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ART. II.—*Translation of some Assyrian Inscriptions.* By
H. FOX TALBOT, Esq.

NO. I.—THE BIRS NIMRUD INSCRIPTION.

PRELIMINARY REMARKS.

THE last number of the Society's Journal (Vol. xvii, part 2) which has been very recently issued, has appended to it a Memoir, by Sir H. Rawlinson, on the inscribed cylinders discovered by him at Birs Nimrud.¹

I have been for some time engaged in preparing translations of many of the inscriptions which exist in the British Museum and elsewhere, with the view of offering them to the Society. Among these, I have examined the inscription of Birs Nimrud and I wish to be permitted to present my translation to the Society before I proceed to study that which was prepared, as much as five years ago, when these studies were less advanced than at present, by our master in this branch of science, Sir H. Rawlinson.

The very peculiar difficulties of this enquiry, and the somewhat shadowy nature of the evidence (as it still appears to many well informed persons) on which the Cuneiform records have been translated, seem to justify in this instance a departure from the more usual rule of proceeding, which is no doubt for a writer on any branch of literature to read and study all that has been published on the subject, or at least all that is easily accessible, up to the time of his own publication.

But in this case it is of so much importance that the vocabulary of a new language should be supported by the concurrent testimony of several enquirers who have separately deduced the meaning of the words and phrases from internal evidence, and from a large series of comparisons of various inscriptions, that I trust my method of proceeding will meet the approbation of the Society. It is in fact the mere following up of a plan which has already been approved of by the Society, and by means of which four independent translations of

¹ This now forms Art. I. of the present volume. Although it contains many excellent suggestions, I have preferred (for the reasons above mentioned) to present my translation to the Society without alteration. [May, 1860.]

the greater part of the important inscription of Tiglath Pileser I. were given to the world—a circumstance which I believe has had a considerable influence in promoting more generally than before a favourable appreciation of the Cuneiform studies and discoveries.

In a pamphlet, called “Chronologie des Assyriens et des Babyloniens,” which M. Oppert did me the honour to send me, I found (p. 34) a translation of the Birs Nimrud cylinder, but occupying only a page and a-half, and almost unaccompanied by critical notes. With a considerable portion of this translation I am unable to agree, but in some passages the agreement is satisfactory. With respect to a second translation, which he is said to have published in the “Journal Asiatique” of Paris, I feel it necessary to observe that I have not seen it.

INSCRIPTION.—*First Column.*

1. Nabiu-kudur-ussur sar Babel
Nabochodrossor rex Babylonis
2. ribitu kinu itut kun libbi Marduk -
rex maximus unitus firmè cordi dei Marduchi
vel optimus
3. ishakku tsiri naram Nabiu
sacerdos summus colens deum Nabo
4. mida imga sha ana alkakat ili dandanai
rex gloriosus quem ad celebrandas Dei omnium maximi
vel imperator laudes
5. nasha utzuna-su
excitavit eum animus suus
6. shakanakku la abkha zanin beth shaggathu
sacerdos sine culpâ restaurator templorum
vel purus
7. u beth zida
et thesaurorum sacrorum
8. bal asharidu sha Nabiu-pal-ussur
filius natu maximus Nabopolassar
9. sar Babel anaku
regis Babylonis ego sum

10. ninum¹ Marduk belni rabu
gratia dei Marduchi domini magn
vel favor
11. kinish ebnannima
splendidè creavit me²
12. zaninut-tsu ebisu wemahiranni
sacra edificia ejus . perficere . me jussi
13. Nabu pakit kishat shamie u irtsit
deus Nabo judex incolarum omnium cæli et terræ
14. ishapa isharti weshatmikh gatu-ya
sceptrum justitiæ tenere fecit firmiter manum meam
15. beth Shagathu beth-rab shamie u irtsit
templum cultûs divini (quod est) palatium cæli et terræ
(scil. in urbe Babylonis) vel domus pulcherrima
16. subat bel ilu Marduk
domum regis omnium deorum Marduchi
17. beth Kua papakha bieluti-su
(et) templum Kua ædem sanctam imperii sui
18. kurassi namri shallarish ashdakkan
auro lucente splendidè ornavi
19. beth zida esansish ebusu
ærarium sacrum de novo ædificavi
(scil., in urbe Babylonis)
20. in kaspâ kurassi nisikti abnam
cum argento auro pretiosis lapidibus
21. era meshukanna erinu ?
super lignum . . . (et) lignum cedrinum
22. weshaklil sibir-su
perfecti parietes ? ejus
23. Bitti el-ki zikurat Babel
templum sphaeræ (quod est) turris in urbe , Babylone
24. ebus weshaklilu
ædificavi (ac) terminavi
25. in agurri abnam zamat silliti
Cum lateribus politis lapidis cærulei ? pretiosissimi

