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HISTORY
OF
ASSURBANIPAL,
TRANSLATED FROM THE
CUNEIFORM INSCRIPTIONS.

BY GEORGE SMITH.

WILLIAMS AND NORGATE,
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PREFACE.

In the year 1866 I commenced copying Inscriptions with a view to publish a History of Assurbanipal. In the next year, 1867, I was appointed to assist Sir H. Rawlinson in preparing a new volume of Assyrian Inscriptions, and the copies of cylinder fragments of Assurbanipal, made by Mr. E. R. Bowler, were placed in my hands. These copies I found very useful, as Mr. Bowler had great experience in copying the Cuneiform character; and from them, in conjunction with my own copies, I put together the Cylinder Inscriptions, having at the time the benefit of Sir H. Rawlinson's supervision. These cylinders, and the principal tablets of Assurbanipal, were printed in the Third Volume of Cuneiform Inscriptions of Western Asia.

After the printing of this work I found that, by search in the Museum cupboards, I was gathering a number of new fragments of the annals of Assurbanipal. I added these to my copies, and commenced translating them. On mentioning the subject to Mr. J. W. Bosanquet, the well-known Chronologist, he generously proposed to advance a sum of money for the publication of these annals, which sum he subsequently increased; and the completion of the work was provided for by Mr. H. Fox Talbot, the Assyrian scholar. To the kindness and liberality of these two gentlemen I am entirely indebted for the means of publishing my present work.
In order to make the book as perfect as possible I have recopied all the texts from the original tablets and cylinders, but the fragmentary state of some of the inscriptions causes considerable doubt as to the reading of several passages; these, however, do not affect any important historical matter.

All passages restored will be found enclosed in brackets, thus [ ]; passages or signs present in one copy but omitted in another ( - ); and variant words or passages are given thus ( v. ).

The two books which I have most used in my translation are the Assyrian Dictionary of my friend Mr. E. Norris, and Fuerst's Hebrew and Chaldee Lexicon. I differ in opinion from Mr. Norris as to the meaning of several Assyrian words; but the numerous examples and comparisons given in his Dictionary make it a most valuable aid to Assyrian scholars. The printing of the present work has occupied about twelve months. It has been in the hands of Messrs. Harrison and Sons, who have spared no expense to make it perfect; and for its progress I am much indebted to Mr. John Mabey, the compositor, who has so much skill in setting-up the Cuneiform types.

My own chronological views are not very decided, for the Assyrian Inscriptions have introduced many difficulties into this already complicated subject; on this account I have said as little as possible about the chronology. Mr. Bosanquet has inserted, at the end of the book, a paper to explain his views on the subject of Chronology in connection with the Annals of Assurbanipal.

G. S.

September, 1871.
ASSURBANIPAL.

First among the sources of information respecting Assurbanipal must be placed the decagon cylinder (Cylinder A) in the British Museum. This inscription is the most perfect of his longer documents, and carries his history down to a later period than the others. Cylinder A, when complete, contained over 1,200 lines of cuneiform writing (about twenty lines are now quite lost), and is divided by lines drawn across the columns into thirteen parts. The inscriptions on other types of cylinders—the octagon (Cylinder B), the decagons (Cylinders C and D), and Cylinder E—supply us with accounts of two expeditions omitted on Cylinder A. Besides these there are many independent inscriptions, giving the history of particular campaigns; and lastly, the reports of the Assyrian generals to Assurbanipal, and his answers and proclamations. The history of Assurbanipal from these materials will divide itself into the following heads:—

The introduction, genealogy, and accession of the monarch.
The first Egyptian war.
The second Egyptian war.
The siege of Tyre and affairs of Lydia.
The conquest of Karbit (omitted on Cylinder A).
The war with Minni.
The war with Urtaki, king of Elam (omitted on Cylinder A).
The war with Te-umman, king of Elam, and the conquest of Gambuli.
The revolt of Saul-mugina, brother of Assurbanipal.
The first war with Umman-aldas, king of Elam.
The second war with Umman-aldas.
The Arabian war.
The final triumph over Elam.
The buildings of Assurbanipal.
Later notices of his reign and sketch of the chronology.

Under each head the most important documents referring to it will be given, so far as possible, that the different accounts may be compared together. Cylinder A is here taken as the standard wherever it refers to the events.

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PART I.

Introduction, Genealogy, and Accession of Assurbanipal.

The name of Assur-bani-pal, ordinarily written \[\text{Assur-bani-pal}\], sometimes \[\text{Assur-bani-pal}\] and \[\text{Assur-bani-pal}\], and once \[\text{Assur-bani-pal}\], consists of three elements; the first \[\text{Assur}\], \[\text{bani}\] or \[\text{ban}\], is the name of the god Assur; the second element, \[\text{bani}\] or \[\text{ban}\], is a form of the verb to make or beget; and the third element, \[\text{Assur-bani-pal}\], \[\text{Assur-bani-pal}\], \[\text{Assur-bani-pal}\], or \[\text{Assur-bani-pal}\], is the Assyrian word for son. There is a doubt about the pronunciation of this element; in Cun. Ins. Vol. III, p. 70, l. 122, \[\text{Assur-bani-pal}\], \[\text{ibila}\], is given as the Akkad value, and \[\text{Assur-bani-pal}\], \[\text{ablu}\], as the Assyrian sound; this agrees with Cun. Ins. Vol. I, p. 53, l. 33, where the word is written \[\text{Assur-bani-pal}\], \[\text{abit}\]; but against this we have to place the fact that this word is rendered in the Hebrew and Greek, in the case of three other names, without the initial \(a\). These names are \[\text{Assur-bani-pal}\], \[\text{Assur-bani-pal}\], \[\text{Assur-bani-pal}\], which is rendered in Hebrew
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in the Septuagint Θαλγαθφελλασφ, in our version Tigrath Pileser; in Hebrew נבשנ-נבר, in the Septuagint Μαρωδίχ Βαλαδών, in our version Merodach Baladan; and נבשנ-נבר, in Josephus Ναβοπαλάσσαρος, and in Ptolemy Ναβοπαλασάρου. In the case of the inscribed brick, Cun. Ins. Vol. I, p. 5, No. xvii, pal, is used for the word son, and the same syllable is used in the word lib-pal-pal, meaning grandson, or any other descent further removed than a son. From these examples I have come to the conclusion that, when in combination with other elements, the word abil, a son, drops its initial a and becomes pil, bal, or pal; and I have chosen the name Assurbanipal, generally used by English scholars, in preference to Asur-bani-habal, the form given by Dr. Oppert.

TEXTS.

The principal texts relating to the genealogy and accession of Assurbanipal are Cylinder A, col. i, lines 1 to 50; Tablet K, 3050, which gives a very long account (an extract only from col. ii of this tablet is given); Cylinder B, col. i, lines 1 to 24 (lines 25 and 26 are lost, and lines 27 to end of introduction are identical with Cylinder A, col. i, lines 45 to 50); Tablet K, 2641, which appears to be a fragment of a letter from Assurbanipal to his father Esarhaddon; and an extract from the Sale Tablet K, 321.

Cylinder A, Column I, Lines 1 to 50.

1. A-na-ku Assur-bani-pal bi-nu-tu Assur va Bilat
I am Assurbanipal, the progeny of Assur and Beltis,

2. ablu sar rab-u sa Bit-rid-u ti sa Assur
son of the great king of Bit-riduti, whom Assur

3. son of the great king of Bit-riduti, whom Assur
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va Sin bil age ul - tu immi ruquti ni bit sum
and Sin the lord of crowns, from remote days, the account

su iz - ku - ru a - na šar u - ti va ina lib ummi
of his name had prophesied to the kingdom, and in the body

su ib - nu - u a - na riu ut Assur Samas Vul
of his mother, have made to rule Assyria. Shamas, Vul,

va Istar ina uzzi su - nu ke e - ni ig - bu - u
and Ishtar, in their supreme power, commanded the
e - pis šarru - ti su Assur - aḥ-iddina šar Assur abu
making of his kingdom. Esarhaddon, king of Assyria, the father

ba - nu - u a - mat Assur va Bilat Ili ti ik
my begetter, the will of Assur and Beltis the Gods

li su it ta - h - id sa ig - bu - u su e pis
his protectors he exalted, who commanded him to make

šaru - ti ya ina ašar Ašur ašar He a bil
my kingdom. In the month Iyyar the month of Hea the lord

te - ni - se - e - ti immu 12 immu magaru se sa sa
of mankind, on the 12th day, a fortunate day, the festival of

Gu la ina e - pis pi - i mut tal - li sa
Bel; in performing the important determination, which
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15. Istar sa Ninua il-šar-rat Kit-mu-ri
Ishtar of Nineveh the divine queen of Kitmuri,

16. Istar sa Arba-il Ninip Nergal Nusku
Ishtar of Arbela, Ninip, Nergal, and Nusku

17. ig-bu-u u-pa hir nisi Assur zahiri va commanded: he gathered the men of Assyria, small and

18. rabati sa tam-te e lit va sap-lit a-na great, and of the upper and lower seas; to the

19. na-zir zahri šaru-ti ya va arku-nu setting apart (i.e. inauguration) of my kingdom, and afterwards

20. šaru-ut Assur e pe-es a-de-e ni is the kingdom of Assyria I ruled. The observances of

21. Ili rabati u sa as-kir su-nu-ti u-the great Gods, I caused to be performed to them, I

22. dan-ni-[na] rak ša a-ti ina hidal confirmed the covenants. With joy and

23. ri-sa-a-ti e-ru-ub [ki-rib] pa-ru nak-ti shouting I entered [into] the royal gardens
25. mar-kaš šaru - [ti sa Sin] - ahi - irba abu abu the royal property of Sennacherib, the father of the father


27. e-pu-su ina lib-bi ** a-sar [Assur-ah-iddina] abu kingdom in the midst ** The place [Esarhaddon] the father

28. ba-nu-u [a] ki-rib * * * * e-pu-su bi-lut [my] begetter, within * * * * ruled the dominion

29. Assur Iz * * * * ba va kim- tu u - of Assyria. Iz * * * * ba, and the family

30. -rap-pe-[es] * * * * su tu sa-la ** grew up * * * * su tu sa-la **

31. [a-na-ku] Assur-bani-pal ki-rib-su a hu-uz [I] Assurbanipal within it, took care

32. ni-mi-qi Nabu kul-lat duppi sa-dr-ru ti sa of the wisdom of Nebo, the whole of the inscribed tablets, of

33. gi-mir dup-pa-anı ma-la kip va ah-zi su-nu all the clay tablets, the whole of their mysteries and difficulties,

34. a-ḥi- id al-gis ab-sa-le-e iz-bam ru-du I solved. al-gis ab sa le, powerful bows,
35. susi rukubì za-mid-ṣu a-sa-a-ti ina ki-bit
horses, chariots and their harness firmly fitted. By the

36. ili rabati sa sip-ku ra * bit-sun
will of the great Gods who * * * their * * *

37. a-da-bu ba ta-us-ta su-un ig-bu-u e-pis
I proclaimed their laws, they commanded the making

38. šaru-ti ya za-nin es-re-e-ti su-un u-sad-
of my kingdom, the embellishing of their temples, they

39. -gi lu pa-nu-u a ke e-mu-u a e-tap-pa-lu
entrusted to me, for me they exalted my

40. bil-u-ti ya i na-ru ga ri ya zi-ka-ru
dominion and cast down my enemies. The man of

41. qar-du na-ram Assur va Istar li-id-da-tu
war, exalted by Assur and Ishtar, the royal off-

42. šar-u-ti a-na-ku ul-tu Assur Sin Samas
spring am I. When Assur, Sin, Shamas,

43. Vul Bel Nabu Istar sa Ninua il šar-rat
Vul, Bel, Nebo, Ishtar of Nineveh, the divine queen

Kit-mu- ri Istar sa Arba- il Ninip Nergal Nusku
of Kitmuri, Ishtar of Arbela, Ninip, Nergal, and Nusku
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da bis u -se-si bu in -ni ina kuzzu abi bani
firmly seated me on the throne of the father my be-

45. ya Vul zunni su u -vas-se-ra He -a
gerter, Vul poured down his rain, Hea

46. (v. \( \Psi \))
u -pad- di - ra dami su hams - u (v. arb - u)
feasted his people, one -fifth (v. one -fourth)

47. se - im (v. se - am) is - qu ina ab - sin - ni su e-
of the seed, they took in the barn the

-ru - ik su bul - tu sinap - u ešir sibirru
ears of grain storing, two-thirds of the good crops,

48. na -pa-as miri (?) pi ya u - suh na-
abundance of corn satisfied my mouth, the

-pu - gi pa - ru * * * * * buli su-te-sur ina
growing of fruit * * * * * cattle, directing in

50. ta lit - ti * * * * duh - du * * -i ya
good fortune * * * * plenty * * * my *

su - um - mu - ru i - gal - lum

watch (?) they keep (?).
Assurbanipal.

Extract from Tablet K, 3050, Column II.

1. i araḥ Airu araḥ He a bel te-ni-se-e ti
   In the month Iyyar, the month of Hea, lord of mankind,

2. ḫat-ti *** e-ru-uv va ina Bit-ri du-u-ti
   ḫat-ti *** and I entered into Bit-riduti,

3. a-sar če e-mi va mil-[ki] *** ina ki bit
   the place of judgment and council *** by command of

Assur abu Ili Maruduk bel beli šar sam-[e va
Assur, father of the Gods, and Merodach lord of lords, king of heaven[and

irzi-te] u-sa-qa an-ni eli abli šar
earth]; they desired(?) me, and before the sons of the king,

su-mi iz-kur ana šar-[u ti] e-kal ina e ri
my name they proclaimed to the kingdom. The palace of my

-bi ya i da-as gi mir karasi ma-li ni **
entry knew, all the camp malini **

6. ha-du-u rubi su-ut-saki u-pa-qu
   joyfully the princes and generals listened to the

zi-kar sap-[ti ya] ma-ḥar šar abu ba ni
commands of [my] lips; in the presence of the king

7. \[\text{missing text}\]
the father my begetter, in order (?) I placed (?) them as *

Ili rabati ip-se-te ya damiqti ḫa-dis

The great Gods my good deeds joyfully

ip-pal-šu va ina ki-bi-ti su-nu žir-ti u-sib established, and by their high command I firmly sat on

'ḏa-a-bis ina kuzzu abi bani ya
the throne of the father my begetter.

Cylinder B, Column I, Lines 1 to 24.

1. A-naku Assur-bani-pal šar rab-u šar
I am Assurbanipal the great king, the powerful king,

dan-nu šar kissat šar Assur šar kip-rat
the king of nations, king of Assyria, king of the four

arba-te ži-it lib-bi Assur-ah-iddina šar kissat
regions; proceeding from the body of Esarhaddon, king of nations,

šar Assur sakkanaku Bab-il šar
king of Assyria, high priest of Babylon, king of

Sumiri va Akkadi lib-pal-pal Sin-aḥi-irba
the Sumir and Akkad; grandson of Sennacherib,
The great Gods in their assembly a good account have heard, and attentive ears have given; and to all the assembly of the mighty, the renown of my name they magnified, and enlarged [my] empire. Strength, renown, and powerful forces they increased to me, and countries disobedient into my hand they gave. They strengthened(?) me and the priests then...
Fragment of a Letter, K, 2641.

1. ****** rab-i šar kissat šar Bab-ilili ****** great, king of nations, king of Babylon,

2. ****** šar a-bi ya ki-bi va ****** u ****** the king my father in consort with me; ******
4. šar kissat šar Assur ablu ka-a va
king of nations, king of Assur, thy son, and

5. rabati su dan-nis lu-u šalim-mu
his great much peace

6. Rest of obverse lost.

On reverse:

1. * * * bani-pal
2. * * * Assur
* * * banipal
* * * Assyría.

The following is the most probable restoration of this fragment:

“[To Esarhaddon] the great [king], king of
Babylon, [king of the four regions] the king my father in consort
with me; [from Assurbanipal] the great [king], king of nations,
king of Assyria, thy son * * * * his great [men (?) to the king my
lord, may there be] much peace * * * * my * * * * * * .”

On reverse: “[Palace of Assur]banipal [king of nations, king
of] Assyria.”

DATE ON SALE TABLET K.

Ina arāh abu immu 27 li-mu Mar-la-rim
In the month of Ab, the 27th day, the eponym of Marlami, the
Assurbanipal.

Assur
king of Assyria.

From these texts we learn that Assurbanipal was the son of Esarhaddon, and grandson of Sennacherib, and that he was made king of Assyria during his father’s lifetime, on the 12th day of the month Iyyar (April), in the eponymy of Marlarim; which, according to the Assyrian eponym canon, was B.C. 668; and this year is further given in Ptolemy’s canon as the last year of Esarhaddon. Ptolemy’s list for this period being—

\[\text{\textit{Assu} [13 years] \textit{S} [end 60 year N]} \text{ B.C. 680-668.}\]

\[\text{\textit{Saos} [20 years] \textit{S} [end 80 year N]} \text{ B.C. 667-648.}\]

Saosduchin, the successor of Esarhaddon at Babylon (according to Ptolemy), is the brother of Assurbanipal, usually called Saulmugina. He was made tributary king of Babylon, on the death of Esarhaddon (see Part ix).
PART II.

The First Egyptian War.

TEXTS.

The texts of this part of the history are, Cylinder A, col. i, line 51, to col. ii, line 60; Cylinder B, col. i, line 34, to col. ii, line 22. The text of Cylinder B being in most places the same as Cylinder A only the variant passages need notice; the same may be said of Cylinder C, which has one variant passage, but otherwise agrees with Cylinder B. Cylinder E gives a different text, part only of which is preserved. Tablet K, 3083, has a passage connecting this text with that of the large Egyptian Tablets, K, 2675, and K, 228. Beside the Assyrian texts it is necessary here to give some notice of the Egyptian inscriptions bearing on the subject.

CYLINDER A, COLUMN I, LINE 51, TO COLUMN II, LINE 60.

51. In my first expedition to Makan

I-na-maḥ-re-e gar-ri ya a-na Ma-gan

va Mi-luḥ-ha lu-u-al lik Tar-qu-u šar Mu-zur

and Meroe I went. Tirhakah king of Egypt

Ku-u-ši sa Assur-ah-iddina šar Assur

and Ethiopia, of whom Esarhaddon king of Assyria, the
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54. abu ba-nu-u a abikta su i-bi-lu
father my begetter, his overthrow had accomplished;

55. mat su va su-u Tar-qu-u da-na-an
taken possession of his country; and he Tirhakah, the power of

Assur Istar va Ili rabati beli ya
Assur Ishtar and the great Gods my lords

56. im-si va it-ta-gil a-na e-muq ra-ma-ni su
despised, and trusted to his own might.

57. e-li šarri ke (e) -pa-ani sa ki rib
Of the kings and governors whom in the midst

58. Mu-zur u-pa-ki-du abu ba-nu-u a a-na
of Egypt, the father my begetter had appointed;

da-a-ki ḫab (v. ḫa-ba) -a-te va e-kim
to slay, plunder, and to capture

(v. ki -mu) Mu-zur il-li-kan zir-us-su-un
Egypt, he came against them;

59. e-ru-uv va u-sib ki rib Mi-im-pi
he entered, and sat in Memphis, the

60. alu sa abu ba-nu-u a ik su-du va a-na
city which the father my begetter had taken, and to the
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62. me-šir Assur u-tir-ra (v. ru) boundaries of Assyria had added. I was

63. al la-ku ha-an-du ina ki rib Ninua il walking round in the midst of Nineveh, and

64. -lik-av-va u sa-an na-a ya-a-ti eli one came and repeated [this] to me; over

65. ip-se-e-ti an-na a-ti lib-bi i gug these things my heart

66. [- (v. gu-ug) va iz-za-ru-uḫ ka-bi ti [ina was bitter and much afflicted; [by


68. e-mu ki ya zi ra a-ti sa Assur va gathered my powerful forces, which Assur and

69. Istar u-mal-lu-u qa-tu-u a a-na Mu-ḡur Ishtar had placed in my hands. To Egypt

70. va Ku-u-ši us-te-se-ra mu-r-ra-nu ina and Ethiopia I directed the march; in

71. mi-ti iq gar-ri ya 22 šarrri sa the course of my expedition 22 kings of
a hi [tam-ti va qabal tam-ti] ka-li
the side of the [sea and the middle of the sea,] all

72.  la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la
ardī da-[gil pa-ni ya] ina mah-ri ya
tributaries dependent [on me], to my presence

73.  la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la
[il lik-u-niv va u-na-as si-qu niri ya]
came and kissed my feet.

74.  la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la
şarri sa-a-tu-[nu] * * * * ina tam-ti
Those kings * * * * on sea

75.  la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la
va na ba-[li gar-ri-ti su-nu u-zab-bit]
and land [their roads I took,]

76.  la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la
ur-ũ hu pa-da-nu * * * * * a-na
the straight path * * * * * for

77.  la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la
na ra-ru ti ḫa-maḏ sa šarri ki-pa-a-ni
the entire aid (i.e. restoration) of the kings and governors

78.  la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la
sa ki-rib Mu-ṣur ardi (ni) da-gil pa-ni
who in the midst of Egypt (were) tributaries dependent on

79.  la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la
ya ur-ru hi is ar-de-e va al lik me;
quickly I descended and went

80.  la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la la
a-di Kar ba ni ti Tar-qu u šar
to Karbanit. Tirhakah king
Mu-ṣur va Ku-u-ṣi ki rib Mi-im-pi a-lak of Egypt and Ethiopia, in the midst of Memphis, of the
gar-ri ya is-me-e va a na e-pis qabal progress of my expedition heard; and to make war,
kakki taḥaz a-na mah ri ya id ka-a fighting and battle, to my presence he gathered the
ziabi taḥazi su ina tugul-ti Assur Istar va men of his army. In the service of Assur, Ishtar, and
Ili rabati beli ya in taḥaz žir rap-si the great Gods, my lords, on the wide battle field I
as-ku-na abikta umman su Tar-qu-u ina ki rib accomplished the overthrow of his army. Tirhakah in the midst of
Mi-im-pi is-ma-a taḥ te e umman su Memphis, heard of the defeat of his army;

nam ri ri Assur va Istar iš-ḫu pu su va the terror of Assur and Ishtar overcame him, and

il li-ku mah ūr me-lam-mi šar-he went back(?), my royal
u-ti ya ik tu-mu su va sa u-za-ḫi-i-nu advance overwhelmed him, and they brought(?)

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89. in ni Ili su pan mas-ki Mi - im - pi to me(?) his Gods before my camp, Memphis

90. I - vaš-sir va a-na su zu ub napis - ti su he abandoned, and to save his life

91. in na-bit a-na ki-rib Ni-ha alu he fled into Thebes. That city su-a-tu az-bat umman ya u-se-rib u-se-sib I took, my army I caused to enter and rest in

92. i-na lib-bi the midst of it.

93. Ni-ku-u šar Mi - im - pi va Śa - ai Necho king of Memphis and Sais.


95. Pa aq - ru - ru šar (Pi) - sab - tu Paqruru king of Pi-supt.


98. Pu-du-biš-ti Šar Za-ha-nu Petubastes king of Tanis.


100. Ḥar-ši-ya e-su Šar Zab-nu-utu Horsiesis king of Sebennytus.


102. Su-ši in qu Šar Bu-si-ru Sheshonk king of Busiris.


107. Bu-Kur-ninip šar Pa-ah-nu-ti
Bu-Kur-ninip king of Pachnout.

108. Zikha šar Si-ya-a-ut
Zikha king of Siyout.

109. Lamintu šar Hi-mu-ni
Lamintu king of Chemmis.

110. Ispimathu šar Ta-ai-ni
Ispimathu king of Abydos.

111. Munti-mi-anche šar Ni-ha
Munti-mi-anche king of Thebes.

112. šarri an-nu-ti sanuti ki-pa-a-ni
These kings, prefects, and governors,

113. sa ki rib Mu-żur u-pa-ki du abu
whom in the midst of Egypt, the father my begetter had

114. ba-nu-u a sa la pa-an ti bu-ut Tar-quu u
appointed; who before the advance of Tirhakah

115. pi-kit-ta su-un u-vas-se-ru im lu-u żer
their appointments had left, and fled to the desert,

116. u-tir va a-sar pi-kit-ti su-un
I restored; and the places of their appointments

117. in
118. mas-gar-i su-un ap-kid şu-nu-ti Mu-ţur
their divisions, I appointed them. Egypt and

119. Ku-u-şî sa abu ba-nu-u a ik su-du a-na
Ethiopia, which the father my begetter had captured, again

es-su-ti az-bat mazirti e li sa im-mi pa-ni
I took, the bonds more than in former days

120. u-dan-nin va u-rak-ki-şâ rak-şâ-a-ti
I strengthened, and joined [the kings] in covenant.

121. it-ti hu-ub ti ma-h di sal la-ti
With abundant plunder and much

122. ka-bit-ti sal-mi-is a-tu-ra a-na
spoil in peace I returned to

123. Ninua arka-nu (v. ar ka-a-nu) şarri
Nineveh. Afterwards all those kings

124. an nu-ti ma-la ap ki du ina a-di ya
whom I had appointed sinned against me;

ih-du u la ız-ţu ru ma-mit Ili rabati
they did not keep the oath of the great Gods.
COLUMN II.

1. e - bu - uṣu - su - nu - ti im - su va
   The good I did to them they despised,

2. lib - ba su - nu - (ti) ik - bu - ud limutti da-bab-
   and their hearts devised evil; seditious

3. (ti) sur - ra - a - ti id - bu - bu va mi - lik la
   words they spoke, and evil council

4. ku - sir mi (v. im) - li - ku ra - man su - un
   they counselled among themselves;

5. um - ma Tar - qu - u ul - tu ki - rib Mu - zur
   thus: "Tirhakah from the midst of Egypt

6. i - na - kit - u va at - tu - ni a - sa - ba ni is cut off, and to us our seats

7. mi - i - nu e - li Tar - qu u šar ku - u - ši
   remain(?).” Unto Tirhakah king of Ethiopia

8. a - na sa - kan a - de - e va ša - li - mi u - ma-
   to make agreement and alliance they

9. he - e ru rak - be - e su un um - ma
   directed their messengers, thus:

10. directed their messengers, thus:
su lum-mu u ina bi ri in ni lis-sa kin va

"May an alliance by this treaty be established, and

11. ni in id (v. dag) ga ra a-ha mis

we will help each other;

12. mat a-be-en-na-a ni zu uz va ai ib-ba si

the country on the other side we will strengthen, and

in bi-ri (in) - ni sa-nu-uv -va be luv a-na

be in this treaty any other lord." Against

13. umman Assur e-muq bi-lu-tya sa a-na

the army of Assyria the force of my dominion, which to

kit-ri su-nu us zi zu is te-ni hu-u

their aid had been raised, they devised

14. in bi-ri (in) - ni sa-nu-uv -va be luv a-na

be in this treaty any other lord." Against

15. umman Assur e-muq bi-lu-tya sa a-na

the army of Assyria the force of my dominion, which to

kit-ri su-nu us zi zu is te-ni hu-u

their aid had been raised, they devised

16. a-mat linut-ti su -ut-saki ya a-ma-a-ti

a wicked plot. My generals of this plot

17. an-na-a-ti is-mu-u rak -be-e su un a-di

heard; their messengers and

18. an-na-a-ti is-mu-u rak -be-e su un a-di

heard; their messengers and

19. sip-ra a-ti su-nu iz-ba tu-niv va e mu-ru

their dispatches they captured, and saw

ip-sit sur-ra a-ti su-un sarri an-nu ti

their seditions work. These kings
20. iz-bat-u - niv - va ina bi- ri ti parzil(?) is - qa - ti they took; and in bonds of iron and fetters of
parzil(?) u - tam-mi - hu qati va niri ma-mit Assur iron, bound their hands and feet. The oath of Assur

21. šar Ili ik - su - uš šu - nu - ti va sa king of the Gods took them who

22. ih - ḍu - u ina a - de - e Ilii rabati sinned against the great (Gods);

23. da - ab - ti qa - tus su - un u ba - hi - i va sa who had sought the good of their hands, and who

24. e - pu-su šu - nu - ti du - un - qu va nisi had given them favours; and the people

25. Sa - ai Bi in - di di Za - ha - nu of Sais, Mendes, Zoan,

26. [va ši - it] - ti alani ma - la it ti [and] the rest of the cities, all with

27. su-nu * * * a-mat limut - (ti) zaḥiri va them * * * evil design. Small and

28. rabati ina kakki u sam [ki-tu] * * * lu great with the sword they caused to be destroyed * * * *
la e - zi - bu ina lib - bi [pagari su] - nu i lu - lu did not leave in the midst. Their corpses they threw down

ina ga si - si * * * * * * - ḫu in the dust, * * * * * * * * they

u ḫal - li bu dur ali šarani [an - nu] - ti destroyed the towers of the cities. These kings, who

sa limut [ti] is te - ni - hu - u a - na had devised evil against

ummani Assur bal - ḫu - (us) šu - nu a na the army of Assyria, alive . to

Ninua a - di mah - [ri] ya u - bil - u - ni Nineveh into my presence they brought.

a - na Ni - ku - u * * * * tu * * ri - su - nu To Necho * * * * * * * of them,

re e - mu ar - si su va kit - ti * * * * favour I granted him, and a covenant * * * *

a - de - e eli sa mah ri u - sa - tir va it - ti observances stronger than before I caused to be restored, and with

su as - pur lu - bul - tu bir - mi u lab - bi su him I sent. Costly garments I placed upon him,
Assurbanipal.

38. (va) al lu ḫuraz ši-mat šaru-ti su as- kun
   ornaments of gold, his royal image I made for
   su semiri ḫuraz u-[rak-ki ša] sangu-te - (e) su
   him, rings of gold I fastened on his feet,

39. gir (parzil) sib-bi sa ah zu su ḫuraz
   a scimitar (of steel,) its sheath of gold,

40. ni bit sum ya * * * * * a-din su ruqubi
   the glory of my name * * * * * I gave him. Chariots,

41. susi pari a-[na
   horses, and mules for his

42. šaru] ti su a-kiš su su -ut-saki
   kingdom I appointed; my generals

43. ya sanuti a-na [Mu-žur it] ti su
   as governors, to [Egypt] with him I

44. as-pur a-sar abu ban-u a ina sa - ai a-na
   sent. The place where the father my begetter, in Sais to

45. šar u-te ip-kid-du su a na mas-gar-i su
   the kingdom had appointed him, to his district I

46. u-tir su (va) Nabu se-zib-a-ni ablu su
   restored him; (and) Neboshazban his son
ASSURANIPAL.

48. \[\text{in, Athribes.}\]

49. \[\text{damqatu eli sa abi ba-ni ya u-sa-tir beyond [those] of the father my begetter, I caused to restore,}\]

50. \[\text{va e-pu-us-su Tar-qu-u a [na Ku u si] and gave to him. Tirhakah to [Ethiopia]}\]

51. \[\text{in-nab-tu su-ru-bat kakki Assur bil ya fled; the might of the soldiers of Assur my}\]

52. \[\text{is-hup su va il-lik simti mu si su lord overwhelmed him, and he went to his place of night (i.e. died).}\]

53. \[\text{arka-nu Ur-da-ma-ne e ablu bilati su. Afterwards Rudammon, son of his consort,}\]

54. \[\text{u-sib ina kuzzu saru-ti su Ni-ha sat on his royal throne. Thebes}\]

55. \[\text{alu dan-nu-ti su is kun u-pah-hi-ra his fortified city he made, and he gathered}\]

56. \[\text{el-lat su a-na mit-\(\text{h}u\) z\(\text{i}\) ummani ya [abli] his forces to fight my army, [the sons}\]

57. \[\text{Assur sa ki rib Mi-im-pi it-ka-a of Assyria; who within Memphis gathered in the}\]
Assurbanipal.

59. qa-bal [su] * * * va e-ši ir va iz-ba-ta midst of [it] * * * and besieged and took

60. mu-uz-za su-[un] * * * * * * [il] - the whole of them. * * * * * *

lik-av-va ig-ba a ya-a-ti came and told me.

Variant Passage, Cylinder B, Variant for Column I, Lines 65 to 77, Cylinder A.

a. lib-bi i-gug va iz-za-ru-uh ka-bat-ti My heart was bitter, and much afflicted.

b. ad ke e e-mu-ki ya zirati sa I gathered my powerful forces, which

c. Assur va Istar u-mal-lu qa-tu-u-a a-na Assur and Ishtar had placed in my hands. For

d. &c.

the restoration of, &c.

Additional Passage, Cylinder C, for Column I, Lines 70, 71, Cylinder A.

a. Ina mi-ti-iq gar ri ya In the course of my expedition
b. \( \text{Bashal} \)  
\( \text{שאר} \) king of  
\( \text{Zur-ri} \) Tyre,

c.  
\( \text{šar} \) king of  
\( \text{Ya-udi} \) Judah,

d.  
\( \text{šar} \) king of  
\( \text{U-dummi} \) Edom,

e.  
\( \text{šar} \) king of  
\( \text{Ma-haab} \) Moab,

f.  
\( \text{šar} \) king of  
\( \text{Ha-zi-ti} \) Gaza,

g.  
\( \text{šar} \) king of  
\( \text{Iz-qa-luna} \) Askelon,

Six lines \((k, l, m, n, o, p)\) lost.

h.  
\( \text{šar} \) king of  
\( \text{Av-gar-ru-na} \) Ekron,

i.  
\( \text{šar} \) king of  
\( \text{Gu-ub-li} \) Gebal,

j.  
\( \text{šar} \) king of  
\( \text{A-ru-ad} \) Arvad,

q. \( \text{Ithu-ander} \) king of  
\( \text{Pa-ap-pa} \) Paphos,
r. E-re-e-su šar Eresu
   Ši-il-lu-u king of Šoli,
s. Da-ma-šu šar Damastes
   Ku-ri-i king of Curium,
t. Rum-mi-šu šar Rummisu
   Ta-mi-zi king of Tamissus,
u. Da-mu-u ši šar Damusi
   Am-ti-ha-da-az-ti king of Ammochosta,
v. U-na-sa-gu-šu šar Unasagus
   Li-di-ni king of Lidini,
w. Pu-uzu-zu šar Puzuzu
   Up-ri-dis-sa king of Aphrodisia,
x. puhur 22 Şarri sa &c.
   making 22 kings of, &c.

Cylinders B and C omit the last fourteen Egyptian kings, Column i, lines 98 to 111, Cylinder A.

Cylinder B, Column II, Lines 1 to 12, Variant Passage for Column II, Lines 25 to 50, Cylinder A.

1. Sa-ai Bi-in di di Za ha-nu
   Sais, Mendes, and Zoan,
2. [sa] ip pal - ki - tu * * * * * va is - ku - nu
which revolted * * * * * and set

4. [it ti su]-nu ak - su - ud [zahiri
their] faces [with] them, I took; [small

5. pi - i su - un va rabati u] - sam - kit ina kakki [pagari su - nu
and great] I caused] to be destroyed with the sword, [their corpses

6. [va is - ku - nu] -tu

7. ina ga] si si a - lul * * * * * [dur
in] the dust I threw down * * * * * [the towers

8. ali u - ḫal - lib [šarri an - nu - ti sa] ina of the cities I destroyed. [Those kings whom] in

9. Mu zur [as - ku - nu a - na] šar - u - ti [sa
Egypt] [I had appointed to] the kingdoms, [who

10. li mu - hal - lib [šarri an - nu - ti sa] ina of the cities I destroyed. [Those kings whom] in

11. [limut ti is - te - ni hu - u a - na] abli Assur devised evil against] the sons of Assyria,

12. [az - bat va ub - la] a - na Assur Tar - qu - u [I took and brought] to Assyria. Tivhakah

Fragment of Column I, Cylinder E.

1. * * * * * ru - u - qu * * * * * a - lak ku
   * * * * * remote * * * * * I had gone.

3. [Assur] ah  iddina šar Assur abu ba - nu - u a
Esarhaddon king of Assyria, the father my begetter,

4. [ir] - du va il li - ku ki - rib sa abikta
had descended and gone into the midst of it; the over-

Tar qu u šar Ku u ši is - ku - nu va
throw of Tirhakah king of Ethiopia he had accomplished, and

6. u - par - ri ru el lat šu Mu - zur
scattered his forces.

7. u - par - ri ru el lat šu

8. Ku u šu ik su du va [ina la] me - ni
Ethiopia he had taken, and its innumerable

9. is lu la sal - la - as šu [matu su] - a tu ina
spoils he had carried off; that country, the

(v. a - na) ši - hir - ti sa i - bi - luv - va [a - na]
whole of it, he took possession of, and to

10. me šir Assur u tir sumi
the borders of Assyria he added. The former
Assurbanipal.

12. [a-na] es-su- u-te is-ku-na ni-bi-is šu-un

and names of the cities he abolished, and

13. (v. sa nu u ti)

his servants to the kingdoms and governments

14. [eli su]-nu u te

(v. v.)

15. [eme ] ša-ri da ina lib-bi bilat man-da-at tu

he appointed in the midst; taxes and tribute

to his dominion, a yearly sum he fixed

17. zi ru us-su-un as-li qa-qua-ru

upon them; ground

18. ** Me em pi

Memphis.

Extract from K, 3083, which connects line 15 of this Fragment with K, 2675, and K, 228.

a. bilat man-da-at-tu bi lu ti Taxes and tribute to [his] dominions
b. 36  
55 zalam šaru ti su-nu * * * * * *  
55 of their royal statues * * * * * *

c. li i-tu ki-sit-ti qati su va * * * * * *  
the glory acquired by his hands and * * * * * *

d. ina ma-ḥa-za-a ni e-ziri sa ki-rib * * * *  
in the cities and temples, which are in the midst * * * *

e. ul-tu abu ba-nu-ū a im [nu-u] * * * *  
from the father my begetter revolted * * * *

f. Tar-qu-u ba-lu Ili a [na] * * * *  
Tirhakah against the Gods to * * * *


2. Tar qu-u ba lu Ili a-na e-kim  
Tirhakah against the Gods, to capture

3. Mu-ẓur us-tam-za-a a-na da-[a-ki] * * *  
Egypt made a gathering to fight. The evil

4. ma-ru-us-tu sa abu ba-nu-u a e-pu-su-us ul * * * *  
which the father my begetter had done him, he

4. ip-pal kit ina lib-bi su da na an Assur bel  
forgot not in his heart; the power of Assur my lord he
Assurbanipal.

5. ya e - mi - is va it - ta - gil a - na e - muq despised, and trusted to his own
ra - ma - nisu il - li - kan va ki - rib Mi - im - pi
might. He came and into Memphis
ra - ma - nu su e - ru - uv - va alu su - a - tu u - tir ra - ma - nu su he entered, and that city he restored to himself.

6. e li nisi Assur sa ki - rib Mu - zur
Against the men of Assyria, who within Egypt
ardani da - gil pa - ni ya sa Assur - aḥ - iddina were tributaries dependent on me, whom Esarhaddon
sar Assur abu ba - nu - u a a - na šar - u - ti
king of Assyria, the father my begetter, to the kingdoms had
ip ki - du ina lib bi a - na da - a - ki ha - ba - a - te appointed in the midst [of it], to slay, plunder, and
sa - la - a - li u - ma - he e - ra um - man su spoil he sent forth his army.

7. I sa - la - a - li u - ma - he e - ra um - man su

8. I sa - la - a - li u - ma - he e - ra um - man su

9. I sa - la - a - li u - ma - he e - ra um - man su
al - la - ku ḫa - an - ḏu ina ki - rib Ninua il - li kan
I was walking round in the midst of Nineveh and one came
va u - sa - an na - a ya - a - pi (v. si) e - li
and repeated [this] to me, over
ASSURBANIPAL.

ip -se- e-ti an na-a-ti lib bi i gu-ug va iz-za
these things my heart was bitter and much

-ri iḥ ka-bat-ṭi al si-ma tur-tan
afflicted.

I collected the tartan sanuti a di Ḫabī qati su-nu e-mu-ki ya
prefects and the troops in their hands, my powerful

ziṭarātī a-na na ra ru ti Ḫa-maq sa
forces, for the restoration of the

ṣarri sanuti ardana da-ši-lu-pa-ni ya
kings and prefects tributaries dependent on me;

ur ru-ut de e-mu as kun su-nu-ti
an urgent command I gave them, the

mur ra an Mu-ṣur u-sa-as-ki-na sepi su-un
road to Egypt I caused their feet to take;

u ris Ḫa-an-dis ir du-u il li-ku
earnestly and joyfully they marched down and went

a-di Kar-ba-ni-ti Tar-qu u ṣar
to Karbanit.

Tirhakah king of

Ku-u-ṣi sa a-lak unman ya ki-rib Mi-im pi
Ethiopia who, of the progress of my army in the midst of Memphis
is - me- e (v. va) a- na e pis qabal kakku taḥaz heard and to make war fighting, and battle he
umman su id ka- a is- di ra me- ēh - rit umman ya gathered his army and set them in array in front of my army.

In the service of Assur, Sin and the great Gods my lords,

Ina tu- gul- ti Assur Sin Illi rabati beli

ya a- lik i- di ya ina taḥaz zeri abikta su who march before me; in the battlefield his overthrow they

is - ku- nu zabi tug- la- ti su u- ra- aş - şi - bu ina accomplished, his fighting men they destroyed with the

kakki sa- a- su ḥat- tu pa- luḥ tu im - kut şu sword. Himself, terrible fear struck him,

va il li ku maḥ hu ur ul tu and he went back. From

Mi im pi alu šaru ti su a- sar tu gol- ti su Memphis his capital city and his fortified place,

uz zi va a- na su zu b na- pis ti su he went out, and to save his life in a

ki - rib elap ir - kip va karaṣ şu ship he sailed; his camp he
u - vas- sar va e - dis ip - par- sid va ki rib Ni - ha abandoned and fled alone, and into Thebes

he entered. All the ships of war with him,

the fighting men took in hand. A messenger

bu - uş şu - rat ḥa - de - e da - a ut- ra ig - ba - a of good tidings hastily(? returned, and

ya - a - si rab - sak sanuti şarri told me. The rabshakeh, prefects, and kings,

e bir nar ardi da - gil pâ - ni ya kali su- un across the river, tributaries dependent on me all of* them

26. a - di e-mu - ki su-nu elappi su-nu şarri with their forces and their ships; the kings

Mu - zur ardi da - gil pâ - ni ya a - di e-mu - qi of Egypt, tributaries dependent on me, with their forces

27. su-nu elappi su-nu a - na hul lu uq and their ships; to drive

28. Tar - qu - u ul tu ki - rib Mu - zur va Ku - u- şî Tirhakah out of Egypt and Ethiopia,
29. e-li e-mu-ki ya zir-ra a-ti u-rad-di
to my powerful forces I added

30. va as-pur a-na Ni ha alu dan-nu-ti
and sent. To Thebes the fortified city

Tar-qi u šar Ku-u-ši il-li-ku ma-lak
of Tirhakah king of Ethiopia they went, a journey of

31. arah 10 immi Tar-qi u sa a-lak umman ya
one month and ten days. Tirhakah who of the progress of my army

is me-e Ni ha alu dan-nu-ti su u-vas-sar
heard; Thebes his fortified city abandoned

32. va Ya ru-hu-u e-bir [ina mat]
and the Nile he crossed over; on the

33. Ni-ik ku-u opposite side he made a fortress. Necho,

a-he-en-na-a is-ku-na ma-dak-tu

34. Sar-lu-da-ri Pa-aq-ru ru šarri sa
Sarludari, and Paqruru, kings whom

ki-rib Mu-zur is-ku-nu abu ba-nu-u a a-de-e
in Egypt the father my begetter had made; the observances

Assur va Ili rabati beli ya e-ti-qu (u)
of Assur and the great Gods my lords, forsook,
35. Assurbanipal.

va ip ru zu ma-mit sun ḏab-ti abi ba-ni
and broke their pledges;
the benefits of the father my

ṣa im-su va li-ba su-nu-ti ik-bu-ud limut-tu
begetter they despised, and their hearts devised evil;

36. va da-ba-ti sur-ra-a-ti id-bu bu va mi-li
seditious words they spoke, and evil

la ku-si im-li-ku ra-man su-un um-ma
council they counselled among themselves;
thus:

Tar-qu-u ul-tu ki-rib Mu-zur i-na-kit-u
"Tirhakah from the midst of Egypt is cut off,

va at-tu ni a-sa-ba ni mi-inu e-li
and to us our seats are numbered."

Unto

Tar-qu-u šar Ku-uši a-na sa-kan a-de-e
Tirhakah king of Ethiopia to make agreement

va sa-li-mi u-ma-he e-ru rak-be-e su-un
and alliance, they directed their messengers

37. va at-tu ni a-sa-ba ni mi-inu e-li
seditious words they spoke, and evil

38. la ku-si im-li-ku ra-man su-un um-ma
council they counselled among themselves;
thus:

Tar-qu-u šar Ku-uši a-na sa-kan a-de-e
Tirhakah king of Ethiopia to make agreement

va sa-li-mi u-ma-he e-ru rak-be-e su-un
and alliance, they directed their messengers

39. va at-tu ni a-sa-ba ni mi-inu e-li
seditious words they spoke, and evil

thus: "May an alliance by this treaty be
lis-sa-kin (v. kin) va ni-in-dag-ga-ra a-ḥa-mis
established, and we will help each other;
ASSURANIPAL.

40. mat a-he-en-na-a ni zu-uz va ai ib-ba-si
the country on the other side we will strengthen, and let there not be

41. ina bi-ri-in ni sa-nu-uv va be-luv a-na
in this treaty any other lord.” Against

umman Assur gab-sa-a-ti ya is-te-ni-hu-u
the army of Assyria, my strength, they devised a

42. a-mat limut-ti a-na su-zu-ub (v. na-bi)
wicked plot. To save

na pis-ti su-un ik-ri-mu hu-lu-qu a-di
their lives being captured; they separated, until

43. la ba-se-e su-ut-saki ya a-ma-a-ti
there were none [together]. My generals of this plot

an-na-a-ti is-mu-u va ik-ki-lu nik-lat sun
heard, and concealed their plans;

44. rak-be-e su-un a-di sip-ra-a ti su-nu
their messengers and their instructions

iz-ba tu-niv-va e-mu-ru ip-sit sur-ra-a-ti
they captured, and saw their seditious

45. su-un Sar lu-da-ri Ni-ik-ku-u
work. Sarludari and Necho
Iz-bat-u-niv-va ina bi-ri ti parzil(?) is-qa-ti parzil(?)
they took, and in bonds of iron and fetters of iron

u-tam-mi-ḥu qati va niri ma mit Assur šar
they bound their hands and feet. The oath of Assur king

Ili ik-su-uṣ-ṣu-nu-ti va sa iḥ-du-u
of the Gods took them, who sinned

ina a-de-e rabati ḍa-ab ti qa-tus-su-un
against the great ones (i.e. Gods), who had sought the good

u-ba-hi-i va sa e-pu-su-ṣu-nu-ti du-un-qu
of their hands and who had given them favours;

va nisi alani ma-la it-ti su-nu
and the people of all the cities with them

ik-bu-du a-mat limut-ti zahiri va
* * * * * devised an evil design. Small and

rabati ina kakki u-sam-[ki-tu] * * * * * la
great with the sword they destroyed * * * * * did not

e-zi-bu ina lib-bi va sa-a-su-un a-di
leave in the midst; and them to

[Ninua] a-di maḥ-ri ya ub-lu-ni va
[Nineveh] to my presence they brought; and
Assurbanipal, bestower of}

favour to Necho the tributary

dependent [on me, whom the father my begetter to the kingdom]

had appointed in Kar-belmatati. Favor I

granted him, and a covenant I appointed him,

the observances of the Gods stronger than before [I

caused to be restored, and with him] I sent. His heart

I caused to rejoice, and [costly] garments

placed upon him, and ornaments of gold, his royal image

I made for him; rings of gold I fastened on
58. sangu-ti su gir sib-bi sa aţ-uzu su ḫuraz
    his feet, a scimitar, the sheath of which was gold,
59. ni bit sum ya * * * * * a-din su ruqubi
    the glory of my name * * * * * I gave him. Chariots,
susi pari a-na [ṣaru]-ti
    horses, and mules for his kingdom
60. su a-kiş-su su-ut-saki ya I appointed;

61. a-sar abu ban-u a ina Sa-ai sa
    The place where the father my begetter, in Sais the name
62. [Kar-belu] matati sum su a-na ṣar-u-te ip-kid-du
    of which is Kar-belmatati; to the kingdom had appointed
63. su a-na mas-gan-i su u-tir su ḏa-ab-tu
    him, to his district I restored him. Benefits and
64. damqatu eli sa abi ba-ni ya u-sa-tir va
    favours, beyond those of the father my begetter, I caused to restore, and
Assurbanipal.

65.  asses  assur  sum  su  a  na  šar  -  u  -  te  as  -  kun

66.  Tarqušar  Ku-u-ši  ḫat-tu  pu-luḥ-ti

67.  Urda-ma-ne-e  ablu  bilati  su  ina  kuzzu  su  u-sib

68.  va  u-ma-hi-ir  ma-a-tu

69.  a-na  e-pis  qabal  va  tahaz  eli  umman  ya

kakki  su  u-sat-ba-a  iz-ba-ta  mur-ra  na

his  soldiers  he  brought  forward,  and  took  the  road.
The first expedition of Assurbanipal was directed against Muzur, Heb. מזאר (Egypt), and Kusu, Heb. שוק Ethiopia. No name resembling Muzur can be found in the hieroglyphics; but Kusu is the same as the Egyptian קוסיו. Kusu, or Kush, appears in the Assyrian inscriptions to include part of Upper Egypt as well as Ethiopia; for although Esarhaddon's conquests did not extend higher than Thebes, he is said to have conquered both Muzur and Kush. Cylinder A gives at the commencement Magan or Makan instead of Muzur, and Miluha instead of Kush. The name Magan for some land in this region is very ancient, but only known in the cuneiform inscriptions. Miluha has been thought to be the same as Meroe, the ancient capital of Ethiopia. During the first part of the reign of Esarhaddon Egypt and Ethiopia were under the rule of Tirhakah the "מיהק" Tahārqā of the hieroglyphics, who was driven out of Egypt by Esarhaddon. The re-conquest of Egypt by Tirhakah, at the close of the reign of Esarhaddon, was the cause of the first expedition of Assurbanipal. Here the Assyrian inscriptions differ, some (as Cylinder A) giving the command of this expedition to Assurbanipal himself; others (K, 2675) recording that he sent a general in command of the army. The list of kings of Syria and Cyprus who submitted on the road is, so far as it is preserved, the same as that of Esarhaddon ("North British Review," No. 104, p. 328). The first city in Egypt mentioned in relation to this expedition is Karbanit. This is evidently an Assyrian name; and, as the city lay near the frontier, is possibly the name given by Esarhaddon to Pelusium. Here the battle took place, which once more gave the country to the Assyrians. On conquering Egypt, Assurbanipal restored the twenty kings who had been set up by Esarhaddon and dethroned by Tirhakah; the leader of these was Necho, hier. נֶּקֶאָו Nekau, who was king of Mimpi, or Memphis, hier. מִמְפִי Mennefer, then the capital city, and Sai or Sais, hier. סֵא Sai. The second king, Sarludari, was evidently an Assyrian, the name is a common one at this period, and is written in various ways; the full form is found on K, 31, . סָרָלְעָדָא-רֵא Saru-lu-u-da-a-ru,
meaning "long live the king." Sarludari was king of Zihinu, which probably represents Pelusium, the Hebrew נלע, the modern Tineh. The third king was Pisan-huru, hier. <>< Pishen-hor, he was ruler of Nathu, the island of Natho, hier. <>< Nathu? The fourth king, Paqruru, hier. <>< Paqrar, had his seat at Pisabtu, hier. <> Pi-supt. The fifth name, Pukkunannihapi, is evidently Egyptian, but has not yet been identified; he was king of Hathiribi, or Athribis, hier. U Hattahirab. The sixth king, like-wise an unidentified Egyptian name, he ruled at Henins, Heb. U. The seventh king is Pudu-bisti, or Petubastes, hier. _EXECUTIVE PETUBASTES; he ruled at Zahan, or Tanis, Hebrew ° modern San. The eighth king, Unamuna, ruled at Nathu, either another place called Natho or hier. <> Ntahru (Dendera). The ninth name is Har-si-yesu, hieroglyphic "Hor-si-esi; he was king of Zabnuti or Sebennytus. The tenth name is Buaiva, hier. <> Buaiva; he ruled at Bindidi, or Mendes, hier. <> Bentat. The eleventh king, Susinq, or Shishak, hier. <> Sheshanq; ruled at Busiru (Busiris), hier. <> Pi-osiri-nebt. The twelfth king, Tap-naht, or Tnephachthus, hier. <> Taf-necht; ruled at Bubu, probably hier. <> Bubun. The thirteenth name, Pukkunannihapi, is the same as the fifth; his seat was at Ahni, possibly Hermopolis. The next king Ipti-har-desu, ruled at Pizatti-hurupiku. The fifteenth monarch has the name Nahtiharu-ansini; the first two elements in this name are equivalent to hier. <> Necht-haru; he was king of Pisabdinut. Bukur-ninip, the sixteenth king, was an Assyrian; he ruled at Pañnuti. The position of the four last cities is doubtful, they were probably in Middle Egypt. Ziha, the seventeenth monarch, ruled at Siyaut, or Siyout, hier. <> Saut. The next king, Lamintu, had his seat at Himuni or Chemmis, hier. <> Hem-men. The nineteenth king was Ispi-madu of Taini, Thin,
or Abydos, hier. Teni. The name of the last king, Manti-mi-anhe, contains the Egyptian elements Muntu-mi-anche, but has not yet been found as a proper name; he was king of Niha, Heb. ... Abydos, hier.®

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triumph. While he stayed at Memphis, Paqrar, or Paqruru, the chief of Pi-suupt, the leader of the rulers of Lower Egypt came and made submission to him.* Paqruru of Pisupt is evidently the fourth king in the Assyrian list, and the capture of Memphis by Ammon-mi-nut parallels the taking of Memphis by Urdamane. The cuneiform name of the Nile, Yaruhu, is the equivalent of the Hebrew יְרֵעוּ ה. Exodus i, 22.

* A translation of this Stele by M. Maspero is given in "Revue Archeologique," Mai, 1868.
PART III.

The Second Egyptian War.

TEXTS.

There are only two texts of this part of the history; one is the text common to Cylinders A, B, and C, found on Cylinder A, col. ii, lines 61 to 83; the other is K, 2675, obverse line 70 to reverse line 5.

CYLINDER A, COLUMN II, LINES 61 TO 83.

61. Ina sanute gar-ri ya a-na Mu-ṣur va
   In my second expedition, to Egypt and

62. Ku-u-ṣi us-te-es-se-ra mur-ra-nu
   Ethiopia I directed the march.

63. Ur-da-ma-ne-e a-lak gar-ri ya is-me-e
   Rudammon of the progress of my expedition heard,

64. va sa ak-bu-ṣu me-ṣir Mu-ṣur
   and that I had crossed over the borders of Egypt.

65. Mi-im-pi u-vas-sir va a-na su-zu ub
   Memphis he abandoned, and to save his
napisti su in - na - bit a - na ki - rib Ni - ha

 life he fled into Thebes.

