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

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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.

Age of the Inscription.

I feel great hesitation in expressing any definite opinion respecting the age of this inscription. It contains no date; and there would be no reason to suggest one date more than another, if it were not for a singular circumstance.

The inscription relates to the gift of a field situated near the Tigris to a person who rejoices in the remarkable appellation of Khiga-ship-Marduk (or "Marduk is the good king"), who was the son of a man called In-beth-shagathu-zirashbit, which probably means "chief priest in the holy temple." Now there is in the British Museum a certain black stone, found at Za'aleh, near Babylon, and carefully dated both at the beginning and the end as having been written in the first year of King Marduk-haddon. It relates to a contract, or agreement, and is attested by several witnesses, among whom occurs this identical Khiga-ship-Marduk, son of In-beth-shagathu-zirashbit. For surely this must be the same individual whose name is found on the stone of Michaux, there being absolute identity in the spelling of the names both of father and son. And it would be too extraordinary if another father and son had these same names; and therefore, if this identity is admitted, it follows that Michaux's inscription was engraved in the reign of Marduk-haddon.

Marduk-haddon¹ was king of Babylonia about the year 1120 B.C., and was contemporary with Tiglath Pileser I, king of Assyria, as is known from the celebrated inscription of Bavian. And the language of the inscription has certainly a considerable resemblance to the inscription of Tiglath Pileser in several of its phrases.

There is, however, rather a formidable objection to the adoption of so early a date as 1120 B.C. for the inscription, namely that there occurs mention in it of a city called Kar-Sargina; and if this be the Kar-Sargina founded by Sargina, king of Assyria, about 720 B.C., it is plain that the Michaux inscription must be four hundred years later than the period above named, and must have been written in the days of a king named Marduk-haddon the Second, of whom nothing else is known. But I rather think that the first hypothesis is the true one, and that the name Sargina was much older than the monarch who reigned in 720. Indeed, I think I have remarked the name in very

¹ The name is written 'Marduk-adan-akhi,' and so it is transcribed by Rawlinson and Hincks. But I think it likely that it was pronounced Marduk-akhi-adan or Marduk-haddon, judging from the analogy of the name of 'Ashur-akhi-adan,' the Esarhaddon of our English Bibles.

old inscriptions, though I cannot at present refer to the passage. I may add that Dr. Hincks has given it as his opinion that this inscription is more than three thousand years old ; he therefore considers it at least as old as the reign of Tiglath Pileser I, B.C. 1150.

The subject of the inscription is the gift of a field, part of the estate of a man named Killi, to his granddaughter—perhaps as her marriage portion. The estate seems to have lain on the banks of the Tigris. The field given was in shape like the half of a square ; it was bounded on the east apparently by a high bank of earth raised by the river side to protect the land from the ravages of floods. On the north and south it was bounded by the remaining portions of the estate of Killi ; and on the west by the estate of another person named Tula or Tulatza.

I have availed my-self at line 9 of some remarks by Dr. Hincks on the value of the measure called the 'gar' in the "Transactions of the Royal Irish Academy," vol. 23, p. 39. And after finishing my translation I consulted that given by M. Oppert in the "Chronologie des Assyriens et des Babyloniens," page 40, and dated May, 1856. In three instances I found it advisable to adopt his translation, and these I have carefully pointed out ; in all other respects I have given my translation as I obtained it by independent research.

INSCRIPTION.—*First Column.*

1. XXIV zir as bitash I hu rebtu
 24 *lineæ scriptæ ad amplitudinem unius mensuræ majoris*
2. agar ir Abna-Nebo
 agrum urbis Abna-Nebo
3. tik nahal Ami-kalkal in bith Y Killi
 juxta flumen Aquæ-magnæ in fundo viri Killi
4. hatzib mulizi
 figuræ quadrilateræ elongatæ
5. III susi anta im shatra
 ter sexaginta (mensuræ) superiùs (ad) playam Orientalem :
 vassadu
 versùs

6. namar khudada
collem, vel molem terræ aggestæ
7. III susi kita im martu
ter sexaginta (mensuræ) inferiùs (ad) plagam Occidentalem :
vassadu
versùs
8. bith ¶ Tunatzu
fundum viri Tunatzu
9. I sus L gar shakki anta im
sexaginta (mensuræ) et 50 gar (. . .) superiùs (ad) plagam
sidi
borealem
10. vassadu bith ¶ Killi
versùs fundum viri Killi
11. I sus L gar shakki anta im
sexaginta (mensuræ) et 50 gar (. . .) superiùs (ad) plagam
irlu
Austroalem
12. vassadu bith ¶ Killi
versùs fundum viri Killi
13. ¶ Elisut-ussur tar ¶ Killi
vir Elisut-ussur filius viri Killi
14. ana shal ir Kar-Sarginaiti
fæminæ urbem Castellum-Sarginæ (habitant)
15. tar-shal-su bith-khira ¶ Khiga-ship-Marduk
ejus filia uxori viri Khiga-ship-Marduk
16. tar ¶ In-beth-shagathu-zir
fili viri In-beth-shagathu-zir
17. ashbit ana tamu zati idan
ashbit in sempiternum dedit
18. u ¶ Khiga-ship-Marduk
et vir Khiga-ship-Marduk
19. tar ¶ In-beth-shagathu-zir-ashbit
filius viri In-beth-shagathu-zir-ashbit

20. ana ashkuri la rashi
in rei memoriam sempiternam
21. nish ili rabi u elisut
signa angusta deorum magnorum et dearum
22. in naepa suata itshat
in tabulâ hâc sculpsit

Second Column. a

1. Im matima in arkut tami
Si aliquis in futuris diebus
2. in akhi tari imria
inter fratres (vel) filios familie
3. nisuti u salati
virorum aut feminarum
4. arditi u kinati
servorum aut ancillarum
5. sha bit Y Killi luhu beltarda
domûs viri Killi sive juvenis ?
6. luhu ituhu luhu yamu
sive sive (quispiam sit ?)
7. sha ana tabul atzib suatu
ad destructionem sculpturæ hujus
8. u natzu suthurri anni
et ruinam literarum scriptarum harum
9. itzatzu atsib suatu
abscindet aliquid (de) sculpturâ hâc
10. luhu ana il weshashraku
sive Deum¹ violenter franget
i.e., imagines deorum
11. luhu ana ziga weshassu
sive
12. luhu ana ramani-su ishakkanu
sive

¹ Sæpè 'Deus' ponitur loco 'deorum.'

