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Art. II.—Translation of some Assyrian Inscriptions: No. III.—The Inscription of Bellino

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“Que les déesses¹ détruisent sa primogéniture, qu’elles écoutent le chant de la sorcellerie, qu’elles énervent ses animaux.

“Que Nebo, l’intelligence suprême . . . affliction et terreur . . . , qu’il pousse sa femme vers son déshonneur qu’il ne pourra ôter (?).

“Et que les grands dieux dont les noms ne sont pas contenus dans cette inscription, le frappent d’une malédiction dont rien ne pourra le relever ; qu’ils dispersent sa race jusqu’à la fin de jours.”

Le résultat de l’arpentage est facile à vérifier, et en réalité nous voyons que la confirmation que nous fournissent les chiffres est la plus incontestable de toutes. La terre de Siroussour présente un rectangle dont deux côtés ont 6 stades, et les deux autres 1 stade, 54 pas, c’est-à-dire 279 pas de longueur. Le contenu sera donc de $6 \times 225 \times 9 \times 31$ pas carrés. Pour exprimer cette surface en grandes mesures agraires équivalant à un carré de 360 pieds ou 135 pas de côté, il faut diviser le produit par 135^2 . Nous aurons donc

$$\frac{6 \times 225 \times 9 \times 31}{135^2} = \frac{62}{3} = 20\frac{2}{3}$$

La propriété foncière, dont le remarquable monument de la Bibliothèque Impériale nous a conservé le souvenir, s’étendait sur le fleuve qui coule du nord au sud ; elle formait un rectangle de 1,134 et 234 mètres de côté, et sa surface était de 26^h, 57.

NO. III.—THE INSCRIPTION OF BELLINO.

PRELIMINARY REMARKS.

In the year 1856 I printed, not for publication but for private distribution, a few pages entitled “Assyrian Texts Translated,” of which I did myself the honour to present a copy to the Royal Asiatic Society. It commenced by a translation of Bellino’s Cylinder, as represented at plate 63 of the first volume of inscriptions published by the British

¹ Monogramme encore à expliquer. La forme du précatif à la troisième personne du pluriel, au féminin, nous démontre qu’il s’agit ici de plusieurs déesses. Quant au dieu Hou que les Grecs expriment ΑΩ , et qu’ils interprètent par ρό φῶς νοητόν , la lumière intelligible, il est nommé *nantar* “le gardien,” et il préserve la terre du feu et des eaux. Dans cette qualité, il préside à la construction des canaux.

Museum, in several parts of which, however, the cuneiform signs are very incorrectly and confusedly represented. Most of these imperfect parts I omitted, though of some I attempted a translation.

Some time after printing this archæological essay, I met with an engraving of the Bellino Inscription published many years ago by Grotefend, from a fac-simile made by Bellino himself, which he had presented to Grotefend. And upon consulting this I found to my surprise that many of the passages which I had rejected as obscure, were legible and perfectly clear. Had I known of this precious fac-simile sooner, I should of course have consulted it before printing my translation. But who could have supposed that a copy of any inscription, made and published so many years ago, would be so much superior to the one published by the British Museum?

I look upon this fac-simile made by Bellino, and another which he made of a cylinder now in the possession of Sir Thomas Phillips, Bart. as the most wonderful instance of patient accuracy which is to be found in the whole range of archæological science. When I consider that the language was wholly unknown to him, and the apparent confusion and crowding of the minute strokes which constitute the Cuneiform signs, and that they are written on a curved surface, to which the application of tracing paper must be difficult, it is marvellous to see with what fidelity they are all represented.

Very great credit must also be awarded to Grotefend for the accurate manner in which he has caused his friend's fac-similes to be engraved on copper. And indeed I think this was the greatest service which that painstaking savant ever rendered to the science of Archæology.

This cylinder contains the annals of the first two years of the reign of Sennacherib. Though written for the most part perspicuously, it contains some difficult passages. This translation, therefore, perhaps requires to be elucidated by additional notes, which I will take another opportunity of presenting to the Society.

THE ANNALS OF SENNACHERIB.

Sennacherib the great king, the powerful king, the king of Assyria, the king for evermore, the illustrious ruler, the servant of the great gods the restorer of works which had gone to decay, the embellisher of public buildings, the noble hero, the strong warrior,

the first of kings, the great punisher of unbelievers, who are breakers of the holy ordinances. Ashur the great Lord has given to me a kingdom that passeth not away. Over all the inhabitants of every place I have exalted my powerful arms.

At the beginning of my reign I destroyed the armies of Merodach Baladan, king of Karduniash, and of his allies the Susians, in the plain of the city of Cush. In the midst of that battle he quitted his army and fled alone to the city of Gutz-Umman, and from thence to the country between the rivers Agammi and Apparati. His bare life he saved. But all his chariots, waggons, horses, mares, mules, and camels he abandoned in the shock of battle, and I captured them. To his palace in Babylon proudly I ascended. I opened his treasure-house. Gold and silver, vessels of gold and silver, precious stones, goods and valuables to an immense amount, his wife, the female inhabitants of his palace, his chief warriors, the standard bearers who stood in front of each division of his army, and all the chief personages of his Court I carried off and distributed them as a spoil. Then I marched after him to the city of Gutz-Umman, and from thence I sent my cavalry to search for him between the rivers Agammi and Apparati. Five days they rode about rapidly, but his hiding place was not discovered. In the name of Ashur, my lord, 89 large cities and royal residences of the land of Chaldea, and 820 smaller towns I took and destroyed, and carried off their spoil. The workmen, both Aramæans and Chaldæans who dwelt in the cities of Erech, Belus, Cush, Karrishun, and Tigga, and even the princes of those cities who had been guilty of rebellion, I carried away and distributed them as a spoil.

The man Belib, son of a nobleman in the city of Suanna, who had been educated like a gallant youth in my palace, I set over them and made him king of Leshan and Akkadi.

In my return from Babylon, I subdued and captured the following rebellious tribes, viz. :

The Tumuna,¹ Rikiku, Yadakku, Hubudu, Kipri, Maliku, Gurumu, Hubuli, Damunu, Gambulu, Khindaru, Ruhua, Bukudu, Kamranu, Hagaranu, Nabatu, and Lihutahu (Aramæans all of them, and rebels).

208,000 persons, male and female ; 7,200 horses, mares, and mules ; 5,200 camels, 20,100 oxen, and 800,600 sheep—a vast spoil—I carried off to Assyria.

¹ This long list is exactly the same on the Taylor Cylinder. It therefore deserves great confidence as a synopsis of the Aramæan tribes near Babylon.

In my first¹ year, from the man "Nebo, lord of names," Chief of Ararat, gold and silver, large logs of *meshukanni* wood, mules, camels, oxen, and sheep, his great tribute I received.

The people of Kishmi, who were enemies and heretics, and for a long time had refused to bow down to my yoke, I destroyed with my arms. Not one soul escaped. That city I built again. One bull, 10 sheep, 10, and 20 animals called "strong heads" (perhaps buffaloes), to the gods of Assyria, my lords, I offered as a sacrifice.

In my second year, Ashur, my lord, giving me confidence, against the Bisi and Yassubi-galla, enemies and heretics, who from old time unto the kings, my fathers, had never submitted, I went in hostile array. In the thick forests and in the hilly districts I rode on horse-back (for I had left my two-horse chariot in the plains below). But in dangerous places I alighted on my feet, and then I climbed like a mountain goat. The city of Beth Kilamzakh, their stronghold, I took and destroyed. The inhabitants, small and great, horses, mares, mules, oxen, and sheep, from within it I drove away, and distributed them as a spoil. The smaller towns without number I overthrew and reduced them to ruins. I burned an immense building, which was the repository of their wealth, and I despoiled it of its treasures.

Once more that city of Beth Kilamzakh I erected into a strong fortress. I fortified it more strongly than it was in former days. People from the cities conquered by me, within it I placed to dwell.

The men of the Bisi and Yassubi-galla, who had fled from my arms, I drove down from the hills they had fled to, and in the city Kar-Thisbe and Beth-Kubitti I caused them to dwell. In the hands of my secretaries, who were noblemen of the city Arrapkha, I distributed them.

A stone tablet I made. I inscribed on it the tribute due to me which I imposed upon them, and I erected it in the midst of the city.

Then I turned round the front of my chariot, and I marched straight before me to the land of Illipi. Ispabara, their king, abandoned his city and his treasure-house, and fled to a distance; I swept over all his land like a great whirlwind. The cities of Marupishti and Akkupardu, his royal cities, and 34 other large cities, beside smaller towns of that province beyond all number, I destroyed and burnt them with fire. I cut down their trees, and I spread terror over all the land. The whole country of Illipi I divided into four parts. The inhabitants, small and great, male and female, horses,

¹ The preceding events occurred in the beginning of his reign, which was accounted a portion of the last year of the reign of Sargon his predecessor.

mares, mules, oxen, and sheep, abundantly I carried away, and I divided them among my subjects of the higher classes. The great cities of Sisirta and Kukulni, with the smaller towns in their neighbourhood, and also the whole province of Beth-Barrua, I cut off from his dominions and added them unto the empire of Assyria. I chose the city of Ilatzash to be the royal city and the metropolis of this new province ; I abolished its former name. I gave it the name of the City of Sennacherib.

