

CUNEIFORM TEXTS
FROM
BABYLONIAN TABLETS, &c.,
IN THE
BRITISH MUSEUM.

PART XXVI.

With 50 Plates of Cuneiform Texts and 4 Collotype Plates.

PRINTED BY ORDER OF THE TRUSTEES.

SOLD AT THE BRITISH MUSEUM;
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LONGMANS & Co., 39, PATERNOSTER ROW;
BERNARD QUARITCH, 11, GRAFTON STREET, NEW BOND STREET;
ASHER & Co., 14, BEDFORD STREET, COVENT GARDEN;
AND
HENRY FROWDE, OXFORD UNIVERSITY PRESS, AMEN CORNER,
LONDON.

1909.

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LONDON :
HARRISON AND SONS,
PRINTERS IN ORDINARY TO HIS MAJESTY,
ST. MARTIN'S LANE.

Part XXVI of "Cuneiform Texts from Babylonian Tablets, etc." contains texts from three baked clay cylinders and twenty-six tablets, the greater number of which are here published for the first time.

The first thirty-seven plates are devoted to the text of a recently acquired cylinder (No. 103000) of Sennacherib, king of Assyria from B.C. 705 to B.C. 681. It is the longest inscription of Sennacherib that has yet been recovered, containing two hundred and fifty-three lines more than the famous "Taylor Cylinder." The new information of a historical character which it affords, is of the greatest importance, and concerns two campaigns which the Assyrian army undertook in the years B.C. 698 and B.C. 695. The former was an expedition into Cilicia, and the text relates, from the Assyrian point of view, events of which details have hitherto only reached us from the fragmentary narratives of Greek historians. A great part of the cylinder is taken up with a very full account of the improvements which Sennacherib carried out in the city of Nineveh, including interesting details of the size of the city, and of the royal palace, and new information concerning the sources from which Sennacherib increased the water-supply of the city. But the most important information from a topographical point of view is that concerning the city wall and its gates. Here, for the first time, we are furnished with a list of the names of the fifteen gates of Nineveh, together with notes as to their relative positions. The new cylinder was probably found in the structure of the wall of Nineveh, beside one of the principal city-gates.

The last section of this part contains the texts of a number of Astrological Explanatory Lists, forming a supplement to the Explanatory Lists of Gods already given in Parts XXIV and XXV.

The introduction to the plates, and the translations and copies are the work of Mr. L. W. King, M.A., F.S.A., Assistant in the Department.

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November 12th, 1909.

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INTRODUCTION.

I.

INSCRIPTIONS OF SENNACHERIB (PLATES 1-39).

§ 1. THE CYLINDER NO. 103000 AND ITS RELATION TO THE OTHER CYLINDER-INSCRIPTIONS OF SENNACHERIB.

The inscription of Sennacherib, No. 103000, published in plates 1-37, is taken from an octagonal cylinder of baked clay, on which are inscribed records of his earlier military campaigns, and of the rebuilding and fortification of the city of Nineveh. It is dated in the month of Ab, in the eponymy of Ilu-ittia, the governor of Damascus, and gives an account of Sennacherib's principal achievements up to the summer of the year B.C. 694. The text records two campaigns of Sennacherib, which have been omitted from his later cylinder-inscriptions, not because they were comparatively unimportant, but merely because Sennacherib himself took no active part in them. The object of the first of these, which took place in B.C. 698, was to put down a revolt of Ionian settlers in Tarsus and the coastal regions of Cilicia, in which the local Assyrian governor of Illubrû also took part; and it was rendered necessary by their blocking the Cilician road, and holding up all traffic along this important commercial route. The importance of the campaign is attested by the accounts of it which have been preserved from the works of Greek historians. The Armenian version of the *Chronicles* of Eusebius includes extracts from the histories of Alexander Polyhistor and Abydenus bearing on this campaign; and both these were in all probability ultimately derived from Berossus. The accuracy of Berossus as a historian is again attested by the Assyrian monuments.

The other subject on which the new cylinder affords important information is the topography of Nineveh. In addition to giving details with regard to the great size of the city and royal palace, as rebuilt by Sennacherib, the text records the erection of the inner and outer walls of the city, and enumerates the names and positions of the fifteen city-gates. In fact, the cylinder was inscribed with the special purpose of commemorating the completion of the city-wall, and was undoubtedly buried in a portion of its structure, probably behind a colossal bull which flanked the entrance of one of the great gates. Before discussing the historical and topographical points on which the new text throws light, it will be well to describe briefly the principal cylinders of Sennacherib, already possessed by the British Museum, and to indicate their relation to the text which has recently been added to the collection.

The historical cylinders of Sennacherib, which have hitherto been published, fall naturally into two classes, distinguished from one another by their outward form as well as by their contents. While many are of a barrel-shape, inscribed with long lines of text running horizontally from end to end of the cylinder, others are in the form of hexagonal or octagonal prisms, standing upright and bearing on each face

a column of text. The reason for the employment of two forms of cylinder may be inferred from the nature of their texts. The barrel-cylinders date from the earlier years of Sennacherib's reign, and, so long as his military expeditions were few in number, their surface afforded sufficient space for the royal records. When, however, in the course of years it was found necessary to add accounts of later campaigns, the barrel form of cylinder proved inadequate. Space could have been found by cutting down the description of Sennacherib's palace at Nineveh, which bulks so largely in the earlier texts. But work upon the palace still continued, and the tendency was rather to increase the length of the architectural sections in an attempt to chronicle the latest additions and improvements to the building. Thus a different form of cylinder was adopted which gave additional space for the narrative.

Of the earlier form of cylinder we possess two principal types, represented by the so-called "Bellino" and "Rassam" Cylinders. The first of these was found at Kuyunjik by Mr. C. J. Rich, who from the year 1808 until his death in 1821 was the Hon. East India Company's Resident at Baghdad. It is dated in the year B.C. 702, and gives an account of Sennacherib's first two campaigns, which he conducted in B.C. 703, and the following year, against Babylon and the Kassites and other peoples on the eastern frontier of Assyria; it also furnishes an account of the work undertaken up to that time on the new palace at Nineveh.¹ Very similar is the "Rassam Cylinder," also barrel-shaped, which was acquired in 1880, in the course of excavations undertaken by the British Museum on the site of Sennacherib's palace at Kuyunjik. It is dated in B.C. 700, and carries down the account of Sennacherib's reign, two years later than the Bellino text; thus it includes the record of Sennacherib's third campaign, which he conducted against Phoenicia and Palestine in B.C. 701, and takes into account the work upon the palace, which had been continued in the interval.²

The principal representative of the later form of record is the best known of all Sennacherib's texts. This is the famous "Taylor Cylinder," a large hexagonal prism, which was found at Nebi Yunus by Col. J. E. Taylor in 1830,³ and some twenty-five years later was acquired by the British Museum. It is dated in the year B.C. 691, and gives an account of the first eight campaigns of Sennacherib, and of the building of the "Bit kutalli," or Royal Armoury at Nineveh, the site of which is now marked by the mound and village of Nebi Yunus.⁴ In contrast to the earlier texts, it is mainly concerned with the military expeditions of the king;

¹ For K. 1680, the "Bellino Cylinder," see the Babylonian Room, Case H, No. 5, Exhib. No. 22502. The popular name is derived from the facsimile of the text which Bellino supplied to Grotefend, by whom it was first published. For the text, see Layard, "Inscriptions in the Cuneiform Character," plate 63 f.; and Smith and Sayce, "History of Sennacherib," pp. 1 ff., 24 ff., 43 ff., 140 ff.; see also Bezold, "Catalogue of the Cuneiform Tablets in the Kuyunjik Collection," p. 330 f.

² For the "Rassam Cylinder" (80-7-19, 1), see the Babylonian Room, Case H, No. 4, Exhib. No. 22503. For new passages given by its text and several of its duplicates, see Evetts, "Zeitschrift für Assyriologie," III, pp. 311 ff.; cf. also Bezold, "Catalogue," p. 1728.

³ See Oppert, "Expédition scientifique en Mésopotamie," I, pp. 86 f., 305; and Bezold, "Kurzgefasster Überblick über die babylonisch-assyrische Literatur," p. 96.

⁴ For the "Taylor Cylinder" (55-10-3, 1), see the Babylonian Room, Case H, No. 6, Exhib. No. 91032. For the text, see Rawlinson, "Cuneiform Inscriptions of Western Asia," Vol. I, plates 37-42; and Smith and Sayce, "History of Sennacherib" pp. 5 ff., 34 ff., 43 ff., 53 ff., 73 ff., 79 ff.; cf. also Bezold, "Catalogue," p. 1690.

a ninth of the text only is assigned to the building record, and the work on the royal palace, which had meanwhile been completed, is dismissed in a couple of lines. These perfectly preserved specimens are representative of the two classes of historical cylinders which have come down to us from Sennacherib's reign, and the numerous fragments of similar text that have been recovered, may, in most cases, be assigned to one or other class.¹

The newly acquired cylinder, the longest known inscription of Sennacherib, stands midway between these two classes of text, and combines characteristics of both of them.² It resembles the "Taylor Cylinder" in the amount of space assigned to the campaigns, while it treats of Sennacherib's building operations at even greater length than the earlier texts. At the same time it furnishes information on both subjects, which is not found in any published text of Sennacherib's reign. The campaigns of B.C. 698 and B.C. 695, which are here recorded in detail for the first time, are omitted from the "Taylor Cylinder," although that text recounts three expeditions which were undertaken in B.C. 694 and the following years. Similarly the record of Sennacherib's work at Nineveh takes into account the progress made during the six years that had elapsed since the "Rassam Cylinder" had been inscribed and buried in the foundations of Sennacherib's palace on Kuyunjik. The most valuable of the new information from a topographical point of view concerns the walls of Nineveh and the names and positions of its fifteen gates, the completion of which the cylinder was inscribed to commemorate.

§ 2. SENNACHERIB'S EXPEDITIONS OF B.C. 698 AND B.C. 695, AND THE ACCOUNT OF THE CILICIAN CAMPAIGN ACCORDING TO ALEXANDER POLYHISTOR AND ABYDENUS.

The earlier part of Cylinder No. 103000, which records the first five campaigns of Sennacherib's reign, is a duplicate of the text upon the "Taylor Cylinder," and does not offer any important variants.³ The correspondence of the earlier columns of the two texts to one another is exhibited in the following table:—

Cylinder No. 103000, Col. I	=	Taylor Cylinder, Col. I, ll. 1-73a.
" " Col. II	=	" Col. I, l. 73b-Col. II, l. 65.
" " Col. III	=	" Col. II, l. 66-Col. III, l. 52a.
" " Col. IV, ll. 1-60	=	" Col. III, l. 52b-Col. IV, l. 20.

¹ For duplicates of these two classes of cylinders, which are preserved in the British Museum, see Bezold, "Catalogue," pp. 1690, 1728, 2187f.; and for a classification of duplicates bearing on the sections dealing with Sennacherib's building operations, see Meissner and Rost, "Die Bauinschriften Sannheribs," Leipzig, 1893.

² The cylinder measures from 14 inches to 14 $\frac{3}{8}$ inches in height, its diameter from side to side varies from 6 $\frac{1}{4}$ inches to 6 $\frac{1}{2}$ inches, and from corner to corner it varies from 6 $\frac{1}{2}$ inches to 7 inches; the faces of the cylinder vary from 2 $\frac{9}{16}$ inches to 2 $\frac{1}{16}$ inches in breadth. The cylinder is inscribed with seven hundred and forty lines of text, arranged in eight columns as follows: 90 + 96 + 95 + 91 + 91 + 93 + 96 + 88 ll. The next longest inscription of Sennacherib is the "Taylor Cylinder," with four hundred and eighty-seven lines of text arranged in six columns; there the lines are slightly longer than in the new text.

³ It may be noted that many of the cylinder-fragments, which are duplicates of the early columns of the "Taylor Cylinder" (see above, n. 1), may, like Cylinder No. 103000, date from periods anterior to B.C. 691. In that case it is possible that in missing portions of their text they referred to the campaigns of B.C. 698 and B.C. 695, though this was not the case with K. 1674 (see below, p. 10, n. 2).

With Col. IV, l. 61, the new cylinder ceases to be a duplicate of the "Taylor Cylinder," and furnishes information, which is not found upon any of the published cylinders of Sennacherib's reign. It may seem strange at first sight that the text should give new material of a historical character, which the scribe of the "Taylor Cylinder," writing three years later, omits. But the official records of Sennacherib's reign, though they eventually became stereotyped, did not at once assume their later guise. In fact, the ultimate form of the cylinder-inscription, so far as concerns the historical sections, was the result of a gradual process of elimination.¹ Military expeditions, though of considerable importance in themselves, would tend to drop out of the narrative, if Sennacherib had taken no active part in them. During the years which immediately succeeded their occurrence, they would doubtless generally have been included in the foundation-records of the time;² but, as soon as the king himself had conducted a fresh campaign, their place in the text would be taken by later and more flattering additions. This was the fate of the two latest military expeditions recorded on the new cylinder, and an examination of the manner in which they are described supports the suggested explanation of their absence from the later texts.

It will be noted that the first five campaigns of Sennacherib are introduced by the regular formula *i-na gir-ri-ia*, "in my [first, or second, or third, etc.] campaign," and no further information is given as to the year in which they were carried out. Their place in the sequence of Sennacherib's own numbered expeditions is evidently regarded as a sufficient indication of date. But in the two sections which follow the account of the fifth campaign the regular formula is wanting, and each expedition is introduced by a reference to the eponymy in which it took place. Moreover, it will be seen that in the record itself, Sennacherib states that he sent his troops into the disturbed districts, and advances no claim to having led them in person. It was, doubtless, for this reason, that neither expedition was treated as belonging to

¹ It may be noted that the two campaigns are briefly referred to on the Memorial Slab of Sennacherib, which is preserved in the Imperial Ottoman Museum. The text gives a brief summary of Sennacherib's campaigns, and, as it is not concerned with the king's own expeditions arranged in a numbered sequence, the campaigns of B.C. 698 and B.C. 695 have not been omitted. They are mentioned immediately after the conquest of Ukku, and it has hitherto been assumed that they took place during, or immediately after, Sennacherib's Fifth Campaign. The passage is short and may here be quoted with its context (*see* "Cuneiform Inscriptions of Western Asia," Vol. I, plate 43, ll. 16-19): (16) (*alu*) *Uk-ku* (17) *a-di nap-lar da-ad-me-su ki-ma til a-bu-bi u-ab-bit nišš(pl.) (mātu) fī-lak-ki a-ši-bu-ul* (18) *hur-ša-a-ni a-nar i-na kakki alāni(pl.)-šu-nu ab-bul ak-kur i-na išāti ak-mu* (19) (*alu*) *Til-ga-rim-mu ša pa-aṭ (mātu) Ta-ba-li akšud(ud)-ma u-tir a-na kar-me (alu) Na-gi-tu*, "Ukku, together with all its dwellings, I destroyed, so that it was like a heap of ruins after an inundation. The peoples of the land of Cilicia, who dwelt in the highlands, I slew with the sword; their cities I destroyed, I laid waste, I burnt with fire. Til-garimmu, which is in the district of Tabali, I conquered and turned into ruins. The city of Nagitu, etc." The text goes on to record the conquest of Nagitu in Elam, which took place in the Sixth Campaign.

² This was not invariably the case however. We should, for example, have expected at least the first of these two campaigns to be recorded on the Cylinder K. 1674 (Exhib. No. 22508), since the remains of its date (*see* plate 38) prove that it was inscribed either in B.C. 697, or B.C. 695. For the correspondence of the first four columns of its text to the Taylor Cylinder, *see* Bezold, "Catalogue," p. 329. Now Col. V, l. 7, concludes the account of Sennacherib's Fifth Campaign; but the section does not end there, and the scribe has added eight lines on the general distribution of spoil, etc. This regular formula was employed for some years to conclude the account of Sennacherib's expeditions (*see* below, p. 15 f., ll. 15-22), and its occurrence on K. 1674 proves that the historical section ended with the Fifth Campaign. In its account of the palace, K. 1674 follows the earlier barrel-cylinders rather than No. 103000, though the correspondence of certain passages may be noted (thus Col. V, ll. 16-34a, 38-52 = No. 103000, Col. V, ll. 36b-57, 61-79). The missing portion of the text probably included an account of such work on the fortifications of Nineveh, as had been completed at the time the cylinder was inscribed.

the series of the king's own campaigns, and, when in B.C. 694, Sennacherib marched to the Persian Gulf, which his army crossed in pursuit of the fugitive Chaldeans, that expedition became the sixth in the official series, and the two previous expeditions, which were dated only by the eponyms in whose periods of office they had taken place, were omitted from future records, in order that the sequence of the king's own expeditions might remain unbroken.

To the omission of the two expeditions from the regular series of campaigns we owe the possibility, not only of dating them accurately, but of ascertaining the year in which Sennacherib's Fifth Expedition had taken place. Since the Fourth Expedition was conducted in B.C. 700, and, as we now learn from the new cylinder, the expedition into Cilicia took place in B.C. 698, it follows that the Fifth Expedition, which was directed against towns in the neighbourhood of Mount Nipur, may definitely be placed in the year B.C. 699. It may be noted that the Fifth Expedition was relatively of small importance. The towns and villages, which Sennacherib relates he sacked, were all situated in the mountainous district on the east of the Tigris, immediately to the north of Assyria, and their conquest was of little moment from a political or strategical point of view. But Sennacherib himself accompanied his troops on that occasion, and he relates, with pride, how he led them "like a wild ox," and climbed the peaks of the mountains "like a mountain goat." It is true, that, wherever possible, he was carried in a litter, but in the worst part of the mountain tracks, where this was impracticable, he had to get out and clamber up on foot. For this purely personal reason, the raid against these mountain villages was dignified in the royal records as Sennacherib's "Fifth Campaign," whereas the subsequent expedition into Cilicia, an event of far greater interest and importance, was omitted by the royal historians from the foundation-records of his later years. By the recovery of the new cylinder, which was fortunately inscribed before the "Sixth Campaign," we obtain for the first time a detailed account, from the Assyrian side, of the Cilician expedition, and of another expedition into the neighbouring district of Tabali, conducted three years later to complete the work of the earlier campaign.

The importance of the Cilician expedition is amply attested by the fact that Berossus gave a detailed account of it in his history, which was probably used by Alexander Polyhistor and Abydenus, extracts from whose narratives have come down to us in the Armenian version of the *Chronicles of Eusebius*.¹ According to the version given by Polyhistor, when Sennacherib had received a report that the Greeks had made a hostile descent upon Cilicia, he marched against them, and defeated them in a pitched battle, in which, however, his own army suffered great loss. The text of Eusebius goes on to say, that, in commemoration of the victory, Sennacherib erected a statue or likeness of himself at the place where the battle was fought, and ordered that his prowess should be inscribed upon it in the Chaldean characters, in order to hand down the remembrance of it to posterity. The account also adds that Sennacherib built the city of Tarsus after the likeness of Babylon, and called it Tharsis. According to Abydenus, the battle was a naval one, fought near the Cilician coast, in which Sennacherib conquered a fleet of "Greek ships." Abydenus also relates that Sennacherib founded an "Athenian temple," and erected columns of bronze, and engraved his mighty deeds in letters upon them. Polyhistor's remark

¹ See "*Eusebi chronicorum liber I*," ed. Schoene, Cols. 27 and 37.

about the building of Tarsus "after the likeness of Babylon," is explained by Abydenus, who relates that Sennacherib made the Cydnus traverse the middle of the city in the same way as the Euphrates flowed through the middle of Babylon.

Sennacherib's own account of the campaign, which is given on the new cylinder, confirms and supplements the narratives which were taken by Eusebius from the histories of Polyhistor and Abydenus. We now know that the events took place in the eponymy of Shulmu-bêlu, prefect of Rimusi, in B.C. 698. According to Sennacherib's account, the trouble in Cilicia was due to the revolt of Kirua, his own governor of the city of Illubru, who incited the Assyrian garrison in Cilicia to revolt. He adds that they received assistance from "the peoples who dwelt in Ingirâ and Tarsus." These are evidently the "Greeks," who, according to Alexander Polyhistor, made a hostile descent upon Cilicia; and we may further identify them as Ionians who had settled in Tarsus and the region of the Cilician coast. Sargon appears to have already had trouble with Ionian pirates, for he relates that he "drew the Ionians . . . like fish from the sea and gave rest to Cilicia (Ḫue) and Tyre."¹ His action may have freed Cilicia from them for some time, but we may conclude that, towards the close of the eighth century, they had succeeded in gaining a permanent footing on the coast and had settled in Tarsus and Ingirâ. Rendered confident by this success they were doubtless quite ready to transfer to the land their favourite maritime tactics, and would not be slow to see the advantages of an organised system of highway robbery. But they were scarcely strong enough by themselves to embark on any aggressive policy in the interior without the connivance or co-operation of the Assyrian local governor, and this, we learn from Sennacherib, they secured. Whether the revolt actually originated with Kirua, or the Ionians, it is impossible to say, but Sennacherib's treatment of the former, after his deportation to Assyria, suggests that he took an active part in the rebellion. The result of the combined action of Kirua and the Ionians was extremely inconvenient to Assyria, for Sennacherib records that he and his allies seized the Cilician road and stopped all traffic.

In view of the strategic importance of the eastern half of the district (the late Cilicia Pedias), in which Tarsus was situated, the rebellion had clearly to be put down at any cost. The *girri Kue*, or "Cilician Road," was one of the main caravan routes connecting Asia Minor with Assyria, Babylonia, and Egypt. From the East two roads converged upon the Cilician plain, one crossing the Amanus range by the Amanus Pass to the north of Zinjerli, and the other by the Beilan Pass and so by the Syrian Gates along the coast to the plain of Issus. The main exit from the plain was by the famous Cilician Gates, the pass across the Taurus, some thirty miles to the north of Tarsus, through which the traffic from the East would travel to Cappadocia and the western districts of Asia Minor. By holding these passes, and particularly that through the Taurus, Kirua and the Ionians would have cut through one of the main commercial arteries connecting the Assyrian empire with the West, and, for a time they doubtless reaped a rich booty by holding up the caravans, until all traffic was suspended. Besides the inconvenience entailed by the disorganization of traffic along this important commercial route, there was the danger that the rebellion, if left unchecked, would spread into the recently subdued provinces of Syria and Palestine. It was clearly a crisis that called for speedy

¹ Cf. "Cun. Inscr. West. Asia," Vol. I, plate 36, l. 21.

settlement, and would not admit of any leisurely advance such as necessarily characterized an expedition accompanied by the royal baggage-train. It was for this reason, we may conjecture, that Sennacherib did not lead his troops in person. In the new text he tells us that he despatched his archers, spearmen, and chariots to Cilicia, where, according to his account, they achieved a speedy victory.

It would be tempting to set this conflict between Ionians and Assyrians on the bank of the Pinarus, where, in a later age, Greeks and Persians met at the Battle of Issus. But Sennacherib tells us that the battle took place "in the midst of a difficult mountain," and we may probably set the scene of the conflict in one of the passes, and not in any part of the Cilician plain. In any case, Kirua and his allies would have avoided the faulty strategy of Darius, and, being in possession of the country, would have chosen their ground with some care. From Sennacherib's account it would seem that the capture of Tarsus followed the Assyrian victory, and in this detail we may perhaps see an indication that Kirua and his allies attempted to hold the Amanian passes, in one of which they met their defeat. The other alternative is to suppose that they concentrated their forces at the Cilician Gates, trusting that Tarsus and the other cities in the plain would be strong enough to resist the Assyrian attack. In that case we may suppose that Sennacherib's army did not waste time in taking the cities, until they had cleared the northern pass and had defeated the main body of the Ionian army. Of the two alternatives, the former seems the more probable.

According to Alexander Polyhistor Sennacherib's forces suffered heavily in the battle, but after the Ionian defeat, the cities of Ingirâ and Tarsus do not appear to have offered much of a resistance. It was probably at this time that the naval engagement recorded by Abydenus took place, for by the destruction of the local Ionian fleet, the Assyrians would have completed their discomfiture. On the Ionian defeat by land Kirua appears to have fled to his stronghold Illubru, where he sustained a prolonged siege. But the place was eventually taken by assault, and the Assyrian army returned to Nineveh with many Cilician captives and a heavy spoil. Among the captives was Kirua, and when brought into Sennacherib's presence he flayed him for his treachery. But Illubru appears to have given further trouble, for Sennacherib sent a fresh expedition thither, which slew or deported its inhabitants, replacing them with peoples from other conquered districts. It is interesting to note the smaller details in which the Greek accounts tally with that of Sennacherib. Alexander Polyhistor states that Sennacherib erected a statue or likeness of himself as a memorial of his victory, and had it inscribed with a record of his achievements. On his cylinder Sennacherib records that he fashioned a memorial of alabaster and set it up in Illubru before the emblem of Ashur.¹ The memorial was probably a stele with rounded top, sculptured in relief with a figure of the king, and bearing on its face and reverse an account of the conquests of his reign. Another detail concerns the city of Tarsus. The statements reproduced by Eusebius that Sennacherib built Tarsus on the model of Babylon, clearly refer to the rebuilding of the city after its destruction by the Assyrian troops. Sennacherib merely states that he conquered the city.

¹ The "Athenian temple," with the columns of bronze, mentioned by Abydenus (*see above*, p. 11), was clearly a temple of Ashur in which the memorial was set. In view of Sennacherib's own vivid account of his new method of casting bronze pillars and pedestals for his palace at Nineveh (*see below*, p. 25 f.), the reference by Abydenus to the "bronze pillars" of the temple is quite convincing.

