The Royal Inscriptions of Esarhaddon, King of Assyria (680–669 BC)
THE ROYAL INSCRIPTIONS OF ESARHADDON, KING OF ASSYRIA (680–669 BC)
THE ROYAL INSCRIPTIONS OF THE NEO-ASSYRIAN PERIOD

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<td>Figure 19. AO 20185 (text no. 2010), a fragment of a bronze relief depicting Naqî’a and an Assyrian king</td>
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The present series of publications, Royal Inscriptions of the Neo-Assyrian Period (RINAP), is intended to present up-to-date editions of the royal inscriptions of a number of Neo-Assyrian rulers. It is modeled on the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM) series and will carry on where its RIMA (Royal Inscriptions of Mesopotamia, Assyrian Periods) publications ended. The RIM Project was initiated by A. Kirk Grayson at the University of Toronto in 1979 and over the years received extensive support from the Social Sciences and Humanities Research Council of Canada, the University of Toronto, and private individuals, in particular Dr. Lawrence Shiff. In all, it produced ten volumes in its various sub-series. Dr. Grayson retired from the University of Toronto in 2000 and a few years later found it necessary to cease scholarly pursuits due to personal and family illnesses. At that time, he handed over responsibility for the work of the project to me, formerly the assistant director and at times acting director of the RIM Project. When I took up a position at the University of Pennsylvania in 2006 and when the last RIM volume (RIME 1 by Dr. Douglas R. Frayne) appeared in early 2008, the RIM Project officially ceased to exist. Work on several further volumes of inscriptions of Assyrian and Babylonian rulers had already begun during the time of the RIM Project and Dr. Grayson passed on responsibility for the materials and manuscripts to myself, and thus in 2007 I initiated the current project in order to continue the task of making the official inscriptions of the several important Neo-Assyrian rulers available in up-to-date, scholarly editions. While the volumes in the new series will resemble the format of the RIM volumes in most matters, the RINAP volumes will include indices of proper names and a selection of photographs; moreover, editions of the texts will also be available online, in connection with the Open Richly Annotated Cuneiform Corpus (Oracc).

This book, the first volume to appear, is number 4 in the RINAP series since it will be preceded by a volume of the inscriptions of Sargon II (currently being prepared by myself, with the collaboration of Dr. Andreas Fuchs for two texts), a volume of the inscriptions of Tiglath-pileser III and Shalmaneser V (begun by Dr. Hayim Tadmor and being completed by his collaborator Dr. Shigeo Yamada), and a volume of the inscriptions of Sennacherib (begun by Dr. Grayson and being finished by RINAP staff, in particular Dr. Jamie Novotny and Dr. Matthew Rutz). Dr. Jamie Novotny and Dr. Greta Van Buylaere are currently carrying out work on the inscriptions of Ashurbanipal and his successors.

The National Endowment for the Humanities awarded the RINAP Project research grants in 2008 and in 2010 to help carry out its work and my thanks must be expressed to it. My appreciation must also be extended to the University of Pennsylvania, where the project is based in the Babylonian Section of its Museum of Archaeology and Anthropology.
In 1987, at the Rencontre Assyriologique in Istanbul, my good friend and colleague, Kirk Grayson, who was at that time the director of the Royal Inscriptions of Mesopotamia Project in Toronto, asked me if I would be willing to undertake the editing of Esarhaddon’s royal inscriptions. I agreed to do so with the understanding that I had numerous obligations at the University of Pennsylvania and that I would be able to work only sporadically on the volume. I had no idea that the preparation of this book would take so long. By the time the first draft of the manuscript was completed, the RIM Project was in difficulty due to severe funding problems. The corpus of Esarhaddon’s inscriptions was thrown into limbo, but was rescued by Grant Frame, who revived the project in Philadelphia when he was awarded funding from the National Endowment for the Humanities; thus, my work became the inaugural volume of the rebranded RIM Project, the Royal Inscriptions of the Neo-Assyrian Period Project (RINAP).

In the course of the preparation of this volume, numerous individuals and institutions have aided me; I would like to express my sincere gratitude and appreciation to all of them.

Work on the present corpus of texts necessitated extensive travel for collation of previously published inscriptions and for examination of unpublished material. Thanks must be expressed to the various museums and museum authorities who have allowed me to collate documents in their collections, provided me with information, and facilitated me in my research. In particular, the directors, keepers, curators, and assistants of the Aleppo Museum (Aleppo), Vorderasiatisches Museum (Berlin), Harvard Semitic Museum (Cambridge, Massachusetts), Oriental Institute of the University of Chicago (Chicago), Musée d’Art et d’Histoire (Geneva), Archaeological Museums (Istanbul), Fr. Schiller Universität (Jena), British Museum (London), Yale Babylonian Collection (New Haven), Metropolitan Museum of Art (New York), Musée du Louvre (Paris), University Museum (Philadelphia), Wiener Museum für Völkerkunde (Vienna), and the Universität Zürich (Zürich). There were too many individuals at all of these institutions that went out of their way to make my research easier and to help me enjoy their collections and their cities for me to mention individually, but I am deeply grateful for their wonderful hospitality and help in my research. In addition, I would like to thank the Trustees of the British Museum, the Metropolitan Museum of Art, Vorderasiatisches Museum, and the University Museum for allowing me to publish photographs of objects bearing Esarhaddon inscriptions, and the University of Toronto Press for allowing me to include text nos. 118–129, 131–139, and 1010, which are taken from Frame, RIMB 2, with only minor updating/changes.

Numerous individuals aided in the production of this volume in some way. Since the preparation of this book has spanned two decades, it is impossible for me to name everyone who has provided information on particular pieces or contributed in some other way. I hope I will be forgiven if I have inadvertently left anyone out. In Toronto, when the volume was under the direction of Kirk Grayson (director of the Royal Inscriptions of Mesopotamia Project), several individuals contributed to the technical preparation of the volume: Amy E. Barron, Katherine Glaser, Hope Grau, and Jamie Novotny. During the final stages of preparation, when the book was under the direction of Grant Frame (director and editor-in-chief of the Royal Inscriptions of the Neo-Assyrian Period Project) in Philadelphia, several postdoctoral researchers and student assistants helped in the completion of the volume: Joshua Jeffers, Andrew Knapp, Jamie Novotny, Matthew T. Rutz, Zackary Wainer, and William Zimmerle. Robert Ritner and Jennifer Houser Wegner provided an up-to-date translation of the Egyptian inscriptions that appear on VA Ass 2258 (text no. 71). Last, but by no means least, Steve Tinney undertook the arduous task of generating the final camera-ready copy and converting and preparing the texts for the online version. My deepest gratitude is offered to them.
The penultimate manuscript was read by Eckart Frahm, Israel Eph’al, and Wilfred Lambert, all of whom made numerous astute comments, welcome criticisms, and improvements, particularly on the transliterations and translations. In addition to providing valuable feedback, Eckart Frahm kindly provided me with unpublished editions, copies, and photographs of select sources for text no. 1 (exs. 32–33), text no. 57 (exs. 6 and 9), text no. 58 (ex. 3), and VA 7505 and its duplicate VA 15465 (text no. 1006) prior to publication by him. Members of the editorial board and the project consultants offered helpful suggestions at various times near the completion of the volume. Their time, care, and generosity are greatly appreciated.

Finally, my appreciation must go to the National Endowment for the Humanities, the Social Sciences and Humanities Research Council of Canada, the University of Toronto, and several private individuals, in particular Dr. Lawrence Shiff, whose financial support paid for my travel to the numerous museums cited above, with the exception of my trip to Syria, which was paid by the University Museum and its then-director Robert Dyson. The preparation of this volume has been very educational and a great deal of fun. I am deeply grateful to Kirk Grayson, to whom this volume is dedicated, for involving me in his project and funding my travel, to Robert Dyson who funded my only trip to the Near East, and to Grant Frame who rescued my work from oblivion.

Philadelphia

E. Leichty
September 2010
The volumes in the RINAP series are modeled upon the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM), with a few modifications, in particular the addition of indices of proper names and a few photographs. Like the RIM volumes, the volumes in this series are not intended to provide analytical or synthetic studies, but rather to provide basic text editions that can serve as the foundations for such studies. Thus, extensive discussions of the contents of the texts are not presented, and the core of each volume is the edition of the relevant texts.

In this volume, the order of the texts is based for the most part upon the following two criteria:

1. The city at which the structure dealt with in the building or dedicatory portion of the text was located. If that information is not preserved in what is preserved of the text, the provenance of the inscribed object is the determining factor.

2. The type of object upon which the inscription is written (prism, cylinder, tablet, etc.).

The system of numbering the text throughout the series is more straightforward than that of the RIM series, as the numbering comprises only the name of the ruler and the text number; for example, RINAP 4 text no. 1 is “Esharhaddon 1.” Should one be inclined, one could apply the RIM system of numbering inscriptions in its Assyrian Periods sub-series. Therefore, RINAP 4 text no. 1 could be referred to as “A.0.121.1,” which is to be interpreted as follows: A = Assyrian Periods; 0 = Inapplicable Dynasty; 112 = Esarhaddon; and 1 = Text 1.

Following the practice of the RIM series, inscriptions that cannot be assigned definitely to a particular ruler are given text numbers beginning at 1001. Certain other inscriptions that provide information relevant for establishing royal names and titles (e.g. “servant seals”) and any composed in the name of another member of the royal family (e.g., royal wives) have been given numbers that begin at 2001.

In the volumes of the RINAP series, the term “exemplar” is employed to designate a single inscription found on one object. The term “text” is employed to refer to an inscription that existed in antiquity and that may be represented by a number of more or less duplicate exemplars. In these editions exemplars of one text are edited together as a “master text,” with a single transliteration and translation. Variants to the “master text” are provided either on page (major variants) or at the back of the volume (minor variants).

Each text edition is normally supplied with a brief introduction containing general information. This is followed by a catalogue containing basic information about all exemplars. This includes museum and excavation numbers (the symbol + is added between fragments that belong to the same object), provenance, dimensions of the object, lines preserved, and indication of whether or not the inscription has been collated (c = collated with the original, p = collated by means of a photograph, (p) = partially collated from a photograph; and n = not collated). The next section is normally a commentary containing further technical information and notes. The bibliography then follows. Items are arranged chronologically, earliest to latest, with notes in parentheses after each item. These notes indicate the exemplars with which the item is concerned and the nature of the publication, using the following key words: provenance, photo, copy, edition, translation, catalogue, and study. Certain standard reference works (e.g., the various volumes of “Keilschriftbibliographie” and “Register Assyriologie” published in Orientalia and Archiv für Orientforschung respectively; Borger, HKL 1-3; AHw; CAD; and Seux, ERAS) are not normally cited, although they were essential in the collecting and editing of these texts. While the bibliographies should contain all major relevant items, they are not necessarily exhaustive; a vast amount of scattered literature exists on many of the inscriptions edited in this volume and much of this literature is of only limited historical interest.

As noted earlier, a distinction is made between major and minor variants to a “master text”; the major variants are placed at the bottom of the page and the minor variants at the back of the book. In brief, major
variants are essentially non-orthographic in nature, while minor variants are orthographic variations. Orthographic variants of proper names may at times be significant and thus on occasion these will also appear on the page as major variants. Complete transiterations of all exemplars in the style of musical scores are found on the CD-ROMs accompanying the volumes and thus any reader who finds the notes on variants insufficient for his/her needs may check the full reading of any exemplar. Such scores, however, are not normally given for bricks and seal inscriptions.

Most of the inscriptions are written in Neo-Assyrian script; a few texts are written in contemporary Babylonian script, archaizing Neo-Babylonian script, or using a mixture of Neo-Assyrian and Neo-Babylonian sign forms. Unless otherwise indicated, the script of a given text is Neo-Assyrian.

Nineteen photographs are included in this volume. The selection ranges from several inscriptions which have no previously published photograph or hand-drawn facsimile, including several pieces housed in the University Museum of the University of Pennsylvania, to a few well photographed objects, including Lord Aberdeen’s Black Stone. The photographs are not intended to be exhaustive, but rather to show a few of the object types upon which Esarhaddon’s inscriptions were written.

As is the normal practice for transliterating cuneiform inscriptions, lower case Roman is used for Sumerian and lower case italics for Akkadian; logograms in Akkadian texts appear in capitals. The system of sign values in Borger, Mesopotamisches Zeichenlexikon, is generally followed. Italics in the English translation indicate either an uncertain translation or a word in the original language.

There are several differences between the RIM and RINAP styles. Among these, the most notable is that all partially preserved or damaged signs, regardless of how they are broken, now appear between half brackets (⌜ and ⌝). Thus, no partially preserved sign has square brackets ([ and ]) inserted in its transiteration; for example, [DINGI]R and LUGA[L KU]R appear in the transiteration as ‘DINGIR’ and ‘LUGAL KUR’ respectively. This change was made to ensure compatibility of the online RINAP editions with the standards of the Open Richly Annotated Cuneiform Corpus (Oracc), the parent site and project where RINAP online is housed. This change was implemented in the print version in order to present identical editions in RINAP 4 and RINAP online. Note, however, that the translations may appear more damaged than their corresponding transiterations indicate, as the translations were prepared according to standard Assyriological practices; for example, ‘DINGIR’ (=[DINGI]R) and ‘LUGAL KUR’ (=[LUGA[L KU]R] are translated as “the god” and “king of the land,” and not “the god” and “king of the land.”

In addition to the indices of museum and excavation numbers and selected publications found in RIM volumes, the RINAP volumes also contain indices of proper names (Personal Names; Geographic, Ethnic, and Tribal Names; Divine, Planet, and Star Names; Gate, Palace, Temple, and Wall Names; and Object Names). Online versions of the manuscripts are maintained by Oracc and are fully searchable; moreover, the Oracc transiterations will be automatically supplied to the CDLI (Cuneiform Digital Library Initiative) repository.
### Bibliographical Abbreviations

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<td>Annals of Archaeology and Anthropology. Liverpool, 1908–48</td>
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<p>| AJSL         | American Journal of Semitic Languages and Literatures. Chicago, 1884–1941 |
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| Andrae, Festungswerke | W. Andrae, Die Festungswerke von Assur (=WVDOG 23). Leipzig, 1913 |
| Andrae, WEA  | W. Andrae, Das wiederstandene Assur, 1. Auflage. Leipzig, 1938 |
| AoF          | Altorientalische Forschungen. Berlin, 1974– |
| AOTU         | Altorientalische Texte und Untersuchungen, 2 vols. Leiden and Breslau, 1917–21 |
| AS           | Assyriological Studies. Chicago, 1931– |
| ASJ          | Acta Sumerologica. Hiroshima, 1979– |
| BA           | Beiträge der Assyriologie und semitischen Sprachwissenschaft, 10 vols. Leipzig, 1890–1927 |
| Bauer, Asb.  | T. Bauer, Das Inschriftenwerk Assurbanipals (=Assyriologische Bibliothek, Neue Folge 1–2). Leipzig, 1933 |</p>
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MAOG  Mittellungen der Altorientalischen Gesellschaft. Leipzig, 1925–43

MDG  Mittellungen der Deutschen Orient-Gesellschaft. Berlin, 1898–

MDP  Mémoires de la Délégation en Perse. Paris, 1900–


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OIC  Oriental Institute Communications. Chicago, 1922–

OLZ  Orientalistische Literaturzeitung. Berlin and Leipzig, 1898–


PAOS  Proceedings of the American Oriental Society


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<table>
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<tr>
<th>Abbreviation</th>
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<td>Pongratz-Leisten, SAAS 10</td>
<td>B. Pongratz-Leisten, Herrschaftswissen in Mesopotamien (=State Archives of Assyria Studies 10). Helsinki, 1999</td>
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<td>Y. Porath, S. Dar, and S. Applebaum (eds.), The History and Archaeology of Emek-Hefer. Tel Aviv, 1985</td>
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<tr>
<td>Postgusser, Royal Grants</td>
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<td>1 R</td>
<td>H.C. Rawlinson and E. Norris, The Cuneiform Inscriptions of Western Asia, vol. 1: A Selection from the Historical Inscriptions of Chaldaea, Assyria, and Babylonia. London, 1861</td>
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<td>RIM</td>
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<td>RINAP</td>
<td>The Royal Inscriptions of the Neo-Assyrian Period. Philadelphia</td>
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<td>RLA</td>
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<td>RLV</td>
<td>Reallexikon der Vorgeschichte, 15 vols. Berlin, 1924–32</td>
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<td>Rogers, Cuneiform Parallels</td>
<td>R.W. Rogers, Cuneiform Parallels to the Old Testament. New York, 1912</td>
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<td>Rost, Vorderasiatisches Museum</td>
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<td>SAA</td>
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Scheil, Prisme

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Seipel, 7000 Jahre

Seux, ERAS

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Studies Deimel

Studies Deller

Studies Ellis

Studies Ephʿal

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Studies Hallo

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Studies Hunger

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Studies Levine
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Studies Parpola

Studies Röllig

Studies Sima

Studies Tadmor

TA
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TSBA

TUAT

Unger, ABK
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UVB

VAS
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VDI
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Vera Chamaza, Omnipotenz

Walker, CBI

Walker and Dick, SAALT 1

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WEA

Weissbach, Miscellen
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Wetzel, Spätzeit

Wetzel and Weissbach, Hauptheiligtum
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Wiseman, Treaties

WO
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<td>Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft. Leipzig and Berlin, 1901–</td>
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<td>WZJ</td>
<td>Wissenschaftliche Zeitschrift der Friedrich Schiller Universität Jena. Jena, 1951–</td>
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<td>WZKM</td>
<td>Wiener Zeitschrift für die Kunde des Morgenlandes. Vienna, 1887–</td>
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<td>YOS</td>
<td>Yale Oriental Series, Babylonian Texts. New Haven, 1915–</td>
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<td>ZA</td>
<td>Zeitschrift für Assyriologie und Vorderasiatische Archäologie. Berlin, 1886–</td>
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<td>ZDMG</td>
<td>Zeitschrift der Deutschen Morgenländischen Gesellschaft. Leipzig and Wiesbaden, 1879–</td>
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Other Abbreviations

c: collated

cm: centimeter(s)

cols.: column(s)

dia.: diameter

DN: divine name

E: east

ed(s).: editor(s)

ex(s).: exemplar(s)

fig(s).: figure(s)

frgm(s).: fragment(s)

GN: geographical name

h.: height

kg: kilogram(s)
m: meter(s)

max.: maximum

N: north

n: not collated

NA: Neo-Assyrian

n(n).: note(s)

NB: Neo-Babylonian

no(s).: number(s)

NS: New Series

obv.: obverse

p: collated from photo

ph: photo(s)
p(p).: page(s)
pl(s).: plate(s)
PN: personal name

rev.: reverse

RN: royal name

S: south

var(s).: variant(s)

vol(s).: volume(s)

W: west

* Between object numbers indicates physical join

(+) Indicates fragments from same object but no physical join
### Object Signatures

When the same signature is used for more than one group, the first group in this list is meant unless otherwise indicated. For example, “N” always means the Nippur collection unless stated otherwise.