13. lutza mitsira u suthurra
 (vel) *numerus linearum et literarum scriptarum*
14. weshannu
 mutabit
15. nikarta kitzata
 novas sculpturas
16. in tsibbi ishakkanu
 super (scil. tabulâ) ponet
17. hatzib ki muluzi val nakim
 figuram terræ quadrilateram elongatam non verè servatam (esse)
18. igabbu
 dixerit
19. u luhu assu arrati silikti
 sive cum ? imprecatione (et) irrisione
20. naepa atsib suata
 lapidem sculptum hunc
21. shak la shakka irba
 in locum non idoneum ? elevabit
22. sinu ussurti nakara akha
 suas sibi tabulas figlinas novas effinget
23. timida wemaharu
 figlinas (eas) in conspectu ponet
24. naepa anna weshassu
 (et) tabulam hanc loco neglecto reponet

Third Column.

1. ana ami inandu
 in aquis submerget
2. in (pishati) itamiru
 in frustula franget
3. in abnam arbatu
 *in lapidem quadrabit [scil., ut edificio cuidam construendo
 inseruiat]*
4. in (ash ?) isarrabu
 in igne cremabit

5. wepasathu
superficiem ejus abradet
6. Shanama ishaddaru
(*et*) *res alias inscribet*
7. u ashar la mari
et in locum obscurum
8. ishakkanu ; (ansh ?) suatu
reponet virum illum
9. 𐎶 Anu 𐎶 Sin 𐎶 Bitu
deus Anu deus Sin deus Bitu
10. u 𐎶 Makh ilu rabu
et deus Makh dñ magni
11. ' etzish likkilmu-su
velut arbor sic cædant eum
(*ferro cæditur*)
12. dusut-tzu litzukhu likalliku zir-su
patres ejus¹ abducant (et) spoliunt familiam ejus
13. 𐎶 Marduk bel rab aganu bella
deus Marduk dominus magnus
14. rikitzu la padira liakli-su
vinculis non rumpendis vinciat eum
15. 𐎶 Shemesh ditar rab (shamie) u (irtsit)
deus Sol gubernator magnus cæli et terræ
16. lu-din zirdi-su : as palikti
det vel tradat (eum) inimicis ejus (et) ad labores serviles
17. litzibit-zu
captivum trahat eum
18. 𐎶 Sanna 𐎶 naru ami (shamie)
dea Sanna dea fluviorum pluvias cæli
illiti
divites vel copiosas
19. ishru akilu bari lilabbitsu
liberabit (et) fruges campi præcipites trahat
vel emittet vel frumentum

¹ Scilicet eorum monumenta, vel forsàn ossa ipsa.

20. ki (. . . .) in shaklat ar-su
agrum ejus
21. lirtabbut
pluviis vastet, vel inundet
22. ➤✠ Ishtar billat (shamie) u (irtsit)
dea Ishtar regina cæli et terræ
23. tasibu ana makhar ili u sari
quæ sedet in throno in ærario Dei et regis
vel gazophylacio
[nempe in palatio sic dicto, ubi simulacrum dææ Ishtaræ conspi-
ciebatur]
24. ana silikti lirtidad-su
ad pav.mentum prosternat eum

Fourth Column.

1. ➤✠ Ninev bal bethkhira
deus Ninev filius cælestis ?
2. tar ➤✠ Sin tsiru
filius dei Sin sublimis
3. sutzu mitzir-su
lineas in lapide sculptas
4. u suthurra-su litzukhu
et tabulas scriptas ejus auferat
5. ➤✠ Gula billat rebta khirat ➤✠ Shemesh
dea Gula regina magna uxor dei Solis
irlu
in cælo meridiano
6. tsimda la athza in tzumri-su
nexus ?
7. lishkum : daba u shirka
infligat : morbos et
8. ki ami lirat-sa
9. ➤✠ Yem tik rabu (shamie) u (irtsit)
deus Yem (. . .) magnus cæli et terræ

60. TRANSLATION OF ASSYRIAN INSCRIPTIONS :

10. tar ➤✠ Anu gardu
filius dei Anu potentis
11. agar-su lirkhitzu
(in) agrum ejus fulmina mittat
12. ➤✠ sha adan tapli kallita
Elisa ? datrix carminis potentis
vel Dea simpliciter ?
13. bukasta lishmukh
vaccas arefaciat
14. shira biritu
catenis robustis
vel cantilenis (magicis)
15. likabbir lu su
liget aut vinciat greges ? ejus
16. ➤✠ Bushuk ilu tsiru
deus Bushuk deus potens
17. tsuga u nibrita
cæcitatem ? et febrem ?
18. lishkun as (. . . .)
infigat in armenta ?
19. shal batatu ana kharripi-su
fœmineæ aves (ejus) in incubatione suâ
20. la ibishat
nunquam pullos excludant
21. u ili rabi
et dii magni
22. mala in naepa anni
nominati ? in lapide hoc
23. (. . .) sun zaburu arrat la
irâ ? eorum conjunctâ (et) maledictionibus nullo modo
napsuri
solvendis
24. silikta liruru-su
fontes aquæ maledicant ei
vel canales, rivulos
25. adi tamu zati libbussu zir-su
ad sempiternum exarescere sementa ejus
faciant

TRANSLATION.—*First Column.*

Twenty-four lines extending to the length of one greater 'hu' or cubit.