¹ or 'ninnuv.'² or *regios nata'es mihi concessit—regem me creavit.*

26. wevalla rishi-sha¹
coronavi summum fastigium ejus
27. ninumi-su bittas-shapta-ki zikurat
(etiam) per favorem ejus templum 7 planetarum (quod est) turris
Bartsippa
urbis Borsippæ
28. sha sar makri ebusu
quod rex antiquus ædificavit
29. XLII ammat wezakkiru
(ad altitudinem) 42 cubitorum perduxit
30. la wevalla risha-sha
(sed) non imposuit coronam fastigio suo
31. valtu tamu rikuti innamu
ob dies antiquos in ruinam ceciderat (hæc turris)
[præ magnâ vetustate]
32. la sutisuru mutsie mie-sha
non curati fuerant canales aquarum ejus
[omniñ neglecti fuerant]

Second Column.

1. tsunnu radu
propriâ ruinâ (vel, suo ipsorum pondere)
2. wenathzu libitu-sha
in terram ceciderant lateres ejus
3. agurri-taklupti-sha uptaddiru
lateres pulchri vestientes eam disrupti erant
4. libitti-kummi-sha ishapiḫ tilanish
lateres formantes molem ejus effusi et cum ruinâ
dispersi erant
5. ana ebisi-sha belni rabu Marduk
ad perficiendum eam rex summus Marduchus
6. weshatkanni libba
commovit mihi cor

¹ 'sha' (ejus) sexu feminino (scil., sacræ domûs); etiam col. I., l. 30, 32; col. II., l. 2, 3, &c.

7. ashar-sha la eniu, la wenakkir
(quippe) locus ejus non latus erat non destructus erat
vel vastatus
timibel-sha
sacer lapis
ejus primarius
8. in (. . .) • Shalmi in ta shaza¹
(igitur) in mense Shalmi in die festo
sive perfectionis
9. libitti-kummi-sha u agurri-taklupti-sha
lateres formantes molem ejus et lateres pulchros vestientes eam
10. abtatti eiksiru
novos circumposui
11. mikitta-sha wevazzitsu
. . . . ejus firmiter posui
12. sidir sumi-ya
sculpta verba nominis mei
13. in kitarri abtatti sha ashkun
in fastigio novo ejus figi curavi
14. ana ebishi-sha
ad perficiendam eam
15. u wevallu rishi-sha gatu ashkun²
et coronandam summitatem ejus manum firmiter admovi
16. Nabu aplu kinu tzukallam tsiri
Tu oh ! Nabo deus filius gloriosus summe !
17. sitluthu naram Marduk
amate à deo Marducho
18. eibshatu-ya ana damikti khadish
operibus meis in his edificiis abunde
19. natlitzu
da benedictionem !
20. malatha dara, shabie littuti
copiam cavi illustrem prolem
vel annorum

¹ 'shaga' is perhaps connected with 'shagathu,' *public worship*.

² Here the other cylinder inserts four lines, which indeed seem necessary, for otherwise the sense is truncated.

21. kun guza, labari palie, sumsut nakiri
firmum thronum longos annos triumphum super hostes
22. kashada mada yahi, ana sirikti surkam
victoriam magnam de inimicis cum abundantia¹ tu da mih!
23. in itsli mu-ka kinu, mokin buluk
in tutelâ tuâ gloriosâ O fundator . . .
24. shamie u irtsit
cæli et terræ
25. yabaraku tamî-ya sudur littuti
26. Bakhar Marduk sar shamie u irtsit
O fili primogenite Marduchi regis cæli et terræ
27. abi alidi-ka eibshatu-ya sumgiri
(cum) patre tuo qui genuit te² opera mea benigne accipe
28. kibidu muku-ya
(et) nomen meum in quo confido
(vel, fiduciæ meæ)
29. Nabû-kudur-ussur
Nabochodrossor
30. lu sar zaninan
(qui) etiam (voco) rex fundator
(huius templi)³
31. lishakîn in pi-ka
protegas cum sceptro tuo!

The following lines are inserted on one cylinder, after line 15, col. 2 :—

1. kima labirim
ut (erat) in antiquo
2. esansish abni-su
de novo construxi
3. kima-sha tamu valluti
(et) prout in diebus prioribus
4. wevalla risha-sha
coronavi fastigium ejus

¹ *cum exuberantiâ*, 'to overflowing.'

² *Nebo enim Marduchi filius fuit*

³ *seu potius*, 'rex colens deum.'

TRANSLATION.

Nebuchadnezzar king of Babylon, the glorious Sovereign, closely united to the heart of Marduk, the great high-priest, the worshipper of Nebo, the glorious Ruler, whose soul has urged him to declare the glories of the supreme God ; the blameless Priest, the restorer of the Temples and the Sacred Treasuries ; the eldest son of Nabopolassar king of Babylon—I am he.