During my return : of the distant Medians who, in the days of my fathers, no one ever heard the name of their countries, I received their great tribute, and I caused them to bow down to the yoke of my majesty.

Now to speak of Niniveh the great city, the city which especially adores Ishtar, although every kind of worship of gods and goddesses is celebrated within it.

Its *timibel*¹ (which was destined to endure for ever) the men of old time sculptured with the figure of a dove, and they raised the buildings of the city in a pleasant place. Jewels of all sorts, the tribute of many nations, and treasures of every kind, were poured abundantly within it. And the kings of old time, my fathers, who went before me, who reigned over the land of Ashur, and governed the city of Bel².

Received from their subject kings of the four nations countless gifts and tributes which they treasured up within it.

Yet not one among them all, either began or finished a palace within the city, worthy to hold his royal throne, or suited to be his pleasant dwelling-place.

And as to the good government (or health) of their flock [*i.e.* their people], and the bringing of streams of clear water and overflowing fountains into the city : they neither resolved in their hearts to do so, nor did they weary themselves by undertaking that labour.

Then I, Sennacherib, King of Assyria, determined in my heart, by the will of the gods, the completion of this work. Multitudes I brought away of workmen from the land of Chaldea. And the men of Aramæa, Manna, Kue, and Kilakki, who had refused to bow down to the yoke, I carried away as slaves, and compelled them to make bricks. With the trees which I cut down in the land of Chaldea I prepared their, and by the labour of the foreign soldiers

¹ *Timibel* or *timin*, the clay cylinder placed in the foundations of a building, and accounted very sacred. Often written *timibeln* or *timinna*.

² Niniveh.

whom I had made prisoners of war, I caused them to be brought to the spot in order to accomplish this work.

The Old Palace, whose dimensions were 360 half-cubits fronting the façade of the Great Tower, 80 half-cubits fronting the handsome¹ building of the Temple of Ishtar, 134 half-cubits fronting the handsome building of the Temple of Bar-Muri, and 95 half-cubits [*in the remaining² direction*], which the kings, my fathers, who went before me, began to build for their royal residence (but had never finished it). And also the main Canal, lined with brickwork, which in *four* (?) streams irrigated the central gardens of the city, was entirely ruined. The beautiful *ki* trees which grew beside it, had all been cut down for firewood. From extreme old age, the walls of the palace were split and rent. Its base was traversed by cracks, and its foundations by wide fissures. And the place of its *timibel* was lost or destroyed. This old palace I pulled down the whole of it.

The water of the main Canal had been dried up by the heat of the sun during sixteen years. Its springs were wholly cut off from it.

But among the rocks I found a rivulet, which, falling down the mountains and over the lofty crags, unites itself with the waters of the river Sima. With these waters, which I led away, I replenished the canal very copiously.

The New Palace was of 1,700 full measures in length, and 162 in breadth, up towards the North.

Of 217 full measures, in its Central part. And of 386 full measures, down towards the South, and fronting towards the river Tigris. I completed its mound, and I measured the measure.

On a high festival, and during the worship of the people, I solemnly dedicated its *timibel*. With very large stones I fenced it around, and I fortified its place of concealment.

The written records of my own name I inscribed to the length of 160 *tibki*³ upon sculptured tablets within it. But the lower part at the bottom of the wall I left uninscribed⁴.

¹ Beth Namari. The word occurs twice consecutively.

² The sense is here truncated; the scribe, not having room for more in the line, omitted the remainder, which probably stated what building was opposite the fourth side of the palace.

³ *Tibki* is the plural of *tibik*, in Hebrew *tipik* תִּפִּיךְ, a well-known measure. Gesenius explains it *manus expansa: palma*. It comes from the verb תִּפַּח *to stretch out*. I think it was a measure of nine inches, the full stretch of the fingers, σπιθαμή in Greek. If so, Sennacherib's own inscriptions covered 120 feet of wall. But this seems too little. On the other hand, if we take it to mean a full stretch of the arms (*opysia* of the Greeks, from *opseivai*) or six feet, the sculptures must have extended over 960 feet, which seems too much.

⁴ Or, I left to the last (*akhrālik*).

I brought away many sculptures from the old building : and 20 *tibki* in length were preserved of *the records of the late sovereign* (?) So that I collected (or displayed) 180 *tibki* altogether. I raised its summit higher than it was in former days. Beyond the measure of the former palace I enlarged it, and I spread out and widened its *buildings* (?) A grand suite of seven halls or chambers, one of which was wainscoted with ivory, the others with precious woods, called *dan* wood, *ku* wood, meshukanni, cedar, shurnish, and butani; for my royal apartments I constructed within it.

With fine *shar* trees grown in the lower part of Mount Hermon, which all carpenters who are skilled in the construction of wells call the very best trees which are to be had in the country, or in Chaldæa either, I constructed their *ita*¹. And I made clear wells in places of the plain, more than forty in number, and having excavated them thoroughly, I gave them to the people of Niniveh, to be their own property for ever. As to the wells which were supplied with water brought from the high district of Kitsir to the plain of Niniveh in pipes, I made a change in them. I cut off that supply. But I brought a stream of perennially flowing waters the distance of half a *kasbu*², down from the brook Kutzurra, and I brought it into those wells, so that I filled them completely.

Of Niniveh, my royal city, I enlarged all the buildings. Of its streets I renovated the old ones, and the narrow ones I widened, and I made the city as brilliant as the sun.

In future days, under the kings, my sons, whom Ashur shall call³ to the sovereignty over this land and people; when this palace shall grow old and decay, the man who shall restore its ornaments, who shall read aloud the written record of my name, who shall make a stone altar and sacrifice a male victim, and shall then replace it in its place—Ashur will hear and accept his prayers.

THE COLOPHON.—The number of the lines is sixty-three.

In the seventh month is the birth-day (or annual festival) of the man Nebo-tzu, who dwells in the city of Zuzaban⁴.

¹ Probably a wooden casing for the interior of wells, which would be necessary in a sandy soil. And the *shar* trees, to resist the wet for a long time, must have been of the resinous *pine* genus.

² One hour's walking distance, or four miles.

³ Literally, "shall name their name."

⁴ The object of stating the number of the lines of writing was in order that no part of it should be fraudulently erased. In this instance, indeed, there could have been no motive for such a fraud. But the scribes had probably got into

TRANSCRIPTION INTO ROMAN CHARACTERS.

[Many of the Assyrian words are expressed by symbols, and it is uncertain how they were pronounced. Some of these I have transcribed by Latin words, and placed them in a parenthesis.]

1. LXIII mikal mishiri. Arkhi sibuti limmu ¶ Nebo-tzu anshi sha ir Zuzaban.
2. SENAKHIRBA sar rab, sar dannu, sar Ashur-ki, sar la shanan, ribitu namdanu, pata ili rabi :
3. natsir ikti rahim mishari, epish utzati alik ganaki, tsakiru damgati,
4. itlu buli, zikaru gardu, asharaddan malki, rabbu lahit la magiri mushipriku zamani.
5. ASHUR bilu rabu sarut la shanan weshatlima annima. Eli gimir asib pa shalki wesarba eskuti-ya.
6. In resh sarti-ya, sha ¶ Marduk-bal-adanna sar Karduniash ad ummanati Nuvaki in tamirti Kush-ki ashtakan sisi-su.
7. In kabal takhari suatu etzib killat-zu, edish ipparsidu, ana ir Gutzummani innabit, kireb (*nari*) Agammi u Apparati erumma napishtu ekhir.
8. (*Rakabi*) sumbi (*shatra*) susi (.) gammali u parri, sha in yekrup takhazi wemashiru, iksuda suti-ya.
9. Ana bit-rab-su sha kireb Babel-ki khadish erumma : aptiu beth nitzirti-su : khurassi, kaspa : hunut khurassi kaspa : agartu sutaksu, shasu, shaga, nitsirtu kabittu ;
10. shallat-zu ; shal (.) beth-rab-su ; (*nisi*) kallati ; (*nisi*) nishza, ash pani sikhirti ummani malvasu ; namtap-billutu bit-rab, weshaza-amma, shallatish amnu.

a habit of mentioning the extent of the writing. The singular nature of the concluding phrase, which is quite unconnected with the king's annals, and only concerns a private individual, I have already endeavoured to explain in the notes which accompanied my translation of the inscription of Tiglath Pileser presented to the Society in 1857. These clay cylinders, being well written and convenient to read, were probably rather expensive to prepare ; and they seem to have been frequently presented, doubtless along with many other objects, as birthday presents to various individuals, for which reason they were inscribed with their names and titles when they had any, as "Prefect of the city of Karkamish," "Prefect of the city of Lakhiri," and the day of the month which was their birthday, is mentioned.