66. şarri sanuti ki - pa - a - ni sa

The kings, prefects, and governors, whom

ki - rib Mu - żur as - ku - nu ina şati ya

in Egypt I had set up, to my presence

il - lik - u - niv - ya u - na - as - si - qu sepi ya

came, and kissed my feet.

68. arku Ur - da - ma - ne - e mur - ra - nu az - bat

After Rudammon the road I took;

69. al - lik a - di Ni ha alu dan - nu - ti

I went to Thebes, the strong city;

70. ti - ip taḥaz ya dan - ni e - mur va Ni - ha

the approach of my powerful army he saw, and Thebes

u - vas - sir in na - bit a - na Ki - ip - ki - pi

he abandoned, and fled to Kipkip.

72. alu su - a - tu a - na şı - hir - ti su ina tugulti

That city (Thebes) the whole of it, in the service of

Assur va Istar ik - su da qata ai kasap huراż

Assur and Ishtar my hands took; silver, gold,
ni-sik-ti abni sa-su e-kal su ma-la ba-su-u precious stones, the furniture of his palace, all there was;

lu-bul-tu bir-mi kitui susi rabati garments costly and beautiful(?), great horses,

nish zik-ra va sin-nis 2 tim-mi people male and female, two lofty

girati pi-ti-ig (v. tig) za-ha-le-e ib-bi obelisks covered with beautiful carving,

* * 100 bilati pašah su-nu man-za-az bab ezar * * hundred talents their weight, set up before the gate of a temple,

[it] ti su-nu aš-šuh va al-qa-a a-na with them I removed, and brought to

Assur [sal-lat şu] ina la mi-ni as-lu-la Assyria. [Its spoils] unnumbered I carried off.

al-tu ki-rib Ni-ha [eli From the midst of Thebes, over

Mu-žur] Ku-u-şi kakki ya Egypt and Ethiopia; my servants I

[u] sam-ri-ir va [as-tak]-kan li-i-tu caused to march, and I acquired glory.
it - ti ma-da te sal-mis a tu-ra a-na

With the tributes peacefully I returned to

Ninua alu bilu-ti ya
Nineveh, the city of my dominion.

K, 2675, Obverse Line 70 to Reverse Line 5.

70. Ina tu-gul-ti Assur Sin va Ili rabati

In the service of Assur, Sin, and the great Gods

71. beli ya ina tahaz zer rap-si abikta su

my lords; in the wide battle field his overthrow they

is ku nu u-par-ri-ru el-lat şu

accomplished, and dispersed his forces.

72. Rudammon fled alone, and entered

Ur-da-ma-ne e e-dis ip-par-sid va e-ru-ub

a-na Ni-ha alu šaru ti su ma-lak arah

into Thebes, his capital city. A journey of a month

10 immi ur hi pa-as qu u-ti arku su

and ten days on a difficult road, after him

74. il li-ku a-di ki rib Ni-ha alu

they went, to the midst of Thebes. That city,
Assurbanipal.

The whole of it they took, and swept like a storm.

Reverse.

1. Ḥuraz kasap e-par mat su ni-sik-ti abni
Gold and silver, the dust of his country, precious stones,

2. ma-ak-ru ni-sir ti [e-] kal [su] lu-bul-ti
valuables (?) treasures of his palace, garments

3. zikir va sinnis * * * * za-a-ti pa-ge-e
male and female, bazati (?) page and

4. u qu-pi tar-bit sad-di su un ina la mi-ni
uqupi, the products of their mountains, without number,
a-na mu-hu-de-e ultu ki-rib-e su u-se-zu-niv
in abundance from the country they brought out

5. va im-nu u sal-la-tis a-na Ninua alu
and counted as spoil. To Nineveh, the city
bi - lu - ti ya sal - mis is - su - niv - va
of my dominion, peacefully they came up, and

u - na - as - si - qu sepi ya
kissed my feet.

In the two versions of the second Egyptian war there is the
same difference as that noticed in the former part. One narrative
(Cylinder A) representing Assurbanipal as invading Egypt a second
time, and driving out Urdamane; while K, 2675, represents
Urdamane to have been defeated and expelled by the Assyrian
forces in Egypt.
PART IV.

The Siege of Tyre and the Affairs of Lydia.

TEXTS.

The two principal texts of the Tyrian campaign (Cylinders A and B) only differ in the earlier part by Cylinder B introducing two clauses not found in Cylinder A; these are marked in parentheses (b, &c.). The latter part of this division in Cylinder B is sufficiently different to be given separately. The texts will then be Cylinder A, col. ii, line 84, to col. iii, line 42 (the clauses introduced in Cylinder B being in lines 86 and 87), Cylinder B, col. ii, line 54, to col. iii, line 4, K, 2675, reverse lines 13 to 31, and a fragment of Cylinder E.

Cylinder A, Column II, Line 84, to Column III, Line 42.

84. [Ina salsi gar-ri] ya eli Ba ha-li

(v. addElement) << << << ¥ << << << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ << ¥ <<¥

85. * * * lu-u al lik

(v. al) sar Zar-ri

king of Tyre

86. * * * I went;

as-su (v. sa) a-mat saru-ti ya

who my royal will disregarded and

did not hear the words of my lips;
87. [Assyrian text] (b. [Assyrian text])

hal- zu ti eli su u-rak-kiš (b. ** le-e
towers round him I raised; (b. ** his

88. [Assyrian text] (b. [Assyrian text])

nisi su u-dan-nin ma-zir-tu) ina tam-ti
people, I strengthened, the watch) on sea

va na-ba-li gar-ri-ti su u-zab-bit (b. a-lak-ta
and land; his roads I took; (b. his going out

su ab ru-uz me va te-hu-u-ta ba-lad
I stopped, water and sea water to preserve

napistī su-nu a-na pi i su-nu u-sa-ki-ir
their lives their mouths drank;

ina mi-ši ri dan-ni sa la na-par-su di e-ši-ir
by a strong blockade, which removed not, I besieged

89. [Assyrian text] (b. [Assyrian text])

su-nu-ti) nap-sat su-nu u-ši iq u-tir-ri
them); their spirits I humbled and caused to melt away;

90. [Assyrian text] (b. [Assyrian text])

a-na niri ya u-sak-ni-isšu-nu-ti
to my yoke I made them submissive; the

91. [Assyrian text] (b. [Assyrian text])

bintu zi-it lib-bi su va binti ahi su
daughter proceeding from his body and the daughters of his brothers

92. [Assyrian text] (b. [Assyrian text])

a-na e-pis sal tuglu u ti u bi-la a-di
for concubines he brought to my
93. mah-ri ya Ya-ḫi mil-ki ablū [su] tugulti(?)
presence; [to] Yahimelek [his] son, the sub-

94. ma-ti si-mat la e-bi-ra is-te-nis u-sat-[gil]
mission of the country and an unequalled present(?). at once he entrusted,

95. a-na e-pis ardu-ti-ya binat ū va binti
to make obeisance to me. His daughter and the daughters

96. aḫi su it-ti tir-ḫa-ti ma-ha-aš-ši
of his brothers, with their great dowries, I

97. am-ḫar su re-e-mu ar si su va ablū zi-it
received. Favour I granted him, and the son proceeding

98. lib-bi su u-tir va ad-din (v. a-din) su
from his body I restored and gave him.

Yakinlu king of Arvad,

100. a-sib qabal tam-ti sa a-na šarri
dwelling in the midst of the sea, who to the kings

101. abi ya la kan-su ik-nu-ša a-na niri
my fathers was not submissive, submitted to my yoke,

102. ya binat ū it-ti nu dun ne e
his daughter, with many gifts,
Assurbanipal

103. E[1]  a-na e-pis sal tuglu - u-ti a-na

ma- ha - [di] a-na e-pis sal tuglu - u-ti a-na

for a concubine to

Ninua u-bil - av - va u-na-as-siq sepi ya

Nineveh he brought, and kissed my feet.


Mu-gal-lu šar Tab-alu sa it - ti šarri

Mugallu king of Tubal, who against the kings


abi ya is(?) pu(?) da-za-a-ti bi-in-tu

my fathers made(?) depredations, the daughter


zi - it lib - bi su va tir - ḫa - ti

proceeding from his body, and her great


ma- ha - aš - ši a-na e-pis sal tuglu - u-ti

dowry, for a concubine


a-na Ninua u-bil - av - va u-na-as-siq

to Nineveh he brought, and kissed


susi rabati man- da - at - tu mat- ti

great horses and the tribute of the country the


sam-ma u-kin žir-us-su  Sa-an da- sar - mi

sum I fixed upon him. Sandasarmi of
Hi-lak-ka-ai
sa a-na šarri
abi ya
Cilicia,
who to the kings my fathers
la ik-nu-su
la i-su du ab-sa-an
su-un
did not submit,
and did not perform their pleasure,
bintu zi-it
lib bi su it-ti
nu-dun-ne-e
the daughter proceeding from his body, with many
ma-ha-di a-na
e-pis sal-tuglu-u-ti
gifts,
for a concubine
a-na Ninua u-bil-av-va u-na-as-siq
to Nineveh he brought, and kissed
sepi ya ul-tu Ya-ki in-lu-u šar
my feet.
From Yakinlu king of
A-ru-ad-da e-mi-ду mata su
Arvad,
I took away his country.
A-zi-ba-ha al A-bi-ba-ha-al
Azibahal,
Abibahal,
A-du-ni-ba-al Sa-pa-di ba-al Pu di-ba-al
Adonibahal, Sapadibahal, Pudibahal,
Ba-ha al-ya-su-pu Ba ha al-ḥa-nu-nu
Bahalyasup,
Bahalhanun,
120. Ba - ha - al - ma - ln - ku A - bi - mil - ki A - hi - mil - ki
Bahalmaluk, Abimelek, and Ahimelek,

121. abli Ya - ki - in - lu - u a - sib qabal tam - ti
sons of Yakinlu, dwelling in the midst

122. ul - tu qabal tam - ti e - su - niv - va it - ti
of the sea, from the midst of the sea arose, and

124. ta - mar - ti su - nu ka - bit - tu il - li - ku - niv - va
their numerous presents came and

125. u na - as - si qu sepi ya A - zi - ba - ha - al
kissed my feet. Azibahal

126. ha-dis ap-pa-lis va a-na šar - u - ti A - ru ad - da
gladly I received, and to the kingdom of Arvad

127. as - kun A - bi - ba - ha - al A - du - ni - ba - al
appointed. Abibahal, Adonibahal,

Sa - pa - di ba - al
Sapadibahal,

COLUMN III.

1. Pu di ba - al Ba - ha - al - ya - su pu
Pudibahal, Bahalyasup,
ASSURBANIPAL.

1. ******

2. ******

3. Ba-ha-al-ḥa-nu-nu  Ba-ha-al-ma-lu-ku
   Bahalhanon,  Bahalmaluš,

4. ******

5. ******

6. ******

7. ******

8. ******

9. ******

10. ******

11. ******

Ba-ha-al-ḥa-nu-nu  Ba-ha-al-ma-lu-ku
   Bahalhanon,  Bahalmaluš,

A-bi-mil-ki  A-ḥi-mil-ki  lu-bul-ti  bir-mi
   Abimeleк,  and  Ahimeleк;

** * * * * *  semiri  * * * * *  ina  maḥ-ri  ya
** * * * * *  rings  * * * * *  in my presence

** * * * *  Gu-(ug)-gu  šar  Lu-ud-di
   Gyges  king of  Lydia,

na-gu-u  sa  ni-bir-ti  ab-ba  as-ru  ru-u-qu
   a district which is across the sea, a remote place,

sa  šarri  abi  ya  la  is-mu-u  zik-ri
   of which the kings  my  fathers  had  not  heard
   speak of

sum  su  ni-bit  šaru-ti  ya  kap-ti
   its  name. The  account  of  my  grand
   kingdom

   sum  su  ni-bit  šaru-ti  ya  kap-ti  ina  suṭtu

   sum  ma)

   (when)  in  remembrance

u-ṣap-ri  va  Assur  Ilu  ba-nu-a  um-ma
   in  a  dream  was  related  to  him  by  Assur,  the  God  my  creator;
   thus:

"The yoke  * * * * * * * (sum ma)  ina  zi-kar
   (when)  in  remembrance

im-mu  suṭtu  [an-ni-tu  e-mu-ru]
   the  day  [he  saw  that]  dream,
12. assur-ba su i - sus - a - na sa - ha al

his messenger [he sent, to pray for

13. salim -mi ya] suttu an - ni - [tu sa e - mu - ru]

my friendship]. That dream [which he saw],

14. ina qati a - mir su is - pur - av - va u - sa - an -

by the hand of his envoy he sent, and repeated

15. [na ya - a - ti] ul - tu lib - bi im - mi sa iz - ba - tu

[to me]. From the midst of the day when he took the

16. niru [sarui ti ya] Gi - mir (ra) - ai

yoke of [my kingdom], the Cimmerians,

17. mu - da - al - li - pu nisi [su] sa la

wasters of [his] people, who did not

18. ip - tal - la - hu abi ya va at - tu - u-a

fear my fathers and me, and

19. a - la iz - ba tu niru saru - ti ya ik - su - ud ina
did not take the yoke of my kingdom, he captured, in

20. tugul - ti Assur va Istar Illi beli ya ul tu

the service of Assur and Ishtar the Gods my lords. From the

lib - (bi) niri sa Gi - mir (ra) - ai

midst of the chiefs of the Cimmerians,
sa ik-su-du
whom he had taken,

21. sa niri ina zi-iz-zi

two chiefs in strong fetters

22. is qa-ti parzil bi ri-ti parzil
of iron, and bonds of iron, he bound,

23. va it-ti ta-mar-ti su ka bit-ti
and with numerous presents, he caused

24. a-di mahri ya rak-bu su sa a-na
to bring to my presence. His messengers whom, to

25. sa ha al salim mi ya ka ay-an
pray for my friendship he was

26. as-su sa a-mat Assur Ilu bana a la iz zu-ru
as the will of Assur, the God my creator, he had disregarded;

27. a-na e-muq ra-man-i su it ta-gil va ik bu-us
to his own power he trusted and hardened

28. lib-bu e-mu-ki su a-na kit-ri Pi-sa-mi-il ki
his heart. His forces to the aid of

29. (sar) Mu-zur sa iz-lu u niru, belu-ti ya
(king) of Egypt, who had thrown off the yoke of my dominion,
is - pur va a-na-ku as-me-e va u-sal li
he sent; and I heard [of it], and prayed to
Assur va Istar um-ma pa-an nakiri su pa-gar su
Assur and Ishtar thus: "Before his enemies his corpse
li na-di va lis-su-u-ni ner-pad dui(?) su
may they cast, and may they carry captive his attendants."

When thus to Assur I had prayed, he requited me. Before
nakiri su pa-gar su in-na di va is -su-u-ni
his enemies his corpse was thrown down, and they carried captive
ner-pad-dui(?) su
The Cimmerians whom by the glory
sum ya sa-pal su ik bu su id pu-[ku va]
of my name he had trodden under him conquered and
iš-pu-nu gi mir matisu * * * su ablu su u-sib
swept the whole of his country * * * su (Ardys) his son sat on
ina kuzzu su ip sit limut ti sa ina ni is
his throne, that evil work at the lifting up
qati ya Ili ti ik li ya ina pa-an
of my hands, the Gods my protectors in the time of the
abi bani (v. ba-ni) su u sap ri-ku ina qati father his begetter had destroyed. By the hand

a-mir su is -pur-av-va iz-ha-tu niri of his envoy he sent [word] and took the yoke

şaru ti ya um-ma şar sa Ilű i-du su at-ta of my kingdom thus: “The king whom God has blessed art thou;

aber-u a ultu [ka] il-lik va llumuttu is -sa-kin my father from [thee] departed, and evil was done

ina pa-ni su ya-a-ti ardu ḥat-tu ka mat ban-ni-(i) in his time; I am thy devoted servant, and my people

ma-la su- qa ab sa-an ka all perform thy pleasure.

Cylinder B, Column II, Line 54, to Column III, Line 4,
Variant for Cylinder A, Column II, Line 98, to Column III,
Line 42.

54. u - tir va a - ri - im su ḥal - źui I restored and favoured him. The towers

55. sa eli Ba - ha - li şar Zur - ri which over against Bahel king of Tyre

56. u - rak - ki şu ab tur ina tam - ti va I had raised, I pulled down; on sea and
ASSURANIPAL.

57. 

na-bal-li 

gar-ri ti su ma-la u-zab-bi tu 

land 

all his roads which I had taken I 

58. 

ab-ti 

ma-da-at-ta su ka-bit-tu am har su 

opened; 

his abundant tribute I received; 

59. 

sal-mis a-tu-ra a na Ninua alu belu-ti ya 

peacefully I returned to Nineveh, the city of my dominion. 

63. 

ma-al ki qabal tam-ti va šarri a-sib 

Kings in the midst of the sea, and kings dwelling 

62. 

sa-de e sa-qu-u-ti da-na-an ip-se-ti ya 

in the lofty mountains, these my mighty 

63. 

an na-a-ti e-mu-ru va ip-la-hu bel-u-ti 

deeds saw, and feared my power. 

64. 

Ya-ki in lu-u šar Aru-u-a-da 

Yakinlu king of Arvad, 

65. 

Mu-gal-šar Tab-a-la ša a-na šarri 

Mugallu king of Tubal, who to the kings 

66. 

abi ya la kan-su ik-nu-su a-na niri ya 

my fathers were not submissive, submitted to my yoke. 

68. 

binti 

zi-it lib bi su-nu 

The daughters proceeding from their bodies, and 

69. 

70. \[\text{ti-r} - \text{ha}- \text{ti ma-} \text{ha} - \text{as-} \text{si a-na e-pi-sal}\]
their great dowries,
for concu-

71. \[\text{tu-glu} - \text{u ti a-na Ninua u-bi lu-niv-va}\]
bines to Nineveh they brought, and

72. \[\text{u-na-as-si-qu sepi ya e-li Mu-gal-li}\]
kissed my feet.
Over Mugallu

73. \[\text{susi rabati ma-da at-tu ma-ti}\]
great horses
the tribute of the country

74. \[\text{u-sam-ma u kin ziru us-su ul-tu}\]
the sum I fixed upon him.
From

75. \[\text{Ya-ki in-lu-u} \text{\text{"{a}r\text{"{a}}} ad-da}\]
Yakinlu king of Arvad

76. \[\text{e mi du mata su A zi ba-(ha) al}\]
I took away his county, Azibahal,

77. \[\text{A-bi-ba ha-al A du-ni ba-ha al}\]
Abibahal, and Adonibahal,

78. \[\text{abli Ya-ki in-lu-u a-sib qabal tam-ti}\]
sons of Yakinlu, dwelling in the midst of the sea,

79. \[\text{ul-tu qabal tam-ti e-su-niv-va} \text{it-ti}\]
from the midst of the sea arose, and with
the numerous presents came and their numerous presents came and

Azibahal

so. Azibahal

and to the kingdom of Arvad

I received, and to the kingdom of Arvad

Abibahal and Adonibahal;

costly clothing rings rings

guug gu sar

Gyges king of

Lydia, a district which is across the sea,

of which the kings my fathers had not

heard speak of its name. The account of my grand

kingdom in a dream was related to him by Assur, the God my creator,
90. um-ma niri * * * * * ina zi-kar [suttu
thus: "the yoke * * * *

91. In remembrance [of

92. an-ni-tu] niri šaru-ti ya iz]-ba-tu im-mu suttu
that dream] the yoke of my kingdom he had taken]. The day he

93. an-ni-tu e-mu-ru rak-bu su is-pu-ra
saw that dream his messenger he sent

94. nakiri aq-zu [sa la ip]-la-hu abi ya
extreme rebels, who feared not my fathers
va ya -a-si la is-ba-tu niri šaru-ti ya
and me, and took not the yoke of my kingdom.

COLUMN III, LINES 1 TO 4.

1. [Ina tugul-ti Assur va] Maruduk beli ya
In the service of Assur and Merodach my lords,

2. [ik-su-ud ina is]-qa-ti si-ga-ri
he took, and in fetters and chains

3. u-tam-mi-ih va [it-ti ta-mar]-ti su
he bound and [with] his numerous
ASSURBANIPAL.

4. ka-bit ti u-se-bi la a-di maḫ ri ya presents, he sent to my presence

(a-tam-ma-ru da na an Assur Ilu su)

(I saw the power of Assur his God).

K, 2675, Reverse, Lines 13 to 31.

13.  Gu gu šar Lu-ud-di na gu u Gyges king of Lydia, a district

14. ni bir ti ab ba as-ru ru u qu sa across the sea, a remote place, of which

šarri a-li-kut maḫ ri abi ya la the kings going before me, my fathers, had not

is-mu-u zik ri sum su ni-bit šaru ti ya heard speak of its name. The account of my great kingdom

15. kap-ti ina suttu u sap ri su va Assur Ilu in a dream was related to him by Assur, the God

16. ba-nu-u a um-ma sa Assur-bani-pal šar my creator, thus: “Of Assurbanipal king

Assur hi suḫ ti, Assur šar Ilī bel of Assyria, the beloved of Assur king of the Gods, lord
17. gim ri
    niri ru - bu - ti su za - bat va saru - su
    of all; his princely yoke take, his majesty

18. pit - lu - h va zu - ul - la - a bi - lut su sa e - pis
    reverence and submit to his dominion. By making

19. su - up pu ka im - mu suttu an - ni - tu
    come to him.” The day he saw that

e mu - ru a - na sa ha - al salim - mi ya
dream, to pray for my friendship,

ra - gab - u su is - pu - ra a - di mah - ri ya
his messenger he sent to my presence.

    Cimmerians, wasters of his country,

21. qati su it - ti ta - mar - ti su ka - bit - tu a - na
    had taken. With numerous presents, to

Ninua alu bi - lu ti ya u - se - bil - av - va
Nineveh the city of my dominion, he sent and
u na-as-siq sepi ya Ma-gal-li šar
kissed my feet, Mugallu king of

(blank)

a-sib ḫar-sa-anı sa-di pa-as-qu-ut-ti
(dwell) dwelling in the forests and rugged mountains,

sa a-na šarri abi ya kakkı
who against the kings my fathers had sent fighting men,

sit-pu-ru e-tap-pa-lu da za-a-ti ki-rib
and had increased depredations, within

matı su ḫat-tı im-quṭ su va pu luḫ-tı šaru-tı ya
his country fear struck him, and the terror of my kingdom

is-ḫup su va ba-lu e-pis qabal kakkı tаḥaz
overwhelmed him. Without making war, fighting, and battle,

a-na Ninua is-pu-rav va u-zal-la a
to Nineveh he sent, and submitted to

bi lu-u-tı susi rabati
my dominion. Great horses

[ma-da] at-tu na-dan mat-tı su u-kin zı ru-us-su
the tribute given by his country I fixed upon him.

Ik ki lu-u šar Ar u-a-da a-sib
Ikkilıu king of Arvad, dwelling
28. ra-pa-as-ti qabal tam-ti sa ki-ma nunu ina afar off, in the midst of the sea; who, like a fish in
me la ni i-bi * * * ḫa e-de-e dan-ni the boundless waters * * * long(?) time(?) the

29. sit-ku-nu ru tu sa eli (v. e li) tam-ti place(?) was; who over the great
gal-la ti i lu u va la kit-nu-su a-na ni i-ri sea roamed, and was not submissive to the yoke

30. bi-lu-u-ti lu u va a-na e pis ardu-ti ya of my dominion. Now, to perform my service

31. ik-nu-us va i-su-da ab-sa-a-ni ḫurazi he submitted, and he executed my pleasure. Gold,
sarad šami sarad zalmi nuni izzuri mat-ti green paint, black paint, fishes and birds, of the country
sam-ma u kin e li su the sum I fixed over him.

FRAGMENT OF CYLINDER E, LINES 1 TO 12.

1. A na me-šir mati ya nisi mati ya To the border of my country the men of my country
iz * * * man-nume-e at-ta a-hu-ig-bu [u]
* * * "who art thou brother?" they said;

3. sa ma-ti-ma ra-gab-u da-rag-gu la
"of what place?" The messenger the road took not

5. is-ku-na a-na ki-[rib mati ya] a-na Ninua
to the midst of [my country] to Nineveh

6. I alu bi-lu ti ya * * * u-bi-lu-ni su
the city of my dominion * * * they brought him

7. ina maḥ-ri ya] lisani zi it sam-si into [my] presence. The languages of the rising of the sun (east)

8. e-rib [sam-si] sa Assur u-ma-al-lu-u
and the setting of the sun (west), which Assur had committed to

9. [qa-tu-u-a] be-el lisan su ul ib si va lisan su
[my hand]. A master of his language there was not, his tongue

10. la i sim-mu-u * * * they could not understand * * *

11. ul-tu me-şir mati * * * it ti
from the border of * * * with

12. su u-bi [la] * * *

him he brought * * *
These texts differ in some important points; the earliest one, K, 2675, does not mention either the submission of Tyre, the tribute of Sandasarmi of Cilicia, or the revolt of Gyges and Psammitichus. Cylinder B, which was written during the war with Saulmugina, describes the submission of Tyre, but omits the Cilician tribute and revolt of Gyges and Psammitichus. All these events are narrated on Cylinder A, which was written later than either of the other texts. From these facts, and the statement that Miluhha (Ethiopia) revolted with Saulmugina (Cylinder A, col. iv, l. 35), I judge that the revolt of Gyges and Psammitichus took place at the time of the general rising against Assyria, in which Saul-mugina the king's brother was concerned. The fragment of Cylinder E is part of an account of the reception of the envoy of Gyges king of Lydia. (Pisamilki king of Egypt is the Psammitichus of the Greeks, hier. \[\text{Psametik}\].) One copy of Cylinder A writes this name \[\text{Tu-sa-mi-il-ki; the first character here is so evidently a mistake that I have not inserted it as a variant.}

On Tablet K, 3402, the two Egyptian wars having been given as one, the war with Bahal of Tyre is called the second expedition, instead of the third.
PART V.

The Conquest of Karbit.

TEXTS.

The texts of this expedition are Cylinder B, col. iii, lines 5 to 15; K, 2675, reverse, lines 6 to 12; and a fragment of Cylinder E, lines 1 to 10.

CYLINDER B, COLUMN III, LINES 5 TO 15.

5. [\text{[Ina arbe-e gar]}-ri ya a-na Kar-bat] [In my fourth] expedition to Karbat

6. [\text{ki-rib Ha-le} -e-\text{ha-az-ta lu-u al-lik in Halehasta I went.}]

7. [\text{Ta-an-da-ai} niru su-nu ana ñarri [Tandai] their chief to the kings]

8. [\text{abi ya [la kit-nu-su a-na] niri va nisi my fathers [had not been submissive to] the yoke, and the men}]

9. [\text{a si-bu-ti Kar-bat [ka ay-an dwelling in Karbat [constantly] were}]

\text{ab] - ta-nab-ba-tu hu bu-ut mati ya mut-ba-la carrying off the plunder of my country.}
(v. 10)  

10. [\[\[ \text{ina tugulti} \] \] Assur Bel va Nabu  
[In the service] of Assur, Bel, and Nebo,

(v. 11)  

11. [\[\[ \text{Kar-bat al-mi ak} \] \] -su-ud as-lu la sal-lat şu  
[Karbat I besieged,] I captured, I carried off its spoil.

12. [\[\[ \text{Tan-dai} \] \] niru su-nu  
[Tandai] their chief

13. [\[\[ \text{Karbat I} \] \] besieged,] I captured, I carried off its spoil.

14. [\[\[ \text{Mu-\[zur u-sa-az bit} \] \]  
Egypt I caused to be taken.

K, 2675, Reverse, Lines 6 to 12.

6. [\[\[ \text{Kar-bat sa ki-rib Ha-le e-\[ha-az ta} \] \]  
Karbat, which in Halehazta

7. [\[\[ \text{nu-si sa] \] la as-lu lu [i-na ki rib} \]  
[the people] whom I had not carried off [into the midst of]
8. bi-lut Assur Ta-an da ai niru su-nu
power of Assyria. Tandia their chief, who

sa a-na šarri abi ya la kit-nu-su a-na
to the kings my fathers was not submissive to the

ni-i-ri hu bu-ut mati ya mut-ba-la
yoke, the plunder of my country

ka ay-an ih ta-nab-ba-tu u sah-ri bu
constantly they carried off, and wasted

9. na-me-e su as-su ip-se-e ti an-na a-ti
its produce. About these things,

abli Dur il im da-ḥa-ru-ni ya u-sal-lu-u
the sons of Duril besought me, and supplicated

bi lu (u)-ti su-ut-saki ya
my power. My generals,

10. sanuti eli su-nu u-ma-hi-ir Kar-bat
the prefects over them, I sent, and Karbat

ik-su-du is-lu la nisi su nisi
they captured, and carried off its people. The people

11. alani sa tu nu ki sit ti qati ya
of those cities captured by my hand
ASURBANIPAL.

Fragment of Cylinder E, Lines 1 to 9.

1. [qu-ra] - di su u-ru-ši-bu ina kaki
   - His warriors they destroyed with the sword;

2. imiri alpi že-ene [sal-lat] šu
   - asses, oxen, and sheep, its spoil in

3. ka-bit-tu is-lu-lu u-ni [ana ki] - rib
   - abundance they carried off to the midst of

4. Assur [Tan-an] da-ai niru su-nu
   - Assuria. Tandia their chief

5. bal-du-su ina qa-ti [iz-ba] - tu-ni ub lu-u-ni
   - alive in hand they took, and brought

6. a-di mahr-ri-ya [nisi] sa alani
   - to my presence. [The people] of those cities

7. su-nu-ti as-šuḫ [i na] ki rib Mu-žur
   - I removed, and into the midst of Egypt
The campaign against Karbit, or Karbat, is the least important of Assurbanipal's expeditions. We find again some copies claiming the expedition for the king; but there is no doubt, from the statements of K, 2675, and Cylinder E, that an Assyrian general commanded. As the captives were transported to Egypt, this campaign must have taken place before the revolt of Psammitichus. Karbat appears to have been situated in the mountains east of the Tigris, and between Assyria and Elam.
PART VI.

The War with Minni.

TEXTS.

There are two principal texts to this expedition; Cylinder A, col. iii, lines 43 to 82, and Cylinder B, col. iii, line 16, to col. iv, line 14.

CYLINDER A, COLUMN III, LINES 43 TO 82.

43. - \[\text{Cylinder A, Column III, Lines 43 to 82.}\]

In my fourth expedition, I gathered my army;

44. \[\text{In my fourth expedition, I gathered my army;}\]

elī Ah-se-e-ri (v. ra) šar Man-na-ai against Akhsersi king of Minni

45. \[\text{us-te-es-se-ra mur ra-nu ina ki-bit Assur}\]

I directed the march. By command of Assur,

46. \[\text{us-te-es-se-ra mur ra-nu ina ki-bit Assur}\]

47. \[\text{Sin, Shamas, Vul, Bel, Nebo,}\]

Istar sa Ishtar of

48. \[\text{Nineveh, the divine queen of Kitmuri,}\]

Istar sa Ishtar of

49. \[\text{Arbela, Ninip, Nergal, and Nusku;}\]

ki - rib into
Man-na-ai e-ru-ub va at-tal-lak sal-dis
Minni I entered and marched victoriously;

alani su dan-nu-ti a-di zihruti sa ni-i-ba
his strong cities and smaller ones, which were

la i-su-u a-di ki rib I-zir-tu (v. ti)
without number, to the midst of Izirtu,

ak su-ud (v. aksud) ab-bul ag-gur ina isati
I took; I threw down, destroyed, and in the fire

ak-mu nisi susi imiri
I burned. People, horses, asses,

alpi zeni ul-tu ki-rib alani
oxen, and sheep, from the midst of those

sa-a-tu-nu u-se za-av-va sal-la-tis am-nu
cities I brought out, and as a spoil I counted.

Ah-se-e-ri a-lak gar ri ya is-me-e va
Ahseri of the progress of my expedition heard; and

u-vas-ser I-zir-tu alu sar-(u) ti su
abandoned Izirtu his royal city;

a-na Is-ta at-ti alu tuglu-ti su
to Istatti his castle he
in - na - bit va e hu - uz mar - ki - tu
fled, and took refuge.

That district I took; for fifteen days' journey

I laid waste, and the highlands

Ahseri not fearing
by the will of Ishtar dwelling in Arbela,

who from the first had spoken thus: "I am
the destroyer of Ahseri, king of Minni."

When I had commanded it, it was accomplished. Into the hands of his
servants she delivered him, and the people of his country a revolt
against him made, and in front of his city his attendants threw
ASSURBANIPAL.

67. id - du - u in da as - sa - ru pa - gar su down and tore in pieces his corpse.

68. ahi su kin-nu su ziri bit abi su u - sam - ki - tu His brothers, his relatives, and the seed of the house of his father, they

69. ina kakki arku U - (a) al - li - i destroyed with the sword. Afterwards Vaalli

70. ablu su u - sib ina (v. i-na) kuzzu su da - na - an his son sat on his throne; the power of

71. Assur, Sin, Samas, Vul, Bel, Nabu, Istar Assur, Sin, Shamas, Vul, Bel, Nebo, Ishtar

72. sa Ninua Illu šar - rat Kit - mu - ri Istar sa of Nineveh, the divine queen of Kitmuri, Ishtar of

73. Arba - il Ninip Nergal Nusku Ili rabati Arbel, Ninip, Nergal, and Nusku, the great Gods

74. beli ya e mur va ik nu - sa a na my lords, he saw, and submitted to

75. niri (v. ni - ri) ya as - su ba - laḏ napis - ti su my yoke. To preserve his life

76. ub - na - a su ip ta - a u - sal - la - a bel u - ti his hand (friendship) he offered, and besought my power.
Assurbanipal.

76. *E-ri-si-in-ni ablu ri-du* - (v. ridu) - ti Erisinni, his eldest son,

a-na Ninua is - pur - av - va u - na - as - siq to Nineveh he sent, and kissed

sepî ya re - e-mu ar - si su va a-mir ya my feet. Favour I granted him, and my messenger

sa salim - mi u - ma - hi - ir zîru - (v. zi - ru) - us - su for friendship I sent to him.

bintu zî it libbi su u - se - bi - la a-na The daughter proceeding from his body he sent for a

e - pis sal tuglu u ti ma - da at - ta su concubine. The former

mah - ri - tu sa ina tir - zî šarri abi ya tribute, which in the time of the kings my fathers

u - sab di - lu is - su - u - ni a - di mah - ri they had broken off, he had brought to my presence.

Thirty horses, beside the former

su mah - ri ti u rad di. va e-mid (v. mi-îs) şu tribute, I added and fixed upon him.

16. [Ina ḫamṣi gar- ri ya eli] Ah- se- e- ri
[In my fifth expedition against] Ahseri

17. [sar Man- na- ai lu- u] al- lik
[king of Minni] I went.

19. nu- su * * * * ti
submit(?) * * * * Minni

21. Assur * * * * di- va as- ku- nu * * *
* * * * Assur * * * * and I had made * * *

23. Ah- se- e- ri a- lak gar- ri [ya is- mi va]
Ahseri, of the progress of [my] expedition [heard, and]

24. u- ma- he- e ra [umman su] ina
sent forth [his army]. In the

26. sat mu si tan- ni kil ti a- na e- pis taḥaz
middle of the night, secretly to make war,

27. it- bu- [ni] a- na mit- ḫu uz zi ummani ya
they came to fight my army.

28. zabi taḥazi ya it- ti su- un im- da- ḫa- [zu]
My men of war, with them fought, and
29. is - ku - nu abikta su - un ma - lak 3 kas - pu
accomplished their overthrow.

Ekal rag-[mat su] - nu u - mal - lu - u zer rap - su
of ground their slain filled the wide desert.

30. For a space of three kaspu

31. ina ki - bit Assur Sin Samas Ili rabati
By command of Assur, Sin, and Shamas, the great Gods

32. beli ya sa u - tak - ki - lu in - ni
my lords, who protected me;

33. ki - rib Man - na - ai e - ru - ub va at - tal - lak
into Minni I entered and marched

34. hal - zu Pa - sa - * - * su Bu - su - ut
the fortress, Pasa * su Pusut,

35. As - di - as Ur - ki - ya - mu - un Up - pi - is
Asdias, Urkiyamun, Uppis,

36. Si - lu - u - a Na - zi - ni - ri 8
Sihua, and Naziniri, eight

37. alani dan - nu - ti va a - di zi - iH - ru - ti
strong cities, and smaller ones
sa nī-i-ha la i-su-u a-di-ki-rib
which were without number, to the midst of

I-zir-ti ak-su-ud ab-bul ag-gurina isati
Izirtu I captured, I threw down, destroyed, and in the fire

ak-mu nisi susi imiri
I burned. People, horses, asses,

alpi ženi ul-tu ki-rib alani
oxen, and sheep, from the midst of those

I brought out, and as a spoil I counted.

Ah-se-e-ri a-lak gar-ri ya is-mi va
Ahseri of the progress of my expedition heard, and

I-zir-tu alu šaru-ti su abandoned
Izirtu, his royal city.

A-na Ad ra-a-na alu tugul-ti su in-na-bit
To Adrana, his castle, he fled,

I-zir-tu and took refuge.
Izirtu,

Ur-mi-ya-te Uz-bi a alani
Urmiyate; and Uzbia, his
fortified cities, I surrounded, the people dwelling in
those cities I besieged, and their spirits
I humbled, and caused to melt away. That district I
took, I threw down, destroyed, and in the fire I burned.
For fifteen days journey I laid waste, and
the highlands I conquered. In the progress of
my expedition, the cities which were near Paddiri,
which in the time of the kings my fathers
had taken, and to their own (hands) had restored; I captured, in the
isati ak - mu as - lu - la sal - la - şun
fire I burned and carried off their spoil. Those

sa - a - tu - nu a - na me - şir Assur u - tir - (ra)
cities to the boundaries of Assyria I restored.

na - gu - u sa Ar - şi - ya - ni - is sa
The district of Arsiyanis, which

bi - rit A - ya - qa - na - ni sa Ha - ar - şi
bounded Azaqanani of Harsi,

sa - di - i sa ris Ku - mu - ur - da - ai sa
the mountain which is at the top of Kumurda, in the

ki - rib Man - na - ai aş - pu un in isati
midst of Minni I destroyed, and in the fire

ak - mu Ra - ai - di - sa - di - i rab - hal - zu su - nu I burned, Raidisadi commander of their fortresses

a - duk as - lu - la sal - lat (v. la) şu na - gu - u
I killed, I carried off his spoil.

sa E - ri - is (v. iş) te - ya - na ak - su - ud
of Eristeyana I captured,

alani su aş - pu - un ina isati ak - mu
its cities I destroyed, and in the fire I burned;
as - lu - la sal - lat șu ina ti - ib taḥazi ya I carried off its spoil.

By the shock of my army,

na - gu su u - sah - rib u - ẓa- aḥ - ḥi - ir that district I laid waste,

I reduced the whole of his country.

With much plunder,

ta - mir - ti ka - bit - ti sal - mis a - tu - ra and numerous gifts, peacefully I returned,

and marched across the borders of Assyria.

With much plunder,

ak - bu - sa me šir Assur [Bi(?)] - ru - a

and marched across the borders of Assyria.

Saru - ig - bi Saruigbi,

Gu - şu - ne - e Gusune,

[Bi] - ru - u - te alani li - [mi - it] and Birute(?),

cities near Assyria, which in the time of the kings my fathers

were captured by the Mannians, those districts

I took.

The Mannians, from the midst I removed,
ASSURBANIPAL.

78. susi bat- li u - nu - tu tahazi
the horses

79. su-nu as - lu - la a - na Assur alani
I carried off to Assyria. Those

80. [sa]-a - tu - nu a-na es-su - ti az - bat u - tir - ra
cities a second time I took, and restored

81. [sa]-a - tu - nu a-na es-su - ti az - bat u - tir - ra
cities a second time I took, and restored

82. a - na me - sir Assur Ah - se - e - ri
to the boundaries of Assyria.

83. la pa lah bilu - ti ya [a-mat] Istar im - nu su
not fearing my power; [the will] of Ishtar delivered

84. i - na qati ardi su nisi mati su si - hu
him into the hands of his servants. The people of his country a revolt

85. eli su u - sab - su - u ina suqi alu su
against him made, and in front of his city

86. sa - lam - ta su id - du - u pagar su arku
his attendants threw his corpse. Afterwards

87. Va - a al - li - i ablu su u - sib i - na
Vaalli his son sat on

88. kuzzu su da - na - an Assur Sin Samas Bel
his throne. The power of Assur, Sin, Shamas, Bel,
Nabu    Istar sa    Ninua    Istar sa    Arba- il
Nebo,    Ishtar of    Nineveh,    Ishtar of    Arbel, 

Ninip    Nusku    Nergal    Ili    rabati    beli    ya
Ninip,    Nasku,    and    Nergal,    the    great    Gods    my    lords,

e-mur    va    ik-    nu-sa    a-na    niri    ya
he    saw;    and    submitted    to    my    yoke.

as-su    ba-laag    napis-    ti    su    ub-na-    a    su    ip-    ta-    a
To    preserve    his    life,    he    offered    his    hand,

u-zal-    la-    a    bel-    u-    ti    E-    ri-    si-    in-    ni
and    submitted    to    my    dominion.    Erisinni

ablu    ridu-    ti    su    a-na    Ninua    is    pur-    av-    va
his    eldest    son,    to    Nineveh    he    sent,    and

u-na-    as-siq    sepi    ya    re-emu    ar-    si    su
kissed    my    feet.    Favour    I    granted    him,

va    a-mir    ya    sa    salim-    mi    u-    ma-    hi-    ir
and    my    messenger    for    an    alliance    I    sent

zi-ru-    us-su,    bintu    zi-    it    lib    bi    su
to    him.    The    daughter    proceeding    from    his    body,

u    se-    bi-    la    a-na    e-    pic    sal    tuglu    u-    ti
he    sent    for    a    concubine.
99. El E₇ E₇ E₇ I E₇ -₇₇₇₇ I ma-da-at ta su maḥ ri-tu sa ina tir-zi
    The former tribute, which in the time of
    100. El E₇ E₇ I šarri abi ya u-sab-di-lu
    the kings my fathers, they had broken off:
    101. El E₇ E₇ E₇ I is-su-u-ni a-di maḥ-ri ya 30 susi
    he had brought to my presence. Thirty horses,
    102. El E₇ E₇ I eli ma-da-(at)-ti su maḥ ri-ti u-rad-di va
    beside the former tribute, I added and
    e-mid şu ina im-mi su va Bi-ri-iz-ḥa-ad-ri
    fixed on him. In those days also, Biriz-hadri
    niru sa Mad-ai
    a chief of Media,

Column IV.

1. I Sar a-ti Par i za a abli Sariti and Pariza, sons of
    Ga (a) gi niru Ša-ḥi sa iz-lu-u
    Gog, a chief of the Saka (Scythians) who had thrown off
    3. I niri belu-ti ya 75 alani su-nu dan-nu-ti
    the yoke of my dominion, seventy-five of their strong cities
4. ak su-ud as - lu - la sal-lat şun sa - a - tu - nu
   I took, I carried off their spoil:

5. bal - du - şu - nu ina qati az - bat u - bi - la ana
   alive, in hand I took, and brought to

   Nineveh, the city of my dominion. Iludaria

7. sanut (v. tur - ta - nu) Lu - ub - di sa
   prefect (v. tartan) of Lubdu, who

8. Kul - li - im - mi - ri ir - da - a
   Kullimmir, descended

9. il li ka ki - rib mu - si - ti nisi
   and went in the night. The people

10. a - si - bu ti Kul - li - im - mi - ri ardi
    dwelling in Kullimmir, tributaries,

11. da - gi - li pa - ni ya ina sat mu - si di - ik - ta su
    dependent on me; in the middle of the night his

12. ma - ha - aş şu i du - ku la ez - zi bu
    numerous army slew, and there was not
The differences between the texts of Cylinders A and B regarding this expedition principally rise from Cylinder B giving a more minute account of the events, and supplying some points omitted on Cylinder A. It appears from Cylinder B that the principal battle with the Mannians was fought before Assurbanipal went in person to Minni. After the victory of his generals, Assurbanipal himself entered Minni, and ravaged the country. The details of the restoration of territory to Assyria, the conquest of the Median chief Birizhadri, and the sons of Gagi the Sakhian or Scythian, and the defeat and death of Iludari; are additions in Cylinder B. Gagi resembles the נד of Ezekiel. The city of Lubdu, of which Iludaria was governor, revolted once before in the reign of Shalmaneser II, in B.C. 820.
PART VII.

The War with Urtaki, King of Elam.

TEXTS.

The texts of the war with Urtaki are Cylinder B, col. iv, lines 15 to 83, and a fragment of a proclamation of Assurbanipal, K, 1139.

Cylinder B, Column IV, Lines 15 to 83.

15. Ina gar-ri ya eli Ur-ta-ki

16. gar Elam lu-u al-lik sa dabtu abi

17. bani ya la ḫa-aš-su la iz ṣu-ru

18. ip-ru-ti ul-tu ina Elam su-un-qu

19. is-ku-ni ib ba-su-u-ni ip-ri-tu miri

took place, there was a famine. Corn

20. ba-laṣ napis-ti nisi u-se-bil su va aṣ-bat
to preserve the lives of the people, I sent him, and took
qat ṣu nisi su sa la pa an ṣu - un - ki his hand. His people, who from the face of the drought

21. in - nab tu - u - niv - va u - si - bu ki - rib Assur fled, and dwelt in Assyria,

22. a - di zu - un - nu - nu ina mati su iz - nu - nu ib - ba - su - u until the rain in his country rained, and there were

23. sibirru nisi sa - a tu - nu sa ina mati ya crops: those people, who in my country

24. ib - lu - du u - se - bil su va Elam - ai sa were preserved, I sent to him, and the Elamite; who

25. [E] ti - bu - uṣ - ṣu it - ti lib - bi * * * * [la] his invasion, with heart * * * * [did not]


27. [Maruduk - zikir]-ibni [Merodach zikir]ibni [dependent on me,]

ummāti sa Ur - ta - ki [šar Elam] general of Urtaki [king of Elam,]
28. [it - ti su-nu is - ku]-nu pi - i su ana mit - hu - zi
[with them] had set his face; to make war on

29. <

Akkad: * * * * * * * * * va
Akkad. * * * * * * * * * and

30. <

id - ku - u - ni * * * * Elam * * * * *
had gathered * * * * Elam * * * * *

31. <

32. ak - ru - su * * * * * id - ka - a qa - bal su
* * * * * * * * * gathered within it

33. * * * * ur - ri - ha ta - ha - zu a * * * *
* * * * he set about fighting. * * * * *

34. a - tu - me (v. tum) - e sa * * * * * il - lik - av - va
I was alarmed (?). * * * * * he came and

35. ul as * * * * * su - par nisi girai
* * * * * * * * concerning the men of the desert

36. va * * * * is - ta - nap - pa - ra * * * * *
and * * * * * he sent * * * *

37. a - na a - mar sar * * * * a - mir ya
to see the king of * * * * my envoy

38. u - ma - hi - [ir as] - pur va * * * * il - lik i - tu - [ur] va
I commanded, I sent, and he went. He returned, and
41. ha-an-a-ti ka-a-ma-[nu va] u-sa-an-na-a this was confirmed, and he repeated to

ya-[a-ti] um-ma E-la-mu-u kima me, thus: “The Elamites like

ti-bu-ut aribi ka-tim Akkad
a flight of locusts, overspreading Akkad

ka-ti-im (?) sa zi-ir Bab-ili cover(?), over against Babylon

45. us-man-nu sa-kin va na-di ma-dak-tu a-na the camp is fixed and fortifications are raised.” To

na-ra-ru-ti Bel va Nabu II (v. bel)-i ya the aid of Bel and Nebo, my Gods (v. lords)

su ap-tal-la-ḫu Ilu-us-su-un zabi taḫaz ya whom, I worshipped their divinity: my men of war

ad-ke-e va az ba-ta mur ra-nu a-lak I gathered, and I took the march. The progress of

gar-ri ya is-mi va-ḫat-tu is hup su va i-tur my expedition he heard, and fear overwhelmed him, and he returned

ana mati su arku su az-bat a-bi-ik-ta su as-kun to his country. After him I took [the road], his overthrow I accomplished,
ad - ru - us su a di me - shir mati su
and drove him to the frontier of his country.

Urtaki  king of  Elam, who had not heeded

ip - ru - ti ina im - mi la sim - ti su mu - u - [ti]
the famine;  in the day of his misfortune, death

* * * * * ina ta - ni - hi ik - tu - u i * * *
[desired(?)]  In lamentation,  he beat  * * *

ina qaq - qar (v. qa - ri) ba - la - di sepi su * * *
on the level.  ground,  his feet  * * *

ina sanat an - na su na - pis - ta su iq - ti - il * * *
In that year,  his life he destroyed  * * *

Bel - ba - sa Gam - bu - la ai sa iz - lu - u
Belbasa  the  Gambulian,  who had thrown off

niru belu - ti ya ina ni - sik kisti is ta - kan
the yoke of my dominion,  hiding in concealment, he passed.

na - pis - tu Nabu - zikir - esses tig - en - na la
his life.  Nebozikiresses the tigenna,  not

na - zir a - de - e is si a ga - nu
keeping the covenant,  was overthrown by the
bila-lai ma lu-uti (v. maluti) lords strong and mighty.

61. Maruduk-zikir-ibni ummati su mu-sad-bi ib su Merodachzikirîmi his general, his adviser, sa limut-tu u-sak-si-du a-na Ur-ta-ki who, evil caused to happen to Urtaiki:

e-mi-îs su Maruduk šar Ili se-er-ta Merodach king of the Gods, fixed on him his great

64. su rab-tu ina he-ed sanat an-na me-eh-rit fear. For one year in presence of each

65. a-ḥa-mis is-ku-nu na-pis-tu lib-bi Assur other, they passed their lives. The heart of Assur

66. ag-gu ul i-nu-uh su-nu-ti ul ip suh vengeful, let them not rest, and did not spare

68. su-nu-ti ka-bat-ti Istar sa u-tag-gil an-ni them. The mighty Goddess who protected me.

69. pal e šaru-ti su is-ki-pu bil-lut the time of his kingdom ended, and the dominion

71. Elam u-raq-qu-u sa-num-ma arku of Elam passed to another. Afterwards
Te - um - man tam - sil gal - lu u - sib ina kuzzu
Teummman like an evil spirit, sat on the throne of
Ur - ta - ki a - na da - a - ki abli
Urtaki; to slay the sons of
Ur - ta - ki va abli Um - man - al - da - a - se
Urtaki, and the sons of Ummanaldas
ahu Ur - ta - ki is - te - ni - ha - a limut
the brother of Urtaki, he devised evil.
Um - man - i - gas Um - man - ap - pa Tam - ma - ri - tu
Ummanigas, Ummanappa and Tammarit,
abli Ur - ta - ki šar Elam
sons of Urtaki king of Elam,
Ku - dur - ru Pa - ru - u abli Um - man - al - da - a - se
Kudurru and Paru, sons of Ummanaldas,
šar a - lik pa - ni Ur - ta - ki va 60
the king preceding Urtaki, and sixty of
ziri šarri ina la mi - ni zabi mitpanu abli
the seed royal, innumerable bow-men and children
ba - nee - e sa Elam sa la pa - an da - a - ki
begotten in Elam; who from the face of the massacre
ASSURBANIPAL.

83. Te-um-man abu su-nu in nab-tu-u-niv-va of Teumman their uncle; fled, and took

iz-ba tu niru šaru ti ya
the yoke of my kingdom.

Extract from K, 2867, Variant Passage for Cylinder B, Column IV, Lines 30 to 70.

a. I-di-nu de-e-ni it-ti Ur-ta-ki
They delivered judgment against Urtaki

šar Elam sa la ag'-ru-u su ig-ra an-ni king of Elam; who [when] I did not make war with him, made war

b. ke-e-mu-u a abikta su is ku-nu with me * * For me, his overthrow they accomplished,

im-ḥa-zu pa-na-aš-zu id-ru-du su a-di struck him in the face, and drove him to the

c. me-[ṣir mati su] ina sanat an-na su-a-tu ina mit-pan-ni frontier of [his country]. In that year, with a bow(?) they

u-ḥal-li-qu nap-sat şu ip-ki-du su a-na destroyed his life, and they sent him to

Hades, the "place none [return from]. The hearts of the
Ili rabati beli ya ul i-nu-uḥ ul
great Gods my lords, did not rest, did not
ip-suḥ sa e-zu-zu ka-bat-ti belu-ti su *** spare. The strong and mighty one, his dominion ***

şar-usu šu is-ki-pal su e-ki-mu bil-lut
his kingdom ended, and his days took away. The dominion

Elam u-raq-qu sa-num-[ma]
of Elam passed to another.

K, 1139.

1. A-mat šaru a-na nisi Ra-sa-ai nisi
The will of the king, to the men of Rasa, the sea

tamti va Ne-ru u-ti salim-mi ya-a-si
coast and the Neruti. My salutation

lib-ba ku-nu lu-u dabtu ku-nu-si me-nam-ma
to your hearts, may benefits to you be counted.

a-na-ku i-na ra-a-me sa Elam
I in the prosperity of Elam

a-ra-am en dabti ya va bilu ti ya ul
rejoiced, my good, and my dominion, they
This war with Urtaki, commenced a series of contests with Elam, which extended through a large part of the reign of Assurbanipal. During the reign of Esarhaddon Ummanaldas I, king of Elam, died, and was succeeded by his brother Urtaki or Urtak, called on K, 1541, I [Ur-ta-gu; who was on friendly terms with Esarhaddon. Some time after the accession of Assurbanipal and his brother Saulmugina, Assurbanipal befriended the Elamite monarch during a famine, and afterwards Urtaki disregarding this allowed his general Merodachzikiribni to persuade him into an invasion of Babylonia; where, after ravaging the country, he was repulsed by Assurbanipal. On his death within a year of this event Teumman, his brother (called on K, 1009, Tu-ummau), ascended the Elamite throne. Fearing Teumman would murder them, to secure the succession to the throne for his own sons; the two sons of Ummanaldas, and three sons of Urtaki, with a numerous body of adherents, fled to Assyria.
PART VIII.

The War with Teumman King of Elam, and the Conquest of Gambuli.

TEXTS.

The texts relating to this expedition are Cylinder A, col. iii, lines 83, to col. iv, line 5; Cylinder B, col. iv, lines 84, to col. vi, line 92; an extract from K, 2652; and a series of epigraphs placed over the sculptured scenes representing this war.

CYLINDER A, COLUMN III, LINE 83, TO COLUMN IV, LINE 5.

83. 𒇼 𒈺 𒈺 𒈺 🔎 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 𒈺 бит Assur

In my fifth expedition, to Elam

us-te-es-se-ra mur-ra-nu ina ki-bit Assur

I directed the march. By the command of Assur,

Sin Samas Vul Bel Nabu Istar sa

Sin, Shamas, Vul, Bel, Nebo, Ishtar of

Ninua II sar-rat kit-mu-ri Istar sa

Nineveh, the divine queen of Kitmuri, Ithar of

Arba-il Ninip Nergal Nusku i na arah

Arbela, Ninip, Nergal and Nusku; in the month

Ululu arah sar ili Assur

Elul, the month of the king of the Gods, Assur,
ASSURBANIPAL.