The field in the city Abna Nebo on the banks of the river Tigris, situated in the estate of the man Killi, in shape an elongated rectangle, 180 measures are the length of its east side, facing the high mound of raised earth. And 180 measures are the length of its west side, facing the estate of the man Tunatzu. And 90 measures are the length of its north side, facing the estate of Killi. And 90 measures are the length of its south side, also facing the estate of Killi. Elisut-ussur, the son of Killi, has given this field for ever to his daughter now dwelling in the city of Kar-Sargina, and who is the wife of the man Khiga-ship-Marduk, son of In-beth-shagathu-zirashbit.

And Khiga-ship-Marduk, son of In-beth-shagathu-zirashbit, for a perpetual remembrance of it, has carved the awful images of the great gods and goddesses upon this stone tablet.

Second Column.

If any one in future days, among the brothers or descendants of the house of Killi; any one of their men or women, male servants or handmaidens, whether he be *young* (?) or or in order to destroy this sculpture and to ruin these writings, shall chip off any part of this sculpture, whether it be by injuring the Divinity [*i. e.* the divine images carved on the stone], or whether it be or whether Or if anyone shall change the number of the lines of writing, or shall alter the sculptures and make new ones; or shall say that the form of the field has not been faithfully preserved so as to be that of an elongated rectangle,¹ or shall with accursed derision lift up this tablet so high as to be useless; or shall make a new tablet [*i. e.* fraudulently] and place it conspicuously, while this one is left in a neglected place.

Third Column.

Or who shall fling it into the river; or shall smash it in pieces; or shall square it [in order to employ it as a common building stone]; or shall burn it in the fire; or shall scrape off its surface and write on it something else; or shall place it in an obscure corner;

¹ *i. e.* Whoever shall deliberately affirm that the measurements of the field have been fraudulently set forth in the inscription.

That man may the great deities Anu, Sin, Bitá and Makh cut him down as a man fells a tree !

May they carry off the tombs of his fathers¹ and plunder the possessions of his race ! May Marduk the great Lord bind him with fetters that cannot be broken !

May the Sun, the great Ruler of heaven and earth, give him up to his enemies, a slave condemned to forced labour !

May Sanna, goddess of running streams, let loose all the copious waters of heaven, and sweep away in ruin the corn harvests of his fields !

May Ishtar, queen of heaven and earth, who sits on her throne in the Treasury of "god and the king,"² bow him down to the very ground !

Fourth Column.

May Ninev,³ son of Heaven, child of the exalted god San, cause his sculptured tablets⁴ to be carried off by his enemies !

May Gula, the great queen, wife of the meridian Sun, inflict dire diseases on his.....

May Yem⁵ the great.....of heaven and earth, son of Anu the powerful, blast his fields with lightning !

May the goddess.....the great enchantress, dry up his cows, and bind fast his *flocks of sheep* (?) by a powerful incantation !

May Bushuk, the great deity, inflict blindness and fever on his *cattle* (?), and may his flocks of domestic fowls prove entirely barren !

And may the great gods named on this stone, with their united anger, and with maledictions impossible to be dispelled, curse his springs of water, and for evermore burn up his seed !

COMMENTARY.—*First Column.*

Previous Remark.—M. Oppert's translation of the first line differs entirely from mine. Unquestionably I may be in error respecting the meaning ; still I hardly think M. Oppert's translation can be quite

¹ Or perhaps, the bones of his fathers.

² A palace so named, wherein was the image of Ishtar.

³ Ninev was god of war, and could cause enemies to come into the land.

⁴ These tablets were often doubtless of great value, since they constituted the monumental evidence on which the possession of lands depended.

⁵ Yem was god of the sky, and answered to Jupiter Tonans of the West.

right. I had, in fact, prepared a long argument against it. This I omit, as controversy is far from being my object; but, perhaps, at a future time, if necessary, I may revert to the subject, and mention the objections which occur to me. With respect to my own translation, I may observe that it was the custom to mention the number of lines in an inscription, lest any should be fraudulently cut off. Thus it is said on Bellino's cylinder, "the number of lines is 63," and in our present inscription (II. 13) a curse is denounced against any one *who shall change the number of the lines*, 'hutza mitsira weshannu.' My translation therefore is not an impossible one; at any rate, I give it for what it may be worth. There is, however, one remark to be made in favour of my translation which is too important to be omitted, namely, that on reference to the inscription it will be found that the four columns (though they differ slightly in length) do really contain on an average twenty-four lines each.

Line 1. 'zir' or 'tsir' I think means *a line*, the same as 'mitsir' which often occurs, as in this inscription (II. 13), and 'mishir.' For instance, in Bellino's cylinder it is said: 'mikal mishiri' *the number of the lines* is 63.

'zir' is also *a line* in another sense, viz., a lineage, race, or family; like *linea* in Latin. In Syriac *a line* (of a book) is 'sarta' from *sar*. In Greek *σείρα* is *a line*, viz., a cord or rope. In Chaldee 'sir' שִׁיר has the same meaning, *funis, catena*. It is remarkable that this word has come to be used for *a song*; but so in other languages *lines* imply *verses* or *poetry*.

'as bitash' of the extent of (one greater 'hu' or cubit); Hebrew 'pitash' פִּתַּשׁ *to extend or expand* (Ges. 819). Gesenius says it is the same verb as 'pishat' פִּשַׁט *per metathesin literarum*. In Arabic 'bishat' (Ges. 846).

It will give some idea of the various interpretations to which Cuneiform records are liable, if I observe that the first line of this inscription *might* be read 'nishatzir as bitash
 𐎶 hu rebtu,' and might then be translated as follows:

"It is comprised (or included 𐎶𐎵) in the extent of one larger cubit," meaning that the *inscription* is of that size. I do not place much weight upon this observation; but I see nothing contrary to the genius of the language in it. This great uncertainty arises from the unfortunate circumstance that the Assyrians used *letters* to denote *numbers*. Thus 𐎶𐎵 signifies the number 24, and is often so used; but

it is also very often used to express 'sar' 'sha' *the king who*. Similarly the first two symbols in our inscription, << >> can be read 'nish' and 'sha' respectively. The third is 'tzir' which united would make 'nishatzir.'

