DUMU <sup>m</sup>DINGIR-kab-ka-bi  
 26) a-bi SANGA <sup>d</sup>aš-šur e-pu-uš  
 27) 7 UŠ 14 MU.AN.NA.MEŠ il-lik-ma  
 28) É šu-ú ina qí-mì-it  
 29) <sup>d</sup>GIŠ.BAR uš-tal-pit  
 30) <sup>md</sup>šul-ma-nu-MAŠ  
 31) DUMU <sup>md</sup>IŠKUR-ERIM.TÁḤ  
 32) a-bi SANGA <sup>d</sup>aš-šur e-pu-uš  
 33) 9 UŠ 40.ÀM MU.AN.NA.MEŠ  
 34) il-lik-ma  
 35) É pa-pa-ḥu bit-a-nu-u  
 36) mu-šab <sup>d</sup>aš-šur be-lí-ia  
 37) É šá-ḥu-ri É <sup>d</sup>kù-bu  
 38) É <sup>d</sup>di-bar É <sup>d</sup>é-a  
 39) an-ḥu-ta še-bu-ta  
 40) la-bi-ru-ta  
 41) il-li-ku-ma  
 42) a-na ud-du-uš É šu-a-tú  
 43) ak-ku-ud ap-làḥ  
 44) ar-šá-a ni-id a-ḥi  
 45) ina ma-kal-ti ba-ru-u-te  
 Col. iv  
 1) <sup>d</sup>UTU u <sup>d</sup>IŠKUR  
 2) an-nu ke-e-nu  
 3) i-pu-lu-ni-ma  
 4) ša e-peš É šá-a-tu  
 5) ud-du-uš at-ma-ni-šú  
 6) ú-šá-áš-ṭi-ru a-mu-tum  
 7) a-na-ku <sup>md</sup>aš-šur-ŠEŠ-SUM.NA  
 8) LUGAL KUR aš-šur.KI  
 9) LUGAL šaḥ-tum NUN na-a'-du  
 10) mi-gi-ir DINGIR.MEŠ GAL.MEŠ  
 11) UN.MEŠ KUR.KUR  
 12) ki-šit-ti ŠU.II-ia  
 13) ú-paḥ-ḥi-ir  
 14) GIŠ.al-lum u tup-šik-ku  
 15) ú-šá-áš-ši  
 16) É šá-a-tu  
 17) ul-tu na-bur-ri-šú  
 18) a-di uš-ši-šú aq-qur  
 19) ina Ì.MEŠ LÁL  
 20) Ì.NUN.NA GEŠTIN  
 21) ÚŠ GIŠ.EREN  
 22) ab-lu-la ta-ra-aḥ-ḥuš  
 23) ina GIŠ.[Ù].ŠUB.MEŠ  
 24) šin-ni [AM.SI GIŠ].TÚG GIŠ.ESI  
 25) GIŠ.MES.MÁ.KAN.NA [GIŠ].EREN  
 26) GIŠ.ŠUR.MÌN [il-bi]-nu [li]-bit-tú

built, became dilapidated and Erišum (I), son of Ilu-šūma, my ancestor, priest of the god Aššur, (re)built (it); one hundred and twenty-six years passed and it became dilapidated again, and Šamši-Adad (I), (iii 25) son of Ila-Kabkabī, my ancestor, priest of the god Aššur, (re)built (it); four hundred and thirty-four years passed and that temple was destroyed in a conflagration, (and) Shalmaneser (I), son of Adad-nārārī (I), my ancestor, priest of the god Aššur, (re)built (it); five hundred and eighty years passed and (iii 35) the inner cella, the residence of the god Aššur, my lord, the *bīt-šaḥūru*, the temple of the god Kubu, the temple of the god Dibar, (and) the temple of the god Ea became dilapidated, aged, (and) antique.

iii 42–iv 6) I was worried, afraid, (and) hesitant about refurbishing that temple. In the diviner's bowl, (iv 1) the gods Šamaš and Adad answered me with a firm 'yes' and they had (their response) concerning the (re)building of that temple (and) the renovation of its chapel written on a liver.

iv 7–26) I, Esarhaddon, king of Assyria, reverent king, pious prince, (iv 10) favorite of the great gods, gathered the people conquered by me (and) made (them) take up hoe and basket. I razed that temple from its battlements to its foundations (and) mixed (the mud for) its revetment with oil, honey, (iv 20) ghee, wine, (and) cedar resin. [They] made [br]icks in brickmolds of iv[ory], boxwood, ebony, *musukkannu*-wood, cedar, (and) cypress.

27) *a-na-ku [re]-e-šú*  
 28) *mut-nen-[nu]-ú pa-liḥ-šú*  
 29) TÚG.ḪUL MURUB<sub>4</sub>-ia  
 30) *am-[ḥa]-aš*  
 31) *ina ŠU.II-[ia] KÛ.MEŠ*  
 32) *al-bi-[na] li-bit-tu*  
 33) *da-na-[an] <sup>d</sup>aš-šur*  
 34) *be-lí-ia*  
 35) UN.MEŠ KUR.KUR *ú-šad-gíl*  
 36) *ku-dúr-ru i-na SAG.DU-ia*  
 37) *áš-ši-ma*  
 38) *ú-šá-az-bil ra-ma-ni*  
 39) *a-na šup-lu-uḥ KUR.KUR*  
 40) UN.MEŠ *ú-kal-lim*  
 41) UN.MEŠ KUR.KUR  
 42) *la-bi-in SIG<sub>4</sub>*  
 43) *i-na ul-ši ḥi-da-a-te*  
 44) *ù ri-šá-a-te*

Col. v

1) AD.ME.KÁR AŠ.ÀM  
 2) *il-bi-nu SIG<sub>4</sub>*  
 3) *i-na ITI šal-mi*  
 4) *u<sub>4</sub>-me še-me-e*  
 5) *še-er KÛ.GI KÛ.BABBAR*  
 6) NA<sub>4</sub>.MEŠ *gu-uḥ-li*  
 7) *kal ŠIM.ḪIA Ì.BUR*  
 8) Ì DÛG.GA LÀL Ì.NUN.NA  
 9) KAŠ GEŠTIN *uš-še-e-šú*  
 10) *ina NA<sub>4</sub>.pi-i-li*  
 11) NA<sub>4</sub> KUR-i *dan-ni ad-di*  
 12) *it-ti ki-šir KUR-i*  
 13) *ar-ti NA<sub>4</sub>.NA.RÚ.A.MEŠ*  
 14) MU.SAR-e *ši-ṭir šu-mi-ia*  
 15) *e-pu-uš-ma*  
 16) *qé-reb-šú*  
 17) *áš-kun*  
 18) *še-la-ar-šú*  
 19) *ina Ì.GIŠ Ì DÛG.GA*  
 20) Ì.BUR LÀL Ì.NUN.NA  
 21) ÚŠ GIŠ.EREN  
 22) *ab-lu-ul*  
 23) *a-na ba-laṭ ZI.MEŠ-ia*  
 24) GÍD.DA UD.MEŠ-ia  
 25) SIG<sub>4</sub> *maḥ-ri-tu*  
 26) *ina ki-šá-di-ia áš-ši-ma*  
 27) *uš-še-šú ad-di*  
 28) *ú-kin lib-na-as-su*  
 29) *šá-ni-tum MU.AN.NA*  
 30) *ina ka-šá-di*  
 31) *ša é-šár-ra*  
 32) *mu-šab <sup>d</sup>aš-šur be-lí-ia*  
 33) *a-na AN-e*  
 34) *ul-li re-še-e-šú*  
 35) *e-le-nu a-na AN-e*  
 36) *ú-šaq-qi re-es-[su]*

iv 27-v 2) I, the pious [sl]ave who reveres him, put [on] an apron (and) made bricks with [my] (own) pure hands. (iv 35) I let the people of the lands see the might [of] the god Aššur, my lord. I raised a basket on my head and carried (it) by myself. (iv 40) I showed (it) to the people in order to inspire awe (in) the lands. The people of the lands, the brick makers, made bricks for one year in happiness, joy, and rejoicing.

v 3-28) In a favorable month, on a propitious day, I laid its foundations (v 10) with limestone, a strong mountain stone, over gold, silver, stones, antimony, all kinds of aromatics, *pūru*-oil, fine oil, honey, ghee, beer, (and) wine, (and) laid (them) on bedrock. (v 15) I made foundation documents (bearing) inscriptions written in my name and placed (them) in it. I mixed its mortar with oil, fine oil, (v 20) *pūru*-oil, honey, ghee, (and) cedar resin. For the preservation of my life and the lengthening of my days, I carried (v 25) the first brick on my neck and (then) laid its foundations (and) secured its brickwork.

v 29-43) When the second year arrived, I raised the top of Ešarra, the residence of the god Aššur, my lord, to the sky. (v 35) Above, I made it tower to the heavens, (and) below, I secured its foundations in the netherworld. I made Eḫursaggula, (v 40) the temple of the great mountain, glisten like the stars (lit: writing) of the firmament. I heaped (it) up like a mountain.

- 37) *šap-la-nu ina KI-ti*  
 38) *ú-kin iš-di-šú*  
 39) *é-ḥur-sag-gu-la*  
 40) *É KUR-i GAL-i*  
 41) *GIM ši-tir bu-ru-um-me*  
 42) *ú-ban-ni áš-pu-uk*  
 43) *šad-du-u<sub>8</sub>-iš*
- Col. vi
- 1) *É šá-a-tu ul-tu uš-še-šú*  
 2) *a-di gaba-dib-bi-šú*  
 3) *ar-šip ú-šak-lil*  
 4) *a-na da-ga-li*  
 5) *lu-le-e ú-mal-li*  
 6) *GIŠ.ÜR.MEŠ GIŠ.EREN*  
 7) *GIŠ.ŠUR.MÌN tar-bit KUR.si-ra-ra*  
 8) *KUR.lab-na-na*  
 9) *šá [e]-re-es-su-un DÜG.GA*  
 10) *UGU-šú ú-ša-lil*  
 11) *[KÁ].MEŠ GIŠ.ŠUR.MÌN*  
 12) *me-ser KÜ.GI*  
 13) *ú-rak-kis-ma*  
 14) *ú-rat-ta-a KÁ.MEŠ-šú*  
 15) *suk-ki pa-rak-ki*  
 16) *né-me-di GIŠ.ḤUR.MEŠ*  
 17) *šuh-ḥa-a-te*  
 18) *a-na áš-ri-ši-na ú-ter*  
 19) *ul-ṭib-ma ú-na-mir*  
 20) *šá-áš-ši-iš šá-qa-a*  
 21) *re-šá-a-šú šá-ma-mi en-du*  
 22) *šap-la-nu i-na ZU.AB*  
 23) *šu-te-lu-pu šur-šú-šú*  
 24) *mim-ma ú-nu-ut É*  
 25) *ḥi-ših-ti é-šár-ra*  
 26) *eš-šiš e-pu-uš-ma*  
 27) *at-ta-di qé-reb-šú*  
 28) *<sup>d</sup>a-šur<sub>4</sub> LUGAL DINGIR.MEŠ*  
 29) *i-na at-ma-ni*  
 30) *be-lu-ti-šú ši-i-ri*  
 31) *ú-šar-ma-a*  
 32) *pa-rak da-ra-a-te*  
 33) *<sup>d</sup>nin-urta <sup>d</sup>nusku*  
 34) *DINGIR.MEŠ <sup>d</sup>15.MEŠ*  
 35) *ZAG ù GÜB*  
 36) *i-na man-zal-ti-šú-nu ú-kin*  
 37) *ú-pal-liq*  
 38) *le-e ma-re-e*  
 39) *ú-ṭeb-bi-iḥ as-li*  
 40) *MUŠEN.MEŠ AN-e KU<sub>6</sub>.MEŠ ap-si-i*

Col. vii

- 1) *a-na la mi-ni ú-nak-kis*  
 2) *mi-šir-ti tam-tim ḥi-šib KUR-e*  
 3) *ú-gar-ri-in ma-ḥar-šú-un*  
 4) *še-li qut-rin-nu*  
 5) *e-reš za-'i ṭa-a-bi*  
 6) *ki-ma im-ba-ri kab-ti*

vi 1-14) I built (and) completed that temple from its foundations to its parapets (and) filled (it) with splendor to be seen. (vi 10) I roofed it with beams of cedar (and) cypress, grown on Mount Sirāra (and) Mount Lebanon, whose fragrance is sweet. I fastened bands of gold on [doors] of cypress and installed (them) in its gates.

vi 15-27) I restored the shrines, daises, cult platforms, (and) ruined ground plans; I made (them) good and made (them) shine (vi 20) like the sun. Its top was high (and) reached the heavens; below, its foundations were entwined with the *apsû*. I made anew whatever furnishings (vi 25) were needed for Ešarra and put (them) in it.

vi 28-vii 16) I had the god Aššur, king of the gods, dwell in his lordly, sublime chapel on (his) eternal dais (and) I placed the gods Ninurta, Nusku, (and all) the gods (and) goddesses in their stations (vi 35) to the right and left. I slaughtered a fattened bull (and) butchered a sheep; I killed birds of the heavens and fish from the *apsû*, (vii 1) without number; (and) I piled up before them the harvest of the sea (and) the abundance of the mountains. The burning of incense, (vii 5) a fragrance of sweet resin, covered the wide heavens like heavy fog. I presented them with gifts from the inhabited settlements, (vii 10) (their) heavy audience gift(s), and I gave (them) gifts. I banned access to A.RI.A.TA.BAR, (that is,) 'Foreign Seed,' from its midst and appeased his (Aššur's) anger.



- 7) *pa-an AN-e rap-šu-ú-te*  
 8) *sa-ḫi-ip i-gi-se-e*  
 9) *da-ád-me*  
 10) *ta-mar-tu ka-bit-tu*  
 11) *ú-šam-ḫi-ir-šú-nu-ti-ma*  
 12) *ú-qa-iš qi-šá-a-te*  
 13) GĪR.II A.RI.A.TA.BAR  
 14) NUMUN *a-ḫu-ú*  
 15) *ina qer-bi-šú ap-ru-us-ma*  
 16) *ú-ni-iḫ ug-gat-su*  
 17) AN.ŠĀR LUGAL DINGIR.MEŠ  
 18) *ep-še-te-ia dam-qa-a-te*  
 19) *ke-niš ip-pa-lis-ma*  
 20) *e-li-iš lib-ba-šú*  
 21) *ka-bat-tuš im-mir*  
 22) *ik-rib UD.MEŠ SÙ.MEŠ*  
 23) *ik-ru-ba-ni-ma*  
 24) *ba-nu-ú É*  
 25) *šu-mi im-bi*  
 26) *a-na-ku a-dī LÚ.GAL.MEŠ-ia*  
 27) UN.MEŠ KUR-ia  
 28) 3 u<sub>4</sub>-me  
 29) *ina ki-sal é-šár-ra*  
 30) *ni-gu-tu áš-kun*  
 31) *lib-bi DINGIR-ti-šú GAL-ti*  
 32) *ú-ni-iḫ-ma*  
 33) *ú-šap-še-eḫ*  
 34) *kab-ta-as-su*  
 35) NA<sub>4</sub>.NA.RÚ.A.MEŠ  
 36) MU.SAR-e  
 37) *e-pu-uš-ma*  
 38) *ep-šet e-tep-pu-šú*  
 39) *qé-reb-šú-un al-ṭu-ur*

Col. viii

- 1) *a-na LUGAL.MEŠ DUMU.MEŠ-ia*  
 2) *ar-ku-te*  
 3) *e-zib ša-a-tiš*  
 4) *ina LUGAL.MEŠ-ni*  
 5) DUMU.MEŠ-ia  
 6) *ša<sup>d</sup> aš-šur a-na be-lut KUR*  
 7) *ù UN.MEŠ*  
 8) *i-nam-bu-u zi-kir-šú*  
 9) NA<sub>4</sub>.NA.RÚ.A *li-mur-ma*  
 10) Ì.GIŠ *lip-šu-uš*  
 11) UDU.SISKUR *liq-[qi]*  
 12) *a-na áš-ri-šú*  
 13) *li-ter*  
 14) *<sup>d</sup>aš-šur ik-<sup>r</sup>ri<sup>1</sup>-[bi-šú]*  
 15) *i-<sup>r</sup>šem<sup>1</sup>-[me]*  
 16) *mu-<sup>r</sup>nak<sup>1</sup>-[kir<sup>2</sup>]*

Lacuna

vii 17–34) The god Aššur, king of the gods, truly looked on my good deeds and (vii 20) his heart became joyful, his mood shone. He blessed me with a blessing of long days and (vii 25) named me as the builder of the temple. I, together with my nobles (and) the people of my land, (vii 30) held a celebration in the courtyard of Ešarra for three days. I appeased the heart of his great divinity and placated his mood.

vii 35–viii 3) I made foundation inscriptions, wrote the deeds that I had done on them, and left (them) forever for future kings, my descendants.

viii 4–15) May one of the kings, my descendants, whom the god Aššur names to rule over the land and people, read my foundation inscription, (viii 10) anoint (it) with oil, [make] an offering, (and) return (it) to its place. The god Aššur will (then) he[ar his] pra[yers].

viii 16) (As for) the one *who* [alters ...]

Lacuna

vii 13–15 In a fashion similar to glosses for ceremonial temple names, the scribe gave an Akkadian gloss, NUMUN *a-ḫu-ú* (“Foreign Seed”), for Sumerian A.RI.A.TA.BAR; for example, compare v 39–40 above where É KUR-i GAL-i (“the temple of the great mountain”) is a gloss of the Sumerian name Eḫursaggula. For a discussion of why A.RI.A.TA.BAR is given here in Sumerian, with the Akkadian gloss NUMUN *a-ḫu-ú*, see Frahm, KAL 3 pp. 149–150.

- 1') <sup>d</sup>aš-šur [LUGAL DINGIR.MEŠ]  
 2') ez-zi-[iš]  
 3') lik-kil-me-šú-[ma]  
 4') lis-kip LUGAL-[us-su]  
 5') MU-šú NUMUN-[šú]  
 6') ina KUR lu-ḫal-[liq]  
 7') a-a ir-ši-[šú]  
 8') re-e-[mu]

**Date ex. 1**

- 9') ITI.ŠU UD.19.[KAM]  
 10') lim-mu <sup>m</sup>TA-<sup>d</sup>IŠKUR-a-né-[nu]  
 11') LÚ.EN.NAM  
 12') URU.ma-gi-du-u

**Date ex. 3**

- 9a') ITI.SIG<sub>4</sub> [UD.x-(x).KAM]  
 10a') <sup>m</sup>TA-<sup>d</sup>IŠKUR-a-né-nu]  
 11a') LÚ.[EN.NAM]  
 12a') LÚ.[ma-gi-du-u]

viii 1'–8') may the god Aššur, [king of the gods], look upon him [with] fury, overthrow [his] king[ship], make his name (and) [his] seed dis[appear] from the land, (and) have no pi[ty on him].

**Date ex. 1**

viii 9'–12') Du'ūzu (IV), nineteenth day, eponymy of Itti-Adad-anē[nu], governor of Megiddo (679 BC).

**Date ex. 3**

viii 9a'–12a') Simānu (III), [... day, eponymy of] Itti-Adad-anēnu, governor of Megiddo (679 BC)].

## 58

An inscription on three fragmentary hexagonal prisms reports on Esarhaddon's restoration of Ešarra, the temple of the god Aššur in Aššur. This text has content similar to what is found in Aššur A (text no. 57) and text no. 59. This text is commonly referred to as Aššur B (Ass. B).

### CATALOGUE

Museum Ex. Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1 VA 7517	Ass 3696	—	Aššur, kA4III, about 5 m from the embankment wall	13.4×6×4; Col. width: 3.6	i 11–15, ii 9–15, iii 1–10	c
2 VA 7510	Ass 1969	—	Aššur, gE5i, large opening (tunnel), western end	12×6×3.5; Col. width: 3.2	iv 6–v 2, v 5–18, ii 14, iii 6–iv 2, iv 5–18, v 6–14	n
3 VA 7514	Ass 946	Ass ph 172	Aššur, iD4V, east of the Prothysenpflaster	14×5.2×6; Col. width: 2.8	i 2–15, ii 3–vi 5	n

### COMMENTARY

Schroeder was able to read some text on VA 7517 that is no longer preserved on the prism. These lines are given in the variants to Schroeder, KAH 2 no.

125. The text edition given here incorporates these missing variants in the reconstruction of the text. Although ex. 3 was not available for study, I was

able to include this prism thanks to the generosity of E. Frahm, who provided me with his unpublished transliteration. Although this text and the following text are similar, this inscription is edited separately since the medium upon which the text is written

differs (prisms rather than cylinders) and since this text is longer than the following inscription; the text inscribed on cylinders has fewer epithets of Esarhaddon.

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| 1904    | Andrae, MDOG 25 pp. 38–39 (ex. 2, study)                                 | 1986 | Pedersén, Archives 2 p. 13 n. 9 (ex. 3, study)            |
| 1922    | Schroeder, KAH 2 no. 125 (exs. 1–2, variants to VA 7511 = text no. 59.1) | 1993 | Porter, Images, Power, and Politics p. 184 (ex. 1, study) |
| 1924    | Maynard, JSOR 8 p. 12 (ex. 1, translation)                               | 1997 | Frahm, Sanherib p. 183 (exs. 1–3, study)                  |
| 1927    | Luckenbill, ARAB 2 p. 271 §702 (ex. 1, translation)                      | 1997 | Pedersén, Katalog pp. 153–154 (exs. 1–3, study)           |
| 1945–51 | Weidner, Afo 15 p. 90 (exs. 1–2, study)                                  | 2001 | Reade, JNES 60 pp. 3–5 (iii 8–iv 4, study)                |

## TEXT

### Col. i

- 1) [mAN.ŠÁR-ŠEŠ-SUM.NA]
- 2) LUGAL kiš-<sup>r</sup>šá<sup>r</sup>1-[tí]
- 3) LUGAL KUR aš-<sup>r</sup>šur<sup>r</sup>1.[KI]
- 4) ru<sup>r</sup>-<sup>r</sup>bu<sup>r</sup>1-[ú]
- 5) na-a-<sup>r</sup>du<sup>r</sup>1
- 6) na-<sup>r</sup>ram<sup>r</sup>1
- 7) <sup>d</sup>a-<sup>r</sup>šur<sup>r</sup>4<sup>r</sup>1
- 8) <sup>r</sup>ú<sup>r</sup>1 <sup>dr</sup>NIN<sup>r</sup>1.[LÍL]
- 9) ša šu-lul-<sup>r</sup>ku<sup>r</sup>1-nu
- 10) UGU-<sup>r</sup>šú<sup>r</sup>1
- 11) <sup>r</sup>taš<sup>r</sup>1-ku-nu-ma
- 12) tan-šu-ru-šú
- 13) a-na LUGAL-ti
- 14) gi-mì-ir
- 15) za-ma-ni-[šú]

### Col. ii

- 1) [ta-na-ru-ma]
- 2) [tu-šak-ši-du]
- 3) [ni]<sup>r</sup>-<sup>r</sup>iz<sup>r</sup>1-ma-<sup>r</sup>su<sup>r</sup>1
- 4) [i]<sup>r</sup>-<sup>r</sup>na GIŠ.GU<sup>r</sup>1.ZA
- 5) [AD]-šú ra<sup>r</sup>2-<sup>r</sup>biš<sup>r</sup>1
- 6) <sup>r</sup>tu<sup>r</sup>1-še-ši-bu-šú-ma
- 7) be-lu-ut KUR.KUR
- 8) tu-<sup>r</sup>šad<sup>r</sup>1-gi-lu
- 9) pa-nu-uš-šú
- 10) DUMU <sup>md</sup>30-PAP.MEŠ-SU
- 11) <sup>r</sup>LUGAL<sup>r</sup>1 kiš-šá-ti
- 12) LUGAL KUR <sup>d</sup>aš-šur
- 13) e-piš
- 14) ša-lam AN.ŠÁR
- 15) ù DINGIR.MEŠ
- 16) GAL.MEŠ

### Col. iii

i 1–iii 7) [Esarhaddon], king of the wor[ld], king of Ass[ryria], piou[s] prin[ce], belove[d of] the god Ašš[u]r and the goddess Mu[llissu], upon whom (i 10) you placed your protection and whom you safeguarded for kingship, all of [whose] enemies (ii 1) [you killed] and whose [wi]sh [you caused (him) to attain, up]on whose [father's] throne you placed in greatness, and whom you entrusted with the lordship of the lands; (ii 10) son of Sennacherib, king of the world, [kin]g of Assyria, the one who made the statues of the god Aššur and the great gods; (iii 1) descendant of Sargon (II), king of the world, king of Assyria, who is assiduous towards the shrines of the god Aššur and the goddess Mullissu —

ii 13–16 Text no. 59 does not contain Sennacherib's epithet *e-piš ša-lam AN.ŠÁR ù DINGIR.MEŠ GAL.MEŠ*, "the one who made the statues of the god Aššur and the great gods."

- 1) 𐎠DUMU 𐎠LUGAL-GI.NA
- 2) 𐎠LUGAL 𐎠kiš-šá-ti
- 3) LUGAL KUR aš-šur.KI
- 4) muš-te-e'-ú
- 5) áš-rat
- 6) 𐎠a-šur<sub>4</sub>
- 7) 𐎠NIN.LÍL
- 8) É AN.ŠÁR
- 9) maḥ-ru-ú
- 10) ša 𐎠šul-ma-nu-MAŠ
- 11) DUMU 𐎠10-ERIM.TÁH
- 12) LUGAL KUR aš-šur
- 13) ru-bu-ú
- 14) a-lik
- 15) pa-ni-ia
- 16) e-pu-šu
- 17) 9 UŠ

## Col. iv

- 1) 𐎠46<sup>1</sup>
- 2) MU.AN.NA.MEŠ
- 3) il-li-ik-𐎠ma<sup>1</sup>
- 4) e-na-aḥ-ma
- 5) É šu-a-tú
- 6) a-[šar]
- 7) maš-kán-šú
- 8) ul ú-šá-ni-ma
- 9) še-er KÛ.GI KÛ.BABBAR
- 10) NA<sub>4</sub>.MEŠ ni-siq-ti
- 11) ŠIM.ḪI.A
- 12) 𐎠+GIŠ GIŠ.ḪA.ŠUR
- 13) uš-še-šu
- 14) ad-di-ma
- 16) ú-kin
- 17) lib-na-as-su

## Col. v

- 1) ar-šip
- 2) ú-šak-𐎠lil<sup>1</sup>
- 3) 𐎠a<sup>1</sup>-na tab-rat
- 4) UN.ME?
- 5) 𐎠ma<sup>1</sup>-a'-𐎠diš<sup>1</sup>
- 6) ú-šá-𐎠lik<sup>1</sup>
- 7) a-na TI.LA-ia
- 8) GÍD UD.MEŠ-ia
- 9) GIN BALA-ia
- 10) šá-lam NUMUN-ia
- 11) na-šir GIŠ.GU.ZA
- 12) šá-an-gu-ti-ia

iii 8-iv 4) The former temple of the god Aššur that Shalmaneser (I), son of Adad-nārārī (I), king of Assyria, a ruler who came (iii 15) before me, had built: Five hundred and eighty-six years passed and (then) it became dilapidated.

iv 5-v 6) I did not change the [lo]cation of that temple and I laid its foundations on gold, silver, (iv 10) precious stones, aromatics, (and) ḥašūru-resin, and I secured its brickwork. (v 1) I built (and) completed (it), (and) greatly made (it) an object of wonder for the people.

v 7-vi 5) I built (it) for my life, the prolongation of my days, the securing of my reign, the well-being of my seed, the safeguarding of the throne [of] my priestly office, the overthrowing of my enemies, the prospering [of the harvest of] Assyria, (and) the well-being of Assyria.

iii 4-7 Text no. 59 does not contain the epithet muš-te-e'-ú áš-rat 𐎠a-šur<sub>4</sub> 𐎠NIN.LÍL, "who is assiduous towards the shrines of the god Aššur and the goddess Mullissu."

v 11, 13 From context, na-šir and sa-kip are infinitives in the status constructus, although the expected forms are našār and sakāp; this was noted already by Borger (Asarh. p. 7). One or both of these forms are attested also, for example, in text nos. 59 (ii 17 and 19), 104 (vi 32; =Babylon A), 105 (viii 38; =Babylon C), 106 (v 13; =Babylon E), and 111 (vii 5'), as well as in the inscriptions of Ashurbanipal (for example, Borger, BIWA p. 15 Prism F i 14 and Prism A i 20). Because CVC-signs could have any vowel, one would be inclined to read these as na-šār and sa-kap<sub>x</sub>. However, these values are, at present, not commonly attested or accepted phonetic values in Neo-Assyrian sources and therefore I have retained the values šir and kip for the MUŠ and KIB signs respectively, since these are commonly known and accepted. Note that the phonetic value šār for the MUŠ sign is attested only in Nuzi texts (von Soden and Röllig, Das akkadische Syllabar 4 p. 14\*).

- 13) *sa-kip*  
 14) KÚR.MEŠ-*ia*  
 Col. vi  
 1) SI.ŠÁ<sup>1</sup> [BURU<sub>14</sub>]  
 2) KUR aš-šur<sup>1</sup>  
 3) šá-lam  
 4) KUR aš-šur  
 5) *e-pu-uš*

## 59

An inscription on two clay cylinders and a fragment of a clay cylinder describes the restoration of Ešarra, the temple of the god Aššur in Aššur. This text has content similar to what is found in Aššur A (text no. 57) and text no. 58. Like the previous inscription, this text is commonly referred to as Aššur B (Ass. B).

### CATALOGUE

Ex. Number	Museum	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	VA 7511	Ass 943	Ass ph 172	Aššur, iD4V, southern part of the forecourt of the Aššur temple	15.2×7	i 1–ii 22	c
2	VA 15471	Ass 10430	Ass ph 1972	Aššur, Stadtgebiet	3.5×5×1.6	—	n
3	VA 8412	Ass 18343	Ass ph 5881	Aššur, iD4V north, about 30 cm under a stone foundation	13×5.5	—	n

### COMMENTARY

The script of ex. 1 is Neo-Assyrian. Exs. 2–3 were not available for study and therefore not collated. In addition, no score is provided on the CD-ROM. Although this text and the previous text are similar, this inscription is edited separately since the

medium upon which the text is written differs (cylinders rather than prisms) and since this text is shorter than the previous inscription; the text inscribed on prisms has a few additional epithets of Esarhaddon.

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| 1922    | Schroeder, KAH 2 no. 125 (ex. 1, copy)       | 1986 | Pedersén, Archives 2 p. 13 n. 9 (exs. 1 and 3, study)     |
| 1924    | Maynard, JSOR 8 p. 12 (translation)          | 1993 | Porter, Images, Power, and Politics p. 184 (ex. 1, study) |
| 1927    | Luckenbill, ARAB 2 p. 271 §702 (translation) | 1997 | Pedersén, Katalog pp. 206–208 (exs. 1–3, study)           |
| 1945–51 | Weidner, AfO 15 p. 90 (exs. 1–2, study)      | 2001 | Reade, JNES 60 pp. 3–5 (i 19–ii 1, study)                 |

## TEXT

## Col. i

- 1) [mAN].ŠÁR-ŠEŠ-SUM.NA
- 2) ʿLUGAL<sup>1</sup> KIŠ LUGAL KUR aš-šur.KI
- 3) ʿNUN<sup>1</sup> na-a<sup>2</sup>-du
- 4) ʿna<sup>1</sup>-ram AN.ŠÁR u ʿNIN.LÍL
- 5) šá šu-lu-ul-ku-nu
- 6) UGU-šú taš-ku-nu-ma
- 7) tan-šu-ru-šú ana LUGAL-ti
- 8) gi-mir za-ma-ni-šú
- 9) [ta]-na-ru-ma
- 10) [tu]-šak-ši-du ni-iz-ma-su
- 11) ina GIŠ.GU.ZA AD-šú
- 12) ra-biš tu-še-ši-bu-šú-ma
- 13) be-lu-ut KUR.KUR
- 14) [tu]-šad-gi-lu pa-nu-uš-šú
- 15) DUMU md30-PAP.MEŠ-SU
- 16) LUGAL KIŠ LUGAL KUR aš-šur
- 17) DUMU LUGAL-GI.NA LUGAL KIŠ
- 18) LUGAL KUR aš-šur-ma
- 19) É AN.ŠÁR maḥ-ru-ú
- 20) šá mšul-ma-nu-a-šá-re-di
- 21) [DUMU m]10-ERIM.TÁḪ LUGAL KUR aš-šur
- 22) NUN a-lik IGI-ia e-pu-šú
- 23) [e]-na-aḥ-ma
- 24) [9] UŠ 46 MU.AN.NA.MEŠ
- 25) il-li-ik-ma

## Col. ii

- 1) e-na-aḥ-ma
- 2) É šú-a-tú
- 3) a-šar maš-kán-[šú]
- 4) ul ú-šá-an-ni-ma
- 5) še-er KÙ.GI KÙ.BABBAR
- 6) NA<sub>4</sub>.MEŠ ni-[siq-ti]
- 7) ŠIM.MEŠ Ì.GIŠ [GIŠ.ḪA.ŠUR]
- 8) uš-ši-šú ad-di-[ma]
- 9) ú-kin lib-na-as-[su]
- 10) ar-šip ú-šak-lil
- 11) a-na tab-rat UN.MEŠ
- 12) ma-a<sup>2</sup>-diš ú-šá-lik
- 13) a-na TI.LA-ia
- 14) GÍD UD.MEŠ-ia
- 15) GIN BALA.MEŠ-ia
- 16) šá-lam NUMUN-ia
- 17) na-šir GIŠ.GU.[ZA]
- 18) šá-an-gu-ti-ia
- 19) sa-kip KÚR.MEŠ-ia
- 20) SI.SÁ BURU<sub>14</sub> KUR aš-šur
- 21) šá-lam KUR aš-[šur]
- 22) e-pu-uš

i 1–18) [Es]arhaddon, [ki]ng of the world, king of Assyria, pious [pr]ince, [be]loved of the god Aššur and the goddess Mullissu, upon whom you placed your protection and whom you safeguarded for kingship, all of whose enemies [you] killed and (i 10) whose wish you caused (him) to attain, upon whose father's throne you placed in greatness, and whom [you] entrusted with the lordship of the lands; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of the world (and) king of Assyria –

i 19–ii 1) The former temple of the god Aššur that Shalmaneser (I), [son of] Adad-nārārī (I), king of Assyria, a ruler who came before me, had built, [became] dilapidated: [Five] hundred and eighty-six years passed and (ii 1) (then) it became dilapidated.

ii 2–12) I did not change the location of that temple and I laid its foundations on gold, silver, pre[ciou]s stones, aromatics, (and) [ḥašūru]-resin, [and] I secured [its] brickwork. (ii 10) I built (and) completed (it), (and) greatly made (it) an object of wonder for the people.

ii 13–22) I built (it) for my life, the prolongation of my days, the securing of my reign, the well-being of my seed, the safeguarding of the throne [of] my priestly office, the overthrowing of my enemies, the prospering of the harvest of Assyria, (and) the well-being of As[syria].

i 16 Compare text no. 58 ii 13–16, which adds *e-piš ša-lam* AN.ŠÁR ù DINGIR.MEŠ GAL.MEŠ, “the one who made the statues of the god Aššur and the great gods,” as an epithet of Sennacherib.

i 18 Compare text no. 58 iii 4–8, which adds *muš-te-e<sup>2</sup>-ú aš-rat<sup>1</sup> a-šur<sub>4</sub>* ù ʿNIN.LÍL, “who is assiduous towards the shrines of the god Aššur and the goddess Mullissu,” after Sargon's title “king of Assyria.”

i 23 It is not certain, but this line may be a scribal error; one does not expect [e]-na-aḥ-ma here and after *il-li-ik-ma* in col. ii 1. Compare Aššur B (text no. 58) iii 8–iv 4, where [e]-na-aḥ-ma does not appear between *e-pu-šú* and 9 UŠ 46 MU.AN.NA.MEŠ.

ii 17, 19 Just like the previous text, *na-šir* and *sa-kip* are infinitives in the status constructus; the expected forms are *našār* and *sakāp*. For details and other attestations, see the note to text no. 58 v 11 and 13.

## 60

A damaged alabaster tablet discovered at Aššur, now in the Istanbul Archaeological Museum, contains a summary of Esarhaddon's most important military feats plus two building accounts, one concerning the restoration of Ešarra in Aššur and one concerning the rebuilding of Esagil in Babylon. A fragmentary clay tablet in the British Museum's Kuyunjik collection is a duplicate of this inscription. This text is commonly referred to as Aššur-Babylon E (AsBbE).

## CATALOGUE

Museum Ex. Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1 EŞ 6262	Ass 3916	Ass ph 378-381, 404	Aššur, hC4I	40×38×5	1'-50'	c
2 K 18096	—	—	Nineveh, Kuyunjik	2×2.4	35'-41'	c

## COMMENTARY

Ex. 1 is broken at its beginning and end. The script of ex. 1 is Neo-Babylonian except for the list of divine names at the end of the tablet (lines 48'-49'), which are written in Neo-Assyrian script. Ex. 2 is a fragment written in Neo-Assyrian script. The edition is based on ex. 1. The text of ex. 2 is presented in on-page notes for lines 35'-41'. Because ex. 2 is

insufficiently preserved, no score is given for this text. The line numbering in this edition differs from that of previous editions, including Borger's: the text is given consecutive line numbers for the obverse and reverse (=lines 26'-50') rather than separate line counts for the obverse and reverse.

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## TEXT

Obv.

Lacuna

- 1') 𒌷 𒌷𒌷𒌷-𒌷𒌷-𒌷𒌷-𒌷𒌷 [KUR.gi-mir-a-a]  
 2') 𒌷-𒌷-𒌷𒌷 ina GIŠ.TUKUL.MEŠ ak-šud

Lacuna

1'-5') Moreover, I struck with the sword Teušpa, [a Cimmerian]; I conquered [Sidon], caught [its king] like

- 3') URU<sup>1</sup>.[ši-du-nu MAN-šú]  
 GIM KU<sub>6</sub> a-bar-šu-ma a-kis SAG.DU-su ak-<sup>r</sup>šud<sup>1</sup>  
 [URU].<sup>r</sup>na<sup>1</sup>-ḫal mu-šur  
 4') <sup>m</sup>a-su-ḫi-li MAN-šú bi-re-tú ad-di-ma al-qa-a-[šú  
 a-na KUR aš-šur.KI ak]-<sup>r</sup>šud<sup>1</sup> URU.ba-a-su  
 5') na-gu-ú šá a-šar-šú ru-ú-qu UGU <sup>m</sup>qa-<sup>r</sup>na<sup>1</sup>-a  
 MAN <sup>r</sup>NI.TUK.KI<sup>1</sup> man-da-at-tú EN-ti-ia ú-kin  
 6') ak-šud KUR.šub-ri-a a-na paṭ gim-ri-šú  
<sup>m</sup>ik-te-šup MAN-šú la še-mu-ú a-mat qí-bit-ia  
 7') a-nir ina GIŠ.TUKUL ak-šud URU.šur-ru šá  
 MURUB<sub>4</sub> tam-tim <sup>m</sup>ba-'a-lu MAN-šú šá a-na  
<sup>m</sup>tar-qu-ú  
 8') MAN KUR.ku-u-si it-tak-lu-ma gi-mir  
 URU.MEŠ-šú NÍG.ŠU-šú e-kim-šú ak-šud  
 KUR.mu-šur KUR.pa-tú-ri-<sup>r</sup>si<sup>1</sup>  
 9') u KUR.ku-u-si <sup>m</sup>tar-qu-u MAN-šú 5-šú ina  
 mul-mul-li am-ḫa-su-ma gi-mir KUR-šú a-bel  
 áš-pur  
 10') MAN.MEŠ šá MURUB<sub>4</sub> tam-tim DÙ-šú-nu TA  
 KUR.ia-da-na-na KUR.ia-man a-di KUR.tar-si-si  
 11') a-na GÌR.II-ia ik-nu-šú GUN-[su-nu] <sup>r</sup>DUGUD<sup>1</sup>-tú  
 am-ḫur UGU mal-ki šá kib-rat LÍMMU-tim  
 li-i-<sup>r</sup>tú<sup>1</sup>  
 12') áš-tak-kán-ma UGU kul-lat na-ki-<sup>r</sup>ri<sup>1</sup> as-lu-ḫa  
 i-mat mu-u-ti KÙ.GI KÙ.BABBAR NÍG.ŠU NÍG.GA  
 13') UN.MEŠ TUR GAL ANŠE.KUR.RA.MEŠ GU<sub>4</sub>.MEŠ  
 US<sub>5</sub>.UDU.ḪI.A šal-lat-sún DUGUD-tú šá la ni-ba  
 i-šú-u  
 14') áš-lu-la a-na KUR aš-šur LUGAL.MEŠ  
 LÚ.NAM.MEŠ LÚ.GAR-nu.MEŠ LÚ.GAL.KAR.MEŠ  
 ina UGU KUR.KUR-šú-nu  
 15') áš-kun-ma ni-ri <sup>d</sup>[aš-šur] EN-ia e-mid-su-nu-ti  
 sat-tuk-ki gi-nu-u ana <sup>d</sup>aš-šur<sup>1</sup> [u]  
 16') DINGIR.MEŠ GAL.MEŠ EN.[MEŠ-ia] ú-kin  
 dà-ri-šam GUN man-da-at-tú EN-ti-ia  
 17') šat-ti-šam-ma la <sup>r</sup>na<sup>1</sup>-[par-ka]-a e-mid-šu-nu-ti  
 i-šú-tu ab-šá-a-ni ina u<sub>4</sub>-me-šú-ma  
 18') É <sup>d</sup>aš-šur maḫ-ru-<sup>r</sup>u šá<sup>1</sup> [<sup>m</sup>d]<sup>r</sup>šú<sup>1</sup>-ma-nu-MAŠ  
 DUMU <sup>m</sup>d[š]KUR-ERIM.[TÁḪ] <sup>r</sup>DUMU<sup>1</sup>  
<sup>m</sup>a-rik<sub>x</sub>(GÍD)-de-ni-DINGIR  
 19') a-bi ina pa-ni e-pu-šu an-ḫu-ta la-bi-ru-ta  
<sup>r</sup>il<sup>1</sup>-[lik] <sup>r</sup>É<sup>1</sup> šú-a-tú aq-qur  
 20') dan-na-su ak-šud UŠ<sub>8</sub>-šú ina pi-i-li NA<sub>4</sub> KUR-i  
 dan-ni ki-ma ki-šir <sup>r</sup>KUR-i ar<sup>1</sup>-[me]  
 21') TA UŠ<sub>8</sub>-šú a-di gaba-dib-bi-šú ar-<sup>r</sup>šip<sup>1</sup> ú-šak-lil  
 GIŠ.<sup>r</sup>UR<sup>1</sup>.MEŠ GIŠ.EREN MAḪ.MEŠ tar-bit  
 KUR.si-<sup>r</sup>ra<sup>1</sup>-[ra]  
 22') šá ina me-ti-iq KASKAL-ia ak-ki-su UGU-šú  
 ú-ša-lil GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN šá i-ri-si-na  
 23') ṭa-a-bu me-ser KÙ.GI ú-rak-kis-ma ú-ra-ta-a  
 KÁ.MEŠ-<sup>r</sup>šú<sup>1</sup> at-man aš-šur EN-ia KÙ.GI uḫ-ḫi-iz  
 24') <sup>d</sup>laḫ-me <sup>d</sup>ku-ri-bi šá ša-ri-ri ru-uš-šú-u i-di ana  
 i-di ul-ziz É pa-paḫ aš-šur EN-ia

a fish, and cut off his head; I conqu[ered the] Brook of Egypt, threw Asuhīli, its king, into fetters and took [him to Assyria; I con]quered the city Bāsu, a district in a remote place; I fixed the tribute of my lordship on Qanā, king of Dilmun;

6'–9a') I conquered the land Šubria to its full extent; I killed with the sword Ik-Teššup, its king, who would not listen to the words of my command; I conquered Tyre, which is in the midst of the sea, (and) took away all the cities (and) possessions of Ba'alu, its king, who had trusted in Taharqa, king of Kush; (and) I conquered (Lower) Egypt, Upper Egypt, and Kush, struck Taharqa, its king, five times with arrows, and ruled his entire land.

9b'–14a') I wrote to all of the kings who are in the midst of the sea, from Iadanana (Cyprus) (and) Ionia to Tarsis, (and) they bowed down at my feet. I received [their] heavy tribute. I achieved victory over the rulers of the four quarters and I sprinkled the venom of death over all of (my) enemies. I carried off gold, silver, goods, possessions, people — young (and) old — horses, oxen, (and) sheep and goats, their heavy booty that was beyond counting, to Assyria.

14b'–17a') I placed kings, governors, generals, (and) harbormasters over their lands, and I imposed the yoke of the god [Aššur], my lord, upon them. I confirmed *sattukku* (and) *ginû* offerings for the god Aššur [and] the great gods, [my] lords, forever. I imposed upon them, yearly, without ceas[ing], the tribute (and) payment of my lordship (and) they (now) pull my yoke.

17b'–22a') At that time, the former temple of the god Aššur, that [Sh]almaneser (I), son of Adad-nārā[ri (I)], son of Arik-dēn-ili, my ancestor, had built earlier, [had] become dilapidated (and) old. I razed that temple (and) (20') reached its foundation pit. I la[id] its foundations with limestone, a strong mountain stone, (making it) like bedrock. I built (and) completed (it) from its foundation to its parapets. I roofed it with magnificent cedar beams, grown on Mount Sir[āra], which I had cut down in the course of a campaign of mine.

22b'–25') I fastened bands of gold on doors of cypress, whose fragrance is sweet, and installed (them) in its gates. I overlaid the cella of the god Aššur, my lord, with gold (and) set up side by side *laḫmu*-monsters (and) *kuribu*-genii (made) of red *šāri*-gold. I set up golden statues of creatures from the *apsû* on the ri[ght]



- 25') ALAM.MEŠ KÛ.GI *bi-nu-ut* ZU.AB ʿZAG<sup>1</sup> u GÛB  
ul-ziz É.GAR<sub>8</sub>.MEŠ KÛ.GI *ki-ma si-i-ri a-si-ir*  
Rev.  
26') BÁRA NAM.MEŠ BÁRA *ši-i-ru šá* <sup>d</sup>aš-šur *ina*  
*qer-bi-šú e-ram-mu-[u] ši-mat* AN-e u KI-tim  
27') *i-ši-mu šá* LUGAL.MEŠ AD.MEŠ-ia *a-gúr-ri*  
*šu-pu-šú-ma za-ḥa-lu-<sup>r</sup>u lit<sup>1</sup>-bu-šú ina* 3 UŠ GUN  
[pi]<sup>r</sup>ti<sup>1</sup>-iq  
28') *iš-ma-re-e nak-liš ú-še-piš ša-lam* LUGAL-ti-ia  
*mu-sa-pu-u DINGIR-ti-šú-un mu-te-riš* <sup>ba</sup>TI-ia
- 29') *ù ša-lam* <sup>maš</sup>-šur-DÛ-A DUMU *ri-du-ti-ia*  
*ab-ta-ni še-ru-uš-šú* 2 *ku-sa-rik-ki šú-ta-tú-te*  
30') *šá pa-ni-šú-nu pa-nu u ar-ka i-na-ṭa-lu a-da-pi*  
*ku-lul KÁ na-šú-u šá* URUDU *nam-ri*  
31') *ap-tiq-ma KÁ KASKAL šu-ut* <sup>d</sup>EN.LÍL *ul-ziz* 2  
*a-bu-ub nad-ru-tú ina ši-pir um-ma-nu-te*  
*nak-[liš]*  
32') *ú-še-piš-<sup>r</sup>ma KÁ* LUGAL-ti ZAG<sup>1</sup> [u] GÛB  
*ú-šá-aš-bi-ta<sup>1</sup> SI.GAR-ru a-bu-bi maš-šé-e*  
*pi<sup>r</sup>ti<sup>1</sup>-iq*  
33') *za-ḥa-le-[e]* <sup>r</sup>eb<sup>1</sup>-bi [x x] KÁ *kam-<sup>r</sup>su<sup>1</sup> d<sup>r</sup>i-gì-gì*  
*ul-ziz ina* MU.AN.NA *šu-a-tu*  
34') *é-saq-<sup>r</sup>íl<sup>1</sup> É.<sup>r</sup>GAL<sup>1</sup> [DINGIR].MEŠ<sup>r</sup> im-gur<sup>1</sup>-<sup>d</sup>EN.LÍL*  
*BĀD-šú<sup>r</sup> né<sup>1</sup>-[med-<sup>d</sup>EN].<sup>r</sup>LÍL<sup>1</sup> šal-<sup>r</sup>hu<sup>1</sup>-ú-šú*  
35') *ul-tu<sup>r</sup> UŠ<sub>8</sub>-šú<sup>1</sup> a-di<sup>r</sup> na-bur<sup>1</sup>-[ri-šú eš-šiš]*  
*ú-še-piš-ma UGU šá [maḥ-re]-e<sup>r</sup> ma-a<sup>1</sup>-diš ut-tir*  
36') <sup>d</sup>EN *ù dGAŠAN-ia DINGIR.<sup>r</sup>MEŠ<sup>r</sup> mur-ta-<sup>r</sup>a<sup>1</sup>-me*  
*ki-i ṭè-me-šú-<sup>r</sup>nu<sup>1</sup> [ina] qé<sup>1</sup>-reb URU.aš-šur*  
*ib<sup>1</sup>-ba-nu-ma*  
37') *ina é-ḥur-sag-gal-kur-kur-ra ke-niš im-ma-al-du*  
<sup>d</sup>be-<sup>r</sup>let-KÁ<sup>1</sup>.DINGIR.RA.KI <sup>d</sup>é-[a] <sup>d</sup>DI.KU<sub>5</sub>  
38') *ina qé-reb<sup>r</sup> URU.aš-šur<sup>1</sup> a-šar nab-ni-it*  
DINGIR.MEŠ *in-né-ep-šu-ma ú-šak-li-la*  
*nab-ni-<sup>r</sup>su-un<sup>1</sup>*  
39') *ina* 50.ÀM GUN *ša-ri-ru ru-uš-še-e nab-ni-it*  
KUR.a-ra-al-li *e-per šad-di-i-šú*  
40') *šá ana ši-ip-ri la pat-qu ú-šar-ri-iḥ gat-ta-šú-un*  
*ti-iq-ni ši-ru šú-kut-tú a-qar-tú*  
41') *šá ana be-lu-ti-šú-un ma-diš šu-lu-kàt-ma*  
*ki-šad-su-un ú-taq-qí-in-ma ú-mal-a i-rat-su-un*  
42') *in-neš-ru-ma ul-tú<sup>r</sup> qé-reb<sup>1</sup>*  
*é-ḥur-sag-gal-kur-kur-<sup>r</sup>ra* > GIM <sup>d</sup>šá-maš *ana*  
KUR *nam-riš it-ta-šu-ú*  
43') [ḥar]-ra-an *šu-an-na.KI iṣ-ba-tú ú-ru-uḥ*  
*ta-ši-il-ti ul-tú bal-til.KI a-di [KAR]*

and left of the chapel of the god Aššur, my lord, (and) I covered (its) walls with gold as if (it were) plaster.

26'–29a') The dais of destiny, the lofty dais on which the god Aššur lives (and) where they (the gods) decree the destiny of heaven and netherworld, which the kings, my ancestors, had made of baked bricks and covered with silver (*zaḥalû*), I (now) had (it) skillfully made of 180 talents of [ca]st *ešmarû*-silver. I fashioned on it (the dais) my royal image (shown) praying to their divinity (and) imploring (them) constantly to give me life, and an image of Ashurbanipal, my crown prince.

29b'–33a') I cast from shining bronze two bison positioned opposite each other, (with) their faces looking forward and backward, to bear (the columns which support) crossbeams (forming) the cornice in (its) gate and I set (them) up in the Gate of the Path of the Enlil-Stars. I had two fierce Deluge monsters made with skill[ful] craftsmanship and I placed (them) in the Royal Gate, to the rig[ht and] left of the gate. I (also) set up twin Deluge monsters cast of shining silver (*zaḥalû*) [...] in the Kamsu-Igīgû Gate.

33b'–35') In that (same) year, I built [anew] Esagil, the pala[ce of the god]s, Imgur-Enlil, its wall, (and) Nē[med-En]lil, its outer wall, from their (text: its) foundations to [their (text: its)] battlements, and made (them) much bigger than [before].

36'–41') The god Bēl and the goddess Bēltiya, the divine lovers, were created [in] the city Aššur by their own command and were truly born in Eḥursaggalkurkurra. The gods Bēlet-Bābili, E[a], (and) Madānu were made in the city Aššur, place of the creation of gods, and I completed their figures. I sumptuously adorned their feature(s) with fifty talents of red *šāriru*-gold, the creation of Mount Arallu (and) an ore from its mountain that had not been refined. I adorned their necks (and) covered their chests with magnificent adornments (and) precious jewelry that greatly befitted their lordship.

42'–46a') They moved forward and went out from Eḥursaggalkurkur<ra>, radiantly, like the sun to the land. They took the [ro]ad to Šuanna (Babylon), a joyful path. From Baltil (Aššur) to [the quay] of Babylon, (piles) of brushwood were lit every third of

35' Ex. 2 has [...] x [...].

36' Ex. 2 has [...] ta<sup>2</sup>-a-me ki- [...].

37' Ex. 2 has [...] ke<sup>1</sup>-niš im-ma-al-du<sup>r</sup> [...].

38' Ex. 2 has [...] MEŠ<sup>r</sup> in-né-ep-šu-ma<sup>r</sup> ú<sup>1</sup>- [...].

39' Ex. 2 has [...] GUN<sup>1</sup> ša-ri-ru [...].

40' Ex. 2 has [...] ri la pat-qu ú- [...].

41' Ex. 2 has [...] šú<sup>1</sup>-un ma-a<sup>1</sup>-diš šu- [...] rat<sup>1</sup>-su-un; 41'.2 has šu for šú, ma-a<sup>1</sup>-diš for ma-diš.

42' Ex. 2 has in<sup>1</sup>- [...] x [...].

44')	KÁ.DINGIR.RA.KI <i>a-na</i> 10 UŠ.TA.ÀM 𐎧𐎱𐎠𐎵-𐎧𐎱𐎠𐎵 <sup>1</sup> <i>ab-ru ut-tap-pi-ḥa ana</i> KASKAL.GÍD.TA.ÀM <i>ú-pal-li-ḳú</i>	a league (and) they slew (45') fattened bulls at each league. Moreover, I, Esarhad[don], took [the] hand of his great divinity and ... before him. I had them enter joyfully into Babylon, the city of th[eir] homes.
45')	<i>le-e ma-ru-ti ù ana-ku</i> <sup>m</sup> áš-šur-PAP-𐎠𐎵 <sup>1</sup> 𐎧𐎱𐎠𐎵-𐎠𐎵 <sup>1</sup> DINGIR-ti-šú GAL-ti <i>šab-ta-ku-ma x x x</i> <i>x x x-ku-ḥa ma-ḥar-šú</i>	
46')	<i>ina qé-reb</i> KÁ.DINGIR.RA.KI URU É-ti-šú-[ <i>nu</i> ] 𐎧𐎱𐎠𐎵 <sup>1</sup> -𐎠𐎵 <sup>1</sup> <i>ú-še-rib-šú-nu-ti ina šip-pat</i> GIŠ.KIRI <sub>6</sub>	46b'-50') They (the gods) entered the orchards, groves, canals, (and) gardens of Ekarzagina, a pure place (where) the craft of the sage, "the washing of the mouth," "the opening of the mouth," "bathing," (and) "purification" (were recited) before the sta[r]s of heaven: the gods Ea], Šamaš, Asalluḫi, Bēlet-ilī, Kusu, Ningirima, [Ninkurra, Ninagal, Kusibanda, Ninildu, (and) Ninzadim] ... [...].
47')	PA <sub>5</sub> MU.SAR-e šá <i>é-kar-za-gin-na áš-ri el-li ina</i> <i>ši-pir</i> ABGAL KA.LUḪ.Û.DA	
48')	KA.DU <sub>8</sub> .Û.DA <i>rim-ki te-lil-te ma-ḥar</i> 𐎠𐎵 <sup>1</sup> .[MEŠ AN-e <sup>d</sup> é-a] <sup>d</sup> šá-maš <sup>d</sup> fasal-lú-ḫi <sup>1</sup>	
49')	DINGIR.MAḪ <sup>d</sup> kù-sù <sup>d</sup> nin-girima [ <sup>d</sup> nin-kur-ra <sup>d</sup> nin-á-gal <sup>d</sup> kù-si <sub>22</sub> -bàn-da <sup>d</sup> nin-ildu <sup>d</sup> nin-zadim] <i>e-ru-bu</i>	
50')	<i>x x x (x) [...]</i> x	
Lacuna		Lacuna

## 61

An inscription on several limestone blocks describes the building of the gatehouse of the palace in Aššur. These blocks were found in a mass of stones that were used as the building's foundation. This text, which is virtually identical to the following two texts, is commonly referred to as Aššur G (Ass. G).

## CATALOGUE

Ex.	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	Ass 2714	Ass ph 284, 408, 2211	Aššur, g4, at the foot of the ziqqurat, in the foundation	55×65	1-11	p
2	Ass 4128	—	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	n
3	Ass 4129b	—	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	n
4	Ass 4129c	—	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	n
5	Ass 4130	—	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	n

46' Borger (Asarh. p. 89), the CAD (T p. 70 sub. *takbitu*), and others emend URU É-ti-šú-[*nu*] to URU <*tak*>-*pit*-šú-[*nu*], "their proud city."

6	Ass 11002	—	Aššur, gC3V, foundation of the gatehouse, on the outside, in situ	—	—	n
7	Ass 11003a-b	—	Aššur, gC3V, foundation of the gatehouse, on the outside	—	—	n
8	Ass 11004	—	Aššur, gC4I, foundation of the gatehouse on the inside, in situ	—	—	n
9	Ass 11005	—	Aššur, gD3V	—	—	n
10	Ass 10999	—	Aššur, gB4I, western part of the mass of stone blocks	—	—	n

## COMMENTARY

Ex. 1, a limestone block, was left in situ. According to Andrae, exs. 2–9 bear inscriptions identical to those on either ex. 1 or Ass 2870 (text no. 62 ex. 1). Since all of these limestone blocks were left at the site, the author was unable to collate them. However, Ass 2714 was collated from photographs. Although this

text is virtually identical to the following two texts it is edited separately because of the minor variants in the text and because the inscription was inscribed on a single stone block rather than on a series of contiguous stone blocks (like text no. 63).

## BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1904 | Andrae, MDOG 25 p. 65 (study)   | 1915 | Bezold, HKA p. 53 no. 55 (edition)                                    |
| 1905 | Andrae, MDOG 26 pp. 20–22, 27 and fig. 4 (photo, translation, study)  | 1927 | Luckenbill, ARAB 2 p. 278 §§724–725 (translation)                     |
| 1911 | Messerschmidt, KAH 1 no. 55 (variants)  | 1956 | Borger, Asarh. p. 9 §8 (Ass. G) (edition)                             |
| 1913 | Andrae, Festungswerke pp. 9, 63, 87–88, 177 and fig. 299 (ex. 1, copy, edition); 2 pls. VIII (plan), X (plan) and CV (ex. 1, photo) | 1993 | Porter, Images, Power, and Politics p. 185 (study)                    |
|      |   | 1997 | Pedersén, Katalog pp. 11–14 (study)                                   |
|      |   | 2008 | Lundström in Pedde and Lundström, Palast pp. 184–187 (edition, study) |

## TEXT

- 1) KUR <sup>m</sup>aš-šur-PAP-AŠ MAN *dan-nu* MAN ŠÚ
- 2) MAN KUR AŠ ĠIR.NÍTA KÁ.DINGIR.KI
- 3) MAN KUR EME.ĠI, u URI.KI
- 4) A <sup>m</sup>30-PAP.MEŠ-SU MAN GAL MAN *dan-nu*
- 5) MAN ŠÚ MAN KUR AŠ É *muš-la-lu*
- 6) šá *qé-reb* É.GAL *bal-til*.KI
- 7) *a-na e-re-bi u a-še-e*
- 8) *eš-šiš ú-še-piš*
- 9) *ina pi-i-li* BABBAR-*e*
- 10) *ú-šar-šid*
- 11) *tem-me-en-šú*

1–11) The palace of Esarhaddon, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, great king, mighty king, king of the world, king of Assyria — I had the gatehouse, which is in the palace in Baltil (Aššur), built anew for coming and going (and) I firmly founded its foundation with white limestone.

## 62

An inscription on several limestone blocks describes the building of the gatehouse of the palace in Aššur. Along with the previous text and the following text, this text is commonly referred to as Aššur G (Ass. G).

## CATALOGUE

Ex.	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	Ass 2870	Ass ph 302, 2212	Aššur, northwest gB4II, in the foundation of the large West massif, east of Ass 2714	—	1-9	p
2	Ass 3136	—	Aššur, gC4I, in the gatehouse, in situ	—	1-9	n
3	Ass 4129a	Ass ph 2576, 5938	Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ	—	—	(p)

## COMMENTARY

According to Andrae, ex. 3, Ass 4128 (text no. 61 ex. 2), Ass 4129b–c (text no. 61 exs. 3–4), Ass 4130 (text no. 61 ex. 5), Ass 11002 (text no. 61 ex. 6), Ass 11003a–b (text no. 61 ex. 7), Ass 11004 (text no. 61 ex. 8), Ass 11005 (text no. 61 ex. 9), and Ass 10999 (text no. 61 ex. 10) have the same inscription as either ex. 1 or Ass 2714 (text no. 61 ex. 1). Since all of these limestone blocks were left at the site, the author was unable to collate them. Ex. 1 was collated from photographs, but ex. 2 is known

only from the early editions of Messerschmidt and Andrae. Ex. 3 was excluded from the score because it is known only from a poor photograph from the field. Although this text is virtually identical to the previous and following texts it is edited separately because of the minor variants in the text and because the inscription was inscribed on a single stone block rather than on a series of contiguous stone blocks (like text no. 63).

## BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1905 | Andrae, MDOG 26 pp. 20–22, 27 and 47 (ex. 1, translation; exs. 1–2, study)  | 1927 | Luckenbill, ARAB 2 p. 278 §§724–725 (exs. 1–2, translation)           |
| 1911 | Messerschmidt, KAH 1 no. 55 (ex. 1, copy; ex. 2, variants)  | 1956 | Borger, Asarh. p. 9 §8 (Ass. G) (exs. 1–2, edition)                   |
| 1913 | Andrae, Festungswerke pp. 9, 63, 87–88, 177 and Blatt 48 fig. 129 (exs. 1–2, edition, study; ex. 3, photo); and 2 pls. VIII, X–XII and CV (exs. 1–2, photo, provenance) | 1993 | Porter, Images, Power, and Politics p. 185 (study)                    |
| 1915 | Bezold, HKA p. 53 no. 55 (edition)  | 1997 | Pedersén, Katalog pp. 11–12 (exs. 1–3, study)                         |
|      |   | 2008 | Lundström in Pedde and Lundström, Palast pp. 184–187 (edition, study) |

## TEXT

- |    |   |      |  |
|----|---|------|--|
| 1) | É.GAL <sup>m</sup> aš-šur-PAP-AŠ MAN GAL    | 1–9) | The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, |
| 2) | MAN dan-nu MAN ŠÚ MAN KUR aš-šur            |      |  |
| 3) | GĪR.NÍTA KÁ.DINGIR MAN KUR EME.GI, u URI.KI |      |  |

- 4) A <sup>md</sup>30-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ king of the world (and) king of Assyria — I had the  
 5) É *muš-la-lu šá qé-reb* gatehouse, which is in the palace in Baltil (Aššur), built  
 6) É.GAL *bal-til.KI a-na e-re-bi* anew for coming and going (and) I firmly founded its  
 7) *ù a-še-e eš-šiš ú-še-piš* foundation with white limestone.  
 8) *ina pi-i-li BABBAR-e*  
 9) *ú-šar-šid tem-me-en-šú*

## 63

An inscription across a series of limestone blocks describes the building of the gatehouse of the palace in Aššur. Along with the previous texts, this text is commonly referred to as Aššur G (Ass. G).

### CATALOGUE

Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
Ass 4131a-e	Ass ph 2124, 2184-2188, 2513	Aššur, gB4I, inside the outer corner of the gatehouse, in situ	—	p

### COMMENTARY

This text is unusual in that it consists of five contiguous pieces (Ass 4131a-e) that together constitute a single source that was found in situ. All of these limestone blocks were left at the site, but the author was able to collate them from photographs. Al-

though this text is virtually identical to the previous two texts it is edited separately because of the minor variants in the text and because the inscription was inscribed on a series of contiguous stone blocks rather than on a single stone block.

### BIBLIOGRAPHY

- 1905 Andrae, MDOG 26 pp. 20-22, 27 and 47 (study)  
 1913 Andrae, Festungswerke pp. 9, 63, 87-88 and 177 (edition, study); and 2 pls. VIII, X-XII and CV (photo, provenance)  
 1993 Porter, Images, Power, and Politics p. 185 (study)  
 1997 Pedersén, Katalog p. 12 (study)  
 2008 Lundström in Pedde and Lundström, Palast pp. 184-187 (edition, study)

### TEXT

- 1) É.GAL <sup>m</sup>aš-šur-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur.KI ĞÌR.NÍTA* KÁ.DINGIR.KI  
 2) LUGAL KUR EME.GI<sub>7</sub> *ù URI.KI DUMU* <sup>md</sup>30-PAP.MEŠ-SU MAN *dan-nu* MAN ŠÚ MAN KUR *aš-šur*  
 3) É *muš-la-lu šá qé-reb* É.GAL *bal-til.KI a-na* 1-5) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, mighty king, king of the world, king of Assyria — I had the gatehouse, which is in the palace in Baltil (Aššur), built anew for coming and going (and) I firmly founded its foundation with white limestone.

4.2 omits MAN ŠÚ “king of the world.”

- e-re-bi*  
 4) *ù a-še-e eš-šiš ú-še-piš ina pi-i-li*  
 5) *pe-še-e ú-šar-šid ʾtem<sup>1</sup>-me-en-šú*

## 64

An inscription on several series of limestone blocks discovered in the gatehouse of the palace in Aššur records the construction of the palace in that city. The inscription dates to after Ayyāru (II) 672 since Ashurbanipal is mentioned as crown prince. The inscribed stone blocks were left at the site, so none of the exemplars were collated. This text is commonly referred to as Aššur E (Ass. E).

### CATALOGUE

Ex.	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	Ass 4132a + b + c + d + e + f	Ass ph 5921, 5923, 5924, 5925, 5926, 5927, 5928	Aššur, gB3V 2, in situ	—	1–10	p
2	Ass 4133a (+) b (+) c (+) d (+) e (+) f (+) g (+) h	Ass ph 5922, 5934 (a), 5935 (b), 5936 (c), 5937 (d), 5933 (e), 5932 (f), 5931 (g), 5929 (h)	Aššur, gB3V 3	54×55×51 (b), 44×66×50 (c), 60×65×47 (d), 48×60×54 (e), 50×74×55 (f), 50×58×51 (g), 59×56×49 (h)	1–10	p
3	Ass 11000a–c	—	Aššur, gB4I, western part of the massif	—	7–10	p
4	Ass 4270	—	Aššur, gB3V 10, in the massif	—	—	n
5	Ass 11001	Ass ph 5930	Aššur, gB3V, eastern part of the massif	—	—	n

### BIBLIOGRAPHY

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| 1913 | Andrae, Festungsweke pp. 9, 88–89, 178–179 and figs. 300–302 (exs. 1–3, copy, edition); and 2 Blatt 48, pls. VIII, X, XII, and CVI (exs. 1–3, photo, provenance) | 1993 | Porter, Images, Power, and Politics p. 185 (study)                                      |
| 1956 | Borger, Asarh. p. 8 §6 (Ass. E) (exs. 1–3, edition)  | 1997 | Pedersén, Katalog pp. 12–14 (exs. 1–3, study)   |
|      |  | 2008 | Lundström in Pedde and Lundström, Palast pp. 184–187 (8b–10 edition, provenance, study) |

### TEXT

- |    |  |       |   |
|----|--|-------|---|
| 1) | <i>a-na-ku m<sup>aš-šur</sup>-PAP-AŠ MAN dan-nu MAN ŠÚ MAN KUR aš-šur</i>                              | 1–10) | I, Esarhaddon, mighty king, king of the world, king of Assyria, [go]vernor [of] Bab[yl]on, king of Sumer and Akkad; the one who (re)constructed the temple of [the god Aššur], (re)built Esagil and Babylon, renewed the statues of the great gods; son of Senna[ch]erib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria — (5) [at the |
| 2) | <i>ʾGĪR.NĪTA<sup>1</sup> KÁ.[DINGIR].RA.KI MAN KUR EME.GI, u URI.KI ba-nu-u É [d<sup>aš-šur</sup>]</i> |       |   |
| 3) | <i>e-piš é-sag-gíl u KÁ.DINGIR.RA.KI mu-diš ša-lam DINGIR.MEŠ</i>                                      |       |   |
| 4) | <i>ʾGAL.MEŠ<sup>1</sup> DUMU m<sup>30</sup>-ʾPAP<sup>1</sup>.MEŠ-SU MAN ŠÚ</i>                         |       |   |

- MAN KUR *aš-šur*.KI A <sup>m</sup>MAN-GIN MAN KUR  
*aš-šur-ma*
- 5) [*ina* SAG MAN]-*ti-ia* šá AN.ŠÁR u <sup>d</sup>NIN.LÍL  
GIŠ.MI-<sup>r</sup>šú<sup>1</sup>-[*nu* UGU-*ia*]
- 6) *it-ru-šu* u DINGIR.MEŠ GAL.<sup>r</sup>MEŠ<sup>1</sup> *a-na be-lut*  
<sup>r</sup>KUR<sup>1</sup>
- 7) ù UN.MEŠ *ib-bu-u zik-ri* u <sup>m</sup>*aš-šur-DÛ-A*
- 8) DUMU MAN GAL-*u ina* É UŠ-*tí ú-še-ri-bu-ma*  
[*ina*] *u<sub>4</sub>-me-šú-ma tam-la-a*
- 9) *šu-a-tú ú-mal-li* É.GAL *a-na mu-šab*
- 10) MAN-*ti-ia ab-ta-ni še-ru-uš-šú*

beginning of] my [king]ship, when the god Aššur and the goddess Mullissu stretched out [their] protection [over me] and (when) the great gods called my name for lordship over the [land] and people, and (when) I made Ashurbanipal, the senior son of the king, enter the House of Succession, (it was) [at] that time, (that) I raised that terrace (and) built a palace for my royal residence on [it].

## 65

An inscription on a stone block from Aššur recounts Esarhaddon's work on temples in Aššur and Babylon, as well as on his activities concerning these temples' cults and offerings.

### CATALOGUE

Excavation Number	Photograph Number	Provenance	Dimensions	
			(cm)	cpn
Ass 17290	Ass ph 5134	Aššur, iA3III northwest, west room of the large Parthian building	—	p

### COMMENTARY

This light-colored limestone block was built into a Parthian foundation alongside an unpublished, unregistered brick that reportedly bore a two-line royal inscription of Esarhaddon. Because of the quality of Ass ph 5134, only the beginning of each line is

clear. However, because this inscription resembles text no. 75 in both content and structure, it has been possible to reconstruct most of the text; only the translation is restored here. This object was probably left in the field.

### BIBLIOGRAPHY

- 1997 Pedersén, Katalog p. 16 (study)

<sup>8</sup> The adjective *rabû* ("great") expresses Ashurbanipal's seniority in rank, not his age, since this prince was Esarhaddon's fourth or fifth eldest son; by the time of his official nomination as successor to the Assyrian throne in 672, his brother Šamaš-šuma-ukīn, the heir designate of Babylon, was the king's eldest living son. For recent studies on the numerous children of Esarhaddon, see Weissert, PNA 1/I pp. 161–163, and Novotny and Singletary, Studies Parpola pp. 167–177.

## TEXT

- 1) <sup>m</sup>aš-šur-PAP-... [...]
- 2) DUMU <sup>md</sup>30-PAP-... [...]
- 3) *ba-nu-u* ... [...]
- 4) *e-piš* ... [...]
- 5) *u?* KÁ? ... [...]
- 6) *mu*-... [...]
- 7) *ša ma*-... [...]
- 8) *mu*-<sup>r</sup>šak?-líl?<sup>71</sup>
- 9) *par-ši ù* ... [...]
- 10) *mu-kin sat-tuk?*-... [...]
- 11) DINGIR.MEŠ ... [...]
- 12) *a*-[*na-ku*]

1-12) Esarha[ddon, king of the world, king of Assyria]; son of Sennache[rib, king of the world (and) king of Assyria]; the one who (re)constructed [the temple of the god Aššur], (re)built [Esagil] (5) and *Bab[ylon, ...]*, re[stored *the shrines*] of the cult [centers], completed the rites and [...], (10) (and) (re)confirmed the *sattukku* offer[ings ... of] the [great] gods, [am] I.

## 66

A foundation block from Aššur bears an inscription of Esarhaddon.

## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA —	Ass 16891	Ass ph 5330	Aššur, iC3II in the collapse over Room 5	35×92×43	p

## BIBLIOGRAPHY

1910 Andrae, MDOG 43 p. 42 (transliteration, study)

1997 Pedersén, Katalog p. 15 (study)

## TEXT

Lacuna

- 1') [...] <sup>d</sup>aš-šur-PAP-AŠ MAN ŠÚ <sup>r</sup>MAN<sup>1</sup> [...]
- 2') [...] DUMU <sup>md</sup>30-PAP.MEŠ-<sup>r</sup>SU<sup>1</sup> [...]
- 3') [...] *ba-nu-u É aš-šur e*-[*piš* ...]
- 4') [...] (traces)[...]

Lacuna

Lacuna

1'-4') [...] Esarhaddon, king of the world, kin[g of ...] son of Sennacher[ib ...] the one who (re)constructed the temple of (the god) Aššur, (re)[built ...] ... [...]

Lacuna

## 67

Two pieces of a limestone block from Aššur reportedly bear an inscription of Esarhaddon. This text was not available for study since it was probably left in the field.



## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 16150	—	Aššur, iC3II, on the upper edge of a mud brick wall	—	n

## BIBLIOGRAPHY

1997 Pedersén, Katalog p. 97 (study)

## 68

A stone door socket from north of Temple A in Aššur bears a short inscription dedicated to the god Aššur. The text is similar to the one inscribed on EŠ 7137 (text no. 69).

## CATALOGUE

Museum Number	Excavation/Registration No.	Photograph Number	Provenance	Dimensions (cm)	cpn
BM 115703	1922-8-12,173; Ass 5286	Ass ph 638, 2269, 2270	Aššur, iB4III, north of Temple A	19×19.5×13	c

## BIBLIOGRAPHY

1905 Andrae, MDOG 28 p. 13 (study)  
1922 BM Guide p. 73 no. 299 (study)

1997 Pedersén, Katalog p. 6 (study)

## TEXT

- 1) *ana aš-šur* UMUN-šú <sup>m</sup>AŠ-PAP-AŠ MAN ŠÚ
- 2) MAN KUR AŠ ĠİR.NÍTA KÁ.DINGIR
- 3) MAN KUR.kar-<sup>d</sup>du-ía-àš DÛ-šú
- 4) MAN MAN.MEŠ KUR.mu-šur KUR.pa-tu-ri-si
- 5) u KUR.ku-si MAN kib-rat LÍMMU-ti
- 6) *ana* TI-šú ĠÍD u<sub>4</sub>-me-šú
- 7) SILIM NUMUN-šú
- 8) *GÁ-ma* BA-iš

1-8) To the god Aššur, his lord: Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of Karduniaš (Babylonia), all of it, king of the kings of (Lower) Egypt, Upper Egypt, (5) and Kush, king of the four quarters, placed and gave (this door socket) for his (long) life, the prolongation of his days, (and) the well-being of his offspring.

8 *GÁ* is not commonly used for *šakānu*, “to place,” in late Neo-Assyrian royal inscriptions.



Figure 4. BM 115703, a stone door socket of Esarhaddon from Aššur with a dedicatory inscription. © Trustees of the British Museum.

## 69

A broken basalt door socket from Aššur bears a short inscription dedicated to the god Aššur. The inscription is similar to the one inscribed on BM 115703 (text no. 68). This text is commonly referred to as Aššur H (Ass. H).

### CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 7137	Ass 14271	Ass ph 3875	Aššur, city area	21×12.5×11	p

### BIBLIOGRAPHY

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|------|--|------|--|
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| 1956 | Borger, Asarh. p. 9 §9 (Ass. H) (edition)                | 1997 | Pedersén, Katalog p. 7 (study)                     |
| 1969 | Oppenheim, ANET <sup>3</sup> p. 290 no. b2 (translation) |      |  |

### TEXT

- 1) *ana aš-šur* UMUN-šú
- 2) <sup>m</sup>AŠ-PAP-AŠ MAN ŠÚ MAN ʾKUR<sup>1</sup> [AŠ]
- 3) GİR.NÍTA KÁ.DINGIR
- 4) MAN KUR.kar-<sup>d</sup>dun-ʾia<sup>1</sup>-[aš]
- 5) MAN MAN.MEŠ KUR.ʾmu<sup>1</sup>-[šur]
- 6) KUR.pa-tu-ri-[si]
- 7) u KUR.ku-si
- 8) *ana* TI-šú ʾSILIM<sup>1</sup>
- 9) ʾNUMUN<sup>21</sup>-[šú BA]

1–9) To the god Aššur, his lord: Esarhaddon, king of the world, king of [Assyria], governor of Babylon, king of Karduni[aš] (Babylon[ia]), (5) king of the kings of (Lower) Eg[ypt], Upper Egy[pt], and Kush, [gave (this door socket)] for his (long) life (and) the well-[being of his] off[spring].

## 70

An inscription on a translucent alabaster amphora from Aššur that had been taken as booty from Sidon indicates that it belonged to Esarhaddon. This text and the following inscription are commonly referred to as Aššur D (Ass. D).

## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŠ 4620	Ass 136	Ph K 4-9	Aššur, fE5III, in the Flagstone room of Ashurnasirpal II's palace	73×56	p

## COMMENTARY

An image of a lion is incised to the left of the inscription, facing the beginning of the inscription. In the repertoire of Assyrian hieroglyphs (text no. 115),

the lion may represent “king”; see text no. 115 for further details.

## BIBLIOGRAPHY

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| 1911 | Messerschmidt, KAH 1 no. 52 (copy)   | 1993 | Porter, Images, Power, and Politics p. 185 (study)                        |
| 1915 | Bezold, HKA pp. 51-52 no. 52 (edition)   | 1997 | Pedersén, Katalog p. 16 (study)   |
| 1927 | Luckenbill, ARAB 2 pp. 277-278 §§720-721 (translation)                               | 2008 | Niederreiter, Iraq 70 pp. 54 and 78 no. I.a.11 (edition, study of line 1) |
| 1955 | Preusser, Paläste pp. 20-22, fig. 3a and pl. 18 (photo, drawing, translation, study) |      |   |

## TEXT

- |    |   |   |
|----|---|---|
| 1) | É.GAL <sup>m</sup> aš-šur-PAP-AŠ MAN GAL MAN <i>dan-nu</i><br>MAN ŠÚ MAN KUR AŠ ĞĪR.NÍTA KÁ.DINGIR.RA.KI<br>MAN KUR EME.GI <sub>7</sub> u URI.KI DUMU<br><sup>m</sup> f <sup>d</sup> 130-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ DUMU<br><sup>m</sup> MAN-GIN MAN KUR AŠ ĞĪR.NÍTA TIN.TIR.KI<br>MAN KUR EME.GI <sub>7</sub> u URI.KI | 1-3) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of Assyria, governor of Babylon, king of Sumer and Akkad — an amphora filled with oil fit for princes, [which] was with the vast possessions (and) goods without number, the treasures of the palace of Abdi-Milkūti, the king of Sidon — which is in the midst of the sea — that my great hand(s) captured with the help of the gods Aššur, Sîn, Šamaš, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela. |
| 2) | NA <sub>4</sub> .na-aḥ-bi-ši šá Ì.MEŠ ru-bu-ti ma-lu-[u šá]<br>it-ti NÍG.ŠU.MEŠ šad-lu-ti <sup>r</sup> NÍG.GA <sup>1</sup> la ni-bi<br>ni-šir-ti É.GAL <sup>m</sup> ab-di-mi-il-ku-ti LUGAL<br>KUR.ši-du-un-ni  |   |
| 3) | šá qé-reb tam-tim šá ina tu-kul-ti <sup>d</sup> aš-šur <sup>d</sup> 30<br><sup>d</sup> UTU <sup>d</sup> EN <sup>d</sup> MUATI <sup>d</sup> 15 <sup>r</sup> šá <sup>1</sup> NINA. <sup>r</sup> KI <sup>1</sup> <sup>d</sup> 15 šá<br>URU.LÍMMU-DINGIR ik-šu-du ra-bi-tú qa-ti  |   |

## 71

An inscription on a translucent alabaster amphora from Aššur that had been taken as booty from Sidon indicates that it belonged to Esarhaddon. This text, like the previous inscription, is commonly referred to as Aššur D (Ass. D).

## CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions	
			(cm)	cpn
VA Ass 2258	Ass 187	Aššur, fE5III, in the Flagstone room of Ashurnasirpal II's palace	55×31	c

## COMMENTARY

The Neo-Assyrian cuneiform inscription is incised on the upper surface of the rim of the vessel. Around the body of the vessel is a hieroglyphic Egyptian inscription that probably dates to the reign of 23rd Dynasty king Osorkon III (ca. mid-eighth century BC) and Takelot III, Osorkon's son and immediate successor, appears to have dedicated the inscribed vessel while he was still a prince, as indicated by his titulary. The Egyptian text reads: "Returning from Bahiriya have I come, with all good grapes. O Foremost(?) savior of *ka*-spirits, may you give them

to the one who has any want or care [...] for the *ka*-spirit of the prophet of Herishef, King of the Two Lands, the chief of Persekhemkheperre, the royal son of Ramses, the general and leader, Takelot, whose mother is Tentsa, the justified." The first cartouche (on the right) is largely illegible and the second cartouche (on the left) reads: "Herishef, King of the Two Lands." I thank Robert Ritner and Jennifer Houser Wegner for providing me with an up-to-date translation of the Egyptian text and cartouches.

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| 1904 | Andrae, MDOG 21 p. 12 (study)   | 1992 | Katalog VAM 1992 no. 107 (photo)  |
| 1911 | Messerschmidt, KAH 1 no. 52 (copy)                                      | 1993 | Porter, Images, Power, and Politics p. 185 (study)  |
| 1915 | Bezold, HKA pp. 51–52 no. 52 (edition)                                  | 1994 | Moorey, Materials and Industries p. 53 (study)  |
| 1927 | Luckenbill, ARAB 2 pp. 277–278 §§720–721 (translation)                  | 1997 | Pedersén, Katalog p. 17 (study)   |
| 1940 | von Bissing, ZA 46 pp. 155–159 no. 8 and figs. 8a–b (photo, edition)    | 2003 | Orlamünde, WEA pp. 141–143 (photo, translation, study)  |
| 1955 | Preusser, Paläste pp. 20, 22–23 and pl. 20b (photo, translation, study) | 2008 | Niederreiter, Iraq 70 pp. 54 and 78 no. 1.a.12 (edition, study of line 1)   |
| 1956 | Borger, Asarh. p. 8 §5 (Ass. D) (edition)                               |      |   |
| 1977 | Andrae, WEA <sup>2</sup> pp. 230–231 and fig. 209 (photo, study)        |      |   |

## TEXT

1) É.ʽGAL<sup>1</sup> maš-šur-PAP-AŠ MAN GAL MAN *dan-nu* MAN ŠU MAN KUR AŠ GİR.NÍTA TIN.TIR.KI MAN KUR EME.GI, u URI.KI *le-'u-ú* MURUB<sub>4</sub> u MÈ *sa-pi-nu* LÚ.KÚR.MEŠ-ŠÚ DUMU [md]ʽ30<sup>1</sup>-PAP.MEŠ-SU

1–3) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, skilled in battle and warfare, who leveled his enemies, son of [Sen]nacherib, king of the world (and) king of Assyria,

- 2) MAN ŠÚ MAN KUR AŠ DUMU <sup>m</sup>MAN-GIN MAN KUR AŠ ĜĪR.NÍTA TIN.TIR.KI MAN KUR EME.GI, u URI.KI NA<sub>4</sub>.na-aḥ-bi-ši šá Ì.MEŠ ru-bu-ti ma-lu-u šá it-ti bu-še-e šad-lu-ú-ti NÍG.<sup>r</sup>GA<sup>1</sup> la ni-bi
- 3) ni-šir-ti É.GAL <sup>m</sup>ab-di-mi-il-ku-ti LUGAL URU.ši-du-un-ni šá ina tu-kul-ti aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN <sup>d</sup>MUATI <sup>d</sup>INANNA šá NINA.KI <sup>d</sup>INANNA šá URU.LÍMMU-DINGIR ik-šu-du ra-bi-tú qa-ti
- descendant of Sargon (II), king of Assyria, governor of Babylon, king of Sumer and Akkad — an amphora filled with oil fit for princes, which was with the vast possessions (and) goods without number, the treasures of the palace of Abdi-Milkūti, the king of Sidon, that my great hand(s) captured with the help of the gods Aššur, Sîn, Šamaš, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela.

## 72

A fine alabaster vessel from Aššur reportedly bears a one-line inscription containing the name of Esarhaddon.

### CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 4621	Ass 137	Ph K 1-2	Aššur, fE5III, in the Flagstone room of Ashurnasirpal II's palace	73×24	n

### COMMENTARY

An image of a lion is incised next to the one-line inscription, which is apparently slightly damaged. This vessel is presently held in the collections of the

Istanbul Archaeological Museum, and the author was unable to examine it. For the contents, compare text nos. 70–71.

### BIBLIOGRAPHY

- 1903 Koldewey, MDOG 20 p. 26 (study)  
 1955 Preusser, Paläste pp. 20 fig. 3b, 22 and pl. 19a (drawing, photo, study)
- 1997 Pedersén, Katalog p. 17 (study)  
 2008 Niederreiter, Iraq 70 pp. 54 and 78 no. I.a.13 (study)  
 2008 Searight, Assyrian Stone Vessels p. 41 no. 304 (study)

## 73

A fragmentary inscription on an alabaster vessel from Aššur bears an inscription of Esarhaddon.

### CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
VA —	Ass 185a	Aššur, fE5III, in the Flagstone room of Ashurnasirpal II's palace	13.5×6×2.5	n

## COMMENTARY

This fragment was originally thought to belong to the reconstructed vessel VA Ass 2255 (Ass 185), which bears an essentially complete inscription of Sennacherib's wife Tašmētu-šarrat (von Bissing, ZA 46 pp. 153–155). However, the contents of the in-

scription on Ass 185a make it likely that this object should be assigned to the reign of Esarhaddon. The text was not available for study. For the contents, compare text nos. 70–71.

## BIBLIOGRAPHY

1997 Pedersén, Katalog p. 17 (transliteration, study)

## TEXT

1) [... MAN] 𒀭KUR<sup>1</sup> AŠ A 𒁕30-PAP.𒀭MEŠ<sup>1</sup>-[SU ...]

1) [... king of] Assyria, son of Sennach[erib, ...]

## 74

A piece of onyx bears a proprietary inscription of Aššur-etel-ilāni-mukīn-apli (Esarhaddon). The text is a slightly longer version than what is found in following text. This text and the following inscription are commonly referred to as Aššur F (Ass. F).

## CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions	
			(cm)	cpn
VA 5668	Ass 999	Aššur, south of the post-Assyrian temple A (iC51), in the area of the Aššur temple at a depth of about 1.2 m	5.1×3.8×0.9	c

## BIBLIOGRAPHY

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 1915 Bezold, HKA pp. 52–53 no. 54 (edition)  
 1927 Luckenbill, ARAB p. 278 §722–723 (translation)  
 1954 Haller, Gräber p. 71 (provenance)

1956 Borger, Asarh. p. 9 §7 (Ass. F) (edition)  
 1987 Galter, ARIM 5 pp. 14–15 and 30 no. 81 (edition)  
 1993 Porter, Images, Power, and Politics p. 185 (study)  
 1997 Pedersén, Katalog p. 31 (study)  
 1998 Radner, PNA 1/1 p. 184 (study of line 1)

## TEXT

- |     |   |  |
|-----|---|--|
| 1)  | <i>a-na-ku</i> <sup>m</sup> <i>aš-šur-e-tel</i> -DINGIR.MEŠ-GIN-A | 1–12) I, Aššur-etel-ilāni-mukīn-apli, king of the world, |
| 2)  | MAN ŠÚ MAN KUR AŠ A <sup>m</sup> 30-PAP.ME-SU                     | king of Assyria, son of Sennacherib, king of the         |
| 3)  | MAN ŠÚ MAN KUR AŠ A <sup>m</sup> MAN-GIN MAN ŠÚ                   | world (and) king of Assyria, descendant of Sar-          |
| 4)  | MAN KUR AŠ- <i>ma</i> DÛ-u É AN.ŠÁR                               | gon (II), king of the world (and) king of Assyria;       |
| 5)  | DÛ-iš <i>é-sag-gíl</i> u KÁ.DINGIR.KI                             | the one who (re)constructed the temple of the god        |
| 6)  | <i>mu-ud-diš eš-re-e-ti</i>                                       | Aššur, (5) (re)built Esagil and Babylon, restored the    |
| 7)  | <i>ša ma-ḥa-zi mu-šak-líl</i>                                     | shrines of the cult centers, completed the rites, (and)  |
| 8)  | <i>par-ši mu-kin</i> SÁ.DUG <sub>4</sub>                          | (re)confirmed the offerings of the great gods; I am also |
| 9)  | <i>ša</i> DINGIR.ME GAL.ME <i>ana-ku-ma</i>                       | the one who knows how to greatly revere the gods and     |
| 10) | <i>ša pa-laḥ</i> DINGIR.MEŠ u <sup>d</sup> 15.MEŠ                 | goddesses of heaven and netherworld.                     |
| 11) | <i>ša</i> AN-e u KI-ti <i>ra-biš</i>                              |  |
| 12) | <i>mu-du-u</i>  |  |

## 75

Three stone amulets (exs. 1–2, and 4) and a piece of lapis lazuli (ex. 3) bear duplicate inscriptions indicating that they belonged to Aššur-etel-ilāni-mukīn-apli (Esarhaddon). This text, like the previous inscription, is commonly referred to as Aššur F (Ass. F).

## CATALOGUE

Ex.	Museum Number	Excavation/Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 113864	1919–7–12,613	—	5.3×3.5	1–18	c
2	—	—	—	6×4	1–18	c
3	VA 5174	Ass 998	Aššur, iC5I, south of the post-Assyrian temple	3×6×1.5	1–18	c
4	VA 5834	Ass 17200	Aššur, iC4III northwest, at the top of the Sargon-kisallu	5.5×3.4×1.5	1–18	n

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| 1904 | Andrae, MDOG 22 pp. 12–13, 16, and 75 (ex. 3, translation, study) | 5761 (exs. 1 and 3, translation)                                  |
| 1911 | Messerschmidt, KAH 1 no. 53 (ex. 3, copy)                         | 1956 Borger, Asarh. p. 9 §7 (Ass. F) (edition)                    |
| 1913 | Scheil, RA 10 pp. 197–198 (ex. 2, copy, edition)                  | 1987 Galter, ARRIM 5 pp. 30 no. 80 (exs. 1–3, edition)            |
| 1914 | Scheil, Prisme pp. 49–50 (ex. 2, copy, edition)                   | 1993 Porter, Images, Power, and Politics p. 185 (exs. 1–3, study) |
| 1915 | Bezold, HKA pp. 52 no. 53 (ex. 3, edition)                        | 1997 Pedersén, Katalog pp. 6 and 23 (exs. 3–4, study)             |
| 1921 | Gadd, CT 36 pl. 14 (ex. 1, copy)                                  | 1998 Radner, PNA 1/1 p. 184 (study of line 1)                     |
| 1927 | Luckenbill, ARAB 2 p. 278 §§722–723 and pp. 286–287               |   |

## TEXT

1)	<i>a-na-ku</i>	1–18) I, Aššur-etel-ilāni-mukīn-apli, king of the world,
2)	<sup>m</sup> <i>aš-šur-e-tel</i> -DINGIR.MEŠ-DU-A	king of Assyria, son of Sennacherib, (5) king of the
3)	MAN ŠÚ MAN KUR AŠ	world (and) king of Assyria, descendant of Sargon (II),
4)	A <sup>m</sup> 30-PAP.ME-SU	king of the world (and) king of Assyria; the one who
5)	MAN ŠÚ MAN KUR AŠ	(re)constructed the temple of the god Aššur, (re)built
6)	A <sup>m</sup> MAN-GIN MAN ŠÚ	Esagil (10) and Babylon, restored the shrines of the cult
7)	MAN KUR AŠ- <i>ma</i>	centers, completed (15) the rites, (and) (re)confirmed
8)	DÛ-u É AN.ŠÁR	the offerings of the great gods, am I.
9)	DÛ-iš <i>é-sag-gíl</i>	
10)	u KÁ.DINGIR.KI	
11)	<i>mu-ud-diš</i>	
12)	<i>eš-re-e-ti</i>	
13)	<i>šá ma-ḥa-zi</i>	
14)	<i>mu-šak-líl</i>	
15)	<i>par-ši</i>	
16)	<i>mu-kin</i> SÁ.DUG <sub>4</sub>	
17)	<i>šá</i> DINGIR.ME GAL.ME	
18)	<i>ana-ku-ma</i>	

## 76

An inscription written on an unbaked clay tablet from Aššur describes Esarhaddon's work on Ešarra, the temple of the god Aššur at Aššur. The text is written in a literary style like a poem.

## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	Ass 21506e	Ass ph 6554	Aššur, iC6III, in the destruction fill on the floor of the house, 0.6 m below the surface, 7 m from the eastern wall of the house, and 0.5 m from the northern wall	—	n

## COMMENTARY

The tablet was discovered in a private house in the eastern part of Aššur (iC6III). Based on the contents of other documents in this building, Ass 21506e may belong to an archive and library of a family of

chief singers. The excavators photographed only the obverse of the tablet. The edition relies on Borger's edition since the original object could not be located.



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| 1957–58 | Borger, AfO 18 pp. 113–114 (edition)          | 2004 | Ambos, Baurituale pp. 75–76 no. I.11.4.4 (translation, study) |
| 1969    | van Driel, Aššur p. 29 (study)                |      |   |
| 1985    | Pedersén, Archives 2 pp. 37–38 N3 (4) (study) |      |   |

## TEXT

Obv.

- 1) <sup>d</sup>aš<sup>?</sup>-šur<sup>?</sup> [...] <sup>r</sup>DINGIR<sup>1</sup>.MEŠ GAL.MEŠ
- 2) *ina qer-bi-šú x [...] x da-ra-te*
- 3) *a-na <sup>m</sup>aš-šur-PAP-MU x x [x x] x x ni-iš*  
IGI.II.MEŠ-šú
- 4) *ur-tu i-nam-din-šu-u-ma ú-ma-<sup>?</sup>a-<ar>-šu*  
*ṭè-e-mu<sup>?</sup>*
- 5) *a-na mu-di-iš é-šár-ra mu-šak-lil pel-lu-de-e*
- 6) *MU-šú it-ta-bi a-<sup>r</sup>na<sup>1</sup> LUGAL-u-te*
- 7) *e-pu-uš é-šár-ra ši-i-<sup>r</sup>ru<sup>?</sup> BÁRA la-li-ia*
- 8) *ki-ma ši-ṭir bu-ru-um-me nu-uk-ki-la*  
GIŠ.ḪUR.MEŠ-šú
- 9) *<sup>m</sup>aš-šur-PAP-MU iš-šak-ku pit-qu-du ba-nu-ú É*  
*aš-šur*
- 10) *um-ma-na-at <sup>d</sup>aš-šur id-de-ki a-na kul-lat*  
*<da>-ád-me*
- 11) *mal-ki id-de-ki ša kal kib-ra-te*
- 12) *ku-dúr-ru it-ta-šu-u-ni a-na URU kiš-šu-te*
- 13) *ina bal-til.KI ma-ḫa-zu ši-i-ru URU LUGAL*  
DINGIR.MEŠ <sup>d</sup>aš-šur
- 14) *a-na e-peš šip-ri šá é-šár-ra [x x] x KU BAL-qí*
- 15) *ina BAL<sup>?</sup> x ši-iz-bu ḫi-[me-tu] Ḳ.GIŠ ḪA.ŠUR*
- 16) *ka-lak-ku ib-lu-lu<sub>4</sub> [il-bi<sup>?</sup>]-nu SIG<sub>4</sub>*
- 17) *kab-tu-te še-eḫ-ru-te DUMU.MUNUS LUGAL*

Rev.