<table>
<thead>
<tr>
<th>Signature</th>
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<tbody>
<tr>
<td>A</td>
<td>Asiatic collection of the Oriental Institute, Chicago</td>
</tr>
<tr>
<td>AO</td>
<td>Collection of Antiquités Orientales of the Musée du Louvre, Paris</td>
</tr>
<tr>
<td>AOC</td>
<td>Assyrian Old Collections collection of the British Museum, London</td>
</tr>
<tr>
<td>Ash</td>
<td>Collection of the Ashmolean Museum, Oxford</td>
</tr>
<tr>
<td>Ass</td>
<td>Prefix of excavation numbers from the German excavations at Aššur</td>
</tr>
<tr>
<td>BE</td>
<td>Prefix of excavation numbers from the German excavations at Babylon</td>
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<td>BM</td>
<td>British Museum, London</td>
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<td>Bu</td>
<td>E.A.W. Budge collection of the British Museum, London</td>
</tr>
<tr>
<td>CBS</td>
<td>Babylonian Section of the University Museum, Philadelphia</td>
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<tr>
<td>DT</td>
<td>Daily Telegraph collection of the British Museum, London</td>
</tr>
<tr>
<td>EHE</td>
<td>Signature of objects in the collection of the École Pratique des Hautes Études, IVᵉ Section, Paris</td>
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<tr>
<td>EŠ</td>
<td>Eski Şark Eserleri Müzesi of the Arkeoloji Müzeleri, Istanbul</td>
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<td>Hilprecht collection of Babylonian Antiquities of Fr. Schiller Universität, Jena</td>
</tr>
<tr>
<td>HSM</td>
<td>Harvard Semitic Museum, Cambridge, Massachusetts</td>
</tr>
<tr>
<td>IAA</td>
<td>Israel Antiquities Authority, Jerusalem</td>
</tr>
<tr>
<td>IM</td>
<td>Iraq Museum, Baghdad</td>
</tr>
<tr>
<td>K</td>
<td>Kuyunjik collection of the British Museum, London</td>
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<tr>
<td>MAH</td>
<td>Musée d’Art et d’Histoire, Geneva</td>
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<td>MMA</td>
<td>Metropolitan Museum of Art, New York</td>
</tr>
<tr>
<td>N</td>
<td>1) Nippur collection of the University Museum, Philadelphia</td>
</tr>
<tr>
<td></td>
<td>2) Layard collection of the British Museum, London</td>
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<td>Ni</td>
<td>Nippur Collection, Istanbul</td>
</tr>
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<td>NT</td>
<td>Excavation numbers of inscribed objects from the American excavations at Nippur</td>
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<tr>
<td>NBC</td>
<td>James B. Nies collection of the Yale Babylonian Collection, New Haven</td>
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<tr>
<td>ND</td>
<td>Prefix of excavation numbers from the British excavations at Nimrud</td>
</tr>
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</table>
| PA        | Signature of Neo-Assyrian historical prisms from the collection of the late A.C.
|           | Piepkorn, now in the Asiatic collection of the Oriental Institute, Chicago |
| PMA       | Philadelphia Museum of Art |
| PT        | Excavation numbers for objects found on the Persepolis terrace by the Oriental Institute expedition |
| Rm        | H. Rassam collection of the British Museum, London |
| Sm        | G. Smith collection of the British Museum, London |
| SM        | Sulaimaniya Museum, Sulaimaniya |
| Sp        | Spartoli collection of the British Museum, London |
| UM        | University Museum, Philadelphia |
| TM        | Prefix of excavation numbers from the British excavations at Nineveh |
| VA        | Vorderasiatisches Museum, Berlin |
| VA Ass    | Aššur collection of the Vorderasiatisches Museum, Berlin |
| VA Bab    | Babylonian collection of the Vorderasiatisches Museum, Berlin |
| VAG       | Casts in the collection of the Vorderasiatisches Museum, Berlin |
| VAT       | Tablets in the collection of the Vorderasiatisches Museum, Berlin |
| W         | Excavation numbers of the German excavations at Uruk (Warka) |
| YBC       | Babylonian collection of the Yale University Library, New Haven |
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Introduction

Esarhaddon is one of the best attested ancient Assyrian kings; a large and diverse corpus of his own inscriptions and numerous other cuneiform documents, as well as the Old Testament (Ezra 4:2) and a few classical sources, provide evidence on his reign. He was the third king of the Sargonid dynasty (721–612 BC), the last ruling family of the Assyrian empire. There is a substantial body of circumstantial evidence which leads me to believe that the Sargonid kings were ethnic Arameans and their tribal homelands were in or near the city of Ḫarrān in northwestern Mesopotamia. The founder of the dynasty, Sargon II, was a military man and it is generally assumed that he was a usurper since his name means “the king is legitimate,” although in one inscription on a glazed wall plaque he claims to be the son of Tiglath-pileser III; he gives us no genealogy in his other inscriptions. This would make him the brother or half-brother of his immediate predecessor, Shalmaneser V. If the common assumption that he was a usurper is correct, then Sargon had not been designated as successor by Shalmaneser V, but had seized the throne from him or upon his death. The wall plaque inscription could have been a true genealogic statement or an attempt to legitimize his rule. Sargon and his successors, while possibly ethnic Arameans, nevertheless assumed the legacy of their predecessors, the Assyrians. They conducted their business in Akkadian, the language of the Assyrians, took Akkadian throne names, and ruled from the old Assyrian capitals of Aššur (modern Qalʿat Ṣarqār) and Kalḫu (modern Nimrud, biblical Calah), and then later from Dūr-Šarrukīn (modern Khorsabad) and Nineveh. They also adopted Assyrian religion, culture and history as their own and proclaimed themselves as the rightful successors and heirs of the ancient Assyrians and their imperial legacy.

Sargon II (721–705 BC), Esarhaddon’s grandfather, was killed in battle in 705 BC, likely against the Cimmerians in Anatolia. His body was never recovered and this left a nagging feeling of guilt in his successors that manifested itself in a composition generally titled “The Sin of Sargon.” This text was probably composed during the reign of Esarhaddon, but it is not included here as it is not really a royal inscription. It has been treated fully by H. Tadmor, B. Landsberger and S. Parpola in SAAB 3 (1989) pp. 3–51, and appears in Livingstone, SAA 3 as text no. 33. Sargon II was succeeded by his adult son Sennacherib (704–681 BC).

Sennacherib (“The god Šin has replaced the brothers”) inherited several problems from his father, the worst of which was that many Babylonians conspired with the Elamites to destabilize Assyrian control of southern Mesopotamia. Sennacherib tried several different approaches to pacify that area and bring it under his control, but nothing seemed to work. Eventually, in 700 BC, Sennacherib tried to solve the problem by installing Aššur-nādin-šumu (“The god Aššur is giver of a name”), his eldest son and designated successor, as king on the Babylonian throne. This solution worked for six years, but in 694 BC Sennacherib tried to stop Elamite meddling in Babylonia permanently by launching an amphibious invasion from the Persian Gulf. The Elamites counter-attacked by land and seized northern Babylonia. At that point some Babylonians captured Aššur-nādin-šumu and turned him over to the Elamites, who took him back to Elam and presumably executed him. Sennacherib took his revenge in 689 BC with a brutal attack on Babylon; he drove out the populace, destroyed the city and even cut watercourses through the devastated site to destroy any remnants of the city that he might have missed.

Possibly late in the reign of his father (Sargon), Sennacherib added another wife to his harem. Her name was Naqʿa (“Pure”) in Aramaic and she appears in the ancient sources under that name or as Zakūtu, which is

2 But note Frahm, Sanherib p. 2 for a different view of this matter.
simply its Akkadian translation. Naqi’a must have been an exceptional lady since she seems to have been extremely influential in palace politics during the reigns of Sennacherib, Esarhaddon and Ashurbanipal. It is safe to say that Sennacherib was deeply devoted to Naqi’a and this devotion was not tempered when she presented him with a bundle of joy, his youngest son, whom they named Esarhaddon (“The god Aššur has given a brother”). It seems likely that this was the only son that Naqi’a bore Sennacherib. I know virtually nothing about the raising of Esarhaddon and assume that Assyrian harems operated in the same, or in a similar, manner as in other societies. If so, then Esarhaddon spent his early years in the harem with his mother and lived with the men of his family after he reached sexual maturity. Esarhaddon may have been born with some sort of genetic disorder that left him frequently ill and in and out of remission. There has been a great deal of speculation as to the nature of his indisposition (see Frame, Babylonia p. 92) but the symptoms that we are given are ambiguous and a definite diagnosis certainly eludes us. Esarhaddon felt cursed by this disease and it probably was at least partially responsible for the treatise “The Sin of Sargon.” We are fortunate enough to get a glimpse into Esarhaddon’s personality through his letters, queries to the gods, omen reports and other types of non-royally commissioned texts that have survived. He suffered from anxiety and insecurity and he frequently pleaded with the gods to tell him what sins he had committed and why these things were being done to him. He was also a little paranoid because of the murder of his father and his shaky and frightening ascent to the throne. At least once while he was king he sensed an impending rebellion and reacted by purging his nobles.

The Sargons had no strict laws of succession. Sitting monarchs designated successors, usually from among their sons, and named them as crown princes, installed them in the House of Succession with elaborate rituals, and exacted oaths from their cohorts to honor the selection after the monarch’s death.

In 689 BC after Esarhaddon’s eldest half-brother, Aššur-nādin-šumi, was taken from Babylon and likely executed by the Elamites, Esarhaddon was selected as crown prince and installed in the House of Succession. At that time, Esarhaddon was given a new name to fit his new position as crown prince: Aššur-etil-lānī-mukin-apli (“The god Aššur, prince of the gods, is the confirmer of an heir”). A few of Esarhaddon’s inscriptions use this name instead of Aššur-ahū-iddina (texts nos. 13 and 74–75). Since Esarhaddon was the youngest of his half-brothers, his designation did not go down well with his siblings. By 681 BC familial discontent had reached the point that Esarhaddon was endangered and he felt it necessary to take refuge in the West, possibly with his mother’s relatives in or near Harrān. This self-imposed exile created either a sense of futility and panic in his brothers, or an opportunity for them to act, and they plotted to seize the throne. On the twentieth day of the tenth month of 681 BC, Sennacherib was assassinated by one or more of his sons. One of the assassins was most likely Esarhaddon’s elder brother Urad-Mullissu, and Esarhaddon had to fight his way to the throne. He marched from his exile in the West through the bitter cold of the mountains until he met his brother’s army that had been sent to stop him, but just as with Napoleon on his return from Elba, the usurper’s army quickly went over to the side of Esarhaddon, who then marched with full strength on to Aššur.

In the twelfth month of 681 BC Esarhaddon ascended the throne in Aššur. Esarhaddon ruled from 680 until 669 BC. He was active militarily and as a builder of public works. With the exception of the texts on two partially preserved prisms (texts nos. 6 and 8) and a fragmentary clay tablet (text no. 34) from Nineveh, Esarhaddon’s royal inscriptions are not arranged chronologically so our order of events is based on information in Mesopotamian chronicles. In the South, Esarhaddon fought with Aramean tribes and the Elamites in two campaigns and he engaged himself in extensive building activity in Babylonia (see below for details). In the West, he conducted a campaign in Arabia and put down a rebellion in Sidon. He also claims to have received tribute from several kings of Cyprus. A second rebellion, this time in Tyre, may have prompted Esarhaddon to launch a successful invasion of Egypt in 671 BC, but he could not hold it and died in 669 BC, on his way to invade Egypt a second time. Esarhaddon also undertook the rebuilding of a temple in Harrān, possibly in gratitude for his hospitable treatment while in exile. In the North, he fought the Cimmerians and, in his eighth year (673 BC), he invaded the land Šubria in order to capture or kill the brothers who had assassinated his father and had taken refuge there. Shortly after this successful campaign, which rid Esarhaddon of the last pretenders to his throne, he convened a grand assembly, declared his successors — Ashurbanipal (“The god Aššur is the creator of an heir”), a younger son, as king of Assyria, and Šamaš-šuma-ukin (“The god Šamaš made firm the name”), his eldest son, as king of Babylonia — and made his family, people, and vassals swear oaths to uphold this succession plan. This elaborate ceremony was backed by writing a treaty with each vassal, thus confirming the designation of the pair’s succession. There is evidence that the two princes were Naqi’a’s favorite grandsons. These treaties and others of Esarhaddon are not included in this
volume as they are well treated in Parpola and Watanabe, SAA 2. In the East, Esarhaddon conducted another campaign against the Medes in eastern Iran.

**Building Activities**

According to his inscriptions, Esarhaddon sponsored building activities not only in Assyria and Babylonia, but also in foreign lands conquered by him. Due to the fragmentary nature of some of the texts, the full extent of his accomplishments off the battlefield is not known. The present corpus mentions or records projects in Arbela, Aššur, Kalḫu, Nineveh, and Tarbiṣu in Assyria, and in Babylon, Borsippa, Nippur, and Uruk in Babylonia; this king also states that he rebuilt cities in the land Šubria that he had captured and destroyed when its king Ik-Teššup failed to comply with his requests.

Urban renewal and waterworks programs are mentioned for Babylon and Kalḫu; with regard to the former, its citizens were encouraged to resettle the city, build houses, plant orchards, and dig canals. The city walls and gates of Babylon were rebuilt and those of Kalḫu had their dilapidated sections renovated; Imgur-Enlil (Babylon’s inner wall) was built in exact accordance to its former plan and Nēmed-Enlil (Babylon’s outer wall) was lavishly decorated, making it a sight to be seen.

Royal residences and armories in the Assyrian cities of Baltîl (Aššur), Kalḫu, Nineveh, and Tarbiṣu were strengthened with large blocks of white limestone, enlarged, and lavishly decorated. Among these are “Fort Shalmaneser” in Kalḫu, the Nebi Yunus arsenal and the House of Succession in Nineveh, and Egalurta (“Small Palace”) in Tarbiṣu. Two, or possibly three, palaces were renovated and enlarged for the benefit of Ashurbanipal, Esarhaddon’s designated successor to the Assyrian throne. In connection with his enlargement of the Nebi Yunus arsenal, which he describes in great detail, Esarhaddon reports that twenty-two kings from the West supplied timber and stone, as well as transported building materials and stone colossi to Nineveh.

The restoration of various Assyrian and Babylonian temples and shrines is the subject of numerous texts; many epitheits of the king declare accomplishments related to these activities. In Babylonia, Esarhaddon worked on Esagîl (the temple of Mardûk), this temple’s shrines and cellas, the ziqqurat Etemenanki, the processional avenue, and the ḫarû-temple of Nabû in Babylon; Ezida (the temple of Nabû) and the temple of the goddess Gula in Borsippa; Ebaradurgara (the temple of Queen-of-Nippur) and Ekur (the temple of Enlil) in Nippur; and Eanna (the temple of Ištar) and its cellas Enirgalana and Eḫiliana in Uruk. Closer to home, in Assyria, he sponsored work on Egašankalama (the temple of Ištar) in Arbela and the neighboring akītu-house in the town of Milqia; Ešarra (the temple of Aššur) in Aššur; and Emašmaš (the temple of Mullissu/Ištar), Ezida (the temple of Nabû), and the temple of the gods Šīn and Šamaš in Nineveh. A fragment of a display text suggests that he also sponsored work in Ḥarrān.

**Corpus of Inscriptions**

The corpus of firmly identifiable Esarhaddon inscriptions currently comprises one hundred and forty-three texts; twenty-nine late Neo-Assyrian inscriptions which may be attributed to Esarhaddon, although some arbitrarily, are also edited here (1001–1029). Two texts are ascribed to a wife of his, Ešarra-ḫannat, and eight inscriptions to his mother, Naqīʿa (Zakūtu). Inscriptions of Esarhaddon are presently found on a wide variety of clay, stone, and metal objects, specifically:

<table>
<thead>
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<th>Object Type</th>
<th>Text No.</th>
</tr>
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<td>Clay prisms</td>
<td>1–9, 57 (exs. 1–4 and 7–9), 58, 104–112, 1001–1004, 2003</td>
</tr>
<tr>
<td>Bricks</td>
<td>23, 88 (exs. 1–2), 89, 96, 119–125, 126 (exs. 1–7), 131–132, 137–139, 1009</td>
</tr>
<tr>
<td>Clay object (uncertain)</td>
<td>92</td>
</tr>
<tr>
<td>Stone bull colossi</td>
<td>83–84</td>
</tr>
</tbody>
</table>
Six clay tablets, now all in the Kuyunjik collection of the British Museum, record or refer to the object upon which the inscription was written (or intended to be inscribed). These were: a statue of the king (no. 38), a necklace of the king (no. 43), a base of the statue of the god Marduk (nos. 44–45), a stele (no. 48), and a bull-colossus (no. 99). In addition, there are numerous letters, economic texts, prophecies, queries and treaties that were written during his time on the throne; these are edited in volumes of the State Archives of Assyria series (SAA), produced by the Neo-Assyrian Text Corpus Project under the direction of Dr. Simo Parpola. Many of the events of his reign are also recorded in Mesopotamian chronicles; translations of the relevant chronicle passages are presented below (pp. 6–8).