The favour of Marduk the Great King gave unto me a royal birth, and to me he hath intrusted the completion of his sacred edifices. And Nebo the judge of the races of heaven and earth hath the sceptre of justice placed firmly in my hand. The temple of Shagatha (or divine worship) in Babylon, which is the palace of heaven and earth and the chosen dwelling place of Marduk king of the race of the gods—and also the temple of Kua the shrine of his godhead, with plates of gold I splendidly adorned. The sacred treasury I rebuilt anew. With silver and gold and precious stones, incrusting upon planks of *meshukan* wood and cedar wood I completed its adornment.

The temple of the Sphere, which is the Tower of Babylon, I rebuilt and finished, and with slabs of the precious *zamat* stone I crowned its summit. And by his favour also, I rebuilt the temple of the Seven Spheres, which is the Tower of Borsippa, which a former king had built and had raised it to the height of 42 cubits but had not completed its crown or summit. From extreme old age it had crumbled down. The watercourses which once drained it had been entirely neglected. From their own weight its bricks had fallen down : the finer slabs which cased the brickwork were all split and rent, and the bricks which had formed its mound lay scattered in ruins.

Then the Great Lord Marduk moved my heart to complete this temple ; for its site, or foundation, had not been disturbed, and its *timibel*, or sacred foundation-stone, had not been destroyed.

In the month Shalmi, on a festival day, I replaced and renewed both the bricks of its mound and the finer slabs of its *revêtement*. Then I firmly fixed up its *mikitta* and I placed upon its *new crown* the sculptured inscriptions of my name. For its summit, and its upper story I made . . . like the old ones.—I rebuilt entirely this upper portion and I made its crown or summit as it had been planned in former days.

Then do thou, O Nebo, divine son of the supreme deity, thou most exalted *tzukallam*, and *sitluth* beloved by Marduk, bless abundantly

the work which I have done in these edifices ! and grant unto me plenty of years, an illustrious progeny, a firm throne, and a prolonged life, a triumph over foreign nations, and a great victory over my enemies. Grant these things unto me abundantly, and even to overflowing.

Under thy glorious protection, O (Nebo) who art the founder of the . . . of heaven and earth, let my days

Oh eldest son of Marduk king of heaven and earth, do thou, together with thy father also, receive with favour these works that I have made. And may that name in which I put my trust—Nebuchadnezzar—and also my title of “King obedient to the gods,” be ever protected by thy holy sceptre !

COMMENTARY.

[The following abbreviations are here employed : E.I.H.—The great inscription of Nebuchadnezzar, preserved in the India House. SENK.—The inscription found at Senkereh, now in the British Museum. PHILL.—Inscription of Nebuchadnezzar, now in the possession of Sir T. Phillips, Bart., lithographed by Grotefend. GES.—Gesenius's Hebrew Lexicon. The Latin edition, Leipzig, 1833. In order to save trouble to scholars who may wish to verify the Hebrew words which I have quoted from Gesenius, I have usually annexed to each citation the page of the Lexicon in which it is to be found.]

First Column.

Line 2. ‘ribitu’ *rex* ; whence ‘ribitut’ *regnum*, often occurs.

‘itut.’ This passage is difficult. The following remarks may perhaps throw some light upon it. In the E.I.H. inscription (IX. *ad finem*), Nebuchadnezzar says to the god Marduk “*I am the king . . . mudib libbi-ka :*” which I render *conjunctissimus cordi tuo*, for ‘wedib’ signifies *conjuncti* or *univi* in several passages.

I think our present passage ‘itut kun libbi Marduk’ has the same meaning. ‘It’ signifies *unus*, in very numerous passages. It is the Assyrian pronunciation of the Chaldee 𐤅𐤍 *unus*, which appears to have sounded nearly as the syllable ḥδ in Greek, or *heed* in English. It is well-known that the Hebrew letter 𐤅 Heth, is the same as the Greek H or *η*ra, and it occupies exactly the same place in the alphabet.¹ And whatever may have been the case in other times and places, in the Assyrian times the letter 𐤅 often sounded as the Greek H. Thus, for example, the word

¹ Between Zain and Teth in Hebrew, and between Zeta and Theta in Greek.

which the Hebrews write רחבות *streets*, is written 'rebu' or 'ribu' in the Assyrian inscriptions: 'ribati' in Bellino's cylinder, l. 62.

To return from this digression. The Hebrew possesses (derived from same root יחד *unus*) the verb יחד *to unite* (Ges. p. 417),¹ which in accordance with the previous observations may have sounded 'yîd' or 'yehîd.' I think that 'itut' is the Assyrian participle from this verb, and meant *unitus*.