11. Ashbitu arka-su ana ir Gutzummani. Mutakitsi-ya ana kireb (*nare*) Agammi u Apparati wemahiru. **W** tami iparunu, val innamir ashar-su.
12. In emuk Ashur bel-ya LXXXIX (*ir*) dannuti bit sarini sha mat Kaldi, u DCCCXX (*ir*) tari sha limiti-sun, almi aksut ashlula shallat-zun.
13. Shimbi Aramu u Kaldu sha kireb (*Kabal?*) ki, Bil-ki, Kush-ki, Kharrishunu-ki, Tigga-ki, adi (*principes urbium*) bel-khiddi weshaza-amma, shallatish amnu.
14. **Y** Beleb tar anshi mamukut as dakhu Suanna-ki, sha kima mirani zakri kireb bit-rab-ya irbu, ana sarut **AA** Leshan-ki u Akkad-ki ashtakan eli-sun.
15. In tayarti-ya (*gentem*) Tuhumi, &c. [*nomina tribuum vide in versione Anglicâ*].
16. [*multa nomina tribuum*] Aramu la-kansu belkharish aksut.
17. (208,000 *homines*) zikru u shal ; 7,200 shatra ; susi ; (.) ; gammali ; ga ; 800,600 hukludie ; shallatu kabittu ashlula ana-kireb Ashur-ki.
18. In mitik girri-ya, sha **Y** Nebo-bel-mu kipi (*ir*) Khararat, khurassi, kaspā, itz mishukkanni rabi, (.), gammali, ga, u hukludi, tamarta-su kabittu amkhar.
19. Bakhulati ir Khismi (*yabu*) aksu, sha valtu valla ana niri-ya la iknusu, in esku wewekku. Napishtu val etzib.
20. Nagu suatu ana sansuti ashbit. I ga, X lu, X (.), XX kali-marishati-su ana ili Ashur-ki, bili-ya, hukkin ebru.
21. In (*shanie*) girri-ya, Ashur belni wetakkil annima, ana **AA** Bisi u **AA** Yatsubi-gallaya (*yabi*) aksi, sha valtu valla ana sarin abut-ya la iknusu, lu-allik.
22. Kireb karshani zakruti, asib namratsi, in shatra aredu, rakab nir-ya in tikkati weshassi. Ashru rusuku in nir-ya rimanish attakhiz.
23. Ir Beth-Kilamzakh, ir dannuti-sun, almi aksut ; (*nisi*) tari rabi, shatra, susi, ga, u hukludi, valtu girbi-su weshaza-amma shallatish amnu.

24. Iri-sun tari, sha niba la yeshu, abbul aggur weshasib karmi. Beth gazab mutari tuzirti-sun in (*flammis*) akmu; diri-su weshali.
25. Wetaru ir Beth-Kilamzakh suatu ana birtuti ashbit. Eli sha tami pani wedannina eli (*kishir*?). Nisi mati kishitti sut-ya as sibbi weshasib.
26. Nisi 𐤀𐤀 Bisi u Yatsubi-gallaya sha lapan eskuti-ya ipparsidu valtu kireb mati wesharidu; in ir Khispi, ir Beth-Kubitti wesharsib,
27. in (*idi*) sutrish-ya bel-nam ir Arrapakha amnu sunuti. Abna naepa weshapshu, litu kishitti suti sha eli-sun ashtakkan, tsirusu weshashdiru, as girbi ir valbit.
28. Pan niri-ya wetaru, ana 𐤀𐤀 Illipi ashzabit karranu illamu-ya. 𐤃 Ispabara sar-sun ir-sib-su dannuti beth-nitzirti-su wemashiru, ana rukiti innabit.
29. Gimri mat-su (*shakti*?) kima im kabit ashkup. Ir Marupishti ir Akkupardu iri beth-sarti-su, adi XXXIV iri dannuti u iri tari sha limiti-sun, sha niba la yeshu,
30. abbul, aggur, in (*flammis*) akma. Etzi kar(rishi)-sun akshid; eli agari-sun sissuti nakharat atbuk. 𐤀𐤀 Illipi ana kol gimri-sha, arbuta weshalik.
31. Nisi tari rabi vas u shal; shatra, susi, (.), ga, u hukludi, laminam ashlula-amma, adi la basie weshalik sunuti.
32. Ir Sisirta, ir Kukunli, iri dannuti, adi iri tari sha limiti-sun: 𐤀𐤀 Beth-Barru-nagu ana gimirti-su, valtu kireb mati-su abratu, eli mitsir Ashur-ki weraddi.
33. Ir Ilitzash ana ir sarti u dannat nagie suatu ashbitu, sum-su makhra wenakkiru, ir Kar-Senakhirba attabi nibit-zu.
34. In tayarti-ya, sha 𐤀𐤀 Madaya rukuti sha in sarin abut-ya mamman la ishm u zikir matti-sun, mandata-sun kabitta amkhar. Ana niri belluti-ya weshaknitz-zunuti.
35. In tamisu, Ninua-ki makhatzu tsiru, ir naram Ishtar, sha karkar kududie ili u ishtaroth basu kireb-su,
36. timibelnu daru u duru-s zati, sha valtu valla itti sidhir burummi itzrat-zu isshidu, subu tzindu-su

37. ashru naklu reshti-sha sutaksu lita nisiti gimir belludi
nitsirti kum-sha, sutabulu kiret-su ;
38. sha valtu valla sarin alikut makri abut-ya vallanu-ya billutu
Ashur-ki ebusu, wemahiru bahu 𐎶𐎵 𐎶𐎵 Bil,
39. u matti la sibbati tikun malki kiprat arbahi
imdanakkaru kireb-su :
40. yamu in sibbi-sun ana bit-rab girbi-su kummi ribit belluti-sha
sukkhār subat tzulit-zu val ida sibbu-s, val ikzu-s.
41. Ana sutishur kutar, u takkiribati kharie (*mie*) zakab tzipati,
utzun-su val ibsiu, val ustabil karash-tzu.
42. Yaati SENAKHIRBA sar 𐎶𐎵 Ashur-ki epish miri suatu ki bilim
ili in utzni-ya ebsiu. Kabitti upla-amma
43. tebshid 𐎶𐎵 Kaldi 𐎶𐎵 Aramu 𐎶𐎵 Mannaya 𐎶𐎵 Kue u 𐎶𐎵
Kilakku sha ana niri-ya la iknusu, ashzukha-amma musikki,
weshassi sunutim ilbinu libitti.
44. Api kupie sha kireb 𐎶𐎵 Kaldi akshidu, appari-sun ukhuti in
bakhulati nakiri kishitti suti-ya weshaldida ana epish miri-sha.
45. Bit-reb makritu sha 360 𐎶𐎵 hu vas, in kutsi zami beth-
ziggurrat ; 80 𐎶𐎵 hu shakki, in kutsi beth-namari beth-Ishtar ;
134 𐎶𐎵 hu shakki, in kutsi beth-namari beth-Barmuri ; 95 𐎶𐎵
hu shakki
46. sha sarin alikut makri abut-ya ana rimiti belluti-sun weshapisu,
la wenakkilu sita-sha :
47. (*canalem*) bilti agurat miru, sha in nali IV gignie kabulti ir,
huabbitu. Itz ki makki sun nakmuti wekallimu anna su :
48. u valtu tami tsiri dikhi bit-reb ibakhu. In adan-sha muli, in
vassi-sha abbu weshipsu, weribbu timibel-sha.
49. bit-rab turra shatu ana sikhirti-sha agguru : sha (*canalis*) bilti
ashrat-shavasti sanna abbuslu, weshatshir mutzu-sha.
50. kireb katiti ashur shalki, sha shiplanu gi(ri) elanish abni pili
danni, itti (*mie nari*) Sima asib. Valtu mami weshala-amma
nabalish wetar.
51. 1700 as shukli rebti vas : 162 as shukli rebti shakki, anta im
Sidi : 217 as shukli rebti shakki, kabalti :