Not photographed

1–8) The god Aššur [...] great [god]s in its midst ... [...] lasting [...] ..., he was giving a command to Esarhaddon, ..., his chosen one, and he was ordering him. (5) He called his name for kingship to be the one who renovates Ešarra (and) makes (its) cult complete, (saying): “Build lof[ty] Ešarra, the dais of my desire (and) make its design artful like the stars (lit.: writing) of the firmament.”

9–12) Esarhaddon, trusted ruler, the one who is (re)building the temple of (the god) Aššur, mustered the workmen of the god Aššur from all the settlements (and) mustered the rulers of all (four) quarters. They carried baskets to the capital city.

13–17) In Baltil (Aššur), the lofty cult center, city of the king of the gods, the god Aššur, to perform the work on Ešarra [...] he (Esarhaddon) poured ... (15) Into ..., they mixed milk, gh[ee], fine oil, ḫašūru-resin, (and) mortar, (and) they [ma]de bricks. Big, small, the daughter of the king, [...]

Reverse

Not photographed

## 77

Two complete barrel cylinders from Kalḫu and fragments from five other cylinders contain an abbreviated summary of the events recounted on Nineveh A (text no. 1). The inscription ends with a building account concerned with the construction of an arsenal in Kalḫu. The text is dated to 672 BC. This text is commonly referred to as Kalḫu A (Klch. A).

## CATALOGUE

Ex. Number	Museum	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 131129	ND 1126	Kalḫu	17.8 long, 10.5 dia.	1-62, date	c
2	K 1643	—	Nineveh, Kuyunjik or Kalḫu	10.4 long, 8.6 segmental arch, 7.6 chord	1-15	c
3	K 1656	—	Nineveh, Kuyunjik or Kalḫu	5.8 long, 6.4 segmental arch, 5 chord	4-15	c
4	K 1653	—	Nineveh, Kuyunjik or Kalḫu	6 long, 5 segmental arch, 4.5 chord	4-17	c
5	K 1657	—	Nineveh, Kuyunjik or Kalḫu	7.6 long, 9 dia.	19-54	c
6	—	ND 11308	Kalḫu	17.7 long, 10.4 dia.	1-62, date	(p)
7	—	ND 9902	Kalḫu	—	—	n

## COMMENTARY

The script of all seven exemplars is Neo-Assyrian. Exs. 2-4 could be duplicates of ND 7097+ (text no. 78 ex. 1) rather than of this inscription. The first thirty-nine lines duplicate Kalḫu B (text no. 78) lines 1-36, Tarbiṣu A (text no. 93) lines 1-21, and ND 5404a+ (text no. 79) lines 1-33. A score of this inscription is provided on the CD-ROM. Ex. 6 was partially collated from the published photo. The visible and legible lines (1-2, 35-49, and 58-64) appear in the score,

and the variants noted by P. Hulin are cited in the minor variants. Ex. 7 does not appear in the score since it was unavailable for study. Ex. 6 is dated to the same day as Tarbiṣu A (text no. 93) and at least one copy of Esarhaddon's Succession Treaty (Parpola and Watanabe, SAA 2 pp. xi-xx and 58), within days of when the treaty itself had been enacted (Borger, BIWA p. 15).

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| 1952 | Wiseman, Iraq 14 pp. 54-60 (ex. 1, photo, copy, edition)   | 1976-80 | Postgate and Reade, RLA 5 p. 317 (study)  |
| 1956 | Borger, Asarh. pp. 32-35 §21 (Klch. A) (exs. 1-5, edition) | 1987    | Watanabe, Bagh. Mitt. Beih. 3 p. 16 (partial transliteration of line 64, study) |
| 1961 | Oates, Iraq 23 p. 12 (ex. 7, provenance)                   | 1993    | George, House Most High p. 90 (study)   |
| 1961 | Millard, Iraq 23 pp. 176-177 (ex. 1, study)                | 1993    | Porter, Images, Power, and Politics pp. 189-190 (exs. 1-7, study)               |
| 1962 | Hulin, Iraq 24 pp. 116-118 (ex. 6, photo, variants, study) | 1999    | Russell, Writing on the Wall p. 147 (study of line 63)                          |
| 1964 | Wiseman, Iraq 26 p. 122 (exs. 1, 6, study)                 |         |   |

## TEXT

- |    |   |       |  |
|----|---|-------|--|
| 1) | <sup>m</sup> aš-šur-ŠEŠ-SUM.NA LUGAL GAL-ú LUGAL dan-nu LUGAL kiš-šá-ti LUGAL KUR aš-šur.KI | 1-11) | Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, the true shepherd who reorganized the confused people (and) made light shine forth for them; to whom the great gods gave as a gift (the ability) to create, build, (and) renew; (5) the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, completed all of the cult centers, |
| 2) | GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR šu-me-ri ù URI.KI  |       |  |
| 3) | re-é-um ki-i-nu ša UN.MEŠ dal-ḫa-a-ti ú-taq-qi-nu ú-še-ši-ši-na-ti nu-ú-ru                  |       |  |
| 4) | ša DINGIR.MEŠ GAL.MEŠ ba-nu-ú e-pe-šú ud-du-šu iš-ru-ku ši-rik-tuš                          |       |  |

- 5) *ba-nu-ú É AN.ŠÁR e-piš é-sag-íl ù*  
KÁ.DINGIR.RA.KI
- 6) *mu-šak-lil ma-ḥa-zi ka-li-šú-nu mu-ud-diš*  
ša-lam DINGIR.MEŠ GAL.MEŠ
- 7) *šá DINGIR.MEŠ KUR.KUR šal-lu-tu ul-tu qé-reb*  
KUR aš-šur.KI a-na áš-ri-šú-nu ú-ter-ru
- 8) *é-gašan-kalam-ma É ʿiš-tar URU.LÍMMU-DINGIR*  
be-el-ti-šú
- 9) *za-ḥa-la-a ú-šal-biš-ma ú-nam-<sup>r</sup>me<sup>l</sup>-ru ki-ma*  
u<sub>4</sub>-me
- 10) UR.MAḤ.MEŠ *an-ze-e na-<sup>r</sup>i-i-ri ʿlāḥ-me ʿku-ri-bi*
- 11) *ša KÜ.BABBAR u URUDU ú-še-piš-ma né-reb*  
KÁ.MEŠ-šá ul-ziz
- 12) LUGAL *šá ina tu-kul-ti AN.ŠÁR ʰ30 ʰUTU ʰAG*  
ʰAMAR.UTU ʰ15 ša NINA.KI ʰ15 ša  
URU.LÍMMU-DINGIR
- 13) *ul-tu tam-tim e-li-ti a-di tam-tim šap-li-ti*  
i-šá-riš it-tal-lak-ú-ma
- 14) *kul-lat na-ki-re-e-šú [u ma]-al-ki la kan-šu-ti-šú*  
ú-šak-ni-šá še-pu-uš-šú
- 15) *ka-šid URU.ši-du-nu šá ina [MURUB<sub>4</sub>] tam-tim*  
na-du-ú sa-pi-in gi-mir da-ád-me-šu
- 16) *šá-lil URU.ar-za-a ša i-te-e na-ḥal KUR.mu-uš-ri*  
ša <sup>m</sup>a-su-ḥi-li LUGAL-šu
- 17) *a-di ma-li-ke-e-šú bi-re-e-ti id-du-u a-na KUR*  
aš-šur.KI ú-ra-a
- 18) *ù <sup>m</sup>te-uš-pa-a KUR.gi-mir-a-a ina KI-tim*  
KUR.ḥu-bu-uš-nu
- 19) *a-di gi-mir um-ma-ni-šú ú-ra-as-si-bu i-na*  
GIŠ.TUKUL
- 20) *ka-bi-is UN.MEŠ KUR.ḥi-lak-ki la kan-šu-ti*
- 21) *ṭa-rid <sup>m</sup>dAG-NUMUN-ZI-SI.SÁ DUMU*  
<sup>m</sup>dAMAR.UTU-A-SUM.NA
- 22) *[na-bi]-i' KUR.É-da-ku-ri ša qé-reb KUR.kal-di*  
a-a-bi KÁ.DINGIR.RA.KI
- 23) *[ka-mu]-ú <sup>m</sup>dšá-maš-ib-ni LUGAL-šu is-ḥap-pu*  
ḥab-bi-lu
- 24) *[URU.ḥa]-an-da-su URU.ma-ga-la-nu*  
URU.al-pi-ia-na URU.di-iḥ-ra-nu
- 25) *URU.qa-ta-bu-u' URU.pa-de-e URU.ú-de-ri*  
URU.MEŠ dan-nu-ti
- 26) *ša na-ge-e KUR.ba-az-zi a-di URU.MEŠ*  
še-ḥe-ru-ti ša li-me-ti-šú
- 27) *al-me ak-šu-ud áš-lu-la šal-lat-su-un ap-pul*  
aq-qur ina GIŠ.BAR aq-mu
- 28) *da-a'-iš KUR.bar-na-ki LÚ.KÚR ak-šu a-ši-bu-ti*  
KUR.DU<sub>6</sub>-a-šur-ri
- 29) *ša ina pi-i UN.MEŠ KUR.mi-ḥi-ir-a-nu*  
KUR.pi-it-ta-nu i-nam-bu-u zi-kir-šú
- 30) *mu-sap-pi-iḥ UN.MEŠ KUR.man-na-a-a gu-tu-ú*  
la sa-an-qu
- 31) *KUR.pa-tu-uš-ar-ra na-gu-ú ša i-te-e É.MUN*
- 32) *ša qé-reb KUR.ma-da-a-a ru-qu-ti ša pa-a-ṭi*

renewed the statues of the great gods, (and) who returned the plundered gods of the lands to their (proper) place from Assyria; who plated Egašankalama, the temple of the goddess Ištar of Arbela, his lady, with silver (*zaḥalû*) and made (it) shine like daylight — I had lions, screaming *anzû*-birds, *lahmu*-monsters, (and) *kuribu*-genii fashioned from silver and copper and set (them) up in its entry doors.

12–20) The king, who with the help of the gods Aššur, Šîn, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, marched freely from the Upper Sea to the Lower Sea and made all of his enemies [and the] rulers who were unsubmitive to him bow down at his feet; (15) the one who conquered the city Sidon, which is in [the midst of] the sea, (and) the one who leveled all of its dwellings; the one who plundered the city Arzâ, which is in the neighborhood of the Brook of Egypt, (and) who threw Asuḥîli, its king, into fetters along with his counselors (and) brought (them) to Assyria; moreover, (I am) the one who struck with the sword Teušpa, a Cimmerian, together with his entire army, in the territory of the land Ḥubušna; the one who treads on the unsubmitive people of Cilicia;

21–27) the one who drove out Nabû-zēr-kitti-lišir, son of Marduk-apla-iddina (II) (Merodach-baladan); [the one who sack]ed Bīt-Dakkūri, which is in Chaldea, an enemy of Babylon; [the one who captu]red Šamaš-ibni, its king, a rogue (and) outlaw — I surrounded, captured, plundered, destroyed, devastated, (and) burned with fire the cities [Ḥa]ndasu, Magalani, Alpiana, Diḥrāni, (25) Qatabu', Padê, (and) Udêru, fortified cities in the district of the land Bāzu, together with small cities in its environs.

28–36) The one who crushed the Barnaki, a dangerous enemy, who live in the city Tīl-ašurri, which is called Pitānu in the language of the people of the land Miḥrānu; (30) the one who scattered the Mannean people, undisciplined Gutians — (as for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, borders Mount Bikni, (and) upon the soil of

24–25 Compare the list of cities in the land Bāzu in Nineveh A (text no. 1) iv 62–68, whose rulers Esarhaddon claims to have defeated: Ḥaldisu, Ilpiatu, Magalani, Diḥrāni, Qadaba', Ga'uani, Iḥilum, and Puda'.

- KUR.bi-ik-ni  
 33) *ša i-na LUGAL.MEŠ AD.MEŠ-ia mám-ma la ik-bu-su KI-tim ma-a-ti-šú-un*  
 34) <sup>m</sup>ši-dir-pa-ar-ni <sup>m</sup>e-pa-ar-ni LÚ.EN.URU.MEŠ dan-nu-ti  
 35) *ša la kit-nu-uš a-na ni-ri šá-a-šú-nu a-di UN.MEŠ-šú-nu*  
 36) *šal-lat-su-nu ka-bit-tu áš-lu-la a-na qé-reb KUR aš-šur.KI*  
 37) DUMU <sup>md</sup>EN.ZU.ŠEŠ.MEŠ-eri-ba LUGAL ŠÚ LUGAL KUR aš-šur.KI  
 38) DUMU <sup>m</sup>LUGAL-GI.NA LUGAL ŠÚ LUGAL KUR aš-šur.KI  
 39) ĞIR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR šu-me-ri u URI.KI  
 40) *ina u<sub>4</sub>-me-šu-ma ina UN.MEŠ ki-šit-ti KUR.KUR*  
 41) *ša ina tu-kul-ti AN.ŠÁR EN-ia ik-šu-da qa-ta-a-a*  
 42) *É.GAL ma-šar-ti šá qé-reb URU.kal-ḫa ša <sup>md</sup>šùl-ma-nu-MAŠ MAN KUR aš-šur*  
 43) DUMU <sup>m</sup>aš-šur-PAP-ir-A NUN a-lik pa-ni-ia e-pu-šú  
 44) *tam-lu-šá ul ib-ši-ma šu-uḫ-ḫu-rat šu-bat-sa*  
 45) *ia-a-ti <sup>m</sup>aš-šur-ŠEŠ-SUM.NA MAN KUR aš-šur.KI NUN na-a<sup>2</sup>-du*  
 46) *šin-na-at ABGAL a-da-pà šá iš-ru-ku ru-bu-u <sup>d</sup>nin-ši-kù*  
 47) *ša tam-le-e šu-a-tu ina uz-ni-ia ib-ši-ma uš-ta-bi-la ka-bat-su*  
 48) *qaq-qa-ru ki-šub-ba-a ki-ma a-tar-tim-ma lu aš-ba-ta*  
 49) *i-na eš-qí NA<sub>4</sub> KUR-e tam-la-a uš-mal-li*  
 50) *i-na 1 ME 20 ti-ib-ki ul-la-a re-eš-e-šu*  
 51) *É.GAL.MEŠ a-na mu-šab LUGAL-u-ti-ia ab-ta-ni qé-reb-šu*  
 52) *ul-tu uš-ši-šu a-di gaba-dib-e-šu ar-šip ú-šak-lil*  
 53) *GIŠ.ÜR.MEŠ GIŠ.EREN MAḪ.MEŠ tar-bit KUR.ḫa-ma-ni ú-šat-ri-ša e-li-šin*  
 54) *GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN ša i-ri-si-in DÙG.GA ú-rat-ta-a KÁ.MEŠ-šin*  
 55) *a-na tab-rat kiš-šat UN.MEŠ lu-le-e uš-mal-li*  
 56) *MU.SAR.MEŠ e-pu-uš-ma da-na-an AN.ŠÁR EN-ia ep-še-et e-tep-pu-šu še-ru-uš-šu ú-šá-áš-ṭir-ma ina qé-reb-šú-un áš-kun*  
 58) *i-na ár-kàt u<sub>4</sub>-me i-na u<sub>4</sub>-me ša-a-ti*  
 59) *NUN EGIR-ú ina LUGAL.MEŠ DUMU.MEŠ-ia an-ḫu-su lu-ud-diš*  
 60) *MU.SAR ši-ṭir šu-mì-ia li-mur-ma UDU.SISKUR BAL-qí Ì.MEŠ ŠÉŠ*  
 61) *šu-mì it-ti šu-me-šu liš-ṭur a-na áš-ri-šu lu-ter*  
 62) <sup>d</sup>nin-urta IBILA <sup>d</sup>EN.LÍL ik-ri-bi-šú i-šem-me

**Date ex. 1**

- 63) ITI.NE.NE.GAR UD.5.KAM li-mu <sup>md</sup>AG-be-lí-ú-šur

whose mountain none of the kings, my ancestors, had walked, I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, who were not submissive to (my) yoke, together with their people (and) their heavy plunder.

37-39) Son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad –

40-44) At that time, by means of the prisoners from the lands that I had conquered with the help of the god Aššur, my lord, the arsenal, which was in Kalḫu, that Shalmaneser (III), king of Assyria, son of Ashurnasirpal (II), a ruler who came before me, had built, had no terrace and its site had become too small.

45-55) As for me, Esarhaddon, king of Assyria, pious prince, to whom the prince, the god Ninšiku (Ea), gave (wisdom) equal to that of the sage Adapa, that terrace was on my mind and I (text: he) thought about it. I incorporated unused land as an addition (and) raised the terrace with massive stone blocks from the mountains. (50) I raised its walls by 120 brick courses, built palatial halls for my royal residence upon it, (and) built (and) completed (it) from its foundations to its parapets. I roofed them with magnificent cedar beams, grown on Mount Amanus, (and) installed doors of cypress, whose fragrance is sweet, in their gates. I filled (it) with splendor (making it) an object of wonder for all of the people.

56-57) I made foundation inscriptions, had the might of the god Aššur, my lord, (and) the deeds that I had done written on them, and placed (these inscriptions) in them (the foundations).

58-62) In the future, in far off days, may a future ruler, one of the kings, my descendants, renovate its dilapidated section(s). (60) May he read a foundation inscription written in my name, make an offering, anoint (it) with oil, write my name with his name, (and) return (it) to its place. The god Ninurta, son of the god Enlil, will (then) hear his prayers.

**Date ex. 1**

- 63) Abu (V), fifth day, eponymy of Nabû-bēlī-ušur,

LÚ.GAR.KUR URU.BÀD-LUGAL-*uk-ka*

governor of the city Dūr-Šarrukku (672 BC).

**Date ex. 6**

- 63b) ITI.GU<sub>4</sub> UD.18.KAM *li-mu* <sup>md</sup>AG-*be-lí-ú-šur*  
LÚ.GAR.KUR URU.BÀD-LUGAL-*uk-ka*
- 64b) *a-de-e ina* UGU <sup>m</sup>aš-šur-DÛ-A DUMU LUGAL  
GAL-ú ša É *ri-du-te šak-nu*

**Date ex. 6**

63b–64b) Ayyāru (II), eighteenth day, eponymy of Nabû-bēlī-ušur, governor of the city Dūr-Šarrukku (672 BC), when the treaty concerning Ashurbanipal, the senior son of the king, who (resides in) the House of Succession, was made.

## 78

Three complete barrel cylinders discovered in the living quarters of the *rab ekalli* in Fort Shalmaneser at Kalḫu and fragments from three other cylinders contain a summary of events later recounted more fully in Nineveh Prism A (text no. 1). The inscription ends with a building account concerned with the rebuilding of Kalḫu. The text is dated to 676 BC. This text is commonly referred to as Kalḫu B (Klch. B).

## CATALOGUE

Museum Ex. Number	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1 IM 75889	ND 7097 (+) ND 9903	Kalḫu	—	1–44, date	c
2 —	ND 7098	Kalḫu	—	1–44, date	c
3 IM —	ND 7099	Kalḫu	—	—	n
4 IM (Arbil)	ND 7100	Kalḫu	—	1–44, date	n
5 K 1652	—	—	6.4×3.7	35–41	c
6 K 1659 (+) Sumer 44 p. 154 no. 6 (+) Sumer 44 p. 154 no. 7	—	Kalḫu, Nabû Temple, NT 12 or 13 in fill	6.8 long, 6.8 segmental arch, 6.4 chord; 6×7.2; 5.7×4.3	1–8, 35–44, date	(n)

## COMMENTARY

ND 7097 and ND 9903 (ex. 1) probably come from the same object, but the join, which was suggested by J. Novotny, cannot be confirmed since ND 7097 is in the British Museum and ND 9903 is in the Iraq Museum; the international join is indicated here as a non-physical join. E. Weissert proposed that K 1659, Sumer 44 p. 154 no. 6, and Sumer 44 p. 154 no. 7 belong to the same cylinder (ex. 6). The script of all six exemplars is Neo-Assyrian. The first thirty-six

lines duplicate Kalḫu A (text no. 77) lines 1–39 and Tarbišu A (text no. 93) lines 1–21. A score of this inscription is provided on the CD-ROM. Exs. 3–4 are not included in the score, since these unpublished cylinders were unavailable for study. However, the variants of ex. 4 noted by A.R. Millard are cited in the minor variants, and the text of lines 37–44, a copy of which has been published, appears in the score.

**64b** The adjective *rabû* (“great”) expresses Ashurbanipal’s seniority in rank, not his age, since this prince was Esarhaddon’s fourth or fifth eldest son. For further details, see the note to Aššur E (text no. 64) line 8.

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 1990 Weissert, NABU 1990 pp. 103–105 no. 126 (ex. 6, edition; exs. 1–6, study)  
 1993 Porter, Images, Power, and Politics p. 190 (exs. 1–6, study)

## TEXT

- 1) <sup>md</sup>aš-šur-ŠEŠ-SUM.NA LUGAL GAL-[ú] LUGAL dan-nu LUGAL kiš-šá-ti LUGAL KUR aš-šur.KI  
 2) ĠIR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR šu-me-ri ù URI.KI  
 3) SIPA ki-i-nu šá UN.MEŠ dal-ḥa-a-te ú-taq-qi-nu ú-še-ši-ši-na-ti nu-ú-ru  
 4) ša DINGIR.MEŠ GAL.MEŠ ba-nu-u e-pe-šú ud-du-šu iš-ru-ku ši-rik-tuš  
 5) ba-nu-ú É AN.ŠÁR e-piš é-sag-il ù KÁ.DINGIR.RA.KI  
 6) mu-šak-lil ma-ḥa-zi ka-li-šú-nu mu-ud-diš [ša]-lam<sup>1</sup> DINGIR.MEŠ GAL.MEŠ  
 7) šá DINGIR.MEŠ KUR.KUR šal-lu-tu ul-tu qé-reb KUR aš-šur.KI a-na áš-ri<sup>1</sup>-šú-nu ú-ter-ru  
 8) é-gašan-kalam-ma É <sup>q</sup>iš-tar ša URU.LÍMMU-DINGIR be-el-ti-šú za-ḥal-la-a ú-šal-[biš]-ma<sup>1</sup> ú-nam-me-ru GIM u<sub>4</sub>-me  
 9) UR.MAḤ.MEŠ an-ze-e na-<sup>1</sup>i-i-ri <sup>d</sup>[lah]-me <sup>d</sup>ku-ri-bi  
 10) ša KÙ.BABBAR u URUDU ú-še-piš-ma né-[reb] KÁ.MEŠ-[šá] ul-ziz  
 11) LUGAL šá ina tu-kul-ti AN.ŠÁR <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>AG [<sup>d</sup>AMAR.UTU <sup>d</sup>15] šá NINA.KI [<sup>d</sup>]15 ša URU.LÍMMU-DINGIR  
 12) ul-tu tam-tim e-li-ti a-di [tam-tim šap-li-ti] i-šá-riš it-tal-lak-[ú-ma]  
 13) kul-lat na-ki-re-šú u ma-al-ki la kan-[šu-ti-šú ú-šak-ni]-šú še-pu-uš-šú  
 14) ka-šid URU.ši-du-nu šá ina MURUB<sub>4</sub> tam-tim [na-du-ú sa-pi-in] gi-mir da-ád-me-šú  
 15) šá-lil URU.ar-za-a ša i-te-e na-[ḥal mu-uš-ri ša <sup>ma</sup>]-su-ḥi-li LUGAL-šú  
 16) a-di ma-li-ke-e-šú bi-re-e-[ti id-du-ú a-na KUR aš-šur.KI] ú-ra-a  
 17) ù <sup>me</sup>te-uš-pa-a KUR.gi-mir-[a-a ina KI-tim KUR].ḥu-bu-uš-nu  
 18) a-di gi-mir um-ma-ni-šú ú-ra-[si-bu i]-na GIŠ.TUKUL  
 19) ka-bi-is UN.MEŠ KUR.ḥi-lak-ki la kan-[šu-ti ḫa-rid <sup>md</sup>AG-NUMUN-ZI-SI].SÁ DUMU <sup>md</sup>AMAR.UTU-A-AŠ  
 1–10) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, the true shepherd who reorganized the confused people (and) made light shine forth for them; to whom the great gods gave as a gift (the ability) to create, build, (and) renew; the one who (re)constructed the temple of the god Aššur, (5) (re)built Esagil and Babylon, completed all of the cult centers, renewed [the sta]tues of the great gods, (and) who returned the plundered gods of the lands to their (proper) place from Assyria; who plat[ed] Egašankalama, the temple of goddess Ištar of Arbela, his lady, with silver (zaḥalû) [and] made (it) shine like daylight — I had lions, screaming anzû-birds, [lah]mu-monsters, (and) kuribu-genii fashioned from silver and copper and set (them) up in [its] en[try] doors.  
 11–19a) The king, who with the help of the gods Aššur, Šîn, Šamaš, Nabû, [Marduk, Ištar] of Nineveh, (and) Ištar of Arbela, marched freely from the Upper Sea to the [Lower Sea and] made all of his enemies and the rulers who were unsub[missive to him bow down] at his feet; the one who conquered the city Sidon, [which is] in the midst of the sea, (and) [the one who leveled] all its dwellings; (15) the one who plundered the city Arzâ, which is in the neighborhood of the Bro[ok of Egypt], (and) who threw Asuḥîli, its king, into fetters along with his counselors (and) brought (them) [to Assyria]; moreover, (I am) the one who struck with the sword Teušpa, a Cimmer[ian], together with his entire army, [in the territory of the land] Ḥubušna; the one who treads on the unsubmis[sive] people of Cilicia;  
 19b–25a) [the one who drove out Nabû-zēr-kitti-lî]šir, son of Marduk-apla-iddina (II) (Merodach-baladan); (20) the one who sacked Bīt-Dakkūri, which is in

- 20) *na-bi-i'* KUR.É-<sup>m</sup>*da-ku-ru ša qé-reb* [KUR.kal-di a]-a-bi KÁ.DINGIR.RA.KI  
 21) *ka-mu-u* <sup>md</sup>*ša-maš-ib-ni LUGAL-šú* [*is-ḥap-pu* ḥab-bi-lu  
 22) URU.ḥa-an-da-su URU.ma-ga-la-nu  
 URU.al-[pi-ia-na URU.di-iḥ]-ra-nu  
 URU.qa-ta-bu-u'  
 23) URU.pa-de-e URU.ú-de-e-ri [URU.MEŠ dan-nu-ti ša na]-ge-e KUR.ba-az-zi  
 24) a-di URU.MEŠ *še-eḥ-ru-ti ša li-me-[ti-šú-nu]*  
 al-mi [ak]-šu-ud áš-lu-la šal-lat-su-un  
 25) ap-pul aq-qur ina GIŠ.BAR aq-mu [*da-a'-iš* KUR.bar-na-ki LÚ.KÚR ak-šu]  
 26) a-ši-bu-ti DU<sub>6</sub>-a-šur-ri [*ša ina pi-i UN.MEŠ*]  
 27) KUR.mi-ḥi-ir-a-nu KUR.pi-it-ta-nu i-[nam-bu-ú zi]-kir-šú  
 28) mu-sap-pi-iḥ UN.MEŠ KUR.man-na-a-a gu-tu-[u] la sa-an-qu  
 29) KUR.pa-tu-uš-ar-ra na-gu-u ša i-te-e É.MUN ša qé-reb KUR.ma-da-a-a ru-qu-te  
 30) ša pa-a-ṭi KUR.bi-ik-ni ša i-na LUGAL.MEŠ AD.MEŠ-ia  
 31) *mám-ma la ik-bu-su KI-tim ma-a-ti-šú-un*  
 32) <sup>mš</sup>*dir-pa-ar-ni* <sup>m</sup>*e-pa-ar-ni* LÚ.EN.URU.MEŠ dan-nu-ti  
 33) *ša la kit-nu-šu a-na ni-ri šá-a-šú-nu a-di* UN.MEŠ-šú-nu  
 34) šal-lat-su-nu ka-bit-ti áš-lu-la a-na qé-reb KUR aš-šur.KI  
 35) DUMU <sup>md</sup>EN.ZU-ŠEŠ.MEŠ-eri-ba LUGAL ŠÚ LUGAL KUR aš-šur.KI  
 36) DUMU <sup>m</sup>LUGAL-GI.NA LUGAL KUR aš-šur.KI ĠIR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR šu-me-ri u KUR URI.KI  
 37) ina u<sub>4</sub>-me-šu-ma ina UN.MEŠ ki-šit-ti KUR.KUR ša ina tu-kul-ti AN.ŠÁR EN-ia ik-šu-da qa-ta-a-a  
 38) BĀD ABUL.MEŠ É.GAL.MEŠ ab-tu-ti ša qé-reb URU.kal-ḥa ma-aq-tu-<sup>f</sup>ti ak-šir  
 39) an-ḥu ud-diš ar-šip ú-šak-lil e-li ša u<sub>4</sub>-me pa-ni ú-šá-tir  
 40) MU.SAR.MEŠ e-pu-uš-ma da-na-an AN.ŠÁR EN-ia  
 41) ep-še-et e-tep-pu-šu še-ru-uš-šú ú-šá-áš-tir-ma ina qé-reb-šú-un áš-kun  
 42) i-na ár-kàt u<sub>4</sub>-me i-na u<sub>4</sub>-me ša-a-ti  
 43) NUN EGIR-ú ki-ma ia-a-ti-ma an-ḥu-us-su-nu lu-ud-diš  
 44) šu-mi it-ti šu-me-šú liš-ṭur <sup>d</sup>MAŠ DUMU <sup>d</sup>EN.LÍL ik-ri-bi-šú i-šem-me

**Date ex. 1**

- 45) ITI.KIN.<sup>d</sup>INANNA UD.10.KAM li-mu <sup>m</sup>ban-ba-a LÚ.SUKKAL 2-ú

[Chaldea, an] enemy of Babylon; the one who captured Šamaš-ibni, its king, [a rogue] (and) outlaw — I surrounded, [cap]tured, plundered, destroyed, devastated, (and) burned with fire the cities Ḥandasu, Magalani, Al[piana, Diḥ]rāni, Qatabu', Padê, (and) Udêru, [fortified cities in the] district of the land Bāzu, together with small cities in [its] environs.

25b-34) [The one who crushed the Barnaki, a dangerous enemy], who live in the city Tīl-ašurri, [which is called] Pitānu [in the language of the people of] the land Miḥrānu; the one who scattered the Mannean people, undisciplined Gutians — (as for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, (30) borders Mount Bikni, (and) upon the soil of whose mountain none of the kings, my ancestors, had walked, I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, who were not submissive to (my) yoke, together with their people (and) their heavy plunder.

35-36) Son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad —

37-39) At that time, by means of the prisoners from the lands that I had conquered with the help of the god Aššur, my lord, I repaired (and) renovated the dilapidated parts of the ruined wall, city gates, (and) palaces, which are in Kalḥu. I built (and) completed (them) (and) made (them) greater than ever before.

40-41) I made foundation inscriptions, had the might of the god Aššur, my lord, (and) the deeds that I had done written on them, and placed (these inscriptions) in them (the foundations).

42-44) In the future, in far off days, may a future ruler be like me and renovate their dilapidated section(s) (and) write my name with his name. The god Ninurta, son of the god Enlil, will (then) hear his prayers.

**Date ex. 1**

- 45) Ulūlu (VI), tenth day, eponymy of Banbâ, deputy minister (*sukkallu šanû*) (676 BC).

**Date ex. 4**

45b) 𐎶𐎵𐎶.NE.GAR UD.21.KAM li-mu <sup>m</sup>ban-ba-a  
LÚ.SUKKAL 2-ú]

**Date ex. 6**

45c) [𐎶𐎵].NE.NE.GAR UD.25.KAM li-mu <sup>m</sup>ban-ba-a  
𐎶LÚ].[SUKKAL 2-ú]

**Date ex. 4**

45b) Abu (V), twenty-first day, eponymy of Banbâ, deputy minister (*sukkallu šanû*) (676 BC).

**Date ex. 6**

45c) Abu (V), twenty-fifth day, eponymy of Banbâ, [deputy minister (*sukkallu šanû*)] (676 BC).

## 79

A fragmentary barrel cylinder from Kalḫu contains an abbreviated summary of the events recounted on Nineveh A (text no. 1). The inscription ends with an account of a building project for Esarhaddon's son Ashurbanipal. The text is dated to 672 BC.

### CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
—	ND 5404a + 4379b + 5404b (+) 4379a + 4379c + 4379d + 5404c	Kalḫu, secondary contexts in the Nabû temple	—	c

### COMMENTARY

Now held in the British Museum, ND 5404a + 4379b + 5404b (+) 4379a + 4379c + 4379d + 5404c consists of two pieces, which likely belong to the same cylinder. The script of both pieces is Neo-Assyrian. According to an unpublished Nimrud catalogue, all of these pieces appear to have been found in secondary contexts in the Nabû temple in Kalḫu during the campaigns of 1955 (ND 4379a–d) and 1956 (ND 5404a–c).

Because the beginning of all the Kalḫu cylinders is relatively uniform, the left half (ND 5404a + 4379b + 5404b) could be from a duplicate of Kalḫu A (text no. 77) or Kalḫu B (text no. 78) and not from the

same cylinder as ND 4379a+. Wiseman (Iraq 26 p. 122) originally thought that ND 5404a–c were pieces of a duplicate of Kalḫu A. However, the text on ND 4379a+ diverges significantly from that of Kalḫu A. The first thirty-three lines duplicate Kalḫu A (text no. 77) lines 1–35, Kalḫu B (text no. 78) lines 1–33, and Tarbiṣu A (text no. 93) lines 1–19. In addition, the end of the inscription shows some affinity with Tarbiṣu A lines 25–40. Like Kalḫu A and Tarbiṣu A, this cylinder is dated around the time Ashurbanipal was promoted to the heir designate of Assyria (672 BC).

### BIBLIOGRAPHY

1964 Wiseman, Iraq 26 p. 122 and pl. XXVII (ND 5404a–c, study)

1993 Porter, Images, Power, and Politics p. 190 (study)



## TEXT

- 1) [m<sup>aš</sup>-šur-šEŠ-SUM.NA LUGAL GAL-ú LUGAL  
dan-nu LUGAL kiš-šá-ti] LUGAL KUR aš-šur.KI  
2) [GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR šu-me-ri  
ù] URI.KI  
3) [re-é-um ki-i-nu ša UN.MEŠ dal-ḥa-a-ti  
ú-taq-qi-nu ú-še-ši-ši]-<sup>r</sup>na<sup>1</sup>-ti nu-u-ru  
4) [ša DINGIR.MEŠ GAL.MEŠ ba-nu-ú e-pe-šú  
ud-du-šu iš-ru-ku ši]-rik-<sup>r</sup>tuš<sup>1</sup>  
5) [ba-nu-ú É AN.ŠÁR e-piš é-sag-íl ù  
KÁ].DINGIR.RA.KI  
6) [mu-šak-lil ma-ḥa-zi ka-li-šú-nu mu-ud-diš  
ša-lam] <sup>r</sup>DINGIR<sup>1</sup>.MEŠ GAL.MEŠ  
7) [šá DINGIR.MEŠ KUR.KUR šal-lu-tu ul-tu qé-reb  
KUR aš-šur.KI a-na áš]-ri-šú-nu ú-ter-ru  
8) [é-gašan-kalam má É <sup>d</sup>iš-tar URU.LÍMMU-DINGIR  
be-el-ti-šú za-ḥa-la-a ú-šal]-biš-ma ú-nam-me-ru  
GIM u<sub>4</sub>-<sup>r</sup>me<sup>1</sup>  
9) [UR.MAḤ.MEŠ an-ze-e na-<sup>1</sup>i-ri <sup>d</sup>lah-me]  
<sup>d</sup>ku-ri-<sup>r</sup>bi<sup>1</sup>  
10) [ša KÙ].<sup>r</sup>BABBAR<sup>21</sup> [u URUDU ú-še-piš-ma né-reb  
KÁ.MEŠ]-<sup>r</sup>šá<sup>1</sup> ul-<sup>r</sup>ziz<sup>1</sup>  
11) <sup>r</sup>LUGAL<sup>1</sup> šá ina tu-kul-ti AN.[ŠÁR <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>AG  
<sup>d</sup>AMAR.UTU <sup>d</sup>15 ša NINA].KI <sup>d</sup>15 ša  
URU.LÍMMU-<sup>r</sup>DINGIR<sup>1</sup>  
12) ul-tu tam-tim <sup>r</sup>e<sup>1</sup>-[li-ti a-di tam-tim šap-li-ti]  
<sup>r</sup>i<sup>1</sup>-šá-riš it-<tal>-lak-u-<sup>r</sup>ma<sup>1</sup>  
13) kul-lat na-ki-re-<sup>r</sup>e<sup>1</sup>-[šú u ma-al-ki la  
kan-šu-ti-šú ú]-<sup>r</sup>šak<sup>1</sup>-ni-šú še-pu-uš-šú  
14) ka-šid URU.<sup>r</sup>ši<sup>1</sup>-[du-nu šá ina MURUB<sub>4</sub> tam-tim  
na-du-ú sa-pi]-in gi-mir da-ád-me-šu  
15) šá-lil URU.<sup>r</sup>ar<sup>1</sup>-[za-a ša i-te-e na-ḥal  
KUR.mu-uš-ri] <sup>r</sup>ša<sup>1</sup> ma-su-ḥi-li LUGAL-šu  
16) a-di <sup>r</sup>ma<sup>1</sup>-[li-ke-e-šú bi-re-e-ti id-du-u a]-na KUR  
aš-šur.KI ú-ra-a  
17) ù <sup>m</sup>[te-uš-pa-a KUR.gi-mir-a-a ina KI-tim]  
KUR.ḥu-bu-uš-nu  
18) a-di [gi-mir um-ma-ni-šú ú-ra-as-si-bu i]-<sup>r</sup>na<sup>1</sup>  
GIŠ.TUKUL  
19) ka-<sup>r</sup>bi<sup>1</sup>-[is UN.MEŠ KUR.ḥi-lak-ki la kan-šu-ti  
ṭa-rid <sup>md</sup>AG-NUMUN-ZI-SI.SÁ DUMU  
<sup>md</sup>AMAR.UTU-A-SUM.NA]  
20) na-<sup>r</sup>bi<sup>1</sup>-[i<sup>1</sup> KUR.É-da-ku-ri ša qé-reb KUR.kal-di  
a-a-bi KÁ.DINGIR.RA.KI]  
21) ka-<sup>r</sup>mu<sup>1</sup>-[ú <sup>md</sup>šá-maš-ib-ni LUGAL-šu is-ḥap-pu  
ḥab-bi-lu]  
22) URU.ḥa-[an-da-su URU.ma-ga-la-nu  
URU.al-pi-ia-na URU.di-iḥ-ra-nu]  
23) URU.[qa-ta-bu-u<sup>1</sup> URU.pa-de-e URU.ú-de-ri  
URU.MEŠ dan-nu-ti ša na-ge-e KUR.ba-az-zi]  
24) a-di <sup>r</sup>URU<sup>1</sup>.<sup>r</sup>[MEŠ še]-eḥ-[ru-ti ša li-me-ti-šú  
al-me ak-šu-ud áš-lu-la šal-lat-su-un]  
25) ap-pu-[ul aq]-qur ina <sup>dr</sup>GIŠ.BAR aq-mu da<sup>1</sup>-[a<sup>1</sup>-iš  
KUR.bar-na-ki LÚ.KÚR ak-šu]

1–10) [Esarhaddon, great king, mighty king, king of the world], king of Assyria, [governor of Babylon, king of Sumer and] Akkad, [the true shepherd who reorganized the confused people (and) made] light [shine forth for th]em; [to whom the great gods gave as a] gift [(the ability) to create, build, (and) renew; (5) the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Bab]ylon, [completed all of the cult centers, renewed the statues] of the great [go]lds, (and) [who] returned [the plundered gods of the lands to] their (proper) place [from Assyria; who pla]ted [Egašankalama, the temple of the goddess Ištar of Arbela, his lady, with silver (zaḥalû)] and made (it) shine like daylight — [I had lions, screaming anzû-birds, laḥmu-monsters], (and) kuribu-genii [fashioned from sil]ver [and copper] and set (them) up [in its entry doors].

11–19a) The king, who with the help of the gods Aš[šur, Sîn, Šamaš, Nabû, Marduk, Ištar of Nineveh], (and) Ištar of Arbela, marched freely from the Up[er] Sea [to the Lower Sea] and made all of [his] enemies [and the rulers who were unsubmitive to him] bow down at his feet; (15) the one who conquered the city Si[don, which is in the midst of the sea, (and) the one who lev]eled all of its dwellings; the one who plundered the city A[rzâ, which is in the neighborhood of the Brook of Egypt, (and) who [threw] Asuḥîli, its king, [into fetters] along with [his counselors] (and) brought (them) to Assyria; moreover, (I am) [the one who struck wi]th the sword [Teušpa, a Cimmerian], together with [his entire army, in the territory of] the land Ḥubušna; the one who treads [on the unsubmitive people of Cilicia];

19b–25a) [the one who drove out Nabû-zēr-kitti-līšir, son of Marduk-apla-iddina (II) (Merodach-baladan)]; the one who sac[ked Bīt-Dakkūri, which is in Chaldea, an enemy of Babylon]; the one who cap[tured Šamaš-ibni, its king, a rogue (and) outlaw — I surrounded, captured, plundered], destroy[ed, devas]tated, (and) burned with fire the cities Ḥa[ndasu, Magalani, Alpi-ana, Diḥrāni, (25) Qatabu', Padê, (and) Udêru, fortified cities in the district of the land Bāzu], together with [smal]l c[ities in its environs].

25b–33) The one who cru[shed the Barnaki, a danger-ous enemy], who live [in the lan]d Tīl-ašurri, [which]

- 26) *a-ši-bu-[ti]* <sup>r</sup>KUR<sup>1</sup>.DU<sub>6</sub>-*a-šur-ri* [*ša ina pi-i*  
UN.MEŠ]  
27) *KUR.mi-ḫi-ir-<sup>r</sup>a<sup>1</sup>-nu* *KUR.pi-it-ta-nu*  
*i-nam-<sup>r</sup>bu<sup>1</sup>-[u zi-kir-šú]*  
28) *mu-sap-pi-iḫ* UN.MEŠ *KUR.man-na-a-a gu-tu-<sup>r</sup>ú<sup>1</sup>*  
[*la sa-an-qu*]  
29) *KUR.pa-tu-uš-ar-ra na-gu-ú* *ša i-te-e* É.<sup>r</sup>MUN<sup>1</sup>  
[*ša qé-reb* *KUR.ma-da-a-a ru-qu-ti*]  
30) *ša pa-a-ṭi* *KUR.bi-ik-ni* *ša i-[na* LUGAL.MEŠ  
AD.MEŠ-*ia]*  
31) *mám-ma la ik-bu-su* KI-<sup>r</sup>tim<sup>1</sup> [*ma-a-ti-šú-un*]  
32) <sup>m</sup>ši-*dir-pa-ar-ni* <sup>m</sup>e-*pa-<sup>r</sup>ar<sup>1</sup>-ni* [LÚ.EN.URU.MEŠ  
*dan-nu-ti*]  
33) <sup>r</sup>ša *la kit-nu-uš a-na ni-ri<sup>1</sup>* [*ša-a-šú-nu a-di*  
UN.MEŠ-*šú-nu*]

## Lacuna

- 1') [...] *lib-bi*  
2') [...] *-x-e-ma*  
3') [...] *ku pa a x [...]* *lu az zu ta*  
4') [...] *x a šu-a-tú [...]* É.KI.NÁ.MEŠ  
5') [*a-na mul-ta-<sup>u</sup>ú-ti*] <sup>m</sup>aš-šur-DÛ-A DUMU  
LUGAL GAL  
6') [*ša É ri-du-ti* DUMU *na-ram-ia* *ša aš-šur* <sup>d</sup>30  
<sup>d</sup>UTU <sup>d</sup>EN <sup>d</sup>AG <sup>d</sup>U.GUR <sup>d</sup>15 *ša* NINA.KI <sup>d</sup>15 *ša*  
URU.LÍMMU-DINGIR MU-šú] <sup>r</sup>iz<sup>1</sup>-*ku-ru a-na e-peš*  
LUGAL-*ti*  
7') [...] *x-šú še-eh-ru-te ma-gal uš-rab-bi*  
8') [É.GAL *šu-a-tu ul-tu UŠ<sub>8</sub>-ša a-di* GABA.DIB-šá]  
<sup>r</sup>ar<sup>1</sup>-šip *ú-šak-lil*  
9') [GIŠ.ÛR.MEŠ GIŠ.EREN.MEŠ MAḤ.MEŠ *tar-bit*  
*KUR.ḫa-ma-nim ú*] <sup>r</sup>šat<sup>1</sup>-*ri-ša e-li-šin*  
10') [GIŠ.IG.MEŠ GIŠ.ŠUR.MÏN *ša e-re-si* DÛG.GA  
*ú-rat-ta]-a* KÁ.MEŠ-<sup>r</sup>šin<sup>1</sup>  
11') [*a-na tab-rat kiš-šat* UN.MEŠ *lu-le-e*] *uš-mal-<sup>r</sup>li<sup>1</sup>*  
12') [MU.SAR *ši-ṭir* MU-*ia* *ù ši-ṭir* MU  
<sup>m</sup>aš-šur-DÛ-IBILA DUMU MAN GAL] <sup>r</sup>ša<sup>1</sup> É  
*ri-<sup>r</sup>du<sup>1</sup>-ti*  
13') [DUMU *na-ram-ia ú-ša-áš-ṭir-ma ina qé-reb-šá]*  
*áš-kun*  
14') [... *e-nu-ma* É.GAL *ša-a-tu i-lab*] <sup>r</sup>bi<sup>1</sup>-*ru-ma*  
*in-na-ḫu*  
15') [...] *šu-šib*  
16') [...] Ì.GIŠ] ŠÉŠ  
17') [UDU.SISKUR BAL-*qí it-ti* MU.SAR-*e ši-ṭir* MU-šú]  
*liš-kun*  
18') [<sup>d</sup>nin-urta DUMU <sup>d</sup>EN.LÍL *ik-ri-bi-šu i*] <sup>r</sup>šem<sup>1</sup>-*me*

## Date

- 19') [ITL.x x x UD.x x.KÁM *lim-mu* <sup>m</sup>dPA-EN-PAP  
LÚ.GAR.KUR BÀD]-<sup>r</sup>LUGAL<sup>1</sup>-*uk-ka*

is called Pitānu [in the language of the people] of Miḫrānu; (30) the one who scattered the Mannean people, [undisciplined] Gutians — (as for) the land Patušarri, a district in the area of the salt desert, [which is in the midst of the land of the distant Medes], borders Mount Bikni, (and) upon the soil of [whose mountain] none o[f the kings, my ancestors], had walked, [I carried off to Assyria] Šidir-parna (and) E-parna, [mighty chieftains,] who were not submissive to (my) yoke, [together with their people (and) their heavy plunder].

## Lacuna

- 1'-3') (No translation possible)

4'-11') [...] that ... [...] bedrooms [... for the pleasure of] Ashurbanipal, the senior son of the king, [who (resides in) the House of Succession, my beloved son, whom the gods Aššur, Sîn, Šamaš, Bēl, Nabû, Nergal, Ištar of Nineveh, (and) Ištar of Arbela] called to exercise the kingship — I greatly enlarged its small ... [...] I built (and) completed [that palace from its foundations to its parapets. I] roofed them [with magnificent cedar beams, grown on Mount Amanus (and) (10') installed doors of cypress, whose fragrance is sweet], in their gates. I filled (it) [with splendor (making it) an object of wonder for all of the people].

12'-13') [I had a foundation inscription written in my name and written in the name of Ashurbanipal, the senior son of the king], who (resides in) the House of Succession, [my beloved son, and] placed (this inscription) [in it].

14'-18') [...] when that palace becomes] old and dilapidated. [...] ... [...] and may he] anoint (it) [with oil, make an offering], (and) place (it) [with an inscription written in his name. The god Ninurta, son of the god Enlil], will (then) hear [his prayers].

## Date

- 19') [Month ..., ...th day, eponymy of Nabû-bēlī-ušur, governor of Dūr-Šar]rukku (672 BC).

## 80

A fragment of a clay cylinder from Kalḫu contains an inscription, certainly belonging to Esarhaddon, describing the rebuilding of the arsenal in Kalḫu. The edition is based on the published copy since the object was not available for study.

## CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions	
			(cm)	cpn
—	ND 5470	Kalḫu	—	n

## BIBLIOGRAPHY

1964 Wiseman, Iraq 26 pl. 26 (copy)

## TEXT

## Lacuna

- 1') [DUMU <sup>m</sup>EN.ZU-ŠEŠ.MEŠ-*eri*]-*ba* [LUGAL ŠÚ LUGAL KUR *aš-šur*.KI]  
 2') [DUMU <sup>m</sup>LUGAL-GI.NA] LUGAL ŠÚ [LUGAL KUR *aš-šur*.KI]  
 3') [GÌR.NÍTA KÁ.DINGIR].RA.KI LUGAL KUR *šu*-[*me-ri* u URI.KI ...]  
 4') [... *ša ina tu*]-*kul-ti* AN.ŠÁR EN-*ia ik-šu*-[*da qa-ta-a-a* ...]  
 5') [... *É ma-šar*]-*ti ša qé-reb* URU.kal-*hi* [...]  
 6') [... *e-li ša u<sub>4</sub>-me pa-ni* [ú-šá-tir ...]  
 7') [...] LUGAL.MEŠ AD.MEŠ-*ia maḫ-ru-te a-na* DUMU [...]  
 8') [... *É*] *hi-la-ni a-šar mul-ta<sub>5</sub>-u-te-šu ib*-[...]  
 9') [...]-*a i-ta-at É šu-a-tú i*-[...]  
 10') [... *qaq*]-*qa-ri ki-šub-ba-a* <sup>r</sup>RU-x<sup>1</sup> [...]  
 11') [...] *šá* URU [...]

## Lacuna

## Lacuna

1'–3a') [Son of Sennacheri]b, [king of the world, king of Assyria, descendant of Sargon (II)], king of the world, [king of Assyria, governor of Baby]lon, king of Sum[er and Akkad] —  
 3b'–11') [... that I] had conqu[ered with the] help of the god Aššur, my lord, [... (5') ... the armo]ry, which is in Kalḫu, [... — I made (it) greater] than before. [...] the previous kings, my ancestors, for the son [... a *bīt*]-*ḫilāni*, a place for his leisure ... [...] ... the sides of that building ... [...] *I incorporated*] unused [la]nd as an ad[dition ...] of the city [...]

## Lacuna

3b'–4' Based on Kalḫu A (text no. 77) line 40, one expects *ina u<sub>4</sub>-me-šu-ma ina UN.MEŠ ki-šit-ti* KUR.KUR (“at that time, by means of prisoners from the lands”) before [*ša ina tu*]-*kul-ti* AN.ŠÁR EN-*ia ik-šu*-[*da qa-ta-a-a*] (“[that I] had conqu[ered with the] help of the god Aššur, my lord”). The building report appears to have begun in line 3', just after Sargon's titles.

10' Based on Kalḫu A (text no. 77) line 48, one expects *ki-ma a-tar-tim-ma lu aš-ba-ta* (“I incorporated as an addition”) immediately after [*qaq*]-*qa-ri ki-šub-ba-a* (“unused [la]nd”). Wiseman's copy has <sup>r</sup>RU-x<sup>1</sup>, which may be a modern copyist error. The author was not able to confirm the reading <sup>r</sup>ki-ma a<sup>1</sup>-[...] since the object was not available for study.

## 81

Two sets of stone blocks in the wall east of the postern gate of Fort Shalmaneser contain a building inscription stating that Esarhaddon worked on the arsenal of Kalḫu. The two sets of stone blocks on the wall west of the gate, which bear a nearly identical inscription, are edited as text no. 82. The stone blocks were left in situ.

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Reade in Curtis, <i>Fifty Years of Mesopotamian Discovery</i> p. 105	Kalḫu, wall east of the postern gate of Fort Shalmaneser	—	p

## COMMENTARY

One set of stone blocks, the one that appears in the photograph published by Reade, consists of two blocks, while the number of blocks used in the other

set is not known. There are no known variants to the inscription and therefore no score for this text is presented on the CD-ROM.

## BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1966 | Mallowan, <i>Nimrud</i> 2 pp. 376 and 466 (study)                                   | 1993 | Porter, <i>Images, Power, and Politics</i> p. 191 (study) |
| 1982 | Reade in Curtis, <i>Fifty Years of Mesopotamian Discovery</i> p. 105 (photo, study) | 1999 | Russell, <i>Writing on the Wall</i> pp. 146–147 (edition) |
|      |   | 2003 | Frahm, <i>BiOr</i> 60 p. 167 (study)                      |

## TEXT

- 1) KUR <sup>m</sup>aš-šur-PAP-AŠ MAN GAL MAN *dan-nu*  
MAN ŠÚ MAN KUR AŠ ĠİR.NÍTA KÁ.DINGIR.RA.KI
- 2) MAN KUR EME.ĠI, u URI.KI A <sup>md</sup>30-PAP.MEŠ-SU  
MAN ŠÚ MAN KUR *aš-šur*
- 3) DUMU <sup>m</sup>MAN-GIN MAN ŠÚ MAN KUR AŠ-*ma*  
É.GAL *ma-šar-ti šá qé-reb URU.kal-ḫa*
- 4) *šá* <sup>md</sup>šul-*ma-nu*-MAŠ MAN KUR AŠ DUMU  
<sup>m</sup>aš-šur-PAP-A NUN *a-lik pa-ni-ia*
- 5) *e-pu-šú qa-q-a-ru ki-šub-ba-a ki-ma*  
*a-tar-tim-ma lu aš-ba-ta*
- 6) *ina eš-qi NA<sub>4</sub> KUR-e tam-la-a uš-mal-li É.GAL*
- 7) *a-na mul-ta-u-te be-lu-ti-<sup>f</sup>ia<sup>1</sup> ab-ta-ni*  
*še-ru-uš-šú*

1–7) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the universe (and) king of Assyria — (with regard to) the armory, which is in Kalḫu, that Shalmaneser (III), king of Assyria, son of Ashurnasirpal (II), a ruler who came before me, had built, I incorporated unused land as an addition (to it), raised the terrace with massive stones from the mountains, (and) built a palace for my lordly pleasure on it.

## 82

Two sets of stone blocks in the wall west of the postern gate of Fort Shalmaneser contain a building inscription stating that Esarhaddon worked on the arsenal of Kalḫu. The two sets of stone blocks on the wall east of the gate, which bear a nearly identical inscription, are edited as text no. 81. The stone blocks were left in situ.

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Russell, Writing on the Wall fig. 46	Kalḫu, wall west of the postern gate of Fort Shalmaneser	—	p

## COMMENTARY

One set of stone blocks, the one that appears in the photograph published by Russell, consists of three blocks, while the number of blocks used in the other

set is not known. There are no known variants to the inscription and therefore no score for this text is presented on the CD-ROM.

## BIBLIOGRAPHY

- 1999 Russell, Writing on the Wall pp. 146–149 and fig. 46 (photo, study)      2003 Frahm, BiOr 60 p. 167 (transliteration, study)

## TEXT

- 1) KUR <sup>m</sup>aš-šur-PAP-AŠ MAN GAL MAN *dan-nu*  
MAN ŠÚ MAN KUR aš-šur ĠİR.NÍTA KÁ.DINGIR.KI  
MAN KUR EME.GI,  
2) u URI.KI KUR *ma-šar-te šá qé-reb URU.kal-ḫa šá*  
<sup>md</sup>šùl-ma-nu-MAŠ MAN KUR aš-šur  
3) A <sup>m</sup>aš-šur-PAP-*<<UŠ>>*-A NUN *a-lik pa-ni-ia*  
*e-pu-šú qa-q-a-ru* <sup>r</sup>ki<sup>1</sup>-šub-ba-a  
4) *ki-ma a-tar-tim-ma lu aš-ba-ta ina eš-qi* NA<sub>4</sub>  
KUR-e <sup>r</sup>tam<sup>1</sup>-la-a uš-mal-li  
5) É.GAL.MEŠ *a-na mul-ta-u-te be-lu-ti-ia ab-ta-ni*  
*še-ru-uš-šú*  
6) A <sup>md</sup>30-PAP.MEŠ-<sup>r</sup>SU<sup>1</sup> MAN ŠÚ MAN KUR AŠ A  
<sup>m</sup>MAN-GIN MAN ŠÚ MAN KUR *aš-šur-ma*
- 1–6) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad — (with regard to) the armory, which is in Kalḫu, that Shalmaneser (III), king of Assyria, son of Ashurnasirpal (II), a ruler who came before me, had built, I incorporated unused land as an addition (to it), raised the terrace with massive stones from the mountains, (and) built palatial halls for my lordly pleasure on it. Son of Sennacher[ib], king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria.

6 Frahm notes that the unusual placement of the Esarhaddon's genealogy should probably be regarded as a mistake by the individual cutting the inscription on the stone blocks. The text of line 6 should be placed immediately before KUR *ma-šar-te* in line 2; compare text no. 81.

## 83

Two stone bull colossi forming the door jambs on either side of a monumental portal in the Southwest Palace at Kalḫu bear a proprietary inscription of Esarhaddon. This text and the following three texts are commonly referred to as Kalḫu D (Klch. D).

## CATALOGUE

Ex. Source	Provenance	Dimensions	
		(cm)	cpn
1 Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Bull no. 1, entrance c	—	n
2 Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Bull no. 2, entrance c	—	n

## COMMENTARY

The inscription is written on the back of the bull colossi and neither of the exemplars were collated because the bulls were left in situ. The line number-

ing follows that of bull no. 1. A score is presented on the CD-ROM.

## BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1851 | Layard, ICC pl. 19 no. 1 (copy, variants)     | 1993 | Porter, Images, Power, and Politics p. 190 (study)                |
| 1898 | Meissner and Rost, BA 3 pp. 206–207 (edition) | 1999 | Russell, Writing on the Wall pp. 147–151 and 293 (edition, study) |
| 1927 | Luckenbill, ARAB 2 p. 286 §759 (translation)  |      |   |
| 1956 | Borger, Asarh. p. 36 §24 (Klch. D) (edition)  |      |   |

## TEXT

- |    |   |      |  |
|----|---|------|--|
| 1) | É.GAL <sup>m</sup> aš-šur-PAP-AŠ MAN GAL MAN <i>dan-nu</i><br>MAN ŠÚ MAN KUR AŠ | 1–3) | The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the kings of (Lower) Egypt, Upper Egypt, (and) Kush, king of the four quarters. |
| 2) | GÌR.NÍTA KÁ.DINGIR.RA.KI MAN KUR EME.GI, u<br>URI.KI LUGAL MAN.MEŠ              |      |  |
| 3) | KUR.mu-šur* KUR.pa-<tu>-ri-su KUR.ku-si MAN<br><i>kib-rat</i> .MEŠ LÍMMU-ti     |      |  |

## 84

Two stone bull colossi forming the door jambs on either side of a monumental portal in the Southwest Palace at Kalḫu bear a proprietary inscription of Esarhaddon. This text is also commonly referred to as Kalḫu D (Klch. D).

3 The copy in Layard, ICC pl. 19 has BI.

## CATALOGUE

Ex. Source	Provenance	Dimensions (cm)	cpn
1 Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Bull no. 1, entrance b	—	n
2 Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Bull no. 2, entrance b	—	n

## COMMENTARY

The inscription is written on the back of the bull colossi and neither of the exemplars were collated because the bulls were left in situ. The line number-

ing follows that of bull no. 1. There are no known variants to the inscription and therefore no score for this text is presented on the CD-ROM.

## BIBLIOGRAPHY

- |      |  |      |   |
|------|--|------|---|
| 1851 | Layard, ICC pl. 19 no. 1 (copy)                    | 1999 | Russell, Writing on the Wall pp. 147–151 and 294 (edition, study) |
| 1898 | Meissner and Rost, BA 3 pp. 206–207 (edition)      | 2002 | Vera Chamaza, Omnipotenz p. 472 no. 201 (3b–5a, edition)          |
| 1927 | Luckenbill, ARAB 2 p. 286 §759 (translation)       |      |   |
| 1956 | Borger, Asarh. p. 36 §24 (Klch. D) (edition)       |      |   |
| 1993 | Porter, Images, Power, and Politics p. 190 (study) |      |   |

## TEXT

- |    |   |      |   |
|----|---|------|---|
| 1) | É.GAL <sup>m</sup> aš-šur-PAP-AŠ MAN GAL MAN <i>dan-nu</i>                | 1–7) | The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, (and) renewed the statues of the great gods; king of Egypt, the one who defeated the king of Meluḫḫa, king of the four quarters, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria. |
| 2) | MAN ŠÚ MAN KUR AŠ ĠIR.NÍTA KÁ.DINGIR.KI MAN KUR                           |      |   |
| 3) | EME.GI <sub>7</sub> u URI.KI <i>ba-nu-u</i> É aš-šur <i>e-piš</i>         |      |   |
| 4) | <i>é-sag-ġil</i> u KÁ.DINGIR.KI <i>mu-ud-diš</i> <i>ša-lam</i> DINGIR.MEŠ |      |   |
| 5) | GAL.MEŠ MAN KUR.mu-šur <i>ka-mu-u</i> MAN KUR.me-luḫ                      |      |   |
| 6) | MAN <i>kib-rat</i> LÍMMU-ti A <sup>md</sup> 30-PAP.MEŠ-SU                 |      |   |
| 7) | MAN ŠÚ MAN KUR aš-šur A <sup>m</sup> MAN-GIN MAN ŠÚ MAN KUR AŠ-ma         |      |   |

## 85

Two stone human-headed lions forming the door jambs were found on either side of a monumental portal in the Southwest Palace at Kalḫu. One of these bears a proprietary inscription of Esarhaddon. This text, which was not collated because the lion was left in situ, is also commonly referred to as Kalḫu D (Klch. D).

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Layard, ICC pl. 19 no. 1	Kalḫu, Southwest Palace, Lion no. 1, entrance a	—	n

## BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1851 | Layard, ICC pl. 19 no. 1 (copy)               | 1993 | Porter, Images, Power, and Politics p. 190 (study)                    |
| 1898 | Meissner and Rost, BA 3 pp. 206–207 (edition) | 1999 | Russell, Writing on the Wall pp. 147–151 and 293–294 (edition, study) |
| 1927 | Luckenbill, ARAB 2 p. 286 §759 (translation)  |      |   |
| 1956 | Borger, Asarh. p. 36 §24 (Klch. D) (edition)  |      |   |

## TEXT

- |    |   |      |  |
|----|---|------|--|
| 1) | [É.GAL <sup>m</sup> aš-šur-PAP-AŠ MAN GAL MAN <i>dan-nu</i> ]     | 1–7) | [The palace of Esarhaddon, great king, mighty king, king of the world, king] of Assyria, governor of [Babylon, king] of Sumer and Akkad; [the one who (re)constructed] the temple of the god Aššur, (re)built Esagil and Bab[ylon], (and) renewed the statues of the great gods; king of Egypt, the one who defeated the king of Meluḫḫa, son of Sennacherib, king of Assyria. |
| 2) | [MAN ŠÚ MAN] ʾKUR ʾAŠ ĠİR.ʾNÍTA ʾKÁ.DINGIR.KI]                    |      |  |
| 3) | [MAN] ʾKUR ʾEME.GI, u URI.ʾKI ʾ[ <i>ba-nu-u</i> ]                 |      |  |
| 4) | ʾÉ ʾaš-šur <i>e-piš</i> <é>- <i>sag-ġíl</i> u ʾKÁ ʾ[DINGIR.RA.KI] |      |  |
| 5) | <i>mu-ʾud ʾ-diš ša-lam</i> DINGIR.MEŠ GAL.MEŠ                     |      |  |
| 6) | MAN KUR. <i>mu-šur ka-mu-u</i> MAN KUR. <i>me-lu-ḫi</i>           |      |  |
| 7) | A <sup>md</sup> 30-PAP.ʾMEŠ ʾ-SU MAN KUR AŠ                       |      |  |

## 86

A text on a stone slab seen and copied by a Russian traveler, Mr. Dittel, at Kalḫu in 1845 has a short proprietary inscription. This text, which was probably left in the field, is also commonly referred to as Kalḫu D (Klch. D).

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Savélieff, Mémoires de la société d'archéologie et de numismatique de St. Petersburg 2 pp. 139–142	Kalḫu	178	n

## COMMENTARY

The inscription, which is known only from the copy published by Savélieff, differs in several passages from the preceding texts (also commonly referred to as Kalḫu D). Because of these differences, since

the original is not available for study, and since the line divisions and space available are not known with certainty, the author has not reconstructed most of the missing text in the transliteration. For



transliterations of the missing, damaged sections of this inscription, compare text nos. 83–85. It is entirely possible that the inscription on this object is

actually one of the other known Nimrud inscriptions, but miscopied and therefore giving the impression that it is a different text.

## BIBLIOGRAPHY

- 1848 Savélieff, *Mémoires de la société d'archéologie et de numismatique de St. Petersburg* 2 pp. 139–142 (copy)      1956 Borger, *Asarh. p. 36 §24 (Klch. D)* (edition)

## TEXT

- 1) [...] KUR AŠ GÌR.[NÍTA ...]  
 2) [...] u URL.KI MAN KUR.ṽmu<sup>1</sup>-[šur ...]  
 3) [...] KUR.me-luḫ MAN kib-rat [...]  
 4) [... aš]-šur e-piš é-sag-íl [...]  
 5) [...] ša-lam DINGIR.MEŠ GAL.MEŠ [...]  
 6) [...] A <sup>m</sup>MAN-GIN MAN KUR AŠ
- 1–6) [The palace of Esarhaddon, great king, mighty king, king of the world, king of] Assyria, gover[nor of Babylon, king of Sumer] and Akkad, king of E[gypt, (...), the one who defeated the king of] Meluḫḫa, king of the [four] quarters, [(...); the one who (re)constructed the temple of the god Aš]šur, (re)built Esagil [and Babylon, (...)] (5) (and) renewed] the statues of the great gods; [son of Sennacherib, king of Assyria], descendant of Sargon (II), king of Assyria.

# 87

An inscription on a limestone slab describes Esarhaddon's waterworks program in the vicinity of Kalḫu and mentions that Ashurnasirpal II had a canal dug from the Upper Zab River to Kalḫu. This text is commonly referred to as Kalḫu C (Klch. C) and the "Negub Inscription."

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
VA 3315	—	Negub tunnel, in the vicinity of Kalḫu	64×67	n

## COMMENTARY

The script is a mixture of Assyrian and contemporary Babylonian sign forms and horizontal rulings sepa-

rate each line. The edition relies on Bagg's edition since the original object could not be seen.

## BIBLIOGRAPHY

- 1849 Layard, *Nineveh* 1 pp. 80–81 and 2 p. 199 (study)  
 1851 Layard, *ICC* pl. 35 (copy)  
 1887–88 Winckler, *Hebraica* 4 pp. 52–53 (edition)      1895 Scheil, *RT* 17 pp. 81–83 (copy, edition)  
 1898 Meissner and Rost, *BA* 3 pp. 194, 206–207 and 215 (edition)

- |      |   |      |   |
|------|---|------|---|
| 1907 | Lehmann-Haupt, Mat. pp. 52–54 and fig. 30 (photo, study)      | 1956 | Borger, Asarh. pp. 35–36 §23 (Klch. C) (edition)  |
| 1907 | Ungnad, VAS 1 pp. X and 81 no. 79 (copy, study)               | 1993 | Porter, Images, Power, and Politics p. 190 (study)  |
| 1927 | Luckenbill, ARAB 2 pp. 278–279 §§726–728 (translation, study) | 2000 | Bagg, Assyrische Wasserbauten pp. 97, 101–102, 234–236, 257, 273, 279 and 356–357 no. 49 (edition, study) |
| 1929 | Thompson and Hutchinson, CEN p. 123 n. 1 (study)              |      |   |

## TEXT

- |     |  |       |  |
|-----|--|-------|--|
| 1)  | [...] x BU [(x)] ŠU ina <sup>2</sup> LID <sup>2</sup> [(x)] 𒄩 <sup>2</sup> aš <sup>2</sup> -šur <sup>2</sup> BE [...]  | 1–5)  | [...] ... [...] the one] who raised the <i>downfallen</i> , avenger ... [...] capable [...], the one who provides pleasant protection over the people am I; son of Sennach[erib, great king], mighty [king], king of the world, king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, king of S[umer and Akkad]; descendant of Bēl-bāni, son of Adasi, king of Assyria, [ancient] stock —  |
| 2)  | [... mu]-šat-bu-u <sup>2</sup> ma <sup>2</sup> -aq <sup>2</sup> -ti mu- <sup>r</sup> ter <sup>1</sup> gi- <sup>r</sup> mil <sup>1</sup> x x <sup>r</sup> li <sup>2</sup> MU UR <sup>2</sup> ŠU <sup>2</sup> [...]                        | 6–14) | [...] the former Tebilti canal that Ashurnasirpal (II), a ruler who came be[fore me], had dug from the (Upper) Zab over the plain of Kalḫu [...] That canal, not turning ... [...] ... (clogged up with) loose earth, ..., path, track ... [...] ... (10) [...] was filled with sediment deposits and (thus) became level with the ground. ... [...] became [...] and turned into an abandoned plot. All of the fruit and aromatics, as many as [there are, ...] ... its tall beams ... [...] ... was devastated and ... furrow ... upon it [...] not true ... [...] |
| 3)  | [...] le- <sup>2</sup> u šá-kin šu-lu-li DÙG.GA UGU UN.MEŠ ana-ku-ma A <sup>md</sup> 30-PAP.[MEŠ-SU LUGAL GAL-u]   |       |  |
| 4)  | [LUGAL] dan-nu LUGAL ŠÚ LUGAL KUR aš-šur A <sup>m</sup> LUGAL-GIN LUGAL KUR aš-šur GİR.NÍTA KÁ <sup>2</sup> .DINGIR <sup>2</sup> .KI MAN KUR <sup>r</sup> EME <sup>1</sup> .[GI <sub>7</sub> ]   |       |  |
| 5)  | [u ak-ka-de]-e li-ip-li-pi <sup>m</sup> EN-ba-ni A <sup>m</sup> a-da-si MAN KUR aš-šur ki-sít-ti [ša-a-ti]   |       |  |
| 6)  | [x] x TI <sup>2</sup> ÍD.te-bil-ti maḫ-ri-tu ša <sup>md</sup> AŠ-ŠEŠ <sup>2</sup> -A NUN <sup>2</sup> a-lik pa <sup>2</sup> -[ni-ia]   |       |  |
| 7)  | [ul]-tu <sup>2</sup> qé-reb ÍD.za-ban UGU ta-mir-ti URU.kal-ḫi ú <sup>2</sup> -šah <sup>2</sup> -ru <sup>2</sup> -u- <sup>r</sup> ma <sup>2</sup> [...]  |       |  |
| 8)  | [x x] ša <sup>2</sup> ÍD šú-a-tu i-na la ta-ri RI DI <sup>2</sup> e <sup>2</sup> LÚ <sup>2</sup> [x] li <sup>2</sup> x ŠÁ 𒄩 <sup>2</sup> [...]   |       |  |
| 9)  | [x x] x 𒄩 <sup>2</sup> ší-iḫ-ḫa-ti IM <sup>r</sup> RU <sup>1</sup> AN kib-si me-te-qi <sup>2</sup> x x x x [...]   |       |  |
| 10) | [x x] x-ma ší-kin SAḪAR.ḪI.A im-la-ma im-ma-ni qa-q-riš <sup>2</sup> GIS <sup>2</sup> .LI <sup>2</sup> .MEŠ [x] 𒄩 <sup>2</sup> HAR [...]   |       |  |
| 11) | [x x] <sup>r</sup> il <sup>1</sup> -li- <sup>r</sup> ku <sup>2</sup> -ma <sup>r</sup> e <sup>1</sup> -ma-a ki-šub- <sup>r</sup> bi <sup>1</sup> -iš ka-la GURUN <sup>2</sup> .MEŠ u ŠIM.ḪI.A ma <sup>2</sup> -la [ba-šu-u <sup>2</sup> ] |       |  |
| 12) | [x x] x-ḫi-ru i-mi-x giš-maḫ-ḫi-šá ši-ru-ti IG x x RU <sup>2</sup> ma ŠÁ <sup>2</sup> li <sup>2</sup> sí <sup>2</sup> [...]  |       |  |
| 13) | [...] BI ir-ra-ḫi-iš-ma ší-ir- <sup>2</sup> u-ú sa <sup>2</sup> AB KI <sup>2</sup> ir še-ru <sup>2</sup> -uš <sup>2</sup> -šá x x [...]  |       |  |
| 14) | [...] x la <sup>2</sup> kit-ta [x x] x A [x] ŠE [...]  |       |  |

## 88

Two bricks from Kalḫu contain a proprietary inscription of Esarhaddon that is identical to a text inscribed on slabs from Nineveh (text no. 22). This text is commonly referred to as Nineveh M (Nin. M).

6 The reading of the BIL sign in ÍD.te-bil-ti not entirely certain, as Bagg (Assyrische Wasserbauten p. 357) points out; he reads the signs as ÍD te BI DIŠ ti, “...-canal.” Furthermore, S. Dalley (Iraq 56 p. 55 n. 63) has noted that *tebilti* should not be understood as a proper name but as an epithet describing the nature of the canal; she suggests “flood-prone” and “flooder” as translations for *tebilti* and understands the preceding ÍD (“river, canal”) as a noun in construct followed by a genitive, not as a determinative followed by a proper name.

13 AB KI<sup>2</sup> ir could be read as *ap-ki<sup>2</sup>-sa<sup>2</sup>*, as suggested by E. Frahm (personal correspondence); *apkisu*, “furrow,” is a synonym of *šer<sup>1</sup>u* (see CAD A/2 p. 173).

## CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
1	BM 90248	48-11-4,30	Kalḫu, SW Palace	44.5×44×7	c
2	BM 90249	48-11-4,29	Kalḫu, SW Palace	44×42×7	c

## COMMENTARY

The bricks are inscribed on the face. The texts were collated by C.B.F. Walker. No score for this

inscription is provided on the CD-ROM since there is only variant: in line 1, ex. 2 has KUR for É.GAL.

## BIBLIOGRAPHY

- |      |  |      |  |
|------|--|------|--|
| 1851 | Layard, ICC pl. 83 (C) (exs. 1-2, copy)                | 1981 | Walker, CBI pp. 125-126 no. 186 (exs. 1-2, transliteration, study) |
| 1922 | BM Guide p. 73 nos. 294-295 (exs. 1-2, study)          | 1993 | Porter, Images, Power, and Politics pp. 195-196 (exs. 1-2, study)  |
| 1927 | Luckenbill, ARAB 2 p. 285 §755 (exs. 1-2, translation) |      |  |
| 1956 | Borger, Asarh. p. 69 §33 (Nin. M) (exs. 1-2, edition)  |      |  |

## TEXT

- 1) É.GAL <sup>m</sup>AŠ-PAP-AŠ MAN KUR AŠ
- 2) A <sup>m</sup>30-PAP.MEŠ-SU MAN KUR AŠ
- 3) A <sup>m</sup>MAN-GIN MAN KUR AŠ-*ma*

1-3) The palace of Esarhaddon, king of Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

## 89

A 35 cm square brick discovered in Fort Shalmaneser in Kalḫu bears an inscription with the name of Esarhaddon. The object was probably left in the field. No copy, photograph, transliteration, or translation of the text has been published.

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Mallowan, Nimrud 2 p. 389	Kalḫu, Fort Shalmaneser, south end of court S31-45	—	n

## BIBLIOGRAPHY

- 1966 Mallowan, Nimrud 2 p. 389 (study)

## 90

A proprietary inscription of Esarhaddon is found on the impression left by an unusually large cylinder seal that was used as a stamp seal on a jar sealing from Fort Shalmaneser in Kalḫu.

## CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
IM 64186	ND 7080	Kalḫu, Fort Shalmaneser (SE 10)	13×16	n

## COMMENTARY

The object was discovered in Fort Shalmaneser (SE 10, the *rab ekalli's* house) along with other clay bullae and tablets. The inscription is written in mirror

image. The seal that was used to seal the bulla has not been found.

## BIBLIOGRAPHY

- 1962 Parker, Iraq 24 p. 38 and pl. XXI no. 1 (photo, edition) study)  
 1984 Dalley and Postgate, Fort Shalmaneser pp. 76-77 and pl. 48 no. 26 (photo, edition, study) 2008 Novotny and Watanabe, Iraq 70 pp. 115-117 and fig. 16 (photo, study)  
 1987 Collon, First Impressions pp. 79-80 no. 359 (photo,

## TEXT

- 1) KUR <sup>m</sup>AN.ŠĀR-[ŠEŠ.MEŠ-SUM.NA]  
 2) [LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR AŠ]  
 3) A <sup>md</sup>30-PAP.MEŠ-SU [LUGAL KUR AŠ]  
 4) A <sup>m</sup>LUGAL-GI.[NA LUGAL KUR AŠ-*ma*]
- 1-4) The palace of Esar[haddon, mighty king, king of the world, king of Assyria], son of Sennacherib, [king of Assyria], descendant of Sarg[on (II), king of Assyria].

## 91

A badly calcined alabaster vase from Kalḫu bears the inscription “The palace of Esarhaddon.” Only a translation of this text has been published.

## CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
IM 61871	ND 8159	Kalḫu, Fort Shalmaneser (SE 11)	—	n

## BIBLIOGRAPHY

- 1959 Oates, Iraq 21 p. 109 (study)  
 1966 Mallowan, Nimrud 2 p. 420 (study)  
 2008 Searight, Assyrian Stone Vessels p. 17 (study)

## 92

An oval lump of clay from Kalḫu states that it belonged to Esarhaddon. The inscription has not been collated since the object is presently housed in the Iraq Museum (Baghdad).

## CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions (cm)	cpn
IM 60590	ND 6224	Kalḫu, Fort Shalmaneser (SW 10)	6×6.5	n

## BIBLIOGRAPHY

- 1984 Dalley and Postgate, Fort Shalmaneser p. 139 and pl. 45 no. 82 (copy, edition)

## TEXT

- |  |  |
|--|--|
| 1) [NÍG]. <sup>1</sup> GA <sup>21</sup> [...]  | 1–4) [ <i>Proper</i> ]ty of [Esar]haddon, king of the world,   |
| 2) [x x (x)] x- <sup>1</sup> PAP <sup>1</sup> -AŠ MAN ŠÚ MAN KUR aš-šur  | king of Assyria, son of Sennacherib, king of the world         |
| 3) <sup>1</sup> DUMU <sup>1</sup> <sup>md</sup> 30-PAP.MEŠ-SU MAN ŠÚ MAN KUR   | (and) king of Assyria, <i>which was placed</i> in the midst of |
| aš-šur <sup>1</sup>  | <i>the platform, more or less.</i>                             |
| 4) ša <sup>1</sup> ina lib <sup>1</sup> -bi <sup>1</sup> du <sup>21</sup> -u LAL-u ma-diš <sup>1</sup> GUB <sup>21</sup> |  |

## 93

A barrel cylinder discovered at Aššur contains an abbreviated summary of the events recounted on Nineveh Prism A (text no. 1) and ends with a building account concerned with the construction of a palace for Ashurbanipal in Tarbišu, modern Sherif Khan not far from Nineveh. The inscription is edited with the Tarbišu texts, rather than those from Aššur, since its building report describes construction in that city. The text is dated to 18 Ayyāru (II) 672 BC. This text is commonly referred to as both Kalḫu A (Klch. A) and Tarbišu A (Trb. A).

## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 6703	Ass 1588 + Ass 1757a-b	Ass ph 238-239 and 241-242	Aššur, in trench iC4IV (Ass 1588), near the post-Assyrian temple, east of the street, and in trench iC5I (Ass 1757a-b), near the south-east gate	27×8.7	c

## COMMENTARY

The script is Neo-Assyrian and horizontal rulings separate each line. The first twenty-one lines duplicate Kalḫu A (text no. 77) lines 1-39. Tarbišu A is dated to the same day as one copy of Kalḫu A

(text no. 77 ex. 6) and at least one copy of Esarhaddon's Succession Treaty (Parpola and Watanabe, SAA 2 pp. xi-xx and 58), within days of when the treaty itself had been enacted (Borger, BIWA p. 15).

## BIBLIOGRAPHY

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|---------|---|------|--|
| 1904    | Andrae, MDOG 25 pp. 23 and 31-32 (provenance, study)                        | 1969 | Oppenheim, ANET <sup>3</sup> p. 290 no. b3 (7-8a, translation) |
| 1905    | Andrae, MDOG 27 p. 19 (study)   | 1982 | Curtis and Grayson, Iraq 44 p. 92 (study)                      |
| 1927    | Nassouhi, MAOG 3/1-2 pp. 22-32 (copy, edition)                              | 1986 | Pedersén, Archives 2 p. 13 n. 9 (study)                        |
| 1939-41 | Weidner, AfO 13 p. 214 n. 66 (study)  | 1993 | Porter, Images, Power, and Politics p. 197 (study)             |
| 1956    | Borger, Asarh. pp. 32-33 §21 (Klch. A) and pp. 71-72 §43 (Trb. A) (edition) | 1997 | Pedersén, Katalog p. 206 (study)                               |
|         |   | 1999 | Russell, Writing on the Wall pp. 151-152 (study)               |

## TEXT

- 1) <sup>md</sup>aš-šur-šeš-SUM.NA LUGAL GAL LUGAL *dan-nu* LUGAL *kiš-ša-ti* LUGAL KUR *aš-šur*.KI ĠIR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri* ù URI.KI
- 2) SIPA *ki-i-nu* ša UN.MEŠ *dal-ḫa-ti ú-taq-qi-nu-ma* *ú-še-[ši-ši]-na-a-ti nu-ú-ru* ša DINGIR.MEŠ GAL.MEŠ *ba-nu-u e-pe-šu ud-du-šu iš-ru-ku ši-<<ri>>-rik-tuš*
- 3) *ba-nu-ú* É AN.ŠÁR *e-piš é-saq-íl* ù KÁ.DINGIR.RA.[KI *mu*]-<sup>r</sup>šak<sup>1</sup>-lil *ma-ḫa-zi ka-li-šú-nu mu-ud-điš ša-lam* DINGIR.MEŠ GAL.MEŠ
- 4) ša DINGIR.MEŠ KUR.KUR *šal-lu-ti ul-tu qé-reb* KUR *aš-šur*.KI *a-na áš-ri-<sup>r</sup>šú<sup>1</sup>-[nu ú-ter-ru]* <sup>r</sup>é<sup>1</sup>-gašan-kalam-ma É <sup>d</sup>iš-tar ša URU.LÍMMU-DINGIR *be-el-ti-šú za-ḫa-la-a ú-šal-biš-ma ú-nam-me-ru ki-ma u<sub>4</sub>-me*
- 5) UR.MAḪ.MEŠ *an-ze-e na-<sup>r</sup>i-i-ri* <sup>d</sup>lāḫ-me <sup>d</sup>ku-ri-<sup>r</sup>bi<sup>1</sup> [<sup>š</sup>á KÙ.BABBAR *u* URUDU *ú-še-piš]-ma né-reb* KÁ.MEŠ-šá *ul-ziz* LUGAL ša *ina tu-kul-ti aš-šur* <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>AG <sup>d</sup>AMAR.UTU <sup>d</sup>15 ša NINA.KI <sup>d</sup>15 ša URU.LÍMMU-DINGIR
- 6) *ul-tu tam-tim e-li-ti a-di tam-tim šap-li-ti i-šá-[riš it-tal-lak-ú-ma kul-lat]* <sup>r</sup>na<sup>1</sup>-kìr-ri-šu ù *ma-al-ki la kan-šu-ti-šu ú-šak-ni-šu še-pu-uš-šu*
- 7) *ka-šid* URU.ši-du-nu ša *ina* MURUB<sub>4</sub> *tam-tim*

1-5a) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, the true shepherd who reorganized the confused people and made light shine forth for them; to whom the great gods gave as a gift (the ability) to create, build, (and) renew; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, [compl]eted all of the cult centers, renewed the statues of the great gods, (and) [who returned] the plundered gods of the lands to their (proper) place from Assyria; who plated Egašankalama, the temple of the goddess Ištar of Arbela, his lady, with silver (*zaḫalû*) and made (it) shine like daylight – [I had] lions, screaming *anzû*-birds, *laḫmu*-monsters, (and) *kuribu*-genii [fashioned from silver and copper] and set (them) up in its entry doors.

5b-9) The king, who with the help of the gods Aššur, Šîn, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, [marched] free[ly] from the Upper Sea to the Lower Sea [and] made [all] of his enemies and the rulers who were unsubmitive to him bow down at his feet; the one who conquered the city Sidon, which is in the midst of the sea, (and) [the one who leveled all of] its [dwellings]; the one who plundered the city Arzâ, which is in the neighborhood of the Brook of Egypt,

- na-du-<sup>r</sup>ú<sup>1</sup> [sa-pi-in gi-mir da-ád-me]-<sup>r</sup>šú šá-lil  
URU.ar-za-a šá<sup>1</sup> i-te-e na-ḫal KUR.mu-uš-ri šá  
<sup>m</sup>a-<sup>r</sup>su-ḫi-li LUGAL<sup>1</sup>-šu
- 8) a-di ma-li-ki-šu bi-re-ti id-du-ú [a-na KUR  
aš-šur.KI ú-ra-a ù<sup>m</sup>]te-uš-pa-a gi-mir-a-a ina  
KI-tim KUR.ḫu-bu-uš<sup>1</sup>-[na]
- 9) a-di gi-mir um-ma-ni-šu ú-ra-<sup>r</sup>as<sup>1</sup>-[si-bu i-na  
GIŠ.TUKUL ka-bi]-is UN.MEŠ KUR.ḫi-lak-ki la  
kan-šu-[ti]
- 10) ṭa-ri<sup>d</sup> <sup>md</sup>AG-<sup>md</sup>NUMUN-kit-li-šer [DUMU  
<sup>md</sup>AMAR.UTU-A-SUM.NA na-bi-i<sup>?</sup> É]-dak-kur-ri  
šá qé-reb kal-di a-a-ab KÁ.DINGIR.RA.KI
- 11) <sup>r</sup>ka<sup>1</sup>-mu-ú <sup>md</sup>šá-maš-[ib-ni LUGAL-šu] is-ḫap-pu  
ḫa-bi-lum
- 12) [URU].ḫa-an-das URU.[ma-ga-la-nu  
URU.al-pi-ia-na URU.di]-<sup>r</sup>iḫ<sup>1</sup>-ra-nu  
URU.qa-ta-bu-u<sup>r</sup> URU.pa-de-e URU.ú-de-ru  
URU.MEŠ dan-nu-ti
- 13) [ša] <sup>r</sup>na<sup>1</sup>-ge-e [KUR.ba-az-zi a-di URU.MEŠ  
še-ḫe-ru-ti ša li-me-ti]-šú-nu al-me ak-šu-ud  
áš-lu-la šal-lat-su-un ap-pu-ul aq-qur ina  
<sup>d</sup>GIŠ.BAR aq-mu
- 14) [da-a<sup>?</sup>-iš KUR.bar-na-ki LÚ.KÚR ak-šu a-ši-bu-ti  
KUR.DU<sub>6</sub>-a]-šur-ri ša ina pi-i UN.MEŠ  
KUR.mi-iḫ-ra-nu KUR.pi-ta-a-nu i-nam-bu-u  
zi-kir-šu
- 15) [mu-sa]-<sup>r</sup>pi<sup>1</sup>-iḫ UN.MEŠ [KUR.man-na-a-a  
gu-tu-ú la sa]-<sup>r</sup>an<sup>1</sup>-qu KUR.pa-tu-uš-ar-ri  
na-gu-ú ša i-te-e É.MUN
- 16) [ša qé]-reb KUR.ma-da-a-a <sup>r</sup>ru-qu-ti<sup>1</sup> [ša pa-a]-ṭi  
KUR.bi-ik-ni
- 17) [ša ina] LUGAL AD.MEŠ-ia má<sup>m</sup>-<sup>r</sup>ma<sup>1</sup> [la  
ik]-<sup>r</sup>bu<sup>1</sup>-su KI-tim ma-ti-šú-un
- 18) [<sup>m</sup>ši]-<sup>r</sup>dir<sup>1</sup>-pa-ar-na <sup>m</sup>e-pa-ar-[na]  
LÚ.EN.URU.MEŠ dan-nu-ti
- 19) [ša la] kit-nu-šu a-na ni-ri šá-a-šú-nu a-di  
<sup>r</sup>UN<sup>1</sup>.<sup>r</sup>[MEŠ-šú-nu] šal-lat-su-un ka-bit-tú áš-lu-la  
a-na qé-reb KUR aš-šur.KI
- 20) [DUMU <sup>md</sup>]EN<sup>1</sup>.ZU-ŠEŠ-eri-ba LUGAL ŠÚ LUGAL  
KUR aš-šur.KI DUMU <sup>m</sup>LUGAL<sup>1</sup>-GI.NA LUGAL ŠÚ  
LUGAL KUR aš-šur.KI
- 21) [GÌR].NÍTA KÁ.DINGIR.RA.KI LUGAL KUR šu-me-ri  
ù ak-ka-de-e
- 22) <sup>r</sup>ina u<sub>4</sub><sup>1</sup>-me-šu-ma é-gal-tur-ra ša qé-reb  
URU.tar-bi-ši šá šu-uḫ-ḫu-rat šu-bat-sa
- 23) qaq-qa-ru at-ru ki-ma a-tar-tim-ma UGU  
maḫ-ri-ti ú-rad-di-ma tam-la-a  
uš-<<ma>>-mal-li
- 24) É.GAL ši-ir-tú šá šu-bat-sa <sup>r</sup>ma<sup>1</sup>-gal rap-šá-tu
- 25) a-na mul-ta-<sup>r</sup>u-ú-ti <sup>m</sup>aš-šur-DÜ-IBILA DUMU  
MAN GAL šá É ri-du-ti DUMU na-ram-ia
- 26) ša aš-šur <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN <sup>d</sup>AG <sup>d</sup>U.GUR <sup>d</sup>15 ša  
NINA.KI <sup>d</sup>15 ša URU.LÍMMU-DINGIR MU-šú  
iz-ku-ru a-na e-peš LUGAL-ú-ti
- 27) É.GAL šu-a-tu ul-tu UŠ<sub>6</sub>-šá a-di GABA.DIB-šá

(and) who threw Asuḫili, its ki[ng], into fetters along with his counselors (and) [brought (them) to Assyria; moreover], (I am) the one who [struck with the sword] Teušpa, a Cimmerian, together with his entire army, in the territory of the land Ḫubuš[na; the one who treads] on the unsubmis[sive] people of Cilicia;

10-13) the one who drove out Nabû-zēr-kitti-līšir, [son of Marduk-apla-iddina (II) (Merodach-baladan); the one who sacked Bīt]-Dakkūri, which is in Chaldea, an enemy of Babylon; the one who captured Šamaš-[ibni, its king], a rogue (and) outlaw — I surrounded, captured, plundered, destroyed, devastated, (and) burned with fire the cities Ḫandasu, [Magalani, Alpiana, Di]ḫrāni, Qatabu', Padê, (and) Udêru, fortified cities [in the] district of [the land Bāzu, together with small cities in] their [environs].

14-19) [The one who crushed the Barnaki, a dangerous enemy, who live in the land Tīl-a]šurri, which is called Pitānu in the language of the people of the land Miḫrānu; [the one who scatter]ed the [Mannean] people, [undiscipli]ned [Gutians] — (as for) the land Patušarri, a district in the area of the salt desert, [which is in the mid]st of the land of the distant Medes, [bor]ders Mount Bikni, (and) upon the soil of [whose] mountain [none of] the kings, my ancestors, [had] walked, I carried off to Assyria [Šidi]r-parna (and) E-par[na], mighty chieftains, [who were not] submissive to (my) yoke, together with [their] people (and) their heavy plunder.

20-21) [Son of] Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, [gover]nor of Babylon, king of Sumer and Akkad —

22-30) At that time the site of Egalturra, which is in the city Tarbišu, had become too small. I added more land as an addition (making it) bigger than before and I completely raised (its) terrace. I built (and) completed a magnificent palace, whose site is very extensive, (25) for the pleasure of Ashurbanipal — senior son of the king, who (resides in) the House of Succession, my beloved son, whom the gods Aššur, Sîn, Šamaš, Bēl, Nabû, Nergal, Ištar of Nineveh, (and) Ištar of Arbela called to the kingship — from its foundations to its parapets. I roofed them with magnificent cedar beams, grown on Mount Amanus, (and) installed doors of

- ar-šip ú-šak-lil*
- 28) GIŠ.ÜR.MEŠ GIŠ.EREN.MEŠ MAḪ.MEŠ *tar-bit*  
KUR.ḫa-ma-nim ú-šat-ri-ša e-li-ši-in
- 29) GIŠ.IG.MEŠ GIŠ.ŠUR.MĪN ša e-re-si DÛG.GA  
ú-rat-ta-a KÁ.MEŠ-šin
- 30) *a-na tab-rat kiš-šat* UN.MEŠ *lu-le-e uš-ma-al-li*
- 31) MU.SAR šī-ṭīr MU-ia ù šī-ṭīr MU  
<sup>m</sup>aš-šur-DÛ-IBILA DUMU MAN GAL ša É UŠ-ti  
DUMU *na-ram-ia ú-šá-áš-ṭīr-ma ina qé-reb-šá*  
*áš-kun*
- 32) *ul-tu šip-ri É.GAL šú-a-tú aq-mur-ú-ma*  
*ú-qa-tu-u šī-pir-šá* <sup>d</sup>U.GUR <sup>d</sup>la-aš a-ši-bu-ti  
URU.tar-bi-ši ina qer-bi-šá aq-re-ma
- 33) UDU.SISKUR.MEŠ *tak-bit-ti eb-bu-ti*  
*ma-ḫar-šu-un aq-qi-ma ú-šam-ḫi-ra*  
*kàd-ra-<<kàd>>-a-a*
- 34) <sup>d</sup>U.GUR <sup>d</sup>la-aš ik-rib UD.MEŠ SÛ.MEŠ  
MU.AN.NA.MEŠ ṭu-ub UZU.MEŠ ḫu-ud lib-bi  
li-ši-mu-in-ni ù a-na <sup>m</sup>aš-šur-DÛ-IBILA DUMU  
*na-ram-ia liš-ru-ku šī-rik-tuš*
- 35) NUN EGIR-ú ina LUGAL.MEŠ DUMU.MEŠ-ia ša  
*aš-šur u* <sup>d</sup>iš-tar a-na be-lut UN.MEŠ *i-nam-bu-u*  
*zi-kir-šú*
- 36) *e-nu-ma É.GAL šá-a-tu i-lab-bi-ru-ma in-na-ḫu*  
*an-ḫu-us-sa lu-ud-diš*
- 37) MU.SAR šī-ṭīr MU-ia u šī-ṭīr MU *aš-šur-DÛ-IBILA*  
[DUMU<sup>1</sup>] [MAN GAL] ša É UŠ-ti DUMU *na-ram-ia*  
*li-mur-ma*
- 38) Ì.GIŠ *lip-šu-uš* UDU.SISKUR BAL-<sup>r</sup>qī<sup>1</sup> [it-ti]  
MU.SAR-e šī-ṭīr MU-šú liš-<sup>r</sup>kun<sup>1</sup>
- 39) [dU].<sup>r</sup>GUR<sup>1</sup> <sup>d</sup>la-aš ik-ri-<sup>r</sup>bi<sup>1</sup>-[šu] *i-šem-mu-ú*

cypress, whose fragrance is sweet, in their gates. I filled (it) with splendor (making it) an object of wonder for all of the people.