The Assyrian account of the Cilician campaign of B.C. 698, as given in the new text, may be rendered as follows :—

COL. IV.	TRANSLITERATION.	COL. IV.	TRANSLATION.
61.	<i>i-na li-mu (m.)Šulmu(mu)-bêlu (amêlu) ša-kin (alu) Ri-mu-si</i>	61.	In the eponymy of Shulmu-bêlu, the governor of Rimusi,
62.	<i>(m.)Ki-ru-a (amêlu)hazânu ša (alu) Il-lu-ub-ri</i>	62.	Kirua, the prefect of Illubru,
63.	<i>(amêlu)ardu da-gil pa-ni-ia ša iz-zi-bu-šu ilâni(pl.)-šu</i>	63.	a servant who was subject to me, whose gods forsook him,
64.	<i>ba - hu - la - te (alu)fi - lak - ki</i>	64.	caused the troops of Cilicia
65.	<i>uš - bal - kit - ma ik - su - ra ta - ha - zu</i>	65.	to revolt and offered battle.
66.	<i>nišê(pl.) a-ši-bu-ut (alu)In-gi-ra-a u (alu) Tar-zi</i>	66.	The peoples who dwelt in Ingirâ and Tarsus
67.	<i>i-da-a-šu is-hu-ru-ma gir-ri (mātu)Ku-e</i>	67.	supported him, and they seized the Cilician road ;
68.	<i>iš - ba - tu ip - ru - su a - lak - tu</i>	68.	they stopped the traffic.
69.	<i>(amêlu)šdê(pl.) kašti na-ši tuk-ši u as-ma-ri-e</i>	69.	Bowmen, bearers of shields(?) and lances.
70.	<i>narkabâti(pl.) sisê(pl.) ki-šir šarru-ti-ia</i>	70.	chariots and horses, my royal troops,
71.	<i>u - ma - ' - ir ši - ru - uš - šu - un</i>	71.	I sent against them.
72.	<i>ša ba - hu - la - te (alu)fi - lak - ki</i>	72.	The troops of Cilicia
73.	<i>ša i - da - a - šu is - hu - ru</i>	73.	who supported him
74.	<i>i-na ki-rib šadî(i) mar-ši iš-ku-nu tahta-šu-un</i>	74.	they defeated in the midst of a difficult mountain.
75.	<i>(alu)In-gi-ra-a (alu)Ta-ar-zu ik-šu-du-ma</i>	75.	They conquered Ingirâ and Tarsus
76.	<i>iš - lu - lu šal - la - su - un</i>	76.	and carried off their spoil.
77.	<i>ša-a-šu ki-rib (alu)Il-lu-ub-ri al dan-nu-ti-šu</i>	77.	He himself they besieged in Illubru, his stronghold,
78.	<i>šal - tum il - mu - šu - ma iš - ba - tu mu-šu-šu</i>	78.	and they cut off egress from it. ¹
79.	<i>i-na kur-ru-ub šu-pi-e num-gal-li² dūri</i>	79.	With the assault of siege-engines, "great flies" ² of the wall,
80.	<i>u kal-ban-na-te mit-hu-su zu-uk šepê(II)</i>	80.	and . . . , and the attack of foot-soldiers
81.	<i>dap-da-a-šu iš-ku-nu-ma iš-ba-tu ala</i>	81.	they defeated him and captured the city.
82.	<i>(m.)Ki-ru-a (amêlu)hazânu a-di šal-lat alâni(pl.)-šu</i>	82.	Kirua, the prefect, with the spoil of his cities
83.	<i>u nišê(pl.) (alu)fi-lak-ki ša i-da-a-šu</i>	83.	and the peoples of Cilicia who had supported him,
84.	<i>is-hu-ru a-di imêrê(pl.) alpê(pl.) u ši-e-ni</i>	84.	together with asses, oxen and sheep
85.	<i>a-na (alu)Ni-na-a a-di maḥ-ri-ia ub-lu-ni</i>	85.	they brought to Nineveh into my presence.
86.	<i>ša (m.)Ki-ru-a ma - šak - šu a - ku - uš</i>	86.	Kirua I flayed.
87.	<i>u-tir-ma (alu)Il-lu-ub-ru a-na eš-šu-te aš-bat</i>	87.	I returned and took Illubru anew ;
88.	<i>nišê(pl.) mâtâti ki-šit-ti kâtâ(II)-ia i-na lib-bi u-še-šib</i>	88.	the peoples of the lands whom my hands had conquered I settled therein.
89.	<i>kakku (ilu)Aššur bêli-ia ki-rib-šu u-šar-me</i>	89.	The weapon of Ashur, my lord, I caused to dwell in the midst of it ;
90.	<i>(abnu)narâ(a) ša (abnu)parâtu u-še-piš-ma</i>	90.	I fashioned a memorial-tablet of alabaster
91.	<i>ma - ḥar - šu ul - zi - is</i>	91.	and set it up before him.

Sennacherib's campaign of B.C. 695, which is recorded in the following section upon the cylinder, was rendered necessary by a revolt in the same region of his

¹ Or, "they cut off his retreat."

² Evidently a form of siege-engine, probably with an armoured roof expanding rearward like a fly's wings,—hence its name ; *numgallu* is a Sumerian loan-word, or formed on the analogy of such compounds as *dupgallu*, *širmahḫu*, etc.

empire. It is probable that the second taking of Illubru and the deportation of its inhabitants, sufficed for a time to check any tendency to rebellion in that quarter. But when three years had passed, trouble broke out in Tabali, the district to the north-east of Cilicia. Here, Sennacherib tells us, a certain man named Khidi united the kingdom of Tabali, and, made the city of Til-garimmu his capital. It is clear that his growing power became a menace to Assyrian authority in that region, and Sennacherib was obliged to dispatch an expedition against him. The account of the campaign is broken on Cylinder No. 103000, but the missing portions of the text may be partly restored from the fragment of a cylinder recently acquired by the British Museum.¹ From this account we learn that the Assyrian forces invested Til-garimmu, and after throwing up siege-works and employing siege-engines against the wall, they captured the city by assault. The city itself was destroyed and its inhabitants and their gods were deported to Assyria. The last eight lines of the section contain a formula referring to the whole of Sennacherib's campaigns. It states the number of bows and shields selected by Sennacherib from the spoil of his campaigns for the use of his army, and records the distribution of the rest of the spoil. It may be noted that from the number of bows here mentioned, it follows that only five hundred were added to the royal armament as the result of the Elamite campaign in B.C. 694.

TRANSLITERATION.

COL. V.

1. *i-na li-mu* (m.) *Aššur-bēl-ušur ša-kin*
[.]
2. *a-na* (*alu*) *Til-ga-ri-[im-mu]*
3. *a-lum ša pa-a-ṭi* (*mātu*) *Ta-[ba-li]*
4. *ša* (m.) *Ḫi²-di-i šarru-tu-[us-su]*
5. *ir-ku-su* *kakke*[(pl.) -ia]
6. *as-su-uk-ma* (*amēlu*) *šabē*(pl.) *kašti na-ši*
[*tuk-ši*]
7. *u as-ma-ri-e* *narkabāti*(pl.) *si[še]*(pl.)³
8. *ki-sir šarru-ti-ia u-ma'-ir* *ṣ[i-r]u-uš-šu*
9. *alu šu-a-tum ni-i-tum al-[m]u-ma*
10. *i-na [m]aš-pak e-pi-r[i u] kur-ru-ub šu-pi-i*
11. *mit-ḫu-šu zu-[uk šēpā*(II) *i]s-ba-[t]u ala*
12. *niše*(pl.) *a-di ilāni*(pl.) *a-[šib lib-bi-šu] am-*
nu šal-la-ti-iš
13. *alu šu-a-tum* [.] *ik-ḫu-ru*
14. *a-na tili u* [*kar-me*] *u-tir-ru*
15. *i-na šal-lat mātātī*(pl.) [*ša*]⁴ *aš-lu-la*

TRANSLATION.

COL. V.

1. In the eponymy of Ashur-bēl-ušur, the
governor of [.],
2. to Til-gari[mmu],
3. a city in the district of Ta[bali],
4. whose kingdom Khidi
5. had united,—[my] arms
6. I appointed, and bowmen, bearers of
[shields(?)]
7. and lances, chariots and horses,
8. my royal troops, I sent against it.
9. I invested that city and
10. by the heaping up of earth [and] the
assault of siege-engines
11. and the attack of [foot]-soldiers they
captured the city.
12. The people together with the gods that
[dwelt therein] I counted as spoil.
13. That city [.] they destroyed,
14. they turned it into mounds and [heaps]
of ruins.
15. Among the spoil of the lands [which] I
carried off

¹ No. 102996, preserving fragments of three columns of text (Cols. V-VII), duplicate of No. 103000. For Col. V, see below, n. 3, and plate 38 for its text. Col. VI corresponds to No. 103000, Col. VI, ll. 9-28, and Col. VII to Col. VII, ll. 7-24. The original cylinder, of which No. 102996 formed a part, was evidently a duplicate of No. 103000, and was probably found beside the same gate of Nineveh, and on the same occasion; see below, p. 20.

² The sign appears to be *ḫi* not *gam*.

³ The ends of ll. 7-22 are taken from No. 102996, Col. V; see plate 38. The restorations in ll. 1-14 are conjectural.

⁴ Ll. 15-22 have been restored from the Bull-Inscriptions of Sennacherib; see "Cun. Inscr. West. Asia," Vol. III, plate 13, No. 3, ll. 18 ff.; and Smith and Sayce, "Sennacherib," p. 98.

COL. V. TRANSLITERATION—*continued*.

16. 30,000 *k[āštu¹] a - ri - tu*
 17. *i - na [lib - bi - šu - nu] ak - sur - ma*
 18. *e[li ki - šir šarru - ti - ia] u - rad - di*
 19. *[si - it - ti šal - lat na - ki - ri] ka - bit - tu*
 20. *[a-na gi-mir karāši-ia] bēl-paḫāti(pl.)-ia*
 21. *[u nišē(pl.) ma-ḥa-za-ni-ia] rabūtū(pl.)*
 22. *[kīma ši - e - ni lu -]u - za - ' - iz*

COL. V. TRANSLATION—*continued*.





16. thirty thousand [bows and¹] shields
 17. [from among them] I collected and
 18. [to the armament of my kingdom] I added.
 19. [The rest of the] heavy [spoil of the enemy]
 20. [among the whole of my camp], my rulers
 of provinces,
 21. [and the inhabitants of my] great [cities]
 22. [like sheep] I divided.

§3. SENNACHERIB'S IMPROVEMENTS IN NINEVEH; THE CITY'S SYSTEM OF
 FORTIFICATION, AND ITS FIFTEEN GATES.

The concluding section of the text inscribed upon Cylinder No. 103000, gives an account of the work which Sennacherib carried out at Nineveh. This occupies nearly half the text of the cylinder, and though much of the account of his new palace tallies with that found upon the earlier cylinders of his reign, many new details are added. But the description of the palace was only included because it formed the most remarkable building achievement of Sennacherib's reign. The most important part of the building-record is that which concerns the walls of Nineveh, inasmuch as the cylinder was drawn up with the special object of recording their completion. This is proved by the concluding lines of the inscription, which contain an invocation to future rulers of Assyria to repair the wall of Nineveh, should it ever fall into decay, and to replace Sennacherib's foundation-records which were buried in its structure. The description of the walls of Nineveh, and the enumeration of its fifteen gates, coupled with the reference to the wall in the concluding invocation, prove that the cylinder was buried by Sennacherib in the structure of the wall, probably beside one of the principal gates of the city. Before discussing in detail the topographical information supplied by the new text, it will be well to give an analysis of its contents, and a summary of the principal subjects with which it deals.

The contents of the building-inscription, which follows the account of Sennacherib's campaigns upon the Cylinder No. 103000, may be summarized under the following main headings:—

- | | | | |
|---------------------------------|-----------------------|-----|---|
| Col. V, ll. 23-51 | ... | ... | Introduction. |
| " | 52-56a | ... | Sennacherib's labour supply. |
| " | 56b-63 | ... | State of the former palace at Nineveh. |
| " | 64-78 | ... | The collection of materials for the new building. |
| Col. V, l. 79-Col. VI, l. 14a | | | Preparation of the palace-site and building of its sub-structure. |
| Col. VI, l. 14b-Col. VII, l. 52 | | | Description of the new palace. |
| Col. VII, ll. 53-57 | ... | ... | The planting of Sennacherib's park. |
| " | 58-64 | ... | The increase in the size of Nineveh. |
| " | 65-69 | ... | The building of the Inner Wall of the city. |
| " | l. 70-Col. VIII, l. 5 | | The fifteen gates of Nineveh. |
| Col. VIII, ll. 6-15 | ... | ... | The building of the Outer Wall of Nineveh. |
| " | 16-21 | ... | The laying out of gardens above and below the city. |
| " | 22-49 | ... | Improvements in the city's water-supply. |

¹ The traces on No. 102996 read , so that neither of the numbers <<< - "30,000," nor <<< - - "30,500," can be here restored.

Col. VIII, ll. 50-64 ...	...	The acclimatization of plants and animals.
„ 65-76 ...	...	The dedication of the palace and the feasting of the people.
„ 77-87 ...	...	Invocation to future rulers to repair the wall of Nineveh.
„ 88 ...	...	Date.

From the above analysis of its contents the reader will have little difficulty in following the translation of the text which is given on pp. 21 ff. Meanwhile we may select the most important subjects, from a topographical point of view, on which the text affords new information. Thus, the passage from Col. V, l. 86 to Col. VI, l. 11, gives new details concerning the preparation of the palace-site, and enables us to correct an error with regard to the additions Sennacherib made to it. The piece of land which was added to the site of the palace by deflecting the course of the Tebiltu is here stated to have been 340 cubits in length¹ and 289 cubits in width. With regard to the area occupied by the palace which Sennacherib built upon the site, it may be noted that, while its width of 440 great suklum² was not added to in later years, its length, which according to the text now stood at 700 great suklum, was subsequently increased to 914 great suklum. The total height of the palace, including that of its substructure or platform, naturally remained unaltered. Other important data concern the extent of the city of Nineveh itself (*cf.* Col. VII, ll. 58 ff.). Sennacherib tells us that the circuit of the earlier city had been only 9,300 cubits. He now incorporated 12,515 cubits from the unoccupied land of the city's enclosure, bringing up its total extent to 21,815 great suklum. But the most important change in the character of the city, and one which was quite successfully carried out in spite of its increase in size, was its system of fortification.

The earlier city of Nineveh, Sennacherib tells, was provided with no inner and outer wall. We may conjecture that it had a city-wall of small dimensions, but this could have borne no comparison with the massive double line of defence with which Sennacherib enclosed the enlarged area of the city's extent. The foundation of the Inner Wall, Sennacherib tells us, he laid upon dressed stones, and made it forty bricks, or forty cubits, in thickness, while he raised its height to one hundred and eighty tipki. He gave it a Sumerian title "*Bad-imgalbi-galukurra-shushu*," which he renders as *du-u-ru ša nam-ri-ru-šu na-ki-ri saḫ-pu*: "The wall whose splendour overthrows the enemy." Equal care was spent on the construction of the Outer Wall, which Sennacherib made as far as possible impregnable. In order to render it impossible to undermine it, he dug down for a depth of forty-five gar until he reached the water-level. Into the water as it stood in his huge trench he sunk masses of rough stone brought from the mountains. The stones, in combination with the water, were well calculated to render any mining under the wall impossible. The Outer Wall itself he built on the foundation he had thus laid below the water level, and right up to the coping at its summit, he faced it with dressed stones carefully jointed, to render it difficult to make a breach. The Outer Wall, Sennacherib tells us, he made high "like a mountain," and, as in the case of the Inner Wall, he gave it a Sumerian name, symbolizing its impregnable character. He termed it "*Bad-garneru-khulukhkha*,"

¹ It may be noted that 340 is also the reading of the figure on K. 1675, Col. II, l. 20 (not "240" as given by Meissner and Rost, "Die Bauinschriften Sanheribs," plate 3, l. 19). In the following line of the same cylinder-fragment the width is given as 288 cubits in place of the 289 of the text.

² From Col. VII, ll. 59-64, it is clear that the great suklum was the equivalent of the cubit.

which he renders as *mu-gal-lit za-ma-a-ni*: "[The Wall] that terrifies the enemy." But even more interesting than the details with regard to the city's fortifications is Sennacherib's enumeration of fifteen great gates which pierced the city-wall, and his notes on their positions.

In addition to stating the name of the gate, and the side of the city on which it was situated, Sennacherib gives the title which he bestowed upon it. The information supplied by the new text with regard to the names and positions of the fifteen gates of Nineveh may be tabulated as follows:—

A.—SEVEN GATES TOWARDS THE SUNRISE, FACING SOUTH AND EAST.

NAME.	TITLE.
1. { <i>abul (ilu)Aššur ša (alu)Aššur</i> The Gate of the god Ashur of the city of Ashur.	1. { <i>li - bur iššakki (ilu)Aššur</i> May the representative of Ashur be strong!
2. { <i>abul (m. ilu)Sin-aḫē(pl.)-er-ba ša (mātu) Hal-si</i> The Gate of Sennacherib of the land of Khalzi.	2. { <i>sa - pi - in gi - mir na - ki - ri</i> That overwhelms all foes.
3. { <i>abul (ilu)Šamaš ša (mātu) Ga - gal</i> The Gate of Shamash of the land of Gagal.	3. { <i>(ilu)En - lil nu - kin palṭ - ia</i> Enlil, who established my rule.
4. { <i>abul (ilu)Nin-lil ša (alu)Kar-(ilu)Nin-lil</i> The Gate of Ninlil of the city of Kar-Ninlil.	4. { <i>ša (m. ilu)Sin-aḫē(pl.)-er-ba it-ti man-zal-ti e riḫ-ki kin-ni palṭ-šu</i> Of Sennacherib establish thou his rule!
5. { <i>abul muš - la - lum</i> The Covered Gate.	5. { <i>nu - še - ša - at šēr ašakki</i> That causes the flesh of the Ashakku-demon to go forth.
6. { <i>abul (alu)Ši - ba - ni - ba</i> The Gate of the city of Shibaniba.	6. { <i>du-muk aš-na-an u AN-ŠURIM ki-rib-ša ka-ai-an</i> The choicest of corn and of stores (?) are ever within it.
7. { <i>abul (mātu)Ha - tam - hi</i> The Gate of the land of Khatamkhi	7. { <i>ba - bi - lat hi - šib hur - ša - a - ni</i> That brings the produce of the highlands.

B.—THREE GATES FACING THE NORTH.

8. { <i>abul (ilu)Adad ša am - ba - si</i> The Gate of Adad of fertility.	8. { <i>(ilu)Adad ša-ri-iḫ hegalli a-na mātī</i> Adad, who bestows abundance on the land.
9. { <i>abul (ilu)Nergal ša (alu)Tar - bi - si</i> The Gate of Nergal of the city of Tarbis. ¹	9. { <i>(ilu)Ur - ra ša - a - giš sa - ma - ni - ia</i> Ur-ra, who destroys my enemies.
10. { <i>abul (ilu)Sin</i> The Gate of Sin.	10. { <i>(ilu)Nannar(ru) na - šir agṭ be - lu - ti - ia</i> Nannar, who guards my lordly diadem.

¹ It may be noted that the Reverse of K. 4492 (see plate 39), which from the mention of Tarbis in l. 7 was supposed to refer to the gates of that city (cf. Meissner and Rost, "Bauinschriften," p. 89), is really inscribed with an account of the gates of Nineveh, down to the Quay-Gate, the second on the western side. What is preserved of its text begins with the summary referring to the seven gates facing south and east, K. 4492, Rev., ll. 2-13 corresponding to Cylinder No. 103000, Col. VII, ll. 84-95. Of the five gates mentioned, only two (the eighth and twelfth) correspond in name and title upon both texts. In the case of

C.—FIVE GATES FACING THE WEST.

NAME.	TITLE.
11. { <i>abul maš - ki - e</i> The Gate of the Watring-places.	11. { (<i>ilu</i>) <i>E - a mu - še - šir kap - pi - ia</i> Ea, who directs my springs.
12. { <i>abul ka - a - ri</i> The Quay-Gate.	12. { <i>mu - še - ri - bit mi - ħir - ti da - ad - me</i> That brings the tribute of the peoples.
13. { <i>abul (mātu) Ba - ri</i> The Gate of the land of Bari.	13. { <i>kat-ri-e (amēlu) Su-mu'-an u (amēlu) Te- e-me ki-rib-ša ir-ru-ub</i> The presents of Sumu'an and Tême enter it.
14. { <i>abul ekalli ma - ħir - ti</i> The Gate of the Armoury.	14. { <i>pa - ki - da - at ka - la - ma</i> That provides for all.
15. { <i>abul ħa - an - du - u - ri</i> The Gate of <i>khandûri</i> .	15. { (<i>ilu</i>) <i>Šar-ur mu-šam-ħit ai-ab šarri</i> Sharur, who overthrows the king's foe.

It will be noted that there are three groups of gates, the first "towards the sunrise, facing south and east," the second group "facing the north," and the third group "facing the west." The course of Sennacherib's walls is now marked by lines of high mounds, and, although the city has four sides, they enclose an area of irregular shape. The side which fronted the river faces south-west, and up stream, at right angles to this, runs a shorter side facing north-west. There is no doubt that the third and second groups of gates (C and B), described as facing "west" and "north," were situated on these two sides respectively. Of the remaining sides of the city, the wall away from the stream but running parallel to it, forms the longest of the sides. This runs in a slight curve and faces, roughly, east-north-east. The remaining side of the city is very short—not more than a thousand yards in length—and it faces, roughly, south. There is no doubt that the greater number of the seven gates forming the first group (A) pierced the long wall that faces east-north-east, and it is clear that Sennacherib's description of the orientation of all the gates is merely approximate. As the gates of the first group are said to face south as well as east, it is evident that at least one is to be set in the southern wall. An important question to be decided is whether this wall contained more than one gate.

The road through the first gate mentioned, the Gate of Ashur, obviously led down stream in the direction of Ashur. In the south-west wall, near the south-west corner of the city, there is a peculiar break in the line of mounds which was probably the site of a gate facing southward, as though for a road already running south. This might possibly have been the Gate of Ashur. But it would technically be on the south-west side of the city, and should therefore be looked for in the third group (C). In that case it would be the site of the Abul Khandûri, and the Gate of Ashur should be set in the larger of the two breaks in the southern line of wall.

In the present Introduction want of space prevents the detailed discussion of the positions of the various gates of Nineveh,¹ and we may here confine ourselves to

the tenth gate name and title differ, while the title of the ninth and probably the name of the eleventh are different upon K. 4492 (*see* below, p. 28, notes 1, 2, and 4). The text of No. 103000 is clearly to be followed in preference to that of K. 4492; the former we know was Sennacherib's own record, while the tablet may well represent an extract from a later copy of the text, drawn up at a time when the original names and titles had been altered, or the tradition had become corrupt.

¹ I hope to have an opportunity of returning to this subject shortly in a separate paper on the gates.

noting how the names and titles given them by Sennacherib sometimes describe their position and use, or have reference to the districts served by the roads which passed through them. Thus the northernmost gate on the east-north-east side was entitled as "that which brings the produce of the highlands," while the titles of other gates, such as those for the sixth, eighth, twelfth and thirteenth, are derived from the character of the traffic which passed through them. It is interesting to note that no less than five gates opened on to the river. The most northerly of these Sennacherib appointed for the drawing of water, where, at the farthest point up stream, the river was unpolluted by drainage from the city. To the next gate, the Quay-Gate, he gave the appropriate title "That brings the tribute of the peoples," while the Gate of the Armoury, adjoining Nebi Yunus, he characterized as the gate "that provides for all."

One of the largest of the gates, to judge from the remains that still exist, is marked by the double mound in the eastern line of wall, immediately north of the gap through which the road to Erbil passes. Another was the great gate on the north side of the city, which was also excavated by Sir Henry Layard.¹ The portion he uncovered was found to consist of a wide passage, flanked at each end by colossal human-headed bulls and winged figures, and passing through two chambers in the wall. The gateway in the eastern wall, to which reference has already been made, was also examined by Layard, and found to have been built on a similar plan to the northern gate, though undecorated with sculpture. It is probable that at all the principal gates, such as that on the north side, Sennacherib buried in the structure of the wall, behind the bulls on each side of the entrance, clay cylinders, similar to No. 103000, recording his campaigns and the completion of the walls and gates. The cylinder No. 103000 and the fragment No. 102996 were probably both found in the structure of the same gateway.²

In addition to its record concerning the walls and gates of Nineveh, which it was specially inscribed to commemorate and by its divine invocations to preserve, the new cylinder-inscription gives interesting information concerning measures which Sennacherib took to improve the city's supply of water. After referring to the canal which he constructed from Kisiri, Sennacherib gives us new details of the manner in which he added to the volume of water in the Khosr, and employed it for watering his plantations and orchards and the cultivated land in the neighbourhood of the city. He appears to have made a personal inspection of the ground over which his engineers proposed to carry the additional water-supply. He tells us that he took the road to Bît-rêâmê, at the foot of Mount Musri to the north-east of Nineveh, and then climbed with difficulty the road to Elmunakinnê. Here, above the towns of Dûr-Ishtar, Shibaniba,³ and Suli, were springs, which Sennacherib's engineers proceeded to employ for the supply of Nineveh. Having built a basin or small reservoir at their source, an aqueduct was constructed by means of which their waters were added to those of the Khosr.

Sennacherib boasts of the great area of land he was thus enabled to irrigate, both for himself and for the people of Nineveh. The trees and plants, which he

¹ See "Nineveh and its Remains," Vol. I, p. 144 f., and "Nineveh and Babylon," pp. 120 ff.

² Until recently, one of the colossal bulls and part of the adjoining colossal winged figure, which flanked the northern gateway excavated by Sir Henry Layard, were still standing in their original positions. But they have since been broken up by the natives for lime.

³ This was the town after which the Sixth Gate of Nineveh was named; see above, p. 18.

brought from Chaldea and the Mediterranean coast and acclimatized in his plantation, were, he tells us, more fruitful than in their own countries.¹ One of the class of trees, which he probably imported from the south, he describes as "trees that bear wool" or "hair,"² and, in a later passage of the text, he states, "The trees that bore wool (or hair) they clipped, and they carded (or shredded) it for garments."³ It is possible that the tree which Sennacherib here describes was a species of fibrous palm. The other details concerning Sennacherib's plantations, and his park for wild animals, and the trouble he incurred in obtaining the materials for his palace, and the new method of casting bronze, which his craftsmen invented or imported from abroad, are all given in Sennacherib's own words in the section that follows.

§ 4. TRANSLATION OF THE CONCLUDING SECTION OF CYLINDER NO. 103000,
RECORDING SENNACHERIB'S BUILDING OPERATIONS.

The portion of the text devoted to Sennacherib's buildings forms a single section on the cylinder, and in the following translation it has therefore not been broken up into paragraphs. But with the help of the analysis of its contents printed on p. 16 f., the reader should have little difficulty in following the thread of the narrative.