88. abu IIi rubu nan - nur ki - ma ti ib the father of the Gods, the glorious prince: like the shock of a

mi-hec iz - zi ak - tum Elam a - na terrible storm, I overwhelmed Elam, through

și - hir - ti sa ak - kış qaquadu Teum - man its extent. I cut off the head of Teumman,

șar su-nu mul - tar - țu sa ik - bu - da limut - tu their wicked king; who devised evil.

ina la mi - ni a - duk qu - ra - di su bal - țu - şun Beyond number I slew his soldiers; alive

ina qa - ti u - za- bit mun - taḥ - ze - e su nin - a - ti in hand, I captured his fighting men. Their

su - nu ki ma mitpani va iz - u - kir wives, like bows and arrows(?),

u - ma - al - la - a ta - mir (v. mar) ti Su - sa - an filled the vicinity of Shushan.

pagari su - nu U - la - ai u - sar di Their corpses the Ulai, I caused to take,

me sa az - ru - [ub - ki] - ma na - ba - aş - şi its waters I made to consume like chaff(?).
112

ASSURBANIPAL.

97. Um-man-igas ablU Ur-ta-ki šar Elam
    Ummanigas son of Urtaki, king of Elam,

98. sa la pa-an Te-um-man a-na Assur
    who from the face of Teumman to Assyria

99. in-nab-ta iz-ba-tu niri ya it-ti
    fled, and had taken my yoke; with

100. ya u-bil su a-na Elam u-se-sib
    me I brought him to Elam. I seated

101. su ina kuzzu Te-um-man Tam-"ma-ri-tu
    him on the throne of Teumman. Tammarit

102. ahu su sal-sa-ai sa it-ti su in-nab-ta ina
    his third brother, who with him fled; in

103. Hi-da lu as-kun su a-na šar u ti
    Hidalu I appointed to the kingdom.

104. ul-tu kakki Assur va Istar eli
    Then the servants of Assur and Ishtar, over

105. Elam u-sam ri-ru as-tak-ka-nu
    Elam I caused to march; I acquired

106. da-na-nu va liitu ina ta-ay-ar-ti ya
    power and glory. On my return
107. eli Du-nanu Gam-buli a la sa-na
against Dunanu the Gambulian, who to
108. Elam it -tag-lu as-ku-na pa-ni ya
Elam
109. Sa-pi-bel alu tugul-ti Gam-buli
Sapibel, the fortified city of Gambuli,
110. ak su-ud ki rib alu su-a tu e-ru-ub
I took; into that city I entered,
111. nisi su az-lis u-qu-uḫ Du-nanu
its people entirely I carried off. Dunanu and
112. Sa-am-(ha) gu-nu mu-nir ri-du (v. ḫa)
Samgunu, opposers of the
113. e-pis šaru-ti ya ina zi iṣ-zi is-qū-ti
work of my kingdom, in strong fetters of
114. parzil bi-ri ti parzil u-tam-mi-ha qati va
iron, and bonds of iron, I bound their hands and
115. sepi ši it-ti abli Bel-ba-sa kin-nu su
feet. The rest of the sons of Belbas, his kin, the
116. ziri bit abu su ma-la ba-su-u
seed of his father's house, all there were, Nabu-nahid
Nabonidus and
Bel - edir abli Nabu - zikir - esses
Beledir, sons of Nebozikiresses

117. tig - en - na va nir - pad - du (v. da) - i
the tigenna, and the attendants of the

abi ba ni su - nu
father their begetter;

Column IV.

1. it - ti * * * * * - bi Te - be - e
with the * * * * * and Tebe,

2. nisi Gam - bu - li alpi ženi
people of Gambuli, oxen, sheep,

3. imiri susi pare ul - tu
asses, horses, and mules; from

ki - rib Gam - bu - li [as - lu - la a] - na Assur
the midst of Gambuli, [I carried off] to Assyria.

4. Sa - pi - bel alu tugul - ti su [ab - bul] ag - gur
Sapibel, his fortified city, [I pulled down], destroyed,

5. ina me us - ham - mid
and into the waters I turned.
Cylinder A, Column X, Lines 22 to 30.

22.  

Śa-duri šar Ur-ar-di sa šarri
Saduri, king of Ararat; who the kings

23.  

abi su a-na abi ya is-ta-nap-pa-ru-u
his fathers to my fathers had sent concerning the

(v. 47)  

24.  

(v.par-u) ni a-hu-u-ut e-nin-na Śa-duri
brotherhood.
Again, Saduri,

25.  

da-na-a-nu i-p-se-e-tu sa Ili rabati
the mighty things for which the great Gods

26.  

i-si-mu in ni is-me-e va ki-ma sa ablu
had caused renown to me, heard, and like a son to

(v. en)  

27.  

a-na abi su is ta-nap-pa-ra (v. ru) bel-u-ut
his father, he sent concerning the dominion;

28.  

va su u ki-i pi-i an-nim-ma
and he by word of mouth to me

29.  

is-ta-nap-pa-ra um-ma lu-u salim-mu a-na
sent thus: "Salutation to the

şar beli ya pal-hi is kau-sis ta-mar-ta
king my lord.”  Reverently and submissively his numerous
I su ka bit-tu a-se-ba-la a-di

presents

mah-ri ya

my presence.

CYLINDER B, COLUMN IV, LINES 84, TO COLUMN VI, LINE 92.

82. - $ \text{Ina sibe gar-ri ya eli Te-um-man} \\
In my seventh expedition against Teumman

85. 86. $ \text{šar Elam lu-u al-lik sa eli} \\
king of Elam I went; who against

87. 88. $ \text{Um-man-i-gas Um-man-ap-pa Tam-ma-ri-tu} \\
Ummanigas, Ummanappa, and Tammaritu,

89. 90. $ \text{abli Ur-ta-ki šar Elam} \\
sons of Urtaki, king of Elam,

91. $ \text{Ku dur ru Pa-ru-u abli} \\
Kudurr and Paru, sons of

92. 93. $ \text{Um-man-al-da-se ahu Ur-ta-ki šar} \\
Ummanaldasi, brother of Urtaki, king of

Elam nisi žirati su is ta-nap-pa-ra
Elam; his great men sent,
ASSURBANIPAL.

92. a-na se-bu-li
for the surrender of
these men, who

93. in-nab-tu-niv-va
had fled and
taken my yoke. Their surrender

94. su-nu ul ag-bi su
I did not grant him.
ana eli mi-mut-e-ti ina
Concerning the demands, by the

95. qati Umb-da-ra-a va Nabu-damiq
hand of Umbadara and Nebodamiq

is-ta-nap-pa-ra a-ra-h u
he sent a month.

COLUMN V.

1. Ki-rib Elam us-tar-ra-ah ina puhr
In the midst of Elam he set himself to work in gathering

2. umman su ad-gil a-na Istar sa, u-tag-gil an-ni
his army. I trusted to Ishtar, who protects me.

3. ki bit pi i su ša hu-u ul am-gar ul a-din su
The demand of his vile mouth I did not accede to, I did not give him

4. mun-nab-ti sa-a-tu-nu Te-um-man li-mut-tu
those fugitives. Teummman devised
Assurbanipal.

5. is-te-ni-ha-a Sin is-te-ni-ha su evil; Sin devised against him

6. * * * limutti ina arah Duzu atalu lat-tur-ri
omens of evil; in the month Tammuz, the darkness of the morning

7. us-ta ni-i<h va sam-si zit va ki-ma watch he caused to retard the rising sun; and like

8. su-a-tu va 3 immi us-ta ni-i<h a-na this also three days he caused to retard; to the

9. ki-it pali [sar] Elam uhalliq end (?) that (?) “the [king] of Elam shall be destroyed,

10. mata su * * * an-ni puluk uzzi su sa his country * * * this she selected(?) in her power, which

11. la in-ni-nu-u ina im-mi su va me eh-ru changed not. In those days, before

12. im-har su va saput su uq-ta-qum va she received him, her lips cursed, and

13. eni su is-har va ga-ba-zu is-sa-kin ina her eyes flamed, and vengeance was fixed in her

14. lib-bi sa it-ti ip-se-e-ti an-na-a-ti heart. About these things, which
Assurbanipal

15. Assur va Istar e-pu-su-us ul i ba-as
Assur and Ishtar did to him, he knew not;

16. id-ka-a umman su ina arah Abu arah
he gathered his army. In the month Ab, the month

17. na-an-har-ti kakab Bam i-sin-ni sar-ra ti
of the luminous Sagittarius, in the festival of the

18. ka-bit-ti bintu Bel a-na pa-lah (v. luḫ)
mighty queen, the daughter of Bel; to worship

19. sa rab-ti as-ba-ak ina Arba-il alu na-ram
her greatly I sacrificed(?) in Arbela, the city the delight of

20. lib-bi sa as-su ti-bu-ut Elam-e sa ba-lu
her heart. Of the invasion of the Elamite, who against

21. IlI it-ba-a [u-sa]-an-nu-u ni
the Gods came; they repeated

22. de-e-mu um-ma Te-um-ma-ni a-am
word thus: “Teumman even

23. ig-bi sa Istar u sa-an-nu-u me-lik
saith of Ishtar,” they repeated the tenor

24. de-mi su um-ma ul u-vas-sar a-di
of his words, thus: “I will not cease until
ASSURBANIPAL.

25. al- la- ku I it ti su [a- na] e pu- su I go with him [to] make

mit- hu - zu - ti su-par me - ri - ih ti an ni - ti war.”

26. Over this threat,

27. sa Te- um - man ig bu - u am - ã- har [sa]- qu ti which Teumman had spoken; I prayed to the lofty

Is - tar a (v. az) - zi - ma a - na tar - zi sa Ishtar. I approached to her presence,

ak - mi - is sa - pal sa Ilu us - sa u - sa- ap - pa - a I bowed under her, her divinity I supplicated,

30. il - la - ka salim - ma ai um - ma bi lat and she came to save me. Thus: “Goddess of

Arba- il a - na - ku Assur - bani - pal šar Assur Arbela, I am Assurbanipal king of Assyria,

31. bi - nu - ut qati ki * * * * * abu ba - nu - ki the work of thy hands * * * * * the father thy begetter.

32. a - na ud - du - si es - re - e ti Assur va to restore the temples of Assyria, and

suk - lul ma - ha zì Akkad * * * * * adorn the cities of Akkad * * * * *
33. a na ku as-re e ki as-te-ni ha-a
    I thy courts desire,

34. I go to worship and

35. Ili ku * * li a-na * * um-ma at-ti bi-lat
    Gods * * to * * O thou Goddess

36. ma-li kat Ili * * * sa ina ma-har Assur
    queen of the Gods * * * who in the presence of Assur

37. i-h su-ha an-ni * * a-na su-du-ub lib-bi
    loved me * * to make glad the heart of

38. Assur va nu-hi ka-bat-ti Maruduk * * ru-ur-ru
    Assur, and rejoice greatly Merodach * * * * *

39. ki * * * as-su Te-um-man sar Elam
    they * * * Of Teumman king of Elam
40.  sa a-na Assur [šar Ili]  abi ba-ni ki
    who to Assur [king of the Gods,] the father thy begetter

41.  iḥ - tu-u  va a-na  Maruduk
    * * *  * * *  and to Merodach

42.  lib - bi Assur  id - ka-a
    heart of Assur  he gathered

43.  umman (v. um-man) su ik - zu-ra ta-ḥa-zu
    his army, and prepared for war,

44.  Assur um -ma at - ti qa sit ti Ili
    Assyria. Oh thou archer of the Gods,

45.  kima bilat ina qa bal (v. qabal) tam-ḥa-ri
    like a weight in the midst of battle,

46.  bu - ud - di - ri su va di - kis - su mi - ḫu - u
    throw him down, and crush him; tear(?)

ahu ta - li - mi ki Ilu - tu su nam * * * *
thy good brother, his divinity * * * * *
va ya - a-si Assur - bani-pal sa a-na nu - uḥ
and of me Assurbanipal, who to rejoice the
46.  ASSURBANIPAL.  

My acceptable prayer Ishtar

47.  heard, and  “fear not,”

48.  “At the lifting up of thy hand which thou liftest, thine eyes

49.  shall be satisfied with the judgment. I will grant favour.”

50.  In the midst of that night when I invoked

51.  and dreamed a remarkable dream,

52.  repeated it to me. Thus: “Ishtar dwelling in
53. Arba - il e - ru - ub (v. ba) - av - va imnu va Arbela, entered, and right and

54. sumili tu - ul (v. tul) - la - a - ta is - pa - a - ti left she was surrounded with glory?

55. tam - ha - at mitpanu i - na (v. ina) i - di sa zal - pat holding a bow in her hand, projecting

56. muz - za - ru kap tu sa e - pis ta - ha - zi (v. taḥaz) a powerful arrow (?) on making war,

57. ma - ḫar sa ta - (az) - zi - iz si - i ki - ma umma her' countenance was set. She like a mother

58. a - lit - ti i - tam - ma - a it - ti ka il - ṣi bearing, was in pain with thee, she brought

59. ka ḫe - e - mu um - ma ta - na - da - la a-na thee a decree. Thus: 'Carry off to

60. e - pis sa - as - si a - sar pa - nu ki sak - nu make spoil, the place before thee set,

61. te - ba ku a - na - ku at - ta ta - gab - bi si I will come to.' Thou shalt say to her,
ASSURBANIPAL.

62. 𒐃agina 𒆠lugal 𒆠eṭu 𒆠Ili

thus: 'The place thou goest to with thee I will go.' The

63. 𒐃agina 𒆠Zi 𒆠karsagila 𒆠Ili

Goddess of Goddesses she repeateth to thee thus:

64. 𒐃agina 𒆠Ili 𒆠Ilu 𒆠i-um-ma
date: 'Thee I will guard,

65. 𒐃agina 𒆠Ili 𒆠i-um-ma

I will rest in the place of the temple of Nebo,

66. 𒐃agina 𒆠Ili 𒆠Ilu 𒆠i-um-ma

eat food, wine,

67. 𒐃agina 𒆠Ili 𒆠Ilu 𒆠i-um-ma

music appoint, glorify my divinity,

68. 𒐃agina 𒆠Ili 𒆠Ilu 𒆠i-um-ma

message shall be accomplished. I will cause thee to

69. 𒐃agina 𒆠Ili 𒆠Ilu 𒆠i-um-ma

take the desire of thy heart, before thee he shall not

70. 𒐃agina 𒆠Ili 𒆠Ilu 𒆠i-um-ma

stand, he shall not oppose thy feet Do not

71. 𒐃agina 𒆠Ili 𒆠Ilu 𒆠i-um-ma

In the midst of battle, in

regard(?) thy skin.
ki - rim - me sa ḗabti taḥ - ẓi - in ka va her beneficent generosity, she guards thee, and

72. taḥ - te - na gi mir la a - ni - ka pa - nu - us - sa
overthrows all the unsubmissive. Before her,

73. isatu ʾin - na - pi - ih (iz - zi - is) a - na
a fire is blown (strongly); to

ka - sa - ad nakiri [ka] * * * * ẓi a - na
capture [thy] enemies * * * * * to

(v. 1-2) (ina) a - ḫa - a - ti e - li Te - um - man šar
(v. in) each other(?)” Against Teumman king of

75. Elam sa ug - gu - ga - at pa - nu - us - sa
Elam who was hateful before her, she

76. Elam who was hateful before her, she

77. tas - kun ina arāḥ Elulu i - sin - ni appointed. In the month Elul, the festival of

78. Assur ẓiru arāḥ Sin na - an - nir same va Assur the Great, the month of Sin the luminary of heaven and

79. Ur - ri earth, I trusted to the power of Hur

nam - ri va si - par Istar bilat ya sa la the bright, and the message of Ishtar my Goddess who is
in - nin (v. ni) - nu - u ad - ke zab - i ta - hāz ya unchanged.

I gathered my men of war,
mun - ta - hā - zī sa ina ki - bit Assur Sin va Istar
the fighting men who by command of Assur, Sin and Ishtar;

it - ta - na as - ra - du qabal tam - hā - ri
were arranged in order of battle.

Against Teumman king of Elam, the road

az - bāt va [us - te - es - se] - ra mur - ra - nu
I took, and directed the march.

el - la - mu - u a Teumman sar Elam
In front of me, Teumman king of Elam

* * * * [na] - di man - dak - tu e - rib saru ti ya
* * * * camp was placed. Of my royal entry,

sa ki - rib Dur - il is - me - e va iz - bat šu
in the midst of Duril he heard; and fear took

ḥat - tu Teumman ip - lūh va arku su i - tur
hold of him. Teumman feared, and after him turned

e - ru - ub [ki - rib] Su - sa - an * * * * gi
and entered [into] Shushan. * * * * *
To save his life to the people of his country his hand, before him returned, and 

The Ulai for himself he fortified before 

my camp Merodach, the great Gods 

my lords; who protected me: in 

omens of a dream, had given? a grand message. 

In Tulliz his overthrow I accomplished; 

with their corpses, the Ulai I choked up
Their wives, like bows and arrows,

filled the vicinity of Shushan.

The head of Teumman, king of Elam, by command of Assur and Merodach, the great Gods my lords;

Istar, Elam overwhelmed, and they submitted to my yoke.

in-nab-ta iz-ba ta niri ya ina kuzzu fled, and took my yoke, on his throne

I seated.
1. _il el -__el eel I eel el g_(?)  
Tam-ma- ri - tu ahu su sal-sa - ai ina  
Tammaritu, his third brother, in  

2. _el el el el el el el el el el el el el el el el el el el el el  
Hi- da - lu a - na šar - u - ti as - kun  
Hidalu to the kingdom, I appointed.  

3. _el el el el el el el el el el el el el el  
ruqubi zu - um bi susi  
Chariots of war, horses  

4. _el el el el el el el el el el el el el el  
pare zi - bat- ti ni - i - ri bat - le  
and mules, trained to the yoke, instruments  

5. _el _el _el _el _el _el _el _el _el _el _el _el _el  
ši - mat taḥaz sa ina tugul - ti Assur (va) Istar  
fashioned for war; which in the service of Assur and Ishtar,  

6. _el el el el el el el el el el el el el  
Ili rabati beli ya bi rit Su - sa - an  
the great Gods my lords, near Shushan  

7. _el _el _el _el _el _el _el _el _el _el _el _el _el  
U la - ai ik - su - da qati ai ina ki bit  
and the Ulai, my hands captured; by command of  

8. _el _el _el _el _el _el _el _el _el _el _el _el _el  
Assur va Ili rabati beli ya ul tu  
Assur and the great Gods my lords, from  

9. _el el el el el el el el el el el el el  
ki rib Elam ha-dis u - za - av - va a - na  
the midst of Elam, joyfully I brought out, and to
gi - mir umman ya sa sal - tu sak - na - at
all my army, for spoil they were given.

10. Ina samne gar - ri ya eli Du na nu ablu
In my seventh expedition, against Dunanu son of

Bel ba - sa a - na Gam - bu - li lu - u al - lik
Belbasa, to Gambuli I went;

11. sa a - na šar Elam it - tag - lu la - a
who to the king of Elam had trusted, and did not

12. ik - nu - sa a - na niri ya ta - ša - zi
submit to my yoke. By my powerful

13. dan - nu Gam - bu - li a - na ši - hir - ti su ki - ma
attack Gambuli through its extent, like a

14. sar - bare ak - tum Sa pi - i - bel
hailstorm I covered. Sapibel

15. alu dan - nu - ti - su sa ki - rib me na da at
its strong city; which in the midst of the waters was

16. su - bat šu ak - su - ud Du - na - nu ahi su
situated, I captured. Dunanu and his brothers,

17. ul - tu ki - rib alu su - a - tu bal - ēdu - šu - un
from the midst of that city, alive I
20. u - se-za-a allat su abli su binti su
brought out. His wife, his sons, his daughters,

21. sal sik-ri-ti su nis labi sal labi
his concubines, male musicians and female musicians,

22. u - se-za-av-va sal-la-tis am-nu kasap ḫuraz
I brought out, and as spoil I counted. Silver, gold,

23. sa-su na-gan ti e-kal su u - se-za-av-va
furniture, and musical instruments of his palace, I brought out, and

24. sal-la-tis am-nu * * * * man-za-az pa-ni su
as spoil I counted. * * * * standing before him

25. mar ki-tu u(?) * * * u - se-za-av-va
I brought out, and

26. sal la-tis am-nu * * * * ma-la ba-su-u
as spoil I counted. * * * * all there was

27. * * * * [sal]-la-tis am-nu Maṣ-ṣi * * * *
* * * * as spoil I counted. Massi the officer(?)

28. * * * * as spoil I counted. Massi the officer(?)

29. sa Te um-man [ṣar Elam] sa
of Teumman [king of Elam]; who

30. a-na kit-ri [Du-na-nu] as-bu ki-[rib
to aid [Dunantu] dwelt within
ASSURBANIPAL.

32. Sapi-bel: alive in [hand] I

33. az]-bat it-ti pa-ni Du-na-nu * * * * * took, with the officers of Dunanu * * * * *

34. alu su-a-tu ab-bul ag-[gur ina me us-amat-mid] That city I pulled down, destroyed [and into the waters I turned].

35. a-di la ba-se-e ina [lib-bi] na gu u Until none were in the midst, that

36. su-a-[tu] u-sah-rib ri-kim a-mi-lu-ti district I laid waste. The passage of people,

37. ap ru-sa zir us-su ina tu-gul-ti Assur Bel I cut off from over it. In the service of Assur, Bel

38. Nabu Ili rabatni nakiri ya a-ni-ha and Nebo the great Gods; my enemies I rested from:

39. sal-mis a-tu-ra a-na Ninua qaadu peacefully, I returned to Nineveh. The head of

40. Te-um-man sar Elam ina kibi Du-na-nu Teumman king of Elam, round the neck of Dunanu

41. a-lul it ti ki-sit-ti Elam I hung. With the conquests of Elam,
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44. sal-la-at (v. bit) Gam-bu-li sa ina
and the spoil of Gambuli;

which by

ki-bit Assur ik-su-du (v. da) qati ai it-ti
command of Assur, my hands had taken;

with

nis labi e-pis nin-gu-ti a-na Ninua
musicians making music, into Nineveh,

46. e-ru-ub ina bidati Um-ba-da-ra-a
I entered with rejoicings. Umbadara and

47. Nabu-damiq nisi zirati sa Te-um-man
Nebodamiq, great men of Teumman

50. šar Elam sa Te-um-man ina qati su-nu
king of Elam; whom Teumman by their hand

sent the threatening message, whom in

52. mah-ri ya ak-lu-u u qa-hu-u
my presence I confined, and bound,

53. pa-an si-kin de-e (e) mi ya ni-kiš qaqadu
until the fixing of my sentence: the decapitated head of

Teumman their lord, in Nineveh
they saw, and another opinion took hold of them.

Um-ba-da-ra-ip-qu-ma ziq-na-su
Umbadara tore his beard,

Nabu-damiq ina gir parzil sib-bi su iz-hu-la
Nebodamiq with the steel sword of his girdle, pierced

ka-ra (v. kar) - as su ni-kiš qaqqadu
through his [own] body. The decapitated head of

Te-um-man ina šati babi rabi qabal sa Ninua
Teumman, in front of the great gate situated in Nineveh;

u-mah-ri-a mah-hu ris as-su da na-an
I raised on high. By the power of

Assur va Istar beli ya nisi kul-lu-mi
Assur and Ishtar my lords, the people reviled (?)

ni-kiš qaqqadu Te-um-man šar Elam
the decapitated head of Teumman king of Elam.

Pal-ai ablu Nabu-ša pan ablu-ablu
Palia son of Nebosapan, grandson of

Maruduk-bal-iddina sa la pa-an abu abi ba ni ya
Merodachbaladan, of whom from the face of the grandfather my begetter;
abu su in - nab - tu a - na Elam ul - tu
his father had fled to Elam; from
Um - man - i - gas ki rib Elam as ku - nu ana
Ummanigas [whom] in Elam, I had appointed to the
(v. yyy)
(v. a - na) šar - u - ti Pal - ai (v. ya) ablu
kingdom; Palia son of
Nabu ša - pan iz - bat u - se - bi - la a - di
Nebosapan he took, and sent to
mah - ri ya Du - na - nu Sa - am - gu - nu
my presence. Dunanu and Samgunu,
abi Bel - ba sa Gam - bu - la - ai sa
sons of Belbasa the Gambulian, of whom,
abi su - un a - na šarri abi ya
their father against the kings my fathers,
u - dal - li pu va va su - nu
had made inroads; and they
un - ner - ri - da e pis šaru - ti ya ki - rib
opposed the work of my kingdom: within
Assur va Arba - il a - na kullu
Assur and Arbela to execute
74. **\[\begin{align*}
\text{ah-ra-ati} & \quad u-bil\ su-nu-ti\ sa \\
\text{my judgment} & \quad I\ brought\ them.
\end{align*}\]**

75. **\[\begin{align*}
\text{Man-nu-ki-ahi} & \quad **\*\*\*\ Du-na-nu\ va \\
\text{Mannukiahi} & \quad **\*\*\*,\ Dunanu\ and
\end{align*}\]**

Nabu-u-zal-li\ nisi\ sa\ eli\ Gam-bu\ li
Nebouzallii,\ men\ who\ were\ over\ Gambuli;

76. **\[\begin{align*}
\text{sa\ eli}\ Ili\ ya\ ig\ bu-u\ suq-la\ tu\ rab-tu \\
\text{who\ against\ my\ Gods\ uttered\ great\ curses,}
\end{align*}\]**

77. **\[\begin{align*}
\text{ki-rib}\ Arba-il\ lisan\ su-un\ as\ lu\ up \\
in\ Arbelia,\ their\ tongues\ I\ pulled\ out,
\end{align*}\]**

78. **\[\begin{align*}
\text{as-hu-ud\ masak\ su-un}\ Du-na-nu\ ki-rib\ Ninua \\
I\ flayed\ off\ their\ skin.\ Dunanu\ in\ Nineveh,
\end{align*}\]**

79. **\[\begin{align*}
\text{eli}\ ma-ka-zi\ id-du\ suv\ va \\
over\ a\ furnace\ they\ placed\ him,\ and
\end{align*}\]**

80. **\[\begin{align*}
\text{id\ bu\ hu-us\ az-lis\ si\ it-ti\ ahi\ su\ sa \\
consumed\ him\ entirely.\ The\ rest\ of\ the\ brothers\ of}
\end{align*}\]**

81. **\[\begin{align*}
\text{Du-na-nu}\ va\ Pal\ ai\ a-ni\ ir\ siri \\
Dunanu\ and\ Paliya,\ I\ threw\ down;\ his\ limbs
\end{align*}\]**

82. **\[\begin{align*}
\text{su\ u\ nak\ kis\ u-se-bil\ a-na\ ta-mar-ti \\
I\ cut\ off,\ and\ sent\ for\ the\ inspection\ of\ my}
\end{align*}\]**
84. ma-ti dan Nabu-nahid Bel edir abli
powerful country. Nabonidus and Beledir sons of

85. 

86. Nabu-zikir-esses tig-en na sa abu
Nabuzikiresses tigenna: whose father

87. ba-nu su-un Urta-ki id-ka-a a-na
their begetter, Urta-ki brought to

88. mit-łu zi Akkad ner pad-du-i
fight with Akkad the attendants

89. Gam-bu-li il qu u-ni a-na
Gambuli, I carried to

90. Assur ner-pad-du-i sa-a-ti-na
Assyria: those attendants, in

91. me-ēh rit bab rab qabal Ninua
front of the great gate in the midst of Nineveh;

92. u sah-si la abli su
I caused to crush his sons.
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EXTRACT FROM K, 2652.

a. Ina arâh Tasritu immi istin in nin du va eli
   In the month Tisri, the first day, it was placed; and against
   su * * * * * id du - u pagar Te - um - man šar
   him * * * * * they threw the corpse of Teumman king of
   Elam * * * * * ultu su sa an
   Elam * * * * * from Shushan
   alu šar - u - ti su a - na Ninua alu na raš
   his royal city, to Nineveh the city the delight
   * * * * * a - na alani ma - ūa - zi su - bat
   * * * * * to the fortified cities, seats of
   Is - tar - a - tu sa is * * * * * ina im - mi su
   Ishtaroth; who * * * * * In those days,
   mitpanu su - a - tu ina qata ai at - mu - uh * * * * *
   that bow in my hand, I took * * * * *
   e - li nikiš qaqadu Te - um - man šar E - lam * * *
   over the decapitated head of Teumman king of Elam, * * *
   da - na - an Is - tar bilat ya a - mur va at ta - id
   The power of Ishtar my Goddess I saw and praised
ASSURBANIPAL.

**mit-pa-nu su-a-tu si-mat id ya ****
that bow, the weapon of my hand ****

Fragment of Tablet K, 2674, containing Eight Epigraphs for placing over the Sculptured Scenes on a Palace Wall.

1. Um-ma-a ti Assur-bani-pal šar Assur
The general of Assurbanipal king of Assyria;

2. sa it - ti Um-man-i-gas ablu Ur-ta-ki
whom with Ummanigas son of Urtaki

3. šar Elam mun-nab-tu sa iz-ba tu niru
king of Elam, the fugitive, who took the yoke of

4. Ši im bu ru niru sa Elam
Simburu a chief of Elam,

5. ma lak ummani ya is mi va zi-kar
of the progress of my army heard; and at the fame of

sum ya ip-luḫ va ina mahri a-mir ya
my name he feared, and in the presence of my envoy

il-lik av va u-na-siq niru ya
he came, and kissed my feet.
6. Um-ba-ki-din-ni nīru sa Hi-da-li
   Umbakidinni a chief of Hidalu;

7. sa qaqadu sa Is-tar-na-an-di ūsar sa
   who the head of Istarandi king of

8. Hi-da-li na-su-ni Zi-ne-e-ni
   Hidalu, was bringing. Zineni

sa-si Su-am-mu-ri(?) ina miṣ-ri ki-ta-i(?) e-ṣir
sasi of Suammiiri(?), in a blockade(?) * * * * I besieged.

9. da-na-an Assur bel ya pu-luḫ-ti ūsar-ti ya
   The power of Assur my lord, and fear of my kingdom,

iṣ-ḥup su-nu-ti qaqa ṭi rubi sa Elam
overwhelmed them. The heads of the princes of Elam,

la kan-su-ti ya ik-ki šu-niv-va id-du-u
not submissive to me, they cut off and laid

ina maḥri nisṭi ra-batī ya iz-ba-tu nīru ūsar ti ya
in presence of my great men. They took the yoke of my kingdom.

10. iṣ-ḥup su-nu-ti qaqa ṭi rubi sa Elam
    The heads of the princes of Elam,

11. la kan-su-ti ya ik-ki šu-niv-va id-du-u
    not submissive to me, they cut off and laid

12. Ši-id-ru sa Assur-bani-pal šar Elam
    Line [of battle]; which Assurbanipal king of Elam,

13. it-ti Te-um-man šar Elam
    against Teumman king of Elam
is-di ru is-ku-nu abikta Elam arrayed. They accomplished the overthrow of Elam.

14. Te-um-manšar Elam tahtete-umman su Teumman king of Elam, the defeat of his army

15. e-mur va a-na su-zu-ub napis-ti su saw; and to save his life,

in na-bit va i-ba-qam ziq-na-su he fled, and tore his beard.

16. (Blank) ablu Te-um-manšar Elam sa ina (Blank) son of Teumman king of Elam; who is

17. tap-de-e ip-par-si-du ku tig-ud-du su fear had fled, his line of battle(?)

is-ru-du a-na abi ba ni su had arranged. To the father his begetter

18. i-sa-as śu-u ku us-sid la ta kal la he had said: "the battle(?) do not continue."

19. Te-um-manšar Elam sa ina taḥaz ya Teumman king of Elam; who in my fierce

dan-ni muh-lu-za a-na su-zu-ub napis-ti attack was wounded; to save his life
in na-bit va iḫ-hu ub ki-rib kis-ti fled, and passed through the woods.

21. [rüqubi] zu-um bi ru-du šaru-ti su
The war chariot, his royal carriage,

is-se-bir va ip-pal * * * * *
was broken and fell * * * * *

Epigraph over Two Figures; one, Teumman Wounded by an Arrow, the other, his Son Tamritu Drawing a Bow.

1. Te-um-man ina me kit ḍe-e-mi a-na
Teumman with a sharp command, to

2. ablu su ig-bu-u su-le-e mitpanu
his son had said: "draw the bow."

Epigraph over Two Figures (Teumman and his Son) being Executed.

1. Te-um-man šar Elam sa ina taḥazi dan-ni
Teumman king of Elam; who in my fierce attack

2. muḫ-ḫu- zu Tam-ri-i-tu ablu su rabu-u
was wounded; Tamritu his eldest son,

3. qati şu iž-ba tu va a-na su-zu ub napisti su-un
his hands had taken, and to save their lives,
4. in nab-*tu ih^-lu-bu ki-rib kis-*ti
they fled, and passed through the woods.

5. Inatugul-*ti Assur va Istar a-lul su-*nu-*ti
In the service of Assur and Ishtar, I felled them.

6. qaqadu su-*nu akki^s me eh rit a-^ha-*mis
Their heads I cut off, in presence of each other.

Epigraph over Figures seated in a Chariot holding a Man's Head in Hand.

1. Qaqadu Te-um-[man šar Elam]
The head of Teumman [king of Elam];

2. sa ina qabal tam-*ha-*[ri ik - ki - šu]
which in the midst of battle [they cut off;]

3. a^-hu-*ru-*u umman ya a-na bu-*uş [šu - rat]
in sight of my army. For good tidings,

4. ha-de-*e u sah-*ma-du a-na Assur
joyfully they sent [it] to Assyria.

Epigraph over Wounded Figure on the Ground Surrendering Himself.

1. Ur-[ta]-ku ha-*ta-*nu Te-*um-*man sa
Urtaku the relative of Teumman; who
ina uz - zi muh hu - zu la ik - tu - u napisti
by an arrow was wounded; regarded not his life.

3. a - na na - kas qaadu ra - ma - ni su ablu Assur
   To cut off his own head, the son of Assur

4. i - sa - si va um - ma al - ka qaadu nakiş
   he told also thus: "I surrender; my head cut off,

5. mahri şar bel ka i - si va le - e - ki - mu
   before the king thy lord set it, may he take it for a
damqati
good omen."

Epigraph over Two Figures; the first holding the second
by the hair of his Head, and lifting a Sword with his
Right Hand. The second with a Sword in his Right
Hand, cutting in two a Bow, held in his own Left
Hand.

1. I - tu - ni i ummati Te - um - man
   Ituni general of Teumman

2. şar Elam sa ir - ha - nis is - tap - pa - ras - su
   king of Elam; of whom, treacherously he sent him

3. a - di mah ri ya ta - ha zi dan - nu e - mur
   to my presence. My fierce attack he saw;
va ina gir parzil sib-bi su mitpanu ši-mat idi su
and with the steel sword of his girdle, the bow the weapon of his arm,

ik - ši-ma qati ra - ma- ni su
he severed in his own hand.

Epigraph over a Figure led forward by the hand to receive Homage.

1. \[\text{Um-man\textprime}^-\text{i-gas mun-nab-tu ardu a iz-ba-tu niri ya}
Ummanigas the fugitive, my servant, had taken my yoke.

2. \[\text{ina e-pis pi-ya ina Šidati ki rib Ma-daku-še}
In performing my command, with rejoicing into Madaktu

3. \[\text{va Su sa-an ummati ya sa as-pu-ru}
and Shushan; my general whom I had sent,

4. \[\text{u-se-rib va [u] se-sib su ina kuzzu}
caused him to enter, and seated him on the throne of

5. \[\text{Te-um-[man ik] - su-da qat ai}
Teumman, captured by my hands.

Epigraph over King (Assurbanipal) in Chariot receiving Ambassadors.

1. \[\text{A-na-ku Assur bani-pal šar Assur}
I am Assurbanipal king of Assyria;
2. sa ina tugul-ti Assur va Istar beli ya nakiri ya of whom, in the service of Assur and Ishtar, my lords, my enemies

3. ak-su-du am-зу-u ma-la lib-bi ya Ru-ša-a I have captured; I have gratified all my heart. Rusa

4. šar Ur-ar-da-da-na-an Assur bel ya king of Armenia; the power of Assur my lord,

5. is-mi va pu-luḫ-tu šaru-ti ya iš-hu-up su heard of, and fear of my kingdom overwhelmed him,

6. va nisi zirati su a-na sa-ha-al salim-mi ya and his great men to pray for my friendship,

7. is-pu-ra ana ki-rib Arba-il Nebodamiq he sent to the midst of Arbela.

8. it-ti birati(?) si-par mi-ri-ih-tu ul-ziz in bonds for the defiance; I placed

ina mah-ri su un in their presence.
Assurbanipal.

Epigraph on Tablet K, 2637.

a. [Du-na]-nuablu Bel-ba-sa
b. [bal-đu]-uš-su
Dunanu son of Belbasa, alive

ina qati az-bat qu-ra-di ya bi-ri-tu
in hand, I captured. My warriors in bonds

id-du su va [a-na] Ninua a-di mah-ri ya
placed him, and [to] Nineveh, to my presence

u-sah-mi-du-ni
they sent.

Epigraph (names blank) over Figures being Flayed Alive.

1. (Blank) (Blank) (blank) (blank) sa eli Assur Ili ba-ni ya
(Blank) (Blank) who against Assur the God my begetter

ig-bu-u suq-la-tu rab-tu lisani su-nu
uttered great curses:

as lu-up as-ḫu-da masaki su-un
I pulled out, I tore off their skins.

The circumstances recorded in this division of Assurbanipal's reign, probably extended over a considerable time, and the war with Teumman, which forms its main feature, was evidently considered one of the most important struggles, in which Assyria had engaged. This war, the subsequent triumph, and the tortures
of the prisoners, formed the theme of many of the sculptures, which ornamented the palace of Assurbanipal. After the flight of the Elamite princes to Assyria, Teumman sent an embassy under Umbadara and Nebodamiq, two of his chiefs, to demand that they should be given up. This Assurbanipal refused, and Teumman then declared war. Some appearance in the heavens was interpreted to indicate the overthrow of Elam; and Assurbanipal was told by the priests, that his favourite Goddess Ishtar of Arbela, had appeared in the night, and prophesied his victory. The description of her appearance in this vision, recalls the winged figure surrounded with a halo and drawing a bow, so often represented over the figures of Assyrian monarchs. The supposed bow of Ishtar appears to have been given to Assurbanipal, who afterwards often mentions it. The Elamite king retired from Duril, on the Assyrian border, at the approach of the forces of Assurbanipal; and took up a position near a town named Tulliz; having the river Ulai in front, and a wood behind his army. On the arrival of the Assyrians before his lines, Teumman sent a general named Ituni, to treat with Assurbanipal: but while he was in the Assyrian camp, the opposing forces joined in battle, and the Elamites were routed. Ituni broke his bow in despair, and several of the Elamite chiefs, showed a strong sense of the disaster, which placed their country at the mercy of Assurbanipal. Teumman and his eldest son fled, and passing through the wood tried to escape; but their chariot broke down, and they were surrounded and captured. The heads of Teumman and his son were cut off, and from the fact subsequently mentioned, that Tammaritu, Teumman's nephew, denied having done the act, it is evident that there was a belief that he was the murderer. Both Ummamigas and Tammaritu, with their adherents, fought in this battle, against their own country. After the conquest of the Elamites, Assurbanipal sent a general into Madaktu and Shushan, to proclaim Ummamigas (on K, 4796, written $\text{U\text{-}m\text{-}m\text{-}a\text{-}n\text{-}i\text{-}g\text{a}\text{-}\text{s}}$) king of Elam; and in place of Istar-nandi the sub-king of Hidalu, (whose head was brought to Assurbanipal) Tammaritu (written sometimes $\text{T\text{-}a\text{-}m\text{-}m\text{-}a\text{-}\text{r\text{-}i\text{-}\text{t\text{-}i}}$, $\text{T\text{-}a\text{-}m\text{-}m\text{-}a\text{-}\text{r\text{-}i\text{-}\text{t\text{-}i}}$, and $\text{T\text{-}a\text{-}m\text{-}m\text{-}a\text{-}\text{r\text{-}i\text{-}\text{t\text{-}i}}$, and
ASSURBANIPAL.

I was made king in Ḩidalu. Afterwards, Assurbanipal punished the Gambulians, for revolting in alliance with Elam. The expedition to Gambuli, is given as part of the fifth expedition (which was against Teumman), in Cylinder A; but in Cylinder B, while the war with Teumman is called the seventh expedition, the war with Gambuli is separated from it by the usual divisional line, and called the eighth expedition. Dunanu the Gambulian, captured in this war, was son of Bilbasu, who assisted Urtaki, and grandson of a chief also named Dunanu. This name was written indifferently, 𒉼𒉼 𒉺𒉳 Du-na-nu, and 𒉼𒉼 𒉺𒉳 Bu-na-nu. On his triumphal return, Assurbanipal was met at Arbela, by the envoys of Ruṣā king of Ararat or Armenia; who came to make peace with him. Ruṣā is probably the same as the Ṣaduri of Cylinder A. The name means "Istar," is a fortress, and was originally sounded Istar-duri, but by dropping the initial I and running the ur into š the name became 𒌷𒈬 𒈦 lu-ša-ar-da-ur-ri (the name of the king of Ararat who fought with Tiglath Pileser II). The first element in this name, suffered a further change; Šar being contracted to Šā or Şē, as in 𒌷𒈬 𒈬 lu-ša-ar-da-ur-ri (the name of the king of Ararat who fought with Shalmaneser II). The name is sometimes written with the position of the elements reversed, and then reads Dur-šā, which is probably the origin of 𒌷𒈬 lu-ša Ur-sa-a, and 𒌷𒈬 lu-ša Ru-sa-a, forms of the name of two late kings of Ararat.
PART IX.

The Revolt of Saulmugina, Brother of Assurbanipal.

TEXTS.

The texts of this part of the history, are more numerous than those of any other period. Only the most important are here translated, the numbers of some of the others being given at the end for reference. The principal texts are Cylinder A, col. iv, line 6, to col. v, line 43, and Cylinder B, col. vi, line 93, to col. vii, line 87. The text of Cylinder C, which differs from both these, is too mutilated to be worth translating; but the closing passage which continues the narrative of Cylinder B is given. The date from a proclamation of Assurbanipal, K, 84, passages at close of a number of omen tablets, with a series of Epigraphs and Dispatches are also translated.

CYLINDER A, COLUMN IV, LINE 6, TO COLUMN V, LINE 43.

6. [aššu la ke] e-nu [sa dābtu e-pu] - su-us
   [my younger brother; benefits I had given] to him, and

   [as ku-nu us a na šaru-ut] Bab- ili
   [had appointed him to the kingdom of] Babylon

Saul-mu-gi-na

Saulmugina
8. * * * * * va ad-din su * * * * * ruqubi
    * * * * * and gave him * * * * * chariots

9. ak-zur va * * * * * alani ekili
    I fixed, and * * * * * cities, fields

10. kiri [manda-at-tu] bilat u satir
    and plantations. [Tribute] and taxes, I caused to return,

11. va eli abi bani ya [e-pu-ush su] va
    and more than the father my begetter, [I did for him]. And

12. su-u damqatu an-ni-tu [la ha-ash-śa] va
    he these favours [disregarded,] and

13. is-te-ni-la-a limut-tu [niru belu-ti ya]
    devised evil. [The yoke of my dominion,]

14. iz-la-a du-ub ba-a-ti * * * * * su
    he threw off, the benefits

15. ka-zir ni-sa-tu * * * * * eli
    strengthener of men(?)

16. Assur am-ru [a-na sa-ha-al salim-mi] ya
    Assyria I ruled. [To pray for] my [friendship]

17. ip-ru-us va nakiri ina elappi * *
    ceased, and enemies in ships * *
it ti su-un ina tan-ni kil-ti a-na with them, pretending to

[sa-ha] - al salim-mi ya a-na Ninua a-di
pray for my friendship; to Nineveh, to

[maḥ-ri ya] is-pu-ras-su-nu-ti a-na ku [my presence] he sent them. I am

Assur-bani-pal šar Assur [sa] Ili rabati Assurbanipal king of Assyria, [to whom] the great Gods'

si-mat damqati i-si-mu su ku-bat su ina * * * excellent fame have renowned him. His might in * * *

ti va mi-sa-ri abli Bab-ili su-nu-ti and dominion. The sons of Babylon of them,

[i-na] passari tak-ne-e ul-ziz şu-nu-ti [in] state chairs I set them up;

lu-bul-ti kitu bir-mi u-lab bi-şu-nu-ti costly garments I placed upon them,

semir-ri ḫuraz u-rak-ki-şe sit te (e) su-un rings of gold I fastened on their feet,

a-di abli Bab-ili su-nu-ti ki rib and the sons of Babylon of them, in
Assyria they were set up, they were honoured

pa-an sa-kan de-mi ya va su-u before the giving of my command. And he

Saul -mu-gi-na ahu la ke-e-nu sa Saulmugina, my younger brother; who

la iz-zu-ru a-di-ya nisi Akkad did not keep my agreement, the people of Akkad,

Kal-du A-ru (v. ra) -mu tam-ti ul-tu Chaldea, Aram, and the sea coast, from

A-qa-ba a-di Bab-sa-li-mi-ti Aqaba to Babsalimitu,

ardi da-gil pa-ni ya us-pal-kit ina qati ya tributaries dependent on me; he caused to revolt against my hand.

va Um-man-i-gas mun-nab-tu sa iz-ba-tu And Ummanigas the fugitive, who took

niru saru-ki ya ra ki-rib Elam the yoke of my kingdom, of whom in Elam,

as ku-nu-us a-na sar-u-ti va sarri I had appointed him to the kingdom; and the kings of
Gu-ti Mar-tu Mi-luh-he-e
Arabia(?), Syria and Ethiopia,

36. sa ina ki-bit Assur va Belat is tak-ka-na
which, by command of Assur and Beltis, my hands

37. qata-ai nap-har su-nu it-ti ya u-san-kir va
held; all of them against me he caused to rebel, and

38. it-ti su is-ku-nu pi-i su-un nisi
with him they set their faces. The people of

39. Sipar Bab-ili Bar-sip
Sippara, Babylon, Borsippa, and

[Kutha,] broke off the brotherhood, and the walls

41. [u] -sat-li-ma it-ti ya [e] -ta-nap
caused to raise; with me they made

(v. te-ni-ip) -pu-su ta-ha-zu e-pis * * * *
war, making * * * *

42. * * * * * * *
ye la pa-an Bel ablu Bel nu-ur Ili
my, from the face of Bel son of Bel, the light of the Gods
Samass, the warrior Ninip, he revolted; and

he caused to cease gift of my fingers,

a-na e-kim ma-ha-zi su-bat Ili sa
to capture the cities, seats of the Gods, of whom

es-ri ti su-nu ud-di-su u-za-hi-i-nu
their temples I had restored, adorned with

huraz va kasap ki-rib su-nu as-tak-ka-nu
gold and silver, and within them had fixed

images; he devised evil. In

immi su (va) istin sapru ina sat mu-si u-tul va
those days, then a seer in the middle of the night, slept and

dreamed a dream, thus: "Concerning the matter

sa Sin sa-dir (v. di-ir) va ma-a sa it ti
which Sin was arranging, and of them who against

Assurbanipal king of Assyria, devised
ASSURANIPAL.

52. Evil. Battle is prepared; a violent battle is prepared; a violent death I appoint for them. With the edge of the sword,

53. The burning of fire, famine, and the judgment of Ninip, I will destroy their lives."

This I heard, and trusted to the will of Sin

55. In my sixth expedition I gathered my army;

56. Against Saulmugina I directed the march. Within Sippara, Babylon, Borsippa, and Kutha,

58. Of his fighting men I besieged, and captured
59. mu- uz - za su - un ki - rib alu va žiru ina la mi - ni
the whole of them in town and country, without number.

60. as - tak - ka - na abikta su şi - it - tu - ti
I accomplished his overthrow. The rest,

61. ina libit Ninip şu - un - qu bu - bu - ti
in the judgment of Ninip, drought and famine

62. is - ku - nu na - pis - tu Um - man - i-gas şar
passed, their lives. Ummanigas king of

63. Elam si - kin qati ya sa da - ha - a-tu
Elam, appointed by my hand; who the bribe

64. Tam-ma - ri - tu žir - us - su ip - pal - kit va sa - a-su
Tammaritu against him revolted, and him

65. ga - du kim - ti su u - raš (v. ra) - şib su ina kakki
and part of his family he destroyed with the sword.

66. arku Tam - ma - ri - tu sa arku Um - man - i-gas
Afterwards Tammaritu, who after Ummanigas,

67. u - si - bu ina kuzzu Elam
sat on the throne of Elam,
68. la is-al su-lum šaru-ti ya a-na ri-żu-tu
   did not seek alliance with my kingdom. To the help of
69. Saul-mu-gi-na ahi nak-ri
   Saulmugina my rebellious brother

(v. aḥu la ke-e-nu) il-lik-av-va a-na
(v. younger brother), he went and to
mit-ḥu-zi umman ya ur-ri-ḥa kakki su
fight my army, he prepared his soldiers.

70. ina şu-up-pe-e sa Assur va Istar u-ṣap-pu-u
   In prayer to Assur and Ishtar, I prayed;
71. ta-ni-ḥi ya im-ḥu-ru (v. il-qu-u)
   my supplications they received (v. took),
    is-mu-u zi-kar sapti ya
    and heard the words of my lips. Indabigas

(v. ke-e-ke) el
arad şu zir-us-su ip-pal-kit (v. ki-tu) va
his servant, against him revolted, and

72. ina tābāz źin is-ku-na abiktu sa Tam-ma-rī-tu
   in the battlefield accomplished his overthrow. Tammaritu
73. šar Elam sa eli ni-kiš qaqadu
   king of Elam, who over the decapitated head of
Te-um-man me-ri-ihu tu ig-bu-u
Teumman untruth had spoken;

sa ik-ki-su a-hu ru-u umman ya
which he had cut off in sight of my army,

um [ma la] ak-ki-su qaquadu šar Elam
thus: "I have [not] cut off the head of the king of Elam

* * * * ina puḫri umman su sa-ni ha-a-nu ig-bi
* * * * in the assembly of his army." Again he said:

va - Um-man-i-gas ke-e-u-na-as-siq
"and Ummanigas only, kissed the

qaq-qa-ru ina maḫri a-mir-i sa
ground; in the presence of the envoys of

Assur-bani-pal šar Assur eli
Assurbanipal king of Assyria." For

a-ma-a-ti an-na-a-ti sa il-zi-nu
these matters, which he had mocked,

Assur va Istar i-ri ḫu ṣu va Tam-ma-ri-tu
Assur and Ishtar turned from him; and Tammaritu

aḫi su qī-nu su ziri bit aḫi su it-ti
his brothers, his kin, the seed of his father's house with
84. ru - bi - li - kut i - su la pa - an
eighty-five princes going before him from the face of

85. in - da - bi - gas in - nab tu - niv - va
Indabigas fled, and

86. me - ra - nu us - su - un ina eli lib bi su - nu
their bitterness within their hearts

87. ib si - lu niv - va il - lik - u - ni a - di Ninua
raged, and they came to Nineveh.

88. Tam-ma - ri - tu niru šaru ti ya u - na - as - siq va
Tammaritu my royal feet kissed, and

89. qaq qa - ru u - se - sir (v. sar) ina ziq - ni su
earth he threw on his hair,

man (v. ma) - za - az ma (v. man) - sa - ri ya [su u]
standing at my footstool?.

90. a na e - pis ardu - ti ya ra man su im nu va
to do my service, himself set,

91. as-su e - pis di - ni su a-lak ri - zu - ti su
for the giving of his sentence, and going to his help.

92. ina ki - bit Assur va Istar u - zal - la - a bel - u - ti
By the command of Assur and Ishtar, he submitted to my dominion.
92. \(\text{ina mah ri ya i zi zu va i - tal - la - lu}\)
   In my presence he stood up, and glorified the

93. \(\text{qur - di Ili ya dan - nu - ti sa il - li - ku}\)
   might of my powerful Gods, who went to

94. \(\text{ri zu - ti a - na - ku Assur-bani - pal lib - bu}\)
   my help. I Assurbanipal, of generous

95. \(\text{rap - su la ka - žir ik - ki - mu pa - ši šu}\)
   heart, of defection the remover, forgiver of

96. \(\text{hi - da - a - ti a - na Tam - ma - ri tu re - e - mu}\)
   sin;

97. \(\text{I granted him, and himself, and part of the seed of his father's}\)

98. \(\text{ki - rib e kal ya ul - ziz šu nu - ti ina}\)
   house, within my palace;

99. \(\text{im - mi su nisi Akkad sa it - ti}\)
   those days the people of Akkad, who with

100. \(\text{Saul - mu - gi - na is sak - nu ik bu - du}\)
   Saulmugina were placed, and devised

101. \(\text{limut ni ip - ri - tu iz - bat šu - nu ti a - na}\)
   evil; famine took them, for their
Assurbanipal.

food the flesh of their sons and their daughters

e ki lu ik-šu-šu ku ru-us šu
they did eat, and divided the

Assur Sin Samas Vul Bel Nabu Assur, Sin, Shamash, Vul, Bel, Nebo,

Istar sa Ninua Il šar-rat kit-mu-ri
Ishtar of Nineveh, the divine queen of Kitmuri,

Istar sa Arba il Ninip Nergal Nusku
Ishtar of Arbela, Ninip, Nergal, and Nusku,

who in my presence marched and destroyed

ga-ri ya Saul-mu-gi-na ahi nak-ri
my enemies: Salmugina my rebellious brother,

sa i gi ra an-ni ina me-kit isati a-[ri] ri
who made war with me; in the fierce burning fire

id-du su va u-ḫal-li-qu nap-sat šu
they threw him, and destroyed his life.

va nisi sa a-na Saul-mu-gi-na
And the people who to Salmugina
111. ahi nak - ri u - sak - pi - du
my rebellious brother, he had caused to join,

112. ip - se - e tu an - ni - tu limut - tu e - pu - su
and these evil things did;

113. sa me - tu - tu ib - ba - ḫu nap - sat şu nu
who death deserved, their lives

114. pa - nu - us - su - un te - bis - u va it - ti
before them being precious:

115. Saul - mu - gi - na bel - su - nu la im qu - tu
Saulmugina their lord, they did not burn

116. ina isati (la) pa - an ni - kiš gir parzil
in the fire, (from) before the edge of the sword,

117. şu - un - ki (v. qu) bu - bu - ti (v. tu) isati
dearth, famine, and the burning

118. a - ri - ri i - se - tu - u - ni e - ḫu - zu
fire, they had fled, and taken

119. mar - ki - tu [ti] - bu - ut Ili rabati
refuge. The stroke of the great Gods

120. beli ya sa la na - par - su - di
my lords, which was not removed
120. is - ḫu - up su - nu - ti e - du ul ip par- sid

overwhelmed them. One did not flee,

121. mul - taḥ - ḫu ul u - zi ina qati ya

a sinner did not escape from my hands,

122. im - nu-u qatu (v. qa - tu) - u a ruqubi sa - da - di

my hands held [them]. Powerful war chariots,

123. ruqubi zil - li zik - re - e - ti su

covered chariots, his concubines [and]

COLUMN V.