Overview of Previous Editions

Esarhaddon has been a popular subject of study from the very beginning of Assyriology. There are numerous books, dissertations and articles devoted to him, his inscriptions and his reign. The first book on Esarhaddon was published by E.A.W. Budge and contained an edition of the then-known royal inscriptions (Budge, History of Esarhaddon, 1880); the only texts edited were the Esarhaddon texts published in 1 R and 3 R, volumes that did not always clearly indicate the sources used. This was followed by the dissertation of R.F. Harper (University of Leipzig, 1888) which treated two inscriptions of Esarhaddon labeled cylinders A (text no. 2 ex. 2) and C (text no. 3). In 1914, V. Scheil published a small monograph containing an edition of a prism of Esarhaddon (text no. 1 ex. 5) and several inscriptions of other Sargonid kings (Scheil, Prisme). Another dissertation on Esarhaddon was completed by H. Hirschberg at the Friedrich-Wilhelms-Universität of Berlin in 1931 (Hirschberg, Studien zur Geschichte Esarhaddons). In 1956, R. Borger produced a text edition of Esarhaddon’s inscriptions entitled Die Inschriften Asarhaddons, Königs von Assyrien that was comprehensive for its time and this excellent work has served the field of Assyriology well for more than half a century. Esarhaddon’s important vassal treaties have been published by D.J. Wiseman (Treaties, 1958), K. Watanabe (Bagh. Mitt. Beih. 3, 1987), and then S. Parpola and K. Watanabe (SAA 2, 1988). Most recently, in 1993, B.N. Porter attempted an in-depth study of Esarhaddon’s reign in her book Images, Power, and Politics. In addition to the books and dissertations written about Esarhaddon, there have been dozens of articles that deal with newly found fragments of his inscriptions, interesting facets of his reign, his military exploits or his building activities. The bibliographies in this volume contain references to many of these articles. Treatments of Esarhaddon and his reign are to be found in every general history of Assyria or Mesopotamia. Particularly useful are the biographical sketch by A.K. Grayson in CAH 3/2 and the entry on Esarhaddon by B.N. Porter and K. Radner in PNA 1/1 pp. 145–152 sub Aṣšūr-aḫu-iddina 7.
Dating and Chronology

Texts edited in this volume occasionally mention contemporary dates and the charts in this section are intended to aid the reader in understanding those dates.

The Mesopotamian month names and their modern equivalents are:

<table>
<thead>
<tr>
<th>1</th>
<th>Nisannu</th>
<th>March–April</th>
<th>VI</th>
<th>Tašritu</th>
<th>September–October</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>Ayyāru</td>
<td>April–May</td>
<td>VII</td>
<td>Aраšamna</td>
<td>October–November</td>
</tr>
<tr>
<td>III</td>
<td>Simānu</td>
<td>May–June</td>
<td>VIII</td>
<td>Kislimu</td>
<td>November–December</td>
</tr>
<tr>
<td>IV</td>
<td>Du’īzu</td>
<td>June–July</td>
<td>IX</td>
<td>Šēbētu, Kiňūnu</td>
<td>December–January</td>
</tr>
<tr>
<td>V</td>
<td>Abu</td>
<td>July–August</td>
<td>XI</td>
<td>Šabātu</td>
<td>January–February</td>
</tr>
<tr>
<td>VI</td>
<td>Ulūlu</td>
<td>August–September</td>
<td>XII</td>
<td>Addaru</td>
<td>February–March</td>
</tr>
<tr>
<td>VI₂</td>
<td>Intercalary Ulūlu</td>
<td></td>
<td>XII₂</td>
<td>Intercalary Addaru</td>
<td></td>
</tr>
</tbody>
</table>

Unless it is stated otherwise, the dates given in this volume (excluding those in bibliographical citations) are all BC. Each ancient Mesopotamian year has been given a single Julian year equivalent even though the ancient year actually encompassed parts of two Julian years, with the ancient year beginning around the time of the vernal equinox. For example, the fifth regnal year of Esarhaddon (the eponymy of Banbā) is indicated to be 676, although it actually began around the middle of March in 676 and ended in early April 675 and thus events which took place late in the ancient year “676” actually took place early in the Julian year 675. The table below, reprinted with permission from Parpola, LAS 2 p. 382, attempts to precisely convert Assyrian dates to Julian ones. Although the table is styled similarly to the conversions of Parker and Dubberstein (Babylonian Chronology 626 B.C.–A.D. 75 [Providence 1956] pp. 25–47), there is one major difference: if the new moon is visible for the first time at 7 PM on the 3rd of March, not the 4th of March, as indicated by Parker and Dubberstein’s charts. The dates are given as day of each month. Based upon statements in contemporary texts and inference, Parpola (LAS 2 pp. 381–382) believes that in Assyria there were intercalary months in Sennacherib’s twenty-fourth regnal year (=Esarhaddon’s accession year) (VI₁) and in Esarhaddon’s third (VI₁), fifth (XII₂), eighth (XII), and eleventh (VI₁) regnal years; Parpola suggests also that these were leap years and these years are indicated in bold in the chart. In Babylonia there was an intercalary Addaru (XII) in Esarhaddon’s third regnal year.

| Year BC | Nis | Aja | Sim | Duz | Abu | Ulūlu | U₁ | Tabul | Ara | Kis | Kan | Sab | Add | A₁I |
|---------|-----|-----|-----|-----|-----|-------|----|-------|-----|-----|-----|-----|-----|-----|-----|
| 1       | 680 | 3/13| 4/12| 5/11| 6/10| 7/9   | 8/7| 9/6   | 10/5| 11/5| 12/4| 1/2 | 2/1 | 3/3 |
| 3       | 678 | 3/10| 4/9  | 5/8 | 6/7 | 7/7   | 8/5 | 9/4   | 10/4 | 11/2 | 12/2 | 12/31| 1/29| 2/28|    |
| 8       | 673 | 3/15| 4/14 | 5/13| 6/12| 7/11  | 8/9 | 9/7   | 10/7 | 11/5 | 12/5 | 1/4  | 2/3 | 3/4 |    |
| 9       | 672 | 4/3 | 5/3  | 6/1 | 7/1 | 8/30  | 8/28| 9/26  | 10/26| 11/24| 12/24| 1/23 | 2/21|    |    |

3 This observation was made by C.B.F. Walker, who drew this matter to S. Parpola’s attention in a series of letters (September, 1984).
4 Parpola, SAA 10 no. 253:15–18 and no. 3579:10 mention an intercalary Ulūlu (VI₁), which resulted in the postponement of the New Year’s Festival; Parpola dates both of these letters to Esarhaddon’s eleventh regnal year (670 BC).
Eponym Dates

In Assyria, each year was named after a high official, called a limmu or limu in Akkadian, and lists of these officials (eponyms) were compiled by the Assyrian scribes. The following list of the eponym officials for the reign of Esarhaddon is based upon Millard, SAAS 2 pp. 51–52, 61, and 71. Dated inscriptions that are included in the present volume are also noted below; a number of inscriptions whose dates may possibly be determined with some degree of confidence (e.g., instances with a clear terminus post quem for the inscription) are given in bold.

<table>
<thead>
<tr>
<th>Year</th>
<th>Regnal Year</th>
<th>Eponym</th>
<th>Dated Texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>681</td>
<td>Accession year</td>
<td>Nabû-aḫḫē-ēreš, governor (šaknu) of Sam'al</td>
<td></td>
</tr>
<tr>
<td>680</td>
<td>1</td>
<td>Danānu, governor (šaknu) of Manšuauté</td>
<td></td>
</tr>
<tr>
<td>679</td>
<td>2</td>
<td>Itti-Adad-anēnu, governor (bēl piḥati) of Megiddo</td>
<td></td>
</tr>
<tr>
<td>678</td>
<td>3</td>
<td>Nergal-šarru-ūsûr, chief butler (rab šaqaš)</td>
<td></td>
</tr>
<tr>
<td>677</td>
<td>4</td>
<td>Abi-rāmu, chief vizier (sukkallu dansu/rabû)</td>
<td>57</td>
</tr>
<tr>
<td>676</td>
<td>5</td>
<td>Banbâ, chief/second vizier (sukkallu dansu/sanû)</td>
<td>2, 78</td>
</tr>
<tr>
<td>675</td>
<td>6</td>
<td>Nabû-aḫḫē-iddin, (chief) chamberlain (masennu rabû)</td>
<td></td>
</tr>
<tr>
<td>674</td>
<td>7</td>
<td>Šarru-nūrī, governor (šaknu) of Barḫalzi</td>
<td></td>
</tr>
<tr>
<td>673</td>
<td>8</td>
<td>Atar-ilu, governor (šaknu) of Lahiru</td>
<td>1, 33</td>
</tr>
<tr>
<td>672</td>
<td>9</td>
<td>Nabû-bēl-ūsûr, governor (šaknu) of Dūr-Šarrukin/Šarrukku</td>
<td>1, 33, 34, 77, 79, 93</td>
</tr>
<tr>
<td>671</td>
<td>10</td>
<td>Kanûnāyu, chief bailiff (šartiμna)</td>
<td></td>
</tr>
<tr>
<td>670</td>
<td>11</td>
<td>Sulmu-bēl-ilâšīne, governor (šaknu) of Dēr</td>
<td></td>
</tr>
<tr>
<td>669</td>
<td>12</td>
<td>Śamaš-kāšīd-ayābī, governor (šaknu) of Asdu[...]</td>
<td></td>
</tr>
</tbody>
</table>

A number of prism inscriptions dealing with Babylon (nos. 104–106, 108 and 111) state that they were composed in Esarhaddon’s accession year (šanat rēš šarrūti, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in them it is clear that they were composed much later, at least one (no. 105) presumably no earlier than the last month of 674 BC (see Frame, Babylonia p. 67). Several exemplars of text no. 1 (Nineveh A) are dated according to the Elamite months “Opening of the Door” and Bēlet-ilī (probably pronounced Belili); at this time, I cannot offer a satisfactory explanation why Esarhaddon’s scribes dated copies of this text by Elamite names rather than Mesopotamian ones. With regard to the date of Tadmor’s “Nineveh (Prism) S” (text nos. 5–9), see H. Tadmor (and E. Weissert), Studies Grayson pp. 273–276.

Chronicles

Three Mesopotamian chronicles provide useful information both on events of the reign of Esarhaddon and the order of those events. The standard edition of Mesopotamian chronicles is that of A.K. Grayson (Grayson, Chronicles), but note also the recent edition by J.-J. Glassner (Glassner, Chronicles) and the on-going work by I. Finkel and R.J. van der Spek (see www.livius.org/cg-cm/chronicles/chron00.html [2010]). For the convenience of the user of this volume, it has been thought useful to present translations of the relevant passages here; these translations are adapted from the aforementioned works.

1. *Chronicle Concerning the Period from Nabû-nâṣîr to Šamaš-šuma-ukin*  
   (Grayson, Chronicles pp. 60–87 no. 1; Glassner, Chronicles pp. 193–203 no. 16 and pp. 202–207 no. 17; note also Brinkman, Studies Moran pp. 73–104)

   iii 34–38) On the twentieth day of the month Ṭebētu (X), Sennacherib, king of Assyria, was killed by his son in a rebellion. Sennacherib ruled Assyria for [twenty-four] years. The rebellion continued in Assyria from the twentieth day of the month Ṭebētu until the second day of the month Addaru (XII). On the eighteenth/ twenty-eighth day of the month Addaru, his son Esarhaddon ascended the throne in Assyria.
iii 39–47) The first year of Esarhaddon (680): When (Nabû)-zēr-kitti-lišir, governor of the Sealand, had gone upstream, he encamped against Ur, but did not capture the city. (Instead) he fled from the Assyrian officers and went (back) in to Elam. In Elam, the king of Elam took him prisoner and put him to the sword. In an unknown month, the governor (of Nippur) [...] in Nippur. In the month Ulūlu (VI), the god Ištarān and the gods of Dēr went from [...] to Dēr. [...] went to Dūr-Šarrukin [...]. In the month Addaru [...] [ ...].

iii 48–50) The second year (679): The major-domo [conscripted troops in Akkad] [...] [...] [...].

iv 1–2) The third year (678): -aḫḫē-šullim, the governor (of Nippur), (and) Šamaš-ibni, the Dakkūrian, were transported to Assyria and executed in Assyria.

iv 3–4) The fourth year (677): Sidon was captured (and) sacked. In that same year, the major-domo conscripted troops in Akkad.

iv 5–8) The fifth year (676): On the second day of the month Tašritu (VII), the army of Assyria captured Bāzu. In the month Tašritu, the head of the king of Sidon was cut off and conveyed to Assyria. In the month Addaru (XII), the head of the king of Kūndu and Sissū was cut off and conveyed to Assyria.

iv 9–15) The sixth year (675): The king of Elam entered Sippar (and) a massacre took place. The god Šamaš did not come out of Ebabbar. The Assyrians marched to Melid. On the seventh (day) of the (month) Ulūlu (VI), Ḫumban-ḫaltaš (II), king of Elam, without becoming ill, died in his palace. Ḫumban-ḫaltaš (II) ruled Elam for five years. His brother Urtaku ascended the throne in Elam. In an unknown month, Šuma-iddin, the governor (of Nippur), and Kudurru, the Dakkūrian, were transported to Assyria.

iv 16–18) The seventh year (674): On the fifth day of the month Addaru (XII), the army of Assyria was defeated in Egypt. In the month Addaru, the goddess Ištar of Akkad and the gods of Akkad left Elam and entered Akkad on the tenth day of the month Addaru.

iv 19–22) The eighth year (673): On the (Break) day of the month Ṭebētu (X), Šubria was captured (and) sacked. In the month Kislimu (IX), its booty entered Uruk. On the fifth day of the month Addaru (XII), the king’s wife died.

iv 23–28) The tenth year (671): In the month Nisannu (I), the army of Assyria marched to Egypt. (Break) On the third, sixteenth, (and) eighteenth days of the month Duʾuzu (IV) — three times — there was a massacre in Egypt. (Variant adds: It was sacked (and) its gods were abducted.) On the twenty-second day, Memphis, the royal city, was captured (and) abandoned by its king. The sons of his brother5 were taken prisoner. (The city) was sacked, its inhabitants taken prisoner, (and) its booty carried off.

iv 29) The eleventh year (670): The king put his numerous officers to the sword in Assyria.

iv 30–33) The twelfth year (669): The king of Assyria marched to Egypt (but) became ill on the way and died on the tenth day of the month Aralšamna (VIII). Esarhaddon ruled Assyria for twelve years. Šamaš-šuma-ukīn (and) Ashurbanipal, his two sons, ascended the throne in Babylon and Assyria respectively.

2. Esarhaddon Chronicle

(Grayson, Chronicles pp. 125–128 no. 14; Glassner, Chronicles pp. 206–211 no. 18; note also Brinkman, Studies Moran pp. 88–90)

1’–5’) [...] the king of El[am ... Esarhaddon ... [...] In the month Ulūlu (VI), (the god) Anu-rabû and the gods of Dē[r entered Dēr]; the gods Ḫiumumya and Šimaliya[ entered Sippar]. In the month Tašritu (VII), the

forecourt ... in the mont[h ...]

6´–9´) The second year (679): the major-domo [conscripted troops] in Akkad. In that same year, Arzâ was captured (and) sacked. [(its) people] were taken prisoner; the king and [his] son were captured. There was a massacre in Buššuša and (there was a massacre) of the Cimmerians in Šubûšu.

10´–11´) The third year (678): the governor of Nippur, and Šamaš-ibni, the Dakkûrian, were transported to Assyria (and) executed in Assyria.

12´) The fourth year (677): Sidon was captured (and) sacked. In that same year, the major-domo conscripted troops in Akkad.

13´–14´) The fifth year (676): On the second day of the month Tašritu (VII), the army of Assyria captured Bâzu. In the month Tašritu, the head of the king of Sidon was cut off and conveyed to Assyria.

15´–19´) The sixth year (675): The army of Assyria [marched] to Melid (and) encamped against Mugallu. On the fifth day of the month Ulûlu (VI), Ḫumban-ḫaltaš (II), king of Elam, without becoming ill and still appearing healthy, died in his palace. Ḫumban-ḫaltaš (II) ruled Elam for six years. His brother Urtaku ascended the throne in Elam. Šuma-iddin, the governor (of Nippur), and Kudurru, the Dakkûrian, were executed.

20´–22´) The seventh year (674): On the eighth day of the month Addaru (XII), the army of Assyria [marched] to Šamēlē. In that same year, the goddess Ištar of Akkad and the gods of Akkad left [Elam and entered] Akkad on the tenth day of the month Addaru.

23´–25a´) The eighth year (673): On the sixth day of the month Addaru (XII), the king's wife died. On the eighteenth day of the month Addaru, the army of Assyria [captured] Šubria (and) sacked it.

25b´–26´) The tenth year (671): In the month Nisannu (I), the army of Assyria [marched to Egypt]. On the third day of the month Tašritu (VII), there was a massacre in Egypt.

27´) The eleventh year (670): The king of Assyria [put] his numerous officers to [the sword].

28´–30´) The twelfth year (669): The king of Assyria marched to Egypt (but) became ill on the way and died on the [tenth] day of the month Araḫsamna (VIII). Esarhaddon ruled Assyria for twelve years.

31´–34´) For eight years (during the reign of Sennacherib, for twelve years (during the reign of Esarhaddon) — twenty years (altogether) — the god Bēl stayed in Bâlti (Aššur) and the Akītu festival did not take place. The god Nabû did not come from Borsippa for the procession of the god Bēl. In the month Kislimu (IX), Ashurbanipal, [his (i.e. Esarhaddon's)] son, ascended the throne in Assyria.

3. Akītu Chronicle

(Grayson, Chronicles pp. 131–132 no. 16; Glassner, Chronicles pp. 212–215 no. 20)

1–4) For [eight] years (during the reign of Sennacherib), for twelve years (during the reign of Esarhaddon) — twenty years (altogether) — the god Bēl stayed in Bâlti (Aššur) [and] the Akītu festival did not take place.

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6 See Brinkman, Studies Moran p. 89 n. 87 and p. 104.
Numerous hexagonal clay prisms from Nineveh, Aššur, and Susa have an Akkadian inscription that records Esarhaddon’s military campaigns and the construction of the armory at Nineveh. Copies of this text were written in 673 and in 672 BC; several exemplars were inscribed just prior to the official nomination of Ashurbanipal and Šamaš-šuma-ukīn as heirs to the thrones of Assyria and Babylon respectively. This text is commonly referred to as Nineveh A (Nin. A).