52. 386 as shukli rebti shakki, kita im irlu, vassadu nar Mastiggar, tala wemalli, amsukh misikta.
53. Labarish tami, in adir kishati, timibel-su laenish ashdupat : pili rabbati ashuru-su weshashkir, wedannin subuk-su.
54. Mushiri sidhir sumi-ya 160 tibki tali kireb-su althuru ; shiplanu in vassi-su etzib akralik.
55. Arkanu susku tali kabiti upla-amma, XX tibki tsir makri isutzibu : 180 tibki weshakki elanish.
56. Kaspas-su il sha as tami pani wesarbi : tsir misikti bit-reb makriti weraddiu weshandila sikta-s.
57. Bit-reb ka-amsi, itz dan, itz ku, itz meshukkanni, itz *kinrat* ?, itz shurman bishli, u itz butani, bit-reb zakdi nur-ya, ana miship sarti-ya weshapisha kireb-su :
58. itz shar makku, tikut 𐤔𐤕 Khamanu, sha gimir shimdi esha tsippati etzi ratlat mati u 𐤔𐤕 Kaldi kireb-su karra-su, itasha ashkup :
59. ashsu zakab tsippati asib tamirti elin arpita-an ana tari Ninua-ki bilku webulliku, weshagila panussun.
60. Ana birati takmuki valtu padi ir Kishri adi tamirti Ninua-ki in akzirlati weshattaru, weshatzir (*nar*) karru :
61. 𐤔 kasbu ebkaru valtu kireb (*nar*) Kutzuru, mami daruti asharsha weshirda kireb tsippati shatina ; weshabiba patti-sh.
62. Sha Ninua-ki ir belluti-ya subat-zu vasrabbi, ribati-su weshan labiriti, u tzukani vastadi : wenammir kima tami.
63. Ana arkut tami, in sarin tari-ya sha 𐤔𐤕 Ashur ana ribitut (*mati*) u (*nisi*) inambu zigir-su : enu beth-rab shatu ilabbiru itnakhu,
64. Ankhut-sa luttish, mushiri sidhir sumi-ya likharu, (*aram lapideam*) libsu, vas lu (*victimam*) likki, ana ashri-su litar, 𐤔𐤕 Ashur ikribi-su ishimmi.

OBSERVATIONS.

Line 1. 'mikal' the *number* of the lines : literally their *force* or *strength*.

'limmu' the *festival* or *birthday*.

'Nebo-tzu' *i. e.*, *Nebo is victorious*. Sargon conquered a northern king whose name was Ashur-tzu, or *Ashur is victorious*. Another king had the name of San-tzu.

For Nebo-tzu, Hincks reads Nabuliah, without giving his reasons (*Trans. of R.I.A. for 1856*, p. 36). But I find that in fact King Ashur-tzu is also called Ashur-liah in the same inscription, so that they were probably words of the same meaning.

Line 2. The name of the god Sen or San forms the first syllable in 'Sennacherib.' But here, instead of the name of Sen we have 'Bel-tzu' *Lord of Victory*, which was one of his chief titles.

Line 3. 'ganaki.' Perhaps read 'tabbut aki.'

Line 5. = 'bilu.' This value of the sign 'bil' has not been hitherto recognised. It is also found frequently in the word 'pili' *stones*, of which see an example in l. 50. 'sarut lashanan' *the kingdom which doth not change, or doth not pass away*. From 'shanan' *to change*, Hebrew שָׁנָה in Pi. שָׁנָה 'shanana' (*Ges.* 1025).

He hath given to me an eternal kingdom. Let not this Oriental hyperbole be thought too extravagant. In the 2nd chapter of Daniel, the astrologers and Chaldeans are summoned to the king's presence: "Then spake the Chaldeans to the king in Syriac, O king! LIVE FOR EVER! Tell thy servants the dream!" (Daniel ii. 4.) This prayer or loyal wish, being quite uncalled for, shows that it was a mere customary phrase, a compliment to the king on approaching his presence. In another inscription the king asks of the gods to give him "their length of days," *i. e.*, eternal life. In the Egyptian hieroglyphics the phrase is very common "We give him the length of days of the Sun, to rule over Egypt."

'Eli gimir' *over all*, 'asib' *the dwellers*, 'pa shalki' *in every place*, 'wesarba' *I have raised on high*, 'kuti-ya' *my arms*. 'Kuti' is usually written 'eskuti.' It is doubtful whether the first syllable 'es' or 'ets' was sounded or not. It may be merely the symbol for *wood* and all *wooden objects*, for the 'kuti' were originally *arrows*.

Line 6. The previous lines merely constitute the preamble. The annals begin at the 6th line.

'Sha' *of*. This particle very often begins a sentence as it

does here, and until I understood this grammatical construction I found it very embarrassed. "*Of* Merodach-baladan I destroyed *his* army." So in line 18, "*Of* the chief of Ararat I received *his* great presents." In line 34, "*Of* the distant Medians I received *their* great tribute." In line 62, "*Of* Niniveh my royal city I greatly extended *her* buildings," &c. This grammatical construction is very common.

Line 7. 'Etzib' *he left or quitted.* Hebrew עִזַּב 'ezib' or 'etzib' (Ges. 750), *to leave, relinquish, desert, dismiss.* In this word we find employed a very important Cuneiform sign 'tsib' which seems to have hitherto escaped the notice of Assyrian scholars. It is found also very frequently in the verb 'artsib' *I raised or built up*, viz., some great building. This is אֲרָצַב from רָצַפ 'ratsap' *to join stones together as a mason does.* In the Talmud *to join anything together* (Buxtorf's Lex. p. 2284). It also occurs in the word 'tzippati' *overflowing wells* (see line 41). This sign sometimes consists of four wedges ranged in a line, instead of three only.¹

'edish' *alone*, adverb, from 'ed' *one*; Chald. ܐܕ pronounced 'hed' 'hid' 'ed' or 'id.' See Note to the Birs-Nimrud Inscription, col. I. line 2.

'erumma' *nudè.* "He saved *bare life.*" In German, "er hat bloss das Leben errettet." From עָרַמ 'erum' *nudus* (Ges. 797).

Line 8. 'iksuda' *I captured.* There are many other words from the same root, as 'aksut' *I took* (sometimes *I destroyed*), 'kshatta' which is a verb of the same meaning, 'kashada' *victory*, 'kishitti' *spoil taken in battle, also acquired property, &c.*

Line 9. 'khadish' *entirely.* In Birs Nimrud, II. 18, we find 'khadish nablitzu' *bless entirely!*

'erumma' *nudavi, I stripped.* But there is another verb 'erumma' viz., *I ascended*, from אָרַם *altum esse, surgere, &c.,* and I know not which verb is here intended.

'aptiu' or 'aptim.' The sound of the last letter appears to float between u, v, m. A verb in the 1st person singular

¹ Mr. Norris has since informed me that this Cuneiform sign for 'tsib' has been long known to him. But I believe it is not in any of the published alphabets, and in printing this paper a new type had to be cut for it.

has this letter *u* very frequently added to it. I believe it is an ancient form of *mi* or *me*, the pronoun of the first person.

'nitsirta' *royal treasures*, from 'tsir' *a king*, or *the majesty of a king*. When a monarch speaks of himself he says 'tsir-ya' *my majesty*.

'shaga' *valuables*, probably from 'shaga' שגה *magnus*.

Line 10. 'kallati' *warriors*, probably from 'kal' *an army*, קל

'nishza' or 'nishsha' from 'nish' *a royal standard*, Heb. נס

At first I took <<𐎶𐎶 for the numeral *twenty-four*, and translated "the 24 leaders or generals who commanded all his army." But in this inscription *four* is represented by 𐎶 and not by 𐎶𐎶, see line 45.

Line 11. 'ashbit' *I marched*, written 'ashshabit' or 'ashzabit' in l. 28. From צבא 'tsaba' or 'shaba' *to march* (Ges. 851), and thence *an army on the march*, or simply *an army*. 'Mutakhitsi' were choice soldiers or veterans inured to war, probably named from 'takhitz' *battle*.

'la innamir' *was not found*. Compare the words 'mari' *visible*, 'la mari' *invisible*, 'namar' and 'namri' *very conspicuous*, 'wenammir' *I made it bright*, 'namriri' *bright light, splendour*, &c. To this root belongs I think the present phrase 'la innamir,' literally *it was not seen*.

'Ashar' *a place*. Chald. 'athar' אתר

Line 13. 'belkhiddi' probably *domini fraudis*, i.e. *fraudatores, peccatores, rebelles*, from חידה *fraus* (Ges. 333). So when Sargon forgives a suppliant monarch he says, 'khidati-su' *his frauds* or *his treasons* which were many, I pardoned. חטאת *peccatum*, also gives a pretty good etymology of the word. And חטא 'khita' has the same meaning.

Line 14. This elevation of Belibus to the throne of Babylon is noticed by the classical writers. To Dr. Hincks belongs the merit, which is certainly considerable, of recognising the name in this passage.

'tar anshi mamukut' may be *son of a man adorned with the 'amuk' or golden collar*, like the Latin *Torquatus*. So that Belib was the son of a distinguished nobleman : and he "had been brought up in my palace like a gallant young man."