31) I had a foundation inscription written in my name and written in the name of Ashurbanipal, the senior son of the king, who (resides in) the House of Succession, my beloved son, and placed (this inscription) in it.

32-33) After I finished the work on that palace and completed its construction, I invited the god Nergal (and) the goddess Laš, (gods) who live in the city Tarbišu, into it. I made large, pure offerings before them (and) presented (them) with my gifts.

34) May the god Nergal (and) the goddess Laš decree for me a blessing of long days (and) years of good health (and) happiness, and may they give (the same) to Ashurbanipal, my beloved son, as a gift.

35-39) May a future ruler, one of the kings, my descendants, whom the god Aššur and the goddess Ištar name to rule the people, renovate the dilapidated section(s) of that palace when it becomes old and dilapidated. May he read a foundation inscription written in my name and written in the name of Ashurbanipal, the [senior] s[on of the king], who (resides in) the House of Succession, my beloved son, and may he anoint (it) with oil, make an offering, (and) place (it) [with] a foundation inscription written in his name. [The god Nergal] (and) the goddess Laš will (then) hear [his] prayers.

**Date**

- 40) ITI.GU<sub>4</sub>.SI.SÁ UD.18.KÁM *lim-mu* <sup>md</sup>PA-EN-PAP  
LÚ.GAR.KUR BÀD-LUGAL-uk-ka ki-i a-de-e ina  
UGU <sup>m</sup>aš-šur-DÛ-IBILA DUMU MAN GAL šá É  
*UŠ-ti šak-nu-u-ni*

**Date**

- 40) Ayyāru (II), eighteenth day, eponymy of Nabû-bēlī-ušur, governor of (the city) Dūr-Šarrukku (672 BC), when the treaty concerning Ashurbanipal, the senior son of the king, who (resides in) the House of Succession, was made.

## 94

A worn and abraded stone slab from Tarbišu records that Esarhaddon had a palace built for his successor Ashurbanipal. This text, which is written in Neo-Assyrian script on the bottom half of the slab, is commonly referred to as Tarbišu C (Trb. C).



## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 118919	1999-01-22,3	Tarbišu	53×64	c

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| 1898 | Meissner and Rost, BA 3 pp. 204–205 (edition) | 1999 | Russell, Writing on the Wall pp. 151–152 (translation, study) |
| 1956 | Borger, Asarh. p. 73 §45 (Trb. C) (edition)   |      |   |

## TEXT

- |    |   |      |   |
|----|---|------|---|
| 1) | <i>a-na-ku</i> <sup>m</sup> AŠ-PAP-AŠ MAN GAL MAN KAL | 1–6) | I, Esarhaddon, great king, mighty king, king of       |
| 2) | MAN ŠÚ MAN KUR AŠ ĠÌR.NÍTA KÁ.DINGIR.KI               |      | the world, king of Assyria, governor of Babylon, king |
| 3) | MAN KUR EME.ĠI <sub>7</sub> u URI.KI                  |      | of Sumer and Akkad, built (and) completed a palace in |
| 4) | KUR šá <i>qé-reb</i> URU.tar-bi-ši                    |      | the city Tarbišu as the residence of Ashurbanipal.    |
| 5) | UD.BI <i>mu-šab</i> <sup>m</sup> AŠ-DÛ-A              |      |   |
| 6) | <i>ár-šip ú-šak-lil</i>                               |      |   |

## 95

A worn and abraded concave stone slab from Tarbišu has an inscription stating that Esarhaddon built a palace in that city for Ashurbanipal, the heir designate of Assyria. This text, which is written in Neo-Assyrian script, is commonly referred to as Tarbišu B (Trb. B).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 118920	1999-01-22,4	Tarbišu	43×57.5	c

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| 1927 | Luckenbill, ARAB 2 p. 286 §758 (translation)  |      |   |
| 1956 | Borger, Asarh. p. 72 §44 (Trb. B) (edition)   |      |   |

5 UD.BI (*ūmišu*), “at that time,” is a mistake for *a-na*, “for”; compare *a-na mu-šab* in Tarbišu B (text no. 95) line 7.

## TEXT

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1) <i>a-na-ku</i> <sup>m</sup>AŠ-PAP-AŠ MAN GAL</li> <li>2) MAN KAL MAN ŠÚ MAN KUR AŠ ĞÌR.NÍTA</li> <li>3) KÁ.DINGIR.KI MAN KUR EME.GI<sub>7</sub></li> <li>4) <i>u</i> URI.KI LUGAL MAN.MEŠ KUR.<i>mu-šur</i></li> <li>5) KUR.<i>pa-tu-[ri]-si</i> KUR.<i>ku-si</i></li> <li>6) KUR <i>ša qé-reb</i> URU.<i>tar-bi-ši</i></li> <li>7) <i>a-na mu-šab</i> <sup>m</sup>aš-šur-DÛ-A</li> <li>8) DUMU MAN GAL <i>ša É UŠ-ti</i></li> <li>9) DUMU <i>ši-it lib-bi-ia</i></li> <li>10) <i>ár-šip ú-šak-lil</i></li> </ol> | <p>1–10) I, Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the kings of (Lower) Egypt, (5) Upper E[gy]pt, (and) Kush built (and) completed a palace in the city Tarbišu as the residence of Ashurbanipal, the senior son of the king, who (resides in) the House of Succession, my offspring.</p> |
|---|---|

## 96

Two bricks from Tarbišu bear a short inscription that states that Esarhaddon built a palace in that city. This text is commonly referred to as Tarbišu D (Trb. D). C.B.F. Walker collated the bricks. No score is provided on the CD-ROM.

## CATALOGUE

Ex.	Museum	Registration	Provenance	Dimensions	
	Number	Number		(cm)	cpn
1	BM 90246	1979-12-20,151	Tarbišu	52.5×42.5×9	c
2	BM 90247	1979-12-20,152	Tarbišu	52.5×42×8.5	c

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|---|--|

## TEXT

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1) <sup>m</sup>aš-šur-PAP-AŠ MAN ŠÚ MAN KUR AŠ</li> <li>2) É.GAL <i>ša qé-reb</i> URU.<i>tar-bi-ši</i></li> <li>3) <i>ul-tu</i> UŠ<sub>8</sub>-šú <i>a-di gaba-dib-bi-šú</i></li> <li>4) <i>eš-šiš ú-še-piš</i></li> </ol> | <p>1–4) Esarhaddon, king of the world, king of Assyria, had a palace built anew in the city Tarbišu from its foundations to its parapets.</p> |
|---|---|

## 97

A stele from Tell Aḥmar (ancient Til Barsip), now in the Aleppo Museum, has an unfinished inscription describing Esarhaddon's military conquests. Til Barsip is located on the Euphrates River near the modern border between Turkey and Syria. This text is commonly referred to as Esarhaddon's Monument B (Mnm. B).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Aleppo Museum number unknown	—	Tell Aḥmar	380×172×70	c

## COMMENTARY

The obverse depicts Esarhaddon holding two prisoners with ropes. The kneeling, beardless Negroid figure wearing a *uraeus* headdress is generally identified as the crown prince of Egypt, Ušanaḥuru. The identity of the second figure, the bearded man wearing a conical hat, is not certain. Thureau-Dangin proposed that it was Abdi-Milkūti, king of Sidon, based on references to this ruler in Esarhaddon's inscriptions, including line 25 of this text, and other scholars have identified this captive as Ba'alu, king of Tyre, since he supported Egypt and his city was besieged. The identification with Abdi-Milkūti is unlikely since this adversary of Esarhaddon was beheaded shortly after an unsuccessful escape attempt. As for the identification as Ba'alu, Eph'al correctly notes that nowhere in Esarhaddon's inscriptions is there any mention of this king's capture or surrender after the siege of his city; this king, however, did continue to rule Tyre during the reign of Ashurbanipal. The identity of the standing, bearded pris-

oner remains open to debate. Compare Miglus, who suggests that there is no need to seek a direct link between the prisoners represented on the steles and specific military achievements recorded in Esarhaddon inscriptions, thus no need to identify the figures with known rulers. There are pictures of Ashurbanipal on one side of the stele and Šamaš-šuma-ukīn on the other.

The script is a mixture of Neo-Assyrian and Neo-Babylonian signs, but Neo-Assyrian forms predominate. There is an uninscribed duplicate stele from Til Barsip that has been lined in preparation for an inscription. The steles measure 380×172×70 cm (inscribed stele) and 214×110×81 cm (duplicate stele). The steles were prepared very late in the reign, as pointed out by numerous scholars. The absence of an inscription on one stele and the fact that the inscribed stele was never completed may indicate that the pair of monuments was made not long before Esarhaddon's death in 669 BC.

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|      |  | 2005 | Eph'al, JCS 57 pp. 106–108 (study)   |

## TEXT

- 1) [...]  
 2) [...]  
 3) [...]  
 4) [...]  
 5) [...]  
 6) [...] x [...]  
 7) [... <sup>m</sup>ḥa-za-DINGIR] MAN LÚ.KUR.a-ri-bi  
 8) [šá it-ti ta-mar-ti-šú ka-bit-ti a-na NINA.KI URU  
 be-lu-ti-ia il-li-ku-ma] u-na-[áš-ši]-qu GÌR.II-ía  
 9) [aš-šú na-dan DINGIR.MEŠ-šú ú-šal-la-a-ni-ma]  
 re-e-mu  
 10) [ar-ši-šú-ma <sup>d</sup>a-tar-sa-ma-a-a-in <sup>d</sup>da-a-a  
<sup>d</sup>nu]-ḥa-a-a  
 11) <sup>d</sup>ru-[ul-da-a-a-u] <sup>d</sup>a-bi-[ri-il-lu  
<sup>d</sup>a-tar-qu]-ru-ma-a  
 12) [DINGIR.MEŠ šá LÚ.a-ri-bi] an-ḥu-su-nu  
 ud-diš-ma [... ú]-<sup>f</sup>ter<sup>1</sup>-[šú-ma ad-din-šú]  
<sup>f</sup>ta-bu-u-[a]  
 13) tar-[bit É.GAL AD-ia a-na LUGAL]-ú-ti ap-qid-ma  
 it-ti DINGIR.MEŠ [šá LÚ.a-ri-bi] šá-tu-nu  
 14) a-na KUR-ti-šá ú-ter-ši ar-ka <sup>m</sup>ḥa-za-DINGIR  
 [šim-tu ú-bil-šú-ma] <sup>m</sup>ia-u-ti-i'  
 15) DUMU-šú ina GU.ZA-šú ú-še-šib-ma [bil]-ti u  
 man-da-ti ú-[kin še-ru-uš]-šú [UGU man-da-at-ti  
 AD-šú] áš-kun  
 16) <sup>m</sup>ú-a-bu šá [...]-ia LUGAL-u-ut <sup>m</sup>ia-u-te-e' [ana  
 ra-ma-ni-šú?] ú-ter-ru  
 17) LÚ.šú-ut SAG.MEŠ-ía <sup>r</sup>LÚ<sup>1</sup>.[ERIM.MEŠ MÈ-ia] a-na  
 na-ra-ru-ut <sup>m</sup>ia-u-ti-i' [...] áš-pur-ma  
 18) [<sup>m</sup>ú-a-bu ù LÚ.ERIM.MEŠ [tik]-li-šú re-ši-šú  
 a-[di ...] DINGIR.MEŠ-šú [... NÍG.ŠU]-šú  
 NÍG.GA-šú  
 19) šá [x] am mu ki-i LÚ.[x] ap-qid šal-lu-tú  
 áš-[lu-la] a-na qé-reb KUR <sup>r</sup>aš<sup>1</sup>-[šur].KI [ka-bi-is]  
 ki-šá-di  
 20) UN.MEŠ KUR.ḥi-lak-ki na-si-iḥ KUR.el-li-pi  
 KUR.bar-na-ki LÚ.KÚR ak-ši [...] -ti NI KUR TI  
 21) KUR.man-na-a-a šá LÚ.ERIM.ḤI.A <sup>m</sup>iš-pa-ka-a-a  
 KUR.as-ku-[za]-a-a [...] kit-[ru la mu]-še-zib-i-šú  
 22) i-na-ru ina GIŠ.TUKUL KUR.ki-[x-x]-ar na-gu-u  
 šá qar-[... áš]-lu-la šal-lat-su  
 23) <sup>m</sup>ši-dir-ar-pa-na <sup>m</sup>e-pa-ar-na LÚ.EN.URU.MES  
 URU.be-[... <sup>m</sup>te-uš]-pa-a LÚ.gi-mir-ra-a-a  
 24) ina KI-tim KUR.ḥu-bu-uš-na na-ge-e  
 KUR.iš-[x]-ar a-di [gi-mir ERIM.ḤI.A-šú]  
 ú-ra-si-ib ina GIŠ.TUKUL

1-6) (No translation possible)

7-14a) [... Hazael], the king of the Arabs, [who came to Nineveh, my capital city, with his heavy audience gift and] kissed my feet, [implored me to give (back) his gods, and (10) I had] pity [on him]. I refurbished [the gods Atar-samayin, Dāya, Nu]ḥāy, Ru[ldāwu], Abi[rillu, (and) Atar-qu]rumâ, [the gods of the Arabs], and [... I gave (them) b]a[ck to him]. I appointed the lady Tabū[a], who was [raised in the palace of my father, as ru]l[er and returned her to her land with those gods [of the Arabs].

14b-19a) Later, Hazael [died] and I placed Iauta' (Iata'), his son, on his throne. I im[posed upon] him [tribu]te and payment [greater than the payment] I fixed on [his father]. Uabu, who [...] my [...], took [for himself] the kingship of Iauta'. I sent generals (and) [my battle troops] to the aid of Iauta' [...] and [...] Uabu and the troops, his [trus]ted helpers, together [with ...] his gods, [...] his [possessions], his goods which ... I appointed as [...] I carri[ed off] to As[syria].

19b-24) [The one who treads on] the necks of the people of Cilicia; the one who depopulated the land Ellipi, the Barnaki, a dangerous enemy, [...] ... the Manneans; who put to the sword the army of Išpakāia, a Scyt[hi]an, [...], an al[ly who] could [not] save himself – [...] I] plundered the land Ki[...]ar, a district whose ... [...] I [...] Šidir-parna (and) E-parna, chieftains of the city Be[...]. I struck with the sword [Teu]špa, a Cimmerian, together with [his entire army], in the territory of the land Ḥubušna, a district in the land Iš[...]ar.

14, 16 Hazael's son Iauta' (written <sup>m</sup>ia-u-ti-i' and <sup>m</sup>ia-u-te-e') is called Iata' (written <sup>m</sup>ia-ta-a') in Nineveh A (text no. 1) and Ia'lû (written <sup>m</sup>ia-a'-lu-ú) in Nineveh B (text no. 2).

**Beneath the figures**

- 25) <sup>m</sup>ab-di-<sup>f</sup>mil<sup>l</sup>-[ku]-ut-ti MAN [URU].<sup>š</sup>i-du-un-[ni  
...]  
(9 lines illegible)

**Right side**

- 26) [... pu-lu-uḥ]-tu ra-šub-ba-tu šá [AN.ŠÁR ...]

**Left side, on the garment**

- 27) NA<sub>4</sub>.NA.RÚ.A ú-še-piš-ma li-i-ti ki-šit-ti [qa-ti ...]

**Further down the garment**

- 28) Aš [...]

**Beneath the figures**

- 25) Abdi-M[ilk]ūti, king of Sidon, [...]  
9 illegible lines

**Right side**

- 26) [...] the awesome [fea]r of [the god Aššur ...]

**Left side, on the garment**

- 27) I had a stele made, and [...] my victory (and triumph[ph ...])

**Further down the garment**

- 28) (No translation possible)

## 98

A stele discovered at Zinçirli (ancient Sam'al) has an Akkadian inscription commemorating Esarhaddon's invasion of Egypt. The text was composed after 22 Du'ūzu (IV) 671 BC on the basis of the military campaigns. This text is commonly referred to as Esarhaddon's Monument A (Mnm. A).

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
VA 2708	—	Zinçirli, in the small court inside the outer city gate, beside its stone base	322×135×50	c

### COMMENTARY

The obverse depicts Esarhaddon holding two prisoners with ropes. The kneeling, beardless Negroid figure wearing a *uraeus* headdress is generally identified as the crown prince of Egypt, Ušanaḥuru. The identity of the second figure, the bearded man wearing a conical hat, is not certain. Thureau-Dangin proposed that it was Abdi-Milkūti, king of Sidon, based on references to this ruler in Esarhaddon's inscriptions and other scholars have identified this captive as Ba'alū, king of Tyre, since he supported Egypt and his city was besieged. The identification with Abdi-Milkūti is unlikely since this adversary of Esarhad-

don was beheaded shortly after an unsuccessful escape attempt. As for the identification as Ba'alū, Eph'al correctly notes that nowhere in Esarhaddon's inscriptions is there any mention of this king's capture or surrender after the siege of his city; this king, however, did continue to rule Tyre during the reign of Ashurbanipal. The identity of the standing, bearded prisoner remains open to debate. Compare Miglus, who suggests that there is no need to seek a direct link between the prisoners represented on the steles and specific military achievements recorded in Esarhaddon inscriptions, thus no need to iden-

tify the figures with known rulers. There are symbols of eleven or twelve gods. One could argue that these represent the deities mentioned at the beginning of the inscription, however, there are only ten gods mentioned, one or two fewer than the sym-

bols shown before the representation of Esarhaddon. The script is a mixture of Neo-Assyrian and Neo-Babylonian signs, but Neo-Assyrian forms predominate.

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## TEXT

Obv.

- 1) AN.ŠÁR AD DINGIR.MEŠ *ra-a'-im SANGA-ti-ia*
- 2) <sup>d</sup>a-nu *geš-ru reš-tu-u na-bu-u šu-mi-ia*
- 3) <sup>d</sup>BAD EN *šá-qu-u mu-ki-in BALA.MEŠ-ia*
- 4) <sup>d</sup>DIŠ *er-šú mu-du-u mu-šim NAM.MEŠ-ia*
- 5) <sup>d</sup>30 <sup>d</sup>ŠEŠ.KI *nam-ru mu-dam-mi-iq*  
GISKIM.MEŠ-ia
- 6) <sup>d</sup>UTU DI.KU<sub>5</sub> AN-e u KI-tim *pa-ri-su EŠ.BAR-ia*
- 7) <sup>d</sup>IŠKUR EN *ra-áš-bu mu-na-ḫi-iš*  
ERIM.ḪI.A.MEŠ-ia
- 8) <sup>d</sup>MES *e-tel ḫi-gi-gi u ḫeš-šur-ki mu-šar-bu-u*  
LUGAL-ti-ia
- 9) <sup>d</sup>INANNA *be-let MURUB<sub>4</sub> u MÈ a-li-kàt i-di-ia*
- 10) <sup>d</sup>7.BI DINGIR.MEŠ *qar-du-u-ti sa-pi-nu*  
*na-ki-ri-ia*
- 11) DINGIR.MEŠ GAL.MEŠ *DÙ-šú-nu mu-šim-mu*  
*šim-ti*
- 12) *ša ana LUGAL mi-gir-šú-un i-šar-ra-ku da-na-an*  
*li-i-tú*
- 13) <sup>m</sup>aš-šur-PAP-AŠ LUGAL GAL MAN *dan-nu MAN*  
*ŠÚ MAN KUR aš-šur.KI*
- 14) GÌR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR *šu-me-ri*
- 15) ù URI.KI MAN KUR.kár-<sup>d</sup>dun-ía-àš *DÙ-šú-un*
- 16) LUGAL LUGAL.MEŠ KUR.mu-šur KUR.pa-tu-ri-su  
*u KUR.ku-u-si*
- 17) *pa-[liḫ DINGIR.MEŠ] GAL-ti*
- 18) *ú-šum-[gal]-lu ši-i-rum [na-ram] AN.ŠÁR ḫUTU*
- 19) <sup>d</sup>AG u <sup>d</sup>AMAR.UTU LUGAL LUGAL.MEŠ
- 20) *la pa-du-u mu-la-'i-iṭ*
- 21) *ek-šu-ti la-biš na-mur-[ra-ti]*

1-12) The god Aššur, father of the gods, who loves my priestly service; the god Anu, powerful leader, the one who called my name; the god Enlil, lofty lord, the one confirmed my reign; the god Ea, wise one, knowing one, who decrees my destiny; (5) the god Šin, shining Nanna, the one who makes signs favorable for me; the god Šamaš, judge of heaven and netherworld, the one who provides decisions for me; the god Adad, terrifying lord, the one who makes my troops prosper; the god Marduk, hero of the Igīgū and Anunnakū gods, the one who makes my kingship great; the goddess Ištar, lady of war and battle, who goes at my side; the Sebitti, valiant gods, the ones who overthrow my enemies; (and) the great gods, all of them, who decree destiny (and) give victorious might to the king, their favorite,

13-33) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer (15) and Akkad, king of Karduniaš (Babylonia), (king of) all of them; king of the kings of (Lower) Egypt, Upper Egypt, and Kush; the one who re[verses the] great [gods], majestic [dra]gon; [beloved] of the gods Aššur, Šamaš, Nabû, and Marduk; king of kings, (20) the merciless, the one who curbs the insolent ones, the one who is clothed in splen[dor], fearless in battle, per[fect] warrior, merciless in combat, almighty prince, the one who holds the nose-rope of rulers,





Figure 5. VA 2708, a stele of Esarhaddon discovered at Zincirli. © Bildarchiv Preussischer Kulturbesitz / Art Resource, NY.

- 22) *la a-di-ru šá-áš-me qar-ra-du gít-[ma-lu]*  
 23) *la pa-du-u tu-qu-un-tu ru-bu-u dan-dan-nu*  
 24) *mu-kil šer-ret ma-li-ki lab-bu na-ad-ru*  
 25) *mu-ter gi-mil a-bi a-li-di-šú*  
 26) LUGAL šá ina tukul-ti AN.ŠÁR <sup>d</sup>UTU <sup>d</sup>AG u  
<sup>d</sup>AMAR.UTU  
 27) DINGIR.MEŠ *ti-ik-le-e-šú*  
 28) *i-šá-riš*  
 29) *it-tal-lak-u-ma*  
 30) *ik-šu-da*  
 31) *ni-iz-mat-su*  
 32) *kul-lat la ma-<gi>-re-e-šú mal-ki la kan-šú-ti-šú*  
 GIM GI a-pi  
 33) *ú-ḥa-ši-iš-ma ú-šak-bi-sa še-pu-uš-šú*  
 34) *za-nin NIDBA a-na DINGIR.MEŠ GAL.MEŠ*  
 35) *šá pa-laḥ DINGIR.MEŠ ù <sup>d</sup>iš-ta-ri i-[du]*  
 Rev.  
 1) [...]x-i gab-bi [ba-nu]-ú  
 2) É AN.ŠÁR *mu-šak-lil si-ma-te-e-šú*  
 3) *e-piš é-sag-gíl ù KÁ.DINGIR.RA.KI mu-šal-li-mu*  
 4) *par-še-e šá DINGIR.MEŠ KUR.KUR šal-lu-u-ti TA*  
*qé-reb URU.aš-šur*  
 5) *a-na áš-ri-šú-nu ú-ter-ru LUGAL ša na-dan*  
*zi-bé-e-šú*  
 6) DINGIR.MEŠ GAL.MEŠ *i-ram-mu-ma SANGA-su*  
*[ina É].KUR.MEŠ da-riš*  
 7) *ú-kin-nu GIŠ.TUKUL.MEŠ-šú-nu la pa-du-u-ti*  
*a-na ši-rik-ti*  
 8) EN-ti-šú *iš-ru-ku LUGAL [ša] EN EN.MEŠ*  
<sup>d</sup>AMAR.UTU  
 9) UGU LUGAL.MEŠ-ni *ša kib-rat LÍMMU-ti*  
*ú-šá-te-ru ú-šar-bu-u*  
 10) EN-u-su KUR.KUR DÛ-ši-na *a-na ĠIR.MEŠ-šú*  
*ú-šak-ni-šú*  
 11) *bil-tu ù man-da-at-tu UGU-ši-na ú-kin-nu ka-šid*  
*a-a-bé-e-šú*  
 12) *mu-ḥal-li-qu ga-re-e-šú LUGAL šá tal-lak-ta-šú*  
*a-bu-bu-um-ma ep-še-ta-šú*  
 13) *lab-bu na-ad-ru pa-nu-uš-šú URU-um-ma*  
*ar-ke-e-šú ti-lu qit-ru-ub*  
 14) *ta-ḥa-zi-šú dan-nu nab-lu muš-taḥ-mì-tu*  
<sup>d</sup>GIŠ.BAR *la a-ni-ḥu*  
 15) DUMU <sup>md</sup>30-PAP.MEŠ-SU MAN ŠÚ MAN KUR  
*aš-šur.KI DUMU <sup>m</sup>LUGAL-GI.NA MAN ŠÚ MAN*  
 KUR AŠ  
 16) ĠIR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI, ù  
 URI.KI NUMUN LUGAL-u-ti *da-ru-u*  
 17) *ša <sup>md</sup>EN-ba-ni DUMU <sup>ma</sup>da-si mu-kin*  
 LUGAL-u-ti KUR *aš-šur.KI šá du-ru-ug-[šu]*  
 18) *bal-til.KI ina pi-i AN.ŠÁR <sup>d</sup>UTU <sup>d</sup>AG u*  
<sup>d</sup>AMAR.UTU DINGIR.MEŠ GAL.MEŠ EN-[ti]  
 19) *im-qut-am-ma dan-na-ku dan-dan-na-ku*  
*e-tel-la-ku šit-ra-ḥa-ku geš-ra-ku*  
 20) *kab-ta-ku šur-ru-ḥa-ku ina gi-mir LUGAL.MEŠ-ni*  
*šá-ni-na ul i-ša-ku*

raging lion, (25) avenger of (his) father, who engendered him; the king, who with the help of the gods Aššur, Šamaš, Nabû, and Marduk, the gods, his helpers, marched freely and (30) attained his wish — he broke all of those disobedient to him (and) rulers unsubmitive to him like a reed in the swamp and trampled (them) underfoot.

34-Rev. 7a) The one who provides provisions for the great gods, kn[ows] how to revere the gods and goddesses, (rev. 1) [...] ...; [the one who (re)construct]ed the temple of the god Aššur, completed its ornaments, (re)built Esagil and Babylon, restored the rites, (and) who returned the plundered gods of the lands (rev. 5) to their (proper) place from the city Aššur; the king whose food offerings the great gods love and whose priestly service they established forever [in the tem]ples;

Rev. 7b-14) to whose lordship they gave their merciless weapons as a gift; the king, [whom] the lord of lords, the god Marduk, made greater than the kings of the four quarters, (rev. 10) whose lordship he made the greatest; the one who made the lands, all of them, bow down at his feet (and) who imposed tribute and payment on them; the one who conquered his enemies (and) destroyed his foes; the king whose passage is the deluge and whose deeds are a raging lion — before he (comes) it is a city, when he leaves it is a tell. The assault of his fierce battle is a blazing flame, a restless fire.

Rev. 15-18a) Son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad; royal descendant of the eternal line of Bēl-bāni, son of Adasi, founder of the kingship of Assyria, who[se] place of ultimate origin is Baltil (Aššur) —

Rev. 18b-25a) By command of the gods Aššur, Šamaš, Nabû, and Marduk, the great gods, lords[hip] fell to me. I am mighty, I am almighty, I am lordly, I am proud, I am strong, (rev. 20) I am important, I am glorious, (and) I have no equal among all of the kings. Chosen by the gods Aššur, Nabû, and Marduk; called



- 21) *ni-šit* AN.ŠÁR <sup>d</sup>AG u <sup>d</sup>AMAR.UTU *ni-bit* <sup>d</sup>30  
*mi-gir* <sup>d</sup>a-nim *na-ra-am šar-ra-ti*
- 22) <sup>d</sup>iš-tar *i-lat kal gim-ri* GIŠ.TUKUL *la pa-du-u*  
*mu-rib* KUR *nu-kúr-ti a-na-ku-ma*
- 23) LUGAL *le-'e-é-um* MURUB<sub>4</sub> ù MÈ *ša-giš da-ád-me*  
*na-ki-re-e-šú*
- 24) *né-er a-a-bé-e-šú* muš-ḫar-mi-tu *ga-re-e-šú*  
*mu-šak-niš la kan-šú-te-e-šú*
- 25) *ša nap-ḫar kiš-šat* UN.MEŠ *i-bé-lu* AN.ŠÁR <sup>d</sup>UTU  
<sup>d</sup>AG ù <sup>d</sup>AMAR.UTU
- 26) EN.MEŠ-ia MAḪ.MEŠ *ša la in-nen-nu-u*  
*qí-bit-su-un* LUGAL-u-ut *la šá-na-an*
- 27) *a-na šim-ti-ia i-ši-mu* <sup>d</sup>iš-tar *be-el-tum*  
*ra-a'-i-mat* SANGA-ti-ía
- 28) GIŠ.PAN *dan-na-tu* GIŠ.šil-ta-ḫu *geš-ru*  
*mu-šam-qit la ma-gi-ri tu-šat-me-ḫa*
- 29) *rit-tu-u-a bi-ib-lat lib-bi-ia*  
*tu-šak-ši-da-an-ni-ma nap-ḫar mal-ki*
- 30) *la kan-šú-ti tu-šak-ni-šá še-pu-u-a e-nu* AN.ŠÁR  
EN GAL-u *dš-šú taš-ri-iḫ-ti*
- 31) *da-na-an ep-še-te-ia* UN.MEŠ *kul-lu-mi-am-ma*  
UGU LUGAL.MEŠ *šá kib-rat* LÍMMU-ti
- 32) LUGAL-u-ti *ú-šar-ri-iḫ-ma ú-šar-ba-a zik-ri*  
MU-ia *ši-bir-ru ez-zu*
- 33) *a-na ra-sa-ab na-ki-ri ú-šá-áš-šá-a i-da-a-a*  
*ma-a-tú a-na* AN.ŠÁR
- 34) *iḫ-tu-u ú-gal-li-lu i-ši-tu a-na ḫa-ba-ti šá-la-li*  
*mi-šir* KUR *aš-šur*.KI
- 35) *ru-up-pu-ši ú-mal-lu qa-tú-u-a* TA AN.ŠÁR u  
DINGIR.ME GAL.MEŠ EN.MEŠ-ía
- 36) *iq-bu-u-ni a-la-ku* KASKAL.II.MEŠ SÛ.MEŠ  
*šad-de-e* GIG.MEŠ *ši-pik ba-ši* KAL.MEŠ
- 37) *a-šar šu-ma-a-me ina mi-gir lib-bi-ia šal-meš lu*  
*at-tal-lak ša* <sup>m</sup>tar-qu-ú
- 38) MAN KUR.mu-šur ù KUR.ku-u-si *ni-zir-ti*  
DINGIR-ti-šú-nu GAL-ti TA URU.iš-ḫup-ri
- 39) *a-di* URU.me-em-pi URU MAN-ti *ma-lak* 15  
*u<sub>4</sub>-me qaq-qa-ri u<sub>4</sub>-me-šam la na-par-ka-a*
- 40) *dí-ik-tú-šú ma-a'-diš a-duk ù šá-a-šú 5-šú ina*  
*uš-ši* GIŠ.šil-ta-ḫi
- 41) *mi-ḫi-iš la nab-la-ti am-ḫa-su-ma* URU.me-em-pi  
URU MAN-ti-šú *ina mi-šil u<sub>4</sub>-me*
- 42) *ina pil-ši nik-si na-bal-kàt-ti al-me* KUR-ud  
*ap-pul aq-qur ina* <sup>d</sup>GIŠ.BAR
- 43) *aq-mu* MUNUS.É.GAL-šú  
MUNUS.ERIM.É.GAL.MEŠ-šú <sup>m</sup>ú-šá-na-ḫu-ru  
DUMU UŠ-ti-šú
- 44) ù *re-eḫ-ti* DUMU.MEŠ-šú DUMU.MUNUS.MEŠ-šú  
NÍG.ŠU-šú NÍG.GA-šú ANŠE.KUR.RA.MEŠ-šú  
GU<sub>4</sub>.MEŠ-šú
- 45) *še-e-ni-šú ina la ma-a-ni áš-lu-la a-na* KUR  
*aš-šur*.KI *šur-uš* KUR.ku-u-si

by the god Sîn, favorite of the god Anu, beloved of the queen — the goddess Ištar, goddess of everything — (and) the merciless weapon that makes the enemy land tremble, am I. A king, expert in battle and war, the one who slaughters the settlements of his enemies, the one who kills his foes, the one who dissolves his adversaries, the one who makes the unsubmissive bow down, (and) the one who rules over all of the people of the world —

Rev. 25b–30a) The gods Aššur, Šamaš, Nabû, and Marduk, my lofty lords, whose word cannot be changed, decreed as my destiny an unrivaled kingship. The goddess Ištar, the lady who loves my priestly service, put in my hands a strong bow (and) a mighty arrow, the slayer of the disobedient; she allowed me to achieve my wish and made all the unsubmissive kings bow down at my feet.

Rev. 30b–37a) When the god Aššur, the great lord, (wanted) to reveal the glorious might of my deeds to the people, he made my name the most glorious and greatest over the kings of the four quarters, made my hands carry a terrible staff to strike the enemy, (and) empowered me to loot (and) plunder the lands (that) had committed sin, crime, (or) negligence against the god Aššur (rev. 35) (and) to enlarge the territory of Assyria. After the god Aššur and the great gods, my lords, had ordered me to march far along remote roads, (through) rugged mountains (and) great sand dunes, where (one is always) thirsty, I marched safely (and) in good spirits.

Rev. 37b–43a) As for Taharqa, the king of Egypt and Kush, the accursed of their great divinity, from the city Išḫupri to Memphis, the royal city, a march of fifteen days overland, (rev. 40) I inflicted serious defeats on him daily, without ceasing. Moreover, (with regard to) he himself, by means of arrows, I inflicted him five times with wounds from which there is no recovery; and (as for) the city of Memphis, his royal city, within half a day (and) by means of mines, breaches, (and) ladders, I besieged (it), conquered (it), demolished (it), destroyed (it), (and) burned (it) with fire.

Rev. 43b–50a) I carried off to Assyria his wife, his court ladies, Ušanaḫuru, his crown prince, and the rest of his sons (and) his daughters, his goods, his possessions, his horses, his oxen, (rev. 45) (and) his sheep and goats, without number. I tore out the roots of Kush from Egypt. I did not leave a single person there to praise (me). Over Egypt, all of it, I appointed anew kings, governors, commanders, customs officers,

49 *dà-re-e* may be a mistake for *dà-ri-šam*.

- 46) TA KUR.mu-šur as-suḫ-ma e-du ina lib-bi ana  
da-li-li ul e-zib
- 47) ina UGU KUR.mu-šur DÙ-šú LUGAL.MEŠ  
LÚ.NAM.MEŠ LÚ.GAR-nu.MEŠ LÚ.GAL.KAR.MEŠ  
LÚ.qi-pa-a-ni
- 48) LÚ.šá-pi-ri ana eš-šú-ti ap-qid sat-tuk-ki gi-nu-u  
a-na AN.ŠÁR u DINGIR.ME GAL.ME EN.MEŠ-ía
- 49) ú-kin dà-re-e GUN ù man-da-at-tu EN-ti-ía  
šat-ti-šam la na-par-ka-a
- 50) e-mid-su-nu-ti NA<sub>4</sub>.NA.RÚ.A ši-ṭir MU-ia  
ú-še-piš-ma ta-nit-ti qar-ra-ḏu-ti
- 51) AN.ŠÁR EN-ía da-na-an ep-še-te-ia šá ina  
tukul-ti AN.ŠÁR EN-ía at-tal-lak-u-ma
- 52) ù li-i-tú ki-šit-ti ŠU.II-ia EDIN-uš-šú  
ú-šá-áš-ṭir-ma ana tab-rat kiš-šat na-ki-ri
- 53) ana ša-at u<sub>4</sub>-me ul-ziz šá NA<sub>4</sub>.NA.RÚ.A šú-a-tú  
TA KI-šú ú-nak-kar-u-ma šu-mì šaṭ-ru
- 54) i-pa-ši-ṭu-ma MU-šú i-šaṭ-ṭa-ru lu-u ina e-pe-ri  
i-kàt-ta-mu lu-u ina A.MEŠ
- 55) i-nam-ḏu-u lu-u ina IZI GÍBIL-u lu-u ina áš-ri la  
a-ma-ri i-šak-ka-[nu] <sup>d</sup>INANNA be-let MURUB<sub>4</sub> u  
MÈ
- 56) zik-ru-su sin-niš-a-niš lu-šá-lik-ma ina KI.TA  
LÚ.KÚR-šú lu-še-šib-šú ka-meš NUN-u EGIR-u  
NA<sub>4</sub>.NA.RÚ.A
- 57) ši-ṭir MU-ía li-<mur>-ma ma-ḥar-šú lil-ta-su-ma  
Ì.GIŠ lip-šú-uš UDU.SISKUR liq-qí zik-ri AN.ŠÁR  
EN-ía lu-ta-'i-id

trustees, (and) overseers. I confirmed *sattukku* (and) *ginû* offerings for the god Aššur and the great gods, my lords, *forever*. I imposed the tribute and payment of my lordship on them, yearly, without ceasing.

Rev. 50b-53a) I had a stele written in my name made and I had inscribed upon it the renown (and) heroism of the god Aššur, my lord, (and) the might of my deeds which I had done with the help of the god Aššur, my lord, and my victory (and) triumph. I set (it) up for all time for the admiration of all of (my) enemies.

Rev. 53b-57) Whoever takes away this stele from its place and erases my inscribed name and writes his name, covers (it) with dirt, throws (it) into water, burns (it) with fire, or puts (it) in a place where (it) cannot be seen, may the goddess Ištar, lady of war and battle, change him from a man into a woman, and may she seat him, bound, at the feet of his enemy. May a future ruler look upon a stele written in my name, read (it) aloud (while standing) in front of it, anoint (it) with oil, make an offering, (and) praise the name of the god Aššur, my lord.

## 99

A tablet fragment in the Kuyunjik collection of the British Museum preserves part of an inscription of Esarhaddon that is similar to the text on the Zinçirli stele (text no. 98) and it is therefore edited with texts on steles rather than with other inscriptions known only from tablet copies. The text was copied from an inscription on a protective bull colossus in a doorway.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 299 (+) 82-3-23,39	—	Nineveh, Kuyunjik	DT 299: 4.5×3.1; 82-3-23,39: 5.5×4.5	c

## COMMENTARY

DT 299 (+) 82-3-23,39 most likely came from the same tablet. The extant text of the obverse parallels that of the Zinçirli stele (text no. 98) obv. 13-26

and 32-35; there is minor variation in the list of gods in lines 2 and 5 and the omission of some text. Restorations are made from that text.

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| 1898 | Winckler, OLZ 1 col. 75 (DT 299, transliteration) | 1993 | Porter, Image, Power, and Politics p. 200 (study)   |
| 1933 | Bauer, Asb. pls. 58-59 (82-3-23,39, copy)         |      |   |

## TEXT

Obv.

- 1) AN.ŠÁR-ŠEŠ-SUM.NA MAN ŠÚ MAN KUR  
aš-šur.KI GÌR.NÍTA ʿKÁ<sup>1</sup>. [DINGIR.RA.KI ...]
- 2) ú-šum-gal-lum ši-i-ru na-ram AN.ŠÁR <sup>d</sup>AG [...]
- 3) la-bi-š na-mur-ra-ti la a-di-ru šá-áš-me  
qar-[ra-du gít-ma-lu la pa-du-u tu-qu-un-tu]
- 4) ru-bu-ú dan-<sup>r</sup>dan<sup>1</sup>-nu mu-kil šer-ret ma-li-[ki  
lab-bu na-ad-ru mu-ter gi-mil a-bi a-li-di-šú]
- 5) LUGAL šá ina tu-<sup>r</sup>kul<sup>1</sup>-[ti] AN.ŠÁR <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>AG  
<sup>d</sup>[AMAR.UTU DINGIR.MEŠ ti-ik-le-e-šú i-šá-riš  
it-tal-lak-u-ma ik-šu-da ni-iz-mat-su]
- 6) kul-lat la ma-[gí-re-e-šú] ma-al-ki la  
kan-šú-[ti-šú] GIM GI a-pi ú-ḥa-ši-iš-ma  
ú-šak-bi-sa še-pu-uš-šú]
- 7) šá pa-la-<sup>r</sup>ah<sup>1</sup> [DINGIR.MEŠ ú <sup>d</sup>]iš-ta-ri ka-la-[ma  
i-du-ú ...]
- 8) ina qí-bi-<sup>r</sup>ta<sup>1</sup> [...] x.MEŠ UN.MEŠ TUR GAL [...]
- 9) mu-ud-diš [...] ʿMEŠ<sup>1</sup> šá KUR aš-šur.KI u KUR  
[URI.KI ...]
- 10) e-<sup>r</sup>piš<sup>1</sup> [é-saq-gíl] ú ʿKÁ<sup>1</sup>. [DINGIR.RA.KI ...]
- 11) <sup>d</sup>[...] mim-ma šum-šú ḪILI [...]
- 12) x [...] šá DINGIR.MEŠ KUR].KUR šal-lu-ú-[ti TA  
qé-reb URU.aš-šur a-na áš-ri-šú-nu ú-ter-ru]
- 13) [...] la an ku [...]
- 14) [...] ʿx<sup>1</sup> [...]

Lacuna

Rev.

Lacuna

- 1') [...] ki [...]
- 2') [...] -si-šú GIŠ x [...]
- 3') [...] GAL PAP 2 ME 74 [...]
- 4') [...] <sup>d</sup>AG <sup>d</sup>iš-tar šá [...]
- 5') [...] -ti nu-um-mur pa-ni [...]
- 6') x [...] -<sup>r</sup>ši<sup>1</sup> nu-ḥuš kib-ra-a-ti [...]
- 7') ú- [...] a-na BALA-e-<sup>r</sup>a<sup>1</sup> [...]
- 8') <sup>d</sup>ALAD.<sup>d</sup>LAMMA mu-šal-li-mu ki-bi-[is  
LUGAL-ti-ia ...]

9') šá GIŠ.IG [<sup>d</sup>]ALAD.<sup>d</sup>LAMMA ba-laṭ [...]

1-6) Esarhaddon, king of the world, king of Assyria, governor of B[abylon, ...] majestic dragon; beloved of the gods Aššur, Nabû [...] the one who is clothed in splendor, fearless in battle, [perfect] war[rrior, merciless in combat], almighty prince, the one who holds the nose-rope of rule[rs, raging lion, avenger of (his) father, who engendered him]; (5) the king, who with the help of the gods Aššur, Sîn, Šamaš, Nabû, (and) [Marduk, the gods, his helpers, marched freely and attained his wish — he broke] all of those [disobedient to him] (and) rulers unsubmissive [to him like a reed in the swamp and trampled (them) underfoot].

7-14) The one who [knows how] to revere a[ll the gods and] goddesses; [...] by the command [...] ... people, young (and) old, [...]; the one who renewed [...]s of Assyria and [Akkad, ...] (10) (re)built [Esagil] and B[abylon, ...] the god(dess) [...] whatever its name, abundance [...] who returned the] plunder[ed gods of the la]nds to their (proper) place from the city Aššur; [...] ... [...] ... [...]

Lacuna

Lacuna

Rev. 1'-8') [...] ... [...] ... [...] large [...]. Total 274 [...] Nabû, Ištar of [...] (rev. 5') [...] ... shining face [...] ... [...] ... abundance of the [four] quarters [...] ... [...] to my reign [...] a bull colossus that makes safe the path [of my royal person ...]

Rev. 9') (That) which is (written) on a bull colossus in a doorway ... [...]

rev. 8' The restoration at the end of the line is based on inscriptions of Ashurbanipal; for example, see Borger, BIWA p. 143 T III 10 and C I 94.

# 100

A fragment of a tablet in the British Museum's Kuyunjik collection preserves part of an inscription of Esarhaddon similar to the text on the Zinçirli stele (text no. 98) and it is therefore edited with texts on steles rather than with other inscriptions known only from tablet copies.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13649	—	Nineveh, Kuyunjik	3.8×3	c

## COMMENTARY

The extant text duplicates, with deviation, the Zinçirli stele (text no. 98) rev. 13–17. It is possible that K 13649 and K 7967 (text no. 101) both come from the same tablet. This may be so, but lacking firm evidence it is better to edit them separately. Be-

cause there are differences between this text and the Zinçirli stele and since the line divisions and space available are not known with certainty, most of the missing text has not been reconstructed in the edition.

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| 1933 | Bauer, <i>Asb.</i> pl. 46 and p. 106 (copy, study) |      |   |

## TEXT

### Lacuna

- 1') [... *pa-nu*]-*uš-šú URU-um-[ma ...]*  
 2') [... *qit-ru*]-*ub ta-ḥa-zi-šu dan-[nu ...]*  
 3') [... <sup>d</sup>*GIŠ.BAR la [a-ni-ḥu (...)]*  
 4') [... <sup>m</sup>*d*30-PAP.MEŠ-SU MAN GAL MAN *dan-[nu ...]*  
 5') [... <sup>m</sup>*LUGAL-GI.NA MAN GAL MAN dan-[nu ...]*  
 6') [... *KÁ.DINGIR.RA.KI MAN KUR šu-me-ri [...]*  
 7') [... *da-ru-ú ša <sup>m</sup>EN-[ba-ni ...]*  
 8') [... *aš-šur.KI šá du-[ru-ug-šu ...]*

### Lacuna

### Lacuna

- 1'–3') [... before] he (comes) it is a city, [when he leaves it is a tell. The assault] of his fierce battle [is a blazing flame], a [rest]less fire [...].  
 4'–8') [Son of] Sennacherib, great king, mighty king, [... descendant of] Sargon (II), great king, mighty king, [... governor] of Babylon, king of Sumer [and Akkad; royal descendant of] the eternal line of Bēl-[bāni, son of Adasi, founder of the kingship] of Assyria, [whose] place [of ultimate origin is Baltil (Aššur)] –  
 Lacuna

# 101

A fragment of a tablet in the Kuyunjik collection of the British Museum preserves part of an inscription which duplicates the text inscribed upon the Zinçirli stele (text no. 98) and it is therefore edited with texts on steles rather than with other inscriptions known only from tablet copies.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 7967	—	Nineveh, Kuyunjik	6×4.5	c

## COMMENTARY

Part of one face (probably the reverse) is preserved. The extant text duplicates part of the text on the Zinçirli stele (text no. 98) rev. 19–26. It is possible that K 7967 and K 13649 (text no. 100) both come from the same tablet. This may be so, but lacking firm evidence it is better to edit them separately.

Because there may be differences between this text and the Zinçirli stele and since the line divisions and space available are not known with certainty, most of the missing text has not been reconstructed in the edition.

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## TEXT

Rev.

Lacuna

- 1') [...] *dan-dan-na-ku e-tel-la-ku šit-ra-ḫa-[ku ...]*  
 2') [... *kab]-ta-ku šur-ru-ḫa-ku ina gi-mir*  
 LUGAL.MEŠ *šá-ni-[na ...]*  
 3') [(...) *nī]-šit AN.ŠÁR <sup>d</sup>AG <sup>d</sup>ŠÚ *ni-bit <sup>d</sup>30 mi-gir*  
<sup>d</sup>[*a-nim (...)*]  
 4') [(...) *na-ra]-am šar-ra-ti <sup>d</sup>iš-tar i-lat kal gim-[ri*  
 ...]  
 5') [...] *la pa-du-ú mu-rib KUR nu-[kúr-ti ...]*  
 6') [...] *qab-li u ta-ḫa-zi ša-giš [...]*  
 7') [...] *muš-ḫar-mi-tu ga-[re-e-šú ...]*  
 8') [... *la kan]-šu-ti-šú šá nap-ḫar kiš-šat [...]**

9') [... EN].MEŠ-ia MAḪ.MEŠ [...]

10') [...] *šá-na-an a-[na ...]*

11') [...] *kit-tu x [...]*

12') [...] *x x [...]*

Lacuna

Lacuna

Rev. 1'–8') [...] I am almighty, I am lordly, I [am] proud, [...] I am [important], I am glorious, (and) [I have no] equ[al] among all the kings, [... Ch]osen by the gods Aššur, Nabû, (and) Marduk; called by the god Sîn, favorite of the god [Anu, beloved] of the queen — the goddess Ištar, goddess of every[thing] — (rev. 5') (and) the merciless [weapon] that makes the [enemy] land tremble, [am I. A king, expert in] battle and war, the one who slaughters [the settlements of his enemies, the one who kills his foes], the one who dissolves [his] ad[versaries, [the one who makes the unsub]missive [bow down, (and) the one who rules over] all the people of the world —

Rev. 9'–12') [The gods Aššur, Šamaš, Nabû, and Marduk], my lofty [lord]s, [whose word cannot be changed, decreed] as [my destiny] an [un]rivaled [kingship. ... [...] truth ... [...] ... [...]

Lacuna

## 102

A fragment of a stone stele found near Qaqun in central Israel has an inscription that is reported to deal with Esarhaddon's campaigns across

the Sinai Desert on his way to Egypt. “It comprises twenty lines, each preserving only a few signs. The Ziṅirli and Nahr el-Kelb inscriptions report Esarhaddon’s conquest of Egypt and his actions after the first battle there, while the Qaqun fragment describes an earlier stage of the military campaign, beginning with the departure from the city of Ashur, the attack on Baal, king of Tyre, who was an ally of Taharqa, and the advance to southern Palestine and farther to the Sinai Desert” (Eph’al, JCS 57 p. 109). The text also “reports that the Assyrian army crossed the Sinai with the assistance of the people of Mibsam” (Eph’al, JCS 57 p. 109 n. 38). Cogan (Studies Eph’al) has suggested that the fragment from Ben Shemen (text no. 1007) may originally have belonged to the same stele as the fragment from Qaqun. The quality of the published photograph is such that no transliteration of the text is given here. The inscription is reportedly to be published by E. Weissert.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
IAA 1974–565	—	Kibbutz Hama’apil, in a pile of stone rubble that had been removed from Qaqun	36×18×23	n

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| 2000 | Na’aman and Zadok, TA 27 p. 181 (study)              | 2008 | Cogan, Studies Eph’al pp. 66–69 (study)            |
| 2005 | Eph’al, JCS 57 p. 109 (study)                        |      |  |

## 103

An Akkadian inscription carved into a niche in the rock face at the mouth of the estuary known as the Nahr el-Kelb, Lebanon, describes the defeat of the Egyptian pharaoh Taharqa and the looting of Memphis. The text is dated to after 22 Du’ūzu (IV) 671 BC. This text is commonly referred to as Esarhaddon’s Monument C (Mnm. C).

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
VAG 31 (cast)	—	Nahr el-Kelb, Lebanon	183×94×15.2	(c)

## COMMENTARY

The accompanying relief depicts Esarhaddon and symbols of the gods mentioned at the beginning of the inscription. The script is a mixture of Neo-Assyrian and Neo-Babylonian signs, but Neo-Assyrian

forms predominate. The restorations at the beginning of lines 1–7 are based on the Zinçirli stele (text no. 98). The text was collated from a cast in the Vorderasiatische Museum (Berlin).

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## TEXT

- 1) [AN.ŠÁR <sup>d</sup>a-nu <sup>d</sup>BAD <sup>d</sup>]é-a <sup>d</sup>30 [<sup>d</sup>]UTU <sup>d</sup>İŠKUR <sup>d</sup>AMAR.UTU
- 2) [<sup>d</sup>INANNA <sup>d</sup>7.BI DINGIR.MEŠ GAL].ME DÛ-šu-nu mu-šim-mu šim-ti
- 3) [ša ana LUGAL mi-gir]-šú-un i-šar-ra-ku da-na-an u li-i-tú
- 4) [<sup>m</sup>aš-šur-PAP-AŠ LUGAL GAL MAN] dan-nu MAN KUR aš-šur.KI ĠİR.NÍTA KÁ.DINGIR.RA.KI
- 5) [LUGAL KUR šu-me-ri ù URI.KI] LUGAL KUR.kár-<sup>d</sup>dun-ía-àš DÛ-šú-un LUGAL LUGAL.ME
- 6) [KUR.mu-šur KUR.pa-tu-ri-su u] KUR.ku-u-si MAN kib-rat LÍMMU-tim DUMU <sup>md</sup>30-PAP.MEŠ-SU
- 7) [MAN GAL MAN dan]-nu MAN ŠÚ MAN KUR aš-šur.KI ina ħi-da-a-ti u ri-šá-a-ti qé-reb URU.me-em-pi URU MAN-ti-šú
- 8) <sup>r</sup>al-li-ik<sup>1</sup> [ina] <sup>r</sup>UGU<sup>1</sup> šá-da-tu-ni šá KÛ.GI iħ-zu ul-ša-niš ú-šib
- 9) [...]<sup>r</sup>ia<sup>1</sup> ĠİŠ.TUKUL.MEŠ [...] x <sup>r</sup>šak<sup>1</sup>-nat na-aš-par-ti KÛ.GI KÛ.BABBAR x x x x
- 10) [...] ar-ka-nu x x x x li x ma-la-<sup>r</sup>ka<sup>1</sup> [... e-ru]-um-ma
- 11) [...] É.GAL-šú DINGIR.MEŠ-šú <sup>d</sup>INANNA.MEŠ-šú šá <sup>m</sup>tar-qu-u LUGAL KUR.ku-u-si a-di NÍG.GA-šú-nu
- 12) [... šal-la]-tiš am-nu MUNUS.É.[GAL-šú MUNUS].<sup>r</sup>ERIM<sup>1</sup>.É.GAL.MEŠ-šú <sup>m</sup>ú-šá-na-ħu-ru DUMU UŠ-ti-šú
- 13) [...] x x x x ti-i-ri man-za-az pa-ni-šú x [x x] NÍG.[ŠU] NÍG.GA
- 14) [...].<sup>r</sup>GI<sup>1</sup>.MEŠ NA<sub>4</sub>.<sup>r</sup>ZA<sup>1</sup>.ĠİN ZÚ AM.SI ĠİŠ.[x šá] iħ-zu-ši-na KÛ.GI mu-ši-ši-na
- 15) [...] KLMIN ú-nu-ut KÛ.GI KÛ.BABBAR u NA<sub>4</sub>

1–7a) [The gods Aššur, Anu, Enlil], Ea, Šin, Šamaš, Adad, Marduk, [Ištar, (and) the Sebitti, the great gods], all of them, who decree destiny (and) give might and victory [to the king], their [favorite, Esarhaddon, great king], mighty [king], king of Assyria, governor of Babylon, [king of Sumer and Akkad], king of Karduniaš (Babylonia), (king of) all of them, king of the kings of [(Lower) Egypt, Upper Egypt, and] Kush, king of the four quarters; son of Sennacherib, [great king, migh]ty [king], king of the world, king of Assyria —

7b–10) With rejoicing and jubilation, I went into the city of Memphis, his royal city, (and) I sat joyfully upon (his) gold-mounted stool. [...] my [...] weapons [...] ... was placed; a message (with) gold (and) silver ... [...] afterwards ... the march [...] I] entered and

11–16a) I counted as [booty ... of] his palace, the gods (and) goddesses of Taharqa, king of Kush, together with their possessions [...] His wi[fe], his [cou]rt ladies, Ušanaħuru, his crown prince, [...] ... courtiers, his personal attendants, [...], posses[sions], goods, [...] ... lapis lazuli, ivory, gold-mounted [...] their openings (15) [...] ditto, gold (and) silver utensils, and all kinds of stones [fit] for the palace, which were without (number, and) skillfully built [...].

- 16) *mim-ma šum-šú si-[mat] É.GAL šá la i-šú-u*  
[...] *nak-liš šu-pu-šú [x]-šú-un ap-te-e-ma*  
GÍŠ.ṭup-pi-sa-an-ni pu- [...]
- 17) [...] MAN-ti-šú u-ni-[x] šid li [...] šú [x] x x x  
*muš-šul* [...]
- 18) [...] *ki [x] dib-bi* [...] LUGAL šá pi-sa-[an-ni ...]  
*bu-šú tak ti DIŠ<sup>2</sup> sal [x] x*
- 19) [...] x *i-zi-bu-šun a-di 15 a-[ge ...] 30 a-ge šá*  
MUNUS.É.GAL.MEŠ KI.MIN
- 20) [...] *dam-mu-qi* NA<sub>4</sub>[x x] NA<sub>4</sub>.a-gúr-ri [...]  
NA<sub>4</sub>.dí<sup>2</sup>-lu [ana] mu-'u-de-e
- 21) [...] É *na-kám-a-ti* KÙ.GI KÙ.BABBAR *gu-uḥ-[li ...*  
*šá la i-šú TÚG.sad-din bu-u-ši*
- 22) [...] *ša gim-ri x ba at la at šú* [...] URUDU AN.NA  
A.BÁR ZÚ AM.SI
- 23) [...] *mat-ti ba ku* [...] *mi-ni-ti* [... NÍG].GA.MEŠ  
LÚ.su-u-ti
- 24) [...] x *ši [x] la ud* [...] -šú LÚ.ḥa-ta-na-ti-[šú]  
*qin-ni-šú*
- 25) [...] x NA<sub>4</sub>.x [...] x-šú ù [DUMU].MEŠ LUGAL.MEŠ
- 26) [...] *da e* [...] *šab-bu* [...] A.ZU.MEŠ LÚ.ḤAL.MEŠ
- 27) [...] *na* ṛa<sup>1</sup> [... NAGAR] ṛLÚ<sup>1</sup>.KÙ.DÍM  
LÚ.qur-qur-ri
- 28) [...] ṛLÚ<sup>1</sup>.ma [...] *ma*.MEŠ
- 29) [...] x [x x].MEŠ
- 30) [...] DUMU <sup>m</sup>bi-in-zu-qi
- 31) [...] URU.is-qa-lu-na
- 32) [...] šá <sup>m</sup>tar-qu-u ana dan-nu-ti-šú-nu
- 33) [...] URU.šur-ri
- 34) [...] 32 ṛMAN<sup>1</sup>.MEŠ
- 35) [...] NU x x
- Lacuna
- 16b-29) I opened their [...] and a chest ... [...] his  
kingship ... [...] ... mirror [...] ... words [...] king whose  
bo[x ...] possessions ... [...] ... they left them, together  
with 15 cro[w]ns ...] 30 crowns of wives, ditto (20) [...] ...  
good [...], stone [...], baked bricks, stone ..., [in] great  
number, [... from] the treasury, gold, silver, anti[mony,  
... which were] without [number], a *saddinu*-garment  
(made) of byssus, [...] which all ... [...] copper, tin, lead,  
ivory, [...] ... [...] ... [...] pos]sessions, ..., [...] ..., his [...],  
his] in-laws, his clan, (25) [...] ... stone ..., his [...], and  
[the sons] of the kings [...] ... [...] ... [...] physicians,  
diviners, [...] ... [...] carpenters], gold-smiths, metal-  
workers, [...] ... [...] ... [...] ...
- 30-35) [...] son of Binzūqi, [...] Ashkelon [...] which  
Taharqa [...] to their fortresses [...] Tyre [...] 32 kings  
[...] ... [...]
- Lacuna

## 104

Six fragments of heptagonal and decagonal clay prisms contain an Akkadian inscription recording the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon, by Esarhaddon. The text is dated to Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that the prisms were inscribed much later, presumably no earlier than the last month of 674 (see Frame, *Babylonia* p. 67). This text is commonly referred to as Babylon (Prism) A (Bab. A).

23 Or possibly translate "Sutu, Suteans" for *su-u-ti*, as suggested by Borger (*Asarh.* p. 102). Note that Sutu is generally written *su-tu-u*, *su-ti-i*, *su-tu-ú*, and *su-te-e*, not *su-u-ti*, in Neo-Assyrian sources, including Nineveh A (text no. 1) v 15. For some textual references, see Parpola, *Toponyms* p. 320 s.v. *Sutû*.



## CATALOGUE

Ex.	Museum Number	Excavation/Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 78223	88-5-12,77 + 88-5-12,78 + 88-5-12,—	Purchased by E.A.W. Budge in Babylon, but registered as coming from Hillah	29×11	i 2-48, ii 1-23, 26-49, iii 1-23, 34-53, iv 1-19, v 1-18, vi 1-22, 38-46, vii 1-46	c
2	VA 8420	Ass 8000 (Ass ph 2019-2020)	Aššur, between the crown prince's palace and the dig house	Height: 9; Col. widths: 0.9, 3.1, and 3.1	ii 25, 27-29, 31-34, iii 17-31, 33, iv 7-23	c
3	MAH 15877	—	—	Height: 11.6; Col. widths: 3.2, 6.8, 5.9, and 4.5	ii 19-21, 23, iii 42-53, iv 1-11, v 3-31, 33, vi 20-21, 23-41, 43-43	c
4	BM 60032	82-7-14,4442	Probably Sippar	18×8.6	i 16-30, ii 12-27, iii 6-24, iii 51-iv 30, v 1-2, 4-10, 12, 14-18, 20-38, vi 27-33	c
5	BM 30153	—	—	—	vi 2-10, 37-46, vii 1, 20-28	c
6	MMA 86.11.342 + CBS 1526	CBS 1526: Khabaza2 (27-5-[18]95)	—	MMA 86.11.342: Max. dia. 11.2×8.8; CBS 1526: 10×8×4; Col. width: 3	v 32-45, vi 15-34, 43-vii 18, 4-37	c

## COMMENTARY

Ex. 1 is written in an archaizing Neo-Babylonian script, exs. 2-3 and 6 are written in Neo-Assyrian script, and exs. 4-5 are written in contemporary Babylonian script. Exs. 1-2 and 4 have horizontal rulings separating each line. Ex. 1 has Assyrian hieroglyphs on the top and bottom; for these see text no. 115. The join of the two pieces that make up ex. 6

was proposed by M. Rutz and subsequently verified by the author; CBS 1526 is commonly referred to as Babylon (Prism) AC (Bab. AC). When possible, the restorations are based on Babylon C (text no. 105). A score for this inscription is presented on the CD-ROM.

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Figure 6. CBS 1526, a prism fragment of Esarhaddon recording the rebuilding of Esagil and Babylon. © University Museum of the University of Pennsylvania.

## TEXT

### Col. i

- 1) [ᵐAN.ŠĀR-ŠEŠ-SUM.NA]
- 2) [LUGAL GAL]-u
- 3) [LUGAL] ᵀdan<sup>1</sup>-nu
- 4) [LUGAL kiš-šá]-ti
- 5) LUGAL [KUR aš-šur].KI
- 6) ĜĪR.NÍTA [KÁ].DINGIR.RA.KI
- 7) LUGAL [EME].ĜI, u URI.KI
- 8) SIPA ke-e-nu mi-gir

i 1–18a) [Esarhaddon, great [king], mighty [king, king of the world, (i 5) king of [Assyria], governor of [Bab]ylon, king of [Su]mer and Akkad, true shepherd, favorite of the lord of lords, pious prince, (i 10) beloved of the goddess Zarpanītu — the queen, the goddess of the entire universe — reverent king who from the days of his childhood (i 15) was attentive to their rule and praised their valor, pious slave, humble, submissive,

- 9) EN EN.EN NUN *na-a-du*  
 10) *na-ram* <sup>d</sup>zar<sub>4</sub>-DÛ-tum  
 11) *šar-ra-ti i-lat*  
 12) *kal gim-ri* LUGAL *šaḫ-tú*  
 13) *ša ul-tu* u<sub>4</sub>-me  
 14) *še-eh-ri-šu be-lut-su-nu*  
 15) *pu-tuq-qu-ma quru-su-nu*  
 16) *dal-lu re-e-šu mut-nen-nu-u*  
 17) *áš-ru kan-šu pa-liḫ*  
 18) DINGIR-ti-šú-nu GAL-ti *i-nu-šú*  
 19) *ina BALA-e* LUGAL *maḫ-re-e*  
 20) *ina* KUR EME.GI<sub>7</sub> u URI.KI *it-tab-šá-a*  
 21) Á.MEŠ ḪUL.MEŠ UN.MEŠ  
 22) *a-šib lib-bi-šu an-na ù ul-la*  
 23) *a-ḫa-meš e-tap-pa-lu*  
 24) *e-dab-bu-ba sur-ra-a-ti*  
 25) DINGIR.MEŠ-ši-na *i-bu-ka-ma*  
 26) *i-me-šá* <sup>d</sup>iš-tar-šin *par-ši-ši-na*  
 27) *e-zi-ba-ma šá-na-ti-ma*  
 28) *ir-ka-ba a-na* NÍG.GA  
 29) *é-saq-gíl* É.GAL DINGIR.MEŠ  
 30) *a-šar la a-ri* ŠU.II-su-nu  
 31) *ú-bi-lu-ma* KÛ.BABBAR KÛ.GI  
 32) *ní-siq-ti* NA<sub>4</sub>.MEŠ *a-na*  
 33) KUR.ELAM.MA.KI *ip-šu-ru ma-ḫi-riš*  
 34) *i-gu-ug-ma* <sup>d</sup>EN.LÍL.LA<sub>5</sub>  
 35) DINGIR.MEŠ <sup>d</sup>AMAR.UTU *a-na sa-pan*  
 36) KUR *ḫul-lu-qu* UN.MEŠ-šá  
 37) *ik-ta-pu-ud* ḪUL-tim  
 38) ÍD.a-ra-ah-ti ÍD ḪÉ.GÁL  
 39) *a-gu-ú ez-zi e-du-ú*  
 40) *šam-ru* ILLU *gap-šu tam-šil*  
 41) *a-bu-bu ib-bab-lam-ma* URU  
 42) *šu-bat-su* A.MEŠ *uš-bi-i'-ma*  
 43) *ú-še-me kar-meš* DINGIR.MEŠ  
 44) *a-šib lib-bi-šú iṣ-šu-riš*  
 45) *ip-par-šú-ma e-lu-ú*  
 46) *šá-ma-meš* UN.MEŠ *a-šib*  
 47) *qer-bi-šú a-šar šá-nam-ma*  
 48) *in-nar-qu-ma ina* KI-tim  
 Col. ii  
 1) [*la i-du-u*] <sup>r</sup>i<sup>1</sup>-ḫu-zu  
 2) *mar-qí-ti* 70 MU.AN.NA.MEŠ  
 3) *mi-nu-ut ni-du-ti-šu*  
 4) *iš-ṭur-ma re-me-nu-ú*  
 5) <sup>d</sup>AMAR.UTU *sur-riš lib-ba-šu*  
 6) *i-nu-uḫ-ma e-liš a-na*  
 7) *šap-liš uš-bal-kit-ma*  
 8) *a-na* 11 MU.AN.NA.MEŠ

the one who reveres their great divinity —

i 18b-33) At that time, in the reign of a previous king, bad omens occurred (i 20) in Sumer and Akkad. The people living there were answering each other yes for no (and) were telling lies. (i 25) They led their gods away, neglected their goddesses, abandoned their rites, (and) *embraced quite different (rites)*. They put their hands on the possessions of Esagil, the palace of the gods, (i 30) an inaccessible place, and they sold the silver, gold, (and) precious stones at market value to the land Elam.

i 34-ii 9a) The Enlil of the gods, the god Marduk, became angry and plotted evilly to level the land (and) to destroy its people. The river Araḫtu, (normally) a river of abundance, turned into an angry wave, (i 40) a raging tide, a huge flood like the deluge. It swept (its) waters destructively across the city (and) its dwellings and turned (them) into ruins. The gods dwelling in it (i 45) flew up to the heavens like birds; the people living in it were hidden in another place and took refuge in (ii 1) an [unknown] land. The merciful god Marduk wrote that the calculated time of its abandonment (should last) 70 years, (but) his heart was quickly soothed, and he reversed the numbers and (thus) ordered its (re)occupation to be (after) 11 years.

ii 6-7 In cuneiform, the number 70 (𐎗𐎆), which is composed of a vertical wedge and a Winkelhacken, becomes 11 (𐎗𐎆), which consists of a Winkelhacken plus a vertical wedge, by simply changing the order of the two wedges, making the first sign the last sign and the last sign the first sign. The numbers 1 and 60 are both written with a single vertical wedge, but their position within the number determines whether the wedge is read as 60 or 1; for example, when the vertical wedge precedes a Winkelhacken the sign is read as 60 (since higher numbers precede lower numbers), but this vertical wedge is read as 1 if it follows a Winkelhacken (once again since higher value numbers come before lower value numbers). Thus, when Marduk altered the calculated time of Babylon's and Esagil's abandonment on the "Tablet of Destiny," he simply transposed the wedges, making the higher value (60) the lower value (1) and the lower value (10) the higher value (10); thus 70 (60

- 9) *a-šab-šú iq-bi ia-a-ti*  
 10) AN.ŠÁR-ŠEŠ-SUM.NA  
 11) *áš-šu ep-še-e-ti ši-na-ti*  
 12) *a-na [áš]-ri-ši-na tur-ri*  
 13) *ina UKKIN ŠEŠ.MEŠ-e-a*  
 14) GAL.MEŠ *ke-niš tu-tan-ni-ma*  
 15) [AN].DÜL-ka DÜG.GA *taš-ku-nu*  
 16) UGU-ia *kul-lat za-a'-i-ri-ia*  
 17) *a-bu-biš tas-pu-nu-ma gi-mir*  
 18) *za-ma-ni-ia ta-na-ru-ma*  
 19) *tu-šak-ši-du ni-iz-ma-ti*  
 20) *a-na nu-uḥ-ḥu lib-bi DINGIR-ti-ka*  
 21) GAL-ti *šup-šu-uḥ ka-bat-ti-ka*  
 22) SIPA-ut KUR *aš-šur.KI tu-mal-[lu-ú]*  
 23) ŠU.II-ú-a *ina SAG šar-ru-ti-[ia]*  
 24) *ina maḥ-ri BALA-ia*  
 25) *šá ina GIŠ.GU.ZA LUGAL-ú-ti ra-biš*  
 26) *ú-ši-bu [iš-šak]-na-nim-ma*  
 27) Á.MEŠ [da]-mi-iq-tim [ina] AN  
 28) *ù qaḡ-[qa-ri iš-tap-pa-ra]*  
 29) *gis-kim-mu-[uš DINGIR.MEŠ]*  
 30) *ze-nu-ti 'sul'-[lu-mi]*  
 31) *ša e-peš KÁ.[DINGIR].RA.KI*  
 32) *ud-du-uš é-[sag]-íl*  
 33) *uš-ta-nak-la-<sup>1</sup>mu<sup>1</sup> MUNUS.SIG<sub>5</sub> Á-ti*  
 34) MUL.SAG.ME.NÍG *mut-tan-bi-ṭu*  
 35) *pa-ri-is EŠ.BAR KUR URI.KI ina ITI.SIG<sub>4</sub>*  
 36) *ú-ḡar-rib-ma a-šar <sup>d</sup>šá-maš*  
 37) *uš-tap-pa-a iz-ziz ba-íl*  
 38) *zi-mu-šu SA<sub>5</sub> uš-taš-ni-ma*  
 39) *ina ITI.pít KÁ a-šar ni-šir-ti*  
 40) *ik-šu-dam-ma ina KI.TUŠ-šu*  
 41) *i-kun a-na šuk-lul*  
 42) *ma-ḥa-zi ud-du-uš eš-re-e-tú*  
 43) *šu-te-šur par-ši šá é-sag-gíl*  
 44) É.GAL DINGIR.MEŠ *iq-ba-a*  
 45) *e-pe-še ITI-šam-ma <sup>d</sup>30*  
 46) *ù <sup>d</sup>UTU ina IGI.LAL-šú-nu*  
 47) *ša tur-ru gi-mil KUR URI.KI*  
 48) *an-nu ke-e-nu e-tap-pa-lu*  
 49) *a-ḥa-meš ina GEŠTU.II DAGAL-ti*  
 Col. iii  
 1) *ḥa-sis pal-ke-[e ša]*  
 2) *iš-ru-ka 'ABGAL<sup>1</sup> [DINGIR.MEŠ]*  
 3) NUN *<sup>d</sup>nu-dím-mud [a-na]*  
 4) *šu-šu-ub URU šá-a-[šú ud-du-uš]*  
 5) *eš-re-e-ti nu-[um-mur ma-ḥa-zi]*

ii 9b–23a) You truly selected me, Esarhaddon, in the assembly of my older brothers to put these matters right, and (ii 15) you (are the one) who placed your sweet [pro]tection on me, swept away all my enemies like a flood, killed all of my foes and made me attain my wish, (and), (ii 20) to appease the heart of your great divinity (and) to please your spirit, you entrus[ted] me with shepherding Assyria.

ii 23b–33) At the beginning of [my] kingship, in my first year, when I sat in greatness on (my) royal throne, [go]od signs [were] established for me; [in] heaven and on ear[th], he (the god Marduk) constantly sent me his] omen(s). (ii 30) The angry [gods] were recon[ciled] (and) they repeatedly disclosed favorable signs concerning the (re)building of Bab[yl]on (and) the renovation of E[sag]il.

ii 34–41a) Bright Jupiter, the giver of decisions on Akkad, came near in Simānu (III) and stood in the place where the sun shines. It was shining brightly (and) its appearance was red. It reached (its) hypsoma a second time in the month Opening of the Door and stayed in its place.

ii 41b–49a) He (the god Marduk) ordered me to complete the cult centers, to renovate the shrines, (and) to organize well the rites of Esagil, the palace of the gods. (ii 45) Every month, the gods Šin and Šamaš together, at their appearance, answered me with a firm ‘yes’ concerning the avenging of Akkad.

ii 49b–iii 8a) By means of the great intelligence (and) vast understanding [that] the sage [of the gods], the prince, the god Nudimmud, gave to me, it occurred to me [to] (re)populate th[at] city, to re[novate] (iii 5) the shrines, (and) to make [the cult center shine, and] my heart [prom]pted (me) to perform that work.

+ 10) becomes 11 (10 + 1). The interpretation of *eliš ana šapliš ušbalkitma* presented here follows, for example, Thureau-Dangin (RA 32 [1935] pp. 100–101), Nougayrol (RA 40 [1945–46] p. 65), Borger (Asarh. p. 15), and Shaffer (RA 75 [1981] p. 188); these scholars translate *eliš* and *šapliš* as “am Anfang” and “am Schluss,” “au début” and “à la fin,” “en tête” and “en queue,” and “front” and “back” respectively. Compare Luckenbill (ARAB 2 p. 245 §650) and the CAD (E pp. 96–97 sub. *eliš* and N/1 p. 19 sub. *nabalkutu*), who suggest that Marduk turned the “Tablet of Destiny” upside down, making its top its bottom; note that the order of the signs comprising 70 (a vertical wedge followed by a Winkelhacken) remain unchanged and therefore still represent 70, but just upside down. Robson (Mathematics p. 149) points out that tablet K 2069, a unique sexagesimal reciprocal table on a base of 1 10, was drawn up in relation to this event. For further information on the deliberate metathesis of numerals, see Beaulieu, ASJ 17 pp. 4–6.

ii 39) The month Opening of the Door is an Elamite month name and is the third month in the Elamite year. For further details and bibliography, see the note to the date of exs. 2 and 16 of Nineveh A (text no. 1).

- 6) *ina* GEŠTU.II-*ia* *ib-ši-ma* [uš-ta]-*bil*  
 7) *ka-bat-ti a-na e-peš*  
 8) *šip-ri šu-a-ti áš-ḥu-ut ak-kud*  
 9) *ša* <sup>d</sup>UTU <sup>d</sup>ŠKUR *u* <sup>d</sup>AMAR.UTU  
 10) DI.KU<sub>5</sub>.GAL DINGIR.MEŠ EN.MEŠ-*ia*  
 11) *ak-ta-mis ma-ḥar-šu-un*  
 12) *ina ma-kal-ti LÚ.ḪAL-ú-ti*  
 13) UZU.MEŠ *tu-kul-ti*  
 14) *iš-šak-nu-nim-ma ša e-peš*  
 15) [KÁ.DINGIR].RA.KI *ud-du-uš*  
 16) *é-sag-gíl ú-šá-áš-ṭi-ra a-mu-tú*  
 17) *a-na an-ni-šú-nu ke-e-nu*  
 18) *at-kal-ma ad-ke-ma gi-mir*  
 19) *um-ma-ni-ia* ù UN.MEŠ  
 20) KUR.kár-<sup>d</sup>ḏun-ía-àš *a-na*  
 21) *si-ḥir-ti-ša* GIŠ.al-lu  
 22) *ú-šat-rik-ma e-mi-du*  
 23) *tup-šik-ki ina* Ì.GIŠ DÛG.GA [LÁL Ì.NUN.NA]  
 24) *ina* KURUN.NAM *mu-tin-ni*  
 25) *ši-kar* KUR-i KÙ <sup>r</sup>ab<sup>1</sup>-lu-la  
 26) [ta]-ra-[ḥuš áš-šú DINGIR]-*us-su*  
 27) <sup>r</sup>GAL-tu<sup>1</sup> [UN].MEŠ  
 28) *kul-lu-mi-[im-ma] šup-lu-ḥu*  
 29) *be-lut-su* [ku]-*dúr-ru*  
 30) *ina* SAG.[DU-ía] *áš-ši-ma*  
 31) [ú-šá-az-bil] <sup>r</sup>ra<sup>1</sup>-*ma-ni*  
 32) [*ina* GIŠ.Û.ŠUB.MEŠ ZÚ AM.SI]  
 33) [GIŠ].<sup>r</sup>ESI<sup>1</sup> [GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA]  
 34) *ú-šal-bi-na* SIG<sub>4</sub>-*su* DUMU.MEŠ]  
 35) LÚ.[*um-ma-ni en-qu*]-*te*  
 36) LÚ.<sup>r</sup>ŠITIM<sup>1</sup>.*[GAL-li le-'u-ú-te]*  
 37) *mu-kin-nu* giš-[*hur-ri iš-te-niš*]  
 38) *ú-pa-ḥi-[ir-ma a-šar maš-kán]*  
 39) *é-sag-gíl* [*pa-an qaq-qa-ri-šu*]  
 40) *ú-pat-[ti-ma]*  
 41) *ši-kit-ta-<sup>r</sup>šú<sup>1</sup>* [*a-mur ina*] ITI *šal-me*  
 42) *u<sub>4</sub>-me še-me-e še-er*  
 43) *uš-ši-šú maḥ-ru-ú-ti* 1 KÙŠ  
 44) *ul a-še-eṭ* 1/2 KÙŠ *ul ut-tir*  
 45) *ki-i* KA GIŠ.ḪUR-šú *maḥ-ri-ti*  
 46) *at-ta-di te-me-en-šú*  
 47) *é-sag-gíl* É.GAL DINGIR.MEŠ  
 48) *ma-aṭ-lat* ZU.AB *tam-šil*  
 49) *é-šár-ra me-eḥ-ret*  
 50) *šu-bat* <sup>d</sup>é-*a tam-šil*  
 51) MUL.AŠ.IKU *ar-šip*  
 52) *ú-šak-lil-ma ana ni-[kil-ti]*  
 53) *ú-šak-ki-la ú-kin*  
 Col. iv  
 1) *mit-ḥar-ti* GIŠ.ÛR.MEŠ  
 2) GIŠ.*ere-ni* MAḪ.MEŠ *tar-bit*  
 3) KUR.ḥa-*ma-nim* KUR-i KÙ  
 4) *ú-šat-ri-ša ta-ra-an-šú*  
 5) GIŠ.IG.MEŠ GIŠ.ŠUR.MÌN *ša*  
 6) *e-re-si-na* DÛG.GA *me-ser* KÙ.GI

iii 8b-16) I was afraid (and) worried, (and) I knelt before the gods Šamaš, Adad, (and) Marduk, (iii 10) the great judge(s), the gods, my lords. In the diviner's bowl, trustworthy oracles were established for me, and they had (their response) concerning the (re)building of (iii 15) [Babylon] (and) renovation of Esagil written on a liver.

iii 17-41a) I trusted in their firm 'yes' and I mustered all of my craftsmen and the people of (iii 20) Karduniaš (Babylonia) to its full extent. I had them wield hoes and I imposed baskets (on them). I mixed (the mud for) [its re]vet[ment] with fine oil, [honey, ghee], *kurunnu*-wine, *muttinu*-wine, (and) pure mountain beer. [In order] to show [the people] his great [divinity and] to inspire awe (in) his lordship, I raised [a ba]sked (iii 30) onto [my] he[ad] and [carried] (it) myself. I [had its bricks made in brickmolds of ivory], ebony, [boxwood, (and) *musukkannu*-wood]. I gather[ed together (iii 35) expert craftsmen (and) skilled master] builders, who lay out [plans], expo[sed the place where] Esagil [stands, and inspected] its structure.

iii 41b-iv 8) [In] a favorable month, on a propitious day, I laid its foundation platform over its previous foundations (iii 45) (and) in (exact) accordance with its earlier plan I did not diminish (it) by one cubit nor increase (it) by half a cubit. I built (and) completed Esagil, the palace of the gods, an image of the *apsû*, a replica of Ešarra, a likeness of (iii 50) the abode of the god Ea, (and) a replica of Pegasus; I had (Esagil) ingeniously built (and) I laid out (iv 1) (its) square. For its roof, I stretched out magnificent cedar beams, grown on Mount Amanus, the pure mountain, (and) fastened bands of gold (and) silver on (iv 5) doors of cypress, whose fragrance is sweet, and installed (them) in its gates.

- 7) KÛ.BABBAR *ú-rak-kis-ma*  
 8) *ú-rat-ta-a KÁ.MEŠ-šú*  
 9) DINGIR.MEŠ *u<sup>d</sup>iš-tar a-ši-bu-ut*  
 10) *qer-bi-šu šá A.MEŠ bu-tuq-tu*  
 11) *ù ra-a-đu ú-bi-lu-šú-nu-ti-ma*  
 12) *i-ki-lu ši-ki-in-šu-un*  
 13) *šal-pu-ut-ta-šú-nu lu-mu-un-tú*  
 14) *ud-diš zi-me-šú-nu uk-ku-lu-tu*  
 15) *ú-šá-an-biṭ šu-bat-su-nu*  
 16) *ar-šu ub-bi-ib ina BÁRA.ME-šú-nu*  
 17) *da-riš ú-šar-me-šú-nu-ti*  
 18) <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ MÁŠKIM.ME  
 19) *šu-ut É.KUR<sup>d</sup>EN.[LÍL ...]-šú*  
 20) *an-ḥu-su x x x x x x x [...]*  
 21) *gu [...] uš x [...]*  
 22) *[...]-nit-ti-šú [...] GÍR*  
 23) *[...]-su-nu-ti*  
 24) *[...]-šu ú-še-[-...]*  
 25) *[...] É.KUR [...]*  
 26) *[...] x x-ta-a*  
 27) *[...] x x x*  
 28) *[...] x x*  
 29) *[...]*  
 30) *[...] x*

Lacuna

Col. v

- 1) 30.ÀM *áš-lu SAG ina Giš.as<sub>4</sub>-[lum]*  
 2) GAL-ti *mi-ši-iḥ-ta-šu*  
 3) *am-šu-uḥ ki-i pi-i*  
 4) *maḥ-re-e ú-še-piš-ma*  
 5) *ú-zaq-qir ḥur-šá-niš*  
 6) *né-med-<sup>d</sup>EN.LÍL šal-ḥu-šú*  
 7) *ár-šip ú-šak-lil*  
 8) *a-na tab-rat kiš-šat ni-ši*  
 9) *la-la-a uš-mal-li*  
 10) *ša DUMU.MEŠ KÁ.DINGIR.RA.KI*  
 11) *dul-lu-lu-tu ERIM.MEŠ*  
 12) *ki-din-ni šu-ba-re-e*  
 13) <sup>d</sup>a-nim *ù<sup>d</sup>EN.LÍL*  
 14) *an-du-ra-ár-šu-nu*  
 15) *eš-šiš áš-kun ša-a-mu-tú*  
 16) *šá a-na re-šu-ti šu-lu-ku*  
 17) *šá a-na ši-in-di*  
 18) *u bir-ti zu-u'-ú-zu*  
 19) *ú-pa-ḥi-ir-ma*  
 20) *a-na KÁ.DINGIR.RA.KI.MEŠ am-nu*  
 21) *NÍG.ŠU.MEŠ-šú-nu šal-lu-te ú-ter*  
 22) *mi-ra-nu-ti lu-bu-uš-tu*  
 23) *ú-la-bi-iš ḥar-ra-an*  
 24) *[KÁ].DINGIR.RA.KI ú-šá-áš-kin še-pu-šú-un*  
 25) *a-na a-ša-bi URU e-peš É*

iv 9–20) I repaired the woeful desecrated state of the gods and goddess who lived in it, who had been displaced by floods and storm, and whose appearances had become dim; I made their dimmed appearance bright, cleaned (iv 15) their dirty garments, (and) had them permanently installed on their daises. (As for) the bull colossi (and) *rābišu*-demons, those of the Ekur of the god En[lil, ...] ... their dilapidated part(s) ... [...]

iv 21–30) (No translation possible)

Lacuna

v 1–9) With the large *ašlu*-[cubit], I measured the dimensions of [Imgur-Enlil, its great wall] — each [length] (and) width was 30 *ašlus*. I had (it) built as it was before and (v 5) raised (its top) up like a mountain. I built (and) completed Nēmed-Enlil, its outer wall, (and) filled (it) with splendor (making it) an object of wonder for all of the people.

v 10–28) I established anew the remission of debts of the wronged citizens of Babylon, people (entitled to) the privileged status (and) freedom (guaranteed by) the gods Anu and Enlil. I gathered the bought people who had become slaves (and) who had been distributed among the (foreign) riffraff and (v 20) counted (them once again) as Babylonians. I returned their looted possessions, provided the naked with clothing, (and) let them take the road to [Bab]ylon. I encouraged them to (re)settle the city, (v 25) build houses, plant orchards, (and) dig canals.

iv 18 Compare Babylon C (text no. 105) v 47, which has [<sup>d</sup>ALAD].MEŠ<sup>d</sup>LAMMA.MEŠ, “šēdus (and) lamassus,” rather than <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ, “bull colossi.”

col. iv, last two lines Based on Babylon C (text no. 105) vi 33–34, the last two lines of col. iv can be safely restored as *im-gur-<sup>d</sup>EN.LÍL BÀD-šú GAL-a 30.ÀM áš-lu uš*.

- 26) *za-qa-ap šip-pa-a-ti*  
 27) *he-re-e pat-ta-a-ti*  
 28) *ú-šar-ḫi-is-su-nu-ti lib-bu*  
 29) *ki-di-nu-us-su-nu ba-ṭil-tu*  
 30) *šá ina ŠU.II ip-par-ši-du*  
 31) *a-na áš-ri-šú ú-ter*  
 32) *ṭup-pi za-ku-ti-šú-nu*  
 33) *[eš]-šiš áš-ṭur*  
 34) *[a]-na IM.LÍMMU.BA KASKAL.II-šú-nu*  
 35) *[ú]-pat-ti-ma*  
 36) *[it]-ti nap-ḫar KUR.[KUR]*  
 37) *[EME] šit-ku-nu i-[ip-pu]-šu*  
 38) *[tak]-bit-tu*  
 39) *[...] ù*  
 40) *[...]MEŠ.KI*  
 41) *[...]-ma*  
 42) *[...] x*  
 43) *[...] UD*  
 44) *[...] x*  
 45) *[...] LUGAL*

Lacuna

Col. vi

- 1) *[NUMUN šá-an-gu-ti]-ia*  
 2) *[it]-ti*  
 3) *te-[me-en é-sag]-íl u KÁ.DINGIR.KI*  
 4) *li-[ku]-un a-na u<sub>4</sub>-me*  
 5) *ša-a-ti LUGAL-ti*  
 6) *ki-ma šam-[me] TI.LA*  
 7) *UGU UZU.MEŠ UN.MEŠ*  
 8) *li-ṭib-ma ina kit-ti*  
 9) *ù mi-šá-ri lu-ur-te-a*  
 10) *ba-ḫu-la-ti-šu-un*  
 11) *še-bu-tu lul-li-ik*  
 12) *lit-tu-tu lu-[uk]-šu-ud*  
 13) *la-le-[e TI].LA*  
 14) *lu-uš-[bi a-na u<sub>4</sub>-mu SÙ].ME*  
 15) *lu [za]-ni-nu ana-ku*  
 16) *[kim-ti] li-rap-piš*  
 17) *sa-la-ti li-paḫ-ḫi-ir*  
 18) *per-'u lu-šam-dil*  
 19) *li-šar-ri-šú pa-pal-lu*  
 20) *SUḪUŠ GIŠ.GU.ZA šá-an-gu-ti-ía*  
 21) *ú-ḫum-meš*  
 22) *li-ter-ra*  
 23) *it-ti AN-e ù KI-tim*  
 24) *li-kin BALA-ú-a*  
 25) *ina ul-ši ri-šá-a-ti*  
 26) *ḫu-ud-du lib-bi*  
 27) *nu-um-mur pa-ni ṭu-ub ka-bat-ti*  
 28) *u<sub>4</sub>-me-šam nam-riš lut-tal-lak*  
 29) *šim-tu ṭa-ab-tu*  
 30) *šim-tu SIG<sub>5</sub>*  
 31) *šá ur-ruk u<sub>4</sub>-me [BALA].MEŠ-a*

v 29–38) I restored their interrupted privileged status that had fallen into disuse. I wrote anew the tablet of their exemptions. (v 35) [I] opened roads for them in all directions so that they [could establish an imp]ortant position by having [(commercial) relations] with all coun[tries].

v 39–45) (No translation possible)

Lacuna

vi 1–15) Let [the seed of] my [priestly office] endure (along) with the [foundations of Esagil and Babylon; let (vi 5) (my) kingship be sustaining to the people forever like the plant [of] life so that I may shepherd (vi 10) their populace in truth and justice; (and) let me reach old age, at[ta]in extreme old age, (and) be sa[ted with] the prime [of li]fe [until far]-off [days]. Truly I am [the pr]ovider.

vi 16–33) Let me enlarge [my family], gather my relatives, (and) extend my progeny so that they branch out widely; (vi 20) let the foundations of the throne of my priestly office become like a great mountain; let my reign endure as long as heaven and earth; let me stride beaming daily (vi 25) in joy, gladness, happiness, shining face, (and) happy mood; (and) let a happy fate, (vi 30) a good fate, (one) for the lengthening of the days of my [reign], the protection of the throne of my [priestly office], (and) the well-being of my offspring [be plac]ed in [the]ir (the gods') mouths.

- 32) *na-šir* GIŠ.GU.[ZA šá-an-gu]-ti-ía  
 33) šá-lam NUMUN-ia [liš-šá]-ki-in ina KA-[šu]-un  
 34) GIŠ.GIDRU *i-šir*-[tu mu-*rap-pi-šat*]  
 35) *ma-a-ti* ṣīl-[bir-ri ez-zi]  
 36) *mu-šak-niš* [la ma-gi-ri]  
 37) *li-šat-me-eḫ* [rit-tu]-ú-[a]  
 38) GIŠ.TUKUL.MEŠ-ia [li-šat-bu-ú]-ma  
 39) *lu-nar a-a-bi-ia*  
 40) *ina li-i-ti u ki-šit-ti qa-ti*  
 41) *še-riš na-ki-ri*  
 42) [liš-zi-za]-an-ni  
 43) ŠĒG.MEŠ u ILLU.MEŠ  
 44) SI.SÁ BURU<sub>14</sub> *na-pa-áš*  
 45) <sup>d</sup>nisaba tuḫ-du  
 46) u ḫÉ.GÁL ina KUR-ia

Col. vii

- 1) *li-šab-šú-ma*  
 2) *li-gar-ri-nu*  
 3) *ka-re-e* <sup>d</sup>nisaba  
 4) *ú-še-piš-ma* NA<sub>4</sub>.NA.RÚ.A.MEŠ  
 5) KÙ.BABBAR KÙ.GI ZABAR NA<sub>4</sub>.ZA.GÌN  
 6) NA<sub>4</sub>.GIŠ.NU<sub>11</sub>.GAL NA<sub>4</sub>.ša-lam-du  
 7) NA<sub>4</sub>.<sup>d</sup>ŠE.TIR NA<sub>4</sub>.e-lál-lu  
 8) NA<sub>4</sub>.pi-i-lu BABBAR-ú  
 9) MU.SAR-e ṭi-ṭ-ti  
 10) *šar-pu-ti lu-ma-še*  
 11) *tam-šil ši-ṭir* MU-ia  
 12) *e-siq še-ru-uš-šú-un*  
 13) *da-na-an qar-ra-di*  
 14) GAL-e <sup>d</sup>AMAR.UTU *ep-šet*  
 15) *e-tep-pu-šu lip-ta-at*  
 16) ŠU.II-ia *qé-reb-šu-un*  
 17) *áš-ṭur ina uš-še áš-kun*  
 18) *a-na ša-at u<sub>4</sub>-me e-zi-ib*  
 19) *a-na ár-kát u<sub>4</sub>-me a-na u<sub>4</sub>-me*  
 20) *ša-a-ti ina LUGAL.MEŠ DUMU.MEŠ-ía*  
 21) *a-na be-lut* KUR u UN.MEŠ  
 22) šá LUGAL DINGIR.MEŠ <sup>d</sup>AMAR.UTU  
 23) *i-nam-bu-ú zi-kir-šú*  
 24) MU.SAR-ú *ši-ṭi-ir*  
 25) MU-ia *li-mur-ma* Ì.GIŠ  
 26) *lip-šu-uš* UDU.SÍSKUR  
 27) *liq-qi a-na áš-ri-šu*  
 28) *lu-ter* <sup>d</sup>AMAR.UTU LUGAL DINGIR.MEŠ  
 29) *ik-ri-bi-šu i-šem-me*  
 30) *mu-nak-kir ši-ṭi-ir*  
 31) MU-ia *mu-saḫ-ḫu-ú*  
 32) *si-ma-ti-ia pa-sis*

vi 34-42) May he allow [my hand]s to grasp the righte[us] scepter [that enlarges] the land (and) the [fierce] st[aff] that humbles [the unsubmissive; may they cause] my weapons [to rise up] so that I may kill my enemies; (and) [may he allow] me [to stand] over my enemies in victory (and) triumph.

vi 43-vii 3) Let them allow there to be in my land rains and floods, successful harvests, an abundance of grain, plenty, and prosperity, and let them sto[re] (it) in piles of grain.

vii 4-18) I had foundation inscriptions made of silver, gold, bronze, lapis lazuli, alabaster, basalt, *pendû*-stone, *elallu*-[stone], (and) white limestone. I depicted hieroglyphs, representing the writing of my name, on inscriptions (written) on baked clay. I wrote on them the might of the great hero, the god Marduk, (and) the deeds (vii 15) that I had done, my pious work, (and) I placed (these inscriptions) in the foundations (and) left (them) for far-off days.

vii 19-29) In future days, in far-off days, may one of the kings, my descendants, whom the king of the gods, the god Marduk, names to rule the land and the people, read an inscription (vii 25) written in my name, and anoint (it) with oil, make an offering, (and) return (it) to its place. The god Marduk, king of the gods, will (then) hear his prayers.

vii 30-43) (As for) the one who changes (an inscription) written in my name, defaces my representations, annuls the privileged status of Babylon, (and) breaks

vi 32 From context, *na-šir* is an infinitive in the status constructus; the expected form is *našār*, as noted already by Borger (Asarh. p. 7). This writing of the word is attested also, for example, in text nos. 58 (v 11; =Aššur B), 59 (ii 17; =Aššur B), 105 (viii 38; =Babylon C), 106 (v 13; =Babylon E), and 111 (vii 5'). For further details about the reading of the MUŠ sign in this context, see the note to Aššur B (text no. 58) v 11.

vii 10-11 With regard to *lumāše*, "hieroglyphs" or "astroglyphs," see text no. 115.

vii 32 The noun *simtu*, here fem. pl., probably refers to the *lumāše tamšil šiṭir šumīya* ("hieroglyphs, representing the writing of my name") in vii 10-11, which appear on the top and/or bottom of several of Esarhaddon's Babylon prisms; see text no. 115 for further information and bibliography. This text, Babylon C (text no. 105) x 17b-18, and Babylon E (text no. 106) vi 43-44 mention in the curse section maledictions against *musahhū simāṭiya*, "the one who defaces my [repre]sentations," which is the counterpart of the person who alters the king's inscription written in cuneiform, the *munakkir šiṭir šumīya*.