### CATALOGUE

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<th>Ex.</th>
<th>Museum Number</th>
<th>Excavation/Registration No.</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>Lines Preserved</th>
<th>cpn</th>
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<td>1929–10–12,1 1929–10–12,1</td>
<td>Nineveh, Area SH</td>
<td>30.7×13.3</td>
<td>Complete</td>
<td>c</td>
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<tr>
<td>3</td>
<td>—</td>
<td>—</td>
<td>Susa</td>
<td>7×13</td>
<td>i 1–4, 84–87, ii 1–10, iv 12–16, v 4–17</td>
<td>c</td>
</tr>
<tr>
<td>4</td>
<td>—</td>
<td>—</td>
<td>Susa</td>
<td>8.5</td>
<td>i 43–54, ii 34–45, vi 38–46</td>
<td>c</td>
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<td>6</td>
<td>VA 3458 + VA 3459 + VA 3640 + VA 3827 + VA 3829 (+) VA 3826 + VA 3461 + VA 3462 + VA 3463</td>
<td>—</td>
<td>—</td>
<td>8.6</td>
<td>i 5–87, ii 6–45, 74–82, iii 1–43, 75–83, iv 1–4, 32–55, 82–85, v 1–8, 53–61, vi 62–75</td>
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<td>7</td>
<td>Zürich 1937</td>
<td>—</td>
<td>—</td>
<td>Height: 6.3</td>
<td>v 19–34, vi 58–75</td>
<td>c</td>
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<td>8</td>
<td>BM 121007</td>
<td>1929–10–12,3</td>
<td>Nineveh</td>
<td>12.6×7</td>
<td>ii 82, iii 2–32</td>
<td>c</td>
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<tr>
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<td>BM 127875 + BM 128334 + BM 134489</td>
<td>1929–10–12,531 + 1932–12–12,484</td>
<td>Nineveh, Area SH</td>
<td>11×6.3</td>
<td>i 2–45</td>
<td>c</td>
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<td>10</td>
<td>A 35258 (= PA 16)</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>i 24–38, vi 23–37</td>
<td>c</td>
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<td>VA 8425</td>
<td>Ass 14549</td>
<td>Aššur, hE9I</td>
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<td>iv 34–59, v 29–54</td>
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<td>—</td>
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<td>5.3×3.2</td>
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<td>13</td>
<td>Rm 2,384</td>
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<td>Nineveh</td>
<td>5.8×4.1</td>
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<td>c</td>
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<td>1904–10–9,73</td>
<td>Nineveh</td>
<td>6.3×7.6</td>
<td>iii 46–62, iv 44–60</td>
<td>c</td>
</tr>
<tr>
<td>17</td>
<td>BM 138184</td>
<td>1932–12–12,911</td>
<td>Nineveh</td>
<td>—</td>
<td>i 32–52</td>
<td>c</td>
</tr>
</tbody>
</table>
### COMMENTARY

A score of this inscription is presented on the CD-ROM. The master text is ex. 1, with occasional minor restorations from the other exemplars. In earlier literature, exs. 2, 3, and 4 are referred to as Prism B, Prism S, and Prism SS respectively. Several of the exemplars from Aššur are known from Aššur excavation photographs: ex. 11 is photographed in Ass ph 4052, ex. 32 in Ass ph 6372, and ex. 33 in Ass ph 5884.

Ex. 33 was not available for study and therefore has not been incorporated into the score.

K. Radner (personal communication) has recently identified a prism fragment in the Sulaimaniya Museum (SM 410) as an exemplar of one of Esarhaddon’s Nineveh prism inscriptions (text nos. 1–3, 5–6, and 8); although the piece is reported to have come from Tell Shemshara, it probably originates from Nineveh. The inscription, of which only parts of seventeen lines of col. vi are preserved, is very badly worn and the extant text contains a passage describing the celebration held in honor of the completion of the armory; line 16’ duplicates text no. 1 vi 59–60, text no. 2 vi 34–35, and text no. 3 vi 13´–14´. This newly identified fragment is cited here with the kind permission of K. Radner, who will publish SM 410 in AfO 52.

### BIBLIOGRAPHY

<table>
<thead>
<tr>
<th>Year</th>
<th>Author</th>
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TEXT

Col. i
1) É.GAL مىَا-šur-ŠEŠ-SUM.NA LUGAL GAL-ū
LUGAL dan-nu
2) LUGAL kiš-šá-ti LUGAL KUR aš-šur.KI GIR.NÍTA KÁ.DINGIR.RA.KI
3) LUGAL KUR EM.E.GI, u URI.KI LUGAL kib-rat LÍMMU-ti
4) re-’um ke-e-nu mi-gir DINGIR.MES GAL.MEŠ
ša ul-ú ŠEŠ-SUM.NA LUGAL GAL-ú
5) LUGAL KUR EM.E.GI, u URI.KI LUGAL kib-rat LÍMMU-ti
6) re-’um ke-e-nu mi-gir DINGIR.MES GAL.MEŠ
ša ul-ú ŠEŠ-SUM.NA LUGAL GAL-ú
7) éÁ.GAL مىَا-šur-ŠEŠ-SUM.NA LUGAL GAL-ú
LUGAL dan-nu
8) LUGAL kiš-šá-ti LUGAL KUR aš-šur.KI GIR.NÍTA KÁ.DINGIR.RA.KI
9) LUGAL KUR EM.E.GI, u URI.KI LUGAL kib-rat LÍMMU-ti
10) re-’um ke-e-nu mi-gir DINGIR.MES GAL.MEŠ
ša ul-ú ŠEŠ-SUM.NA LUGAL GAL-ú
11) i 1–7) The palace of Esarhaddon, great king, mighty
king, of the world, king of Assyria, governor of
Babylon, king of Sumer and Akkad, king of the
four quarters, true shepherd, favorite of the great gods, (i
5) whom from his childhood the gods Aššur, Šamaš,
rat
šú
i 1–7) The palace of Esarhaddon, great king, mighty
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four quarters, true shepherd, favorite of the great gods, (i
5) whom from his childhood the gods Aššur, Šamaš,
son who will succeed me.’ He questioned the gods Šamaš and Adad by divination, and they answered him with a firm ‘yes,’ saying: ‘He is your replacement.’ (i 15) He heeded their important word(s) and gathered together the people of Assyria, young (and) old, (and) my brothers, the seed of the house of my father.

(17–22) Before the gods Aššur, Šîn, Šamaš, Nabû, (and) Marduk, the gods of Assyria, the gods who live in heaven and netherworld, he made them swear their solemn oath(s) concerning the safe-guarding of my succession. (i 20) In a favorable month, on a propitious day, in accordance with their sublime command, I joyfully entered the House of Succession, an awe-inspiring place within which the appointing to kingship (takes place).

(23–31) Persecution (and) jealousy fell over my brothers and they forsook (the will) of the gods. They trusted in their arrogant deeds, and they were plotting evil. They started evil rumors, calumnies, (and) slander about me against the will of the gods, and they were constantly telling insincere lies, hostile things, behind my back. They alienated the well-meaning heart of my father from me, against the will of the gods, (but) deep down he was compassionate and his eyes were permanently fixed on my exercising kingship.

(i 32–44) I pondered and thought thus: ‘Their deeds are arrogant and they trust (only) in their own counsel. What will they (not) do against the will of the gods?’ (i 35) I prayed to the god Aššur, king of the gods, (and) the merciful god Marduk, to whom treacherous talk is an abomination, with benedictions, supplications, and expressions of humility, and they accepted my words. By the command of the great gods, my lords, they (the gods) settled me in a secret place away from the evil deeds, (i 40) stretched out their pleasant protection over me, and kept me safe for (exercising) kingship. Afterwards, my brothers went out of their minds and did everything that is displeasing to the gods and mankind, and they plotted evil, girt (their) weapons, and in Nineveh, without the gods, they butted each other like kids for (the right to) exercise kingship.

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i 21 E. Frahm (private communication) tentatively suggests that ši-kin LUGAL-ti (‘the appointing to kingship’) could be read as ši-mat LUGAL-ti (‘the destiny of kingship’).

i 23 The reading and interpretation of qi-nu follows Frahm (Studies Sima pp. 27–47), who convincingly and cleverly argues that this word, based on context, is related to the verb qimtu (‘to be jealous, envious’) and the noun qi’u (‘envious, jealous person’), and not kiu (‘legitimate’) as interpreted in previous editions and translations.
the gods Aššur, Šīn, Šamaš, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela saw the deeds of the usurers which had been done wrongfully against the will of the gods and they did not support them. They changed their strength to weakness and forced them to bow down to me. (I 50) The people of Assyria, who swore by oil and water to the treaty, an oath bound by the great gods, to protect my (right to exercise) kingship, did not come to my aid.

I, Esarhaddon, who with the help of the great gods, his lords, does not turn back in the heat of battle, quickly heard of their evil deeds. I said ‘Woe!’ and rent my princely garment. I cried out in mourning, I raged like a lion, and my mood became furious. In order to exercise kingship (over) the house of my father I beat my hands together. I prayed to the gods Aššur, Šīn, Šamaš, Bēl, Nabû, and Nergal, Ištar of Nineveh, (and) Ištar of Arbela (I 60) and they accepted my word(s). With their firm ‘yes,’ they were sending me reliable omen(s), (saying): ‘Go! Do not hold back! We will go and kill your enemies.’
coming over to my side (and) marching behind me. They were gamboling like lambs (and) begging my sovereignty. (i 80) The people of Assyria, who had sworn by the treaty, an oath bound by the great gods, concerning me, came before me and kissed my feet. Moreover, those rebels, the ones engaged in revolt and rebellion, when they heard of the advance of my campaign, they deserted the army they relied on and fled to an unknown land. I reached the embankment of the Tigris River and (i 85) by the command of the gods Šin (and) Šamaš, the divine lord(s) of the embankment, I made all of my troops hop over the wide Tigris River as if it were a small canal.

Col. ii
1) ina qé-reb NINA.KI URU be-lu-ti-ia ḫa-diš e-ru-um-ma
2) ina GIŠ.GU.ZA AD-ia thresh-ši-ib
3) i-zí-am-ma IM.U16.LU ma-nit 4+d-a
4) ša-a-ru ša a-na e-peš LUGAL-ti za-aq-šā ta-a-ba
5) uk-ki-pa-nim-ma i-da-at dum-qi ina šá-ma-me me qaqa-ra
6) ši-pir mah-he-e na-ás-par-ti DINGIR.MEŠ u šiš-tar
7) ka-a-an ú-sad-di-ru-u-ni ú-šar-ḫi-šu-u-ni lib-bu
8) LÜ.EKIM.MEŠ EN ĥi-ti ša a-na e-peš LUGAL-ti KUR aš-šur.KI
9) a-na ŠEŠ.MEŠ-ia ú-šak-pi-du le-mut-tu
10) pu-ḫur-šu-nu ki-ma iš-tén a-ḫi-it-ma an-nu kab-tu e-miš-su-ni-ti-ma
11) ū-ḫal-li-qa NUMUN-šu-un

ii 78–87) In Addaru (XII), a favorable month, on the eighth day, the eṣṣu-festival of the god Nabû, I joyfully entered Nineveh, my capital city, and I sat happily on the throne of my father. The south wind, the breeze of the god Ea, the wind whose blowing is favorable for exercising kingship, blew upon me. (ii 5) Favorable signs came in good time to me in heaven and on earth. They (the gods) continually and regularly encouraged me with oracles through ecstatics, the message(s) of the gods and goddess(es). I sought out every one of the guilty soldiers, who wrongly incited my brothers to exercise kingship over Assyria, and imposed a grievous punishment on them: I exterminated their offspring.

ii 12–24) I am Esarhaddon, king of the world, king of Assyria, valiant warrior, foremost of all rulers, son of Sennacherib, king of the world (and) king of Assyria, (ii 15) descendant of Sargon (II), king of the world (and) king of Assyria, creation of the god Aššur (and) the goddess Mullissu, beloved of the gods Šin and Šamaš, chosen by the gods Nabû (and) Marduk, favorite of the goddess Ištar — the queen — desired by the great gods, capable, able, intelligent, learned, the one whom the great gods (ii 20) raised to be king in order to restore the great gods and to complete the shrines of all of the cult centers of the great gods; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, (and) restored the gods and goddess(es) who (live) in it; the one who returned the plundered gods of the lands from the city Aššur to their (proper) place and let (them) dwell in security —
As soon as I had completed the temples (and) had installed (them) on their daises as (their) eternal dwelling(s), with their great help I marched triumphantly from the rising sun to the setting sun and I had no rival (therein). I made the rulers of the four quarters bow down at my feet (and) they (the gods) entrusted to me (any) land that had sinned against the god Aššur.

The god Aššur, the father of the gods, gave me (the power) to let (cities) fall into ruins and to (re)populate (them, and) to enlarge Assyrian territory; the god Sin, lord of the crown, decreed heroic strength (and) robust force as my fate; the god Šamaš, the light of the gods, elevated my important name to the highest rank; the god Marduk, king of the gods, made the fear of my kingship (ii 35) sweep over the mountain regions like a dense fog; the god Nergal, mightiest of the gods, gave me fierceness, splendor, and terror as a gift; (and) the goddess Ištar, the lady of battle and war, gave me a mighty bow (and) a fierce arrow as a present.

At that time, Nabû-zêr-kitti-lišir, son of Marduk-apla-iddina (II) (Merodach-baladan), governor of the Sealand, who did not keep his treaty nor remember the agreement of Assyria, forgot the good relations of my father. During the disturbance(s) in Assyria, he mustered his army and his camp, besieged Ningal-iddin, the governor of Ur, a servant who was loyal to me, and (ii 45) cut off his escape route. After the gods Aššur, Šamaš, Bēl and Nabû, Ištar of Nineveh, (and) Ištar of Arbela joyously seated me, Esarhaddon, on the throne of my father and handed over to me the lordship of the lands, he was not respectful, did not stop (his evil deeds), and would not leave my servant alone. Moreover, he did not send his messenger before me and did not ask after the well-being of my kingship.
of my army and (ii 55) fled like a fox to the land Elam. Because of the oath of the great gods which he had transgressed, the gods Aššur, Sîn, Šamaš, Bêl, and Nabû imposed a grievous punishment on him and they killed him with the sword in the midst of the land Elam. Naʿid-Marduk, his brother, saw the deeds that they had done to his brother in Elam, fled from the land Elam, (ii 60) came to Assyria to serve me, and beseeched my lordship. I made the entire Sealand, the domain of his brother, subject to him. (Now) he comes yearly, without ceasing, to Nineveh with his heavy audience gift and kisses my feet.

(ii 65–82) (As for) Abdi-Milkûti, king of Sidon, (who) did not fear my lordship (and) did not listen to the words of my lips, who trusted in the rolling sea and threw off the yoke of the god Aššur — I leveled Sidon, his stronghold, which is situated in the midst of the sea, like a flood, tore out its wall(s) and its dwelling(s), and (ii 70) threw (them) into the sea; and I (even) made the site where it stood disappear. Abdi-Milkûti, its king, in the face of my weapons, fled into the midst of the sea. By the command of the god Aššur, my lord, I caught him like a fish from the midst of the sea and cut off his head. I carried off his wife, his sons, his daughters, (ii 75) his palace retainers, gold, silver, goods, property, precious stones, garments with trimming and linen(s), elephant hide(s), ivory, ebony, boxwood, everything of value from his palace in huge quantities, (and) took away his far-flung people who were beyond counting, oxen, sheep and goats, and donkeys in huge numbers (ii 80) to Assyria. I gathered the kings of Ḫatti (Syria-Palestine) and the seacoast, all of them, and had (them) build a city in another place, and I named it Kār-Esarhaddon.
iii 1–19) (The inhabitants of) the cities Bit-Šupūri, Sikkū, Gī', Īnimme, Ḥillū, Qartimme, Bī'rū, Kîlmē, Bitirume, Sagū, Ama, (iii 5) Bit-Gisimeyā, Birgi', Gambūlu, Dālaimme, and (iii 7) Ishimme, cities in the environs of Sidon, places of pasturing and watering for his stronghold, which I captured with the help of the god Aššur, my lord, I settled in it (iii 10) (together with) the people plundered by my bow from the eastern mountains and sea and I restored (the city) to Assyrian territory. I reorganized that province, placed my official as a governor over them, and increased and imposed upon it tribute and payment greater than before. (iii 15b) From among those cities of his I handed over the cities Ma'rūbu (and) šarepta to Bā'al, king of Tyre. I increased my lordly tribute beyond his earlier, annual giving and imposed (it) on him.

iii 20–38) Moreover, Sanda-uarru, king of the cities Kundi and Sissû, a dangerous enemy, who did not fear my lordship (and) abandoned the gods, trusted in the impregnable mountains. He (and) Abdi-Milkūti, king of Sidon, (iii 25) agreed to help one another, swore an oath by their gods with one another, and trusted in their own strength. I trusted in the gods Aššur, Šīn, Šamaš, Bēl, and Nabû, the great gods, my lords, (iii 30) besieged him, caught him like a bird from the midst of the mountains, and cut off his head. “In Tašrītu (VII) — the head of Abdi-Milkūti! In Addaru (XII) — the head of Sanda-uarru!” I beheaded (both) in the same year: (iii 35) With the former I did not delay, with the latter I was quick. To show the people the might of the god Aššur, my lord, I hung (the heads) around the necks of their nobles and I paraded in the squares of Nineveh with singer(s) and lyre(s).

[iii 39–42] I plundered the city Arzā, which is in the...
district of the Brook of Egypt, and threw Asuḫili, its king, into fetters and brought (him) to Assyria. I seated him (text: “them”), bound, near the citadel gate of (the city of) Nineveh along with bear(s), dog(s), and pig(s).

iii 43–46 Moreover, I struck with the sword Teušpa, a Cimmerian, a barbarian whose home is remote, together with his entire army, in the territory of the land Ḫubušna.

iii 47–55 I trod on the necks of the people of Cilia, mountain dwellers who live in inaccessible mountains in the neighborhood of the land Ṭabal, evil Hittites, (iii 50) who trusted in their mighty mountains and who from earliest days had not been submissive to the yoke. I surrounded, conquered, plundered, demolished, destroyed, (and) burned with fire twenty-one of their fortified cities and small cities in their environs. (As for) the rest of them, who were not guilty of (any) sin or crime, I imposed the heavy yoke of my lordship upon them.

iii 56–58 I crushed the wicked Barnaki, who live in the land Tīl-Ašurri, which is called Pitānu in the language of the people of the land Miḫrānu.

iii 59–61 I scattered the Mannean people, undisciplined Gutians, and its army; I put to the sword Išpākā, a Scythian, an ally who could not save himself.

iii 62–70 I plundered the land Bīt-Dakkūri, which is in Chaldea, an enemy of Babylon. I captured Šamaš-ibni, its king, a rogue (and) outlaw, who did not respect the oath of the lord of lords (and) who took away fields of the citizens of Babylon (iii 65) and Borsippa by force and turned (them) over to himself. Because I know the fear of the gods Bēl and Nabū, I returned those fields and entrusted (them) to the citizens of Babylon and Borsippa. I placed Nabû-šallim, the son of Balāsnu, on his throne and he (now) pulls my yoke.