Line 16. 'la kansu' *rebellious, not bowing down*, from 'kanas' *to bow*

down. Compare l. 19, 'la iknusu' *they did not bow down*. From hence is derived the common word 'weshaknis' *I caused to bow down*.

'bethkarish' or 'belkarish': the reading is not certain.

Line 18. 'Nebo-bel-mu' means *Nebo lord of names*. In Babylonia we find a prince called 'Bel-mu-insha' or *Bel gave the name*. A son of Merodach-Baladan had a very similar name.

Line 19. 'Khismi' appears to have been an island in the Persian Gulf.

'yabu' or perhaps 'zairu' *enemies*: 'aksu' *heretics*.

'ezib' or 'etzip' *he escaped*. This verb in its 'sha' conjugation becomes 'weshazib' or 'weshatzib' *he saved*, which is very evidently the Hebrew verb 'shazib' שׂוּב *to save*. This remark is important, since Gesenius (p. 992) offers no etymology of the verb 'shazib,' while the Assyrian language shows us that it is nothing else than the *causative* conjugation of 'ezib' עִזַּב. Thus it is possible that one of these ancient languages may throw great light on the other.

Line 20. 'kali-marishati-sun' *their heads are strong*. This is the name of the animal. 'Marish' *a head*. In other inscriptions we find 'marish-su akush' *I cut off his head*. As to the name of the animal being expressed by a sentence, we find a striking instance of the same in the epigraph of the Obelisk, where the king receives among other rare animals and valuable presents 'yabbati sha sunaya tsiri-shin' dromedaries *whose humps are double*.

'hukkin' plural of חַקִּין *victima* (Ges. 318), pronounced 'huk' in Assyrian.

'ebriu' from הִבֵּר 'eber' *dissemit* (Ges. 266), "I cut up the victims and distributed them to the priests of the gods." This verb הִבֵּר is used in grammar for dividing a word into its *members* or *syllables*; and in astrology of dividing the visible heavens into *portions* or *sections* (Buxtorf and Ges.)

'ebriu' the final *u* is a sign of the 1st person singular.

He had slain all the old inhabitants, but before replacing them with new colonists it was necessary to purify the city of Khismi from the taint of heresy. Therefore he ordained such sacrifices to the gods of Assyria as were accustomed to be made at the commencement of a newly built city.

Line 21. 'Yatsubi-gallaya.' The name of this tribe means *the strong-bodied race*, or *the tall race*: from עָצָם 'atsum' *corpus* (Ges. 788).

'yabi' may also be read 'zairi' *enemies*.

Line 22. 'karshani' *forests*, Hebrew 'karsha' *a forest* חורשא (Ges. 376).

'zakruti' *strong* or *thick*. We find 'karshani shakuti' in Tiglath Pileser, but this is perhaps a different word, and from 'shak' סך *silva densa*. 'Asib' may be translated *places*.

'rakab nir-ya' *my two-horse chariot*. 'Nir' is continually used for a *yoke*, and for a *pair* of anything. Here it means a chariot to which two horses are yoked ; which the Romans called a *biga*.

'tikkati' *loca inferiora*, Hebrew תחת (Ges. 1054).

'ashru' *places*, 'rusuku' *dangerous*.

'in nir-ya' here means *on my two feet*, a very different sense from that in which 'nir-ya' occurred previously.

'rimanish' like a 'rima' or *mountain goat*, otherwise called 'arma' in Assyrian, but 'arna' in Syriac, which is explained *capra rupicola*, and *hircus sylvestris* in Castelli, and is also the sign Capricorn in the zodiac. In Greek *apra* is a *lamb*, which can hardly be considered the same word, though the resemblance is singular.

'attakhiz' *I climbed ?* or perhaps *dismounted from my horse*, from 'takhat' תחת

Line 24. 'sha niba la yeshu' and 'sha nin la yeshu' are phrases that occur continually, meaning *a vast number*, but how great it was impossible to say. The analysis of the phrase is not yet clearly made out, it appears to be *that no one knows*. "I destroyed of small towns and villages a multitude *that no one knows*." Another explanation is that 'niba' means *number* or *reckoning* : 'sha niba la yeshu' *of which they kept no reckoning*.

'gazab' used as a preposition means *beyond* : used as an adjective it means *going beyond, surpassing, exceeding, vast, immense*.

'weshali' *I carried off as a spoil*, from 'shala' *spoil*, Hebrew שלל

Line 25. 'wetaru' adverb, *again, once more* : probably from the root 'tur' to *turn* טור and תור (Ges. 388). This adverb, however, comes very near to the Chaldee הדר 'hedar' *again* (Buxtorf, 599).

'eli kishir' *on a rocky height or acropolis ?* But the reading of the text is here uncertain.

Line 26. 'wesharsib' seems to be only a broader pronunciation of the usual verb 'weshasib' *I located*.

Line 27. 'belnam' *having a name, i. e. men of reputation or men of mark*.

'Arrapakha' the *Arrapachitis regio* of the Greeks.

'litu' *tribute (?)*, 'kishitti suti' *due to me*, literally 'the property of my hands.'

Line 28. 'pan niri-ya wetaru' *I turned round the front of my chariot*.

This is a very common phrase, implying that the war was finished and the king going home, or else going to attack some other nation. This phrase is always followed by a complete change of subject, and by the king departing in another direction.

'wetaru' is here a verb, *I turned round*. Compare the Chaldee 'hedar' *reditus, reversio, remeatus* (Buxt. p. 599).

'ashzabit.' See line 11.

'illamu-ya' *before me*; the same as 'illanu-ya' and 'vallanu-ya.'

'Ispabara' literally *sceptre-bearer*. But as 'bara' is an Indo-Germanic and not an Assyrian word, it is possible that 'Ispabara' (from 'asp' a horse) may mean *the horseman*; especially since 'asbara' a *horseman*, is found in the *Persian translation of the Behistun Inscription*. (See *Journal of the Royal Asiatic Society*, vol. x. p. 124.) This would indicate that the language of the land of Illipi was Indo-Germanic.

'ir-sib-su' *the city of his seat, or dwelling*; or the city where he *then dwelt*.

Line 29. Perhaps we may translate 'the whole of his *broad dominions* I swept like a whirlwind.' I am uncertain of the reading of the word which I have transcribed 'shakti.' We find 'weshakki' used in the sense of *I enlarged a palace*.

'Im' *the wind*; when preceded by the divine sign $\rightarrow \nabla$ it means the god IM or YEM, who ruled the sky and the winds. He was both Æolus and Jupiter Tonans.

'ashkup' *I swept*; from Hebrew שָׁקַף 'shakap' *to sweep*. The Latin 'scopa' a *broom*, has the same origin.

'limiti' agrees exactly with the Latin *limes, limitis*, a boundary or limit. Some other Latin words are found in Assyrian, as 'anna' for *the year*, 'agar' for *a field*, &c. which can hardly be casual resemblances.

Line 30. 'eli agari-sun' *over their fields, i. e. over their whole land*.

'Agar' *a field*, Latin 'ager' Syriac 'akra' Hebrew 'akr' אֶכְרָא *agricola*.

'nakharrat atbuk' *I spread terror*. (We should perhaps read 'na' for 'sha' in the text.)

'Atbuk' *I spread*; from 'tebek' טֵבֶכַח *to spread*. Hence is derived the name of the measure called the 'tebek' (plural 'tibki'). It appears to have been a full stretch of the arms, or six feet.

'kol' may also be read 'pat.' Possibly the latter is correct, for I find elsewhere 'pa at' or 'pa et' for *everyone*, which if contracted or combined, would be read 'pat.'

'arbuta' *quarters*; from 'arba' *four*.

'weshalik' *I divided into portions*; from חָלַק 'shalik' or 'khalik' *a part or portion*.

Line 31. Sheep are always called 'hukludi' in this inscription, whereas in Hebrew and Syriac the word עֲגֻלָּתָא means *calves*. This circumstance is explained by Gesenius, p. 735, who shows that the word meant young animals of any kind.

'la basie' *not of low degree*.

'weshalik' *I divided by lot the spoil*. Hebrew חָלַק *sors, pars, portio, pars prædæ, præda ipsa* (Ges. 345).

'In tamisu.' This is a very common phrase; but as yet it remains unexplained. It certainly does not mean *in his days*, which would be the literal rendering of 'in tami su.' Nor does it mean *in those days*, for that would be 'in tami suatu.' It is remarkable that the phrase 'in tamisu' is almost always followed by *a complete change of subject*.

The sign י— represents 'sib' as well as 'mi' therefore perhaps we should read 'in tasib-su' and not 'in tami-su.' 'In tasib-su' would mean *to return from this, i.e. to change this subject*. This would explain why the subject generally changes to another after this phrase. According to Gesenius (p. 1070), 'tasuba' is *a returning*, from the verb 'sub' שׁוּב *to return*.