- 33) *ki-din-nu-tu* KÁ.DINGIR.RA.KI  
 34) *pa-ṭir ri-kis* EN EN.EN  
 35) <sup>d</sup>AMAR.UTU <sup>d</sup>EN.LÍL.LA<sub>5</sub> DINGIR.ME  
 36) EN KUR.KUR *ez-zi-iš*  
 37) *lik-kil-me-šú-ma ina nap-ḥar*  
 38) *ṣal-mat* SAG.DU ZÁḤ-šú  
 39) *liq-bi ina ub-šu-ukkin-na-ki*  
 40) *ki-sal* UKKIN DINGIR.MEŠ *šu-bat*  
 41) *ši-tul-ti a-mat-su*  
 42) *li-lam-min<sub>4</sub>-ma u<sub>4</sub>-mu*  
 43) *1-en la ba-laṭ-su liq-bi*

**Date ex. 1**

- 44) MU.SAG.NAM.LUGAL.LA  
 45) AN.ŠÁR-ŠEŠ-SUM.NA  
 46) LUGAL KUR aš-šur.KI

the covenant of the lord of lords, may (vii 35) the god Marduk, the Enlil of the gods, the lord of the lands, look with fury on him and order his destruction among all the black-headed people. May he (the god Marduk) make his word bad in Ubšukkinnaku, (vii 40) the courtyard of the assembly of the gods, the place of council, (and) order that his life not last (even) a single day.

**Date ex. 1**

- vii 44–46) Accession year of Esarhaddon, king of Assyria.

## 105

Two decagonal clay prisms have an Akkadian inscription commemorating the restoration of Babylon and Esagil, the temple of the god Marduk, by Esarhaddon. The text is dated to Esarhaddon's accession year (*šanat reš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that the inscription was composed much later, presumably no earlier than the last month of 674 (see Frame, *Babylonia* p. 67). This text is commonly referred to as Babylon (Prism) C (Bab. C).

### CATALOGUE

Ex.	Museum Number	Excavation/Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 78221 + BM 78222	88-5-12,74 + 88-5-12,75 + 88-5-12,76	Hillah	Height: 19; Dia.: 9.1	i 12-41, ii 16-43, c iii 14-41, iv 19-41, v 8-vi 42, vii 2-ix 39, x 3-36	
2	BM 78224 + BM 132294	88-5-12,79 + 1958-4-12,28	Hillah	Height: 11.9; Dia.: 10.5	i 1-24, ii 4-25, c iii 5-10, 20, 24-27, 29, iv 10-26, v 14-31, vi 9-29, vii 9-34, viii 7-19, x 15-20	

## COMMENTARY

Both exemplars were purchased by E.A.W. Budge at Babylon and are registered as coming from Hillah. The script of both exemplars is contemporary Babylonian and horizontal rulings separate each line. A

score for this inscription is presented on the CD-ROM. The line arrangement and master line generally follow ex. 1.

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## TEXT

Col. i

- 1) [ᵐAN.ŠĀR-ŠEŠ]-SUM.NA
- 2) [LUGAL GAL]-ú
- 3) [LUGAL kiš]-šá-ti
- 4) [LUGAL KUR aš-šur.KI ĠIR].NÍTA
- 5) [KÁ.DINGIR.RA].KI
- 6) [LUGAL KUR EME.GI, u] URI.KI
- 7) [SIPA ke-e-nu mi]-gir EN EN.EN
- 8) [NUN] na-a-[du] na-ram
- 9) [ᵈ]zar-pa-[ni]-tum
- 10) [šar]-ra-tum i-lat [kal] gim-ri
- 11) [LUGAL] šaḥ-tu
- 12) [šá] ul-tu u<sub>4</sub>-me
- 13) še-eḥ-ri-šú
- 14) be-lut-su-nu
- 15) pu-tuq-qu-ma
- 16) quru-us-su-nu da-al-lu
- 17) re-e-šú mut-nen-nu-ú
- 18) áš-ri kan-šú
- 19) pa-liḥ DINGIR-ti-šú-nu GAL-ti
- 20) i-nu-šu ina BALA LUGAL maḥ-ri-i
- 21) ina KUR EME.GI, u URI.KI
- 22) it-tab-šá-a Á.MEŠ ḪUL.MEŠ
- 23) UN.MEŠ a-šib lib-bi-šú
- 24) an-na ul-la a-ḥa-meš
- 25) i-tap-pa-lu i-dab-bu-ba
- 26) sur-ra-ti
- 27) DINGIR.MEŠ-ši-na i-bu-ka-ma
- 28) i-me-šá ᵈiš-tar-šin
- 29) par-ši-ši-na i-zi-ba-ma
- 30) šá-na-ti-ma ir-ka-ba
- 31) a-na NÍG.GA é-saq-íl

i 1–19) [Esarha]ddon, [grea]t [king, king of the] world, [king of Assyria, gover]nor of (i 5) [Babylon, king of Sumer and] Akkad, [true shepherd, favo]rite of the lord of lords, pious [prince], beloved of [the goddess] Zarpa[ni]tu — (i 10) [the] queen, the goddess [of the entire] universe — reverent [king who] from the days of his childhood (i 15) was attentive to their rule and praised their valor, pious slave, humble, submissive, the one who reveres their great divinity —

i 20–37a) At that time, in the reign of a previous king, bad omens occurred in Sumer and Akkad. The people living there were answering each other yes (for) no (i 25) (and) were telling lies. They led their gods away, neglected their goddesses, abandoned their rites, (i 30) (and) *embraced quite different (rites)*. They [put] their hands on the possessions of Esagil, the palace of the gods, an inaccessible place, and they sold the gold, silver, (and) [precious] stones [at market value to the land Elam].

- 32) É.GAL DINGIR.MEŠ *a-šar*  
 33) *la-a a-ri ŠU.II-su-nu*  
 34) [*ú-bi*]-*lu-ma KÙ.GI KÙ.BABBAR*  
 35) [*ni-siq*]-*ti NA<sub>4</sub>.MEŠ a-na*  
 36) [KUR.ELAM].MA.KI *ip-šu-ru*  
 37) [*ma-ḫi-riš*] *i-gug-ma*  
 38) [<sup>d</sup>EN.LÍL.LA<sub>5</sub>] DINGIR.MEŠ <sup>d</sup>AMAR.UTU  
 39) [*a-na sa-pan KUR*] *ḫul-lu-qu*  
 40) [UN.MEŠ-*šá ik*]-*ta-pu-ud*  
 41) [ḪUL-*tim ÍD*].*a-ra-aḫ-ti*  
 Col. ii  
 1) [ÍD ḪÉ.GÁL *a-gu-ú*]  
 2) [*ez-zi e-du-ú šam-ru*]  
 3) [ILLU *gap-šu tam-šil a-bu-bi*]  
 4) *ib-bab-lam-ma a-lam*  
 5) *eš-re-e-ti-šú*  
 6) A.MEŠ *uš-bi-i'-ma*  
 7) *ú-še-me kar-meš*  
 8) DINGIR.MEŠ *ù* [<sup>d</sup>15.MEŠ]  
 9) *a-šib qer-bi-šú*  
 10) *iš-šu-riš ip-[par-šú-ma]*  
 11) *e-lu-u [šá-ma-meš]*  
 12) UN.MEŠ *a-šib lib-[bi-šú a-šar šá-nam-ma]*  
 13) *in-nar-[qu-ma]*  
 14) *ina KI-tim [la i-du-u]*  
 15) *e-ḫu-zu [mar-qí-ti]*  
 16) 70 MU.AN.[NA.MEŠ]  
 17) *mi-nu-tu ni-[du-ti-šú]*  
 18) *iš-ṭur-ma réme-nu-u*  
 19) <sup>d</sup>AMAR.UTU *sur-riš lib-ba-šú*  
 20) *i-nu-uḫ-ma e-liš ana šap-liš uš-bal-kit-ma*  
 21) *a-na 11 MU.AN.NA.MEŠ a-šab-šú*  
 22) *iq-bi ia-a-ti*  
 23) AN.ŠÁR-ŠEŠ-SUM.NA  
 24) LUGAL KUR *aš-šur.KI*  
 25) *áš-šú ep-še-e-ti*  
 26) *ši-na-a-ti ana KI-ši-na*  
 27) *tur-ru ina UKKIN ŠEŠ.MEŠ-e-a*  
 28) GAL.MEŠ *ke-niš tu-ut-tan-ni-ma*  
 29) AN.DÙL-*ka ṭa-a-bi*  
 30) *taš-ku-nu UGU-ia*  
 31) *kul-lat za-a'-i-ri-ia*  
 32) *a-bu-biš tas-pu-nu-ma*  
 33) *gi-mir za-ma-ni-ia*  
 34) *ta-na-ru-ma tu-šak-ši-du*  
 35) [*ni*]-*iz-ma-ta a-na nu-uḫ-ḫu*  
 36) *lib-bi DINGIR-ti-ka GAL-ti*  
 37) *šup-šu-uḫ ka-bat-ti-ka*  
 38) SIPA-*ut KUR aš-šur.KI*  
 39) *tu-ma-al-lu-ú*  
 40) *qa-tu-u<sub>8</sub>-a*  
 41) *ina SAG LUGAL-ti-ia*  
 42) *ina maḫ-ri-i BALA-e-a*

i 37b–ii 22a) [The Enlil of] the gods, the god Marduk, became angry and [pl]otted [evilly to level the land] (and) to destroy [its people]. The river Araḫtu, (ii 1) [(normally) a river of abundance, turned into an angry wave, a raging tide, a huge flood like the deluge]. It swept (its) waters destructively across the city (ii 5) (and) its shrines and turned (them) into ruins. The gods and [goddesses] dwelling in [it (ii 10) flew] up [to the heavens] like birds; the people living in [it] were hidden [in another place and] (ii 15) took [refuge] in an [unknown] land. The merciful god Marduk wrote that the calculated time of [its] aban[donment] (should last) 70 yea[rs], (but) his heart (ii 20) was quickly soothed, and he reversed the numbers and (thus) ordered its (re)occupation to be (after) 11 years.

ii 22b–40) You truly selected me, Esarhaddon, king of Assyria, in the assembly of my older brothers, to put these matters right, and (ii 30) you (are the one) who placed your sweet protection on me, swept away all my enemies like a flood, killed all of my foes and made me attain (ii 35) (my) [w]ish, (and), to appease the heart of your great divinity (and) to please your spirit, you entrusted me with shepherding Assyria.

ii 41–iii 9) At the beginning of my kingship, in my first year, when (iii 1) [I sat in greatness on] (my)

ii 20–21 For a discussion on how Marduk altered the calculated time of Babylon's and Esagil's abandonment on the "Tablet of Destiny" from 70 years to 11 years, see the note to Babylon A (text no. 104) ii 6–7.

43) *ša ina GIŠ.GU.ZA LUGAL-ú-tu*

Col. iii

- 1) [*ra-biš ú-ši-bu*]
- 2) [*iš-šak-na-nim-ma Á.MEŠ*]
- 3) [*SIG<sub>5</sub>.MEŠ ina AN ù qaq-qa-ri*]
- 4) [*iš-tap-pa-ra gis-kim-mu-uš DINGIR.MEŠ*]
- 5) *ze-nu-ti sul-lu-mi*
- 6) *ša e-peš KÁ.DINGIR.RA.KI*
- 7) [*ud-du-uš*] *é-sag-gil*
- 8) [*uš-ta*]-*nak-la-mu*
- 9) [*Á.MEŠ*] *dam-qu*
- 10) [*MUL.SAG.ME.NÍG mut*]-*tan-bi-tu*
- 11) [*pa-ri-is EŠ.BAR KUR URL.KI ina ITI.SIG<sub>4</sub>*]
- 12) [*ú-qar-rib-ma a-šar ḏšá-maš*]
- 13) [*uš-tap-pa-a iz-ziz ba-il*]
- 14) [*zi-mu-šú SA<sub>5</sub>*] *uš-taš-[ni-ma]*
- 15) *ina ITI.BAD.KÁ*
- 16) *a-šar ni-šir-ti*
- 17) *ik-šu-dam-ma*
- 18) *ina KI.TUŠ-šú i-kun*
- 19) *a-na šuk-lul ma-ḥa-zi*
- 20) *ud-du-uš eš-re-e-ti*
- 21) *šu-te-šur par-ši*
- 22) *ša é-sag-il É.GAL DINGIR.MEŠ*
- 23) *iq-ba-a e-pe-šú*
- 24) *ITI-šam-ma ḏ<sup>30</sup> u ḏšá-maš*
- 25) *ina IGL.LAL-šú-nu šá tur-ri*
- 26) *gi-mil-li KUR URL.KI*
- 27) *an-na ki-i-nu*
- 28) *i-tap-pa-lu*
- 29) *a-ḥa-meš ina GEŠTU.II DAGAL-ti*
- 30) *ḥa-sis-si pal-ki-i*
- 31) *ša iš-ru-ka ABGAL DINGIR.MEŠ*
- 32) *NUN ḏnu-dím-mud*
- 33) *a-na šu-šu-ub URU šá-a-šú*
- 34) *ud-du-uš eš-re-e-ti*
- 35) *nu-um-mur ma-ḥa-zi*
- 36) *ina GEŠTU.II-ia ib-ši-ma*
- 37) *uš-ta-bil ka-bat-tú*
- 38) *a-na e-peš šip-ri šu-a-ti*
- 39) *áš-ḥu-ut ak-kud*
- 40) *ša ḏšá-maš ḏ<sup>1</sup>ŠKUR u ḏ<sup>1</sup>AMAR.UTU*
- 41) *DI.KU<sub>5</sub>.GAL DINGIR.MEŠ EN.MEŠ-e-a*

Col. iv

- 1) [*ak-ta-mis ma-ḥar-šu-un*]
- 2) [*ina ma-kal-ti LÚ.ḪAL-ú-ti*]
- 3) [*UZU.MEŠ tu-kul-ti*]
- 4) [*iš-šak-nu-nim-ma ša e-peš*]
- 5) [*KÁ.DINGIR.RA.KI ud-du-uš*]
- 6) [*é-sag-gil ú-šá-áš-ti-ra a-mu-tú*]
- 7) [*a-na an-ni-šú-nu ke-e-nu*]
- 8) [*at-kal-ma*]
- 9) [*ad-ke-e-ma gi-mir*]

royal throne, [good signs were established for me; in heaven and on earth, he (the god Marduk) constantly sent me his omen(s)]. The angry [gods] (iii 5) were reconciled (and) [they repeatedly] disclosed favorable [signs] concerning the (re)building of Babylon (and) [the renovation of] Esagil.

iii 10–18) [Br]ight [Jupiter, the giver of decisions on Akkad, came near in Simānu (III) and stood in the place where the sun shines. It was shining brightly (and) its appearance was red]. It reached (its) hypsoma a second [time] (iii 15) in the month Opening of the Door and stayed in its place.

iii 19–29a) He (the god Marduk) ordered me to complete the cult centers, to renovate the shrines, (and) to organize well the rites of Esagil, the palace of the gods. Every month, the gods Šin and Šamaš together, (iii 25) at their appearance, answered me with a firm ‘yes’ concerning the avenging of Akkad.

iii 29b–38) By means of the great intelligence (and) vast understanding that the sage of the gods, the prince, the god Nudimmud, gave to me, it occurred to me to (re)populate that city, to renovate the shrines, (iii 35) (and) to make the cult center shine, and my heart prompted (me) to perform that work.

iii 39–iv 6) I was afraid (and) worried, (and) [I knelt before] (iii 40) the gods Šamaš, Adad, and Marduk, the great judge(s), the gods, my lords. [In the diviner’s bowl, trustworthy oracles were established for me, and they had (their response) concerning the (re)building of (iv 5) Babylon (and) the renovation of Esagil written on a liver].

iv 7–37a) I trusted in their firm ‘yes’ and I mustered all of] (iv 10) my craftsmen and the people of Karduniaš (Babylonia) to its full extent. (iv 15) I had them wield

iii 15 The month Opening of the Door is an Elamite month name and is the third month in the Elamite year. For further details and bibliography, see the note to the date of exs. 2 and 16 of Nineveh A (text no. 1).

- 10) *um-ma-ni-ia*  
 11) *ù UN.MEŠ*  
 12) *KUR.kár-<sup>d</sup>dun-ía-àš*  
 13) *a-na si-ḥir-ti-ša*  
 14) *GIŠ.al-lu*  
 15) *ú-šat-rik-ma*  
 16) *e-mid-da tup-šik-ku*  
 17) *ina Ì.GIŠ DÛG.GA LÀL*  
 18) *Ì.NUN.NA KURUN.NAM*  
 19) *mu-tin-ni ši-kar KUR-i KÙ*  
 20) *ab-lu-la ta-ra-ḥuš*  
 21) *áš-šú DINGIR-us-su GAL-tum*  
 22) *UN.MEŠ kul-lu-mì-im-ma*  
 23) *šup-lu-ḥu be-lut-su*  
 24) *ku-du-ru ina SAG.DU-ía*  
 25) *áš-ši-ma ú-šá-az-bil ra-ma-ni*  
 26) *ina GIŠ.Û.ŠUB.MEŠ [ZÚ AM.SI GIŠ.ESI GIŠ.TÚG]*  
 27) *GIŠ.MES.MÁ.[KAN.NA AD.ME.KÁR a-na né-ri-šá]*  
 28) *ú-šal-bi-[na SIG<sub>4</sub>]*  
 29) *DUMU.MEŠ LÚ.[um-ma]-ni*  
 30) *en-qu-[te LÚ].ŠITIM.GAL.ME*  
 31) *le-'u-ú-te*  
 32) *mu-kin-ni giš-ḥur-ri*  
 33) *iš-te-niš ú-paḥ-ḥir-ma*  
 34) *a-šar maš-kán [é]-sag-íl*  
 35) *pa-an qaq-qa-ri-šu*  
 36) *ú-pat-ti-[ma ši-kit-ta-šú]*  
 37) *a-mur ina ITI [šal-me u<sub>4</sub>-mu še-me-e]*  
 38) *še-er uš-[ši-šú]*  
 39) *maḥ-ru-tú 1 [KÙŠ ul a-še-eḫ]*  
 40) *1/2 KÙŠ ul [ut-tir]*  
 41) *ki-[i KA GIŠ.ḪUR-šú maḥ-ri-ti]*
- Col. v
- 1) *[at-ta-di te-me-en-šú]*  
 2) *[é-sag-gíl É.GAL DINGIR.MEŠ]*  
 3) *[ma-aṭ-lat ZU.AB tam-šil]*  
 4) *[é-šár-ra me-eḫ-ret]*  
 5) *[šú-bat <sup>d</sup>é-a tam-šil]*  
 6) *[MUL.AŠ.IKU ar-šip]*  
 7) *[ú-šak-lil-ma ana ni-kil-ti]*  
 8) *[ú-šak-ki-la ú]-kin*  
 9) *[mit-ḥar]-tu*  
 10) *[GIŠ.ÛR.MEŠ] GIŠ.ere-ni*  
 11) *[MAḪ.MEŠ tar-bit]*  
 12) *[KUR.ḥa-ma-nim KUR-i] KÙ.MEŠ*  
 13) *[ú-šat]-ri-ša*  
 14) *[ta-ra]-an-šú*  
 15) *ù [... qa [...]*  
 16) *GIŠ.MÁ.KAN.NA GIŠ.EREN*  
 17) *GIŠ.bu-uṭ-ni GIŠ.MEŠ KÙ.MEŠ*  
 18) *a-na pu-tú-un-ni É*  
 19) *mar-kas É.GAR<sub>8</sub> la pa-ṭa-ri*  
 20) *si-mat é-sag-gíl*  
 21) *la ma-še-e*  
 22) *it-ti SIG<sub>4</sub> ar-šip*

hoes and I imposed baskets (on them). I mixed (the mud for) its revetment with fine oil, honey, ghee, kurunnu-wine, muttinu-wine, (and) pure mountain beer. (iv 20) In order to show the people his great divinity and to inspire awe (in) his lordship, (iv 25) I raised a basket onto my head and carried (it) myself. I [had its bricks made for a whole year] in brickmolds of [ivory, ebony], boxwood (and) musuk[kannu-wood]. I gathered together (iv 30) expert [crafts]men (and) skilled master builders, who lay out plans, exposed the place where [E]sagil stands, and inspected [its structure].

iv 37b–v 15) In a [favorable] month, [on a propitious day, (v 1) I laid its foundation platform] over [its] previous foun[dations (and) in (exact) accordance with its earlier plan I did not diminish (it)] by one [cubit] nor [increase (it)] by half a cubit. [I built (and) completed Esagil, the palace of the gods, an image of the *apsû*, a replica of Ešarra, a likeness of (v 5) the abode of the god Ea, (and) a replica of Pegasus; I had (Esagil) ingeniously built (and) I] laid out [(its) square]. [For] its [roof], [I stretch]ed out [magnificent] cedar [beams, grown on Mount Amanus, the] pure mountain, and [...] ... [...].

v 16–22) I built (it) up with *musukkannu*-wood, cedar, (and) terebinth, natural wood, together with bricks, so that the temple would be made permanent, the bond(s) of the wall would not disintegrate, (and) none of Esagil's ornaments would be neglected.

- 23) *ina u<sub>4</sub>-me-šu-ma a-šar* KI.TUŠ  
 24) *ri-mit* <sup>d</sup>AMAR.UTU  
 25) <sup>d</sup>zar<sub>4</sub>-DÛ-tú <sup>d</sup>AG 16 *ina* 1 KÛŠ  
 26) *tam-lu-ú ú-šá-pil-ma ak-šu-da*  
 27) A.MEŠ *nag-bi*  
 28) *ina* ESIR.UD.A *u a-gur-ru*  
 29) *ul-tu* UGU A.MEŠ  
 30) *ú-rab-bi-ma* KI.TA-šÚ  
 31) SUĤ-šu *ú-šá-ĥi-za*  
 32) <sup>d</sup>nu-*dím-mud ar-šip*  
 33) *ú-še-lam-ma*  
 34) *a-na mu-šab* DINGIR-ti-šÚ GAL-ti  
 35) *áš-pu-ka* KUR-u<sub>8</sub>-a-iš  
 36) KI.TUŠ <sup>d</sup>AMAR.UTU <sup>d</sup>zar<sub>4</sub>-DÛ-tú  
 37) *ù* <sup>d</sup>AG *ab-ta-ni*  
 38) [*qé-reb*]-šÚ-un GIŠ.IG.MEŠ  
 39) [GIŠ.ŠUR].MÎN *šá er-es-si-na ta-a-bu*  
 40) [*me-ser* KÛ.GI] KÛ.BABBAR URUDU  
 41) [*ú-rak-kis*]-ma  
 42) [*ú-rat*]-ta-a  
 43) [KÁ.MEŠ]-šÚ  
 44) [*ša-lam* DINGIR].MEŠ GAL.MEŠ *ud-diš*  
 45) [*ina BÁRA*].MEŠ-šÚ-nu  
 46) [*ú-šar-ma*]-a šu-bat *da-rat*  
 47) [<sup>d</sup>ALAD].MEŠ <sup>d</sup>LAMMA.MEŠ  
 48) [...] *a-na É.KUR*  
 49) [...] *-nu*

Col. vi

- 1) *a*-[...]  
 2) *uš-ziz-su-nu-ti*  
 3) *mim-ma šum-šú*  
 4) *ú-na-a-ti*  
 5) *ĥi-ših-ti é-sag-[gíl]*  
 6) *nab-nit* KÛ.GI KÛ.BABBAR  
 7) *šá* 50 MA.NA.TA.ÂM  
 8) KI.LÁ-šÚ-[nu]  
 9) *ina ši-pir ni-kil-ti*  
 10) *nak-liš ú-še-piš*  
 11) *par-ši é-sag-íl*  
 12) *qa-áš-du-tu ana* KI-šÚ-nu  
 13) *ú-ter* UGU *šá u<sub>4</sub>-me pa-na*  
 14) *ma-a'-diš ú-šar-ri-iĥ*  
 15) *guq-qa-ni-šú-nu* KÛ.MEŠ  
 16) NIDBA.MEŠ-šÚ-nu *eb-bu-te*  
 17) SÁ.DUG<sub>4</sub>-šÚ-nu *ba-aṭ-lu-te*  
 18) *ú-kin ma-ĥar-šú-un*  
 19) *ra-am-ki pa-ši-ši*  
 20) AN.GUB.BA.MEŠ *maĥ-ru-te*  
 21) *na-šir pi-riš-te*  
 22) *ma-ĥar-šú-nu uš-ziz*  
 23) LÚ.i-šip-pí LÚ.KA.PIRIG.MEŠ

v 23–38a) At that time, I had the terrace, the place where the gods Marduk, Zarpanītu, (and) Nabû dwell, dug down 16 cubits, (where) I reached ground water. (v 30) I built its lower part up over the water with bitumen and baked bricks (and) had its foundations reach (*the abode of*) Nudimmud. I piled (it) up, raised (it) up, and (v 35) heaped (it) up like a mountain for the residence of his great divinity. I built the home of the gods Marduk, Zarpanītu, and Nabû [in] their [midst].

v 38b–vi 2) [I fastened bands of gold], silver, (and) copper on doors of [cypr]ess, whose fragrance is sweet, and [instal]led (them) in its [gates]. I refurbished [the statues of the] great [gods (and) had (them) dwell (v 45) on] their [daises] as an eternal dwelling. [...] *šēdus*, *lamassus*, (and) [*rābišus*, those of] the Ekur [of the god Enlil ...] ... [...] ... [...] I set them up [...].

vi 3–27a) I had whatever furnishings were needed for Esag[il] skillfully made with artful craftsmanship from gold (and) silver, each of whose weight is 50 minas. I restored the holy rites of Esagil (and) made them more splendid than before. I set out before them (the gods) (vi 15) their pure *guqqu*-offerings, their pure *nindabû*-offerings, (and) their interrupted *sattukku*-offerings. I placed at their service the former *ramku*-priests, *pašišu*-priests, (vi 20) (and) *ecstatics*, those initiated in secret rites. I set before them purification priests, *āšipu*-priests, [lamentation priests], (and) singers, who have mastered (their) entire craft.

v 47 Compare Babylon A (text no. 104) v 18, which has <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ, “bull colossi,” rather than [<sup>d</sup>ALAD].MEŠ <sup>d</sup>LAMMA.MEŠ, “*šēdus* (and) *lamassus*.”

vi 20 The interpretation of *angubbû* (or *dingirgubbû*) is based on CAD A/1 p. 118. CAD P p. 254 reads LÚ.*bārûte?* in place of *maĥ-ru-te*; the reading of the signs presented here is based on collation.

- 24) [LÚ.GALA.MEŠ LÚ].NAR.MEŠ  
 25) šá gi-mir um-ma-nu-tú  
 26) ḥa-am-mu uš-ziz  
 27) ma-ḥar-šu-un é-te-me-en-an-ki  
 28) ziq-qur-ra-tu  
 29) áš-lu šu-pan UŠ  
 30) áš-lu šu-pan SAG  
 31) a-šar maš-kán-šú maḥ-ri-i  
 32) eš-šiš ú-še-piš  
 33) im-gur-<sup>d</sup>EN.LÍL BÀD-šú  
 34) GAL-a 30.ÀM áš-lu UŠ  
 35) 30.ÀM áš-lu SAG  
 36) ina GIŠ.as<sub>4</sub>-lum GAL-ti  
 37) mi-ših-ta-šú  
 38) am-šu-uḥ  
 39) ki-i KA maḥ-ri-i  
 40) ú-še-piš-ma ú-zaq-qir  
 41) ḥur-šá-niš né-med-<sup>d</sup>EN.LÍL  
 42) šal-ḥu-šú ar-šip

Col. vii

- 1) [ú-šak-lil]  
 2) a-na [tab-rat kiš-šat]  
 3) ni-ši [la-la]-a  
 4) uš-ma-al-li  
 5) DINGIR.MEŠ KUR.KUR šal-lu-te  
 6) [ul]-tu qé-reb  
 7) aš-šur.KI  
 8) ù KUR.ELAM.MA.KI  
 9) a-na KI-šú-nu ú-ter  
 10) ù ina kul-lat ma-ḥa-zi  
 11) aš-tak-ka-nu si-ma-a-te  
 12) ša DUMU.MEŠ TIN.TIR.KI  
 13) dul-lu-lu-te  
 14) ERIM.MEŠ ki-din šu-ba-re-e  
 15) <sup>d</sup>a-nim ù <sup>d</sup>EN.LÍL  
 16) an-du-ra-ar-šú-nu  
 17) eš-šiš áš-kun  
 18) šá-a-mu-te šá a-na  
 19) re-šu-te šu-lu-ku  
 20) šá a-na ši-in-di  
 21) u bir-ti zu-u'-ú-zu  
 22) ú-paḥ-ḥi-ir-ma  
 23) a-na LÚ.TIN.TIR.KI.MEŠ  
 24) am-na NÍG.ŠU-šú-nu  
 25) šal-lu-te ú-ter  
 26) mi-ra-nu-te lu-bu-uš-te  
 27) ú-lab-biš-ma KASKAL TIN.TIR.KI  
 28) ú-šá-áš-kin še-pu-uš-šu-un  
 29) a-na a-šab URU e-peš É  
 30) za-qa-ap šip-pa-a-ti  
 31) ḥe-re-e pat-ta-a-ti  
 32) ú-šar-ḥi-is-su-nu-ti  
 33) lib-bu ki-di-nu-us-su-nu  
 34) ba-ṭil-ti šá ina ŠU.II  
 35) ip-par-ši-du a-na KI-šá

vi 27b–32) I built anew Etemenanki, the ziqqurat, on the site where it previously stood — its length is one *ašlu* (and) one *šuppān*, (and) its width is one *ašlu* (and) one *šuppān*.

vi 33–vii 4) With the large *ašlu*-cubit, I measured the dimensions of Imgur-Enlil, its great wall — each length (and) width was 30 *ašlus*. I had (it) built as it was before and raised (its top) up like a mountain. I built (and) (vii 1) [completed] Nēmed-Enlil, its outer wall, (and) filled (it) with [splend]or (making it) [an object of wonder] for [all of] the people.

vii 5–11) [Fr]om Assyria and the land Elam, I returned the plundered gods of the lands to their place, and I set up proper procedures in all the cult centers.

vii 12–33a) I established anew the remission of debts of the wronged citizens of Babylon, people (entitled to) the privileged status (and) freedom (guaranteed by) (vii 15) the gods Anu and Enlil. I gathered the bought people who had become slaves (vii 20) (and) who had been distributed among the (foreign) riffraff and counted (them once again) as Babylonians. (vii 25) I returned their looted possessions, provided the naked with clothing, (and) let them take the road to Babylon. I encouraged them to (re)settle the city, build houses, (vii 30) plant orchards, (and) dig canals.

vii 33b–42a) I restored their interrupted privileged status that had fallen into disuse. I wrote anew the tablet of their exemptions. I opened roads for them in

- 36) *ú-ter ʃup-pi*  
 37) *za-ku-ti-šú-nu eš-šiš*  
 38) *áš-ʃur a-na* IM.LÍMMU.BA  
 39) KASKAL.II-šú-nu *ú-pat-ti-ma*  
 40) *it-ti nap-ḫar* KUR.KUR  
 41) EME *šit-ku-nu ip-pu-šu*  
 42) *tak-bit-tu* <sup>d</sup>AMAR.UTU  
 43) *u* <sup>d</sup>zar-pa-ni-tum

Col. viii

- 1) DINGIR.MEŠ *ti-ik-li-ia*  
 2) *ep-še-ti-ia* SIG<sub>5</sub>.MEŠ  
 3) *ḫa-diš lip-pal-su-ma*  
 4) *ina kun-nu lib-bi-šú-nu*  
 5) *lik-tar-ra-bu* LUGAL-ú-tú  
 6) NUMUN *šá-an-gu-ti-ia*  
 7) *it-ti te-me-en*  
 8) *é-saq-íl* u KÁ.DINGIR.RA.KI  
 9) *li-kun a-na* u<sub>4</sub>-me  
 10) *ša-a-ti* LUGAL-ú-tu  
 11) GIM Ú TIL.LA  
 12) UGU UZU.MEŠ UN.MEŠ  
 13) *li-ṭib-ma*  
 14) *ina kit-te u mi-šá-ri*  
 15) *lu-ur-te-’a-a*  
 16) *ba-ḫu-la-ti-šú-un*  
 17) *ši-bu-tu lul-lik*  
 18) *lit-tu-tu lu-uk-šu-ud*  
 19) *la-le-e* TIL.LA  
 20) *lu-uš-bi a-na* u<sub>4</sub>-mu SÛ.ME  
 21) *lu za-ni-nu a-na-ku*  
 22) *kim-ti lu-rap-piš*  
 23) *sa-la-ti lu-paḫ-ḫir*  
 24) *per-’u lu-šam-dil*  
 25) *lu-šar-ri-šú pa-pal-lu*  
 26) SUḪUŠ GIŠ.GU.ZA *šá-an-gu-ti-ia*  
 27) *ú-ḫum-meš li-ter-ra*  
 28) *it-ti* AN-e u KI-tim  
 29) *li-kun* BALA-ú-a  
 30) *ina ul-ši ri-šá-a-ti*  
 31) *ḫu-ud lib-bi nu-um-mur pa-an*  
 32) *u ʃu-ub ka-bat-ti*  
 33) *u<sub>4</sub>-mi-šam-ma nam-riš*  
 34) *lut-tal-lak*  
 35) *šim-tú ʃa-ab-tú*  
 36) *šim-tú da-mi-iq-tú*  
 37) *šá ur-ruk* u<sub>4</sub>-me BALA-e-a  
 38) *na-šir* GIŠ.GU.ZA *šá-an-gu-ti-ía*  
 39) *šá-lam* NUMUN-ia *liš-šá-kin*  
 40) *ina* KA-šu-un

Col. ix

- 1) GIŠ.GIDRU [*i-šir-tu*]  
 2) *mu-rap-[pi-šat ma-a-ti]*  
 3) *ši-bir-ri ez-zi*  
 4) *mu-šak-niš la ma-gi-ri*  
 5) *li-šat-me-eḫ rit-tu-ú-a*

all directions so that they could establish an important position by having (commercial) relations with all countries.

vii 42b–viii 21) May the god Marduk and the goddess Zarpanitu, (viii 1) the gods, my helpers, look with joy upon my good deeds and bless (my) kingship in their steadfast heart(s). Let the seed of my priestly office endure (along) with the foundations of Esagil and Babylon; (viii 10) let (my) kingship be sustaining to the people forever like the plant of life (viii 15) so that I may shepherd their populace in truth and justice; (and) let me reach old age, attain extreme old age, (and) be sated with the prime of life until far-off days. Truly I am the provider.

viii 22–40) Let me enlarge my family, gather my relatives, (and) extend my progeny (viii 25) so that they branch out widely; let the foundations of the throne of my priestly office become like a great mountain; let my reign endure as long as heaven and earth; let me stride beaming daily (viii 30) in joy, gladness, happiness, shining face, and happy mood; (and) let (viii 35) a happy fate, a good fate, (one) for the lengthening of the days of my reign, the protection of the throne of my priestly office, (and) the well-being of my offspring be placed in their (the gods’) mouths.

ix 1–13) May he allow my hands to grasp the [righteous] scepter that enlarges [the land] (and) the fierce staff that humbles the unsubmissive; may they cause my weapons to rise up and kill my enemies; (and) may he allow me to stand over my enemies in



- 6) GIŠ.TUKUL.MEŠ-*ia*  
 7) *li-šat-bu-ú-ma*  
 8) *li-na-a-ru*  
 9) *a-a-bi-ia*  
 10) *ina li-i-ti*  
 11) *u ki-šit-ti qa-ti*  
 12) *še-riš na-ki-ri*  
 13) *liš-zi-za-an-ni*  
 14) ŠĒG.MEŠ *u* ILLU.MEŠ  
 15) SI.SÁ BURU<sub>14</sub> *na-pa-áš*  
 16) <sup>d</sup>nisaba *tuḥ-du*  
 17) *u* ḪÉ.GÁL *ina* KUR-*ia*  
 18) *li-šab-šu-ma*  
 19) *li-gar-ri-nu ka-[re-e]*  
 20) <sup>d</sup>nisaba  
 21) *ú-še-piš-ma* NA<sub>4</sub>.RÚ.A.MEŠ  
 22) KÛ.BABBAR KÛ.GI ZABAR NA<sub>4</sub>.ZA.GÛN  
 23) NA<sub>4</sub>.GIŠ.NU<sub>11</sub>.GAL NA<sub>4</sub>.ša-lam-du  
 24) NA<sub>4</sub>.<sup>d</sup>ŠE.TIR NA<sub>4</sub>.a-lal-lum  
 25) NA<sub>4</sub>.pi-i-lu BABBAR-ú  
 26) MU.SAR-*e* IM *šar-pu-tú*  
 27) *lu-ma-a-še*  
 28) *tam-šil ši-ṭir* MU-*ia*  
 29) *e-siq še-ru-uš-šú-un*  
 30) *da-na-an qar-ra-di*  
 31) GAL-*i* <sup>d</sup>AMAR.UTU *ep-še-et*  
 32) *e-tep-pu-šú lip-ta-at*  
 33) ŠU.II-*ia* *qé-reb-šú-un*  
 34) *áš-ṭur ina uš-še*  
 35) *áš-ku-un*  
 36) *ana ša-at u<sub>4</sub>-me e-zib*  
 37) *ana ár-kát u<sub>4</sub>-mu*  
 38) *ana u<sub>4</sub>-me ša-a-te*  
 39) *ina* LUGAL.MEŠ-*ni*  
 Col. x  
 1) [DUMU.MEŠ-*ia*]  
 2) [šá LUGAL DINGIR.MEŠ]  
 3) <sup>d</sup>AMAR.UTU [*a-na*]  
 4) *be-lut* KUR *u* [UN.MEŠ]  
 5) *i-nam-bu-[ú]*  
 6) *zi-kir-[šú]*  
 7) MU.SAR-[*ú*]  
 8) *ši-ṭir* [MU-*ia*]  
 9) *li-mur-[ma]*  
 10) Ì.GIŠ [*lip-šu-uš*]  
 11) UDU.<sup>f</sup>SÍSKUR<sup>1</sup> [*liq-qi*]  
 12) *ana* KI-šú [*li-ter*]  
 13) <sup>d</sup>AMAR.UTU LUGAL DINGIR.MEŠ  
 14) *ik-ri-bi-šú*  
 15) *i-šem-mi*  
 16) *mu-nak-kir ši-ṭir*  
 17) MU-*ia* [*mu*]-*saḥ-ḥu-ú*  
 18) *si-[ma]-ti-ia*  
 19) [*pa-si-is*] *ki-di-nu-tú*  
 20) KÁ.DINGIR.RA.KI

victory (and) triumph.

ix 14–20) May they allow there to be in my land rains and floods, successful harvests, an abundance of grain, plenty, and prosperity, and let them store (it) in piles of grain.

ix 21–36) I had foundation inscriptions made of silver, gold, bronze, lapis lazuli, alabaster, basalt, *pendû*-stone, *alallu*-stone (and) (ix 25) white limestone. I depicted hieroglyphs, representing the writing of my name, on inscriptions (written) on baked clay. (ix 30) I wrote on them the might of the great hero, the god Marduk, (and) the deeds that I had done, my pious work, (and) I placed (these inscriptions) in the foundations (and) left (them) for far-off days.

ix 37–x 14) In future days, in far-off days, may one of the kings, (x 1) [my descendants, whom the king of the gods], the god Marduk, (x 5) names [to] rule the land and [the people], read an inscript[ion] written in [my] name, [and (x 10) anoint (it)] with oil, [make] an offering, (and) [return (it)] to its place. The god Marduk, king of the gods, will (then) hear his prayers.

x 15–33) (As for) the one who changes (an inscription) written in my name, [de]faces my rep[resenta]tions, [annuls] the privileged status of (x 20) Babylon, (and) breaks [the cov]enant of the lord of lords, may the god Mar[duk, the Enlil of] the gods, the lord of [the lands, look with] fury [on him] and [order his] destruction (x

- 21) *pa-tir* [ri]-kis EN EN.EN  
 22) <sup>d</sup>AMAR.[UTU <sup>d</sup>EN.LÍL.LA<sub>5</sub>] DINGIR.MEŠ  
 23) EN [KUR.KUR *ez-zi*]-iš  
 24) *lik*-[kil-me-šú]-ma  
 25) *ina* [nap-ḥar ṣal-mat SAG].DU  
 26) ZĀĪ-[šú liq-bi ina ub-šu-ukkin-na-ki]  
 27) *ki*-[sal UKKIN DINGIR.MEŠ]  
 28) *šu*-[bat ši-tul-ti]  
 29) *a*-[mat-su]  
 30) *li-lam*-[min<sub>4</sub>-ma]  
 31) *u<sub>4</sub>-mu* [1-en]  
 32) *la ba-laṭ*-[su]  
 33) *liq*-[bi]  
 34) MU.SAG.NAM.[LUGAL.LA] x 34-36) Acces[sion] year of Esarhaddon, [king of]  
 35) AN.ŠĀR-ŠEŠ-SUM.NA [LUGAL] Assyria.  
 36) KUR aš-šur.[KI]

## 106

An Akkadian inscription of Esarhaddon describing the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon, is found on seven prisms, all probably from Babylon. The text is dated to Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that it was composed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). This text is commonly referred to as Babylon (Prism) E (Bab. E).

### CATALOGUE

Ex.	Museum Number	Excavation/Registration No.	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	BM 78225 (+) Hirayama collection (unnumbered)	88-5-12,80	Hillah	Height: 11.2; Dia.: 8.2	i 1-31, ii 1-iii 37, iv 18-31, vi 30-56, date	c
2	AO 7736	—	—	Height: 19.6; Col. width: 5	i 27-ii 5, iii 50-54, iv 1-48, v 8-52, vi 19-56, date	c
3	BM 42668	81-7-1,430	—	Height: 20.7; Dia.: 7.1	iii 19-v 52, vi 6-34, 39-54	c
4	BM 34899	Sp 2,411	—	6.7×6	iii 5-11, 50-iv 5	c
5	BM 78248	88-5-12,103	Hillah	Height: 14; Dia.: 6	i 11-35, ii 1-25, iii 4-iv 1, vi 13-26, 36-56	c
6	BM 78246	88-5-12,101	Hillah	Height: 7.5; Dia.: 7.0	i 26-ii 5, iii 1-16, 45-54	c
7	MMA 86.11.278	—	—	7.4×8.6	i 1-11, ii 7-15, vi 1-26	c

## COMMENTARY

Exs. 1 and 5–6 are registered as coming from Hillah, but they may originate from Babylon. The script of exs. 1–2, 4, and 6 is Babylonian, and ex. 7 is written in an archaizing Neo-Babylonian script. In contrast,

the script of exs. 3 and 5 is Neo-Assyrian. Ex. 1 is an octagonal prism and exs. 2–3 and 5–7 are all hexagonal prisms.

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## TEXT

Col. i

- 1) AN.ŠÁR-ŠEŠ-SUM.NA
- 2) LUGAL *kiš-ša-ti*
- 3) LUGAL KUR *aš-šur.KI*
- 4) ĜIR.NÍTA
- 5) KÁ.DINGIR.RA.KI
- 6) LUGAL KUR *šu-me-ri*
- 7) ù URI.KI
- 8) NUN *na-a-du*
- 9) *pa-liḫ* <sup>d</sup>AG u <sup>d</sup>AMAR.UTU
- 10) *ul-la-nu-ú-a*
- 11) EN GAL <sup>d</sup>AMAR.UTU
- 12) *i-gu-ug*
- 13) *i-ru-um-ma*
- 14) *it-ti é-sag-gíl*
- 15) ù KÁ.DINGIR.RA.KI
- 16) *e-zi-iz lib-ba-šú*
- 17) *ze-nu-te ir-ši-šú*
- 18) *i-na ug-gat ŠĀ-šú*
- 19) ù *ša-ra-aḫ*
- 20) *ka-bat-ti-šú*
- 21) *é-sag-gíl*
- 22) ù KÁ.DINGIR.RA.KI
- 23) *na-mu-tu*
- 24) *il-li-ku-ma*
- 25) *e-mu-ú*
- 26) *ki-šub-bi-iš*
- 27) DINGIR.MEŠ-šú u <sup>d</sup>15.MEŠ-šú
- 28) *ip-ri-du-ma*
- 29) *ki-iš-ši-šú-nu*

i 1–9) Esarhaddon, king of the world, king of Assyria, governor of (i 5) Babylon, king of Sumer and Akkad, pious prince who reveres the gods Nabû and Marduk

i 10–26) Before my time the great lord, the god Marduk, became angry, trembled (with rage), and was furious with Esagil (i 15) and Babylon; his heart was full of rage. Because of the wrath in his heart and his bad temper, Esagil and Babylon became a wasteland and turned into ruins.

i 27–ii 3) Its (Babylon's) gods and goddesses became frightened, abandoned their cellas, and went up to the heavens. The people living in it (Babylon) were

- 30) *e-zi-bu-ma*  
 31) *e-lu-ú šá-ma-meš*  
 32) UN.MEŠ *a-šib*  
 33) *qer-bi-šú*  
 34) *a-na ši-in-dī*  
 35) *ù bir-ti*

## Col. ii

- 1) *zu-u<sup>2</sup>-ú-zu*  
 2) *il-li-ku*  
 3) *re-e-šu-tu*  
 4) *ina SAG LUGAL-ti-ia*  
 5) *ina maḥ-re-e*  
 6) BALA-ia *šá ina GIŠ.GU.ZA*  
 7) LUGAL-ú-tu  
 8) *ra-biš ú-ši-bu*  
 9) *be-lu-ut KUR.KUR*  
 10) *ú-mal-lu-ú*  
 11) *qa-tu-ú-a*  
 12) *lib-bi <sup>d</sup>EN GAL-u*  
 13) <sup>d</sup>AMAR.UTU  
 14) *i-nu-uḥ-ma*  
 15) *ip-šáḥ*  
 16) *ka-bat-ta-šú*  
 17) *a-na é-sag-gíl*  
 18) *ù KÁ.DINGIR.RA.KI*  
 19) *ša i-ni-nu*  
 20) *ir-šu-u*  
 21) *sa-li-mu*  
 22) *ia-a-ti*  
 23) AN.ŠĀR-ŠEŠ-SUM.NA  
 24) *ar-du pa-liḥ*  
 25) DINGIR-ti-šú GAL-tim  
 26) *a-na e-peš*  
 27) *é-sag-íl*  
 28) *ù KÁ.DINGIR.RA.KI*  
 29) [ud]-du-uš DINGIR.MEŠ  
 30) *ù <sup>d</sup>15.MEŠ*  
 31) [šuk]-lul eš-re-e-ti  
 32) *mu-ki-[in]*  
 33) [sat]-tuk-[ki]

## Col. iii

- 1) *ina kar-ši-[ia]*  
 2) *ú-šab-ši*  
 3) *uš-ta-bi-la*  
 4) *ka-bat-ti*  
 5) *lib-bi ar-ḥu-uš-ma*  
 6) *e-pe-šú aq-bi*  
 7) UN.MEŠ KUR.KUR  
 8) *ki-šit-ti qa-ti-ia*  
 9) *ú-paḥ-ḥi-ir-ma*  
 10) GIŠ.al-lu  
 11) *tup-šik-ku*  
 12) *ú-šá-áš-ši-šú-nu-ti-ma*  
 13) *ina Ì.GIŠ DÙG.GA LĀL*  
 14) Ì.NUN.NA

distributed among the (foreign) riffraff (and) became slaves.

ii 4-21) At the beginning of my kingship, in my first year, when I sat in greatness on my royal throne (and) (ii 10) (when) they (the gods) entrusted me with the lordship of the lands, the heart of the great divine lord, the god Marduk, was appeased, (ii 15) his mood was soothed; he became reconciled with Esagil and Babylon, (both of) which he had punished.

ii 22-iii 6) As for me, Esarhaddon, the servant who reveres his great divinity, it occurred to [me] (and) my heart prompted me to (re)build Esagil and Babylon, [re]novate (its) gods (ii 30) and goddesses, [comple]te (its) shrines, (and) (re)con[firm (its) *sattukku* offerings]. (iii 5) I was encouraged and ordered the (re)building.

iii 7-28) I gathered the peoples of the lands conquered by me and had them take up the hoe (and) basket. I mix[ed] (the mud for) its revetment with fine oil, honey, ghee, (iii 15) *kurunnu*-[wine], *muttinu*-wine (and) pure mountain beer. (iii 20) In order to show the people his great divinity and to inspire awe (in) his lordship, I raised (iii 25) a basket onto my head and carried (it) myself.

- 15) KURUN.[NAM]  
 16) *mu-tin-nu ši-kar*  
 17) KUR-e KÙ  
 18) *ab-lu-[la]*  
 19) *ta-ra-ḥuš*  
 20) *áš-šu* DINGIR-us-su  
 21) GAL-te UN.MEŠ  
 22) *ku-lu-mi-im-ma*  
 23) *šup-lu-ḥi*  
 24) *be-lut-su*  
 25) *ku-dúr-ru ina* SAG.DU-ia  
 26) *áš-ši-ma*  
 27) *ú-šá-az-bil*  
 28) *ra-ma-ni*  
 29) *ina* GIŠ.Û.ŠUB.MEŠ  
 30) ZÚ AM.SI  
 31) GIŠ.ESI GIŠ.TÚG  
 32) GIŠ.MES.MÁ.KAN.NA  
 33) AD.ME.KÁR  
 34) (blank?)  
 35) [*a-na né-ri-šá*  
 36) *ú-šal-bi-na*  
 37) *li-bit-tuš*  
 38) *é-sag-gíl*  
 39) É.GAL DINGIR.MEŠ  
 40) *a-di eš-re-e-ti-šú*  
 41) *ul-tu uš-še-šú*  
 42) *a-di na-bur-ri-šú*  
 43) *eš-šiš ar-šip*  
 44) [*ú*]-šak-lil  
 45) UGU ša u<sub>4</sub>-[me] pa-ni  
 46) *ú-šar-bi ú-šaq-qi*  
 47) *ú-šar-ri-iḥ*  
 48) *ki-ma ši-tir bu-ru-um-me*  
 49) *ú-ban-ni-šú*  
 50) *a-na tab-rat*  
 51) *kiš-šat* UN.MEŠ  
 52) *la-la-a*  
 53) *uš-mal-li*  
 54) DINGIR.MEŠ ù <sup>d</sup>15.MEŠ  
 55) *a-šib qer-bi-šú ud-diš*  
 56) *i-na pa-rak-ki-šú-nu*
- Col. iv
- 1) *ú-šar-ma-a*  
 2) *šu-bat*  
 3) *da-ra-a-ti*  
 4) *sat-tuk-ki-šú-nu*  
 5) *baṭ-[lu]-ti*  
 6) *ú-kin*  
 7) [*mim*]-ma  
 8) [*šum*]-šú  
 9) *ú-na-a-ti*  
 10) [*ḥi*]-ših-ti  
 11) *é-sag-gíl*  
 12) [*ù eš*]-re-ti-šú

iii 29–53) I had its bricks made for a whole year in brickmolds of ivory, ebony, boxwood, (and) *musuk-kannu*-wood. I built anew (and) [co]mpleted Esagil, the palace of the gods, (iii 40) together with its shrines, from its foundations to its battlements. (iii 45) I made (it) greater than before, raised (it) up, glorified (it), (and) made (it) glisten like the stars (lit: writing) of the firmament. I filled (it) with splendor (making it) an object of wonder for all of the people.

iii 54–iv 17) I refurbished the gods and goddesses who lived in it (and) (iv 1) had (them) dwell on their daises as an eternal dwelling. I (re)confirmed their inter[rup]ted *sattukku* offerings. I had [whatever] furnishings (iv 10) [were ne]eded for Esagil [and] its [sh]rines made from gold, silver, and copper, and I placed (them) in their midst.

- 13) *i-na* KÙ.GI KÙ.BABBAR  
 14) *ù si-par-ri*  
 15) *ú-še-piš-ma*  
 16) *at-ta-dí*  
 17) *qé-reb-šú-un*  
 18) KÁ.DINGIR.RA.KI  
 19) *as<sub>4</sub>-lum*  
 20) *mas-naq-ti*  
 21) DINGIR.MEŠ  
 22) *im-gur-<sup>d</sup>EN.LÍL*  
 23) BĀD-šú  
 24) *né-med-<sup>d</sup>EN.LÍL*  
 25) *šal-ḥu-šú*  
 26) *i-na*  
 27) *ši-pir*  
 28) *kulla*  
 29) *eš-šiš*  
 30) *ú-še-piš-ma*  
 31) *ú-zaq-qir*  
 32) *ḥur-šá-niš*  
 33) *e-piš*  
 34) KÁ.DINGIR.RA.KI  
 35) *ba-nu-ú*  
 36) *é-sag-gíl*  
 37) *mu-ud-diš*  
 38) DINGIR.MEŠ  
 39) *u <sup>d</sup>15.MEŠ*  
 40) *šuk-lu-lu*  
 41) *eš-re-e-ti*  
 42) *mu-kin*  
 43) *sat-tuk-ki*  
 44) *mu-pa-ḥi-ir*  
 45) UN.MEŠ-šu  
 46) *sa-ap-ḥa-a-ti*  
 47) *a-na-ku-ma*  
 48) *ši-pir*  
 Col. v  
 1) *ep-še-ti-ia*  
 2) *dam-qa-a-ti*  
 3) <sup>d</sup>EN.LÍL.LÁ DINGIR.MEŠ  
 4) <sup>d</sup>AMAR.UTU  
 5) *ù <sup>d</sup>zar<sub>4</sub>-DÛ-tu*  
 6) *šar-ra-tu*  
 7) *ḥa-diš*  
 8) *lip-pal-su-ma*  
 9) *ur-ruk* UD.MEŠ-ia  
 10) *liq-bu-ú*  
 11) *šúm-ud* MU.AN.NA.MEŠ-ia  
 12) *lit-tas-qa-ru*  
 13) *na-šir* NUMUN  
 14) *šum-dul*  
 15) *na-an-na-bi*  
 16) *ru-up-pu-uš*  
 17) *kim-ti*  
 18) *šur-ru-uš pa-pal-li*

iv 18-32) I had Babylon, (which was measured by) the *aslu*-cubit checked by the gods, Imgur-Enlil, its wall, (and) Nēmed-Enlil, its outer wall, built anew with the work of (the god) Kulla and I raised (them) like mountains.

iv 33-47) I am the one who (re)built Babylon, (re)constructed Esagil, renewed (it) gods and goddesses, completed (its) shrines, (re)confirmed (its) *sat-tukku* offerings, (and) who gathered its (Babylon's) scattered people.

iv 48-v 26) May the Enlil of the gods, the god Marduk, (v 5) and the goddess Zarpanītu, the queen, look with joy upon the work of my good deeds and order the prolongation of my days, (v 10) (and) discuss my years to be many; may they decree as my fate the protection of my offspring, the increase of (v 15) my progeny, the expansion of my family so that they branch out widely; (v 20) like a father and mother, may they come over to my side in battle and warfare; may they come to my aid; (and) may they make my weapons rise up (and) kill my enemies.

- 19) *li-ši-mu ši-ma-ti*  
 20) *i-na MURUB<sub>4</sub> ù ta-ḥa-zi*  
 21) *ki-ma AD ù AMA*  
 22) *Ā-a-a lit-tas-ḥa-ru*  
 23) *lil-li-ku*  
 24) *re-ṣu-ti*  
 25) *GIŠ.TUKUL.MEŠ-ia li-šat-bu-ma*  
 26) *li-na-ru a-a-bi-ia*  
 27) *e-ma lib-bi i-qab-bu-ú*  
 28) *lik-šu-da ŠU.II-a-a*  
 29) *i-na li-i-ti*  
 30) *ki-šit-ti ŠU.II-ia*  
 31) *še-riš na-ki-ri*  
 32) *liš-zi-za-ni*  
 33) *gi-mir za-ma-ni-ia*  
 34) *li-mis*  
 35) *kul-ba-biš*  
 36) *SUḪUŠ-di GIŠ.GU.ZA*  
 37) *SANGA-ti-ia*  
 38) *ú-ḥum-meš*  
 39) *li-šar-šid*  
 40) *it-ti te-me-en*  
 41) *é-sag-gíl u KÁ.DINGIR.RA.KI*  
 42) *li-kin BALA-ú-a*  
 43) *DINGIR.MEŠ GAL.MEŠ*  
 44) *ma-la*  
 45) *i-na KÁ.DINGIR.RA.KI*  
 46) *ir-mu-ú*  
 47) *pa-rak-ki*  
 48) *a-na UD.MEŠ SÛ.MEŠ*  
 49) *lik-tar-ra-bu*  
 50) *LUGAL-ú-ti*  
 51) *kun-nu BALA-ia*  
 52) *liq-bu-ú a-na du-ur da-ri*

Col. vi

- 1) *[ú-še]-piš-ma*  
 2) *[NA<sub>4</sub>].NA.RÚ.A.MEŠ*  
 3) *KÛ.BABBAR*  
 4) *KÛ.GI*  
 5) *<ZABAR>*  
 6) *NA<sub>4</sub>.ZA.GÏN*  
 7) *NA<sub>4</sub>.GIŠ.NU<sub>11</sub>.GAL*  
 8) *NA<sub>4</sub>.ša-lam-ti*  
 9) *NA<sub>4</sub>.ŠE.TIR*  
 10) *NA<sub>4</sub>.e-lal-lum*  
 11) *NA<sub>4</sub>.pi-i-lu*  
 12) *BABBAR-i*  
 13) *MU.SAR-e*  
 14) *IM*  
 15) *šar-pu-ta*  
 16) *da-na-an qar-ra-di*  
 17) *GAL-i <sup>d</sup>AMAR.UTU*  
 18) *ep-šet i-tap-[pu]-šú*

v 27–52) Let me attain whatever my heart desires (and) may they allow me to stand in victory (and) triumph over my enemies; let me squash all my enemies (v 35) like ants; let him (the god Marduk) make the foundation of the throne of my priestly office be as secure as a great mountain; (v 40) (and) let my reign endure as long as the foundations of Esagil and Babylon. May all the great gods who sit on daises (v 45) in Babylon bless my kingship until far-off days (and) may they order security for my reign forever.

vi 1–22) [I had] foundation inscriptions made of silver, gold, <bronze>, lapis lazuli, alabaster, basalt, *pendû*-stone, (vi 10) *elallu*-stone, (and) white limestone. On inscriptions (written) on (vi 15) baked clay, I wrote the might of the great hero, the god Marduk, (and) the deeds that I (text: he) [had] done, m[y] pious work, (and) [I placed] (these inscriptions) in the foundations (and) left (them) for far-off days.

vi 18) From context and parallels (for example, Babylon A [text no. 104] vii 15 and Babylon C [text no. 105] ix 32), one expects *e-tep-pu-šú*, a first person form, not *i-tap-[pu]-šú*, a third person form.

- 19) *lip-ta-at ŠU.II-ia*  
 20) UGU *qé-reb-šú-nu áš-ṭur*  
 21) *i-na uš-še [áš-kun]*  
 22) *a-na ša-at u<sub>4</sub>-me e-zib*  
 23) *a-na ar-kat u<sub>4</sub>-me*  
 24) *a-na u<sub>4</sub>-me ša-a-ti*  
 25) *ina LUGAL.MEŠ-ni DUMU.MEŠ-ia*  
 26) *ša LUGAL DINGIR.MEŠ <sup>d</sup>[AMAR].UTU*  
 27) *a-na be-lut [KUR]*  
 28) *ù UN.[MEŠ]*  
 29) *i-nam-bu-[ú]*  
 30) *zi-kir-[šú]*  
 31) *MU.SAR-e [ši-ṭir] MU-ia*  
 32) *li-[mur]-ma*  
 33) *ì.MEŠ lip-šu-uš*  
 34) UDU.SISKUR *liq-qí*  
 35) *ana KI-šu*  
 36) *[li]-ter*  
 37) <sup>d</sup>AMAR.UTU  
 38) LUGAL DINGIR.MEŠ  
 39) *ik-ri-bi-šú*  
 40) *i-še-em-me*  
 41) *mu-nak-kir*  
 42) *ši-ṭir MU-ia*  
 43) *mu-sa-ḥu-u*  
 44) *si-ma-ti-ia*  
 45) *pa-si-su*  
 46) *e-piš-ti*  
 47) <sup>d</sup>EN GAL-e  
 48) <sup>d</sup>AMAR.UTU  
 49) *i-na nap-ḥar*  
 50) *ma-li-ki*  
 51) *lik-kil-me-šu-ma*  
 52) *MU-šú NUMUN-šú ina KUR*  
 53) *li-ḥal-liq-ma*  
 54) *a-na UD ša-a-ti*  
 55) *a-a ir-ši-šu*  
 56) *re-e-me*

**Date exs. 1-2**

- 57) MU.SAG  
 58) NAM.LUGAL.LA  
 59) AN.ŠÁR-ŠEŠ-SUM.NA  
 60) LUGAL *ma-at*  
 61) *aš-šur.KI*

vi 23-40) In future days, in far-off days, may one of the kings, my descendants, whom the king of the gods, [the god Mar]duk, (vi 30) names to rule [the land] and people, [read] an inscription [written in] my name, and anoint (it) with oil, make an offering, (vi 35) (and) [re]turn (it) to its place. The god Marduk, the king of the gods, will (then) hear his prayers.

vi 41-56) (As for) the one who changes (an inscription) written in my name, defaces my representations, destroys my handiwork, may the great divine lord, the god Marduk, glare at him angrily among all of (vi 50) the rulers, and make his name (and) his descendant(s) disappear from the land. May he have no pity on him forever.

**Date exs. 1-2**

vi 57-61) Accession year of Esarhaddon, king of Assyria.

vi 44 At present, no positively identified exemplar of Babylon E has *lumāše tamšil šitir šumīya* (“hieroglyphs, representing the writing of my name”) on its top and/or bottom. The reference to the hieroglyphs is omitted in this text; compare vi 1-22 to Babylon A (text no. 104) vii 4-18 and Babylon C (text no. 105) ix 21-36. Note also that Babylon C includes mention of *lumāše*, but neither of the identified exemplars have corresponding representations etched or stamped on them.



## 107

A fragment of an octagonal prism contains an inscription of Esarhaddon describing the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. This text is commonly referred to as Babylon (Prism) F (Bab. F).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 78247	88-5-12,102	Hillah	Height: 12.6; Dia.: 8.3	c

## COMMENTARY

The prism is registered as coming from Hillah, but it may originate from Babylon. The script is Neo-Assyrian. Assyrian hieroglyphs are stamped on the top (see text no. 115). The extant text duplicates

Babylon C (text no. 105) vi 6-8, vi 42b-vii 10, and vii 33b-42a. The contents of col. viii 18-26, however, are not known from Esarhaddon's other Babylon inscriptions. The restorations are based on Babylon C.

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## TEXT

Lacuna

Col. vi

- 1) [nab-nit] KÙ.GI
- 2) [KÙ.BABBAR šá 50 MA.NA].TA.ÀM
- 3) [KI.LÁ]-šú-nu

Lacuna

Col. vii

- 1) ar-[šip]
- 2) ú-šak-[lil]
- 3) a-na tab-rat
- 4) [kiš]-šat UN.MEŠ
- 5) [la]-la-a
- 6) [uš]-ma-al-li
- 7) [DINGIR].MEŠ KUR.KUR
- 8) [šal]-lu-ú-te
- 9) [ul-tu] qé-reb
- 10) [aš]-šur.KI
- 11) [ù KUR].ELAM.MA.KI
- 12) [a-na KI]-šú-nu

Lacuna

vi 1-3) [... from] gold (and) [silver, each of] who[se weight is fifty minas. ...]

Lacuna

vii 1-6) I bui[lt] (and) comple[ted Nēmed-Enlil, its outer wall, (and) fi]lled (it) with [spl]endor (making it) an object of wonder for [al]l of the people.

vii 7-14) [From As]syria [and the land] Elam, [I] returned [the plun]dered [god]s of the lands [to] their [place] and [I set up proper procedures in a]ll [the cult centers].

- 13) [ú]-ter  
 14) [ù i-na kul]-lat

Lacuna

Col. viii

- 1) [ki-di-nu-us-su-nu]  
 2) [ba-ṭil-ti]  
 3) ša ina ŠU.II  
 4) ip-par-ši-du  
 5) a-na KI-šá  
 6) ú-ter  
 7) ṭup-pi  
 8) za-ku-ti-šú  
 9) eš-[šiš]  
 10) áš-ṭur  
 11) a-na IM.LÍMMU.[BA]  
 12) KASKAL.II.MEŠ-šú-[nu]  
 13) ú-pat-ti-[ma]  
 14) it-ti nap-[har]  
 15) KUR.KUR EME šit-ku-[nu]  
 16) ip-pu-[šu]  
 17) tak-bit-tu  
 18) [pa]-li-iḫ [...]  
 19) [...] ša [...]  
 20) [mu]-taq-qi-in  
 21) UN.<sup>r</sup>MEŠ<sup>1</sup>  
 22) [dal-ḫa]-a-<sup>r</sup>te<sup>1</sup>  
 23) [mu]-še-šu-[u]  
 24) [nu]-ú-<sup>r</sup>ru<sup>1</sup>  
 25) [...]  
 26) [...] pa-ni [...]

Lacuna

Lacuna

viii 1–17) I restored [the interrupted privileged status] that had fallen into disuse. (viii 10) I wrote a[*new*] the tablet of its exemptions. I opened roads for them in all directions so that they could establish an important position by having (commercial) relations with all countries.

viii 18–26) [The one who] reveres [...] ... [...] who reorganized the [conf]us[ed] people, [who made li]ght shine for[th, ...] in front [...]

Lacuna

## 108

An Akkadian inscription of Esarhaddon on a five-sided prism from Nineveh describes the rebuilding of Babylon. The text, which is written in Neo-Assyrian script, is dated to Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that it was composed much later, presumably no earlier than the last month of 674 (see Frame, *Babylonia* p. 67). This text is commonly referred to as Babylon G (Bab. G) and edited with the Babylon inscriptions, rather than with texts from Nineveh, since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

viii 20–24 The restoration, which is based on Kalḫu A (text no. 77) line 3, was suggested by E. Frahm (private communication).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 98972	1904-10-9,1	Nineveh	Height: 12.1; Dia.: 12.4	c

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## TEXT

## Col. i

## Lacuna

- 1') [...] x [...]  
 2') [...] lu [...]  
 3') [...] a-ma-ta  
 4') [ḥab]-ba-lu šag-ga-šu  
 5') [ina] zu-um-ri-ši-na  
 6') iš-šá-kin-ma  
 7') [en]-šu i-ḥab-bi-lu  
 8') [i]-šar-ra-ku a-na dan-ni  
 9') ina qé-reb URU dul-lu-lu  
 10') ma-ḥar kàd-re-e  
 11') ib-ba-ši-ma  
 12') UD-šam la na-par-ka-a  
 13') im-šu-'u NÍG.ŠU.MEŠ ša a-ḥa-meš  
 14') ma-a-ru ina su-ú-qi  
 15') e-ta-ra-ar AD-šu  
 16') re-e-šu a-na EN-šu

## Col. ii

## Lacuna

- 1') [...] x [...]  
 2') [ka-bat-tuš iš]-ša-[ri-iḥ]  
 3') [<sup>d</sup>EN.LÍL].LÁ DINGIR.[MEŠ]  
 4') [EN] KUR.KUR  
 5') a-na [sa]-paḥ KUR u UN.MEŠ  
 6') ik-ta-pu-ud  
 7') le-mut-tu  
 8') a-na sa-pan KUR  
 9') ù ḥul-lu-uq UN.MEŠ-šá  
 10') lib-bu-uš  
 11') ik-pu-ud-ma  
 12') ar-rat ma-ru-uš-ti  
 13') iš-šá-kin  
 14') ina pi-i-šu  
 15') ina AN-e u KI-tim  
 16') Á.MEŠ ḤUL-tim

## Lacuna

i 1'-16') [...] ... [...] ... [...] matter. They were afflicted by [thie]ving (and) murdering. They were stealing from [the po]r (and) giving to the mighty; there was oppression (and) (i 10') the taking of bribes in the city. Every day, without ceasing, they stole goods from each other, a son (i 15') cursed his father in the street, a slave [...] to his owner, [...]

## Lacuna

ii 1'-14') [...] ... [...] His mood] became [furious. The Enlil] of the god[s, the lord of] the lands, plotted evilly to [scat]ter the land and people; (ii 10') his heart schemed to level the land and to destroy its people. A bitter curse was set in his mouth.

ii 15'-18') Bad omens concerning the destruction of mankind occurred in the heavens and on earth.

- 17') *it-tab-šá-a*  
 18') *šá ḥa-laq mit-ḥar-ti*

Col. iii

Lacuna

- 1') [x (x)] x x  
 2') [x] x URU  
 3') *ú-šab-ši-ma*  
 4') GL.AMBAR.MEŠ  
 5') *ù GIŠ.šar-ba-ti*  
 6') *ina qer-bi-šú*  
 7') *ma-gal i-šir-ma*  
 8') *ú-šar-ri-šá*  
 9') *pa-pal-lu*  
 10') MUŠEN.MEŠ AN-e  
 11') KU<sub>6</sub>.MEŠ ZU.AB  
 12') *ša la ni-bi*  
 13') *ina qer-bi-šú*  
 14') *ib-ba-šu-ma*

Col. iv

Lacuna

- 1') [x] x [...]  
 2') <sup>r</sup>GISKIM<sup>1</sup>. [MEŠ SIG<sub>5</sub>.MEŠ]  
 3') [ina] *šá-ma-mi* [u *qaq-qa-ri*]  
 4') *ša šu-šu-[ub URU]*  
 5') *ù ud-du-[uš]*  
 6') *eš-re-e-[ti-šu]*  
 7') *iš-tap-pa-ra*  
 8') *gis-kim-bu-uš*  
 9') *ad-ke-e-ma*  
 10') *gi-mir um-ma-ni*  
 11') KUR.kar-<sup>d</sup>dun-ía-àš  
 12') *ka-la-ma*  
 13') GIŠ.MEŠ u GL.AMBAR.MEŠ  
 14') *ina qul-mé-e ik-ši-tu*  
 15') *is-su-ḥu šu-ru-us-su*  
 16') A.MEŠ ÍD.pu-rat-ti  
 17') *ab-bu iš-tu qer-bi-šú*  
 18') *ap-ru-us-ma*  
 19') *a-na ma-la-ki-šu-nu*  
 20') *maḥ-re-e*  
 21') *ú-šar-di*

Col. v

Lacuna

- 1') x [x] x [...]  
 2') *liš-šá-kin ina pi-[i-šu]*  
 3') *ik-rib* UD.MEŠ SÙ.[MEŠ]  
 4') *lik-ru-ban-ni-ma*  
 5') *šu-lum* BALA.MEŠ-ia  
 6') *liq-ta-bi*  
 7') *a-na du-rí da-rí*

- 8') ITI.GU<sub>4</sub>.SI.SÁ  
 9') MU.SAG.NAM.LUGAL.LA  
 10') <sup>md</sup>aš-šur-ŠEŠ-i-di-nam  
 11') LUGAL KUR aš-šur.KI

Lacuna

iii 1'-14') [...] ... [...] He (the god Marduk) brought about [*the destruction*] of the city (Babylon) and reed-marshes (iii 5') and poplars grew profusely in it and threw out many offshoots. There were (iii 10') birds of the heavens (and) fish of the *apsû*, without number, in it.

Lacuna

iv 1'-21') [...] ... [good sign[s were established for me; in] heaven [and on earth], he (the god Marduk) constantly sent me his omen(s) concerning the (re)settl[ing of the city] (iv 5') and the renovat[ion of its] shrines. I mustered all the craftsmen throughout Babylonia. They cut down the trees and reeds with axes (iv 15') (and) tore out their roots. I diverted the waters of the Euphrates River, the washout, from its midst and (re)directed (them) to their previous channels.

Lacuna

v 1'-7') Let ... [...] be placed in [his] mouth; let him (the god Marduk) bless me with a blessing of long days (and) order the well-being of my reign forever.

v 8'-11') Ayyāru (II), accession year of Esarhaddon, king of Assyria.

iv 17' The CAD (A/1 p. 48 sub. abbu) suggests that *ab-bu* is a scribal error and should be removed from the text.

## 109

A fragment of a hollow hexagonal prism from Nineveh contains an inscription, written in Neo-Assyrian script, concerning the rebuilding of Babylon. This text is edited with the Babylon inscriptions, rather than with texts from Nineveh, since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 122617 + BM 127846	1930-5-8,6 + 1929-10-12,502	Nineveh, 200 yards west of the Ninlil Gate	Height: 13.5	c

## BIBLIOGRAPHY

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## TEXT

## Col. i

## Lacuna

- 1') LÚ.[SIPA *ke-e-nu*]  
 2') *mi-gir* EN EN.[EN]  
 3') *ma-al-ku na-a'-du*  
 4') *ša ÁG* <sup>d</sup>*zar-pa-ni-tum šar-ra-tu*  
 5') *i-lat ka-la gim-ri*  
 6') LUGAL *šaḥ-tu*  
 7') *ša be-lut-su-<nu>*  
 8') *pu-tuq-qu-ma*  
 9') *qu-ru-us-su-nu da-al-lu*  
 10') *re-e-šu mut-nen-nu-ú*  
 11') *áš-ru kan-šu*  
 12') *pa-liḥ* DINGIR-ti-*šú-nu GAL-ti*  
 13') *ša a-na ud-du-uš*  
 14') *eš-re-e-ti ši-ra-a-ti*  
 15') *nu-um-mur ma-[ḥa]-zi*  
 16') *re-'u-ú-tu kul-lat* UN.MEŠ  
 17') *tu-ma-al-lu-ú qa-tuš-šu*  
 18') *a-na šu-te-šu-ri pel-lu-de-e*  
 19') *ma-šu-ú-ti ù tur-ri*  
 20') *gi-mi-li* MAN URLKI  
 21') *ta-áš-šu-šu a-na* LUGAL-*ú-ti*  
 22') *a-na nu-uḥ-ḥu lib-bi* DINGIR-ti-*ka*  
 23') [GAL]-ti *šup-šu-uḥ ka-bat-ti-ka*  
 24') [ta-as]-*su-qu-šu a-na dan-nu-ti*  
 25') [i-nu-šu] *ina* BALA-*e*

## Lacuna

i 1'-12') [... true shepherd], favorite of the lord of lord[s], pious ruler, the one who is loved by the goddess Zarpanītu — the queen, (i 5') goddess of the entire universe — reverent king who was attentive to their rule and praised their valor, pious slave, humble, submissive, the one who reveres their great divinity —

i 13'-24') You (are the one) who entrusted him with renovating the august shrines, (i 15') making the cult centers shine, and shepherding all the people; elevated him to the kingship to organize well the forgotten rites and (i 20') to avenge the king of Akkad; (and) to appease the heart of your [gre]at divinity (and) to please your spirit, [you] chose him for power.

i 25'-29') [At that time], in the reign of [a previous

26') [LUGAL <i>maḥ</i> ]- <i>ri-ia</i>	king], bad [omens occurred. ...] ... [...] ... [...]
27') [ <i>it-tab-ša</i> Á].MEŠ ḪUL.MEŠ	
28') [...] - <i>zi</i>	
29') [...] - <i>ia</i>	
Lacuna	Lacuna
Col. ii	
Lacuna	Lacuna
1') x [...]	ii 1'-12') (No translation possible)
2') <i>ut</i> -[...]	
3') <i>ú</i> -[...]	
4') <i>ša</i> NA <sub>4</sub> -[...]	
5') <i>ni</i> -[...]	
6') <sup>d</sup> [...]	
7') <i>man-za</i> -[...]	
8') <i>ḫi-ti</i> [...]	
9') <i>a-si</i> -[...]	
10') <i>ina bi</i> -[...]	
11') <i>gur-ru</i> -[...]	
12') <i>bil-ta</i> [...]	
13') <i>ú-šab</i> -[ <i>šu-u</i> ]	ii 13'-23') They fomented a con[spiracy. They] put
14') <i>ri</i> -[ <i>kil-tu</i> ]	their hands on [the possessions of] Esagil and the
15') <i>a-na</i> [NÍG.ŠU]	citizens of [Babylon and] plundered [its goods], gold,
16') <i>é-sag</i> -[ <i>gíl</i> ]	silver, [...] from inside [the temple (and) sold (it) at
17') <i>u</i> DUMU [E.KI]	market value] to the land Elam [...].
18') ŠU.II- <i>šu</i> -[ <i>nu</i> ]	
19') <i>ú-bi</i> -[ <i>lu-u-ma</i> ]	
20') <i>im-šu</i> - <sup>u</sup> [NÍG.ŠU- <i>šu</i> ]	
21') KÛ.GI KÛ.BABBAR [x x (x)]	
22') <i>ša qé-reb</i> [É.KUR]	
23') <i>a-na</i> KUR.ELAM.[MA.KI]	
Lacuna	Lacuna
Cols. iii-v (missing)	Cols. iii-v (missing)
Col. vi	
Lacuna	Lacuna
1') [...] - <i>lu-ú</i>	vi 1'-9') (No translation possible)
2') [...] - <i>su</i>	
3') [...] - <i>ma</i>	
4') [...] - <i>nu</i>	
5') [...] <sup>d</sup> AMAR.UTU	
6') [...] EN- <i>ia</i>	
7') [...] - <i>pu-su</i>	
8') [...] - <i>ú-tú</i>	
9') [...] x	
10') [...] <i>ši</i> - <i>ṭir</i> MU- <i>ia</i>	vi 10'-15') I depicted [...] the wr]iting of my name and
11') [...] <i>e-siq-ma</i>	[...] the wr]iting of the (names of) goddesses [...] ... [...]
12') [...] <i>ši</i> - <i>ṭir</i> <sup>d</sup> 15.MEŠ	... [...] good signs [...]
13') [...] - <i>ku-un</i>	
14') [...] <i>ma-aš</i> x x	
15') [...] Á SIG <sub>5</sub> .MEŠ	
Lacuna	Lacuna

## 110

A fragment of a hexagonal prism contains an inscription commemorating Esarhaddon's reconstruction of Babylon. Although its provenance is not known, this text is edited with the Babylon inscriptions since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
MMA 86.11.277	—	Possibly Babylon	4.2×7.5	c

## COMMENTARY

Parts of three columns are preserved. The script is Neo-Assyrian. The preserved text duplicates Babylon A (text no. 104) vi 1–9; Babylon C (text no. 105) vi

20–27 and viii 2–14; and Babylon B (text no. 116) rev. 23. When possible, the restorations are based on those inscriptions.

## TEXT

Col. i'

Lacuna

- 1') [maḥ-ru-te] na-šir
- 2') [pi-riš-te ma-ḥar-šú-nu] uš-ziz
- 3') [LÚ.i-šip-pi] LÚ.KA.PIRIG.MEŠ
- 4') [LÚ.GALA.MEŠ] LÚ.NAR.ME
- 5') [ša gi-mir um]-ma-nu-ti ḥa-am-mu
- 6') [uš-ziz] ma-ḥar-šú-un
- 7') [é]-te-[me-en-an-ki]

Lacuna

Col. ii'

Lacuna

- 1') ep-še-ti-ia dam-qa-a-ti
- 2') ḥa-diš lip-pal-su-ma
- 3') ina ku-un ŠA-šú-nu
- 4') lik-tar-ra-bu LUGAL-ú-ti
- 5') NUMUN SANGA-ti-ia
- 6') it-ti tè-me-en
- 7') ša é-sag-íl KÁ.DINGIR.RA.KI
- 8') [li]-ku-un a-na u<sub>4</sub>-me ša-a-ti
- 9') [LUGAL-ú]-ti GIM Ú TILLA
- 10') [UGU UZU.MEŠ] UN.ME li-ṭib-ma
- 11') [ina kit-te] u mi-šá-ri

Lacuna

Col. iii'

Lacuna

- 1') NA<sub>4</sub>ša-lam-[ti]

Lacuna

i' 1'–6') I placed [at their service the former *ramku*-priests, *pašišu*-priests, (and) *ecstatics*], those initiated [in secret rites. I set] before them [purification priests], *āšipu*-priests, [lamentation priests], (and) singers, [who] have mastered (their) [entire cr]aft.

i' 7') [I built anew E]te[menanki, ...]

Lacuna

Lacuna

ii' 1'–11') [May the god Marduk and the goddess Zarpanītu, the gods, my helpers], look with joy upon my good deeds and bless my kingship in their steadfast heart(s). (ii' 5') [Let] the seed of my priestly office endure (along) with the foundations of Esagil (and) Babylon; let my [kingship] be sustaining [to the] people forever like the plant of life [so that I may shepherd their populace in truth] and justice;

Lacuna

Lacuna

iii' 1'–5') [...] on basalt, the glory of the great [lord,

2') <i>ta-nit-ti</i> [EN]	my lord], (and) the deeds I [had done] after [...]
3') <i>GAL-e</i> [EN-ia]	
4') <i>ep-šet e-[tep-pu-šu]</i>	
5') <i>ar-ki</i> [...]	
Lacuna	Lacuna

## 111

An Akkadian inscription on a fragment of an octagonal prism describes the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. The text is dated to Esarhaddon's accession year (*šanat rēš šarrūti*, MU.SAG.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that it was composed much later, presumably no earlier than the last month of 674 (see Frame, *Babylonia* p. 67). Although its provenance is not known, this text is edited with the Babylon inscriptions since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
MMA 86.11.283	—	Possibly Babylon	—	c

### COMMENTARY

The lower parts of five columns are preserved. Assyrian hieroglyphs are stamped on the base (see text no. 115). The preserved text duplicates, with minor variation, Babylon A (text no. 104) i 22–36, iii 49–iv 8, 18–20, v 18–33, and vi 28–37; Babylon C (text no. 105)

i 24–39, v 4–14, 38–42, 47–vi 2, vii 21–38, and viii 37–ix 5; Babylon E (text no. 106) vi 52–56; and Babylon F (text no. 107) viii 1–10. When possible, the restorations are based on those parallels.

### BIBLIOGRAPHY

1996 Finkel and Reade, *ZA* 86 pp. 254–256 and fig. 24 (photo, study)

2001 Roaf and Zgoll, *ZA* 91 pp. 264–265 (study)

### TEXT

Col. i  
Lacuna

- 1') *an-[na ul-la a-ḥa-meš]*
- 2') *e-[tap-pa-lu]*
- 3') *i-me-šá* <sup>d</sup>[iš-tar-šin]
- 4') *par-ši-ši-na* [e-zi-ba-ma]
- 5') *šá-na-ti-[ma ir-ka-ba]*

Lacuna

i 1'–10') [The people living there] were [answering each other] ye[s (for) no]. They neglected [their goddesses, abandoned] their rites, (and) (i 5') [*embraced*] quite different (rites). (They put their hands) on the possessions of [Esagil], the palace of the god[s], (and) they



- 6') *a-na* NÍG.GA [*é-sag-íl*]  
 7') É.GAL DINGIR.[MEŠ]  
 8') KÙ.GI KÙ.BABBAR NA<sub>4</sub>.[MEŠ]  
 9') *a-na* KUR.ELAM.[MA.KI]  
 10') *ip-šu-ru ma*-[*hi-riš*]  
 11') *i-gug-ma* [<sup>d</sup>EN.LÍL.LA<sub>5</sub>]  
 12') DINGIR.MEŠ [<sup>d</sup>AMAR.UTU]  
 13') [*a*]-*na sa*-[*pan* KUR]

Cols. ii-iv (missing)

Col. v

Lacuna

- 1') [*é-šár-ra me*]-*eh-ret*  
 2') [*šu-bat* <sup>d</sup>*é-a tam-šil*] MUL.AŠ.IKU  
 3') [*ar-šip ú*]-*šak-lil*  
 4') [*ú-kin mit*]-*har-tu*  
 5') [GIŠ.ÜR.MEŠ GIŠ.*ere-ni*] MAḪ.MEŠ  
 6') [*tar-bit* KUR.*ha-ma-nim*] KUR-*i KÙ*  
 7') [*ú-šat-ri-ša ta*]-*ra-an-šú*  
 8') [GIŠ.IG.MEŠ GIŠ.ŠUR.MĪN] *ša ere*<sub>14</sub>-*si-na*  
 9') [DÜG.GA *me-ser*] KÙ.GI KÙ.BABBAR  
 10') [*ú-rak-kis-ma ú*]-*rat-ta-a KÁ.MEŠ-šú*  
 11') [<sup>d</sup>ALAD.MEŠ <sup>d</sup>LAMMA].MEŠ MAŠKIM.MEŠ  
 12') [... *an*]-*hu-su-nu*  
 13') [...]-*iḫ a-šar*  
 14') [...]-*ti-šú-nu uš-ziz-su-nu-ti*

Col. vi

Lacuna

- 1') *ù bir*-[*ti zu-u'-ú-zu*]  
 2') *ú-paḫ-ḫi*-[*ir-ma a-na* LÚ.TIN.TIR.KI.MEŠ]  
 3') *am-nu* NÍG.ŠU.[MEŠ-šú-nu *šal-lu-te*]  
 4') *ú-ter mi*-[*ra-nu-te*]  
 5') *lu-bu-uš-tu ú*-[*la-bi-iš*]  
 6') *ḫar-ra-an* KÁ.DINGIR.[RA.KI]  
 7') *ú-šá-áš-kin še-pu-uš-šú-un*  
 8') *a-na a-šab* URU *e-peš* É  
 9') *za-qa-ap šip-pa-a-te ḫe-re-e*  
 10') *pat-ta-a-te ú-šar-ḫi-su-nu-ti*  
 11') *lib-bu ki-din-nu-su-nu*  
 12') *ba-ṭil-tu a-na* KI-šá  
 13') *ú-ter ṭup-pi*  
 14') *za-ku-ti-šú-nu eš-šiš*  
 15') *áš-ṭu-ur*

Col. vii

Lacuna

- 1') [*u*<sub>4</sub>-*me-šam-ma*] *nam-riš lut-tal-lak*  
 2') *šim-tu ṭa-ab-tu*  
 3') *šim-tu da-mi-iq-tu*  
 4') *ša ur-ruk u*<sub>4</sub>-*me*  
 5') BALA.MEŠ-*ia na-šir* GIŠ.GU.ZA  
 6') *šá-an-gu-ti-ia ša-lam* NUMUN-*ia*  
 7') *liš-šá-kin ina* KA-*šu-un* GIŠ.GIDRU  
 8') *i-šir-tu mu-rap-pi-šat* KUR  
 9') *ši-bir-ri ez-zu mu-šak-niš*

sold the gold, silver, (and precious) stones [at] mar[ket value] to the land Elam.

i 11'-13') The [Enlil of] the gods, [the god Marduk], became angry and [plotted evilly] to le[vel the land ...]

Cols. ii-iv (missing)

Lacuna

v 1'-10') [I built (and) com]pleted [Esagil ... a replica of Ešarra, a like]ness of [the abode of the god Ea, (and) a replica of] Pegasus, (and) [I laid out (its) sq]uare. (v 5') [For] its roof, [I stretched out] magnificent [cedar beams, grown on Mount Amanus], the pure mountain, (and) [fastened bands of] gold (and) silver on [doors of cypress], whose fragrance [is sweet, and] installed (them) in its gates.

v 11'-14') [*šēdus, lamassu*]s, (and) *rābišu*-demons, [...] their dilapidated part(s) [...] ... where [...] I erected them in their ... [...]

Lacuna

vi 1'-11a') I gather[ed the bought people who had become slaves (and) who had been distributed among] the (foreign) riff[raff and] counted (them once again) [as Babylonians]. I returned [their looted] possessions, (vi 5') pro[vided] the [naked] with clothing, (and) let them take the road to Babylon. I encouraged them to (re)settle the city, build houses, plant orchards, (and) dig canals.

vi 11b'-15') I restored their interrupted privileged status. I wrote anew the tablet of their exemptions.

Lacuna

vii 1'-7a') Let me stride beaming [daily in joy, gladness, happiness, shining face, (and) happy mood]; (and) let a happy fate, a good fate, (one) for the lengthening of the days of (vii 5') my reign, the protection of the throne of my priestly office, (and) the well-being of my offspring be placed in their (the gods') mouths.

vii 7b'-11') May he allow my hands to grasp the righteous scepter that enlarges the land (and) the fierce staff that humbles the unsubmissive;

v 11' Or restore <sup>d</sup>ALAD.<sup>d</sup>LAMMA.MEŠ, "bull colossi."

10') *la ma-gi-ri li-šat-me-ḥu*11') *rit-tu-ú-a*

Col. viii

Lacuna

1') [MU-šú NUMUN-šú i]-*na ma-at ZÁḤ-šú*2') *a-na u<sub>4</sub>-me ša-a-ti*3') *a-a ir-šu-šu re-e-mu*4') MU.SAG.LUGAL.LA <sup>m</sup>*aš-šur-šEŠ-SUM.NA*5') LUGAL *kiš-šá-ti* LUGAL KUR *aš-šur*.[KI]

Lacuna

viii 1'-3') [...] may he (the god Marduk) make [his name (and) his descendant(s)] disappear [fr]om the land. May he have no pity on him forever.

viii 4'-5') Accession year of Esarhaddon, king of the universe, king of Assyria.

## 112

An inscription on a fragment of a five-sided prism from Sippar recounts Esarhaddon's deeds. The script is contemporary Babylonian and horizontal rulings separate each line. Based on the king's titulary, it is certain that the text dates to after 671 BC. This text is edited with the Babylon inscriptions since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 56617	82-7-14,996b + 82-7-14,1815	Sippar	Height: 9.7; Max dia. 7.1	c

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1993 Gerardi, Iraq 55 pp. 119-120 and 122-127 no. 1 (copy, edition)

## TEXT

Col. i

1) [<sup>m</sup>]AN.[ŠÁR-ŠEŠ-SUM.NA]2) LUGAL GAL-ú LUGAL *dan-nu* LUGAL ŠÚ LUGAL [KUR *aš-šur*.KI]3) LUGAL LUGAL.MEŠ KUR.[*mu-uš-ri*]4) KUR.*pa-ta-ri-is u* [KUR.*ku-u-si*]5) LUGAL *kib-ra-a-ti* [LÍMMU-*tim*]6) LUGAL *šá ina kul-lat* [KUR.KUR]7) *ma-ḥi-ri la i-šú-ú*8) [*bu*]-*kur* <sup>d</sup>30-ŠEŠ.MEŠ-[SU]9) [LUGAL GAL]-ú LUGAL *dan-nu* LUGAL ŠÚ LUGAL [KUR *aš-šur*.KI]

10) [...].MEŠ KUR EME.[GI, u URI.KI]

Lacuna

Col. ii (missing)

i 1-10) E[sarhaddon], great king, mighty king, king of the world, king of [Assyria], king of the kings of [(Lower) Egypt], Upper Egypt, and [Kush], (i 5) king of the [four] quarters, the king who [has] no rival in all of [the lands]; son of Sennach[erib, great king], mighty king, king of the world, king of [Assyria; ...]s of Sum[er and Akkad, ...]

Lacuna

Col. ii (missing)

## Col. iii

- 1) [...] -a
- 2) [...] -ti
- 3) [...] *ú*]-kin ma-ḥar-šú-un
- 4) [...] É.KUR ka-li-šú-un
- 5) [...] -a-ti na-du-ú
- 6) [...] ub-la
- 7) [...] -a-nu
- 8) [...] <sup>d</sup>UTU

Lacuna

## Col. iv

- 1) [KUR šu-me-ri] u KUR URL.KI
- 2) [šá ina u<sub>4</sub>]-me pa-ni la i-šu-ú ma-na-ma
- 3) [muš-ta]-pi-ik ka-re-e aš-na-an
- 4) šá ina UD.MEŠ-šú su-un-qu u ḥu-šah-ḥu
- 5) ú-šá-aš-šu-ma iš-ku-nu ḤĒ.GÁL.LA
- 6) KI.LAM GI.NA SI.SÁ BURU<sub>14</sub> na-pa-áš <sup>d</sup>nisaba
- 7) ú-šá-áš-šu-ú ina KUR
- 8) šá ina BALA-šú ELAM.MA.KI ú-la še-mu-ú
- 9) LÚ.KÚR lem-nu nab-nit DINGIR.MEŠ ra-šu-un-du
- 10) ina la ṭè-e-mu DINGIR.MEŠ it-ba-am-ma
- 11) x x x ZI KUR URL.KI iš-ku-nu pa-ni-šú
- 12) [...] x.ŠUR.MEŠ KUR-šú ra-pa-áš-ti
- 13) [...] -qu-ti id-kam-ma
- 14) [...] NÍTA.MEŠ u MUNUS.MEŠ
- 15) [...] i-te-né-er-ru-bu
- 16) [...] -šá u ba-ba-a-ti
- 17) [...] iḥ šat

Lacuna

## Col. v

- 1) GIŠ.TUKUL.MEŠ sag-[...]
- 2) li-nar-ru ga-re-e li-šam-qí-[tu]
- 3) <sup>d</sup>U.GUR EN šib-ti u šag-ga-[áš-ti]
- 4) an-du-l-la-šú UGU-šú-nu lit-ru-uš
- 5) li-ig-mil nap-šat ni-šu-šú-nu
- 6) šá-a-šú-nu um-man-šú-nu ka-ras-su-un
- 7) li-ṭi-ra ina qé-reb šap-šá-qu
- 8) <sup>d</sup>IŠKUR GÚ.GAL AN-e u KI-tim
- 9) ŠĒG.MEŠ ṭáḥ-du-ti ILLU.MEŠ gap-šu-ti
- 10) ina KUR-šú-nu liš-tab-ra-a GE<sub>6</sub> u im-ma
- 11) DINGIR.MEŠ GAL.MEŠ šá AN-e u KI-tim
- 12) ina kun lib-bi-šú-nu ḥa-diš  
[lip-pal-su-šú]-nu-ti-ma
- 13) DINGIR a-na DINGIR li-[...]-su-un
- 14) li-ri-ku UD.MEŠ-šú-[un lil-bi-ra  
MU].AN.NA.MEŠ-šú-un
- 15) ina é-sag-íl É.GAL [DINGIR.MEŠ ...]
- 16) NUNUZ.MEŠ-šú-nu liš-mu-ḥu li-ru-ri [...]
- 17) e-ma <sup>d</sup>30 u <sup>d</sup>UTU [... liq-bu-u dum-qé-e-šú-nu]
- 18) KI šal-mat SAG.DU ana ma-ti-ma [...]
- 19) man-nu ina LUGAL.MEŠ ár-ku-ti [...]
- 20) [šá] E<sub>11</sub>-ma ú-ba-a'-[ú ...]
- 21) [MU].SAR-ru-ú ši-ṭir šu-mi-[ia li-mur-ma]
- 22) [šam]-ni lip-šu-uš NA<sub>4</sub>-[...]
- 23) [...] KI MU-šú liš-ṭur ep-še-[ti-ia ...]
- 24) [...] x x [...]

Lacuna

iii 1-8) [...] ... [...] ... [...] placed before them [...] the temples, all of them, (iii 5) [...] ... that were ruined [...] brought [...] ... [...] the god Šamaš [...]

Lacuna

iv 1-17) [...] of Sumer] and Akkad, [which pre]viously no one had [...; who] piles up heaps of grain, who drove out hunger and famine during his days and (iv 5) established prosperity; who brought to the land stable prices, bountiful harvests, (and) an abundance of grain; in whose reign the land Elam was disobedient; the evil enemy, the powerful offspring of the gods, (iv 10) rose up against the wishes of the gods and set out to attack ... of Akkad; [...] ... his wide land; [...] he mustered ... and [...] men and women; (iv 15) they frequently entered [...] ... and neighborhoods [...] ... [...]