18 Esarhaddon
of the god Aššur, my lord, unprovoked fear fell upon him and (iii 75) of his own free will he took tribute and payment, uncastrated bulls, (and) teams of white mules from the land Elam and came to Nineveh, before me, and he kissed my feet. I had pity on him and encouraged him. (iii 80) I strengthened the city Ša-pi-Bēl, the city (which is) his strong fortress, and I put him together with his archers therein as a garrison and (thus) locked it (the fortress) up like a door against the land Elam.

iv 1–16) (As for) the city Adumutu, the fortress of the Arabs, which Sennacherib, king of Assyria, (my) father, who engendered me, conquered and whose goods, possessions, (and) gods, together with Apkallatu, the queen of the Arabs, (iv 5) he plundered and brought to Assyria — Hazael, the king of the Arabs, came to Nineveh, my capital city, with his heavy audience gift and kissed my feet. He implored me to give (back) his gods, and I had pity on him. (iv 10) I refurbished the gods Atar-samayin, Dāya, Nuḫāya, Ruldāwu, Abirillu, (and) Atar-qurumā, the gods of the Arabs, and I inscribed the might of the god Aššur, my lord, and (an inscription) written in my name on them and gave (them) back to him. (iv 15) I placed the lady Tabūa, who was raised in the palace of my father, as ruler over them and returned her to her land with her gods.

iv 17–24) I added sixty-five camels (and) ten donkeys to the previous tribute and imposed (it) on him. Hazael died and I placed Iataʾ, his son, (iv 20) on his throne. I added ten minas of gold, one thousand choice stones, fifty camels, (and) one hundred bags of aromatics to the tribute of his father and imposed (it) on him. Later, Uabu, to exercise kingship, all of the Arabs to rebel against Iataʾ.

iv 25–31) I, Esarhaddon, king of Assyria, king of the four quarters, who loves loyalty and abhors treachery, sent my battle troops to the aid of Iataʾ, and they trampled all of the Arabs, threw Uabu, together with the soldiers who were with him, into fetters, and brought (them) to me. I placed them in neck stocks and tied them to the side of my gate.
ú-bi-lu-nim-ma  gišši-ga-ru aš-kun-ša-nu-ti-ma
ina le-et KÁ.GAL-ia ar-ka-us-ša-nu-ti

mup-pi-is LÚ.ÉN.URU šá URU.pá-ar-tak-ka
mza-ná-sa-na LÚ.ÉN.URU šá URU.pá-ar-tuk-ka
mra-má-ši-ia LÚ.ÉN.URU šá
URU.á-ša-ka-za-bar-na
KUR.ma-da-a šá ašar-ša-nu ru-uu-ša ina
LÚ.GAL.MES AD.MES-ia
mšir KUR aš-šur.KI la ib-bal-ki-tú-nim-ma la
ik-bu-su qaq-qar-ša
pu-ul-hī me-lam-me ša 4aššišur EN-ia
is-ḫup-ša-nu-ti
ANšémur-ni-is-qí GAL.MES tak-kas NA₄.ZA.GIN
hi-ip šad-di-šu
a-na NINA.KI URU be-lu-ti-ia iš-šu-nim-ma
iš-ši-qu GÍR.IIA
aš-sa LÚ.ÉN.URU.MES-ni ša qa-tú id-ku-ša-nu-ti
be-lu-ti úšal-lu-ma e-ri-šu-in-ni kit-ru
LÚ.Šú-ut SAG.MES-ia LÚ.NAM.MES šá pa-à-ši KUR-šu-un
it-ti-ša-nu úma'-e-er-ma UN.MES aši-bu-te
URU.MES
šá-tu-nu ik-bu-su-ma úšak-ni-šu GÍR.II-uš-ša-un
GUN man-da-at-tú be-lu-ti-ia ú-šin
še-ru-uš-ša-un

KUR.pá-tu-uš-ar-ri na-gu-u šá i-te-e É.MUN
šá qa-reb KUR.ma-da-a a ru-qu-ù-te šá pa-à-ši
KUR.bi-ki-ny KUR NA₄.ZA.GIN
šá ina LÚ.GAL.MES AD.MES-ia mám-ma-la
ik-bu-su KI-tim KUR-šu-un
mší-dir-pa-ar-na mepa-ar-na LÚ.ÉN.URU.MES
dan-nu-ti
ša la kit-nu-šu a-na ni-i-ri šá-a-šá-nu a-di
UN.MES-ši-nu
ANšÉ.KUR.RA.MES ru-ku-bi-šu-nu GU₄.MES
še-e-ni ANšÉ.u-du-ri
šal-lat-sú-nu ka-bit-tu aš-lu-la ana qa-reb KUR
aš-šur.KI

mši-ná-ba-li qaq-bar MUN šaš-ma-a-me
1 ME 20 KASKAL.GÍD qaq-qar ba-aši pu-qut-ti u
NA₄.ZU.MAS.DÁ
ašar MUS š u GÍR.TAB ki-ma kul-ba-bi ma-la-u
A.GAR
20 KASKAL.GÍD KUR.ḥa-zu-ū šá ṣe-dad
NA₄.SAG.GIL.MUD
a-na EGIR-ia ú-maššišar-ma e-ti-iq
na-gh-ù ša-a-tú ša ul-tu u-me al-lu-ti
la il-li ku LÚ.GAL pa-ni mah-ṛ-i-a
ina qī-bit ‘aššur EN-iša ana qa-reb-ešša šal-ta-niš
at-tal-lāq

iv 32–45 (As for) Uppis, chieftain of the city Partakka, Zanasana, chieftain of the city Partukka, (and) Ramatea, chieftain of the city Urakazabarna, (iv 35) Medes whose country is remote (and) who had not crossed the boundary of Assyria nor trodden on its soil in (the time of) the kings, my ancestors — among the awe-inspiring god Aššur, my lord, overwhelmed them (and) they brought to Nineveh, my capital city, large thoroughbreds (and) blocks of lapis lazuli, hewn from its mountain, and they kissed my feet. (iv 40) Because of the chieftains who had threatened them, they implored my lordship and begged me for help. I sent my officials, the governors of the boundary areas of their land, with them and they trampled the people living in those cities and made (them) bow down at their feet. I imposed the tribute (and) payment of my lordship upon them.

iv 46–52 (As for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, borders Mount Bikni, the lapis lazuli mountain, (and) upon the soil of whose land none of the kings, my ancestors, had walked — I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, (iv 50) who were not submissive to (my) yoke, together with their people, their riding horses, oxen, sheep and goats, (and) Bactrian camels, their heavy plunder.

iv 53–77 (As for) the land Bāzu, a district in a remote place, a forgotten place of dry land, saline ground, a place of thirst, (iv 55) one hundred and twenty leagues of desert, thistles, and gazelle-tooth stones, where snakes and scorpions fill the plain like ants — I left Mount Ḥazú, the mountain of saggilmud-stone, twenty leagues behind me and crossed over to that district to which (iv 60) no king before me had gone since earliest days. By the command of the god Aššur, my lord, I marched triumphantly in its midst. I defeated Kisu, king of the city Ḥaldisu, Akbaru, king of the city Ḫiliatu, Mansāku, king of the city Magalani, Iapa', queen of the city Diḥrānī, (iv 65) Ḥabisu, king of

iv 45.2, 14, 26 have e-li-šu-un (ex. 14 e-li-šu-un) for še-ru-uš-ša-un.
iv 53 Bāzu is located ca. 1500 km from Nineveh, on the Arabian peninsula, on the Gulf coast, near the island of Bahrain. Mount Ḥazú is to be identified with modern Jebel Hasa. For further information, see Liverani, SAAB 13 (1999–2001) pp. 70–74 and fig. 10.
Col. v
1) ina e-muq aš-šur ṚUTU dAG dAMAR.UTU
}
15 ša NINA.KI
2) 15 ša URU.LIMMU.DINGIR ak-ša-ud kal-lat
na-ki-ri mul-tar-ḫi
3) ina zik-ri DINGIR-ur-ri ša-šu-ri ma-ak-ri na-ki-ri-ia
4) ki-ri qa-né-e me-ḫe-ri ša-šu-ub-bu
5) LUGAL.MEŠ-ni aš-šu-ri te tam-tim ša
BAD.MEŠ-shú-nu tam-tim-ma
6) e-du-ur šal-ḫu-šu-ri-un ša ki-ma GIŠ.GIGIR GIŠ.MÁ
rak-bu
7) ku-um ANŠE.KUR.RA.MEŠ-e ša-an-du par-ri-sa-ni
8) pal-ḫiš ul-ta-nap ša-šu-qi ṚUŠ-ša-šu-ri
i-tar-rak-ma

iv 78–v 9) Through the strength of the gods Aššur, Šin, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, I conquered all of (my) arrogant enemies. (iv 80) At the words of their divinity the rulers, my enemies, trembled like reeds in a storm. The kings who live in the sea, whose (inner) walls are the sea and whose outer walls are the waves, who ride in boats instead of chariots, (and) who harness rowers instead of horses, were seized by fear; their hearts were pounding and (v 1) they were vomiting gall. There was no rival that my weapons could not face and there was no one among the rulers who came before me who could equal me. Those who used to ignore the kings, my ancestors, or answer (them) constantly with hostility, by the command of the god Aššur, my lord, were delivered into my hands. (v 5) I smashed their hard stone walls like a potter’s vessel (and) let the vultures eat the unburied bodies of their warriors. I carried off their heaped-up possessions to Assyria (and) counted the gods, their helpers, as booty. I led their prosperous people away like sheep and goats.
ridges of remote mountains, I caught him like a bird from the midst of the mountains and bound his arms. I made their blood flow like floodwater in mountain gullies. I ripped out the roots of the Sutû, who live in tents in a remote place, like the onslaught of a raging storm. Neither he who made the sea his fortress nor he who made the mountain his stronghold escaped my net (or) succeeded in escaping. (v 20) I ordered the (re)settling of those of the sea to the mountains (and) those of the mountains to the sea. At the command of the god Aššur, my lord, who can rival me in kingship? Moreover, who among the kings, my ancestors, was there whose dominion was as great as mine? From the midst of the sea, my enemies spoke thus: ‘Where can the fox go to get away from the sun?’

v 26–33a) The Elamites (and) Gutians, obstinate rulers, who used to answer the kings, my ancestors, with hostility, heard of what the might of the god Aššur, my lord, had done among all of (my) enemies, and fear and terror poured over them. So that there would be no trespassing on the borders of their countries they sent their messengers (with messages) of friendship and peace to Nineveh, before me, and they swore an oath by the great gods.

v 33b–39) After the gods Aššur, Šamaš, Bêl, Nabû, Ištar of Nineveh, and Ištar of Arbela made me stand victoriously over my enemies and I attained everything I wanted, with the booty of the vast enemies which my hands had captured through the help of the great gods, my lords, I had the shrines of cult centers built in Assyria and Akkad; I decorated (them) with silver (and) gold and made (them) shine like daylight.

v 40–53) At that time, the armory of Nineveh which the kings who came before (me), my ancestors, had built to maintain the camp (and) to keep thorough-breds, mules, chariots, military equipment, implements of war, and the plunder of enemies, everything (v 45) that the god Aššur, king of the gods, gave me as my royal share — that place had become too small for me to have horses show their mettle (and)
to train with chariots. I made the people of the lands plundered by my bow take up hoe (and) basket, and they made bricks. I razed that small palace in its entirety, took a large area from the fields for an addition, and added (it) to it (the palace). I laid its foundations with limestone, strong stone from the mountains, and raised the terrace.

v 54–73a) I summoned the kings of Ḫatti and Across the River (Syria-Palestine): (v 55) Ba’al, king of Tyre, Manasseh, king of Judah, Qa’uš-gabri, king of Edom, Muṣuri, king of Moab, Šil-Bēl, king of Gaza, Mīttinti, king of Ashkelon, Ikausu, king of Ekron, Milki-ašapa, king of Byblos, (v 60) Mattan-Ba’al, king of Arvad, Abi-Ba’al, king of Samsimurrana, Būdi-il, king of Bit-Ammon, Aḫī-Milki, king of Ashdod — twelve kings from the shore of the sea; Ekištūra, king of Idalion, Pilagurā, king of Kitrusi, (v 65) Kīsu, king of Salamis, Itūandar, king of Paphos, Erēsu, king of Soloi, Damāsu, king of Curium, Admēsu, king of Tamassos, Damyos, king of Qariḫadasti, (v 70) Unasagusu, king of Lidir, Buṣusu, king of Nuria — ten kings of Iadnana (Cyprus) in the midst of the sea; in total, twenty-two kings of Ḫatti (Syria-Palestine), the seacoast, and the midst of the sea.

v 73b–vi 1) I sent orders to all of them for large beams, tall columns, (and) very long planks of cedar (and) cypress, grown on Mount Sirāra and Mount Lebanon, from early days grew thick and tall, and (and) they had bull colossi (made of) pendā-stone, lamassu-statues, zebus, paving stones, slabs of marble, pendā-stone, breccia, colored marble, brownish limestone, (and) girimḫilibû-stone, (everything that...
vi 2–8) In a favorable month, on a propitious day, I built great palatial halls upon that terrace for my lordly residence. (vi 5) I built a royal house ninety-five large cubits long (and) thirty-one large cubits wide, something none of the kings, my ancestors, had done. I had its lower courses surrounded with limestone paving stones and I roofed it with magnificent cedar beams.

vi 9–21) I had a room of white alabaster and palatial halls of ivory, ebony, boxwood, musukkannu-wood, cedar, (and) cypress skillfully built for my royal residence and my lordly leisure. I roofed it with magnificent cedar beams. I fastened bands of silver and copper on doors of cypress, whose fragrance is sweet, and installed (them) in their gates. (vi 15) I had placed to the right and left of their gate(s) bull colossi (and) zebras (made) of pendû-stone (and) whose appearance repels evil, large stone bull colossi, lions that are facing one another, (and) zebras that are facing another, (and) twin lamassu-statues, that I cast in shining copper, and bull colossi (made) of white limestone.

vi 22–29) I placed crossbeams on large copper columns (and) tall cedar columns, (thus forming) a cornice in their gates. I had the frieze(s) (and) coping(s) of the whole of that palace made of black and blue (glazed bricks) and I put (them) around (it) like a wreath. I surrounded all of the gates with an arch and a vault like a rainbow. I embedded nails of silver, gold, and shining copper in them. Through the craft of the sculptor, I depicted on it (the frieze of the palace) the might of the god Ašûr, my lord, (and) the deeds that
ú-rat-ta-a qé-reb-ša
28) da-na-an aš-šur EN-ia ep-šet ina KUR.KUR
nak-ra-a-ti e-tep-pu-ša
29) ina ši-pir LÚ.ur-ra-ku-ti e-si qa qé-reb-ša
30) GIS.KIR₅ MAḫ tam-šil KUR.ḫa-ma-nim ša ka-la
ŠIM.ḪA
31) عائلة مملكة حمص (vi 54) en si qa qe-reb-ša
32) ki-sal-la-ša ma-gal ú-rab-bi-ma tal-lak-ta-ša
ma-a'-dîš
33) ú-rap-piš a-na maš-qit ANŠE.KUR.RA.MEŠ ina
qé-reb-ša
34) pat-tu ú-še-ram-ma ú-šaḫ-bi-ba a-tap-piš
35) ul-tu É.GAL šu-a-tu ul-tu UŠ₅-a ša a-di
gaba-dîb-e-ša
36) ar-ṣi-pu ú-šaḫ-li-lu lu-le-e ú-ma-la-lu
37) šal-la-ru-ša ina KAŠ.SAG maḫ-šu ba-al-lu₄
ka-lak-ša ša ina GEŠTIN
38) na-ši GIS.MAR al-li tup-ši ki e-piš dul-li
39) za-bi ku-du-ur-ri ina e-le-ši hu-ud lib-bi
40) nu-um-mur pa-ni ub-ba-lu₅ u₄-um-šu-un
41) ši-piš-ša ina hi-da-a-ti ri-ša-a-ti za-ma-ri
nak-ti-i
42) aq-mur-ma ē-gal-šiḏ-dû-dû-a
43) É.GAL pa-qi-da-at ka-la-mu az-k[u-ra ni-bit-sa
44) ē-gal-šu 4EN 4DAG 415 ša NINA,KI 415 ša
URU.LÍMMU-DINGIR
45) DINGIR.MEŠ KUR aš-šur.KI ka-li-šu-nu ina
qer-bi-sa aq-re-ma
46) UDUL.SISKUR.MEŠ ta-ši-ih-ša eb-šu-u-ti
ma-ḫar-šu-un aq-qí-ma
47) ú-šaḫ-ši ra kiša-ra-a-a DINGIR.MEŠ ša-šu-nu
48) ina ku-un-ni lib-bi-ša-nu ik-tar-ra-bu
LAGAL-ti
49) LU.GAL.MEŠ ū UN.MEŠ KUR-ia ka-li-šu-nu
50) ina GIS.BANŠUR ta-ši-la-a-ti ta-kul-ti u qé-re-e-ti
51) ina qer-bi-sa ú-še-šib-šu-ni-ti ma-ša-li-ša
nu-pa-ar-šu-un
52) GEŠTIN.MEŠ ū ku-ru-un-nu am-ki-ra
šur-ra-šu-un
53) l.SAG i-qa-la-a muḫ-ḫa-ša-nu ú-šaḫ-āš-qi
54) ina qi-bit 4aš-šur LUGAL DINGIR.MEŠ ū
DINGIR.MEŠ KUR aš-šur.KI DU-šu-nu
55) ina tu-ub UZU.MEŠ ḫu-ud lib-bi nu-um-mur
ka-bat-ti
56) še-bē-e lit-tu-ti qē-reb-ša da-riš
57) lu-ur-me-ka lu-ūs-ba-a la-la-a-ša
58) ina zag-muk-ki ITI reš-ti-i kuß-lë
ANŠE.mur-nil-is-qi
59) ANŠE.KUNGA.MEŠ ANȘE.GAM.MAL.MEŠ ti-li
ú-šu-ut ME
60) gi-mir ERM.ḪA șal-la-at na-ki-ri šat-ti-šam-ma
61) la na-par-ka-a lu-up-qì-da qē-reb-ša
62) qē-reb É.GAL ša-a-tu 4ALAD SIG, 4LAMMA SIG,
63) na-sir kib-si LUGAL-ti-ia mu-ḫa-du-u
ka-bat-ti-ia
I had accomplished in enemy lands.