1. sa - ga (v. sa - su) e - kal su u - bil - u - ni

the goods (v. furniture) of his palace, they brought

2. [a - di] mah - ri ya nisi sa - a - tu - nu

[to] my presence. Those men [who] the

3. suq - la - tu pi - i su - nu eli Assur Ili ya

curses of their mouth, against Assur my God

4. suq - la - tu ig - bu - u [va] ya - a - ti

curses uttered; [and against] me, the

rubu pa - ḫaṣ su ik - bu du - ni limut - tu

prince his worshipper, had devised evil:
5. lisan su-nu as-lu-uk abikta su-nu as-kun
   their tongues I pulled out, their overthrow I accomplished.

6. şi-it-ti nisi bal ḍu-ṣun ina sedi alapi
   The rest of the people alive among the stone lions and bulls,

7. sa Sin - ahi irba abu abi bani ya ina
   which Sennacherib the grandfather my begetter, in the

8. lib-bi ış-pu-nu e-nin-na a-na ku ina
   midst had thrown; again I in

9. ki-iz-pi su nisi sa-atu-nu ina lib-bi
   that pit, those men in the midst

10. u-sa-kil kalbi dabi zi-i bi-ḥu
    I caused to be eaten by dogs, bears(?), eagles(?),

11. id-ḥu-i izzuri same nuni (v. nuni)
    vultures(?), birds of heaven, and fishes of the

12. ab-ṣi-i ul-tu ip-se-e-ti an-na-a-ti
    deep. By these things

13. i (v. e) -te ep-pu-su u-ni-ḥu ḥu lib-bi
    [which] were done, I satisfied the hearts of the
Ili rabatì beli ya pagari nisi
great Gods my lords. The bodies of the men

sa Ninip u - sam ki - tu va sa ina
whom Ninip had destroyed, and who in

su - un - ki (v. qi) bu - bu - ti is - ku - nu na - pis - tu
drought and famine had passed their lives;

ri - hi - it u - gab * * ti kalbi dabi
* * * * * * * * dogs, bears,

sa-tur - i bur - ru * * * iz - lu - u ri - ba - a - ti
saturi, burru * * * grew (?) fat.

ner-pad-du - i su-nu - ti ul - tu ki rib Bab - ili
Their attendants from the midst of Babylon,

Kutu Sipar u - se zi va
Kutha and Sippara, I brought out

at ta - di a - na na ka - ma - a - ti
and placed in slavery.

In splendour, the seats of their sanctuaries I built(?).

I raised their glorious (?) towers.
23. Ili su-nu zi-nu-u-ti Istari su-nu
Their Gods dishonoured(?), their Goddesses

24. sap-sa-a-ti u-ni-ih ina tak-kal-ti
desecrated(?), I rested in purple

25. va unninmu(!) vad-duk-ki su-un sa and hangings(?). Their institutions, which

26. i-ni-zu ki-ma (v.kima) sa im-mi ul lu-u ti
they had removed, like in days of old,

27. ina sal-mi (v.me) u-tir va u-kin
in peace I restored and settled.

28. Sipar sa ina sib-di sak bi-ti
and Sippara, who under chastisement, suffering,

29. va ni-ip ri-ti i-se-tu-u-ni re-emu
and privation had fled; favour

30. ar-si su-nu-ti ba-laδ napis-ti su-nu ag-bi
I granted them, the saving of their lives I commanded:

31. ki rib Bab-ilu u-se-sib su-nu-ti
in Babylon I seated them.
nisi Akkad ga du Kal du  
The people of Akkad, and some of Chaldea,
Ara (v. ru) - mu Aram and the sea;
sa Saul - mu - gi - na ik - tir - u va whom Saulmugina had gathered,

* * - pi - i u tir - ru a - na pa - ra - az  
* * returned to their own
ra - ma - ni su - nu ik - ki - ru it - ti ya districts.  
They revolted against me.

ina ki - bit Assur va Belat va Ili rabati  
By command of Assur and Beltis and the great Gods

my protectors, on the whole of them I trampled,

niru Assur sa iz - lu u e - mid su nu - ti  
the yoke of Assur which they had thrown off, I fixed on them;

sanuti bat - bu da i(?) si - kin qati ya  
prefects and rulers appointed by my hand,

as - tak - ka - na e li su - un  
I established over them.  
The institutions
ASSURBANIPAL.

assu - r e (v.  nu - u) ris i Assur va Belat and high ordinances (?) of Assur and Beltis,

41. vi - a I I eff 42. ve - m 43. ve - e - m - i - y
va. Ili Assur u kin zir - us - su - un and the Gods of Assyria, I fixed upon them;

bil - tu man - da at - ti belu - ti ya mat - ti taxes and tribute to my dominion, of the country

sum - ma la na - par - ka - a e - mid су - nu - ti the sum undiminished I fixed on them.

Cylinder B, Column VI, Line 93, to Column VII, Line 87.

93. v - e - m - i - y - g - a - sa - d - a - b - tu - ma - ha - aš - šu Ummanigas, whom, great benefits I

94. e - b - u - su - us as ku - nu - us a - na šaru - ut had given him, and appointed him to the kingdom of

95. Elam sa damqa - ti la ha - aš - šu Elam; who the favour disregarded, and

96. la iz - zu - ru a - de - e ma - mit Ili rabati did not keep the agreement and oath of the great Gods.

97. ul - tu qati a - mir - i Saul - mu - gi - na From the hands of the messengers of Saulmugina.
ASSURBANIPAL.

COLUMN VII.

1. ahu la ke nu nakiri ya im hu - ru
   my younger brother, my enemy, he received a

2. da - ha - tu e - mu - qi su it - ti su - un is - pu - ra
   bribe. His forces with them he sent

3. ana mit - hu - zi umman ya zabi tahaz ya
   to fight my army, my men of war,

4. sa ina Gandun - ya-as it ta - na - al - la-ku
   who in Ganduniyas marched, and

5. u - kib - bu - su Kal - du ina la i - di zi - ir
   trampled on Chaldea. Against my hand(?) unto

6. Undasi son of Teumman king of Elam,

7. Un - da - si ablu Te - um - man sar Elam

8. va Zazaz niru Bil - la - te
   and Zazaz chief of Billate,

9. Pa (v. par) - ru u niru Hi - il - mu
   Paru chief of Hilmu,

10. At - ta - mi - tu nis rab mitpanu
    Attametu commander of the archers,

11. Ne - e - su
    and Nesu
a-lik pa-ni umman sa Elam a-na mit-hu-zi
leader of the army of Elam, to fight
it-ti umman Assur Um-man-i-gas
with the army of Assyria, Ummanigas
u-ma-hi-i-r su-nu-ti is-kun su-nu-ti
sent them, and appointed them

de-e-mu Um-man-i-gas a-na Un-da-ši
a decree. Ummanigas to Undasi,
ki-a-am ig-bi um-ma a-lik ul-tu
even said, thus: Go; against
Assyria

Assyria

tir-ra tuk-te-e abi ba-ni ki
revenge the slaying of the father thy begetter.

Un-da-šu Za-za-az Pa-ru-u
Undasu, Zazaz, Paru,

At-ta-mi-tu Ne-e su it-ti
Attamitu and Nesu, with

a-mir-i sa Saul-mu-gi-na
the messengers of Saulmugina

ahu nak-ri ur-ḫu iz-[bat-u-niv-va]
my rebellious brother; took the road, and
22. us-te-es-sir-u-ni mur-ra-nu zabı directed the march. My men
tahaz ya sa ina Gan-dun-ya-as of war, who in Gandunyias
24. it-ta-na-al-la-ku u-[kib-ba-su marched, and trampled on
27. Elam Elam
Elam At-ta-mi-tu 28. ik-ki] şu-niv-va
* * * * * *
they cut off and
29. [u-bil-u-ni a-di] mah-ri ya [brought to], my presence.
30. * * * * * * * an-na-a-ti * * * * * * these
31. * * * * * * * um-man-i-gas * * * * * * si ik-la va
Ummanigas Um-man-i-gas
32. ti a-mat ya * * * * * * my will
33. 34.
35. [Assur] Bel Nabu Nergal Ili [rabati [Assur], Bel, Nebo and Nergal, the [great] Gods

36. beli ya] di-in kit-ti [my lords:] a certain judgment against

37. Um-man-i-gas i-di-nu in-ni Tam-ma-ri-tu Ummanigas, appointed me. Tammaritu,

38. zir-us-su ip-pal-kit va sa-a-su ga-du against him revolted, and him and part

39. Tam-ma-ri-tu sa e-la sa-a-su iq-zu Tammaritu who over him triumphed,

40. u-sib ina kuzzu Elam ki-ma sat on the throne of Elam. Like

41. sa-a-su va da-ha-a-tu im-har ul is-al him also, a bribe he received; he did not seek

42. su-lum šaru-ti ya a-na ri-zu-tu alliance with my kingdom. To the help

43. (v. kit-ri) Saul -mu-gi-na ahu la (v. aid) of Saulmugina my younger
ASSURBANIPAL.

45. ke-e-nu il-lik-av-va a-na mit-hu-uz-zi
    brother he went, and to fight

46. "umman ya ur-ri-ha kakki su ina
    my army he prepared his soldiers. In

su-up-pe-e sa Assur va Istar u šap-pu-u
    prayer Assur and Ishtar I had prayed;

47. ta-ni-hi ya im-ľu-ru is-mu-u zi-ker
    my supplication they received, and heard the words of

šapti ya ardi su žir us-su ip-pal ki-tu va
    my lips. His servants against him revolted, and

49. a-ha-mis u ra-ši bu adi limut ya
    each other they destroyed, to my evil

(v. damqati ya) 50. In. da-bi-gas arad şu
    (v. benefit.) Indabigas his servant, who

51. sa ši-ľu eli su u sab-su u u-sib
    the revolt against him made, sat

52. ina kuzzu su Tam-ma-ri-tu şar. Elam
    on his throne. Tammaritu king of Elam,

53. sa mi-ri-iţu ig-bu-u eli
    who untruth had spoken, concerning
ni-kis qaqqadu Te-um-man sa ik-ki šu

the decapitated head of Teumman; which he had cut off

a-hu-ru-u umman ya va ahi su

in sight of my army: and his brothers,

qi-nu su ziri bit abi su it-ti 85 ' rubi

his kin, the seed of his father's house, with eighty-five princes of

Elam a-li-kut i-di idi su

Elam, marching before him;

sa la-pa-an kakki Assur va Istar ip-par-su-du

who from the face of the soldiers of Assur and Ishtar fled,

Elam (59 to 68 lost.)

va

and

Tam-maritu and part [of the seed of his father's house]

ki-rib e-kal ya ul-[ziz šu-nu-ti]
in my palace I placed [them].

Indabigas who after Tammaritu,

sat on the throne of Elam;
74. da-na an kakki ya e mur va sa
the power of my servants saw, whom

(ul-tu re e-si) u-sam ri ru eli Elam
(from the first) I had caused to march over Elam.

75. abli Assur sa as pu ra a na
The sons of Assur, whom I sent to

kit-ri Nabu-bel-zikri ablu Maruduk-bal-iddina
aid Nebobelzikri the son of Merodachbaladan,

76. sa ki-ma ip-ri tap-pee a na zir mata su
who like an earth-wall guarding his country,

77. it ta na-al la ku it-ti su sa
marched with him;

78. Nabu bel-zikri ina pi ir za-a-ti
Nebobelzikri by treachery

79. (v, u) -zab-bi-tu u-bi lu it ti su ina
had captured, and taken with him in a

80. ki-li In-da bi-gas sar Elam
boat.

81. ul-tu bit abi [su] u-se-za-as-su-nu-ti
from the house of [his] fathers sent them.
When their capture I commanded, he sent his good messengers, sorrowfully from the border of his country.

By the hand of his envoy, to make agreement

Continued on Cylinder C.
Nabu-bel zikri ina pi-ir-za a ti Nebobelziki by treachery

93. u-zab-bi tu u bi lu it ti su ina had captured, and taken with him. By the

94. qati a-mir su a-na In da bi-gas ki-a-am hand of his envoy to Indabigas, even I

95. as-pur su va [as]-su nisi sa-a-tu-nu-(te) la sent to him also, If those men thou dost not

96. tu-se-bi-la um-ma al la-kav-va alani ka send, thus; I will march; thy cities

97. a-na-qar nisi Su-sa-an Ma-dak-tu I will destroy; the people of Shushan, Madaktu and

98. Hi-da-lu a-sal-lal [ul] tu kuzzu šaru ti Hidalu, I will carry off; from thy royal throne,

99. ka a-dak-ki ka va [sa] nam-ma i na kuzzu I will hurl thee; and another on thy throne,

100. ka u-[se-sib] * * mis ina pan Te um-man I will seat. As, formerly Teumman

101. u sap ri-ku u sam ḫaru ka I crushed; I will cause to destroy thee,
ka-a-ta [su]-u a-mir su ma-har su [this is] to thee.
He, his envoy before him
la i-bi-sa-du [la] u sa-an-nu su si kin did not come, did [not] repeat to him the fixing
de e-mi ya [ina tugul]-ti Assur Sin Samas of my will.
[In] the service of Assur, Sin, Shamas,
Bel Nabu [Istar sa] Ninua Istar sa Bel, Nebo, [Ishtar of] Nineveh, Ishtar of
Arba-il Ninip Nusku Nergal sa Arbela, Ninip, Nusku and Nergal, who
it tal la-ku ida ai i-na ar ru ga-ri ya march before me, and destroy my enemies;
[a-lak] a-mir (a(?)-mi ri) ya sa [of the journey] of my envoy, whom
a-na Di-ri as pu ru [is] -mu-u to Diri I had sent; [they] heard
ki rib Elam. pu luḥ ti šaru ti ya in Elam. The fear of my kingdom,
[su u-za-hi]-nu in-ni Ili rabati [which was] preserved to me by the great Gods;
Elam is-ḥu-up (v. ḫup) va [mat šu ẓir] Elam overwhelmed, and [his country against]

In da-bi-gas ip pal ki tu i na ru us Indabigas revolted, and they destroyed him

ina kakki Um-man-al-da ši ablu with the sword. Ummanaldasi son of

At-ta-mi-tu u si-bu ina kuzzu su Attamitu, sat on his throne.

Date at close of a Proclamation to the Babylonians, K, 84.

Araḫ Airu immi 23 lim mu Assur-dur-uzur Month Iyyar, twenty-third day, eponym Assurduruzur.

Sa-mas-balad-šu-ig-bi it ta-bel Shamasbaladṣuḡi brought [it].

Omen Tablet Fragment.

a. A-na Babili i-tir-ru To Babylon they turned,

b. Saul-mu-gi-na Saulmugina to their hands they
c. a-na qati su-un
ASSURANIPAL.

i - ba aq qu su summi , arah Duvaæu immi
drew him away(?). Omens. Month Tammuz,

27 lim - mu Assur - dur - uzur Bel u sal - lim
twenty-seventh day, eponym Assurduruzur. Belusallim

hal Hi - sa - am - ma - il ai ina adi ãë e mi
the hal and Hisammailai, at command

ina lib - é kal esse e - tap - pu - su
in the midst of the new palace made.

Passage at the close of Omen Tablet K, 159.

Nabu - bel - zikri tam - ti - ai la nazir
Nebobelzikri the seaman disregards the

ådbtu Assur - bani - pal sar Assur bin - ut qati ka bel su
benefits of Assurbanipal king of Assyria the work of thy hands his lord,

sa ni is sumi ka rab - a qa lis iz - kur - u va
who the worship of thy great name always celebrated and

i - mi - su sal - dis i nin - na Assur - bani - pal sar
is valiant martially. Again, Assurbanipal king of

Assur pa - luâh ka is - mu - u va um - ma
Assyria thy worshipper has heard also this:
mitpanu ina Elam up tah- ħar illiku (?)
"The archers in Elam have gathered and marched

itti žabi id - dan sa Assur-bani-pal sar Assur with the men belonging to Assurbanipal king of Assyria,
lalu u Assur ai lu u Akkad
the Assyrians, the Akkadians,
lalu u kal - da ai lu u the Chaldeans, and the

Gun dun i sa niri Assur-bani-pal bin - ut Gandunians, who the yoke of Assurbanipal the work

qati ka * * tu ana epes kakki qabal va tahaz of thy hands have rejected (?) to make fighting, war and battle

itti su nu im mah ḫa a - za ul ḏabu with them he was prepared. Not good,

e - zib sa - du va lu u ina mi- šir sa Elam excepting the mountain which is in the border of Elam,

lu u ina mi- šir sa mati su azzizu va lu u which along the border of his country joined, and which
a - na pul- ḫu lu u a - na ža - bat qati va mi- šir through fearing to be captured in hand, the border
Month Nisan, fourth day, did not revolt.

Month Ab, eleventh day, eponym Sagab.
Passage at close of Omen Tablet K, 28.

a. [Ta] immi 22 sa arah an-ni i arah Duvazu

From the twenty-second day of this month, the month Tammuz,

b. [a-di] immi 22 sa arah abu sa sanat an-[na]
[to] the twenty-second day of the month Ab of this year.

c. Sin tab ni zur ablu su sa
Sintabniuzur, his son of

d. Nin - gal- iddina it - ti
Ningaliddina, with Assurbanipal

f. sar Assur binut qati ka * * * * i - ru it - ti
king of Assyria, the work of thy hands * * * * [made war(?)] with

Saul - mu- gri - na * * * * lu u it - ti
Saulmugina * * * * * * with

h. * * * * lib - ba - su
* * * * his heart.

Passage at close of Omen Tablet K, 1360.

a. Ultu immi 8 sa arah an-ni arah Abu
From the eighth day of this month, the month Ab,
b. $\text{a- di immi 7 sa arah Ululu zabi Elami}$
to the seventh day of the month Elul. The men of Elam

c. $\text{up ta$\text{h ha ru u uk taz za ru - u gathered, set in order, and}$

d. $\text{illikuni(?)}$ kakki qabal va ta$haz itti zabi
marched (?) fighting battle and war with the men

f. $\text{id - dan sa Assur-bani-pal}$ sar Assur $\text{ib - bu-su - u}$
belonging to Assurbanipal king of Assyria, was made.

g. $\text{ul dabu}$ sar Dan $\text{- ai - ablu * * * * * * *}$
Not good. From Danai son of * * * * * * *

b. $\text{bil ku(?)}$ arah Ululu immi 7 lim-mu $\text{Sa-gab}$
the bilku(?) month Elul seventh day, eponym Sagab.

Passage at close of Omen Tablet K, 4.

$\text{[Saul] - mu - gi - na a$h$u lakenu (?)}$
$\text{[Saul]mugina}$ the younger brother

b. $\text{*** i dal la - $h$u va *** rab - u}$
he embroiled and *** great

c. $\text{i bu * * *** un - ni i la d$a - bu}$
* * * * * * not good
Assurbanipal, king of Assur,

the work of thy hands, who unto thee is good,

who has established ordinances and on thy

has fixed his eyes, heard thus:

Saulmusgina to Elam broke away;

an agreement he caused to make, before to Elam

he broke away. Five omens in heart were not

dabu Arah Tarsitu immi 15 lim-mu Ša-gab

good. Month Tisri, fifteenth day, eponym Sagab,

The great Gods the

lords strength continue to him, their
assurbanipal.

I ást su-nu strength
q: iq-ta sa damiq a na šar be-eli ya for good to the king my lord
r: iš-ta-pa ru-u-ni may they send.

Passage at close of Omen Tablet K, 3161.

a. [ā] ṣar 17 sa arah an-ni arah Samna sa sanat
   The seventeenth day of this month, the month Marchesvan of

b. ṣar 17 sa žabi id dan sa
   this year, it was that the men belonging to

c. ṣar 17 sa žabi id dan sa
   Assur-bani-pal šar Assur ana eli Ša-ul-mu-gi-na
   Assurbanipal king of Assyria went over to Saulmugina;

d. ṣar 17 sa žabi id dan sa
   it tal-ku ana qati su-nu ki(?)-bit(?)-tu dabtu
   to their hands the will (?) was good.

e. ṣar 17 sa žabi id dan sa
   Assur-bani-pal šar Assur ana eli Ša-ul-mu-gi-na
   Assurbanipal king of Assyria went over to Saulmugina;

e. ṣar 17 sa žabi id dan sa
   Assur-bani-pal šar Assur ana eli Ša-ul-mu-gi-na
   Assurbanipal king of Assyria went over to Saulmugina;

f. ṣar 17 sa žabi id dan sa
   Assur-bani-pal šar Assur ana eli Ša-ul-mu-gi-na
   Assurbanipal king of Assyria went over to Saulmugina;

g. ṣar 17 sa žabi id dan sa
   it tal-ku ana qati su-nu ki(?)-bit(?)-tu dabtu
   to their hands the will (?) was good.

h. [ā] ṣar 17 lim-mu ša-gab
   Month Marchesvan seventeenth day, eponym ša-gab

i. ṣar 17 lim-mu ša-gab
   Assur-dan

k. [inā lib Bit]-ridu-te e-tap-su
   [In the midst] of Bitridute made.
K, 312. Proclamation of the King to the People of the Sea Coast.

1. A-mat šar a-na nisi mat tam-ti nisi ab-ba i
   The will of the king to the men of the coast, the sea,

2. va abli ardi a salim-mu a si lib-ba
   and the sons of my servants; my peace to your

3. ku-nu lu đa-ab ku-nu-si a-mu-ra adi
   hearts, may you be well. I am watching

4. na-ak-ka-a-ha ina lib sa eni ai ina eli
   sharply, from out of my eyes, over

5. ku-nu va la pa-anhi id sa Nabu-bel-zikri
   you; and from the face of the sin of Nebobelzikri,

6. * * * * * sa ana mi-na-nu ab ru şu
   * * * * * entirely I have separated

7. ku-nu-si a-du u Bel-ibni arda a va
   you. Now, Belibni my servant,

8. du-ba-si ya a-na a-lik pa-nu-ti ana eli
   my deputy, to go before, to be over

9. ku-nu al-tap-ra at-tu-nu ab-bat-tiv va
   you I send to you. I command, and
ina lib a-mat  sa ina eli  ya da-[bu]  * * *
in the will  which is in me good  * * *

sa ina lib bi  sa  * * * * *  nisi
which in the heart  * * * * *  *

ut  * * * *  ki  * * * *  tam-ma-ra-ni
* * * *  * * * *  * * * *

mi  * * * *  sa ardi  sa zi  * * * *
* * * *  of the servants who  * * * *

sa beli su-nu  is - su-nu  ya ha - nu-u
of their lords  bring(?)  to me.

as-su ana-ku  e mu ki  ya al - tap-ra
Of myself;  my forces  I send.

I - lu su at tu ku-nu  me-nu-u dum ki
I have joined with you,  keeping your

ku-nu  va dahtu ku - nu  i  na emur ya
good  and your benefit in my sight.

Date.

Arah Airu imni  5  lim - mu  Bel-harran-sad-u - a
Month Iyyar;  fifth day,  eponym  Belharransadua
K, 4457.

1. [Um-man]- al da-ṣu aḫu su sa Tam-mar-i-tu
   Ummanaldasu brother of Tammaritu

2. sar [Elam] Ut-te-di nisi rab [mitpanu]
   king of [Elam]. Uttedi commander of archers,

3. Te-um-man nis rab mitpanu sa bit-ḫal la a [ṣu]
   and Teumman commander of the archers of [his] chariot(?),

4. Tam-mar-i-tu sar Elam sa a-na kit ri
   Tammaritu king of Elam, who to the aid of

5. Saul-mu-gi na *** il li ka av-va
   Saulmugina *** went, and

6. a na mit-ḫu uz umman ya a na ku
   to fight my army.

7. Assur-bani-pal sar Assur Assur va Istar am ḫu-ur
   Assurbanipal king of Assyria, Assur and Ishtar invoked;

8. va is mu-u ṣu up pi ya In da bi-gas
   and they heard my prayer.

9. arad ṣu zir us-su ip pal kit va ina taḫaz
   his servant, against him revolted, and in the battle
The men of Tammaritu accomplished his overthrow.

From the midst of the battle they fled and of the defeat of his army

And he fled by the way of the sea.

After him Indabigas his servant, sat on his throne.

The ship of Tammaritu was sinking.

He from his back he carried sick.
16. nam-ra-zi u-par-ri *** us (?) ground he placed him on,

u-se-rib su ki-rib qani *** a-na bu-ri su-nu
he caused him to enter into the reeds. For their food

17. * * * * * sa ut * * * zib * * *

* * * which * * * * *

Reverse.

1. Tam-ma-ri-tu šar Elam sa pa-an
Tammaritu king of Elam, who before

2. In-da-bi-gas ip-pal ina ki-rib mar-ra ti
Indabigas fell; in the midst of the sea

3. i-ki-îl pa-a e-mu-ru ma-ru-us-tu a-na-ku
sailed (?) and had seen sickness.

Assur-bani-pal šar Assur ri-še-e-ti šaru-ti ya
Assurbanipal king of Assyria, my royal friendship

4. u-se-bil su ri-še-e-ti sa-a-ti-na
sent to him. That friendship he

im-ḥar va ina maḥri ummati ya
received, and in presence of my general
5. u - na - as - si - qa qaq qa - ru
kissed the ground.

6. Si - id ru sa Um-man-i-gas la na - zir dabtu
Line [of battle] of Ummanigas, disregarder of the benefits

7. Assur-bani-pal šar Assur sa ki - rib
of Assurbanipal king of Assyria; who in

8. Elam is ku - nu su a na šaru ti
Elam had appointed him to the kingdom.

9. Tam-maritu who with him had fought(?) had accomplished

10. abikta su u par ri - ru el - lat su
his overthrow and dispersed his forces.

Decapitated head [of] Ummanigas king of

12. Elam, [sa] ya - a - ti * * * * *
Elam, who to me * * * * *

13. e - su u - vas - sir an - ni [a - na kit] - ri
* * abandoned me, and [to the] aid of

[Saul] mugina lord of my enemies,
14. Tam-maritu had cut off in the midst of Tam-ma-ri-tu ik-ki şu qabal

15. Tammaritu had cut off in the midst of battle.

16. Tammaritu king of Elam (that),
Ummanigas my general
Madaktu.

K, 2825. Partly Restored from Fragments of Duplicate Tablets.

a. Tam-maritu king of Elam (su-a-tu)

b. Ummanaldasi son of Teumman king of Elam

Ummanamni son of Ummanamni

(v. Um-man-ap-pi) son of Urtaki king of Elam,

v. Um-man-appi) son of Urtaki king of Elam,

Ummanamni grandson of Ummanaldasi
Dispatch from an Officer to the King.

1. Anabel šarrī bel ya arad ka

To the lord of kings my lord, thy servant

Bel-ib nil Assur Samas va Maruduk araku

Belibni; Assur, Shamas and Merodach, length of
immi du - ub lib - bi va du - ub širi sa
days, sound heart, and sound body, to the
be-eli šarri bel ya liq-bu-u a-na eli
lord of kings my lord grant. Concerning
Tam-ti i-ti aḫi nis qī-ni sa va
Tamti-iti, the brothers, kinsmen, and
rabati sa a-na šar bel ya as-pur a-du-u
great men, whom to the king my lord I send, thus:
Tam-ma-ri-ti aḫi sa nīši qī-na su
"Tammaritu, the brothers, his kinsmen and
va nīši rabati su i-zi zī
his great men, together
a-na pa-an šar beli ya al-tap-ra-as-su-nu
to the presence of the king my lord I send them

Extract from a Dispatch mentioning the Death of

[A-na bel šarri beli] ya arad ka
[To the lord of kings] my [lord,] thy servant
Bel ib-ni [Assur Samas va Maruduk] du-bi Belibni. [From Assur, Shamas and Merodach,] sound

lib-bi du-bi širi [a-ra-ku immi va] la-bar heart and sound body;

length of days, and] long

pal-e ana bel šarrī [šar matati bel ya] life; to the lord of kings

length of days, and] long

The news from Elam, Ummanaldas;

the former king has destroyed,

he has gone and on the throne has sat.

They feared (?) Madaktu he has left,

his mother, his wife, his children and his kinsmen

all; then he subdued. The Ulai in its

depth a flood, he crossed, to
10. Ta - la - ah it - tal ka niru
       Talah he went. The chief

11. Um - man - si - bar Un - da - du zi il li - ru
       Ummansibar, Undadu the zilliru,

12. va bel ummani (!) su ma - la ba - as - su - u
       and the lords of his forces all there were;

13. it tal - ku pa ni su nu a - na alu su
       went before them, to his city

Ha - ri šu un - ši
       Harisundasi.

**Epigraph over King in Chariot receiving Prisoners and Spoil.**
Line 7 from Duplicate on Tablet Fragment.

1. A - na - ku Assur-bani-pal šar kīssat šar Assur
       I am Assurbanipal king of nations king of Assyria,

2. sa ina kibit Ili rabati ik - su - du
       who by the will of the great Gods has taken the

3. zu - um - mi - rat lib bi su lu bul-tu su-qut- tu
       desire of his heart; garments beautiful,

4. ši - mat šar - u - ti sa Saul - mu gi na
       the royal robes of Saulmugina
5. aḫu la- kenu sal-ziƙ- ri-te su ummati  
my younger brother, his concubines, his generals,

6. su zabi taḥaz su ruqubi sa sad-da di  
his men of war, the powerful war chariots,

7. ru-du belu-ti su susi zi-bi-ti  
his lordly carriages, horses trained to the

8. niri su nin bi-suḥ- ti e-kal su ma-la  
yoke, the desirable women of his palace all there

9. ba-su-u nisi zik-ru (v. zi-kar)  
were; people male

10. va sin-nis zahruti rabati  
and female, small and great, I caused to come

va ṣin-nis zahruti ṣarabati  
and female, small and great, I caused to come

It is necessary in this division of the reign to give a more detailed account of the events, many of the inscriptions relating to it being too long to translate here; but for every fact of importance a reference is given to the inscription from which the statement is drawn (in cases where the inscription is not translated), that students may be able to compare the original documents.

After he had established Ummanigas and Tammaritu in Elam, Assurbanipal sent an envoy to Elam (K, 2644) to demand the return of the image of Nana, which the Elamites had carried off to Shushan; and a little later, Saulmugina, brother of Assurbanipal,
instigated all the tributary states to revolt against Assurbanipal. Saulmugina is the Saosduchinus of Ptolemy, his name is written 𒈴𒈹𒅁 and 𒀀𒄂𒆠. The first element 𒆠 is rendered in Cun. Ins. Vol. II, p. 45, line 49, by 𒆠 Sa-mul-lu, the second element 𒅁 is sum or zikar, and the third 𒊩𒌋 or 𒆠 gina in Akkad, is ukin in Assyrian, the whole name was probably Samul-zikar-ukin, or Samul-sum-ukin in Assyrian. Probably, by the will of Esarhaddon, Saulmugina was made king of Babylon at his death. K, 3050, and the Cylinder of Assurbanipal in the Louvre exhibit Saulmugina as on intimate terms with Assurbanipal, and this state of affairs lasted for about seventeen years. During the eponymy of Assurduruzur, Saulmugina planned a revolt against his brother, which Assurbanipal represents as very ungrateful. The inscriptions seem to show that Assurbanipal only allowed his brother a nominal sovereignty round Babylon, and Saulmugina desiring to be independent, sent messengers to the various subject rulers to persuade them to join him in throwing off the Assyrian yoke. The most important tributary was Ummanigas of Elam, and to insure his aid, Saulmugina opened the treasuries of the temple of Bel at Babylon, the temple of Nabû at Borsippa, and the temple of Nergal at Kutha, and sent their treasures as a present to the Elamite monarch (K, 2631). Ummanigas received the bribe, and sent his troops to Babylonia. Other messengers were sent by Saulmugina to the various rulers round Babylonia, and 𒃤𒅁 Kudur governor of Uruk (Warka) sent a dispatch to Assurbanipal (K, 5457), telling him that he had heard from Sintabniuzur, governor of Ur, of the arrival of the messenger of Saulmugina at that city, and that part of the people had revolted. Kudur then took 500 men from Uruk, and joining 𒃤𒅁 𒃕𒅁 Palia, prefect of Arrapha, and 𒃤𒅁 𒅁 Zabea, prefect of Amida, went down to Ur; but he could not stop the revolt, and Sintabniuzur himself went over to Saulmugina. Meanwhile the Babylonian king sent an embassy to Assyria to assure Assurbanipal of his devotion; on the return of this embassy, the general revolt broke out, and is said to have included Ummanigas of Elam, and his feudatory chiefs, Saulmugina of Babylon, the Guti
by whom the Arabians are probably intended, Martu or Hatti which is Syria, and Miluhha, which must here mean Egypt, the country with which the name is constantly connected.* Among the minor princes and governors involved, the following are mentioned, Nebobelzikri or Nebobelsumi, ruler of the Chaldees on the Persian gulf, Sintabniuzur of Ur, *^Mannuki-babili* of Bit-dakkuri, and *Hea-mubasa* of Bit-amukkan (K, 4515), *Nadan* of Puqud or Pekod (K, 524).

After the departure of the Elamite forces to Babylonia, Tammaritu the son† of Ummanigas, assisted by his uncle Tammaritu, who was sub-king of Hidalu, revolted against his father, and to gain over the war party which was hostile to Assyria, he declared that he had not killed Temman, and accused Ummanigas of being the only one who had submitted to Assurbanipal. In the battle which followed, Tammaritu gained the victory, and cut off his father’s head. Saulmugina subsidised Tammaritu, and he, like his father, marched his troops into Babylonia against Assurbanipal. While there, Indabigas raised a revolt and drove him from the throne, and Tammaritu and his adherents embarked on the Persian gulf, and after considerable suffering landed and took refuge in the marshy district of the lower Euphrates, here having been assured of a good reception, they surrendered to Merodachsaruzur, a general serving under Belibni the governor of Assurbanipal (K, 1610, and K, 2825), and were sent by Belibni to Assyria.

Assurbanipal appears at first to have been overwhelmed by the magnitude of his misfortune, but the vigour of some of the Assyrian generals prevented the revolt becoming universal; Paliya, governor of Arbaha or Arrapha, on the northern border of Elam, held that side, and we are told, K, 159, that from fear of capture, that part

* The contempt of chronology in the Assyrian records is well shown by the fact that in Cylinder A, the account of the revolt of Psammitichus is given under the third expedition, while the general account of the rebellion of Saulmugina is given under the sixth expedition, the affair of Nebobelzikri under the eighth expedition, and the Arabian and Syrian events in connexion are given under the ninth expedition.

† It is only while writing this Division that I have found that the Tammaritu who revolted against Ummanigas, was his son, and not his brother; he is sometimes called “Tammaritu the younger,” and “Tammaritu the later,” to distinguish him from his uncle, who bore the same name.
of Elam did not join the revolt, and Kudur, governor of Uruk, held that important city for Assurbanipal. In the eponymy of Sagab, reinforcements were sent into Babylonia, and next year, in the eponymy of Bilharransadua, Belibni was appointed governor in south Babylonia.*

The Assyrian forces having defeated the confederate army of Babylonians, Elamites, and Arabs, shut them up in the four cities of Babylon,† Borsippa, Kutha, and Sipara; here they were besieged, until in the extremity of famine, the people eat their own children. After a vain attempt at a sortie, Babylon fell, and Saulmugina was burned.‡ After the capture of Babylon, the country was annexed to Assyria, and an Assyrian general named Samasdainani was made governor of Babylon and the surrounding district. Nebobelzikri,¶ the Chaldean who had joined the revolt, had taken captive the Assyrian garrison which guarded his country, and when the revolt failed, he made his escape into Elam, carrying with him the Assyrians as prisoners. Indabigas, king of Elam, sent to Assurbanipal, desiring to make peace, but the Assyrian monarch sent back word demanding the surrender of Nebobelzikri and the Assyrians who were in Elam, and threatened to invade Elam if they were refused. Assurbanipal afterwards dispatched an envoy to Elam on this errand, and on reaching the frontier the Assyrian messenger heard that Indabigas had been killed, and succeeded by Ummanaldas; a long diplomatic correspondence ensued between Assurbanipal and Ummanaldas respecting Nebobelzikri, who ultimately committed suicide in company with his armour bearer (see

* The name of Belibni consists of two parts, the first the deity Bel is written 𒏗𒆠, 𒏗𒆠 and 𒏗𒆠 𒆠 (this is the only proper name in which I have found these forms interchange); the second ipu "he made," is written 𒏗, 𒏗𒆠 𒆠 and 𒏗𒆠 𒆠.

† This is the first time in history that we know Babylon to have been besieged. At least six times previously the Assyrians had taken it without siege, and it is probable that the great extent of the city had prevented its being enclosed by a wall until the time of Esarhaddon, who fortified it about thirty years before Saulmugina's revolt.

‡ We have no details of the death of Saulmugina, so that it is uncertain under what circumstances he was burned, it is possible that he set fire to his palace on the taking of Babylon; self-destruction, under such circumstances, was common in ancient times.

¶ Nebobelzikri is called in some copies the son, and in others the grandson of Merodach Baladan, the latter is the more correct relationship. He was probably the son of Nahidmaraduk, a younger son of Merodach Baladan, who was king of Chaldee in the time of Esarhaddon.
Part XI). Several of the facts connected with this period are indicated on omen tablets, many of these tablets embodying the judgment of the astrologers were written at the order of Assurbanipal, that he might know if the omens were favourable for the prosecution of the war against Saulmugina and his allies. At the close of these omen tablets, the circumstances in the revolt which called for the inquiries are specified, together with the dates and the statements whether the omens were favourable or not. There are many other fragments beside those translated here, and the dates extend from the eponymy of Assurduruzur to that of Bilharransadua, a period of about two years.

The following are some of the tablets referring to this part of the history, which are not translated here, K, 4796; K, 1210; K, 974; K, 824; K, 1580; K, 1095; K, 1541; K, 4275; K, 1196; K, 1030; K, 5456; K, 1249; K, 5457; K, 1610; K, 524; No. 67, 4—2, 1; K, 95; K, 84.
PART X.

The First War with Ummanaldas, King of Elam.

Texts.

There are two good texts of this war, Cylinder A, col. v, lines 44 to 117, and an Extract from K, 2656. Beside these there is the imperfect text on K, 2833, and K, 3085, not translated here.

Cylinder A, Column V, Lines 44 to 117.

44. I-na šibe-e gar ri ya ina arah Sivanu arah
   In my seventh expedition, in the month Sivan the month of

45. Sin bel uzzi ablu ris tu va a-sa-ri -du sa
   Sin lord of might, eldest son and first of

46. Bel: I gathered my army, against Ummanaldas

47. šar Elam us te-es-se-ra mur-ra-nu
   king of Elam I directed the march.

u bil it-ti ya Tam-ma-ri -tu šar Elam
   I brought with me Tammaritu king of Elam,
sa la pa-an In da bi-gas ardu su in-nab-tu va who from the face of Indabigas his servant had fled, and

iz-ba ta (v. tu) niri ya nisi Hi-il-mi taken my yoke. The people of Hilmi,

Bil la ti Du (um) mu-qu Billati, Dummuqu,

Su la-ai La-hi-ra Di bi-ri i-na Sulai, Lahira and Dibirina,

ti ib tahaz ya dan-ni is-mu-u sa al-la-ku the force of my fierce attack, heard of, as I went

a-na Elam nam-ri-ri Assur va Istar to Elam. The terror of Assur and Ishtar

beli ya pu-luh-ti (v. tu) saru ti ya my lords, and the fear of my kingdom

iş-żu-up (v. ḫup) su-nu-ti su-nu nisi su-nu overwhelmed them. They, their people,

alpi su-nu že e ni (v. ženi) su-nu their oxen and their sheep,

a-na e-pis ardu ti ya a na Assur to do my service to Assyria
55. im - qu - tu (v. qu - tu) niv - va iz - ba - tu niru
    they struck, and took the yoke of
    šaru ti ya Bit im - bi - i maḥ - ru - u
    my kingdom. Bitimbi the former

56. alu šar - u - ti bit duk - la - a - ti sa Elam
    royal city, the fortress of Elam;

57. sa ki - ma dur - e pa - ti Elam par - ku
    which like a wall the boundary of Elam divided;

58. sa Sin aḫi ir ba šar Assur abu abi
    which Sennacherib king of Assyria, the grandfather

59. bani ya il la - mu - u - a ik - su - du va su - u
    my begetter, my predecessor, had captured: and he the
    E - la - mu u alu me - eh - rit
    Elamite, a city in front of the

60. Bit im - bi - i maḥ - re e sa nam - ma
    former Bitimbi, another

61. e bu (us) su va dur su u dan nin - u va
    had built, and its wall he had strengthened, and
    u - zak - ki ru šal - hu - u su Bit im - bi - i
    had raised its outer wall Bitimbi
he had proclaimed its name: in the course of my expedition
I took. The people dwelling in it, who did not
come out, and did not pray for alliance with
my kingdom, I felled. Their heads I cut off,
and for the inspection of the
people of my country, I brought to Assyria.

Imbaiti
Imbaappi governor (v. commander of the archers)

the relative of Ummanaldas

king of Elam; alive

from the midst of that city I brought out and
Aqwm and foot in bonds of iron I placed him, and sent Assur sal e-kal va abli su to Assyria. The women of the palace, and sons of Teumman king of Elam; whom by na-as-par-ti Assur ina gar ri ya (v. e) the command of Assur, in my former mah-re-e ak-ki su qaqad su it ti expedition I had cut off his head; with the si it-ti nisi a-si bu ti Bit-im-bi-i rest of the people dwelling in Bitimbi, u-se-za-av-va sal-la-tis am-nu Um-man-al-das I brought out and as spoil I counted. Ummanaldas sar Elam [a-lak umman] ya sa ki rib king of Elam, [of the progress of] my [army,] which into Elam e-ru bu is-mi va Ma-dak-tu Elam entered; heard, and Madaktu alu saru-ti su u-vas-sir va in-na-bit va his royal city he abandoned, and fled and
78. 𒗃𒗃 (v. 𒊒) 𒀭𒊆𒈾 𒈾 𒀭𒈾 𒅜 𒊌 𒊐 𒄬 𒊗 𒊏 𒊑 𒊓 𒊖 𒊏 𒊓 𒊖 𒊏 𒊓 𒊖 𒊏 𒊓 𒊖 𒊏 𒊓 𒊖 𒊏 𒊓 .GetInstanceText
e-pu-su-us as pu ru it tah su im-si va
I had done to him and sent to his aid, he rejected and

devised evil to capture

umman ya ki-a-am ig-bi it-ti lib-bi su
my army. Even he said in his heart

um-ma nisi Elam a na salat-e
thus: "The people of Elam for a spoil

have turned, in the face of Assyria. Their ***

va ir ru bu-u *** ih ta-nab-ba-tu
has been entered(?) and they have carried away

hu-bu-tu Elam Assur va Istar sa ida ai
the plunder of Elam." Assur and Ishtar who before me

(v. > EEL - EEL) EEL EEL EEL EEL
(v. ina mah-ri ya) il i ku u-sa-zu zu
(v. in my presence) march, and exult

in ni zi-ir ga ri ya lib-bi
me over my enemies; the heart of

Tam-ma-ri tu iq zu ba ra-nu-u ip ru-u va
Tammaritu hard and perverse they broke, and
u ba - hu - u qa-tus-su ul - tu kuzzu šaru - ti su took hold of his hand, from the throne of his kingdom

id - ku-nis-suv - va u - tir - ru-nis-su sa - ni - ya - a- nu they hurled him, and overwhelmed him, a second time

u - sak ni - su - us a - na niri ya su - par they subdued him to my yoke. Concerning a-ma - a - ti an - na - a - ti ina že ri - ih - ti lib ya these matters, in vexation [was] my heart;

sa Tam-ma - ri - tu la ke e - nu ih - da - a which Tammaritu the younger offended.

In the glory and power of the great Gods beli ya ki - rib Elam a - na my lords, within Elam, through its extent I marched victoriously. On - şi - hir - ti sa at - tal - lak sal - dis ina my return, peace and su - pa - li - ti pa - an niri (v. ni ri) ya submission to my yoke,
ASSURANIPAL.

102. u tir-ra-a-na Assur Ga-tu-du
I restored to Assyria. Gatudu,

103. Ga-tu-du-ma Da-e-ba Na-di-ha
Gatuduma, Daeba, Nadiha,

Dur-am-na-ni Dur-am-na-ni-ma
Duramnani, Duramnanima,

104. Ha-ma-nu Ta-ra-qu Ha-ai u #i
Hamanu, Taraqu, Haiusi,

105. Bit tag-gil-bit-su Bit-ar-ra-bi
Bittaggilbitsu, Bitarrabi,

106. Bit-im-bi-i Ma-dak-tu Su-sa-an
Bitimbi, Madaktu, Shushan,

107. Bu-be-e Te-maruduk shar-an-ni
Bube, Temaruduksaranni,

(v. Te-maruduk-#ar-#a-#ni) 108. Ur-da li ka
(v. Te-maruduk-#ar-#a-#ni) Urdalika,

109. Al-ga-ri-ga Tu u-bu
Algariga, Tubu,

110. Tul-tu-u bu Du un-#ar
Tultubu, Dunsar,
Dur - un - da - şi
Durundasi,
Dur - un - da - şi - ma
Durundasima,

Bu bi - lu Şa am - u - nu Bu - na - ki
Bubilu, Samunu, Bunaki,

Qa - ab - ri - na Qa - ab - ri - na - ma
Qabrina, Qabrinama

Ha - ra - ha alani su - nu - ti ak - su - ud
and Haraba, their cities, I captured,

ab - bul aq - qu r ina isati ak - mu Ili su - nu
pulled down, destroyed, in the fire I burned; their Gods,

nisi su - nu alpi su - nu ze - e ni
their people, their oxen, their

(v. zeni) su - nu sa su su - nu sa ga su - nu
sheep, their furniture, their goods,

zu - um - bi susi pare
carriages, horses, mules,

bat - li u - nu tu ta - ha - zi as - lu - la
and weapons, instruments of war, I carried off

a na Assur
to Assyria.
K, 2656. Restored from Fragments of Duplicates.

a. I 𒈗 𒀠 𒉗 𒊒 𒆠 𒊒 𒆠 𒊒 𒊒 𒊒 𒊒 𒊒 𒊒 𒊒 𒊒 𒊒 𒊒 𒊒 𒊒 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 𒉗 化进程

Um-man- al da și ablu At ta-mi-tu
Ummanaldas son of Attamitu,

u - si - bu ina kuzzu Elam Tam-mar-ri-tu
sat on the throne of Elam.

as-su de e-ni su va a-lak it-taḥ su ina ki-bit
for his sentence, and for going to his aid; by command of

Assur va Nergal u-zal la-a bel-u ti a-na ku
Assur and Nergal, submitted to my dominion. I am

Assur-bani-pal lib-su rap-su la-ka zir ik ki-mu
Assurbanipal of generous heart, of defection the remover.

In the service of Assur and Nergal the Gods my protectors

d. sa ni a-nu ad ki umman ya zi ir
a second time I gathered my army; against

Um-man-al da și șar E-lam ti ag ba a
Ummanaldas king of Elam, I commanded

a la-ku ad ru-ud Um-man-al da șu șar
to go. I drove back Ummanaldas king of
Elam; from the face of my soldiers he fled

va sada-a su-eli Tam-ma-ritu sa

and his mountain ascended. Tammaritu who

in-nab-ta iz-bata niri ya ki-rib

fled and took my yoke, in

Su-sa an as kun su ana sar-ut-ti

Shushan I appointed him to the kingdom.

damqatu e pu-su-us sa as-pu-ru it-tah su

The benefits I had done to him and had sent to his aid, he

in-si va is-te ni ha-a limut-tu ana ka-sad
despised and devised evil, to capture

ummanhi ya Assur sar Ili Nergal be-lu

my army. Assur king of the Gods and Nergal the lord

zi iru sa ina mah-ri ya il-laku mighty, who in my presence march

u sa-zizu in ni zi ir ga-ri ya

and exalt me over my enemies,

lib bi Tam-ma-ritu iq su ba ra-nu ip-ru

the heart of Tammaritu hard and perverse they broke,
and delivered him into my hand. From

his royal throne they hurled him and

overturned him, and subdued him to

niri ya sal si-a-nu Assur bel-zi-i-ru Nergal

my yoke. A third time Assur the mighty lord, Nergal

warrior of the Gods, and Itak whose hands are powerful,

protected me, and to Elam they commanded

a-la-ku Bit-imbi i, &c.

to go.

Bitimbi, &c.

Here follows the second war with Ummanaldas, the same as Cylinder A, col. v, line 121 and following.

The first war with Ummanaldas appears to have had for its object the restoration of Tammaritu, the fugitive king of Elam. The principal event of the campaign was the capture of Bit-imbi; after which, Ummanaldas abandoned his capital, and fled to the mountains. Tammaritu, who was then restored to the throne, soon revolted, and was deposed by Assurbanipal; the country coming once more under the sway of Ummanaldas.
PART XI.

The Second War with Ummanaldas.

TEXTS.

The texts of the second war with Ummanaldas are Cylinder A, col. v, line 118 to col. vii, line 96; two Epigraphs; several Extracts from Historical Tablets; and K, 3062.

Cylinder A, Column V, Lines 118 to 125.

118. I-na samne gar-ri ya ina ki-bit Assur va

In my eighth expedition, by command of Assur and

Istar

119. ad-ki umman ya zir Um-man-al-das

Ishtar, I gathered my army, against Ummanaldas

120. šar Elam us-te-es-se-ra mur-ra-nu

king of Elam I directed the march.

121. Bit-im-bi-i sa ina gar-ri ya maḫ-re-e

Bitimbi, which in my former expedition

122. ak-su-du e-nin-na Ra-a-si Ha-ma-nu

I had captured, again Rasi, Hamanu,
ASSURBANIPAL.

123. 

a - di na gi su ak - su - ud va su u
and that district I captured; and he

124. Um - man - al - das šar Elam ka - sad
Ummanaldas king of Elam, of the capture of

125. Ra - a - si Ha - ma - nu is - mi va pu - luḫ - ti
Rasi and Hamanu heard, and fear of

Assur va Istar a - li - kut ida - ai
Assur and Ishtar going before me

COLUMN VI.

1. iš - ḫu - pu su va Ma - dak - tu alu šaru - ti su
overwhelmed him, and Madaktu his royal city

2. u - vas - sir va in - na - bit a - na
he abandoned, and fled to

3. Dur - un - da - si It - it e e - bir
Durundasi. The Itite, he crossed,

4. va nahr su - a - tu a - na dan - nu - ti su is - kun
and that river for his stronghold he fixed,

5. uk - ta - ta - zir uk - taž - zir a - na żal - ti ya
and arranged in ranks to fight me.
6. Na-di-tu aššur-ti tu (v. a-di) na-qi
Naditu the royal city and its district

7. Su ak-su-ud Bit-bu-ni aššur-ti * *
I captured, Bitbunaki the royal city ditto,

8. Har-dap-a-nu aššur-ti * *
Hardapanu the royal city ditto,

9. Tu-u-bu
Tubu

10. Alu aššur-ti * * bi-ri t-nahar ka-la-mu
the royal city ditto, beside all the river,

11. Madak-tu aššur-ti * *
Madaktu the royal city ditto,

12. Alu aššur-ti su ak su-ud
his royal city I captured,

13. Alu aššur-ti su ak su-ud
his royal city I captured,

14. Su-mu-un tu-na-as * *
Sumuntunas ditto,

15. Ka bi in-ak (alu aššur-ti su) * *
Kabinak (his royal city) ditto.
16. In the service of Assur and Ishtar I marched and went

17. after Ummanaladas king of Elam,

18. who did not submit to my yoke. In the course

19. of my expedition,

20. My army

21. the Itite in high flood saw, and

22. Ishtar feared the crossing.

23. a dwelling in Arbela, in the middle of the night to my army

24. thus: “I march in front of Assurbanipal, the king
25. sa ib-na-a qata aie li suttu an-ni-ti
   whom my hands made." Over that vision

26. umman ya ir-\'u zu It-it-e e-bi-ru
   my army rejoiced, and the Itite crossed

27. sal-mis 14 alani mu-sab \(\text{\`a}l-
   peacefully. Fourteen cities royal seats, and

28. alani zihruti (v. zi hi-ru-ti) sa ni-iba
   smaller cities

29. la i-su-u va 12 na-ge-e sa ki-rib
   unknown, and twelve districts which are in

30. Elam ka-li su-nu ak-su-ud ab-bul
   Elam, all of them I took, I pulled down,

31. aq qu\(\text{\`a}l\) ina isati ak-mu a-na tuli va gar-mi
   destroyed, in the fire I burned, and to mounds and heaps

32. ina kakki \(\text{\`a}l\) ra-a\(\text{\`a}l\) \(\text{\`a}l\) ib-\(\text{\`a}l\) m\(\text{\`a}l\) ina ra\(\text{\`a}l\) t\(\text{\`a}l\) \(\text{\`a}l\) ra\(\text{\`a}l\) va
   I reduced. Without number I slew his warriors,

33. ina kakki \(\text{\`a}l\) ra-a\(\text{\`a}l\) \(\text{\`a}l\) ib-\(\text{\`a}l\) m\(\text{\`a}l\) ina ra\(\text{\`a}l\) t\(\text{\`a}l\) \(\text{\`a}l\) ra\(\text{\`a}l\) va
   with the sword I destroyed his powerful
34. Elam me ra-nu-us-su in-na-bit va Elam in his bitterness fled, and

35. iz-ba-ta sadu-u Ba-nu-nu a-di took to the mountain. Banunu and

36. na-ge-e sa Ta-sa-ra ka-la-mu the districts of Tasara all,

37. 20 alani ina na-ge-e sa Hu-un-nir twenty cities in the districts of Hunnir,

38. ina eli mi (v. me) -iš-ri sa Hi-da-li (v. lu) by the boundary of Hidalu,

39. ak-su-ud Ba-lim-mu va alani sa I captured. Balimmu and the cities

40. li-mi-ti-su ab bul aq-qur sa nisi round it, I pulled down and destroyed. Of the people

dwelling within them, their misfortune I caused,

41. u-sab-bir Ili su-nu u-sap-si ih I broke up their Gods, I set at liberty the

42. (Ilu) ka-bat-ti bel beli his Gods, great Goddess of the lord of lords,
IstarisuzusamusagaziusizihrativarabatihisGoddesses,hissfurniture,hisgoods,peoplesmallandgreat,

as-lulalaana Assur 60kas-puqaq-qaru
IcarriedofftoAssyria.Sixtykaspuofground,

inaamata-matAssurvaIstarasumahiruinini
bythewillofAssurandIshtarwhosentme,

ki-ribElame ru ubvaat-tal-laksal-dis
withinElamIenteredandmarchedvictoriously.

Onmyreturn,wheneverAssurandIshtar

uzi-zuininizirgariraya
exaltedmeovermyenemies,

Su-saanmahazurabumusab
Shushanthegreatcity,theseatof

Ili su-unasarpi sak ti su-unak-su-ud
theirGods,theplaceoftheiroracle,Icaptured.