COL. V.	TRANSLITERATION.	COL. V.	TRANSLATION.
23.	[i-na u-mi-šu-ma Ninua(KI) ma-ḥa-z]u ṣi-i-ru	23.	At that time Nineveh, the exalted town,
24.	[alu na - ram (ilu)] Iṣ - tar	24.	the city beloved of Ishtar,
25.	[ša nap - ḥar ki - du - di] - e ilāni(pl.)	25.	wherein are all the shrines of the gods
26.	[u iṣtarāti(pl.) ba] - ṣu - u ki - rib - ṣu	26.	and goddesses,
27.	[tim-me-en-nu da-ru-u d]u-ru-uš ṣa-a-ti	27.	the everlasting substructure, the eternal foundation,
28.	[ša ul-tu ul-la i]t-ti ṣi-ṭir bu-ru-um-me	28.	whose design from of old with the writing of the heavens
29.	[iṣ-rat-su iṣ-rit-ma ṣu-p]u-u ṣi-in-du-ṣu	29.	had been fashioned, and whose structure shone brightly,
30.	[aš - ru nak - lu] ṣu - bat pi - ris - ti	30.	the beautiful place, the dwelling of the oracle,
31.	[ša mimma ṣum - ṣu]ṣi - pir ni - kil - ti	31.	wherein all manner of works of art,
32.	[gi-mir bil-lu-di-e] ni-ṣir-ti LAL-GAR	32.	all shrines and treasures
33.	[ṣu - ta - bu - lu] ki - rib - ṣu	33.	had been brought,
34.	[ša ul - tu ul] - la ṣarrāni(pl. ni)	34.	wherein from of old the former kings,
35.	[a - l]i - kut maḥ - ri abē(pl.) - ia	35.	my fathers,
36.	ul-la-nu-u-a be-lu-ut (mātu)Aššur(KI) e-pu- ṣu-ma	36.	had ruled Assyria before me,
37.	u - ma - ' - ru ba - 'u - lat (ilu)En - lil	37.	and had governed the subjects of Enlil,—
38.	ai-um-ma i-na lib-bi-ṣu-nu a-na ṣum-dul ṣu-bat ali	38.	none among them to widen the city's dwelling-place,
39.	e - piš dūri ṣu - te - ṣur su - ḥa - a - ni	39.	to build a wall, to make straight the streets,
40.	u ḥa - ri - e nāri zu - ḥa - ap ṣip - pa - a - ti	40.	and to dig a canal, and plant plantations,
41.	u - zu - un - ṣu ul ib - ṣi - ma	41.	had turned his mind
42.	ul uš - ta - bil ka - ras - su	42.	nor had directed his attention,

¹ See Col. VIII, ll. 19, 50.

² See Col. VII, l. 56.

³ See Col. VIII, l. 64.

TRANSLITERATION—continued.

COL. V.

43. a-na ekalli kir-bi-šu kum-mu ri-mit be-lu-te
 44. ša su - uḫ - ḫu - rat 'šu - bat - sa
 45. e - piš - taš la nak - lat - ma
 46. li - e - su ul id - da - a
 47. lib - bu - uš ul iḫ - su - uš
 48. ia - a - ti (m. ilu)Sin - aḫ(pl.) - er - ba
 49. šar kiš - ša - ti šar (mātu)Aššur(KI)
 50. e - piš šip - ri šu - a - tu ki - i te - im ilān(pl.)
 51. i-na us-ni-ia ib-ši-ma ka-bit-ti ub-lam-ma
 52. te-ni-šit (mātu)Kal-di (amēlu)A-ra-me
 (mātu)Man-na-ai
 53. (mātu)Ku-e u (mātu)ḫi-lak-ku (mātu)
 Pi-lis-ti u (mātu)Šur-ri
 54. ša a - na ni - ri - ia la ik - nu - šu
 55. as-su-ḫa-am-ma tup-šik-ku u-ša-aš-ši-šu-
 nu-ti-ma
 56. il - bi - nu libitti ekallu maḫ - ri - tu
 57. ša 360 ina 1 ammatu šiddu
 58. 95 ina 1 ammatu pātu
 59. ma - ra - ku šit - ku - na - at - ma
 60. su - uḫ - ḫu - rat šu - bat - sa
 61. ša surrānī(pl, ni) a-li-kut maḫ-ri abī(pl.)-ia
 62. a-na ri-mit be-lu-ti-šu-un u-še-pi-šu-ma
 63. la u - nak - ki - lu ši - pir - ša
 64. šid(pl.) ša (abnu)pi - i - li pi - si - e
 65. i-na (alu)Ta-as-ti-a-te ša e-bir-tan (nāru)
 Idiglat
 66. ib - tu - ḫu a - na mu - kil bābātī(pl.) - ši - in
 67. a - na šu - pu - uš elippē(pl.)
 68. ki - rib kišātī(pl.) iṣṣ(pl.) rabūtī(pl.)
 69. u - ki - ru i - na nap - ḫar mātī - šu - un
 70. i-na (arḫu)Airu u-mu a-dan-ni e-dī-e
 pa-an šat-ti
 71. i - na elippē(pl.) ši - ra - a - te
 72. a-na a-ḫa-an-na-a u-šib-bi-ru-ni mar-ši-iš
 73. i - na ni - bir ka - a - ri iṣ - MA - GU - LA(pl.)
 74. u - ti - ib - bu - u ba - ḫu - la - te - šu - un
 75. u-ša-ni-ḫu u-lam-me-nu ka-ras-si-in
 76. i - na da - na - ni u šup - šu - ki
 77. mar - ši - iṣ u - bi - lu - nim - ma
 78. u - ša - aš - bi - tu bābātī(pl.) - ši - in
 79. (nāru) Te - bil - ti a - gu - u šit - mu - ru
 80. ša ul - tu imē(pl.) arkūtī(pl.)
 81. ti - iḫ ekalli i - ba - ' - u - ma
 82. i - na mīli - ša gab - ši i - na uš - ši - ša
 83. ab-bu u-šab-šu-u u-ri-ib-bu tim-me-en-ša
 84. ekalla šilra(ra) ša-a-tu a-na si-ḫir-ti-ša
 ak-ḫur
 85. ša (nāru)Te - bil - ti ma - lak - ša

TRANSLATION—continued.

COL. V.

43. nor to the palace therein, the dwelling-
 place, the lordly habitation,
 44. whose site was become too narrow,
 45. whose construction was not beautiful,
 46. had given his understanding,
 47. nor had pondered it in his heart,—
 48. I Sennacherib,
 49. the king of hosts, the king of Assyria,
 50. to carry out that work according to the
 will of the gods
 51. turned my mind and directed my attention.
 52. And the people of Chaldea, the Ara-
 means, the Mannai,
 53. the men of Kuc and Cilicia, the Philistines
 and Tyrians,
 54. who had not submitted to my yoke,
 55. I carried away, and I set them to forced
 labour,
 56. and they made bricks. The former palace,
 57. which for three hundred and sixty cubits
 in length
 58. and ninety-five cubits in breadth
 59. extended,
 60. so that its site was cramped,
 61. which the former kings, my fathers,
 62. had made for their lordly habitation,
 63. but had not adorned its structure,—
 64. bull-colossi of white stone
 65. in Tastiate, which is on the other side of
 the Tigris,
 66. they quarried as supports for the doors
 thereof.
 67. In order to construct rafts
 68. great trees in the woods
 69. throughout the whole of their land they
 cut down.
 70. In the month of Iyyar at the time of the
 spring floods,
 71. on mighty rafts
 72. they brought them across with difficulty
 to the other side.
 73. In the crossing of the quay-wall the great
 vessels
 74. sunk deep, and their crews
 75. groaned and were distressed in spirit;
 76. but by might and tribulation
 77. they brought them with difficulty,
 78. and set them up in their gates.
 79. The river Tebiltu, a violent stream,
 80. which since distant days
 81. had come right up to the palace
 82. and during its time of mighty flood
 83. had caused havoc in its substructure, and
 had destroyed the foundation thereof,—
 84. that small palace I pulled down completely.
 85. The course of the Tebiltu

TRANSLITERATION—continued.

VOL. V.

86. *ul - tu ka - bal - ti ali ap - ru - us - ma*
 87. *i-na ta-mir-ti ku-ri ali u-še-šir mu-šu-ša*
 88. *i-na ½ GAN ma-lak mé(pl.) 4 (abnu) pi-i-li*
rabûti(pl.)
 89. *il - ti kupri ak - si - ma kané(pl.) a - pi*
 90. *u ku - pi - e u - šat - ri - sa eli - šu - un*
 91. 340 *ina I ammatu šiddu*

COL. VI.

- I. 289 *ina I ammatu pātu*
 2. *kaḫ-ka-ru ul-tu ki-rib (nāru)[lu-su-ur*
 3. *u ta - mir - ti ali*
 4. *[k]i-ma a-kut-tim-ma lu aš-ba-ta si-ir me-*
ši-iḫ-ti
 5. *tam - li - i maḫ - ri - e lu u - rad - di - ma*
 6. *a-na si-ḫir-ti-šu ina 190 ti-ip-ki ul-la-a*
ri-ši-šu
 7. *[l]a-ba-riš umē(pl.) i-na mīli kiš-ša-ti*
 8. *[t]im - me - en tam - li - i la e - ni - ši*
 9. *(abnu)pi - i - li rabûti(pl.) ki - su - u - šu*
 10. *u-ša-as-ḫi-ra u-dan-nin šu-pu-uk-šu*
 11. *a-na 700 i - na suk - lum rabûti(ti) šiddu*
 12. *u 440 i - na suk - lum rabûti(ti) pātu*
 13. *ši - kit - ti ekalli u - tir - ma*
 14. *šu-bat-sa uš-rab-bi ekallâti(pl.) ḫurâši*
kaspi
 15. *siparri (abnu)sandi(pl.) (abnu)tur-mi-na-*
ban-da
 16. *(abnu)parûti šin pîri (išu)ušt (išu)urkarinni*
 17. *(išu)miskanni (išu)erni (išu)šurmēni*
 18. *burâšu (išu)e-lam-ma-ku (išu)si-in-da-a*
 19. *a - na mu - šab be - lu - ti - ia*
 20. *ab - ni - ma bît mu - tir - ri - te*
 21. *tam - šil ekal (mât)ḫa - at - ti*
 22. *mi - iḫ - rit ba - ba - a - ti u - še - piš*
 23. *gušûrē (išu)er - ni (išu)šurmēni*
 24. *ša e-ri-su-un ṭa-a-bu bi-nu-ut (šadû)ḫa-*
ma-nim
 25. *u (šadû)Si - ra - ra šadâni(pl.) ellâtî(pl.)*
 26. *u - šat - ri - sa e - li - šin*
 27. *dalâtî(pl.) (išu)er - ni (išu)šurmēni burâši*
 28. *(išu)si - in - da - a mi - sir kaspi erî*
 29. *u - rak - kis - ma u - rat - ta - a ba - bi - šin*
 30. *i-na ba-rak-ki ša ki-rib bîti papahâni(pl.)*
 31. *ap - ti bi - ir - ri u - pat - ta - a*

TRANSLATION—continued.

COL. V.

86. I deflected from the midst of the city,
 87. and in the cultivation outside(?) the city I directed its outflow.
 88. In the space of half a gan of water four great blocks of stone
 89. I covered with bitumen, and reeds of the reed-bed
 90. and rushes I spread over them.
 91. A piece of land, three hundred and forty cubits in length,

COL. VI.

- I. and two hundred and eighty-nine cubits in width,
 2. from the midst of the river Khosr
 3. and the cultivated area round the city
 4. I took in accordance with the plan. To the measure
 5. of the earlier palace-platform I added it,
 6. and I raised the whole of it to a height of one hundred and ninety tipki.
 7. That through the lapse of time or by a mighty flood
 8. the foundation of the platform should not be weakened,
 9. I surrounded its substructure with great stones,
 10. I strengthened its earth-work.
 11. To seven hundred great suklum in length
 12. and four hundred and forty great suklum in width
 13. I altered the structure of the palace
 14. and enlarged its site. Palaces of gold, silver,
 15. bronze, malachite(?), breccia,
 16. alabaster, ivory, ushû-wood, urkarinnu-wood,
 17. miskannu-wood, cedar, cypress,
 18. pine, elammaku-wood, and sindû-wood
 19. for my lordly habitation
 20. I constructed, and a portal
 21. after the model of a Hittite palace
 22. I caused to be built opposite the gates.
 23. Beams of cedar and cypress,
 24. whose scent is pleasant, the products of Amanus
 25. and Sirara, the snow-capped mountains,
 26. I arranged in place above them.
 27. Doors of cedar, cypress, pine
 28. and sindû-wood with a plating of silver and copper
 29. I bound, and I erected doorways for them.
 30. In the dwelling space within the building I arranged chambers,
 31. I opened light-holes(?).

TRANSLITERATION—continued.

COL. VI.

32. (f.)šēdāti (abnu)parāti šin pīri
 33. ša il-lu-ru na-ša-a kit-mu-sa rit-ta-šin
 34. bal-tu ku-uz-bu ħi-it-lu-pa lu-li-e
 35. ma-la-a i-na bābāti(pl.)-šin ul-zis-ma
 36. a-na tab-ra-a-te u-ša-lik
 37. šu-lul ta-ra-a-ni ša ki-rib ba-rak-ka-a-ni
 38. e-ḫu-su-un u-šaḫ-la-a
 39. u-me-iš uš-nam-mir
 40. sik-kat kar-ri kas-pi u erī
 41. ki-rib-šin u-šal-me
 42. i-na agurri (abnu)KA (abnu)uknī
 43. us-si-ma si-il-lum ni-bi-ḫi
 44. u gi-mir pa-aš-ki-ši-in
 45. aš-šu šip-ri ekalli-ia šu-te-šu-ri
 46. u li-pit kātā(II)-ia šul-lu-me
 47. i-na u-me-šu-ma (ilu)Aššur u (ilu)Iš-tar
 48. ra-'-i-mu (amēlu)šangū-ti-ia
 49. na-bu-u šumi-ia giš-maḫ-ḫi (išu) er-ni
 50. ša ul-tu amē(pl.) arkāti(pl.) i-ši-ḫu-ma
 51. ik-bi-ru danniš i-na ki-rib (šadū) Si-ra-ra
 52. šadē(pl.) ina pu-uz-ri na-an-zu-zu
 53. u-šak-li-mu-in-ni si-i-su-un
 54. ša(abnu)parātu ša i-na tar-ši šarrāni(pl.nī)
 55. abē(pl.)-ia a-na kar-ri nam-ša-ri šu-ḫu-ru
 56. i-na sa-pan (šadū)Am-ma-na-na u-šap-tu-
 ni pa-ni-šu
 57. u(abnu) tur-mi-na-ban-da ma-la (dikaru)
 pur-zi-gal-li
 58. ša la in-nam-ru ma-ti-ma
 59. ina (alu)Kap-ri-da-ar-gi-la-a
 60. ša pa-a-ti (alu)Til-Bar-si-ip
 61. u-kal-lim ra-ma-nu-uš
 62. i-te-e Ninua(KI) i-na ir-ši-ti (alu)Ba-la-
 ta-ai
 63. ki-i le-im ili-ma (abnu)pi-i-lu pi-šu-u
 64. a-na mu-'-di-e in-na-mir-ma
 65. šēdē(pl.) u ša-lam meš-ri-ti (abnu)parāti
 66. ša i-na ištēn(en) abni ib-ba-nu-u mi-na-a-te
 šuk-lu-lu
 67. i-na ki-gal-li ram-ni-šu-nu
 68. ša-ḫiš na-an-zu-zu
 69. (f.)lit-za-za-a-te (abnu)parāti
 70. ša zi-me nu-us-su-ḫa
 71. kēma u-me na-pir-di-i nu-um-nu-ru zu-
 mur-šin
 72. askuppāti(pl.) (abnu)tur-mi-na-ban-da
 šrāti(pl.)

TRANSLATION—continued.

COL. VI.

32. Female colossi of alabaster and ivory,
 33. wearing horned-headaddresses(?), having
 bent talons,
 34. clothed with strength and vigour, full of
 splendour,
 35. I set up in their door-ways,
 36. and made them a wonder to behold.
 37. The darkness from the roofing within the
 chambers
 38. I lightened,
 39. I caused them to be bright like the day.
 40. With clasps of silver and copper
 41. I enclosed their interior.
 42. With brick-work, KA-stone, and lapis-lazuli
 43. I decorated the ramparts, the cornices,
 44. and all their copings,
 45. in order to direct aright the construction
 of my palace,
 46. and to complete the work of my hands.
 47. At that time Ashur and Ishtar
 48. who love my priesthood
 49. and have pronounced my name, the
 position of great beams of cedar,
 50. which had grown from distant days
 51. and had become exceeding mighty,
 52. standing concealed in the midst of the
 mountains of Sirara,
 53. disclosed to me.
 54. Alabaster, which in the time of the kings,
 55. my fathers, was esteemed precious for
 (inlaying) the hilt of a sword,
 56. they showed me in the depths of Mount
 Ammanana,
 57. and breccia for great stone vessels,
 58. such as had never before been found,
 59. in Kapridargilā,
 60. which is in the district of Til-Barsip,
 61. revealed itself.
 62. In the neighbourhood of Nineveh, in the
 district of Balatai,
 63. according to the command of the god,
 white limestone
 64. was discovered in abundance,
 65. and colossal bulls and sculptured images
 of alabaster,
 66. which were fashioned from one stone, of
 mighty proportions,
 68. standing high
 67. on their own foundation,
 69. female colossi of alabaster,
 70. whose appearance was glorious
 71. and whose bodies shone like the bright
 day,
 72. (and) mighty slabs of breccia

TRANSLITERATION—*continued*.

COL. VI.

73. *ab-ni ki-lal-la-an i-na šad-di-šu-un ab-tuḫ-ma*
 74. *a - na šip - ri ekalli - ia*
 75. *u - šal - di - da ki - rib (alu)Ni - na - a*
 76. *šēdē(pl.) u (f.)lit - za - za - a - te*
 77. *(abnu)pi-i-li pi-ši-e i-na lip-ta-at (ilu)Nin-kur-ra*
 78. *i - na ir - ši - it (alu)Ba - la - ta - ai*
 79. *u-ša-'-lid-ma u-šak-li-la kit-ta-šu-un*
 80. *ša ul-tu ul-la šarrāni(pl. ni) abē(pl.)-ia*
 81. *ša - lam erī tam - šil kit - ti - šu - un*
 82. *a - na šu - zu - zi ki - rib ekurrē(pl.)*
 83. *ib - nu - ma i - na e - piš - ti - šu - nu*
 84. *u - ša - ni - ḫu gi - mir mār um - ma - a - ni*
 85. *i-na la bi-rit uz-ni la ḥa-sa-as a-ma-te*
 86. *a - na šip - ri ḫi - šiḫ - ti - šu - nu*
 87. *šamni iš - ku - ru na - al - ba - aš ši - e - ni*
 88. *u - ki - ru ki - rib mātātī(pl.) - šu - un*
 89. *ia - a - ti (m. ilu)Sin - aḫē(pl.) - er - ba*
 90. *a - ša - rid kal mal - ki mu - di - e šip - ri*
 91. *ka - la - ma dim - me erī rabūtī(pl.)*
 92. *ur-maḫ-ḫi pi-tan bir-ki ša ma-nam-ma*
 93. *la ip - ti - ḫu šarru pa - ni maḫ - ri - ia*

COL. VII.

1. *i - na uz - ni ni - kil - ti*
 2. *ša u-šat-li-ma ru-bu-u (ilu)Nin-igi-asag*
 3. *i - na ši - tul - ti ram - ni - ia*
 4. *a - na e - piš šip - ri šu - a - tu*
 5. *ra-biṣ am-tal-lik-ma i-na me-lik te-me-ia*
 6. *u me - riš ka - bit ḫ ti - ia*
 7. *pi - ti - iḫ erī u - ba - aš - šim - ma*
 8. *u - nak - ki - la nik - la - su*
 9. *ša giš - maḫ - ḫi u a - la - mit - ta*
 10. *(išu)meš-ri-e* 12 *urmaḫḫē(pl.) ni-'-ru-ti*
 11. *a - dī* 12 *šēdē(pl.)*
 12. *šrūtī(pl.) ša šuk - lu - lu nab - ni - tu*
 13. *22 (f.) lit - za - za - a - te ša ku - us - ba*
 14. *ul - šu ḫi - it - lu - pa bal - tu la - la - a*
 15. *kum - mu - ru ši - ru - uš - šin*
 16. *ki - i te - im ili - ma zi - ' - pi ti - it - ti*
 17. *ab-ni-ma e-ra-a ki-rib-šu aš-tap-pa-ka*

TRANSLATION—*continued*.

COL. VI.

73. I fashioned, on both sides I cut them free from their mountain,
 74. and for the building of my palace
 75. I caused them to be dragged into Nineveh.
 76. Colossal bulls and female colossi
 77. of white stone, through the labour of the goddess Ninkurra
 78. in the land of Balatāi
 79. I created, and I made their form complete.
 80. When in earlier days the kings, my fathers, made
 81. a bronze image in the likeness of their form
 82. to set up within the palaces,
 83. during their labour
 84. all the workmen groaned,
 85. through want of understanding and lack of knowledge
 86. for the work of their desire
 87. they poured out oil, the fleeces of the sheep
 88. in their lands they sheared,¹
 89. but I, Sennacherib,
 90. the chief of all princes, who have knowledge of all handicraft,
 91. great pillars of bronze
 92. colossal lions, open at the knees, such as
 93. no king before me had fashioned,—

COL. VII.

1. through the clever understanding
 2. with which the mighty Ninigiazag has endowed me,
 3. in my own wisdom
 4. to carry out that work
 5. I took careful counsel with myself, and by the decision of my will
 6. and through the prompting of my own heart
 7. I fashioned the bronze castings
 8. and cunningly executed them.
 9. With great beams and wooden frameworks
 10. for twelve shining (?) lions,
 11. as well as for twelve exalted bull-colossi,
 12. complete in form,
 13. and twenty-two female colossi,
 14. who were clothed with exuberant strength
 15. and abounded in might and vigour,
 16. according to the command of the god I fashioned moulds of clay
 17. and poured bronze therein,

¹ The reference in l. 87 f. is probably to divination by oil and the making of offerings, rather than to any out-of-date method of casting. Sennacherib's metal founders now trusted to their own skill rather than to the intervention of the gods.

TRANSLITERATION—continued.

COL. VII.

18. *ki - i pi - ti - iḫ* $\frac{1}{2}$ *šiklu* (TA - A - AN)
 19. *u - šak - li - la* *nab - ni - su - un*
 20. *šēde*(pl.) *nab - nit* *erī*
 21. *ša 2 ina lib - bi za - ha - lu - u lit - bu - šu*
 22. *šēde*(pl.) (abnu) *parūti*
 23. *a-di šēde*(pl.) *u* (f.) *lit - za - za - a - te*
 24. (abnu) *pi - i - li pi - ši - e ša ekallāti*(pl.) - *ia*
 25. *u - ša - aš - bi - ta* *šigar - ši - in*
 26. *dim-me erī širūti*(pl.) *a-di dim-me (išu)er-ni*

 27. *rabūti*(pl.) *bi - ib - lat (šadū)Ia - ma - nim*
 28. *me - sir erī u andūki u - rak - kis - ma*

 29. *ši - ir ner - gal - li - e ul - ziz - ma*
 30. *dap - pi ku - lul bābāti*(pl.) - *šin e - mid*

 31. (f.) *lit - za - za - a - te* (abnu) *parūti*
 32. *a-di (f.) lit - za - za - a - te pi - ti - iḫ u - ru - di - e*

 33. *ša za - ha - lu - u lit - bu - ša u* (f.) *lit - za - za - a - te*

 34. *pi - ti - iḫ* GU - AN - NA
 35. *ša nu - um - mu - ru kit - ta - ši - in*
 36. (išu) *dim-me (išu)ušī (išu)šurmēni (išu)*
er-ni (išu)dup-ra-ni
 37. *burāši u (išu)si-in-da-a iḫ - zi - it pa - sal - li*

 38. *u kas - pi ši - ru - uš - šin ul - ziz - ma*
 39. *ša kum - me mu - šab be - lu - ti - ia*

 40. *e - mid (išu)hittāti*(pl.) - *šu - un*
 41. *askuppāti*(pl.) (abnu) *tur - mi - na - ban - da*
(abnu)parūti
 42. *u askuppāti*(pl.) (abnu) *pi - i - li rabūti*(pl.)
 43. *a - sur - ru - šin u - ša - as - hi - ra*
 44. *a - na tab - ra - a - te u - ša - lik*
 45. *aš - šu u - me - šam - ma me*(pl.) *di - lu - ti*
 46. *danniš* (?) *ip - li - gu tar - ša - a - te siparri*

 47. *u har - ha - ri siparri u - še - piš - ma*
 48. *ki-mu-u ma-ka-a-te giš-mah-ḫi u a-la-*
*mit-ta*¹
 49. *ši-ir būrē*(pl.) *uš-ziz ekallāti*(pl.) *ša-ti-na*
u-ša-lik as-me-iš
 50. *ši-ḫir-ti ekalli a-na tab-rat kiš-šat*² *nišē*(pl.)

 51. *ul-la-a ri-ši-ša ekallu ša-ni-na la i-šu-u*

 52. *ni - bit - sa* *aš - kur*
 53. (išu) *šar-mah-ḫu tam-šil (šadū)Ia-ma-nim*

TRANSLATION—continued.

COL. VII.

18. as in casting half-shekel pieces,
 19. and I completed their construction.
 20. Colossal bulls made of bronze,
 21. whereof two were coated with gilding (?),
 22. colossal bulls of alabaster,
 23. as well as colossal bulls and female colossi
 24. of white stone,
 25. I stationed in the entrances of my palaces.
 26. High pillars of bronze, as well as great
 pillars of cedar-wood,
 27. the product of Mount Amanus,
 28. I bound with a sheathing of bronze and
 lead
 29. and set them upon colossal lions,
 30. and I erected beams as a framing for
 their doorways.
 31. Upon the female colossi of alabaster
 32. as well as upon female colossi fashioned
 of bronze,
 33. that was coated with gilding (?), and
 female colossi
 34. fashioned of -metal,
 35. whose form was brilliant,
 36. pillars of ushû-wood, cypress, cedar
 dupranu-wood,
 37. pine, and sindû-wood, coated with . . .
 -metal
 38. and silver I set,
 39. and as colonnades in the chambers of my
 lordly dwelling
 40. I erected.
 41. With slabs of breccia and alabaster

 42. and great slabs of dressed stone
 43. I surrounded their walls,
 44. I caused them to be a wonder to behold.
 45. That every day water for irrigation
 46. might flow in abundance, I fashioned
 levers of bronze,
 47. and buckets of bronze,
 48. and in place of the draw-wells great
 beams and wooden frame-works¹
 49. over the well-shafts I erected. As for
 those palaces,
 50. the neighbourhood of the palace I made
 beautiful. That it might be a wonder to
 behold among the hosts of mankind
 51. I raised its head. "The Palace that has
 no rival"
 52. I called its name.
 53. A great park, like one on Mount Amanus,

¹ At the end of the line, after the sign *ta*, are traces which look like $\overline{\text{E}}\overline{\text{Z}}\overline{\text{V}}$, but they are probably the result of an erasure by the scribe, and nothing is wanting in the text. Sennacherib here describes the installation of the *shādūf*, borrowed no doubt from Egypt.