vi 30–34) I planted alongside it (the palace) a botan-
ic garden, a replica of Mount Amanus, with all kinds of aromatic plants and fruit trees. I greatly enlarged its courtyard and made its approach much wider. I led a canal into it (the park) as a watering place for horses and I made (it) murmur (with running water) like an irrigation ditch.

vi 35–43) After I built (and) completed that palace from its foundations to its parapets (and) filled (it) with splendor, its mortar was mixed with fine beer, its kalakku-clay was mixed with wine. The bearers of the spade, the hoe, (and) the basket, the workers who carry baskets of brick(s), passed their time in joyous song, in rejoicing, with pleasure, (and) with radiant light. I finished its work with rejoicing, jubilation, (and) melodious songs, and I named it Ešgalšiddudua, ‘The palace that administers everything.’

vi 44–53) I invited the gods Aššur, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela, (vi 45) the gods of Assyria, all of them, into it. I made sumptuous pure offerings before them and presented (them) with my gifts. Those gods, in their steadfast hearts, blessed my kingship. I seated all of the officials and people of my country in it (vi 50) at festive tables, ceremonial meals, and banquets, and I made their mood jubilant. I watered their insides with wine and kurunnu-wine. I had (my servants) drench their (the guests’) heads with fine oil (and) perfumed oil.

vi 54–64) By the command of the god Aššur, the king of the gods, and the gods of Assyria, all of them, (vi 55) let me dwell in it forever in good health, happiness, bright spirit(s), (and) with the satisfaction of growing old, and let me be sated with its splendor. At new year, in the first month, yearly, without ceasing, let me inspect in it all of the thoroughbreds, mules, camels, military equipment, implements of war, (and) (vi 60) all of the captured enemy soldiers. Let the good šedu (and) the good lamassu, who guard my royal path (and) make me happy, last forever and ever in that palace. May they never leave it.
64) da-riš liš-tab-ru-u a-a a-ip-par-ku-u i-da-a-šá
65) a-na EGIS u-ma ina LUGAL.MEŠ-ni
DUMU.MEŠ-ia
66) ša 4aššūr u 4iš-tar a-na be-lat KUR u UN.MEŠ
67) i-nam-bu-u zī-kir-šú e-nu-ma E.GAL šá-a-tu
68) i-lab-bi-ru-ma in-na-hu an-šu-us-sa lu-diš
69) ki-i šá a-na-kU MUSAR-ú ši-tīr šu-me LUGAL AD
ba-ni-šá
70) it-ti MUSAR-e ši-tīr MI-ŠU-ki-nu-u-MA
71) at-ta ki-i ia-a-ti-ma MUSAR-ú ši-tīr MI-ŠU
72) a-mur MA.GIŠ pu-šu-šu UDU.SISKUR BAL-qí
73) it-ti MUSAR-e ši-tīr MI-KA šu-kun
74) 4aššūr u 4iš-tar ik-ri-bi-ka i-šem-mu-ú

Date ex. 1
75A) ITI.ŠE.KIN.KUD lim-mu 4a-tar-DINGIR
LŪ.EN.NAM KUR.la-hi-ra

Date ex. 2
75B) ITI.BAD.KA lim-me 4a-tar-DINGIR LŪ.EN.NAM
URU.la-ši-ri

Date ex. 7
75C) ITI DINGIR.MAH lim-[me ...] ina MU.AN.NA šá
[...] šal-lat-su [.....]

Date ex. 16
75D) ITI.BAD.KA lim-mu 4a-tar-DINGIR LŪ.GAR.KUR
URU.la-hi-ra

Date ex. 26
75E) ITI.ŠE li-mu 4a-tar-DINGIR LŪ.EN.[NAM]
KUR.la-hi-ra]

Date ex. 29
75F) ITI.BĀRA.ZAG.GAR.RA lim-mu mad-EG-EN-PAP
LŪ.[GAR.KUR URU.ĪD.LUGAL-UK-ka]

vi 65–74) In the future, may one of the kings, my
descendants, whom the god Aššur and the goddess
Ištar name to rule the land and people, renovate the
dilapidated section(s) of that palace when it becomes
old and dilapidated. Just as I placed an inscription
written in the name of the king, (my) father, who
engendered me, (vi 70) beside an inscription written
in my name, so you (too) should be like me (and) read
an inscription written in my name, anoint (it) with oil,
make an offering, and place (it) beside an inscription
written in your name. The god Aššur and the goddess
Ištar will (then) hear your prayers.

Date ex. 1
vi 75A) Addaru (XII), eponym of Atar-ili, governor of
the land Laḫūrū (673 BC).

Date ex. 2
vi 75B) Month “Opening of the Door,” eponym of
Atar-ili, governor of the land Laḫūrū (673 BC).

Date ex. 7
vi 75C) Month of the goddess Bēlet-ili, eponym of
Atar-ili, governor of the land Laḫūrū (673 BC).

Date ex. 16
vi 75D) Month “Opening of the Door,” eponym of
Atar-ili, governor of the land Laḫūrū (673 BC).

Date ex. 27
vi 75E) Addaru (XII), eponym of Atar-ili, governor of
the land Laḫūrū (673 BC).

Date ex. 29
vi 75F) Nisannu (I), eponym of Nabû-bēšu-šur, [gov-
ernor of Dūr-Šarrukku (672 BC)].

vi 75B and 75D These exemplars of Nineveh A, like two inscriptions of Sennacherib, are dated by an Elamite month name, the month
“Opening of the Door,” the third month in the Elamite year. For details on the Elamite calendar, see Reiner, AFO 24 (1973) pp. 97-102; and
Cohen, The Cultic Calendars of the Ancient Near East pp. 362-365. According to 5 R pl. 43:19 and other commentaries on the Elamite calendar,
the month “Opening of the Door” corresponded to Du’uzu (IV). It is recorded in texts describing the rebuilding of Esagil and Babylon (text nos.
48, 104–105, and 116) that Jupiter reached its hysoma in the month “Opening of the Door,” an event, which is clear from these inscriptions,
occurred after Simānu (III).

vi 75C E. Weisert (apud Tadmor, Studies Grayson p. 274) restores the date as ITI DINGIR.MAH lim-[me ma-nu-a-a] ina MU.AN.NA šá [URU.me-
em-pi šab-tu-ni] šal-lat-su [šal-lat-nil], “Month of the goddess Bēlet-ili, eponym of Kanûnûnu], in the year when [Memphis was captured] (and)
its booty [was ta]ken.” This exemplar is dated by an Elamite month name, Bēlet-ili (probably pronounced Bellili), which according to some
scholars corresponds to Du’uzu (IV). Weisert suggests that the scribe here followed a learned Babylonian tradition (5 R pl. 43:25) that equated
ITI DINGIR.MAH with Ab (V), not Du’uzu (IV).

vi 75E Or restore URU before la-hi-ra.

vi 75F Restored from the date of text no. 77 (Kalḫû A).
An Akkadian inscription found on seven clay hexagonal prisms records the building of the armory at Nineveh as well as several military campaigns. All of the sources are from Nineveh or probably from Nineveh. Dated to 676 BC, the text is an earlier and shorter version of text no. 1 (Nineveh A). This text is commonly referred to as Nineveh (Prism) B (Nin. B).

<table>
<thead>
<tr>
<th>Ex. Number</th>
<th>Registration Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>Lines Preserved</th>
<th>cpn</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>IM 59046</td>
<td>Nineveh, Nebi Yunus, 15 m below the surface in the mud brick terrace of the arsenal</td>
<td>30×14</td>
<td>Complete</td>
<td>c</td>
</tr>
<tr>
<td>2</td>
<td>BM 91028</td>
<td>Purchased by A.H. Layard from a family living on Nebi Yunus</td>
<td>28.5×13.5</td>
<td>i 4–57, 60–ii 48, 50–v 37, v 40–vi 41, date</td>
<td>c</td>
</tr>
<tr>
<td>3</td>
<td>EHE 323</td>
<td>Purchased by E. Tisserant, possibly from or near Nineveh</td>
<td>6×5</td>
<td>i 40–53, vi 15–29</td>
<td>c</td>
</tr>
<tr>
<td>4</td>
<td>YBC 2297 +</td>
<td>Unknown, but probably from Nineveh</td>
<td>Height: 28; Col. width: 7.2</td>
<td>i 1–36, ii 3–31, c iii 27–31, iv 1–2, 5–7, 33–52, v 10–23, 28–58, vi 1–43</td>
<td>c</td>
</tr>
<tr>
<td></td>
<td>Peabody 6970</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>5</td>
<td>K 10490 +</td>
<td>Nineveh</td>
<td>Height: 5.3</td>
<td>iii 35–45, iv 47–v 1</td>
<td>c</td>
</tr>
<tr>
<td></td>
<td>79–7–8,8</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
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<tr>
<td>6</td>
<td>—</td>
<td>Nineveh</td>
<td>4.2×6.3</td>
<td>iii 37–43</td>
<td>c</td>
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<td>7</td>
<td>A 16926</td>
<td>—</td>
<td>5.2×3.5 (i′), 4.7×6.1 (ii′)</td>
<td>iv 40–51, vi 1–12</td>
<td>c</td>
</tr>
</tbody>
</table>

The join between YBC 2297 and Peabody 6970 (ex. 4) was recognized by G. Beckman, and the joining of K 10490 and 79–7–8,8 (ex. 5) was made by M. Cogan.

The line arrangement follows ex. 1. A score of this inscription is presented on the CD-ROM.

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1898 Meissner and Rost, BA 3 pp. 196–203 and 210–214 (ex. 2, edition of iv 32–v 57)
1920 Budge, By Nile and Tigris 2 p. 26 (ex. 2, provenance)
1921 Scheil, RA 18 p. 3 no. 3 (ex. 3, study)
1937 Stephens, YOS 9 p. 18 and pls. XXVIII–XXIX no. 76 (ex. 4, copy, study)
The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, (i 5) son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria, the king who with the help of the gods Aššur, Sin, Šamaš, Nabû, Marduk, Ištar of Nineveh, (and) Ištar of Arbela, (i 10) the great gods, his lords, marched from the rising sun to the setting sun and had no equal (therein);

i 1–13) The one who conquered the city Sidon, which is in the midst of the sea, (i 15) (and) the one who leveled all of its dwellings — I tore out its wall(s) and its dwelling(s), and threw (them) into the sea; and I (even) made the site where it stood disappear. I caught Abdi-Milkūti, its king, (i 20) who had fled in the face of my weapons into the midst of the sea, like a fish from the midst of the sea and cut off his head. I carried off his amassed possessions, gold, silver, precious stones, (i 25) elephant hide(s), (and) took away his far-flung people who were beyond counting, oxen, sheep and goats, (and) donkeys (i 30) to Assyria. I gathered the kings of Ḫatti (Syria-Palestine) and the seacoast, all of them, and had (them) build a city in another place, and I named it Kâr-Esarhaddon. (i 35) I settled in it people plundered by my bow from the eastern mountains and sea (and) I placed my official as governor over them.

i 14–37) Moreover, Sanda-uarri, king of the cities Kundi (and) Sissû, a dangerous enemy, who did not
The use of the city determinative URU before Tabal is not common; the land determinative KUR is the expected, more frequently used determinant for Tabal. See Bagg, Rép. Géogr. 7/1 pp. 243–246 sub Tabâlu for references to this place in Neo-Assyrian sources.

ii 10.2 has 21 URU.MEŠ-šá-uni dan-mu-ši “Twenty-one of their fortified cities.”

ii 18 Compare text no. 1 (Nineveh A) iii 58, where the land determinative KUR appears before Mihrânu.

ii 16–19 The one who crushed the Barnaki, a dangerous enemy, who live in the land Til-Asurri, which is called Pitânu in the language of the people of the city Mihrânu;

ii 20–23 The one who scattered the Mannean people,
ii 24–33) the one who drove out Nabû-zēr-kitti-lišir, son of Marduk-apla-iddina (II) (Merodach-baladan), who had put his trust in the king of the land Elam, but could not save his life — Naʿid-Marduk, his brother, fled from the land Elam to serve me, (ii 30) came to Nineveh, my capital city, and kissed my feet. I made the entire Sealand, the domain of his brother, subject to him.

ii 34–45) The one who sacked the land Bīt-Dakkūrī, which is in Chaldea, an enemy of Babylon; the one who captured Šamaš-ibni, his king, a rogue (and outlaw), who did not respect the oath of the lord of lords (and) who took away fields of the citizens of Babylon and Borsippa by force — (ii 40) because I know the fear of the gods Bēl and Nabû, I returned those fields and entrusted (them) to the citizens of Babylon and Borsippa. I placed Nabû-šallim, the son of Balāssu, on his throne and he (now) pulls my yoke.

ii 46–62) (As for) the city Adumuṭu, the fortress of the Arabs, which Sennacherib, king of Assyria, (my) father, who engendered me, conquered and whose goods, possessions, (and) gods, together with Apkallatu, the queen of the Arabs, he plundered and brought to Assyria — Hazael, the king of the Arabs, came to Nineveh, my capital city, with his heavy audience gift and kissed my feet. (ii 55) He implored me to give (back) his gods, and I had pity on him. I refurbished those gods and I had the might of the god Aššur, my lord, and (an inscription) written in my name inscribed on them and I gave (them) back to him. (ii 60) I placed the lady Tabūa, who was raised in my palace, as ruler over them and returned her to her land with her gods.

iii 1–8) I added sixty-five camels to the previous
tribute (which was paid to) my father and imposed (it) on him. Later, Hazael died and I placed ła’lū (lata’), his son, (iii 5) on his throne. I added ten minas of gold, one thousand choice stones, fifty camels, (and) one thousand bags of aromatics to the tribute of his father and imposed (it) on him.

iii 9–36) (As for) the land Bāzu, a district in a remote place, a forgotten place of dry land, saline ground, a place of thirst, one hundred and forty leagues of desert, thistles, and gazelle-tooth stones, twenty leagues of land where snakes and scorpions fill the plain like ants — (iii 15) I left mount Ḥazū, the mountain of saagilmud-stone, twenty leagues behind me and crossed over (to that district) to which no king before me had gone since earliest days. By the command of the god Aššur, my lord, (iii 20) I marched triumphantly in its midst. I defeated eight kings from that district (and) carried off (and) their gods, their goods, their possessions, (and) their people to Assyria. Lailalé, king of the city Iadi1, (iii 25) who had fled before my weapons, heard of the plundering of his gods and came to Nineveh, my capital city, before me, and kissed my feet. (iii 30) I had pity on him and said to him ‘Aḥulap! I inscribed the might of the god Aššur, my lord, on his gods that I had carried off and I gave (them) back to him. I put that province of Bāzu under him (and) imposed on him my lordly tribute (and) payment.

iii 37–52) (As for) Bēl-iqīša, son of Bunnannū, a Gambulian whose residence is located twelve leagues distance in water and swamps like (that of) a fish, (iii 40) by the command of the god Aššur, my lord, fear fell upon him and of his own free will he took tribute and payment, uncastrated bulls, (and) teams of white mules from the land Elam (and) brought (them) to Nineveh, before me, (iii 45) and he kissed my feet. I had pity on him and encouraged him. I strengthened the city Ša-pī-Bēl, the city (which is) his strong fortress, and (iii 50) I put him together with his archers therein as a garrison and (thus) locked it (the fortress) up like
20) the gods Aššur, Šamaš, Bēl and Nabû, Ištar of Nineveh, (and) Ištar of Arbela made me stand victoriously over my enemies and I attained everything I wanted, with the booty of the vast areas of their land, with them and they trampled the people living in those cities and made (them) bow down at their feet. I imposed the tribute (and) payment of my lordship upon them yearly.

ii 53–61) (As for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, (iii 55) borders Mount Bikni, the lapis lazuli mountain, (and) upon the soil of whose land none of the kings, my ancestors, had walked — I carried off to Assyria Šidir-parna (and) E-parna, mighty chieftains, who were not submissive to (my) yoke, together with their people, their riding horses, oxen, sheep and goats, donkeys, (and) Bactrian camels, their heavy plunder.

iv 1–20) (As for) Uppis, chieftain of the city Partakka, Zanasana, chieftain of the city Partukka, (and) Ramateia, chieftain of the city Urakazabarna, Medes whose country is remote (iv 5) (and) who had not crossed the boundary of Assyria nor trodden on its soil in the time of the kings, my ancestors — the awesome fear of the god Aššur, my lord, overwhelmed them and they brought to Nineveh, my capital city, large thoroughbreds (and blocks of) lapis lazuli, hewn from its mountain, (iv 10) and they kissed my feet. Because of the chieftains who had threatened them, they imposed my lordship and begged me for help. I sent my officials, the governors (iv 15) of the boundary areas of their land, with them and they trampled the people living in those cities and made (them) bow down at their feet. I imposed the tribute (and) payment of my lordship upon them yearly.
At that time, the army of Nineveh which had built to maintain the camp (and to keep the kings who came before (me), my ancestors, (iv 45) take up hoe place in its entirety, took a large area from the fields raised the terrace with limestone, strong stone from the mountains.