Lacuna

v 1-18) [...] ... weapons [...] may they kill [(my) enemies] (and) cut down (my) foes; may the god Nergal, lord of pestilence and murd[er], stretch out his protection over them, (v 5) spare the lives of their people, (and) save them, their army, and their camp from anguish; may the god Adad, the canal inspector of heaven and netherworld, make plentiful rains (and) widespread floods (v 10) long lasting in their land; night and day, may the great gods of heaven and netherworld [look upon th]em with joy in their steadfast hearts; may god [...] their [...] to (another) god; may their days be long (and) their years [be long lasting]; (v 15) in Esagil, the palace of [the gods, ...] may their offspring thrive; may [...] be cursed; wherever the gods Šin and Šamaš [...] let them order good things for them; [...] with the black-headed people forever.

v 19-24) Whoever among the future kings [...] who] comes up and searches [for ..., may he read an] inscription written in [my] name and anoint (it) [with o]il, ... [...] write [my name] with his name, [...] my] deeds [...] ... [...]

Lacuna

## 113

An inscription of Esarhaddon on a solid cylinder from Babylon describes the rebuilding of Eniggidrukalamasuma, the temple of the god Nabû of the *ḥarû* in Babylon. The text, which is written in contemporary Babylonian script and with each line separated by a horizontal ruling, dates to after Ayyāru (II) 672 BC since Ashurbanipal and Šamaš-šuma-ukīn are mentioned as heir designates of Assyria and Babylon.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
IM 142109	—	Babylon, south wall of the cella of the Nabû ša ḥarê temple	11.3×8	p

## BIBLIOGRAPHY

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## TEXT

- |  |  |
|--|--|
| <p>1) <sup>m</sup>AN.ŠĀR-ŠEŠ-SUM.NA LUGAL GAL-ú LUGAL <i>dan-nu</i> LUGAL <i>kiš-šat</i> LUGAL KUR <i>aš-šur</i>.KI<br/> 2) ĜĪR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI<sub>7</sub> ù URI.KI <i>ni-bit</i> <sup>d</sup>AMAR.UTU <sup>d</sup>zar<sub>4</sub>-DÛ-tu<br/> 3) SIPA <i>ke-e-nu mi-gir</i> AN.ŠĀR ù <sup>d</sup>NIN.LÍL<br/> 4) LUGAL <i>šá ul-tu še-ḥe-ri-šú a-na</i> <sup>d</sup>AG <sup>d</sup>taš-me-tum ù <sup>d</sup>na-na-a <i>it-tak-lu-ma</i><br/> 5) <i>e-mu-ru da-na-an-šú-un</i> A <sup>m</sup>d30-ŠEŠ.MEŠ-SU LUGAL GAL-ú LUGAL <i>dan-nu</i><br/> 6) LUGAL <i>kiš-šat</i> LUGAL KUR <i>aš-šur</i>.KI A <sup>m</sup>MAN-GIN LUGAL GAL-ú LUGAL <i>dan-nu</i> LUGAL <i>kiš-šat</i> LUGAL KUR <i>aš-šur</i>.KI<br/> 7) ĜĪR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR EME.GI<sub>7</sub> ù URI.KI ŠĀ.BAL.BAL <sup>m</sup>EN-ba-ni<br/> 8) NUMUN <i>da-ru-ú ša du-rug-šú bal-til</i>.KI <i>ul-la-nu-ú-a</i> EN GAL-ú <sup>d</sup>AMAR.UTU<br/> 9) <i>it-ti é-sag-gil</i> ù KÁ.DINGIR.RA.KI <i>e-zi-iz ŠĀ-šú ze-nu-tu ir-ši</i><br/> 10) UN.MEŠ-šú <i>an-na ul-la a-ḥa-meš e-tap-pa-la i-dab-bu-ba la šá-lim-tu</i><br/> 11) <i>a-na NÍG.GA</i> EN GAL-i <sup>d</sup>AMAR.UTU ŠU.II-su-nu <i>ú-bi-lu-ma a-na</i> KUR.ELAM.MA.KI <i>id-di-nu ḫa-a'-tú</i><br/> 12) <i>ep-še-ti-ši-na</i> UGU <sup>d</sup>AMAR.UTU <sup>d</sup>zar<sub>4</sub>-DÛ-tu <i>im-ra-ša-ma iq-bu-ú sa-paḥ-šin</i><br/> 13) UGU URU A.MEŠ <i>uš-bi-i'-ma ú-še-me ki-šub-bi-iš</i></p> | <p>1–8a) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, chosen by the god Marduk (and) the goddess Zarpanītu, true shepherd, favorite of the god Aššur and the goddess Mullissu, the king who from his childhood trusted in the gods Nabû, Tašmētu, and Nanāya and (5) knew their power; son of Sennacherib, great king, mighty king, king of the world, king of Assyria; descendant of Sargon (II), great king, mighty king, king of the world, king of Assyria, governor of Babylon, (and) king of Sumer and Akkad; (and) descendant of the eternal line of Bēl-bāni, whose ultimate origin is Baltil (Aššur) —</p> <p>8b–15a) Before my time, the great lord, the god Marduk, became furious with Esagil and Babylon, (and) his heart was full of rage. (10) His people were answering each other with yes (for) no (and) were speaking untruthfully. They put their hands on the possessions of the great lord, the god Marduk, and gave (it) to the land Elam as a bribe. Their deeds were displeasing to the god Marduk (and) the goddess Zarpanītu, and they (the gods) ordered their scattering. He (the god Marduk) made (its) waters sweep destructively across the city and he turned (it) into fallow land. Its gods and goddesses took fright</p> |
|--|--|

- 14) DINGIR.MEŠ-šú <sup>d</sup>15.MEŠ-šú *ip-ri-du-ma e-lu-ú*  
*šá-ma-meš šu-bat URU in-na-si-iḫ-ma*
- 15) *ul in-na-ṭal te-me-en-šú i-na re-eš LUGAL-ú-ti-ia*  
*ina maḫ-ri BALA-ia*
- 16) *ša i-na GIŠ.GU.ZA LUGAL-ú-ti ra-biš ú-ši-bu*  
*re-me-nu-ú <sup>d</sup>AMAR.UTU*
- 17) *ŠĀ-šú i-nu-uḫ-ma it-ti URU šá iz-nu-ú sa-li-mu*  
*ir-ši*
- 18) *é-saq-gíl u KÁ.DINGIR.RA.KI eš-šiš ú-še-piš*  
*ša-lam DINGIR.MEŠ GAL.MEŠ ud-diš ina*  
*KI.TUŠ-šú-nu*
- 19) *ú-šar-ma-a šu-bat da-rat É AN.ŠĀR ú-šak-lil ina*  
*kul-lat ma-ḫa-zi aš-tak-ka-nu si-ma-a-te*
- 20) *i-na u<sub>4</sub>-me-šú-ma é-níg-gidru-kalam-ma-sum-ma*  
*É <sup>d</sup>AG šá ḫa-re-e ša a-šar-šú ik-kam-ru-ma*
- 21) *e-mu-ú ti-la-niš še-er uš-še-šú la in-na-ṭa-lu la*  
*uṣ-šab-bu-ú nab-nit-su*
- 22) *a-na-ku <sup>m</sup>AN.ŠĀR-ŠEŠ-SUM.NA LUGAL KUR*  
*aš-šur.KI ša AN.ŠĀR <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>EN <sup>d</sup>AG*
- 23) *a-na šuk-lu-lu ma-ḫa-zi ud-du-še eš-re-e-ti*  
*ip-tu-ú ḫa-si-su-uš*
- 24) *e-peš é-níg-gidru-kalam-ma-sum-ma ina lib-bi-ia*  
*ib-ši-ma uš-ta-bil ka-bat-ti ep-ri-šú kam-ru-te*
- 25) *ú-pat-ti-ma ši-kit-ta-šú uṣ-šab-bi-ma a-ḫi-iṭ*  
*te-me-en-šú ki-i pi-i GIŠ.ḪUR-šú maḫ-ri-te*
- 26) *am-šu-uḫ-ma e-du SIG<sub>4</sub> la ú-rad-di ina muḫ-ḫi*  
*ina ITI šal-me u<sub>4</sub>-me ŠE.GA uš-še-šú ad-di-ma*
- 27) *ú-kin SIG<sub>4</sub>-su É ša-a-šú ul-tu uš-še-šú a-di*  
*gaba-dib-bi-šu ar-šip ú-šak-lil*
- 28) *ki-ma u<sub>4</sub>-me ú-nam-mir [šip-ru šá-a-šú] <sup>d</sup>AG*  
*IBILA ši-i-ru ḫa-diš li-pal-lis*
- 29) *i-na kun-ni ŠĀ-šú lik-tar-[rab LUGAL-ú]-ti*  
*GIŠ.GIDRU i-šar-tu mu-rap-pi-šat KUR*  
*li-šat-me-eḫ rit-tu-u-a*
- 30) *a-na <sup>m</sup>aš-šur-DŪ-A DUMU ri-du-tú KUR aš-šur.KI*  
*ù <sup>md</sup>GIŠ.NU<sub>11</sub>-MU-GI.NA DUMU ri-du-te*  
*KÁ.DINGIR.RA.KI*
- 31) *ŠEŠ.MEŠ ki-lal-la-an ši-it lib-bi-ia šim-tu*  
*ṭa-ab-tu šim-tu MUNUS.SIG<sub>5</sub> ša ur-ruk u<sub>4</sub>-me*
- 32) *BALA.MEŠ-šú-un na-šir GIŠ.GU.ZA*  
*šá-an-gu-ti-šú-un li-ši-mu ši-mat-su-un*
- 33) *LUGAL-su-un x x x x x ina kit-ti ù mi-šá-ri*  
*li-ir-du-ú*
- 34) *ma-ti ru<sup>2</sup>-bu-ú ke-e-nu-tú <sup>d</sup>30 u <sup>d</sup>UTU an-nu*  
*ke-e-nu li-tap-pa-lu a-ḫa-meš*
- 35) *a-na EGIR.MEŠ u<sub>4</sub>-me a-na u<sub>4</sub>-me ša-a-ti*  
*e-nu-ma É šá-a-šú e-na-ḫu-ma la-ba-riš il-la-ku*
- 36) *ru-bu-ú ar-ku-ú ša an-ḫu-us-su ud-da-šú*  
*šú-mi-ía šaṭ-ru it-ti MU-šú liš-kun*
- 37) *<sup>d</sup>AG IBILA ši-i-ru na-din GIŠ.GIDRU GIŠ.GU.ZA*  
*BALA-e ik-ri-bi-šú i-šem-me*

and went up to the heavens. The site of the city was torn out and its foundation platform(s) could not be seen.

15b–19) At the beginning of my kingship, in my first year, when I sat in greatness on (my) royal throne, the merciful god Marduk's heart was appeased and he became reconciled with the city that had angered (him). I had Esagil and Babylon built anew. I renovated the statues of the great gods (and) had (them) dwell on their seats as an eternal dwelling. I completed the temple of the god Aššur (and) set up proper procedures in all the cult centers.

20–24a) At that time, Eniggidrukalamasuma, the temple of the god Nabû of the ḫarû, its site had become a heap of ruins and changed into a tell (so that) the top of its foundations could not be seen (and) its shape could not be determined. I, Esarhaddon, king of Assyria, whose mind the gods Aššur, Sîn, Šamaš, Bēl, (and) Nabû opened for completing the cult centers (and) renovating (their) shrines — it occurred to me and my heart prompted me to (re)build Eniggidrukalamasuma.

24b–28a) I opened up its dirt piles and surveyed (and) examined its structure. I measured its foundation platform in (exact) accordance with its earlier plan and did not add (even) a single brick more. In a favorable month, on a propitious day, I laid its foundation and secured its brickwork. I built (and) completed that temple from its foundations to its parapets (and) made (it) shine like daylight.

28b–34) May the god Nabû, the sublime son, look with joy upon [this work], ble[ss] my [kingship] with his steadfast heart, (and) allow my hand to grasp the righteous scepter that widens the land. For Ashurbanipal, crown prince of Assyria, and Šamaš-šuma-ukīn, crown prince of Babylon, both brothers, my offspring, may they decree as their destiny a good fate, a favorable fate, one of the lengthening of the days of their reigns (and) the protection of the throne(s) of their priestly offices; may their kingships ... lead my land in truth and justice; (and) may the gods Sîn and Šamaš together keep answering the true princes with a firm 'yes'!

35–37) In future days, in far-off days, may a future ruler, who renovates the dilapidated section(s) of this temple when it becomes dilapidated and old, place my inscribed name with his name. The god Nabû, the sublime son, the one who gives scepter, throne, (and) reign, will (then) hear his prayers.

20 The precise meaning of ḫarû in this context is uncertain. W.G. Lambert (RA 91 p. 66 K 8878:4) translates it as "vat," basing his interpretation on CAD Ḫ p.116 sub. ḫarû A mng. 1 and AHw p. 328 sub. ḫarû II. W. von Soden (AHw pp. 328–329 sub. ḫarû III) suggests that ḫarû is a type of sanctuary.

## 114

An Akkadian inscription on a black basalt cuboid monument describes the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. This monument is known as Lord Aberdeen's Black Stone and its text is commonly referred to as Babylon D (Bab. D).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 91027	60-12-1,1	Probably Babylon	Height: 21.6; Sides: 9.5	c

## COMMENTARY

Assyrian hieroglyphs are carved on the top (see text no. 115) and the script is archaizing Neo-Babylonian. The fourth Earl of Aberdeen purchased the object sometime around the 1820s and presented it to the British Museum in 1860. Rawlinson, when he published his copy in 1R (1861), stated that Lord Ab-

erdeen's Black Stone came from Nineveh, but without providing evidence for its provenance. Finkel and Reade (ZA 86 p. 254) have suggested that it probably comes from Babylon since that site was the normal source for antiquities at the time Lord Aberdeen purchased it.

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| 1993 | Porter, Studies Hallo pp. 194-197 (study)   |   |
| 1994 | Miglus, Studies Hrouda pp. 179-191 and pl. XVIIIa-b (photo, study)  |   |
| 1996 | Finkel and Reade, ZA 86 pp. 254-261 and figs. 19-20   |   |

## TEXT

Col. i

- 1) AN.ŠÁR-ŠEŠ-SUM.NA LUGAL
- 2) *kiš-šá-ti* LUGAL KUR *aš-šur*.KI
- 3) GÌR.NÍTA KÁ.DINGIR.RA.KI
- 4) LUGAL KUR EME.GI<sub>7</sub> ù URI.KI
- 5) NUN *na-a-du pa-liḫ*
- 6) <sup>d</sup>AG ù <sup>d</sup>AMAR.UTU
- 7) *ul-la-nu-ú-a ina* BALA
- 8) LUGAL *maḫ-re-e ina* KUR EME.GI<sub>7</sub>,

i 1-6) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, pious prince, who reveres the gods Nabû and Marduk —

i 7-18) Before my time, in the reign of a previous king, bad omens occurred in Sumer and Akkad. (i 10)

- 9) ù URI.KI *it-tab-šá-a*  
 10) Á.MEŠ ḪUL.MEŠ UN.MEŠ  
 11) *a-šib lib-bi-šu an-na*  
 12) *ul-la a-ḫa-meš e-tap-pa-lu*  
 13) *i-dab-bu-ba sur-ra-a-ti*  
 14) *a-na NÍG.GA é-saq-íl*  
 15) É.GAL DINGIR.MEŠ ŠU-šu-[nu]  
 16) *ú-bi-lu-ma KÙ.GI KÙ.[BABBAR]*  
 17) *ní-siq-ti NA<sub>4</sub>.MEŠ a-na*  
 18) KUR.ELAM.MA.KI *ip-šu-ru ma-ḫi-riš*  
 19) *i-gu-ug-ma* <sup>d</sup>EN.LÍL  
 20) DINGIR.MEŠ <sup>d</sup>AMAR.UTU *a-na sa-pan*  
 21) KUR ḫul-lu-qu UN.MEŠ-[šá]  
 22) *ik-ta-pu-ud MUNUS.ḪUL*  
 23) *íd.a-ra-aḫ-[ti]*

## Col. ii

- 1) [ÍD ḪÉ].GÁL ILLU *kaš-[šu]*  
 2) *tam-šil a-bu-bi [ib-bab-lam-ma]*  
 3) *a-lum šu-bat-su*  
 4) *eš-re-e-ti-šu [A.MEŠ]*  
 5) *uš-bi-i'-ma ú-še-me*  
 6) *kar-meš* DINGIR.MEŠ <sup>d</sup>15.MEŠ  
 7) *a-šib lib-bi-šu e-lu-ú*  
 8) *šá-ma-meš* UN.MEŠ *a-šib*  
 9) *qer-bi-šu a-na ši-in-di*  
 10) *ù bir-te zu-u'-ú-zu*  
 11) *il-li-ku re-e-šu-tú*  
 12) 70 MU.AN.NA.MEŠ *mi-nu-ut*  
 13) *ni-du-ti-šu iš-tur-ma*  
 14) *re-mé-nu-ú* <sup>d</sup>AMAR.UTU  
 15) *sur-riš lib-ba-šu i-nu-uḫ-ma*  
 16) *e-liš a-na šap-liš*  
 17) *uš-bal-kit-ma a-na 11*  
 18) MU.AN.NA.MEŠ *a-šab-šu iq-bi*  
 19) *ia-a-ti* AN.ŠÁR-ŠEŠ-MU  
 20) *áš-šu ep-še-e-te ši-na-ti*  
 21) *a-na áš-ri-ši-na tur-ri*  
 22) *ina* UKKIN ŠEŠ.MEŠ-*ia* GAL.MEŠ  
 23) [*ke-niš*] *tu-ut-tan-ni-ma*

## Col. iii

- 1) [AN].DÙL-ka DÙG.GA *taš-ku-nu-ma*  
 2) [UGU]-*ia kul-lat za-'i-ri-ia*  
 3) [*a-bu*]-*biš tas-pu-nu-ma gi-mir*  
 4) [*za-ma-ni*]-*ia ta-na-ru-ma*  
 5) *tu-[šak]-ši-du ni-iz-ma-ti*  
 6) *a-na nu-uḫ-ḫi lib-bi* DINGIR-*ti-ka*  
 7) GAL-*ti šup-šu-uḫ ka-bat-ti-ka*  
 8) SIPA-*ut* KUR *aš-šur.KI tu-mal-lu-ú*  
 9) *ina* SAG LUGAL-*ti-ia ina maḫ-re-e*  
 10) BALA-*ia ša ina* GIŠ.GU.ZA  
 11) LUGAL-*ti ra-biš ú-ši-bu*  
 12) *iš-[šak]-na-nim-ma* Á.MEŠ

The people living there were answering each other yes (for) no (and) were telling lies. They put their hands on the possessions of Esagil, (i 15) the palace of the gods, and they sold the gold, sil[ver], (and) precious stones at market value to the land Elam.

i 19-ii 11) The Enlil of the gods, the god Marduk, became angry and plotted evilly to level the land (and) to destroy [its] people. The river Araḫ[*tu*, (ii 1) (normally) a river of abun]dance, turned into a [huge] flood like the deluge, (and) [swept (its) waters] destructively across the city, its dwellings, (and) shrines, (ii 5) and turned (them) into ruins. The gods and goddesses dwelling in it went up to the heavens; the people living in it were distributed among the (foreign) riffraff (and) became slaves.

ii 12-18) The merciful god Marduk wrote that the calculated time of its abandonment (should last) 70 years, (but) his heart was quickly soothed, and he reversed the numbers and (thus) ordered its (re)occupation to be (after) 11 years.

ii 19-iii 8) You [truly] selected me, Esarhaddon, in the assembly of my older brothers, to put these matters right, and (iii 1) you (are the one) who placed your sweet [protec]tion on me, swept away all my enemies like [a flood], killed all of my [foes] and (iii 5) [made] me attain my wish, (and), to appease the heart of your great divinity (and) to please your spirit, you entrusted (me) with shepherding Assyria.

iii 9-15) At the beginning of my kingship, in my first year, when I sat in greatness on (my) royal throne, [good] signs were [est]ablished for me; in heaven (and) on earth, [he (the god Marduk) constantly se]nt me his

ii 12-18 For a discussion on how Marduk altered the calculated time of Babylon's and Esagil's abandonment on the "Tablet of Destiny" from 70 years to 11 years, see the note to Babylon A (text no. 104) ii 6-7.

ii 18 The verb *iq-bi* ("he ordered") is found at the beginning of iii 19 on the object, but it is to be understood as the end of ii 18.

- 13) [SIG<sub>5</sub>.MEŠ] *ina šá-ma-me qa-q-a-ri*  
 14) [*iš-tap-pa*]-*ra gis-kim-mu-uš*  
 15) [*ša*] *e-peš šip-ri šu-a-tú*  
 16) [*áš-ḥu-ut*] *ak-kud ša* <sup>d</sup>UTU  
 17) [<sup>d</sup>IŠKUR] <sup>d</sup>AMAR.UTU DI.KU<sub>5</sub>.GAL  
 18) DINGIR.[MEŠ] EN.MEŠ-*ia ak-ta-mis*  
 19) *ma-ḥar-šu-un ina ma-kal-ti*  
 20) LÚ.ḪAL-*ú-ti* UZU.MEŠ  
 21) *tu-kul-ti iš-šak-nu-nim-ma*  
 22) *ša e-peš* KÁ.DINGIR.RA.KI  
 23) *ud-du-uš é-sag-íl*  
 24) *ú-šá-áš-ṭi-ra a-mu-tú*

Col. iv

- 1) *a-na an-ni-šu-nu ke-[e-nu]*  
 2) *at-kal-ma ad-ke-e-ma*  
 3) *gi-mir* ERIM.ḪIA u UN.MEŠ  
 4) KUR.kár-<sup>d</sup>*dun-ía-àš*  
 5) *si-ḥir-ti-šá* GIŠ.al-lu  
 6) *ú-šat-rik-ma e-mid-da*  
 7) *tup-šik-ki ina* Ì.GIŠ DÛG.GA *diš-pu*  
 8) Ì.NUN.NA KURUN.NAM *ši-kar*  
 9) KUR-i KÙ *ab-lu-la ta-ra-ḥuš*  
 10) *ku-dúr-ru ina* SAG.DU-*ia áš-ši-ma*  
 11) *ú-šá-az-bil ra-ma-ni*  
 12) *ina* GIŠ.Û.ŠUB.MEŠ ZÚ AM.SI  
 13) GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN.NA  
 14) AD.ME.KÁR *a-na né-ri-šá*  
 15) *ú-šal-bi-na* SIG<sub>4</sub>  
 16) *é-sag-íl* É.GAL DINGIR.MEŠ  
 17) *ù eš-re-e-ti-šu*  
 18) KÁ.DINGIR.RA.KI URU *ki-din-ni*  
 19) *im-gur-*<sup>d</sup>EN.LÍL BÀD-*šu*  
 20) *né-med-*<sup>d</sup>EN.LÍL *šal-ḥu-šu*  
 21) *ul-tu uš-še-šu-un a-di*  
 22) *na-bur-ri-šu-un eš-šiš*  
 23) *ú-še-piš ú-šar-bi*  
 24) *ú-šaq-qí ú-šar-ri-iḥ*  
 25) *ša-lam* DINGIR.MEŠ GAL.MEŠ *ud-diš*  
 26) *ina* BÁRA.MEŠ-*šu-nu ú-šar-ma-a*  
 27) *šu-bat da-ra-a-ti* SÁ.DUG<sub>4</sub>-*šú-nu*  
 28) *ba-aṭ-lu-ti ú-ki-in*  
 29) DUMU.MEŠ KÁ.DINGIR.RA.KI *ša*  
 30) *a-na re-e-šu-ti šu-lu-ku*  
 31) *a-na šin-di* ù *bir-te*  
 32) *zu-u'-ú-zu ú-pa-ḥi-ir-ma*  
 33) *a-na* LÚ.KÁ.DINGIR.RA.KI.MEŠ  
 34) *am-nu ki-din-nu-sún eš-šiš*  
 35) *áš-kun*

omen(s) [concerning] the doing of that work.

iii 16–24) [I was afraid] (and) worried, (and) I knelt before the gods Šamaš, [Adad], (and) Marduk, the great judge(s), the god[s], my lords. (iii 20) In the diviner's bowl, trustworthy oracles were established for me, and they had (their response) concerning the (re)building of Babylon (and) the renovation of Esagil written on a liver.

iv 1–15) I trusted in their fi[rm] 'yes' and I mustered all of my craftsmen and the people of Karduniaš (Babylonia) to its full extent. (iv 5) I had them wield hoes and I imposed baskets (on them). I mixed (the mud for) its revetment with fine oil, honey, ghee, kurunnu-wine, (and) pure mountain beer. (iv 10) I raised a basket onto my head and carried (it) myself. I had its bricks made for one year in brickmolds of ivory, ebony, boxwood, (and) musukkannu-wood.

iv 16–24) I had Esagil, the palace of the gods, and its shrines, Babylon, the privileged city, Imgur-Enlil, its wall, (iv 20) (and) Nēmed-Enlil, its outer wall, built anew from their foundations to their parapets. I made (them) greater (than before), raised (them) up, (and) glorified (them).

iv 25–28) I refurbished the statues of the great gods (and) I had (them) dwell on their daises as an eternal dwelling. I (re)confirmed their unceasing *sattukku*-offerings.

iv 29–35) I gathered the citizens of Babylon who had become slaves (and) who had been distributed among the (foreign) riffraff and I counted (them once again) as Babylonians. I established anew their privileged status.





Figure 7. BM 91027, Lord Aberdeen's Black Stone col. i, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.

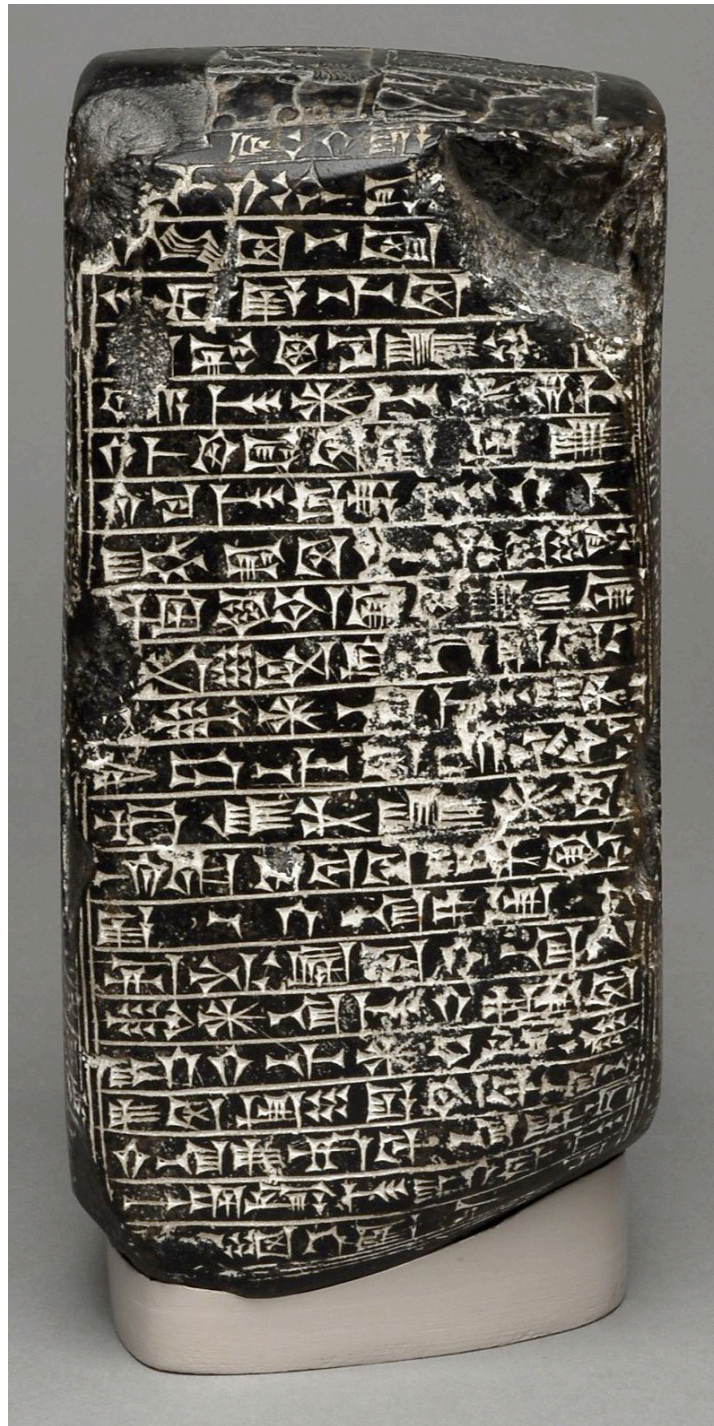


Figure 8. BM 91027, Lord Aberdeen's Black Stone col. ii, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.





Figure 9. Col. iii of BM 91027, Lord Aberdeen's Black Stone col. iii, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.





Figure 10. BM 91027, Lord Aberdeen's Black Stone cols. iv and i, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.

## 115

In text no. 104 vii 10-12, the phrase *lumāšē tamšil šītir šumīya ēsiq*, “I depicted *lumāšē*, representing the writing of my name, on them” occurs. This undoubtedly refers to symbols that have been interpreted as a cryptographic royal inscription of Esarhaddon and that are found upon three clay prisms and one stone monument, all probably from Babylon. These symbols have been referred to as Assyrian hieroglyphs or astroglyphs, which may have been inspired by Assyrian encounters with Egyptian hieroglyphs. The texts that are found on the objects with the Assyrian hieroglyphic inscriptions are: text no. 104 ex. 1 (Babylon A), text no. 107 (Babylon F), text no. 111, and text no. 114 (Babylon D = Lord Aberdeen’s Black Stone). Inscriptions of this kind have so far only been identified for the kings Sargon II and Esarhaddon, and the cryptography did not follow Egyptian hieroglyphic writing directly but rather appears to have been inspired by the latter’s pictographic character. Although it is likely that these symbols represent Esarhaddon’s name and royal title(s), the matter of how to read the hieroglyphs, both individually and as a group, is still not settled.

While the interpretations offered below are extremely ingenious, I find them to be clever but dubious, as several of the readings are rather forced. I am, however, not able to offer a better solution. My misgivings are as follows:

1) The name. Esarhaddon had at least three names, Aššur-aḥu-iddin, Aššur-etel-ilānī-mukīn-apli, and an Aramaic name that we do not know. While his throne name Aššur-aḥu-iddin is the most likely one to be on these monuments, it is not certain that this is the case.

2) The language. We should probably expect the language to be Akkadian, but four instances on three exemplars are written counterclockwise. Aramaic is written right to left and hieroglyphic Egyptian is normally written from right to left but may be written in any direction. I do not know if this is meaningful.

3) Are the Assyrian hieroglyphs read syllabically or logographically? Akkadian could allow either or both.

4) All the solutions find themselves with too many hieroglyphs for the name alone and try to solve the problem by adding a pronoun or title after the name. This is where serious guesswork enters, and while I would not rule out any of these solutions, I remain unconvinced at this time.

The presentation which follows does not pretend to indicate the interpretations of the individual signs in a fully satisfactory manner and the reader must consult the original publications to understand the views and interpretations of the respective scholars.

## CATALOGUE

Ex. Number	Museum	Excavation/ Registration No.	Provenance	Dimensions (cm)	cpn
1	BM 91027	60-12-1,1	—	Height: 21.6; Sides: 9.5	c

2	BM 78223	88-5-12,77 + 88-5-12,78 + 88-5-12,—	Purchased by E.A.W. Budge in Babylon, but registered as coming from Hillah	Height: 29 ; Dia: 11	c
3	BM 78247	88-5-12,102	Hillah (Babylon?)	Height: 12.6; Dia: 8.3	c
4	MMA 86.11.283	—	—	—	c

## COMMENTARY

Ex. 1 is a stone monument and exs. 2-4 are clay cylinders. All of these pieces may originate from Babylon. In ex. 1 the symbols are carved in relief in two registers atop the stone monument, and the consensus is that the symbols are to be read left to right. The order found on ex. 1 indicates the starting point in exs. 2-4, where the symbols were stamped in a counterclockwise circular pattern on one or both ends of each prism, apparently by at least two different stamps. Each hieroglyphic text has eight symbols in the same basic order, with one major variant and a few minor stylistic variants. In ex. 1 symbol 4 is a bull, while in exs. 2-4 symbol 4 is a lion. Note that a lion is incised facing the beginning of some of the royal inscriptions on stone

vases from Aššur (e.g., text no. 72). In ex. 1 symbol 1 has a stylized tree decorating the base of the podium and the divine horns on the head-dress are more pronounced than in exs. 2-4. In ex. 1 symbol 3 is a stylized tree, while in exs. 2-4 the tree is greatly simplified.

D. Nadali, *Iraq* 70 pp. 87-104, has tentatively ascribed to Esarhaddon the figural elements (bull's leg, vegetation, man's hand and bare head) on eight high-relief bricks, seven of which are known to have been excavated by R.C. Thompson in his first season of excavations at Nineveh (1927-28). These pieces are fragmentary, and, as Nadali notes, another possibility is that they came from the reign of Sargon II.

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| 1925 Smith, <i>JRAS</i> 1925 p. 57 (ex. 1, study)                                | 1997 Scurlock, <i>NABU</i> 1997 pp. 85-86 no. 92 (study)  |
| 1941 Weidner, <i>AfO</i> 14 pp. 48-49 (ex. 1, study)                             | 2001 Roaf and Zgoll, <i>ZA</i> 91 pp. 264-295 (exs. 1-2, drawing, study)  |
| 1948 Gadd, <i>Divine Rule</i> pp. 93-95 (ex. 1, study)                           | 2003 Porter, <i>Trees, Kings, and Politics</i> pp. 39-46 and pl. 10 (ex. 1, photo, study)   |
| 1956 Borger, <i>Asarh.</i> p. 28 (exs. 1-3, study)                               | 2005 Reade, <i>AOS</i> 88 p. 118 (ex. 1, study)   |
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## TEXT

### Ex. 1 = text no. 114 (Lord Aberdeen's Black Stone, Babylon D)

Top register

left to right

- 1) Horned headdress on podium bearing stylized tree
- 2) Assyrian king as worshipper/priest





Figure 11. BM 91027, Lord Aberdeen's Black Stone, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs incised on its top. © Trustees of the British Museum.

- 3) Stylized tree
  - 4) Bull
- Bottom register  
left to right
- 5) Mountain
  - 6) Plough
  - 7) Palm tree
  - 8) Foursided figure

**Ex. 2 = text no. 104 ex.1 (Babylon A)**

- Top  
read counterclockwise
- 1) Horned headdress on podium
  - 2) Assyrian king as worshipper/priest
  - 3) Palmette
  - 4) Lion
  - 5) Mountain
  - 6) Plough
  - 7) Palm tree
  - 8) Foursided figure
- Bottom  
read counterclockwise
- 1) [Horned headdress on podium]
  - 2) Assyrian king as worshipper/priest
  - 3) Palmette
  - 4) Lion



Figure 12. BM 78223, a clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its top. © Trustees of the British Museum.

- 5) Mountain
- 6) Plough
- 7) [Palm tree]
- 8) [Foursided figure]

**Ex. 3 = text no. 107 (Babylon F)**

read counterclockwise

- 1) Horned headdress on podium
- 2) Assyrian king as worshipper/priest
- 3) Palmette
- 4) Lion
- 5) Mountain
- 6) Plough
- 7) Palm tree
- 8) Foursided figure

**Ex. 4 = text no. 111**

Base

read counterclockwise

- 1) [Horned headdress on podium]
- 2) Assyrian king as worshipper/priest
- 3) Palmette
- 4) Lion
- 5) Mountain
- 6) Plough
- 7) Palm tree
- 8) Foursided figure





Figure 13. BM 78223, a clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its base. © Trustees of the British Museum.

## INTERPRETATIONS AND TRANSLATIONS

**Luckenbill:** “(1–6) Esarhaddon (7–8) am I”; (1)  $\text{d}$ , (2)  $a$ , (3)  $\text{šur}_4$ , (4)  $\text{šEŠ}$ , (5)  $\text{SUM}$ , (6)  $na$ , (7)  $ana$ , (8)  $ku$ .

**Finkel and Reade 1:** “(1–4) Aššur-aḫu-iddin (= Esarhaddon), (5–8) ‘Great House’ (= king) of ‘Upper’ and ‘Lower’ Mesopotamia (= Assyria and Babylonia)”; (1)  $\text{AN}$ , (2)  $\text{ŠAR}$  (for  $\text{ŠĀR}$ ), (3)  $\text{šEŠ}$ , (4)  $\text{SI}$  (for  $\text{SĪ}$ ), (5)  $\text{KUR}$ , (6)  $\text{šūrū}$ , (7) “Babylonia”, (8)  $\text{KI}$ .

**Finkel and Reade 2:** “(1–3) Aššur-‘a brother’-‘has given’ (= Esarhaddon), (4–8) king of the land of Assyria (and) Babylonia”; (1)  $\text{AN}$ , (2)  $\text{ŠAR}$  (for  $\text{ŠĀR}$ ), (3)  $\text{šEŠ}$ , (4) “king”, (5)  $\text{KUR}$ , (6)  $\text{šūrū}$ , (7) “Babylonia”, (8)  $\text{KI}$ .

**Scurlock:** “(1–3) Aššur-‘a brother’-‘has given’ (= Esarhaddon), (4–8) king of the land of Assyria (and) Babylonia”; (1)  $\text{Aššur}$ , (2)  $\text{šEŠ}$ , (3)  $\text{SUM}$ , (4) “king”, (5)  $\text{KUR}$ , (6)  $aš+šur$ , (7) “Babylonia”, (8)  $\text{KI}$ .

**Roaf and Zgoll:** “(1–3) Esarhaddon, (4–6) king of the land of Assyria, (7–8) king of the four quarters”; (1)  $\text{Aššur}$ , (2) “king”, (3) “tree”, (4) “king”, (5)  $\text{KUR}$ , (6)  $aš+šur/\text{AN.ŠĀR}$  (= “king”), (7)  $\text{GIŠ.GIŠIMMAR}$ , (8)  $\text{LÍMMU}$ .

Note that E. Frahm (NABU 2005 p. 50 no. 44 n. 28) makes similar interpretations in connection with the Assyrian hieroglyphs used by Sargon II. He reads that sequence of signs as follows: (1) lion =  $\text{šarru-}$ , (2) bird (whose outline resembles the  $\text{GI}$  sign) =  $\text{ukin}$ , (3) bull =  $\text{šar}$ , (4) fig tree =  $\text{māt}$ , and (4) plough =  $\text{aššur}$ , “Sargon (II), king of Assyria.”



Figure 14. BM 78247, a clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its top. © Trustees of the British Museum.

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Two fragments of a clay tablet from Nineveh contain a copy of an inscription describing the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. This text is commonly referred to as Babylon B (Bab. B) and is edited with the Babylon inscriptions, rather than with other inscriptions known only from tablet copies, since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 192 (+) K 4513	—	Nineveh, Kuyunjik	K 192: 11.6×10.3; K 4513: 3.2×2.5	c



Figure 15. MMA 86.11.283, a clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its base. © The Metropolitan Museum of Art.

## COMMENTARY

K 192 (+) K 4513 appear to belong to the same tablet. On the basis of the script, the composition of the clay, and the contents of the pieces, R. Borger suggests that 82–3–23,55 (text no. 117) comes from the same object as K 192 (+) K 4513. This may be so, but lacking firm evidence it is better to edit them separately. The script is Neo-Assyrian. Babylon B contains some passages known from Esarhaddon's other Babylon inscriptions and contains material or descriptions of events in Babylonia not recorded in other texts. Some passages in this damaged text can be restored from parallel passages in Babylon A (text no. 104), Babylon C (text no. 105), Babylon D (text

no. 114), Babylon G (text no. 108), Aššur-Babylon A (text no. 48), and BM 122617+ (text no. 109). The damaged text is restored as follows: line 2' from Babylon A i 25–27; lines 5'–6' from BM 122617 ii 15'–17'; lines 8'–10' from Babylon G ii 3'–5', 8'–9', and 15'–16'; lines 13'–15' from Babylon D i 23–ii 6; lines 17', 21'–rev. 2, and 4 from Babylon A i 46–48, ii 23b–26, and 34–41; rev. 5–7a from Aššur-Babylon A lines 44–61; rev. 7b–14 from Babylon A ii 49–iii 26a and 32–38; and rev. 17 and 20 from Babylon C vi 33–34 and vi 27b–28. In addition, the restoration in lines 11', 18', 20', rev. 15, and rev. 23 are based on Borger (*Asarh.* pp. 14–15 and 22).

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## TEXT

Obv.

Lacuna

- 1') [...] *ana be-el-ti-šá ul i-šem-[me]*  
 2') [DINGIR.MEŠ-š<sub>i</sub>-na i-bu-ka-ma i-me-šá<sup>d</sup> iš-tar-šin par-ši-ši]-na ú-maš-ši-ra-ma šá-na-tim-ma ir-ka-ba  
 3') [...] *tu šur-šu-ú a-sak-ku ak-lu*  
 4') [...] *sat-tuk]-ku ú-šab-ṭa-lu ú-šab-šu-ú ri-kil-tú*  
 5') [a-na NÍG.ŠU é-sag-gíl u DUMU E.KI] ŠU.II-su-nu ú-bi-lu-u-ma im-šu-ú<sup>u</sup> NÍG.ŠU.MEŠ-šú  
 6') [KÙ.GI KÙ.BABBAR ... ša qé]-reb É.KUR a-na KUR.e-lam-ti ip-šu-ru ma-ḫi-riš  
 7') [...] <sup>d</sup>EN.LÍL ip-pa-lis-ma e-zi-iz lib-ba-šú ka-bat-tuš iṣ-ša-ri-ih  
 8') [<sup>d</sup>EN.LÍL.LA<sub>5</sub> DINGIR.MEŠ EN KUR.KUR a]-na sa-paḫ KUR u UN.MEŠ ik-ta-pu-ud le-mut-tu  
 9') [a-na sa-pan KUR u ḫul-lu-uq UN].MEŠ-šá lib-bu-uš e-ziz-ma ar-rat ma-ru-uš-ti iš-šá-kin ina pi-i-šú  
 10') [ina AN-e u KI-tim Á.MEŠ ḪUL]-tim ma-gal it-ta-nab-šá-a ša ḫa-laq mit-ḫar-tim  
 11') [KASKAL šu-ut <sup>d</sup>EN.LÍL KASKAL šu-ut <sup>d</sup>60 KASKAL] šu-ut <sup>d</sup>é-a man-za-su-nu ú-lam-mi-nu uš-ta-nak-la-mu GISKIM.MEŠ šal-pú-ti  
 12') [...] KI mit-ḫa-riš it-ta-nak-ki-ra i-da-a-ti-šá  
 13') [ÍD.a-ra-aḫ-ti ÍD ḪÉ.GÁL a]-gu-u šam-ru e-du-u ez-zu ILLU kaš-šu tam-šil a-bu-bi ib-bab-lam-ma  
 14') URU [šu-bat-su eš-re-e-ti-šu A].MEŠ uš-bi-i'-ma ú-še-mi ú-šal-liš  
 15') DINGIR.[MEŠ <sup>d</sup>15.MEŠ a-šib lib-bi-šú iṣ]-šu-riš ip-par-šú-ma e-lu-ú šá-ma-meš  
 16') <sup>d</sup>ALAD.MEŠ [<sup>d</sup>LAMMA.MEŠ ... ip-par-ši]-id-du-ma i-ta-nam-gi-šú a-ḫa-a-ti  
 17') UN.MEŠ a-šib [qer-bi-šú a-šar šá-nam-ma in-nar-qu]-ma ina er-še-et la i-du-ú e-ḫu-zu pu-uz-ra-te  
 18') a-di UD.MEŠ im-[lu-u lib-bi EN GAL]-e <sup>d</sup>AMAR.UTU i-nu-ḫu-ma a-na KUR ša e-ni-nu ir-šu-ú sa-li-mu  
 19') 70 MU.AN.NA.MEŠ im-[lu-ú ... 11'<sup>?</sup> MU.AN.NA].MEŠ eš-ṭur-ma re-e-mu ir-ši-ma iq-ta-bi a-ḫu-lap  
 20') ia-a-ti <sup>md</sup>aš-[šur-ŠEŠ-SUM.NA ...] mu-du-ú pu-luḫ-ti DINGIR-ti-šú GAL-ti

Lacuna

- 1'–6') [... the slave girl] did not list[en to] her mistress. [They led their gods away, neglected their goddesses], abandoned [their rites], (and) *embraced quite different (rites)*; [...] ... was supplied, a taboo was infringed; [...] they discontinued [sattuk]ku-offerings. They fomented a conspiracy. (5') They put their hands on [the possessions of Esagil and the citizens of Babylon] and plundered its goods, [gold, silver, ... fr]om inside the temple (and) sold (them) at market value to the land Elam.  
 7'–9') The god Enlil saw [...] and his heart became angry (and) his mood became furious. [The Enlil of the gods, the lord of the lands], plotted evilly to scatter the land and people; [to level the land (and) to destroy] its [people], his heart was angry. A bitter curse was placed in his mouth.  
 10'–12') Many [bad omens] concerning the destruction of mankind occurred [in the heavens and on earth. The path of the Enlil-stars, the path of the Anu-stars, (and) the path of] the Ea-stars changed their position(s) for the worse (and) they constantly revealed signs portending destruction. [...] ... in the same way, its signs became increasingly bad.  
 13'–17') [The river Araḫtu, (normally) a river of abundance], turned into an angry wave, a raging tide, a huge flood like the deluge. It swept (its) [waters] destructively across the city, [its dwelling(s), (and) its shrines], (and) turned (them) into a swamp. (15') The god[s (and) goddesses dwelling in it] flew up to the heavens like [bi]rds. The šēdus (and) [lamassus ... fle]d and were wandering around outside. The people living [in it were hidden in another place] and took refuge in an unknown land.  
 18'–19') As time passed, [the heart of the great lord], the god Marduk, was soothed and he became reconciled with the land that he had punished. As the seventy years [passed, ...] he (the god Marduk) wrote ['11 years'], had pity, and said 'Aḫulap!'  
 20'–Rev. 1) (As for) me, Es[arhaddon, ...], who knows how to revere his great divinity, [... were established]

19' The exclamation *aḫulap* is used in the same manner as Nineveh B (text no. 2) iii 30; for further details, see the note to Nineveh B iii 30.

- 21') *ina re-eš* [LUGAL-ti-ia *ina maḥ-re-e* BALA-ia ša *ina* GIŠ].GU.ZA SANGA-ti *ú-ši-bu-ma a-ge-e* *be-lu-ti a-pi-ru-um-ma*
- Rev.
- 1) [... *iš-šak-na*]-nim-ma ša šu-šu-ub URU u É *uš-ta-nak-la-man-ni* SIG<sub>5</sub>-tu Á
- 2) [MUL.SAG.ME.NÍG *mut-tan-bi-ṭu pa-ri-is* EŠ.BAR KUR URI.KI *ina* ITI.SIG<sub>4</sub> *ú-qar*]-rib-ma a-šar <sup>d</sup>UTU *ul-tap-pa-a i-zi-iz ba-il zi-mu-šú sa*-[a-mu]
- 3) [*ni-pi-iḥ-šú ki-ma ni-pi-iḥ* <sup>d</sup>UTU *ga-mir* DINGIR.MEŠ *ze-nu-ti it-ti* KUR URI.KI *is-li-mu* ŠĒG].MEŠ *ṭáh-du-ti* ILLU.MEŠ *sad-ru*-[ti *ina* KUR URI.KI] GÁL.MEŠ
- 4) [*uš-taš-ni-ma* *ina* ITI.BAD.KÁ *a-šar ni*]-šir-ti *ik-šu-dam-ma* [*ina* KI.TUŠ-šu *i-kun*]
- 5) [*áš-šú li-i-ti šá-ka-nu ga-me-ru-tu*] *e-pe-ši* *gis-kim-ma* SIG<sub>5</sub>-tim *ú-šak*-[*li-ma šá e-reb*]
- 6) [*é-sag-íl* ITI-šam-ma <sup>d</sup>30 <sup>d</sup>UTU *ina* IGI.LAL-šú-*nu* *šá ud-du-uš* DINGIR.MEŠ *šuk-lul eš-ret ma-ḥa-zi* *ku-tu-un*]-ni BALA-ia *šur-šu-du* GIŠ.GU.ZA SANGA-ti-ia *an-nu* [*ke-e-nu*]
- 7) [*e-tap-lu a-ḥa-meš* *ina* GEŠTU.II DAGAL-ti *ḥa*]-sis-si *pal-ke-e* ša *iš-ru*-[ka ABGAL DINGIR.MEŠ]
- 8) [NUN <sup>d</sup>nu-dám-mud *a-na* šu-šu-ub URU *šá-a-šú* *ud-du-uš eš-re-e*]-ti-šú *nu-um-mur ma-ḥa-zi* *ina* *uz-ni-ia* [*ib-ši-ma uš-ta-bi-la ka-bat*]-ti
- 9) [*a-na e-peš šip-ri šu-a-ti aš-ḥu-ut ak*]-kud-ma ša <sup>d</sup>UTU <sup>d</sup>IŠKUR <sup>d</sup>AMAR.UTU DI.KU<sub>5</sub>.GAL DINGIR.[MEŠ EN.MEŠ-ia *ak-ta-mis ma*]-ḥar-šú-un
- 10) [*ina ma-kal-ti* LÚ.ḪAL-ú-ti Á]-ti SIG<sub>5</sub>-tim *iš-šak-nu-nim-ma* ša šu-šu-ub URU *ud-du*-[uš *é-sag-íl*] *ú-šá-áš-ṭi-ru a-mu-ti*
- 11) [*a-na an-ni-šú-nu ke-e-nu at-kal*]-ma *ad-ke-ma* *gi-mir* ERIM.ḪIA-ia u KUR.kár-<sup>d</sup>dun-ía-áš *tup-šik-ku u al*-[lu] *ú-šat-rik-šú-nu-ti*
- 12) [*ina* ḲI.GIŠ DÜG.GA LÁL ḲI.NUN.NA KURUN.NAM] *mu-tin-ni šī-kar* KUR-i *ab-lu-la ta-ra-aḥ-ḥuš*
- 13) [*ina* GIŠ.Ü.ŠUB.MEŠ ZÚ AM.SI GIŠ.ESI GIŠ.TÚG GIŠ.MES.MÁ.KAN].NA AD.ME.KÁR *a-na né-ri-šá* *ú-šal-bi-na li-bit-tuš*
- 14) [DUMU.MEŠ LÚ.um-ma-ni *en-qu-te* LÚ].ŠITIM.GAL-li *le-u-ú-ti mu-kin-nu* *giš-ḥur-ri* 1-niš *ú-paḥ-ḥi-ir-ma*
- 15) [*ša é-sag-íl* É.GAL DINGIR.MEŠ?] *uš-ši-šú* *ad-di-ma ú-kin lib-na-as-su*
- 16) [... *ú-nak*]-ki-la *ni-kil-tuš tam-šil šit-ri-šú* *eš-ši-ra iṣ-rat-su*
- 17) [*im-gur*-<sup>d</sup>EN.LÍL BĀD-šú GAL-a *ina* GIŠ].as-li GAL-ti *ki-i giš-ḥur-ri-šú maḥ-ri-i mi-ši-iḥ-ta-šú* *am-šu-uḥ*
- 18) [...] *te-me-en-šú ki-ma šu-pu-uk* KUR-i *dan-ni*

for me at the beginning of [my kingship, in my first year, when] I sat [on the] throne of my priestly office, when I wore the crown of lordship, and [...]. They (the gods) constantly revealed good omen(s) to me concerning the (re)population of the city and the temple.

Rev. 2–4) [Bright Jupiter, the giver of decisions on Akkad, came] near [in Simānu (III)] and stood in the place where the sun shines. It was shining brightly (and) its appearance was [red. Its rising was as complete as the rising sun. The angry gods were reconciled with Akkad] (and) there were copious [rains] (and) regular floods [in Akkad]. It (Jupiter) reached (its) [hyp]soma [for a second time in the month Opening of the Door] and [stayed in its place]. Rev. 5–7a) [In order to triumph (and) to show overpowering strength], he (the god Marduk) reveal[ed to me] good omen(s) [concerning the (re)entering of Esagil. Every month, the gods Šin (and) Šamaš together, at their appearance, answered me with a firm] ‘yes’ [concerning the renewing of the gods, the completion of the shrines (and) cult centers, the stability] of my reign (and) the securing of the throne of my priestly office.

Rev. 7b–9a) [By means of the great intelligence] (and) vast understanding which [the sage of the gods, the prince, the god Nudimmud], gave [to me, it occurred] to me [to (re)populate that city, to renovate] its [shrines], (and) to make the cult center shine, [and] my [mind prompted (me) to perform that work].

Rev. 9b–10) [I was afraid (and) wo]rried, and [I knelt be]fore the gods Šamaš, Adad, (and) Marduk, the great judge(s), the god[s], my lords. In the diviner’s bowl], good [sig]n(s) were established for me, and they had (their response) concerning the (re)population of the city (and) the renovati[on of Esagil] written on a liver.

Rev. 11–14) [I trusted in their firm ‘yes’] and I mustered all of my craftsmen and (the people of) Karduniaš (Babylonia). I had them wield baskets and ho[es]. I mixed (the mud for) its revetment [with fine oil, honey, ghee, *kurunnu*-wine], *muttinmu*-wine, (and) mountain beer. I had its bricks made for a whole year [in brickmolds of ivory, ebony, boxwood, (and) *musukkannu*]-wood. I gathered together [expert craftsmen] (and) skilled master builders, who lay out plans.

Rev. 15–16) I laid the foundations of [*Esagil, the palace of the gods*], and secured its brickwork. [... *fas*]hioned skillfully (and) I drew its ground plan exactly as it had been written.

Rev. 17–19) [With] the large *aslu*-cubit, I measured the dimensions of [Imgur-Enlil, its great wall], in (exact) accordance with its earlier plan. [...] I made its foundation platform as strong as the base of a mighty

- ú-dan-nin  
 19) [...] -lu-ti ki-ma šá u<sub>4</sub>-me pa-ni ši-kit-ta-šú ab-ni  
 20) [é-te-me-en-an-ki ziq-qur-ra-tu áš-lu šu-up]-pan  
 UŠ áš-lu šu-up-pan SAG.KI ki-ma maḥ-rim-ma  
 e-pu-[uš]  
 21) [... DINGIR.MEŠ] GAL.MEŠ ù <sup>d</sup>kulla EN uš-ši SIG<sub>4</sub>  
 UDU.SISKUR.MEŠ KÙ.MEŠ BAL  
 22) [...] -a GEŠTIN ku-ru-un-ni uš-ši-šú-un ad-di-ma  
 ú-kin te-me-en-[šun]  
 23) [...] NA<sub>4</sub>.ša-lam-ti ta-nit-ti EN GAL-e EN-ia  
 [aš-ṭur]  
 24) [... ab]-ni-ma áš-tak-[ka-nu si-ma-a]-te  
 qé-reb-šú-un  
 25) [... ki-du]-de-e-šú šu-qu-ru-ti [a-na aš]-ri-šú-nu  
 ú-ter-ma  
 26) [... aš]-kun  
 27) [...] ḥu [...]
- Lacuna

mountain, [...] ... (and) built its structure as it was in  
 former days.  
 Rev. 20) I bui[lt Etemenanki, the ziqqurat], as it was  
 before — its length [is one *ašlu* (and) one *šup*]pān, (and)  
 its width is one *ašlu* (and) one *šuppān*.  
 Rev. 21–22) I offered pure offerings to [...] the great  
 [gods] and the god Kulla, the lord of foundations (and)  
 bricks. I laid their foundations with [...] ..., wine, (and)  
*kurunnu*-wine, and I secured [their] footings.  
 Rev. 23–27) [I wrote] the glory of the great lord, my  
 lord, on [...] (and) basalt. [I] built [...] and I placed  
 [what was befitting] in their midst. [...] I restored its  
 precious [ritu]als and [...] I established [...] ... [...]

Lacuna

## 117

A piece from one face of a clay tablet from Nineveh contains what is likely a copy of one of Esarhaddon's Babylonian inscriptions. The fragment may be part of Babylon B (text no. 116) and thus it is edited with the Babylon inscriptions, rather than with other inscriptions known only from tablet copies.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82-3-23,55	Nineveh, Kuyunjik	5×5	c

### COMMENTARY

On the basis of the script, the composition of the clay, and the contents of the pieces, R. Borger suggests that 82-3-23,55 comes from the same object as K 192 (+) K 4513 (text no. 116), a text commonly referred to as Babylon B. This may be so, but lacking

firm evidence it is better to edit them separately. The preserved text duplicates, with deviation, BM 122617+ (text no. 109) i 6'-8', 10'-12', 17'-19', and 22'. Some restorations are based on that text.

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 1983 Brinkman, JAOS 103 pp. 35-43 (study)  
 1993 Porter, Images, Power, and Politics p. 186 (study)

## TEXT

## Lacuna

- 1') [...] (x) x [...]  
 2') [... NUN na]-<sup>r</sup>a<sup>1</sup>-du na-ram <sup>d</sup>[zar<sub>4</sub>-DÙ-tum ...]  
 3') [... LUGAL šah]-tu šá be-lut-su-nu  
<sup>r</sup>pu<sup>1</sup>-[tuq-qu-ma ...]  
 4') [... re-e-šu] <sup>r</sup>mut<sup>1</sup>-nen-nu-ú áš-<sup>r</sup>ru<sup>1</sup> [...]  
 5') [...] <sup>r</sup>eš<sup>1</sup>-re-e-ti ap-pa-a x [...]  
 6') [... a-na šu]-te-šur pel-lu-de-[e ma-šu-ú-ti ...]  
 7') [... a-na nu]-<sup>r</sup>uh-<sup>h</sup>u<sup>1</sup> lib-bi DINGIR-ti-ka GAL-[ti  
 ...]  
 8') [(...) tu-ma-al-lu-ú qa-tu]-uš-šú i-na BALA-e  
 LUGAL mah-<sup>r</sup>re<sup>1</sup>-[e ...]  
 9') [...] <sup>r</sup>ku<sup>1</sup>-lat ma-<sup>h</sup>a-zi gi-x [...]  
 10') [...] a-ši-bu-ut qer-bi-[...]  
 11') [...] x x man-nu ul [...]  
 12') [...] x ma ni [...]

## Lacuna

## Lacuna

1'-8a') [...] ... [...] p]ious [prince], beloved of the goddess [Zarpanitum, ... rever]ent [king] who is at[tentive to their rule ... p]ious [slave], humbl[e, ... (and) you (are the one) who entrusted to h]im [... s]hrines ... [...] to or]ganize well the [forgotten] rites [...] to appease the heart of [your] great divinity [...].

8b'-12') In the reign of a previ[ous] king, [...] a]ll the cult centers ... [...] who dwell within [...] ... no one [...]

## Lacuna

## 118

A monumental lapis lazuli cylinder seal from Babylon has inscribed upon it two, or more likely three, inscriptions written in Akkadian. The longest records the dedication of the object to the god Marduk by Esarhaddon. This text is commonly referred to as Babylon H (Bab. H).

## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
VA Bab 647	BE 6403	Babylon ph 701	Babylon, room E of a Parthian building in Amran-ibn-Ali	Length: 15.5; Dia: 3.2	p

## COMMENTARY

The seal was found in a basket filled with various kinds of stones in room E of a Parthian building in Amran-ibn-Ali on April 18, 1900; see Wetzel, Spätzeit pl. 14 Dd8IV and pl. 15 for the location of the room. The two inscriptions are written in opposite directions on the seal; inscription A begins at the bottom of the seal, while inscription B begins at the top of the seal.

Watanabe (Bagh. Mitt. 16 [1985] pp. 390-91) has argued plausibly that inscription A may well be

composed of two separate inscriptions. Since the god depicted on the seal is Adad, line 3 ("seal of the god Adad") may have been the original inscription on the piece. At some later point, an engraver was ordered to add the phrase "Property of the god Marduk of Esagil." He added "Property of the god Marduk" (line 1) and then began to put "of Esagil" immediately below it. However, after adding the first wedge (line 2) he realized that there was not quite enough room between line 1 and line 3 to



put the new line. He thus put “of Esagil” (line 4) after the original inscription mentioning Adad. Still

later, the inscription of Esarhaddon (inscription B) rededicating the piece to the god Marduk was added.

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| 1971    | Opificius, RLA 3/9 pp. 579-580 (study)   | 1995 | Frame, RIMB 2 pp. 165-166 B.6.31.1 (edition)   |



Figure 16. VA Bab 647, a monumental lapis lazuli cylinder seal from Babylon with two inscriptions written in Akkadian. © Bildarchiv Preussischer Kulturbesitz / Art Resource, NY.



## TEXT

- 1) NÍG.GA dAMAR.UTU  
 2) <<DIŠ>>  
 3) NA<sub>4</sub>.KIŠIB šá dIŠKUR  
 4) šá é-sag-gíl
- 1) ana dŠÚ EN GAL UMUN-šú mAN.ŠÁR-PAP-AŠ  
 2) MAN ŠÚ MAN KUR AŠ a-na TI-šú BA-iš
- Inscription A 1-4) Property of the god Marduk, <<...>> seal of the god Adad of Esagil.
- Inscription B 1-2) To the god Marduk, great lord, his lord: Esarhaddon, king of the world, king of Assyria, presented (this object) for the sake of his life.

## 119

A few bricks from Babylon have an Akkadian inscription stamped upon them which states that Esarhaddon had paved the processional way of Esagil and Babylon for the god Marduk. This text is commonly referred to as Babylon I (Bab. I).

## CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	FuB 27	cpn
1	—	BE 8084	Babylon ph 871	Babylon, Esagil, avenue, 4th pavement	39×39	1-10	—	p
2	VA Bab 4052a	BE 41183	—	Babylon, Sachn, South ai 34	30×30×9	1-10	1	n
3	VA Bab 4052b	—	—	—	39.5×28.5×8	1-10	2	n
4	—	BE 41472	Babylon ph 3283	Babylon, Kašr North	—	1-3	—	p

## COMMENTARY

Exs. 1-3 have the inscription stamped on the face of the brick, while ex. 4 has it stamped on the edge. The stamped area of ex. 2 measures 15×7.2 cm and that of ex. 3 15.3×7.2 cm. Only the ends of the first three lines are preserved on ex. 4 and thus it is possible that this exemplar preserves some other inscription. There are no known variants, and no score for this

brick inscription is provided on the CD-ROM.

Wetzel and Weissbach, *Hauptheiligtum* p. 86 states that BE 8050 bears an inscription of Esarhaddon and had the same provenance as BE 8084 (ex. 1) (followed by Porter, *Images, Power, and Politics* p. 189); however, BE 8050 is reported to be a terracotta plaque.

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- 1900-01 Koldewey, *MDOG* 7 pp. 22-23 and 23 n. \*\* (ex. 1, provenance, study)
- 1911 Koldewey, *Tempel* pp. 49 and 72 no. 9 (ex. 1, edition by Weissbach)
- 1924-25 Unger, *AfK* 2 p. 21 no. 5 (ex. 1, study)
- 1925 Koldewey, *WEB4* pp. 202-203 and 204 fig. 126 (ex. 1, provenance, photo)
- 1938 Wetzel and Weissbach, *Hauptheiligtum* p. 38 no. A.I.a and pp. 86-87 (exs. 1-2, 4, provenance, edition)
- 1956 Borger, *Asarh.* p. 30 §13 (Bab. I) (exs. 1-2, edition)
- 1985 Trenkwalder, *Sumer* 41 p. 38 (edition)
- 1989 Marzahn, *FuB* 27 p. 54 no. I, nos. 1-2 and fig. 1 (transliteration; ex. 3, copy; exs. 2-3, study)
- 1993 Porter, *Images, Power, and Politics* pp. 187-188 (exs. 1,

2, 4 and possibly 3, study)

1995 Frame, RIMB 2 pp. 166–167 B.6.31.2 (exs. 1–4, edition)

## TEXT

- 1) *ana* <sup>d</sup>AMAR.UTU UMUN-šú
- 2) <sup>m</sup>AN.ŠÁR-PAP-AŠ
- 3) MAN ŠÚ MAN KUR *aš-šur*
- 4) MAN KÁ.DIŠ.DIŠ
- 5) *ina a-gur-ri*
- 6) UDUN KÙ-*tim*
- 7) *tal-lak-ti*
- 8) *é-sag-gíl*
- 9) ù\* KÁ.DINGIR.MEŠ
- 10) ZÁLAG-*ir*

1–10) For the god Marduk, his lord: Esarhaddon, king of the world, king of Assyria, (and) king of Babylon, made the processional way of Esagil and Babylon shine with baked bricks from a (ritually) pure kiln.

## 120

This Akkadian inscription is dedicated to the god Marduk by Esarhaddon and records the making of baked bricks for work on the Esagil temple and Babylon. This text is commonly referred to as Babylon J (Bab. J).

## CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	FuB 27	cpn
1	—	BE 39840	Babylon ph 1813	Babylon, Sahn East as 20 (gate IV of ziqqurat enclosure wall)	30×30	1–9	—	p
2	VA Bab 4052g	BE 41099	—	Babylon, Sahn, South ad 38	31.5×27.5×7	1–9	8	n
3	—	BE 46408	—	Babylon, Merkes, brick pillar in “Ziqqurat Street”	32×32	—	—	n

## COMMENTARY

The inscription is stamped on the face of the brick. The stamped area of ex. 2 measures 15.6×7.2 cm. The provenance of ex. 1 given above comes from Wetzel and Weissbach, *Hauptheiligtum* p. 86; excavation records state that it comes from “Sahn op (Tor) aS20

[or a520].” For the pillar in which ex. 3 was found, see Reuther, Merkes pp. 70–71. There are no known variants, and no score for this brick inscription is provided on the CD-ROM.

## BIBLIOGRAPHY

1924–25 Unger, AfK 2 p. 21 no. 4 (ex. 1, study)

1925 Koldewey, WEB4 pp. 86 [correct 38940 to 39840], 203

and 205 fig. 127 (ex. 1, photo, study)

1931 Unger, Babylon pp. 167 and 280 no. 21 (ex. 1,

9 ù\*, sign indistinct on the photo of ex. 1; copy of ex. 3 in FuB 27 suggests KI; sign is not preserved on either ex. 2 or ex. 4.

	translation)		(transliteration; ex. 2, copy, study)
1938	Wetzel and Weissbach, <i>Hauptheiligtum</i> p. 38 no. A.I.b and pp. 86–87 (exs. 1–3, provenance, edition)	1993	Porter, <i>Images, Power, and Politics</i> p. 188 (exs. 1–3, study)
1956	Borger, <i>Asarh.</i> p. 30 §14 (Bab. J) (exs. 1–3, edition)	1995	Frame, <i>RIMB 2</i> pp. 167–168 B.6.31.3 (exs. 1–3, edition)
1989	Marzahn, <i>FuB 27</i> p. 56 no. IV, no. 8 and fig. 4		

## TEXT

1)	<i>ana</i> <sup>d</sup> AMAR.UTU UMUN-šú	1–9)	For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Esagil and Babylon.
2)	<sup>m</sup> AN.ŠÁR-PAP-AŠ		
3)	MAN KUR <i>aš-šur</i>		
4)	MAN KÁ.DIŠ.DIŠ		
5)	<i>a-gur-ri</i>		
6)	<i>é-sag-gíl</i>		
7)	u KÁ.DIŠ.DIŠ		
8)	<i>eš-šiš</i>		
9)	<i>ú-šal-bi-in</i>		

## 121

An Akkadian inscription which is stamped on numerous bricks from Babylon and which is dedicated to the god Marduk states that Esarhaddon had baked bricks made for the Esagil temple and its ziqqurat Etemenanki (“House, Foundation of Heaven and Netherworld”). The inscription comes in three versions (text nos. 121–123), which are distinguished by their varying line arrangement and orthography. This text is commonly referred to as Babylon K (Bab. K).

## CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	FuB 27	cpn
1	VA Bab 4074	BE 44638	Babylon ph 3283	Babylon, Kasr, surface	7×23×17	1–3	7	p
2	—	BE 41230	—	Babylon, Sachn South at 33	—	—	—	n
3	—	BE 41054	Babylon ph 2008	Babylon, Sachn South ad 38	33×33	1–3	—	p
4	—	BE 32167	—	Babylon, Kasr k 21	—	—	—	n

## COMMENTARY

The inscription on ex. 1 was in an almost perfect state of preservation when found (see the excavation photo), but is now damaged at a number of spots (see the copy in FuB 27). The exact findspot of ex. 2 is indicated by Wetzel and Weissbach, *Hauptheiligtum* pl. 9 (Schnitt 15, lower middle). Exs. 1–2, and probably 4 are stamped along the edge of the brick; ex. 3 is

stamped on the face of the brick. The area stamped on ex. 1 measures 5×20.5 cm. According to Wetzel and Weissbach, there were two different stamps with this inscription and exs. 3–4 were stamped with a different stamp than exs. 1–2. There are no known variants and no score for this brick inscription is provided on the CD-ROM.

## BIBLIOGRAPHY

- |      |   |  |
|------|---|--|
| 1938 | Wetzel and Weissbach, <i>Hauptheiligtum</i> p. 38 no. A.I.c and pp. 86–87 (exs. 1–4, provenance, edition) | (transliteration; ex. 1, copy, study)                                    |
| 1956 | Borger, <i>Asarh.</i> p. 30 §15 (Bab. K) (exs. 1–4, edition)  | 1993 Porter, <i>Images, Power, and Politics</i> p. 188 (exs. 1–4, study) |
| 1989 | Marzahn, <i>FuB</i> 27 pp. 55–56 no. III, no. 7 and fig. 3  | 1995 Frame, <i>RIMB</i> 2 pp. 168–169 B.6.31.4 (exs. 1–4, edition)       |

## TEXT

- |    |  |   |
|----|--|---|
| 1) | <i>ana</i> <sup>d</sup> AMAR.UTU UMUN-šú <sup>m</sup> aš-šur-PAP-AŠ MAN KUR AŠ | 1–3) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Esagil and Etemenanki. |
| 2) | MAN KÁ.DIŠ.DIŠ <i>a-gur-ri é-sag-gíl</i>                                       |   |
| 3) | <i>u é-temen-an-ki eš-šiš ú-šal-bi-in</i>                                      |   |

## 122

What is basically a duplicate of the previous inscription is found stamped on several other bricks from Babylon. This text is also commonly referred to as Babylon K (Bab. K).

## CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines		
						Preserved	FuB 27	cpn
1	VA Bab 4052c	BE 46402	Babylon ph 2679	Babylon, Merkes, baked brick pillar in “Ziqqurat Street,” layer 31	31×31×8	1–9	3	p
2	—	BE 46403	Babylon ph 2680	As ex. 1, layer 37	31×31	1–9	—	p
3	VA Bab 4052d	BE 46405	Babylon ph 2681	As ex. 2	30.5×30.5×7	1–9	4	p
4	—	BE 46406	Babylon ph 2681	As ex. 2	31.5×31.5	1–9	—	p
5	VA Bab 4052e	—	—	—	19×8×14	1–9	5	n
6	VA Bab 4052f	—	—	—	31.5×31.5×7.5	1–9	6	n
7	—	—	—	Babylon, Amran	—	1–9	—	n

## COMMENTARY

The inscriptions on exs. 1–2 have suffered some damage since the time the excavation photographs were made. A paper squeeze in the British Museum (squeeze 197) may have this inscription and may be connected to ex. 7, which cannot currently be located (see Wetzel and Weissbach, *Hauptheiligtum* p. 38). For the pillar in which exs. 1–4 were found,

see Reuther, Merkes pp. 70–71. Exs. 1–4 and 6–7 are stamped on the face of the brick; ex. 5 is stamped down the edge. The area stamped on exs. 1 and 3 measures 15.8×7.3 cm, that on ex. 5 15×7 cm, and that on ex. 6 16.5×7.3 cm. There are no known variants and no score for this brick inscription is provided on the CD-ROM.

## BIBLIOGRAPHY

- |         |  |      |  |
|---------|--|------|--|
| 1861    | 1 R pl. 48 no. 9 (ex. 7, copy in type)   | 1938 | Wetzel and Weissbach, <i>Hauptheiligtum</i> p. 38 no. A.I.d and pp. 86–87 (exs. 1–4, provenance, edition)          |
| 1863    | Oppert, <i>EM</i> 1 pp. 180–181 (ex. 7, translation; erroneously referred to as no. 6 on 1 R pl. 48) | 1956 | Borger, <i>Asarh.</i> p. 30 §15 (Bab. K) (exs. 1–4, 7, edition)  |
| 1874    | Ménant, <i>Annales</i> p. 247 (ex. 7, translation)   | 1989 | Marzahn, <i>FuB</i> 27 pp. 54–55 no. II, nos. 3–6 and fig. 2 (transliteration; ex. 1, copy; exs. 1, 3, 5–6, study) |
| 1875    | Ménant, <i>Babylone</i> p. 167 (ex. 7, translation)  | 1993 | Porter, <i>Images, Power, and Politics</i> p. 188 (exs. 1–4, study)  |
| 1886    | Bezold, <i>Literatur</i> p. 107 §61.4.i (ex. 7, study)   | 1995 | Frame, <i>RIMB</i> 2 pp. 169–170 B.6.31.5 (exs. 1–7, edition)  |
| 1898    | Meissner and Rost, <i>BA</i> 3 pp. 260–261 (ex. 7, edition)  | 2002 | Vera Chamaza, <i>Omnipotentz</i> p. 416 no. 159 (exs. 1–4, 7, edition)   |
| 1924–25 | Unger, <i>AfK</i> 2 p. 22 no. 8 (ex. 7, study)   |      |  |
| 1927    | Luckenbill, <i>ARAB</i> 2 p. 286 §760 (ex. 7, translation)   |      |  |
| 1931    | Unger, <i>Babylon</i> p. 280 no. 21 (ex. 7, translation)   |      |  |

## TEXT

- 1) *ana* <sup>d</sup>AMAR.UTU UMUN-šú
- 2) <sup>m</sup>AN.ŠÁR-PAP-AŠ
- 3) MAN KUR *aš-šur*
- 4) MAN KÁ.DIŠ.DIŠ
- 5) *a-gur-ri*
- 6) *é-sag-gíl*
- 7) *é-temen-an-ki*
- 8) *eš-šiš*
- 9) *ú-šal-bi-in*

1–9) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Esagil (and) Etemenanki.

## 123

This Akkadian inscription stamped on a brick from Babylon is basically a duplicate of the two previous inscriptions. This text is also commonly referred to as Babylon K (Bab. K).

## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŠ number unknown	BE 46404	Babylon ph 2679	Babylon, Merkes, baked brick pillar in “Ziqqurat Street,” layer 34	32×32	p

## COMMENTARY

The brick was found on July 5, 1912 in the baked brick pillar in “Ziqqurat Street” (layer 34); for information on the pillar, see Reuther, Merkes pp. 70–71.

The inscription is stamped on the face of the brick. The available photos of the brick suggest that the sign *ú* in line 10 may have been written upside down.

## BIBLIOGRAPHY

- 1938 Wetzel and Weissbach, *Hauptheiligtum* p. 39 no. A.I.e and pp. 86-87 (provenance, edition) 1993 Porter, *Images, Power, and Politics* p. 188 (study)  
 1956 Borger, *Asarh.* p. 30 §15 (Bab. K) (edition) 1995 Frame, *RIMB 2* p. 170 B.6.31.6 (edition)

## TEXT

- 1) *ana* <sup>d</sup>AMAR.UTU  
 2) EN-šú  
 3) *aš-šur*-PAP-AŠ  
 4) MAN KUR AŠ  
 5) MAN KÁ.DIŠ  
 6) *a-gur-ri*  
 7) *é-sag-gíl*  
 8) *u é-temen-an-ki*  
 9) *eš-šiš*  
 10) *ú-šal-bi-in*
- 1-10) For the god Marduk, his lord: Esarhaddon, king of Assyria (5) (and) king of Babylon, had baked bricks made anew for Esagil and Etemenanki.

## 124

A brick from Babylon bears a stamped Akkadian inscription stating that Esarhaddon had Etemenanki (the ziqqurat at Babylon) restored. This text is commonly referred to as Babylon L (Bab. L).

## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	BE 46407	—	Babylon, Merkes, baked brick pillar in “Ziqqurat Street,” layer 37	30.5×30.5	n

## COMMENTARY

The brick was found at Babylon on July 5, 1912 in the baked brick pillar in “Ziqqurat Street” (layer 37); for information on the pillar, see Reuther, *Merkes* pp. 70-71. The inscription is stamped on the face of

the brick. The present location of the brick is not known and the edition follows that of Weissbach, who worked from a “copy” (“Abschrift”) by Wetzel.

## BIBLIOGRAPHY

- 1938 Wetzel and Weissbach, *Hauptheiligtum* p. 39 A.I.f and p. 86 (provenance, edition) 1993 Porter, *Images, Power, and Politics* p. 188 (study)  
 1956 Borger, *Asarh.* p. 30 §16 (Bab. L) (edition) 1995 Frame, *RIMB 2* p. 171 B.6.31.7 (edition)

## TEXT

- 1) *ana* <sup>d</sup>AMAR.UTU
- 2) EN-šú
- 3) <sup>m</sup>aš-šur-PAP-AŠ
- 4) MAN KUR AŠ
- 5) MAN KÁ.DIŠ
- 6) *é-temen-an-ki*
- 7) *eš-šiš*
- 8) *ú-še-piš*

1-8) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had Etemenanki built anew.

## 125

A text written in Akkadian and inscribed upon a brick from Babylon records the fact that Esarhaddon had baked bricks made for the ziqqurat Etemenanki (name not fully preserved). This text is commonly referred to as Babylon M (Bab. M).

## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	BE 46374	Babylon ph 3220	Babylon, Merkes, baked brick pillar in “Ziqqurat Street,” layer 37	Length: 33	p

## COMMENTARY

The brick was found at Babylon on July 5, 1912 in the baked brick pillar in “Ziqqurat Street” (layer 37); for information on the pillar, see Reuther, Merkes pp. 70-71. The text is inscribed along the edge of the brick. The present location of the brick is not

known and the inscription has been edited from the excavation photograph, but the inscription is faint and some readings must be considered tentative. There may be traces of a few signs after the *-me-* in line 2.

## BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1938 | Wetzel and Weissbach, <i>Hauptheiligtum</i> p. 39 no. A.1.g and pp. 86-87 (provenance, edition) | 1993 | Porter, <i>Images, Power, and Politics</i> p. 188 (study) |
| 1956 | Borger, <i>Asarh.</i> p. 30 §17 (Bab. M) (edition)  | 1995 | Frame, <i>RIMB 2</i> pp. 171-172 B.6.31.8 (edition)       |

## TEXT

- 1) *ana* <sup>r</sup>dAMAR.UTU EN<sup>1</sup>-šú AN.ŠÁR-<sup>r</sup>PAP<sup>1</sup>-AŠ MAN <sup>r</sup>KUR<sup>?</sup> aš<sup>?</sup>-šur<sup>?</sup>
- 2) MAN <sup>r</sup>KÁ<sup>1</sup>.DIŠ.DIŠ <sup>r</sup>a-gur<sup>?</sup>-ri é<sup>?</sup>-te-me<sup>1</sup>-[en-an-ki]
- 3) eš-<sup>r</sup>šiš ú<sup>1</sup>-x (x) [(x)] x

1-3) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Eteme[nanki].

3 Assuming that *agurri* (line 2) is the object of the verb, one expects to find either *ú-šal-bi-in* (see text nos. 120-123, Frame, *RIMB 2* p. 209 B.6.32.7 and p. 212 B.6.32.11) or *ú-še-piš* (see Frame, *RIMB 2* p. 210 B.6.32.8) at the end of the line.

## 126

A Sumerian inscription inscribed upon several bricks from Babylon states that Esarhaddon had (re)built Etemenanki for the god Asari (Marduk). This inscription was later seen and copied onto a clay tablet that belonged to one Šamaš-nāšir. This text is commonly referred to as Babylon N (Bab. N).

## CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Object	Dimensions (cm)	Lines Preserved	cpn
1	—	BE 15316	Babylon ph 502, 1146	Babylon, Ninurta temple, South gate, courtyard door	Brick	—	2-11	p
2	—	BE 41419	Babylon ph 2121	Sachn North aq 15	Brick	—	1-11	p
3	—	BE 46410	—	Babylon, Merkes, baked brick pillar in "Ziqqurat Street," layer 37	Brick	—	—	n
4	—	BE 46435	—	As ex. 3	Brick	—	—	n
5	—	BE 46436	—	As ex. 3	Brick	—	1-11	n
6	CBS 14	—	—	—	Brick	19.4×7.3×8	1-11	c
7	VA Bab 4053	—	—	—	Brick	19×7.5×7.5	1-10	n
8	AO 5470	—	—	—	Tablet	3.2×5×2	1-11	c

## COMMENTARY

For the pillar in which exs. 3-5 were found, see Reuther, Merkes pp. 70-71. Ex. 6 was part of the Khabaza collection, which was purchased from Joseph Shemtob for the University Museum, Philadelphia, on July 21, 1888; the brick was given the registration number JS 7-21-88-6. Additional information on ex. 7 was kindly provided by J. Marzahn.

The inscription is inscribed, not stamped. Exs. 1-2 and 7 are written in contemporary Babylonian script, ex. 6 in an archaizing script, and ex. 8 in contemporary Babylonian script, but with a few signs showing archaizing characteristics; the script of exs. 3-5 is

not known. The inscription appears on the face of ex. 1, down the edge of exs. 2, 4, and 7, and along the edge of ex. 5. Its location on ex. 3 is not known; ex. 6 appears to have been cut down in size in modern times and it is thus uncertain whether the inscription was on the face or on the edge of the brick. The area inscribed on ex. 7 measures 13.7×4.7 cm. The line numbering and master line follow ex. 6. Ex. 5 has the inscription on five lines and ex. 8 on twelve lines (7 on the obverse of the tablet and 5 on the reverse, plus a two-line colophon). No score for this inscription is provided on the CD-ROM.

## BIBLIOGRAPHY

- |  |   |
|--|---|
| 1888-89 Harper, <i>Hebraica</i> 5 p. 75 (ex. 6, study)                                     | 1925 Koldewey, <i>WEB</i> <sup>4</sup> pp. 182-183 and fig. 116 (ex. 2, photo, study)   |
| 1896 Hilprecht, <i>BE</i> 1/2 pl. 69 no. 151 (ex. 6, copy)                                 | 1931 Unger, <i>Babylon</i> pp. 194 and 280 no. 20 (ex. 1, translation, study)   |
| 1910 Wetzel, <i>MDOG</i> 44 pp. 20-21 (ex. 2, provenance, translation)                     | 1938 Wetzel and Weissbach, <i>Hauptheiligtum</i> p. 16 and pl. 6 (ex. 2, provenance), p. 39 A.I.h and pp. 86-87 (exs. 1-5, provenance, edition) |
| 1911 Koldewey, <i>Tempel</i> pp. 31 and 71 no. 8 (ex. 1, provenance, edition by Weissbach) | 1956 Borger, <i>Asarh.</i> p. 30 §18 (Bab. N) (exs. 1-6, 8, edition)  |
| 1922 Thureau-Dangin, <i>RA</i> 19 pp. 84-85 no. 38 (ex. 8, copy, study)                    | 1985 Behrens, <i>JCS</i> 37 p. 244 no. 81 (ex. 6, study)  |
| 1924-25 Unger, <i>AfK</i> 2 p. 22 no. 7 (exs. 1-2, 8, study)                               |   |



- 1989 Marzahn, FuB 27 pp. 56–57 no. V and no. 9 (ex. 7, transliteration, study) (exs.1–5, study)  
 1993 Porter, Images, Power, and Politics pp. 188–189 1995 Frame, RIMB 2 pp. 172–173 B.6.31.9 (exs. 1–8, edition)

## TEXT

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1) <sup>d</sup>asar-ri</li> <li>2) lugal-a-ni-ir</li> <li>3) AN.ŠÁR-ŠEŠ-MU</li> <li>4) lugal ma-da aš-šur.KI-ke<sub>4</sub></li> <li>5) lugal ki-šár-ra</li> <li>6) lugal ub-da límmu-ba</li> <li>7) ĜIR.NÍTA TIN.TIR.KI</li> <li>8) lugal ki-in-gi uri.KI</li> <li>9) nam-ti-bi-šè</li> <li>10) é-te-me-en-an-ki</li> <li>11) mu-na-dím</li> </ol> | <p>1–11) For the god Asari (Marduk), his lord: Esarhaddon, king of Assyria, (5) king of the world, king of the four quarters, governor of Babylon, (and) king of Sumer (and) Akkad, (re)constructed Etemenanki for the sake of his life.</p> |
|--|--|

## Colophon ex. 8 (lines 13–14 of exemplar)

- 1a) GABA.RI TIN.TIR.KI šá-tir-ma IGI.KÁR
- 2b) IM.GÍD.DA <sup>md</sup>UTU-PAP A LÚ.a-ri-ri

## Colophon ex. 8

- 1a) Copy of (a text from) Babylon; copied and collated.
- 2b) Tablet of Šamaš-nāšir, descendant of the Miller.

## 127

A cylinder fragment in the British Museum preserves part of an Akkadian inscription that may be assigned to Esarhaddon. The inscription appears to commemorate work on the temple of the goddess Gula at Borsippa and to mention the king's victorious campaign against the Chaldean tribe of Bīt-Dakkūri and its leader Šamaš-ibni. This text is commonly referred to as Borsippa A (Brs. A).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 38345	80–11–12,227	Borsippa	9.2×6.5×4.3	c

## COMMENTARY

The fragment comes from Rassam's excavations in Babylonia and is part of a shipment of pieces which were mostly found at Babylon and Borsippa in 1880 (see Reade in Leichty, Sippar 1 p. xxx). Since the inscription describes a project of restoration at Bor-

sippa, it seems likely that the piece came from that city. The fragment is the right end of an apparently solid cylinder and measures 9.2×6.5×4.3 cm. If the cylinder was completely inscribed, portions of not quite half of the total number of lines are preserved.

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4.8 inserts a line lugal ma-da “king of the land” before line 4 (presumably dittography for first part of line 4).

The inscription is written in contemporary Babylonian script.

The inscription was ascribed to Shalmaneser V by Luckenbill, but Meissner has shown that it must belong to Esarhaddon. The matter described in the historical section of the text appears to be the campaign directed against the Bīt-Dakkūri and their leader

Šamaš-ibni, who had seized land belonging to the inhabitants of Babylon and Borsippa. On this action, see Frame, *Babylonia* pp. 79–81.

Inscriptions of Nebuchadnezzar II refer to the temple(s) of the goddess Gula at Borsippa by several names: *é-gu-la*, *é-ti-la*, *é-zi-ba-ti-la*. See George, *House Most High* nos. 424, 1095, and 1234.

## BIBLIOGRAPHY

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|---------|--|------|---|
| 1923    | S. Smith, CT 37 pl. 23 (copy)                            | 1956 | Borger, <i>Asarh.</i> p. 32 §20 (Brs. A) (edition)        |
| 1924–25 | Luckenbill, <i>AJSL</i> 41 pp. 162–164 (edition)         | 1993 | Porter, <i>Images, Power, and Politics</i> p. 189 (study) |
| 1926    | Luckenbill, <i>ARAB</i> 1 p. 297 §§828–830 (translation) | 1995 | Frame, <i>RIMB</i> 2 pp. 173–174 B.6.31.10 (edition)      |
| 1926    | Meissner, <i>Afo</i> 3 pp. 13–14 (edition)               | 1998 | Borger, <i>BiOr</i> 55 cols. 846–847 (study to line 17')  |

## TEXT

### Lacuna

- 1') [...] x x [...] x x x x (x) [...]  
 2') [...] ṣá<sup>21</sup> a-na (x) x.ṢEŠ<sup>1</sup>-šú la IG x [x x x x]  
 3') [...] x-ti zi-kir MU-šú it-ú-du qí-bit-ṣu<sup>1</sup> [x x x x]  
 4') [...] ṣú<sup>1</sup>-šah-ma-tu ma-ḥar [...]  
 5') [...] la ṣma<sup>1</sup>-gi-ru qí-bi-ṣi<sup>1</sup>  
 6') [...] šu<sup>1</sup>-ṣa<sup>2</sup>-ti<sup>1</sup> ú-šal-pít ú-reb-bu da-ad-ṣmu<sup>1</sup> [(x)]  
 7') [...] ṢINGIR<sup>1</sup> ti-ik-li-šú  
 8') [...] i<sup>?</sup>-na tukul-ti-šú kit-mu-su ú-sap-pu-ú  
*be\*-lut-su*  
 9') [...] x la ṣi<sup>1</sup>-šū-tu ab-šá-ni  
 10') [šá<sup>2</sup> A.ŠÀ.MEŠ<sup>2</sup> DUMU.MEŠ<sup>2</sup> KÁ.DINGIR.ME<sup>2</sup> ù<sup>2</sup>  
*bár-sipa.KI<sup>2</sup> it<sup>2</sup>-ṣba<sup>1</sup>-lu-ma ú-tar-ru ra-ma-nu-uš*  
 11') [...] ṣqí<sup>1</sup>-bit-su u zi-kir MU-šú la iš-ḥu-tu-ma la  
*i-du-ru be-lut-su*  
 12') [...] ir-ḥi-iš-ma a-bu-ba-niš is-pu-un  
 13') [...] ḥa-at-tu ṣrama<sup>1</sup>-ni-šú im-qut-su-ma  
*na-piš-ta-šú ib-li*  
 14') [...] iš<sup>1</sup>-ṣlu<sup>1</sup>-lam-ma ú-ra-a a-na KUR aš-šur.KI  
 15') [ṢAN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL]-ṣú<sup>1</sup> LUGAL  
*dan-nu LUGAL kiš-šá-ti LUGAL KUR aš-šur.KI*  
 16') [LUGAL kib-rat er-bet-ti] ĠIR.NÍTA  
 KÁ.DINGIR.RA.KI LUGAL KUR šu-me-ri ù URI.ṣKI<sup>1</sup>  
 17') [li-ip-li-pi da-ru-ú šá<sup>md</sup>EN-ba-ni DUMU  
*ṣa-da-si*] LUGAL KUR aš-šur.KI per-<sup>u</sup> bal-ti<sup>l</sup>.KI  
*šū-qu-ru NUMUN LUGAL-ti ki-sít-ti ṣa-ṣa<sup>1</sup>-ṣi<sup>1</sup>-ti*  
 18') [...] É<sup>d</sup>ṣgu<sup>1</sup>-la bár-sipa.KI šá ina du-un-nu a-gi-i  
*ez-zu-tu i-ni-šú ṣmu<sup>1</sup>-ṣab<sup>2</sup>-šú<sup>2</sup>*  
 19') [...] ma-qit-ta-šú uš-ziz-ma ú-dan-nin rik-si-ṣu]

### Lacuna

- 1') [...] ... [...] ... [...]  
 2') [...] w]ho to his ... not ... [...]  
 3') [...] ... paid attention to the mention of his name,  
 his command [...]  
 4') [...] brings quickly before [...]  
 5') [...] unsub]missive to the comma[nd]  
 6') [...] destroyed [that] one, making the inhabited  
 world shake  
 7') [...] the god, his helper,  
 8') [...] w]ith his help, they knelt, beseeching his  
 lordship  
 9') [...] did not bear my yoke (lit. “pull my yoke-rope”)  
 10') [who took] away [the fields of the citizens of Babylon  
 and Borsippa], appropriating (them) for himself  
 11') [...] did not fear his command or the mention of  
 his name, and was not afraid of his lordship  
 12') [...] inundated and leveled like a flood.  
 13') [...] his own [fear] overwhelmed him and his life  
 ended.  
 14') [...] he to]ok as booty and brought to Assyria.  
 15'–17') [Esarhaddon, gre]at [king], mighty king, king  
 of the world, king of Assyria, [king of the four quarters  
 (of the world)], governor of Babylon, king of the land  
 of Sumer and Akkad, [descendant of the eternal line of  
 Bēl-bāni, son of Adasi], king of Assyria, precious scion  
 of Baltil (Aššur), (one of) royal lineage (and) anci[ent]  
 stock —  
 18'–19') [At that time ... the temple of the goddess  
 G]ula of Borsippa, the s[ite of] which had become weak  
 due to the strength of the (river's) destructive flooding,  
 [...] I (re-)erected its dilapidated parts and reinforced  
 [its] structure.

8' *be\**, the sign appears to have been written over another sign (possibly ŠÀ).

10' The restoration of the line is based upon Nineveh A (text no. 1) iii 64–65.

13' The restoration of *hattu* follows Borger, *Asarh.* p. 32 and is based upon such passages as Nineveh A (text no. 1) iii 74.

15'–17' The restoration is based upon text no. 128 lines 4 and 14.

20') [... šip<sup>2</sup>]-<sup>r</sup>ri<sup>1</sup> šu-a-<sup>r</sup>ti<sup>1</sup> ḫa-diš lip-pa-[lis-ma]20') May [*the goddess Gula, ...*], look upon this [wo]rk of mine with pleasure [and]

21') [...] x x [...] x x x MI UR [x x x]

21'-23') No translation possible.

22') [...] x <sup>r</sup>RIK<sup>1</sup> [x x x]

23') [...] x [...]

Lacuna

Lacuna

## 128

This Akkadian inscription of Esarhaddon is found on numerous cylinders from Nippur. It describes the king's renovation of the Ebaradurgara ("House, Dais of the Throne") temple for the goddess "Queen-of-Nippur" (<sup>d</sup>UN.GAL). This text is commonly referred to as Nippur A (Npr. A).

## CATALOGUE

Ex. Number	Museum	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	A 31310	6 NT 1046	Nippur, Inanna temple 141 fill	16×7.2	1-22	c
2	IM 61711	6 NT 1045	Nippur, Inanna temple 141 fill	—	1-21	(c)
3	IM 66885	8 NT 2a-e	Nippur, Sounding B, fill below level II	—	1-22	(c)
4	IM 61715	6 NT 1043	Nippur, Sounding B 76	—	1-22	(c)
5	IM 59721	5 NT 476	Nippur, Inanna temple 23, 45 cm above floor 1	—	1-21	(c)
6	A 32262	8 NT 3	Nippur, Sounding L VI/VII	7.7×6	1, 17-21	c
7	A 33619	4 NT 76	Nippur, Inanna temple, dump	8.2×5.7	1-5, 18-21	c
8	UM L-29-634 = PMA F29-6-387c	—	—	4.6×6.3	1-7, 17-22	c
9	A 33618	4 NT 75	Nippur, Inanna temple, above Parthian Nippur, floor and roughly above horizontal brick drain	6.5×6	1-13, 22	c
10	NBC 11323	5 NT 564	Nippur, Inanna temple, NE corner of temple, fill	6×6.3	2-10	c
11	—	1 NT 142	Nippur, Tablet hill, in debris near a well dug during the Assyrian period	8×5	10-17	n
12	UM L-29-637= PMA F29-6-387f	—	—	8.7×6	13-21	c
13	NBC 10653	6 NT 1044	Nippur, Sounding B 75 and 76	14.2×6.5	13-21	c
14	UM L-29-635 = PMA F29-6-387d	—	—	4.3×4.7	13-19	c
15	IM 70310	9 NT 9	Nippur, Surface	5.8×11.4×3	4-12	(c)

## COMMENTARY

Unpublished information on provenances and current museum numbers was provided by McG. Gibson. Exs. 2–5 and 15 were collated from casts in the Oriental Institute, Chicago. The casts of exs. 2–5 are not always clear and sometimes show a little more or less at the edges and adjacent to breaks than do the copies made by Goetze. In the latter circumstances, the transliteration in the score follows the copies by Goetze. The present location of ex. 11 is not known. It is not impossible that exs. 14–15 should be taken as exemplars of text no. 129 rather than of this inscription.