Line 2. 'agar' appears to be an old word, identical with the Latin *ager*. In Hebrew we find אֲכָר 'akr' *agricola*; Syriac, 'akra;' and Gesenius says, p. 54, "vide num ex eodem fonte fluxerint *aypos* et *ager*."

'Abna-Nebo.' The name may be translated *Nebo built it*; but I rather think there was an ancient king of Babylonia called 'Ebna-Nebo' or *Nebo created me*, and that this was a city named after him; for I find a king of Babylonia mentioned in the inscriptions whose name was 'Shems-ebna' *the Sun created me*.

Line 3. 'Ami-kalkal.' That this river was the Tigris can hardly be doubted; the stone having been found on the banks of that river. 'Kal' signifies *great* or *strong*, being derived probably from the Hamitic word 'gallu' *strong*; although the Hebrew supplies a sufficient etymology, viz., from כָּל 'kal' or כִּיל 'kil' *robur, vis, fortitudo*. The sign 𐤠𐤭𐤭𐤭 meant *strong*, and represents indifferently the sounds 'reb' 'dan' or 'kal.' The reason of this is simple enough, viz., because each of these words signified *strong* in one or other of the Babylonian dialects.

The sign 𐤠𐤭𐤭𐤭 'kal' also meant *strong*. From these remarks we are able to explain why the Tigris was called the river 𐤠𐤭𐤭𐤭 𐤠𐤭𐤭𐤭 'kal-kal' which has hitherto appeared mysterious. It merely meant *the very great river*, equivalent to the river 𐤠𐤭𐤭𐤭 𐤠𐤭𐤭𐤭 of the present inscription. 𐤠𐤭𐤭𐤭 is used for 'maz' or 'mas' in the Van inscriptions, which makes it probable that 'maz' signified *great* in that language. Compare μέγας *major*, and the Italian *massimo*.

Line 4. 'hatzib' is the Hebrew חֲצִיב *forma, figura* (Ges. 786).

'muluzi,' or rather as it is written in Col. II. 17, 'muluzi,' means *almond-shaped*, from לֹז 'luz' *an almond*, in Hebrew and Syriac, as well as in Arabic of the present day. It evidently meant a four-sided figure, much longer than broad. The comparison was a rude one, but not more so than a *rhombus*! Many other geometrical terms had a very humble origin. *Oval* is from 'ovum' an egg; *Cylinder* from κυλινδρος a garden roller; *Cone* from κωνος, the fruit of the pine tree,

also a child's whipping-top; *Cubes* from *κῦβοι*, dice; a *Globe* 'globus' or 'glomus,' meant at first only a ball of thread or wool rolled up, or anything *amassed* or collected into a heap, &c., &c.

But what is rather curious, we have retained this comparison in the English language. Our *lozenge* is derived from the Arabic 'loz' *an almond*—pronounced as *loze* in English (see Wilkinson's "Egypt"). The name came with drugs from the East in the Middle Ages,¹ and we now often say *lozenge-shaped* where *rhomboidal* would be the correct term; and even the grave science of Heraldry makes a spinster bear her coat of arms in a *lozenge*.

Line 5. 'vassadu.' Perhaps this word was pronounced 'sussad,' for in Sargon's inscriptions it is not used, while the word 'shasid' is always used in the same sense.

Line 6. 'namir' or 'namar' may be a hill or mound. High hills appear to have been called 'namri,' and if inhabited 'asib namratsi' *high places* or *dwellings*. There was also a warlike nation called the 'Namri,' but I believe it meant *Highlanders* in general. High tops of mountains were called 'amri' whence the name of the Amorites in Palestine.

'khudad' כַּדָּד (Ges. 465) means both in Hebrew and Arabic *to work very laboriously in digging earth*.

Line 9. Dr. Hincks says the 'gar' was three-fifths of the 'amma' or cubit; consequently 50 'gar' are equal to 30 cubits. The east and west sides of the field were 3×60 , or 180 measures long; the north and south sides $60 + 30$, or 90 measures; consequently the length of the field was twice its breadth.

Line 13. 'Elisut-ussur' may mean *the goddesses protect him*. I believe that 'Elisa' meant *a goddess*. Herodotus says that Venus was called by the Arabians *Αλιττα*, which, in another dialect, is *Αλισσα* (as *μελισσα* is *μελιττα* in Doric).

'tar.' Various words are used for *son* in Assyrian, as 'tar, bal, abil or ablu, sib,' &c. When the word is expressed by a symbol it may be read in any of these ways.

Line 14. I owe the explanation of this passage to M. Oppert's translation. 'Kar-Sarginaya' means *an inhabitant of the city Kar-Sargina*. Such Gentile names in are extremely common; but here we have an ending in

¹ Along with many medical terms, as *ehir*, &c. Scaliger's derivation of *lozenge* from its shape, like a *laurel* leaf, is bad.

or 'aiti,' which, according to M. Oppert, means a *female inhabitant* of the same place. This seems satisfactory. •

Line 15. 'bith khira' literally *housewife*, from 'bith' a *house*, and 'khira' a *wife*. Similarly a queen is called "the lady of the palace and wife of King....." (statue of Nebo in the British Museum).

'khiga' *good*, 'ship' *king*. The name of the father is difficult to understand.

Perhaps 'zir' is put for 'tsir' the usual term for *superior*, and 'ash bit' is *vir templi*, so that the name may mean "chief priest, or minister, of the holy temple."

Line 20. In this passage also I have followed M. Oppert, who translates *souvenir ineffaçable*. I read 'ana ashkuri' for a *remembrance*. The syllable 'ash' 𐎶 is nearly effaced on the stone, but there are distinct vestiges of it remaining; 'ashkur' is from Heb. זָכַר 'zakar' a *remembrance*. The Assyrians constantly use the phrase 'ashkira nibitzu.'