I summoned twenty-two kings of Hatti (Syria-Palestine), the seacoast, and the midst of the sea, and I sent orders to all of them for large beams, and bronze and cedar before (me) my ancestors had done. I rooted it with iron, and dragged it with much trouble and effort from the mountains, the place of their origin, to Nineveh.

v 13-26) In a favorable month on a propitious day, I built great palatial halls upon that terrace for my lordly residence. I built a great (royal) house ninety-ti

iv 54-12) I summoned twenty-two kings of Hatti (Syria-Palestine), the seacoast, and the midst of the sea, and I sent orders to all of them for large beams, and bronze and cedar before (me) my ancestors had done. I rooted it with iron, and dragged it with much trouble and effort from the mountains, the place of their origin, to Nineveh.
28) šá ki-i pi-i šik-ni-šá-nu
29) ir-ti lem-ni ú-tar-ru
30) na-šir kib-si mu-šal-li-mu
31) tal-lak-ti LUGAL ba-ni-ši-nu
32) ZAG u GÚB ú-ša-as-bi-ta S.LÀGAR-ši-in
33) É.GAL NA₄-pi-ti-1 u GIŠ.EREN šu-te-mu-du-te
34) a-na mul-ta-ti be-lu-tu-ia
35) nak-liš ú-še-piš
36) MUNUS,šÁ.LAMMA,MEŠ URUDU maš-šá-a-ti
37) šá a-he-en-na-a pa-na u ar-ka
38) i-na-at-ša-la ki-la-ta-an
39) qé-reb-sá al-zi-iz
40) GIŠ.ti-m-e GIŠ.EREN ši-ru-ti
41) GIŠ.4-dáp-pi ku-lul K.A.MEŠ-ši-in e-mid
42) si-ši-ir-ti É.GAL šá-4-tu
43) né-bē-ḫu pa-šš-qu šá NA₄.ZÚ NA₄.ZA.GÍN
44) ú-šē-piš-ma ú-šal-ma-a ki-ši-liš
45) se-el-lu mat-gi-qu GÍM 4.TIR.AN.NA
46) ú-šá-as-ḫi-ra gi-mir K.A.MEŠ
47) ši-kat KUB.BABBAR eb-bi u ZABAR nam-ri
48) ú-ri-ta-a qé-reb-sá
49) da-na-an 4-ša-šur EN-iša
50) šá ina KUR.KUR nak-ra-a-ti
51) e-te-ep-pu-šá
52) ina ši-pir LÚ.ur₂-ra-ku-te
53) e-si-qa qé-reb-sá
54) GIŠ.KIR₂.MAH₃ tam-šil KUR.ha-ma-nim
55) ša ka-la SÍM.H₂.A u GIŠ.H₂.A
56) ḫur-ru-šu i-ta-a-šá e-mid
57) ki-sal-la-ša ma-gal ú-rib-bi-ma
58) tel-lak-ta-ša ma-a-diš ú-rap-piš

Col, vi
1) a-na maš-qit ANŠ.E.KUR.RA.MEŠ qé-reb-sá
2) pat-tu ú-še-ša-ram-ma
3) ú-šaḫ-bi-a a-tap-piš
4) É.GAL šu-a-ti ul-tu U₂₃-sá
5) a-di gaba-dib-bi-šá ar-šip ú-šak-lil-ma
6) lu-le-e ú-ša-ał-li
7) eš-gal-šid-du-dú-a
8) É.GAL pa-qí-da-at ka-la-ma
9) az-ku-ra ni-bit-sa
10) 4-ašur 4.15 šá NINA.KI
11) DINGIR.MEŠ KUR aš-šur.KI ka-li-šá-nu
12) ina qer-bi-ša aq-re-ma
13) UDU.SISKUR.MEŠ taš-ri-iḫ-ti eb-bu-ti
14) ma-ḫar-šu-un aq-qí-ma
15) ú-šaḫ-hi-ra kàd-ra-a-ta
16) DINGIR.MEŠ šá-tu-nu ina ku-un li-bi-šá-nu
17) ik-tar-ra-bu LUGAL-ú-ti
18) LÚ.GAL.MEŠ UN.MEŠ KUR-ia ka-li-šá-nu
19) ina ta-kul-ti u qé-re-e-ti
20) ina GIŠ.BANŠUR ta-ši-la-a-ti

pearance repels evil, placed to the right and the left of their gate(s) as (v 30) protectors of the walk (and) guardians of the path of the king who made them. I had the palace (v 35) skillfully built of interlocking limestone and cedar for my lordly pleasure. I set up inside it twin copper lamassu-statues, with each pair looking (both) forward and backward.

v 40–53) I placed crossbeams on tall cedar columns (thus forming) a cornice in their gates. I had the frieze(s) (and) coping(s) of the whole of that palace made of black (and) blue (glazed bricks) and I put them around (it) like a wreath. (v 45) I surrounded all of the gates with an arch (and) a vault like a rainbow. I embedded pills of pure silver and shining bronze in them. Through the craft of the sculptor, I depicted on it (the frieze of the palace) the might of the god Aššur, my lord, (the deeds) that I had accomplished in enemy lands.

v 54–vi 3) I set up alongside it (the palace) a botanical garden, a replica of Mount Amanus, with all kinds of aromatic plants and fruit trees. I greatly enlarged its courtyard and made its approach much wider. (vi 1) I led a canal into it (the park) as a watering place for horses and I made (it) murmur (with running water) like an irrigation ditch.

vi 4–9) I built (and) completed that palace from its foundations to its parapets (and) filled (it) with splendor. I named it Ešgaliddudua, 'The palace that

v 10–24) I invited the god Aššur, the goddess Ištar of Nineveh, (and) the gods of Assyria, all of them, into it. I made sumptuous pure offerings before them and presented (them) with my gifts. Those gods, in their steadfast hearts, blessed my kingship. I seated all of the officials (and) people of my country in it at ceremonial meals and banquets, (and) at festive tables, and I made their mood jubilant. I watered their insides with wine (and) kurummu-wine. I had (my servants) drench their (the guests') heads with fine oil (and) perfumed oil.

v 32 As in text no. 1 (Nineveh A) vi 21, šigaru ("lock, bolt") is used here synecdochically for "gate."

v 45 Or read as kur-gi-gu; the exact reading of the KUR sign (mat or kur) is not certain.
vi 25–43) By the command of the god Aššur, the king of the gods, and the gods of Assyria, all of them, let me dwell in it forever in good health, happiness, bright spirit(s), (and) with the satisfaction of growing old, and let me be sated with its splendor. At new year, in the first month, yearly, without ceasing, let me inspect in it all of the thoroughbreds, mules, donkeys, camels, military equipment, implements of war, (and) (vi 35) all of the captured enemy soldiers. Let the good šēdu (and the good lamassu, who guard my royal path (and) who make me happy, last forever and ever in that palace. May they never leave it.

Date ex. 1
44A) ITI.GU₄.SI.SÅ UD.22.KAM
45A) li-μu ₄ban-ba-a LÚ.SUKKAL KAS₄

Date ex. 2
44B) ina ITI.NE UD.18.KAM
45B) [...]


**COMMENTARY**

The parts of all six columns of the prism and part of the base are preserved. The preserved text duplicates in some passages text no. 1 (Nineveh A) and text no. 2 (Nineveh B) in others; this inscription deviates from both of those texts in a few places. With minor variation and omission, col. i 18′–28′ duplicates text no. 1 ii 55–61; col. ii duplicates text no. 2 i 43–ii 23 (and text no. 1 iii 24–61); col. iii duplicates text no. 2 ii 58–iii 37 (and text no. 1 iii 71, iv 13b–22 and 53–77); col. iv duplicates text no. 2 iii 59–iv 42 (and text no. 1 iv 32–46, 51–52, and v 33b–46); col. v duplicates text no. 2 v 8–56 (compare text no. 1 v 80–vi 30); and col. vi duplicates text no. 2 vi 22–43 and text no. 1 vi 51b–74. The restorations are based on these parallels.

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**TEXT**

Col. i
Lacuna

1′ [... x [...]  
2′ [... i-ša-šu[t] [...]  
3′ [...]-iš-šu i-[š]-[š]u-šu  
4′ [... x  iliš-u-ša-ma  
5′ [... x šiš-šu  
6′ [... x-al  
7′ [...]-šu-ma-šu  
8′ [... im-ša-aš  
9′ [... x-tu  
10′ [...]-kín  
11′ [... x  
12′ [... x  
13′ [... x  
14′ [... x  
15′ [...]-ša  
16′ [... ma-šAG-nUNUM-ZI-SI]-šA  
17′ [... x x [...]  
18′ [... x x x [...] ger-ri-ia šiš-me-ma  
19′ a-na KUR.ELAM.MA.KI [še-la]-biš in-na-biš  
20′ [ša]-šu ma-miš DINGIR.MEŠ GAL.[MEŠ ša] e-ti-qu  
21′ [ša]-šu d30 dTU [š][EN] u 4AG  
22′ [an-nu] kab-tu [e]-ši-du-šu-ma  
23′ [ša]-šu  
24′ [ša]-šu  
25′ [ša]-šu  
26′ [ša]-šu  

Lacuna

i 1′–4′ [... [...] they reared [...] they ordered him  
i 5′–15′ (No translation possible)

i 2′–4′ The verbal forms are taken here as masculine plural, but they could be singular subjunctive.  
i 4′ maš: text has ŠU.
27') [a-na] e-peš [ARAD]-ti-ia
28') ana NINA.KI il-[lik-am-ma ú-šal-la-a be-lu]-x-x

Col. ii

Lacuna

1) [ú ṭab]-di-mi-il-[ka]-[ti LUGAL URU,ši-du-un-ni]
2) a-na re-šu-ti-šu iš-[ku]-[ma MU DINGIR,MEŠ GAL,MEŠ]
3) a-na a-na-meš iz-kur-ú-ma a-na e-[ma-qi]-šú-[un it-tak-lu]
4) a-na-ku a-na ṭa-šur [EN]-ia at-[ta]-[kil-ma]
5) ki-ma iš-su-ri uš-[tu qe-reb [KUR]-i a-bar-ša-ma
 ak-ki-sa SAG,DU-su
6) aš-ša da-na-an ṭa-šur ŠE-[EN]-a UN,MEŠ kul-šù-im ma
7) SAG,DU,MEŠ ma-an-an-du-a-ar-[ri ú]
8) ina ki-[ša-ša-a-dí LÜ.GAL,MEŠ-[ša-un a-lul-ma] it-ti
 LÜ,NAR,ME
9) u GIS,ŠA,MI 'ina [re-bet NINA.KI e]-še-ti-ši-iq

10') šá-lil URU.ar-[za-a šá pa-a-š [na]-hal]
 KUR,LU-šu-ri
11') šá ma-šu-[hi]-li [LUGAL-šu a-di-ma]-li-ke-e-šša
12') bi-re-ta ad-di-i-[ma a-na KUR aš-šur.KI] ú-ra-a
13') ina te-[hi KĀ,GAL MURUBI, 'URU [ša NINA, Ki]-ša
 it-ti a-sti UR.GI,
14') u ŚÁH iše-šub-ša-[nu-ti] ki-ma-iš

15') [ú ṭab]-te-uš-[pa-a KUR,gi-mir-a] a ERIM,MAN-du
16') [ša a-šar-šu ru-šu-qi ina Ki-tim
 KUR],lu-[bu-šu-na]
17') a-di ši-[mir ERIM,HILÁ-šu ú-ra]-as-si-ba ina
 GIS,TUKUL

18') ka-bi-is ki-[ša-di UN,MEŠ KUR],hi-lak-ki
19') šad-du-ur-[a a-[ši-te]-lu šu-ša-šu-š [še]-te]-hi
 KUR.ta-bal
20') śa UGU KUR,MEŠ-šù-nu it-[tak-lu.ma al-tu
 u]-me pa-ni
21') la ik-nu-šù a-na ní-lí-[ri 21 URU,MEŠ-šù-nu
dan]-nu-ti
22') a-di URU,MEŠ TUR,MEŠ šaš lí-[me-tí-šù-nu
 al]-me
23') ak-šud aš-lu-[ša]-ša-[lu]-šal-[lat-sú]-ap-pul aq-qur
24') ina ši-[GIS,BAR aq-mu si-ti-[ši-sù]-nu ša hi-it-tu
25') u gulu-lu-[ša]-ša ka-bi-[ša-tu-ni]
26') be-lu-ti-ša 'eši-[mid-su-nu-ti]

27') da-ši URU.BAR,na-ki LÚ,ŠI KUR [ak-št a-ši-te]
28') URU,DU,ši-[a-šur]-ri ša ina pi-i [UN,MEŠ
 URU,me-er-a-na]
29') [URU].pi-ta-ša-a-ši-nam-bu-[u Ši-zi-ši]-šù-un

30') [mu-sap]-pi-iš UN,MEŠ KUR,MAN-na-a-a
 [qu-ta-ša la sa-an-qu]
31') [ša um-ma-na-a-ti miš]-pa-ka-a-a
 'KUR,ša-gu-za-a-a (...)
iii 1’–5’) I had [the might of the god Aššur, my lord, and (an inscription) written in my name inscribed [on them] and I gave (them) back to him. I placed the lady Tabūa, who was raised in my palace, as ruler over them and returned her to her land with her gods.

iii 6’–12’) I added sixty-five camels to the previous tribute (which was paid to) my father and imposed (it) on him. Later, Hazael died and I put Ia’lū (Iata’), his son, on his throne. (iii 10’) I added ten minas of gold, one thousand choice stones, fifty camels, (and) one thousand bags of aromatics to the tribute of his father and imposed (it) on him.

iii 13’–32’) (As for) the land Bāzu, a district in a remote place, a forgotten place of dry land, saline ground, a place of thirst, (iii 15’) one hundred and twenty leagues of desert, thistles, and gazelle-tooth stones, where snakes [and] scorpions fill the plain like ants — [I left Mount Ḥazu, [the mountain] of sagil-mud-stone, twenty leagues behind me and crossed over (iii 20’) (to that district) to which [no] king before me [had go]ne since earliest days. By the command of the god Aššur, my lord, I marched [triumphantly] [in its midst]. I defeated eight kings from that [district (and) carried] off [their gods], their goods, [their possessions], (and) their people to Assyria. (iii 25’) [La]ja[lē, king of the city] Iadi’, [who had] fled [before my weapons, heard of the plundering of his gods and came to Nineveh], my capital city, [before me], and kissed [my feet]. I had pity on him and said to him [’Aḫulap!’ I put] that [province of Bāzu] [un]der him (and) imposed on [him] my [lordly] tribute (and) payment.

iii 33’) [(As for) Bēl-iqīša, son of Bunnan]nū, a [Gam-bulian]
Esarhaddon 3

[se-e-ni ANŠE.MEŠ]

2') ANŠE.ú-du-ri šal-la-sún ka-bit-tú aš-lu-la a-na KUR aš-šur.KI

3') mup-pi-is LÚ.EN.URU šá URU.pa-ar-tak-ka
4') maz-na-sa-na LÚ.EN.URU šá URU.pa-ar-tuk-ka
5') mra-ma-te-ia LÚ.EN.URU šá URU.u-řa-ka-za-bar-na

6') KUR.ma-da-a-a 'šá a-šar-šú-nu ru-ú-qu
7') šá ina tar-ši LUGAL.[MEŠ] ʼAD1.MEŠ-ia KI-tım KUR aš-šur.KI
8') la ib-bal-ki-tu-nim-ma la ik-bu-su qa-qar-šá
9') pu-luḫ-tu ra ʾšub1.bat ʾaš-šur EN-ia is-ḫup-šú-nu-ti-ma
10') ANŠE.mur-ni-is-qi GAL.MEŠ NA₂.ZA,GÎN ḫi-ip KUR-šá
11') a-na NINA.KI URU be-šu-ti-ia ši-šu-nim-ma
12') ú-na-aš-ši-qu GÎR-ia aš-ši LÚ.EN.URU.MEŠ
13') šá qa-a-tú id-ku-šu-nu-ti be-lu-ti ú-šal-šu-la
14') e-ri-šu-ën-ni kit-ru LŪŠ-šu-UT SAG.MEŠ-ia
15') LÚ.NAM.MEŠ šá pa-ʾa- ti[KUR]-šá-uni it-ti-šu-nu ú-ma-e-er-ma
16') UN.MEŠ a-ši-bu-ut URU.MEŠ-ni šá-tu-nu
17') ik-bu-su-ma ú-šak-niš-šú še-pu-uš3-šu-un
18') GUN [man-da-af]1-tu1
19') be-lu-ti-ia šat-ti-šam šú-[ki še]-4-ruš-šu-un

20') ul-tu ʾaš-šur ṣâ-[ma ḫ][E]1.AG
21') ʾa5 šá NINA.KI ū[n]15 ū[šá]
2') URU1.LĪM.MU-DINGIR.KI
22') UGU na-ki-ri1-[ia ina li]-ti1 ú-šá-zi-zu-ni-ma
23') am-šu1-[u ma-la] lib-bi-ia
24') šá ina1 [ki šit-ti na-ki-ri1 šad1-lu-ú-ti
25') šá ina tu-kul-ši-ti4 DINGIR.MEŠ GAL.MEŠ EN.MEŠ-ia
26') ik-šú-da qa1-ta-a-a
27') eš-ret ma-ḫa-zi šá [KUR aš-šur].KI U KUR UR.LKI
28') ū-še-piš-ma KŪ.BABBAR ʾKŪ3.[GI] ú-za-in-ma
29') ū-nam-mir ki-ma uš-me

30') ina uš-me-šú-ma ʾE.GAL ma-šar-ti
31') šá qe-reb URU-na-a
32') šá LUGAL.MEŠ a-liḫ maḫ-ri AD.MEŠ-ia ú-še-pi-šú
33') [a]-1-na ša-[te-šur KARÂ qa-pa-di ANŠE.mur-ni-is-qi
34') [ANŠE].KUNGA.MEŠ GIŠ.GIGIR.MEŠ til-li ú-nu-ut MÈ
35') [u] ʾSal1-la-at na-ki-ri gi-mir mim-ma šum-šú
36') [ša ʾa]-1-[šur] MAN DINGIR.MEŠ a-na eš-qê LUGAL-ši-ia AŠ-ru-ka
37') [a-na] šı-tur ANŠE.KUR.RA.MEŠ ši-tam-du-uḫ GIŠ.GIGIR.MEŠ

Col. v

Lacuna

1') [NA₂][GIRIM.HI.LI.BA ul-tu qe-reb ḫur-ša-a-ni]

horses, oxen, [sheep and goats, donkeys], (and) Bactrian camels, their heavy plunder.

iv 3′–19′) (As for) Uppis, chieftain of the city Partakka, Zanasana, chieftain of the city Partukka, (and) (iv 5′) Ramateia, chieftain of the city Uralakabarna, Medes whose country is remote (and) who had not crossed the boundary of Assyria nor trodden on its soil in the time of the kings, my [ancestors] — the awesome fear of the god Aššur, my lord, overwhelmed them and (iv 10′) they brought to Nineveh, my capital city, large thoroughbreds (and blocks of) lapis lazuli, hewn from its mountain, and they kissed my feet. Because of the chieftains who had threatened them, they implored my lordship and begged me for help. I sent my officials, (iv 15′) the governors of the boundary areas of their [land], with them and they trampled the people living in those cities and made (them) bow down at their feet. I [imposed] the tribute (and) [payment] of my lordship [up]on them yearly.

iv 20′–29′) After the gods Aššur, Ša[maš], Bēl, Nabū, Ištar of Nineveh, (and) Ištar [of] Arbela made me stand [victorious]ly over [my] enemies and I attain[ed] everything I wanted, with [the booty of the] vast [enemies] which my hands had captured (iv 25′) through the help of [the] [great] gods, my lords, I had the shrines of cult centers built [in Assyria] and Akkad; I decorated (them) with silver (and) go[ld] and made (them) shine like daylight.

iv 30′–37′) At that time, the armory of Nineveh which the kings who came before (me), my ancestors, had built [to] maintain the camp (and) to keep thoroughbreds, mules, chariots, military equipment, impe-ments of war, [and] (iv 35′) the plunder of enemies, everything [that the god Aššur, king of the gods, gave me as my royal share — [that place had become too small for me to have] horses show their mettle (and) to train with chariots.
v 5′–16′) In a favorable month, on a propitious day, I built great palatial halls upon that terrace for my lordly residence. I built a great (royal) house ninety-five large cubits long (and) thirty-one large cubits wide, (v 10′) something none of kings who came before (me), my ancestors, had done. I roofed it with magnificent cedar beams. I fastened bands of silver and bro[nze] on doors of cypress, whose [fragrance] is sweet, and installed (them) in its gates.

v 17′–25′) [I had stone šēdus and] lamassus, [whose appearance] repels [evil, placed to the right and the left of their gate(s) as protectors of the walk (and) guardians of the path of the king] who [made them]. I had (the) palace skillfully [built of interlocking lime]stone [and] cedar, for [my lordly] pleasure. I set [up] inside it tw[in] copper lamassu-statues, with each pair looking (both) forward and back[ward].

v 26′–36′) I placed crossbeams on tall cedar columns (thus forming) a cornice in their gates. I had the frieze(s) (and) coping(s) of the whole of that palace made of black (and) blue (glazed bricks) and I put (them) around (it) like a wreath. I surrounded all of the palace with an arch (and) a vault like a rainbow. I embedded nails of pure silver and shin[ing] bronze in [them]. Through the craft of the sculptor, I depicted on it (the frieze of the palace) the might of the god Aššur, my lord, (the deeds) that I had accomplished in enemy lands.

v 37′–38′) I set up alongside it (the palace) a botanical garden, a replica of Mount Amanus, with all kinds of aromatic plants and fruit trees.