² There is an erasure by the scribe between $\overline{\text{A}}^{\text{A}}$ and $\overline{\text{V}}\overline{\text{V}}\overline{\text{V}}$; the end of the line is written over an erasure.

TRANSLITERATION—continued.

COL. VII.

54. *ša gi-mir riḫḫē(pl.) (inbu)šip-pa-a-te*
 55. *iše(pl.) bib-lat šadī(i) u (mātu)Kal-di*
56. *a-di iše(pl.) na-aš šipātī(pl.)*
 57. *ki-rib-šu hur-ru-šu i-ta-a-ša az-ku-up*
 58. *Ninua(KI) ša ul-tu u-me pa-ni*
59. 9300 *ina i ammatu šu-bat li-me-ti-šu*
60. *dāru u šalkū ul u-še-pi-šu*
61. *a-li-kut maḥ-ri ma-al-ki*
 62. 12515 *a-šar ta-mir-ti li-pit ali*
63. *ši-ir me-ši-iḫ-te maḥ-ri-ti u-rad-di-ma*
 64. 21815 *ina suk-lum rabīti(ti) u-kin man-da-tuš(?)³*
65. *ša dūri-šu rabī(i) Bad-im-gal-bi-galu-kur-ra-šu-šu*
 66. *du-u-ru ša nam-ri-ru-šu na-ki-ri saḥ-pu*
67. *ši-ir (abnu)pi-i-li tim-me-en-šu ad-di-ma*
 68. 40 *libittu u-kab-bir*
 69. *i-na 180 li-ip-ki ul-la-a ri-ši-šu*
70. *a-na ir-bit-ti ša-a-ri 15 abullē(pl.)*
 71. *pa-nu u ar-ka i-na ši-li ki-lal-la-an*
 72. *a-na e-ri-bi u a-ši-e*
 73. *u-šap-ta-a ki-rib-šu*
 74. *li-bur iššakki (ilu)Aššur abul (ilu)Aššur ša (alu)Aššur*
75. *sa-pi-in gi-mir na-ki-ri*
 76. *abul (m. ilu)Sin-aḫē(pl.)-er-ba ša (mātu)Ḫal-zi*
 77. *(ilu)En-lil mu-kin palī-ia abul (ilu)Šamaš ša (mātu)Ga-gal*
 78. *ša (m. ilu)Sin-aḫē(pl.)-er-ba it-ti man-zal-ti e riḫ-ḫi⁵*
 79. *kin-ni palī-šu abul (ilu)Nin-lil ša (alu)Kar-(ilu)Nin-lil*
 80. *mu-še-ša-at šēr ašakki⁶ abul muš-la-lum*

TRANSLATION—continued.

COL. VII.

54. wherein all kinds of herbs and fruit-trees
 55. and trees, the products of the mountains and of Chaldea,
 56. together with trees that bear wool,¹
 57. were included, beside it² I planted.
 58. Nineveh, the area of whose circuit in former days
 59. had been nine thousand, three hundred cubits,
 60. and for which the princes who went before me had not built
 61. an inner and an outer wall,—
 62. twelve thousand, five hundred and fifteen cubits, from the unoccupied land of the city's enclosure,
 63. I added to the former measurement,
 64. and twenty-one thousand, eight hundred and fifteen great suklam I made its extent (?).³
 65. The foundation of its mighty wall, *Bad-ingalbi-galukurra-shushu*,
 66. "The Wall whose splendour overthrows the enemy,"
 67. upon dressed stones I laid,
 68. and I made it forty bricks in thickness;⁴
 69. I raised its summit to a height of one hundred and eighty tipki.
 70. To the four winds fifteen gates,
 71. in front and behind, and on both sides,
 72. for entrance and egress,
 73. I opened in it.
 74. "May the representative of Ashur be strong," the Gate of the god Ashur of the city of Ashur;
 75. "That overwhelms all foes"
 76. the Gate of Sennacherib of the land of Khalzi;
 77. "Enlil, who established my rule," the Gate of Shamash of the land of Gagal;
 78. "Of Sennacherib"⁵
 79. establish thou his rule," the Gate of Ninlil of the city of Kār-Ninlil;
 80. "That causes the flesh of the Ashakku-demon (?) to go forth,"⁶ the Covered Gate;

¹ Or, hair; cf. Col. VIII, l. 64.² That is, beside the palace.³ Possibly, *man-da-ku*. The word clearly refers to the circumference of the walls.⁴ Possibly, "I made its brickwork forty cubits in thickness."⁵ Like *kinni palīšu* in l. 79, the phrase in the second half of the line seems to be in the 2 f. s. Imper., addressed to Ninlil. It is possible that the title conveys a wish that Ninlil may grant a special omen or portent on behalf of Sennacherib, and may establish his rule.⁶ It is possible that *ašakku* should here be taken as the disease, and not as the demon that caused it; but, in either case, the exact significance of the title is obscure. If the *ašakku*-disease was a form of leprosy, the title might imply "the Lepers' Gate."

TRANSLITERATION—continued.

COL. VII.

81. *du-muḫ aš-na-an u AN-ŠURIM ki-rib-ša ka-ai-an*
 82. *abul (alu)Ši - ba - ni - ba*
 83. *ba-bi-lat ḫi-šib ḫur-ša-a-ni abul (mātu)Ḫa-tam-ḫi*
 84. *naphar 7 abullē(pl.) šit (ilu)Šamši*
 85. *mi-iḫ-rit (šāru)šu - u - ti u (šāru)ša - di - i*
 86. *aš - ku - ra ni - bit - si - in*
 87. *(ilu)Adad ša - ri - iḫ ḫegalli a - na māti*
 88. *abul (ilu)Adad ša am - ba - si*
 89. *(ilu)Ur - ra ša - a - giš za - ma - ni - ia¹*
 90. *abul (ilu)Nergal ša (alu)Tar - bi - ši*
 91. *(ilu)Nannar(ru) na-šir agē be-lu-ti-ia abul (ilu)Sin²*
 92. *naphar 3 abullē(pl.) ša mi-iḫ-rit (šāru)il-ta-ni*
 93. *at - ta - bi si - kir - ši - in³*
 94. *(ilu)E-a mu-še-šir kap-pi-ia abul maš-ki-e⁴*
 95. *mu-še-ri-bit mi-ḫir-ti da-ad-me abul ka-a-ri*
 96. *kat-ri-e (amēlu)Su-mu'-an u (amēlu)Te-e-me*

COL. VIII.

1. *ki-rib - ša ir - ru - ub abul (mātu)Ba - ri*
 2. *pa-ki-da-at ka-la-ma abul ekalli ma-ḫir-ti*
 3. *(ilu)Šar-ur mu-šam-ḫit ai-ab šarri abul ḫa-an-du-u-ri*
 4. *naphar 5 abullē(pl.) ša mi-iḫ-rit (šāru)a-mur-ri*
 5. *at - taz - ka - ra šu - me - šin*
 6. *ša šal - ḫi - i bad - gar - ne - ru - ḫu - luḫ - ḫa*
 7. *mu-gal-lit za-ma-a-ni uš-še-šu ap-te-e-ma*
 8. 45 GAR *u - šap - pil - ma*
 9. *u - ša - ak - šid mē(pl.) na - ak - bi*
 10. *ki-rib ma-a-me šap-la-a-nu aban šad(ī) dan-ni ak-si-ma*
 11. *e-la-niš a-di pa-aš-ki-šu i-na (abnu)pi-i-li rabūti(pl.)*
 12. *u - nak - kil ši - pir - šu*

¹ K. 4492 (see plate 39), Rev., l. 6 reads: *ai-bi-i[a]*, which may be restored as *[mu-ša]m-ḫit ai-bi-i[a]*, "who overthrows my foes."

² K. 4492, Rev., l. 8 f., gives a variant title and a variant name for this gate, as follows: *[. . . . mu]-šam-me-iḫ šip-pa-a-ti [. . . . (p)l.]-šu*, "[. . . .], who makes the orchards fruitful, [. . . .] its [. . . .]."

³ K. 4492, Rev., l. 10, reads: *zi-kir-šin*.

⁴ K. 4492, Rev., l. 12, reads *[. . . . a]-s-ki-e*. On the strength of this reading the name of the gate in the text should possibly be rendered as *abul mas-ki-e*. But in view of the appropriateness of *mašḫē*, "watering-places," to the title of the gate, and the fact that both the name and title of the tenth gate are completely different on K. 4492, we may here treat the reading of the tablet as probably representing a variant reading to the original name.

TRANSLATION—continued.

COL. VII.

81. "The choicest of corn and of stores (?) are ever within it,"
 82. the Gate of the city of Shibaniba;
 83. "That brings the produce of the high-lands," the Gate of the land of Khatamkhi;
 84. in all seven gates towards the sunrise,
 85. facing south and east,
 86. I announced their names.
 87. "Adad, who bestows abundance on the land,"
 88. the Gate of Adad of fertility;
 89. "Ur-ra, who destroys my enemies,"¹
 90. the Gate of Nergal of the city of Tarbis;
 91. "Nannar, who guards my lordly diadem," the Gate of Sin;²
 92. in all three gates, facing the north,
 93. I named their titles.
 94. "Ea, who directs my springs," the Gate of the Watering-places;⁴
 95. "That brings the tribute of the peoples," the Quay-Gate;
 96. "The presents of Sumu'an and Tême

COL. VIII.

1. enter it," the Gate of the land of Bari;
 2. "That provides for all," the Gate of the Armoury;
 3. "Sharur, who overthrows the king's foe," the Gate of ;
 4. in all five gates, facing the west,
 5. I announced their names.
 6. Of the outer wall *Bad-garneru-khu-lukhkha*,
 7. "That terrifies the enemy," I opened the foundation
 8. and I dug down for forty-five gar
 9. and I reached the waters of the deep.
 10. In the midst of the waters below I buried mighty stone from the mountain,
 11. and above up to its coping with great dressed stones
 12. I skilfully carried out its construction.

TRANSLITERATION—continued.

COL. VIII.

13. *ša Ninua(KI) ali be-lu-ti-ia šu-bat-su uš-rab-bi*
 14. *ri-ba-ti-šu u-ša-an-dil-ma u-nam-mir kîma u-me*
 15. *dur šal-ḫu-u u-še-piš-ma u-zaḫ-ḫir ḫur-ša-niš*
 16. *e-li-en ali u šaplân ali u-še-piš kirâtî(pl.)*
 17. *MUD - LUM - ME šadl(i) u ma - ti - tan*
 18. *kul-lat rikḫē(pl.) (mātu)Ḫat-ti (šammu) mur-ri ša ki-rib-šu-un*
 19. *ši-ir ša ab-bur-ti¹ ša-a-ḫa am-ba-si karân šadl(i)*
 20. *kall - šu - un gi - mir inbi ad - na - a - te*
 21. *rikḫē(pl.) u (išu)si - ir - di a - na ba - 'u - li aš-ḫu-up*
 22. *(nâru)Ḫu-su-ur ša ul-tu ul-la-a mē(pl.)-ša*
 23. *šu-up-lu šab-tu-ma i-na šarrâni(pl. ni) abē(pl.)-ia*
 24. *mimma la is-sir-šu-nu-ti-ma i-tab-ba-ku (nâru)Idiglat-eš*
 25. *a - na be - ra - a - te šum - mu - ḫi*
 26. *ul - tu pa - a - ti (alu)Ki - si - ri*
 27. *mu-la-a muš-pa-lum i-na ag-gul-la-a-te*
 28. *aḫ - ra - a u - še - šir (nâru)pat - tu*
 29. *mē(pl.) šu-nu-te ši-ir ta-mir-ti Ninua(KI) u-ki-nam-ma*
 30. *ki-rib šip-pa-a-te ša-ti-na u-šaḫ-bi-ba a-tab-biš*
 31. *a-na Bît-ri-e-ma-a-me ina šépâ(II)Mu-us-ri šadē(e) gir-ri aš-bat-ma*
 32. *aš-ḫu-ma a-di (alu)El-mu-na-kin-ni-e šup-šu-ḫiš at-tal-lak*
 33. *i-na ri-eš (alu)Dûr-(ilu)Ištar (alu)Ši-ba-ni-ba*
 34. *u (alu)Su - li nam - ba - ' a - mur - ma*
 35. *ênâ(II)-šu-nu pi-ḫa-a-te u-rab-bi-ma u-tir a-na kup-pi*
 36. *aš-šu ma-lak mē(pl.) šu-nu-ti šadē(pl.) mar-šu-ti*
 37. *aš-ri pa-aš-ḫu-ti ina ag-gul-la-ti u-šat-tir-ma*
 38. *mu-šu-šu-un u-še-ši-ra a-na ta-mir-ti Ninua(KI)*
 39. *(nâru)ḫar-ra-ti-šu-un u-dan-nin ki-i šu-pu-uk šadl(i)*
 40. *mē(pl.) ša-tu-nu ki-rib-šu-un u-kin-na*
 41. *ki-ma a-kut-tim-ma ši-ir mē(pl.) (nâru) Ḫu-su-ur*
 42. *u - rad - da - a da - ri - šam*
 43. *i-na um-ma-a-te u-ša-aš-ḫa-a gi-mir šip-pa-a-ti*

TRANSLATION—continued.

COL. VIII.

13. I enlarged the area of Nineveh, my lordly city,
 14. its open spaces I broadened, and I made it bright like the day.
 15. I constructed an outer wall and made it high like a mountain.
 16. Above the city and below the city I laid out gardens.
 17. Products(?) of the mountains and of all lands,
 18. all the herbs of the land of Khatti and murru-plants, among which
 19. fruitfulness increased, more than in their own country, all mountain-vines,
 20. all the fruits of the nations,
 21. herbs and sirdu-trees for my subjects I planted.
 22. The stream of the Khosr, whose waters from of old
 23. took a low level, and none among the kings, my fathers,
 24. had confined them, so that they continued to pour out into the Tigris,—
 25. in order to increase the planting,
 26. from the district of Kisiri
 27. through high ground and low ground with pickaxes
 28. I dug, I directed a canal;
 29. those waters I set over against the neighbourhood of Nineveh,
 30. and I led them among the orchards by means of irrigation-channels.
 31. To Bît-rēmâme, at the foot of Mount Musri, I took the road,
 32. and I climbed up, and with difficulty came to the city of Elmunakinnê.
 33. At the head of the towns of Dûr-Ishtar Shibaniba,
 34. and Suli, I beheld some springs,
 35. and their narrow sources I enlarged, and I turned them into a basin.
 36. For a path for those waters I broke down steep mountains
 37. and difficult places with pickaxes,
 38. and I directed their outflow to the neighbourhood of Nineveh.
 39. I strengthened their channels, as though heaping up a mountain,
 40. I set those waters within them,
 41. and in accordance with my design to the waters of the Khosr
 42. I added them for ever.
 43. Among the people I irrigate all the orchards.

¹ For *abburtu*, "dwelling place, natural habitat," cf., *abru*, *ibratu*.

TRANSLITERATION—continued.

COL. VIII.

44. *i-na kušši 1000 (še'u)zêrê(pl.) ta-me-ra-a-ti*
 45. *e-li ali u šaplu ali u-ša-an-kar šat-ti-šam*
 46. *a-na šup-šu-ḫi a-lak-ti mē(pl.) šu-nu-ti*
 47. *(nāru)a-gam-mu u-šab-ši-ma šu-šu-u ki-rib-ša*
 48. *as - ti - il igirê(pl.) šaḫê(pl.) (išu)kanî*
 49. *A - DAN ki - ši i - na lib - bi u - maš - šir*
 50. *i-na ṭe-im ili-ma ki-rib kirâtî(pl.) šir ša ab-bur-ti*
 51. *karānu gi-mir inbi (išu) si - ir - du*
 52. *riḫḫê(pl.) danniš iš - mu - ḫu*
 53. *(išu)šurmēnu (išu)miskannu*
 54. *nap - ḫar iṣê(pl.) i - ši - ḫu - ma*
 55. *u - šar - ri - šu pa - pa - al - lum*
 56. *ap - pa - ra - a - ti danniš i - ši - ra*
 57. *iššurât(pl.) šamê(e) igirê(pl.) ša a-šar-šu ru-u-ku*
 58. *ḫin - na ik - nun - ma šaḫê(pl.) (išu)kanî*
A - DAN ki - ši
 59. *u - rap - pi - šu ta - lit - tu*
 60. *(išu)miskannu (išu)šurmēnu tar-bīt šip-pa-a-ti*
 61. *kanî apparâtî(pl.) ša ki-rib (nāru)a-gam-me ak-šit-ma*
 62. *a - na šip - ri ḫi - šilḫ - ti ekallâtî(pl.)*
 63. *be - lu - te - ia lu e - pu - uš*
 64. *iš - šu na-aš ši-pa-a-ti ib-ku-mu im-ḫa-šu su-ba-ti-iš*
 65. *ul - tu šip - ri ekalli - ia ū - kat - tu - u*
 66. *(ilu)Aššur bēlu rabî(u) ilānî(pl.) u (ilu) ištārâtî(pl.)*
 67. *a - ši - bu - ut (mātu)Aššur(KI)*
 68. *i - na kir - bi - ša ak - ri - ma*
 69. *(immeru)niḫê(pl.) taš-ri-iḫ-te ak-ki-ma*
 70. *u - šat - lim kat - ra - ai*
 71. *šaman (išu)sir - di² u ḫi - bi - iš - ti*
 72. *ša kirâtî(pl.) šir ša ab - bur - ti*
 73. *u - šal - ka - a a - na ru - uš - ti*
 74. *i-na taš-ri-it ekalli ša ba-ḫu-la-te mâtî-ia*
 75. *u - ša - aš - ka - a muḫ - ḫa - ši - in*
 76. *karānu du-uš-šu-pu šur-ra-ši-in am-kir*
 77. *a - na ar - kat u - me i - na šarrānî(pl.) mârê(pl.)-ia*
 78. *ša (ilu)Aššur a-na ri-e-u(m)-ut mâtî u nišê(pl.)*

TRANSLATION—continued.

COL. VIII.

44. In the cold weather one thousand measures of corn-land in the neighbourhood
 45. above the city and below the city yearly I water.
 46. To bring the course of those waters to rest
 47. I created a swamp, and a reed-plantation within it
 48. I planted. Igirû-birds, wild swine,
 49. and of the forest I let loose therein.
 50. According to the command of the god within the gardens, more than when growing in their own lands,
 51. vines, all fruits, sirdu-trees,
 52. and herbs thrived luxuriantly.
 53. Cypressess, miskannu-trees
 54. and all kinds of trees flourished
 55. and put forth plentiful shoots.
 56. The reed-plantations were most successful;
 57. the birds of heaven, the igirû-birds, whose home is far distant,
 58. built their nests, and the wild swine and the of the forest
 59. brought forth young in abundance.
 60. Miskannu-trees and cypresses, the product of the plantations,
 61. and the reed-beds, that were in the swamp, I cut down
 62. and for work when required in my lordly palaces
 63. I used them.
 64. The trees that bore wool¹ they clipped, and they shredded it for garments.
 65. After I had brought the work on my palace to an end,
 66. Ashur, the great lord, and the gods and goddesses,
 67. who dwell in Assyria,
 68. I assembled therein,
 69. and I offered countless victims
 70. and brought gifts.
 71. Oil of sirdu-trees and products
 72. of the gardens, in greater abundance than when growing in their own lands,
 73. I presented.
 74. At the dedication of the palace
 75. I saturated the heads of the people of my land (with oil),
 76. and their hearts I drenched with wine and mead.
 77. In after days among the kings, my sons,
 78. whoso Ashur, that he may shepherd land and people,

¹ Or hair; cf. Col. VII, l. 56.² Or, šaman iṣi sir-da.

TRANSLITERATION— <i>continued</i> .		TRANSLATION— <i>continued</i> .	
COL. VIII.		COL. VIII.	
79. <i>i - nam - bu - u</i>	<i>zi - kir - šu</i>	79. shall call by name,—	
80. <i>e - nu - ma</i>	<i>dûru ša - a - tu</i>	80. when that wall	
81. <i>i - lab - bi - ru - ma</i>	<i>en - na - hu</i>	81. shall have grown old and shall have fallen into decay,	
82. <i>an - hu - us - su</i>	<i>lu - ud - diš</i>	82. let him repair the ruined parts of it,	
83. <i>musar(e)</i>	<i>ši - tir šu - me - ia</i>	83. let him find the inscriptions which record my name,	
84. <i>li - mur - ma</i>	<i>šamnu lip - šu - uš</i>	84. and let him anoint them with oil,	
85. (<i>imneru</i>) <i>niḫḫ</i>	<i>lik-ki a-na aš-ri-šu li-tir</i>	85. and let him offer a sacrifice and restore each to its place!	
86. (<i>ilu</i>) <i>Aššur</i>	<i>u (ilu)Iš - tar</i>	86. Then Ashur and Ishtar	
87. <i>ik - ri - bi - šu</i>	<i>i - šim - mu - u</i>	87. will give ear to his prayers.	
88. (<i>arḫu</i>) <i>Abu li-mu</i>	<i>(m)Ilu-itti-ia (amēlu)</i>	88. In the month of Ab, the eponymy of Ilu-ittia, the governor of Damascus.	
	<i>ša-kin (alu)Di-maš-ka</i>		

II.

ASTROLOGICAL EXPLANATORY LISTS (PLATES 40–50).

In this section are included the texts of a number of tablets and fragments of Astrological Explanatory Lists from the Library of Ashur-bani-pal at Nineveh, forming a supplement to the texts published in the two preceding parts. They are marked out by the character of their contents as forming a class of tablets by themselves, but they do not exhaust the total number of the class that are known. For the compilers of the explanatory lists did not always adopt a classification by subject matter in the arrangement of their material, and thus it happens that astrological sections sometimes occur in the middle of explanatory compositions of a more general character. To take a single instance, the tablet K. 260 is an astrological explanatory list, and would have been included in this section, had it not been incorporated by the native Babylonian or Assyrian scribes as part of the general explanatory series entitled HAR. GUD : *im-ru-u : bal-lum*. On the other hand, the tablet K. 4195 (plates 41 f.) is here included, although the text upon its reverse includes a syllabary and a list of synonyms; for the colophon, which probably gave the title of its series, has not been preserved, and the text upon its obverse is not only an astrological explanatory text, but is also a duplicate of K. 250 (plates 40 f.).

Of the principal explanatory list, which is here published, more than one copy was preserved in Ashur-bani-pal's Library, and, since fragments of two of the duplicate copies have been recovered, it is possible to restore much of the text that would otherwise have been missing. The possible restorations may best be indicated by an enumeration of those portions of the text and its duplicates which correspond to one another. Thus K. 250, Obv., Col. I, ll. 1–13 (plate 40) correspond to K. 4195, Obv., Col. I, ll. 4–17 (plate 42); K. 250, Obv., Col. II, ll. 14–17 correspond to K. 4195, Obv., Col. II, ll. 1–4; K. 250, Rev., Col. IV, ll. 4–21 correspond to K. 4195, Obv., Col. III, ll. 1–19; and K. 250, Rev., Col. V, ll. 1–6 (plate 41) correspond to K. 8067, Rev., Col. II, ll. 11–14 (plate 44). Of these duplicates, K. 8067 is in the Neo-Babylonian character, and has not been rendered into Assyrian by the copyist. In general, the different copies of the text follow one another very closely, but in places variants occur, which have crept in owing to the corruption or misunderstanding of





the original; cp., *e.g.*, K. 250, Rev., Col. IV, ll. 13 ff. (plate 40) with K. 4195, Obv., Col. III, ll. 11 ff. (plate 42). Moreover, in addition to duplicate copies of the same astrological text, parallel compositions of a very similar character existed in the Library, side by side; as an instance, K. 11283 (plate 41) may be referred to, which is parallel to the early part of the text inscribed upon K. 250 and K. 4195 (*cf.* ll. 7 ff. with K. 250, Col. I, ll. 2 f., 9 f., and K. 4195, Col. I, ll. 5 f., 12 f.). Of other duplicate texts it may be noted that the first column preserved upon K. 7625 (plate 46) is duplicate of K. 2067, ll. 14-19 (plate 45).