'la rashi' is used here for *lasting, enduring, eternal*: literally however, I believe it may be rendered *not fleeting*; רָצַח or 'rash' is *to run swiftly, to pass rapidly*. It is possible however that the word comes from 'ratsah' רָצָה *solvere* (Ges. 948), and may mean *indissoluble*. If we could suppose that 'nasha' נָשָׂה *to forget* (Ges. 692), which in Hiphil is 'hasha' הִשָּׂה, was sounded in Assyrian 'rasha,' (and stranger changes than this have taken place in Semitic words!) then we should obtain a very easy explanation of 'ashkuri la rashi' a *remembrance never to be forgotten*.

Line 21. 'nish' Heb. נִשָּׂא any very noble object that strikes the eyes of the beholder, especially a flag or royal standard, &c., in short, *signum conspicuum* of any kind. It may here mean the *signa* or emblems of the gods, which have a rather formidable appearance, as they are sculptured at the top of the stone, enough to frighten away any depredator!

'u elisut' *et dearum*. M. Oppert makes the name of the giver of the field 'Sir-ussur' (rather 'Tsir-ussur'), and not 'Elisut-ussur.' In this he may be right. The chief objection to it is, that 'Tsir' seems an unknown deity. And he makes the receiver of the field sculpture the images, not of the 'gods and goddesses,' but of 'the great gods and the god Tsir.' But this meaning is not improbable. For the giver of the field being named 'Tsir-ussur' or *Tsir, protect me!* the

emblem of his guardian deity, would naturally claim *especial* honour.

- Line 22. 'itshat,' third person singular, from Heb. עֲשָׂה 'etshad' (Ges. 787) *to cut or carve wood, &c., with a sharp-edged tool.*

Second Column.

- Line 1. 'Im' *if*, Heb. אִם ('am' or 'im'), Syr. et Arab. *an*, Gr. ἂν, *ean*.
See many examples of the word in Ges. p. 69.
'matima' *aliquis*, Syriac ܡܬܝܡܐ 'medem' *aliquis, quidam*.
Also *res, aliquid, quicquam, quodcunque, omne, &c. &c.* It is curious that this word, of which the etymology seems doubtful, should be so very ancient. It occurs in the inscription of Tiglath Pileser.
- Line 2. 'imria' *men, people*, Arab. 'amar' *a man*.
- Line 3. 'nisut,' plural of 'nish' *a man*; 'shalat,' plural of 'shal' *a woman*.
- Line 4. 'ardit,' plural of 'ardu' *a servant*.
- Line 7. 'tabul' *destruction*, from 'bul' *to destroy*. 'Abbul' *I destroyed*, and in the T conjugation 'attābul,' which has the same meaning.
'atsib' עֲצַב *sculpture* (Ges. 786). It is especially used to denote graven images or idols. The cuneiform writing does not distinguish between this verb and חָצַב 'hatzib' *to engrave stone*, but expresses them both by the same signs.
- Line 8. 'natsu' *ruin, destruction*, Heb. 'natsah *to fall* (Ges. 682).
Also used in the sense of *stripping off, detraxit alicui vestem*.
'suthuri' *writings*, 'esthur' *I wrote*, 'sithir' *writing, &c., often occur*.
- Line 9. 'itzatzu,' future of חָצַצ *to cut off* (Ges. 363).
- Line 10. 'ana Il weshashraku' *shall break with violence the divine images*. 'Sha' conjugation of 'sharak' *to break*. I think this verb is not found in Hebrew, but we have other examples in Assyrian: for instance 'ana bith kilī la isharak' *he shall not break with violence into the closed apartments*, where the verb governs the preposition 'ana,' as in the present passage. (I have since however found the word in Buxtorf, p. 1549, סָרַח 'sarakh' *incidere, lædere, vulnerare*.)
- Line 13. 'hutza' *the number or divisions*, from חָצַה 'hatzeh' *to divide*.
Another inscription says, "Whoever 'hutzun-su ishakkanu,' shall change its numbers or divisions," &c. &c.

Line 14. 'weshannu' *shall change*, Heb. שִׁנְנָה 'shanna' *mutavit*. (Ges. 1025.)

Line 15. 'nikarta' may be from נָכַר 'nakar' *novus, inauditus* (Ges. 669), usually *alienus*. In another inscription we read "Bit-zu labiru *inakkaru*" *they changed their old dwellings for new ones*.

'kitzata' may be *carvings*, either from קָצַה or חָצַה.

Line 16. 'in tsibbi' *upon it*.

Line 17. 'hatsib.' See Col. I. l. 4.

'nakim' (Ges. 886) קִיַּם 'kim' means in Chaldee *to preserve, keep durably, or permanently*. 'La nakim' *not preserved*.

Line 19. 'silikti' may be from שִׁלְיָה *irridere*. That *derision* is here spoken of is not unlikely, if we compare the inscription of Tiglath Pileser, viii. 68, where curses are hurled against whoever "in beth illan, ashar la mari 'pisirish' innakimu," "shall place my tablets with *contempt* or *derision* in some subterranean storehouse in a place where they cannot be seen." 'Pisirish' being from the Syriac 'beser' *to show contempt or envy* (Castelli, p. 108). 'Beth illan' *a treasury*, usually under ground; unless indeed 'illan' here means *behind*, as it does in some passages, so that 'bith illan' would be some out-of-the-way building.

Line 21. 'shak' and 'la shakka.' Perhaps (Ges. 1036) שָׁקַע *sedes*: 'irba.' 'Irba' *elevavit* occurs frequently. Derived from רַב 'rab' *altus*.