Line 2. 'kun' *firmus* and *firmè*, often occurs. The same in Hebrew 'kun' כון *firmavit, firmus fuit, &c.* (Ges. p. 468.) Thus 'kun guza' is *firmus thronus* in this inscription, col. II., l. 21.

'libbi' from 'lib' *the heart*. So in Hebrew, לב *cor*; in Arabic the same.

Line 3. 'ishakku' and 'shakanakku' (l. 6), both signify *sacerdos*. They seem to be words of the old Hamite language. The reader will do well to consult a very learned memoir by Dr. Hincks on the Priest-Kings of Babylon, in the "Journal of Sacred Literature," No. 16, for January, 1859, in which these two words are fully discussed.

Line 4. 'mida' *rex, vel imperator*. I think it possible that we have here the true etymology of the celebrated name of King Midas. "Mida rex" in Horace. From the same root I derive the word 'nimidi.' 'Guza nimidi' is *a royal chair of state*: there is a bas-relief in the British Museum representing Sennacherib in his 'guza nimidi,' with an inscription. It is figured in Layard's "Nineveh," p. 150: "Sennacherib sar Ashur in [guza nimidi wesibu," &c. ('wesibu' *sedens*.)

'Imga' *glorious*: an old Hamitic word. Compare E.I.H. 'rub imga' *rex nobilis*.

'Alkakat.' We find in another inscription 'alkakat gurdy' *the praises of my heroic actions*.

'dandanni' *greatest of the great*. This epithet of the supreme god Marduk often occurs.² I am in doubt whether it should not, at least in some cases, be read 'rebrebni,' because I find that word in the Chaldee of Daniel, applied to princes. (Ges. p. 921.)

Line 5. 'nasha' is *to lift on high*. Hebrew נשא (Ges. p. 689) *sustulit*,

¹ He renders it *unitus, conjunctus fuit, se conjunxit*.

² For example, PHILL. III, 2.

extulit, e.g. *vocem, vultum, oculos, animum, manum, pedes, caput*, &c. The following phrase occurs three times in Exodus, chapters xxxv and xxxvi: 'lebbi nashat-ai,' which Gesenius renders *animus meus effert me, i.e. incitat me ad aliquid*. This is very near to our phrase in l. 5, 'nasha utzuna-su,' and still nearer to what we find in E.I.H. 3, 19; 'nash-anni libbi' *my heart incited me* (to finish the temple of Shagathu). I think, therefore, that the meaning of l. 5 is well determined.

'Utzuna' *pectus*, occurs in other passages. Hebrew חֶצֶן 'hutzun' *sinus* (Ges. p. 362).

Line 6. 'Shakanakku' see the Note to col. II. 30.

'labkba' so in E.I.H. l. 11.

'Shagathu.' At first I supposed that the Beth Shagathu was an individual temple so named at Babylon, and that Beth Zida was another; but I have since found that in almost every great city there were buildings so named, and therefore I now think that it has the general meaning of *temple*, or place of worship. It is derived I believe from 'shagad' *to worship, fall down in adoration before an image*, &c., Hebrew סָגַד (Ges. p. 703), from whence, as Gesenius well observes, is derived the Arabic 'shejed' *to adore*, and 'mesjid' *a house of prayer* (which latter word has become in English *a mosque*). I find that Mr. Cureton in his Syriac gospels, p. xlvii, says that 'Bith Shagadtha' means *a house of worship*, and 'mashgad' is *worship*. And Castelli's Lex. Syr. p. 578, has 'shagad' *adoravit*.

Line 10. 'ninuv' *favor, gratia*. Hence the verb 'weninu' *I show'd favour or mercy* (to a captive monarch).

'Belni.' At first I took this word to mean *my lord*, but I have since found that 'belnu' or 'belna' is simply *lord*. Thus we find one of the deities called 'belna of the gods.'

Line 11. 'kinish' adverb from 'kinu' which occurs l. 2.

'ebnu' *creavit*; 'ebn-annima' *creavit me*.

Line 12. 'wemahir' is usually *he gave a commission or command*; 'wemahir-anni' *he commanded me*.

Line 13. 'pakit' *judex*, is Hebrew פָּקִיד 'pakid' *a prefect or governor*, either civil or military (Ges. p. 837).

'kish' *gens, tribus, genus*. I am inclined to derive it from the verb 'kish,' which means in Assyrian *to divide, separate, cut off a portion or part of anything*.

Line 14. 'ishapa' sometimes 'ishpa' *sceptrum*.

'isharti' *of justice*, Hebrew יֵשָׁר 'ishar' *justus*.

'weshatmikh' is the 'sha' or causative conjugation of 'timikh' *to grasp*, Hebrew 'temek' תִּמֵּךְ (Ges. p. 1059), whence 'weshatmikh' *he caused to grasp*. When the king seizes a wild beast, or prisoner in battle, this verb 'timikh' is used.