'basu' is an obscure word. Perhaps it comes from 'basar' בָּשַׂר which is sometimes used of *divine worship*, omitting the final 'r', for so we find both 'bukar' and 'buku' for *libations*. But a difficulty arises in this passage from our not knowing whether it means that the people of Niniveh worshipped Ishtar *in conjunction with*, or, on the contrary,

to the exclusion of all other gods and goddesses. If the latter is the true meaning, 'basu' may come from 'bazah' בָּזַח *sprevit, contempsit* (Ges. 135).

Line 36. 'timibelnu' or 'timinnu.'

'daru u duru as zati' *which was destined to last for ever and ever.*

'dar' and 'dur' (דָּר and דּוּר) are both Hebrew words, meaning *ævum, sæculum, æternitas*. For instance, we read in Eccles. i. 4, 'dur alik u dur ba' *one age passeth away and another age comes*. And in many passages of Scripture we find 'dar u dar' *for ever and ever*; 'dur u dur' (the same); 'li dardar' (the same).

'sha valtu valla' *(the men) of old time.*

'itti' *with*, 'sidhir' *a writing or inscription*, 'burummi' *of a dove*, 'issidu' *they carved*, 'itzrat-zu' *its moulded clay*. But the difficulty of this line as well as its importance requires a further examination. 'Itti' is generally the preposition *with*; but is often confounded in cuneiform writing with a substantive (of totally different origin) 'itti' *signa*. This is the plural of 'it' or 'itta,' in Chald. אִת 'at' or 'it,' in Syriac 'ata,' which closely agrees with the Latin *signum* in all its various meanings. Thus it is often used in Assyrian for *military flags or standards*, and for *signum, prodigium, portentum, miraculum*. Thus a king says, speaking of his enemies: 'ana itti akhata ittaklu' *they trusted to the images of their false gods* (or to the wonders and miracles worked by them), and so they ventured to give me battle. In this sense 'itti' is usually written evidently showing it to be the plural of the substantive 'it' or 'ith.' When it is not so written, it is sometimes difficult to distinguish it from the preposition 'itti' *with*, as in B.M. 13, 23, where the king describes his victory: "I took 1121 of his chariots; 'itti vasmani-su ekim-su' I captured them *together with* his camp," or else we may translate the passage "I also captured *the standards* which were in his camp." But to the uncertainty attaching to the word 'itti' is to be added that of the word 'sidhir,' which may also be read 'lidan.' 'Lidan' are some kind of *doves* or *pigeons*, for in another inscription the king says, that he attacked his enemies with such fury that they dared not await the assault, but fled like 'lidan birds' to a place of safety. If, therefore, we render in this passage 'itti lidan' by *signa columbarum*, we shall obtain as its

meaning, that the original 'timin' or 'timibel' of the city of Niniveh was reported by tradition to have been moulded in the form of a dove, or to have had such a figure stamped or graven upon it—a thing by no means improbable, since the dove was the holy emblem of Semiramis, the wife of Ninus, the mythic founder of Niniveh. And it was believed that after her death she was changed into a dove. The white dove was not only held sacred in Syria (*alba Palestino sancta columba Syro*), but in all the East. The traditions respecting Ninus are strongly confirmed by a most remarkable passage in the annals of Sargon, who dedicated to him one of the gates of his palace : 'U Ninev mukin timibel ir-su in labar tami rukuti' *And Ninev who laid the foundation stone of this city, in ancient days now long past !*

To return from this digression to the remaining words of line 36 : 'itzrat' from יצר *opus fictile*, especially vessels of clay made by a potter ; also יצר is a potter.

'isshidu' *they engraved*, from עצר *to engrave with a sharp tool*. (See the Michaux Inscription, Col. I. lin. ult. 'isshat'). These words 'isshat,' 'isshidu,' are equally well derived from the Syriac verb חצר *to cut*. This verb, however, and עצר are cognate, and were probably originally the same.

'subu' probably from שבו *collocavit*.

'tsindu' *compages*, buildings put together, or joined together. Compare Ezra iv. 12. "They have set up the walls of Jerusalem, and *joined the foundations*." "Subu tsindu' *they founded the joinings* seems equivalent to this biblical phrase *they joined the foundations*.

Line 37. 'ashru' *place*, from 'ashar' (see l. 11).

'naklu' *beautiful, splendid* ; hence adv. 'naklish.'

'lita' *tribute* (?), 'nisiti' *of men* (?). In the Michaux Inscription, Col. II. 'nissuti.' Or perhaps 'nisiti' is *very conspicuous*, from 'nish' *res conspicua, admiranda*.

'nitsirti' *treasures*. The sign which follows this word should be 𐎶𐎵𐎶𐎵 which may perhaps be read 'kum.' 'Nitsirti kum-sha' *their treasures*.

'sutabulu' *they poured forth*. T conjugation of 'subul' *to pour* (Ges. 978). We frequently find 'subul mie' *the flow of waters*. 'Sutabulu kireb-su' *they poured into the city* (rich tributes and offerings).

Line 38. 'sha valtu valla sarin' *and the kings of old time*, 'alikut makri' *who went before me*, 'abut-ya' *my fathers*, 'vallanu-

ya' before me, 'billutu ebusu' they reigned, literally *regnum (Assyriae) fecerunt*. So 'sarrut itipsu' in the third line of the Behistun Inscription is *regnauerunt*.

'wemahiru' (and) they governed.

'bahu' a city. Also the district round a city. It is the Egyptian word 'baki' city (Tattam's Lexicon, p. 47), which the Greeks rendered by Βηχίς in Αταβηχίς, city of Athor or Venus. It is also the Phœnician 𐤁𐤕 'baki' a city (see Gesenius's Index of Phœnician words). He gives two senses, namely *urbs* and *vallis*. In Hebrew it only means *vallis* (Ges. 168).

Line 39. 'kiprat arbahi' the four regions. Either an ancient name for the countries bordering on the Euphrates and Tigris, or else it may mean the four quarters of the world; the whole world.

'imdanakkaru' they treasured up; stored. T conjugation of 'makar' to put into a treasury.

Line 40. 'yamu' no one, 'in sibbi sun' among them. This most important word 'yamu' *nullus* appears to have hitherto escaped the notice of Assyrian scholars, though it occurs rather frequently. For example, in Tiglath Pileser, I. 67, "SAR YAMU in takhari gat-zun la wesalti" NO KING ever subdued their armies in battle, ('salta' battle, 'gati' force or armed strength). Again, in Col. IV. 55 of the same inscription, Tiglath Pileser enters a most dangerous and difficult country of mountains, "sha in makra SAR YAMU sibba-sun la idu" which in former times NO KING ever entered among them. As to the origin of this word, as I have once or twice found it written 'yanu,' I think it may be connected with the Heb. 𐤏𐤍 'ain' or 'ayan,' which means *nil, non*, &c. &c. But another view may be taken, viz. that 'yamu' comes from 𐤏𐤎 'am' or 'yam' not. Example 𐤏𐤎 𐤏𐤍𐤏𐤍 I will not do [this thing] (Ges. 69).

'in sibbi-sun' among them. So in the third line of the Behistun Inscription, 'VIII AS SIB zir-ya sarut itipsu' eight AMONG my race were kings, or eight OF them.

'sukhar' precious, very often said of precious stones.

'subat' dwelling.

'val' neither, 'ida sibbus' for 'ida sibbu-su' entered into it (see the passage just quoted from Tiglath Pileser, "sibba-sun la idu" they entered not into them). In the present passage 'la ida sibbu-su' is *non inivit*. I suppose this means

non inchoavit (hanc rem), and then it is added, 'val ikzus' neque terminavit, probably from קצה terminus, finis, for 'val ikzu-su.'

'ida' Heb. ערה or ערא *he went, came, entered, passed through, &c. &c.* (Ges. 738).

Line 41. 'sutishur' *good government, good regulation of anything, as for example 'sutishur nisi' good government of men, 'sutishur mutzi mie' regulation or due repair of the water springs, &c.*

'kutar' חוטר is a *sheepfold*. In Hebrew the king is frequently called רעה *the shepherd* (Ges. 942). Hence it seems a suitable continuation of the same metaphor to call his people his *sheep*, and his city his *sheepfold*. So in Homeric times the king was called Ποιμενα λαων.

'takkiribati' *the introduction, or the bringing the water into the interior of the city, from 'kireb' the interior of anything.*

'karie' *the canals or streams.*

'zakab' *bright.* Hebrew צהב (Ges. 856).