Line 22. In this line I am disposed to read the 4th sign תִּי 'ti' instead of לֵא 'la.' This mistake occurs very frequently, especially in the "Standard Inscription" published by the British Museum. I think Line 22 may be read :

sinu	ussurti	nakara	akha
<i>suas sibi</i>	<i>tabulas</i>	<i>novas</i>	<i>effinget</i>

chiefly because another inscription has :

itzirti	sinatin	nakra	akha
<i>tabulas</i>	<i>suas sibi</i>	<i>novas</i>	<i>effinget</i>

which is analogous in meaning.

'ussur,' 'utzur,' or 'itzir' was, I believe, *a clay tablet*, Heb. 'yutzur' יָצַר, which is from יָצַר 'itzir' *to mould clay as a potter does*.

'akha' is perhaps another pronunciation of 'asha' *to make*. Heb. עָשָׂה.

Line 23. Instead of 'timida' I think we should read 'lāmida.' The text will then stand thus :

lamida	wemaharu
<i>res nullius pretii</i>	<i>in conspectu ponet</i>

'lamida' worthless things, from 'la' *not* and אָמִיד 'amid' *prized or valued*, which is from אָמַד 'amad' *estimate* (Buxtorf, p. 110).

'wemaharu' *place in sight*, כִּרְאָה is *sight*, from רָאָה *to see* (Ges. 615).

Line 24. 'weshassu.' This verb is used of 'leaving things behind,' and therefore of 'neglect.' *Ex. gr.* "rakab-ya ana tikkati weshassi" *I left my chariot behind in the plains below (when I ascended the mountains).*

Third Column.

Line 1. 'inandu.' In other inscriptions 'inadu.' This verb is always used of *water*.

Line 2. We find, from the Tiglath Pileser inscription; that the plural of 'ish' was pronounced 'pishati' (pieces). Probably 'ish' was an old Hamitic word which continued to be written, though otherwise pronounced.

Line 4. 'isarrabu.' Hebrew 'saraph' סָרַפ *to burn*.

Line 5. 'wepasathu.' Hebrew 'pasath' פָּסַח *to tear off the surface*.

Line 6. 'ishaddaru' from 'shadar' *to write*.

'shanama' *other things*, from 'shanu' *alius*. In another inscription we read "whether he be a nobleman or a military man, or 'mamma shanu' *any one ELSE*."

Compare with our passage the closely resembling one in Tiglath Pileser, viii. 71. "Whoever shall scrape off my inscriptions and write his own name instead, or ('milima shina ikatzatzu') shall carve on my tablet anything ELSE." Where it may be observed that 'milima' is one of the forms of the Syriac word 'medma' *anything*. We also find 'manma ki' for *anything*. See note on Col. II, 1.

Line 7. 'mari' *visibilis*. Hebrew מָרָא.

Line 8. 'ishakanu.' The verb 'shakan' is used for *placing anything in lieu of another*. The king's lieutenants who governed in his absence are called indifferently 'shanut' and 'shaknut.'

This 'ishakanu' seems to be connected with 'shanna' *mutare*. There is, however, another 'ishakanu' *he shall place*, from

'shakan.' *collocavit* שָׁכַן (Ges. 1005) *et passim occurrit*. I do not know which is the word intended in the present passage ; either would serve.

Line 11. 'Etz' *arbor* עֵץ. 'Etzish' *arboris modo*.

'likilmu.' 'kilma' or 'kilba' is *an axe* in Assyrian. In Hebrew 'kilpa' כִּילְפָּ in Syriac 'kulba' (Ges. 479).

Line 12. 'dusi' is constantly used for an *ancestor*.

'likalliku' Hebrew 'kalak' *to plunder* לָקַח.

Line 14. 'rikitz' *vinculum*, Hebrew רִכֵּשׁ 'rikish' or 'rekesht.' This verb is commonly used in Assyrian for 'binding anything fast.'

'la padira' from פָּטַר 'patar' *to break* (Ges. 818), especially to set free, by breaking a chain or bond.

'liakli' from 'akal' עָקַל *colligare : torquere* (to twist a rope round, and bind). In this line I have adopted M Oppert's translation : "Que Mérodach l'enchaîne dans des liens indéchirables !" For, the prayer that Marduk may bind him with strong fetters, seems in harmony with the one which next follows, viz. "that he may be sold for a slave among strangers." The עָקַל or 'akla,' when used in a good sense, was a bracelet of honour (*armilla* or *torques*) twisted round the arm. And thence it meant, any kind of fetters for the arms.

Line 16. 'din' *to give*, 'idin' *he gave*, 'ludin' *may he give*.

'zirdi-su' *strangers to him, enemies to him*. Hebrew 'zir' זֵר *peregrinus* (Ges. 298). We frequently find in the inscriptions the words 'zairi' *enemies*, and 'zirati' *hostile things* ; whether words or actions.

'palikhthi' *forced labour*. Hebrew פָּלַח 'palikh;' in Chaldee, *laboravit et serviit* ; frequent in the Targums.

'litzibit-zu' *may he make him a slave !* for 'litzabbit.'

'wezabbit' *I took captive*, is a very common word.

Line 18. 'Naru' seems the plural of 'nar' *a river* ; Arabic 'nahr' Hebrew נָהָר

Line 19. 'ishru' from Hebrew שָׁרָה *solvit, liberavit*.

'akilu.' Hebrew אָכַל *fruges, frumentum* (Ges. 53.)

'bari' from 'bar' *campus*, in the Chaldee of Daniel, and in Syriac and Arabic (Ges. 171).

'lilabbit' from 'labat' לָבַט *præcipitavit* (Ges. 520).

Line 20. 'shaklat' may be *streams, canals*, alibi 'shalkat' from 'shalakh' שָׁלַח *ductus aque : canalis pro irrigatione*.

ar' may be the Chaldee word אָרַע 'ara' or 'arlia' *terra*.

Line 21. 'lirtabbut' probably from 'ratab' רָטַב *rain* (Ges. 935)

Line 24. 'silikti' סִלְכִי. Gesenius says this root is obsolete in Heb., but preserved in Arabic in the sense of *via trita*.¹

'lirtidadu' may she bow him down to the earth! is the T conjugation, from 'radad' רָדַד *ad terram prosternere*.