(v. aksud) BythewillofAssurandIshtar,into

e-kali suas eru ub u-sibinahidati
itspalacesIenteredandsatwithrejoicing.
Ap-te-e va bit na (v. nak) -kam-a-ti su-nu sa
I opened also their treasure houses, of
kasap (-i) ḫuraz (-i) sa-su (-i) sa-ga (-i)
silver, gold, furniture and goods,
nu-uk-kumu ki rib su-un sa šarri
treasured within them; which the kings of
Elam mah-ru ti a-di šarri sa
Elam the former, and the kings who
a-di lib bi im-mi an-ne-e u pah-hi-ru
were to these days, had gathered
is-ku-nu sa nakiru sa nam-ma e-li
and made; which any other enemy beside
ya-a-si (v. aš-si) qat šu la u-bi-lu ina lib-bi
me, his hands had not put into them,
I brought out and as spoil I counted.
Silver,
ḫuraz (-i) sa-su (-i) sa-ga (-i) sa Sumir
gold, furniture and goods, of Sumir
(v) Akkadi va Gandunias, all that
59. sa šarri Elam mah ru ti a-di the kings of Elam, the former and

60. [arku] - su is - lu - lu u - bi lu ki - rib [latter,] had carried off and brought within

61. Elam za - ri - ru russu u es - ma - ru - u Elam; bronze hammered, hard(?), and

62. ib - bu ni - silk - ti abni su - qut - tu a - gar - tu pure, precious stones beautiful and valuable,

63. ši - mat šaru - ti sa šarri Akkad belonging to royalty; which kings of Akkad

64. a - na kit - ri su-nu ip - su - ru a - na Elam for their aid had paid to Elam:

65. lu-bul - tu su-qut - tu ši - mat šaru - ti bat - li garments beautiful, belonging to royalty, weapons

66. qa - ra - bi ši - ma-nu - u nin e - pis taḥaz ši - mat of war, prepared for one to make battle, suited

qati su u - nu - ti mut - tab - bil - tu e - kal - i su to his hand, instruments furnishing his palaces,
67. ka la-mu su ina eli u-si-bu it-ti bibbu(?)
   all that within it was placed, with the food

68. ina lib-bi e-ku-lu is tu-u ir-mu-ku ip-pa-as-su
   in the midst [which] he ate and drank, and the couch he reclined on,

69. ruqubi iz sa sa-da-di zu-um-bi
   powerful war chariots,

70. sa aḥ-zu si na za-ri-ri za-ḥa-lu u
   of which their ornaments were bronze and paint,

71. susi pare rabati sa
   horses and great mules, of which

72. tal lap-ta su-nu ṣuraz kasap as-lu la a-na
   their trappings were gold and silver, I carried off to

73. Assur zik-kur-rat Su-sa-an sa ina Assyria.
   The tower of Shushan, which in the

74. a-ḥi-ri uk-ni su-pu-lat ub-bit
   lower part in marble(?) was laid, I destroyed.

75. u kip-pi-ra gar-rim (v. garrim) sa sa pi tiq
   I broke through its top, which was covered with

76. eru nam-ri Susinaq (?) Ilu pi-sak ti
   shining bronze. Susinaq (?) the God of their oracle,
su-un sa as-bu ina bu uz-ra-ati sa
who dwelt in the groves; whom
man-ma-an la im-ma-ru ip-sit ilu-ti su-(ni)
any one had not seen the image of his divinity,

Su-mu-du La-ga-ma-ru
Sumudu, Lagomer,

Pa-ar-ti-ki-ra Am-man-ka-si-bar
Partikira, Ammankasibor,

U-du-ra-an Sa-pa-ak sa šarri
Udurau and Sapak; of whom the kings
of Elam ip-tal (v. ta-na) la-hu
of Elam worship

Ilu-uš-su-un Ra-gi-ba
their divinity. Ragiba,

Šu-un-gur-ša-ra-a Ka-ar-ša
Sumugursara, Karsa,

Ki-ir-ša-ma-aš Su-du-nu
Kirsamas, Sudunu,

Ai-pa-ak-ši-na Bi-la-la
Aipaksina, Bilala,
Pa-ni-in-tim-ri
Panintimri,
83. Na-ap-sa-a
Napsa,
84. Ki-in-da-kar-bu
Kindakarbu,
85. sa-tu-nu it-ti su-qut-ti su-nu
Goddesses, with their valuables,
sa-ga su-nu
their goods,
86. u-na-ti su-nu a-di sa-an-ge-e
their furniture, and priests, and
87. bu-uh la-le e as-lu la a-na
worshippers, I carried off to
88. Assur
Assyria.
32 zalam (-i) šarrī
Thirty-two statues of kings,
89. pi-tiq (v. ti-iq)
pi-tiq kasap ḫurāz eru
fashioned of silver, gold, bronze and
90. šamul-rab ul-tu ki rib
šamul-rab ul-tu ki rib
alabaster, from out of Shushan,
91. Ma-dak-tu ḫu ra-di a-di
Madaktu and Huradi, and
zalam Um-man-i-gas ablu Um-ba-da-ra-a
a statue of Ummanigas son of Umbadara,

zalam Is-tar-na-an-ḫu-un di zalam
a statue of Istarnanhundi, a statue of

Halludus and a statue of Tammaritū the later,

sa ina ki bit Assur va Istar e-pu-su ardu-u-ti
who by command of Assur and Ishtar made submission to me,

I brought to Assyria. I broke the winged lions

al-qa-a a-na Assur ad-ka-a sedi
and bulls watching over the temple, all

I removed the winged

na-at-ru-ti ši-mat babani es-re-e-ti
bulls attached to the gates of

Elam a di la ba se-e u-sal-pit
Elam, until they were not, I overturned.

Ili su Istari su am-na-a a-na za-ki-ki
His Gods and his Goddesses I sent into captivity,
99. ASSURBANIPAL.  100. KISTI

\[ \text{kisti} \quad \text{su-nu} \quad \text{pa-az-ra-a-ti} \quad \text{sa} \quad \text{nin} \]

their forest groves, which any

\[ \text{a-hu-u} \quad \text{la} \quad \text{u-sar-ru} \quad \text{ina} \quad \text{lib-bi} \quad \text{la} \]

other had not penetrated into the midst, had not

\[ \text{i-kib-ba-su-i-ta} \quad \text{sun} \]

trodden their outskirts;

102. \[ \text{zabi} \quad \text{ta-haz} \quad \text{ya} \quad \text{ki} \quad \text{rib} \quad \text{sun} \quad \text{e-ru} \quad \text{bu} \]

my men of war into them entered,

103. \[ \text{e-mu-ru} \quad \text{bu} \quad \text{uz} \quad \text{ra} \quad \text{sun} \quad \text{ik} \quad \text{mu-u} \quad \text{ina} \]

saw their groves, and burned [them] in the fire.

104. \[ \text{asar} \quad \text{zirati} \quad \text{sarri} \quad \text{su-nu} \quad \text{ma-h-ru-ti} \quad \text{arku} \quad \text{i} \]

The high places of their kings, former and latter,

105. \[ \text{la} \quad \text{pa-li-} \quad \text{hu} \quad \text{ti} \quad \text{Assur} \quad \text{va} \]

not fearing Assur and

106. \[ \text{mu-nir} \quad \text{v. nir} \quad \text{ri} \quad \text{du} \]

Ishtar my lords, opposers of the

107. \[ \text{abar} \quad \text{ab-bul} \quad \text{aq-qur} \quad \text{u-kal} \quad \text{li} \]

kings my fathers, I pulled down, destroyed and burnt

108. \[ \text{sam-si} \quad \text{ner-pad-du} \quad \text{i} \quad \text{su-nu} \quad \text{al-qa-a-a-na} \quad \text{in} \quad \text{the} \quad \text{sun} \]

Their attendants I brought to
Assur e-kim-mi su-nu la za-la-lu Assyria, their leaders without shelter

e-mi-id ki-iz-pi sati me u-za-am-mi I placed. The wells of drinking water I dried them

su-nu-ti ma-lak arah 25 immi na-ge-e up, for a journey of a month and twenty-five days the districts

Elam u-sah rib dabu (-u) ebiltu of Elam I laid waste, destruction, servitude

hasasu u sap pi-ła zir-us-su-un and drought I poured over them.

binti šarri ninati šarri The daughters of kings, consorts of kings,

a-di qi-in-ni mah-ri ti va arku-ti and families former and latter

sa šarri Elam ki-pa-a-ni of the kings of Elam, the governors and

ha-za-na a-ti sa alani, sa-a-tu-nu citizens of those cities,

ma-la ak-su-du nis rab mitpani-sanuti all I had captured; the commanders of archers, prefects,
mugil supa i nis 3 ḫu - ṣi - i

119. nis sa bat-ḥal-li ẓab-mitpanu sak-i
chariot drivers, archers, officers,

kit-kit-tu va gi-mir um-ma-ani ma-la
camp followers(?) and the whole of the army, all

ba-su-u nisi zikri va sinnis zihruti va rabati
there was, people male and female, small and great,

susı pare imiri
horses, mules, asses,

alpi va ze-eni e li (v. elı) salati
oxen and sheep, beside much

ma-ḥa-du as-ulu-la an-na Assur
spoil, I carried off to Assyria.

Column VII.

1. epiri Su-sa-an Ma-dak-tu
The dust of Shushan, Madaktu,

2. Hal-te-ma-as va ṣi-it ti ma-ḥa-zi sun
Haltemas, and the rest of their cities,
3. **eris al-qa-a a-na** Assur ina arāḥ
entirely I brought to Assyria. For a month

immi Elam a-na-pat ġin-ri sa aṣ pu-un
and a day, Elam to its utmost extent I swept;

5. ri-kim amiluti ki-bi-is alpi va ṣe e ni
the passage of men, the treading of oxen and sheep,

6. si-ši-it a-la-la ḍabu u -za-am-na-a
and the springing up of good trees (?) I burnt off

a gar-i su imiri žin na-i dassi
his fields. Wild asses, serpents(?)

8. u ma-am žin u gal ḫu-u par-ga nis
beasts of the desert and ugalhu,

9. u sar-bi-za ki rib su-un Na na-a sa
I caused to lay down in them. Nana, who

10. 1,635 sanat an-na-i ta aṣ-bu-su
1,635 years had been desecrated,

11. tal-li ku tu-si-bu ki-rib Elam
had gone, and dwelt in Elam,

12. a-sar la ši-ma-ti sa va i-na im-mi-su va si-i
a place not appointed to her; and in those days, she
assurbanipal.
va ili abi sa tab-bu u su-mi a-na
and the Gods her fathers, proclaimed my name to the
be-lut matati ta ai rat ilu-ti sa tu-sat-gi la
dominion of the earth. The return of her divinity she entrusted
pa-nu-u a um-ma assur-bani-pal ul-tu ki rib
to me, thus: “assurbanipal, from the midst of
elam (lim ni ti) u-se-za an-ni va
elam (wicked), bring me out, and
u-se-rab an-ni ki rib bit an na a-mat
cause me to enter into bitanna.” the will
ki-bit ilu-ti su-nu sa ul tu immi ruquti
commanded by their divinity, which from days remote
ig-bu u e nin-na u kal li mu
they had uttered; again they spoke to
nisi arkati qati ilu ti sa rab ti
later people. the hands of her great divinity
at-mu uh (va) mur-ra an i sir-tu
i took hold of, (and) the straight road
ul-lu-us lib-bi ta-až ba ta a-na
rejoicing in heart, she took to
In the month Kislev, the first day, into Bitanna.

Aruk u -se-rib si va ina Bit -hi -li - an-na Erech I caused her to enter, and in Bithilianni sa ta ram -mu u - sar -mi si parak which she had delighted in, I set her up an enduring

da - ra -a-ti nisi va sal lat Elam sanctuary. People and spoil of Elam,

sa ina ki-bit Assur Sin Samas Vul Bel which by command of Assur, Sin, Shamas, Vul, Bel,

Nabu Istar sa Ninua il sar -rat Kit-mu-ri Nebo, Ishtar of Nineveh, the divine queen of Kitmuri,

Istar sa Arba-il Ninip Nergal Nusku Ishtar of Arbela, Ninip, Nergal and Nusku,

ah - bu - tu ri-se-e-ti a-na Ili ya I had carried away; the first part to my Gods as ba-[ak?] zabi mitpanu iz -a-lak I devoted. The archers, footmen(?),

nis um-ma-a ni kit-kit tu sa soldiers and camp followers(?) whom
ass - lu - la ul - tu ki rib Elam
I carried off from the midst of Elam;

33. e - li ki zir šaru ti ya u - rad - di
over the body of my kingdom I spread.

34. şi - it - tu ti a - na ma - ha - zi su - bat Ili ya
The rest to the cities seats of my Gods,

35. sanuti ya nis rabati ya gi mir
my prefects, my great men, and all

36. karasi ya ki - ma ze - e ni u - za - hi - iz
my camp, like sheep I caused to overflow.

37. Um - man - al - das šar Elam sa
Ummanaldas king of Elam, who the

38. su - us - mur kakki Assur va Istar dan - nu - ti e - mu - ru
vigour of the powerful soldiers of Assur and Ishtar had seen;

39. ul - tu sad - e a - sar mar - ki ti su i - tu rav - va
from the mountain, the place of his refuge, he returned and

40. ki - rib Ma - dak - tu alu sa ina ki - bit Assur va
into Madaktu, the city which by command of Assur and

41. Istar ab - bu - lu aq qu - ru (v. qur) as - lu - lu
Ishtar I had pulled down, destroyed and carried off
(v. 42) ass-lat su e ru ub u - sib ina ši bit - ti
its spoil; he entered and sat in sorrow,

(v. 43) a sar ki huš (le) e su-par Nabu-bel - zikri
in a place dishonoured. Concerning Nebobelzikri,

(v. 44) ablu abli Maraduk - bal - iddina sa ina a di ya
the grandson of Merodachbaladan; who against my agreement

(v. 45) šarri Elam a na dan - nu - ti su is - ku - nu
on the kings of Elam to strengthen him had relied,

(v. 46) it - tak lu a - na Um - man - i - gas Tam - ma - ri - tu
had trusted to Ummanigas, Tammaritu,

(v. 47) In da - bi - gas Um - man - al - das šarri
. Indabigas and Ummanaldas, kings

(v. 48) sa e - pu - su bi - lut Elam a - mir ya
who had ruled the dominion of Elam. My envoy

(v. 49) su-par se - bul Nabu - bel - zikri ina ma - le - e
about the surrender of Nebobelzikri, with determination

(v. 50) lab ba - a ti (v. te) u - ma - hi - ir zir
of purpose I sent to
Um-man-al das Nabu-bel-zikri ablu abli
Ummanaldas.

Nebobelzikri, grandson of

Maruduk-bal-iddina a-lak a-mir ya sa ki rib
Merodachbaladan, of the journey of my envoy who into

Elam e ru bu is - me e va
Elam had entered heard, and

ik - ku (v. ki) - tu lib - ba su ir - sa a - na suq - tu
his heart was afflicted. He inclined to despair,

na pis ta su pa-nu-us -su ul i bis va
his life before him he did not regard, and

ih - su - ḥa me (v. mi) - tu u tu a na
longed for death;

ki - ze e ra - ma - ni su ig - bi va um - ma
own armour-bearer he said also thus:

ra - si - ban - ni ina kakki su - u ki zu
"Slay me with the sword." He and his armour-bearer

su ina gir parzial sib - bi su-nu ub - ta te (v. ti) ḫu
with the steel swords of their girdles pierced through

a-ḥa - mis Um - man - al - das ip luḥ va pagar
each other. Ummanaldas feared, and the corpse of
Nabu-bel zikri su-a-tu ḏabtu us-ni-il va that Nebobelzikri [who] benefits trampled on,

61. a di qaqađu ki-zu su sa with the head of his armour-bearer who

u ra (aš-) ši bu su ina kakki a-na destroyed him with the sword, to

a-mir ya id-din va u-se-bī-la-as-su a-di my envoy he gave, and he sent it to

mah-ri ya pagar su ai ad-din [a]-na my presence. His corpse may I not (?) give to

ki-bi-ri eli sa mah-ri mi-tu-uṣ su burial(?) more than before his death

ut tir va qaqađ su ak-kiṣ ina kikur I returned, and his head I cut off; round the neck of

Nabu-qati-za-bat mun-ma-kir Saul-mu-gi-na Nebogatizabat the munmakir of Saulmugina

aḥi nak ri sa it-ti su a-na dak-ku ri my rebellious brother, who with him to pass into

Elam il li ku a-lul Pa-he-e Elam had gone; I hung. Pahe
who against Ummanaldas, had ruled the

be-lut Elam na-mur-rat kakki
dominion of Elam, the terror of the powerful

Assur va Istar iz-zu-ti sa edu su sanu su salsu su soldiers of Assur and Ishtar, who the first, second, and third time

id-bu-ku eli Elam iḥ-ṣu-us had trampled over Elam covered him,

va ir-sa-a ḍi-ib lib bi ul-tu ki-rib and he trusted to the goodness of my heart, from the midst of

Elam in-nab-tu va iz-ba-ta niru Elam he fled and took the yoke of

ṣaru-ti ya nisi mul-taḥ-ḍi sa my kingdom. The people, sinners of

Bit-im-bi-i Ku-zur-te (-ya) - in Bitimbi, Kuzurtein,

Dur šar Ma-su-tu Bu-be-e Dursar, Masutu, Bube,

Bit-un-za-ai Bit-ar-ra-bi Bitunzai, Bitarrabi.
Ip - rat  Za - gar  sa  Ta - pa - pa
Iprat,  Zagar of  Tapapa;

Ak - bar - i - na  Gur - u - ki - ir - ra
Akbarina,  Gurukirra,

Du - un - nu - sa - mas  Ha - ma - nu
Dunnushamas,  Hamanu,

Ka - ni - zu  Ar - an - ze - e - se
Kanizu,  Aranzesee,

Na - ki da - a - ti  Timin - ut sa  Si - ma - mi
Nakidati,  Timinut of  Simami,

Bit - qa - ta - at - ti  Sa - ki - sa - ai
Bitqatatti,  Sakisai,

Zu - ba - ḫe - e  Tul - ḫu - un - ba  sa ina
Zubahe, and  Tulhunba, who in

gar - ri ya mah - re - e sa la pa - an kakki Assur
my former expedition, from the face of the powerful soldiers

va  Istar  dan - nu (u) - ti  in - nab - tu
of Assur and Ishtar  fled and

iz - ba - tu  Sa - al - ad - ri sad - u mar - zu
took  to  Saladri, a rugged mountain;
ASSURBANIPAL.

90. nisi sa-a-tu-nu sa ina  Sa-al-ad-ri
those people who on Saladri

91. sad (v. sa-du) - u is -ku-nu a-na dan-nu-ti su-un
the mountain fixed their stronghold,

92. nam (v. ri?) - ri - ri Assur va Istar beli ya
the terror of Assur and Ishtar my lords

93. is -hu-ub su-nu-ti ul-tu sad-e a-sar
overwhelmed them; from the mountain the place

94. mar-ki-ti su-un in -nab-tu-niv va iz-ba-tu
of their refuge they fled and took

95. niri ya a-na mitpanu ak -zur su-nu-ti e-li
my yoke; to the bow I appointed them, over

96. ki-zir saru (u) -ti ya sa u -mal-lu u
the body of my kingdom which filled

Extract from K, 1364.

a. Tam-ma-ri -tu ahi su qi-nu su ziri bit abi su
Tammaritu, his brothers, his kin, the seed of his father's house,
va rubi a [li kut idi su] la pa-an
and the princes going [before him]; from the face of
In da-bi-gas ardu su in-nab-tu va iz-ba-ta niru
Indabigas his servant fled, and took the yoke

šaru [-ti ya] a-mir ya su-par a-lak of [my] kingdom. My envoy concerning the journey of
Na-na-a ul tu ki rib Su-sa-an a-na
Nana from the midst of Shushan to

Aruk a [di Elam] a-na
Erech; to [Elam] to

Um-man-al-da-ši šar Elam as-pur su va
Ummanaldas king of Elam I sent him, and
ul * * * * * sal-si-a-nu ina saplita Nabu he did not [grant it?]. A third time in obedience to Nebo,
ablu šar Ili kap-ti sa lab-bu-u nam-ri-ri son of the king of the Gods, mighty, clothed with terror,
a-na [Elam al lik] 14 alani dan-nu-ti to [Elam I went]; fourteen cities, strong,
seats of their royalty, &c.
Epigraph over Warriors Destroying a City, and Carrying off Spoil.

1. Ha-ma-nu alū šar-ur-ti sa Elam
   Hamanu the royal city of Elam,

2. al-mi aksud as-lu-la sal-lat šu ab bul aq-qur
   I besieged, I captured, I carried off its spoil, I pulled down, destroyed,

   ina isati ak-mu
   and in the fire I burned.

Epigraph over King Receiving Prisoners and Spoil.

1. A-na-ku Assur-bani-pal sar kissat sar Assur
   I am Assurbanipal, king of nations, king of Assyria;

2. sa ina [ki bit Assur va] Belat ik-su-du who by the [will of Assur and] Beltis, has taken

3. žu-um mi-rat lib bi su Di-in-[šar] the desire of his heart.

4. alu sa Elam al [mi] ak-[su-ud] a city of Elam, I besieged, I captured,

   ruqubi žu-um-bi susi war chariots, horses and
ASSURBANIPAL.

5. pare [u - se - za] - av - va sal - la - tis
mules, I brought out and as spoil I
am-[nu]
counted.

K, 3404, Variant Passage for Cylinder A, Column VII,
Lines 19 to 27.

a. Dur - un - da ši alu šaru - [ti su ak - su - ud]
Durundasi, his royal city, I captured.

b. edin immi sanu immi ul u - qi pa - an - si *
One day, two days, I did not move, the face *

inimmi su va e - bir nahr 14 alani, &c.
In those days, across the river, fourteen cities, &c.

K, 3062.

a. [Zalam Tam-ma-ri - tu] arku - [u]
[A statue of Tammaritu] the later,

b. [sa ina ki - bit] Assur [va] Istar
[who by command] of Assur [and] Ishtar,

c. [ki rib] Elam in - nab - tu va
[midst] of Elam fled, and

d. [ki rib] Elam in - nab - tu va
[midst] of Elam fled, and
iz - ba] - tu e - pu - su ardu - u - ti [ul - tu took, doing homage to me; [from the
ki - rib] - Elam al qa - a - na Assur
midst] of Elam I brought to Assyria.

zalam Hal - lu şu şar Elam an-nu-u
[A statue] of Halludus king of Elam, the one

(sa a - na] Assur ig - bu - du li mut - tu
[who against] Assyria had devised evil,

[eli] Sin ahi irba şar Assur abu abi
[against] Sennacherib king of Assyria, the grandfather

bani ya [e - bu] - su zi lu u pu su sa
my begetter, he had made war. His mouth, which

is - ni - iz - zu ak kiş sapti su sa
* * * * , I cut off; his lips, which

ig - ba - a mi - ri - ih - tu ap - ru uh qati su
spoke defiance, I tore out; his hands

u - kar - ri - it sa mitpanu iz - ba - tu a - na
I cut off, which the bow had held to

mit - ū - zi Assur a na da lá li
fight Assyria. For the exalting of
Assurbanipal.

The will of Assur and Ishtar, the Gods

my protectors, in the gate * * * * va di-nu

which is in [Nineveh ?].

Extract from Dispatch of Officer to King. K, 10.

a. De - e - mu sa Elam ig - ta - bu

News of Elam they told

b. um - ma Um - man - ni gas ablu A - mi dir - ra

thus: "Ummannigas son of Amidirra

c. şi - ḫu a na eli Um - ma - ḫa ḫa - da a - su

a revolt against Ummanaldas

d. i - te - pu - us ul - tu Ḥu - ut - ḫu - ut a - di

has made. From the Huthut to

e. Ḥa - ai da - nu it - ti su it - ta - si iz - zu

Haidanu with him he raised, strongly.

f. Um - ma - ḫa ḫa - da a - su e - mu - ki su ki - i

Ummanaldas his forces then
gathered. Now across the river in
front of each other they are placed.” Basaza

whom to the palace I send, their news

testifies; in the palace may he inquire of him.


60 kas-pu qa-qqa-ru ki-rib Elam
60 kaspu of ground within Elam

I laid waste, destruction, servitude and drought

I poured over them, Nana

who 1,535 years

had been desecrated, had gone, and dwelt
ki-rib Elam ta-ai-rat Ilu-ti sa in Elam. The return of her divinity

tu-sat-gi-la pa-nu-u a a-mat Ilu-ti sa sa she entrusted to me. The will of her divinity, which

ul-tu immi ruquti tag-bu-u e-nin-na from days remote she had uttered; again

tu-kal-li-ma nisi arkuti qati she spoke to later people. The hands of

Na-na-a Uzur-amat sa (v. U-zur-a-mat-sa)
Nana, Uzuramatsa

Ilu Arka-ai-i-tu Ilu ar-ka-ai-i-tu the Erechite God,

at-mu-uh va, &c.
I took hold of, and, &c.

Extract from K, 2631.

12. ku-dur-na-an-hu-un-di E-la-mu-u Kudurnanhundi the Elamite

sa ni-is Ilu rabati la [ip-lu-hu va] who the worship of the great Gods did not [fear],
13. sa ina sa-ne-e de-e-mi a-na e-muq ra-ma-ni
who in an evil resolve to his own force

I [sight] 14. su [it-ta-ki-lu] a-na es-re-e-ti
[trusted] on the temples of

Akkad qat su id-du-u va u-sal-pi-tu
Akkad his hands he had laid, and he oppressed

Akkad * * * * immi im-lu-u
Akkad [Nana he carried off(?)], the days were full,

uk-ki-pa-a dan-nu Ili rabati ip-se-te-e
extinguished(?) was power, and the great Gods [these] things

16. a-na 2 nir 7 sus 15 sanat an-na-i
[saw]. For two ner seven sos and fifteen years

sapiti(?) E-la-mi * * * * * * ya-a-ti
under the Elamites [she remained. The great Gods] of me

Assur-bani-pal rubu pa-la-h su-un a-na sa-pa-a-h
Assurbanipal the prince their worshipper, to overwhelm

18. u-ma-hi-ir-u in-ni va kakki
[Elam] they sent me, and soldiers

la pa * * * * * * 
not * * * * * *
K, 359. LETTER FROM UMMANALDAS TO ASSURANIPAL.

1. Sar Um-man-al da-ši šar Elam  
   From Ummanaldas king of Elam

2. a-na Assur-bani-pal šar Assur lu-u salim-mu  
   to Assurbanipal king of Assyria. Peace

3. a-na ahi ya ultu ris nis Mar-te-na-ai  
   to my brother, from the first the Marteni

4. ih-ti id-du u-nik-ka Nabu-bel-zikri  
   had sinned and fought (?) Nebobelszikri

5. a-na a-hu-la na-az zu-u-ni bir-ti **  
   to get away, they were flying (?) by the border **

6. bir-ti Elam uš-ša-an-hi-i **  
   the border of Elam ** ** ** *

7. id-da a-ti at-ta tas-sap-ra va-a  
   forces do thou send, for

8. Nabu-bel-zikri se-bi-la az-za bat  
   Nebobelszikri to surrender I took.

9. Nabu-bel-zikri uš-ši-bil ka nis  
   Nebobelszikri I will surrender to thee. The
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10. a-na Elam na-az-zu to Elam in flight

11. u-zu-ni *** ni nisi ya i-ba-as-si fled *** my people being

12. sa ina eli me *** ni ina lib uzni over against the water *** into the interior of

13. su-nu e-tar-bu * sal(...) id(...) ri(...) su(...) ina La-hi-ri their ears entered the same *** in Lahiri

14. it-tab-zu-u va-a nisi i ba-as-si they urged. Now the people being

15. adi ta-łu-mi su-nu a-sap-par ina eli su-nu in their neighbourhood I sent against them

16. ardi ya sa ih-du-u-nin-ni ina my servants, who sinned against me in

17. qati su-nu u-ma-hi [ir] sum-ma ina mati ya su-nu their hands I placed; when in my country they

18. ana-ku ina qati su-nu u *** va sum-ma were I in their hands *** and when the
The cause of the second war with Ummanaldas was probably the refusal of the Elamite king to deliver up the image of the Goddess Nana, which we are told (K, 1364) Assurbanipal sent to demand. This image, according to the various accounts, had been carried off by Kudur-nanhundi, an early Elamite monarch, and had remained either 1635 or 1535 years in the hands of the Elamites; and therefore the date of Kudurnanhundi must have been about B.C. 2280 or 2180. In this campaign, Assurbanipal completely conquered Elam, and destroyed the city of Shushan. It is very doubtful if the affair of Nebobelzikri, Cylinder A, col. vii, line 43, belongs in any sense to this division of the annals; for the other inscriptions mention the embassy to Elam to demand his surrender as being at the beginning of the reign of Ummanaldas. The letter of Ummanaldas on the subject is included in this division in illustration of Cylinder A.

The Ummanigas son of Amidirra is, I believe, the same as the Ummanigas son of Umbadara; but his revolt probably took place at the beginning of the reign of Ummanaldas.
The king Halludus, whose statue was carried away and mutilated, must have reigned during the last years of Sennacherib; the form Halluši is another example of ⱦ̓ or ⱥ becoming ū; the name is sometimes written in the Susian Inscriptions \[ \text{Hal-lu-du-us}. \]
PART XII.

The Arabian War.

TEXTS.

The texts of the Arabian War are Cylinder A, col. vii, line 97, to col. ix, line 112; Cylinder B, col. vii, line 87, to col. viii, line 57; K, 2802; K, 3096; and K, 562.

CYLINDER A, COLUMN VII, LINE 97, TO COLUMN IX, LINE 112.

97. I - na 9 gar - ri ya ad - ki umman ya
   In my ninth expedition I gathered my army,

98. zir U - ai - te - eh šar A - ri - bi
   against Vaiteh king of Arabia

99. us - te - es - se - ra mur - ra - nu sa ina a - di - ya
   I directed the march, who against my agreement

100. ih - du - u ḏabtu e - pu - su - us la iz - ūr - u va
    had sinned; the benefits done to him he did not regard, and

101. iz - la - a niru bel - (u) - ti ya sa
    threw off the yoke of my dominion. When
Assurbanipal had set him up to perform my pleasure,

103. a-na sa ha al sul mi (v. me) ya sepu su to seek my alliance his feet

104. ip ru us va ik la a ta mar ti broke off, and he ended his

105. man da at tā su ka bit tu (v. tu) ki i presents and great tribute.

When

Elam da bab šur ra a ti Akkad
Elam was speaking sedition with Akkad,

106. is mi va la iz zu ra a di ya he heard and disregarded my agreement.

107. ya a ti Assur-bani-pal šar sangu ellu re e su Of me Assurbanipal, the king, the noble priest, the

108. mud nin nu u bi nu tu qati Assur u vas sir powerful leader, the work of the hands of Assur, he left

109. an ni va a na A bi ya te eh Ai mu abli me, and to Abi yateh and Aimu, sons of

110. Te ha ri e mu ki it ti su nu ti a na Tehari, his forces with them to

2 L
assuerbanipal.

\[\text{ri- zu- ti Saul} \quad \text{- mu- gi- na Saulmugina}\]

\[\text{ahi nak- ri is- pur va is- ta- kan pi- i su my rebellious brother he sent, and set his face.}\]

\[\text{nisi Ari-bi it- ti su u- sam- kir The people of Arabia with him he caused to revolt,}\]

\[\text{va ih- ta- nab- ba- ta hu bu- ut nisi and carried away the plunder of the people}\]

\[\text{sa Assur Istar va IIi rabati id- din- u- ni whom Assur, Ishtar, and the great Gods had given me,}\]

\[\text{riu- si- na e- pi- su va u- mal- lu- u their government I had ruled, and they were in}\]

\[\text{qa- tu- u a ina ki- bit Assur va Istar my hand. By command of Assur and Ishtar}\]

\[\text{umman ya ina gi- ra- a A- za- ar- an my army in the region of Azaran,}\]

\[\text{Hi- ra- ta- a- qa- za- ai ina U- du- mi ina Hirataqaza, in Edom, in the}\]

\[\text{ni- rib Ya- ab- ru- du ina Bit- am- ma- ni neighbourhood of Yabrud, in Beth Ammon,}\]
121. in the district of the Hauran, in Moab, in Saharri.

122. in the district of Harge, in Zobah.

COLUMN VIII.

1. His numerous fighting men I slew without number,

2. I accomplished his overthrow. The people of Arabia, all who with

3. I destroyed with the sword;

4. and he from the face of the powerful soldiers of Assur,

5. fled and got away to a distance.
The tents, the pavilions, their dwellings,

a fire they raised, and burned in the flames.

Vaiteh, misfortune happened to him, and

alone he fled to Nabatea.

Vaiteh son of Hazail, brother of the father

Assur king of the Gods the strong and mighty, a decree

repeated, and he came to

my presence. To satisfy the law of Assur
[va] Illi rabati beli - ya de-nu kap-tu and the great Gods my lords, a heavy judgment

iz-bat su va si - ga - ru as - kun su va took him, and in chains I placed him, and

it - ti a - si kalbi ar - ku - bu - su su va with asi and dogs I bound him, and

u - sa - an - zir su babi rabi qabal Ninua caused him to be kept in the great gate in the midst of Nineveh

Ni - rib bar - nak - ti ad na - a - ti va su u Ninib-barnakti-adnati And he

Am - mu - la di šar Ki - id - ri it - tu - bil Ammuladī king of Kedar, brought

a - na mit - ḫu - (uz) - zi šarri Hatti to fight the kings of Syria,

sa Assur va Istar Illi rabati u - sat - gi lu whom Assur and Ishtar the great Gods had entrusted

pa - nu - u a ina tugul - ti Assur Sin Samas Vul to me. In the service of Assur, Sin, Shamas, Vul,

Bel Nabu Istar sa Ninua Il šar - rat Bel, Nebo, Ishtar of Nineveh the divine queen of
24. Kit-mu-ri
Kitmuri,

25. Nusku
abikta su as - kun sa - a - su

and Nusku,
Nusku, his overthrow I accomplished. Himself


alive with [Adiya] the wife of

27. U - ai - te - eh šar A - ri - bi iz - ba - tu - niv - va
Vaitech king of Arabia, they captured and

28. u - bil - u - ni a - di maḥ - ri ya ina ki - bit
brought to my presence. By command

29. as - kun su va u - sa - an - žir su si - ga - ru
I placed him, and I caused him to be kept chained.

30. ina ki - bit Assur Istar va Ili rabati beli ya

By command of Assur, Ishtar, and the great Gods my lords,

31. sa A - bi - ya - te - eh Ai - mu abli Te - he - ri
of Abiyateh and Aimu sons of Tehari,

32. sa a - na ri - zu -(u)-tu Saul -mu- gi - na
who to the help of Saulmugina
33. ahi nak - ri a- na e - rib Bab - ili
my rebellious brother to enter Babylon

34. il - li - ku ri - ze - e su a - duk abikta su
went; his helpers I slew, his overthrow

35. as - kun si - it tu - ti sa - ki - rib
I accomplished. The remainder who

36. hu - suh - hi e - ku lu - sher a - ha - mis a - na
hunger eat the flesh of each other. To

37. su - zu - ub napis - ti su - nu ul - tu ki - rib
save their lives, from the midst of

38. Bab - ili u zu niv va
Babylon they came out, and

39. e - mu - ki ya sa ina eli Saul - mu - gi - na
my forces which around Saulmugina

40. sak - nu sa - ni - (ya) - a - nu abikta su is - ku - nu va
were placed, a second time his overthrow accomplished; and

41. su - u e-dis ip - par - sid va a - na su - zu - ub
he alone fled, and to save
napis-ti su iz-ba-tu niri ya re-e-mu
his life took my yoke. Favour

ar-si su va a-de-e ni-is Ili rabati
I granted him and an agreement to worship the great Gods

u-sa-az-kir su va ku-unm U-ai-te-eh
I caused him to swear, and instead of Vaitheh

ina * * a-na šaru-(u) -ti A-ri-bi
or anyone, to the kingdom of Arabia

as-kun va va su-u it-ti
I appointed. And he with the

Na-ba-ai-ta-ai pi-i su is-kun
Nabateans his face set,

va ni-is Ili rabati la ip-luh va
and the worship of the great Gods did not fear, and

ih-ta-nab-ba-ta ḫu-bu-ut mi šir mati ya
 carried away the plunder of the border of my country.

ina tugul-ti Assur Sin Samas Vul Bel Nabu
In the service of Assur, Sin, Shamas, Vul, Bel, Nebo,

Istar sa Ninua Il sar-rat Kit-mu-ri
Ishtar of Nineveh the divine queen of Kitmuri,
Istar sa Arba-il Ninip Nergal Nusku
Ishtar of Arbelu, Ninip, Nergal and Nusku,

Na-ad-nu šar Na-ba-ai-ti sa a-sar su
Nathan king of Nabatea, whose place was

ru-u-qu sa U-ai-te-eh a-na remote,
of whom, Vaitech to

maḥ-ri su in-nab-tu (v. ta) is-me-e va
his presence (had) fled;

of the power of Assur who protected me:

sa ma-te (v. ti) - e ma a-na šarri abi ya
who in time past to the kings my fathers,

a-mir su la is-pu-ra la is-(ha) -a-lu
his envoy did not send, and did not seek

su-lum šaru-ti su-un ina pu-luh-ti alliance with their kingdom; in fear of the

kakki Assur ka-si-du-ti * * * * soldiers of Assur capturing * * * *

ba-qav-va is-ha-a-la su-lum šaru-ti ya
he tore and sought alliance with my kingdom.
A-bi-ya-te-eh  ablu  Te-he-(e)-ri la
Abiyateh  son of  Teheri  did not

* * * *  dabtu la na zir  ma-mit  Ili  rabati
* * *  benefits, disregarding the  oath of the great Gods,

da-bab  sur-ra-a-ti it-ti ya  id-bu-ub va
seditious words against me  he spoke, and

pi-i su it-ti  Na-ad-ni  şar  Na-ba-ai-ti
his face with  Nathan  king of  Nabatea

is-kun va  e-mu-ki su-nu  id-ku-u-ni
he set; and  their forces  they gathered
a-na  ti-ib  limut  a-na  me-şir  ya
to commit evil against my border.

By command of Assur, Sin, Shamas, Vul, Bel, Nebo,

Istar sa  Ninua  Il  sar-rat  Kit-mu-ri
Ishtar of Nineveth the divine queen of Kitmuri,

Istar sa  Arba-il  Ninip  Nergal  Nusku
Ishtar of Arbelu,  Ninip, Nergal and Nusku,

umman ya  ad-ki  zir  A-bi-ya-te-eh
my army  I gathered; against  Abiyateh
68. us-te-es-se-ra mur-ra-nu  
    Idikkal  
    I directed the march.

69. (va) Purat ina meli si-na (gab-si)  
    and the Euphrates in their flood

70. sal-mis (v. sal-mi-is) lu-ue-bi-ru ir-du-u  
    peacefully they crossed, they marched,

71. har-sa-an ti ih-tal-lu bu  
    the lofty country, they passed through

72. kisti sa zu-lul si-na rap-su  
    the forests, of which their shadow was vast,

73. bi-rit izi rabati gi-iq-zu  
    bounded by trees great and strong, and vines (?) a

74. mur-ra-an iz-id-de-e-tu e-te-it-ti qu  
    road of mighty wood. They went

75. ana nakiri Vas a-sar zu-um-mi dan-dan-ti  
    to the rebels of Vas, a place arid and very difficult,

76. sa iizzur same la  
    where the bird of heaven had not

imiri  
    wild
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77. [\text{asses} \text{ they found not in it.}]

78. \text{100 kaspu of ground, from Nineveh the city}

79. \text{na - ram Is tar hi - rat Bel gir}

80. \text{the delight of Ishtar, wife of Bel; against}

81. \text{(v. arku) U - ai - te - eh gar A - ri bi}

82. \text{(v. after) Vaiteh king of Arabia}

83. \text{Nabateans, they went.}

84. \text{They marched and went in the month Sivan,}

85. \text{the earliest son and first of}

86. \text{Bel, the twenty-seventh day, on the festival of the lady of}

87. \text{Babylon, the mighty one of the great Gods.}
86. (v. 269) ul-tu (v. ultu) Ha-da-at-ta-at-tu zir From Hadatta I departed;

87. ina La-ri-ib da bit-dur sa abni in Laribda a tower of stones,

88. ina eli gu ub-ba-ani sa me at ta di over against lakes of water; I pitched

89. us-man-ni umman ya me a-na mas-ti ti su-nu my camp. My army the waters for their drink

90. ih-bu va ir-du-u il li-ku qaq qar desired, and they marched and went over

91. zu um-mi (v. me) a-sar dan-dan-ti a-di arid ground, a place very difficult, to

92. va Ai-al-la ina Vas as ru ru-u-qu and Aialla in Vas, a place remote,

93. a-sar u-ma-am zin la ib ba-(as) su-u a place the beast of the desert was not in,

94. va izzur same la i sak-kan (v. ka-nu) qi-nu and a bird of heaven had not fixed a nest.
abikta I - ša - am - mi - ih halu(?)
The overthrow of the Isammih, the servants

sa A - tar - ša - ma - ai - in va (v. va)
of Adarsa-ain, and the

Na ba - ai - ta - ai as - kun nisi Nabateans I accomplished. People,
imiri gammali va že - e - ni asses, camels, and sheep,

(v. zeni) hu - bu - (uš -) şu - nu ina la mi - ni their plunder innumerable;

aḥ - bu - ta 8 kas - pu qaq - qa - ru umman ya I carried away. Eight kaspus of ground, my army

lu u it - tal - la - ku sal - dis sal - mis marched victoriously, peacefully

i - tu ru - niv - va ina Ai - al - li they returned, and in Aiälli

is - tu - u me sar be - e ultu lib - (bi) they drank abundant waters; from the midst of

Ai - al - li a - di Qu - (ra) - zi - ti Aiälli to Quraziti,
6 kas-pu qa-qa-ru a-sar zu-um-mi dan-dan-ti
six kaspou of ground, a place arid and very difficult,

ir-du-u il-li ku ha-lu sa
they marched and went The worshippers(?) of

A-tar-ša-ma-ai-in va Kid-ra-ai
Adarsamain, and the Kidri

U-ai-te-eh ablu Bir-vul
of Vaitch, son of Birvul

(v. Bir-da-ad-da) šar A ri-bi al-mi
(v. Birdadda) king of Arabia, I besieged;

Ili su ummu su hirati su allat šu qi-nu su
his Gods, his mother, his ladies, his wife, his kin,

nisi mati ki-rib ka-la-mu imiri
the people in the midst all, the asses,

gammali va zē-e-ni ma-la
camels, and sheep; all

inqugul-ti Assur va Istar beli ya ik-su-da
in the service of Assur and Ishtar my lords my

qata ai mur-ra-an Di-mas-qa
hands took. The road to Damascus
u - sa - as - ki na se - pu us - su - un a-rah Abu a-rah
I caused their feet to take. In the month Ab, the month
kakab bam bintu sin qa - sit - tu imni 3
of Sagittarius daughter of Sin, the archer; the third day,
u - be - tu sa şar Ili Maruduk ul - tu
the festival of the king of the Gods, Merodach, from
Di - mas - qa at - tu zir 6 kas - pu qaq - qa - ru
Damascus I departed. Six kaspu of ground
ina mati si - na ka la sa ar - de - e va
in their country all of it I marched, and
al - lik a - di Hul - hu li ti ina
went to Hulhuliti. In
Hu - uk - ku - ru na sad - u mar - zu
Hukkuruna, the rugged mountain,
ha - lu sa A bi ya - te - eh ablu
the servants of Abiyateh son of
Te - ha - ri Kid - ra - ai ak - su - ud (v. sud)
Tehari of Kedard I captured;
abikta su as - kun as - lu - la sal - lat şu
his overthrow I accomplished, I carried off his spoil.
ASSURANIPAL.

121. A-bi-ya-te-eh Ai-mu ablì Te-ha-ri 

Abiyateh and Aimu, sons of Tehari,

122. 

ina ki-bit Assur va Istar beli ya ina by command of Assur and Ishtar my lords, in the qabal tam-ha-ri bal-du-sun u-žab-bit ina qa-ti midst of battle alive I captured in hand.

123. qati va sepi bi-ri-tu parzil ad-di su-nu-ti Hand and foot in bonds of iron I placed them,

COLUMN IX.

1. it-ti sal-lat mati su-un al-qa-as-su-nu-ti With the spoil of their country I brought them

2. a-na Assur mun-nab-ti sa la pa an to Assyria. The fugitives, who from the face of

3. kakki ya in-nab-tu ib ba-hu va iz-ba-tu my soldiers fled, ascended(?) and took to

4. Hu-uk-ku-ru-na sad-u mar zu ina Hukkuruna the rugged mountain. In

5. La-an-ha-ab-bi * * * * ru * * * * an Laanhabbi * * * * * * * *

2 N
Lines 7 to 25 are lost, only the following ends of eight lines remain:

a. * * u
b. * * u va
c. * * la
d. * * su-nu

* * * * * * * * and
* * * * * * * * them

e. * * iz - zi - tu
f. * * gammali

* * strong
* * camels

g. * * * * * qu
h. * * * * * su

* * * * * *

26. alpi ze - e ni imiri gammali

oxen, sheep, asses, camels

27. a - mi - lu - tu is - lu - lu - u - ni ina la mi - ni

and men, they carried off without number.

28. si - hi ip matu ka - la - mu a - na si - hir - ti su

The sweeping of all the country through its extent,

29. um - da - al lu u a na pat gim - ri sa

they collected through the whole of it.

30. gammal - i kima ze e ni u - par - ri - iz

Camels like sheep, I distributed and

31. u - za - hi iz a na nisi Assyri

caused to overflow to the people of Assyria
32. qa-bal  ti  mati  ya  gammal  
   dwelling in my country.  

33. A camel  for half a shekel, 

34. ina  ½ * * kas-pi  i-sam-mu  ina  bab  ma-hi-ri 
   in half shekels of silver, they valued in front of the gate; 

35. zu-ud-mu  ina  ni-id-ni  nakmi(?)  ina  ḫa-be-e 
   the spoil(?) in the sale of captives among the strong 

36. sa pa-hir  ina  ki-(i)-si 
   which were gathered in droves, 

37. am-mu  tu 
   they bartered camels and 

38. A-ri-bi  sa  a-di-ya  * * * * * 
   Arabians, who my agreement * * * * * 

39. sa  la  pa-an  kakki  Assur  bel  [ya] 
   who from the face of the soldiers of Assur [my] lord, 

40. ip-par-si-[du]  va  in-nab-tu-ni 
   fled and got away; 

41. u-sam-kit  Ninip  qar-du  şu  un-[ki] 
   Ninip the warrior destroyed,
and famine their lives were spent, and

for their food they eat the flesh of their children.

With a curse?

e di - id - di su - nu gagara (v. ru?)

in the house of Assur father of [the Gods] * * * them

Assur Sin Samas Vul Bel Nabu
Assur, Sin, Shamas, Vul, Bel, Nebo,

Istar sa Ninua Il šar - rat Kit - mu - ri
Ishtar of Nineveh, the divine queen of Kitmuri,

Istar sa Arba - il Ninip Nergal Nusku
Ishtar of Arbeia, Ninip, Nergal, Nusku,

ba - ak - ru šu - hi - ru alpu ženu ina eli
camels (?) strong, oxen and sheep, more than

seven the sacrificers sacrificed, and
51. si-ış-pu la u-șap-pu-u ka-raș šun
   for eating they did not eat their carcasses.

52. nisi A-ri-bi edin a-na edin
   The people of Arabia one to another,

53. is-ta-na-ḥa-a-lū a-ḥa-mis um-ma
   addressed each other thus:

54. ina eli me-ne-e ki i ip-se-tu an-ni-tu
   "Concerning the number of these evil things,

55. limut-tu im ḫu-ru A-ri-bi um-ma as-su
   which happened to Arabia, because

56. a-de-e rabati sa Assur la ni-iz-ṣu-ru
   the great agreements with Assur we have not regarded;

57. ni ḫu- ḫu-u ina ḫatbu Assur-bani-pal ṣar
   and we have sinned against the benefits of Assurbanipal, the king,

58. na-ram lib-bi Bel Belat ri-im-tu
   the delight of the heart of Bel."

59. Bel-i-ti ka-dir-ti i-la a-ti
   Bel, the guardian of divinity;

60. sa i-ti A-nu va. Bel sit-lu du-at
   who with Anu and Bel in dominion
is established: pierced my enemies with horns of iron. Ishtar dwelling in Arbela,

with fire clothed; drought (?) upon Arabia poured down.

Uruki the warrior, mourning caused and

destroyed my enemies.

Ninip fierce, in war great,

the son of Bel; with his mighty arrows

destroyed the life of my enemies.

Nusku the glorious messenger, sitting in dominion;
ASSURANIPAL.

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70. sa ina ki-bit Assur Belat * * * bit
who by command of Assur and Beltis * * * *

71. qa-sit-tu Be-lat * * * ki ida ai
The archer, the Goddess of * * * * * my forces

72. il-lik va iz * * * * * as-ru šar-u-ti
preceded, and * * * * * place of my kingdom,

73. me-eh-rit umman [ya] iz-bat va
the front of my army took and

74. u-sam-[kit] ga-ri ya ti-bu-ut * * *
destroyed my enemies. The stroke * * *

75. Assur Istar va Ili rabati beli ya
Assur, Ishtar, and the great Gods my lords,

76. sa ina e-[pis ta-ha-zu il-li]-ku
who in making [war], went to the

77. ri zu ti umman [ya U-ai-te-eh]
help of my army: Vaiteh

78. is-mu-u va eli [ip-se-e ti an na a-ti]
heard of, and over [these things]

79. ip-luh va ul-[tu Na ba-ai-ti
feared, and from [Nabatea

80.
brought out, and in the service of Assur, Sin, Shamas, Vul.

Bel Nabu Istar sa Ninua Il šar-rat Kit-mu-rim Bel, Nebo, Ishtar of Nineveh the divine queen of Kitmuri,

Istar sa Arba-il Ninip Nergal Nusku Ishtar of Arbel, Ninip, Nergal and Nusku,

usšu su va ra-a su-an-ana Assur him, and sent him to Assyria.

ya sa ana ka-sad nakiri ya who to capture my enemies

aḫ-ha-ru ina ki-bit Assur va Belat fought. By command of Assur and Beltis,

ina iz-hu-ut-za(?i) dan(?) sa zi-bit qati ya with a mace(?) which was grasped by my hand.

the flesh coming out of him, his son, in sight of

(de) mi-zi su ab-lu-us ina du-ubah

the flesh coming out of him, his son, in sight of

ul-li kalbi la ad-di su va ina bab

With the dogs I did not place him, in the gate
zi - it Sam - si qabal Ninua sa
of the rising sun, in the midst of Nineveh, which,

Ni - rib-par - nak - ti - ad - na - a - ti na bu - u zi - kar sa
Nirib-parnakti-ädna is called its name;

93. u - sa - an - zir su si - ga - ru (v. şi - gar - ru)
I caused to keep him chained,

94. a - na da - lal ta - us ti Assur Istar va
to exalt the will of Assur, Ishtar and

95. Ili rabati beli ya re - e - mu ar si
the great Gods my lords. Favour I granted

96. su va u - bal - liid nap - sat şu ina
him, and saved his life. On

97. ta - ay - ar - ti ya U - su - u sa ina
my return Usu, which by

98. a - hî tam - ti id - da - at su - bat şu ak - su - ud (v. aksud)
the side of the sea has its place, I captured.

99. The people of Usu, who to their prefects

la şa - an - qu la i - nä - di - nu man - da - at tu
were not reverent, and did not give the tribute,
ASSURBANIPAL.

100. na-dan mat-ti su-un a-duk ina lib-bi nisi the gift of their country, I slew. Amongst the people

101. la kan-su-ti sib-du as-kun Ili su-nu

102. unsubmitting, chastisement I inflicted. Their Gods

103. nisi su-nu as-lu-la a-na Assur nisi and their people I carried off to Assyria. The people of

104. Ak-ku-u la kan-su-ti a-nar pagri Akko unsubmitting, I destroyed. Their bodies

105. su-nu ina ga-si-si a-lul si-hir-ti ali in the dust I threw down; the whole of the city

106. u-sal-mi si-it-ti su-nu al-qa-a I quieted. The rest of them I brought

107. a-na Assur a-na ki-zir ak-zur va to Assyria, in rank I arranged, and

108. eli umman ya ma-ha-da-a-ti sa over my numerous army, which

109. Assur i ki-sa u-rad-di Ai-mu ablu Assur strengthened, I spread. Aimu son of

110. Te-ha-ri it-ti A-bi-ya-te-eh ahu su Tohari, with Abiyateh his brother
i - zi - zu va it - ti umman ya e - pu - su taḥaz
had risen, and with my army had made war.

(v. 111) 111.  -  Eƙƙƙƙ ƙƙ ƙƙ ƙƙ
(v. ta - ḥa - zu) ina qabal tam - ḥa - ri
In the midst of battle,

112.  -  Eƙƙƙƙ ƙƙ ƙƙ ƙƙ
bal - ḏu - uṣ - su ina qati az - bat ina Ninua
alive in hand I captured; in Nineveh

alu bel - u - ti ya ma - sak (v. masak) su as - ḥu - ud
the city of my dominion his skin I tore off.

CYLINDER B, COLUMN VII.

87.  Y zł tà ah ablu Ḥa - za - il šar
Yautah son of Hazael king of

88.  Qi - id - ri e - pis ardu - ti ya as - su Ili su
Kedar, made submission to me; for his Gods,

89.  sa abu ba - nu - u a is - lu - lu im - ḥar an ni va
which the father my begetter had carried off, he prayed me, and

90.  u - zal - la - a šar - u - ti sumi Ili rabati
submitted to my kingdom. The names of the great Gods

91.  u - sa - az kir su -(u) va A - tar - ša - ma - in
I made him swear by, and Adarsamain
u - tir va a-din su ar - ka - nu ina a- di - ya
I restored and gave him. Afterwards against my agreement

ih - di va đa - ab ti la iz - zur va iz - la - a
he sinned, and benefits did not regard, and threw off

niru bel - u ti ya a - na sa - ha - al
the yoke of my dominion. To seek

sul - mi ya sep su ip - ru - us va ik - la - a
my alliance his feet broke off, and he discontinued

ta - mar - ti nisi A - ri - bi it - ti su the presents. The people of Arabia with him

u - sa - pal - kit va ih - ta - nab - ba - tu he caused to revolt, and carried away the

ḫu - bu - ut Ḫatti umman ya sa ina plunder of Syria. My army which on the

me šir mati su as - bu u - ma - he - e - ra border of his country was stationed, I sent

zi - ru us - su against him;
ASSURBANIPAL.

COLUMN VIII.