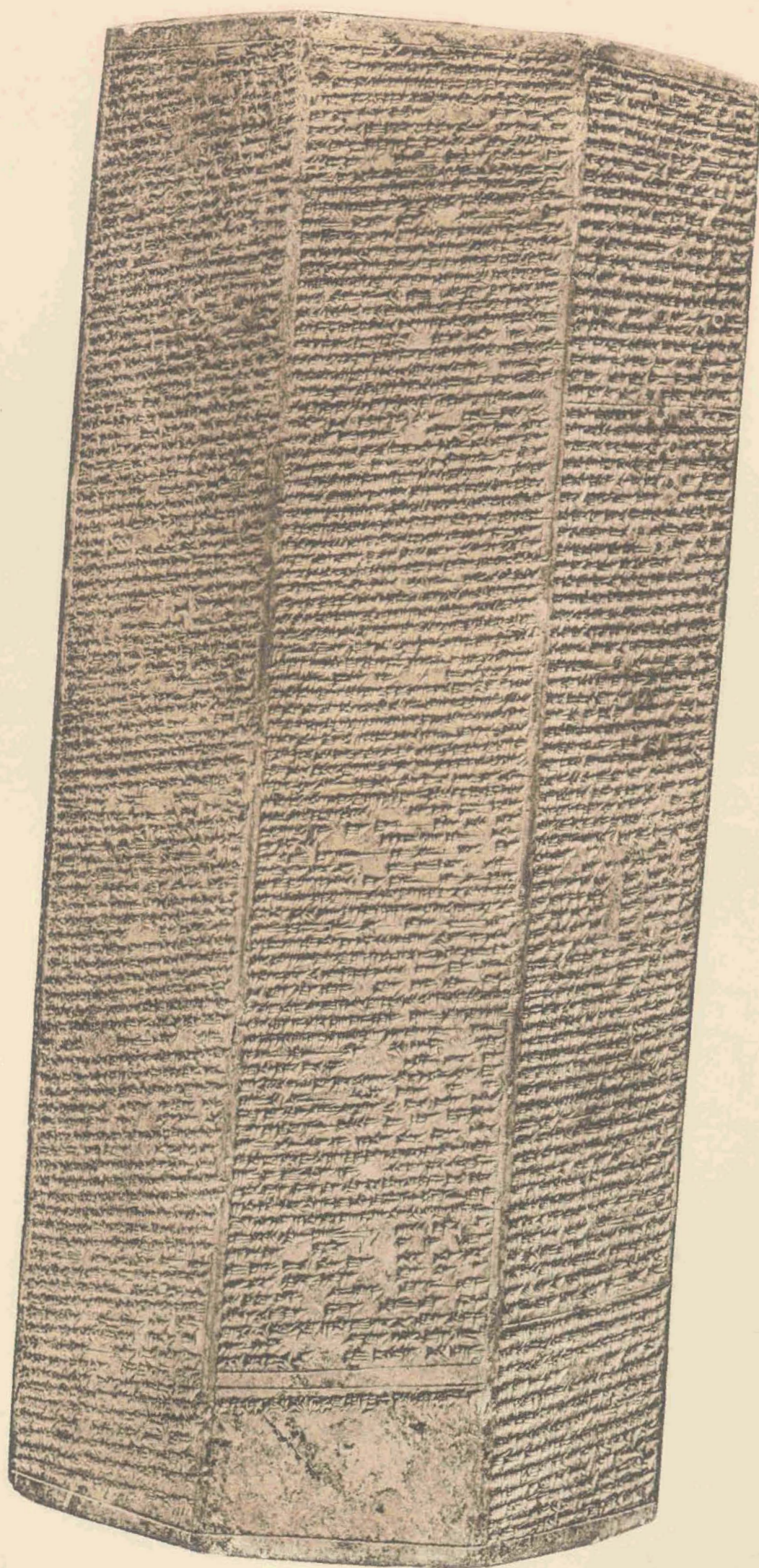
In the case of lists, of which only a small fragment has been preserved, it is sometimes difficult to decide whether they should be classified as lists of gods or stars; thus K. 13677 (plate 50) appears to be of a pronounced astrological character, while S. 777, of the same general class of tablet as S. 1125 (*see* plate 49), is inscribed with a list of astral deities. On the other hand, the fragment K. 6093 (*see* pl. 49) is probably part of a list of gods, not of stars; the column on the left is explanatory, and ll. 6 ff. explain certain divine names as those borne by deities in their astral aspect (*cf.* l. 6, which probably explained the group (*ilu*) *Dilbat* as the name borne by Ishtar in her character as the planet Venus). On plate 50, two fragments have also been included, which do not fall under the heading of astrological explanatory lists. One of these, K. 11966, is a fragment of a list of titles of the god Nergal under different aspects, and is partly duplicate of the Great God List, K. 4349, Rev., Col. XI, ll. 68 ff. (*see* Part XXIV, plate 41, Part XXV, p. 8). The other, K. 9794, has been explained as part of a purely astronomical text relating to the periodical revolution of a planet (*cf.* Bezold, "Catalogue," p. 1039). From the character of the writing and the clay, and from the fact that it was found at Kuyunjik, it may be inferred that the tablet was made for the Library of Ashur-bani-pal. Arguments have therefore been based upon it in favour of assigning a comparatively early date to the beginnings of the scientific study of astronomy by the Babylonians, as apart from the practice of astrology. Its complete text is here published for the first time, and it will be seen that, while it undoubtedly proves that the Babylonians and Assyrians mapped and measured the heavens before the seventh century B.C., its existence is quite capable of explanation along astrological rather than purely scientific lines.

III.

INDEX TO REGISTRATION NUMBERS.

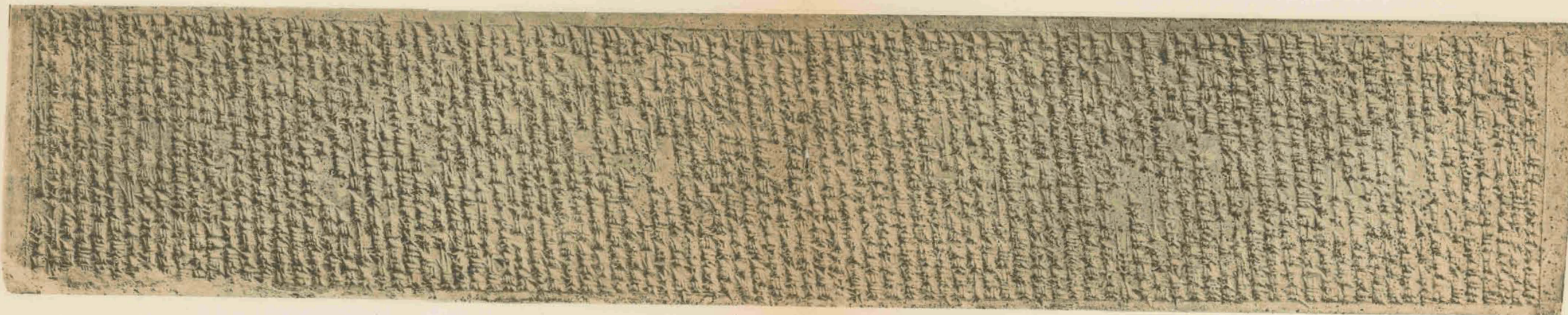
Registration Number.				Plate.	Registration Number.				Plate.
K. 250	...	...	...	40-41	K. 11283...	...	...	...	41
K. 1674 (22508)...	...	...	...	38	K. 11306...	...	...	...	48
K. 2067	...	...	...	45	K. 11739...	...	...	...	47
K. 4195	...	...	...	42-43	K. 11966...	...	...	...	50
K. 4347a...	...	...	...	48	K. 12619...	...	...	...	50
K. 4492	...	...	...	39	K. 13601...	...	...	...	48
K. 6093	...	...	...	49	K. 13677...	...	...	...	50
K. 7010	...	...	...	48	Sm. 777	...	...	...	49
K. 7069	...	...	...	49	Sm. 1125...	...	...	...	49
K. 7625	...	...	...	46	Sm. 1171...	...	...	...	46
K. 7666	...	...	...	49	Rm. 1018	...	...	...	48
K. 8067	...	...	...	44	79-7-8, 352	...	...	...	50
K. 9794	...	...	...	50	22508 (K. 1674)...	...	...	...	38
K. 11251...	...	...	...	47	102996	...	...	...	38
K. 11267...	...	...	...	49	103000	...	...	...	{ 1-37 A-D

ERRATA.—Plate 33, l. 14, for  read . Plate 39, Rev., l. 2, for  read .



CYLINDER OF SENNACHERIB, No. 103,000.
GENERAL VIEW

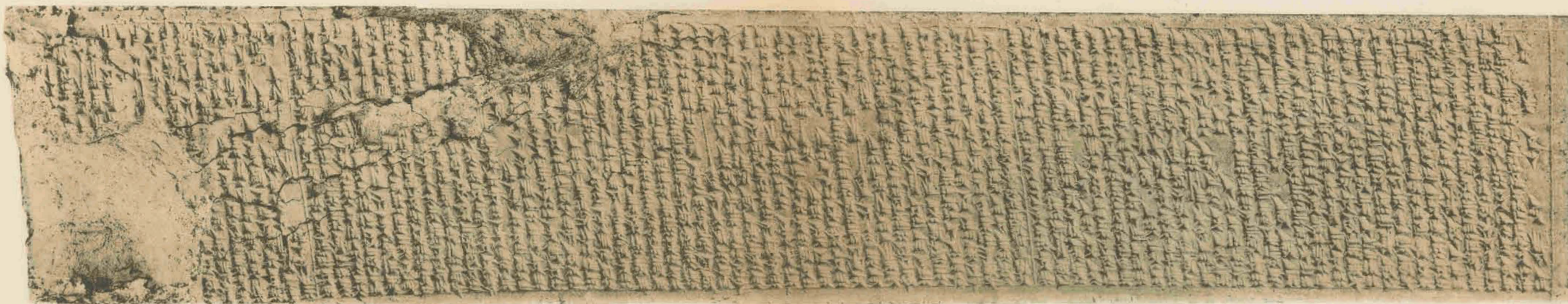
Three vertical columns of ancient cuneiform script on a light-colored background. The script is densely packed and runs vertically down each column. The columns are labeled at the top as COLUMN I, COLUMN II, and COLUMN III. The text is written in a cuneiform script, likely from the Neo-Assyrian or Neo-Babylonian period, based on the style of the characters and the layout. The columns are separated by narrow gaps, and the overall arrangement is typical of a tablet or a set of inscriptions. The script is highly stylized, with many characters appearing as small, wedge-shaped marks. The columns are oriented vertically, and the text is written from top to bottom. The background is a light, off-white color, and the script is dark, making it clearly legible. The columns are labeled at the top, and the overall layout is clean and organized. The script is a form of cuneiform, which was used by various ancient civilizations in the Middle East. The columns are labeled I, II, and III, indicating a sequence or order. The text is dense and fills most of the space of each column. The overall appearance is that of a well-preserved archaeological find, possibly a tablet or a set of inscriptions. The script is highly detailed, with many small marks and characters. The columns are oriented vertically, and the text is written from top to bottom. The background is a light, off-white color, and the script is dark, making it clearly legible. The columns are labeled at the top, and the overall layout is clean and organized. The script is a form of cuneiform, which was used by various ancient civilizations in the Middle East. The columns are labeled I, II, and III, indicating a sequence or order. The text is dense and fills most of the space of each column. The overall appearance is that of a well-preserved archaeological find, possibly a tablet or a set of inscriptions.



COLUMN VI



COLUMN V

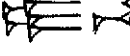



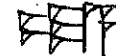
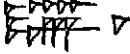
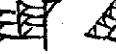
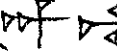
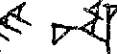
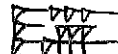



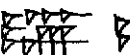



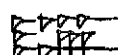



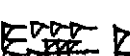
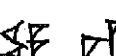
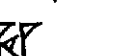
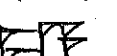
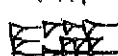
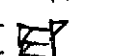

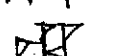
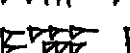



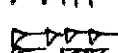
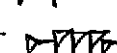

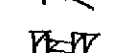



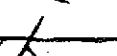
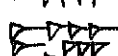

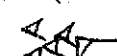

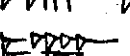



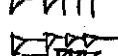



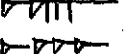



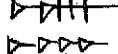
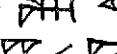
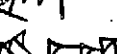
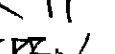
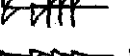
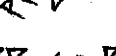


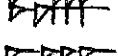

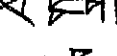
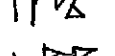
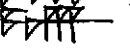
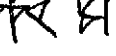
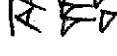
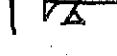
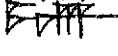


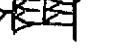


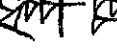

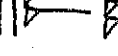
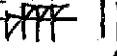



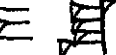



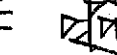



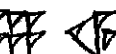

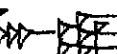
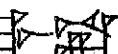




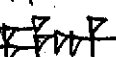
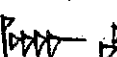
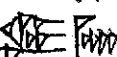
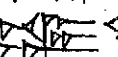
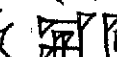
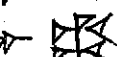
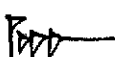
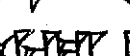
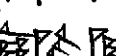


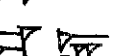
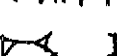
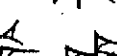

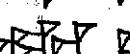
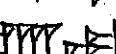
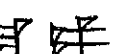





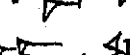
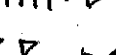
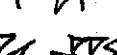




COLUMN IV

Fragment of a papyrus scroll containing Greek text, identified as Column VIII. The text is written in a cursive hand and is partially obscured by a dark, irregular stain at the top. The fragment is oriented vertically on the page.

Fragment of a papyrus scroll containing Greek text, identified as Column VII. The text is written in a cursive hand and is partially obscured by a dark, irregular stain at the top. The fragment is oriented vertically on the page.

甲子 乙丑 丙寅 丁卯 戊辰 己巳 庚午 辛未 壬申 癸酉
 甲戌 乙亥 丙子 丁丑 戊寅 己卯 庚辰 辛巳 壬午 癸未
 甲申 乙酉 丙戌 丁亥 戊子 己丑 庚寅 辛卯 壬辰 癸巳

50	<p>      </p> <p>         </p> <p>         </p> <p>         </p> <p>         </p>	50
55	<p>         </p> <p>         </p> <p>         </p> <p>         </p> <p>         </p>	55
60	<p>         </p> <p>         </p> <p>         </p> <p>         </p> <p>         </p>	60
65	<p>         </p> <p>      </p>	

CYLINDER 103,000.

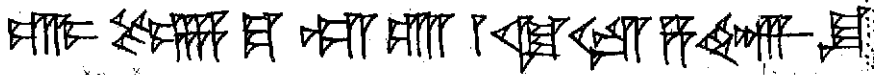
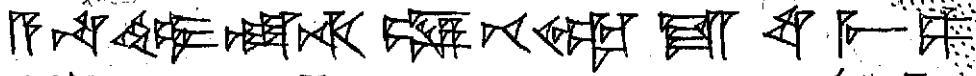
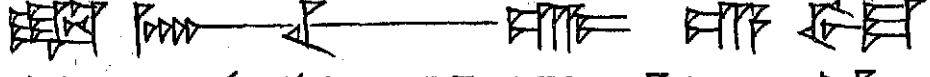

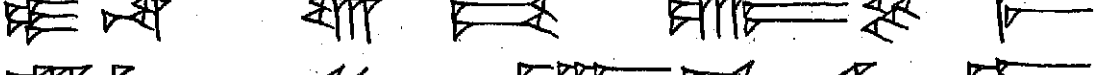
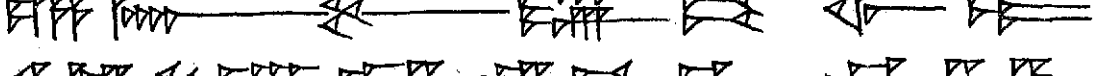
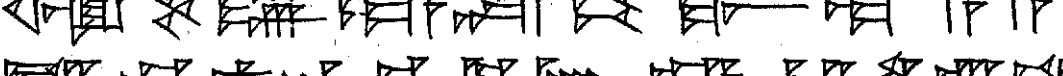
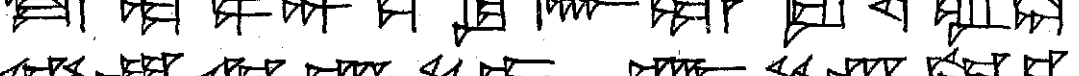
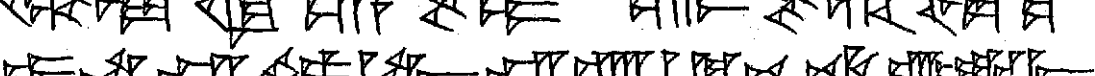
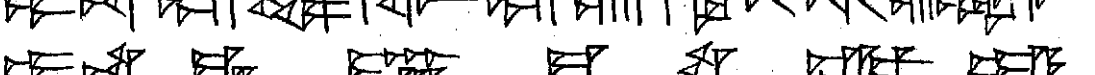
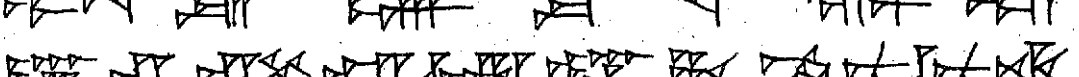

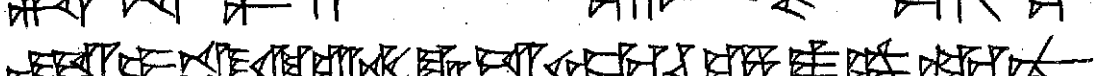
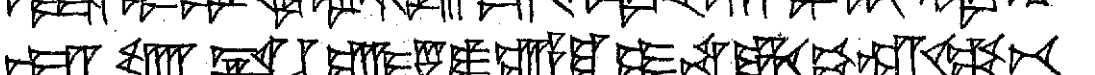
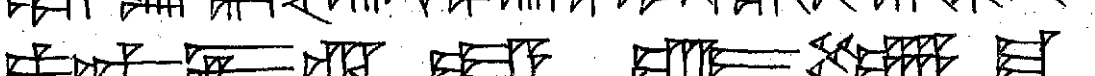
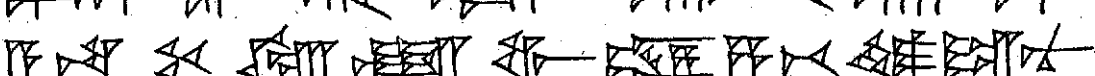
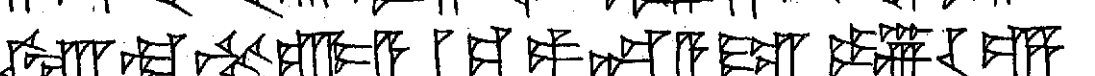
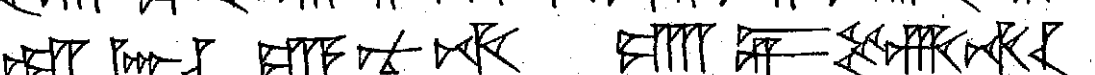
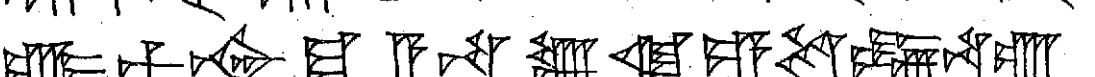
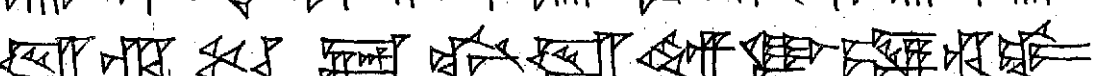



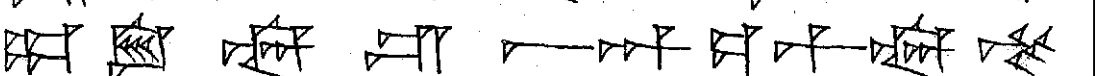
COLUMN 1 (CONTINUED).

[illegible]

80	<p> </p>	80
85	<p> </p>	85
90	<p> </p>	90

COLUMN II.

5
 1-2 3-4 5-6 7-8 9-10 11-12 13-14 15-16 17-18 19-20 21-22 23-24 25-26 27-28 29-30 31-32 33-34 35-36 37-38 39-40 41-42 43-44 45-46 47-48 49-50 51-52 53-54 55-56 57-58 59-60 61-62 63-64 65-66 67-68 69-70 71-72 73-74 75-76 77-78 79-80 81-82 83-84 85-86 87-88 89-90 91-92 93-94 95-96 97-98 99-100 101-102 103-104 105-106 107-108 109-110 111-112 113-114 115-116 117-118 119-120 121-122 123-124 125-126 127-128 129-130 131-132 133-134 135-136 137-138 139-140 141-142 143-144 145-146 147-148 149-150 151-152 153-154 155-156 157-158 159-160 161-162 163-164 165-166 167-168 169-170 171-172 173-174 175-176 177-178 179-180 181-182 183-184 185-186 187-188 189-190 191-192 193-194 195-196 197-198 199-200 201-202 203-204 205-206 207-208 209-210 211-212 213-214 215-216 217-218 219-220 221-222 223-224 225-226 227-228 229-230 231-232 233-234 235-236 237-238 239-240 241-242 243-244 245-246 247-248 249-250 251-252 253-254 255-256 257-258 259-260 261-262 263-264 265-266 267-268 269-270 271-272 273-274 275-276 277-278 279-280 281-282 283-284 285-286 287-288 289-290 291-292 293-294 295-296 297-298 299-300 301-302 303-304 305-306 307-308 309-310 311-312 313-314 315-316 317-318 319-320 321-322 323-324 325-326 327-328 329-330 331-332 333-334 335-336 337-338 339-340 341-342 343-344 345-346 347-348 349-350 351-352 353-354 355-356 357-358 359-360 361-362 363-364 365-366 367-368 369-370 371-372 373-374 375-376 377-378 379-380 381-382 383-384 385-386 387-388 389-390 391-392 393-394 395-396 397-398 399-400 401-402 403-404 405-406 407-408 409-410 411-412 413-414 415-416 417-418 419-420 421-422 423-424 425-426 427-428 429-430 431-432 433-434 435-436 437-438 439-440 441-442 443-444 445-446 447-448 449-450 451-452 453-454 455-456 457-458 459-460 461-462 463-464 465-466 467-468 469-470 471-472 473-474 475-476 477-478 479-480 481-482 483-484 485-486 487-488 489-490 491-492 493-494 495-496 497-498 499-500 501-502 503-504 505-506 507-508 509-510 511-512 513-514 515-516 517-518 519-520 521-522 523-524 525-526 527-528 529-530 531-532 533-534 535-536 537-538 539-540 541-542 543-544 545-546 547-548 549-550 551-552 553-554 555-556 557-558 559-560 561-562 563-564 565-566 567-568 569-570 571-572 573-574 575-576 577-578 579-580 581-582 583-584 585-586 587-588 589-590 591-592 593-594 595-596 597-598 599-600 601-602 603-604 605-606 607-608 609-610 611-612 613-614 615-616 617-618 619-620 621-622 623-624 625-626 627-628 629-630 631-632 633-634 635-636 637-638 639-640 641-642 643-644 645-646 647-648 649-650 651-652 653-654 655-656 657-658 659-660 661-662 663-664 665-666 667-668 669-670 671-672 673-674 675-676 677-678 679-680 681-682 683-684 685-686 687-688 689-690 691-692 693-694 695-696 697-698 699-700 701-702 703-704 705-706 707-708 709-710 711-712 713-714 715-716 717-718 719-720 721-722 723-724 725-726 727-728 729-730 731-732 733-734 735-736 737-738 739-740 741-742 743-744 745-746 747-748 749-750 751-752 753-754 755-756 757-758 759-760 761-762 763-764 765-766 767-768 769-770 771-772 773-774 775-776 777-778 779-780 781-782 783-784 785-786 787-788 789-790 791-792 793-794 795-796 797-798 799-800 801-802 803-804 805-806 807-808 809-810 811-812 813-814 815-816 817-818 819-820 821-822 823-824 825-826 827-828 829-830 831-832 833-834 835-836 837-838 839-840 841-842 843-844 845-846 847-848 849-850 851-852 853-854 855-856 857-858 859-860 861-862 863-864 865-866 867-868 869-870 871-872 873-874 875-876 877-878 879-880 881-882 883-884 885-886 887-888 889-890 891-892 893-894 895-896 897-898 899-900 901-902 903-904 905-906 907-908 909-910 911-912 913-914 915-916 917-918 919-920 921-922 923-924 925-926 927-928 929-930 931-932 933-934 935-936 937-938 939-940 941-942 943-944 945-946 947-948 949-950 951-952 953-954 955-956 957-958 959-960 961-962 963-964 965-966 967-968 969-970 971-972 973-974 975-976 977-978 979-980 981-982 983-984 985-986 987-988 989-990 991-992 993-994 995-996 997-998 999-1000 1001-1002 1003-1004 1005-1006 1007-1008 1009-1010 1011-1012 1013-1014 1015-1016 1017-1018 1019-1020 1021-1022 1023-1024 1025-1026 1027-1028 1029-1030 1031-1032 1033-1034 1035-1036 1037-1038 10




























































































































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CYLINDER 103,000.

COLUMN II (CONTINUED).


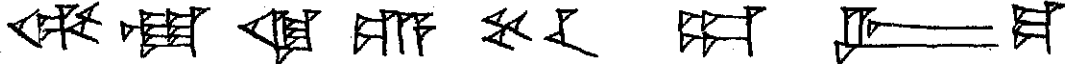
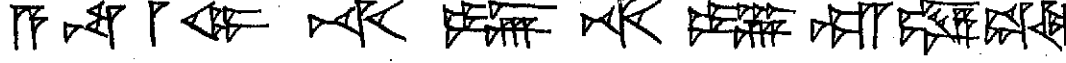

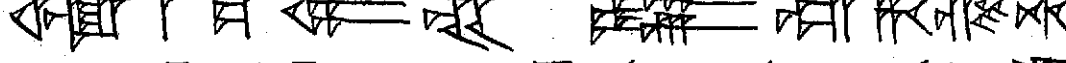
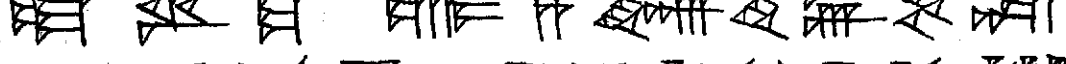


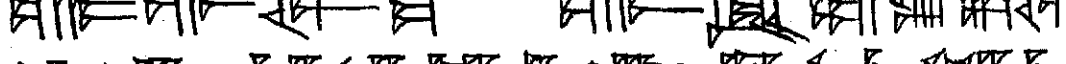
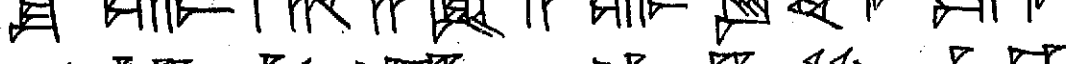

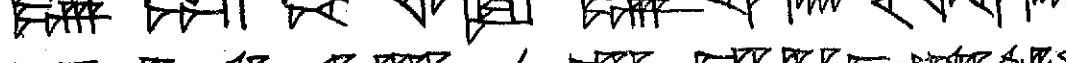


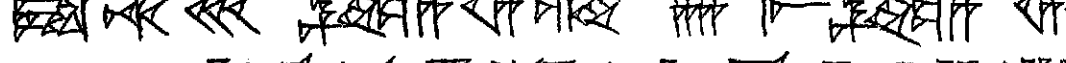
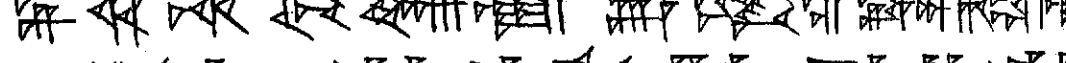


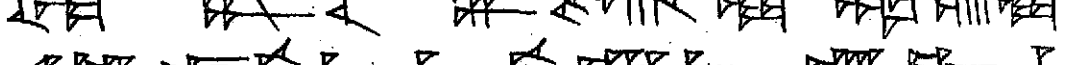


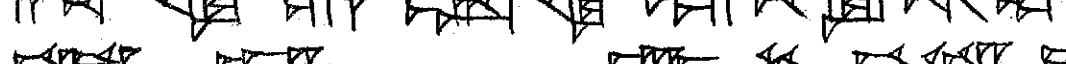

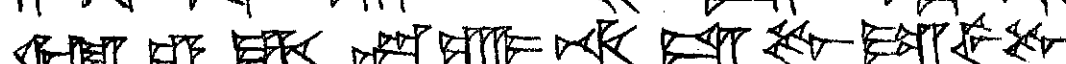
85	<p>           </p> <p>           </p> <p>           </p> <p>           </p> <p>           </p> <p>           </p>	85
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COLUMN III.