Line 16. 'subat' *a dwelling*, occurs continually. It is the Phœnician word 'subat' *habitatio* (see Gesenii "Monumenta Phœnicia," p. 427. He renders שִׁבְתָּר by *habitatio ejus*; the word is plainly derived from the Hebrew יָשַׁב *habitare*.

Line 18. 'Khurasi' is the origin of χυρσος. In Hebrew it takes the form חֲרֻז 'chrüz' or 'kheruz' (Ges. p. 368).

Line 19. 'esansish' from 'san' *novus*.

Line 20. 'nisikti' the etymology may be נִסִּיךְ 'nasik' *princeps* (Ges. p. 671), *royal stones, i.e., precious stones*.

'abnam' plural of 'abn' *a stone*, Hebrew אֲבָן.

Line 21. 'Erinu' compare Phill. III. 36. 'Erinu daliti valtu Labnanu dishti eilliti' *cedar planks (δελτοι) from Lebanon's precious forests*.

Line 23. 'El-ki' seems to be *the divine sphere*. I conjecture that 'ki' is an abbreviation for 'kikir' Hebrew כִּכָּר *sphæra* (Ges. p. 479). Compare Phill. I. 39, respecting this temple.

Line 27. 'ninumi.' *Vide note, l. 10.*

'bittas-shapta-ki' as I read it, I consider to be a rapid pronunciation (pronounced as one word) of 'bitta shapta ki' *temple of the seven spheres*. The first S is therefore merely euphonic. Unless we should prefer to suppose that the Assyrian language sometimes introduced an article like the Arabic 'al' and Hebrew הַ or 'ha.' 'Bit-al-shapta' would then be a sort of Arabic form, which, however, the Arabs would pronounce 'bit-ash-shapta,' *euphoniæ causâ*.

Line 29. Here M. Oppert has fallen into a very serious error, and drawn others into it, which renders it requisite to give it our consideration. The passage merely informs us that an ancient king had commenced this temple, and raised it to the height of 42 'hu,' but had failed to complete its highest story. Now the 'hu' (which seems to be an old Hamitic term), is synonymous with the *amma*, or cubit of the Hebrews. This is proved by two passages of the E.I.H. inscription when compared together (viz. VI. 25 and VIII. 45. This remark was first made by Dr. Hincks). This is the simple meaning; but M. Oppert supposed the passage to

mean that 42 *ages* or *generations* of men had elapsed since the first building of the temple, which would go far to identify it with the biblical Tower of Babel, especially as he finds in l. 32 a statement that the language of the builders became *disordered*!

Line 31. 'innamu' seems to be the Niphal of מַק 'mukh' *to decay* (Ges. p. 610), whence passive 'innamuh.' Compare Senk. I. 14, where we have simply 'imu tilanish' *it had crumbled in ruin.*

Line 32. 'sutishur' is very often used for *keeping a thing in good order*, e.g. 'sutishur nisi' *the good government of men*, E.I.H. I. 44.

'mutsie mie' Hebrew 'mutza mim' מוֹצֵא מִמֵּי *fons aquarum* (Ges. p. 556), from 'mutza' *exitus*, and 'mi' *water* (Ges. p. 567). Again 'mutza' is from יָצָא 'itza' *exire* (Ges. p. 435). The word is very common in Assyrian.

Second Column.

Line 1. This line is difficult. I believe that 'tzun' when it commences a sentence, signifies *their own*, or *his own*, as in that most emphatic curse in the inscription of Tiglath Pileser : "Tzun kabubut kushakka yabi ana matti-su latdi," *may his own blood-relations be the traitors who shall admit his enemies into the land!* Compare also what is said in the Annals of Ashurakbal about the revolted Assyrians who were in arms—"tapan tzun kabubu"—*against their own blood and kindred.*

'Radu' or perhaps 'uradu' I translate *a fall to the ground*,—*'ruina.'* It admits of two different etymologies in Hebrew; one is from יָרַד 'irad' *to fall down* (*decidit, concidit*, Ges. p. 442), also *to throw down*; whence Hiphil, הִרְדִּיר 'hurid' (*dejecit*, Ges. *ibid.*)

The other verb is רָדַד 'radad' formed by reduplication from the simple רָד 'rad' *to fall to the earth*, also *to throw down* (*humi prostravit*, Ges. p. 923).

'wenathzu' *had fallen in ruin*; from 'natsah' נָצַח *to be ruined* (of cities) Ges. p. 682. 'Gallim natsim' are *desolate ruins.*

'libitu' for 'libintu' *euphoniæ causâ*. From 'libin' *a brick*; Hebrew לִבָּן.