1. abikta su-nu is - ku - nu nisi A - ri - bi
   his overthrow they accomplished. The people of Arabia,

2. ma-la it - bu - u - ni u - ra - si - bu ina kakki
   all who came they destroyed with the sword,

3. bit - žin zir - ta - ri mu - sa - bi su - nu kamu
   the tents, the pavilions, their dwellings, a fire

4. u - sa - hi - zu ip - ki - du a - na isati alpi
   they raised and gave to the flames. Oxen,

5. že e - ni imiri gam - mal - i a - mi - lu tu
   sheep, asses, camels and men,

6. is - lu - lu - u - ni ina la mi - ni si - hi ip matu
   they carried off without number. The sweeping of all the

7. ka la - mu a - na şi - hir - ti - su
   country, through its extent

8. um - da - (na) - al - lu - u a - na pat gim - ri sa
   they collected through the whole of it.

9. gam - mal - i kima že - e - ni u - par - ri - is
   Camels like sheep I distributed,
10. *y* ... *y*  
and caused to overflow to the people of Arabia

11. *y* ... *y*  
\[ \text{dwellings in my country. A camel for half a shekel in half shekels of} \]

12. *y* ... *y*  
\[ \text{silver they valued in front of the gate} \]

13. *y* ... *y*  
\[ \text{the spoil(?) in} \]

14. *y* ... *y*  
\[ \text{the sale of captives among the strong gathered(?)} \]

15. *y* ... *y*  
\[ \text{gammal in droves, they bartered camels} \]

16. *y* ... *y*  
\[ \text{and men the Arabians} \]

17. *y* ... *y*  
\[ \text{who from the face of my soldiers fled;} \]

18. *y* ... *y*  
\[ \text{Ninip the warrior destroyed. In want [and} \]

19. *y* ... *y*  
\[ \text{famine] their [life] was passed, and for} \]

...
20. * * * * * ru Istar sa Ninua
   * * * * * * Ishtar of Nineveh

21. Ya - u - ta - ah ma - ru - us - tu
    Yautah misfortune

22. im - har su va e - dis - si su in - na - bit a - na
    happened to him, and alone he fled to

23. Na - ba - ai - ti A - bi - ya te - eh ablu
    Nabatea. Abiyateh son of

24. Te - he - ri a - na Ninua il - lik - av - va
    Teheri, to Nineveh came and

25. u - na - as - siq sepí ya a - de - e e - pis
    kissed my feet. An agreement to make

26. ardu - ti ya it - ti su as - kun ku - um
    submission to me with him I made; instead of

27. Ya - u - ta - ah ina aiiumma as - kun su ana šar - u - ti
    Yautah or any one, I appointed him to the kingdom.

28. huraz eni aban pi gu - uh - lu
    Gold, eyes of pi stone, guhlhu,

29. gam - mal - i imiri bit - ridu - ti
    camels and stallion asses,
man-da-at-tu mat-ti sam-ma I fixed

zir-us-su Am-mu-la-di-(in) šar

iḥ ta-nab-ba-tu ḫu-bu-ut šarri

Huṣṣada ina tugul-ti Assur Sin Samas

Syria;

In the service of Assur, Sin, Shamas,

Vul, Bel, Nabu Istar sa Ninua II

Vul, Bel, Nebo, Ishtar of Nineveh the divine

šar-rat Kit-mu-ri Istar sa Arba-il Ninip

queen of Kitmuri, Ishtar of Arbela, Ninip.

Nergal Nusku ina zi-kar sumi [ya sa] Assur

Nergal and Nusku; by the power of [my] name [which] Assur

u sar-bu-u Ka-[ma]-az-ḥal-ta-a šar

had magnified, Kamazhalta(?) king of

Ma-ha-a-ab ardu da-gil [pa-ni ya] ina

Moab, a tributary dependent on me, in the
 ASSURBANIPAL.  289

40.  Am-mu-la-di  (in) battle field accomplished his overthrow.  Ammuladin

41.  and the rest of his people, who from the face of

42.  he captured in hand. His hands and feet in bonds of

43.  parzil id - di va a - na Ninua a - di iron he placed, and to Nineveh to

44.  mah ri ya u - se-bi - la Na - ad - nu šar my presence he sent. Nathan king of

45.  Na - ba - ai ti sa a - sar su ru - u - qu Nabatea, whose place is remote,

46.  is - ma - a da - na - an Assur Maruduk sa heard of the power of Assur and Merodach, who

47.  u - tag - gil - u in ni sa ma - ti - ma a na protect me: who in times past to the

48.  şarri abi ya a - mir su la is - pu - ra kings my fathers his envoy did not send,

49.  la is - a - lü su - lum šaru ti su - un e nin - na and did not seek alliance with their kingdom.  Again
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ASSURBANIPAL.

52.  ya - a- ti a - mir su sa sul - mi is - pu - rav - va
to me his envoy for alliance he sent; and

53.  u - na - as - siq sepi ya a na sa - kan a - de - e
kissed my feet. To establish agreement and

54.  şu - lum-me- e e - pis ardu-ti ya u - za - na - al - la - a
alliance, and make submission to me, he submitted to

55.  be - lu - u - ti a na - ku ha - dis ap - pa - lis su va
my dominion. I gladly received him, and

56.  pa - ni ya damqati eli su as - kun
before me favours on him conferred,

57.  belat man - da at - tu san - ti sam - ma
taxes and tribute for every year

u kin zir - us - su
I fixed upon him.

K, 2802, Column II. Variant Passage for Cylinder B,
Column VIII, Lines 31 to 52.

a.  Am - mu - la di - in şar Qa - ad - ri
Ammuludin king of Kedar,

b.  sa ki ma sa - a - su va ik - ki - ru
who like him also revolted;
c. Hatti carried away the spoil of Syria.

d. the tributaries dependent on me, whom thou hast subdued

f. By the power of my name which Assur

g. had magnified, Ammuladin and the rest of

h. his people, who from the face of the fled,

i. I captured in hand. Hand and foot in bonds of iron

k. I placed him, and sent to Assyria.

A- di ya sar rat A- ri- bi di ik ta

Adiya queen of Arabia, [her] numerous

[sa] fighting men I slew, her pavilions

o. in the fire I burned, her alive in
qati az - bat it ti hu - bu - ut [A- ri - bi as] - si hand I captured, and with the spoil of [Arabia] I carried
a - na Assur Na - ad - nu šar Na - ba - ai - ti to Assyria. Nathan king of Nabatea,
sa a - sar su ru - u - qu is - me - e va whose place was remote; heard also of
da - na an Assur sa u - tag - gil an - ni sa the power of Assur who protected me: who
ma - te - e - ma a - na šarri abi ya in time past to the kings my fathers,
a - mir su la is - pu - ru la is - a - lu su - lum his envoy did not send, and did not seek alliance
šaru ti su - un ul - tu U ai - te - eh šar with their kingdom. On Vaitheh king of
A- ri - bi de - en su tu - sa - an - nu tag bu - u Arabia, his sentence thou didst pronounce, thou didst
ša - pa - ah mati su a - na Na - ba - ai - ti command to waste his country. To Nabatea
in - nab - tu il - li - ku ma - ĕr Na - ad - nu he fled, and came before Nathan.
aa. [\text{\footnotesize{Na-ad-nu a-na U-ai-te-en kia-am}}]
[\text{\footnotesize{Nathan to Vaitel even}}]

ig-bi su va um-ma a-na-ku ina qati Assur
said, to him thus: "I in the hands of Assyria

ul-te zi-i-bi va at ta ta ta kun
am fast bound, and thou reliest on

an-ni a-na dan-nu-ti ka Na-ad-nu ip-luh
me to strengthen thee." Nathan feared

va ir-sa-a a-na suq-tu a-mir-i su a-na
and inclined to despair; his envoys to

sa-ha-al sul mi ya is-pur-av-va
seek my alliance he sent, and

u-na-as-si-qa sepi ya
kissed my feet.

K, 2802, Column III. Variant for Cylinder A,
Column VIII, Lines 70 to 82.

a. [\text{\footnotesize{ar-di ur-hi [ru-qu-u-ti e bil]}}]
I marched, a [distant] path [I took],

b. [\text{\footnotesize{et-te li har-sa-a-ni sa-[qu-ti]}}]
I ascended the lofty country,
ah-ta-lu-ub kisti
I passed through the forests,

si-na rap-su bi-rnit izi rabati gi-iz-zu
was vast; bounded by trees great and strong,

si-na rap-su bi-rnit izi rabati gi-iz-zu
was vast; bounded by trees great and strong,

si-na rap-su bi-rnit izi rabati gi-iz-zu
was vast; bounded by trees great and strong,

si-na rap-su bi-rnit izi rabati gi-iz-zu
was vast; bounded by trees great and strong,

si-na rap-su bi-rnit izi rabati gi-iz-zu
was vast; bounded by trees great and strong,

si-na rap-su bi-rnit izi rabati gi-iz-zu
was vast; bounded by trees great and strong,
Extract from K, 2802, Column III. Variant for Cylinder A, Column VIII, Lines 95 to 97.

a. di - ik - tu ina lib I ša - am - mi ih
   The fighting men among the Isammih,

b. halu (?) A - tar - sa - ma - ai - in va
   the servants of Adar-samain, and the

c. Na - ba ai ta - ai i - du - ku nisi, &c.
   Nabateans they slew. People, &c.

d. &c.

Epigraphs on K, 3096.

a. a - na - ku Assur-bani-pal šar Assur sa ina ki bit
   I am Assurbanipal king of Assyria, who by command

b. Ili rabat[i beli su] im ūz u ma la
   of the great Gods [his lords], has gratified all

lib - bi su it - ti Am - mu la  
   his heart. With Ammuladin

his heart. With Ammuladin


c. a - na Ninua alu belu ti ya ḫa - dis
   to Nineveh the city of my dominion, joyfully

d. A - na - ku Assur-bani-pal šar Assur A di - ya - a
   I Assurbanipal king of Assyria, Adiya
Assurbanipal.

Queen of Arabia with her spoil, by command of Assur and Ishtar I captured.

Adiya queen of Arabia, her numerous fighting men I slew, her pavilions in the fire I burned, her alive in hand I captured.

(At the bottom of the tablet occurs the following notice of the place of these Epigraphs.)

which were upon the chamber-walls of Bitsa

K, 562.

1. To the king of the earth, my lord,

2. thy servant
Bel - zikir - esir  
Bel va Maruduk immi 
Belziki resir.

araku  sanat an - na - i da - ra - a - ti 
of days,  years everlasting,

iz - sa - pa i - sar - tu kuzzu  da - ru - u a - na 
a sceptre of justice, and an everlasting throne, to the

şar matati  be-eli ya lit ki - nu a - na eli sa 
king of the earth, my lord, may they establish. Concerning that of

şar be-eli a  de - e - mi is - kun an - ni 
which the king my lord gave directions to me

um - ma  de em sa  Ar - a - bi ma - la 
thus: “The news of the Arabians, all

ta - sim - mu - u  sapra a - lak - ti si - i 
thou hearest, send the account of it.”

From the Nabateans there is

hir - za - a  Ai - ka - ma - ru  ablu su sa 
news;  Aikamaru son of

Am - mi - ha - ta ah  Vas - ha ai a - na 
Ammihatah the Vasite,
The events recorded in this division of the reign of Assurbanipal stretch over a considerable time. In Cylinder B we are told that the father of Assurbanipal had carried off the Gods of the Arabian monarch, and that Yauteh, or Vaiteh, king of Arabia, came to Assurbanipal and asked for the restoration of these idols. A precisely similar story is related in the annals of Esarhaddon, the father of Assurbanipal; and I am of opinion that the compiler of Cylinder B transferred this account to Assurbanipal's reign.

Vaiteh, whose name is also written Ya-ha-ta-a, and Ya-ha-lu-u, succeeded to the Arabian crown in the time of Esarhaddon, and remained subject to Assyria until the revolt of Saulmugina, when he joined in the conspiracy, and raised two armies; one he sent into Palestine, and the other to help the Babylonians. The Arabians who invaded Palestine marched as far as Zobah; when they were defeated by the Assyrian troops and gradually driven out of the country. About
the same time an Arabian chief, Ammuladin, called king of Kedar, invaded Moab in company with Adiya queen of Arabia. Their forces were met by Kanaas(?)-hala king of Moab, a tributary of Assyria, who defeated them, and sent Ammuladin and Adiya in chains to Nineveh. Vaiteh, after these reverses, fled to Nabathea, and was delivered up to Assyria, probably by Nathan king of that country, who sent an envoy to make submission to Assurbanipal. The Arabian army which was sent to Babylon, was besieged in that city by the Assyrians; and, attempting to make a sortie, was a second time defeated and driven within the walls. Abiyateh and Aimu the Arabian generals, then submitted to Assurbanipal, and that monarch sent Abiyateh to Arabia, to take the crown as tributary of Assyria. Meanwhile, after the flight of Vaiteh, the Arabians raised to the throne his nephew, who bore the same name (Vaiteh) as himself. Vaiteh II and Abiyateh afterwards joined in alliance with Nathan king of Nabathea, and they all commenced hostilities against Assyria. To chastise them, Assurbanipal organised an expedition into Arabia. It is difficult to determine the position of the towns captured by the Assyrians in this expedition, but it is not probable that they penetrated far into the desert. Their own statement is, that they went a distance of 100 kaspu (700 English miles) from Nineveh. On the return of the army from Arabia, Assurbanipal punished the cities of Akko and Usu (on the coast of Palestine) for revolt. The dispatch, K, 562, probably belongs to a later period in the history, but it is inserted here on account of its reference to Arabia.
PART XIII.

The Final Triumph over Elam.

TEXTS.

The texts of this division of the Annals are Cylinder A, col. ix, line 113, to col. x, line 21; and the Memorial Slab published in Cuneif. Inscript., Vol. II, p. 66.

CYLINDER A, COLUMN IX.

113. **Gilgamesh**

Um-man-al-das šar Elam

Ummanaldas king of Elam,

114. **Gilgamesh**

sa ul-tu ul-la Assur va Istar beli ya whom from of old Assur and Ishtar my lords

115. **Gilgamesh**

ig bu-u e-pis ardu-u-ti ya ina ki-bit had commanded to make submission to me;

116. **Gilgamesh**

Ilu-ti su-nu žir-ti sa la in-nin-nu-u of their great divinity who were unchanged,

117. **Gilgamesh**

arka-nu mat šu eli su ip-pal-kit va afterwards his country against him revolted, and
from the face of the tumult of his servants which they made

against him, alone he fled and took to the

From the mountain, the house of his refuge,

the place he fled to, like

a rapaqaq bird I removed, and

118. la pa-an šah-mas-ti ardi su sa u-sab-su-u

119. eli su e-dis-si su ip-par-sid va iz-ba-ta

120. sadu-u ul tu sade-e bit mar-ki-ti su

121. a-sar it-ta-nap-ras-si-du ki-ma

122. ra-pa-qaq īzzur a-mas-su va

a rapaqaq bird I removed, and

Column X.

1. bal-du-us-[su al-qa-a] su a-na Assur

alive I brought him to Assyria.

2. Tam-ma-ri-tu Pa-he-e Um-man-al-das

Tammaritu, Pahe and Ummanaldas,

3. sa arku a-ḥa-[mis] e-pu-su be-lut Elam

who after each other ruled the dominion of Elam;

4. sa ina e-mu-ki Assur va Istar beli ya

whom, by the power of Assur and Ishtar my lords,
5. u - sak - ni - sa [a - na niri] ya U - ai - te - ch
   I subjugated [to] my [yoke].

6. [sar A - ri] - bi sa ina ki bit Assur va Istar
   king of Arabia, of whom, by command of Assur and Ishtar,

7. abikta su as - ku - nu [ul tu] mati su al qa su
   his overthrow I had accomplished; [from] his country I brought him

8. [a - na] Assur ul tu a - na na * * *
   [to] Assyria. When to * * *

9. * * niqi e - lu - u ina Bit - mas - masu su - bat be - lu - ti
   sacrifices and libations I had offered up in Bitmasmasu, the seat of

(v. belu - ti) su - un ma har Belat umma
   their power, before Belat, mother

10. Ili rabati hi - ra tu na ram ti Assur
    of the great Gods, beloved wife of Assur,

11. e pu su [a] di Ili Bit - id - ki id
    I had made to the Gods of Bitidkid.

12. niri sa sad da - di u sa - až - bit
    To the yoke of my war chariot

13. To the gate of the temple

14. şu - nu ti a - di bab e - sir is - du - du ina
    them, and to the gate they dragged. On
15. sitti ya al bi in ap-pi at-ta-hi-id
   my feet I made invocation, I glorified

16. Ilu-us-su-un u-sa-pa-a dan-nu-us-su-un
   their divinity, I praised their power,

17. ina pu̱r̃i umman ya sa Assur Sin Samas Vul
   in the assembly of my army; of Assur, Sin, Shamas, Vul,

18. Bel Nabu Istar sa Ninua Il šar-rat
   Bel, Nebo, Ishtar of Nineveh the divine queen of

19. Kit-mu-ri Istar sa Arba-il Ninip Nergal
   Kitmuri, Ishtar of Arbela, Ninip, Nergal

20. Nusku sa la kan-su ti ya u-sak-ni-su
   and Nusku, who the unsubmissive to me, subjugated

21. a-na niri ya ina li i-ti va da-na-a-ni
   to my yoke, and in glory and power

   u-sa-zu in-zi žir nakiri ya
   established me over my enemies.

---


1. A-na Belat be-lit matati a si-bat
   To Beltis Goddess of the earth, dwelling in
Bit-mas-masu Assur-bani-pal šar Assur rubu pa-luh ša Bitmasmasu, Assurbanipal king of Assyria, the prince her worshipper,

2. šakkanaku binut (v. bi-nu-ut) qati ša ša ina ki-be (v. bi)-ti the high priest, the work of her hands, who by her great

sa rab-tu ina qit-ru-ub ta-ḥa-zi ik ki-šu command, in the midst of war had cut off

(v. ṣipṣip) 3. qaqqadu Te-um-man šar Elam the head of Teumman king of Elam.

va Um-man-i-gas Tam-ma-ri-tu Pa-he-e And Ummanigas, Tammariti, Pahe,

4. Um-man-al das sa arku Te-um-man epusu and Ummanaldas, who after Teumman ruled

(v. e-pu-su) šaru-ut Elam ina tugul-ti ša rab-tu the kingdom of Elam; in her great service

qa-ti (v. qati) iksud šu-nu-ti va ina iz-sa my hands captured them, and to my war

sa-da di (v. sadadi) ru-du šaru-ti ya azbat (v. az-bat) chariot, my royal carriage, I fastened

šu-nu-ti va ina zik-ri ša kabi-ši ina kul-lat matati them. And in her grand might, in all countries
ASSURBANIPAL.

6. italliku - u va gab- ri la isu-u ina im - mi su
   I have marched, and a rival I have not. In those days

7. ina pe - e (v. i) li es - ki si - kit - ta su
   of marble I carved its sculpture;

8. kišal (v. ki - šal) su-a-tu pan ma - šar si
   That altar before its sanctuary (?) I placed.

9. ba-lad (v. balad) im - mi (v. immi) araki
   [give] health, long days, and sound

Assurbanipal.
The principal political event mentioned in this division is the capture of Ummanaldas king of Elam. After the destruction of Shushan, Ummanaldas remained a fugitive in the mountains, while Assurbanipal held possession of the country. He ultimately fell into the hands of the Assyrians, and was sent to Nineveh, at which place Tammaritu and Pahe his rivals, and Vaiteh king of Arabia, were then in captivity. According to Cylinder A* these four captive kings were fastened to the yoke of the royal chariot, and drew Assurbanipal to the gate of the temple of Nineveh. Similar barbarous triumphs are related of other conquerors of antiquity.

I have supposed, from a fragment of an unpublished tablet, that Assurbanipal afterwards restored Ummanaldas, and that the Elamite monarch revolted, and was again conquered by Assurbanipal; but this is very doubtful.

As this division closes the campaigns of Assurbanipal, I here give a table of the later royal families of Elam, so far as we know them from the inscriptions.

* The Memorial Slab gives the four Elamite kings, Ummanigas, Tammaritu, Pahe and Ummanaldas, as the captives who were yoked to the chariot; but Ummanigas had been dead some years, so that Cylinder A must be more correct, in giving Tammaritu, Pahe and Ummanaldas the Elamites, and Vaiteh the Arabian.
TABLE OF THE LATER ELAMITE ROYAL FAMILIES.


- **Istarnandi**, king of Hidalu, killed cir. B.C. 655.

**Ummanigas I**, Ummanappa.

**Tammaritu**, Ummanalda.
- **Undasu**, Ummanalda.

**Parame**
- **Ummanamni**.

**Ummanamni**, grandson of Ummanalda I.


**Attamitu**, a general.

**Umbadara**, a chief.
- **Ummanigas II**, pretender, cir. B.C. 645.

**Umbagha**, pretender, cir. B.C. 645.

**Pare**, pretender, cir. B.C. 645.

* This Monarch is doubtful.
PART XIV.

The Buildings of Assurbanipal.

TEXTS.

The most perfect texts relating to Assurbanipal’s buildings are Cylinder A, col. x, lines 31 to 110, and an Extract from col. x, Cylinder D. There are several other texts, but they are in a very mutilated condition.

CYLINDER A, COLUMN 10.

31. [As]-su Bit - rid - u - ti tim - ne - e - e - kal [sa
   Now Bitriduti, the private (?) palace of

   Nineveh, the grand city, the delight of Ishtar;

33. sa Sin - ahi - irba šar Assur abu abi
   which Sennacherib king of Assyria, the grandfather

34. bani ya [e - pu - su] a - na mu - sab šaru - ti su
   my begetter built for his royal seat;

35. [Bit - rid - u - ti] su - a - tu ina immi ya - a - ti
   that Bitriduti in my days
ASSURBANIPAL.

36. ![Assurbanipal, the great king, the powerful king, king of nations, king of Assyria, king of the four regions, within that Bitriduti]

37. ![Assur, Sin, Shamas, Vul, Bel, Nabu, Istar sa Ninua Il-sar-rat Kit-mu-ri Nebo, Ishtar of Nineveh the divine queen of Kitmuri]

38. ![Assurbanipal, the great king, the powerful king, king of nations, king of Assyria, king of the four regions, within that Bitriduti]

39. ![Assur, Sin, Shamas, Vul, Bel, Nabu, Istar sa Ninua Il-sar-rat Kit-mu-ri Nebo, Ishtar of Nineveh the divine queen of Kitmuri]

40. ![Assur, Sin, Shamas, Vul, Bel, Nabu, Istar sa Ninua Il-sar-rat Kit-mu-ri Nebo, Ishtar of Nineveh the divine queen of Kitmuri]

41. ![Assur, Sin, Shamas, Vul, Bel, Nabu, Istar sa Ninua Il-sar-rat Kit-mu-ri Nebo, Ishtar of Nineveh the divine queen of Kitmuri]

42. ![Assur, Sin, Shamas, Vul, Bel, Nabu, Istar sa Ninua Il-sar-rat Kit-mu-ri Nebo, Ishtar of Nineveh the divine queen of Kitmuri]

43. ![Assur, Sin, Shamas, Vul, Bel, Nabu, Istar sa Ninua Il-sar-rat Kit-mu-ri Nebo, Ishtar of Nineveh the divine queen of Kitmuri]

44. ![Assur, Sin, Shamas, Vul, Bel, Nabu, Istar sa Ninua Il-sar-rat Kit-mu-ri Nebo, Ishtar of Nineveh the divine queen of Kitmuri]

45. ![Assur, Sin, Shamas, Vul, Bel, Nabu, Istar sa Ninua Il-sar-rat Kit-mu-ri Nebo, Ishtar of Nineveh the divine queen of Kitmuri]
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46. u - si - bu I sat. They were made (?) and
i - te - ni - ib - bu-su va

47. nisi rapsati many people
pu - ha - de - e

48. sa * * * * qa - ti ya * * * * my hands
49. u - pa - sa * * * *

50. ya ina sa se e - ri - ba nu - u * * * *

51. ru - u - a mas - ta - ku su - a - tu mu-sal * * * that mastaku * * * *

52. Ili rabati si - mat şu the great Gods its account (?) have

53. i - sim * * * damqati good, its decay
an - ḫu - uṣ - su

54. * * * as-su ru - up - pu - us (v. su) ri * * * a-na
to increase * * * the

55. şi - ḫir - ti su aq - qur * * * 50 ti - ip - ki
whole of it I destroyed. * * * Fifty tipki
mas-gan  si - kit - ti su  * * * * pi - ti - ig (v. tig) the building its sculpture  * * * * the work

ud- la [-a su u] -mal- li la pa-an es - re - e of the mound I completed. Before the temples of

Ili rabati beli ya ap - lu[h * * * * ud - la -a the great Gods my lords I worshipped. * * * Of that

su-a-tu si - kit - [ti su] ul - u sak - ki mound its sculpture (?) I did not cut down

[re - e - su] ina ara[h dabu im - mi se - me - e its top. In a good month and a prosperous day,

(u. sime) zir ud - la [-a su - a - tu] ussi su ad - di upon that mound its foundation I placed,

u - kin lab - na [-aš su] ina bi ris va I fixed its brickwork. In biris and

kamis its face I * * * * I divided

sal-su * * * * ina zu - um - bi - i Elam in three (?) * * * in chariots of Elam,

sa ina ki - bit Ili rabati beli ya which by command of the great Gods my lords
as - lu - la a - na e - pis Bit - ridu - u - ti su - a - tu
I carried off; to make that Bitriduti,

nisi mati ya ina lib - bi i - zab - bi - tu libni su
the people of my country in the midst, took its bricks.

 гарри A - ri - bi sa ina a - di - ya iñ du - u
The kings of Arabia who against my agreement sinned

sa ina qabal tam - ha - ri bal - [du] - us su - un
whom in the midst of battle alive I had

u - zab - bi - tu [ina qati] a - na e - pis
captured [in hand], to make

Bit - ridu - u - ti su - a - tu iz - al - lu mus - sik - ku
that Bitriduti heavy burdens

[u - sa - as - si su - nu - ti va] u - sa - ãz - bi - [tu]
[I caused them to carry, and] I caused them to take

* * * * * la - bi - in libni su * * * * *
* * * * building its brickwork * * * *

ina e - li - li nin - gu - ti ub * * * * ina
with dancing(? and music * * * * with

hidati ri - sa - a ti ul - tu [ussi su a - di
joy and shouting, from [its foundation to
76. **Mg**I [gab- lu - bi su] ar - zip eli sa mah - ri its roof] I built. More than before

77. **Mg**I su u - šar ri ha ip I extended

78. **Mg**I gusuri erini zirati beams and great planks

79. **Mg**I ultu Si - ra - ra Lab - na - na u - sat - ri [za from Sirara and Lebanon, I fixed

80. **Mg**I e] li su dalti li - ya - a - ri sa over it. Doors of forest trees,

81. **Mg**I [e - ri - ši -] na da - bu mi - šir kipar their wood excellent, a covering of copper

82. **Mg**I u - rak - kis [va] u rat - ta - [a bab] - i su I spread over, and hung in its gates.

83. **Mg**I tim - mi zirati eru **Mg**I hi - it - ti Great columns of bronze **Mg**I at the sides

84. **Mg**I babi **Mg**I Bit - rid - u - ti su - a - tu of the gates **Mg**I That Bitriduti,

85. **Mg**I mu - sab [šaru ti ya] a - na ši - hir ti su my royal seat, the whole of it I
Plantations choice, * * * * * * for the glory of

Sacrifices and libations precious

I poured out to the Gods my lords. With joy and

To after days,

among the kings my sons, whomever Assur and Ishtar to the

domination of the country and people shall proclaim

his name; when this Bitriduti becomes
Assurbanipal.

Old and decays, its decay he shall repair; the inscription written of my name my father's and my grandfather's, the remote descendant who shall see, and an altar shall raise, sacrifice and libations shall pour out, and with the inscription written of his name shall place; the great Gods all in this inscription named, like me also, shall establish to him power and glory. Whoever destroys, and with his inscription does not
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107. i-sak-ka-nu Assur Sin Samas Vul Bel
   place, Assur, Sin, Shamas, Vul, Bel,

108. Nabu Istar sa Ninua Il šar-rat
Nabu, Ishtar of Nineveh the divine queen of

109. Kit-mu-ri Istar sa Arba-il Ninip
Kitmuri, Ishtar of Arbela, Ninip,

110. Nergal Nusku de-e-nu (v. ni)
Nergal and Nusku, a judgment

it-ti-ni bit sumi ya li - di-nu-us
equal to the renown of my name, may they pass on him.

111. Arah Nisannu immi 1
Month Nisan, 1st day,

112. lim-mu

Samas-da in-an-ni sa-nat Akkadi
Shamasdainani prefect of Akkad.

Date on another Copy.

a. Arah Ululu immi 28
Month Elul, 28th day,

b. lim-mi

Samas-da-in-a-ni sanat Bab-ili
Shamasdainani prefect of Babylon.
ASSURANIPAL.

Fragment of Column X, Cylinder D. On the Repair of the Wall of Nineveh.

a. – Ina im-mi su va dur qabal alu sa Ninua
   In those days, the wall round the city of Nineveh,

b. – sa Sin-ahī-irba šar Assur abu abi bani ya
   which Sennacherib king of Assyria the grandfather begetting me,

c. – e-pu-su sa ina zunni dah-du-u-ti ra-a-di
   had made; which by copious rains and swelling

d. – gab-su-u-ti sa san-ti sam-ma ina pal-ya
   floods, which every year in my time,

Vul. u-mad-di-ra ina mati ya [tim-mi]-in
Vul. poured down on my country; its foundation

I su ir ** ub va i-qu-pa ri-sa-a su ****
   had decayed and its top fallen in ****

I g. [tim-me-en] ad-ki
   old it had become **** [the foundation] I put

I h. ak *** ** * * ** i tim-me-en [su
   together ** ** * * * its foundation I

I u] dan-nin [tim-me-en dur su-a-tu ** *
   strengthened, the foundation of that wall **
ASSURBANIPAL.

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k. * * * sad-du * * *  
    [ul - tu ussi su a - di]  
    * * * * * * *

l. * * * from its foundation

m. * * * to its summit I built, I completed.  

Beyond

n. * * * the former days I strengthened its foundation,  

    an inscription

o. * * * written of my name and an account of my victories,

s. * * *

h. * * * in the service of Assur, Sin, Shamas, Bel, Nabu,

p. * * * Istar sa Ninua Istar sa Arba-il Ninip

    Ishtar of Nineveh, Ishtar of Arbel, Ninip,

q. * * * Nusku Nergal ina matati at - tal - la - ku as - ku - nu

    Nusku and Nergal, in the countries I had marched through I had

r. * * *

da - na - nu va li - i - tu as - dur va a - na

    established power and glory;  
    I wrote, and to

s. * * * after days I left, &c.

Bitriduti, which was probably a name for the harem of the king,  
is the northern palace at Kouyunjik, from which the fragments of
Cylinder A and its duplicates were brought. Unfortunately all the texts relating to the buildings of Assurbanipal are very mutilated, and most of them are not worth publishing. Besides those given here, the two principal texts are—the first column of Cylinder C, published in a mutilated form in Cuneif. Inscript., Vol. III, page 27 (since the publication of these fragments, I have completed a considerable part of the text from duplicates); and the last part of K, 2675, which gives the rebuilding of the temple of the moon at Harrau.
PART XV.

Later Notices of his Reign, and Sketch of the Chronology.


Only one historical point of any importance results from these fragmentary notices. It appears from 48.11–4.282, that the Assyrians still retained possession of Babylonia after the death of Assurbanipal. The chronology of the reign of Assurbanipal is imperfect, from two causes—first, the fragmentary state of that part of the eponym canon which refers to this reign; and second, because the arrangement of the historical inscriptions of Assurbanipal appears to be geographical rather than chronological. The eponym canon, which is perfect from the reign of Tugultii Ninip II to the third eponym in the reign of Assurbanipal, there breaks off, and there is more or less uncertainty about all the names and fragments below this date.

The fragments of the eponym canon belonging to the reign of Assurbanipal, are as follows:—

a. Part of Canon 1 (restored), the dates attached to these names are satisfactorily established—

\[\begin{align*}
&\text{Marlarmi, B.C. 668.} \\
&\text{Gabbaru, } ,, 667. \\
&\text{Debitai } ,, 666.
\end{align*}\]
b. Part of Canon I (restored). The position and dates of these eponymes are uncertain; there were probably two names between a and b:—

\[\begin{align*}
\text{Assurbanipal} & \quad \text{Bel-nahid,} & \text{B.C. 663(?)} \\
\text{Assurbanipal} & \quad \text{Ḍabu-sar-ṣin,} & \text{,, 662(?)} \\
\text{Assurbanipal} & \quad \text{Arbailai,} & \text{,, 661(?)} \\
\text{Assurbanipal} & \quad \text{Girzabuna,} & \text{,, 660(?)} \\
\text{Assurbanipal} & \quad \text{Ṣilim-assur,} & \text{,, 659(?)}
\end{align*}\]

c. Part of Canon III, which I should judge to extend from B.C. 657 to 648:—

\[\begin{align*}
\text{Assurbanipal} & \quad \text{Sa-nabu-su,} & \text{B.C. 657(?)} \\
\text{Assurbanipal} & \quad \text{Labasi,} & \text{,, 656(?)} \\
\text{Assurbanipal} & \quad \text{Milki-ramu,} & \text{,, 655(?)} \\
\text{Assurbanipal} & \quad \text{Amyanu,} & \text{,, 654(?)} \\
\text{Assurbanipal} & \quad \text{Assur-nazir,} & \text{,, 653(?)} \\
\text{Assurbanipal} & \quad \text{Assur-ilai,} & \text{,, 652(?)} \\
\text{Assurbanipal} & \quad \text{Assur-dur-uzur,} & \text{,, 651(?)} \\
\text{Assurbanipal} & \quad \text{Ṣagabbu,} & \text{,, 650(?)} \\
\text{Assurbanipal} & \quad \text{Bel-ḥarran-sadua,} & \text{,, 649(?)} \\
\text{Assurbanipal} & \quad \text{Aḥi-ilai,} & \text{,, 648(?)}
\end{align*}\]

With Aḥi-ilai ends Canon III, and although we have more than twenty names of later eponymes, we have no means at present of arranging them in chronological order. The eponym in whose year of office Cylinder B was written probably comes next, the name is \[\begin{align*}
\text{Assurbanipal} & \quad \text{Bel-sunu,} & \text{B.C. 647(?)}
\end{align*}\]; and the governor of Samaria, \[\begin{align*}
\text{Assurbanipal} & \quad \text{Nabu-ṣar-aḥi-su,} & \text{probably succeeded in B.C. 646.}
\end{align*}\] The eponymy of Samas-dain-ani, in which Cylinder A is dated, was probably about B.C. 640, but we cannot even conjecture the dates of the others.

Samaria in the time of Sennacherib and Esarhaddon was still ruled by kings, and the fact of an Assyrian governor and eponym
ruling at Samaria cir. B.C. 646, shows that in the interval, Samaria had been incorporated into the Assyrian empire, instead of being only under tribute.

It seems on consideration of the foregoing campaigns, that the arrangement of the narratives is rather geographical than historical; but, as we have no other guide, we must assume that the principal events happened in something like the order in which we find them recorded. The first campaign, which was directed against Tirhakah, must have taken place at or near the commencement of Assurbanipal’s reign, about B.C. 668 or 667; but we have no means of fixing the date of the second expedition, which was directed against Urdamane. The third campaign, directed against Tyre, is still more doubtful, and we have no knowledge of the length of time the city was besieged. I am even inclined to think that the investment of the city was commenced by Esarhaddon when he started on his Egyptian expedition, and that the city was besieged for some years. My reasons for this opinion are founded on a fragment at the British Museum, which I think belongs to Esarhaddon, and which states that the city of Tyre was besieged on the tenth expedition of the king; it afterwards mentions that he went from Muzur (Egypt) to Milukha (Ethiopia or Upper Egypt). On the other hand, some of the events mentioned under the third expedition in Cylinder A (the revolt of Psammitichus, death of Gyges, and submission of Ardys), which are not in the earlier copies (Cylinders B and C), evidently belong to a much later period in the history. These events are out of place attached to the third campaign, because in the next campaign (the fourth expedition of Cylinder B) the conquered people were transported to Egypt, which shows that Psammitichus had not yet revolted. We have no clue to the dates of the other expeditions, until we come to the revolt of Saulmugina. According to the dated tablets this rebellion commenced in the eponymy of Assurduruzur, and continued during the eponymies of his two successors, Sagab and Bilharransadua. We have no positive evidence of the date of the close of the revolt, but it was probably crushed in the eponymy of Ahiilai. Now these four eponymes are the last names in Canon III, and probably extended from B.C. 651 to 648.
ASSURANIPAL.

It is evident that Assurbanipal reigned for some years after the last events mentioned in his annals, but the history of this period is unknown. One of the most important points connected with the latter part of his reign is the question of the government of Babylonia. Ptolemy's Canon gives after Saosduchin or Saulmugina, Ἡσυνίλαδάνου or Κυρυλαδάνου, with a reign of twenty-two years. These forms are corruptions of some Assyrian name, and several conjectures have been hazarded as to their origin, but it has not hitherto been discovered, and I was in ignorance of it myself until this sheet was in the press. I now find from the tablet K, 195, that this was a name of Assurbanipal. I have long known that the later Assyrian monarchs sometimes bore two names, one instance of this custom is printed in Cuneif. Inscr. Vol. III, p. 16, where we have \( \text{Assur-ebil-mukin-pal} \), the second name of Esarhaddon; the tablet was inscribed in the reign of Sennacherib (the father of Esarhaddon), who writes as follows: "To Assur-ahi-iriba (Esarhaddon) my son, whom afterwards Assur-ebil-mukin-pal by name I called." Another instance is the name \( \text{Bel-sum-iskun}, \text{or Bel-zikir-iskun} \); this is the second name of another late Assyrian king, either Shalmaneser or Sargon; probably the latter. In an enumeration of Assyrian monarchs Bel-zikir-iskun comes between Tiglath Pileser and Sennacherib. This custom of having two names may account for two facts, the absence of the name of Pul in our present Assyrian inscriptions, and the name of Sennacherib in Canon III, which is Assur-ahi-iriba instead of Sin-ahi-iriba.

K, 195, gives another illustration of this practice, as it records the other name of Assurbanipal, which is \( \text{Sininadina-pal} \) (v. pal). I have already given inscriptions (pp. 4 to 13) which state that Esarhaddon associated his son Assurbanipal with himself on the throne; in accordance with that fact there are several tablets of the reign of Esarhaddon in which Assurbanipal's name is joined with his own in adoration to the deity Shamas. On most of these tablets the name of Assurbanipal is written as usual, but on one of them (K, 195) the name is twice given Sininadina-pal; and it is easy to see that the first part of this name, Sininadina, is the origin of Isiniladanus, the only material change
being the alteration of the Assyrian $n$ into the Greek $l$, a change which has been made likewise in several Babylonian names; thus the Greeks often turned the name of the god Nabu into Labo or Laby, (as in Nabonidus or Labynetus).

The following is a translation of an extract from Esarhaddon's tablet (K, 195): "Sin-inadina-pal son of Assur-ah-iddina, king of Assyria, whose name on this tablet is inscribed, to the Government in the earth, in the presence of thy great divinity Shamas great lord, he is proclaimed and established." The statement here that Sininadina-pal was proclaimed to the government shows him to be the same as Assurbanipal whom Esarhaddon joined with himself in the government. If Sininadinapal be the same as Assurbanipal king of Assyria, and the Isiniladanus king of Babylon of Ptolemy, then we ought to find inscriptions of Assurbanipal claiming the crown of Babylon; and accordingly we have on K, 3079, the mutilated titles of Assurbanipal as king of Babylonia; the translation is as follows: "Assurbanipal, the great king, king of nations, king of Assyria [king of] the four [regions], [high priest of Bab]-ili (Babylon), [king of Sumir and] Akkad (Upper and Lower Babylonia), [son of Assur]-ahi-iddina, [king of nations, king] of Assyria, [son of Sin]-ahi-ireba, [king of nations, king] of Assyria." The same text probably formed the heading of Cylinder C. We have beside a regnal date of Assurbanipal on a contract tablet from the city of Warka in Babylonia, as follows: $\text{[characters]}$, "city of Erech (Warka), month Nisan, 20th day, 20th year of Assurbanipal."

The fact that Samas-dain-ani, prefect of Babylon, took his turn as eponym in the reign of Assurbanipal, also goes to prove the same point. The identification of Assurbanipal with the Kineladanus or Isiniladanus of Ptolemy shows us that Assurbanipal reigned forty-two years, and died in the year B.C. 626, when he was succeeded by his son $\text{[characters]}$, Assur-ebil-ili, or $\text{[characters]}$, Assur-ebil-ili-kainni, of whose history we know nothing. It is generally supposed that under him the Assyrian empire was overthrown.
NOTES, ADDITIONS, AND CORRECTIONS.

PAGE

2. The name of Assurbanipal.

I have overlooked one form of the name of Assurbanipal, namely, 𒈗𒈗𒊩𒈗. This is found in the Akkadian version of a bilingual tablet (K, 4933). This text is instructive, as it was evidently composed in the time of Assurbanipal, and shows that the Akkadian form of writing was used for the composition of texts as late as the middle of the 7th century B.C.

 Também, Bit-riduti.

The first character in this name signifies "house," the second "phallus;" it probably meant "the harem." The first character 𒈗𒈗 was very likely sounded E, as in Cuneiform Inscription, Vol. II, p. 39, No. cccxiv, and the whole name E-riduti. It was probably the palace of Evorita, in which the last king of Nineveh burnt himself.


In this passage and several other places we have allusion to the Assyrian calendar and feasts. I have put together at the Museum a series of tablets (at present unpublished), giving a complete calendar, and in illustration of these passages, I will give a sketch of it. First, each month had a presiding deity or deities; these were:

- Month Nisan of Anu and Bel.
- Month Iyyar of Hea, lord of mankind.
- Month Sivan of Sin, eldest son of Bel.
- Month Tammuz of the warrior Ninip.
- Month Ab of the mistress * * * *
- Month Elul of Ishtar, mistress * * * *
NOTES, ADDITIONS,

Month Tisri of Shamas, warrior of the universe.

Month Marchesvan of the ruler of all the Gods, Merodach.

Month Kislev of the great warrior Nergal.

Month Tebet of Papsukul, attendant of Anu and Ishtar.

Month Sebat of Vul, leader of heaven and earth.

Month Adar of the seven great Gods.

Month Veadar of Assur, father of the Gods.

Each day of the month was a festival to a particular deity or deities, and this succession of festivals was the same in each month, so that a list of the daily festivals of one month answers for all the months of the year; these festivals are as follows (I have only transcribed the names of the festivals):

1st day of Anu and Bel.

2nd day of the Goddesses.

3rd day nu-be-tu of Merodach and Zirbanit.

4th day ud-ab-ab of Nebo.

5th day of Bel-esir and Belat-esir.

6th day of Vul and Sala.

7th day nu-be-tu of Merodach and Zirbanit.

8th day ud-ab-ab of Nebo.

9th day of Ninip and Gula.
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10th day of Belat-esir va Dayan.

11th day sa-lam-man-ni-ti of Urnut and Zirpanit.

12th day se-se of Bel and Beltis.

13th day of Sin the great God.

14th day of Beltis and Nergal.

15th day of the lady of Bit-anna, kak-sa-rit of Sin the great God.

16th day nu-be-tu of (Merodach and) Zirpanit.

17th day ud-ab-ab of Nebo.

18th day sar of the Moon and Sun.

19th day ib-bu-u of Gula.

20th day zab-se-sa of the Moon and Sun.

21st day kak-sa-rit of the Moon and Sun.

22nd day kak-sa-rit of the Moon and Sun, sar of Belat-ekal.

23rd day sar of Shamas and Vul.

24th day of Bel-ekal and Belat-ekal.

25th day sa-da-hu of Bel and the lady of Babylon.

26th day ru-an-sun of Hea the great God.
27th day mi-lab-ta of Nergal, sar of Uk(?).

28th day of Hen bunnu of Nergal.

29th day bunnu of Sin, day angels and spirits are invoked.

30th day of Anu and Bel.

Each day was also  a lucky day, or an unlucky day; and the 7th, 14th, 19th, 21st, and 28th days were called  which is explained in a bilingual fragment as  “su-in” or “su-hum,” Hebrew  and  meaning “rest.” The calendar contains lists of works forbidden to be done on these days, which evidently correspond to the sabbaths of the Jews. The 7th, 14th, 21st, and 28th days of the month, correspond with the four quarters of the moon in the lunar calendar, and, like the Jewish sabbaths, occurred after intervals of six days; but I cannot find any reason why the 19th day of the month was also a day of rest.

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5, line 15. “Kitmuri” was the name of the temple of Ishtar at Nineveh; on K, 11, there is the variant reading  Bit-kidimuri.

,, line 20. Read “arka-nu” for “arku-nu.”


7, line 39. I-na-ru, “they destroyed.”

,, line 40. Na-ram, “the delight.”

,, line 35.  kibit, “will” or “command.”

Mr. Norris, in Dict. p. 527, makes this word “honour,” or “glory,” and alludes it with “kabtu” and “kabittu;” but “kibit” in the bilingual texts is the equivalent of the Akkad  “to speak.” It always is to be distinguished from kabtu and its allied words by the first vowel, which is “i” in kibit, and “a” in kabtu. Kibit comes from gabu, “to speak.”

,, line 38.  esir, “temples.”

The singular form of this word I now believe to be  “esir,” which I have always translated “temple.”

8, lines 46 to 48. Very difficult passage.

It evidently indicates a year of plenty, when Assurbanipal came to the throne; I would suggest as a better reading, “fivelfold (v. fourfold) the seed was fruitful in its growing, ears three times the size, the crops were excellent, the corn abundant, my mouth relates it, the growing of fruit.”

9, line 5.  the reading  “ka-ra-si” is given on some unpublished bilingual fragments; it might have been inferred from a comparison of Cuneif. Inscript., Vol. I, p. 42, line 28, and p. 46, line 52.
AND ADDITIONS.

9, line 6. means a "general" or "superior officer."

I have been in doubt as to the phonetic reading, and have given it in different places "suteki" and "ummati," perhaps both wrong. "sak," means an "officer," and "supar," means "top or over," so that the reading may be "super-saki," "one over the officers."

17, line 69. "murraru" or "habarrnu," a "march" or "road."

I have uniformly given the sound "murraru" to this word, but the town bearing this name was certainly "Harran," and the examples given by Mr. Norris, Dict. p. 445, are in favour of "har" for the first character.

19, line 87. , doubtful word. , which I have here translated "advance," probably means "fear."


23, line 117. Read "mas-gan-i" for "mas-gar-i." Heb.ΤΨΟ.

" line 124. "Ina a-di-ya iḥ-du-u," "against my agreement sinned."

24, line 1. " I have given the form "sene" as the rendering; it is more probably "semat," as prefixed to a root appears to indicate a form ending in a servile "t."

" line 6. "Mi-i-nu," "are numbered."

27, line 36. The following would be a better translation of this passage: "an agreement stronger than before I caused to restore, and with him I made."

28, line 38. means "feet," but the phonetic value is uncertain; my reading, "sanguti," was founded on a passage in Cuneif. Inscr., Vol III, p. 15, col. i, but I now think "sitti" the correct reading.

" line 39. "Gir parzil sibbi" indicates a "straight sword," and not a "scimitar."

" line 47. I doubt if "Nebozizibani" was son of "Necho," but cannot suggest any other reading.

29, line 52. must here mean a "region" or "place." See a parallel passage in Layard's Insc., p. 95, line 152.

34, line 9. Şi-hir-ti.

This word is from the same root as pahir, the p and t frequently interchanging in Assyrian.

35, line 16. This passage occurs several times, and I have been very uncertain as to its meaning, principally from not knowing which of the phonetic values of ought to be adopted here. t sometimes reads "mat-ti," "of a country," and at times "san-ti," "of a year" or "yearly." My latest opinion on this subject I have given in p. 317, line .d.
37, line 9. Substitute ־ for ־ in “yapi;” this word is found in three forms, “yati,” “yapi,” and “yasi.”

38, line 11. Read “ṣi” for “si” in al-si-ma; it is doubtful if the “ma” belongs to this word.

40, line 24. Buṣurat; see Heb. יָשָׁרַע.


42, line 34. Substitute “sun” for “sun.”

45, line 55. ... ”simat,” appears to mean anything fabricated; the root is תּדָד.

54, line 75. ... ‘simat,” appears to mean anything fabricated; the root is תּדָד.

59. The passage in the addition to line 88, “their mouth drank,” is literally “to their mouth it drank.”

61, line 105. “Dazati.” In a bilingual list I find יָזָלְתָי as an equivalent of יָזָלְתָי, “zalti,” “battle” or “fight.” I had not noticed this when I translated it “depredations.”

62, line 110. Substitute י for י at beginning of line.

63, line 125. Read “ḥa” for “ha” in ḥa-dis.

67, line 38. Pa-an.

This word, meaning “front” and “before,” is often used for “time past.”

73, line 4. The passage in brackets has been partially erased by the writer of the inscription.

76, line 28. “Sitkunu subtu,” “was situated the seat.”

86, line 66. Read “ṣuqi” for “tarzi.”

87, line 68. Substitute יָזָלְתָי for יָזָלְתָי.

92, line 49. Read “u-gar-ri” for “u-tir-ri.”

103, line 49. The word “ḥarran,” “road,” in most similar cases follows “azbat;” perhaps it is accidentally omitted here.
I have given “sanat an-na” as the reading of this group, but the “anna” may possibly be the phonetic reading of the word; if so, it would read “anna.”

The passage from p. 104, line 58, to p. 105, line 63, present many difficulties, and the present reading can only be considered an approximation.

Read “nam” for “num” in sa-nam-ma.

“gal-lu-u,” the name of a class of spirits or genii, generally evil ones.


“sa-hu-u,” appears rather to be , “ir-hu-u.”

The passage from p. 118, line 5, to p. 126, line 79, is full of difficulties, and the translation in several places not to be relied on. By accident I have wrongly translated the monogram I as “šit,” “rising;” it is “erih,” “setting,” but I doubt now if I is used here as a monogram. It is evident that my translation is wrong in lines 6 to 8, but I do not know what to propose instead.

The passage in lines 10 to 13 appears from the sense to refer to the Goddess Ishtar, but the verbs are in the third person masculine, only the pronoun  “sa,” at the end, showing the feminine.

One copy has the variant  for “sa-at.”

“Kurunnu” I believe to be “wine,” from “karauu,” a “vine” (see note to p. 267, line 73); Assurbanipal is here told to drink it.

The junction of the fragmentary texts is not quite certain, and consequently there is some doubt about the reading.

“Na-ganti” I have translated “musical instruments,” thinking at the time of the Heb. שלש; this was a mistake, “naganti” means “treasures.”

I have not recognized the true phonetic reading of this word until my work was completed. A bilingual gives the reading , “ki-sad,” and in the parallel passage Cuneif. Insc., Vol. I, p. 45, line 51, we have  “ki-sa-dî,” the meaning is “neck.”

One bilingual gives  for the value of the character; another gives  “ir-tî,” which I now find to be the correct form.

“Kullumi,” perhaps here means “to revile.”

“Mitpauu,” the Assyrian name of the bow, is here written phonetically instead of the usual  ; another instance occurs in Cuneif. Insc., Vol. I, p. 7, No. ix A.
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145, line 2. "Uöz]," "an arrow;" see Cuneif. Insc., Vol. I, p. 42, line 57, where we have "mitpamate va uöz]," "bows and arrows."

153, line 22. The word "passar" is one of the most difficult in the Assyrian language.

In Cuneif. Insc., Vol. II, p. 23, l. 28, we have [object redacted] equated with [object redacted], but this does not explain the present passage; my reading "state chairs" is a mere makeshift. In K, 2562, a passage occurs which leads me to the opinion that "passar" was the name of a metal, plate, or dish; the passage is > [object redacted] "In precious dishes precious food eating."

160, line 77. Restoration and reading not quite certain.

" line 79. "Ke-e;" the translation "only" for this word is doubtful; it may mean "then."

164, line 114. Te-bis-u.

I have some doubt about this word, the Cylinder is fractured here.

165, line 122. [object redacted]

This word, whatever its sound, evidently means "a chariot;" the first part, [object redacted], in Cuneif. Insc., Vol. II, p. 16, l. 36, is equated with [object redacted], "ruk-kip-ta;" the second part, [object redacted], is probably connected with "is-du-du."


" line 11. [object redacted], id bird, is probably connected with the Heb. [object redacted], "ravenous bird," "bird of prey."

167, line 21, to p. 168, line 24, is a doubtful passage; no dependence can be placed in the present translation.

" line 25. [object redacted] is shown by the bilingual tablets to be the equivalent of [object redacted], p. 169, line 40.

169, line 34. Restore [object redacted].

173. Something is lost between lines 25 and 26.

175, line 49. Read "a-ha-mis" for "a-ha-mis."

177, line 78. Last part doubtful.

" line 81. "Kili." This is a word meaning anything fabricated; in some cases it cannot mean "a boat."

" line 83, to p. 178, line 87. The reading is doubtful on account of the fractured state of the cylinder.
AND ADDITIONS.

181. Omen tablet inscriptions.

The style of these inscriptions is different to the ordinary annals, and they are more difficult to translate, so that although the general sense is correct, the separate words cannot always be relied on.

183, line 3, to page 184, line 5.

The construction of this passage is very singular, but I think the translation is quite correct.

189. Proclamation. This is a difficult inscription; the translation is doubtful in several places.

193, line 15. The word "rugged" was accidentally omitted.


206, line 49. Substitute \( \text{\textcircled{ }} \) for \( \text{\textcircled{ }} \).

208, line 65. "Şapiti." I should have felt inclined to translate "tongues" here, but the word is clearly "lips."


219, line 5. The form "uk-ta-ta-zir" from "kizir" is remarkable; this conjugation is very rarely used.

220, line 7. \( \text{\textcircled{ }} \text{\textcircled{ }} \text{\textcircled{ }} \). This character means "ditto," but its sound is unknown to me.

227, line 75. "Susinaq."

I take the reading "Susinaq" from Cuneif. Insc., Vol. II, p. 57, line 18, and the Susian Inscriptions, lithographed by Loftus; but this reading for the characters in the present passage of Assurbanipal, although probable, is not certain.

228, line 77. "Lagamaru.

This is certainly the deity whose name enters into the proper name of Cheorlaomer.

229, line 87. \( \text{\textcircled{ }} \text{\textcircled{ }} \text{\textcircled{ }} \text{\textcircled{ }} \). This complicated character denoted a "statue," and the reading is given in Cuneif. Insc., Vol. III, p. 70, line 52, as \( \text{\textcircled{ }} \text{\textcircled{ }} \), "za-al-mu."

233, line 118. "Huši" is given in a bilingual as the equivalent of "raqip," "to ride."

" line 123. \( \text{\textcircled{ }} \text{\textcircled{ }} \text{\textcircled{ }} \text{\textcircled{ }} \). A bilingual fragment gives \( \text{\textcircled{ }} \text{\textcircled{ }} \), sal-la-tu, as the reading of this character.
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234, line 7. This difficult word is the name of some wild animal; two phonetic readings are given on the tablets, 胜  and 胜. I have no clue to the animal intended.

240, line 63. “Kibiri.”