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CYLINDER 103,000.

COLUMN III (CONTINUED).

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COLUMN IV.

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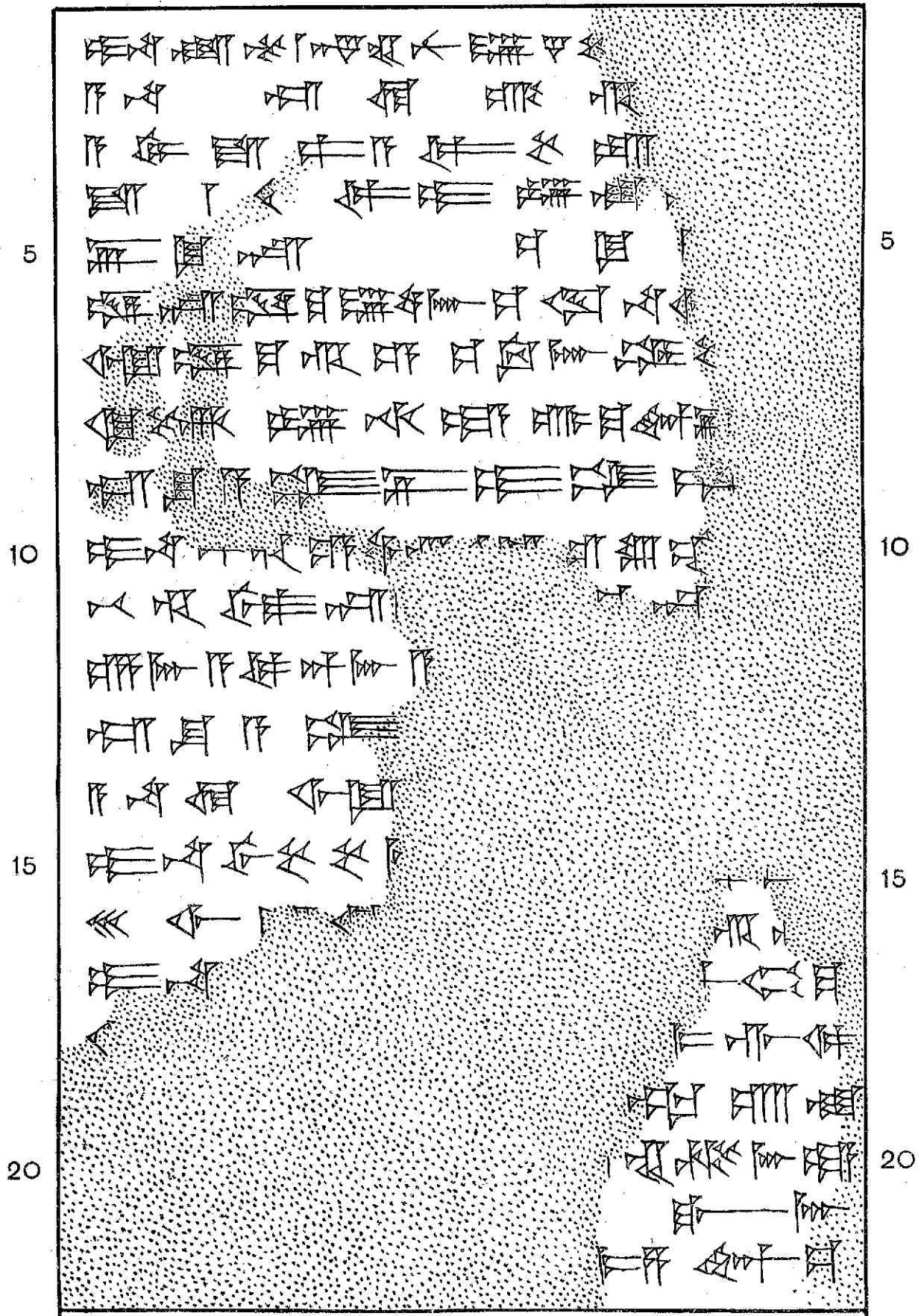
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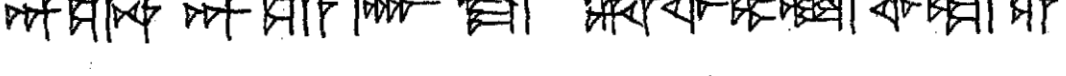




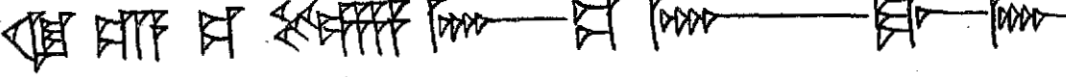
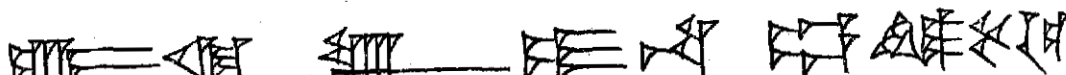
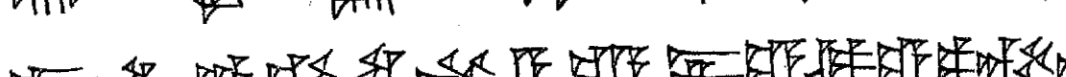
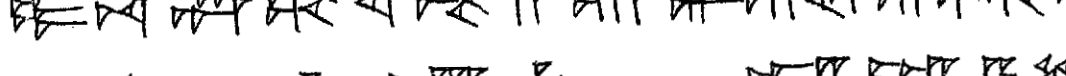
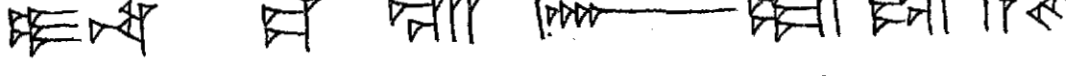


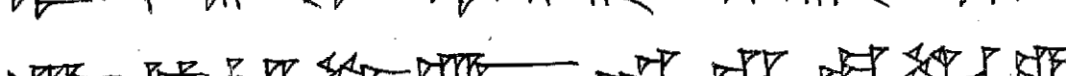

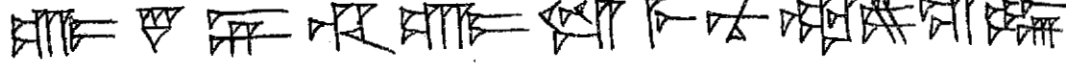
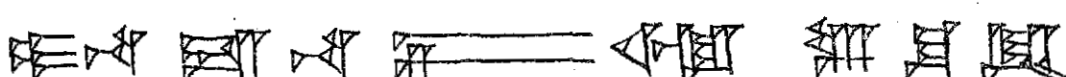
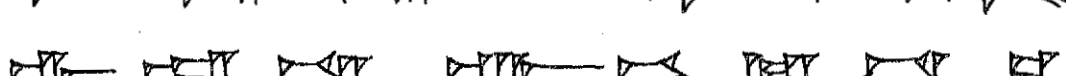
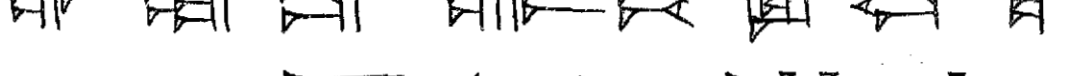


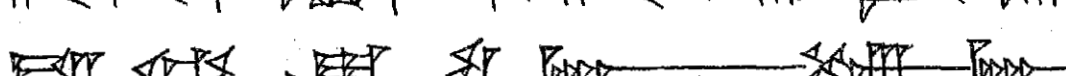
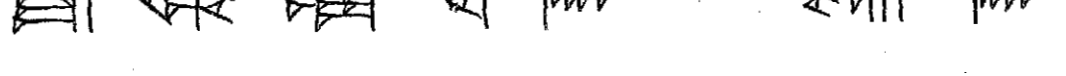
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CYLINDER 103,000.

COLUMN V (CONTINUED).

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CYLINDER 103,000.

COLUMN V (CONTINUED).

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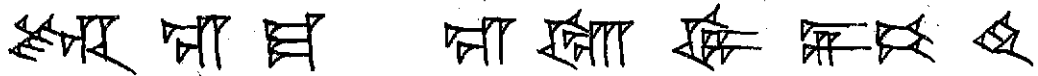
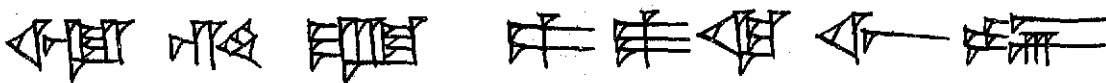

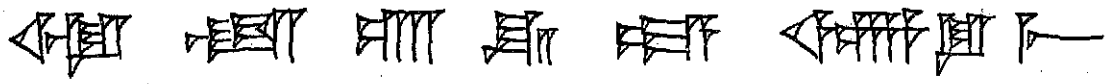
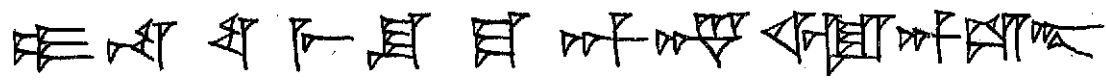
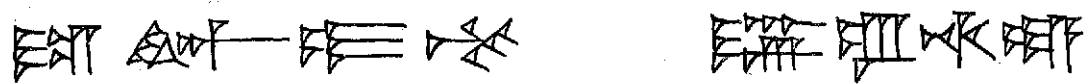

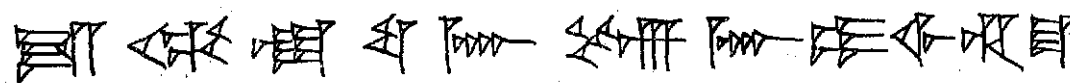
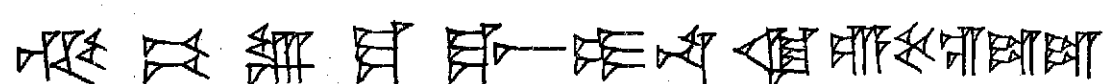




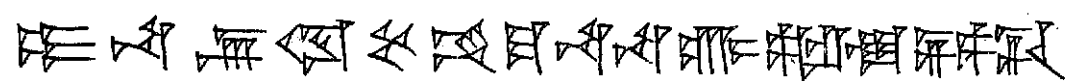
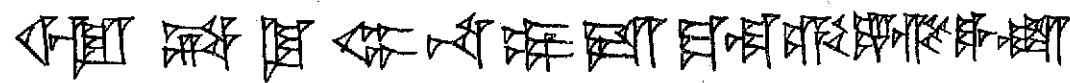


COLUMN VI.

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10 10 15 15 20 20

Handwritten text in Devanagari script, likely a manuscript or a page from a book. The text is arranged in approximately 15 horizontal lines. The script is a form of Devanagari, possibly from a historical or regional source. The text is written in black ink on a light-colored background. The lines are numbered on the left and right sides, with '10' appearing on both sides of the first line, '15' on both sides of the fifth line, and '20' on both sides of the tenth line. The text is somewhat faded and shows signs of age.

25	<p>𐎶𐎵𐎶 𐎶 𐎶𐎶 𐎶𐎶 𐎶 𐎶𐎶—𐎶𐎶 𐎶𐎶—</p> <p>𐎶𐎶𐎶—𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶</p> <p>𐎶𐎶𐎶 𐎶—𐎶 𐎶𐎶 𐎶𐎶—𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶</p> <p>𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶—𐎶𐎶— 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶</p> <p>𐎶𐎶—𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶—𐎶𐎶— 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶</p>	25
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35	<p>𐎶𐎶𐎶 𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶—𐎶𐎶𐎶 𐎶𐎶𐎶𐎶</p> <p>𐎶𐎶𐎶 𐎶𐎶— 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶— 𐎶𐎶𐎶 𐎶𐎶</p> <p>𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶</p> <p>𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶</p> <p>𐎶𐎶𐎶 𐎶𐎶— 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶𐎶</p>	35
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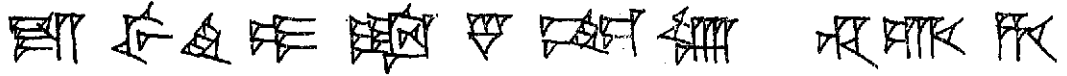
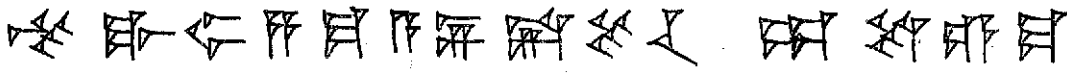
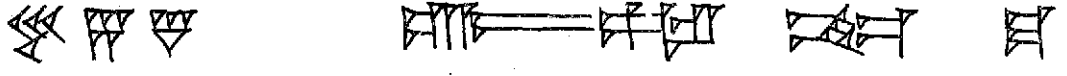


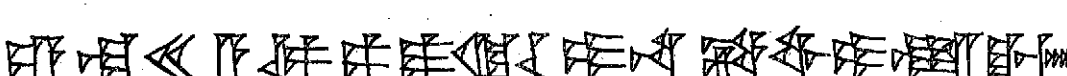


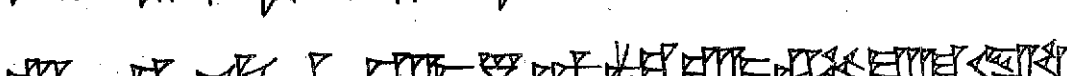




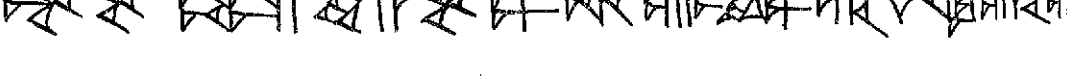

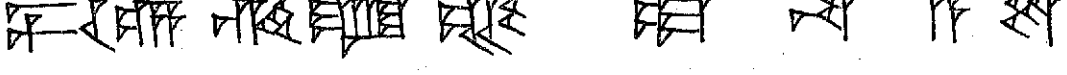
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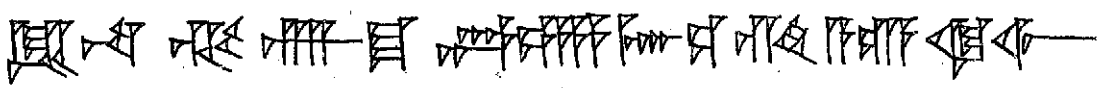

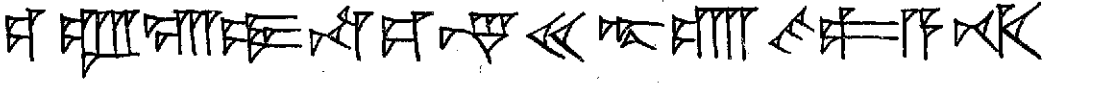
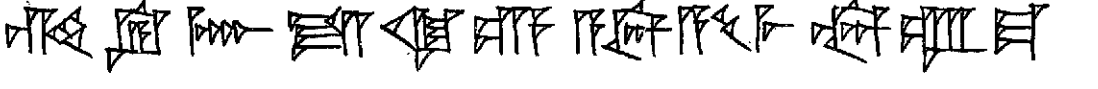
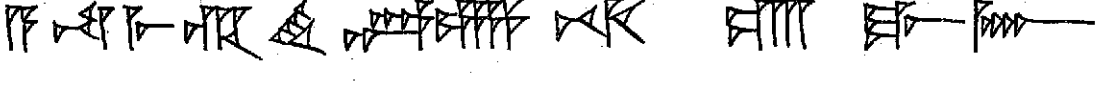


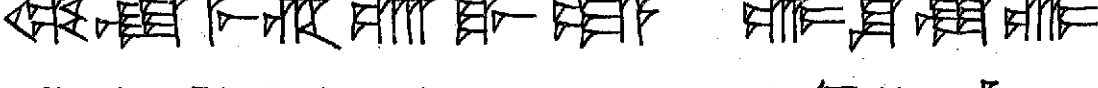
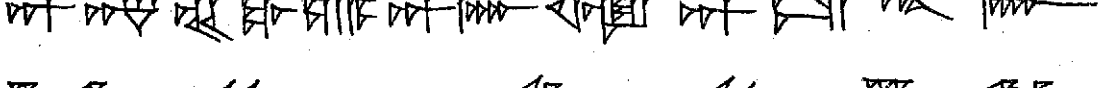
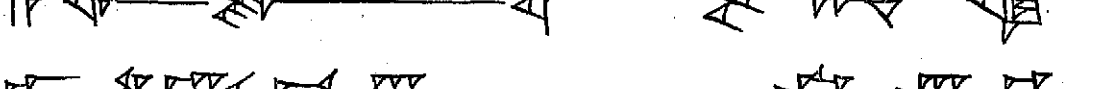
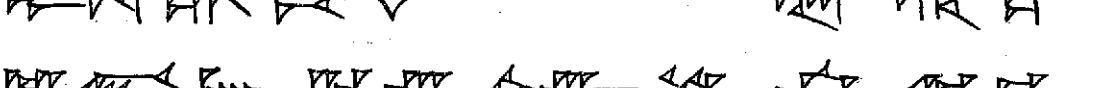
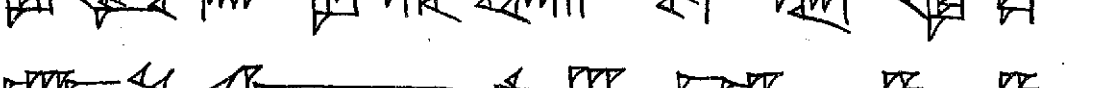

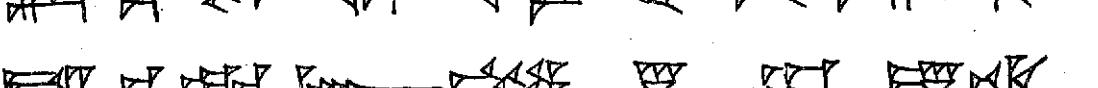
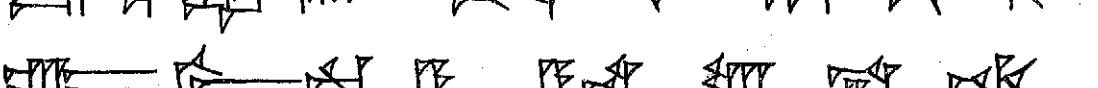
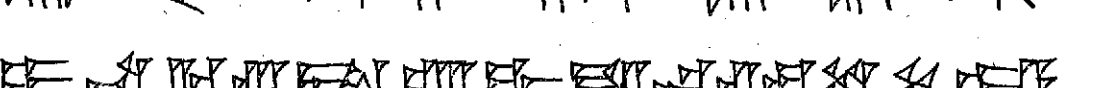
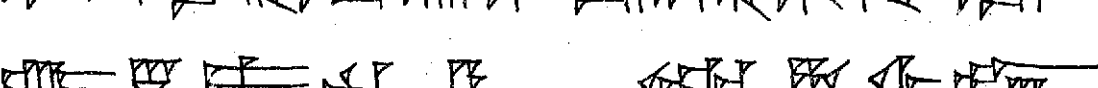

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COLUMN VII (CONTINUED).

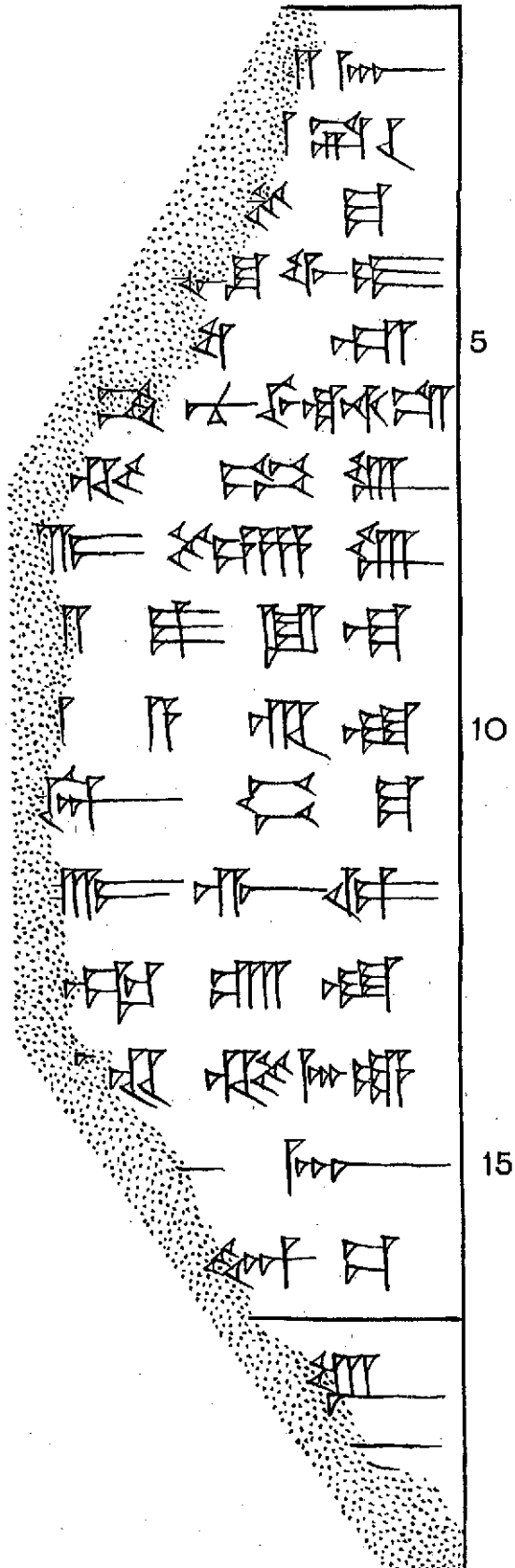
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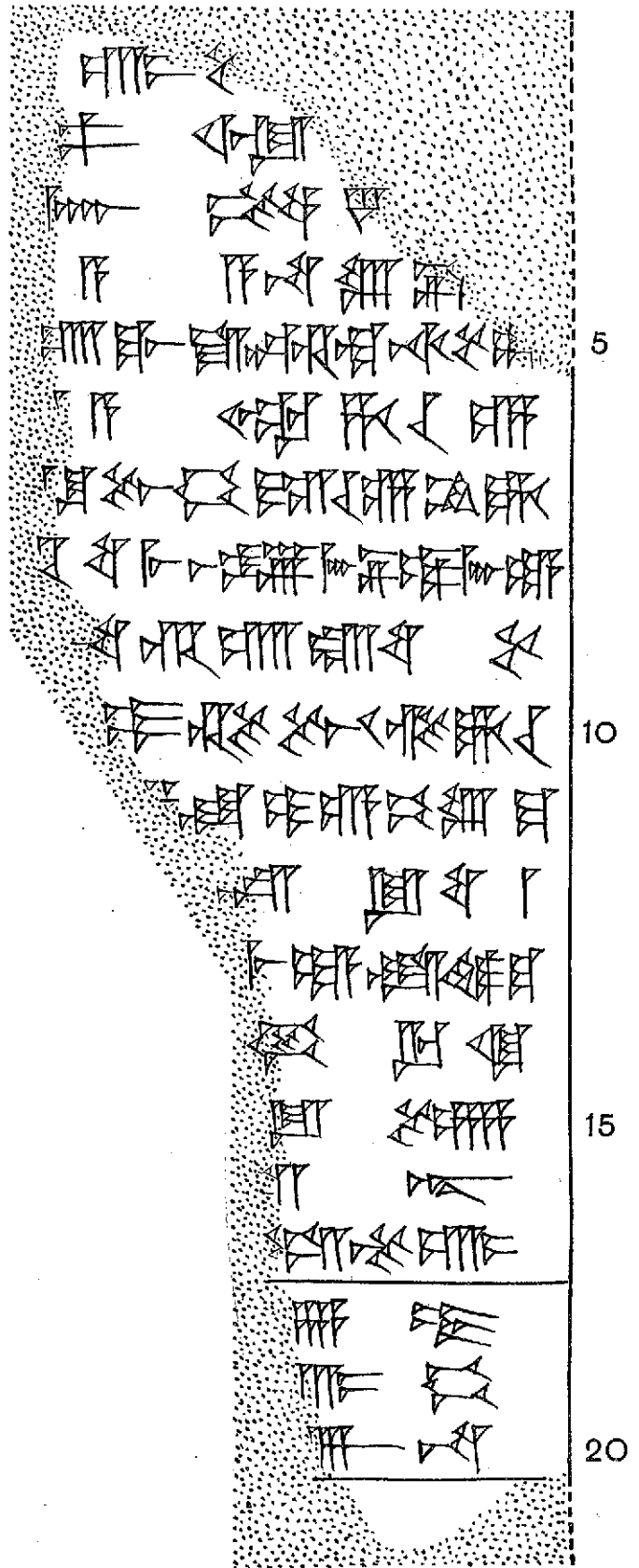
85

85

102,996,¹
COLUMN V.