Similarly we find 'lirtadu' from the simple verb רָד of the same meaning, as in the following passage of another inscription: "If my successor shall honour my memory, &c., may Ashur cause all nations to bow down before his throne!" 'lirtadu-su' may he bow them down. From the same root comes 'ardut' *homage paid to the sovereign, prostration on the ground before him*.

Fourth Column.

Line 6. Perhaps diseases are spoken of: 'la athza' may mean *which will never depart*, from אָזַר *abire*.

Line 7. 'lishkum' may she smite. But perhaps the word should be 'lishabba.'

'daba' is, I think, the Hebrew דָּאב 'dab' *morbus* (Ges. 228), from root 'dab' *tabescere*, to waste away. Perhaps the Latin *tabes* is etymologically connected with the Hebrew 'daba.'

'shirka' perhaps means *rottenness*, from שָׁרַח 'sherek' in its second meaning, as given by Buxtorf, p. 1550, *putresco*. He gives several examples, as, for instance, 'kisa shirika' *rotten wood*.

Line 8. 'liratsa' may be *solvat*, from 'ratsah' רָצַח *solvere*.

Line 11. 'lirkitza' *fulmina mittat*, from 'rikitz' רִקִּיט *fulmen*.

Line 12 is obscure. I think we may read יֵשׁ יֵשׁ 'elisha' *a goddess*, and view it as the singular of 'elisut' *goddesses*.

'Adan' or 'idan' is *to give*, see Col. I. line 17.

'tapli' may be Hebrew 'tapal' תָּפַל (Ges. 1065) *carmen sacrum, precatio, deprecatio*. Derived from פָּלַל *to pray* (Ges. 823). Buxtorf has a great deal about the 'tapli' or 'tephili' as he calls them (p. 1744). They seem to have been prayers used as charms.

'kallita' *curses*, from קָלַל 'kallita' *maledictio* (Ges. 893), which is from קָלַל *maledicere*. 'Adan tapli kallita' *giver of prayer-charms and maledictions*.

Line 13. 'bukasta' may be another pronunciation of 'bukarta' *cows*.

¹ Perhaps however this is the rabbinical word *Silik* 'the end.'—See Buxtorf, p. 1492.

In modern Arabic a *cow* is 'búkar,' *cows* 'bukár' merely altering the accent (Wilkinson's "Egypt"). So in Hebrew בָּקָר 'bukar' a *cow*, is both singular and plural (Gesenius), and probably they distinguished them by the *accent*, although this we do not know.

'lishmukh' *may she make dry*, from צִמַּק 'tsemukh' or 'shemukh' *to dry* (Ges. 867).

Line 14. 'shira biritá' *powerful charms*. 'Shir' שִׁיר signifies in Hebrew both a *song* and a *chain*. Therefore no word can be more suited to express a magical incantation producing paralysis or loss of strength. It is the *καταδυσμος* of the Greeks, a *magic tie or knot* : a *bewitching thereby*.

'biritá' *strong*. This word is very often an epithet of chains or fetters.

Line 15. 'likabbir' *may she bind*, חָבַר 'kabar' *colligavit* (Ges. 317). He adds *vinxit* : *arte quádam magicá*.

Line 17. These seem to be diseases, produced by the anger of the gods. 'tsuga' compare Syriac 'tsuk' *blindness* (Castelli, 754)

'nibrita' is perhaps connected with Syriac 'nebresh' *inflammatio, ardor, &c.* (Castelli, 533).

Line 18. 'lishkun' *may he smite*, the same as 'lishkum.'

Line 19. In the inscription of Tiglath Pileser and several others, we find imprecations hurled by one monarch against another, which have a certain majesty and dignity. In the minor class of inscriptions, of which this one is an example, there are also imprecations against evil-doers, but only such evils are prophesied as can by possibility befall a private individual. He is threatened, for instance, with the loss of his crops and flocks, and perhaps with bodily diseases, imprisonment, and slavery. The sun shall scorch up his seeds, and the lightning shall blast his fields. Sometimes the mischief descends lower, and is more like modern witchcraft when the fowls and cattle of a farmer are bewitched. Something of that sort was, I think, intended in this line. First we have the word [1] 'shal' *female*. Then [2] 'kharrip' *incubation*. This is another pronunciation of the word 'rakip' רָכַפַּ (Ges. 934), which is the standard word in Hebrew, and especially in Syriac, for *incubation* (*incubuit pullis* : *fovitt pullos*), and also for genial warmth and heat of any kind. The next word is 'ibishat,' and [3] 'bisha' is an *egg* בִּיצָה (Ges. 142). And I think this is etymologically connected with the verb בָּקַע 'bikha' *to hatch eggs* (Ges. 168), who renders it *ovis incubuit et pullos exclusit*. Therefore,

putting these three words together, I was led to the conclusion that the curse contained in this line must be levelled against the poultry-yard of the unfortunate wrong-doer. In that case, the remaining unknown word 'battut' must be some kind of domestic fowl, as hens, ducks, geese, &c. I therefore sought for this word in the lexicons, without much hope of finding it; but I found that Castelli in his *Lexicon* (p. 91) gives the Syriac word 'Batta' a *duck*. Unless this is a purely accidental coincidence, which is unlikely, I think it confirms the translation given in the text.

Line 23. 'zaburu' collected together צָבַר (Ges. 853). The collective anger of all the gods above-named is now threatened on transgressors.

'arrat,' plural of 'arra' a *curse*, Greek ἀρά (according to Ges. 101), which etymology seems highly probable.

'napsuri,' passive of 'pasur' פָּשַׁר (Ges. 846), which means to dissolve or remove mysteries or supernatural terrors. The 'pasura' was the interpreter of dreams, and could doubtless exorcise charms and evil spirits.