When I translated “kiribi,” “burial,” I had not noticed the excellent remarks of Mr. Norris, at the bottom of p. 532 of his Dictionary, where he proposes a similar meaning, “tomb,” for this word.

249, line 6. “Kibiri.” When I translated “kiribi,” “burial,” I had not noticed the excellent remarks of Mr. Norris, at the bottom of p. 532 of his Dictionary, where he proposes a similar meaning, “tomb,” for this word.

251, line 15. The meaning of the first part of this line is doubtful.

252. Letter from Ummanaldas to Assurbanipal.

The Assyrian copy of this letter is probably a translation from the Elamite original; it is obscure in several places, and many of the forms are unusual.

260, line 5. For “bit-zin,” read “bit-zer;” the meaning is “desert house” or “tent.”

261, line 15. Substitute ← for in “kap-tu.”

264. The meaning of this character is “anyone,” or “so and so.” See Mr. Fox Talbot’s Glossary, Part II, p. 75. I would suggest the reading “siamma” for this word.

267, line 71. on a bilingual tablet is rendered “kis-ta;” the most common form is “kis-ti.”


275, line 33. “Bab-mahiri.”

Mr. Fox Talbot has suggested to me the meaning “market-place” for this word, from the Heb. "as a vine-yard," Lev. xix, 10.

281, line 96. “Usu” is probably the Hosah of Joshua, ch. xix, v. 29.
287. There are some lines wanting between lines 20 and 21.

288, line 37. First part of name very doubtful.

289, line 39. Read “zer” for “zin.”

290, line 56. Substitute $\text{\textless} \text{\textgreater}$ for $\text{\textless} \text{\textgreater}$.

297, line 5. $\text{\textless} \text{\textgreater}$, mostly written $\text{\textless} \text{\textgreater}$.

... A bilingual tablet gives the reading $\text{\textless} \text{\textgreater}$ “sab (?)-di.” Heb $\text{\textless} \text{\textgreater}$; the bilingual passage is among a number of titles of Nebo, and reads “Holding the great sceptre, director of the world.”

301, line 118. “Saḫmasti” is probably connected with “ṣīḥu,” “a revolt;” it is $\text{\textless} \text{\textgreater}$, ṣi-ḫu-mas-tu, in Cuneif. Insc., Vol. I, p. 32, l. 40, and $\text{\textless} \text{\textgreater}$, ṣi-ḫi-mas-ti, in an unpublished tablet of Assur-\banipal.

302, line 8. $\text{\textless} \text{\textgreater}$, the monogram for “a sheep,” I believe, means “a sacrifice,” and $\text{\textless} \text{\textgreater}$, “niqa,” “a libation,” Heb $\text{\textless} \text{\textgreater}$; the verbal form “niqa” came to mean “to sacrifice” as well as “to pour out.”

... line 11. The words “adi Ili” are doubtful, on account of a fracture.

305, line 7. The $\text{\textless} \text{\textgreater}$ at the end of this line cannot mean “her,” as Mr. Norris suggests, Dict. p. 623, because it also occurs in the other version of this inscription which is dedicated to the God Nebo.

308, line 31, to p. 311, line 59.

... This passage is so defective that little reliance can be placed in the reading.

313, line 78. $\text{\textless} \text{\textgreater}$ $\text{\textless} \text{\textgreater}$. A bilingual tablet gives $\text{\textless} \text{\textgreater}$, e-ri-ni, as the equivalent of this monogram.

315, line 27. Read “sî” for “ṣî” in si-ṣî.
CHRONOLOGICAL REMARKS
ON THE HISTORY OF
ASSURBANIPAL,
called also
ASSURBANI,* and ASNAPPAR,† written corruptly ACRAGANES,‡

Who reigned at Nineveh from B.C. 668 to 627; the immediate predecessor of
Sardanapalus.

BY J. W. BOSANQUET, F.R.A.S.

The Inscriptions of Assurbanipal, son of Esarhaddon, and grandson of Sennacherib, are of great interest to the historical inquirer, as affording accurate points of contact between Egyptian, Assyrian, Hebrew, and Lydian history, and as throwing light upon several doubtful points in the comparative chronology of these four nations.

I. AS REGARDS EGYPT.

I come at once to the valuable discovery made by Mr. George Smith, the translator of the foregoing history, that the date of the revolt of Psammetichus I, king of Egypt, from the dominion of the Assyrians, which I assume to be equivalent to the date of his putting down the Assyrian governors set over Egypt by Esarhaddon and Assurbanipal, called "the dodecarchy" by Herodotus and Diodorus, and establishing himself as sole monarch of that country, was the year B.C. 652-1. The establishment of this single date seems to me to lead to so many important results in history as to justify some detail, while examining the grounds upon which it rests.

We are all aware that Manetho, the Egyptian priest and historian, in the days of Philadelphus, assuming that his reckoning is truly

* G. Smith. † Ezra iv. 10. ‡ Castor and Abydenus.
represented to us by Africanus, in the third century, placed the death of Necho I, the father of Psammetichus, in the year B.C. 655, and the accession of Psammetichus in 654, allowing for no interval between the two reigns: thus—

XXVIth DYNASTY—OF NINE SAITE KINGS.

<table>
<thead>
<tr>
<th>King</th>
<th>Years</th>
<th>From B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stephinates</td>
<td>7</td>
<td>675</td>
</tr>
<tr>
<td>Nechepso</td>
<td>6</td>
<td>668</td>
</tr>
<tr>
<td>Necho I</td>
<td>8</td>
<td>662</td>
</tr>
<tr>
<td>Psammetichus</td>
<td>54</td>
<td>654</td>
</tr>
<tr>
<td>Necho II</td>
<td>6</td>
<td>600</td>
</tr>
<tr>
<td>Psammuthis</td>
<td>6</td>
<td>594</td>
</tr>
<tr>
<td>Vaphres (or Hophra)</td>
<td>19</td>
<td>588</td>
</tr>
<tr>
<td>Amasis</td>
<td>44</td>
<td>569</td>
</tr>
<tr>
<td>Psammecherites</td>
<td>6</td>
<td>525</td>
</tr>
</tbody>
</table>

Altogether 150 years and 6 months.

XXVIIth DYNASTY—OF EIGHT PERSIAN KINGS.

Cambyses, in the 5th year of his reign over the Persians, reigned over Egypt six years

525 to 519

This reckoning is peculiar to Manetho, as copied by Africanus, both as regards the date of the death of Necho I, and the date of the death of Cambyses. Both dates, however, I believe to be correct. But the copyist is, I think, incorrect in placing the accession of Psammetichus immediately after the death of his father, who was merely one of twelve kings in lower Egypt, not sovereign both of upper and lower Egypt. So that Psammetichus could not by inheritance lay claim to the title to the throne of the whole kingdom so early as B.C. 654. If we modify this statement, as seems to be required, by allowing an interval of two years between the death of Necho and the actual accession of Psammetichus, during which time Psammetichus was once compelled to fly from Egypt, that is when the king of Ethiopia had slain his father; and once again confined by the other eleven kings to the lower parts of Egypt, as related by Herodotus, it will bring us to the same year B.C. 652–1 for the time of his becoming sole and absolute king of upper and lower Egypt. This testimony of Manetho is valuable for its independence of other reckonings of the reigns of the XXVIth Dynasty. Yet it has never been accepted by chronologists, owing to uncertainty as to the

* Cambyses reigned from 529 to 518, and died in May, 518. His first year in Egypt was 525, though Psammecherites then reigned; 518, his last, was counted to the Magi.
† Herodotus ii, 152.
proper mode of adjusting the reckoning of the intermediate reigns from Psammetichus to Cambyses, after curtailing ten years from the sum total of the separate reigns, as known from monumental sources, which together amount to 160 years and 6 months, not 150 and 6 months, as stated by Africanus. Even Africanus himself, who makes the deduction of ten years, does it incorrectly, by shortening the reign of Necho II, and making it six instead of sixteen years, rather than lapping over the reigns of Apries and Amasis.

In the year 1864 I pointed out,* in reply to a paper written by Dr. Hincks in the Journal of Sacred Literature, how Mariette’s discovery of the tombs of the sacred bulls buried at Memphis in the successive reigns of Tirhakah, Psammetichus, Necho II, Psammuthis, Apries, Amasis, Cambyses, and Darius, had supplied the means of correctly adjusting these several reigns: how from these Apis-monuments it was proved to be incorrect to assign to both Apries and Amasis the full length of their reigns, inasmuch as the Apis whose burial took place in August of the 12th year of Apries was followed by an Apis installed in February of the 5th year of Amasis, showing that the 5th of Amasis must have followed within six or eighteen months of the 12th year of Apries; and how these two kings, therefore, must have been living, if not reigning, together for ten or eleven years. From the Apis-tablets, therefore, we learn that the last year of Apries was concurrent with the 11th year of Amasis, B.C. 559, and by a comparison of these tablets with other Egyptian monuments we obtain, what I conceive to be the correct arrangement of the reigns: thus—

<table>
<thead>
<tr>
<th>Reign</th>
<th>Duration</th>
<th>From / To</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psammetichus</td>
<td>54 years</td>
<td>2 Feb. B.C. 652</td>
</tr>
<tr>
<td>Necho II</td>
<td>15½ years</td>
<td>19 Jan. 598</td>
</tr>
<tr>
<td>Psammuthis</td>
<td>5½ years</td>
<td>16 598</td>
</tr>
<tr>
<td>Apries, or Hophra</td>
<td>19 years</td>
<td>15 577</td>
</tr>
<tr>
<td>Amasis, counting from his conquest of Apries</td>
<td>44 years</td>
<td>12 569</td>
</tr>
<tr>
<td>From the death of Apries</td>
<td>35† years</td>
<td>9 558</td>
</tr>
<tr>
<td>Psammocherites</td>
<td>6 months</td>
<td>525</td>
</tr>
<tr>
<td>Cambyses</td>
<td>6 years</td>
<td>1 524</td>
</tr>
<tr>
<td>Magi</td>
<td>7 months</td>
<td>518</td>
</tr>
<tr>
<td>Darius</td>
<td>36 years</td>
<td>30 Dec. 518</td>
</tr>
</tbody>
</table>

† Diodorus has 55 in our present copies. Amasis was still alive in 524, according to Ctesias. Some called this his 35th year: others called it 2nd of Cambyses.
The same result is obtained from Herodotus,* who tells us that when Amasis, who was of low rank by birth, and little honoured at first by the Egyptians, had conquered Apries of the blood royal of Egypt, he dared not to put the king to death, but allowed him to remain in his own palace at Sais, till he was put to death, as we are told by Josephus;† in the 23rd or 24th year of Nebuchadnezzar, and by that king's command; or, as Herodotus relates, by the partizans of Amasis, who were jealous of his being allowed to live. Apries was then buried with kingly honours, and a sumptuous monument erected by Amasis to his memory. After the death of Apries, Amasis no doubt reckoned his own reign as 44 years, counting from the conquest of his master; but the priests of Memphis who inscribed the tablets, and also the neighbouring nations, would still have looked upon Apries as legitimate king as long as he remained alive, that is, till B.C. 559. Thus while the 4th year of Amasis, 566, was reckoned by the priests as the 12th of Apries, Ezekiel;‡ in the 7th year of Amasis, still speaks of Hophra as Pharaoh, while apparently alluding to his deprivation of power, in these words:—“I have broken the arm of Pharaoh king of Egypt, and it shall not be bound up to be healed.”

A similar and striking instance of this double mode of reckoning regnal years, on a change of dynasty from kingly to plebeian line, and one bearing, as we shall see, on the chronology of this period, is found in the time of Herod the great. For when he had conquered and deposed Antigonus, the last of the Asmonean kings of Judæa, at the close of the sabbatical year B.C. 37, three years after he had been appointed king by the Senate of Rome, Josephus tells us that not even torture could induce the Jews to recognize him as king so long as Antigonus, of native kingly race, which Herod was not, remained alive. Antigonus, therefore, was at length put to death by Mark Antony, as Apries had been put to death by the partizans of Amasis, that Herod might reign; and Josephus|| records a double reckoning of the years of his reign, counting thirty-seven years from his appointment by the Senate, or rather perhaps from

his arrival in Judæa as king, and thirty-four years from the time of the murder of Antigonus, in the spring of B.C. 36.*

In the same article, I referred to an argument, the force of which was fully recognized by Dr. Hincks, drawn from the date of the total solar eclipse of B.C. 585, which put an end to the six years' war between Cyaxares and Alyattes king of Lydia, which war was over before the capture of Nineveh. Dr. Hincks laboured hard to show that the total eclipse of B.C. 603 must have been the eclipse referred to by Herodotus, though Alyattes, according to the Parian Chronicle, had then been only two years on the throne, and it is now determined by astronomers that the shadow of that eclipse passed over the Red Sea, and not near Asia Minor; for he well knew, as most other chronologists also admit, that the eclipse and battle referred to must have happened close upon the time of the fall of Nineveh, and therefore close upon the time of the death of Necho II, and the first year of Nebuchadnezzar. So that Pharaoh Necho who fell into the hands of Nebuchadnezzar, who sought his life (Jerem. xlvi, 26), after 585, could not have died much earlier than the year B.C. 583, where I place his death. And as Psammetichus began to reign in the 70th year preceding Necho's death, the accession of Psammetichus by this argument also would be placed not earlier than B.C. 652.

Mr. George Smith, from the inscriptions of Assurbanipal, has led us, by a perfectly different process, to the same conclusion. He has given the list of Archons eponymes at Nineveh, together with their dates (p. 321), from the accession of Assurbanipal, in B.C. 668, to the year 648: and although he does not bind himself to any particular date for the first year of Psammetichus, he has shown that the revolt of Psammetichus from the dominion of Assyria, which began in the year of the death of Gyges king of Lydia, was connected with the revolt of Saulmugina king of Babylon, which broke out in the year that Assurdurusur was archon at Nineveh, that is, in the year B.C. 652-1 (66, 67, 151, 181).†

It will have been observed in the foregoing history, that Assurbanipal speaks of Gyges king of Lydia, having "sent his forces to the

* Herod's 35th year was not completed. He died before the month Nisan B.C. 1, and, according to Jewish custom, Archelaus' first year was reckoned from B.C. 2.

† See also Zeitschrift für Ägyptische sprache, Sept. 1868, p. 98; also an article in the North British Review, July, 1870, p. 354.
aid of Psammetichus king of Egypt (Muzur), who had thrown off the yoke” (p. 66). Now those forces are unquestionably the same as the body of Carians and Ionians in brazen armour spoken of by Herodotus* and Diodorus,† with whose assistance he conquered the other eleven kings of the dodecarchy, and made himself master of the throne. The chronology, therefore, of the period, after making some allowance for differences between Egyptian and Assyrian modes of relating the same facts, seems to run thus:—Necho’s last year, as stated by Manetho, was B.C. 655. He was slain by the king of Ethiopia in that year. In the same year, according to Herodotus, Psammetichus was expelled from Egypt either by the Assyrians or Ethiopians, and fled into Asia Minor, where he was welcomed, as appears, at the court of Gyges. Gyges, then in his last year, took up his cause, and prepared to send a force of Carians and Ionians to support his claim to the throne of Egypt; both thus casting off their allegiance to the king of Assyria. Assurbanipal, who was then engaged in war with Elam, and unable to detach any of his forces, imprecates curses on the head of Gyges, who, in answer to his prayer, is slain by the Cimmerians, either in 655, or in the beginning of 654 (p. 67), and Psammetichus, in the same or the following year, is recalled to Egypt by the people of Sais. Being, however, suspected of ambitious designs upon the throne by the eleven other confederate kings, and not yet, therefore, reckoned sole king of Egypt, he is confined by them to the lower parts about the Delta; when suddenly, in B.C. 653, a body of Carians and Ionians having landed in the Delta, he puts himself at their head, and in the course of that year conquers the eleven confederates and makes himself supreme. His first year, therefore, was probably 653, though his reign would not be counted till the month Thoth in the following year, that is, from the 2nd Feb., B.C. 652.

The correctness of this view of the history is confirmed with exactness by a comparison of Diodorus with the records of Esarhaddon and Assurbanipal. Diodorus relates that when the king of Ethiopia, whom he wrongly supposes to be Sabbaco, but who was really Tirhakah, had, in obedience to a vision, departed from Egypt, and returned to Ethiopia, there was anarchy in Egypt during two

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* Herod. ii, 152. † Diodorus, lib. i, Rhodom. p. 59.
years. The Assyrian account, as collected from the annals of Esarhaddon, is somewhat different. Esarhaddon records that he conquered Tirhakah about the year B.C. 671-670, and compelled him to fly into Ethiopia, and that the Assyrians then divided Egypt into twenty districts, and set over them so many petty kings, and governors. The annals of Assurbanipal then commence by recording how, in the year 668, when Esarhaddon was approaching his death, Tirhakah suddenly returned from Ethiopia, turned out the kings and governors, and again seized the throne; how he in turn was driven out a second time by Assurbanipal, and how the kings, twelve of whom bear Egyptian names, and governors were replaced, strengthened, and "joined in covenant" (p. 23). This union in covenant to support each other may be dated from B.C. 667, and continued for some few years. But "afterwards," let us say in 664, they entered into a conspiracy with Tirhakah, and invited him to become their supreme lord, instead of the Assyrians; still continuing their mutual covenant "to help each other" (p. 25). Here, then, are the two years of anarchy spoken of by Diodorus, during 669 and 668, very distinctly described, followed by a confederacy of twelve kings, and other governors, in B.C. 667. Diodorus then goes on to speak of this association of kings. For, after the two years of anarchy, he tells us that twelve principal governors conspired together at Memphis, and having sworn to support each other, made themselves kings, and administered the affairs of Egypt for 15 years; and that at the end of these 15 years, (πεντεκαίδεκα ἐτη, twice repeated in words), the government came into the hands of Psammetichus by the aid of a force of Arabians, Carians, and Ionians, by whom he put down the other eleven kings.*

Thus while the Assyrian and Greek accounts sufficiently support each other as to facts, the chronology of the period has fortunately been preserved by Diodorus with complete exactness. For, if we deduct two years of anarchy and fifteen years of dodecarchy, together seventeen years, from the end of the year B.C. 670, when Tirhakah first fled from Esarhaddon into Ethiopia, we arrive again at the same date, B.C. 652, for the accession of Psammetichus.

I submit, therefore, that unless reason can be shown for doubting

* Diodorus i, p. 59.
the accuracy of Diodorus, there is no room for disputing that the first year of the reign of Psammetichus, as king of upper and lower Egypt, was counted from the 2nd Feb., B.C. 652.

But perhaps the question may be raised, whether, admitting that Psammetichus revolted from Assyria in B.C. 652, it is not possible that his regnal years may have been counted from the time when his father Necho I was replaced on the throne of Sais by Assurbanipal, after he had been carried prisoner to Nineveh, that is, in B.C. 662, and when his son Neboshasban (which may probably be the Assyrian name given to Psammetichus) was made one of the dodecarchy, or a petty king, at Atribes (p. 28). The one, true, and sufficient answer, however, to this question, never to be set aside,* must still be, that unless the total solar eclipse which put an end to the six years Lydo-Median war can be placed above the year B.C. 585, where astronomers have now finally fixed it, either by adopting the total eclipse of B.C. 610, where Ideler proposed to place the last battle, or the total eclipse of B.C. 603, for which Dr. Hincks so earnestly, but un successfully contended, which are the only two alternatives, the fall of Nineveh and the death of Necho II, who went up against Nineveh, saying, "I will destroy the city and the inhabitants thereof,"† cannot be placed earlier than about B.C. 583, nor the first year of Psammetichus, therefore earlier than about B.C. 652. The Apis-tablets testify that Psammetichus reigned over Egypt fifty-four years, and from the same authority we know that Necho II completed about fifteen years and a half. This joint period, therefore, of sixty-nine years and a half, beginning after the fall of the dodecarchy, in Feb. B.C. 652, and ending after the eclipse, in the summer of B.C. 583, when Nebuchadnezzar had been placed in command of his father's army, more than a year before his father's death, becomes thus, through the medium of the annals of Assurbanipal, one of the most accurately fixed periods in ancient history.

Again, the priests of Memphis registered the birth of an Apis in the 26th year of Tirhakah, and his death in the 20th year of Psammetichus, 20th day of the 12th month, Mesori.‡ So that, allowing Tirhakah to have reigned twenty-eight years, as "king of Egypt and Ethiopia" (Muzur and Kush), and his son Urdumane

* See Herod. i, 103. † Jerem. xlvi, 8. ‡ Mariette's Sérapéum de Memphis, p. 28.
(Rudammon) only two years, till he was ejected in the second expedition of Assurbanipal (p. 52), together thirty years; and supposing Psammetichus to have begun to reign in B.C. 662, Tirhakah would have become king of Egypt (Muzur) as early as 692. But this is not true. For when in the year B.C. 689 = 14th Hezekiah, Tirhakah came to fight with Sennacherib, he is spoken of by Isaiah, not as king of Egypt, but simply as king of Kush (םֶלֶךְ כָּשִׁי).* So that Tirhakah was not yet king of Muzur as well as Kush so early as B.C. 692, nor did he become king of Egypt till after 689; and Psammetichus, who reigned not less than thirty years after the accession of Tirhakah to the throne of Egypt, could not, therefore, have begun to reign so early as 662.

The year B.C. 689 marks the time of a great chronological epoch in Jewish history. For in this year the affairs of Assyria, Babylonia, and Egypt, became closely interwoven with the political interests of the king of Jerusalem.

1. It is the year, in the spring of which the 14th of Hezekiah began, and in which Merodach-Baladan, son of Baladan† king of Babylon, sent messengers to inquire concerning his health, and "of the wonder done in the land."

2. It is the year in which Sethos, or Zeet, the last of the priests of Vulcan, according to Herodotus,‡ and the last of the Tanite dynasty of Egyptian kings, according to Manetho, in the eighty-fifth year of the XXIIIrd Dynasty, counted from the period of the first Olympiad (July, 776-772), was opposed to Sennacherib in his campaign into Arabia and towards Egypt, when Tirhakah came out of Ethiopia, and when the army of Sennacherib was miraculously destroyed.

3. It is the year, in the autumn of which a Jewish Sabbatical year began, which was followed by the observance of a year of Jubilee, which could only take place once in forty-nine years; and which is shown by the words of Isaiah, "ye shall eat this year such as groweth of itself, and the second year that which springeth of the same."§

* Isaiah xxxvii, 9.
† "Baladan" is here written short for Merodach-Baladan, as we find Shalman written for Shalmaneser, Jareb or Irib for Sennacherib, Saracus or Sharezar for Nergal-Sharezar.
‡ Herod ii, 141. § Isaiah xxxvii, 30; Lev. xxv, 5, 9, 11.
CHRONOLOGICAL REMARKS.

4. It is the year, on the 11th of January of which, Hezekiah being sick, the shadow "on the steps of Ahaz" in the king's sick chamber, returned "ten steps" which it had gone down.

The following are the elements of the solar eclipse at Jerusalem which caused this phenomenon, as computed by Mr. Hind, introducing Hansen's last value of the moon's secular equation:

**Annular Solar Eclipse, B.C. 689, January 11.**

Greenwich Mean Time of Conjunction in R.A., Jan. 10$^{th}$ 20$^{h}$ 45$^{m}$ 25$^s$

<table>
<thead>
<tr>
<th>R.A. of ☉ and ☽</th>
<th>285° 15' 26&quot;-1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hor. Mot. in R.A.</td>
<td>2 43' 6&quot;</td>
</tr>
<tr>
<td>Declination</td>
<td>- 23 2 41 -1</td>
</tr>
<tr>
<td>Hor. Mot. in Decl.</td>
<td>+ 0 16 ' 2</td>
</tr>
<tr>
<td>Hor. Parallax</td>
<td>+ 6 15 -1</td>
</tr>
<tr>
<td>Semi-diameter</td>
<td>9 -0</td>
</tr>
</tbody>
</table>

**AT JERUSALEM THE ECLIPSE WOULD BE ANNULAR:**

<table>
<thead>
<tr>
<th>First Contact</th>
<th>Jan. 10 20 28</th>
<th>Astronomical</th>
</tr>
</thead>
<tbody>
<tr>
<td>Commencement of annular phase</td>
<td>22 13 48</td>
<td>Mean Times</td>
</tr>
<tr>
<td>Ending</td>
<td>22 21 15</td>
<td>at</td>
</tr>
<tr>
<td>Last Contact</td>
<td>11 0 6</td>
<td>Jerusalem.</td>
</tr>
</tbody>
</table>

.: The duration of annular phase = 7$^h$ 27$^m$.

1871, July 3. J. R. HIND.

* Mr. Hind's computation of the time of this eclipse at Jerusalem is made in conformity with the most recent theory of the moon's secular acceleration, and, according to this theory, it appears to be soon after 10 o'clock A.M., the sun's altitude being then 30°. And he suggests that the appearance of a ring-formed sun, for between seven and eight minutes, may have been spoken of as "the wonder done in the land." The Astronomer Royal, computing by Greenwich elements in 1854, reckoned the time as about 10 minutes after 11 o'clock A.M., which appears to me to be nearer the truth. The words of Isaiah are, as it were, the record of an astronomical observation at Jerusalem of the moon's latitude and longitude on the 11th Jan. B.C. 689, taken in a dark chamber in the king's palace, on an instrument in the form of steps, set at the angle of the latitude of Jerusalem, 31° 47' N.; and the theory of course must be corrected by the observation. I have explained my idea of the nature of the Dial, or "Steps of Ahaz," in a recent work, "Messiah the Prince," 2nd Edit. 1869; according to which I conceive that the sun must have risen to about 35° in altitude on that day at the time of its greatest obscuration, and that the path of the shadow must have fallen four or five degrees north of Jerusalem; while the time was about twenty minutes before noon. The effect described could only have happened a few days before or after the winter solstice, when the shadow cast by the sun on the steps would be nearly parallel with them.
This eclipse, which fixes the 14th year of Hezekiah to the year B.C. 689, is of extreme value in settling the chronology of this period. Like the eclipse of Thaies, B.C. 585, and the eclipse at Nineveh, in B.C. 763, it brings down the reigns of the kings of Judah exactly twenty-five years; and with regard to the matter in hand, it proves that Sethos, or Zeet, of the XXIIIrd Dynasty, in lower Egypt, and Sevechus the Ethiopian of the XXVth Dynasty, in upper Egypt, and Tirhakah, while yet king of Ethiopia, were all on the throne at the same time, when Sennacherib invaded Judæa in the year B.C. 689; and this in fact is what Manetho wished to convey concerning these dynasties, when, speaking of Petubastes, he wrote, “ἐφ 3ον Ὀλυμπιάδ ηχθη πρωτη.” Manetho must have known the exact relation of the reign of Petubastes to the Olympiad, and of course intended to express what he knew with chronological precision. He meant, therefore, that Petubastes began to reign within the four years beginning in July, B.C. 776, and ending in July, 772, which in common parlance was called the first Olympiad. We shall not err much in fixing the first year of Petubastes, therefore, in the beginning of B.C. 773, and the last year of Sethos in B.C. 685.

We now count up from the first year of Psammetichus, as fixed by the Annals of Assurbanipal, B.C. 652; and assuming that the Apis which died in his 20th year, and which was born in the 26th year of Tirhakah, had lived twenty-six years, we arrive at the date of the first year of Tirhakah, B.C. 684, as king of upper and lower Egypt, and conqueror of Sethos, and successor of Sevechus. The following is the result:

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>B.C.</th>
<th>Years</th>
<th>B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXIIIrd</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Petubastes</td>
<td>40</td>
<td>773</td>
<td></td>
</tr>
<tr>
<td>Osorcho</td>
<td>8</td>
<td>733</td>
<td></td>
</tr>
<tr>
<td>Psammus</td>
<td>10</td>
<td>725</td>
<td></td>
</tr>
<tr>
<td>Zeet, or Sethos</td>
<td>31</td>
<td>715</td>
<td></td>
</tr>
</tbody>
</table>

XXIVth Dynasty, of Four Tanite Kings.

<table>
<thead>
<tr>
<th>B.C.</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>714</td>
<td>6</td>
</tr>
</tbody>
</table>

XXVth Dynasty, of Three Ethiopian Kings.

<table>
<thead>
<tr>
<th>B.C.</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>708</td>
<td>12</td>
</tr>
<tr>
<td>696</td>
<td>12</td>
</tr>
<tr>
<td>684</td>
<td>28</td>
</tr>
</tbody>
</table>

Nevertheless, there are some perhaps who will be disposed to adhere, with Dr. Lepsius, to the common reckoning, and to place the first of Psammetichus in B.C. 664, and the last of Necho I in 595;
more especially as this reckoning is supported by the great authority of Clement of Alexandria. For Clement,* one of the most learned men of his day, of the same city as Ptolemy the astronomer, and of about the same date, speaking of the captivity of Jechoniah king of Judah, tells us that he was carried "captive to Babylon by Nebuchadnezzar the king in the seventh year of his reign over the Assyrians, in the second year of the reign of Vaphres over the Egyptians, in the archonship of Philippus (Phœnippus) at Athens, in the first year of the forty-eighth Olympiad," that is, in B.C. 588. Clement, therefore, thus places the first year of Apries in B.C. 589, and the first year of Nebuchadnezzar in 595. This reckoning at first sight seems to be admissible; for it just allows room for the twenty-nine years' siege of Ashdod by Psammetichus, spoken of so distinctly by Herodotus as one of the principal events of his reign,† which, if commenced at the time of his accession in 652, might have placed him in possession of that city in 623, and also allows room for the twenty-eight years of Scythian occupation of Asia before the fall of Nineveh,‡ which, if counted from 623, might bring the fall of Nineveh and first of Nebuchadnezzar to B.C. 595. For the Scythians we know found Psammetichus in possession of Ashdod on their arrival in Palestine, and we read that "Azotus, or Ashdod, and Ascalon feared," the army of the king of Assyria "greatly."|| This reckoning of Clement, however, will not bear the test of examination. For neither Cylinder B, of the foregoing annals, dated probably in the archonship of Belsunu, B.C. 647, nor Cylinder A, dated probably in 640, in the archonship of Samas-dain-ani (p. 321), make any allusion to this siege of Ashdod by Psammetichus; while we read in the history of the ninth expedition of Assurbanipal, B.C. 647, of the submission of the Arabians of Nabatea, of the punishment of Akko and Usu on the return of the Assyrians through Palestine (p. 299), without a word of allusion to Psammetichus or Ashdod; and in a tenth expedition, B.C. 645, spoken of in a fragment in the British Museum (which, however, Mr. Smith thinks may possibly belong to the reign of Esarhaddon, but which may refer to the reign of Assurbanipal), after mention of the siege

of Tyre, in the reign of Baal, it is said that the king's army went from Muzur (Egypt) to Milukha (Ethiopia or upper Egypt), showing that the authority of Assurbanipal was neither yet so low in Egypt, nor that of Psammetichus yet so high, as to allow of the continuous siege of Ashdod so early as b.c. 645. If we may surmise that Psammetichus drove the king of Assyria out of Egypt in that year, and began to lay siege to Ashdod in 644, this fortress would have come into possession of Psammetichus in b.c. 615, and, allowing five years' occupation to the Egyptian king before the arrival of the Scythians, that is, till 610, the fall of Nineveh and the first of Nebuchadnezzar would have happened in b.c. 583, as I have already determined. Clement's date, therefore, is probably placed twelve years too high. Of this, however, we may be quite certain, that he knew of no sufficient authority for Ptolemy's date, b.c. 604, for the first year of Nebuchadnezzar, which must be looked upon as Ptolemy's own invention, and which is absolutely inadmissible. For if the Scythians entered Palestine twenty-eight years before 604, that is, in b.c. 632, room cannot be found for the twenty-nine years' siege of Ashdod after b.c. 652. I have frequently drawn attention to the worthlessness of the dates in Ptolemy's Canon attached to the reigns of Nebuchadnezzar and his successors at Babylon; and it must be borne in mind that Ptolemy's reckoning, though justly relied upon when supported by astronomical data, is not necessarily to be held in the same estimation when astronomical data are wanting, or, in fact, as in this instance, bearing against it. Both Ptolemy and Clement must be set down as incorrect as regards the date of the first year of Nebuchadnezzar; but we are indebted to Clement for confirming the synchronism of the first of Nebuchadnezzar with the last year of Necho II, which is in agreement with the interpretation of Josephus, and which is so clearly implied by Jeremiah where he writes,*—" Pharaoh (Necho) and them that trust in him I will deliver into the hands of those who seek their lives, and into the hand of Nebuchadnezzar king of Babylon."

Clement goes on to state,—"The captivity (that is of Jechoniah, in the 7th of Nebuchadnezzar, b.c. 588) lasted for seventy years, and

* Compare Jerem. xxv, 1, with xlvi, 2, 26. Mr. Smith, I think, is incorrect in supposing that this passage applies to Pharaoh Hophra. Nebuchadnezzar was in Egypt when he heard of his father's death, in b.c. 581, after the battle of Carchemish.
ended in the second year of Darius Hystaspes, who had become king of the Persians, Assyrians, and Egyptians,” that is, in B.C. 518, when Darius was about thirty-seven years of age. Now here it is that the whole system of Clement’s chronology, as well as of the common scheme of reckoning, breaks down. For, à fortiori, if seventy years, counted from the 7th of Nebuchadnezzar, end in the reign of Darius Hystaspes, the “seventy years’ desolations of Jerusalem,” which began in the 19th of Nebuchadnezzar, and ended, as Daniel tells us, in the reign of “Darius the son of Ahasuerus of the seed of the Medes,”* must have come to end in the reign of the same king, Darius Hystaspes. But this king, as Daniel tells us, took the throne of Babylon on the death of Belshazzar, when “about three score and two years old,”† that is, in the year B.C. 492, not when he was about thirty-seven years old in 518.

The true reckoning now comes out in perfect plainness, thus:—

<table>
<thead>
<tr>
<th>Event</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Psammetichus and his son Necho II reign in succession</td>
<td>652</td>
</tr>
<tr>
<td>for sixty-nine years and a half, till the 1st year of</td>
<td></td>
</tr>
<tr>
<td>Nebuchadnezzar, in association with his father,</td>
<td>583</td>
</tr>
<tr>
<td>Nebuchadnezzar destroys Jerusalem in his 19th year after</td>
<td>563†</td>
</tr>
<tr>
<td>the death of his father</td>
<td></td>
</tr>
<tr>
<td>Jerusalem remains desolate seventy full years, till Darius</td>
<td>493</td>
</tr>
<tr>
<td>puts an end to the kingdom or satrapy of Babylon at the</td>
<td></td>
</tr>
<tr>
<td>age of 62 §</td>
<td></td>
</tr>
<tr>
<td>Seventy weeks of years, or 490 years, are counted from</td>
<td>3</td>
</tr>
<tr>
<td>the first of Darius over Babylon to the birth of Christ</td>
<td></td>
</tr>
<tr>
<td>at the time when Cyrenius, or Quirinus, was governor of Syria</td>
<td></td>
</tr>
</tbody>
</table>

This is manifestly the true outline of chronology from the time of the accession of Psammetichus to the birth of Christ, and greatly supported by the Annals of Assurbanipal; while it is entirely subversive of the common reckoning, which is built upon many false foundations:—

1. On the assumption, that Psammetichus king of Egypt began to reign more than ten years before the expiration of the dodecarchy in Egypt, which cannot be true.

* Dan. ix, 2.  † Dan. v, 31.  ‡ This date is confirmed by Demetrius.
§ Darius died at the age of 72, according to Ctesias. He began to reign in B.C. 517, and completed 36 years.
|| As discovered by Dr. Zumpt.
2. On the adoption of the dates of Ptolemy the astronomer, in connexion with the reigns of Nebuchadnezzar and his successors at Babylon, dates unknown to Africanus, Clement of Alexandria, and Eusebius, and resting on no astronomical foundation.

3. On the assumption, that the battle fought by Alyattes king of Lydia in his sixth campaign against the Medes, and ended by a total solar eclipse, was fought in B.C. 610, or 603; that is, either five years before Alyattes came to the throne, or before he had reigned four years.

4. On the absurd assumption, that Astyages king of Media, who married a Lydian princess in the year of the eclipse, B.C. 585, was conquered by his grandson Cyrus king of Persia in B.C. 559, when Cyrus was 40 years of age.*

5. On the assumption, that the record of the taking of Babylon by “Darius,”† in the Book of Daniel, is a record of the taking of Babylon by Cyrus.

6. On the assumption that king “Darius” who lived in the time of Daniel, was king Cyaxares.

7. On the assumption, that king Cambyses, who lived not long before the time of Ezra, was called by Ezra “Ahasuerus;” and that Bardes, or Gomates, the usurper in the days of Darius, was known to Ezra by the title “Artaxshastha.”‡

I propose, on the other hand, to adhere strictly to the foregoing outline of chronology in what follows, and in doing so, I think it will be found that many apparently conflicting records in ancient history readily fall into place.

II. **As regards Assyria.**

Assurbanipal, as we have seen, was associated on the throne with his father Esarhaddon in May, B.C. 668, in which year his father died. He began, therefore, to reign alone in the year B.C. 667.

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* Hales' Chronology, Vol. i, p. 269.
† Herodotus speaks of Darius, son of Hystaspes, as king of the Medes.
‡ To the above contradictions may be added,—That the capture of Samaria by “Shalmanezer,” was the capture of Samaria by Sargon.
The exact duration of his reign cannot be gathered from the Assyrian records. But, by comparing these records with the Babylonian Canon and other sources of information, it may be inferred, with much probability, that he reigned forty-two years. From the foregoing history it appears that, on the death of Esarhaddon, whose principal residence was at Babylon, his younger son Saulmugina (the Sammughes of Polyhistor) had been left as viceroy on the throne of Babylon; and, according to the Babylonian Canon, he reigned there twenty years, till the year B.C. 648, when, being found in rebellion against his elder brother Assurbanipal, he was conquered at Babylon, and immediately burnt to death (163). Saulmugina is corruptly written in the Canon, Saosduchinus. Again, from the Babylonian Canon we learn that Kineladanus, who, according to Polyhistor, was brother of Sammuges, and therefore brother of Assurbanipal, or Assurbanipal himself,* succeeded him at Babylon, and reigned twenty-two years, till the year B.C. 626; after which Nabopalassar came to the throne. The years of Nabopalassar we know are astronomically fixed, by an eclipse in his third year, as beginning in B.C. 625. So that the two sons of Esarhaddon, who reigned in succession at Babylon, covered a period of exactly forty-two years, till the reign of Nabopalassar.

Now, I have always maintained that Nabopalassar king of Babylon was also that king of Nineveh known to the Greeks by the title Sardanapalus, as indeed Polyhistor distinctly attests, when he relates that Sardanapalus having reigned twenty-one years married his son Nabuchodrosser to the daughter of Astyages;† and if we look to the list of Assyrian kings as given by Eusebius from Castor and Abydenus, we shall find it difficult to come to any other conclusion. For we there find the names of the three last kings of the Assyrian dynasty thus written:—

Acragas, who reigned . . . . . . . . . . . . 42 years.
Thonos Concoeleros, or Sardanapalus . . . . . 20 "
Ninus II (or Saracus) . . . . . . . . . . 19 "

* Mr. Smith identifies Kineladanus with Assurbanipal, p. 324. If so, he reigned 42 years.
Thus the immediate predecessor of Sardanapalus, called Acraganes, reigned forty-two years at Nineveh. Now, to assume that Acraganes reigned after Assurbanipal, who certainly was still on the throne about B.C. 640, would be to bring down the fall of Nineveh, in the time of Saracus, some eighty years below that date, that is to say, to about B.C. 560, which is quite out of the question; and as he cannot be identified with Esarhaddon, we can only conclude that Assurbanipal and Acraganes are one and the same king. Indeed Acraganes appears to be merely a corruption from Assurbani, to which form the name of Assurbanipal was sometimes contracted. While this king, therefore, as eldest son of Esarhaddon, occupied the throne of Nineveh for forty-two years, till the time of Sardanapalus, his brother and himself occupied the throne of Babylon in succession for forty-two years, till the reign of Nabopolassar, who was called Sardanapalus. He reigned, therefore, from B.C. 668 to 626: the reign of his son Assur-ebil-ili being included probably in this last year, he having been associated with his father before his death.

To the great disturbance however, as I think, of the true history, it has been usual to identify Assurbanipal himself with Sardanapalus. Thus Professor Rawlinson writes,—"He was no doubt one of the two kings called Sardanapalus, celebrated by Hellanicus; he must have been the warlike Sardanapalus of Callisthenes." This opinion is worthy of much respect, as having been adopted by the authorities of the British Museum, as indicated on the slabs brought from the palace of Assurbanipal. It may be observed, however, on the other hand, that as Callisthenes speaks of two kings called Sardanapalus, the one effeminate the other warlike,† so Herodotus also speaks of two kings, about the end of the seventh or beginning of the sixth century B.C., both bearing the same title Labynetus, the first of whom, for reasons hitherto unexplained, yielded up the reins of government, and allowed his kingdom to be administered by his wife Nitocris; the second, known as the great king of Babylon, son of Labynetus and Nitocris, against whom Cyrus the Persian, grandson of Astyages, called the mule, had commenced warlike preparations,‡ when, as Megasthenes relates, being seized with frenzy, he ascended the upper

‡ Herod. i, 188.
terrace of his palace, forewarned the Babylonians of the coming of a Persian mule who should capture Babylon, and suddenly died. So also Jewish records speak of two great kings, both called Nabuchodonosor, the one who was forsaken by his allies, wanting in military capacity, and given to feasting and luxury, viz., "Nabuchodonosor who reigned at Nineveh," whose dependent provinces made light of his commands, and sent away his ambassadors from them without effect and with disgrace;" the other, the warlike Nebuchadnezzar, who together with Cyaxares, or Ahasuerus,† conquered Nineveh, likened by Megasthenes to Hercules, who conquered Tyre, Egypt, and Jerusalem, and established the Babylonian empire. These two pairs of unwarlike and warlike kings, called Labynetus and Nabuchodonosor, can only be identified with the Nabopalassar and his son Nabuchodrossor of the Chaldean historians; and as it would be unreasonable to imagine three pairs of kings, bearing the same titles, living within the same range of time, and distinguished by the same characteristics of effeminacy and valour, there can be no question that Polyhistor is correct, and that Sardanapalus the effeminate represents Nabopalassar the father of Nebuchadnezzar, and Sardanapalus the warlike, the warlike Nebuchadnezzar himself; and that Labynetus, or Nabo-netzar, the husband of Nitocris, and Nabuchodonosor who reigned at Nineveh, are one and the same king. But again, this is exactly what Abydenus and Castor have told us, when they name the other title by which Sardanapalus was known. The most corrupt and incomprehensible form of the title is Thonos Concoleros, the least corrupt form perhaps being Makoscoletos, as written by Syncellus.‡ Now, "Mako," I conceive to be merely a corruption of Nabo; and Nabocooncoleros no one can doubt would be a corruption of Nabuchodoneros, or Nabuchodonosor.

Thus Assurbanipal, or Acraganes, who reigned forty-two years, was predecessor of Sardanapalus, not Sardanapalus himself; and Sardanapalus, or Nabopalassar, reigned twenty years over Nineveh. Thus also, the chronology of the empire of Assyria is brought down with distinctness to the year B.C. 606, the last year of the reign of Nabopalassar, or Sardanapalus. And as during the reigns of Sargon, Sennacherib, Esarhaddon, Assurbanipal, and Seraeus, Nineveh and

* Judith i, 1, 11. † Tobit xiv, 15. ‡ Syncellus Dind. Vol. i, p. 390.
Babylon formed parts of the same empire, so Nabopolassar, though fixing his palace at Babylon, like Esarhaddon, is properly described, as in the Book of Judith, as reigning at Nineveh.

The history now becomes somewhat obscure. Nevertheless, it lies before us, if we are willing to put together the scattered threads which have been preserved. For we learn from Cleitarchus that “Sardanapalus died of old age, after having been deprived of the empire of Syria,” that is, Assyria. It was not he, therefore, that burned himself in his own palace. Aristobulus* informs us that Sardanapalus was buried at Ankiale, near Tarsus, and that the inscription on his tomb declared that he was descended from Anacynderaxes, or Anabaxares, both probably corruptions of Sennacherib. He may have been descended, therefore, through a female line from Esarhaddon and Sennacherib: and so claimed the empire of right on the death of Assur-ebil-ili. And this is the meaning of a peculiar expression used by Abydenus, who, after speaking of Axerdis or Esarhaddon, writes,—“hinc Sardanapalus exortus est.” That he was still alive as late as B.C. 585, we know from Herodotus, who says that it was “Labynetos of Babylon,”—he does not say king—who with Syennesis of Cilicia brought about peace between the Medes and Lydians in that year, which well accords with the fact of his residence at Tarsus; and from Berosus we learn, that at the time of the fall of Nineveh (583) he was incapable of heading his own army, which he placed under his son Nebuchadnezzar. All this, again, is perfectly consistent with the fact that his wife Nitocris was reigning at Babylon when Nineveh was finally overthrown in that year.

Now what we wish to know is, what was doing at Nineveh during the twenty-four years from 606 to 583, while Sardanapalus, or Nabopolassar was taking his ease at Tarsus, and while Nitocris was holding the reins of government at Babylon.

If we turn to Agathias, who follows the history of Ctesias, he tells us, that it was Arbaces† the Mede, and Belesus the Babylonian, son of Delcetades, who deprived Sardanapalus of the empire (in B.C. 606): and from Abydenus we learn that Saracus, who must have

* The several passages may be conveniently referred to in Clinton’s Fast. Hell., Vol. i, 275.
† We know of no king of Media at this time called Arbaces. Possibly Belesus the Babylonian may have been prefect of Arbaka.
CHRONOLOGICAL REMARKS.

succeeded Belesus, was in possession—he does not say how—of the throne of Nineveh, when Nebuchadnezzar and Cyaxares conquered that city, and when Saracus, not Sardanapalus, burned himself in his palace (in B.C. 583). Now, with regard to the fall of Assyria, it has been customary to suppose that the son of Assurbanipal, whose name is written Bel-ebil-eli, was the last king of Nineveh. But it has been conjectured that he had two successors, Bel-ziker-iskun (or Bel-sum-iskun), and a son and successor of Bel-ziker-iskun, whose name is supposed to be lost, and who was probably the monarch under whom Nineveh was destroyed.

This conjecture may not unlikely prove to be the truth. For who is Bel-sum-(iskun) "king of Assyria,"* but Belesus, son of Delcetades of Ctesias? and who is his son, whose name is said to be lost, but (Nergal)-Sharezar, or Saracus, who, on a tablet in the British Museum, announces himself to be son of Bel-sum-iskun, "king of Babylon,"* and who has hitherto been supposed to be quite another king.†

The succession, therefore, of kings at Nineveh, was thus:—

Assurbanipal, or Acraganes, and Assur-ebil-ili . . . . . . .
Nabopolassar, or Sardanapalus, Nabuchodonosor, or Labynetus, husband of Nitocris . . . .
The Scythians obtain supremacy in Asia for 28 years . . . 610
They make peace with Psammemitichus in . . . . . . 608
Bel-sum-iskun, or Belesus, and his son Saracus, or Nergal-Sharezar, as tributaries to Scythia . . . . . . .
Nabopolassar and Nitocris, after the fall of Nineveh . . . .
Nebuchadnezzar . . . . . . .

reign 42 years, from B.C. 668
" 20 " " 625
reign 22 years, from B.C. 605?
" 2 " " 583
" 43 " " 581

This is obviously the true outline of the history: and we find accordingly that it was well understood by Herodotus, Abydenus, and the writer of the Book of Judith, and that together they have given us all the necessary leading dates connected with it. No reasonable person can doubt that Herodotus and the writer of Judith

* Mr. Smith (p. 323) has placed Bilzikeriskun between Tiglath-Pileser and Sennacherib. But who then is Nergal-Sharezar?
† See Cuneiform Inscriptions, Vol. i, p. 8, No. VI.
had the same history before them, when they wrote concerning the last days of Nineveh. Herodotus relates that a certain king of Nineveh slew Phraortes the Mede in battle:* that a few years after Cyaxares the Mede came up against Nineveh to avenge his father's death:† that the allies of Assyria held themselves aloof: that Cyaxares was the king who afterwards made peace with the Lydians at the time of the eclipse of B.C. 585: that Nineveh was saved on this occasion by an army of Scythians: that the Scythians soon after they had conquered the Medes led their forces towards Egypt, and were met by Psammetichus king of Egypt in Palestine, who purchased peace: that on their return, the Scythians plundered Ascalon: and that they remained masters of Asia for twenty-eight years, till the fall of Nineveh. In the Book of Judith we read, that Nabuchodonosor (Nabopolassar, whose reign is fixed by an eclipse) "who reigned at Nineveh," in his 12th year (B.C. 614) slew Arphaxad king of the Medes in battle: that not long after he was forsaken of his allies: that in his 18th year (B.C. 608) he sent an army of 120,000 footmen, and 12,000 cavalry, by the way of Damascus, and Tyre, and Sidon into Palestine, "and they that dwelt in Azotus, or Ashdod, and Ascalon feared him greatly: and they sent ambassadors unto him (the general Holofernes) to treat of peace:" that Joakim, or Eliakim, the aged high priest,‡ was then still ruling in Jerusalem (B.C. 608, being the ninth year of the reign of the young king Josiah): and that Judith, after slaying Holofernes, lived to the 105th year, (i.e. of the captivity of the ten tribes) till B.C. 591. Neither of these histories, however, gives the exact time of the entry of the Scythians into power, from which to calculate twenty-eight years to the fall of Nineveh. But here Abydenus comes in with a remarkably exact date, showing that he had the same history before him as Herodotus and the writer of Judith. For, after enumerating the several kings of Assyria down to Sardanapalus, he writes concerning this last king—"qui omnium extremus fuit: a quo ad primum Olympiadem 67 (read 167) anni putantur"§—that is, from the year B.C. 610, inclusive, to B.C. 776.

* Herod. i, 102. † Herod. i, 103. ‡ Son of Hilkiah, Isaiah xxii, 22. § Euseb. Chron. i, xii, p. 36. Mr. Clinton, Vol. i, p. 273, assumes that Abydenus has here contradicted himself to the extent of more than 230 years, which is highly improbable.
Thus the supremacy of the Scythians in Asia, which began before the expulsion of Sardanapalus from Nineveh by Belsumiskun, is dated with precision in B.C. 610, and lasted for twenty-eight years, till the time when Saracus, or Sharezar, son of Belsumiskun, was conquered by the Medes and Babylonians in B.C. 583. Abydenus then counts 1,280 years upwards from 610, inclusive, to the time of the Chaldean dynasty of Ninus and Semiramis, leading up to the year B.C. 1889; and Ctesias counts 1,306 years from 583, leading up from the overthrow of Nineveh by the Medes and Babylonians to Ninus and Semiramis, which brings us again to the same date, B.C. 1889.

This series of dates is consistent, accurate, and complete. When Berosus, therefore, as quoted by Josephus, places the first year of Nebuchadnezzar after a twenty-nine years' reign of Nabopolassar in Babylon, he is reckoning from the time when the establishment of Scythian supremacy left him only his tributary position at Babylon: and when Ctesias affirms that Nineveh was destroyed in the time of Sardanapalus, he is in fact stating the truth, though mistaken in supposing that it was Sardanapalus, instead of Saracus, who destroyed himself in his palace.

The recovery, thus made, of the date of the Chaldean dynasty of Ninus and Semiramis, B.C. 1889, leads again to the recovery of the true date of the invasion of Assyria by Pul the Chaldean. For Berosus tells us that after three successive dynasties at Nineveh, that is to say, of—

<table>
<thead>
<tr>
<th>Kings</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>49 Chaldean kings, who reigned</td>
<td>458</td>
</tr>
<tr>
<td>9 Arabian kings</td>
<td>145*</td>
</tr>
<tr>
<td>45 Assyrian kings</td>
<td>526</td>
</tr>
</tbody>
</table>

1,129 years

there arose a Chaldean king called Phul, who invaded the Assyrian empire and subjugated it to the Chaldees. Now Phul, without question, is "Pul king of Assyria," who "came against the land: and Menahem gave Pul 1,000 talents of silver to confirm the kingdom to his hand" (2 Kings xv, 19). If Pul, therefore, began

* The figure in the original is 245, making 1,229 years, instead of 1,129. If that figure is retained, the 1,280 years of Castor and Abydenus must be altered to 1,350, and the 1,306 of Ctesias to 1,406. I prefer to alter 245 into 145.
to reign 1,129 years after Ninus and Semiramis, in B.C. 1889, his first year must have been B.C. 760: and as the reign of Tiglath-Pileser is fixed, by means of the eclipse at Nineveh in 763, to the year B.C. 745, the reign of Pul must have fallen between the years 760 and 745. Now, according to my reckoning, that is the reckoning of Demetrius,* the year 760 is the 26th year of Uzziah, and the last year of Jeroboam king of Israel, and it is the third year after the eclipse of June, B.C. 763: and with reference to this eclipse the prophet Amos writes—"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos viii, 9); and again, "Thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land" (vii, 11).

Accordingly, it was in the year 760 that "the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-Pileser, and he carried them away, even the Reubenites and the Gadites," &c. (1 Chron. v, 26), and when Jeroboam must have died by the sword.

The chronology of the Assyrian empire, therefore, may thus be collected:

<table>
<thead>
<tr>
<th>Event</th>
<th>Year</th>
<th>Length</th>
<th>Beginning</th>
<th>Ending</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elamite, or Median, domination</td>
<td>B.C. 2287</td>
<td>224 years</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eleven kings</td>
<td>(175) 1750</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>From Ninus and Semiramis</td>
<td>458 1889</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arabian invasion</td>
<td>145 1481</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assyrian empire from Nippalzara</td>
<td>526 1286</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Invasion of Pul the Chaldean</td>
<td>15 760</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Restoration of the Assyrian empire under Tiglath-Pileser</td>
<td>135 745†</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>and his successors</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Invasion of the Scythians</td>
<td>28 610</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Final destruction of Nineveh</td>
<td>583</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>and empire of the Medes</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From the foregoing reasoning, I submit that two things may be inferred with absolutely certainty—

1st. That the Median empire, after the fall of Nineveh, did not begin till after the year B.C. 585.

* See p. 365.

† Fixed by the eclipse recorded at Nineveh in B.C. 763, eighteen years before his accession. The path of this eclipse, as calculated by Mr. Hind, is given as frontispiece to "Messiah the Prince."
2nd. That since Cyaxares king of Media was still reigning in 585, and Astyages his son married the daughter of Alyattes in that year, and was on the throne at least forty years after that date, the conquest of the Medes by the Persians, and the establishment of the supremacy of the latter, did not take place under Cyrus so early as B.C. 559: nor probably till the year B.C. 538, that is to say, till after the traditional date of the fall of Astyages, B.C. 539, as preserved by Syncellus both in the astronomical and the ecclesiastical canons.

I would earnestly suggest, therefore, to historians to take into consideration the impossibility of maintaining the reckoning of Herodotus when treating of the times of the Median and Persian empires, which is at variance with the one leading date which he has been the means of preserving to us: and that they should give heed to the histories of Ctesias and Xenophon, which are found in harmony with that date, but which are too frequently set aside as mere romance.