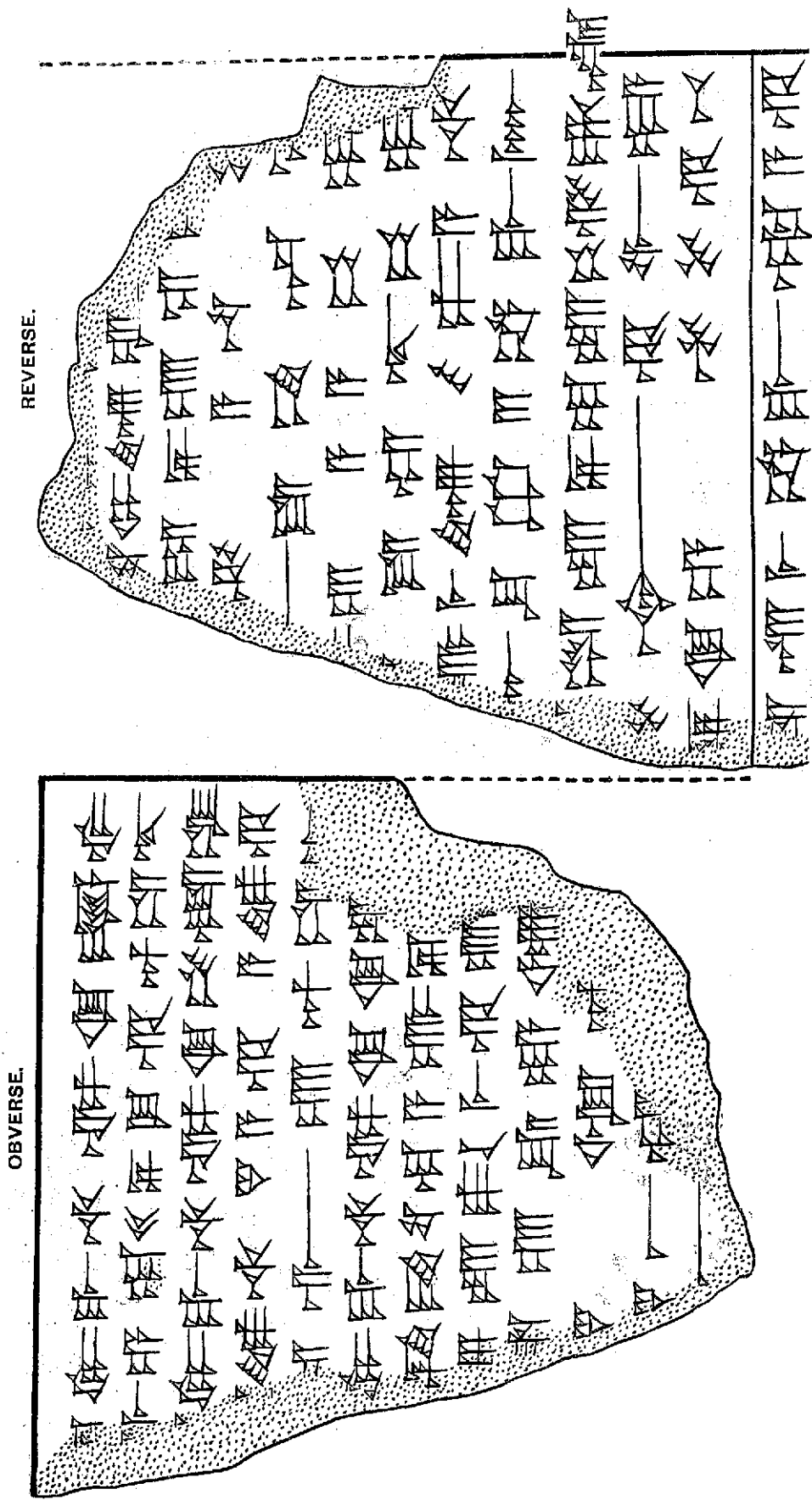
K. 1674,²
COLUMN VIII.



1. No. 102,996, Col. V, is duplicate of Cylinder No. 103,000, Col. V, ll. 7-24; Cols. I-IV are wanting, and for Cols. VI and VII, see Introduction.

2. K. 1674 (No. 22,508), Col. VIII, ll. 1-17, is duplicate of Cyl. No. 103,000, Col. VIII, ll. 70-87; for a discussion of the rest of the text and of other duplicates, see Introduction.

K. 4492.

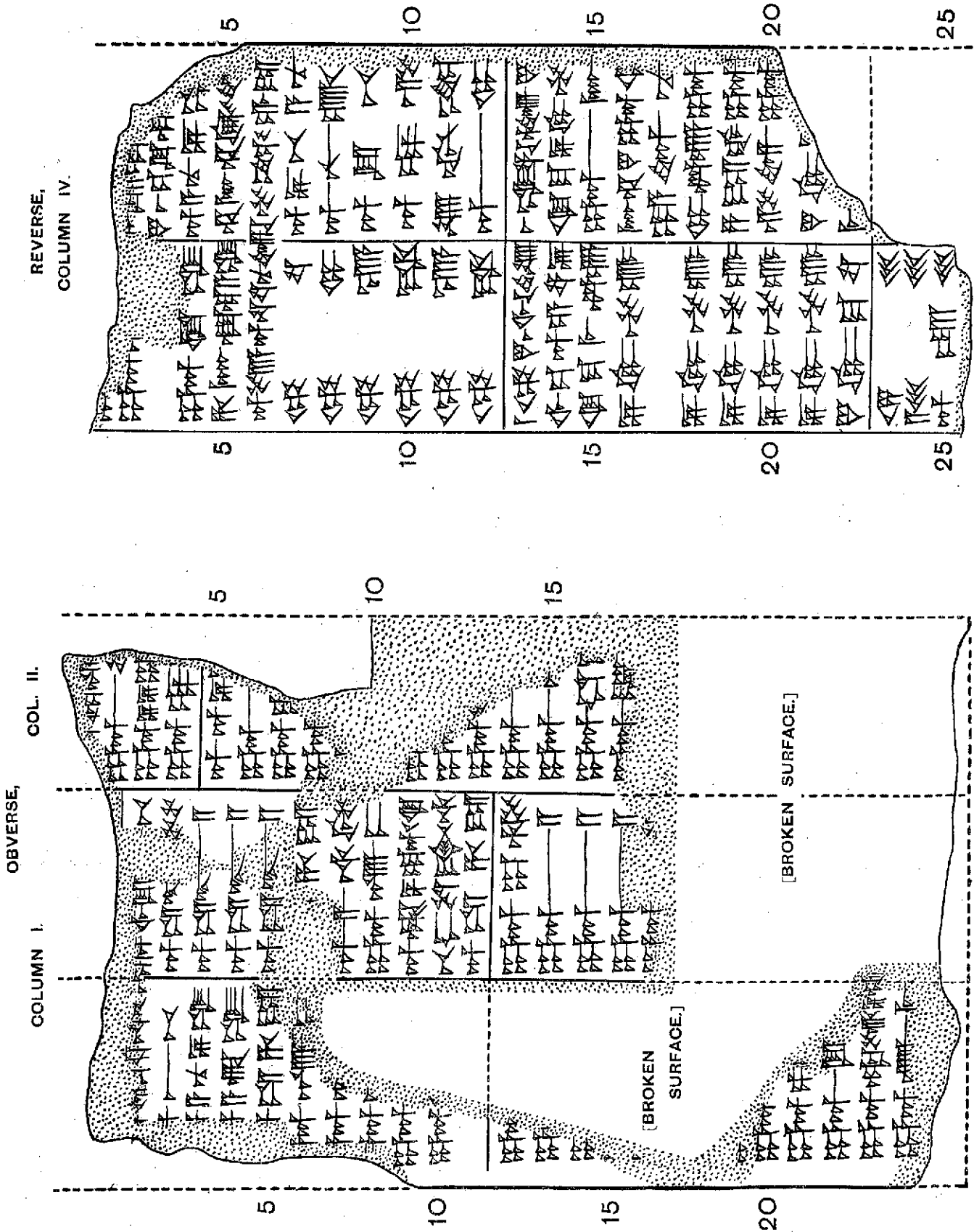


1. The reverse of K. 4492 is a duplicate of Cylinder No. 103,000, Col. VII, ll. 84-95; l. 6 gives a variant description of Urri in the title of the second gate on the north side of Nineveh, and l. 8 gives a variant title for the third gate on that side.

K. 250,

OBVERSE, COLS. I AND II, REVERSE, COL. IV.

[K. 250, Obv., Col. I, ll. 1-13, Col. II, ll. 14-17 and Rev., Col., IV, ll. 4-21 are duplicate of K. 4195, Obv., Col. I, ll. 4-17, Col. II, ll. 1-4, and Col. III, ll. 1-19 (see Plate 42); Col. III of K. 250 is wanting. For a parallel text to Col. I, see Plate 41, K. 11283.]



ASTROLOGICAL EXPLANATORY LISTS.

PLATE 42.

K. 4195.

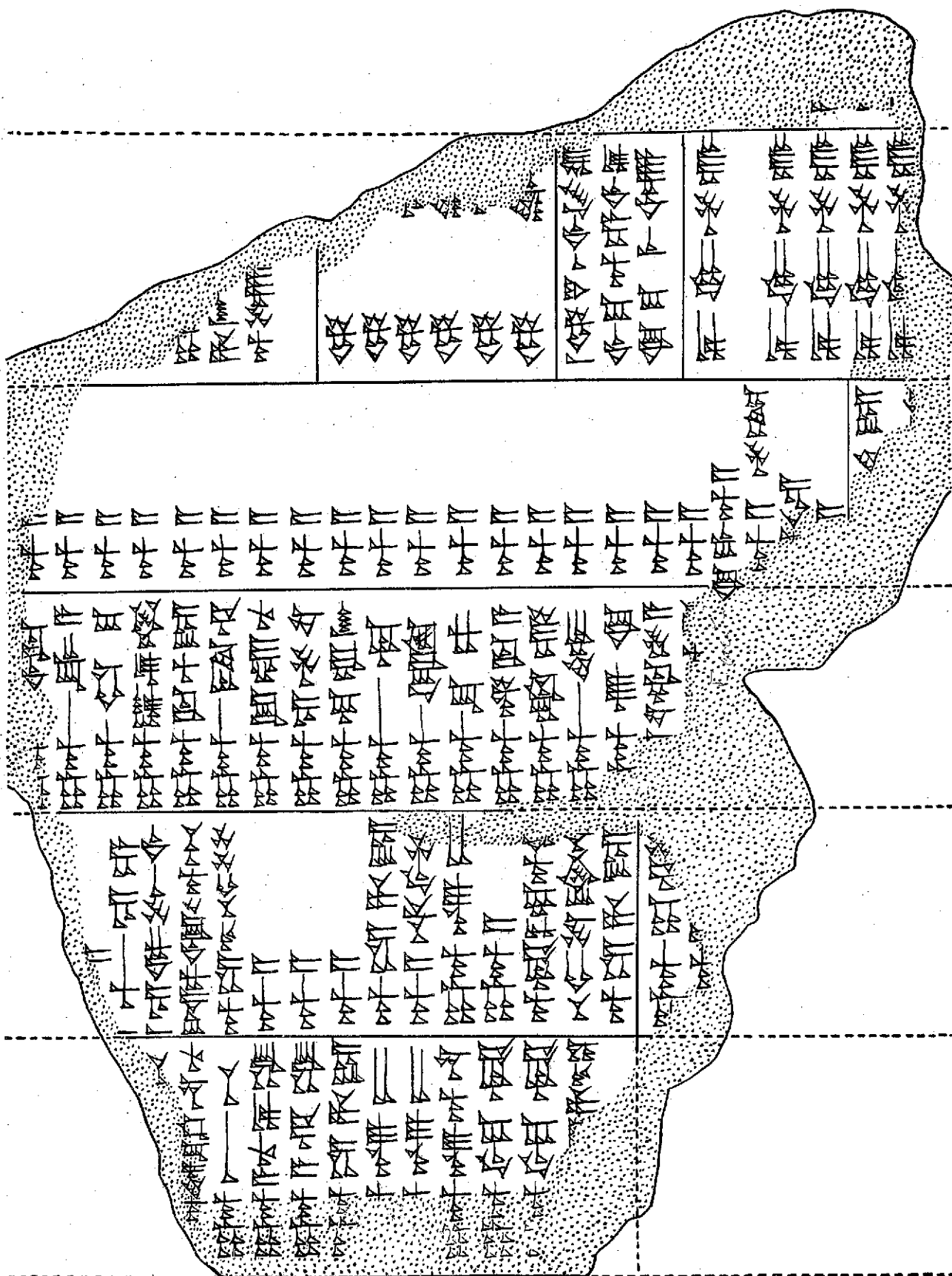
OBVERSE, COLUMNS I, II AND III.

[K. 4195, Obv., Col. I, ll. 4-17, Col. II, ll. 1-4 and Col. III, ll. 1-19 are duplicate of K. 250, Obv., Col. I, ll. 1-13, Col. II, ll. 14-17, and Rev., Col. IV, ll. 4-21. For a parallel text to Col. I, see Plate 41, K. 11283.]

COLUMN III.

COLUMN II.

COLUMN I.



K. 4195,

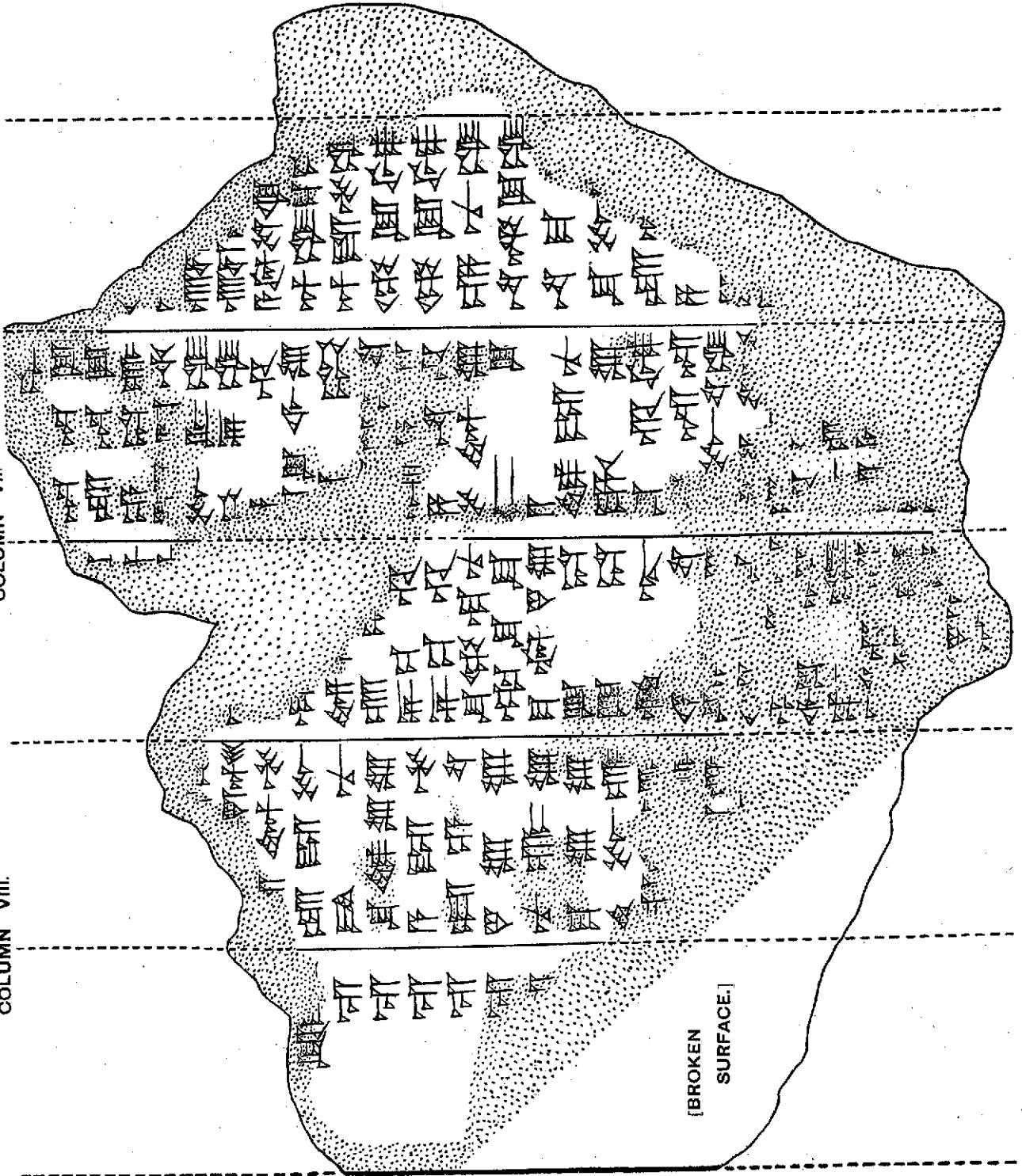
REVERSE, COLUMNS VI, VII AND VIII.

COLUMN VI

COLUMN VII

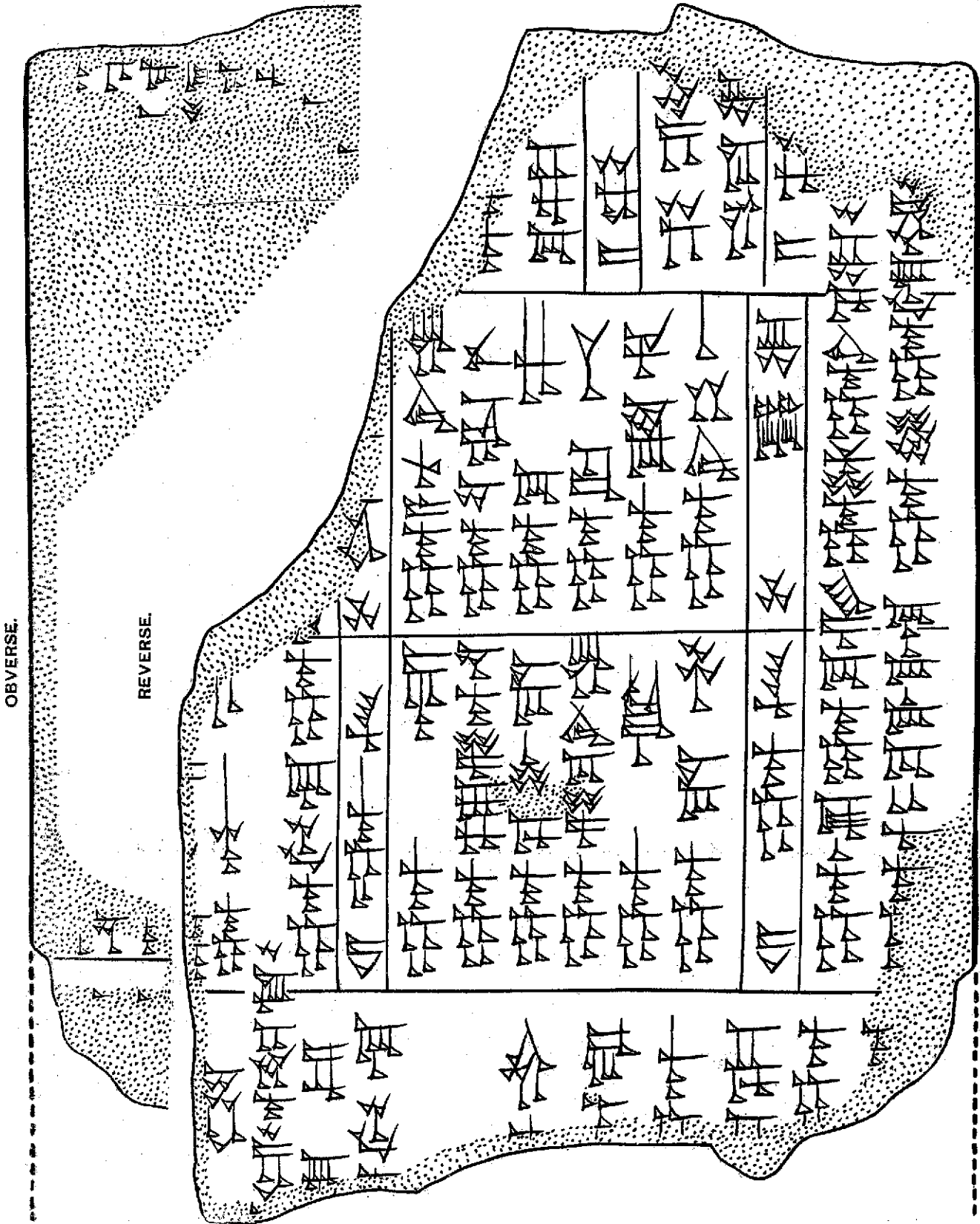
COLUMN VIII

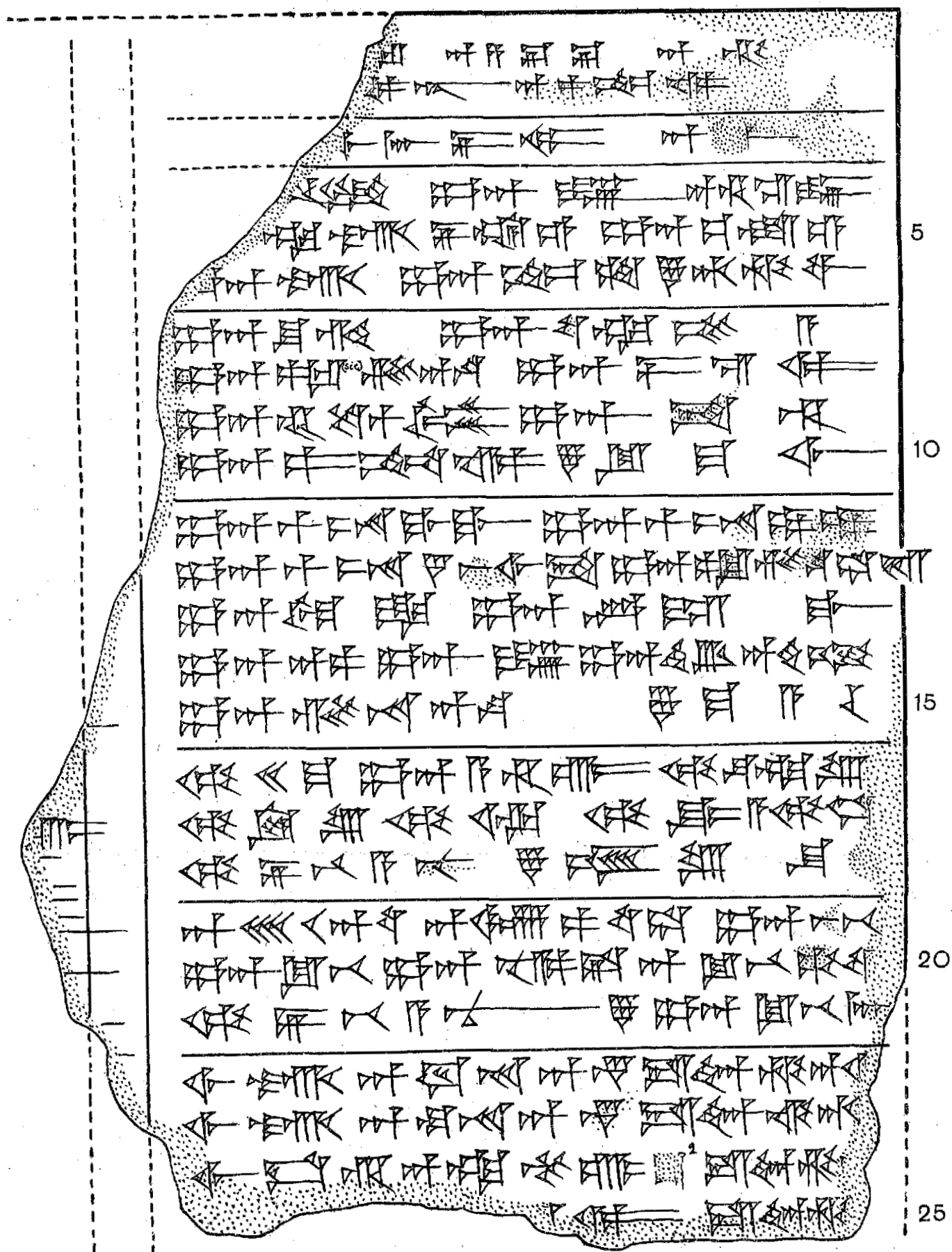
[BROKEN
SURFACE.]



K. 8067.

[K. 8067, Rev., Col. II, ll. 11-14 are duplicate of K. 250, Rev., Col. V, ll. 1-6; see Plate 41.]