The inscription is written in both contemporary Babylonian script (exs. 1–7 and 9–14) and contemporary Assyrian script (exs. 8 and 15). The master line is a conflation of the various exemplars, but mainly relies upon exs. 1 and 2.

A number of tiny fragments are stored with ex. 1 in the Oriental Institute. A few have traces of signs, but none were used in Goetze's copy. The largest of these fragments joins the main piece and adds

parts of lines 10–13. This fragment is included in the score for ex. 1, but the remaining fragments are not because it is not absolutely certain that they do indeed come from ex. 1 and because it is uncertain where some of them would fit in the score. One in particular, however, may have parts of lines 1–3:

Lacuna

1' [...] x [...]

2' [... -a]s-ḥa-[... l]i-ṛi-ṛi-[...]

3' [... GAŠA]N GA[L- ...]

Lacuna

A lengthy hymn to the goddess “Queen-of-Nippur” has been published by W.G. Lambert, *Studies Kraus* pp. 173–218. Her exact character and identification are not clear. Lambert describes her as a “form of Ištar” (*ibid.*, p. 173) which would seem likely since many of the exemplars were found on the site of the earlier temple of Inanna. Level 1 of the Inanna temple has been identified as Esarhaddon's restoration. For information on that level, see Zettler, *Inanna Temple* pp. 49–50.

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| 1952 | Falkenstein, <i>BiOr</i> 9 p. 88 and n. 7 (study of line 1)   | 1969 Buccellati and Biggs, <i>AS</i> 17 no. 30 (ex. 15, copy, study)           |
| 1956 | Borger, <i>Asarh.</i> p. 70 §39 (Npr. A) and pp. 73–75 sub §47, variants (exs. 8, 11, 12, 14, transliteration)      | 1992 Zettler, <i>Inanna Temple</i> p. 240 no. 6 (study)                        |
| 1959 | Crawford, <i>Archaeology</i> 12/2 p. 83 (ex. 2, photo)  | 1993 Porter, <i>Images, Power, and Politics</i> pp. 196–197 (exs. 1–15, study) |
| 1963 | Goetze, <i>JCS</i> 17 pp. 119–131 (exs. 1–7, 9–10, 13, copy;  | 1995 Frame, <i>RIMB</i> 2 pp. 175–177 B.6.31.11 (exs. 1–15, edition)           |
|      |   | 1998 Borger, <i>BiOr</i> 55 col. 847 (study of line 5)                         |

## TEXT

- |    |  |  |
|----|--|--|
| 1) | <i>a-na</i> <sup>d</sup> UN.GAL-NIBRU.KI <i>ma-al-kát uzu-mú-a.KI</i><br><i>šir-ti ti-iz-qar-ti šá-ru-uḥ-tu</i> DINGIR.MEŠ<br><sup>d</sup> <i>in-nin-ni</i>  | 1–3) For the goddess Queen-of-Nippur, ruler of Uzu-mu-a, august, eminent, most splendid of the gods, the goddess Innini, supreme lady who always cares like a mother for the king — her favorite — who makes his reign lengthy (and) bestows on him power and might, queen of Nippur, who dwells in Ebaradurgara, the temple which makes firm the royal abode, the great lady, his lady:   |
| 2) | GAŠAN <i>šur-bu-tu šá a-na</i> LUGAL <i>mi-ig-ri-šá</i><br><i>ba-an-ti-iš it-ta-na-as-ḥa-ru</i> BALA-šú <i>ú-šal-ba-ru</i><br><i>i-šar-ra-ku-uš da-na-nu ù li-i-ti</i>   | 4–14) Esarhaddon, great king, mighty king, king of the world, king of Assyria, king of the four quarters (of the world), governor of Babylon, king of the land of Sumer and Akkad, selected by the steadfast heart of the god Enlil; (5) who from his childhood trusted in the gods Aššur, Enlil, Šin, Šamaš, Adad, Marduk, Nabû, Nergal, and the (other) great gods, his lords, (who) allowed him to attain his desire; (the one who) recognized their power, (the one) over whom (the gods) extended |
| 3) | <i>šar-rat</i> NIBRU.KI <i>a-ši-bat é-bára-dúr-gar-ra É</i><br><i>mu-kin šu-bat</i> LUGAL-ú-tu GAŠAN GAL-ti<br>GAŠAN-šú  |  |
| 4) | <sup>m</sup> AN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL-ú LUGAL<br><i>dan-nu</i> LUGAL ŠÚ LUGAL KUR <i>aš-šur.KI</i> LUGAL<br><i>kib-rat er-bet-ti</i> ĠIR.NÍTA TIN.TIR.KI LUGAL KUR<br><i>šu-me-ri u</i> URI.KI <i>i-tu-ut kun lib-bi</i> <sup>d</sup> EN.LÍL  |  |
| 5) | <i>šá ul-tu še-ḥe-ri-šú ana</i> AN.ŠÁR <sup>d</sup> EN.LÍL <sup>d</sup> 30<br><sup>d</sup> UTU <sup>d</sup> IŠKUR <sup>d</sup> AMAR.UTU <sup>d</sup> AG <sup>d</sup> U.GUR <i>u</i><br>DINGIR.MEŠ GAL.MEŠ EN.MEŠ-šú <i>it-tak-lu-ú-ma</i><br><i>ni-iz-mat-su ú-šak-šid-uš i-mu-ru</i><br><i>da-na-an-šú-un</i> |  |

- 6) *a-na nu-uḫ-ḫu lib-bi DINGIR-ti-šú-nu u nu-up-pu-uš ka-bat-ti-šú-nu GIŠ.MI-šú-nu da-ru-ú it-ru-šu UGU-šú*
- 7) *ina e-muq AN.ŠĀR <sup>d</sup>EN.LÍL <sup>d</sup>EN u DUMU <sup>d</sup>EN DINGIR.MEŠ ti-ik-li-šú kul-lat KUR.KUR i-bé-lu-ma gi-mir ma-li-ku ú-šak-ni-šu še-pu-uš-šu*
- 8) *ba-nu-ú É AN.ŠĀR mu-ud-diš é-kur e-piš é-sag-íl u TIN.TIR.KI mu-šak-lil eš-re-e-ti u ma-ḫa-zu mu-kin sat-tuk-ku*
- 9) *LUGAL šá i-na UD.MEŠ BALA-šú EN GAL-ú <sup>d</sup>AMAR.UTU ana TIN.TIR.KI sa-li-mu ir-šu-ú ina é-sag-íl É.GAL-šú ir-mu-ú šu-[bat]-su*
- 10) *<sup>d</sup>a-num GAL-ú ana URU-šú BĀD.AN.KI u É-šú é-dim-gal-kalam-ma ú-še-ri-bu-ma ú-še-ši-bu pa-rak da-ra-a-ti*
- 11) *DINGIR.MEŠ KUR.KUR šal-lu-tu šu-kut-ta-šú-nu ud-di-šu ul-tu qé-reb KUR aš-šur.KI a-na áš-ri-šú-nu ú-ter-šú-nu-ti-ma ú-ki-nu is-qu-uš-šú-un*
- 12) *NUN en-qu it-pe-šu ḫa-sis kal šip-ri šá ina ma-ḫa-zu GAL.MEŠ si-ma-a-ti iš-tak-ka-nu uš-te-ši-ru šu-luḫ-ḫu*
- 13) *DUMU <sup>md</sup>30-ŠEŠ.MEŠ-eri-ba LUGAL ŠÚ LUGAL KUR aš-šur.KI DUMU <sup>m</sup>LUGAL-GIN LUGAL KUR aš-šur.KI ĠĪR.NÍTA TIN.TIR.KI LUGAL KUR šu-me-ri u URI.KI-i*
- 14) *li-íp-li-pi da-ru-ú šá <sup>md</sup>EN-ba-ni DUMU <sup>ma</sup>da-si LUGAL KUR aš-šur.KI NUNUZ bal-til.KI šu-qu-ru NUMUN LUGAL-ú-tu ki-sít-ti ša-a-ti*
- 15) *i-nu-šu é-bára-dúr-gar-ra É <sup>d</sup>UN.GAL-NIBRU.KI GAŠAN GAL-ti GAŠAN-ia šá LUGAL maḫ-ri i-pu-šu la-ba-riš il-lik-ma i-qu-ú-pu É.GAR<sub>g</sub>.MEŠ-šú*
- 16) *áš-ra-ti-šú áš-te-e'-e ma-qit-ta-šú as-suḫ te-me-en-šú ú-šab-bi-ma GIM si-ma-ti-šú la-bi-ra-a-ti ina ši-pir <sup>d</sup>kulla ar-šip ú-šak-lil ki-ma KUR-i re-ši-šú ul-li*
- 17) *<sup>d</sup>UN.GAL-NIBRU.KI GAŠAN šur-bu-tu GAŠAN-ia ši-pir šu-a-tu ḫa-diš lip-pa-lis-ma a-mat SIG<sub>5</sub>-ti-ia liš-šá-kin šap-tuš-šá TIN UD.MEŠ SÛ.MEŠ še-bé-e lit-tu-ú-tu DÛG-ub UZU u ḫu-ud lib-bi li-šim ši-ma-a-ti*
- 18) *ma-ti-ma i-na aḫ-rat UD.MEŠ NUN EGIR-ú šá i-na u<sub>4</sub>-me BALA-šú É šu-a-tu in-na-ḫu-ma ma-qit-ti i-raš-šu-ú áš-ra-ti-šú liš-te-e'-e ma-qit-ta-šú lik-šir*
- 19) *MU.SAR-ú ši-ṭir MU-ia Ì.GIŠ lip-šu-uš UDU.SÍSKUR BAL-qí ina áš-ri-šú liš-kun ik-ri-bi-šú DINGIR.MEŠ i-šem-mu-ú ur-rak UD.MEŠ ú-rap-pa-áš kim-ti*
- 20) *šá MU.SAR-ú ši-ṭir MU-ia ina ši-pir ni-kil-ti*

their eternal protection in order to appease their divine heart(s) and set their mind(s) at rest; (the one who) by the might of the gods Aššur, Enlil, Bēl (Marduk), and the Son-of-Bēl (Nabû), the gods, his helpers, ruled over all lands and made all rulers submissive to him; the one who (re)constructed the temple of the god Aššur, renovated Ekur, (re)built Esagil and Babylon, completed the sanctuaries and cult centers, (and) (re)confirmed (their) regular offerings; the king during the days of whose reign the great lord, the god Marduk, became reconciled to Babylon (and again) took up his residence in Esagil, his palace; (10) (the one who) made the god Great-Anu enter into his city Dēr and his temple Edimgalkalama (“House, Great Bond of the Land”) and had (him) sit upon (his) eternal dais; (the one who) restored the splendid appearance of the plundered gods of the lands, returned them from Assyria to their (proper) places, and (re)confirmed their income; wise prince, expert who knows every craft, who constantly established appropriate procedures in the great cult centers (and) has purification rites performed correctly; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad; descendant of the eternal line of Bēl-bāni, son of Adasi, king of Assyria; precious scion of Baltil (Aššur), (one of) royal lineage (and) ancient stock —

15-16) At that time Ebaradurgara, the temple of the goddess Queen-of-Nippur, the great lady, my lady, which a previous king had built, became old and its walls buckled. I sought its (original) emplacement, removed its dilapidated parts, (and) surveyed its (entire) foundation. I completely (re)built (it) with the work of the god Kulla according to its ancient specifications (and) raised its top (as high) as a mountain.

17) May the goddess Queen-of-Nippur, supreme lady, my lady, look upon this work with pleasure and may a good word for me be set upon her lips! May she determine as my fate a long life, fullness of old age, good health, and happiness!

18-19) If at any time in the future, during the days of the reign of some future ruler, this temple falls into disrepair and becomes dilapidated, may (that ruler) seek out its (original) emplacement (and) repair its dilapidated parts! May he anoint an inscription written in my name with oil, make an offering, (and) set (it) back in its place! The gods will (then) hear his prayers. He will lengthen (his) days (and) enlarge (his) family. 20-21) (But as for) the one who by some crafty device

11 The term *šukuttu* (AHw p. 1267a “Schmuckausstattung”; CAD Š/III pp. 237-239 “jewelry”), loosely translated here “splendid appearance,” refers to the richly decorated statues of the gods; see Lambert, AfO 18 (1957-58) p. 399 and Lipiński, UF 5 (1973) pp. 203-204.

- 21) *ib-ba-tu lu-ú a-šar-šú ú-nak-ka-ru*  
<sup>d</sup>UN.GAL-NIBRU.KI GAŠAN GAL-ti ag-giš  
*lik-kil-me-šú-ma MU-šú NUMUN-šú ina nap-ḫar*  
 KUR.KUR li-ḫal-liq

**Left End**

- 22) *šá é-bára-dúr-gar-ra*

destroys an inscription written in my name or changes its position, may the goddess Queen-of-Nippur, great lady, glare at him angrily and make his name (and) his descendant(s) disappear from every land!

**Left End**

- 22) (Property) of Ebaradurgara.

## 129

An Akkadian inscription found on four cylinder fragments records the restoration of the Ekur temple at Nippur by Esarhaddon. This text is commonly referred to as Nippur B (Npr. B).

### CATALOGUE

Ex. Number	Museum	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	CBS 2350	—	—	7.3×6.2	11–31	c
2	HS 1956	—	—	5.3×6.2×2.6	26–38	c
3	IM number unknown	12 N 43	Nippur, outer enclosure wall beside NW corner of locus FI 65, in mud brick of Parthian fortress	15.5×15.5×7.5	1–4, 35–41	(c)
4	UM L-29-639 = PMA F29-6-397	—	—	9.7×6.2	1–24	c

### COMMENTARY

Exs. 1 and 3 were found at Nippur on April 10, 1889 and in 1973 respectively. Ex. 2 is part of the Frau Professor Hilprecht collection at the Friedrich-Schiller-Universität (Jena) and thus likely comes from the work of H.V. Hilprecht at Nippur. Ex. 2 was collated by J. Oelsner. Ex. 3 was collated from a cast of the piece in the Oriental Institute, Chicago, with additional collations from a new cast and mold provided by J.A. Brinkman. Information on ex. 4 comes from the publication of J.A. Brinkman. Ex. 4 is broken immediately before its first line (our line 1). Thus it is not impossible that that was not the first line of the inscription and that this exemplar had a different inscription than the others. Exs. 1 and 2 cannot be parts of the same cylinder as has sometimes been suggested. It is possible that exs. 3 and 4 are parts of the same cylinder.

The inscription is written in contemporary Baby-

lonian script on all exemplars. Line rulings frequently indicate that two of our lines might have been considered one line by the ancient scribes; however, since the beginnings of the lines are not preserved it is not possible to determine whether or not the “second halves” of these lines were indented.

The line arrangement follows ex. 4 for lines 1–22, ex. 1 for lines 23–31, ex. 2 for lines 32–37, and ex. 3 for lines 38–41. The master line is based upon ex. 4 for lines 5–20, ex. 1 for lines 21 and 23–25, ex. 2 for lines 32–35, and ex. 3 for lines 39–41. The remaining lines are a conflation of various exemplars. Restorations in lines 7–39 are based upon text no. 128 lines 4–20 and text no. 133 lines 8–40; where text no. 128 and text no. 133 diverge, preference is given to text no. 128. Restorations in lines 40–41 are based upon text no. 134 lines 24–25 and text no. 135 lines 24–25.

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| 1969 | Oelsner, WZJ 18 p. 54 no. 32 (ex. 2, study)               |      |  |
| 1974 | Civil, RA 68 p. 94 (ex. 3, transliteration)               |      |  |

## TEXT

- |     |   |       |  |
|-----|---|-------|--|
| 1)  | [ <i>ana</i> <sup>d</sup> EN.LÍL EN KUR.KUR] <sup>r</sup> šá <sup>1</sup> <i>la in-nen-nu-ú qí<sup>r</sup>bit-su<sup>1</sup></i>  | 1-6)  | [For the god Enlil, lord of the lands], whose comma[nd] cannot be revoked, [... who]se utterance [cannot be reject]ed, [...] gods ... [...] ... ruler [...] ... [...]  |
| 2)  | [ <i>x x x ša la uš-tam</i> ]- <sup>r</sup> sa <sup>1</sup> - <sup>r</sup> ku <i>ši-it pi<sup>r</sup>i<sup>1</sup>-šú</i>   |       |  |
| 3)  | [...] <i>x DINGIR.MEŠ šu<sup>r</sup>-<sup>r</sup>ta<sup>1</sup>-<i>x</i> [(...)] <i>x-su</i></i>  |       |  |
| 4)  | [...] <sup>r</sup> šá <sup>2</sup> <i>la<sup>1</sup> [(...)] x ma-al-ku</i>   |       |  |
| 5)  | [...] DU  |       |  |
| 6)  | [...] EN GAL- <i>i</i> EN-šú  |       |  |
| 7)  | [ <sup>m</sup> AN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL-ú LUGAL <i>dan-nu</i> LUGAL ŠÚ LUGAL KUR <i>aš-šur</i> .KI LUGAL <i>kib</i> ]- <sup>r</sup> rat <sup>1</sup> <i>er-bet-ti</i>  | 7-28) | [Esarhaddon, great king, mighty king, king of the world, king of Assyria, king of] the four [quar]ters (of the world), [governor of Babylon, king of the land of Sumer and Akkad, selected by the steadfast hea]rt of the god Enlil; [who from his childhood trusted in the gods Aššur, Enlil, Sîn, Šamaš, Adad, Marduk, Na]bû, Nergal, and the (other) great gods, (10) [his lords, (who) allowed] him [to attain his desire]; (the one who) recognized their power, [(the one)] over whom [(the gods) extended] their eternal protection [in order to appease their divine heart(s) and set their mind(s) at rest; (the one who) by the might of the gods Aššur, Enlil, Bēl (Marduk), and the Son-of-Bēl (Nabû), the gods], his helpers, ruled over all lands and [made all rulers submissive] to him; (15) [the one who (re)constructed the temple of the god Aššur, ren-ovated Ekur, (re)built E]sagil and Babylon, [completed the sanctuaries and cult cente]rs, (and) (re)confirmed (their) regular offerings; [the king during the days of whose reign the great lord, the god Marduk], be-came reconciled [to] Babylon (and again) took up his residence [in Esagil, his palace]; (the one who) made [the god Great-Anu] enter [into his city Dēr and] his [temple] Edimgalkalama (“House, Great Bond of the Land”) and (20) [had (him) sit upon (his)] eternal [dais; (the one who) restored the splendid appearance of the plundered gods of the lands, returned them] from As-syria [to their (proper) places, and] (re)confirmed their income; [wise prince, expert who knows every craft, who constantly established appropriate procedures] in |
| 8)  | [GĪR.NÍTA TIN.TIR.KI LUGAL KUR <i>šu-me-ri u</i> URL.KI <i>i-tu-ut kun lib</i> ]- <sup>r</sup> bi <sup>1</sup> <sup>d</sup> EN.LÍL  |       |  |
| 9)  | [šá <i>ul-tu še-še-ri-šú ana</i> AN.ŠÁR <sup>d</sup> EN.LÍL <sup>d</sup> 30 <sup>d</sup> UTU <sup>d</sup> IŠKUR <sup>d</sup> AMAR.UTU <sup>d</sup> AG <sup>1</sup> <sup>d</sup> U.GUR <i>u</i> DINGIR.MEŠ GAL.MEŠ |       |  |
| 10) | [EN.MEŠ-šú <i>it-tak-lu-ú-ma ni-iz-mat-su ú-šak-šid</i> ]- <sup>r</sup> uš <sup>1</sup> <i>i-mu-ru da-na-an-šú-un</i>   |       |  |
| 11) | [ <i>a-na nu-uš-ḥu lib-bi</i> DINGIR- <i>ti-šú-nu u nu-up-pu-uš ka-bat-ti-šú-nu</i> ] GIŠ.MI-šú- <i>nu da-ru-ú</i>  |       |  |
| 12) | [ <i>it-ru</i> ]- <sup>r</sup> šu <sup>1</sup> UGU-šú   |       |  |
| 13) | [ <i>ina e-muq</i> AN.ŠÁR <sup>d</sup> EN.LÍL <sup>d</sup> EN <i>u</i> DUMU <sup>d</sup> EN DINGIR.MEŠ] <i>ti-ik-li-šú kul-lat</i> KUR.KUR <i>i-bé-lu-ma</i>  |       |  |
| 14) | [ <i>gi-mir ma-li-ku ú-šak-ni</i> ]- <sup>r</sup> šu <sup>1</sup> <i>še-pu-uš-šú</i>  |       |  |
| 15) | [ <i>ba-nu-ú É</i> AN.ŠÁR <i>mu-ud-diš é-kur e-piš é</i> ]- <i>sag-íl u</i> TIN.TIR.KI  |       |  |
| 16) | [ <i>mu-šak-lil eš-re-e-ti u ma-ḥa</i> ]- <sup>r</sup> zu <sup>1</sup> <i>mu-kin sat-tuk-ku</i>   |       |  |
| 17) | [LUGAL šá <i>i-na</i> UD.MEŠ BALA-šú EN GAL-ú <sup>d</sup> AMAR.UTU <i>ana</i> ] <sup>r</sup> TIN <sup>1</sup> .TIR.KI <i>sa-li-mu ir-šu-ú</i>  |       |  |
| 18) | [ <i>ina é-sag-íl É</i> .GAL-šú] <i>ir-mu-ú šu-bat-su</i>   |       |  |
| 19) | [ <sup>d</sup> a-num GAL-ú <i>ana</i> URU-šú BĀD.AN.KI <i>u É</i> ]-šú <i>é-dim-gal-kalam-ma ú-še-rib-ú-ma</i>  |       |  |
| 20) | [ <i>ú-še-ši-bu pa-rak</i> ] <i>da-ra-a-ti</i>  |       |  |
| 21) | [DINGIR.MEŠ KUR.KUR <i>šal-lu-tu šu-kut-ta-šú-nu ud-diš</i> ]- <sup>r</sup> ma <sup>1</sup> <i>ul-tu qé-reb</i> KUR <i>aš-šur</i> .KI   |       |  |

17.1 has *sa-li-me*.21 The term *šukuttu* (AHw p. 1267a “Schmuckausstattung”; CAD Š/III pp. 237-239 “jewelry”), loosely translated here “splendid appearance,” refers to the richly decorated statues of the gods; see Lambert, AfO 18 (1957-58) p. 399 and Lipiński, UF 5 (1973) pp. 203-204.

21 Instead of restoring “[the one who) restored the splendid appearance of the plundered gods of the lands, returned them] from Assyria [to ...]” (following text no. 128 line 11) the passage may read “[the one who) restored the splendid appearance of the great gods who had rushed to Assyria, returned them] from Assyria [to ...]” (following text no. 133 lines 22-23); however, there does not appear to be sufficient room for the latter restoration.

- 22) [a-na áš-ri-šú-nu ú-ter-šú-nu-ti-ma ú]<sup>1</sup>kin<sup>1</sup>-nu  
is-qu-uš-šú-un
- 23) [NUN en-qu it-pe-šu ha-sis kal šip-ri šá] <sup>1</sup>ina<sup>1</sup>  
ma-ha-zu GAL.MEŠ
- 24) [si-ma-a-ti iš-tak-ka-nu uš-te]-ši-ru šu-luḫ-ḫu
- 25) [DUMU <sup>md</sup>30-ŠEŠ.MEŠ-eri-ba LUGAL ŠÚ LUGAL  
KUR aš-šur].KI DUMU <sup>m</sup>LUGAL-GIN LUGAL KUR  
aš-šur.<sup>1</sup>KI<sup>1</sup>
- 26) [DUMU <sup>m</sup>LUGAL-GIN LUGAL KUR aš-šur.KI  
GÌR.NÍTA TIN.TIR.KI LUGAL KUR šu-me-ri] ù  
URL.KI.<sup>1</sup>i<sup>1</sup>
- 27) [li-ip-li-pi da]-ru-ú šá [<sup>md</sup>EN-ba]-ni DUMU  
<sup>ma</sup>da-si <sup>1</sup>LUGAL<sup>1</sup> KUR aš-šur.<sup>1</sup>KI<sup>1</sup>
- 28) [NUNUZ bal-til].<sup>1</sup>KI<sup>1</sup> šu-qu-ru <sup>1</sup>NUMUN<sup>1</sup>  
[LUGAL-ú]-tu ki-sít-ti <sup>1</sup>ša<sup>1</sup>-a-[ti]
- 29) [i-nu]-šu šá é-kur É <sup>d</sup>EN.<sup>1</sup>LÍL<sup>1</sup> EN KUR.KUR EN-ia  
šá LUGAL ma-har i-<sup>1</sup>pu<sup>1</sup>-[šú]
- 30) [la]-<sup>1</sup>ba<sup>1</sup>-riš<sup>2</sup> il-lik-ma i-[qu-(ú)]-<sup>1</sup>pu<sup>1</sup>  
É.GAR.<sup>8</sup>.<sup>1</sup>MEŠ<sup>1</sup>-[šú]
- 31) [áš-ra-ti-šú áš]-<sup>1</sup>te<sup>1</sup>-e'-e ma-qit-ta-šú <sup>1</sup>as-suḫ<sup>1</sup>  
te-me-<sup>1</sup>en-šú ú-šab-bi-ma ki-ma<sup>2</sup> si<sup>2</sup>?-[ma-ti-šú]
- 32) [la-bi-ra-(a)]-ti ina ši-pir <sup>d</sup>kulla <sup>1</sup>ar<sup>1</sup>-[šip  
ú-šak-lil ki-ma KUR-i re-ši-šú ul-li]
- 33) [(ana šat-ti<sup>2</sup>) <sup>d</sup>EN].<sup>1</sup>LÍL<sup>1</sup> DINGIR tu-kul-ti-ia  
ep-<sup>1</sup>še<sup>1</sup>-[ti-ia ha-diš lip-pa-lis-ma a-mat SIG<sub>5</sub>-ti-ia  
liš-šá-kin šap-tuš-šú]
- 34) [TIN UD.MEŠ] SÙ.MEŠ še-bé-e lit-tu-<sup>1</sup>tu<sup>1</sup> [DÜG-ub  
UZU u ḫu-ud lib-bi li-šim ši-ma-a-ti]
- 35) [ma-ti-ma i-na aḫ]-rat UD.MEŠ NUN EGIR-ú šá x  
[...]
- 36) [(...) ma-qit]-ti i-raš-šu-ú áš-ra-[ti-šú liš-te-e<sup>2</sup>]-e  
ma-qit-<sup>1</sup>ta-šú<sup>2</sup> lik<sup>2</sup>?-[šir]
- 37) [MU.SAR].<sup>1</sup>ú<sup>1</sup> ši-<sup>1</sup>tir MU-ia ÿ<sup>2</sup>.GIŠ<sup>2</sup>? [lip-šu-uš  
UDU].<sup>1</sup>SÍSKUR<sup>1</sup> BAL-qi ina áš-<sup>1</sup>ri<sup>1</sup>-[šú ...]
- 38) [...] x [...] UD].<sup>1</sup>MEŠ<sup>1</sup> ú-rap-pa-áš kim-[ti šá  
MU.SAR-ú]
- 39) [ši-tir MU-ia ina ši-pir ni-kil]-<sup>1</sup>ti<sup>1</sup> ib-ba-tu lu-ú  
a-šar-šú ú-<sup>1</sup>nak<sup>1</sup>-[ka-ru]
- 40) [<sup>d</sup>EN.LÍL (...) ag-giš lik-kil]-<sup>1</sup>me<sup>1</sup>-šú-ma ši-mat  
ḫUL-tim li-šim-[šú]
- 41) [MU-šú (u) NUMUN-šú ina KUR li-ḫal]-<sup>1</sup>liq<sup>2</sup>?-ma  
a-a ir-ši-šú re-e-[mu]

the great cult centers [(and) has] purification rites [perform]ed correctly; (25) [son of Sennacherib, king of the world (and) king of Assyria]; descendant of Sargon (II), king of Assyria, [governor of Babylon, (and) king of the land of Sumer] and Akkad; [descendant of the eter]nal line [of Bēl-bā]ni, son of Adasi, [k]ing of Assyria; precious [scion of Baltil (Aššur)], (one of) [roya]l lineage (and) ancient stock –

29–32) [At that] time, Ekur (“House, Mountain”), the temple of the god En[li], lord of the lands, my lord, which a previous king had [built], became [ol]d and [its] walls [buckl]ed. [I sou]ght [its (original) emplace-ment], removed its dilapidated parts, (and) surveyed its (entire) foundation. I [completely] (re)bu[ilt (it)] with the work of the god Kulla according to [its ancien]t spe[cifications (and) raised its top (as high) as a mountain.]

33–34) [(On account of this), may the god En]il, the god who helps me, [look upon my] wo[rks with pleasure and may a good word for me be set upon his lips! May he determine as my fate a] long [life], fullness of old age, [good health, and happiness!]

35–38a) [If at any time in the] future, [during the days of the reign] of some future ruler, [this temple falls into disrepair and] becomes [dilapidat]ed, [may (that ruler) seek out its (original) emplacem[ent (and) repair] its dilapidated parts! [May he anoint an inscri]ption written in my name *with oil*, make an [of]fering, (and) [set (it) back] in [its] place! [The gods will (then) hear his prayers. He will lengthen (his) day]s (and) enlarge (his) fam[ily].

38b–41) [(But as for) the one who by some crafty dev]ilce destroys [an inscription written in my name] or cha[n]ges] its position, [may the god En]lil (...) glare] at him [angrily] and determine a bad fate [for him! May he make his name (and) his descendant(s) disappear from the land] and have no pity on him!

## 130

A large fragment of a clay cylinder, now in a private collection in Berlin, has an Akkadian inscription dedicated to the god Enlil.

29 Following Borger, *Asarh.* p. 71, commentary, it is possible that the beginning of the line should be restored to read [i-nu-šu pa-rak]-ku šá é-kur (“[At that time, the sanctuary] of Ekur”) or [i-nu-šu šub]-<sup>1</sup>tu<sup>1</sup> šá é-kur (“[At that time, the abo]lde of Ekur”).



## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Unpublished copy of K. Kessler	Probably Nippur	14.1×5.7	n

## COMMENTARY

The script is contemporary Babylonian. The long list of Esarhaddon's titles and epithets (lines 4–16) are attested in Nippur A (text no. 128). The damaged sections of this cylinder, which probably describes work on Enlil's temple (Ekur) in Nippur (building

report not preserved), are restored from lines 4–10 of that text. Construction on Ekur is known from Nippur B (text no. 129), Nippur C (text no. 131), and Nippur D (text no. 132).

## TEXT

- 1) [ana <sup>d</sup>EN.LÍL] LUGAL DINGIR.MEŠ *qar-du šá<sup>2</sup> sa<sup>2</sup>-kip<sup>2</sup> nak<sup>2</sup>-ri<sup>2</sup> tam-ḥa-ra šá it<sup>2</sup>-tak<sup>2</sup>-[...]*  
 2) [...] *ši-i-ru a-lik i-di* LUGAL *mi-ig-ri-šú ka-šid*  
<sup>r</sup>a-a<sup>1</sup>-[bi ...]  
 3) [...]-*si-sá šá qé-reb* DUR.AN.KI EN GAL-i [EN-šú]  
 4) [<sup>m</sup>AN.ŠÁR-ŠEŠ-SUM],<sup>r</sup>NA<sup>1</sup> LUGAL GAL-ú LUGAL *dan-nu* LUGAL ŠÚ LUGAL KUR *aš-šur*.KI LUGAL *kib-rat er-bet*-[ti]  
 5) [GĪR.NÍTA] TIN.TIR.KI LUGAL KUR *šu-me-ri u* URU.KI *i-tu-ut kun lib-bi* <sup>d</sup>EN.LÍL]  
 6) [šá ul-tu] *še-eḥ-ri-šú ana* AN.ŠÁR <sup>d</sup>EN.LÍL <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>IŠKUR <sup>d</sup>AMAR.UTU <sup>d</sup>AG <sup>d</sup>U.GUR *u* DINGIR.MEŠ GAL.MEŠ EN.MEŠ-[šú]  
 7) [it-tak]-*lu-ma ni-iz-mat-su ú-šak-šid-uš i-mu-ru da-na-an-šú-un*  
 8) [*a-na nu-uḥ-ḥu*] <sup>r</sup>lib<sup>1</sup>-*bi* DINGIR-*ti-šú-nu u nu-up-pu-uš ka-bat-ti-šú-nu* GIŠ.MI-šú-nu *da-ru-ú it-ru-šu* UGU-[šú]  
 9) [*ina e-muq* AN.ŠÁR] <sup>d</sup>EN.LÍL <sup>d</sup>EN *u DUMU* <sup>d</sup>EN DINGIR.MEŠ *ti-ik-li-šú kul-lat* KUR.KUR *i-bé-lu-ma*  
 10) [*gi-mir ma*]-*li-ku ú-šak-ni-šu še-pu-uš-šu*  
 11) [*ba-nu-u* É AN].ŠÁR *mu-ud-diš* É.KUR *e-piš é-saq-íl u* TIN.TIR.<sup>r</sup>KI<sup>1</sup>  
 12) [*mu-šak*]-<sup>r</sup>li<sup>1</sup> *eš-re-e-ti u ma-ḥa-zu mu-kin sat-tuk*-[ku]  
 13) [LUGAL *šá ina* UD.MEŠ BALA]-šú EN GAL-ú <sup>d</sup>AMAR.UTU *a-na* TIN.TIR.KI *sa-li-mu ir-šu*-[u]  
 14) [*ina é-saq-íl* É.GAL]-šú *ir-mu-ú šu-bat*-[su]  
 15) [<sup>d</sup>a-num GAL-ú *ana* URU-šú BĀD.KI *u É-šú é-dim*]-*gal-kalam-ma ú-še-rib-ú-ma ú-še-ši-bu pa-rak* [da-ra-a-ti]

1–3) [For the god Enlil], king of the gods, valiant, who drives out the enemies in battle, [...] the sublime, who walks at the side of the king — his favorite — the one who conquers the enem[ies ...] ... — which is in Nippur (Duranki) — great lord, [his lord]:

4–5) [Esarhadd]on, great king, mighty king, king of the world, king of Assyria, king of the four quarters (of the world), [governor of] Babylon, king of the land of Sumer and Akkad, selected by the steadfast heart of the god En[lil];

6–7) [who from] his childhood [trus]ted in the gods Aššur, Enlil, Sîn, Šamaš, Adad, Marduk, Nabû, Nergal, and the (other) great gods, [his] lords, (who) allowed him to attain his desire; (the one who) recognized their power,

8) (the one) over [whom] (the gods) extended their eternal protection [in order to appease] their divine [he]art(s) and set their mind(s) at rest;

9–16) [(the one who) by the might of the gods Aššur], Enlil, Bēl (Marduk), and the Son-of-Bēl (Nabû), the gods, his helpers, ruled over all lands and (10) made [all ru]lers submissive to him; [the one who (re)constructed the temple of the god Aš]šur, renovated Ekur, (re)built Esagil and Babylon, [completed] the sanctuaries and cult centers, (and) (re)confirmed (their) regular offerings; [the king during the days of] whose [reign] the great lord, the god Marduk, became reconcil[ed] to Babylon (and again) took up [his] residence [in Esagil], his [palace]; (15) (the one who) made [the god Great-Anu] enter [into his city Dēr and his temple Edim]galkalama (“House, Great Bond of the Land”) and had (him) sit upon (his) [eternal] dai[s; ...]

8 The restoration at the beginning of the line is based on Nippur A (text no. 128) line 6.

16) [...] ʿqē<sup>1</sup>-reb [...]

Lacuna

1') [...] x x [...]

2') [...] -ma MU-šú NUMUN-šú ina [nap-ḫar  
KUR.KUR li-ḫal-liq]

Lacuna

1'-2') [...] ... [...] and [make] his name (and) his  
descendant(s) [disappear] from [every land]!

# 131

This Akkadian brick inscription states that Esarhaddon had renovated the Ekur temple at Nippur for the god Enlil. This text is commonly referred to as Nippur C (Npr. C).

## CATALOGUE

Ex. Number	Museum	Excavation Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	CBS 9482 (cast)	—	—	18.8×7.5	1-15	(c)
2	—	5 NT 702	Nippur, entrance of Inanna temple, level I	—	—	p

## COMMENTARY

According to Legrain (PBS 15 p. 50) the original of ex. 1 is in Istanbul. It was not possible to locate it for collation, but a cast of it in the University Museum, Philadelphia, was examined. The edition of ex. 2 is based upon the excavation photograph of the piece and on a preliminary copy prepared

by A. Goetze. The inscription of both exemplars is stamped in contemporary Babylonian script; that of ex. 1 appears on the face of the brick. There are no known variants to the inscription, and no score for this brick inscription is presented on the CR-ROM.

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| 1956 | Borger, Asarh. p. 71 §41 (Npr. C) (ex. 1, edition)             | 1992 | Zettler, Inanna Temple p. 50 n. 42 (ex. 2, study)         |
| 1963 | Goetze, JCS 17 p. 119 (ex. 2, study)                           | 1993 | Porter, Images, Power, and Politics p. 197 (ex. 2, study) |
|      |  | 1995 | Frame, RIMB 2 p. 180 B.6.31.13 (edition)                  |

## TEXT

- 1) a-na <sup>d</sup>50
- 2) EN KUR.KUR EN-šú
- 3) <sup>m</sup>AN.ŠÁR-PAP-AŠ
- 4) MAN ŠÚ MAN KUR aš-šur
- 5) MAN TIN.TIR.KI
- 6) MAN KUR šu-me-ri
- 7) ù URL.KI
- 8) A <sup>m</sup>30-PAP.ME-SU
- 9) MAN ŠÚ MAN KUR aš-šur

1-15) For the god Enlil, lord of the lands, his lord: Esarhaddon, king of the world, king of Assyria, (5) king of Babylon, (and) king of the land of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria, (10) descendant of Sargon (II), king of the world (and) king of Assyria, renovated Ekur, the temple of the god Enlil, my lord, and made its processional way shine like the day.



Figure 17. CBS 9482, a cast of a brick from Nippur stating that Esarhaddon renovated Ekur for the god Enlil.  
© University Museum of the University of Pennsylvania.

- 10) A <sup>m</sup>MAN-GIN MAN ŠÚ  
 11) MAN KUR *aš-šur-ma*  
 12) *é-kur* É <sup>d</sup>50  
 13) EN-*ía ud-diš-ma*  
 14) *tal-lak-ta-šú*  
 15) *ki-ma u<sub>4</sub>-me ZÁLAG-ir*

## 132

Two bricks from Nippur bear an Akkadian inscription recording the fact that Esarhaddon used baked bricks to enlarge the well Pukudadaga (“Pure, Shining Well”) in the courtyard of the god Enlil. This text is commonly referred to as Nippur D (Npr. D).

### CATALOGUE

Ex. Number	Museum	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	CBS 8645	Nippur	35×24×9	1–6	c
2	UM 84-26-7	Nippur	33×16×8.5	1–6	c

### COMMENTARY

Exs. 1–2 are both inscribed, not stamped. Ex. 1 is found on the face of the brick; ex. 2 is a well-head brick, with the inscription on the edge. The inscription is in contemporary Babylonian script. The master line is based upon ex. 1. The inscription of ex. 2 is on three lines, with the lines splitting after KÁ.DINGIR.RA.K[I] (line 3 of ex. 1) and *a-gur-ru* (end of line 5 of ex. 1).

According to Peters, the brick depicted on plate

I of his work (Nippur 2) was found “in later débris on the Temple Hill.” The inscription on the brick is not completely clear from the photograph but may well match that of ex. 1. If ex. 1 is the brick depicted there, the piece would have been broken since the photograph was made since its shape does not match that of the brick on the photograph. Thus, a third exemplar of this inscription may be depicted in Peters’ work.

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| 1897 | Peters, Nippur 2 pp. 375–376 and pl. I lower right (ex. 1?, provenance, photo) | 1929 | Landsberger, ZA 38 p. 114 (study of line 5)        |
| 1926 | Legrain, PBS 15 p. 35 and pl. 22 no. 75 (ex. 1, copy, edition)                 | 1956 | Borger, Asarh. p. 71 §42 (Npr. D) (ex. 1, edition) |
| 1928 | Poebel, OLZ 31 col. 698 (ex. 1, study)   | 1985 | Behrens, JCS 37 p. 244 no. 80 (exs. 1–2, study)    |
|      |  | 1995 | Frame, RIMB 2 p. 181 B.6.31.14 (edition)           |

### TEXT

- 1) *a-na* <sup>d</sup>50 <sup>d</sup>EN KUR.KUR.RE  
 2) <sup>m</sup>AN.ŠÁR-ŠEŠ-AŠ MAN KUR *aš-šur.KI*  
 3) MAN KÁ.DINGIR.RA.KI MAN KUR *šu-me-ri*  
 4) u URI.KI *a-na TI-šú pú-<sup>r</sup>kù<sup>1</sup>-dadag-ga*  
 5) KISAL <sup>d</sup>EN.LÍL.LÁ.KE<sub>4</sub> *ina a-gur-ru*  
 6) UDUN KÙ-*tim ú-rab-bi*

1–6) For the god Enlil, divine lord of the lands: Esarhaddon, king of Assyria, king of Babylon, (and) king of the land of Sumer and Akkad, for the sake of his life enlarged Pukudadaga (5) in the courtyard of the god Enlil with baked bricks from a (ritually) pure kiln.

## 133

Several clay cylinders have an inscription written in Akkadian which describes the restoration of the Eanna temple at Uruk by Esarhaddon for the goddess Ištar. This text is commonly referred to as Uruk A.

## CATALOGUE

Ex. Number	Museum	Excavation	Photograph	Provenance	Dimensions	Lines	cpn
		Number	Number		(cm)	Preserved	
1	BM 45793 (81-7-6,210)	—	—	—	Length: 14; R. dia.: 5.5; L dia.: 5.6	1-41	c
2	K 6386	—	—	—	3.7×3.5	1-8	c
3	NBC 2510	—	—	—	14.3×6.7; dia. at ends: 5.5	1-41	c
4	NBC 6055	—	—	—	14.8×7; dia. at ends: 5.8	1-41	c
5	—	W 18419	Warka ph 6747, 6748	Warka, Oe XIV 5, in the upper debris	13×6.6	6-25	(p)
6	IM number unknown	W 23852	—	Warka, Railway embankment	4.4×4.2	15-22	n
7	HSM 1916.2.1 (= HSM 8350)	—	—	—	15.4×7	1-41	c

## COMMENTARY

Ex. 1 was erroneously referred to as 81-6-7,209 by Winckler and later scholars; it is in fact 81-7-6,210. It was acquired by the British Museum in 1878, and its provenance is not known. A section of ex. 4 appears to have become detached from the main body of the cylinder in recent times. The piece was attached when the cylinder was studied by Stephens (YOS 9 no. 137), and he notes three variants in lines 8 and 41 that can no longer be confirmed. The score gives what is now preserved of the exemplar, but the additional variants are included in the notes, where they are attributed to Stephens. Ex. 5 is reported to be in Heidelberg, but it cannot be located at present. The first three lines and the last line preserved on this exemplar (lines 6-8 and 25 of the inscription) are not readable on the excavation photographs and are not included in the score. The inscription is written in contemporary Babylonian script.

The number of lines and line arrangement differ markedly among the various exemplars. The arrangement used for the master line follows that used by Borger, which goes back to the copies of

ex. 1 made by Strong and Meissner-Rost. It should be noted, however, that these copies do not indicate indented lines and are inconsistent with regard to the manner in which they number them. The copy by Pinches indicates the indented lines and line rulings found on ex. 1. The master line follows ex. 1, with help from ex. 3 in lines 22, 30, 32, and 37.

A cast of an exemplar of this inscription with “a large number of variant readings” was once owned by the Haskell Museum, Chicago (Luckenbill, ARAB 2 p. 279 n. 1), but the piece cannot at present be located in the Oriental Institute. Borger saw an uncorrected carbon-copy of a manuscript of Luckenbill’s which gave the variants (without diacritics) for this piece and noted them in his edition of the inscription. These variants are included with the variants from the other texts — being noted as ex. 8 and “(Luckenbill-Borger)” — but are not included in the score.

In his edition of this inscription, Borger listed variants from an inscription of Esarhaddon from Nippur (our text no. 128) for purposes of comparison;

thus, a number of the variants listed in his edition are not found here.

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|---|---|
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| 1891–92 Strong, Hebraica 8 pp. 113–123 (ex. 1, copy, edition)   | 1982 Kessler, Bagh. Mitt. 13 p. 13 no. 10 and pl. 1 b–c (ex. 5, photo, study; 10b, 12a, 15b, 21b, 23a, transliteration) |
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| 1927 Luckenbill, ARAB 2 pp. 279–281 §§729–734 (ex. 1,   | 1995 Frame, RIMB 2 pp. 181–184 B.6.31.15 (exs. 1–6, edition)  |
|   | 1998 Borger, BiOr 55 p. 848 (study to line 34)  |

## TEXT

- 1) *a-na* <sup>d</sup>iš-tar GAŠAN šur-bu-ti e-tel-let AN-e u KI-tim qa-rit-ti DINGIR.MEŠ šá-ru-uḫ-ti
- 2) <sup>d</sup>INANNA UNUG.KI ru-ba-a-ti šir-ti le-qa-a-ti pa-ra-aš <sup>d</sup>a-nù-ú-tu
- 3) šá ri-kis te-re-e-ti ḫa-am-mat
- 4) ru-um-ti ti-iz-qar-ti šá a-na LUGAL mi-ig-ri-šá ke-niš ip-pal-la-su
- 5) BALA-šú ú-šal-ba-ru i-šar-ra-ku-uš da-na-nu ù li-i-ti
- 6) šá-nun-ka-at ád-na-a-ti šá-qu-ti DINGIR.MEŠ a-ši-bat é-nir-gál-an-na
- 7) šá qé-reb é-an-na be-let UNUG.KI GAŠAN GAL-ti GAŠAN-šú
- 8) <sup>m</sup>AN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL-ú LUGAL dan-nu LUGAL ŠÚ LUGAL KUR aš-šur.KI LUGAL kib-rat LÍMMU-ti ĠIR.NÍTA TIN.TIR.KI LUGAL KUR šu-me-ri ù URI.KI
- 9) ti-ri-iš ŠU.II AN.ŠÁR i-tu-ut kun lib-bi <sup>d</sup>EN.LÍL ni-bit <sup>d</sup>AMAR.UTU mi-gir <sup>d</sup>ir-ni-ni
- 10) šá ul-tu še-ḫe-ri-šú a-na AN.ŠÁR <sup>d</sup>a-nim <sup>d</sup>EN.LÍL <sup>d</sup>é-a <sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>iŠKUR <sup>d</sup>AMAR.UTU <sup>d</sup>AG <sup>d</sup>U.GUR u <sup>d</sup>15
- 11) DINGIR.ME GAL.ME EN.ME-šú it-tak-lu-ma ni-iz-mat-su ú-šak-ši-du-uš i-mu-ru da-na-an-šú-un
- 12) a-na nu-uḫ-ḫu lib-bi DINGIR-ú-ti-šú-nu u nu-up-pu-uš ka-bat-ti-šú-nu ĠIŠ.MI-šú-nu da-ru-ú
- 13) it-ru-šu UGU-šú
- 14) ina e-muq AN.ŠÁR <sup>d</sup>EN DUMU <sup>d</sup>EN u <sup>d</sup>15 DINGIR.ME ti-ik-li-šú kul-lat KUR.KUR i-be-lu-ma gi-mir ma-li-ku ú-šak-ni-šu še-pu-uš-šu
- 15) ba-nu-ú É AN.ŠÁR e-piš é-sag-íl u TIN.TIR.KI mu-ud-diš é-an-na

1–7) For the goddess Ištar, supreme lady, sovereign of heaven and netherworld, most valiant of the gods, splendid, the goddess Ištar-of-Uruk, august princess who has taken (unto herself all) divine offices of highest rank (and) has gathered to herself (all) ordinances, beloved, eminent, who looks upon the king — her favorite — with steady favor, (5) makes his reign lengthy, (and) bestows on him power and victory, empress of the world, most exalted of the gods, who dwells in Enirgalana (“House, Prince of Heaven”) — which is inside Eanna — lady of Uruk, great lady, his lady:

8–29) Esarhaddon, great king, mighty king, king of the world, king of Assyria, king of the four quarters (of the world), governor of Babylon, king of the land of Sumer and Akkad; the one to whom the god Aššur has stretched out his hand, permanently selected by the god Enlil, who was chosen by the god Marduk, favorite of the goddess Irnini; (10) who from his childhood trusted in the gods Aššur, Anu, Enlil, Ea, Šin, Šamaš, Adad, Marduk, Nabû, Nergal, and Ištar, the great gods, his lords, (who) allowed him to attain his desire, (the one who) recognized their power, (the one) over whom (the gods) extended their eternal protection in order to appease their divine heart(s) and set their mind(s) at rest; (the one who) by the might of the gods Aššur, Bēl (Marduk), the Son-of-Bēl (Nabû), and Ištar, the gods, his helpers, ruled over all lands and (15) made all rulers submissive to him; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, renovated Eanna, completed the sanctuaries and cult centers, (and) (re)confirmed (their) regular offerings; the king during the days of whose reign,

8.4 omits LUGAL kib-rat LÍMMU-ti, “king of the four quarters (of the world)” (Stephens).

- 17) *mu-šak-lil eš-re-e-ti u ma-ḥa-zu mu-kin  
sat-tuk-ku*
- 18) LUGAL šá ina u<sub>4</sub>-me BALA-šú EN GAL-ú  
dAMAR.UTU a-na TIN.TIR.KI sa-li-mu ir-šu-ú
- 19) *ina é-sag-íl É.GAL-šú ir-mu-ú šu-bat-su*
- 20) d<sup>a</sup>-num GAL-ú ana URU-šú BÀD.AN.KI ù É-šú  
*é-dim-gal-kalam-ma ú-še-ri-bu-ma*
- 21) *ú-še-ši-bu pa-rak-ka da-ra-a-ti*
- 22) DINGIR.MEŠ KUR.KUR šá a-na KUR aš-šur.KI  
*i-ḥi-šu-ni šu-kut-ta-šú-nu ud-diš-ma ul-tu  
qé-reb KUR aš-šur.KI*
- 23) *ana áš-ri-šú-nu ú-ter-šú-nu-ti-ma ú-kin  
is-qu-uš-šú-un*
- 24) NUN en-qu it-pe-šu ḥa-sis kal šip-ri šá ina  
*ma-ḥa-zu GAL.MEŠ*
- 25) *si-ma-a-ti iš-tak-ka-nu uš-te-ši-ru šu-luḥ-ḥa*
- 26) DUMU md30-ŠEŠ.MEŠ-eri-ba LUGAL ŠÚ LUGAL  
KUR aš-šur.KI DUMU m<sup>l</sup>LUGAL-GIN LUGAL KUR  
aš-šur.KI
- 27) ĞIR.NÍTA TIN.TIR.KI LUGAL KUR šu-me-ru ù  
URL.KI
- 28) *li-ip-li-pi da-ru-ú šá d<sup>EN</sup>-ba-ni DUMU ma-da-si  
LUGAL KUR aš-šur.KI*
- 29) NUNUZ bal-til.KI šu-qu-ru NUMUN LUGAL-ú-tu  
*ki-sít-ti ša-a-ti*
- 30) *i-nu-ma é-an-na é d<sup>a</sup>-nu-ú-tu na-ram d<sup>15</sup>  
GAŠAN-ia šá LUGAL ma-ḥar i-pu-šu*
- 31) *la-ba-riš il-lik-ma i-qu-pu É.GAR<sub>8</sub>.MEŠ-šú*
- 32) *áš-ra-ti-šú áš-te-e'-e ma-qit-ta-šú as-suḥ  
te-me-en-šú ú-šab-bi-ma ki-ma si-ma-ti-šú*
- 33) *la-bi-ra-a-ti ina ši-pir d<sup>k</sup>ulla ar-šip ú-šak-lil  
ki-ma KUR-i re-e-ši-šú ul-li*
- 34) d<sup>15</sup> GAŠAN šur-bu-ti ši-pir šu-a-tu ḥa-diš  
*lip-pa-lis-ma a-mat MUNUS.SIG<sub>5</sub>-ia liš-šá-kin  
šap-tuš-šá*
- 35) *muḥ-ḥi kul-lat na-ki-ri li-šam-ri-ir  
GIŠ.TUKUL.MEŠ-ia*
- 36) *ma-ti-ma ina aḥ-rat UD.<sup>r</sup>MEŠ<sup>1</sup> NUN EGIR-ú šá  
ina UD.MEŠ BALA-šú ši-pir šu-a-tu*
- 37) *in-na-ḥu-ma ma-qit-ti i-raš-šu-ú áš-ra-ti-šú  
liš-te-e'-e ma-qit-ta-šú lik-šir*
- 38) MU.SAR-ú ši-ṭir MU-ia Ì.GIŠ lip-šu-uš  
UDU.SISKUR BAL-qí ina áš-ri-šú liš-kun
- 39) *ik-ri-bi-šú DINGIR.MEŠ i-šem-mu-ú ur-rak  
UD.MEŠ ú-rap-pa-áš kim-ti*
- 40) *šá MU.SAR-ú ši-ṭir MU-ia ina ši-pir ni-kil-ti  
ib-ba-tu lu-ú a-šar-šú ú-nak-ka-ru*
- 41) d<sup>iš</sup>-tar GAŠAN GAL-ti ag-giš lik-kil-me-šú-ma  
MU-šú NUMUN-šú ina nap-ḥar KUR.KUR  
*li-ḥal-liq*

the great lord, the god Marduk, became reconciled to Babylon (and again) took up his residence in Esagil, his palace; (20) the one who made the god Great-Anu enter into his city Dēr and his temple Edimgalkalama (“House, Great Bond of the Land”) and had (him) sit upon (his) eternal dais; (the one who) restored the splendid appearance of the great gods who had rushed to Assyria, returned them from Assyria to their (proper) places and (re)confirmed their income; wise prince, expert who knows every craft, who (25) constantly established appropriate procedures in the great cult centers (and) has purification rites performed correctly; son of Sennacherib, king of the universe (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad; descendant of the eternal line of Bēl-bāni, son of Adasi, king of Assyria; precious scion of Baltil (Aššur), (one of) royal lineage (and) ancient stock —

30–33) When Eanna, the temple of highest rank, beloved of the goddess Ištar, my lady, which a previous king had built, became old and its walls buckled, I sought its (original) emplacement, removed its dilapidated parts, (and) surveyed its (entire) foundation. I completely (re)built (it) with the work of the god Kulla according to its ancient specifications (and) raised its top (as high) as a mountain.

34–35) May the goddess Ištar, supreme lady, look upon this work with pleasure and may a good word for me be set upon her lips! May she make my weapons prevail over all (my) enemies!

36–39) If at any time in the future, during the days of the reign of some future ruler, this work falls into disrepair and becomes dilapidated, may (that ruler) seek out its (original) emplacement (and) repair its dilapidated parts! May he anoint an inscription written in my name with oil, make an offering, (and) set (it) back in its place! The gods will (then) hear his prayers. He will lengthen (his) days (and) enlarge (his) family. 40–41) (But as for) the one who by some crafty device destroys an inscription written in my name or changes its position, may the goddess Ištar, great lady, glare at him angrily and make his name (and) his descendant(s) disappear from every land!

## 134

A second cylinder inscription commemorates the renovation of Enirgalana, a cella located within the Eanna temple at Uruk, by Esarhaddon for the goddess Ištar. The inscription is written in Akkadian. This text is commonly referred to as Uruk B.

## CATALOGUE

Ex. Number	Museum	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	YBC 2147	—	—	—	11.2×4.6	1–25	c
2	NBC 2509	—	—	—	13.4×11	1–15, 22–24	c
3	—	W 856	Warka ph 729, 730	Warka, Pa XV 3	—	1–3, 21–25	p

## COMMENTARY

Ex. 1 is reported to have been found at Uruk (Clay, YOS 1 p. 56). Where the photos of ex. 3 are not readable, the transliteration of that exemplar follows the published copy. Ex. 1 is written in Assyrian script while exs. 2–3 are in contemporary Babylonian script. The line arrangement and master line follow ex. 1.

Parallels to many sections of the inscription can be found in other inscriptions of Esarhaddon, in particular text nos. 135–136. In his edition of this inscription, Borger listed variants from these two inscriptions for purposes of comparison; thus, a number of the variants listed in his edition are not found here.

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| 1920 | Keiser, <i>BIN</i> 2 p. 46 and pl. 18 no. 27 (ex. 2, copy)                    | 1957–58 | Borger, <i>AfO</i> 18 p. 116 §48 (study to line 19)                 |
| 1927 | Luckenbill, <i>ARAB</i> 2 pp. 281–283 §§735–741 (ex. 1, translation)          | 1993    | Porter, <i>Images, Power, and Politics</i> p. 198 (exs. 1–3, study) |
| 1930 | Schott, <i>UVB</i> 1 pp. 57–58 and pl. 28 no. 23 (ex. 3, copy, edition)       | 1995    | Frame, <i>RIMB</i> 2 pp. 184–186 B.6.31.16 (exs. 1–3, edition)      |
|      |   | 1998    | Borger, <i>BiOr</i> 55 p. 847 (study to line 7)                     |

## TEXT

- |    |   |      |   |
|----|---|------|---|
| 1) | <i>a-na</i> <sup>d</sup> INANNA UNUG.KI <i>e-tel-let</i> AN- <i>e</i> u KI- <i>tim qa-rit-ti</i> DINGIR.MEŠ <i>šir-ti</i>   | 1–5) | For the goddess Ištar-of-Uruk, sovereign of heaven and netherworld, most valiant of the gods, august, supreme lady, who has gathered to herself (all) divine offices of highest rank, the one into whose hand all purification rites are appointed, empress of the goddesses, whose words are pre-eminent in heaven and netherworld, goddess of war and battle, who goes at the side of the king, her favorite, (and) slays his foes, who dwells in Enirgalana (“House Prince of Heaven”) — which is inside Eanna — lady of Uruk, great lady, his |
| 2) | GAŠAN <i>šur-bu-tú</i> <i>ḥa-mì-mat pa-ra-aš</i> <sup>d</sup> a-nù-u-tú <i>ša na-gab šu-luḥ-ḥu šu-up-qu-ud-du qa-tuš-ša</i> |      |   |
| 3) | <i>ša-nu-kàt i-la-a-te ša ina er-me a-nu ù ki-gal-li šur-ru-ḥu zik-ru-ša</i>  |      |   |
| 4) | <i>i-lat</i> MURUB <sub>4</sub> <i>ù ta-ḥa-zi a-li-kàt i-di</i> LUGAL <i>mi-gir-i-ša mu-ra-áš-ši-bat ga-re-e-šú</i>         |      |   |
| 5) | <i>a-ši-bat é-nir-gál-an-na ša qé-reb é-an-na</i> GAŠAN UNUG.KI GAŠAN GAL-ti GAŠAN-šú                                       |      |   |

3 Possibly “whose names are splendid” instead of “whose words are pre-eminent.”



- 6) <sup>m</sup>AN.ŠĀR-ŠEŠ-SUM.NA MAN ŠÚ MAN KUR  
aš-šur.KI ĠĪR.NÍTA KÁ.DINGIR.RA.KI MAN KUR  
šu-me-ri ù URI.KI
- 7) LUGAL šáh-ṭu muš-te-e'-u áš-ra-a-ti DINGIR.MEŠ  
GAL.MEŠ pa-liḥ EN EN.EN
- 8) ba-nu-u É AN.ŠĀR e-piš é-sag-íl ù  
KÁ.DINGIR.RA.KI za-nin é-zi-da
- 9) mu-ud-diš é-an-na mu-šak-lil eš-re-e-ti ma-ḥa-zi  
ša ina qé-reb-ši-na iš-tak-ka-nu si-ma-a-ti
- 10) DUMU <sup>md</sup>30-PAP.MEŠ-SU MAN ŠÚ MAN KUR  
aš-šur.KI DUMU <sup>m</sup>MAN-GIN MAN KUR aš-šur.KI  
ĠĪR.NÍTA KÁ.DIŠ.DIŠ.KI MAN KUR šu-me-ri u  
URI.KI
- 11) é-nir-gál-an-na É pa-pa-ḥi <sup>d</sup>iš-tar GAŠAN-ia ša  
qé-reb é-an-na
- 12) ša MAN maḥ-ri i-pu-šu la-ba-riš il-lik-ma  
mi-qit-ti ir-ši
- 13) áš-ra-ti-šú áš-te-'e ina a-gur-ri UDUN KÙ-tim  
ma-qit-ta-šú ak-še-er
- 14) ŠU.II <sup>d</sup>INANNA UNUG.KI GAŠAN GAL-ti aš-bat-ma  
a-na qé-reb-šú ú-še-rib šu-bat da-ra-a-te  
ú-šar-me
- 15) UDU.SISKUR.MEŠ taš-ri-iḥ-ti aq-qi uš-par-zi-iḥ  
sí-ga-ar-šá
- 16) <sup>d</sup>INANNA UNUG.KI GAŠAN šir-ti ina qé-reb É  
pa-pa-ḥi šu-a-te ḥa-di-iš ina a-šá-bi-ki
- 17) ia-a-ti <sup>m</sup>AN.ŠĀR-ŠEŠ-SUM.NA MAN KUR aš-šur.KI  
a-mat MUNUS.SIG<sub>5</sub>-ia liš-šá-kin šap-tuk-ki
- 18) TĪ.LA UD.MEŠ SÙ.MEŠ še-bé-e lit-tu-tu ṭu-ub  
UZU ù ḥu-ud lib-bi ši-i-mi ši-ma-ti
- 19) ina qab-lu ù ta-ḥa-zi i-da-a-a i-tas-ḥar-ma  
kul-lat na-ki-ri-ia lu-mi-iš kul-ba-biš
- 20) ma-ti-ma ina aḥ-rat u<sub>4</sub>-me NUN EGIR-u ša ina  
BALA-šú É pa-pa-ḥi šu-a-te in-na-ḥu  
an-ḥu-us-su lu-ud-diš
- 21) šu-mi it-ti šu-me-šú liš-ṭur MU.SAR-ru-u ši-ṭir  
MU-ia Ī.GIŠ lip-šu-uš UDU.SISKUR BAL-qi it-ti  
MU.SAR-e-šú liš-kun
- 22) ik-ri-bi-šú DINGIR.MEŠ i-šem-mu-u ša šu-mi  
šaṭ-ru ina ši-pir ni-kil-ti i-pa-áš-ši-ṭu
- 23) MU.SAR-ru-u-a i-ab-bat lu-u a-šar-šú  
ú-nak-ka-ru
- 24) <sup>d</sup>INANNA UNUG.KI ag-giš lik-kil-me-šu-ma ši-mat  
le-mut-tú li-šim-šú
- 25) MU-šú NUMUN-šú ina KUR li-ḥal-liq-ma a-a  
ir-ši-šú re-e-me

lady:

6–10) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of the land of Sumer and Akkad; respectful king who is assiduous toward the sanctuaries of the great gods; who reveres the lord of lords; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, provided for Ezida, renovated Eanna, completed the sanctuaries of the cult centers, (and) constantly established appropriate procedures in them; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad —

11–15) Enirgalana (“House, Prince of Heaven”), the cella of the goddess Ištar, my lady, which is inside Eanna, which a previous king had built, became old and dilapidated. I sought its (original) emplacement (and) repaired its dilapidated parts with baked bricks from a (ritually) pure kiln. I grasped the hands of the goddess Ištar-of-Uruk, great lady, brought (her) inside, (and) caused (her) to take up residence (there) forever. I offered splendid offerings and made her doorbolt extremely fine.

16–19) O goddess Ištar-of-Uruk, august lady, when you are happily dwelling inside that cella, may a good word for me — Esarhaddon, king of Assyria — be set upon your lips! Determine as my fate a long life, fullness of old age, good health, and happiness! Come to my side in war and battle so that I may squash all my enemies like ants!

20–22a) If at any time in the future, during the reign of some future ruler, this cella falls into disrepair, may (that ruler) repair its dilapidated state! May he write my name with his name! May he anoint with oil an inscription written in my name, make an offering, (and) set (that inscription) with an inscription written in his name! The gods will (then) hear his prayers.

22b–25) (But as for) the one who erases my inscribed name by some crafty device, destroys my (royal) inscription, or changes its position, may the goddess Ištar-of-Uruk glare at him angrily and determine a bad fate for him! May she make his name (and) his descendant(s) disappear from the land and have no pity on him!

24.3 has [...] <sup>r</sup>GAŠAN šur<sup>1</sup>-bu-ti, “[...] supreme [lad]y,” for <sup>d</sup>INANNA UNUG.KI, “the goddess Ištar of Uruk.”

## 135

This Akkadian inscription is found upon three clay cylinders and records Esarhaddon's renovation of the cella Eḫiliana for the goddess Nanāya. This cella was located within the Eanna temple complex at Uruk. This text is commonly referred to as Uruk C.

## CATALOGUE

Ex. Number	Museum	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	AO 6772	—	—	—	15.1×7.2	1–25	c
2	BM 113204 (1915–4–10,2)	—	—	—	Length: 12.8; L. dia.: 4.0	1–25	c
3	—	W 4098	Warka ph 728	Warka, Pe XIV 5, at the NW courtyard wall of Sargon, 1 m under the upper edge of the older wall	Length: 5.5; Dia.: 4.7–6.5	1–25	(p)

## COMMENTARY

According to Thureau-Dangin (RA 11 [1914] p. 96), ex. 1 was found at Uruk. Ex. 2 was purchased by the British Museum from I.E. Gejou (Paris) and thus its provenance is not known. Exs. 1 and 3 are written in Babylonian script and ex. 2 in Assyrian script. Where the photo of ex. 3 is not legible (in particular, for lines 1–2 and 18–19), the transliteration of that exemplar follows the published copy. The line

arrangement follows ex. 1; the master line follows ex. 1, with help from ex. 2 in lines 2, 4, 6, 8–10, and 18.

Parallels to many sections of the inscription can be found in other inscriptions of Esarhaddon from Nippur and Uruk, in particular text no. 134 from Uruk.

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| 1922 | BM Guide p. 228 no. 27 (ex. 2, study)                            |      |  |
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| 1927 | Luckenbill, ARAB 2 pp. 283–285 §§746–751 (exs. 1–2, translation) | 1995 | Frame, RIMB 2 pp. 186–188 B.6.31.17 (exs. 1–3, edition)  |
|      |  | 1998 | Borger, BiOr 55 p. 847 (study to line 7)   |
| 1930 | Schott, UVB 1 pp. 58–60 and pl. 29 no. 24 (ex. 3, copy,          |      |  |

## TEXT

- |    |   |      |  |
|----|---|------|--|
| 1) | <i>a-na</i> <sup>d</sup> <i>na-na-a pu-su-um-ti i-la-a-ti</i> šá 𒄩.𒄩.𒄩 u<br><i>ul-ši za-a'-na-tu lu-le-e ma-la-tu</i>     | 1–5) | For the goddess Nanāya, veiled one of the goddesses, who is adorned with attractiveness and joy            |
| 2) | <i>bu-kúr-ti</i> <sup>d</sup> <i>a-nim šit-ra-aḫ-ti</i> šá <i>ina nap-ḫar</i><br><i>be-le-e-ti šur-ba-a-tu e-nu-us-sa</i> |      | and full of glamour, splendid daughter of the god Anu, whose lordship is supreme among all ladies, eminent |

2 *e-nu-us-sa*, “whose lordship,” comes from ex. 2; ex. 1 has *dan-nu-us-sa*, “whose power” (*dan* probably erroneously for *e*). See also Frame, RIMB 2 B.6.32.13 line 5.

- 3) *hi-rat* <sup>d</sup>mu-zib-sa<sub>4</sub>-a ti-iz-qar-ti sek-ra-ti  
na-a<sup>2</sup>-it-ti na-ram-ti NUN-ú-ti-šú
- 4) *il-tum re-me-ni-tum a-li-kát ri-ši* LUGAL  
pa-li-*hi-ša* mu-šal-bi-rat pa-le-e-šú
- 5) *a-ši-bat é-hi-li-an-na šá qé-reb é-an-na šar-rat*  
UNUG.KI GAŠAN GAL-tum GAŠAN-šú
- 6) <sup>m</sup>AN.ŠĀR-ŠEŠ-SUM.NA LUGAL ŠÚ LUGAL KUR  
*aš-šur*.KI ĠĪR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR  
šu-me-ru ù URI.KI
- 7) LUGAL *šaḥ-ṭu muš-te-e<sup>2</sup>-ú áš-ra-a-ti* DINGIR.MEŠ  
GAL.MEŠ pa-a-liḥ EN EN.EN
- 8) *ba-a-nu-ú É AN.ŠĀR e-piš é-sag-íl u*  
KÁ.DINGIR.RA.KI za-a-nin é-zi-da
- 9) *mu-ud-diš é-an-na mu-šak-lil eš-re-e-ti ma-ḥa-zi*  
šá ina qer-bi-ši-na iš-tak-kan si-ma-a-ti
- 10) DUMU <sup>md</sup>30-ŠEŠ.MEŠ-SU LUGAL ŠÚ LUGAL KUR  
*aš-šur*.KI DUMU <sup>m</sup>LUGAL-GIN LUGAL KUR  
*aš-šur*.KI ĠĪR.NÍTA KÁ.DINGIR.RA.KI LUGAL KUR  
šu-me-ru ù ak-ka-di-i
- 11) *é-hi-li-an-na É pa-pa-ḥi* <sup>d</sup>na-na-a GAŠAN-ia šá  
qé-reb é-an-na
- 12) šá LUGAL *maḥ-ri i-pu-šu la-ba-riš il-lik-ma*  
mi-qit-ti ir-ši
- 13) *eš-re-ti-šú áš-te-e<sup>2</sup>-i ina* SIG<sub>4</sub>.AL.ÛR.RA UDUN  
KÛ-tim ma-qit-ta-šú ak-ši-ir
- 14) ŠU.II <sup>d</sup>na-na-a GAŠAN GAL-tum aš-bat-ma a-na  
qer-bi-šú ú-še-rib-ma šu-bat da-ra-a-ti ú-šar-me
- 15) UDU.SISKUR.MEŠ *taš-ri-iḥ-ti aq-qi uš-par-zi-iḥ*  
ši-gar-šá
- 16) <sup>d</sup>na-na-a GAŠAN šir-tum ina qé-reb É pa-pa-ḥi  
šu-a-ti ḥa-di-iš ina a-šá-a-bi-ki
- 17) ia-a-ti <sup>m</sup>AN.ŠĀR-ŠEŠ-SUM.NA NUN pa-a-liḥ-ki  
ina ma-ḥar <sup>d</sup>AG ḥa-a-a-i-ri-ki ti-is-qa-ri ba-ni-ti
- 18) TI UD.MEŠ SÛ.MEŠ *še-bé-e lit-tu-tu ṭu-ú-bi* UZU  
u ḥu-ud lib-bi ši-i-mi ši-ma-ti
- 19) SUḤUŠ ĠIŠ.GU.ZA LUGAL-ú-ti-ia ú-ḥum-meš  
šur-ši-di it-ti AN-e u KI-tim kin-ni BALA-ú-<sup>r</sup>a<sup>1</sup>
- 20) ma-ti-ma ina aḥ-rat UD.MEŠ NUN EGIR-ú šá ina  
BALA-šú É pa-pa-ḥi šu-a-ti in-na-ḥu an-ḥu-us-su  
lu-ud-diš
- 21) *šu-mi it-ti šu-mi-šú liš-ṭur* MU.SAR-ru-ú ši-ṭir  
MU-ia Ì.GIŠ lip-šu-uš UDU.SISKUR BAL-qi it-ti  
MU.SAR-e-šú liš-kun
- 22) *ik-ri-bi-šú* DINGIR.MEŠ *i-šem-mu-ú u šá šu-mi*  
šaṭ-ru ina ši-pir ni-kil-ti i-pa-áš-ši-ṭu
- 23) MU.SAR-ru-ú-a ib-ba-tu lu-u a-šar-šú  
ú-nak-ka-ru
- 24) <sup>d</sup>na-na-a GAŠAN šur-bu-ti ag-giš  
lik-kil-me-šú-ma ši-mat le-mut-tim li-šim-šú

spouse of the god Muzibšâ, praised *sekretu*, beloved of his majesty, compassionate goddess, who goes to the help of the king who reveres her, who prolongs his reign, who dwells in Eḫiliana (“House, Luxuriance of Heaven”) — which is inside Eanna — queen of Uruk, great lady, his lady:

6–10) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of the land of Sumer and Akkad; respectful king who is assiduous toward the sanctuaries of the great gods; who reveres the lord of lords; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, provided for Ezida, renovated Eanna, completed the sanctuaries of the cult centers, (and) constantly established appropriate procedures in them; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad —

11–15) Eḫiliana (“House, Luxuriance of Heaven”), the cella of the goddess Nanāya, my lady, which is inside Eanna, which a previous king had built, became old and dilapidated. I sought its (original) ground-plan (and) repaired its dilapidated parts with baked bricks from a (ritually) pure kiln. I grasped the hands of the goddess Nanāya, great lady, brought (her) inside, and caused (her) to take up residence (there) forever. I offered splendid offerings and made her doorbolt extremely fine.

16–19) O goddess Nanāya, august lady, when you are happily dwelling inside that cella, speak well of me — Esarhaddon, the prince who reveres you — before the god Nabû, your husband! Determine as my fate a long life, fullness of old age, good health, and happiness! Make the foundation of my royal throne as secure as a great mountain! Establish my reign as firm as heaven and netherworld!

20–22a) If at any time in the future, during the reign of some future ruler, this cella falls into disrepair, may (that ruler) repair its dilapidated state! May he write my name with his name! May he anoint with oil an inscription written in my name, make an offering, (and) set (that inscription) with an inscription written in his name! The gods will (then) hear his prayers.

22b–25) (But as for) the one who erases my inscribed name by some crafty device, destroys an inscription written in my name, or changes its position, may the goddess Nanāya, supreme lady, glare at him angrily and determine a bad fate for him! May she make his name (and) his descendant(s) disappear from the land

3 The term *sekretu/sekertu/sekratu*, which CAD S p. 215 describes as “1. (a woman of high rank, possibly cloistered), 2. (a woman of the palace household, court lady),” is not normally used to describe goddesses, but is used elsewhere for the goddess Nanāya (e.g., Goetze, YOS 10 no. 46 iv 49, where the term is followed by the epithet “beloved of the king”).

13.2–3 have *áš-ra-ti-šú*, “its (original) emplacement,” for *eš-re-ti-šú*, “its (original) ground-plan.”

17.2 has MAN KUR *aš-šur*.KI, “king of Assyria,” for NUN *pa-a-liḥ-ki*, “the prince who reveres you.”

24.2 omits GAŠAN *šur-bu-ti*, “supreme lady.”

- 25) MU-šú NUMUN-šú *ina* KUR *li-ḫal-liq-ma a-a* and have no pity on him!  
*ir-ši-iš re-e-mu*

## 136

A second clay cylinder inscription of Esarhaddon, written in Neo-Assyrian script, describes the restoration of Eḫiliana, the cella of the goddess Nanāya at Uruk. This inscription, also written in Akkadian, mentions that Nazi-Maruttaš, a Kassite king of Babylonia (1307–1282 BC), had originally built the structure and that it had later been restored by Eriša-Marduk. This text is commonly referred to as Uruk D.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
YBC 2146	—	Probably Uruk	11.3×6; L. dia.: 4.7; R. dia.: 4.5	c

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|      |  |      | Frame, RIMB 2 pp. 188–189 B.6.31.18 (edition)      |

### TEXT

- |     |   |        |  |
|-----|---|--------|--|
| 1)  | <i>a-na</i> <sup>d</sup> <i>na-na-a šar-rat</i> UNUG.KI GAŠAN GAL-ti<br>GAŠAN-šú                              | 1)     | For the goddess Nanāya, queen of Uruk, great lady, his lady:   |
| 2)  | <sup>m</sup> AN.ŠĀR-ŠEŠ-SUM.NA MAN KUR <i>aš-šur</i> ĠĪR.NÍTA<br>KÁ.DINGIR.RA.KI                              | 2–10)  | Esarhaddon, king of Assyria, governor of Babylon, king of the land of Sumer and Akkad; who is assiduous toward the sanctuaries of the great gods; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, (5) renovated Eanna, completed the sanctuaries of all the cult centers, (and) constantly established appropriate procedures in them; the one who conquered from the Upper Sea to the Lower Sea (and) the one who made all rulers submissive to him; son of Sennacherib, king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad |
| 3)  | MAN KUR <i>šu-me-ri u</i> URI.KI <i>muš-te-e'-u áš-rat</i><br>DINGIR.ME GAL.ME                                | —      | —  |
| 4)  | <i>ba-nu-u</i> É AN.ŠĀR <i>e-piš é-sag-íl u</i><br>KÁ.DINGIR.RA.KI  |        |  |
| 5)  | <i>mu-ud-diš é-an-na mu-šak-líl eš-ret kul-lat</i><br><i>ma-ḫa-zi</i>   |        |  |
| 6)  | <i>ša ina qer-bi-ši-na iš-tak-ka-nu si-ma-a-ti</i>  |        |  |
| 7)  | <i>ka-šid ul-tu tam-tim e-li-ti a-di tam-tim šap-li-ti</i>  |        |  |
| 8)  | <i>ša gi-mir ma-li-ki ú-šak-ni-šu še-pu-uš-šu</i>   |        |  |
| 9)  | DUMU <sup>md</sup> 30-PAP.MEŠ-SU MAN KUR <i>aš-šur</i><br>DUMU <sup>m</sup> MAN-GIN MAN KUR <i>aš-šur</i> .KI |        |  |
| 10) | ĠĪR.NÍTA KÁ.DINGIR.RA.KI MAN KUR <i>šu-me-ri u</i><br>URI.KI  |        |  |
| 11) | <i>é-ḫi-li-an-na</i> É <i>pa-paḫ</i> <sup>d</sup> <i>na-na-a</i> GAŠAN-ia                                     | 11–17) | Eḫiliana (“House, Luxuriance of Heaven”), the cella of the goddess Nanāya, my lady, which Nazi-  |
| 12) | <i>ša</i> <sup>m</sup> <i>na-zi-múru-taš</i> MAN KÁ.DINGIR.RA.KI  |        |  |

25.3 has [...] ù NUMUN-šú, “[...] and his descendant(s).”

- 13) *i-pu-šu*  
<sup>m</sup>eri-ba-mar-duk MAN KÁ.DINGIR.RA.KI  
*ú-ke-eš-šu-u*
- 14) *la-ba-riš il-lik-ma ma-qit-ti ir-ši*
- 15) *áš-ra-ti-šu áš-te-'e ina a-gur-ri UDUN KÙ-tim*
- 16) *ma-qit-ta-šu ak-šir ŠU.II <sup>d</sup>na-na-a GAŠAN-ia*
- 17) *aš-bat-ma a-na qer-bi-šu ú-še-rib šu-bat da-rat*  
*ú-šar-me*
- 18) *ši-pir šá-a-šu <sup>d</sup>na-na-a ha-diš ina nap-lu-si-šá*
- 19) *ia-a-ti <sup>m</sup>AN.ŠÁR-ŠEŠ-SUM.NA MAN KUR aš-šur*  
 MAN KÁ.DIŠ.KI
- 20) *a-mat MUNUS.SIG<sub>5</sub>-ia ina ma-ḥar <sup>d</sup>MUATI EN-ía*  
*liš-šá-kin šap-tuš-šá*
- 21) *ša šu-mi šaṭ-ru ina ši-pir ni-kil-ti i-pa-áš-ši-tu*
- 22) *MU.SAR-u-a i-ab-bat lu-u a-šar-šu ú-nak-ka-ru*
- 23) *<sup>d</sup>na-na-a ag-giš lik-kil-me-šu-ma MU-šu*  
 NUMUN-šu lu-ḥal-liq

Maruttaš, king of Babylon, had built, (and which) Eriša-Marduk, king of Babylon, had *shored up*, became old and dilapidated. (15) I sought its (original) emplacement (and) repaired its dilapidated parts with baked bricks from a (ritually) pure kiln. I grasped the hands of the goddess Nanāya, my lady, brought (her) inside, (and) caused (her) to take up residence (there) forever.

18–20) When the goddess Nanāya looks upon this work with pleasure, may a good word for me — Esarhaddon, king of Assyria (and) king of Babylon — be set upon her lips before the god Nabû, my lord!

21–23) (But as for) the one who erases my inscribed name by some crafty device, destroys my (royal) inscription, or changes its position, may the goddess Nanāya glare at him angrily and make his name (and) his descendant(s) disappear!

## 137

An Akkadian inscription stamped on several bricks from Uruk records the restoration of the Eanna temple by Esarhaddon for the goddess Ištar of Uruk. The inscription is similar to two other brick inscriptions commemorating the same action (text nos. 138–139). This text is commonly referred to as Uruk E.

### CATALOGUE

Ex.	Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	FuB 27	cpn
1	VA 14668	W 942	Warka photo 822	Warka, Stone building, supposedly Qb XV 4	30.5×30.5×8	1–13	39	c
2	—	W 3764	Warka photo 822	Warka, Qd XV 4, debris	—	1–13	—	p
3	—	W 3885	Warka photo 821	Warka, Eanna area	—	2–8	—	p
4	—	W 4238	—	Warka, Temple of Karaindaš, debris	—	1–13	—	n

### COMMENTARY

The inscription is stamped on the face of the brick. The stamped area on ex. 1 measures 16.2×8 cm. The excavation photographs are not always clear, and it is not possible to confirm the reading of many signs on exs. 1–3 from them. In particular, the inscription on ex. 2 is so faint as to be basically

illegible on the photo. The edition is based upon the published edition of ex. 1 by J. Marzahn (with additional collations kindly supplied by Marzahn), with some help from the photograph for ex. 3 in lines 4–7. No score for this brick inscription is provided on the CD-ROM.

Schott (UVB 1 p. 57 n. 1 to no. 21) states that W. von Soden informed him of an additional piece with this inscription. It is not known to which piece he refers since he notes the same thing for the next text (our text no. 138). IM 43036, a brick in the

Iraq Museum, may have either this inscription, text no. 138 or text no. 139. According to Basmachi (Treasures p. 206 no. 17), it was found at Uruk, belongs to Esarhaddon, and has an inscription describing the reconstruction of the “Inanna Temple at Warka.”

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| 1956 | Borger, Asarh. pp. 77–78 §51 (Uruk E) (exs. 1–4, edition)                  | 1993 | Porter, Images, Power, and Politics p. 199 (exs. 1–4, study)              |
| 1976 | Basmachi, Treasures p. 206 no. 17 (study)                                  | 1995 | Frame, RIMB 2 pp. 189–190 B.6.31.19 (exs. 1–4, edition)                   |

## TEXT

- 1) *ana* <sup>d</sup>INANNA UNUG.<sup>r</sup>KI<sup>1</sup>
- 2) GAŠAN KUR.KUR.<sup>r</sup>RA<sup>1</sup>
- 3) <sup>m</sup>AN.ŠÁR-PAP-AŠ
- 4) MAN ŠÚ MAN KUR *aš-šur*.KI
- 5) GÌR.NÍTA KÁ.<sup>r</sup>DIŠ<sup>1</sup>.KI
- 6) MAN *kib-rat* LÍMMU-*ti*
- 7) A <sup>m</sup>30-<sup>r</sup>ŠEŠ<sup>71</sup>.MEŠ-SU
- 8) MAN ŠÚ MAN <sup>r</sup>KUR<sup>1</sup> *aš-šur*.KI
- 9) A <sup>m</sup>MAN-<sup>r</sup>GIN<sup>1</sup> MAN ŠÚ
- 10) MAN <sup>r</sup>KUR<sup>1</sup> *aš-[šur]*.<sup>r</sup>KI<sup>1</sup>
- 11) *ana* TI-šú *é-an-na*
- 12) <sup>r</sup>É<sup>1</sup> <sup>d</sup>*a-nu-u-ti*<sup>1</sup>
- 13) *ud-diš-ma* GIM *u<sub>4</sub>-me* ZÁLAG-*ir*

1–13) For the goddess Ištar of Uruk, mistress of the lands: Esarhaddon, king of the world, king of Assyria, (5) governor of Babylon, (and) king of the four quarters, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) (10) king of Ass[yr]ia], renovated Eanna (“House of Heaven”), the temple of highest rank, for the sake of his life, and made (it) shine like the day.

# 138

This partially preserved Akkadian inscription is similar to text nos. 137 and 139. It is stamped on a brick from Uruk and appears to describe the restoration of the Eanna temple by Esarhaddon for the goddess Ištar. This text is commonly referred to as Uruk F.

## CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
—	W 4496	Warka ph 825	Warka, Eanna area Qd XIV 5	—	n

7 The identification of the second element of the name is not certain. Although Schott copied a PAP sign (UVB 1 pl. 28 no. 21), Marzahn notes that more can be seen than just the wedges for PAP (personal communication). He notes that although these additional marks may be just scratches, he feels that ŠEŠ is more likely than PAP.

## COMMENTARY

The excavation photograph of the piece (Warka ph 825) shows an inscription so faint as to be illegible, except for perhaps half a dozen signs. The present location of the brick is not known, and the inscription is edited from the copy by Schott.

Schott proposed to read in line 3 only an uncertain *é-an-na É* before *<sup>d</sup>a-nù-u-ti*; however, a note in

his work stated that according to von Soden a new exemplar of the inscription had “*ana balāṭi-šú*” before *é-an-na*. Since the same comment is credited to von Soden for text no. 137, it is uncertain if he had actually found two bricks or one, and if only one, whether it had inscription of text no. 137 or text no. 138.

## BIBLIOGRAPHY

- 1930 Schott, UVB 1 p. 57 and pl. 28d no. 22 (copy, edition)      1993 Porter, Images, Power, and Politics p. 199 (study)  
 1956 Borger, Asarh. pp. 77–78 §51 (Uruk F) (edition)      1995 Frame, RIMB 2 pp. 190–191 B.6.31.20 (edition)

## TEXT

- 1) *a-na* <sup>d</sup>[INANNA (UNUG.KI)] <sup>r</sup>GAŠAN KUR<sup>1</sup>.KUR.RA      1–4) For the goddess [Ištar (of Uruk)], mistress of  
 2) <sup>r</sup>m<sup>1</sup>AN.ŠĀR-PAP-[AŠ] <sup>r</sup>MAN KUR<sup>1</sup> *aš-šur* MAN      the lands: Esarha[ddon], king of Assyria (and) king of  
     KÁ.DIŠ.<sup>r</sup>KI<sup>1</sup>      Babylon, renovated *E[ann]a* (“House of Heaven”), the  
 3) *ana* <sup>r</sup>TI<sup>21</sup>-[šú/šú?] <sup>r</sup>e<sup>21</sup>-[an?] <sup>r</sup>na<sup>2</sup> É<sup>1</sup> <sup>d</sup>a-nù-u-ti      temple of highest rank, for the sake of [his] *life*, and  
 4) *ud-diš-ma ki-ma u<sub>4</sub>-me ZĀLAG-ir\**      made (it) shine like the day.

## 139

An Akkadian brick inscription from Uruk records the restoration of the Eanna temple by Esarhaddon for the goddess Ištar of Uruk. This text is commonly referred to as Uruk G.

## CATALOGUE

Museum Number	Excavation Number	Provenance	Dimensions	
			(cm)	cpn
IM 28473	W 16423	Warka, in a terrace connected with the ziqqurat dedicated to the god Anu (Ke XVII-3)	35×35	n

## COMMENTARY

The brick, which was discovered during the 1935/36 excavations at Uruk, was unbaked, and the inscription was inscribed, not stamped. An examination of the excavation photographs of the 1935/36 season

did not locate any photograph of a brick with this inscription. The inscription was not collated, and the present edition is based on the published copy.

4 *ir\**: copy has NI.

## BIBLIOGRAPHY

- 1937 Heinrich, UVB 8 p. 54 and pl. 21 (provenance, edition by Falkenstein) 1993 Porter, Images, Power, and Politics p. 199 (study)  
 1956 Borger, Asarh. pp. 77–78 §51 (Uruk G) (edition) 1995 Frame, RIMB 2 p. 191 B.6.31.21 (edition)  
 1956 Lenzen, UVB 12–13 p. 11 (translation by Falkenstein) 1996 Cavigneaux, AUWE 23 pp. 119 and 210 no. 319f (copy, transliteration)

## TEXT

- 1)  $\text{ṛana}^1$  <sup>d</sup>[INANNA] UNUG.ṛKI<sup>1</sup> 1–11) For the goddess [Ištar] of Uruk, lady of Eanna,  
 2)  $\text{ṛGAŠAN}^1$   $\acute{e}$ -ṛan-na GAŠAN<sup>1</sup> KUR.KUR GAŠAN-[šú] lady of the lands, [his] lady: Esarhaddon, king of  
 3) <sup>md</sup>AN.ŠĀR-ṛPAP<sup>1</sup>-AŠ MAN ṛŠÚ<sup>1</sup> MAN KUR the world, king of Assyria, governor of Babylon,  
 $\text{aš-ṛšur}^1$ .[KI] (5) king of the land of Sumer and Ak[kad], son of  
 4) GĪR.NÍTA TIN.ṛTIR<sup>1</sup>.[KI] Sennacher[ib, king of the world, king of] Assyria,  
 5) MAN KUR EME.GI<sub>7</sub> u ṛak<sup>1</sup>-[ka-di-i] descendant of Sargon (II), king of the world, king of  
 6)  $\text{ṛA}^1$  <sup>md</sup>30-PAP.ME-ṛSU<sup>1</sup> [MAN ŠÚ] Assyria, [renovated Ean]na, (10) [the temple of high]est  
 7) [MAN] ṛKUR<sup>1</sup>  $\text{aš-ṛšur}^1$ .[KI] rank, and made (it) [shine] like [the da]y.  
 8) [A <sup>m</sup>MAN-GIN] MAN ŠÚ MAN KUR  $\text{aš-šur}$ .KI  
 9) [ $\acute{e}$ -an]-na  
 10) [ $\acute{E}$  <sup>d</sup>a]-nù-u-ti  
 11)  $\text{ṛú}^1$ -[ud-diš-ma] ṛki-ma<sup>1</sup> [u<sub>4</sub>]-ṛme ZĀLAG-ir<sup>1</sup>

## 140

An inscription on a handled-bucket made of silver records that Esarhaddon dedicated it to the god Adad at Guzana, modern Tell Halaf, which is located in the Upper Khabur region in north Syria, near the modern border with Turkey. The bucket was found in the summer of 1992 by the Iranian Department of Antiquities in a hoard of ancient silver vessels discovered in a cave in the Luristan area.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
National Museum of Iran no. 9658	—	cave Kalmākarra, north of Pol-e Dohtar near Horramabad	Height: 25.3; Max. dia.: 28.8; Length of the handle: 46	p

## BIBLIOGRAPHY

- 1997 Kanzaq, Actes du Congrès d'archéologie, Suse 1 (photo, edition, study) (photo, edition, study)  
 pp. 17–18 (in Farsi) (photo, copy, edition) 2001 Schwemer, Wettergottgestalten p. 618 (edition, study)  
 2000 Bleibtreu in Seipel, 7000 Jahre pp. 205–206 (no. 117) 2003 Henkelman, Continuity of Empire p. 215 (study)

<sup>1</sup> The reading <sup>d</sup>[GAŠAN], “the goddess [the Lady],” was proposed by Falkenstein, but in comparison with text no. 137 line 1, probably read <sup>d</sup>[INANNA], “the goddess [Ištar].”



2005 Waters, JAOS 125 pp. 532-533 (study)

## TEXT

- 1) *a-na* <sup>d</sup>IŠKUR *a-šib* URU.gu-za-na EN-šú  
<sup>m</sup>aš-šur-PAP-AŠ
- 2) MAN KUR AŠ DUMU <sup>m</sup>30-PAP.MEŠ-SU MAN KUR  
AŠ *ana* TIN-šú DÛ
- 1-2) For the god Adad, who resides in the city  
Guzana, his lord: Esarhaddon, king of Assyria, son of  
Sennacherib, king of Assyria, made (this bucket) for  
his (long) life.

## 141

A bronze lion has a proprietary inscription of Esarhaddon. The object is in the Istanbul Archaeological Museum, but its museum number and present whereabouts are unknown. This text is commonly referred to as Nineveh P (Nin. P).

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
1 R pl. 48 no. 4	—	—	n

## BIBLIOGRAPHY

- 1861 1 R pl. 48 no. 4 (copy) 1927 Luckenbill, ARAB 2 p. 285 §753 (translation)  
1898 Meissner and Rost, BA 3 pp. 202-203 (edition) 1956 Borger, Asarh. p. 70 §36 (Nin. P) (edition)  
1916 Weissbach, ZDMG 70 pp. 52-53 (translation)

## TEXT

- 1) KUR <sup>m</sup>aš-šur-PAP-AŠ MAN ŠÚ MAN KUR AŠ
- 2) KUR-ti KUR.mu-šur KUR.ku-si
- 1-2) The palace of Esarhaddon, king of the world, king  
of Assyria: (this is) booty from Egypt (and) Kush.

## 142

A banded-agate eyestone, now in a private collection, was dedicated to the god Marduk. The eyestone was purchased from an antiquities dealer in Kabul, Afghanistan, around 1976. The inscription runs around the rim of the pupil, which appears to have been artificially stained. The current whereabouts of the eyestone are unknown.

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Klotchkoff, VDI 1990/4 figs. 1-2	purchased from an antiquities dealer in Kabul, Afghanistan	Dia.: 3.1	p

## BIBLIOGRAPHY

- 1990 Klotchkoff, VDI 1990/4 pp. 62-65 and figs. 1-2 (photo, study)

## TEXT

- 1) *ana* <sup>d</sup>ŠÚ UMUN-ŠÚ AŠ-PAP-AŠ MAN KUR AŠ *ana* TI-ŠÚ BA 1) To the god Marduk, his lord: Esarhaddon, king of Assyria, gave (this eyestone) for his (long) life.

## 143

A fragment of a grey and pink polished stone cylinder discovered at Persepolis bears a votive inscription of Esarhaddon. The object may have been dedicated to the goddess Tašmētu.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
PT 4,904	—	Persepolis, on the floor at the center of the north wall of Room 33 of the Treasury	1.5×1.4 cm	p

## BIBLIOGRAPHY

- 1957 Schmidt, Persepolis 2 p. 61 and pl. 25 no. 8 (photo, edition) 1989 Galter, NABU 1989 p. 41 no. 63 (study)

## TEXT

- 1) [*ana* <sup>d</sup>*taš-me*?]-*tum*  
 2) [GAŠAN-ŠÚ AŠ]-PAP-AŠ  
 3) [MAN KUR AŠ *ana*] TI-ŠÚ  
 4) [*u* TI?] <sup>r</sup>DUMU<sup>?</sup>.MEŠ-ŠÚ  
 5) [DÙ]-<sup>r</sup>*ma*<sup>1</sup> BA 1-2a) [For the goddess *Tašmē*tu, [his lady]:  
 2b-5) [Esar]haddon, [king of Assyria, *made an*]d dedicated (this object) [for] his (long) life [*and for the (long) life of*] his [*children*].

## 1001

An Akkadian inscription on a fragment of a five-sided prism contains part of an inscription describing construction on Edurgina, the temple of the god Bēl-šarbi in Baš. Although the text has been attributed to Esarhaddon, there is no clear association of this inscription with Esarhaddon and it is arbitrarily included here rather than with some other Neo-Assyrian king.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 50582	82-3-23,1573	Sippar	7.1×5.5	c

## COMMENTARY

Parts of the base and two faces are preserved. The fragment is registered as coming from Sippar. The script is contemporary Babylonian, and horizontal

rulings separate each line. The text partially duplicates BM 56628 (text no. 1002); col. i' 10' and col. ii' 12' duplicate text no. 1002 i' 1 and ii' 1.