'tzippati' *overflowing fountains or natural springs* (Ges. 859). From 'tzup' צופ *to overflow*. So in the Talmud we find 'mim tzipin' *flowing waters*. 'Tzippati' is written—

𐎶 𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 𐎶𐎶𐎵 tzip-pa-a-ti

'utzun' *pectora; vide Birs Nimrud, col. I. 5.*

'ibsiu' *they determined; 3rd person plural, but in the next line I determined, 1st person singular. The latter was probably pronounced differently, perhaps as 'ebsiu' or 'ebsim.'* Presumably from אבס 'ebs' or 'eps' *terminum vel finem facere, terminare.*

'val ustabil' *they did not fatigue themselves (with the work).* Hebrew הסתבל 'ustabil' *to be weary* (Ges. 702). This is one of the conjugations of סבל *portare onus, to do hard work.*

'karash' *the work of an artificer, from חרש* (Ges. 375) 'karash' *an artificer of any kind: faber ferri, æris, lapidum, lignorum.*

Line 42. 'yaati' *ego.* 'In utzni-ya' *in pectore meo.*

'epish' אפס *terminare.* It may possibly, however, be the usual verb עבש *to work* (Hebrew עבר)

'bilima' *a decree.*

'uplamma': 'upla' *I brought, 'amma' away.*

Line 43. 'tebshid' *workmen, from 'ebshid' work ('eibshat' in Birs Nimrud, II. 27), which is derived from עבש to work.*

'ashsukha' *I led them*, 'amma' *away*.

Line 44. 'akshidu' *I cut down a tree* : plural 'iksithu' *they cut down*.

This seems to come from עֶצֶד *an axe*. So the Greek ἀξίς is חֲצִינָה in Syriac, צ being expressed by ξ in Greek.

Line 47. The sign for *water* or *river* with 'ti' added, means *a canal*.

The next word seems to be 'bilti' *principal*.

'kabulti' *the middle*.

'huabbitu' *was destroyed*, from 'abad' אָבַד *to be lost*, High.

הֲאִבִּיד 'huabid' *to destroy* (Ges. 4).

'nakmuti' *a burning with fire*, verbal noun from the common verb 'akmu' *I burned*.

'wekallimu' *they cut down with axes*, from 'kalma' or 'kilma' *an axe*, hence 'likilmu' *may they cut down!* Another form of this word, 'kalaba' *an axe*, is very frequent in the phrase 'as kalabati anbar' (or 'almas') *with axes of iron* (the soldiers made a road through impervious forests).

'anna su' *years ago*. I have little doubt that such is the meaning of this phrase. 'Anna' for *years* occurs very often, and appears to me to be the origin of the Latin *annus*. 'Anna su' means literally *years were*. So we find 'malki sun' *they were kings*, in the Behistun Inscription, and 'sar sut' *rex qui erat olim* in another inscription.

Line 48. 'ibakhu' *they were split*, from בָּקַע *to split* (Ges. 168).

'adan' *the foundation or base*, אָדָן *fundamentum* (*ædium*) (Ges. 17).

'vassi' *foundations*. This word occurs continually.

'muli' *fissures, rents, or hollow cavernous places*, from Hebrew מוֹחֵלָה *caverna*, which is from חָלַל *transfodit, vulneratus est, or solvit, aperuit, or destruxit*. As the name of Noah is sometimes written merely נֹחַ, so the word מוֹחֵלָה would sound 'molah' on the same principle.

'weshipsu' *they traversed*. 'Sha' conjugation of 'pasach' פָּסַח (Ges. 832) *to pass through, or pass across anything*. The final ח having merged in the u of the plural verb, as 'imu' and 'innamu' from בָּקַח.

Line 49. 'turra' *antiquus, vel sæcularis*, from 'dur' ævum, *sæculum*.

'sikhirti' *the whole of anything*. 'Gimirti' has exactly the same meaning. The latter is from the Hebrew 'gimir' גִּמַּר *complete, entire, also perfectus, absolutus*. Thus Tiglath Pileser calls himself 'sar gimir' *the perfect king*.

'ashrat' *ten*, Hebrew עֶשְׂרֵת.

'shavasti' or 'shusti' *six*, from שש 'shesh,' in construction ששת 'shesht.'

'sanna' *years*, Heb. שנה 'shana' *a year*.

'abbuslu' *it was dried up by the heat of the sun*, from 'bashal' בשל (Ges. 182) *coctus est solis ardore*.

'weshatshir,' from קצר *to cut off*.

'mutzu' *springs of water*, from יצא *exire, to spring forth*,

Line 50. 'kattiti' *broken rocks*; 'ashur' *I found*

'shalki' *a rivulet*, Heb. שלח *ductus aquæ*.

'shiplanu' *down*, from שפל, so 'elanu' *up*. We frequently find the phrase 'elish u shiplish' *up and down*.

'giri' *mountains*. This is also a Sanskrit word, *ex. gr.* 'nil-giri' *the blue mountains* (the Neilgherries). But we also find in the Assyrian inscriptions 'gini' used for *mountains*. In the present passage the word is contracted, being merely written 'gi' with the plural sign added; it may therefore be either 'giri' or 'gini.'

'elanish' *over*.

'asib' or 'atsib' *intrat, it per medium*.

'mami' Heb. מים *waters*. 'Mie' is also often used, which is the Hebrew מי.

'nabalist' *most copiously*, from נבע, also נבא; 'nabu' or 'naba' *copiosè effudit* (Ges. 643).

'wetar' *I restored as formerly*, 'litar' *may he restore*, from Chaldee 'hedar' הדר *redditio, restitutio* (Buxt. 599).

Line 51. 'shukli,' from Heb. 'shekel' שקל *to measure* (see Hincks in the Transactions of the R. I. A., vol. 23, page 38).

Line 52. 'Mastiggar' or 'Vastiggar' is the usual name of the river Tigris in these inscriptions. The first syllable, appearing to be superfluous, has perplexed Assyrian scholars, and hitherto remained without explanation. But I have little doubt that it was the true name of the river. At any rate, the Greeks must have heard it so pronounced by the natives in the southern or lower part of its course. For they call that portion of the river the 'Pasitigris.' And it seems not improbable that the 'Tigris' is merely this native name *shortened and Hellenized*, as in many other instances they were accustomed to do. Thus, for example, Sir W. Jones informs us the Επαρροβας of the Greeks, or *lovely murmuring stream*, is a corruption of the long Sanskrit term 'hiranya-bahu.'

Line 53. 'adir' is הדר *cultus*: קדש הדר *cultus sacer* (Ges. 269).

In Chald. **הדר** is *to give glory*, especially to God. The people may have sung a hymn at the moment when the clay tablet was deposited by the king.

'laenish' I have translated *solemnly*, but it may be *without accident or injury*: from 'anah' **ענה** *to injure*.

Line 54. 'etzib' *I left*. Hebrew **עזב** 'ezib' or 'etzib' *to leave*.

Cuneiform **𐎶𐎵𐎶**

Line 55. 'uplamma,' see l. 42.

'isutzibu' *were saved*: from 'shatzib' **שזב** *to save*.

'weshakki' *I adorned the palace*. In an inscription of Esarhaddon we find 'weshakki wesarrik' *I adorned and made grand my palace*: for which passage many texts read 'wesim wesarrik,' so that 'weshakki' replaces 'wesim.' The latter verb is from 'sim' *a royal ornament*.

'elanish' *altogether*, from 'elanu' *summus*. Compare Latin *summa*, the whole of a thing when added together, and the French *en somme*.

Line 56. 'il' *above*, usually written 'eli'; 'il sha as tami pani' *above what it was in former days*.

'tsir' *above, beyond*, is a preposition; 'tsir misikti' *beyond the measure*; 'tsir' is also an adjective, as 'Ninua makhatzu tziru' *Niniveh the exalted city*, and also a substantive, as "They came and brought presents 'adi tsiri-ya' *to my majesty*."

'sikta' for 'sikta-sha' *the 'sikta' of it*. This word 'sikta' (from **שך**) appears to be *sedes*, the basement of the building or its site. **שכך** is *to place a thing on a firm basis: to seat it*. Also, *to be seated and at rest*.

For 'weshandila' perhaps read 'weshandiba' *I enlarged*, from 'nadib' *largiri, largum esse*.

Line 57. 'ka amsi' *ivory, teeth of elephants*. So in Hebrew 'shin ebbi.' Often in Assyrian 'ka' alone is *ivory*, as 'shin' is in Hebrew. The Assyrians also use 'ebbu' for *ivory* very frequently. This is the native Indian name of the animal: 'ebhu' in Sanskrit. The Latin *ebur*, ivory, may perhaps be derived from hence. In Egypt also an elephant was called 'ebo.' Ivory had the same name, and there was a sacred island of Ebo which the Greeks called Elephantine. It is in the neighbourhood of Syene.