Line 3. 'taklupti' a substantive of the T form, from 'khallupti' *a covering*. In the annals, we read in the account of battle

spoils, 'khallupti zab khallupti ahatra' *armour of men and trappings of horses.*

'uptaddiru' *they were split.* T conjugation of the verb 'patar' פָּטַר, *to split* (Ges. p. 818), the same in Arabic.

Line 4. 'kum' *a mound.* Related to the Hebrew קִוּם, 'kum' *surgere.*

'ishapik' *effusi sunt.* Passive of 'shapak' שָׁפַךְ, *effundere*, and in 'Niphal,' *effusus est* (Ges. 1032), said of earthworks, mounds, &c. For 'ishapik' (Senk. 15) has 'ishapku.'

'tilanish' from Heb. 'tila' *a ruin* (Ges. 388). Assyrian adverbs usually end in 'ish,' but sometimes in 'nish.' Thus we find both 'abubish' and 'abubanish' in use.

Line 6. 'weshatkanni' may be thus explained: 'weshatik' *he moved*, ('sha' or causative conjugation of 'etik' *to move*). Heb. עָתִיק, the hiphil of עָתַק, which (Ges. p. 807) interprets *movit, dimovit, &c.* And thence 'weshatk-anni' *he moved unto me*, 'libba' (*the heart*), *i.e. he moved my heart* ('ana ebisi-sha') *to finish it.* With this passage may be compared E.I.H. 3, 19 'nash-anni libbi' *he excited my heart*; also E.I.H. 2, 10.

Line 7. 'la eniu.' Compare E.I.H. 8, 37, 'la enu.' *Its site was not much injured* ('la eniu'), from 'enah' עָנָה, *to injure.* (Ges. 781.)

Line 8. The rebuilding of Birs Nimrud is also given in the E.I.H. col III. *ad finem.*

I have translated 'shaga' *in die festo.* It is, perhaps, connected with 'shagathu' *public worship.* Other inscriptions seem to say that the foundation stone was laid "during the worship of the people." It is, however, possible that 'saga' may mean a *grand day* (from Chaldee 'shaga' שָׂגָה, *great* (Ges. p. 956).

Line 10. 'abtatti' may mean *new*, from עָבַט 'abat' *mutavit.* (Ges. p. 730.)

Line 13. I am obliged to Mr. Norris for pointing out that the word on the cylinder is 'kitarri.' This I render *the crown of the building*, from 'kitar' *a crown*, Hebrew כִּתָּר, Greek κίταρις and κίταρις.

'ashkun' *figendum curavi.* 'Sha' or causative conjugation of כָּוַן, 'kun' *fixum, firmum vel stabilem esse.*

Line 16. 'aplu kinu.' Here the god Nabo is said to be the eldest son of Marduk. Compare Senk. 5, where Nebuchadnezzar himself is called the eldest son ('aplu kinu' or 'bal kinu') of Nabopolassar.

Line 22. 'kashada,' *victoria, passim occurrit.*

‘ana sirikti’ to an overflowing extent (Ges. p. 723); ‘sirik’ סִרִּיק, *redundantia*.

‘surkam.’ ‘Surku’ merely signifies *give thou !* but ‘surkam’ *give thou unto me !*

In another inscription where Nabonidus prays the gods to give long life to his eldest son, Bel-sar-ussur, he says : ‘Suriku tami-su,’ &c. *Grant unto him length of days like the heavenly cycles, &c.*

Line 25. ‘Yabaraku,’ &c. This is obscure. The inscription of Nabonidus apparently has (iii. 38) a resembling passage, which I read ‘Yabariku tami-ya litti sudiri sha yaati,’ which seems to mean *let my days be blessed with a progeny as valiant as myself.*

Line 26. In an important passage of another inscription, some fugitives from Babylon, defeated by Sennacherib or his generals, fly to the court of the King of Susa, and address him thus : “Oh, eldest son of Umman ! (‘Bukhar Umman !’) send thy army to our assistance !” &c, &c. It may be observed that Umman was the great national deity of the Susians, identical, probably, with the Ammon of Egypt. And it will be remembered that among the hieroglyphics of Karnak there is a scene where the ambassadors of an Eastern nation (perhaps Babylonians or Susians) are introduced to the presence of the Pharaoh Ramses, entreating him for peace, and they commence their discourse to him, “Oh ! son of Ammon !” &c., &c.

‘Bukhar’ is the Hebrew ‘bukhur’ בֹּכֵר, *filii primogenitus*, (Ges. 147), and I think Nebo is here called “the son of Marduk,” for we learn from several other inscriptions that he was considered to be the son of that deity. And בֹּכֵר is derived from בָּכַר, ‘bakhar’ to be first in time, to be early · applied to the first hour of the day, the first ripened fruits of the earth, &c., &c. And also in the sense *primogenitus fuit*. For this meaning Gesenius quotes Levit. xxvii. 26.