## BIBLIOGRAPHY

1986 Leichty, Sippar 1 p. 37 (study)  
1992 Lambert, Cat. p. 74 (study)

1993 Gerardi, Iraq 55 pp. 121-122 and 131-133 no. 4 (copy, edition)

## TEXT

Col. i'

Lacuna

- 1') [...] ú [...]
- 2') [...] <sup>r</sup>ti<sup>1</sup> dUTU-ši [...]
- 3') [... e-zi]-iz lib-[bi ...]
- 4') [...] ú-saḥ-ḥu-[ú ...]
- 5') [...] UD ERIM [...]
- 6') [...] ú-šaḳ-qí-<sup>r</sup>ma<sup>1</sup> [...]
- 7') [...] <sup>r</sup>im<sup>2</sup>-gur-<sup>d</sup>EN.LÍL x [...]
- 8') [...] <sup>r</sup>il<sup>1</sup>-lu-u-ni bi-[...]
- 9') [...] x BÀD <sup>r</sup>LUGAL<sup>1</sup>
- 10') [... ú-ḥu]-um-meš [šur-šu-du]

Col. ii'

Lacuna

- 1') [...] ma-mit [...]
- 2') [...] <sup>r</sup>šú<sup>1</sup> bi a-<sup>r</sup>na<sup>1</sup> [...]
- 3') ú-šib-ma UN.MEŠ [...]
- 4') [(x)] x-si-na ib-ni-ma UGU [...]
- 5') [é]-dúr-gi-na šu-bat <sup>d</sup>[LUGAL-GIŠ.ASAL]
- 6') [šá] <sup>r</sup>qe<sup>1</sup>-reb LAM×KUR.RU.[KI]
- 7') [x (x)]-šú iṣ-bat-ma ana eš-šu-ti <sup>r</sup>DÙ<sup>1</sup>-[uš]

Lacuna

i' 1'-10') [...] ... [...] ... the sun [...] heart [was ang]ry  
[...] ... [...] ... [...] (i' 5') [...] I raised an[d ...] Imgur-Enlil  
... [...] ... [...] ... a wall a king [...] to be as secure as a  
great] mountain [for far-off days ...]

Lacuna

ii' 1'-11') [...] oath [...] ... to [...] he placed and [...] the  
people. He built their ... [...] and [...] over [...] (ii' 5')  
(As for) E]durgina, the dwelling of the god [Bēl-šarbi  
that is in]side of Baš, he took its [...] and bui[It] (it)  
anew. [The gods Bēl-šarbi, Nabû and [Marduk, (and)  
Ni]nsaggirgi and Dumu[zi, (ii' 10') the god]s living in  
[it], they raised up their [...].

- 8') [dLUGAL]-GIŠ.ASAL dAG u d[AMAR.UTU?]  
 9') [d]nin<sup>71</sup>-sag-gir-gi u ddumu-[zi]  
 10') [DINGIR].MEŠ a-šib lib-bi-[šú]  
 11') [x (x)]-šú-nu ú-šaq-qu [...]  
 12') [d<sup>é</sup>-a u] d<sup>asal-lú-ḫi ina né-me-qí-šú-[nu ši-ru-ti] ii' 12') [The gods Ea and] Asalluḫi, by the[ir exalted] wisdom, ...]  
 Lacuna Lacuna</sup>

## 1002

A fragment of a hexagonal prism preserves part of an Akkadian inscription of a Neo-Assyrian king describing construction in a Babylonian city. There is no clear association of this inscription with Esarhaddon and it is arbitrarily included here rather than with some other Neo-Assyrian king.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 56628	82-7-14,1010	Sippar	4.2×6.2	c

### COMMENTARY

Part of the top and three faces are preserved. The fragment is registered as coming from Sippar. The script is contemporary Babylonian and is similar

to that of BM 50582 (text no. 1001) and horizontal rulings separate each line. Col. i' 1 and ii' 1 duplicate text no. 1001 i' 10' and ii' 12'.

### BIBLIOGRAPHY

1986 Leichty, Sippar 1 p. 212 (study)  
 1992 Lambert, Cat. p. 74 (study)

1993 Gerardi, Iraq 55 pp. 120-121 and 127-129 no. 2 (copy, edition)

### TEXT

Col. i'

- 1) [ú-ḫum]-meš šur-šu-du  
 2) [ana u<sub>4</sub>-me] ša-a-ti  
 3) [...] <sup>r</sup>ZABAR<sup>1</sup> šip-ki  
 4) [... bu]-šul-šú i-ḫi-iṭ-ma  
 5) [...] ú-šab-bi  
 6) [ul-tu UŠ<sub>8</sub>-šú a]<sup>r</sup>-di<sup>1</sup> gaba-dib-bi-šú  
 7) [i-pu-uš gi]<sup>r</sup>-mir<sup>1</sup> pa-as-qí-šú  
 8) [...] <sup>r</sup>ka<sup>1</sup> šá maḫ-ra  
 9) [...] GÚ.DU<sub>8</sub>.A.<sup>r</sup>KI<sup>1</sup>

Lacuna

Col. ii'

- 1) d<sup>é</sup>-a u d<sup>asal-lú-ḫi ina né-me-qí-šú-nu ši-ru-ti</sup>

i' 1-9) [...] to be as secure as [a great moun]tain [for] far-off [days. ...] cast [bro]nze [...] he oversaw its [sm]elting and (i' 5) examined [...] he built from its foundations t]o its parapets [...] all] of its copings [...] ... [...] Cutha [...]

Lacuna

ii' 1-9) The gods Ea and Asalluḫi, by their exalted

2)	KA.LUḪ.Û.DA KA.DU <sub>8</sub> .Û.DA	wisdom, opened their mouth(s) with “the washing of
3)	KA-šú-nu ip-tu-ma	the mouth” (and) “the opening of the mouth” (rites)
4)	ina at-ma-ni-šú-nu ši-ru-ti ú-šar-ma-[a]	and had (them) dwell on (ii’ 5) their pure pedestal(s) in
5)	ki-gal-la-šú-nu el-lu šá du-ur u <sub>4</sub> -[me]	their lofty cellas for all ti[me]. The one who expanded
6)	mu-šá-an-di-il ma-ḫa-[zi]	the cult cent[ers], enlarged the temples of the [great]
7)	mu- <i>rap-piš</i> É.KUR.MEŠ DINGIR.MEŠ ‘ra <sup>1</sup> -[bu-u-ti]	gods, which from ancient times [...] ... [...]
8)	šá ul-tu ul-la [...]	
9)	[...] x x [...]	
Lacuna		Lacuna
Col. iii’		
1)	ina ep-še-e-ti-šú-nu dam-[qa-a-ti]	iii’ 1-4) Through their go[od] deeds, [may] the god
2)	<sup>d</sup> AMAR.UTU [EN GAL EN-ia]	Marduk, [the great god, my lord, ...] the foundation of
3)	‘SUḪUŠ <sup>1</sup> GIŠ.GU.[ZA LUGAL-u-ti-šú-nu]	[their royal] thr[one ...] ... [...]
4)	[x] x [...]	
Lacuna		Lacuna

## 1003

A fragment of a hexagonal prism contains part of a Babylonian inscription of a Sargonid king, possibly Esarhaddon.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 51254	82-3-23,2250	Sippar, Babylon, or Borsippa	—	n

### COMMENTARY

BM 51254 (82-3-23,2250) is believed to have come from Sippar, but it may have originated from Babylon or Borsippa. The middle parts of four faces are

preserved. The script is contemporary Babylonian and horizontal rulings separate each line.

### BIBLIOGRAPHY

- |      |   |          |  |
|------|---|----------|--|
| 1986 | Leichty, Sippar 1 p. 55 (study)                   | edition) |  |
| 1993 | Gerardi, Iraq 55 pp. 121 and 129-131 no. 3 (copy, | 1994     | Frahm, NABU 1994 p. 50 no. 56 (study of i 7) |

### TEXT

Col. i

Lacuna

- 1') x [...]  
 2') mu-za-<sup>r</sup>'i-iz<sup>1</sup> [is-qa-a-ti]  
 3') a-na UN.MEŠ x x [...]  
 4') mu-pat-tu-ú ÍD.MEŠ

Lacuna

i 1'-8') ... [...] the one who distributes [shares] to the ... people, [...], the one who opens the canals, (i 5') (and) the one who makes the pasturage (and) watering places flourish; whose countenance is excellent, the

5') <i>mu-šam-me-eḫ ri-ʾi-i-tú maš-qí-tú</i>	awe-inspiring god, the bearer of the furious mace, the
6') <i>šá šu-tu-rat nab-nit-su</i>	one who conquered the enemy, overthrew e[vil], ... [...]
7') DINGIR raš-bu na-áš GIŠ.KU.AN ez-zu	
8') <i>ka-šid a-a-bi mu-šam-qit</i> ḫUL <sup>1</sup>	
9') <i>x (x) x x x [...]</i>	
Lacuna	Lacuna
Col. ii	
Lacuna	Lacuna
1') [...] <i>x ki-sít-tú ša-a-[tu]</i>	ii 1'-5') [...] ..., anci[ent] stock, sublime ruler, governor
2') ḫENSI <sup>1</sup> ši-i-ri <sup>1</sup>	of Babylon, tr[ue] prince, the one to whom the god
3') GĪR.NÍTA TIN.TIR.KI NUN <i>ke-[e-nu]</i>	En[lil] has stretched out his hand, rever[ent] servant,
4') <i>tí-ri-iṣ</i> dEN.[LÍL]	[...]
5') <i>re-e-šú<sup>1</sup> šá-ah<sup>1</sup>-[tú]</i>	
Lacuna	Lacuna
Col. iii	
Lacuna	Lacuna
1') [x] ḫte <sup>2</sup> me <sup>2</sup> ? [...]	iii 1'-6') (No translation possible)
2') [(x)] <i>x-a šá ma [...]</i>	
3') [x]-ḫšú <sup>1</sup> -un <i>maš-kan<sup>1</sup> [...]</i>	
4') [...] <i>x-a LUGAL LUGAL [...]</i>	
5') [...] <i>x at-ta<sup>1</sup> [...]</i>	
6') [...] <i>x [...]</i>	
Lacuna	Lacuna
Col. iv	
completely broken away	Col. iv completely broken away
Col. v	
Lacuna	Lacuna
1') [i]-ḫna <sup>1</sup> LUGAL.MEŠ ḫDUMU.MEŠ <sup>1</sup> -[ia]	v 1'-9') [May] one of the kings, [my] descendants,
2') [šá] E <sub>11</sub> - <i>ma ú-ma-a-ru ma-a-tú</i>	[who] comes forth to rule the land, [read an in-
3') [É <sup>2</sup> ] <i>šu-a-tú i-la-ab-bi-ru-ma</i>	scripti]on written in my name when this [temple] be-
4') [an]-ḫu <sup>1</sup> -us-su <i>ú-da-šú</i>	comes old and when he renovates its [dilapid]ated sec-
5') [MU.SAR-ru]-ú <i>ši-tir šu-mi-ia</i>	tion(s), [and] may he anoint (it) with oil, make an of-
6') [li-mu-ur-ma] ḫGIŠ <i>lip-šu-uš UDU.SISKUR liq-qi</i>	fering, write [my name w]ith his name, (and) return
7') [šu-mi] ḫit <sup>1</sup> -ti MU-šú <i>liš-ṭur</i>	(it) [to] its [place. May he respect] (my) inscrip[tions
8') [ana áš-ri]-ḫšú <sup>1</sup> <i>lu-ter ep-še-tu-ú-a</i>	...]
9') [lit-ta-ʾi-id] ḫMU.SAR <sup>1</sup> -[ru-ú ...]	
Lacuna	Lacuna

## 1004

A fragment of a clay prism from the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king that mentions Babylon and Esagil, the temple of the god Marduk in Babylon. The inscription, which is written in Neo-Assyrian script, is included here, but there is no reason to assume it belonged to Esarhaddon rather than to some other Neo-Assyrian king.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
DT 197	—	Nineveh, Kuyunjik	4×5.4	c

## BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1559 (study)

## TEXT

Col. i'

Lacuna

- 1') [...] ṽLUGAL<sup>21</sup> TA NA É x [...]  
 2') [...] ṽšu<sup>1</sup>-bat ne-eḫ-te ú-še-[šib ...]  
 3') [...] -i KUR be-li e-ṽti<sup>21</sup>-[...]  
 4') [...] x ME KASKAL.Ḫ ṽá<sup>2</sup>-ti NÍG.ŠU ṽá<sup>2</sup> ú-ṽdu<sup>21</sup>-[...]  
 5') [...] x.MEŠ ṽa é-sag-gíl u KÁ.DINGIR.RA.KI [...]  
 6') [...] x KÙ ú-še-rib-šú-nu-ti [...]  
 7') [...] x A TI LU KIŠ ME IB RI x x [...]  
 8') [...] x-il am-ra kàd-ra-a-[a ...]  
 9') [...] ṽUM<sup>21</sup> ṽi<sup>2</sup> im-ḫur ú-[...]  
 10') [...] i<sup>1</sup>-ṽna<sup>1</sup> KUR ú-ḫal-li-qu KAL [...]

11') [...] x ZU ṽMA<sup>21</sup> x [...]

Lacuna

Lacuna

i' 1'-5') [... ki]ng ... [...] I sett[led ...] in a peaceful dwelling [...] ... mountain, my lord ... [...] ... that road, property of/that ... [...] ... of Esagil and Babylon [...]

i' 6'-10') [...] ... I brought them in [...] ... [...] ... [my] gifts [...] he received [...] ... (and) he [...] i]n the land they made [...] disappear [...].

i' 11') (No translation possible)

Lacuna

## 1005

A fragment of a clay cylinder bears an inscription that describes the building of Emašmaš in Nineveh. Although R. Borger has attributed this inscription to Esarhaddon, the author is reluctant to accept that attribution and feels that the inscription is more likely one of Ashurbanipal. It is included here for the sake of completeness.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
A 16936	—	—	—	c

## COMMENTARY

The preserved inscription is very difficult to read. The attribution to Esarhaddon depends on the interpretation of the beginning of line 6', which Borger

evidently interpreted as as "[Sennach]erib, (my) father, who engendered me." Borger's proposal is not followed here.

## BIBLIOGRAPHY

1996 Borger, BIWA 4° Heft p. 224 (transliteration, study)

## TEXT

Lacuna

- 1') [...]-šú *it-ru-pu-ma* [...]  
 2') [...] *ú-šap-ši-ḥu* [...]  
 3') [...] SAR<sup>?</sup> [...]  
 4') [...] KUR *iš-tak-ka*-[...]  
 5') [...] x LUGAL KUR *aš-šur*.KI ĠIR.NÍTA  
 KÁ.DINGIR.[RA.KI ...]  
 6') [...] *-su a-bu ba-nu-u-a* [...]  
 7') [...] *be-lut-su ú?*-[...]  
 8') [... *ki*]-*sal é-maš-maš ú-šar-ri*-[*iḥ* ...]  
 9') [...] <sup>r</sup>x<sup>1</sup>-*na É AD-šú x A* [...]  
 10') [...] EN.MEŠ-<sup>r</sup>*ia?*<sup>?</sup> [...]  
 11') [... *pa*]-*pa-aḥ el-lu-ú-tú* [...]

Lacuna

Lacuna

1'-11') [...] they ... its [...] and [...] they were soothed [...] ... [...] the land ... (5') [...] ... king of Assyria, governor of Babylo[n, ...] ... (my) father, who engendered me, [...] his lordship ... [...] made splendid [the cou]rtyard of Emašmaš ... [...] ... the house of his father ... [...] my lords [...] pure [san]ctuaries [...]

Lacuna

## 1006

Two fragmentary clay cylinders from Aššur preserve part of an inscription of a late Neo-Assyrian king, possibly Esarhaddon.

## CATALOGUE

Museum Ex. Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
1 VA 7505	Ass 3509	—	Aššur, kA4I, near the stone block wall	11×7.2	i 1'-17', ii 3'-6'	n
2 VA 15465	Ass 18945	—	Aššur, gC4IV, ziqqurat, 3 m south of the 2.4 m wall	7.5×6.5	i 9'-17', ii 1'-11'	n

## COMMENTARY

Ex. 1 is from the left side of the cylinder and ex. 2 is from the middle section. The script of both exem-

plars is Neo-Assyrian and horizontal rulings separate each line. Ex. 1 is unpublished and is included here



thanks to E. Frahm, who kindly provided me with his provisional, unpublished edition and commentary. Frahm intends to publish his edition of the text, with detailed textual commentary, including evidence for

the tentative identification with Esarhaddon, and a copy of ex. 1. A score of the inscription is provided on the CD-ROM.

## BIBLIOGRAPHY

1997 Pedersén, *Katalog* pp. 206 and 208 (exs. 1–2, study)

2009 Frahm, *KAL* 3 no. 58 (ex. 2, copy, edition)

## TEXT

### Col. i

#### Lacuna

- 1') [x] x <sup>d</sup>EN.LÍL *mal-ku* <sup>r</sup>pit-qu<sup>2</sup>-du<sup>1</sup> [(x)]
- 2') [x (x)]-<sup>r</sup>ú<sup>1</sup>-ma *ik-tar-ra-bu* x [x (x)]
- 3') x-du-šú SIPA *ke-e-nu* [x x (x)]
- 4') [(x)] x UZU UN.MEŠ *ú-ṭab-bu* x x x
- 5') <sup>r</sup>GÌR<sup>1</sup>.NÍTA KÁ.DINGIR.RA.KI MAN <sup>r</sup>EME<sup>1</sup>.<GI> u <sup>r</sup>URI<sup>1</sup>.KI
- 6') na-<sup>r</sup>ram<sup>1</sup> <sup>d</sup>AMAR.UTU <sup>d</sup>zar<sup>1</sup>-pa-<sup>r</sup>ni-tum<sup>1</sup>
- 7') [ḥa]-<sup>r</sup>as<sup>1</sup>-su mu-du-u IB<sup>2</sup> [x (x)] x [x]
- 8') [x] x-ti <sup>d</sup>AG<sup>1</sup> [(x)] x [...]
- 9') [eṭ]-lum qar-du <sup>r</sup>a<sup>2</sup>1-<sup>r</sup>šá<sup>1</sup>-<sup>r</sup>red<sup>2</sup> kal<sup>2</sup> mal<sup>2</sup>1-ki
- 10') x GAL-tu x x x <sup>r</sup>e<sup>2</sup>1-tel kal mal-ki
- 11') [ša] <sup>r</sup>d15<sup>1</sup> LÍMMU-DINGIR *be-lut* KUR.KUR *tu-ma-al-lu-u*
- 12') qa-tu-šú LUGAL *kul-lat kib-rat* LÍMMU-tim
- 13') mi-gir DINGIR.MEŠ GAL.MEŠ <sup>d</sup>šam-šu kiš-šat UN.MEŠ
- 14') <sup>r</sup>ša<sup>1</sup> ep-še-<sup>r</sup>tu<sup>1</sup>-šú UGU ka-la DINGIR.MEŠ ṭa-a-bu
- 15') [ša pu]-<sup>r</sup>luḥ<sup>2</sup>1-ti DINGIR.MEŠ GAL.MEŠ ra-biš
- 16') [i<sup>2</sup>-du<sup>2</sup>]-<sup>r</sup>ú<sup>1</sup> pu-tuq-qu DINGIR-su-un
- 17') [...] x x x x x

#### Lacuna

### Col. ii

#### Lacuna

- 1') x [...]
- 2') al-x [...]
- 3') il-<sup>r</sup>ku<sup>2</sup>1 [...]
- 4') šá qé-reb [...]
- 5') šu-bat-su [...]
- 6') qaq-qa-ru [...]
- 7') É ba-x [...]
- 8') TA UŠ<sub>8</sub>-[šú a-di gaba-dib-bi-šú]
- 9') ar-<sup>r</sup>šip<sup>2</sup>1 [ú-šak-lil ...]
- 10') šī-ṭir<sup>2</sup> [MU-ia<sup>2</sup> ...]
- 11') x [...]

#### Lacuna

#### Lacuna

i 1'–17') [...] ... of Enlil, prudent ruler, [...] ... and they were constantly blessing [...] ..., true shepherd, [...] whose] ... they made pleasing to the people, (i 5') governor of Babylon, king of Sumer and Akkad, beloved of the god Marduk (and) the goddess Zarpanīt[u, intelligent, learned, ... [...] ... of the god Nabû, [...], valiant [young] man, foremost of all rulers, (10') ... hero of all rulers, [whom] the goddess Ištar of Arbela entrusted to rule the lands; king of all of the four quarters, favorite of the great gods, sun of all the people, whose deeds are pleasing to all the gods, (i 15') [who knows how] to greatly revere the great gods (and) is respectful of their divinity; [...] ... [...]

#### Lacuna

#### Lacuna

ii 1'–11') ... [...] ... [...] il[ku-service ...] which is in [...] (ii 5') his seat [...] ground [...] the temple ... [...] I bui[lt (and) completed] from [its] foundations [to its parapets. ...] (ii 10') written in [my name ...] ... [...]

#### Lacuna

# 1007

A fragment of a stone stele found at Ben Shemen in Israel has an inscription that probably deals with a campaign of Esarhaddon to Egypt.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Israel Museum 71.74.221	—	Ben Shemen Forest, southeast of Tel Aviv	—	p

## COMMENTARY

The fragment is reported to have been found by someone walking in the Ben Shemen Forest, located southeast of Tel Aviv. Nothing has been published about the dimensions or material of the object. Cogan (Studies Eph'al) has noted that the text may

duplicate the inscription found on the Ziñcirli stele (text no. 98) rev. 47–49. In addition, Cogan has suggested that the Ben Shemen fragment and the Qaqun fragment (text no. 102) may have originally come from the same stele.

## BIBLIOGRAPHY

- 2000 Na'aman and Zadok, TA 27 p. 181 (study)      2008 Cogan, Studies Eph'al pp. 66–69 (photo, edition)  
2006 Horowitz and Oshima, Canaan pp. 19 and 45 (study)

## TEXT

Lacuna

- 1') [...] x [...]  
2') [... TA] ᵀKUR<sup>1</sup>.mu-[ᵀsur as-suḥ-ma ...]  
3') [...] ḥu-ma [...]  
4') [... LUGAL.MEŠ] LÚ.ᵀNAM<sup>1</sup>.ᵀMEŠ ...  
5') [... ana eš-šu-ti] ᵀap<sup>?</sup>-q<sup>i?</sup><sup>?</sup>[id ...]  
6') [... AN].ŠÁR u ᵀDINGIR<sup>1</sup>.ᵀMEŠ GAL.MEŠ ...  
7') [... ú-kin] ᵀda-ri<sup>i?</sup><sup>?</sup>-[šam ...]

Lacuna

Lacuna

- 1'–7') [...] ... [...] I tore out the roots of Kush from] Eg[gypt ...] ... [...] kings], gover[nors ... (5') ...] I [re]appoint[ed ... the god Aš]šur and the [great] go[ds ... I set for] all [times ...]

Lacuna

# 1008

A fragment of a stele discovered by workmen near the Orontes River (el-Ghâb) preserves part of an inscription that could possibly be of Esarhaddon. The extant text is similar to that of the Ziñcirli stele (text no. 98) rev. 51–55.

5' Cogan reads this line as [... eš-šu-ti [...]. This interpretation is not supported by the preserved sign(s) visible on the published photo. The proposed reading suggested here is not entirely certain, as the traces do not appear to be the shape of the AB sign.

7' Cogan reads this line as [... dâ]-ri-[šam ...]. This interpretation is not supported the preserved sign(s) visible on the published photo. The proposed reading suggested here is not entirely certain, as the traces of the second sign do not appear to be the shape of the RI sign.

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Nougayrol, Syria 39 pp. 190–192	Near the Orontes River (el-Ghâb)	18.6×11.5×5.4	n

## BIBLIOGRAPHY

- 1962 Nougayrol, Syria 39 pp. 190–192 (copy, edition) (transliteration)  
 1994 Onasch, *ĀAT* 27/1 p. 249 (study); 2 pp. 17–18

## TEXT

## Lacuna

- 1') [... ù li-i-tú ki-šit-ti] ṚŠU.II-ía<sup>71</sup>  
 2') [EDIN-uš-šú ú-šá-áš-ṭir-ma ana tab]-rat  
 3') [kiš-šat na-ki-ri ana ša-at u<sub>4</sub>-me] ul-ziz  
 4') [šá NA<sub>4</sub>.NA.RÚ.A šú-a-tú TA] Ṛáš<sup>1</sup>-ri-šú  
 5') [ú-nak-kar-u-ma šu-mì ša]-aṭ-ru  
 6') [i-pa-ši-ṭu-ma MU-šú i-šaṭ]-ṭa-ru  
 7') [lu-u ina e-pe-ri i-kàt]-ta-mu  
 8') [lu-u ina A.MEŠ i-nam-du-u lu-u] Ṛina IZI<sup>1</sup>  
 9') [...] (blank)[...]

## Lacuna

## Lacuna

- 1'–3') [... and (my) victory] (and) my [conqu]est [I had written upon it and] I set (it) up [for all time for the admira]tion of [all (my) enemies].  
 4'–9') [Whoever takes away this stele from] its [p]lace [and erases my insc]ribed [name and wri]tes [his name, cov]ers (it) [with dirt, throws (it) into water, burns (it) w]ith fire, [...]

## Lacuna

## 1009

A brick fragment seen by J.V. Kinnier Wilson in a private collection in Beirut preserves part of an inscription of an Assyrian king. The owner was told that it came from North Syria. The attribution of the text is uncertain and it has been included here arbitrarily.

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Unpublished copy by J.V. Kinnier Wilson	—	—	n

## COMMENTARY

The inscription was read from an unpublished copy made by J.V. Kinnier Wilson. It is unclear from the of the object is not known.

copy if the top of the brick is preserved. The inscription was not collated since the present location

## TEXT

- 1) [...<sup>md</sup>]<sup>r</sup>EN<sup>1</sup>.ZU-ŠEŠ<sup>?</sup>.<sup>r</sup>MEŠ<sup>?</sup><sup>?</sup>-[SU ...]  
 2) [...<sup>mtukul</sup>]<sup>r</sup>ti<sup>1</sup>-A-é-šár-ra [...]  
 3) [...] <sup>r</sup>ḫe<sup>?</sup><sup>?</sup>-gal-la [...]  
 4) [...] e-pu-šu [...]
- 1-4) [... S]ennach[erib ... Tiglath]-pileser [...] abundance [...] had built [...]

## 1010

This poorly preserved inscription written in contemporary Babylonian script is found on a fragment of a tablet from Uruk. It is written in Akkadian and records the dedication or rededication of animals and individuals to the goddess Ištar. The author of the inscription is described as the grandson of Sargon, and this presumably refers to Esarhaddon.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
VAT 14519	—	Uruk	7×5.5	c

## COMMENTARY

VAT 14519 was found during the German excavations at Uruk in 1928–29. As far as it is preserved the tablet is inscribed on only one side. There are line rulings after lines 1', 2', 3', 4', 5', 6', 7', and 16'.

Falkenstein thought that the Sargon mentioned in line 6' was Sargon of Akkad, which would then

point to Narām-Sîn as the author of the inscription. Borger, however, has pointed out that the inscription appears to be much later in date than the Old Akkadian period and that it probably comes from the time of Esarhaddon, the grandson of Sargon II of Assyria.

## BIBLIOGRAPHY

- 1931 Falkenstein, LKU p. 16 and pl. 16 no. 46 (2', 6', 7b', 11', 16', copy, study)  
 1957–58 Borger, AfO 18 pp. 116–117 §51a (2'–7', translation, study)  
 1995 Frame, RIMB 2 pp. 192–193 B.6.31.1001 (edition)

## TEXT

## Lacuna

- 1') [(x)] x [... UN<sup>?</sup>]<sup>r</sup>MEŠ<sup>1</sup> UNUG.KI BIR.MEŠ  
<sup>r</sup>mu-ter<sup>?</sup><sup>?</sup> [...]  
 2') ina u<sub>4</sub>-<sup>r</sup>me<sup>1</sup>-šū-<sup>r</sup>ma bu<sup>1</sup>-ul BIR.MEŠ šá<sup>d</sup>15 u  
<sup>d</sup>[na-na-a<sup>?</sup> (...)]  
 3') šá ina maš-qat<sub>6</sub>-šī-na gul-lu-ta-ma pa-qí-du [la  
 i-šū-u<sup>?</sup> (...)]  
 4') ú-paḫ-ḫi-ir-ma 60-šū LIM <sup>r</sup>US<sub>5</sub><sup>?</sup><sup>?</sup>.UDU.ḪLA a-ki-[i

## Lacuna

- 1') [... the] scattered [*people*] of Uruk, who caused to re[turn ...]  
 2'–7') At that time, the scattered herds of the goddesses Ištar and [Nanāya (...)], those scared away from their watering place and [*having no*] caretaker [(...)] I gathered, and 60,000 sheep and goats together with [...], (5') 6,000 cows together with [*their*] herds[men]

- ...]
- 5') 6 LIM ÁB.<sup>1</sup>GU<sub>4</sub><sup>1</sup>.ĪA a-ki-i  
LÚ.na-<sup>1</sup>qi<sup>1</sup>-da-[ti-ši-na<sup>2</sup> (...)]
- 6') ši-<sup>1</sup>rik-ti<sup>1</sup> a-bi <a>-bi-ia LUGAL-<sup>1</sup>GIN<sup>1</sup> [...]
- 7') šá it-ti bu-ul is-pu-ĥu ú-ter áš-[ru-uš-šu-un (...)]
- 8') DUMU.<sup>1</sup>MEŠ<sup>2</sup> m<sup>1</sup>sa-mi-ku DUMU.<sup>1</sup>MEŠ<sup>1</sup> m<sup>a</sup>'-x [...]
- 9') [DUMU.MEŠ<sup>2</sup> m<sup>1</sup>]d<sup>1</sup>EN<sup>1</sup>-ram-me-ni DUMU.MEŠ<sup>1</sup> m<sup>1</sup>[...]
- 10') [DUMU.MEŠ<sup>2</sup> m<sup>1</sup>]x KUR-su-nu u ia-a-ti [...]
- 11') [...] <sup>1</sup>ú<sup>2</sup>-rad-di-ma ĥup-<sup>1</sup>pi<sup>1</sup> [(...) áš-<sup>1</sup>ĥur<sup>2</sup> (...)]
- 12') [...] x ina ma-ĥar d<sup>1</sup>15<sup>1</sup> [...]
- 13') <sup>1</sup>u ana<sup>2</sup> bu<sup>2</sup>-ul BIR\*.MEŠ<sup>1</sup> a-<sup>1</sup>na<sup>1</sup> [...]
- 14') ina gi-mir KUR.KUR x [...]
- 15') LU<sup>2</sup> <sup>1</sup>LÚ<sup>2</sup> Ú MU a-na x [...]
- 16') <sup>1</sup>ak<sup>1</sup>-šur ki-<sup>1</sup>d<sup>1</sup>-[nu-us-su-un<sup>2</sup> (...)]
- 17') a-<sup>1</sup>na<sup>1</sup> šat-ti <sup>1</sup>d<sup>1</sup>[15<sup>2</sup> ...]
- 18') <sup>1</sup>ep-še-ti-ia<sup>5</sup><sup>2</sup> [...]
- Lacuna
- Left edge
- 1) [...] <sup>1</sup>ki<sup>2</sup>-ma<sup>1</sup> šu-mi-ia-a-ma LUGAL e-piš é-an-na  
ni-bi-<sup>1</sup>ti<sup>1</sup> [...]
- (...), a present of my grandfather Sargo[n (II) ...] which he/they had scattered with the herds, I brought back to [their] pla[ces (...)].
- 8'-16') The sons of Samiku, the sons of [..., the sons of] Bēl-rammēni, the sons of [..., (10') the sons of] ..., and me, [Esarhaddon, (...)] ... and [I inscribed (their freedom on) a tablet. [...] in the presence of the goddess Iš[tar ...] and the scattered herds to [...] in all lands [...] (15') ... [...] I established [their] pri[vileged status (...)]
- 17'-18') On account of this, [may] the goddess [Ištar, (...) look upon] my [good] deeds [with pleasure and ...]
- Lacuna
- Left edge 1) [...] like my very name, the king who builds Eanna, the one who was chosen [by the god/goddess ...]

## 1011

A fragment of a tablet from Nineveh contains a copy of an inscription that is similar to Esarhaddon's Babylonian inscriptions and that may have been inscribed upon an object dedicated to the god Marduk. The text may be part of Babylon B (text no. 116), but it could also be part of an inscription of Ashurbanipal or even Sennacherib.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 2648	—	Nineveh, Kuyunjik	5×7	c

### COMMENTARY

For rev. 3'-8', compare Babylon A (text no. 104) v 21-34, Babylon C (text no. 105) vii 24-43, and Babylon F (text no. 107) viii, which were previously edited by

Borger (Asarh. p. 25 §11) as Bab. A, C, and F Episode 37:24-33.

10' Could it be [DUMU.MEŠ<sup>2</sup> m<sup>1</sup>]ba<sup>1</sup>-lat-su-nu, "[sons of B]alāssunu," even though such a personal name is not otherwise attested?

13' With regard to BIR\*, the form of the sign differs from what is found in lines 1' and 2' and is closer to that of ĤAR in line 12'.

15' Collation shows a-na, not a-UD of copy in LKU.

17'-18' With regard to the possible restoration of these lines, compare Frame, RIMB 2 p. 206 B.6.32.5 lines 14-15.

## BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 462 (study)

## TEXT

Obv.

Lacuna

- 1') [...] x [...]  
 2') x x šá (traces)[...]  
 3') rap-pu la-iṭ-ṭu ú-šum-<sup>r</sup>gal<sup>1</sup>-[lum ...]  
 4') kab-tu šit-ra-ḥu šá ina ši-in-[di ...]  
 5') ša i-na DINGIR.MEŠ gi-<sup>r</sup>mir<sup>2</sup>1 [...]  
 6') gaš-ru šu-pu-ú [...]  
 7') nam-ri-ir x [...]  
 8') ma-al-ku x [...]  
 9') na-din GIŠ.GIDRU<sup>2</sup> [...]  
 10') DINGIR re-me-[...]  
 11') ù x [...]  
 12') muš-te-[...]  
 13') mu-ud-diš [...]  
 14') a-x x [...]  
 15') x x [...]

Lacuna

Rev.

Lacuna

- 1') (traces)[...]  
 2') <sup>r</sup>šá<sup>1</sup> en-du še-er-tu nap-šá-a-<sup>r</sup>ti<sup>1</sup> [...]  
 3') NÍG.ŠU.MEŠ-šú-nu šal-lu-ti ú-<sup>r</sup>ter<sup>1</sup> [...]  
 4') a-na a-lik ger-ri ši-di-tu áš-te-<sup>r</sup>ri<sup>2</sup>1-<sup>r</sup>[...]  
 5') a-na ša-bat URU u e-peš É za-qap šip-[pa-a-ti ...]  
 6') x SAG ú-šar-bi-su-nu-ti-ma par-<sup>r</sup>ga<sup>1</sup>-[niš ...]  
 7') ina ul-lu-uš lib-bi nu-um-mur pa-ni [...]  
 8') ki-din-nu-su-un šá ina qa-ti [...]  
 9') UN.MEŠ ina ḥi-da-a-te u ri-šá-<sup>r</sup>a<sup>1</sup>-[te ...]  
 10') x kar-ši šá pat IGI.II [...]  
 11') [a]-<sup>r</sup>na<sup>1</sup> šá-a-ri er-bet-ti [...]  
 12') [x-(x)]-<sup>r</sup>su<sup>1</sup>-un UGU šá [...]  
 13') [... <sup>d</sup>]zar<sup>2</sup>-pa-ni-tum [...]  
 14') [...] x ID x [...]

Lacuna

Lacuna

1'-8') [...] ... [...] ... [...] controlling bridle, [...] dragon, [...], important one, magnificent one, who ... [...], who [...] among the gods ... [...] mighty one, brilliant one, [...] radiant, ... [...] ... ruler [...]

9'-15') giver of the scepter [...] ... god [...] and ... [...] the one who ... [...] who renovated [...] ... [...] ... [...]

Lacuna

Lacuna

Rev. 1'-7') ... [...] on whom a capital punishment was imposed [...] I re[turned] their looted possessions [...] provisions to go out on campaign ... [...] I encouraged them] to seize the city and build houses, plant or[chards ...] ... I let them dwell in secur[ity ...] with joyful heart (and) shining countenance [...]

Rev. 8'-14') [...] their privileged status, which ... [...] the people with rejoicing and celebrati[on ...] ... [...] in every direction [...] their [...] more than [...] the goddess] Zarpanītu [...] ... [...]

Lacuna

## 1012

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sargon II.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4454	—	Nineveh, Kuyunjik	8.6×3.8	c

## COMMENTARY

The color of the surface is the same as K 4463 (text no. 1013) and K 4477 (text no. 1014), but the interior is different. The scribal hand is the same as K 4463, but not that of K 4477.

## BIBLIOGRAPHY

- 1891 Bezold, Cat. 2 p. 634 (study)  
 1893-97 Winckler, AOF 1 p. 532 n. 1 (study)  
 1894 Winckler, Sammlung 2 p. 6 (copy)  
 1956 Borger, Asarh. pp. 116-117 §87 (transliteration)

## TEXT

Obv.

- 1) [...] MAN KUR.ur-ar-ṭa-<sup>r</sup>ma<sup>1</sup> [x (x)] <sup>r</sup>še<sup>1</sup>-tu-ú-[...] 1-5) [...] king of the land Urartu [...] ... [...] not carry,  
 2) [...] la na-še-e ḥu-bu-ut ša [...] the plunder of [...] whom (my) father, who engendered  
 3) [...] šá AD ba-ni-ia iš-ta-[...] me, ... [...] ... [...] the god] Enlil concerning [...]  
 4) [...] -al-lu-ú [...]   
 5) [...] <sup>d</sup>]EN.LÍL áš-šu [...]

Lacuna

Lacuna

Rev.

Lacuna

Lacuna

- 1') [...] <sup>r</sup>KUR.ba<sup>1</sup>-[...] Rev. 1'-7') [...] the land Ba[...] ... [...] ... [...] my head [...]  
 2') [...] la ni-i-[...] over it/him ... [...] they committed an offense against  
 3') [...] <sup>r</sup>su<sup>1</sup> šik-nat la-[...] him (and) ... [...] -š]uma-iškun, son of Nin[...] ... I placed  
 4') [...] SAG-ia UGU-šú ú-[...] on his throne [...]  
 5') [...] <sup>r</sup>iḥ<sup>1</sup>-ṭu-ú UGU-šú ú-[...]   
 6') [...] <sup>r</sup>MU<sup>1</sup>-GAR-un DUMU <sup>md</sup>nin-[...]   
 7') [...] -ti ina GIŠ.GU.ZA-šú ú-še-šib [...]

## 1013

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sargon II. The extant text describes the construction of a building, perhaps the *akitu*-house mentioned in line 6'.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4463	—	Nineveh, Kuyunjik	6.2×4.8	c

## COMMENTARY

The color of the surface is the same as K 4454 (text no. 1012) and K 4477 (text no. 1014), but the interior is different. The scribal hand is the same as that of K 4454, but not that of K 4477.

## BIBLIOGRAPHY

- 1891 Bezold, Cat. 2 p. 635 (study)  
 1893–97 Winckler, AOF 1 p. 532 n. 1 (study)  
 1894 Winckler, Sammlung 2 p. 6 (copy)  
 1916 Olmstead, Assyrian Historiography p. 36 n. 7 (study)  
 1956 Borger, Asarh. pp. 116–117 §87 (study)

## TEXT

## Lacuna

- 1') [... *ú*-[...]  
 2') [...] *ʿel<sup>1</sup>-la-mu-u-a be-lut KUR aš-šur.KI x* [...]  
 3') [...]-šú *ib-ši-ma ul iḫ-su-sa* [...]  
 4') [...] MAN ŠÚ MAN KUR *aš-šur.KI ĠIR.NÍTA KÁ.DINGIR.[RA.KI ...]*  
 5') [...] *ʿša<sup>1</sup> ina kul-lat ma-ḫa-zi iš-tak-ʿka<sup>1</sup>-[nu ...]*  
 6') [...]-ia *e-piš É á-ki-ti* [...]  
 7') [...] (erasure)[...]  
 8') [... *ina uz-ni-ia ib*]-š*i-ma uš-ta-bi-ʿla<sup>1</sup> [ka-bat-ti ...]*  
 9') [... *ki*]-ʿ*ma<sup>1</sup> šad-di-i ar-šip ú-šak-lil* [...]  
 10') [...]-ni *1-en pit-qu ap-tiq-ma ša LUGAL* [...]  
 11') [... *ú*]-š*á-ni-ḫu-ma UGU šá ia-a<sup>2</sup>-a*-[...]  
 12') [...]-ia *u DINGIR.MEŠ ʿINANNA.MEŠ ma-la it*-[...]  
 13') [...] *x e-siq-ma ú-dan-[nin ...]*  
 14') [... *GIŠ.ÜR.MEŠ GIŠ.ere-ni MAḪ.MEŠ tar-bit KUR.[ḫa-ma-nim ...]*  
 15') [...] *ú-šat*-[...]  
 Lacuna

## Lacuna

- 1'-7') [...] ... [...] before me the lordship of Assyria ... [...] his/its [...] was [...] ... and he was not mindful [...] king of the world, king of Assyria, governor of Babyl[on, ... (5') ... th]at he established in all the cult centers [...] my [...], the one who (re)built the *akitu*-house [...] (erasure) [...]  
 8'-15') [...] it] was [on my mind] and [I] thought [about it ... lik]e a mountain, I built (and) completed [... (10') ...] ... one [...] I built (its) brickwork and [...] of/which a king [...] made (them) work hard and in addition to ... [...] my [...] and as many of the gods (and) goddesses as ... [...] I carved ... [...] and strength[ened ...] magnificent cedar [beams], grown on Mount [Amanus ...] ... [...]

## Lacuna

## 1014

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sargon II.



## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 4477	—	Nineveh, Kuyunjik	5.4×3.6	c

## COMMENTARY

K 4477 is the upper right corner of a tablet. The color of the surface is the same as that of K 4463 (text no. 1013) and K 4454 (text no. 1012), but the

interior is different. The scribal hand is not similar to that of either of the aforementioned fragments.

## BIBLIOGRAPHY

1891 Bezold, *Cat.* 2 p. 636 (study)  
1893–97 Winckler, *AOF* 1 p. 532 n. 1 (study)

1894 Winckler, *Sammlung* 2 p. 6 (copy)  
1956 Borger, *Asarh.* pp. 116–117 §87 (study)

## TEXT

Obv.

- 1) [... KUR].ELAM.MA.KI [...]
- 2) [...] *x-ad* NUN *hi*-[...]
- 3) [...] *-man šá-at-pi ka*-[...]
- 4) [...] *ri-šá-ni x x* AD.MEŠ [...]
- 5) [...] *-e ma-ku-tu* [...]
- 6) [...] *ra-a-na ni-i-ti* [...]
- 7) [...] *sap-lu šá ka*-[...]

Lacuna

Rev.

Lacuna

- 1') [...]-*ka*
- 2') [...]-*nu-ú-si*
- 3') [...]-*pi*
- 4') [...]
- 5') [...] *x x*

Lacuna

1–7) (No translation warranted)

Lacuna

Lacuna

Rev. 1'–5') (No translation possible)

Lacuna

## 1015

A fragment of a multi-column clay tablet from the Kuyunjik collection preserves part of an inscription describing the refurbishment of the statues of Babylon's tutelary deities, perhaps by Esarhaddon. Col. i is concerned with oracular consultation over a matter which is no longer clear. Col. v describes a festival held in the courtyard of Ešarra, the temple of the god Aššur at Aššur, including *mīs pi* "mouth-washing" rituals for the statues of the god Marduk and his entourage. This text is commonly referred to as Aššur C (Ass. C).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 6048 + K 8323	—	Nineveh, Kuyunjik	13×7.5	c

## COMMENTARY

The two fragments were joined by R. Borger (Lambert, *Studies Deller* p. 158). Parts of two columns on both the obverse and reverse, and parts of the

left and bottom edges are preserved. W.G. Lambert (*Studies Deller* p. 159) suggests that the tablet may have originally had three columns on each side.

## BIBLIOGRAPHY

- |      |  |      |   |
|------|--|------|---|
| 1891 | Bezold, <i>Cat.</i> 2 p. 758 (study)                           | 1993 | Porter, <i>Images, Power, and Politics</i> p. 185 (study)     |
| 1893 | Bezold, <i>Cat.</i> 3 p. 916 (study)                           | 2002 | Streck, <i>AoF</i> 29 pp. 222 and 230 (study)                 |
| 1933 | Bauer, <i>Asb.</i> pls. 42–43 and p. 106 (K 6048, copy, study) | 2002 | Vera Chamaza, <i>Omnipotenz</i> pp. 472–474 no. 203 (edition) |
| 1956 | Borger, <i>Asarh.</i> pp. 7–8 §4 (Ass. C) (K 6048, edition)    |      |   |
| 1988 | Lambert, <i>Studies Deller</i> pp. 157–174 (copy, edition)     |      |   |

## TEXT

## Col. i

## Lacuna

- 1') [...] LÚ.x x x x  
 2') [...] *ba-nu-u a-ge-e* MAN-ti  
 3') [...] DUMU.MEŠ ṽLÚ<sup>1</sup>.[ḪAL ...]-lu-lu ABGAL  
*šam-ni*  
 4') [...] *x-šu šup-šu-uq e-x* [KUD]-ṽis<sup>1</sup> EŠ.BAR *ma-li nam-ri-ri*  
 5') [...] UDU.SILA<sub>4</sub>.MEŠ *šuk-lu-lu-ti* [šá la] *i-šu-u ti-rik šu-ul-me*  
 6') [mim]-*mu-ú ina lib-bi-šú ba-šu-ú*  
 ṽul<sup>1</sup>-šá-an-ni-ṽan-ni<sup>1</sup>  
 7') ṽul<sup>1</sup> *ú-pat-ti ša* DUMU.MEŠ LÚ.ḪAL *pal-ka-a ḫa-si-sún*  
 8') *i-na ṽup-pi iš-ṽur e-ri-im ib-ri-im id-din-šú-nu-ti*  
 9') ṽul<sup>1</sup> *iš-lul kal mu-ši a-di ip-pu-ḫa* KUD-is EŠ.BAR  
 EN EN.EN ṽUTU  
 10') ṽa<sup>1</sup>-*na šu-te-šur de-e-ni ni-iš qa-ti na-ši-ma*  
 11') ṽe<sup>1</sup>-*le-nu-u-a* DUMU *bi-bil lib-bi-šú ú-šal-la* ṽUTU  
 u ṽiŠKUR  
 12') ṽen<sup>1</sup>-*qu-ú-ti* DUMU.MEŠ LÚ.ḪAL *ú-šak-me-ṽsa<sup>1</sup>*  
*šá-pal-šú-un*  
 13') [a]-ṽdi<sup>1</sup> *qa-a-tu ú-ki-in-nu x x* [x] *x-ṽap-ti<sup>1</sup>*  
 14') [...] ṽšá<sup>1</sup> *uš-šu-uš* [...]

## Col. ii

## Lacuna

- 1') *ina a-ṽši<sup>1</sup>-[...]*  
 2') *il-[...]*  
 3') (blank)[...]

## Lacuna

i 1'-14') [...] ... [...] creator of the royal crown [...]  
 diviner[s] [...] ... the oil expert [...] ... difficult ... [who  
 makes] decision(s), filled with radiance, (i 5') [...] perfect  
 lambs [that] had [no] black spots. He repeated to me [al] that  
 was in his heart. He did not impart (it) to the wise diviners,  
 (but rather) he wrote (it) on a tablet, put (it) in an envelope,  
 sealed (it), (and) gave (it) to them. He did not sleep all night  
 until the giver of decisions, the lord of lords, the god Šamaš  
 shone. (i 10') To obtain (correct) decisions, hands were raised  
 (praying). His favorite son prayed to the gods Šamaš and Adad  
 concerning me (and) he made skilled diviners kneel down before  
 them. Until they had assigned a station (and) ... [...] ...  
 distressed ... [...]

## Lacuna

- ii 1'-2') (No translation possible)  
 ii 3'-7') (No translation possible)

- 4) x x [...]  
 5) [...]  
 6) [...]  
 7) SAG- [...]  
 8) a-dan-nu [...]  
 9) <sup>d</sup>SAG.ME.[NÍG ...]  
 10) a-šar ni-šir-[ti ...]  
 11) a-na sa-<sup>r</sup>din<sup>1</sup> [...]  
 12) ina šá-ma-me u [qaq-qa-ri ...]  
 13) AḪ-su-[us ...]

Col. iii

Broken off

Rev.

Col. iv

Broken off

Col. v

- 1) [...]  
 2) [...]  
 3) <sup>r</sup>LÚ<sup>1</sup> [...]  
 4) a-lak DINGIR-ti-[šú ...]  
 5) ṭè-em <sup>d</sup>UTU<sup>1</sup> [...]  
 6) UZU.MEŠ ta-kil-ti <sup>r</sup>šal<sup>1</sup>-[mu-te ...]  
 7) ik-šu-dam-ma ITI.<sup>r</sup>GU<sup>4</sup><sup>1</sup> [...]  
 8) <sup>d</sup>IŠKUR ŠĒG.MEŠ-šú ú-maš-ša-<sup>r</sup>ram<sup>1</sup>-[ma ...]  
 9) ÍD.IDIGNA ILLU-šá iš-šá-a ...]  
 10) UD.7.KÁM nu-bat-tu ša <sup>d</sup>[...]  
 11) ina KISAL é-šár-ra a-šar <sup>r</sup>nab<sup>1</sup>-[nit ...]  
 12) ma-ḫar MUL.MEŠ šá-ma-me <sup>d</sup>é-[a ...]  
 13) ina ši-pir ABGAL KA.LUḪ.[Û.DA ...]  
 14) UD.8.KÁM u<sub>4</sub>-mu [...]  
 15) ul-tu [...]  
 16) x [...]

Lacuna

Col. vi

- 1) [...] x x x <sup>d</sup>AMAR.UTU<sup>1</sup> <sup>d</sup>x x x x x x x x x x x  
 x  
 2) [<sup>d</sup>]zar-pa-ni-tum<sup>1</sup> ina ká-ḫi-<sup>r</sup>li-sù ú-še-ši<sup>1</sup>-bu  
<sup>r</sup>šu-bat né<sup>1</sup>-eḫ-tú  
 3) [...] DINGIR ina ke-nu LUGAL-su li-kín-[nu]  
 li-šal-bi-ru BALA.MEŠ-šú  
 4) [<sup>d</sup>]a-num an-tum ik-riḫ u<sub>4</sub>-me SÙ.MEŠ  
 lik-[tar]-<sup>r</sup>ra<sup>1</sup>-bu-šú a-na da-ra-a-<sup>r</sup>tim<sup>1</sup>  
 5) [<sup>d</sup>EN].<sup>r</sup>LÍL<sup>1</sup> <sup>d</sup>NIN.LÍL šim-tú ṭa-ab-tú ši-mat  
 [la]-ba-ri li-šim ši-mat-su  
 6) [<sup>d</sup>]é<sup>1</sup>-a DINGIR.MAḪ šu-mu li-šar-šu-<sup>r</sup>šu<sup>1</sup>-ma  
 li-rap-pi-šú NUMUN-šú  
 7) [<sup>d</sup>]30 <sup>d</sup>UTU GISKIM<sup>1</sup> MUNUS.SIG<sub>5</sub> ITI-šam la  
 na-par-ka-a li-tap-pi-lu a-ḫa-<sup>r</sup>meš<sup>1</sup>  
 8) [...] x x x ḪÉ.GÁL ḪÉ.NUN ṭuḫ-du ka-a-a-an  
 liš-tab-ri ina KUR-šú  
 9) [...] x x [...] <sup>r</sup>la<sup>1</sup>-ba-ri ka-šad lit-tu-ti [...]  
 ra-im-šú  
 10) [...] x-si SIG<sub>5</sub>.MEŠ-šú  
 11) [...] TA LÚ.KÚR.MEŠ-šú

Blank

ii 8'-13') The appointed time [...] Jupi[ter ...] hypso[ma  
 ...] to ... [...] in heaven and [on earth ...] 1/he  
 thought/remembered [...]

Col. iii

Broken off

Reverse

Col. iv

Broken off

v 1-16) [...] ... [...] the going of [his] divinity [...] (v 5)  
 order of the god Šamaš [...] encouraging, pro[pitious]  
 omens [...] the month Ayyāru (II) arrived [...] the god  
 Adad released his rains [and ...] the Tigris River flood  
 ro[se ...] (v 10) The seventh day, the vigil ceremony  
 of the god(dess) [...] In the courtyard of Ešarra, where  
 the creat[ion of ...] Before the stars of heaven the god  
 E[a, ...] through the craft of the sage "the wash[ing of]  
 the mouth" [...] the eighth day, the day [...] from [...]  
 ... [...]

Lacuna

vi 1-11) [...] ... the god Marduk ... [...] the goddess  
 Z[arpanītu] they seated (them) on a peaceful seat in  
 Kaḫilisu. [...] ... may they make his kingship firm (and)  
 make his reign endure; may [the god] Anu (and the  
 goddess) Antu forever pronounce for him a blessing  
 of long days; (vi 5) may [the god En]lil (and) the  
 goddess Mullissu decree as his destiny a good destiny  
 (and) a destiny of long (life); may [the god] Ea (and)  
 the goddess Bēlet-ilī grant him progeny and expand  
 his offspring; may [the god] Sîn (and) the god Šamaš,  
 together, give him favorable sign(s) monthly, without  
 ceasing; may [the god ...] ... abundance, establish  
 constant plenty (and) prosperity in his land; [...] ...  
 [...] old age, the attainment of (extreme) old age [...]  
 ...; [...] ... his favorable; (and) [...] from his enemies.

## 1016

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription possibly reporting on Esarhaddon's attempt to return the statue of the god Marduk to Babylon.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13383	—	Nineveh, Kuyunjik	3.6×2.3	n

## COMMENTARY

The fragment comes from the bottom left corner of the tablet and parts of the left and bottom edges are preserved. The obverse duplicates, with variation, K

6048 + K 8323 (text no. 1015) i 5'-14'; the restorations in lines 2'-7' are based on that inscription.

## BIBLIOGRAPHY

- 1893 Bezold, Cat. 3 p. 1307 (study)  
 1988 Lambert, Studies Deller pp. 158-172 (copy, edition)  
 1993 Porter, Images, Power, and Politics p. 201 (study)  
 2002 Vera Chamaza, Omnipotenz pp. 487-488 no. 213 (edition)

## TEXT

Obv.

Lacuna

- 1') ZAG [...]  
 2') <sup>1</sup>UB<sup>2</sup> ŠE<sup>3</sup> <sup>1</sup>TÚ<sup>2</sup> [...] x x [... UDU.SILA<sub>4</sub>.MEŠ]  
 3') <sup>1</sup>šuk<sup>1</sup>-lu-lu-te šá la i-šú-u ti-<sup>1</sup>rik<sup>1</sup> [<sup>1</sup>šu-ul-me ...]  
 4') <sup>1</sup>ul<sup>1</sup> ú-pat-ti šá DUMU.MEŠ LÚ.ḪAL.<sup>1</sup>MEŠ<sup>1</sup>  
 [<sup>1</sup>pal-ka-a ḫa-si-sún ṭup-pi áš-ṭur e-ri-im]  
 5') <sup>1</sup>ab<sup>1</sup>-ri-<im> a-din-šú-nu-ti ul aš-[<sup>1</sup>ul kal mu-ši ...]  
 6') [<sup>1</sup>ú]-<sup>1</sup>qa<sup>1</sup>-a'-a nam-ru EN EN.EN [<sup>d</sup>UTU ...]  
 7') [<sup>1</sup>a-na] <sup>1</sup>šu<sup>1</sup>-te-šur de-e-ni ni-<sup>1</sup>iš<sup>1</sup> [<sup>1</sup>qa-ti na-ši-ma ...]  
 8') [<sup>1</sup>ú-šal]-<sup>1</sup>li<sup>1</sup> <sup>d</sup>UTU u <sup>d</sup>IŠKUR en-qu-u-te  
 [DUMU.MEŠ LÚ.ḪAL ú-šak-me-sa šá-pal-šú-un]

Rev.

- 1) <sup>1</sup>a<sup>1</sup>-di qa-tu ú-kin-nu ib-ru-ú x [...]  
 2) šu-te-mu-qu šap-ta-a-a pal-ḫa-<sup>1</sup>ku<sup>1</sup> [...] [...]  
 3) <sup>1</sup>im<sup>1</sup>-tal-li-ku <sup>d</sup>ġ-gì-gì ip-ru-<sup>1</sup>su<sup>1</sup> [...] [...]  
 4) [UZU].<sup>1</sup>MEŠ<sup>1</sup> ti-kil-ti šal-mu-u-te [...] [...]  
 5) [x x] x-ni <sup>d</sup>UTU u <sup>d</sup>IŠKUR šu-<sup>1</sup> [...] [...]  
 6) [...] x-ka i-be-el KUR x [...] [...]  
 7) [...] x x x [...] [...]

Lacuna

Lacuna

1'-8') ... [...] ... perfect [lambs] that had no [black] spo[ts ...] I did not impart (it) to the [wise] diviners, [(but rather) I wrote (it) on a tablet, (5') put (it) in an envelope], sealed (it), (and) gave (it) to them. I did not sl[ee]p all night ... I] waited for the shining lord of lords, [the god Šamaš, ... To ob]tain (correct) decisions, ha[nds were raised (praying) ... I pray]ed to Šamaš and Adad (and) [made] skilled [diviners kneel down before them].

Rev. 1-7) Until they had assigned a station (and) inspected ... [...] I was reverent with supplicating lips [...] The Igīgū gods took counsel and decid[ed ...] encouraging, propitious [omen]s [...] (rev. 5) ...] ... Šamaš and Adad ... [...] ... will rule the land ... [...] ...

Lacuna

## 1017

A fragment of a clay tablet from the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sennacherib based on the phrase *uš-te-eš-še-ra ka-ra-ši* in line 8', and thus the text is placed here arbitrarily.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 11248	—	Nineveh, Kuyunjik	5×3.5	c

## BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1150 (study)

## TEXT

## Lacuna

- 1') [...] x ÍD [...]  
 2') [...] *ši-mat a* [...]  
 3') [...] <sup>d2</sup>15 *i-šá-qu um* [...]  
 4') [...] *áš-lu-la šá-x* [...]  
 5') [...] *x-gu lib-ba-šá ha-še-e-šá lu* [...]  
 6') [...] *x-šú NIMGIR-ia LID šu-uh-tú áš-x* [...]  
 7') [...] *-ti-ik 2-tum MU.AN.NA il* [...]  
 8') [...] x *uš-te-eš-še-ra ka-ra-ši ab* [...]  
 9') [...] <sup>r</sup>*ia*<sup>1</sup> *lu-u ha-mut-ti* x [...]  
 10') [...] x *i-kar-ra-<sup>r</sup>bu*<sup>21</sup> x [...]  
 11') [...] x ŠU x [...]

## Lacuna

## Lacuna

1'-7') [...] ... river [...] ... [...] the goddess] Ištar ... [...] I plundered ... [...] ... its heart, its lungs ... [...] its ... [...] my messenger ... [...] ... year ... [...]

8'-11') [...] ... I mustered my camp ... [...] my [...] quickly ... [...] ... they prayed ... [...] ... [...]

## Lacuna

## 1018

A fragment of a tablet preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon, Ashurbanipal, or even Aššur-etel-ilāni, and thus the text is presented here arbitrarily.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 13732	—	Nineveh, Kuyunjik	3×3	c

## BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1335 (study)

## TEXT

Lacuna

- 1') *ša a-na-ku* <sup>m</sup>AN.ŠÁR<sup>1</sup>-[x-x ...]  
 2') LUGAL KUR AN.ŠÁR.[KI ...]  
 3') *ina qí-bit* AN.ŠÁR<sup>1</sup> [...]  
 4') *la-ba-ni* [...]  
 5') *ša uz-zu* EN [...]  
 6') x x [(x)] ṚAH<sup>71</sup> [...]

Lacuna

Lacuna

1'-3') [...] that I, Ašš[ur- ...], king of Assyria, [...] at the command of the god Ašš[ur ...]

4'-6') (No translation possible)

Lacuna

## 1019

A sizeable fragment of a small clay tablet in the British Museum's Kuyunjik collection preserves part of an inscription that may recount the sack of Memphis at the hands of an Assyrian king. For this reason it may be an account of a campaign of Esarhaddon or Ashurbanipal to Egypt.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 8692	—	Nineveh, Kuyunjik	11×7	n

## COMMENTARY

The top and right sides are missing. The script is Late Babylonian and horizontal rulings separate each line. Because the scribe marked every tenth line in the left margin, it is possible to estimate the number

of lines missing in the lacuna at the beginning. The inscription was not collated, so the edition is based on W.G. Lambert's copy.

## BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 952 (study)

1982 Lambert, JJS 33 pp. 61-70 (copy, edition, study)

1994 Onasch, ÄAT 27/1 p. 25-28 (study); 2 pp. 22-23

(edition)

1996 Borger, BIWA p. 336 (study)

2005 Eph'al, JCS 57 p. 105 (study)

## TEXT

Obv.

- 1–6) (Not preserved)  
 7) (traces)  
 8) [...] x DU MI <sup>r</sup>LI<sup>1</sup> [...]  
 9) [...] x x x RU is-su-x [...]  
 10) [...] x-ma a-mir-šú la <sup>r</sup>ib<sup>1</sup>-[ší ...]  
 11) [... ERIM].<sup>r</sup>MEŠ<sup>1</sup>-šú a-li-ku i-di-[šú ...]  
 12) [...] x a-<sup>r</sup>na<sup>1</sup> [URU.mi]<sup>r</sup>-<sup>r</sup>in<sup>1</sup>-pi URU-šú-nu  
 pa-ni-šú-nu iš-<sup>r</sup>tak<sup>1</sup>-[nu ...]  
 13) [ina] <sup>r</sup>ABUL<sup>1</sup>.MEŠ URU su-qa-ti-šú ù re-ba-ti-[šú  
 ...]  
 14) <sup>r</sup>ak<sup>1</sup>-mi-šú-nu-ti-ma i-na GIŠ.TUKUL.MEŠ  
 a-nar-šú-nu-<sup>r</sup>ti<sup>1</sup> [...]  
 15) i-tam-kíp-ma mur-ni-is-qu ù <sup>r</sup>ti-bi-iḫ  
 GIŠ.GIGIR.MEŠ a-MES x [...]  
 16) i-na SILA.DAGAL.LA URU šá-lam-ti-šú-nu UGU  
 a-ḫa-meš [...]  
 17) i-na SAG.DU.MEŠ-šú-nu URU.AN.ZA.GÀR.MEŠ  
 e-pu-<sup>r</sup>uš<sup>1</sup> [...]  
 18) EGIR AN.ŠÁR <sup>d</sup>AMAR.UTU <sup>d</sup>UTU [...]  
 19) ù DINGIR.MEŠ GAL.MEŠ šá AN-e u KI-tim  
<sup>r</sup>ma<sup>1</sup>-[la ba-šu-u ...]  
 20) ú-šal-lu-ma ú-šam-šu-in-ni ma-la <sup>r</sup>lib<sup>1</sup>-[bi-ia ...]  
 21) a-na É.GAL-šú maš-ši-i<sup>2</sup>-ti ú-x [...]  
 22) DAM.MEŠ-šú DUMU.MEŠ-šú ù  
 DUMU.MUNUS.<sup>r</sup>MEŠ<sup>1</sup>-[šú ...]  
 23) [šá] ki-ma šá-šú-ma GIM ESIR šal-mu  
 UZU.MEŠ-<sup>r</sup>šú<sup>1</sup>-[nu ...]  
 24) [šal]-<sup>r</sup>lat<sup>1</sup> É.GAL-šú 8 LIM GUN KÙ.BABBAR  
 SAḪAR.ḪI.A šad-[di-šú ...]  
 25) [...] <sup>r</sup>GUN<sup>1</sup> KÙ.GI ru-uš-šú-ú NA<sub>4</sub>.MEŠ a-qar-<sup>r</sup>tú<sup>1</sup>  
 [...]

Rev.

- 26) <sup>r</sup>mim<sup>1</sup>-ma šum-šú bu-še-e šad-lu-[ti ...]  
 27) x ME 20 SAGŠU KÙ.GI GAL.MEŠ šá SAG [...]  
 28) šá ba-aš-mu KÙ.GI ù MUŠ.MEŠ KÙ.GI ina  
<sup>r</sup>muḫ<sup>1</sup>-[ḫi šak-nu ...]  
 29) 2.TA ši-bir-ti NA<sub>4</sub>.aš-gi-gi.MEŠ nab-nit KUR-[e  
 ...]  
 30) šá 5.TA.ÀM GUN.MEŠ šu-<sup>r</sup>qul-<sup>r</sup>ta<sup>1</sup>-[šu-nu ...]  
 31) 50 LIM ANŠE.KUR.RA.MEŠ dan-nu-ti ši-mit-<sup>r</sup>ti<sup>1</sup>  
 [ni-ri ...]  
 32) 60-šu LIM GU<sub>4</sub>.MAḪ.MEŠ kab-ru-ti nap-tan  
 NUN-[ti-šú ...]  
 33) <sup>r</sup>la<sup>1</sup> mi-na UDU.NÍTA.MEŠ šá KUN GU<sub>4</sub>.MEŠ  
 šak-[nu ...]  
 34) ù GADA.MAḪ.MEŠ la ni-bi šu-bat ba-[al-ti ...]  
 35) [ú]-<sup>r</sup>nu<sup>1</sup>-ut KÙ.BABBAR KÙ.GI ZABAR GIŠ.ESI KUŠ  
 NI [...]  
 36) [ma<sup>2</sup>-la<sup>2</sup> šú<sup>2</sup>]-<sup>r</sup>mu<sup>2</sup> na-bu-ú šá a-na LUGAL-ti-šú

- 1–6) (Not preserved)  
 7–9) (No translation possible)

10–17) [...] ... and the[re was] no one who could find him [...] his [troops], who march at [his] side, [...] ... [they] star[ted out] towa[rd Me]mphis, their city; [...] in the] city gates, its streets and [its] squares [...] I captured them and killed them with the sword [...]. (15) Jostled, I ... [...] thoroughbred(s) and the ... of chariots. [I heaped] their corpses upon each other in the city square [...]; I made piles with their heads [...].

18–25) After I had prayed to the gods Aššur, Marduk, Šamaš, [...] and the great gods of heaven and netherworld, as m[any as there are, ...] and after they had granted my [heart's] desire [...] I ... [...] into his plundered palace [...] his wives, his sons, and [his] daughters [...] whose] skin, like his, was as black as pitch, [...] the plunder] of his palace: eight thousand talents of silver, ore from [its] moun[tain, ... ta]lents of red gold, precio[us] stones, [...],

26–42) [eve]ry kind of thing, vast amou[nts] of goods, [...] ... hundred and twenty large gold headdresses from the heads of [...] on which [were set] golden vipers and golden serpents [...] two pieces of ašgigû-stone, a creation of the mountain[s, ... (30) whose] weight was five talents each, [...] fifty thousand strong horses, broken [to the yoke, ...] sixty thousand fattened choice oxen (destined for) [his] prince[ly] banquets, [...] countless [...], sheep with tails of oxen, [...] and innumerable choice linen robes, fest[ive] garments, [...] (35) ut]ensils of silver, gold, bronze, ebony, leather, ... [...] everything] that there is, which ... [...] for his kingship [...] ..., livi[ng] creatures, [...] whose body was red and white, ... [...] ... [...] which have [the ...] of a stag and which no one [...] which] cannot be fo[und i]n city or land [...] ... [...]

12 The usual writings of Memphis in the inscriptions of Esarhaddon and Ashurbanipal are URU.me-em-pi or URU.mi-im-pi, so the restoration [URU.mi]-<sup>r</sup>in<sup>1</sup>-pi is only an educated guess (Lambert, JJS 33 p. 62).

- 37) [x x (x)].<sup>r</sup>MEŠ<sup>1</sup> šik-na-at na-piš-[ti ...]  
 38) [...] SA<sub>5</sub> u BABBAR SU-šú é <sup>r</sup>ru<sup>21</sup> [...]  
 39) [...] su ma gal a ri x [...]  
 40) [...] <sup>r</sup>lu<sup>1</sup>-lim-mu šá-kin-ma mám-ma ul [...]  
 41) [... i]-na URU u KUR la <sup>r</sup>in-nam<sup>1</sup>-[ma-ru ...]  
 42) (traces)[...]

Lacuna

Lacuna

## 1020

A fragment of a clay tablet from the Kuyunjik collection contains part of an inscription that may be attributed to Esarhaddon or Ashurbanipal. The fragment is included here arbitrarily.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
K 20241	—	Nineveh, Kuyunjik	2.1×1.9	c

### BIBLIOGRAPHY

- 1992 Lambert, Cat. p. 46 (study)

### TEXT

Obv.

Lacuna

- 1') [...] -piš-ma UGU šá x [...]  
 2') [...] -nu qé-reb URU.aš-[...]  
 3') [...] -<sup>r</sup>RA<sup>1</sup> KI TI LAM NU <sup>d</sup>[...]  
 4') [...] -li-ku <sup>r</sup>ab<sup>1</sup>-[...]  
 5') [...] x UŠ A <sup>r</sup>RA<sup>1</sup> [...]

Lacuna

Lacuna

1'-5') (No translation possible)

Lacuna

## 1021

A small piece of lapis lazuli from the city area in Aššur bears a fragmentary inscription that has been attributed to Esarhaddon. The object is reportedly held in the Istanbul Archaeological Museum, but its inventory number is unknown. According to Pedersén, both sides of this object are inscribed with a text that uses Esarhaddon's name Aššur-etel-ilāni-mukīn-apli (compare text nos. 13 and 74-75). Only a photograph of the obverse was available for study, but the two lines of text make Pedersén's identification uncertain.



## CATALOGUE

Excavation Number	Photograph Number	Provenance	Dimensions (cm)	Lines Preserved	cpn
Ass 6011	Ass ph 708-709, 839, K 355	Aššur, city area	—	—	p

## BIBLIOGRAPHY

1997 Pedersén, Katalog p. 23 (study)

## TEXT

Obv.

Lacuna

1') [(...)]<sup>md</sup>aš-šur-[(...)]

2') [(...)]-e-tel-DINGIR.MEŠ-[(...)]

Lacuna

Rev.

Lacuna

1'-2') [(...)] Aššur-[(...)]-etel-ilāni-[(...)]

Lacuna

## 1022

Part of the neck and body of a stone jar, perhaps from Nineveh, bears the beginning and end of a proprietary inscription of an Assyrian king whose name begins with the theophoric element Aššur, making its ascription to Esarhaddon, Ashurbanipal, or Aššur-etel-ilāni probable. The vessel fragment is made of calcite/dolomite with banding cut horizontally. The image of a standing lion is incised facing the beginning of the inscription (compare text no. 115, exs. 2-4 symbol 4). The inscription, which is included here arbitrarily, was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82-5-22,606a	Northern or central Iraq, possibly Nineveh, Kuyunjik, the South-West Palace	Height: 8.3	n

1'-2' E. Frahm (private communication) tentatively proposes that the inscription could be read as “[Palace of] Esar[haddon, who is (now also) called Aššur]-etel-ilāni-[mukin-apli].” Alternatively, one could read the text of the obverse as “[Palace of] Aššur-etel-ilāni,” thus reassigning the text to Esarhaddon’s grandson and second successor.

## BIBLIOGRAPHY

- 2008 Searight, *Assyrian Stone Vessels* pp. 21–24 and fig. 10  
no. 66 (copy, edition, study)
- 2008 Niederreiter, *Iraq* 70 p. 85 (study)

## TEXT

- 1) KUR <sup>m</sup>AN.ŠÁR<sup>1</sup>-[x-x ... KUR aš]-Šur.KI<sup>1</sup>                      1) The palace of *Esar[haddon ... king of As]syr[ia]*.

## 1023

A fragment of the neck and body of a stone jar from Nineveh bears part of a proprietary inscription of a son or descendant of Sennacherib, possibly Esarhaddon. The vessel fragment is made of calcite/dolomite with banding cut horizontally. The inscription, which is included here arbitrarily, was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	91-5-9,248	Nineveh, Kuyunjik, possibly the South-West Palace	Height: 8	n

## BIBLIOGRAPHY

- 2008 Searight, *Assyrian Stone Vessels* pp. 21, 24, and fig. 11  
no. 69 (copy, edition, study)

## TEXT

- 1) [...] ṚA<sup>1</sup> md30-PAP.MEŠ-SU MAN [...]                      1) [...] son of Sennacherib, king [...]

## 1024

A fragment of the neck and body of a stone jar from Nineveh bears part of a proprietary inscription that names Esarhaddon. It is unclear whether the inscription belongs to Esarhaddon or a subsequent king, so its inclusion here is arbitrary. The vessel fragment is made of calcite/dolomite with banding cut transversely. The inscription was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,17	Registered as coming from Sherif Khan, but possibly from Nineveh, Kuyunjik, South-West Palace	Height: 6.9	n

## BIBLIOGRAPHY

- 2008 Searight, *Assyrian Stone Vessels* pp. 21, 24 and fig. 11 no. 72 (copy, edition, study)

## TEXT

1) [... m]<sup>r</sup>d<sup>1</sup>aš-šur-PAP-[Aš ...]

1) [...] Esarha[ddon ...]

## 1025

A fragmentary stone vessel, perhaps a flask, bears part of a short proprietary inscription that appears to mention Esarhaddon. Finkel and Reade (*Assyrian Stone Vessels* p. 44) suggest that the inscription should most likely be attributed to Ashurbanipal, but it is included here arbitrarily. The vessel body fragments are made of a gray-black slaty stone that closely resembles pottery. The inscription was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,13 + 81-7-27,178	55-12-5,13 is registered as coming from Sherif Khan and 81-7-27,178 as from Nineveh, Kuyunjik, South-West Palace	Height: 3.4; Max dia.: 29	n

## BIBLIOGRAPHY

- 2008 Searight, *Assyrian Stone Vessels* pp. 43-44 and fig. 21 no. 320 (copy, edition, study)

## TEXT

- 1) [... <sup>m</sup>aš-šur-PAP]-AŠ MAN ŠÚ [...]                      1) [... *Esarha*]ddon, king of the world, [...]

## 1026

A flat-based, double-rim stone bowl from Nineveh bears the end of a short proprietary inscription of a descendent of Sennacherib, probably Esarhaddon or Ashurbanipal. Finkel and Reade (*Assyrian Stone Vessels* p. 53) argue that the spacing of the fragmentary inscription indicates that it should likely be attributed to Ashurbanipal, but it is included here arbitrarily. The vessel, which is more than half complete, was pieced together using five fragments made of mottled black and white diorite. The inscription was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 135453	81-2-4,25	Nineveh, Kuyunjik, possibly from the South-West Palace	Height: 3.4; Rim dia.: 14.5	n

## BIBLIOGRAPHY

- 2008 Searight, *Assyrian Stone Vessels* pp. 51-53 and fig. 26 no. 366 (copy, edition, study)

## TEXT

- 1) [...] <sup>r</sup>d130-PAP.MEŠ-SU MAN KUR AŠ-*ma*                      1) [... son of] Sennacherib, king of Assyria.

## 1027

A flat-based, double-rim stone bowl from Nineveh bears the beginning of a short proprietary inscription of an Assyrian king whose name begins with the theophoric element Aššur, thus likely Esarhaddon, Ashurbanipal, or Aššur-etel-ilāni. Parts of the rim, body, and base of the greenish grey siltstone vessel are preserved. The image of a standing lion is incised facing the beginning of the inscription (compare text no. 115, exs. 2-4 symbol 4), and the significant space between the etching and the beginning of the inscription may indicate that the former was a later addition. The inscription, which is included here arbitrarily, was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	55-12-5,6	Registered as coming from Sherif Khan, but possibly from Nineveh, Kuyunjik, South-West Palace	Height: 3.8; Rim dia.: 27.5	n

## BIBLIOGRAPHY

- 2008 Searight, *Assyrian Stone Vessels* pp. 51-52, 55 and fig. 27 no. 383 (copy, edition, study)
- 2008 Niederreiter, *Iraq* 70 p. 85 (study)

## TEXT

- 1) KUR <sup>m</sup>AN.ŠÁR-[x-x ...]
- 1) The palace of *Esar[haddon ...]*

## 1028

A fragment of a double-rim stone bowl from Nineveh bears part of a short proprietary inscription of a descendant of Sennacherib, possibly Esarhaddon. Parts of the rim and body of the vessel are preserved and the bowl is made of grey and brown siltstone. The inscription, which is included here arbitrarily, was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 138584	1932-12-12,1117	Nineveh, Kuyunjik, South-West Palace (SW IV, 10)	Height: 3.3; Rim dia.: 25.8	n

## BIBLIOGRAPHY

- 1933 Thompson, *AAA* 20 pl. LXXXIX no. 102 (provenance, copy)
- 2008 Searight, *Assyrian Stone Vessels* pp. 51, 55 and fig. 27 no. 385 (copy, edition, study)

## TEXT

- 1) [...] <sup>r</sup>MAN<sup>1</sup> ŠÚ MAN KUR AN.ŠÁR.KI DUMU <sub>md30</sub>-[PAP.MEŠ-SU ...]
- 1) [...] king of the world, king of Assyria, son of Senn[acherib, ...]

# 1029

A flat-based stone bowl from Nineveh bears the end of a short proprietary inscription that can be ascribed either to Esarhaddon or to one of his descendants. Although Finkel and Reade (*Assyrian Stone Vessels* p. 58) plausibly argue that it may be attributed to Ashurbanipal, the inscription is nevertheless included here, albeit arbitrarily. This is the only stone vessel that gives a royal genealogy that includes Esarhaddon, Sennacherib, and Sargon II. The vessel, which is over half complete, was made of brown and white agate. It was reportedly broken in antiquity and repaired at that time using a bituminous adhesive. The inscription was not collated, thus the edition is based on the published copy.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 118766	81-2-4,26	Nineveh, Kuyunjik, possibly from South-West Palace	Height: 4.6; Rim dia.: 15.3	n

## BIBLIOGRAPHY

- 2008 Searight, *Assyrian Stone Vessels* pp. 53-54, 58 and fig. 30 no. 417 (copy, edition, study)



Figure 18. BM 118766, a flat-based stone bowl from Nineveh with a short proprietary inscription of a late Neo-Assyrian king, possibly Esarhaddon. © Trustees of the British Museum.

## TEXT

- 1) [... <sup>m</sup>AN].<sup>r</sup>ŠÁR<sup>r</sup>-PAP-AŠ MAN ŠÚ MAN <sup>r</sup>KUR<sup>r</sup> [AŠ  
A <sup>md</sup>30-PAP.MEŠ]<sup>r</sup>SU<sup>r</sup> MAN KUR AŠ A  
<sup>m</sup>MAN-GIN MAN KUR AŠ-*ma*      1) [... E]sarhaddon, king of the world, king of [Assyria,  
son of Sennache]rib, king of Assyria, descendant of  
Sargon (II), king of Assyria.

## 1030

A cylinder fragment preserves part of an inscription written in archaizing Babylonian script. King (Cat. p. 19) suggested that the text dates to the reign of Esarhaddon, but it should probably be attributed to Nebuchadnezzar II. For that reason, the inscription is not treated here.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
BM 99042	1904-10-9,71	—	10×5	n

## 2001

An agate eyestone has an inscription stating that it was the property of Esarhaddon's wife, Ešarra-ḥammat, who was the mother of Ashurbanipal and Šamaš-šuma-ukīn.

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
Ash 1967.1483	—	—	Dia.: 1.6	n

## BIBLIOGRAPHY

- 1969 Lambert, RA 63 pp. 65-66 and fig. 1 (copy, edition)      1999 Radner, PNA 1/2 pp. 406-407 (study)  
1987 Galter, ARRIM 5 pp. 14 and 30 no. 79 (edition)

## TEXT

- 1) šá <sup>f</sup>é-šár-ra-ḥa-mat      1-2) (Property) of Ešarra-ḥammat, wife of Esarhaddon,  
2) MUNUS.KUR šá <sup>m</sup>AŠ-PAP-AŠ MAN KUR AŠ      king of Assyria.

## 2002

An irregularly shaped gypsum block discovered at Aššur preserves part of the epitaph of Ešarra-ḫammat, Esarhaddon's wife who died in 673 BC. This text is commonly referred to as Aššur I (Ass. I).

### CATALOGUE

Museum Number	Excavation Number	Photograph Number	Provenance	Dimensions (cm)	cpn
EŞ 7864	Ass 5113c	Ass Ph 2215	Aššur, iA4II	44×39	c

### BIBLIOGRAPHY

- |         |  |      |  |
|---------|--|------|--|
| 1927    | Nassouhi, MAOG 3/1-2 pp. 21-22 (copy, edition) | 1981 | Menzel, Tempel 2 p. T 22 no. 19 (edition)          |
| 1939-41 | Weidner, AfO 13 p. 216 (study)                 | 1993 | Porter, Images, Power, and Politics p. 185 (study) |
| 1954    | Ebeling, Stifungen p. 19 (study)               | 1997 | Pedersén, Katalog p. 13 (study)                    |
| 1956    | Borger, Asarh. p. 10 §10 (Ass. I) (edition)    | 1999 | Radner, PNA 1/2 pp. 406-407 (study)                |

### TEXT

#### Lacuna

- 1') [...] x x [...]
- 2') [...] É šú-a-tú [(x)]
- 3') [...] ina IGI-šú
- 4') [(x)] É KI.MAH [(x)]
- 5') ṽšá<sup>1</sup> ṽé-šár-<ra>-ḫa-mat
- 6') MUNUS.É.GAL-šú
- 7') ṽu<sup>2</sup>-šad<sup>2</sup>-gíl<sup>2</sup> [(x x (x))]

#### Lacuna

- 1'-7') [...] ... [...] that house [...] ... before [him], the tomb of Ešar<ra>-ḫammat, his wife, ... [...].

## 2003

Two fragmentary hexagonal prisms contain an inscription of Naqī'a (Zakūtu), wife of Sennacherib, reporting that she built a palace for her son Esarhaddon, king of Assyria, in the citadel of Nineveh, behind the temple of the gods Šin and Šamaš.

1'-3' Menzel interprets the traces on the stone as: [MAN] ṽKUR<sup>1</sup> [AŠ]-ṽma<sup>1</sup> / [e-piš] É šú-a-tú / [a-na MAN.ME Ú]Š.ME "[...] (who is) also [king] of [Assyria, builder] of this house [for the deceased] [kings]." Menzel's restoration of line 3' was suggested by K. Deller. The author may have seen traces of LUGAL GAL ("great king") in line 1', but this reading is not certain since the object was collated in less than ideal lighting.  
7' Menzel interprets the traces on the stone as: ṽx<sup>1</sup> KUR LAGAB [ ].



## CATALOGUE

Ex. Number	Museum	Provenance	Dimensions (cm)	Lines Preserved	cpn
1	K 2745 (+) Rm 494	Probably Nineveh	11.5×3.9; 4.8×4.5	i 1'-11', ii 1'-21', iii 1'-20', iv 1'-17', v 1'-8'	c
2	81-2-4,173	Probably Nineveh	6×3.5	iii 7'-19', iv 9'-19'	c

## COMMENTARY

91-5-9,217 (text no. 2004), a cylinder fragment preserving part of an inscription of Naqī'a describing construction at Nineveh, is not included here since it is regarded as a parallel text, not as a duplicate. The

titulary of Naqī'a, Sennacherib, and Sargon II may differ in that inscription. A score of this inscription is provided on the CD-ROM.

## BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1889 | Meissner and Rost, BA 3 pp. 194-195, 208-209 and 285 (ex. 1 [K 2745 only], copy, edition) | 1986 | Boncquet, AOB 4 p. 186 (exs. 1-2, study)              |
| 1891 | Bezold, Cat. 2 p. 471 (ex. 1, study)  | 1988 | Borger, ARIM 6 p. 7 (exs. 1-2, study)                 |
| 1896 | Bezold, Cat. 4 pp. 1617 and 1768 (exs. 1-2, study)  | 1998 | Frahm, Fs Borger pp. 117-118 (study)                  |
| 1898 | Winckler, OLZ 1 col. 76 (ex. 2, study)  | 1999 | Melville, SAAS 9 pp. 38-42 and 99 (exs. 1-2, edition) |
| 1927 | Luckenbill, ARAB 2 p. 238 §§614-616 and p. 270 §700A-B (ex. 1 [K 2745 only], translation) | 1999 | Streck, RLA 9 p. 165 (study)                          |
| 1956 | Borger, Asarh. pp. 115-116 §86 (exs. 1-2, edition)  | 2001 | Schwemer, Wettergottgestalten p. 609 (study)          |
|      |   | 2006 | Melville in Chavalas, ANE pp. 357-359 (translation)   |

## TEXT

## Col. i

## Lacuna

- 1') [LUGAL KUR aš-šur].KI
- 2') <sup>r</sup>ka<sup>r</sup>-lat <sup>m</sup>[MAN?]-<sup>r</sup>GI<sup>r</sup>.NA
- 3') LUGAL kiš-[šá]-ti
- 4') LUGAL KUR [aš]-<sup>r</sup>šur<sup>r</sup>.KI
- 5') AMA <sup>m</sup>aš-[šur-PAP]-AŠ
- 6') LUGAL kiš-[šá]-ti
- 7') LUGAL KUR aš-šur.<sup>r</sup>KI<sup>r</sup>-ma
- 8') <sup>d</sup>aš-šur <sup>d</sup>r30<sup>r</sup> <sup>d</sup>UTU
- 9') <sup>d</sup>rAG<sup>r</sup> [u <sup>d</sup>]AMAR.UTU
- 10') [<sup>d</sup>15 šá] <sup>r</sup>NINA<sup>r</sup>.KI
- 11') [<sup>d</sup>15 šá LÍMMU-DINGIR].KI

## Lacuna

## Col. ii

## Lacuna

- 1') is-pu-nu-[ma]
- 2') LUGAL.MEŠ šá kib-rat <sup>r</sup>LÍMMU<sup>r</sup>
- 3') id-du-u
- 4') šer-re-e-tú
- 5') UN.MEŠ KUR.KUR
- 6') ki-šit-ti

## Lacuna

i 1'-11') [I, Zakūtu/Naqī'a, (...) wife of Sennacherib, king of the world, king of Assyria], daughter-in-law of [Sarg]on (II), king of the world, king of [Assyria], (i 5') mother of Es[arha]ddon, king of the world (and) king of Assyria; the gods Aššur, Sî[n], Šamaš, Na[bû, and] Marduk, [Ištar of Ninev]eh, (and) [Ištar of Arbela ...]

## Lacuna

## Lacuna

ii 1'-4') [...]; who flattened [his foes and] fastened lead-ropes on the kings of the [four] quarters –

ii 5'-14') He (Esarhaddon) gave to me as my lordly share the inhabitants of conquered lands, foes plun-

- 7') *na-ki-ri*  
 8') *ḥu-bu-ut* GIŠ.PAN-šú  
 9') *ša a-na eš-qí*  
 10') EN-ú-ti-ia  
 11') *iš-ru-ka*  
 12') GIŠ.al-lu *tup-šik-ku*  
 13') *ú-šá-áš-ši-šú-nu-ti-ma*  
 14') *il-bi-nu* SIG<sub>4</sub>  
 15') *qaq-qa-ru pu-še-e*  
 16') *ina* MURUB<sub>4</sub> URU šá NINA.KI  
 17') [ku]-tal É <sup>d</sup>30 u <sup>d</sup>UTU  
 18') [ana mu-šab<sup>?</sup>] LUGAL-u-ti  
 19') [ša <sup>m</sup>aš-šur-PAP<sup>?</sup>]-AŠ  
 20') [DUMU na-ram lib-bi<sup>?</sup>]-ia  
 21') [...] x

Lacuna

Col. iii

Lacuna

- 1') [...] ŠU  
 2') [...]  
 3') *ú-šat-<sup>r</sup>ri<sup>1</sup>-[ša UGU-šú]*  
 4') GIŠ.IG.MEŠ GIŠ.ŠUR.MÏN  
 5') *šu-ta-ḥa-a-ti*  
 6') *qiš-ti* DUMU-ia  
 7') *ú-rat-ta-a* KÁ.MEŠ-šú  
 8') É šu-a-tu  
 9') *ar-šip ú-šak-lil*  
 10') *lu-le-e ú-ma-al-li*  
 11') <sup>d</sup>aš-šur <sup>d</sup>MAŠ.MAŠ  
 12') <sup>d</sup>30 <sup>d</sup>šá-maš  
 13') <sup>d</sup>IŠKUR u <sup>d</sup>iš-tar  
 14') <sup>d</sup>AG u <sup>d</sup>AMAR.UTU  
 15') DINGIR.MEŠ a-ši-bu-ut NINA.KI  
 16') *ina qer-bi-šú*  
 17') *aq-re-ma*  
 18') UDU.SISKUR.MEŠ <sup>r</sup>taš-ri-iḥ<sup>1</sup>-te  
 19') *eb-bu-ú-[ti]*  
 20') <sup>r</sup>ma<sup>?</sup>-ḥar<sup>?</sup>-[šú-un<sup>?</sup>]

Lacuna

Col. iv

Lacuna

- 1') LUGAL [...]  
 2') UGU x [...]  
 3') *mim-ma* x [...]  
 4') x [...]  
 5') <sup>r</sup>ru<sup>1</sup>-[...]  
 6') *a-šib* [...]  
 7') *lil-bur* [...]  
 8') <sup>d</sup>ALAD x [...]  
 9') <sup>d</sup>LAMMA *mu-šal-li-<sup>r</sup>mu<sup>1</sup>*  
 10') *qé-reb-šú ip-qí-du-ma*  
 11') *it-ta-ru-ú*  
 12') *ka-a-a-an*  
 13') <sup>md</sup>aš-šur-ŠEŠ-SUM.NA  
 14') LUGAL KUR aš-šur.KI

dered by his bow. I made them carry hoe (and) basket, and they made bricks.

ii 15'-21') [I ...] a cleared tract of land in the citadel of (the city of) Nineveh, [be]hind the temple of the gods Šîn and Šamaš, [for a] royal [residence of Esarh]addon, my [beloved son, ...] ... [...]

Lacuna

Lacuna

iii 1'-10') [...] ... [...] I roof[ed it with ...] (and) I installed matching doors of cypress, a gift for my son, in its gates. I built (and) completed that house (and) filled (it) with splendor.

iii 11'-20') I invited the gods Aššur, Ninurta, Šîn, Šamaš, Adad and Ištar, Nabû and Marduk, (and) the gods who reside in Nineveh inside it and [offered] sumptuous pure offerings before [them].

Lacuna

Lacuna

iv 1'-5') [...] king [...] over ... [...] whatever ... [...] ... [...]

iv 6'-12') who resides [...] may [...] endure. The [...] šēdu (and) the safeguarding lamassu took care of its interior and constantly looked after (it).

iv 13'-19') I invited Esarhaddon, king of Assyria, my beloved son, inside [it and] estab[lished] ... [...]

15') DUMU *na-ram lib-bi-ia*<sup>1</sup>16') *ina qer-[bi-šú]*17') *aq-re-<sup>r</sup>e<sup>1</sup>-[ma]*18') *áš-ta-[kan]*19') *x [...]*

Lacuna

Lacuna

Col. v

Lacuna

Lacuna

1') [...]<sup>r</sup>šú<sup>1</sup>

v 1'-8') [...] ... [...] I had [...] ... instituted. [I ...] for Esarh[addon, my] be[loved] son, anything of value that a palace requires (and) is befitting kingship. [...]

2') [...]<sup>r</sup>x<sup>r</sup>ki3') *ú-šá-áš-kin*4') *mim-ma aq-ru*5') *hi-še-eḫ-ti* É.GAL6') *si-mat* LUGAL-ú-ti7') *a-na* <sup>m</sup>aš-šur-PAP-[SUM.NA]8') DUMU <sup>r</sup>na<sup>1</sup>-[*ram lib-bi-ia*]

Lacuna

Lacuna

## 2004

A cylinder fragment preserves part of an inscription of Naqī'a (Zakūtu) describing construction in the citadel of Nineveh, possibly a palace for her son Esarhaddon. The script is Neo-Assyrian and horizontal rulings separate each line. The inscription may be a duplicate of the preceding text, K 2745 (+) Rm 494 (text no. 2003).

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	91-5-9,217	Probably Nineveh	Length: 9.5+; Dia.: 5.3	c

### BIBLIOGRAPHY

- |      |   |      |   |
|------|---|------|---|
| 1896 | Bezold, Cat. 4 p. 1948 (study)                                      | 1999 | Melville, SAAS 9 pp. 38-40 and 99 (edition)         |
| 1988 | Borger, ARRIM 6 pp. 7 and 11 (transliteration; 7'-11', translation) | 1999 | Streck, RLA 9 p. 165 (study of line 2')             |
|      |   | 2006 | Melville in Chavalas, ANE pp. 357-359 (translation) |

### TEXT

Lacuna?

1') [...]<sup>r</sup>LUGAL<sup>1</sup> [...]

Lacuna?

2') [... MUNUS].É.GAL <sup>r</sup>x [...]1'-5') [...] *king* [... *Zakūtu/Naqī'a* ... *wi]fe* ... [...] Sennach]erib, king of the world, [king of Assyria, daughter-in-law of Sargon (II), king of the world, k]ing of [Assyria, mother of Esar]haddon, king of the world (and) king of [Assyria];3') [<sup>md</sup>30-PAP.MEŠ]-<sup>r</sup>SU<sup>1</sup> LUGAL *kiš-šá-<sup>r</sup>ti<sup>1</sup>* [LUGAL KUR *aš-šur.KI*]4') [*kal-lat* <sup>m</sup>MAN-GL.NA LUGAL *kiš-šá-ti*]<sup>r</sup>LUGAL<sup>1</sup>

<sup>1</sup> It is unclear if line 1' is the first or the final line of the inscription.

- KUR [KUR aš-šur.KI]
- 5') [AMA <sup>m</sup>aš-šur]-<sup>r</sup>ŠEŠ<sup>1</sup>-SUM.NA LUGAL kiš-[šá]-ti  
LUGAL KUR [aš-šur.KI-ma]
- 6') [<sup>d</sup>aš-šur <sup>d</sup>30] <sup>r</sup>d<sup>1</sup>UTU <sup>d</sup>AG u <sup>d</sup>AMAR.UTU <sup>d</sup>15 šá  
NINA.KI <sup>r</sup>d<sup>1</sup>[15 šá LÍMMU-DINGIR.KI]
- 7') [<sup>m</sup>aš-šur-ŠEŠ]-SUM.NA DUMU ši-it lib-bi-ia ina  
GIŠ.GU.ZA AD-šú <sup>r</sup>ta-<sup>r</sup>biš<sup>1</sup> [ú-ši-bu]
- 8') [...] x dam-qu ú-še-šu-ú a-na <sup>r</sup>re<sup>1</sup>-[še-ti]
- 9') [ul-tu tam]-<sup>r</sup>tim<sup>1</sup> e-li-ti a-di tam-tim šap-[li-ti]
- 10') [...] <sup>r</sup>it<sup>1</sup>-tal-la-ku-ma ma-<sup>h</sup>i-ra la <sup>r</sup>i<sup>1</sup>-[šu-u]
- 11') [... ga-re]-e-šú is-pu-nu-ma LUGAL.MEŠ šá  
kib-rat LÍMMU-tim id-du-u <sup>r</sup>šer<sup>1</sup>-[re-e-tú]
- 12') [UN.MEŠ KUR.KUR] <sup>r</sup>ki<sup>1</sup>-šit-ti na-ki-ri <sup>h</sup>u-bu-ut  
GIŠ.[PAN-šú]
- 13') [ša a-na eš-qí] be-lu-ti-ia a-na ši-rik-ti  
<sup>r</sup>iš-ru<sup>1</sup>-[ka]
- 14') [GIŠ.al-lu] <sup>r</sup>tup<sup>1</sup>-šik-ku ú-šá-áš-ši-šú-nu-ti-ma  
<sup>r</sup>il<sup>1</sup>-[bi-nu SIG<sub>4</sub>]
- 15') [qaq-qa-ru pu-še-e ina] <sup>r</sup>MURUB<sub>4</sub> URU šá  
NINA<sup>1</sup>.KI ku-[tal É <sup>d</sup>30 u <sup>d</sup>UTU]
- 6'–11') [the gods Aššur, Sîn], Šamaš, Nabû, and  
Marduk, Ištar of Nineveh, (and) [Ištar of Arbela glad[ly  
placed Esarha]ddon, my offspring, upon the throne  
of his father, [... whose] good ... [...] they made  
pre[eminent ...] who marched [... from the] Upper [Sea]  
to the Low[er] Sea (and) who does not [have] an equal  
(therein); (and) who flattened his [foes] and fastened  
lead-[ropes] on the kings of the four quarters —
- 12'–14') He (Esarhaddon) gave [to me as] my lordly  
[share] (and) as a gift [the inhabitants of] conquered  
[lands], foes plundered by [his bow]. I made them carry  
[hoe (and) ba]sket, and they [made bricks].
- 15') [I ... a cleared tract of land in] the citadel of (the  
city of) Nineveh, be[hind the temple of the gods Sîn  
and Šamaš ...]
- Lacuna
- Lacuna

## 2005

A short inscription on the obverse face of a clay tablet records that Naqī'a (Zakūtu) dedicated a pectoral of red gold to the goddess Bēlet-Ninūa at Nineveh. The text was composed during the reign of her son Esarhaddon. Another inscription of this lady is found on the reverse of the tablet (see text no. 2006).