Of the various trees mentioned in l. 57, the 'butani' is the only one which can perhaps be identified. The 'butani' **בטני** (Ges. 139) is the *Pistacia vera* of botanists, a

kind of *terebinth*, allied to the *σχίvos* of the Greeks, which attained a large size, for its hollow trunk would conceal a man : *σχίvon* *cs* *αρχαίον καταφvs επιχωπίον ερvos* (Theoc.)

'ana miship sarti-ya' *for the habitation of my majesty, or for my royal residence. 'Miship' is from ישב consedit, mansit, habitavit; in Hiphil collocavit.*

Line 58. 'gimir' *all, 'shimdi' carpenters (or rather joiners), from צמר 'shemed' or 'tshemed' to join (Ges. 866).*

'esha' *makers (Heb. עשה to make), 'tsippati' of wells, 'karrasu' call them (Heb. קרא 'kara' to call), 'etzi ratlat' the best trees, 'mati' of the land.*

The word 'ratlat' means *the best or finest*. It is frequently used to denote the finest city or river in a country : for example, in Botta, 49, 1, we have 'Kar-Yakinni ir ratlati-su raba' *his great capital city*. Its etymology is uncertain.

'karrasu' *they call them so, i.e., they are so : a Hebraism.*

Line 59. 'bilku webulliku,' both words are derived apparently from בלך 'buluk' *cavus.*

'weshagila panussun' is a very common phrase, always meaning *I gave it to them in full property.*

Line 60. 'kishir' *a hill. 'Ir kishri' city of the hills.*

'weshatzir.' This verb קצר has occurred before in l. 49.

Line 61. The 'kasbu' of time was two hours : the 'kasbu' of distance probably a two-hours' walk (from seven to eight miles). This latter is called for distinction 'kasbu ebkaru' from 'ebkar' *earth, ground, land.*

'Kutzuru.' This river near Niniveh still retains nearly its ancient name. It is now called the Khausser. According to the map, Khorsabad is situated on its banks. I am aware that this name may be derived from 'khors' *the Sun*, but perhaps a simpler etymology would be "the city on the banks of the Khosra or Khausser. (I find that Dr. Hincks has anticipated me in the identification of the ancient and modern name, in Layard's "Nineveh," p. 212.)

'daruti' *perennial, from דר 'dar' sæculum.*

'ashar-sha' *of that place.*

'weshirda' *I brought down (into the valley). 'Sha' conjugation of 'irad' ירד to descend (Ges. 442). This verb is used frequently of falling water in Hebrew, e.g., 'palgi mini tarad aini' my eye lets fall streams of tears ("Lamentations of Jeremiah," iii. 48).*

'weshabiba' from 'shabu' שבע *to fill full*.

'pattish.' It appears from another inscription that 'patti' signifies *waterworks* or *aqueducts*, for after giving an account of a great work of this kind, the king says "I called its name the 'patti' of Sennacherib." And such waterworks are elsewhere called 'ami pattati.' The word 'patti' comes perhaps from 'patar' פטר *a fountain of water* (Ges. 818). 'Pattish' is for 'patti-sha' *the stream of it, or its waterworks*.

Line 62. 'subat' *dwellings*; see note to Birs Nimrud, I. 16.

'vasrabbi' *I enlarged*, the same as 'wesharabbi' *I made great*, which is the 'sha' or *causative conjugation* of 'rabbah' *to be great*.

'ribati' *streets*, Hebrew רחבות.

'weshan' *I made new*, Hebrew שנה *renovare*.

'labiriti' from 'labar' *old*. This adjective which occurs very frequently is one of the most important in the language. It seems peculiar to the Assyrian dialect.

'tsukani' is probably the Phœnician word 'suk' *forum, a market-place*. (See Ges. Phœn. 418.)

'wenammir' *I made it brilliant*.

'kima tami' *as the day*: or, as the Sun, the god of day. In the E. I. H. inscription the phrase is 'tamish' instead of 'kima tami.'

Line 63. 'ribitut' *regnum, vel regia potestas* (see Birs Nimrud, I. 2).

'inambu zigir-su' *shall name their names, i.e. shall call them* (and invest them with the royal dignity). When Samuel was called to be a prophet of the Lord, we read that his name was audibly called aloud.

'cu' *when*.

'ilabbiru' *shall grow old*: from 'labar' *old*.

'itnakhu' seems to be the Syriac 'ettanak' אתתנך *defecit, it came to an end*, from 'tanak' תנך of the same meaning. Possibly however the word should be read 'innakhu' because it frequently occurs as 'inakhu' or 'enakhu.'

Line 64. 'ankhut' I translate *ornaments*, but have not yet succeeded in identifying the word in Hebrew.

'luttish' *if he shall restore*. This verb occurs frequently; also the other tenses 'uttish' *I restored*, 'muttish' *the restorer* (of a temple), &c.

'likharu' *if he shall read aloud*: from 'kara' *to read* קרא (see Ges. 901), *altâ voce legi*; etiam 'kara bi sepher' *legere quæ in libro scripta sunt*.

- ‘libsu’ *if he shall make*. This comes either from the verb **לְבַס** *to finish*, or **לְבַשׁ** *to make* (see l. 42).
- ‘likki’ *if he shall sacrifice*: from ‘akki’ *I sacrificed*. The word is, I think, derived from ‘hag’ *victima* **הַג**.
- ‘ashri’ from ‘ashar’ *a place*, see l. 11.
- ‘litar’ *if he shall restore or replace*: from ‘wetar’ *I restored* see l. 50, last word. The origin of all these optative forms of the verb is the particle **LU** (*if*): in Hebrew **לו** see Ges. 524, where that learned lexicographer remarks “**לו** *transit in interjectionem optantis: o si! utinam!*”
- ‘ikribi’ *prayers*, from ‘akrib’ *I drew nigh*. It is the Heb. **קָרַב** *appropinquavit, propè accessit* (Ges. 903), used of divine worship in Zeph. iii. 2; Levit. xvi. 1, &c. The expression is very common in Scripture, for example, we read in the 1st book of Samuel: “And Saul built an altar unto the Lord then said the priest ‘*let us draw near hither unto God:*’ and Saul asked counsel of God ‘*shall I go down after the Philistines?*’” 1 Sam. xiv. 35.
- ‘ishimmi’ *he will hear*, from **שָׁמַע** *audivit*.

Additional Note on the Birs Nimrud Inscription, Col. II. 29.

As the force of this passage seems to depend on the *meaning* of the king's name, Nabiu-kudur-ussur, I have thought it desirable to resume that enquiry in an additional note.

One of the kings of Babylon was called ‘Nergal-sar-ussur’ or *Nergal, protect the king!* A fine cylinder of this monarch is preserved in the Library of Trinity College, Cambridge.

The eldest son of Nabonidus was called ‘Bel-sar-ussur,’ or *Bel, protect the king!* The father of Nebuchadnezzar was called ‘Nebo-pal ussur’ or *Nebo, protect thy son!* a name which the Greeks have slightly altered into ‘Nabopolassar.’ From the analogy of these names, one is led to form a conjecture that ‘Nabiu-kudur-ussur’ may also have meant *Nebo, protect the king!* The question is, how that name ought to be analysed? This great monarch had another name, ‘Nabiu-shadu-ussur’ or ‘Naboshadussur,’ which we also find frequently in use. These two names I am disposed to interpret ‘*Nebo, protect my crown!*’ and ‘*Nebo, protect my throne!*’ which are naturally to be viewed as equivalent names. ‘Shadu’ implies great dignity

and authority of some kind, for in Scripture שׁד is used to express the divine majesty. The word 'shadi' frequently occurs in the inscriptions, where, to judge from the context, it may mean *a royal throne*. And שׁ 'shad' is *dominus, a lord*. Moreover, since writing this, I have noticed a passage in the annals of Ashurakhbal in which 'shatu' means plainly *a king*. That monarch addressing the god Ninev, calls himself 'SHATU naram lib-ka' *the king beloved by thy heart*.

'Kudur' appears to signify *a royal crown*, which in Persian was called Κίραρ or Κίδαρ (as the Greek authors have transcribed it). But not in Persian only: for in an inscription of Esarhaddon, that monarch describes himself as sitting in state and placing the crown on his head, while his subjects and the chiefs he had conquered bowed down and did homage before him. He says: 'Kuduru as reshdu-ya assima' *I placed the crown on my head*. This passage would be almost conclusive if the reading were certain. But it is possible that the word may be 'kukuru' *orbis, circulus*. The meaning would, however, be the same, *I placed the diadem on my head*. It is worth observing, that in some inscriptions the king calls himself 'Nabiu-kukur-ussur;' at least, if the word be meant for 'kudur,' there is no distinction observed between the 'ku' and the 'du.' It will be desirable, of course, to find more passages in the inscriptions confirmatory of this one; but in the meanwhile, I think that these grounds are sufficient for venturing to propose this new explanation of the famous name of Nebuchadnezzar.