Line 27. ‘sumgiri’ an imperative from a verb ‘magir’ or ‘migir.’ I have rendered it *receive with favour*. In the E.I.H. Inscription, Nebuchadnezzar says to his deity, ‘Mugur nish gati-ya,’ *receive with favour the work of my hands*. ‘Makar’ to receive, seems a different word, but nearly related.

‘Eibshatu’ works, from ‘ebsh’ to work, an Assyrian form of עָבַד, ‘ebd,’ which meant primarily to work (*laboravit, opus*

fecit), (Ges. 726) ; *ex. gr.* in Exodus, xx. 9, "Six days shalt thou work."

'Abi alidi-ka' *cum patrè tuo qui te generavit*. We must not read 'abi aliki-ka' which would be *thy deceased father*, and would be a phrase without any meaning. 'Alidi' comes from יָלַד, 'yalad' *generare* (Ges. 422, *genuit pater*) ; *ex. gr.* Psalm ii. 7, *tu es filius meus, hodie te genui* (yaldathi-ka).

I render our passage then, "Do thou, O Nebo! *with thy celestial father*, receive with favour the works which I have made."

But as the passage is an important one, I will add other testimony. In another inscription, Nabonidus addresses the Sun thus: "Thou, O Sun, *together with the god Sen, thy father*, protect the works of these three temples with thy holy sceptre!" Here the phrase is the same, 'Sen abi alidi-ka' (*cum deo Sen qui te genuit*). And shortly afterwards he addresses a goddess, the daughter of Sen, in exactly the same words, praying her to join with her father in granting their common protection to the Temples. Therefore I render our passage, "O Nebo! *with thy father Marduk*, bless these my works and protect them with thy holy sceptre!" for so the prayer concludes.

Line 28. 'kibidu' *nomen*, usually 'kibitu' ; *ex. gr.* E.I.H. (X. 1), 'Kibitukka' (*in thy name*), 'riminu Marduk' (*O supreme Marduk!*), 'Bith ebus' (*I have built this temple*). 'muku' Heb. מְקוּדָה, 'muku' or 'mukua' *spes, fiducia*. (Ges. 611.)

Line 29. In this passage the king appeals to the god Nabiu to take under his special protection the royal name in which he places his trust, 'Nabiu-kudur-ussur.' Evidently for the reason that this name of good omen signifies *Nabiu protect the king!* I hope to show this on another occasion, when treating on the meaning of the royal names. But this view of the signification of the name makes the appeal to Nabiu to protect it, highly appropriate.

Line 30. 'lu sar zaninan' is then added, a phrase of some difficulty. 'Lu' means '*and moreover*.' Singularly enough I do not find any mention of this important word in the writings of Assyrian scholars. Its force and meaning are well exemplified in the following passage (exceedingly analogous to the present one) which occurs in E.I.H. (four last lines of col. IX.)

1. Anaku LU sar tzanita	<i>I am BOTH the devoted King</i>
2. mudib libbi-ka	<i>closely joined to thy heart</i>
3. LU shakanakku itbisu	<i>AND ALSO the pious High Priest</i>
4. zanin kala makhazi-ka.	<i>the restorer of all thy temples.</i>

This important passage should be added to those which Dr. Hincks has collected in his essay on Babylon and its Priest Kings.¹ I think 'sar tzanita' in l. 1 may refer to the king as "obeying the wishes of the gods," from Hebrew 'tzana' צָנָא *humilis, submissus fuit* (Ges. p. 868). But in Birs Nimrud, l. 30, we read 'sar zaninan' either from the same root צָנָא, and the syllable 'an' which is often used absolutely for *the deity*, meaning *rex Deo devotus*, or else from the ordinary verb 'zanin' to build, which would only give us the meaning of *rex constructor*. Any how it seems that the King implores Nebo, to protect with his sceptre BOTH his royal name Nebuchadnezzar and ALSO his title of 'Sar zanina.' The Assyrian kings had often two names, I believe that Sargon had the second title of "Shalmanezar," which has proved a source of much embarrassment to chronologers.

Line 31. 'lishakin' *protect thou!* The 'sha' conjugation of the verb כָּנַן 'kanan' to protect (*tuitus est: protexit*, Ges. p. 490), which has the same meaning in Arabic. The imperative 'kannah' *protect*, is found in the Psalms.

'in pi-ka' *with thy sceptre*. This prayer, or a similar one, is found in many other inscriptions. It is often changed for 'in shipti-ka' or 'shiptukka' which is equivalent. Hebrew שֵׁבֶט 'shebt' or 'shept' *a sceptre (sceptrum regis*, Ges. p. 977, No. 3). For instance, in the cylinder of Nabonidus, the god Sen is invoked to protect with his sceptre his three temples 'lishakin shipdukka.' And in another inscription of the same king, the Sun is invoked to protect the *works* of six temples.