Astronomers also will permit me to point out that they are apparently wasting their strength, while endeavouring to rectify the theory of the moon's secular acceleration on the assumption that the siege of Larissa, which happened when the Medes were conquered by the Persians, took place so early as the year B.C. 557, and assuming as the fundamental point in their calculations that the shadow of the solar eclipse of that year must have passed centrally over that city.* While theologians will excuse me, if I entreat them no longer to make void and unintelligible the most gracious of all gracious revelations ever vouchsafed to man from heaven, by continuing to uphold the untenable contradiction, that the prophet Daniel when speaking of the great king "Darius," who took the government of Babylon in hand when about sixty-two years of age, and from whose reign are counted the "weeks" of years "unto Messiah the Prince," was speaking of some Median king bearing quite another title, or of any other king than the well known king Darius, son of Hystaspes.†

* See Philosophical Transactions, 1853. Sir John Herschel’s Astronomy, p. 655; and Hansen’s Lunar and Solar Tables.
† See the last two, and most learned, commentaries on the Book of Daniel, by Dr. Pusey, and the present Bishop of Lincoln.
III.—As regards Lydia.

Concerning the chronology of the kings of Lydia, two dates may be considered as fixed with almost absolute certainty. First, that Gyges, the successor of Candaules, began to reign in the year B.C. 704–3, in the first year of the 19th Olympiad. Second, that Alyattes began to reign in the year B.C. 605–4. The interval between these two reigns is exactly ninety-nine years, which in our present copies of Herodotus is thus filled up:

<table>
<thead>
<tr>
<th></th>
<th>Part I.</th>
<th>Part II.</th>
<th>Canon of Eusebius</th>
<th>Syncellus</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gyges</td>
<td>35 years.</td>
<td>36</td>
<td>36</td>
<td>36</td>
</tr>
<tr>
<td>Ardrys</td>
<td>37</td>
<td>48</td>
<td>38</td>
<td>38</td>
</tr>
<tr>
<td>Sadyattes</td>
<td>5</td>
<td>15</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>77 years.</td>
<td>99</td>
<td>89</td>
<td>89</td>
</tr>
</tbody>
</table>

As regards the first of these dates, Pliny records that Candaules died in the course of the 18th Olympiad = B.C. 708–4: and Clement of Alexandria, that Gyges began to reign after the 18th Olympiad, that is in B.C. 704–3. As regards the second, the accession of Alyattes is fixed by the Parian Chronicle to the year B.C. 605–4.

The interval between the time of the accession of Gyges and the reign of Alyattes has been filled up by Eusebius almost according to fancy: thus—

In the uncertainty produced by these several variations, showing the very wavering character of this portion of the chronology of Eusebius, the Annals of Assurbanipal come to our assistance with much precision to rectify his dates. For, as I have already shown (p. 342), Psammetichus fled to the court of Gyges in the year B.C. 655–4, and Gyges, who favoured his revolt against Assyria, also died in that same year. Gyges, therefore, must have reigned forty-nine years, from B.C. 703 to 655, not thirty-six years as given by Eusebius, nor thirty-eight years as in our present copies of Herodotus. It is clear, therefore, that either Herodotus, or more

* Armenian copy. Aucher.
probably his copyist, had reversed the figures attached to the regnal years of Gyges and his son Ardys, which should be written forty-nine for the first, and thirty-eight for the second, producing after correction the following chronology of the kingdom of Lydia:

<table>
<thead>
<tr>
<th>King</th>
<th>Reigns</th>
<th>From B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gyges</td>
<td>49</td>
<td>703</td>
</tr>
<tr>
<td>Ardys</td>
<td>38</td>
<td>654</td>
</tr>
<tr>
<td>Sadyattes</td>
<td>12</td>
<td>616</td>
</tr>
<tr>
<td>Alyattes</td>
<td>57</td>
<td>604</td>
</tr>
<tr>
<td>Croesus</td>
<td>14</td>
<td>to 548</td>
</tr>
</tbody>
</table>

And thus the conquest of Croesus falls, as it should do, not many years after the establishment of the supremacy of the Persians over the Medes, which, as I have said, took place in the year B.C. 538, on the death of Astyages, who was buried with kingly honours by his son-in-law Cyrus father of Cambyses, who took the throne of Ecbatana in B.C. 538, and established the empire of the Persians.

IV. As regards Judea.

From the foregoing history of Assurbanipal, following chiefly the outline laid down in Cylinder A, we learn that in his first expedition he drove Tirhakah, king of Egypt and Ethiopia, out of Egypt, and established the dodecarchy in B.C. 668-7 (p. 15).

That in his second expedition against Egypt, after the death of Tirhakah, he drove Rudammon, or Urdumane, stepson of Tirhakah, out of Egypt, in B.C. 656 (p. 52).

That in his third expedition he besieged Tyre: and that the date of that year is fixed as being that of the death of Gyges, king of Lydia, and the accession of Ardys, = B.C. 655-4 (p. 58).

That his fourth expedition (Cylinder B) was directed against the city of Karbit, beyond the Tigris to the east, when the population of Karbit was transported into Egypt: before Psammetichus, therefore, had become established sole king of Egypt: in B.C. 654 (p. 79).

That in the following year (p. 100, Cylinder B) he invaded Elam: when Urtaki king of Elam was slain, and Teumman set upon the throne of Elam, B.C. 653-2.
That in his fifth expedition Teumman was slain, and Ummanigas and Tammaritu were placed on the thrones of Elam and Hidalu; after which Saulmugina his brother, viceroy of Babylon, revolted, in the year when Assur-dur-uzur was archon eponymous at Nineveh, B.C. 652–1 (pp. 110, 151).

And—which is a point to be carefully observed—that after the elevation of Ummanigas and Tammaritu, in B.C. 652, Assurbanipal despatched an envoy to Elam to demand the restoration of the image of Nana, which had been carried off to Shushan by Kudurnanhundi, 1635 years before that time, that is in (1635 + 652 = ) B.C. 2287 (p. 200).

The result of these wars in Elam was the entire wasting and depopulation of that country, and the destruction of Shushan: * and now it was, we may assume, that Assurbanipal began to transport the population of Elam into the vacant cities of Samaria, which had been laid waste by Sargon, Shalmanezer, and Sennacherib, though tributary kings of Assyrian appointment had still continued to reign in that kingdom. The transportation of the Elamites was probably soon followed by that of the Babylonians and Susanchites, who, we have seen, were associated in revolt with Elam, and were conquered, and severely punished.

We find from the cylinders of Esarhaddon that Abibahal was king of Samaria as late as B.C. 673, and, together with Manasseh king of Judah, gave tribute to Esarhaddon; but before the year B.C. 646, according to Mr. Smith, an Assyrian governor is named as having been placed over Samaria, showing that the kingdom had then entirely ceased, and the country had become incorporated with Assyria. Now Isaiah, speaking in the first or second year of the reign of Ahaz, had said: “Within three score and five years shall Ephraim be broken, that it be not a people” (Isaiah vii. 8); and if we count sixty-five years upwards from the conquest of Teumman and the Elamites, in B.C. 652, we come to the year B.C. 717, which, according to the reckoning of Demetrius, is the second year of Ahaz. Again, the Seder Olam Rabbah, or great chronicle of the Jews (ch. xiv), places the carrying away of Manasseh to Babylon by the

* It is interesting to find here distinct notice of the river Ulai near Shushan, referred to by Daniel viii, 2, the existence of which has been doubted (p. 111).
king of Assyria in the 22nd year of Manasseh: and this 22nd of Manasseh, according to Demetrius, is B.C. 652. So that it appears that in that year an exchange of population between Palestine and the kingdoms of Elam and Babylonia had taken place, in conformity with the policy adopted by the kings of Assyria from the time of Tiglath-Pileser. Ezra refers to this migration of captives, when, in transcribing a letter from the people of Samaria to Darius, in later days, he alludes to the "Archevites, or people of Warka in Babylonia, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnappar brought over and set in the cities of Samaria." (Ezra iv, 9, 10).

With regard to the title Asnappar, for Assurbanipal, it must be observed that the letter from the Samaritans which Ezra transcribes is written, not in Hebrew, but in the Aramaic language, and that the last syllable "pal," which signifies son in Assyrian, would properly be written "bar," or "par," which signifies son, in Aramaic. So that the name of the Assyrian king, which if written in full would have been Assur-bani-par,* had become contracted in course of time by the Samaritan mixed population brought from Babylonia and Elam, into the form transcribed by Ezra.

I have observed that the time of this transportation of captives in B.C. 652, from Elam to Samaria falls in correctly with the reckoning of Demetrius, who wrote a history of the kings of Judæa about the year B.C. 222; and, as I believe that he who adopts the reckoning of Demetrius has the key to the interpretation both of Assyrian and Hebrew chronology in his hands, it may not be unuseful if I here set out the reigns of the kings of Judah and Israel, with their dates, as derived from an abstract of dates from Demetrius, preserved by Clement of Alexandria, concerning the captivities of Judah and Israel, and compare them with the Assyrian Canon.

"Demetrius, in his book on the kings of Judæa," writes Clement, "says that the tribes of Judah, Benjamin, and Levi were not taken captive by Sennacherib; but that from this captivity, (that is from the first carrying away of captives from the land of Judah in B.C. 688) to the last which Nabuchodonosor made out of Jerusalem (Jerem. lii, 30),

* Dr. Haigh considers that the second element of the name, ḫ bani, may also represent, na.
there were a hundred and twenty-eight years and six months; and from the time that the ten tribes were carried captive from Samaria till the fourth Ptolemy were five (read four) hundred and seventy-three years, nine months; and that from the time that the (last) captivity from Jerusalem took place, three hundred and thirty-eight years and three months.**

Demetrius compared with the Assyrian Canon.

<table>
<thead>
<tr>
<th>B.C.</th>
<th>Kings of Judah</th>
<th>B.C.</th>
<th>Kings of Israel</th>
<th>B.C.</th>
<th>Kings of Assyrian Canon</th>
<th>B.C.</th>
</tr>
</thead>
<tbody>
<tr>
<td>993</td>
<td>Solomon</td>
<td>40</td>
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<tr>
<td>953</td>
<td>Rehoboam</td>
<td>17</td>
<td>Jeroboam</td>
<td>22</td>
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<td>936</td>
<td>Abijah</td>
<td>3</td>
<td>Nadab</td>
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<tr>
<td>933</td>
<td>Asa</td>
<td>41</td>
<td>Baasha</td>
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<td></td>
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<td></td>
<td>Elah</td>
<td>2</td>
<td>Vul-nirari</td>
<td>20</td>
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<td>Zimri</td>
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<td>Tukulti-Ninip</td>
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<td>928</td>
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<td>906</td>
<td>Omri</td>
<td>12</td>
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<td>894</td>
<td>Ahab</td>
<td>22</td>
<td></td>
<td>902</td>
<td>Assur-nazir-pal</td>
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<td>892</td>
<td>Jehoshaphat</td>
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<td>Shalmaneser II.</td>
<td>35</td>
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<td>872</td>
<td>Ahaziah</td>
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<td>871</td>
<td>Joram</td>
<td>11-12</td>
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<td>868</td>
<td>Jehoram</td>
<td>7-8</td>
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<td>861</td>
<td>Ahaziah</td>
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<td>860</td>
<td>Athaliah</td>
<td>6</td>
<td>Jehu</td>
<td>27-28</td>
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<td>854</td>
<td>Joash</td>
<td>40</td>
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</tbody>
</table>

* Clem. Alex. Strom. 1
† Shalmaneser in his 6th year conquers Benhadad, supported by troops of Ahab.
‡ Shalmaneser in his 18th year takes tribute of Jehu, and fights with Hazael.
### RECKONING OF DEMETRIUS.

<table>
<thead>
<tr>
<th>B.C.</th>
<th>KINGS OF JUDAH</th>
<th>B.C.</th>
<th>KINGS OF ISRAEL</th>
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<td>...</td>
<td>832</td>
<td>Jehoahaz 17</td>
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<td>...</td>
<td>...</td>
<td>815</td>
<td>Jehoash 16-15</td>
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<td>814</td>
<td>Amaziah ... 29</td>
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<td>...</td>
<td>...</td>
<td>800</td>
<td>Jeroboam 41</td>
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<td>775</td>
<td>Uzziah ... 52</td>
<td>...</td>
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<td>...</td>
<td>...</td>
<td>759</td>
<td>Interregnum 12</td>
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<td>...</td>
<td>...</td>
<td>747</td>
<td>Menahem 10</td>
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<td>...</td>
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<td>736</td>
<td>Pekahiah 2</td>
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<td>734</td>
<td>Pekah 20</td>
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<tr>
<td>734</td>
<td>Jotham ... 16</td>
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<td>718</td>
<td>Ahaz ... 16</td>
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<td>...</td>
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<td>714</td>
<td>Interregnum 9</td>
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<td>702</td>
<td>Hezekiah ... 29</td>
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<td>...</td>
<td>...</td>
<td>696</td>
<td>Captivity</td>
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<td>...</td>
<td>...</td>
<td>705</td>
<td>Hoshea 9</td>
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<tr>
<td>673</td>
<td>Manasseh ... 55</td>
<td>...</td>
<td>...</td>
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</table>

<table>
<thead>
<tr>
<th>B.C.</th>
<th>PART OF ASSYRIAN CANON</th>
<th>B.C.</th>
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<tbody>
<tr>
<td>...</td>
<td>Beginning of a Cycle</td>
<td>847</td>
</tr>
<tr>
<td>...</td>
<td>[Assurdanipal † 19]†</td>
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<tr>
<td>...</td>
<td>Samsi-vul III. ... 13</td>
<td></td>
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<tr>
<td>...</td>
<td>Vul-nirari ... 29</td>
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<tr>
<td>...</td>
<td>Cycle (karru) 5th Soss $</td>
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<tr>
<td>...</td>
<td>...</td>
<td>788</td>
</tr>
<tr>
<td>...</td>
<td>Nebo enters his new temple</td>
<td>787</td>
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<td>...</td>
<td>Shalmanezur ... 10</td>
<td></td>
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<td>...</td>
<td>Assurdayan ... 18</td>
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<td>...</td>
<td>Assur-nirari ... 8</td>
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<td>...</td>
<td>Tiglath-Pileser ... 22</td>
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<td>...</td>
<td>In association with</td>
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<td>...</td>
<td>Shalmanezar and</td>
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<td>...</td>
<td>Sargon ... 11</td>
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<td>End of 6th Soss 728</td>
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<td>...</td>
<td>Shalmanezar ... 17</td>
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<td>Sargon ... 17</td>
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<tr>
<td>...</td>
<td>Captivity of the Ten Tribes</td>
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<tr>
<td>...</td>
<td>473 years 9 months</td>
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<td>...</td>
<td>before the 17th Ptolemy,</td>
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<td>673</td>
<td>Manasseh ... 55</td>
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<td>...</td>
<td>...</td>
<td>688</td>
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<tr>
<td>...</td>
<td>Sennacherib ... 24</td>
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<tr>
<td>...</td>
<td>Sennacherib carries away</td>
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<td>...</td>
<td>captives from Judaea</td>
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<td>...</td>
<td>Esarhaddon ... 13</td>
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<td>...</td>
<td>Assurbanipal ... 42</td>
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<td>...</td>
<td>End of 7th Soss 668</td>
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</tbody>
</table>

* Shalmanezar inaugurates a Cycle in his 31st year. Annals of Shalmanezar II.
† Assurdanipal, who usurped the throne, is omitted from the Assyrian Canon. By allowing nineteen years to this reign, the interval of sixty years between two cycles is made up. See the acts of this king in Oppert's Histoire des empire de Chaldee et d'Assyrie, p. 123.
‡ 23rd year of Vulnirari marked as a Cycle in the Canon.
§ 9th year of Assurdayan marked by a Solar Eclipse in Sirvan (15th June, 763).
|| This date is found upon ancient gravestones in the Crimea.—See Professor Chwolson's treatise on these stones, "Memoirs of the Imperial Academy of Sciences," St. Petersburg, 1865.
¶ Demetrius.
### Chronological Remarks

**Reckoning of Demetrius—continued.**

<table>
<thead>
<tr>
<th>B.C.</th>
<th>Kings of Judah</th>
<th>B.C.</th>
<th>Kings of Israel</th>
<th>B.C.</th>
<th>Kings of Assyria</th>
<th>B.C.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>652</td>
<td>People of Elam, Shushan, and Babylonia transported to Samaria, within 65 years from the 1st of Ahas. Ezra iv, 10. Isaiah vii, 6.</td>
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<td>Image of Nana reclaimed by Assurbanipal</td>
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<td></td>
<td>After 2 Ners = 1290 years</td>
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<td>7 Sosses = 420 &quot;</td>
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<td>18 years</td>
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<td>15 &quot;</td>
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<td></td>
<td>1555 years</td>
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<tr>
<td>618</td>
<td>Amon</td>
<td>625</td>
<td>Sardanapalus or Nabopolassar</td>
<td></td>
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<tr>
<td>616</td>
<td>Josiah</td>
<td></td>
<td>End of 8th Sosse</td>
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<td></td>
<td></td>
<td>565</td>
<td>Bel-sum-iskun (?) Saracus</td>
<td></td>
<td>581</td>
<td>1st Nebuchadnezzar 43</td>
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<td></td>
<td>563</td>
<td>19th Nebuchadnezzar</td>
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<tr>
<td>560</td>
<td>Last transportation of captives by Nebuchadnezzar 338 years 3 months before the IVth Ptolemy, Nov. B.C. 222.</td>
<td></td>
<td>Kings of Persia</td>
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<tr>
<td></td>
<td>Jerusalem remains seventy years in a state of desolation, till the 1st year of Darius. (Dan. ix, 1).</td>
<td>559</td>
<td>Cyrus father of Cambyses 29</td>
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<td></td>
<td></td>
<td>538</td>
<td>Evilmerodach</td>
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<td>Nergal-Sharezar, Rab-mag?</td>
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<td>536</td>
<td>Nabonadius, local king 17</td>
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<td></td>
<td>Belshazzar son of Nabonadius</td>
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<td></td>
<td></td>
<td>520</td>
<td>Darius son of Cambyses</td>
<td></td>
<td>495</td>
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<td></td>
<td></td>
<td></td>
<td>Darius son of Hystaspes</td>
<td></td>
<td>492</td>
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<td></td>
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<td>517</td>
<td>End of 9th Sosse</td>
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<td>548</td>
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<td>493</td>
<td>Artaxerxes (Xerxes)</td>
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<td></td>
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<td>498</td>
<td>End of 10th Sosse</td>
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<td>488</td>
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</tbody>
</table>

* See p. 251.
† Darius "took the kingdom being about three score and two years old."—Dan. v, 31.
‡ Cyrus associates his son Cambyses with him in B.C. 536, when Darius is about nineteen years old. (Herod. i, 108.) Ctesias, therefore, says that he reigned eighteen years, Clement says nineteen. He continued to reign till B.C. 518, spending his last five years in Egypt.—Ctesias.
|| Artaxerxes (Xerxes) took the kingdom (of Persia) Darius being full of years, LXX.—Dan. v, 31.
§ Jerem..xxxix, 3.
¶ Darius now styled "king of Assyria."—Ezra vi, 22.
Thus the Books of Daniel and Ezra, which as we have seen* are incomprehensible as regards their chronology according to the common reckoning, become intelligible when interpreted in connexion with the reckoning of Demetrius. For the year in which “Darius the Median took the kingdom,” (that is, put down the turbulent satrapy of Babylon, and took the government of Babylon and Assyria into his own hands) when about sixty-two years’ old, is found to be the year b.c. 492, when Darius the son of Hystaspes was actually about that age. And from the LXX version of Daniel we find that Artaxerxes (or Xerxes) first came to the throne of Persia in association with his father Darius in that same year. Καὶ Ἀρταξέρξης ὁ τῶν Μῆδων παρέλαβε τὴν βασιλείαν, καὶ Δαρείου πλήρης τῶν ἡμερῶν καὶ ἤδονος ἐν γήρᾳ. While Ezra, speaking of the rebuilding of the temple of Jerusalem in the time of Darius son of Hystaspes, records how “Ahasuerus,” that is Xerxes, “in the beginning of his reign,”—the common phrase applied to the time preceding his actual reign—was appealed to to stop the building, and how it was “builted and finished” in the sixth year of Darius, that is b.c. March 486, “by the commandment of Darius and Artaxerxes king of Persia”: four years after the battle of Marathon, when Darius had, as Herodotus tells us, placed Xerxes on the throne as king, and when according to Ezra he must have assumed the title Artaxerxes (Ezra vi, 14, 15). But it has been objected that Daniel, according to this view, “gives the monarch a wrong parentage (Ahasuerus instead of Hystaspes) and a wrong nationality (Median instead of Persian).† Here is a difficulty which must not be slurred over too hastily. Ahasuerus, as I have said, represents Xerxes in the Book of Ezra: and Xerxes we know was son of Darius Hystaspes, not his father. How then could Daniel, who knew the parentage of Darius, call him son of Xerxes, which is not true? The LXX translation affords, perhaps, some clue towards the solution of the difficulty, where we read (ch. ix, 1), Ἔτων πρώτων ἐπὶ Δαρείου τῶν ἄρηξον, ἀπὸ τῆς γενεᾶς τῆς Μῆδικῆς, ὁ ἐβασιλεύσας ἐπὶ τὴν βασιλείαν τῶν Χαλδαίων. The words ὁ ἐβασιλεύσας are significant. For, the two kings, Darius and Xerxes, we have seen, had already become associated on the throne together, according to the LXX, as early as the year b.c. 492: and we here read that they

* See p. 351.  † Chronology of the reign of Sennacherib, p. 16.
were conjointly reigning over the Chaldeans, after Belshazzar's death. We might, therefore, be disposed to cut the matter short, and laying blame on the copyist, assume that the original reading of the passage was not "in the first year of Darius son of Ahasuerus," but in the first year of Darius and Ahasuerus, that is, of Darius and Xerxes. This is in fact the truth as regards time. And with regard to the nationality of the king, as Larcher observes, "Herodotus and the greater part of the ancient writers, almost always comprehend the Persians under the name of Medes." Even as late as the Peloponnesian war, the Greeks who favoured the Persian cause were said to Medize.

Nevertheless, I do not think that this is what Daniel intended to express. Both Daniel and Demetrius lead us to look towards the latter part of the reign of Darius for the time when he took the government of Babylon into his own hands, when we know from Herodotus that a great revolution had taken place in his dominions, in which the satrapies of Ionia and Babylon were involved, and when probably it was sought to set up again the Assyrian empire under a Median prince.* For the Medes were restless under the Persians, and more than one pretender to the throne in the early part of the reign of Darius we know, from the inscription at Behistûn, had set up his claim as "of the race of Uvakshatara," or Cyaxares the Mede. I am inclined, therefore, to think that Daniel here intends to put forward the title of Darius to be called "king of Assyria,"† as in some way connected with, or descended from Cyaxares who overthrew the empire of Assyria; that is to say, as the true representative of Ahasuerus, or Cyaxares II, who was son of Astyages. Herodotus we know had never heard of this prince. Xenophon, however, has given a full account of him. He was no doubt the Ahasuerus of the Book of Esther, who married Hadassah, or 'Atossa the Jewish captive. Now Darius Hystaspes also undoubtedly married a princess named 'Atossa, and we have no reason to doubt that 'Atossa was widow of Cambyses. But when Herodotus, unable to account for her royal extraction, calls her the sister as well as wife of Cambyses, we are not bound to believe him. 'Atossa was probably the daughter of Ahasuerus and Hadassah, and so, as in the parallel instance, David son of Saul,‡ "Darius son of Ahasuerus of the seed of the Medes," truly signifies

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* Herod. i, 130; iii, 150. † Ezra vi, 22. ‡ 1 Samuel xxiv, 16.
Darius Hystaspes, son-in-law, and representative of Cyaxares the Mede. Any supposition seems to be preferable to the idea that "Darius son of Ahasuerus" was Cyaxares son of Astyages. Whatever the true solution of the difficulty may be, as regards title, there can be no question as to the chronology.

With regard to the time of the death of Belshazzar, who we now know was the son of Nabonadius, I am not aware of any ancient authority for placing the revolt of this king earlier than in the reign of Darius Hystaspes. The Chronicle of Tabari records that, after the death of Kai-Khoersu (Cyrus), Lohrasp (Cambyses) took the throne; that Gushtasp (Darius Hystaspes) succeeded him; and that in the reign of Gushtasp, a general named Coresh, governor of 'Irâq, was sent against Nebuchadonosor (Nabonadius) who ruled at Babylon, and that, having captured this prince, he sent him to Balk. After this Coresh took the throne of Babylon, and immediately released the children of Israel from captivity. According to this account, therefore, no revolt of Belshazzar, son of Nabonadius, could have taken place earlier than the reign of Gushtasp.

Xenophon tells us that Cyrus took Babylon for the first time in the reign of the Persians, when Cambyses his father was reigning in Persia, and Cyrus himself not yet a king. I believe that he took the city a second time during his father's life, though of this we have no record in Herodotus or Xenophon. Orosius, however, writes—"Babylon for the last time was overthrown by King Cyrus, when Rome for the first time was freed from the tyranny of the Tarquin kings," that is about B.C. 510. This date we know falls within the reign of Darius Hystaspes, but it is at least ten years too low. Abydenus, copying probably from Berosus, tells us that when Cyrus took Babylon and captured Nabonadius, he gave him the principality of Carmania, and that "Darius the king drove him from that province." So that, according to Abydenus also, no revolt of Belshazzar could have taken place earlier than the reign of Darius Hystaspes. I am inclined to think that Tabari's record is correct, and that Cyrus, son of Cambyses

* Some of the Persian writers relate that the mother of Kishtasp (Darius Hystaspes) was a Jewess. Others, that his queen (Atossa) was a Jewess.—"Times of Daniel," by the Duke of Manchester, p. 152.
† If any one thinks it possible that Ahasuerus may represent Astyages, he need find no difficulty in supposing it possible that Ahasuerus may represent Hystaspes.
‡ Zotenberg's Translation of Tabari, p. 495.
king of Persia, deposed Nabonadius when Darius was actually on the throne, though not on the throne of the Persian empire. For in the Behistūn inscription Darius seems to claim to himself the title of king by birth, rather than by usurpation. And when describing the events connected with the death of Gomates the Magian, after the death of Cambyses, he says: “This is what I did after I had become king.” There is also a Persian inscription extant (H. Lassen, p. 15), in which Darius does not style himself as usual “king of kings,” but simply “king,” apparently “of this province of Persia.” It is to be observed that in the great inscription at Behistūn, Darius carefully avoids fixing dates to the events of his reign; and it is clear from the Parian Chronicle, Ctesias, Manetho, and the Apis monuments that his reign of thirty-six years did not begin till after the death of Cambyses in B.C. 518.† Nevertheless, in after days he must have placed the date of his first accession as early as B.C. 521, as appears from the dates of eclipses in his reign recorded by Ptolemy. It was, I think, in the interval between 521 and 518, while Cambyses was occupied in Egypt, and when the whole empire of Persia, as described by Darius on the rock, was in revolt against him, that Nabonadius was deposed by Cyrus son of Cambyses.‡ Be this, however, as it may, when Daniel, who was in Babylon, states the fact—“In that night was Belshazzar king of the Chaldeans slain, and Darius the Median took the kingdom,” —I am at a loss to understand how any one can venture to argue that Belshazzar died during the siege in the reign of Cyrus.§ All Babylonian contracts dated in the reign of Darius reckoned of course the years of his reign from the time when he first became master of Babylon, not from the time of his putting down the revolt of Belshazzar. The tablet, therefore, in the British Museum, bearing date in the 18th of Darius, in no way interferes with this interpretation.

In support of the assertion that Demetrius affords the key to the interpretation of Assyrian as well as Hebrew chronology, I will examine the interval of sixty years between the dates B.C. 734 and 674 in the above table, within which there is much confusion of history, and concerning which Mr. Smith writes: “If the taking of

† See Appendix to 2nd Edit. “Messiah the Prince,” p. 371.
‡ In the “Fragmenta Vetustissimorum,” quoted by the Duke of Manchester, p 236, Cyrus and Darius are said to have reigned together some few years.
§ See Chronology of the reign of Sennacherib, p. 15.
Samaria happened about B.C. 721, the expedition of Sennacherib against Hezekiah B.C. 701, with the possibility of a second attack on Hezekiah about B.C. 688, these dates cannot be reconciled with the chronology of the Book of Kings."* I should much regret to be compelled to throw doubt upon the reckoning of the Book of Kings. Let us see, therefore, whether Demetrius can relieve us from the supposed difficulty, without straining either the Book of Kings or the Assyrian Canon.

1. Both the Babylonian and Assyrian Canons attest that Esarhaddon came to the throne of Assyria in the year B.C. 680. His father Sennacherib was slain in B.C. 681, and "in the month Sabadu (January) following, 680, he entered Nineveh and was proclaimed king of Assyria."†

2. The prophet Isaiah, towards the close of the historical portion of his book, speaks of the death of Sennacherib and accession of Esarhaddon. We may, therefore, reasonably assume that Isaiah lived as late as the year B.C. 678, two years after Esarhaddon came to the throne (Isaiah xxxvii, 38).

3. Isaiah's first vision is dated "in the year that king Uzziah died" (vi, 1): and, according to the common reckoning, this year is set down in the margin of our Bibles as B.C. 760. So that, according to the common reckoning, there is an interval of above eighty-two years between Isaiah's first vision and the end of his life. And if we may assume that he began to prophecy at the age of twenty, he would have died when upwards of one hundred years' old. We dismiss, then, the common reckoning of our Bibles as highly improbable with regard to "the year that king Uzziah died."

Demetrius, on the other hand, places the death of Uzziah king of Judah in B.C. 734, and the death of the contemporary king of Israel, Menahem, in B.C. 737, thus making the age of Isaiah about seventy-six at his death.

That the date of Demetrius is true, and exact, is certified by the most accurate test applicable to chronology, viz., by an eclipse registered at Nineveh in the month of June, B.C. 763, and recorded in the Assyrian Canon. For this eclipse is there set down as having happened eighteen years before the accession of Tiglath-Pileser, who

* Chronology of the reign of Sennacherib, 1871, p. 3.  
† Ibid. p. 10.
came to the throne, therefore, as all Assyrian interpreters agree, in the year B.C. 745-4.

4. Now Tiglath-Pileser, according to his own annals,* in the eighth year of his reign (B.C. 738), received tribute of Menahem king of Samaria; and this Menahem we know had given "Pul," the immediate predecessor of Tiglath-Pileser, "a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand" (2 Kings xv, 19). Therefore, as Menahem reigned not more than ten years in Samaria, this eighth year of Tiglath-Pileser (738) must have been either the ninth or tenth year of Menahem, that is either 738 or 737.

5. Again, Menahem died three years before Uzziah (2 Kings xv, 17): "the year when king Uzziah died," therefore, according to Tiglath-Pileser's annals, was either B.C. 735, or 734, which agrees with Demetrius.

Thus far nothing can be required to add to the clearness of the agreement between the reckoning of Demetrius and the reckoning of the Assyrian Inscriptions, as regards the beginning and end of the sixty years under consideration. Let us next inquire how far the filling up of the interval between B.C. 734 and 674 in the Book of Kings, according to Demetrius, agrees with the Assyrian Canon. And here, it must be admitted, there is some difficulty.

In the foregoing table we find that Hezekiah reigned twenty-nine years, from B.C. 702 to 674. This I assume to be correct.

According to the Assyrian Canon, Sennacherib reigned twenty-four years, from B.C. 705 to 681. This is undoubtedly correct.

Hezekiah and Sennacherib therefore, according to Demetrius, were contemporaries, and the common reckoning of the reign of Hezekiah, from B.C. 726 to 698, must be dismissed.

Now, there are several cylinders in the British Museum relating to the reign of Sennacherib, some perfect, and some in a fragmentary state. Taylor's Cylinder is perfect, and has been translated by Mr. Fox Talbot.† It is dated "on the 20th day of the month Addaru, in the archonship of Belemurani, prefect of Carchemish," and contains the history of eight of Sennacherib's expeditions.

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Belemurani was archon eponymous in B.C. 691-90. He also gave his name to the year a second time, as Tartan, in B.C. 686-5. I had always considered that the date of Taylor's Cylinder was March B.C. 685, that year marking the date of the eighth expedition, at the close of the year in which he was Tartan, and that the third expedition of Sennacherib was therefore in B.C. 690.

Mr. Smith, however, who has the care of the Assyrian department in the British Museum, states distinctly that there are two cylinders dated in the archonship of Mitunu, B.C. 700, which contain an account of Sennacherib's attack upon Hezekiah in his third expedition, which must therefore be placed not later than B.C. 701;* and Taylor's Cylinder must therefore be dated in the time of Belemurani the Prefect. The question is how far do these cylinders corroborate the reckoning of Demetrius. Let us examine.

Hezekiah began to reign in the year B.C. 702. And if we date Taylor's Cylinder in B.C. 690, the third expedition of Sennacherib falls in the year 701. So that Sennacherib would have attacked Hezekiah in the second year of his reign.

Now, if we turn to the Second Book of Chronicles, ch. xxix, xxx, xxxi, we read of all that Hezekiah did in his first year, in the first month, the second month, the third month, and on to the seventh month of B.C. 702. Ch. xxxii then begins—"After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them to himself." Hezekiah then "stopped the fountains." He "built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David," and in every way resisted the power of Sennacherib. Now, although no regnal year is named for this invasion, there seems to be good reason, so far as the Book of Chronicles is concerned, for placing it in the second year of Hezekiah, B.C. 701, when Sennacherib relates of himself,—"Then Hezekiah, who had not bowed down to my yoke, forty-six of his large cities"—"I utterly destroyed." "He himself shut himself up in his royal city Jerusalem. He built towers of defence over it, and he strengthened and rebuilt the bulwarks of his great gate." "Thirty talents of gold, eight

* Chronology of the reign of Sennacherib, p. 6.
hundred talents of silver, scarlet robes," &c.—"this mighty spoil unto Nineveh my royal city after me I brought away." These two accounts are clearly descriptive of the same events. And they must, therefore, have taken place in the year B.C. 701. The Book of Chronicles then goes on to say,—"After this did Sennacherib king of Assyria send his servants to Jerusalem, but he himself went against Lachish," that is to say, in the 14th year of Hezekiah, 689, when the army of Sennacherib was suddenly destroyed.

Let us now turn to the Second Book of Kings (xviii, 7), where the first act related of Hezekiah is, that "he rebelled against the king of Assyria and served him not." This rebellion must be referred to the time of the first resistance offered to Sennacherib in 701; after which a combination was probably formed between Hezekiah, Hoshea, and So, or Sethos king of Egypt, to resist the power of Assyria,* lasting till the fall of Samaria, in B.C. 696. For we next read (xviii, 9)—"It came to pass in the fourth year of king Hezekiah (699-8), which was the seventh year of Hoshea son of Elah king of Israel, that Shalmanezer king of Assyria came up against Samaria and besieged it. And at the end of three years they † took it, even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel (997-6). And the king of Assyria did carry away Israel," &c., that is to say, in the following year, B.C. 696-5. Now we see by the foregoing table that this is the very year of the captivity of Israel fixed by Demetrius, four hundred and seventy-three years and nine months before the reign of the IVth Ptolemy; and, as I have elsewhere shown, it is the year also of their captivity recorded upon gravestones in the Crimea by Jews descended from the ten tribes.

But how, it will be asked, could Shalmanezer have besieged and captured Samaria in B.C. 696, as "king of Assyria," if Sennacherib had already come to the throne of Assyria some ten years before, that is in B.C. 705. This apparent difficulty is in fact a valuable testimony to the correctness of Demetrius. For, if we turn to the Book of Hoshea, the whole subject of which is the final destruction of the kingdom of Ephraim, and the removal of the remnant of the ten tribes from Samaria, we read—"When Ephraim saw her sickness"—

* It was now that Menahem, Sennacherib's nominee to the throne of Samaria, was displaced.
† That is the army of Sennacherib and Shalmanezer.
“then went Ephraim to the Assyrian,* and sent to king Jareb (or Irib),” that is to king Sennacherib, “yet he could not heal you” (v, 13). And again—“The people of Samaria shall fear, because of the calves of Beth-aven”—“It (the golden calf) shall be carried unto Assyria, for a present to king Jareb (x, 6)” —“As Shalman (that is Shalmanezer) spoiled Beth-arbel”—“so shall he do to you Bethel.”—“In a morning the king of Israel shall be cut off (x, 14, 15).” Thus it appears from this contemporary history that Sennacherib was king of Assyria at the time when “Shalmanezer king of Assyria” carried off the golden calf of Bethel and transported the ten tribes beyond the Euphrates. And from another contemporary witness it appears that though Shalmanezer’s hand did the act, Sennacherib claimed to himself the triumph over Samaria. “Where are the gods of Hamath and Arphad?” says Sennacherib. “Where are the gods of Sepharvaim? Have they delivered Samaria out of my hand” (Isaiah xxxvi, 19)? This testimony of the prophets Hosea and Isaiah seems to be decisive as to the correctness of the reckoning of Demetrius with regard to the fall of Samaria. Josephus is also an independent witness to the same effect. For he wrote with the Tyrian annals of Menander before him: and relates first the resistance offered by Hezekiah to the king of Assyria in the same manner as it is told in the Book of Chronicles, showing that he refers to Sennacherib. He then goes on to speak of the revolt of Hoshea, and of his falling away to So, or Sethos king of Egypt, and how Shalmanezer came and destroyed the government of Israel, and transported the people into Media and Persia after besieging Samaria for three years; and how also Shalmanezer besieged Ilulæus king of Tyre for five years without success; and lastly, how in the 14th of Hezekiah, Sennacherib came against Jerusalem, and his army was suddenly destroyed. It is difficult to believe that Josephus so misunderstood the records of Tyre as thus to have placed the siege of Tyre by Shalmanezer, after, instead of before the death of Sargon, if the earlier date was that recorded. If any further confirmation could be required, we find it in the fact that Shalmanezer and king Hoshea had been for some years contemporary with So, or Sethos king of

* When Sennacherib, in B.C. 701, passed through Samaria he laid tribute upon Menahem king of Samaria, his own nominee to the throne. If Hoshea who slew Pekah, also slew Menahem, this might be the “sickness” of Samaria which remained unhealed.
Egypt. But we have already seen (p. 347) that Sethos had not come to the throne of Egypt till the year B.C. 715. The idea then that the fall of Samaria, after a three years' siege by Shalmanezer, took place so early as B.C. 721 is absolutely untenable.* The true reckoning is that of Demetrius, and the reign of Hezekiah is rightly placed as beginning in B.C. 702.

The fact of the existence of a plurality of kings in Assyria, thus shown, is remarkably consistent with what we know of the great extension of the empire which had taken place under Tiglath-Pileser. And accordingly we find him boasting (Isaiah x, 8)—“Are not my princes altogether kings.” “At that time,” we read, “did king Ahaz send unto the kings of Assyria to help him” (2 Chron. xxviii, 16). And again, when Sennacherib came against Hezekiah, this king stopped the fountains, saying—“why should the kings of Assyria come and find much water” (xxxii, 4). I would also suggest, with submission to Mr. Smith’s great knowledge of the Assyrian tablets, the possibility that Sin-inadina-pal, or Kiniladanus, who was associated with his father Esarhaddon on the throne before his father’s death (p. 324), may have been the brother of Assurbanipal, and not Assurbanipal himself: thus making not less than three kings on the throne of the empire at the same time, in the year B.C. 668.

Twenty-nine years, of the sixty under consideration, have thus been satisfactorily accounted for by the help of Demetrius, and there remain thirty-one years, from the last year of Uzziah B.C. 734, to the first of Hezekiah, to be examined. This interval of thirty-one full years, or thirty-two current, is divided in the Book of Kings equally between the two kings of Judah, Jotham and Ahaz, to each of whom sixteen years are assigned. Jotham begins to reign in Judah in the course of B.C. 734, Pekah reigns over Israel twenty years from the same date till 715, and Ahaz reigns in Judah from B.C. 718 to 703. These dates I conceive to be correct within a single year.

From the Assyrian Canon, and from a series of dated tablets in the British Museum, admirably set forth by Mr. Smith in the Zeitschrift of July, 1869, we learn that Sargon reigned from B.C. 722 to 705. So that Ahaz and Sargon were contemporary kings, as Hezekiah and Sennacherib we have seen were contemporary.

* Chronology of the reign of Sennacherib, p. 11.
Now the history of Ahaz is preserved in the Books of Kings, Chronicles, and Isaiah, with much distinctness. It appears that he began to reign when Pekah had been seventeen years on the throne of Samaria, and that in his first year, B.C. 718, Pekah together with Rezin king of Damascus endeavoured to get possession of Jerusalem, without success; that Rezin succeeded in settling a colony of Syrians at Elath; while Pekah carried away not less than 200,000 women, sons, and daughters from Judah: that Ahaz then asked help of the kings of Assyria: that Tiglath-Pileser king of Assyria came to him, "but strengthened him not" (2 Chron. xxviii, 16, 20): that Isaiah counselled Ahaz to be quiet, took witnesses to prove the time of the birth of one of his children, and then foretold to the king that "Before the child shall have knowledge to cry, my father, and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria," that is to say before the expiration of three years, ending in the years 715 or 714. We then read how Tiglath-Pileser took Damascus, carried the people to Kir, and slew Rezin their king: and how Ahaz went to Damascus to meet Tiglath-Pileser, and sent a pattern of an altar from Damascus to Jerusalem, and remained some little time at the court of Tiglath-Pileser at Damascus, till after the altar had been erected (2 Kings xvi, 9, 12). Here, then, we obtain contemporary witness that Tiglath-Pileser was still on the throne at least as late as B.C. 716, though Shalmanezer and Sargon had both obtained the rank of kings before that time. For Rezin we are told was still alive eighteen years after the death of Uzziah in B.C. 734. It is remarkable also, that though the fall of Damascus is here spoken of, in conformity with the words of the prophet, no mention is made of the fall of Samaria. Tiglath-Pileser slew Rezin and took Damascus, but who spoiled Samaria? That both cities had now fallen before the king of Assyria we know from Isaiah. For about this time, say in B.C. 715, or 714, it was that Tiglath-Pileser made use of the expression just referred to—"Are not my princes altogether kings? Is not Calno as Carchemish? Is not Hamath as Arpad? Is not Samaria as Damascus?" The inference then seems to be that Tiglath-Pileser, who had now come within three years of the end of his life, had as usual associated certain princes with him on the throne, and that it had fallen to the lot of one of them to take Samaria. Be this as
it may, it is certain, according to the Hebrew account, that the kingdom of Samaria was deprived of its king in the reign of Tiglath-Pileser, and, according to the interpretation of Demetrius, not earlier than about the year B.C. 715, or 716. Isaiah then makes mention of Ahaz for the last time (xiv, 28)—"In the year that king Ahaz died was this burden. Rejoice not thou whole Palestina, because the rod of him that smote thee is broken: for out of the serpent's root shall come forth a cockatrice." These words either apply to the death of Tiglath-Pileser in B.C. 712, followed by the invasion of Shalmanezer in 698—events apparently too wide apart—or to the death of Sargon, the conqueror and oppressor of Palestine, who died in August, B.C. 705, shortly before "the year that king Ahaz died," B.C. 703, followed by the invasion of Palestine by Sennacherib in 701. The latter no doubt is the time referred to. And thus again the known date of Sargon's death, 705, according to his annals, marks the time of the death of Ahaz, which must have been soon after 705, as correctly laid down by Demetrius. It now only remains to be shown, how Hamath and Arpad, Samaria and Damascus, were, according to Assyrian records, subdued about the year B.C. 715, as reckoned by Demetrius, and by an Assyrian prince then associated on the throne with Tiglath-Pileser.

Let us turn to the work entitled "Les Fastes de Sargon," translated by MM. J. Oppert and J. Ménant, from inscriptions in Sargon's palace at Khorsabad. "This is what I accomplished," writes Sargon,* "from the commencement of my reign up to my fifteenth campaign. I defeated, in the plains of Kalou, Khoumbanigas king of Elam. I besieged and occupied the city of Samaria; I carried into captivity 27,280 of its inhabitants; I levied upon them 50 chariots, leaving them the rest of their property; I placed over them my own rulers, and imposed upon them the tribute of the king supreme, or 'Sar Mahri;'-"—the word Mahri being taken here as equivalent to the word מָלֵך in Daniel, "Lord," where it represents "Lord of kings" (Dan. ii, 47). He then goes on to recount his several military exploits in different countries, putting together when possible all that was done during the fifteen campaigns at each particular spot. The account of his attack on Samaria is modestly given. He does not even name the conquered king (Pekah); he speaks as if he was then only acting on behalf of the supreme king of Assyria. He makes the most

indeed of his comparatively trifling capture of 27,000 inhabitants from Samaria, though Pekah had lately captured not less than 200,000 of the people of Judah; and then goes on to other exploits till, apparently about his seventh year, B.C. 715, he comes to the revolt of Hamath, Arpad, Damascus, and Samaria, and the conquest of those confederate provinces in that year. Now the date of this conquest cannot be placed earlier than about the year 715; because Sargon previously speaks of a victory gained over Sebech, or Sabbaco, as general of the Egyptians, and of his imposing tribute on Pi-ir-chu, or Bi-ir-chu (Boccoris),* king of Egypt, whose reign we have seen (p. 347) did not begin till 715 at the earliest; and also of tributes laid upon Samsi queen of the Arabs and It-Himyar the Sabean. Again, in the fragmentary annals of Tiglath-Pileser, the chronological range of which is as yet very imperfectly defined, we read of the fall of Rezin, the putting down of Pekah, and first setting up of Hoshea,† and of the tributes placed upon Samsi queen of the Arabs, and on the Sabeans, which exploits, apparently, are the same as those accomplished by Sargon.‡ It is sufficiently clear that the putting down of Hamath, Arpad, Damascus, and Samaria by Sargon was the result of war in the time of Pekah, Rezin, and Ahaz, not of war in the time of Hezekiah and Hoshea, eighteen years after. Also that the date of Pekah's death was about B.C. 715, the date of Demetrius, certainly not 730 as certain modern writers contend.§

I now quit the subject of the agreement of Demetrius with the Assyrian Annals, which has been established at the following points:—

Demetrius.  
Death of Uzziah . . . . . 734  
Putting down of Samaria and Damascus in the reign of Ahaz, 20 years later . . 715  
Death of Ahaz after the breaking of "the rod that smote" him . . . . 703  
Sennacherib's invasion in the 2nd year of Hezekiah . . . . 701  
Death of Hezekiah after the accession of Esarhaddon . . . 674  

Assyrian Annals.  
Death of Uzziah . . . . . 734-5  
Putting down of Hamath, Arpad, Damascus, and Samaria, about the 7th year of Sargon . . . 715  
Death of Sargon . . . . . 705  
Sennacherib's third campaign, and invasion of Palestine . . . 701  
Accession of Esarhaddon . . 689  

* This identification was first observed by Sir H. Rawlinson.† 2 Kings xv, 30.‡ Zeitschrift, January, 1869.§ Chronology of the reign of Sennacherib, p. 11.
and I once more repeat that the correctness of his dates is placed beyond all question by their agreement with the dates of the three solar eclipses B.C. 763, 689, and 585, all which combine to lower the common reckoning exactly twenty-five years: and I now come to the consideration of another very interesting result to be derived from the history of Assurbanipal.

Rectification of the Assyrian Canon.

We read in the foregoing history (p. 200), that soon after Assurbanipal had established Ummanigas and Tammaritu on the throne in Elam, that is towards the early part of the year B.C. 652, and before the revolt of Saulmugina in 652-1, the king had despatched a herald to the court of the king of Elam to demand restitution of the image of the goddess Nana, which the Elamites had carried away to Shushan just 1635 years before that date (p. 234). In another passage Kudurnanhundi king of Elam is recorded as the king who had carried off the image, and it is there said to have remained in Elam during—

\[
\begin{align*}
2 \text{ Ners} & = 1200 \text{ years} \\
7 \text{ Sosses} & = 420 \text{ } \\
15 \text{ years} & = 15 \text{ } \\
& = 1635 \text{ years.}
\end{align*}
\]

that is from the year B.C. 2287 to 652 (p. 251). Now we should place no great faith in the exactness of any such precise report of time after so great a lapse of years, did we not know from this and other sources that the Chaldeans and Assyrians had an exact method of reckoning time in cycles of Sari, Neri, and Sossi.

Abydenus writes—"A Sarus is three thousand six hundred years, a Nerus is six hundred, and a Sossus sixty." And Sir H. Rawlinson has deciphered a tablet in the Assyrian character, from which he gives "a specimen of the ordinary Babylonian sexagesimal notation," to which he has appended a "portion of a table of squares which extend in due order from 1 to 60."* Now if we might assume that the 15 years above spoken of beyond the even cycles, were to be reckoned after the end, and not before the beginning of the two Ners and seven Sosses, we should of course be enabled to fix the dates of

* Early History of Babylonia, p. 4.
a series of not less than twenty-seven Babylonian cycles of 60 years each, in the same way that the whole series of Sabbatical years and Jubilees of Hebrew Scripture have been accurately determined from two or three known dates, to the great assistance of chronologists in laying down the outline of Scripture history. That the correct position of these 15 years is at the end of the period, and not the beginning, is certain from the fact, that by so reckoning we arrive at a year in the Assyrian Canon which is registered as the termination of a cycle. For if we add fifteen years to B.C. 652, we find that B.C. 667 should be the first year of a cycle, and adding again two Sosses or 120 years to that figure, we find that B.C. 787 was actually the first year of a cycle. For the previous year 788 is registered in the Canon as the last year of a cycle. Dr. Haigh* I believe was the first to mark the bearing of these cycles upon the Assyrian Canon. Though apparently unacquainted with the passage in Assurbanipal’s Annals concerning the image of Nana, he wrote in July 1870—“Karru, in the year B.C. 788 (translated Jubilé by Dr. Oppert), marks the last year of a cycle, a line below B.C. 728, marks another; and one below B.C. 668 probably another.”

In the Assyrian Canon, as interpreted by Sir Henry Rawlinson, Shalmanezer II, whose annals are recorded on the black obelisk in the British Museum, in his thirty-first year appears to have “inaugurated a second cycle”† and Sir Henry observes that the verb used in this passage is akrur, from עֲאַרְדָּה, “to move in a circle” (Gesenius). Between this thirty-first year however, B.C. 828, as commonly arranged, and B.C. 788, there are but forty years, instead of sixty. Dr. Haigh therefore, after laying down a calendar of cycles with intercalated months, from B.C. 787 to 638, in conformity with known “astronomical observations from Assyrian documents,” goes on to suggest, that the reign of Assur-dan-pal, son of Shalmanezer, who revolted from his father, and secured to himself the allegiance of twenty-seven of the principal cities of Assyria for a period, as he assumes, of nineteen or twenty years, during which the appointment of eponymous archons over the great cities was probably suspended, should be interpolated in the Canon, by which the thirty-first year of Shalmanezer, B.C. 828, will become B.C. 847, and be the first year of a “second cycle” of sixty

* Zeitschrift July and August, 1870.  † Athenæum, 7th Sept., 1867.
years in that king's reign: and he closes his observations by saying—
"This circumstance, combined with others noted above, seems to me to establish a certainty that Assur-dan-pal reigned for twenty or nineteen years, from B.C. 844, or 843, to 824." I have no doubt that Dr. Haigh is correct in this suggestion, and I have, accordingly, in the foregoing comparison of the reckoning of Demetrius with the Assyrian Canon, inserted in the Canon, a reign of nineteen years beginning in B.C. 842, between the reigns of Shalmanezer and Samsi-vul.

Here again the value of the Canon of Demetrius—for his record of dates is worthy of the title—is seen, as a true interpreter of Assyrian chronology. For according to Demetrius the year B.C. 860 was the year of the accession of Jehu king of Israel, of Hazael king of Syria, and of the death of Jezebel the widow of king Ahab. And in the eighteenth year of the reign of Shalmanezer, B.C. 860, thus corrected, we read—"I crossed the Euphrates for the sixteenth time. Hazael of Damascus relying on the multitude of his soldiers collected his soldiers in great numbers—I fought with him and defeated him."
And Mr. Smith has written—"While examining part of the Assyrian collection in the British Museum, I lately discovered a short inscriptio of Shalmanezer II, king of Assyria, in which it is stated that Jehu king of Israel sent him tribute in the eighteenth year of his reign." Again in the sixth year of Shalmanezer, corrected to B.C. 872, "the Assyrians defeat the confederate forces of southern Syria, Egypt, Arabia, and Palestine, at Aroer. Ahab of Jezreel was associated with Benhadad in this fight." Now 872 is according to Demetrius the 23rd year of Ahab, in which he died, and in which Ahaziah came to the throne. So that the last year of Ahab, and first year of Jehu mark the sixth and eighteenth years of Shalmanezer. Neither of these years will bear to be moved without dislocation between Demetrius and the Canon. The striking fact is, not that nineteen years arbitrarily inserted into the Assyrian Canon bring it into harmony with Demetrius, but that nineteen years, neither more nor less, are required to complete the cycles referred to in that Canon: and that when so inserted, the reckoning of the two Canons is in harmony to a single year.

† Sir H. Rawlinson; Athenæum, 18th May, 1867.
Assyrian interpreters are still much at variance with regard to the date of the eighteenth year of Shalmanezer. Sir Henry Rawlinson places the date in the year B.C. 841. Dr. Oppert places it in B.C. 888, not less than forty-seven years earlier. Dr. Hincks favoured the views of Dr. Oppert. Mr. Smith coincides with Sir H. Rawlinson. The true date, as I have endeavoured to show, B.C. 860, lies between the two. Let us test the probability of each of these three dates by the probable time of the death of Jezebel, who was slain by Jehu in the year of his accession. Jezebel we know was the daughter of Ithobal king of Tyre, and priest of Astarte, who lived to the age of sixty-eight, according to Menander's Annals of Tyre, and died just forty-two years before the sister of Pygmalion fled from Tyre and built the city of Carthage. Now Polybius, who was living at the time of the fall of Carthage, in B.C. 146, as quoted by Appian, informs us that Carthage had flourished seven hundred years from the time of its foundation to the time when the city was destroyed. The epitomizer of Levy records the same number of years. Suidas writes—Scipio took the city after it had ruled over the surrounding nations seven hundred years. Orosius writes—"Diruta est Carthago septingentesimo post anno quam condita erat." The colony of Carthage was founded therefore in the year B.C. 846: and Ithobal was born one hundred and ten years before the foundation, that is in B.C. 956. Now assuming that Jezebel his daughter was born about the twentieth, or twenty-fifth year of her father's age, that is in the year B.C. 936 or 931, her age at death would have been—

<table>
<thead>
<tr>
<th>Date</th>
<th>Oppert</th>
<th>Demetrius</th>
<th>Rawlinson</th>
</tr>
</thead>
<tbody>
<tr>
<td>B.C. 860</td>
<td>from 38 to 43</td>
<td>66 to 71</td>
<td>85 to 90</td>
</tr>
</tbody>
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Clearly the intermediate date is the nearest to the truth. And thus by means of an entirely independent course of inquiry, our already well-founded faith in the accuracy of Demetrius is again confirmed: and the necessity of the proposed modification of the Assyrian Canon strongly supported.