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82-5-22,90	Nineveh, Kuyunjik	6.7×4.6	n

### BIBLIOGRAPHY

- 1896 Bezold, Cat. 4 p. 1835 (study)
- 1898 Johns, ADD 1/2 p. 499 no. 645 (copy)
- 1903 Meissner, MVAG 8/3 pp. 96–99 (edition)
- 1913 Ungnad, ARU p. 14 no. 14 (edition)
- 1916 Streck, Asb. p. ccxxvii (study)
- 1952 H. Lewy, JNES 11 p. 273 (study)
- 1956 Borger, Asarh. p. 116 §86 (study)
- 1969 Postgate, Royal Grants p. 123 no. 5 b (study)
- 1972 Borger, BiOr 29 p. 34 (study of line 7)
- 1981 Menzel, Tempel 2 p. 21\* n. 247 (6–8, transliteration)
- 1986 Bonquet, AOB 4 p. 185 (study)
- 1988 Borger, ARRIM 6 p. 7 (study)
- 1999 Melville, SAAS 9 pp. 43 and 99–100 (4b–5, edition, study)
- 1999 Streck, RLA 9 p. 165 (study)
- 2004 Lambert, NABU 2004 pp. 86–87 no. 85 (collation, study)

## TEXT

Obv.

- 1) *a-na* <sup>d</sup>*be-let*-URU.NINA.KI *a-ši-bat é-maš-<sup>r</sup>maš<sup>r</sup>* 1-2a) To the goddess Bēlet-Ninūa, who resides in Emašm[aš], great queen, her lady:
- 2) GAŠAN GAL-tú GAŠAN-šá <sup>f</sup>*na-qí-'a-a* 2b-5) Naqī'a, wife of Sennacherib, king of Assyria, daughter-in-law of Sargon (II), king of the world, king of Assyria, commissioned a pectoral of red gold, which was inlaid with precious stone(s) weighing 3 3/4 minas.
- 3) ša <sup>md</sup>30-PAP.MEŠ-SU MAN KUR AŠ *kal-lat* <sup>m</sup>MAN-GI.NA
- 4) LUGAL ŠÚ LUGAL KUR AN.ŠÁR *tu-še-piš-ma* GABA KÙ.GI 𒄩UŠ.A
- 5) ša *tam-lit* NA<sub>4</sub> *ni-siq-ti* ša 3 MA.NA 3/4 KILÁ
- 6) *a-na* TI.ZI.MEŠ ša <sup>m</sup>AN.ŠÁR-PAP-AŠ LUGAL KUR AN.ŠÁR DUMU-šá 6-8) She presented and dedicated (this object) for the preservation of the life of Esarhaddon, king of Assyria, her son, and for her own life, for the stability of her reign, (and for) the well-being of her offspring.
- 7) *ù šá-a-šá ana* TIL.LA-šá GIN BALA.MEŠ-šá SILIM NUMUN-šá
- 8) *GÁ-ma* BA-iš

## 2006

A short inscription on the reverse face of a clay tablet records that Zakūtu (Naqī'a) dedicated an ornate piece of jewelry to the goddess Mullissu at Aššur. The text was composed sometime between 680 and 669 BC since Esarhaddon is referred to as king of Assyria. Another of her inscriptions is found on the obverse of the tablet (see text no. 2005).

## CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
—	82-5-22,90	Nineveh, Kuyunjik	6.7×4.6	n

## BIBLIOGRAPHY

- 1896 Bezold, Cat. 4 p. 1835 (study)
- 1898 Johns, ADD 1/2 p. 498 no. 645 (copy)
- 1903 Meissner, MVAG 8/3 pp. 96-99 (edition)
- 1913 Ungnad, ARU p. 14 no. 14 (edition)
- 1916 Streck, Asb. p. ccxxvii (study)
- 1952 H. Lewy, JNES 11 p. 273 (study)
- 1956 Borger, Asarh. p. 116 §86 (study)
- 1969 Postgate, Royal Grants p. 123 no. 5 b (study)
- 1986 Boncquet, AOB 4 p. 185 (study)
- 1988 Borger, ARRIM 6 p. 7 (study)
- 1999 Melville, SAAS 9 pp. 43 and 99-100 (7b-9, edition, study)
- 1999 Streck, RLA 9 p. 165 (study)
- 2004 Lambert, NABU 2004 pp. 86-87 no. 85 (collation, study)

2 The two GAŠAN signs in this line are written using different forms of the sign and the translation assumes that this indicated different Akkadian renderings of the logogram.

## TEXT

Rev.

- 1) *ana* <sup>r</sup>*šar*<sup>1</sup>-*rat* <sup>d</sup>NIN.LÍL *a-ši-bat é-šár-ra* GAŠAN  
GAL-*tu* GAŠAN-*šá*
- 2) <sup>f</sup>*za-ku-tú* MUNUS.É.GAL *ša*  
<sup>md</sup>EN.ZU-ŠEŠ.MEŠ-*eri-ba*
- 3) MAN ŠÚ MAN KUR *aš-šur*.KI *kal-lat* <sup>m</sup>LUGAL-GIN  
MAN ŠÚ MAN KUR AŠ
- 4) AMA <sup>m</sup>AŠ-ŠEŠ-AŠ MAN ŠÚ MAN KUR AŠ-*ma*  
*tu-še-piš-ma*
- 5) *al-gu*-MES KÙ.GI *šá tam-lit* NA<sub>4</sub>.ZÚ NA<sub>4</sub>.*[x x x]*
- 6) NA<sub>4</sub>.GUG NA<sub>4</sub>.BABBAR.DILI NA<sub>4</sub>.BABBAR.MIN<sub>5</sub>  
NA<sub>4</sub>.*[x x x]*
- 7) 1 1/2 MA.NA ZA.GÌN KIL.LÁ *a-na* TIL.LA  
<sup>m</sup>*aš-šur*-*[PAP-AŠ LUGAL KUR AN.ŠÁR DUMU-šá]*
- 8) *ù šá-a-šá ana* TIL.LA-*šá GÍD.DA* *[UD.MEŠ-šá (...)]*
- 9) GIN BALA.MEŠ-*šá SILIM NUMUN-šá GÁ-[ma*  
*BA-iš]*
- Rev. 1) [To the qu]een, the goddess Mullissu, who resides in Ešarra, great queen, her lady:  
Rev. 2–7a) Zakūtu, wife of Sennacherib, king of the world, king of Assyria, daughter-in-law of Sargon (II), king of the world, king of Assyria, mother of Esarhaddon, king of the world (and) king of Assyria, commissioned a gold ... that was inlaid with obsidian, [...]stone, carnelian, *pappardilû*-stone, *papparminu*-stone, [...]stone, (and) lapis lazuli weighing 1 1/2 minas.  
Rev. 7b–9) She presented [and dedicated] (this object) for the preservation of (the life of) Esar[haddon, king of Assyria, her son], and for her own life, for the lengthening of [her days, (...)], the stability of her reign, (and for) the well-being of her offspring.

## 2007

A deltoid-shaped banded agate bead has a short dedicatory inscription of Zakūtu (Naqī'a). The deity to whom the object was dedicated is no longer preserved. The text dates to the reign of her son Esarhaddon.

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Van De Mieroop, Studies Hallo pp. 259–261	—	2.7×2.6	n

## COMMENTARY

The bead is in the Jonathan Rosen collection in New York City and is now part of an elaborate necklace consisting of gold and banded agate beads. The inscribed bead is larger than the other beads.

## BIBLIOGRAPHY

- 1993 Van De Mieroop, Studies Hallo pp. 259–261 (photo, copy, edition)  
1997 Frahm, Sanherib p. 149 (study)  
1999 Melville, SAAS 9 p. 100 (study)  
1999 Streck, RLA 9 p. 165 (study)  
2004 Lambert, NABU 2004 pp. 86–87 no. 85 (study)

1 See the note to text no. 2005 line 2.

5 According to the CAD (A/1 p. 338), *al-gu*-MES is of unknown reading and denotes a piece of jewelry. The word is probably related to *alagamešu*, a type of stone that appears to have been easy to carve.

## TEXT

Obv.

- 1) *ana* <sup>d</sup>x [x (x)]  
 2) <sup>f</sup>za-ku-tú  
 3) MUNUS.É.GAL

Rev.

- 4) *šá* <sup>m</sup>30-PAP.ME-SU  
 5) MAN KUR AŠ *ana* TI <sup>m</sup>AŠ-PAP-AŠ  
 6) MAN KUR AŠ DUMU-*šá*  
 7) *ù šá-a-šá ana* TI-*šá* BA

1) To the deity D[N]:

2-Rev. 7) Zakūtu, wife of Sennacherib, king of Assyria, dedicated (this object) for the life of Esarhaddon, king of Assyria, her son, and for her own life.

## 2008

A short inscription on a small stone object records that Naqī'a (Zakūtu) dedicated the bead to the goddess Bēlet-Bābili. The text was composed during the reign of her son Esarhaddon.

## CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Lambert, NABU 2004 no. 85	—	—	n

## COMMENTARY

This bead was reportedly held in a private collection. It is unclear whether the object was a bead or plaque, and the dimensions of this piece are likewise not

known. The inscription was not collated since its present location is unknown.

## BIBLIOGRAPHY

2004 Lambert, NABU 2004 pp. 86-87 no. 85 (copy, edition)

## TEXT

Obv.

- 1) [*ana* <sup>d</sup>be]-let-KÁ.DINGIR.KI GAŠAN-*šá*  
 2) [<sup>f</sup>na<sup>1</sup>-qi-a MUNUS.É.GAL  
 3) *šá* <sup>m</sup>30-PAP.ṚMEŠ<sup>1</sup>-[(x)]-ZU MAN KUR AŠ  
 4) *kal-lat* <sup>m</sup>MAN-GIN MAN KUR AŠ  
 5) AMA <sup>m</sup>AŠ-PAP-AŠ MAN KUR AŠ  
 6) *ana* TI ZI *šá* DUMU-*šá*

Rev.

- 7) *u šá-a-šá ana* TI.LA-*šá* BA

1) [To the goddess Bē]let-Bābili, her lady:

2-Rev. 7) [N]aqī'a, wife of Sennach[er]ib, king of Assyria, daughter-in-law of Sargon (II), king of Assyria, mother of Esarhaddon, king of Assyria, presented (this object) for the preservation of the life of her son and for her own life.

3 One expects SU for *erība* in the RN, but Lambert's copy has ZU and his edition has ZU!

## 2009

A banded agate bead bears a proprietary inscription of Naqī'a (Zakūtu).

### CATALOGUE

Source	Provenance	Dimensions (cm)	cpn
Scheil, RT 20 p. 200 no. 8	—	—	n

### COMMENTARY

The bead was in the possession of Dr. J. Rouvier in Beirut (1898) and later owned by R. Garret of Baltimore (1952). The present location of the object is not known, and thus the inscription has not been

collated. It is impossible to tell from Scheil's edition whether or not the text ends with Sennacherib's name.

### BIBLIOGRAPHY

- |      |   |      |  |
|------|---|------|--|
| 1898 | Scheil, RT 20 p. 200 no. 8 (copy, translation)    | 1987 | Galter, ARRIM 5 pp. 14 and 22 no. 44 (edition) |
| 1903 | Meissner, MVAG 8/3 p. 97 (transliteration, study) | 1993 | Van De Mieroop, Studies Hallo p. 259 (edition) |
| 1948 | Bowman, JNES 7 p. 75 n. 49 (study)                | 1997 | Frahm, Sanherib p. 149 (translation, study)    |
| 1952 | H. Lewy, JNES 11 p. 272 n. 41 (study)             | 1999 | Melville, SAAS 9 p. 100 (study)                |
| 1986 | Boncquet, AOB 4 p. 185 (study)                    | 2004 | Lambert, NABU 2004 pp. 86-87 no. 85 (study)    |

### TEXT

- 1) <sup>f</sup>na-qi-'a-a MUNUS.É.GAL šá m30-<sup>f</sup>PAP<sup>1</sup>. [MEŠ-SU 1) Naqī'a, wife of Senna[cherib (...)] (...)]

## 2010

A fragment of a bronze relief depicting Naqī'a (Zakūtu) following an Assyrian king (Esarhaddon or possibly Ashurbanipal) preserves part of an inscription describing *mīs pî* "mouth-washing" rituals performed before the stars of the night in the groves and orchards of Ekarzaginna, the temple of Ea in the Esagil complex in Babylon.

### CATALOGUE

Museum Number	Registration Number	Provenance	Dimensions (cm)	cpn
AO 20185	—	—	33×31×6.5	p



## COMMENTARY

AO 20185 weighs 13.9 kg. The restorations are based on EŠ 6262 (text no. 60) rev. 46'–49' and K 2694 + K 3050 iii 19'–21' (see Borger, BIWA pp. 187–188, with

previous literature). A label is written vertically on the gown of the figure on the left, Naqī'a.

## BIBLIOGRAPHY

- |      |   |      |  |
|------|---|------|--|
| 1956 | Parrot and Nougayrol, Syria 33 pp. 147–160 (photo, edition) | 1997 | Frahm, Sanherib pp. 169–170 (study)                      |
| 1966 | Weidner, AfO 21 p. 130 (study)                              | 1999 | Melville SAAS 9 pp. 25–26, 46–49 and 99 (photo, edition) |
| 1972 | Borger, BiOr 29 p. 35 (study)                               | 1999 | Streck, RLA 9 p. 165 (study)                             |
| 1996 | Borger, BIWA p. 385 (study)                                 | 2008 | André-Salvini, Babylone p. 131 (photo)                   |



Figure 19. AO 20185, a fragment of a bronze relief depicting Naqī'a and an Assyrian king. © Collection of Antiquités Orientales of the Musée du Louvre.

## TEXT

## Lacuna

- 1') [ina šip]-pat GIŠ<sup>?</sup>.KIRI<sub>6</sub><sup>?</sup> x [...]
- 2') [x] ṚAH<sup>1</sup> x x AN x [...]
- 3') [ina] Ṛši<sup>1</sup>-pir ABGAL KA.[LUḪ.Û.DA]
- 4') ṚKA<sup>1</sup>.DU<sub>8</sub>.Û.[DA rim-ki]
- 5') [te]-lil-[te]
- 6') ma-ḫar [MUL.MEŠ]
- 7') mu-ši-ti <sup>d</sup>[é-a <sup>d</sup>šá-maš]
- 8') <sup>d</sup>asal-lú-[ḫi DINGIR.MAḪ]

## Lacuna

1'–10') [They (the gods) entered the orch]ards, groves, ... [...] ... [...] through the] craft of the sage [“the washing of] the mouth,” “the open[ing of the] mouth,” [“bathing,” (and) “pu]rifica[tion]”] (were recited) before [the stars of] the night: the gods [Ea, Šamaš, Asallu[ḫi, Bēlet-ili], Ku[su], and [Ni]ngirima.

9) <sup>d</sup>kù-[sù]

10') u <sup>d</sup>nin<sup>1</sup>-gìrima [e-ru-bu]

11') pi-i-šá lu am-si x [...]

12') ši-i-<sup>r</sup>ru<sup>1</sup> KI x x [...]

13') [...] x x [...] x [...]

Lacuna

Label on the gown of figure on the left

1) ša-lam <sup>f</sup>na<sup>2</sup>-qi<sup>2</sup>-<sup>'</sup>a-[a ...]

11'-13') I washed its mouth ... [...] exalted [...] ... [...]  
... [...]

Lacuna

Label on the gown of figure on the left

1) Image of Naqī [a ...]



# Minor Variants and Comments

## Text No. 1

i 5.6 <sup>r</sup>ú<sup>1</sup> for u. i 6.20 šá for first ša. i 7.20 LUGAL-u-te. i 7.28 adds -u- after LUGAL. i 7.6 -u for -ú. i 7.6 -šu for -šú. i 10.9 NINA.KI for URU.ni-nu-a. i 14.6 omits -u- after te-nu-. i 15.9 omits -'i-. i 16.5 ú-paḥ-ḥir-ma. i 17.5 adds u after <sup>d</sup>AG. i 19.6 -ki-ir- for -kir-. i 19.5-6 -šú-nu and -šu-nu respectively for -šú-un. i 19.6 -ti for -tu. i 19.5 adds -u- after -šu-nu-. i 20.5 u<sub>4</sub>-mu for u<sub>4</sub>-me. i 20.5-6 -šú- for -šu-. i 21.5 -u-ti for -ú-ti. i 21.6 šá for ša. i 21.5-6 LUGAL-u-ti and LUGAL-u-ti respectively for LUGAL-ti. i 24.6 -te- for -ti-. i 25.9 adds -ú- after -lu-. i 26.5 -tu for -ti. i 27.5 -iá for -ia. i 27.5, 9 -šú- for -šu-. i 29.5-6 KI-ia for KI-ia. i 30.5, 9 -ba-šú for -ba-šu. i 33.6 ṭe-me for ṭe-e-me. i 33.5-6 -šú-nu for -šu-nu. i 34.5, 9 -šú for -šu. i 35.6 ša for šá. i 35.5, 9 -la-te for -la-a-ti. i 35.6, 9 -šú- for -šu-. i 37.6, 10, 17 omit -e- in qí-bé-e-ti. i 38.17 <sup>r</sup>UMUŠ<sup>1</sup> for ṭe-em. i 39.5 omits -ši- after -še-. i 40.5 ana for a-na. i 40.6 omits -u- after LUGAL. i 41.5 šá for ša. i 42.9 ṭa-a-<sup>r</sup>bu<sup>1</sup> for DÜG.GA. i 42.6 -da for -du. i 42.5-6 ḪUL-[x] and MUNUS.ḪUL respectively for le-mut-tú. i 45.17 adds u after <sup>d</sup>EN. i 45.4, 17 URU.ni-nu-a for NINA.KI. i 45.30 ša for šá. i 46.4, 17, 30 ša for šá. i 48.17 -šú- for -šu-. i 48.4, 17 -u for -ú-. i 49.4 -u for -ú-. i 49.4 -šú- for -šu-. i 49.5 [...]me-su-<x>-nu-[x]. i 50.2, 4, 17 ša for šá. i 51.4 adds -u- after LUGAL. i 51.2 -<sup>r</sup>iá<sup>1</sup> for -ia. i 51.4 u for ú. i 53.4 šá for ša. i 54.4, 23 -u for -ú. i 57.2, 5, 23 la-ab-bi-iš. [...]i-š, and la-ab-bi-[...] respectively for lab-bi-š. i 58.2 omits -u-. i 58.2 ir- for ar-. i 59.16 ú for u. i 59.16, 23 URU.ni-nu-[a] and [URU.ni]-nu-a respectively for NINA.KI. i 59.2 ša for šá in both instances. i 60.2 qa-a-ti for qa-ti. i 61.2 -tú for -ti. i 61.2 omits -a- after ka-la-. i 62.2 -ri-i for -re-e-. i 64.2 omits GIŠ before ŠUDUN. i 65.16 -šur for -šu-ur. i 68.2 adds -i- after -'i-. i 69.2 -qi- for -qí-. i 69.2, 16 omit u. i 69.2, 16 -uḥ-iš and -ḥi-iš for -ḥi-š. i 69.2, 24 -de-ma for -de-e-ma. i 70.2, 6 -u<sub>8</sub> for -u-. i 70.2 ḥa- for ḥal-. i 70.2 adds LÚ before qu-ra-di-šú-un. i 70.26 qú- for qu-. i 70.2, 6 ši-ru-ti for MAḪ.MEŠ. i 70.16 ši-ru-u-ti for MAḪ.MEŠ. i 71.6 omits -ma after šab-tu. i 71.6, 16, 26 -šal- for -šá-'a-. i 71.2 omits MEŠ after GIŠ.TUKUL. i 72.2 -ḥúp- for -ḥup-. i 72.16, 26 -ḥu-up-šú- for -ḥup-šú-. i 72.24 [...]up- for -ḥup-. i 73.16 adds -ú- after -ru-. i 73.2, 16, 24 -u for -ú. i 74.6 be-[le]-et for be-let. i 74.2 omits u. i 74.2 ša- for šá-. i 77.2, 6, 16, 26 -šú- for -šu-. i 77.2, 16 iq-bu-u for iq-bu-ú. i 77.6, 16 an-nu-ú for an-nu-u. i 78.6 -te for -ti. i 78.6, 16 -ia and -iá respectively for -a-a. i 80.6 ša for šá. i 80.16 -iá for -ia. i 81.16 -iá for -ia in both instances. i 82.5 -i for -e. i 82.5 u for ú. i 83.6 šá for ša. i 83.5-6 -ti- and -te-e- respectively for -te-. i 84.26 ana for a-na. i 84.5-6 [x]-du-ú and ZU respectively for ZU-ú. i 85.6, 16 add ú after <sup>d</sup>30. i 86.5 -tu for -tu. i 87.3, 5, 16 .KAM for .KÁM. i 87.3, 5 ša for šá. ii 2.5 -šib for -ši-ib. ii 4.5 ša for ša. ii 4.3, 5 LUGAL-u-ti and LUGAL-u-te respectively for LUGAL-ti. ii 4.5 DÜG.GA for ṭa-a-ba. ii 5.5 -ma for -me. ii 7.6 ka-a-a-an for ka-a-an. ii 8.5-6 ḥi-<sup>r</sup>iṭ<sup>1</sup>-[...] and ḥi-ṭi-ṭi respectively for ḥi-ṭi. ii 8.5 adds -u- after LUGAL-. ii 9.3 ḪUL-tum for le-mut-tu. ii 10.5 -šú-nu for -šu-nu. ii 10.5-6 kab-tu for kab-tú. ii 12.5 adds <sup>m</sup> before <sup>d</sup>. ii 12.5 -PAP-AŠ for -ŠEŠ-SUM.NA. ii 12.5-6 KIŠ for kiš-šá-ti. ii 14.5-6 .MEŠ- for .ME-. ii 14.6 ŠÚ for KIŠ. ii 14.6 erroneously adds MAN after second LUGAL. ii 15.6 ŠÚ for KIŠ. ii 16.6 AN.ŠÁR for <sup>d</sup>aš-šur. ii 16.5 ú for u. ii 16.6 omits u. ii 18.5 DINGIR.DINGIR.<sup>r</sup>MEŠ<sup>1</sup> for DINGIR.MEŠ. ii 19.6 ša for ša. ii 21.5-6 iš-šú-u-šú and iš-šú-ú-šu respectively for iš-šú-u-šu. ii 21.5-6 add -u- after LUGAL-. ii 21.6 -nu-ú for -nu-u. ii 21.6

AN.ŠÁR for <sup>d</sup>aš-šur. ii 22.6 omits -ud-. ii 22.5-6 -ta-ri for -tar. ii 23.6 ša for šá. ii 23.6 omits -u-. ii 24.5 -u for -ú-ma. ii 24.6 omits -ú- before -ma. ii 24.5 -ši- for -še-. ii 24.6 KI.TUŠ for šub-tu. ii 24.5-6 -tú for -tum. ii 25.5-6 omit RA after É.KUR. ii 25.5 <sup>r</sup>BÁRA.MEŠ<sup>1</sup>-šú-nu for BÁRA-šú-nu. ii 26.5 -u for -ú. ii 27.5 È for ši-it. ii 27.5 adds -ši after first <sup>d</sup>UTU. ii 27.6 <sup>r</sup>a-na<sup>1</sup> for a-di. ii 27.5 -<sup>r</sup>ṭiš<sup>1</sup> for -ṭi-š. ii 27.6 -ṭi-iš for -ṭi-š. ii 28.5 -ru for -ra. ii 28.5 -tim for -ti. ii 28.6, 21 -u<sub>8</sub>- and -ú- respectively for -u-. ii 29.6 adds -u- after -ru-. ii 30.5-6, 21 -u for -ú. ii 30.6 omits ú. ii 31.5-6, 21 -mal- for -ma-al-. ii 32.21 dun- for du-un-. ii 32.5-6 -ú- for -u-. ii 32.6, 21 -ši-im for -šim. ii 34.5-6 LUGAL for MAN. ii 34.6 GIM for ki-ma. ii 34.5-6 IM.DUGUD for im-ba-ri. ii 35.5 omits MEŠ after KUR. ii 35.6 omits -e after KUR.MEŠ. ii 35.5 [...]tum for -ti. ii 36.5-6 add MEŠ after DINGIR.DINGIR. ii 36.5-6 -ti and -tu respectively for -tum. ii 38.6 -tu for -tum. ii 40.5-6 -kit-ti-li-šir for -ZI-SI.SÁ. ii 40.5-6 -IBILA-SUM.NA and [...]NA for -A-AŠ. ii 40.6 adds KUR after LÚ.GAR KUR. ii 42.4-5 -ti and -tu respectively for -tú. ii 42.2 i-na for ina. ii 43.2, 4-5 omit ú. ii 43.5 omits -e- after -id-ke-. ii 44.2 <ŠEŠ>.UNUG.KI. ii 44.2 ar-du for ARAD. ii 44.4-5 add LÚ before ARAD. ii 44.5 -gil for -gíl. ii 44.5 -šú- for -šu-. ii 45.6 -šu for -šú. ii 45.2 ul-tu for iš-tu. ii 45.4-5 omit u. ii 45.2 ša for šá. ii 46.2 ša for šá. ii 46.5 omits <sup>d</sup> in <sup>m</sup>dāš-šur-. ii 46.2 ina for i-na. ii 47.5 omits -še-in ú-še-ši-bu-ni-ma. ii 47.2 KUR for KUR.KUR. ii 47.5 -<sup>r</sup>lu<sup>1</sup> for -lu. ii 49.2 -šú- for -šu-. ii 49.2 -ra-ma for -ram-ma. ii 50.2 -te-e-šu for -te-e-šú. ii 52.2, 16 -šú for -šu. ii 53.2 -u for -ú. ii 53.2 -GIŠ for -SI.SÁ. ii 54.2 -u for -ú. ii 54.2 omits -e- after iš-me-. ii 56.16 ša for ša. ii 56.2 -te- for -ti-. ii 56.2 adds u after <sup>d</sup>30. ii 56.2 u for ú. ii 57.2 -šu for -uš. ii 58.2 <sup>m</sup>i- for <sup>m</sup>na-'i-id-. ii 58.2 adds <sup>d</sup> before -mar-duk. ii 58.2 -šú for -šú in all instances. ii 58.2, 16 KUR.e-lam-ti for KUR.ELAM.MA.KI. ii 58.2, 16 ša for šá. ii 58.2 a-na for ana. ii 58.2 i-tep-pu-šú for e-tep-pu-šú. ii 59.2 -mu-ur- for -mur-. ii 59.2 KUR.e-lam-ti for KUR.ELAM.MA.KI. ii 60.2 omits KI after aš-šur. ii 61.2, 16 omit -ú-. ii 62.2, 16 -ḥir- for -ḥi-ir-. ii 63.16 -ti for -tu. ii 66.2, 16 -ú for -u. ii 66.2 šap-ti-iá for šap-ti-ia. ii 67.2 ša for ša. ii 67.2, 16 -ti and -te respectively for -tim. ii 67.2 omits <sup>d</sup>. ii 67.16 aš-šur.KI for <sup>d</sup>aš-šur. ii 68.2, 16 -dun-ni and -dun-nu respectively for -du-un-nu. i 68.2, 16 -la-ti- and -la-te- respectively for -la-a-ti-. ii 68.16 ša for ša. ii 68.2 -u for -ú. ii 71.16 -šu for -šú. ii 73.5 -šú- for -šu-. ii 75.16 omits NÍG.ŠU. ii 75.16 -tú for -tu. ii 76.5 u for ú. ii 77.5 šúm- for šum-. ii 77.6 [...]šu for É.GAL-šú. ii 78.5 omits -te. ii 78.5 šá for ša. ii 79.5 omits ú. ii 79.5-6 ANŠE.MEŠ for ANŠE.NÍTA.MEŠ. ii 80.6 ḥa-at- for ḥat-. ii 81.5 u for ú. ii 82.6 omits <sup>d</sup>. ii 82.5-6 -PAP-AŠ for -ŠEŠ-SUM.NA. iii 1.6 omits <sup>m</sup>. iii 2.6 -du-x for -du-u-a. iii 3.6 -<sup>r</sup>ú<sup>1</sup> for -u. iii 4.5 -ú for -u. iii 5.8 adds <sup>m</sup> before gi-. iii 6.5 gam- for ga-am-. iii 6.5 -lum for -lu. iii 7.5 -dun- for -du-un-. iii 7.6 omits -ni after URU.MEŠ. iii 8.8 -i-te for -i-ti. iii 8.8 ú for u. iii 8.6, 8 -qi- for -qí-. iii 9.6 omits <sup>d</sup>. iii 10.8 šá for ša. iii 10.5, 8 -e for -i. iii 10.5, 8 u for ú. iii 11.6 -ši- for -še-. iii 12.5, 8 <sup>d</sup>aš-šur.KI and aš-šur.KI respectively for aš-šur. iii 12.5 -u for -ú. iii 13.6 -ti for -te. iii 13.8 -u-te for -ti. iii 14.5, 6, 8 -<sup>r</sup>a<sup>1</sup>-at-tú, -<sup>r</sup>at-tú<sup>1</sup>, and -<sup>r</sup>da<sup>1</sup>-tú respectively for -da-at-tú. iii 15.6 ša for šá. iii 15.5, 8 ú- for ut-. iii 15.5, 6 -šú for -šu. iii 17.6 <sup>m</sup>ba-'a-li for <sup>m</sup>ba-'a-li. iii 18.5 -te for -ti. iii 19.6 -tu for -tú. iii 21.5 u for ú. iii 21.5 -u for -ú. iii 22.6 -liḥ for -liḥ. iii 22.5, 8 ša for ša. iii 23.5 -e for -i. iii 23.5, 8 add -ú- after mar-šu-. iii 25.5-6 add -u and -ú- respectively after re-šu-. iii 25.5 -ú- for -u-. iii 26.6 KI for it-ti. iii

26.5, 8 -ú- for -u-. **iii** 27.6 -qí for -qí. **iii** 27.5 -lum for -lu. **iii** 28.6 omits <sup>d</sup> before aš-šur. **iii** 28.6, 8 ú for u. **iii** 30.6 -šú- for -šu-. **iii** 30.5 KUR-e for KUR-i. **iii** 31.26 [...]nak-ki-is [...]. **iii** 35.6 EGIR-u for EGIR-ú. **iii** 36.5 dš-šú for dš-šú. **iii** 36.6 omits <sup>d</sup>. **iii** 36.6, 16, 26 -mi- for -mì-. **iii** 36.6 -me for -ma. **iii** 38.26 [...]a.KI <e-te>-et-ti-iq for NINA.KI e-te-et-ti-iq. **iii** 39.5 has KUR for URU. **iii** 39.6, 16 mu-šur for mu-šur-ri. **iii** 41.5 omits MURUB<sub>4</sub> URU šá. **iii** 41.6 ša for šá. **iii** 41.5-6 NINA.[KI] for URU.ni-na-a. **iii** 42.26 -šú- for -šu-. **iii** 44.16, 26 -ma-a'-du for -man-da. **iii** 48.2 -ú- for -u-. **iii** 48.2 -bu-ti for -bu-te. **iii** 48.15, 26 omit -u- in pa-dš-qu-u-ti. **iii** 49.2 ha- for ha-t-. **iii** 49.26 -u- for -ú-. **iii** 50.2 ša for ša. **iii** 50.2 omits -ni-. **iii** 50.2, 16, 26 omit -u- in dan-nu-u-ti. **iii** 50.15-16, 26 omit -ú- in tak-lu-ú-ma. **iii** 51.26 -šu- for -šú-. **iii** 52.2 -nu-te for -nu-ti. **iii** 52.2 a-di for ú. **iii** 52.15 adds -ni after URU.MEŠ. **iii** 52.26 -te for -ti-. **iii** 53.2 ak-[...] for KUR-ud. **iii** 53.2 -pu-ul for -pul. **iii** 53.16 -sun for -sún. **iii** 53.15 [<sup>d</sup>]GIBIL<sub>6</sub> for <sup>d</sup>GIŠ.BAR. **iii** 54.2 -tu-ti for -tu-te-. **iii** 54.2 ša for šá. **iii** 54.26 u for ú. **iii** 54.26 gúl- for gul-. **iii** 54.15 i-tab-šu-ú for i-šú-ú. **iii** 54.2, 26 -šu- for -šú-. **iii** 54.26 -u for -ú. **iii** 55.2 -tú for -tu. **iii** 55.16, 26 omit -u-. **iii** 55.15 -ú- for -u-. **iii** 57.2 -ti for -te. **iii** 57.2 URU for KUR. **iii** 58.15 -šu- for -šú-. **iii** 59.2, 16 -tu-ú and -tú-ú respectively for -tu-u. **iii** 59.2, 26 -qu for -qu. **iii** 60.16, 26 have KUR for URU. **iii** 62.2, 16 -kur-ri for -ku-ri. **iii** 62.2, 16 ša for šá. **iii** 63.2, 16 UTU- for šá-maš-. **iii** 63.2 iš- for is-. **iii** 63.16, 26 ha-bi- for ha-bi-. **iii** 63.2 -lu for -lum. **iii** 64.16 ša for šá. **iii** 64.2, 16 KÁ.DINGIR.RA.KI and KÁ.DINGIR.KI respectively for KÁ.DINGIR.ME. **iii** 65.16, 26 u for ú. **iii** 65.2, 16 -ti for -te. **iii** 65.2, 16 omit -u-. **iii** 66.2, 16 a-na- for ana-. **iii** 66.16 omits <sup>d</sup> before EN. **iii** 67.2 -u for -ú. **iii** 68.16 omits RA after KÁ.DINGIR. **iii** 68.2, 16 ú for u. **iii** 69.2 AG for MUATI. **iii** 69.16 A for DUMU. **iii** 72.26 <<GI>> after ina. **iii** 73.16 u for ú. **iii** 73.26 omits ú GI.AMBAR.MEŠ. **iii** 73.16 adds ki-ma nu-u-ni after GI.AMBAR.<sup>d</sup>MEŠ. **iii** 73.26 šub-tú for šu-ub-tu. **iii** 75.16 adds -e- after tē-. **iii** 75.6, 16 -šu- for -šú-. **iii** 75.16 had -nu instead of -ma after tē-me-. **iii** 75.26 GUN for bil-tu. **iii** 75.26 u for ú. **iii** 75.6, 26 -at-tú for -at-tu. **iii** 75.16 -at-tum for -at-tu. **iii** 76.6, 16 -lul-ú-ti and -lul-u-te respectively for lu-lu-ti. **iii** 76.16 adds ANŠE before ša-ma-da-ni. **iii** 77.16 URU.ni-nu-a for NINA.KI. **iii** 78.26 -ía for -ia after mah-ri-. **iii** 78.6, 26 -na-š-iq and [...]iq respectively for -dš-šiq. **iii** 79.6 -šu- for -šú-. **iii** 80.6 -šu- for -šú-. **iii** 81.26 omits -as-. **iii** 83.26 [ELAM.MA].KI for e-lam-ti. **iii** 83.5-6, 26 -šú- for -šu-. **iv** 1.6 -du-mu- for -du-ma-. 1.6, 26 dan-'na'-[x] and [...]ti respectively for dan-nu-tu. **iv** 2.6 omits <sup>d</sup>. **iv** 3.5 DINGIR.MEŠ-šu for DINGIR.MEŠ-šú. **iv** 4.5 -te for -tú. **iv** 6.5 -ti for -tú. **iv** 7.5 -ía for -ia. **iv** 8.26 aš- for -dš-. **iv** 9.5 -š-i- for -š-i-. **iv** 11.5 -u for -ú. **iv** 14.5 ú- for ut-. **iv** 15.5 omits -u- in 'ta-bu-u-a. **iv** 15.5, 26 É.GAL-ia for É.GAL AD-ia. **iv** 15.3 -ú-ti for -u-ti. **iv** 16.5 aš- for dš-. **iv** 17.5 -at-te for -ti. **iv** 20.5 adds -ú- after bi-ru-. **iv** 22.5 UGU<sub>8</sub> for UGU. **iv** 22.5 ma-da- for man-da-. **iv** 22.26 -tú for -ti. **iv** 23.5, 26 add -u- after LUGAL-. **iv** 24.18 DÙ- for ka-li-. **iv** 25.5 adds <sup>d</sup> after <sup>m</sup>. **iv** 25.22 MAN for LUGAL before KUR aš-šur.KI. **iv** 25.18 LÍMMU-tim for LÍMMU-ti. **iv** 26.5 'ša' for šá. **iv** 26.5 -tu for -tú. **iv** 27.5, 26 -ti for -tu. **iv** 29.5, 26 -tú for -tu. **iv** 29.18 -ú for -u-. **iv** 29.5, 18 omit -ma. **iv** 30.5 omits GIŠ. **iv** 31.5 -ía for -ia. **iv** 31.18, 26 -šu- for -šú-. **iv** 32.26 pa-ri- for pa-ar-. **iv** 32.5 -tak- for -ták-. **iv** 33.6 -nu for -na. **iv** 34.5, 26 -ra- for -ra-a-. **iv** 35.6 ša for šá before a-šar-. **iv** 35.5 ša for ša before ina. **iv** 35.18 -'ú'-qu for -u-qu. **iv** 35.26 -ía for -ia. **iv** 36.18 -tu-nim-ma for -tú-nim-ma. **iv** 37.26 mi- for me-. **iv** 37.5 -hu-up- for -hup-. **iv** 37.5, 11 -šú- for -šu-. **iv** 37.11 adds -ma after -nu-ti. **iv** 38.6 -qi for -qí. **iv** 38.26 ták-kàs for tak-kas. **iv** 38.11, 14, 26 KUR- for šad-di-. **iv** 39.26 -šú- for -šú-. **iv** 39.11 ú-na-dš-š-i-qu for iš-š-i-qu. **iv** 39.14 -ia for -ía. **iv** 40.6, 11, 26 omit -ni-. **iv** 40.6, 26 ša for ša. **iv** 40.6, 11 -tu for -tú. **iv** 40.14 ŠU for qa-tú. **iv** 40.26 -ti for -tú. **iv** 40.11, 14, 26 -šu- for -šú-. **iv** 40.26 adds -ma after -nu-ti. **iv** 41.11, 14 add -ú- after -lu-. **iv** 42.16 -ía for -ia. **iv** 42.11, 16, 26 ša for šá. **iv** 42.11 -šú- for -šú-. **iv** 43.11, 26 -ti for -te. **iv** 44.6, 15 ša- for šá-. **iv** 44.26 -tú- for -tu-. **iv** 44.11 omits .II-uš- in GİR.II-uš-šú-un. **iv** 45.6 adds u after GUN. **iv** 45.6, 11, 26 -tu for -tú. **iv** 45.16 -ti for -tú. **iv** 45.11 -ki-in for -kin. **iv** 45.2, 14, 26 e-li-šú-, e-li-šú-, and e-li-šú- respectively for še-ru-uš-šú-. **iv** 46.11, 16, 26 -ra for

-ri. **iv** 46.2 -ú for -u. **iv** 46.2, 11, 16, 26 ša for ša. **iv** 46.26 e- for i-. **iv** 47.15-16 ša for the first šá. **iv** 47.2, 11 ša for the second šá. **iv** 47.16, 26 SÛ.MEŠ for ru-qu-u-te. **iv** 47.19 -ú-ti for -u-te. **iv** 47.11 -nu for -ni. **iv** 47.19 [...]ú for KUR. **iv** 48.15-16 ša for ša. **iv** 48.16 adds -ni after LUGAL.MEŠ. **iv** 49.11, 19 -ni for -na in both instances (ex. 11 only). **iv** 49.11 KAL.MEŠ for dan-nu-ti. **iv** 49.26 -te for -ti. **iv** 50.16 -šu for -šú. **iv** 51.19 adds -'e' after ANŠE.KUR.RA.MEŠ. **iv** 52.2 -'tú' for -tu. **iv** 52.2, 11, 16, 19, 26 a-na for ana. **iv** 52.11 ŠUR.KI for aš-šur.KI. **iv** 53.16 -u for -ú. **iv** 53.2 ša for šá. **iv** 53.19 -šú-nu for -šú. **iv** 53.2, 6, 11, 19, 26 -ú- for -u-. **iv** 54.2, 6, 11, 19 omit -a-. **iv** 54.6 -mi for -me. **iv** 55.2, 19 -tú for -ti. **iv** 56.16 omits u between MUŠ and GİR.TAB. **iv** 56.2 GIM for ki-ma. **iv** 56.16 adds -'a'- after kul-ba-. **iv** 56.19 -ú for -u. **iv** 57.2, 26 -u for -ú. **iv** 58.2, 15-16 -ti- for -ti-'. **iv** 59.16 -u for -ú. **iv** 59.2 UD.MEŠ for u<sub>4</sub>-me. **iv** 59.26 adds -ú- after ul-lu-. **iv** 61.2, 16 qer-bi-šú and ina qe-reb-šú respectively for ina qe-reb-e-šú. **iv** 61.16 -ta- for -tal-. **iv** 62.16 adds -i- after ha-di-. **iv** 62.2, 19 -te and -tu respectively for -tú. **iv** 63.2 omits URU. **iv** 66.2, 16 -ia- and -ú-a- respectively for -u-a-. **iv** 67.2, 16 -lu for -lum. **iv** 69.2, 16, 26 omit -ni-. **iv** 69.2, 26 ša for ša. **iv** 70.26 -šu- for -šú-. **iv** 70.2, 16, 26 omit LÚ. **iv** 70.2 qù- for qu-. **iv** 71.2, 16 omit ú. **iv** 73.2 ša for šá. **iv** 73.2 omits .MEŠ-. **iv** 73.16 -tu for -tú. **iv** 74.16, 26 NINA.KI for URU.ni-na-a. **iv** 75.16, 26 -š-iq for -šiq. **iv** 76.26 omits -šú-. **iv** 76.16, 26 KUR.ba-a-zi for URU.ba-zi. **iv** 76.16, 26 -tú for -tum. **iv** 78.16 <sup>d</sup>MES for <sup>d</sup>AMAR.UTU. **iv** 78.16 ša for šá. **iv** 78.26 URU.ni-nu-a for NINA.KI. **iv** 79.16, 26 ša for šá. **iv** 79.16 -šud for -šú-ud. **iv** 80.16 omits -u-. **iv** 81.16 ma-še-e for me-še-e. **iv** 81.26 omits -ub-. **iv** 82.6, 16, 26 omit -ni-. **iv** 82.16 -ut for -te. **iv** 82.16 ša for ša. **iv** 82.26 -šu- for -šú-. **iv** 83.6, 26 -šu- for -šú-. **iv** 84.26 -sa-a-ni for -sa-ni. **v** 1.6, 26 add -ú and -u respectively after i-ma'-u. **v** 1.6 im-ma- for im-mah-. **v** 1.6 -'ra' for -ru-. **v** 2.5 -ía for -ia. **v** 3.5 -lu<sub>4</sub> for -lu. **v** 5.5-6 ki-ma for GIM. **v** 6.6 qù- for qu-. **v** 6.25 -nu for -un. **v** 6.3, 5 qe- for qe-. **v** 7.5 -šu- for -šú-. **v** 12.3 -ku for -ki. **v** 12.5 ša for ša. **v** 12.5 adds -im- after si-. **v** 13.3, 5, 27 -tu for -tú. **v** 13.27 KUR-e. **v** 13.25 -šu- for -šú-. **v** 14.27 -šu- for -šú-. **v** 14.27 KUR.MEŠ-e for KUR-i. **v** 15.27 adds KUR before su- [...]. **v** 16.5 -hi-i for -he-e. **v** 16.5 omits -us- in šu-ru-us-su-un. **v** 20.5 ša for the first šá. **v** 20.5, 27 tam-tim for tam-ti. **v** 20.7, 27 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**v** 32.7 -ía for -ia. **v** 32.7 omits -ma. **v** 33.5 iz-kur- for iz-ku-. **v** 33.18 omits <sup>d</sup> before aš-šur. **v** 33.2 adds u after <sup>d</sup>EN. **v** 34.11 ša for the first šá. **v** 34.5 URU.ni-nu-a for NINA.KI. **v** 34.7, 11 omit ú. **v** 34.18 ša for the second šá. **v** 34.7 LÍMMU.KI for LÍMMU-DINGIR. **v** 35.5 -ú for -u. **v** 35.5 -ia for -ía. **v** 38.5 ša for ša. **v** 38.11 ú for u. **v** 38.5 adds -u- after ú-še-piš-. **v** 39.14 adds u after KÙ.BABBAR. **v** 39.2, 5 GIM for ki-ma. **v** 40.5 URU.ni-nu-[a] for NINA.KI. **v** 41.14 ša for ša. **v** 41.5, 11, 14, 18 omit -ni-. **v** 41.5 a-li-kut for a-lik. **v** 44.2 u for ú. **v** 44.11, 14, 19 -lat for -la-at. **v** 44.11 adds KUR before na-ki-ri. **v** 45.2 ša for ša. **v** 45.11 ŠÚR for <sup>d</sup>aš-šur. **v** 45.19 omits <sup>d</sup>. **v** 45.2 MAN for LUGAL. **v** 45.5 -qi for -qí. **v** 48.2, 11 add GIŠ before al-lu. **v** 48.26 adds u after al-lu. **v** 49.11 li-bi-it-[...] for SIG<sub>4</sub>. **v** 49.2 adds HJA after SIG<sub>4</sub>. **v** 51.2 GIM for ki-ma. **v** 51.2 ŠA for lib-bi. **v** 52.11 e-li-šu for UGU-šú. **v** 52.11 uš-ra-[...] for uš-rad-. **v** 52.2 omits dan-ni. **v** 53.2 UŠ<sub>8</sub>-šá for uš-š-i-šú. **v** 53.11 adds -i- after ad-di-. **v** 55.6 -DINGIR for -lu. **v** 55.2 KUR for first URU. **v** 55.2, 19 -se-e and -si-i' respectively for -si-i. **v** 56.2 -ba for -ab. **v** 57.16 GIŠ.MI- for šil-. **v** 57.2, 19 add <sup>d</sup> before EN. **v** 57.2 LUGAL for MAN. **v** 58.2 MAN for LUGAL. **v** 58.16 -ú- for -ru-. **v** 59.2 MAN for LUGAL. **v** 60.6

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## Text No. 2

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18.2 *i-na* for *ina*. ii 18.4 KUR for URU. ii 18.2 omits *-a-* after *-ra-* and *-ta-*. ii 23.4 *i-na* for *ina*. ii 24.2 MUATI- for AG-. ii 24.2 A for DUMU. ii 24.2 ŠÛ- for AMAR.UTU-. ii 25.2, 4 *ša* for *šá*. ii 25.2 MAN for LUGAL. ii 27.4 adds *-di-* after *-id-* and omits <sup>d</sup>. ii 27.4 *-šu* for *-šú*. ii 33.2 *-gíl* for *-gil*. ii 35.2 *ša* for *šá*. ii 35.2 omits RA after KÁ.DINGIR. ii 36.2 *-šu* for *-šú*. ii 39.2 *-te* for *-ti*. ii 40.2 omits <sup>d</sup> before EN. ii 40.2 MUATI for AG. ii 40.2 *-u* for *-ú*. ii 42.2 omits RA after KÁ.DINGIR. ii 42.2 *u* for *ù*. ii 42.2 *-gíl* for *-gil*. ii 43.2 MUATI for AG. ii 43.2 A for DUMU. ii 44.2 *-šib-* for *-ši-ib-*. ii 45.2 *-ša-* for *-šá-*. ii 46.2 *-nu-tu* for *-nu-ti*. ii 55.2 *-a-* for *-an-*. iii 1.2 *-te* for *-ti*. iii 2.2 *-šu* for *-šú*. iii 3.2 *-bil-šú-* for *-bíl-šú-*. iii 4.2 *-šu* for *-šú*. iii 5.2 *-šib-* for *-ši-ib-*. iii 8.2 *-te* for *-ti*. iii 9.2 *-ú-* for *-u-*. iii 10.2 *-me* for *-mi*. iii 12.2 *-tú* for *-ti*. iii 15.2 *-ú* for *-u*. iii 21.2 *šú-* for *šu-*. iii 22.2 adds *u* before UN.MEŠ-. iii 25.2 *-tú* for *-tu*. iii 26.2 *-me-e-* for *-mé-e-*. iii 30.2 *-šu-* for *-šú-*. iii 34.2 *-gíl* for *-gil*. iii 34.2 *-šu* for *-šú*. iii 36.2 *-šu* for *-šú*. iii 37.2 A for DUMU. iii 38.2 *ša* for *šá*. iii 38.2, 5–6 *-qar* for *-qa-ru*. iii 38.5 A.MEŠ for *ina* A.MEŠ *u*. iii 39.2 *-ú-* for *-u-*. iii 39.2, 5 *šub-* for *šu-ub-*. iii 40.2 omits <sup>d</sup>. iii 41.2, 5 *ṭe-em* and *ṭe-me-šú-ma* respectively for *ṭe-mi*. iii 41.6 omits *ra-ma-ni-šú*. iii 41.2 *bil-* for *bíl-*. iii 42.2 *-tu* for *-ti*. iii 42.5–6 *-te* for *-ti*. iii 47.2 *-bi* for *-bu*. iii 58.2 *dan-nu-ti* for KAL.MEŠ. iii 58.2 *ša* for *šá*. iii 61.2 *-lat-* for *-la-*. iii 61.2 *-bit-* for *-bi-*. iv 1.2 *ša* for *šá*. iv 1.2 *pa-ar-* for *pa-ri-*. iv 2.2 *ša* for *šá*. iv 3.2 *ša* for *šá*. iv 5.2 *ša* for *šá*. iv 7.2 omits <sup>d</sup>. iv 7.2 *-šu-* for *-šú-*. iv 8.2 *-qi* for *-qí*. iv 11.2 *-šu-* for *-šú-*. iv 17.2 *-ut* for *-te*. iv 19.2 omits *-at-*. iv 20.2 omits *-uš-*. iv 21.2 *-tú* for *-tu*. iv 22.2 *ša* for *šá* in both instances. iv 26.2 *ša* for *šá*. iv 31.2 *ki-ma* UTU-*ši* for GIM *u<sub>4</sub>-me*. iv 32.2 UD.MEŠ- for *u<sub>4</sub>-me-*. iv 32.2 *-te* for *-ti*. iv 33.4 [NINA(?)].KI for URU.*ni-na-a*. iv 35.2 *-šú* for *-šu*. iv 36 *-qi* for *-qí*. iv 37.2 *til-li* for *til-lu*. iv 38.4 *-šu* for *-šú*. iv 39.2 *aš-šur* for *a-šur*. iv 45.2 adds GIŠ before *al-lu*. iv 45.2, 7 *-šu-* for *-šú-*. iv 46.4 [...].MEŠ for .ḪI.A. iv 47.2 *-tú* for *-tu*. iv 48.4 *-ḫir-* for *-ḫi-ir-*. iv 48.4 omits *-ma-*. iv 49.7 *ki-ma* for GIM. iv 50.5 *-tú* for *-tu*. iv 51.7 <sup>r</sup>*uš<sup>1</sup>-rad-di* for *ú-rad-di*. iv 52.2, 5 *ina* for *i-na*. iv 55.2, 5 *ša* for *šá*. iv 56.2 *-šu-* for *-šú-*. v 5.2 *ša* for *šá*. v 8.2 GIRIM for GIRIM. v 8.2 *-tú* for *-tu*. v 8.2 omits *-a-* after *ḫur-šá-*. v 11.2 *-qi-* for *-qí-*. v 14.4 UGU for *e-li*. v 14.2, 4 *-tú* for *-tu*. v 15.4 omits MEŠ. v 17.2 *-šu* for *-šú*. v 18.2, 4 *ša* for *šá*. v 20.2 *ša* for *šá*. v 22.4 [MAḪ(?)].MEŠ for *ši-ru-ti*. v 23.4 *-šú* for *-šá*. v 28.2, 4 *ša* for *šá*. v 30.2, 4 *-ši-ru* for *-šir*. v 34.2, 4 *-u-* for *-ú-*. v 37.2 *ù* for *u*. v 41.2, 4 omit GIŠ. v 42.2 *-ḫir-* for *-ḫi-ir-*. v 50.4 *ša i-na ma-ta-a-ti* for *šá ina* KUR.KUR. v 50.2 *-te* for *-ti*. v 51.2 *i-* for *e-*. v 51.2, 4 *-tep-* for *-te-ep-*. v 51.2 *-šú* for *-šá*. v 55.2, 4 *ša* for *šá*. v 55.4 *ù* for *u*. v 56.2, 4 *-šú* for *-šú*. vi 1.4 *-qít* for *-qit*. vi 4.2 *-tú* for *-tu*. vi 4.7 has *šá* [...] after É.GAL instead of *šu-a-tú*. vi 6.2 *u-ma-al-li-šú* for *ú-ma-al-li*. vi 8.7 *pa-qí-* for *pa-qi-*. vi 8.7 adds *-a-* between *-la-* and *-ma*. vi 8.2, 4 *-mu* for *-ma*. vi 10.2, 7 <sup>d</sup>*aš-šur* for <sup>d</sup>*a-šur*. vi 11.2, 7 DÛ- for *ka-li-*. vi 12.7 *-bé-e-šá* for *bi-šá*. vi 12.7 *-ri-i-* for *-re-*. vi 13.2 *-iḫ-te* for *-iḫ-ti*. vi 13.4 *eb-bu-te* for *eb-bu-ti*. vi 14.2 *-šu-* for *-šú-*. vi 14.4 adds *-i-* after *aq-qí-*. vi 16.4 *-šú-un* for *-šú-nu*. vi 17.2 *-u-* for *-ú-*. vi 18.2 adds *u* before UN.MEŠ. vi 18.4 has DÛ- for *ka-li-*. vi 19.2 *-kul-te* for *-kul-ti*. vi 19.4 omits *-e-* in *qé-re-e-ti*. vi 21.2 *-šib-* for *-ši-ib-*. vi 22.3 *-šu-* for *-šú-*. vi 24.3 *-qi* for *-qí*. vi 25.2, 4 *aš-šur* and <sup>d</sup>*aš-šur* respectively for <sup>d</sup>*a-šur*. vi 25.2 MAN for LUGAL. vi 26.2–4 *u* for *ù*. vi 26.2 omits KI after *aš-šur*. vi 28.4 *-mu-ru* for *-mur*. vi 28.2 *-tu-te* for *-tu-ti*. vi 31.4 *i-na* for *ina*. vi 31.2 omits ITI. vi 32.2, 4 omit ANŠE before *mur-*. vi 32.2 *-qi* for *-qí*. vi 34.2 *ta-ḫa-zi* for MÈ. vi 35.2 *-lat* for *-la-at*. vi 37.4 *-qí-* for *-qí-*. vi 42.4 *-riš* for *-ri-iš*.

## Text No. 11

4'3 has [...] <sup>r</sup>*x ŠÀ x<sup>1</sup>* [...]. 8'3 *šá-* for *ša-*. 10'2–3 *šu-mì-* for MU-.

## Text No. 12

14.2 *šá* for *ša*. 15.2 *u<sub>4</sub>-mu* for *u<sub>4</sub>-me*. 17.2 *-tú* for *-ti*. 19.2 omits *-es* after *e-re-*. 25.2 <sup>m</sup>*aš-šur-* for AN.ŠÁR-. 27.2 *-iq-tú* for *-iq-tu*.

27.2 šá for ša. 30.1 has -<sup>r</sup>ia<sup>1</sup> for -e-a. 30.2 has li-[...] for lis-

### Text No. 48

23.2 LUGAL KUR šu-me-ri u ak-ka-de-e for MAN KUR EME.GI<sub>7</sub> u URI.KI. 24.2 -u for -ú. 28.2 omits -na after má-gan-. 31.2 -e'-ú for -e'-u. 33.2 -a-a- for -ia-. 38.2 -bi-šú for -bi-šu. 38.2 -ú for -u. 40.2 -ú for -u. 41.2 KÁ.DINGIR.RA.KI for KÁ.DINGIR.KI. 43.2 [...] -ti for -bat. 44.2 -mu-ur- for -mur-. 44.2 KUR <sup>d</sup>[...] for KUR aš-šur.KI. 47.2 <sup>m</sup>LUGAL- for <sup>m</sup>MAN-. 48.2 adds <sup>d</sup> before EN-. 48.2 -DÜ for -ba-<ni>. 50.1 has [...] -u-ma before šu-lu-ku. 52.2 correctly has ina GIŠ.GU.ZA AD-ia; AD-ia is omitted in ex. 1. 56.2 uš-tap-pa-a for ul-ta-pa-a. 57.2 le-e- for li-i-. 57.2 -pe-ši for -pe-e-ši. 59.2 omits u after <sup>d</sup>30. 60.2 šur-šu-du for šur-šu-di. 61.2 omits KUR before aš-šur.KI. 62.2 omits ina before GEŠTU.II. 62.2 -ti for -tim. 63.2 šá for ša. 65.2 omits u before la-ban. 66.2 <sup>d</sup>iš-ta-ri for <sup>d</sup>iš-tar. 67.2 -ú for -u. 70.2 -qu-ú-ti for -qu-ti. 70.2 šá for ša. 70.2 ba-ni-šú-nu for ba-ni-šú-un. 71.2 šir-ti for šir-tu (after uz-nu) 71.2 šur-ka-šu- for šur-ka-šú-. 71.2 šir-tu for šir-ti (before mim-ma). 73.2 LÚ.IBILA.MEŠ for LÚ.DUMU.MEŠ. 74.2 ù for u. 75.2 adds -a- after -ħar-. 77.2 ú-ad-du-u-ni for ú-ad-du-ni. 81.2 correctly has MEŠ after NAGAR, KÛ.DÍM, TIBIRA, and DUMU; MEŠ is omitted in ex. 1. 81.2 um-ma-ni for um-ma-a-ni. 81.2 ú-ad-di-šú for ú-ad-du-šú. 82.2 a-na for ana. 82.2 qu-u-ti for -qu-ti. 83.2 EN-[...] for be-lu-ti. 83.2 -šú-nu-ti for -šu-nu-ti. 84.2 ŠU.II.MEŠ- for ŠU.II-. 85.2 EN-ia for EN-ia. 85.2 omits ù after ĤUŠ.A. 85.2 -me for -mu. 86.2 adds -a'- before -diš. 89.2 GABA-su-nu for GABA-su-un. 89.2 -ú for -u after mim-mu- and GAL-. 89.2 EN for <sup>d</sup>EN. 89.2 šar-ra-ti for šar-rat. 90.2 adds -a'- before -diš. 90.2 bal-tu for bal-tú. 91.2 iṣ-ši for GIŠ. 91.2 <sup>d</sup>taš-me-tum for <sup>d</sup>PAPNUN. 93.2 -ib for -ba. 93.2 u for ù. 94.2 <sup>d</sup>GAŠAN-de-ri for šar-rat-BĀD.AN.KI. 94.2 <sup>d</sup>EN-TI.LA for <sup>d</sup>be-let-TI.LA. 94.2 adds <sup>d</sup> before DUMU.É. 96.2 -li-ia<sub>3</sub> for -li-ia. 98.2 kur-ru- for ku-ru-. 98.2 [...] -me for u<sub>4</sub>-mu. 99.2 omits u between AN-e and KI-tim. 99.2 EN for <sup>d</sup>EN. 99.2 URU.KÁ.[...] for TIN.TIR.KI. 101.2 GAL-u for GAL-ú.

### Text No. 54

23'.2 -aš-šur for -<sup>d</sup>aš-šur. 24'.2 ĥaš-la-ti for ĥaš-la-a-tú. 27'.2 [...] -na for ina. 29'.2 omits u after EME.GI<sub>7</sub>,

### Text No. 57

ii 19.5 omits u before gir-re-e. ii 25.5 lib-bi for lib-bu. ii 28.5 reš- for re-eš-. ii 30.2 -te for -ti. ii 43.5 -re-e for -ri. iii 5.5 šá for ša. iii 35.6 -nu-ú for -nu-u. iii 45.6 omits -u- in ba-ru-u-te. iv 16.2 -tú for -tu. iv 26.3 -tu for -tú. iv 29.3 [...] -si for TÚG.ĤUL. v 14.3-4 -mì- for -mi-. v 17.4 -ku-un for -kun. v 18.3 -šú for -šú. v 27.6 uš-ši- for uš-še-. v 27.6 adds -ma after ad-di. v 31.6 šá for ša. vi 1.6 -ši-šú for -še-šú. vi 12.6 -<sup>r</sup>sér<sup>1</sup> for -ser. vi 30.4 EN-[...] for be-lu-ti-šú. vii 2.9 KUR-i for KUR-e. vii 6.9 [GI]M for ki-ma. vii 6.5 -te for -ti. vii 7.5 šu-te for -šú-ú-te. vii 7.9 -ti or -te. vii 12.3 -ti for -te. vii 13.5 adds DAG after A.RI. vii 17.5 AD instead of LUGAL. vii 18.5 -ti for -te- in first instance. vii 18.3, 5 -ti for -te- in second instance. vii 23.3 -nim- for -ni-. vii 24.3 -nu-u for -nu-ú. vii 28.3 UD.MEŠ for u<sub>4</sub>-me.

### Text No. 58

i 13.3 -te for -ti. ii 14.1 [<sup>d</sup>]a-<sup>r</sup>šur<sub>4</sub><sup>1</sup> for AN.ŠÁR. iii 3.3 omits KI after aš-šur. iii 6.2 [AN].ŠÁR for <sup>d</sup>a-šur<sub>4</sub>. iii 8.2 <sup>d</sup>aš-šur for AN.ŠÁR. iii 9.2 has -u for -ú. iii 10.2 omits <sup>d</sup> before šùl-. iii 11.3 <sup>r</sup>A<sup>1</sup> for DUMU and adds <sup>d</sup> before 10. iii 16.2 -uš for -šu. iv 12.2 Ì.MEŠ for Ì+GIŠ. iv 13.2 -šú for -šu. v 8.2 GÍD.DA for GÍD and u<sub>4</sub>-me- for UD.MEŠ-.

### Text No. 60

18' rik<sub>4</sub> = BU. 41'.2 -šu- for -šú-, ma-a'-diš for ma-diš.

### Text No. 62

1.2 KUR for É.GAL. 2.2 AŠ for aš-šur. 3.2 adds KI after KA.DINGIR. 4.3 DUMU for A. 4.3 adds MAN dan-nu after Sennacherib's name. 4.3 aš-šur for AŠ. 4.2 omits MAN ŠÚ. 7.2-3 u for ù. 8.2 pi-še- for BABBAR-.

### Text No. 64

2.1 adds M[AN ...] after URI.KI. 4.1 omits KI after aš-šur. 7.2 u for ù. 9.2-3 šú- for šu-.

### Text No. 75

1.2-3 ana- for a-na-. 4.2-3 .MEŠ- for .ME-. 6.2-3 omit MAN ŠÚ. 12.2-3 -te for -ti. 17.2-3 DINGIR.DINGIR for DINGIR.ME.

### Text No. 77

1.6 GAL for GAL-ú. 2.2 EME.GI<sub>7</sub> for šu-me-ri. 2.2, 6 u for ù. 3.6 šá for ša. 3.2, 6 -qí- for -qi-. 3.6 nu-u- for nu-ú-. 4.3 e-pe-šu for e-pe-šú. 4.6 ud-du-šú for ud-du-šu. 5.4 -u for -ú. 7.2 ana for a-na. 7.4 šal-lu-ti for šal-lu-tu. 8.2-3 add ša after <sup>d</sup>iš-tar. 12.2-3, 6 add u before <sup>d</sup>AMAR.UTU 12.2 šá NINA.KI for ša NINA.KI. 13.6 -u- for -ú-. 13.4 -<sup>r</sup>tim<sup>1</sup> for -ti. 14.4, 6 -kír-re-e-šu for -ki-re-e-šú. 14.2, 6 -<sup>r</sup>šú<sup>1</sup>-te-e- and -šu-te- respectively for -šú-ti-. 14.6 -šú for -šá after ú-šak-ni-. 15.6 -u for -ú. 15.6 -šú for -šu. 16.4 ša- for šá-. 16.6 šá for ša before i-te-e. 16.6 -šú for -šu after LUGAL-. 20.6 kan-šu-te-šú for kan-šu-ti. 23.6 -šú for -šu. 23.5 -lum for -lu. 26.6 še-ēħ- for še-ħe-. 32.6 -te for -ti. 33.6 omits i-na before LUGAL.MEŠ. 33.5 ma-ti- for ma-a-ti-. 37.5 MAN for LUGAL. 38.5 MAN for LUGAL. 39.5 EME.GI<sub>7</sub> for šu-me-ri. 42.5 adds KI after aš-šur. 47.6 omits ib-ši-ma. 47.5 [...] -ti for ka-bat-su. 49.6 -qi for -qí. 50.5 -šú for -šu. 51.5 -šú for -šu. 52.6 a-na for a-di. 53.6 adds GIŠ.ŠUR.MÌN after GIŠ.EREN. 59.6 an-ħu-us-su for an-ħu-su. 60.6 MU- for šu-mì-. 60.6 Ì.GIŠ.MEŠ for Ì.MEŠ. 61.6 -šú for -šu after šu-me- and áš-ri-.

### Text No. 78

3.6 ša for šá. 3.6 dal-ħa-a-ti for dal-ħa-a-te. 3.6 -qin-nu for qi-nu. 4.6 -ú for -u. 5.4 -u for -ú. 7.4 ana for a-na. 8.4 omits <sup>d</sup> before iš-tar. 8.4 -šú for -šú. 12.4 has KI-tim for tam-tim. 13.4 -šú for -šú in all instances. 14.4 ša for šá. 14.4 ġim-[mir] for gi-mir. 16.4 -šú for -šú. 37.1-2 omit ina before UN.MEŠ. 38.1 omits -ti after ma-aq-tu-. 38.5 ma-aq-qu-[...] for ma-aq-tu-<sup>r</sup>ti<sup>1</sup>. 41.4 -šu for -šú after še-ru-uš-. 44.4 [š]u-mì for šu-mi.

### Text No. 83

2.1 KÁ.DINGIR.KI for KÁ.DINGIR.RA.KI. 2.1 LUGAL for MAN.MEŠ. 3.2 [...] -si for -su. 3.1 omits MEŠ after kib-rat.

### Text No. 84

2.2 KUR aš-šur for KUR AŠ. 3.3 has ba-nu for ba-nu-u. 4.1 Omits -lam after ša-.

### Text No. 88

1.2 KUR for É.GAL.

**Text No. 96**

4.1 u- for ú-

**Text No. 104**

i 16.4 [da]-al- for dal- and -ú for -u. i 19.4 -ri-i for -re-e. i 22.4 qer-bi-šú for lib-bi-šú. i 23.4 i- for e-. i 23.4 -la for -lu. i 24.4 i- for e-. i 25.1 ib-bu-[...] for i-bu-. i 26.4 -ši-na for -šin. i 27.4 i- for e-. ii 12.4 -ru for -ri. ii 14.4 adds -ut- after tu-. ii 16.4 e-li- for UGU- and -id- for -ia. ii 17.4 duplicates tas-pu-nu-ma. ii 17.4 gim-ri for gi-mir. ii 19.4 -ta for -ti. ii 21.4 adds u after GAL-ti. ii 23.3 -u- for -ú-. ii 28.2 omits ú. ii 28.2 KI for qa-q[qa-ri]. ii 33.2 Á for Á-ti. iii 8.4 -tú for -ti. iii 9.4 ša for ša. iii 10.4 -e-a for -ia. iii 12.4 a-na for ina. iii 12.4 -tú for -ti in both instances. iii 13.4 omits MEŠ. iii 13.4 -te for -ti. iii 14.4 ša for ša. iii 15.4 TIN.TIR.KI for [KÁ.DINGIR].RA.KI. iii 15.4 -še for -uš. iii 17.2 -ni for -nu. iii 17.4 ki-i-nu for ke-e-nu. iii 18.4 adds -e- after ad-ke-. iii 19.4 omits -ia. iii 21.2 -šin for -ša. iii 22.2 e-mid-da for e-mi-du. iii 23.2 -ku for -ki. iii 23.4 adds GIŠ before tup-šik-ki. iii 43.3 uš-še- for uš-ši-. iii 45.3 pi-i for KA. iii 46.3 tē- for te-. iii 52.4 omits -ma after -lil. iv 1.3 -tú for -ti. iv 2.4 ši-ru-ti for MAḤ.MEŠ. iv 3.4 -ni for -nim. iv 3.3 -e for -i. iv 5.3 omits MEŠ. iv 5.3-4 ša for ša. iv 6.3-4 ta-bu and ta-bu <-ta-a-bi> respectively for DÜG.GA. iv 8.4 ba-bi- for KÁ.MEŠ-. iv 9.2-3 ù for u. iv 9.2 <sup>15</sup>MEŠ for <sup>4</sup>iš-tar. iv 9.3 adds MEŠ after <sup>4</sup>iš-tar. iv 9.2 a-šib for a-ši-bu-ut. iv 9.3 -ti for -ut. iv 10.2-4 -šú for -šu. iv 10.2 ša for ša. iv 10. 2-4 -te, -ti, and -tú respectively for -tu. iv 11.4 u for ù. iv 11.2 -di for -du. iv 11.3-4 -bil- for -bi-lu-. iv 12.4 -šun for -šu-un. iv 13.2 omits -ut- in šal-pu-ut-ta-. iv 13.2 lum-mun- for lu-mu-un-. iv 14.4 -mu- for -me-. iv 14.2, 4 -te and -tú respectively for -tu. iv 15.4 TÚG- for šu-bat-. iv 16.2. MEŠ- for .ME-. iv 16.4 [pa]-rak-ki- for BÁRA-. iv 18.2. MEŠ for .ME. iv 18.4 adds <sup>4</sup> before MÁŠKIM.MEŠ. iv 23.2 [...] ŠA in place of [...] -su-nu-ti. v 4.3 omits -ma. v 7.3-4 ar- for ár-. v 8.3 -ra-a-ti for -rat. v 8.3-4 UN.MEŠ and UN.[x] respectively for ni-ši. v 10.3 ša for ša. v 10.4 [...] LÚ.[...]. v 11.3 -te for -tu. v 13.3 u <sup>4</sup>BAD for ù <sup>4</sup>EN.LÍL. v 14.3 -ar-šú- for -ár-šú-. v 15.3 ša- for ša-. v 15.3 -ti for -tú. v 16.4 ina for a-na. v 16.3 -te for -ti. v 17.4 ana for a-na. v 18.3 -uz- for -u'-ú-. v 20.4 LÚ.TIN.TIR.[KI.MEŠ] for KÁ.DINGIR.RA.KI.MEŠ. v 21.4 bu-šá-šú-nu for NĪG.ŠU.MEŠ-šú-nu. v 23.4 ú-lab-bi-š-ma for ú-la-bi-iš. v 24.4 TIN.TIR.[KI] for [KÁ].DINGIR.RA.KI. v 24.4 -uš-šun for -šu-un; v 25.3 á-BE for a-ša-bi. v 26.3 erroneously adds -pa- after šip-pa-. v 26.3 -te for -ti. v 28.4 -is-su for -is-su-nu-ti. v 28.4 -bi for -bu. v 29.4 -ti for -tu. vi 3.5 TIN.TIR.KI for KÁ.DINGIR.KI. vi 4.5 -mu for -me. vi 15.6 [a]-na-ku for ana-ku. vi 20.6 iš-di for SUḤUŠ. vi 22.1 [[i-ti]-ir for li-ter-ra. vi 24.1 li-kin for li-kun. vi 28.4 adds -ma after -[šam]-. vi 29.4 -ti for -tu. vi 30.4 -ti for -tu. vi 30.1-2 da-[mi-iq-tu] for SIG<sub>5</sub>. vi 31.4 -mu for -me. vi 33.6 -iá for -ia. vi 39.5 li-na-ru for lu-nar. vi 43.6 ù for u. vi 46.6 omits u. vi 46.6 ḥé-gál-lu for ḤĒ.GÁL. vi 46.5 [ma]-ti- for KUR-. vii 1.5 -ši- for -šú-. vii 8.6 -u for -ú. vii 10.6 lu-ma-a-še for lu-ma-še. vii 12.6 -šu- for -šú-. vii 24.5 -tir for -ti-ir. vii 27.5 ana for a-na. vii 27.6 KI- for áš-ri-. vii 27.5 -šú for -šu. vii 28.1 <sup>1</sup>DINGIR.ME<sup>1</sup> for DINGIR.MEŠ. vii 29.1 -'šú<sup>1</sup> for -šu.

**Text No. 105**

i 14.2 -lu-us- for -lut-. i 17.2 -nu-u for -nu-ú. i 18.2 -ru for -ri. i 19.2 GAL-tum for GAL-ti. i 20.2 adds -e after BALA-. i 21.2 ú for u. ii 18.2 re-[...] for réme-. ii 20.2 a-na for ana. ii 25.2 omits -e-. iii 24.2 ù <sup>4</sup>UTU for u <sup>4</sup>šá-maš. iii 25.2 ša for ša. iii 27.2 -nu for -na. iv 24.2 -dúr-ru for -du-ru. v 20.1 -il for -gil. v 31.2 reads [...] -še-šú-nu for ŠUH-šú. vi 12.2 -te for -tu. vi 12.2 a-na for ana. vi 13.2 ša for ša. vi 19.2 -ku for -ki. vi 21.2 -ti for -te. vi 25.2 -te for -tú. vii 10.1 [i]-na for ina. vii 12.2 KÁ.DINGIR.RA.KI for TIN.TIR.KI. vii 18.2 ša for ša. vii 19.2 re-e for re-. vii 20.2 ša for ša. vii 21.2 ù for u and -te for -ti. vii 23.2 KÁ.DINGIR.RA.KI for TIN.TIR.KI. vii 24.2 -nu for -na. vii 24.2 adds .MEŠ after NĪG.ŠU.

vii 27.2 omits -ma. vii 33.2 ki-din-nu-šú-[...] for ki-di-nu-us-su-nu. vii 34.2 -tu for -ti. vii 34.2 ša for ša. viii 8.2 ù for u. viii 11.2 šamme for Ú. viii 14.2 ù for u. viii 16.2 -te- for -ti-. x 15.2 -me for -mi. x 19.2 -tu for -tú.

**Text No. 106**

i 2.7 -šat for -šá-ti. i 6.7 EME.GI, for šu-me-ri. i 9.7 -liḥ for -liḥ. i 9.7 ù for u. i 11.5, 7 [GAL]-ú for GAL. i 11.7 has [...]a. i 12.5 -gug for -gu-ug. i 16.5 ŠÀ- for lib-ba-. i 17.5 -tu for -te. i 17.5 omits -šú. i 18.1 ina for i-na. i 20.5 -ka for -šú. i 22.5 u for ù. i 23.5 -ta for -tu. i 27.1 omits MEŠ after DINGIR. i 27.1, 6 -šú for -šú in both occurrences. i 29.1 ki-šú- for ki-iš-ši-. i 29.6 -šú- for -šú-. i 33.6 adds -e- after -bé-. i 33.6 -šú for -šú. ii 1.5 -uz- for -ú-. ii 1.6 -u- for -ú-. ii 3.5 -šú- for -šu-. ii 3.5-6 -ta for -tu. ii 4.2, 6 i-[na] and [i]-na respectively for ina. ii 4.2, 5 re-[eš] and re-eš respectively for SAG. ii 5.2, 5-6 i-[na], i-na, and [i]-na respectively for ina. ii 5.5-6 -ri-i for -re-e. ii 6.5 ša for ša. ii 6.5 i-na for ina. ii 7.5 -ti for -tu. ii 8.5 adds -ma after -bu-. ii 9.5 -lut for -lu-ut. ii 10.5, 7 -ma-al- and -ma-[al-] respectively for -mal-. ii 11.5, 7 ŠU.II- for qa-tu-. ii 12.5 EN GAL-i for <sup>4</sup>EN GAL-u. ii 18.5 u for ù. ii 20.5 -ú for -u. ii 25.5 -ti for -tim. iii 1.6 i-[na] for ina. iii 6.6 -šú for -šú. iii 8.6 ŠU.II- for qa-ti-. iii 9.1, 4, 6 -pa- for -paḥ-. iii 13.5-6 i-na for ina. iii 13.5-6 omit GIŠ after Ì. iii 13.6 diš-pu for LÁL. iii 15.5-6 ku-ru-un-nu for KURUN.[NAM]. iii 16.6 -ni for -nu. iii 17.5 -i for -e. iii 20.1 áš-šú for áš-šú. iii 21.3 -tu for -te. iii 27.3 reads [...] -la. iii 29.5 i-na for ina. iii 37.3 SIG<sub>4</sub> for li-bit-tuš. iii 45.3 [e]-li for UGU. iii 45.3 omits u<sub>4</sub>-me. iii 50.2, 6 [...]a-ti and -ra-[x (x)] respectively for -rat. iii 52.2, 6 -le-e for -la-a. iii 53.4, 6 -ma-al- for -mal-. iii 55.5 a-ši-bu-[x] for a-šib. iv 14.3 ZABAR for si-par-ri. iv 23.2 -šú for -šú. iv 25.2 -šú for -šú. iv 39.3 ù for u. iv 45.3 -šú for -šu. iv 46.3 BIR.MEŠ for sa-ap-ḥa-a-ti. v 20.3 qa-ab-li for MURUB<sub>4</sub>. v 21.3 a-bi ù um-me for AD ù AMA. v 22.3 i-da- for Á-. v 26.2 LÚ.<sup>4</sup>cnak-ri-ia for a-a-bi-ia. v 30.3 -a-a for -ia. v 32.3 adds -an- after -za-. v 36.3 iš-di for SUḤUŠ-di. v 41.3 ù for u. v 51.3 ku-un- for kun-. vi 9.7 adds <sup>4</sup> before ŠE.TIR. vi 11.7 -li for -lu. vi 12.3 [pe]-še-[e] for BABBAR-i. vi 13.5 -i for -e. vi 15.5, 7 -ti for -ta. vi 18.7 -šá for -šú. vi 19.2 li-[...] for lip-. vi 21.2 ina for i-na. vi 22.3 e-zi-[ib] for e-zib. vi 23.5 [...]MEŠ for ar-kat. vi 25.3, 5 i-na for ina. vi 30.1 [...]ir for -kir-[šú]. vi 33.3 li-[...] for lip-. vi 34.3 -qi for -qí. vi 35.2 a-na for ana. vi 35.2 áš-ri-šú-nu for KI-šú. vi 40.5 -šem- for -še-em-. vi 47.2-3, 5 omit <sup>4</sup>. vi 47.2, 5 -ú for -e. vi 49.2-3 ina for i-na. vi 51.2, 5 -mu- for -me-. vi 52.2, 5 MU-šú for MU-šú. vi 52.2 NUMUN-šú for NUMUN-šú. vi 53.2, 5 lu-ḥal-liq for li-ḥal-liq-ma. vi 54.2, 5 u<sub>4</sub>-me for UD. vi 55.2, 5 -šú for -šu. vi 56.2, 5 -mu for -me. vi 60.2 omits ma-at.

**Text No. 126**

3.1 and possibly 2 PAP for ŠEŠ. 3.1 -Aš for -MU. 4.1 and possibly 2 omit -ke<sub>4</sub>. 7.1 KÁ.DIŠ.DIŠ for TIN.TIR.KI. 9.1 nam-ti-la-bi-šē.

**Text No. 128**

1.3 -tú for -tu. 1.3 DINGIR.ME for DINGIR.MEŠ. 2.8 š[a] for šá. 2.7 'ù<sup>1</sup> or u. 3.3 a-š(i(text: ME)-bat é-bára-<dúr>-gar-ra. 4.8 <sup>m</sup>AN.ŠÁR-PAP-AŠ for <sup>m</sup>AN.ŠÁR-ŠEŠ-SUM.NA. 4.8, 15 KÁ.[DINGIR.RA.KI] and KÁ.<sup>1</sup>DINGIR<sup>1</sup>. [RA.KI] for TIN.TIR.KI respectively. 5.5, 8 DINGIR.ME GAL.ME. 5.15 [E]N.ME-šú. 5.9-10 it-tak-lu-ma. 5.15 [...] -šá]k-šú-du-šú. 6.10 [...] DINGI]R(?) -ú-ti-šú-nu; possibly insufficient room to restore [a-na nu-uh-ḥu lib-bi DINGI]R-. 7.15 <sup>4</sup>50 for <sup>4</sup>en-líl. 7.3 despite copy in JCS 17, third <sup>4</sup>EN seems all right. 7.10 DINGIR.ME. 7.9 despite copy in JCS 17, ma-li-ku, not ŠU-li-ku. 7.15 ma-li-ki. 7.1 despite copy in JCS 17, original has -ni- not -DÜ- in second-to-last word. 7.10 ú-šak-ni-šú. 8.15 KÁ.D[INGIR.RA.KI] for TIN.TIR.KI. 8.15 ma-ḥa-zi. 9.4 ina for i-na. 9.15 GAL-u. 9.15 a-na KÁ.DINGIR.RA.KI sa-li-me. 9.15 ir-mu-u. 10.4, 9, 15 a-na (exs. 4, 9) and [a-n]a (ex. 15) for ana. 10.5 ú<sup>1</sup>-še-rib-ú-ma. 11.2 [ul-t]u,



not [ul-t]u<sub>4</sub> of JCS 17 copy. 11.11 *ú-kin(?)*-nu; the copy in JAOS 70 appears to have an extraneous winkelhaken at the beginning of the sign. 12.3 *it-pe-šu*, not *it-pa-šu* of copy in JCS 17. 12.15 *ša* for *šá*. 12.11 *i-na* for *ina*. 13.11 *ú* for *u*. 13.14 <sup>1</sup>URI.KI<sup>1</sup>-<i>. 14.2 <sup>1</sup>DU<sup>1</sup> for *-ba-ni*. 14.13 *-ba-na* for *-ba-ni*. 15.1, 5, 14 *ma-ḥar* for *maḥ-ri*. 16.4 *áš-te-<e>-e*. 16.11 [a]s(\*)-*suḥ*(\*); copy has ] *ma-ḥa-su*. 16.11, 14 *ki-ma* for GIM. 16.2, 4 *la-bi-ra-a-tú*. 16.13 GIM for *ki-ma*. 16.2 *re-ši-i-šú*. 16.12–13 *re-ši-i-ši*. 16.5, 14 *ul-lu*. 17.12 SIG<sub>5</sub>-*tì-ia*, not SIG<sub>5</sub>-*ti-ia* of copy in JAOS 70. 17.2, 4 TIN.ME. 17.2 UD.ME SÙ.ME. 17.12–13 *lit-tu-tu*. 17.12 DÜG-*ub* UZU *u* not ZIB-*ub* GAB TI of copy in JAOS 70. 17.5 *ši-mat*. 17.12, 14 *ši-ma-ti*. 18.2, 3, 13 *ina* for *i-na* (second occurrence). 18.12 UD.MEŠ for *u<sub>4</sub>-me*. 18.13 omits *u<sub>4</sub>-me*. 19.8 MU.SAR-*u*. 19.1 <UD>.MEŠ. 19.13 <BAL>-*q[í]...*. 19.12 *ina* omitted on copy in JAOS 70 but present on exemplar. 20.8 *ša* MU.SAR-*u*. 20.6 copy in JCS 17 has SAL-*tir* for *ši-tir*, but cast suggests a form closer to *ši* than SAL. 20.2 *ib-ba-tu<sup>1</sup>*, not *ib-ŠU-tu<sup>1</sup>* of JCS 17 copy. 20.3 *lu-u*. 21.6 *i-na* for *ina*. 21.7 omits *ina*.

### Text No. 129

17.1 *sa-li-me* for *sa-li-mu*.

### Text No. 132

1.2 <sup>d</sup>en-*líl* EN for <sup>d50</sup>EN. 1.1 erasure between <sup>d50</sup> and <sup>d</sup>EN. 1.1 RE written over an erasure. 2.2 omits masculine determinative. 2.2 -PAP-MU for -ŠEŠ-AŠ. 2.2 LU[GAL KU]R for MAN KUR. 3.2 LUGAL for MAN on both occurrences. 4.2 URI.KI.<<KI>>. 4.2 *pú-<kù>-dadag-ga*. 6.2 *ú-rab-ba*(\*); the final sign appears to have four horizontal wedges.

### Text No. 133

1.3 *šur-bu-tu<sup>1</sup>*. 1.3 *šá-ru-uḥ-tu*. 2.4 <sup>d</sup>a-nu-*ú-tu*. 2.7 -*nu*- for -*nú*-. 2.7–8 -*ti* for -*tu* (Luckenbill-Borger). 4.3 *ru-um-tu* (against *ru-um-ti* of copy [BIN 2 no. 28]). 4.7–8 *ana* for *a-na* (Luckenbill-Borger). 5.7 *u* for *ù*. 6.7 -*ti* for -*at*. 6.7 *ad-* for *ád-*. 7.7 omits -*ti* after GAL. 8.3, 7 *kiš-šat* for ŠÚ. 8.3 <sup>1</sup>kib<sup>1</sup>-*ra-a-ti er-bet-ti*. 8.7 omits KUR before *šu-me-ri*. 8.3 *u* for *ù*. 8.3–4 *ak-ka-di-i* and *ak-ka(?)*-*ad*(?)<sup>1</sup> respectively for URI.KI. 10.7–8 *ana* for *a-na* (Luckenbill-Borger). 10.7–8 <sup>d</sup>IDIM for <sup>d</sup>é-*a* (Luckenbill-Borger). 10.3 inserts an *u* after <sup>d</sup>AG. 10.5 omits *u*. 10.3, 5 <sup>d</sup>iš-*tar* for <sup>d15</sup>. 11.3, 5, 7 DINGIR.MEŠ GAL.MEŠ. 11.5, 7 EN.MEŠ-*šú*. 11.4 *ú-šak-šid-uš*. 12.3, 5 -*ḥi* for -*ḥu*. 12.5 *ù* for *u*. 12.3–4 -*šú* for -*uš*. 12.4 *da-ru-u*. 13.3–4 *e-lí-šú* for UGU-*šú*. 14.3, 5 DINGIR.MEŠ. 14.4 *i-bé-lu-ma*. 15.3, 5, 7 *ú-šak-ni-šú*. 15.3–5 *še-pu-uš-šú*. 16.3 *ba-a-nu-ú*. 17.7 omits *u* after *eš-re-e-ti*. 17.7–8 add -*nu* to end of *mu-kin-* (Luckenbill-Borger). 17.3 -*ka* for -*ku*. 17.8 -*šin* for -*ku* (Luckenbill-Borger). 18.3 <sup>1</sup>u<sup>1</sup>-*mu*. 18.7 UD.MEŠ. 18.3, 7 *ana* for *a-na*. 18.3 *ir-šú<sup>1</sup>-ú sa-li-mu*. 20.3, 7 *a-na* for *ana*. 20.3, 5, 7 *u* for *ù*. 20.7 omits -*ma* of *ú-še-ri-bu-ma*. 21.4 *pa-rak-ku*. 21.5–8 omit -*ka* (for ex. 8: Luckenbill-Borger). 21.4 *da-ra-a-tu*. 21.5 *da-ra-a-a*(?)-[*í*]. 22.1 <sup>1</sup>a<sup>1</sup>-<*na*>. 22.8 *ana* for *a-na* (Luckenbill-Borger). 22.8 omits -*ma* of *ud-diš-ma* (Luckenbill-Borger). 23.3, 5, 7 *a-na* (3, 7) and [a]-*na* (5) for *ana*. 23.5 *áš-ri-šunu*. 23.5 *ú-ter-šu-nu-ti-ma*. 23.3 *ú-kin-nu*. 24.3, 7 *it-pe-šú*. 24.3 *ḥa-*

*a-sis*. 24.3, 5 *ši-pir* and *ši*(?)-*pir* respectively. 26.7 -*eri<sub>4</sub>-* for -*eri*-. 26.3 omits KI at end of line. 27.3 KUR *šu-me-ri*. 27.7–8 *ak-ka-di-i* for URI.KI (Luckenbill-Borger). 28.3 <sup>md</sup>EN-*ba-ni*. 28.4 <sup>1</sup>A<sup>1</sup> for DUMU. 29.7–8 -*ti* for -*tu* of LUGAL-*ú-tu* (Luckenbill-Borger). 30.3 *i-nu-šú* for *i-nu-ma*; ex. 8 has -*šu* for the -*ma* (Luckenbill-Borger). 30.1 *a-n*[*u*(?)]-<sup>1</sup>ú<sup>1</sup>-*tu*; the second sign is damaged, but seems more likely to be *nu* than *nù*. *nu* clear on ex. 3. 31.8 -*ri-iš* for -*riš* (Luckenbill-Borger). 32.1 *šab*(\*); text has UD. 33.7 *šá-di-i* for KUR-*i*. 34.3 BIN 2 no. 28 copy has <sup>d5</sup>, but the piece actually has <sup>d15</sup>. 34.3, 7 *šu-a-ti*. 34.7 -*ía* for -*ia*. 35.3, 7 UGU for *muḥ-ḥi*. 36.3 *u<sub>4</sub>-mu* for first UD.MEŠ. 36.3–4 *u<sub>4</sub>-me* and [*u<sub>4</sub>-m*]e respectively for second UD.MEŠ. 36.8 *u<sub>4</sub>-mu* for second UD.MEŠ (Luckenbill-Borger). 36.3–4, 7 *šu-a-ti*. 37.1 *qit*(\*); text has TA. 39.3, 7 *ur-ra-ak*. 39.4 [UD].ME for UD.MEŠ. 41.4, 7 <sup>d15</sup> for <sup>d</sup>iš-*tar* (for ex. 3: Stephens). 41.4 *lik-kil-me-šu-ma* (Stephens).

### Text No. 134

1.3 <sup>1</sup>ú<sup>1</sup> for *u*. 2.1 <sup>d</sup>a-nù-*u-tú*, not <sup>d</sup>a-nù-*tú* of YOS 1 copy. 2.3 <sup>d</sup>a-nù-*ú-ti*. 3.2 [...-]*a-ti šá*<sup>1</sup>. 3.2 *u* for *ù*. 4.2 [(*u*) M]È(?) for *ù ta-ḥa-zi*. 4.2 *a-li-kát*. 4.2 *mu-ra-a*[*s*...]. 5.2 *šá* for *ša*. 6.2 -MU for -SUM.NA. 6.2 LUGAL for MAN on all three occasions. 6.2 KUR.EME.(x) [...] for KUR *šu-me-ri*. 7.2 <sup>1</sup>šah<sup>1</sup>-. 7.2-*ú* for -*u*. 7.2 *pa-a-liḥ*. 8.2 -*ú* for -*u*. 8.2 <sup>1</sup>KÁ<sup>1</sup>.DIŠ.DIŠ.KI *za-a-ni*[*n*] for *ù KÁ*.DINGIR.RA.KI *za-nin*. 9.2 K[*í*.ŠU.PEŠ<sub>5</sub>] *šá ina qer-bi-ši-na* for *ma-ḥa-zi ša ina qé-reb-ši-na*. 10.2 -ŠEŠ.MEŠ- for -PAP.MEŠ-. 10.2 LUGAL for MAN on all five occasions. 11.2 *šá* for *ša*. 12.2 *šá* LUGAL for *ša* MAN. 13.2 *áš-te-e<sup>1</sup>-i*. 22.3 [*šu-m*](?) for *šu-mi*. 23.2 -<sup>1</sup>ú-*a<sup>1</sup>* for -*u-a*. 23.2–3 [...] <sup>1</sup>tu<sup>1</sup> [][*u-ú*] and <sup>1</sup>ib<sup>1</sup>-*ba-tu<sup>1</sup>* *lu-ú* respectively.

### Text No. 135

1.3 *pu-su-um-tú*. 1.2 *i-la-a-te ša ku-uz-bu ú ul-šu za-a<sup>1</sup>-na-at*. 1.2 *ma-la-ti*. 2.2 *ša* for *šá*. 2.2 *be-le-e-te šur-ba-at*. 3.2 *sek-ra-at*. 3.2 *na-ra-mat ru-bu-ti-šú<sup>1</sup>*. 4.2 -*ti* for -*tum*. 4.2 -*kát* for -*kát*. 4.1 *pa-e-le-šú*. 5.2 *ša* for *šá*. 5.2 GAL-*ti*. 6.2 MAN for LUGAL on all three occasions. 6.2 KUR *šu-me-ri*. 7.2 *šáh-* for *šah-*. 7.2 -*u* for -*ú*. 7.2 *pa-liḥ*. 8.2 *ba-nu-u*. 8.2 *ù* for *u*. 8.2 *za-nin*. 9.2 -*e-te* for -*e-ti*. 9.1 *ma-ḥa*(Text: ZA)-*zi*. 9.2 *ša* for *šá*. 9.2 *qé-reb-ši-na iš-tak-ka-nu*. 9.1 *qer-bi-ši-na*>. 10.2 -PAP.MEŠ- for -ŠEŠ.MEŠ-. 10.2 MAN for LUGAL on all five occasions. 10.2 KÁ.DIŠ.DIŠ.KI for KÁ.DINGIR.RA.KI. 10.2 KUR *šu-me-ri* *u* URI.KI. 11.2 *ša* for *šá*. 12.2 *ša* MAN. 12.3 *ma-ḥar* for *maḥ-ri*. 13.2 omits -*i*. 13.2 *a-gur-ri* for SIG<sub>4</sub>.AL.ÜR.RA. 13.2 *ak-še-er*. 14.2 GAL-*ti*. 14.2 *qé-reb-šú*. 14.2 omits -*ma*. 14.2 *da-ra-a-te*. 15.2 *si-ga-ar-šá*. 16.2 *šir-ti*. 16.2 *a-šá-bi-ki*. 17.3 -MU for -SUM.NA. 17.2 <sup>d</sup>MUATI for <sup>d</sup>AG. 17.2 *ḥa-a-a-ri-ki*. 17.2 *da-mi-iq-ti* for *ba-ni-ti*. 18.2 TLLA. 18.2 *tu-ub*. 18.1 UZU(\*); text has AM-TI. 18.2 *ù* for *u*. 18.2 *ši-i-me*. 19.2 LUGAL-*ti-ia*. 20.2 *u<sub>4</sub>-me*. 20.2 EGIR-*u ša*. 21.2–3 *šu-mi* and MU respectively. 21.2–3 *šu-mi-šú* and MU-*šú* respectively. 21.2 -*ru-u* for -*ru-ú*. 22.2 *i-šem-mu(-)u ša šu-mi* for *i-šem-mu-ú u šá šu-mi*. 23.2 -*u-a* for -*ú-a*. 23.2 *i-ab-bat*. 24.2 *ag-gi-iš*. 24.2 -*šu-ma* for -*šú-ma*. 24.2 -*tú* for -*tim*. 25.2 *ir-ši-šú*.

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