This inscription determines the site of the great city of Borsippa, which was previously unknown. And when in addition to that it is remembered under what very interesting and exciting circumstances the discovery of the inscribed cylinders was made by Sir H. Rawlin-

¹ "Journal of Sacred Literature," No. 16. January 1859.

son, I think that scholars will not grudge any amount of labour that may be required for the full elucidation of their meaning. On that account I have made my commentary rather fuller and more diffuse than would otherwise have been necessary.

I will terminate this memoir by transcribing M. Oppert's version. I must add, however, that it is about three years since I received it from him, and in the interval he may have changed his opinion upon some important parts, which I certainly think cannot be sustained, of his version.

M. OPPERT'S TRANSLATION.

[*From p. 34 of his "Chronologie des Assyriens et des Babyloniens."*]

Voici la traduction presque littérale de l'inscription de Borsippa¹. ou de la tour de Babel :—

"Nabuchodonosor, roi de Babylone, serviteur de l'Etre Eternel, qui occupe le cœur de Mérodach, le monarque suprême, qui exalte Nebo, le sauveur, le sage, qui prête son oreille aux instructions du grand Dieu : le roi-vicaire, jugeant sans injustice, qui a reconstruit la pyramide (Babil) et la tour à étages (Birs-Nimroud), fils de Nabopolassar, roi de Babylone, moi.

"Nous disons : Mérodach, le grand seigneur, m'a lui-même engendré, il m'a enjoint de reconstruire ses demeures. Nebo, qui surveille les légions du ciel et de la terre, a chargé ma main du sceptre de la justice.

"La Pyramide est le grand temple du ciel et de la terre, la demeure du maître des dieux, Mérodach. J'en ai restauré en or pur, le sanctuaire, le lieu de repos de sa souveraineté. La tour à étages, la maison éternelle que j'ai refondée et rebâtie, je l'ai construite en argent, en or et autres métaux ; en briques émaillées, en cèdre et en cyprès, j'en ai achevé la magnificence.

"Le premier édifice, qui est le temple des assises de la terre, et auquel se rattache la mémoire de Babylone, je l'ai achevé, j'en ai élevé le faite en brique et en cuivre.

"Nous disons pour le second qui est cet édifice-ci : le temple des sept lumières de la terre auquel se rattache la mémoire de Borsippa, et que le premier roi a commencé (on compte de la 42 vies humaines), sans en achever le faite, avait été abandonné depuis de longues années.

¹ Elle se trouve en ce moment au Musée britannique.

Ils y avaient proféré, en désordre, l'expression de leurs pensées.¹ Le tremblement de terre et le tonnerre avaient ébranlé la brique crue, avaient fendu la brique cuite des revêtements ; la brique crue des étages s'était éboulée en formant des collines. A le refaire, le grand dieu Mérodach a engagé mon cœur : je n'ai pas touché à l'emplacement, je n'ai pas attaqué les fondations. Dans le mois du salut, au jour heureux, j'ai ceint par des galeries la brique crue des étages et la brique cuite des revêtements. J'ai renouvelé la rampe circulaire. J'ai posé la mémoire de mon nom dans les pourtours des galeries. Comme jadis ils en avaient conçu le plan, ainsi j'ai fondé et rebâti l'édifice, comme ç'avait été dans les temps éloignés, ainsi j'en ai élevé le faite.

"Nebo, toi qui t'engendres toi-même, intelligence suprême, souverain qui exaltes Mérodach, bénis mes œuvres pour que je domine. Accorde-moi pour toujours une race dans les temps éloignés, la multiplication septuple des naissances, la solidité du trône, la victoire de l'épée, l'anéantissement des rebelles, la conquête des pays ennemis ! Dans les colonnes de ta table éternelle qui fixe les sorts du ciel et de la terre, consigne la longue durée de mes jours, inscris les naissances !

"Imite, ô Mérodach, roi du ciel et de la terre, le père qui t'a engendré, bénis mes œuvres, l'honneur de ma puissance, Nabuchodonosor, le roi qui a reconstruit ceci, demeure devant ta face."

II.—THE INSCRIPTION OF MICHAUX.

PRELIMINARY REMARKS.

THIS very curious inscription was discovered by the traveller Michaux in the ruins of a palace on the banks of the Tigris, one day's journey below Bagdad, not far from the site of the ancient Ctesiphon. It was brought by him to Paris, where it is now preserved. It was published many years ago in a little work entitled "*Notice des Monumens du Cabinet du Roi*," where it occupies two plates. A note (p. 71) informs us that these are taken from Millin's "*Monumens inédits*," 2 vols. 4to. Paris, 1802. This copy, though rudely executed, is tolerably exact, and is creditable to the work in which it appeared.

¹ C'est ce que la Bible nomme la confusion des langues.