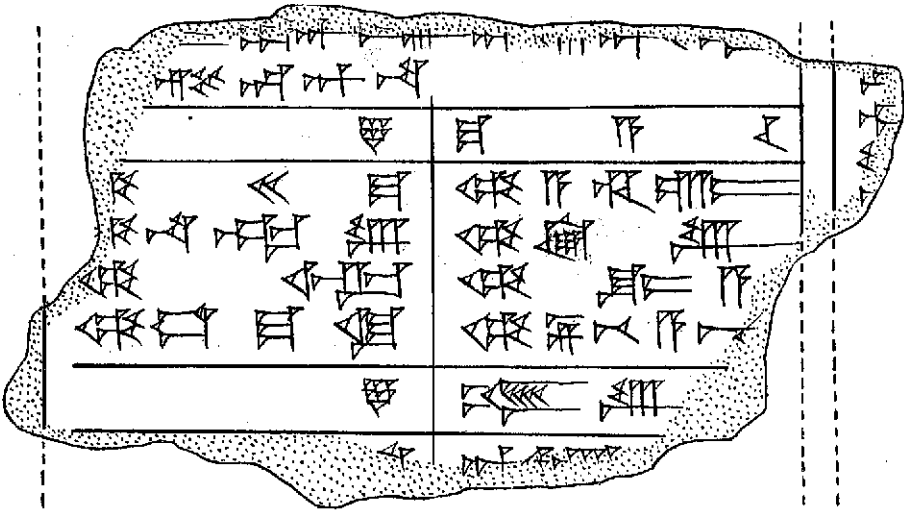


K. 2067.¹

1. K. 7625 (see Plate 46) is duplicate of K. 2067, ll. 14-19.

2. Erasure by the scribe.

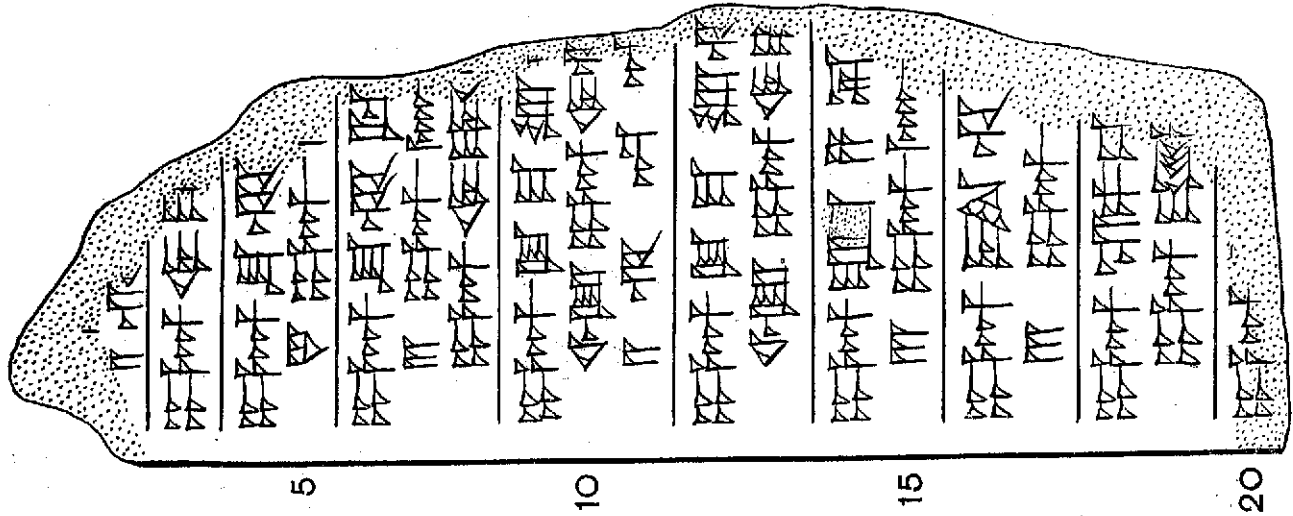
K. 7625.¹



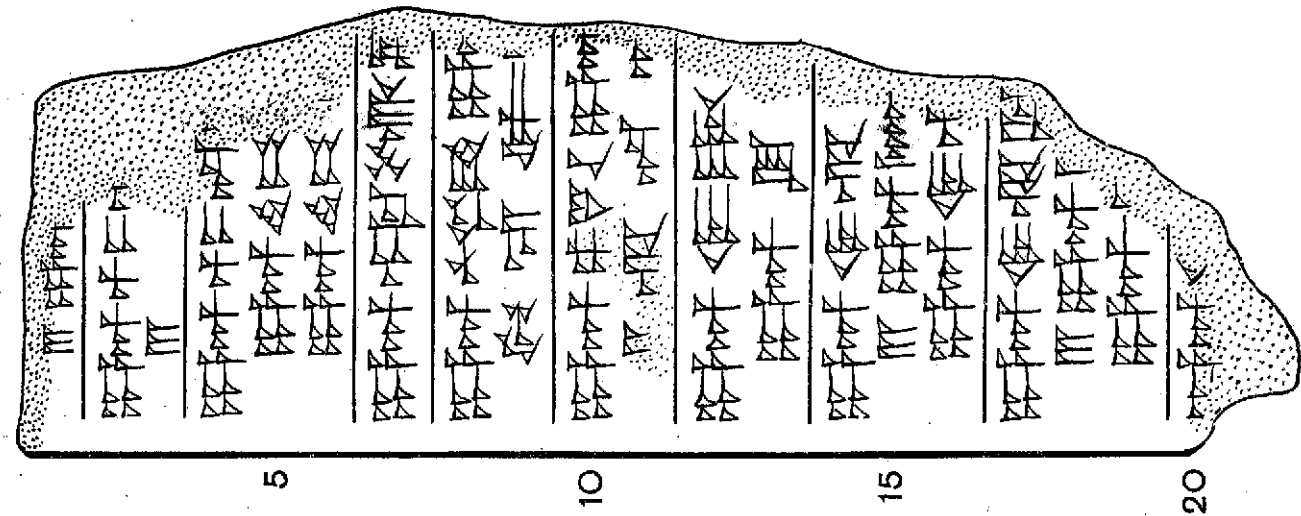
1 K. 7625 is duplicate of K. 2067, ll. 14-19 (see Plate 45).

REVERSE.

S. 1171.



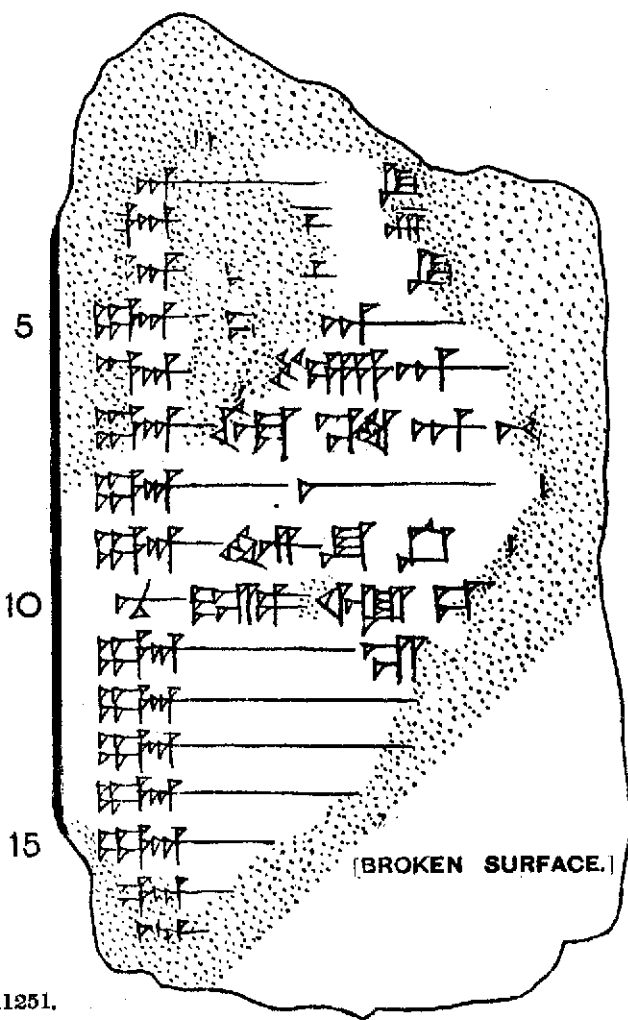
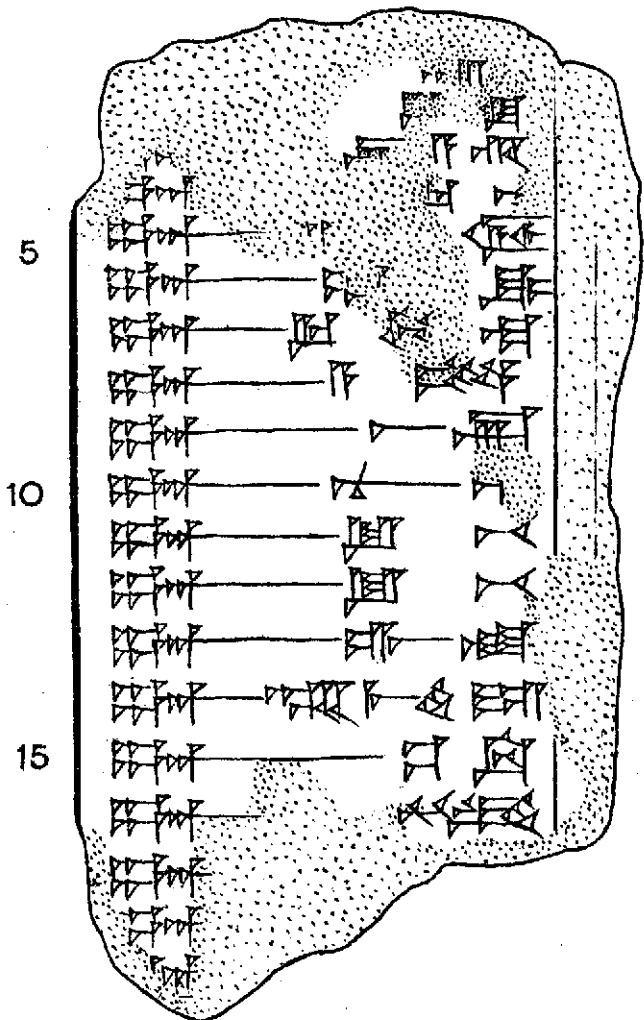
OBVERSE.



K. 11739.

OBVERSE.

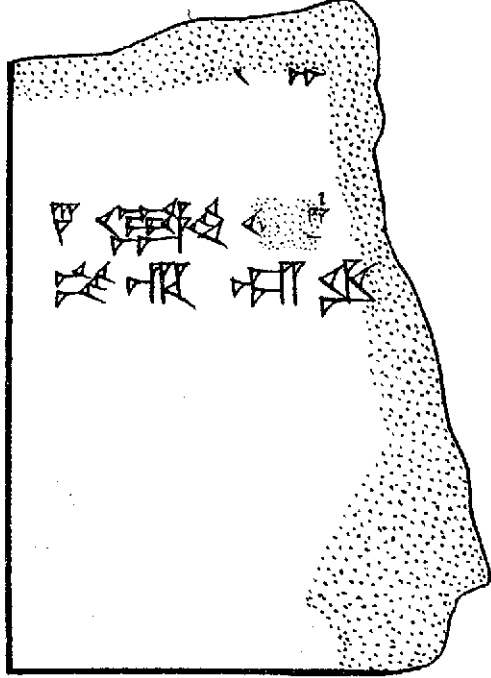
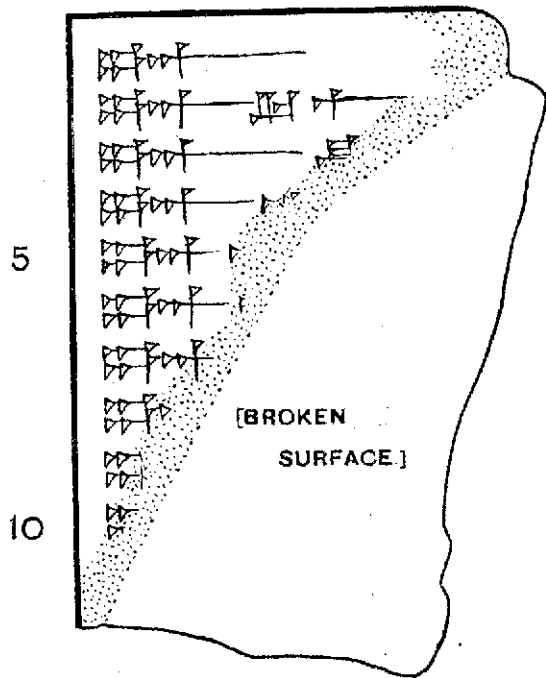
REVERSE.



K. 11251.

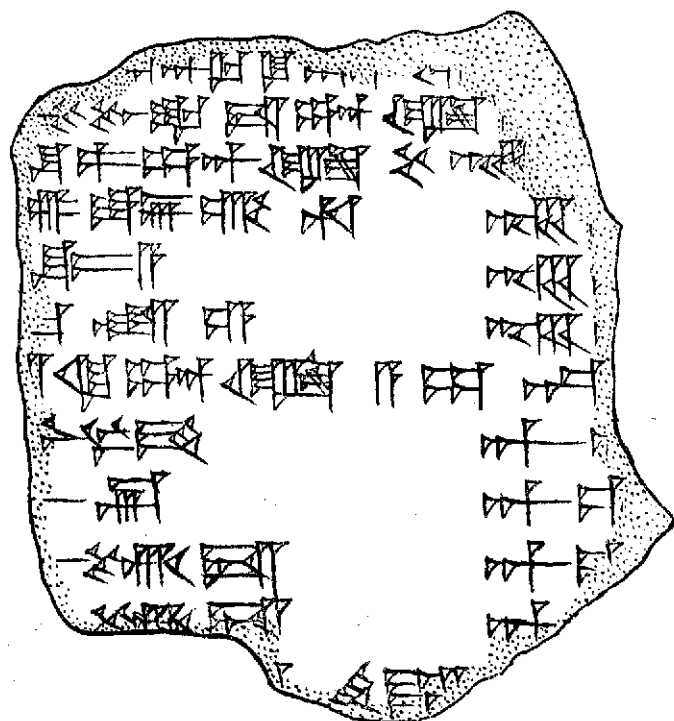
OBVERSE.

REVERSE.

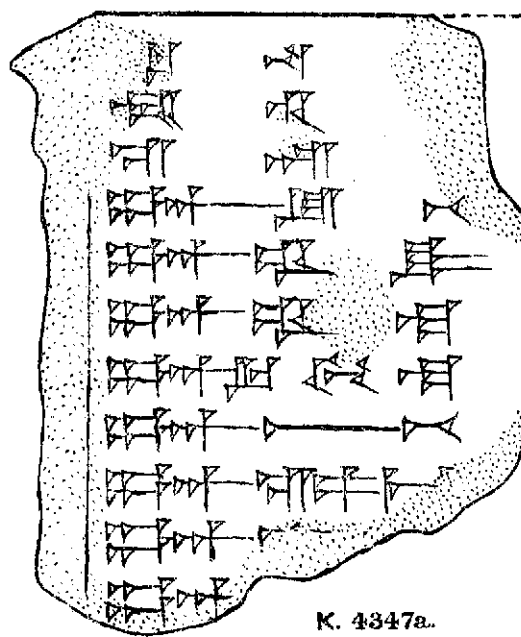


1 Erasure by the scribe.

K. 11306.

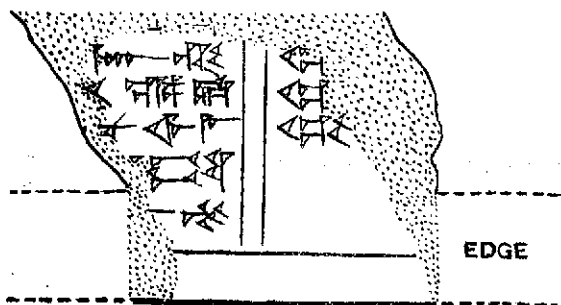


K. 7010.

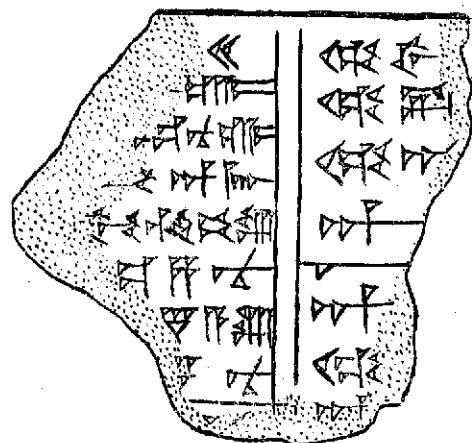


K. 4347a.

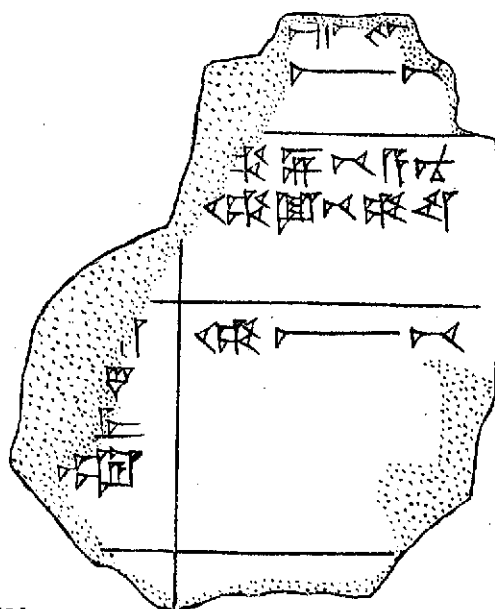
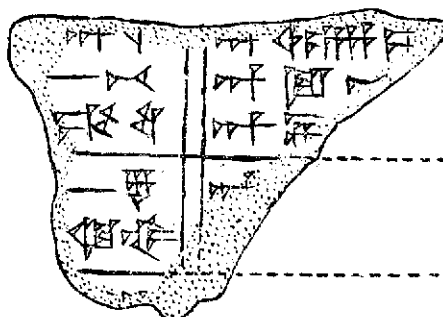
Rm. 1018, OBVERSE.



Rm. 1018, REVERSE.



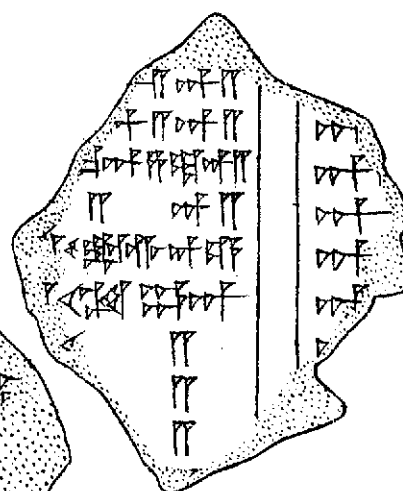
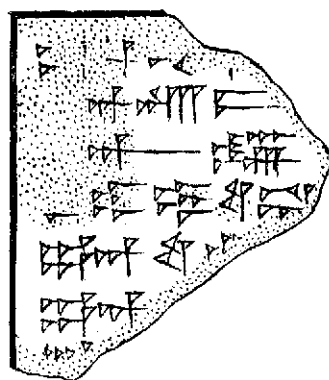
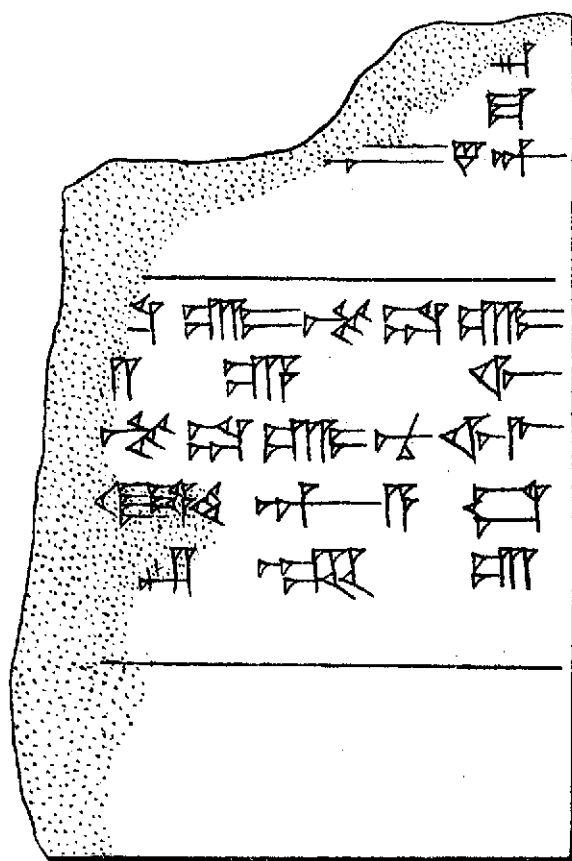
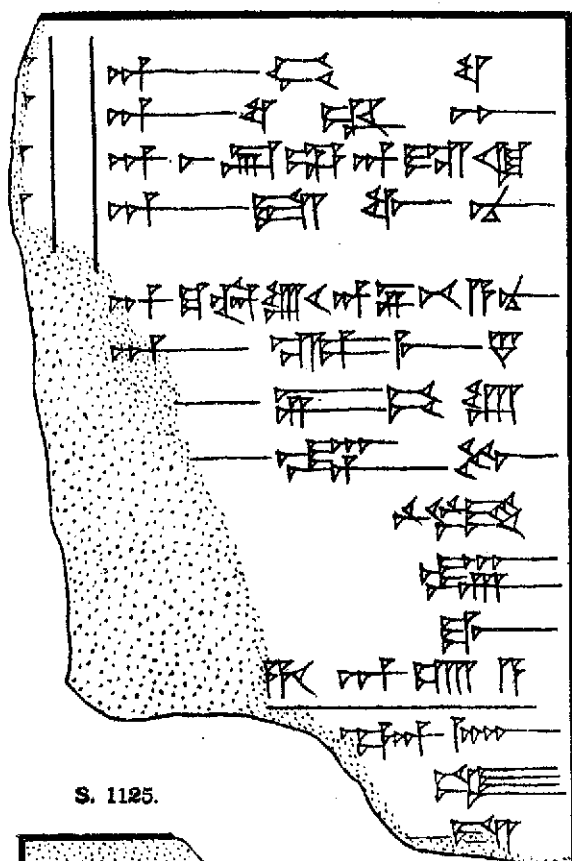
K. 13601.



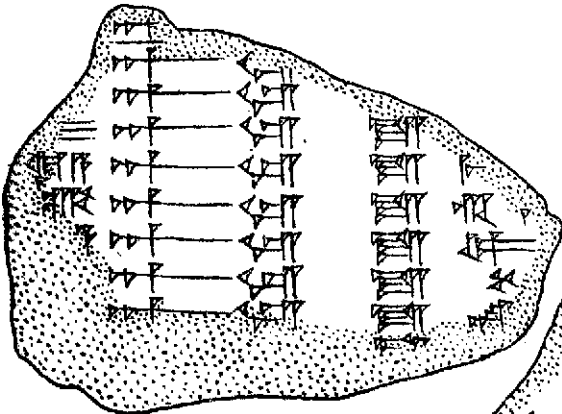
S. 777.

OBVERSE.

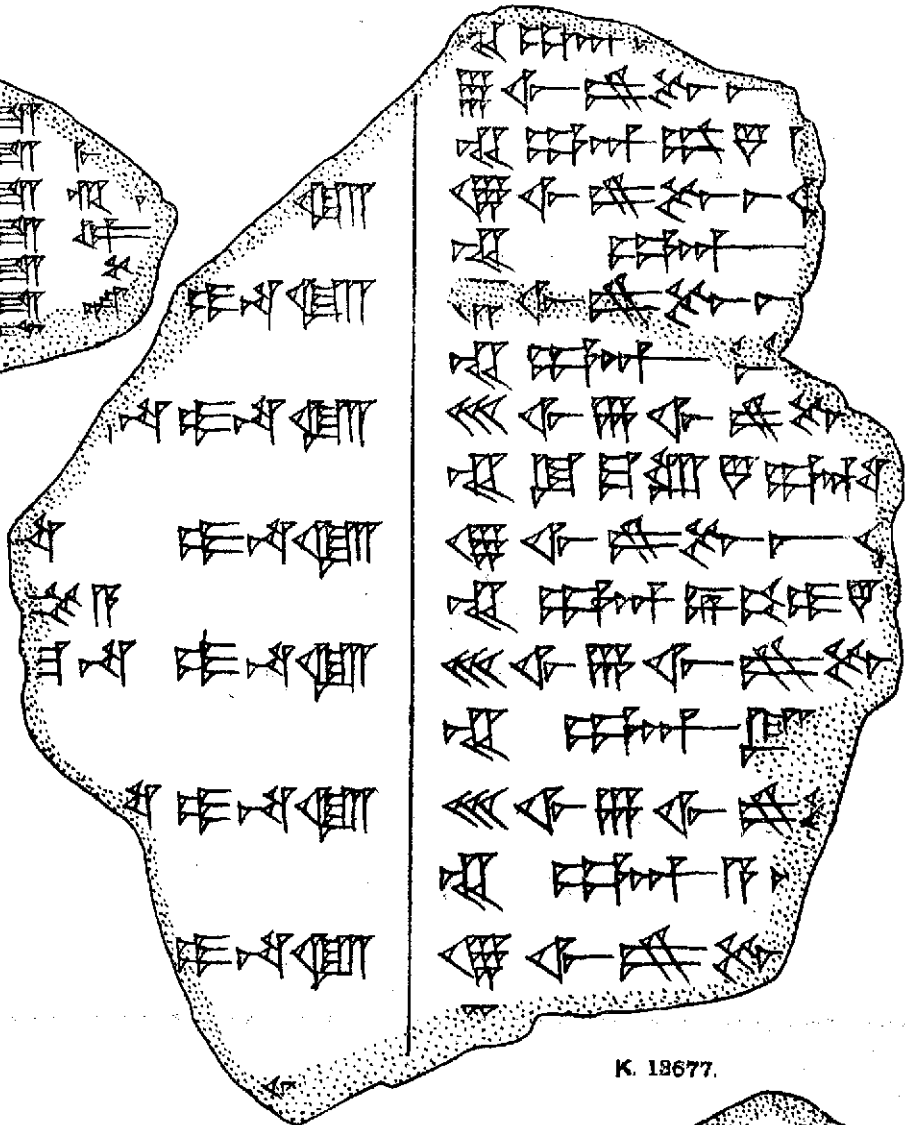
REVERSE.



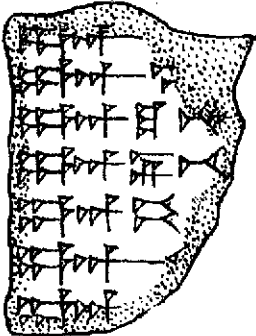
K. 11966.



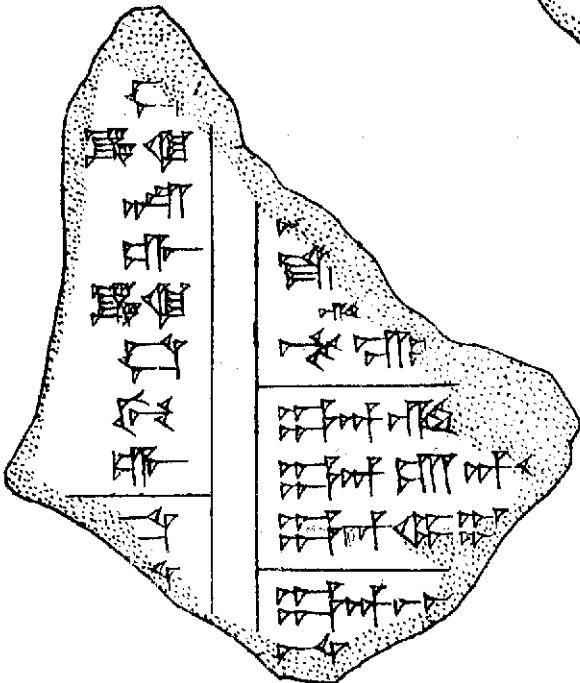
K. 9794.



79-7-8, 352.



K. 12619.



K. 12677.



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