Line 24. 'silikta' water courses, Heb. שִׁלְכָא ductus aquæ.

'liruru' from 'arar' אָרַר to curse.

Line 25. 'libnassu,' from 'ebesh' עָבַשׁ to burn up (Ges. 734). This verb occurs only once in the Old Testament, viz., Joel i. 17., but is there used precisely in this sense, of the sun burning up the seed sown in the field.

'zir.' This word contains a double meaning: (1) may the gods burn up his seed and destroy his harvest! (2) may they destroy his seed (meaning his race)! This latter imprecation occurs in many other inscriptions.

Additional Note to Col. I. l. 20.—'Ana ashkuri larashi' for an indestructible record. A more satisfactory analysis can be given of this passage. The verb 'arash' אָרַשׁ means to destroy (Ges. 286). Hence 'la arash,' and by contraction 'larash' indestructible.

I will now add M. Oppert's translation (dated May, 1856) from his "Chronologie des Assyriens et des Babyloniens," p. 40 :—

Nous possédons encore beaucoup de documents Assyriens et Babyloniens qui contiennent des résultats géodésiques. Parmi ces documents, un des plus curieux est le "caillou de Michaux," conservé à la Bibliothèque Impériale, et dont nous donnons maintenant la

traduction presque complète. Des études ultérieures rectifieront nécessairement des erreurs de détail inévitables ; mais le sens général est certain dès à présent.

TRADUCTION DU CAILLOU DE MICHAUX.

[Publiée dans le "*Bulletin Archéologique de l'Athénæum Français*,"
Mai, 1856.]

Première Colonne.

"Vingt et quarante soixantièmes (c'est le chiffre de l'homme de l'art), en grandes mesures agraires, prises dans la propriété de K . . ¹, dans le circuit de la ville de Kar-Nabou, sur le fleuve de Mi-Kaldan (Gyndès²). Voici la table du relèvement :

"Trois stades doubles regardant l'est, du côté de la ville de Khoundad.

"Trois stades doubles regardant l'ouest, touchant au champ de Touna.

"Un stade, 54 pas, regardant le sud, touchant au champ de K . .

"Un stade, 54 pas, regardant le nord, touchant au champ de K . .

"Siroussour³, fils de K . . , a donné ce terrain, en éternelle propriété, à Hisr-Sarginaït⁴, sa fille, la fiancée de Tab-achap-Mardouk⁵, fils de In-haram-ichib⁶ (suit l'emploi), et Tab-achap-Mardouk, fils de In-haram-ichib (suit l'emploi), a, en souvenir ineffaçable, commémoré la grâce des grands dieux et du dieu Sir dans cette inscription."

Seconde Colonne.

"⁷ dans ses districts, dans les frères et les fils de sa tribu, amitié et facilité des relations, affection du maître et justice. Mais celui qui attaque la propriété de K . . qui la dévaste et qui l'afflige,

¹ Ce nom n'est pas encore déchiffré.

² C'est le Diala d'aujourd'hui ; en effet la pierre a été trouvée non loin du site de Ctésiphon.

³ "Sir protégé." Le caractère dérivé de la forme ancienne est un signe idéographique qui signifie 'Dieu' et 'étoile.' C'est de l'image d'une étoile que provient le signe archaïque ; ce caractère a, en outre, la valeur syllabique 'an.' Mais quand il sert de déterminatif à un nom de dieu qui entre dans un nom propre, il ne se prononce pas.

⁴ "La Khorsabadienne."

⁵ "Propice est l'augure de Mérodach."

⁶ "Il est assis dans la pyramide."

⁷ Ce passage, quoique bien conservé, est très-obscur.

qui en détruit les édifices, qui tente d'abattre cette table et de dépeupler ce district, que cette table le terrifie. Car le donataire et le donateur ont invoqué le dieu, ont déclaré la guerre à la méchanceté, ont amené devant leur maître les gens de leur canton et de leur propriété, ont renouvelé leurs vœux déjà accomplis, et ont placé au milieu cette table avec le relèvement. Ils ont prononcé et . . . la malédiction terrible inscrite sur cette pierre dont l'efficacité est indubitable, ont commandé ces images¹ ? contre lesquelles la révolte est impossible, et cet écrit qu'on ne peut changer, et ont fait graver l'inscription."

Troisième Colonne.

"Ils retireront à cet homme l'eau, ils le feront agiter par les vents, ils le cacheront dans la terre, il le brûleront dans le feu. Ils le dépouilleront, ils le renverront dans l'exil, ils le placeront dans un endroit où il ne peut vivre.

"Que Oannès, Bel-Dagon, Nisroch, et la souveraine des dieux, le couvrent de honte entièrement, qu'ils dépeuplent son district, qu'ils détruisent sa race.

"Que Mérodach, le grand maître, lui qui est mon roi, l'enchaîne dans des liens indéchirables.

"Que le Soleil, le grand arbitre du ciel et de la terre, juge selon la mesure de sa justice : qu'il le surprenne en flagrant délit.

"Que Sin (Lunus), Nannarou, qui habite les cieux des images, le puissant agitateur le frappe de fatigue dans la saison des Hyades : qu'il le fasse trembler de froid, à l'extrémité de sa ville, dans la saison du Capricorne.

"Que Istar, la souveraine du ciel et de la terre, excite à la rapine(?) le dieu et le roi ; qu'elle entraîne à sa destruction ses ennemis (?)"

Quatrième Colonne.

"Que Ninip, rejeton du Zodiaque, fils de Bel-Dagon le Suprême, enlève les habitants de son district et de son canton.

"Que Nana, la grande déesse, l'épouse du soleil hyperboréen, ôte à ses fruits leur goût et leur parfum : qu'elle noie dans les pluies son coucher et son lever.

"Que Hou (Ao), le grand gardien du ciel et de la terre, le fils d'Oannès, inonde son district.

¹ La signification n'est pas du tout prouvée.

“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.