Lacuna

vi 1′–4′) [...] I made [their mood] jubil[ant. I watered their insides with] wine (and) kurum[u]-wine. [I had (my servants) drench their (the guests')] heads with fine oil (and) perfumed oil.

vi 5′–22′) By the command of the god Aššur, the king of [the gods], and the gods of Assyria, all of th[em],

Col. vi

Lacuna

An Akkadian inscription found on two fragments of a clay prism discovered at Nebi Yunus by M.A. Mustafa in 1954 contains descriptions of Esarhaddon's military campaigns. The preserved narrative is similar to those of text no. 1 (Nineveh A), text no. 2 (Nineveh B), and text no. 3 (Nineveh C).
CATALOGUE

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COMMENTARY

The preserved text duplicates, with some variation, text no. 1 (Nineveh A), text no. 2 (Nineveh B), and text no. 3 (Nineveh C). Col. i’ duplicates text no. 1 iii 42–54 (and text no. 2 i 63–ii 15; and text no. 3 ii 14′–26′); col. ii’ duplicates text no. 1 iii 83–iv 13, 21–22, and 53–61 (and text no. 2 ii 46–iii 22; and text no. 3 iii 1′–23′); and col. iii’ duplicates text no. 1 iv 32–36 and 46–52 (and text no. 2 iii 53–iv 6; and text no. 3 iv 1′–8′). The restorations are based on these parallels. The arrangement of the narrative follows text no. 2 and text no. 3 more closely than text no. 1.

BIBLIOGRAPHY

1992 MacGinnis, SAAB 6/1 p. 4 and pl. 1 nos. 1–2 (photo, study)

TEXT

Col. i’
Lacuna
1′) [... ka-mi]-iš
2′) [ût m-te-uš-pa-a LÚ.gi-mir-ra-a]-a
3′) [ERIM-mar-da ša a-šar-ša ru-ỉ-qi ina Ki-tim KUR.hu-bu]-uš-na
4′) [a-di gi-mir ERIM.lí-A-ša ú-ra-as-si-ib ina]
GIŠ.TUKUL
5′) [ka-bi-ís ki-ša-dí UN.MES.KUR.hi]-lak1-ki
7′) [LÚ.hat-te-e lem-nu-ú-ți ul-tu u-e-me pa-ni la]<kí2-nu-ša a-na ni-ri
8′) [21 URU.MES-ša-nu dan-nu-ti ù URU.MES TUR.MES ša] <lit1-me-te-ša-nu
9′) [al-me KUR-ad dš-lu-la šal-lat-sín ap-pul aq]-lur3 ina <GIŠ.BAR aq-mu
10′) [ša-itti-ta-ša-nu ša ḫi-ḫi-ḪU ḫu lu-ḪU-ḪUR ša-itt-lútá la i]-ša-šu
Lacuna
Col. ii’
Lacuna
1′) [...] x
2′) [URU.a-du-mu-tu URU dan-nu-tu LÚ.a]-ri1-bi
Lacuna

i’ 1′) (No translation warranted)
i’ 2′–4′) [Moreover, I struck with] the sword [Teušpa, a Cimmerian, a barbarian whose home is remote, together with his entire army, in the territory of the land Ḫub[ušna].
i’ 5′–10′) [The one who treads on the necks of the people of Cili[cia, [mountain dwellers who live in inaccessible mountains in the neighborhood] of the land Tabal, [evil Hittites, who from earliest days had not been] submissive to the yoke — [I surrounded, conquered, plundered, demolished, destroy[ed], (and) burned with fire [twenty-one of their fortified cities and small cities in] their environs. [(As for) the rest of them, who were [not guilty of (any) sin or crime, I imposed the heavy yoke of my lordship upon them].

Lacuna

ii’ 1′) (No translation possible)

ii’ 2′–14′) [(As for) the city Adumutu, the fortress

1′ 5′ ‘The restoration is based on text no. 2 (Nineveh B) ii 5; ak-bu-us, “I trod on,” is also possible.
1′ 7′ This text appears to omit text no. 1 (Nineveh A) iii 50: ša UGU KUR.MES-ni-ša-nu dan-nu-ú-ti tak-lu-ú-ma, “who trusted in their mighty mountains and.”
of the A[rabs, [which Sennacherib, king of Assyria, (my father, who] engendered me, [conquered and whose goods, possessions], (and) gods, [together with Apkallatu, the queen of the Arabs, [he plundered and] brought [to Assyria] — [Hazael, the king of the Arabs, (ii’ 10)’ came to Nineveh], my capital [city, with his heavy [audience gift and kissed] my feet. [He implored me to give (back) his gods and] I had [pity on him. I] refurnished [...] ... [...] and [I inscribed the might of the god Aššur], my [lo]rd,

Lacuna

ii’ 23’–24’) [I added ... fifty] ca[mels, (and) one thousand bags of aromatics] to the tribute [of his father and imposed (it) on him].

ii’ 25’–36’) [(As for the land) Bāzu, a dis[trict in a remote place, a] forgotten place of dry land, [saline ground, a place of thirst], one hundred and twenty leagues of de[sert, thistles], and ga[zelle]-tooth stones, [where snakes and scorpions fill the plain] like ant[s — I left] (ii’ 30’) Mount Ḥaz[u, the mountain of sagginmud-stone], twenty leagues behind me [and crossed over to that district] to which no [king before me] had gone since [earliest] days. By the command of the god Ašš[u, my lord], I marched [triumphantly in its midst. I defeated eight ki[n]gs from that district (and) carried off] their gods, [their goods, [their possessions, (and)] their people to Assyria].

Lacuna

iii’ 2’–11’) (As for the land Pat[ušarri, a district in the area of the salt desert], which is in [the midst of the land of the distant Medes, borders [on Mount Bikni,
5) ša ina¹ LUGAL₂, [MEŠ AD. MEŠ-ia mám-ma la ik-bu-su]
6) KI-tim KUR³ šú⁴ [un ṢI-dir-pa-ar-na]
7) ṢI-e-pa-ar-na LÚ, EN, URU¹ [MEŠ dan-nu-tí]
8) šá la kit-nu-šú a-na ni-i-[ri šá-a-šú-nu a-di UN, MEŠ-šú-nu]
9) ANŠE, KUR, RA, MEŠ ru-ku-bi-[šú-nu GU₄, MEŠ še-e-ni]
10) ANŠE, MEŠ ANŠE, û-du-[ri šal-lat-zún ka-bit-tu]
11) Áš-lu-la ana qé⁷ reb¹ [KUR aš-šúr.KI]
12) “Iup-pi-is LÚ, EN, URU³ [šá URU, pa-ar-táš-ka]
13) ṢI-za-na-sa-na LÚ, EN, [URU šá URU, pa-ar-tuk-ka]
14) ṢI-ra-ma-te-ia LÚ, EN¹ [URU šá URU, ú-ra-ka-za-bar-na]
15) [KUR ma]-⁷ da¹-a-a šá ṢI-šar-šú-nu ru-u-qu ša ina tar-si LUGAL, MEŠ AD, MEŠ-ia]
16) [mi-šur KUR] aš⁴-šúr², KI⁷¹ [la ib-baš-tú-nim-ma]

Lacuna

5–9

Tadmor argues in Studies Grayson pp. 273–276 that text no. 1 ex. 7 and text nos. 5–9 are part of the same edition, which he designates as Nineveh (Prism) S, and suggests that this inscription was to supplant text no. 1 (Nineveh A) and that it was composed in late 671 or in 670 BC. According to Tadmor, the individual(s) responsible for the new edition mechanically transformed the geographical arrangement of the military narration in text no. 1 (Nineveh A) into a chronological one, thus creating a “pseudo-annalistic” sequence; each military report, as is known from text nos. 6 and 8, appears to have been assigned a campaign number, which is not the normative practice in other Esarhaddon inscriptions. Given the fragmentary nature of the proposed Nineveh S, I prefer to take a more conservative approach and keep these sources separate.

5

A fragment of a hexagonal prism from Nineveh contains an inscription similar to text no. 1 (Nineveh A), which describes the construction of an armory in Nineveh. This text is commonly referred to as Nineveh (Prism) F (Nin. F) or Nineveh (Prism) S.
CATALOGUE

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COMMENTARY

Parts of the first and last columns are preserved; cols. ii–v are completely destroyed. The extant text duplicates text no. 1 (Nineveh A) i 8–22 (=col. i) and v 47–65 (=col. vi). The restorations are based on text no. 1.

BIBLIOGRAPHY

1896  Bezold, Cat. 4 p. 1828 (study)
1993  Porter, Images, Power, and Politics p. 194 (study)
2004  Tadmor, Studies Grayson pp. 273–276 (study)

TEXT

Col. 1

Lacuna

1) [ša ŠEŠ3] [MEŠ-ia GAL] MEŠ ŠEŠ-šu-nu se-er-ru a-na-ku
2) ina qi-bit 4aš-sù[ù] [d30 4TU 4EN 4d AG]
3) d15 šá URU.ni-[nu-a] d15 šá URU.LIŠMU-DINGIR
4) AD ba-nu-u-a ina 1UKIN1 [ŠEŠ.MEŠ-ia SAG.MEŠ-ia ke-niš ul-li-ma]
5) um-ma an-nu-ú [ma-a-ru ri-ti-ti-ia]
6) 4TU u 4ISKUR ina bi-[ri i-šal-ma an-nu ke-e-nu]
7) e-pu-lu-šu-ì ma um-ma [šu-ú te-nu-u-ka]
8) zi-šir-šu-un kab-tu it-[ta-’i-id-ma UN.MEŠ KUR aš-šur.KI TUR GAL]
9) ŠEŠ.MEŠ-ia NUMUN É AD-[iš-te-niš ú-pa-ḥūr]
11) DINGIR.ME a-ši-bu-te AN-[e u ki-tim dš-ša na-sar ri-ta-ti-ia]
12) zi-kir-šu-un kab-[tu ú-ša-az-ki-iššu-nu-ti]
13) ina ITI šal-me uk-[mu še-me]3 [eš mi-i qī-ri šu-nu ši-tir]
14) ina é ri-ta-ti 4aš-sù [ša ši-kin LUGAL-ti]
15) [ina lìš]4 bi-šu3 ba-šu-ša3 [ha-diš e-ru-um-ma]

Lacuna

Cols. ii–v (not preserved)

Col. vi

Lacuna

1) […] dš-ru šu-a-tū
2) [i-mi-ša-an-ni-ma UN.MEŠ KUR KUR ħu-šu-ut

Col. i

Lacuna

Col. i

i 1–9) [I am my older] brother[š’ youngest brother] (and) by the command of the gods Aššur, [Šin, Šamaš, Bēl and Nabû], Ištar of Nin[veh], (and) Ištar of Ar[bel], (my) father, who engendered me, [elevated me firmly] in the assembly [of my brothers], (i 5’) saying: ‘This is [the son who will succeed me.’ He questioned] the gods Šamaš and Adad by divi[nation, and] they answered him with [a firm ‘yes,’] saying: [‘He is your replacement.’] He he[ded] their important word(s) [and gathered together the people of Assyria, young (and) old], (and) my brothers, the seed of the house of [my] father.

i 10’–15’) Before the gods Aššur, Šin, [Šamaš, Nabû, (and) Marduk, the gods of Assyria], the gods who live in heaven [and netherworld, he made them swear] their solemn oath(s) [concerning the safe-guarding of my succession]. In a favorable month, on a propitious day, [in accordance with their sublime command, I joyfully entered] the House of Succession, [an awe-inspiring] place [within wh]ich [the appointing to kingship (takes place)].
A fragment of an octagonal prism contains an inscription similar to text no. 1 (Nineveh A). This text is commonly referred to as Nineveh (Prism) D or Nineveh (Prism) S (see text no. 5).

**CATALOGUE**

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5 vi 137 The reading of the name $^m$bu-du-DINGIR follows PNA 1/2 p. 350 sub Būdi-il. See the note to text no. 1 (Nineveh A) v 62 for further details.
COMMENTARY

Parts of the lower half of three columns are preserved; these columns are likely the first three columns of the prism. The extant text duplicates, with some omissions, text no. 1 (Nineveh A) i 56–68 (=col. i'), ii 57–ii 35 (=col. ii'), and iv 3–39 (=col. iii'). The restorations are based on text no. 1.

BIBLIOGRAPHY

1933 Thompson, AAA 20 pp. 126–127 (i' 26'–30', transliteration, provenance, study)
1940 Thompson, Iraq 7 p. 95 and fig. 5 no. 9 (col. ii', copy; ii' 26'–30', transliteration)
1968 Lambert and Millard, Cat. p. 70 (study)
1993 Porter, Images, Power, and Politics p. 194 (study)
2004 Tadmor, Studies Grayson pp. 273–276 (study)

TEXT

Col. i'

Lacuna

1') [...] x x x
2') [...] ú-šá-as-ri-ḫa] si-pi-tu
3') [lab-šiḫ an-na-dir-ma iš-ṣa-ri]-iḫ ka-bat-ti
4') [dāš-šų e-peš LUGAL-u-ti ě AD-ia ar]-4ši3-sa
rit-ti-ṭa
5') [a-na 4ša-šur 4šU-ṭU 4šEN 4šAg u 4šU.GUR] 4š15 ša NINA.KI
6') [4š15 ša URU.LÍMMU-DINGIR qa-ti dāš-ši-ma
im-gu]-ru qi-bi-ti
7') [ina an-ni-ša-nu ke-niM zu] ta-kil-ti
iš-tap]-pa-ru-niM-ma
8') [a-lik la ka-la-a-ta i-da-a-ka ni-it]-tal-lak-ma
9') [ni-na-a-ra ga-re-e-ka 1-en u,M-me 2 u,M-me ul]
uq-qi
10') [pa-an ERI.M.H.LA-ia ul ad-gul ar-ka-a ul a]-mur
11') [pi-qit-ti ANŠE.KUR.RA.MEŠ ši-mi-ti-ši GIŠ.ŠUDUN
ši-ün-ul]-1ME-l-aš
12') [ul a-ša-ur ši-di-it ger-ri-ia ul aš-pu]-uk
13') [šal-gu ku-uš-šu ITI.ZI.ZIN-da-na-at EN.TE.NA ul
a]-dur
14') [ki-Ma u,M-ri-in-ni mu-up-pa-ar-ši a-na sa-kap
za-ri]-[laš]
15') [a-pa-ta a i-da-a-a ...] x

Lacuna

Col. ii'

Lacuna

1') [...] x x x ...
2') qē-reb ELAM.MA.KI i-na-[ru-uš ina GIŠ.TUKUL]
3') [ma-Ma]-i'id-mar-duk šEŠ-šų [ep-šet
KUR.ELAM.MA.KI]
4') ša a-na šEŠ-šų e-tet-pu-ša e-mur-ma ul-tu
ELAM.MA.KI
5') in-nab-tam-ma a-na e-peš ARAD-ti-ia ana KUR
aš-šur.KI il-lik-am-ma
6') ú-sal-la-a be-lu-ti KUR tam-tim ana si-uri-ti-ša

Lacuna

Col. iii'

Lacuna

1') [...] x x x ...
2') qē-reb ELAM.MA.KI i-na-[ru-uš ina GIŠ.TUKUL]
3') [ma-Ma]-i'id-mar-duk šEŠ-šų [ep-šet
KUR.ELAM.MA.KI]
4') ša a-na šEŠ-šų e-tet-pu-ša e-mur-ma ul-tu
ELAM.MA.KI
5') in-nab-tam-ma a-na e-peš ARAD-ti-ia ana KUR
aš-šur.KI il-lik-am-ma
6') ú-sal-la-a be-lu-ti KUR tam-tim ana si-uri-ti-ša

Lacuna

Esarhaddon 6

47
ri-du-ut šēš-šú
7') ūšad-ğil pa-nu-uš-ša šat-ti-šam la na-par-ka-a
8') it-ti ta-ma-ti-šu ka-bit-te ana NINA.KI URU be-lu-ti-ša
9') il-lik-am-ma ū-na-aš-ša-qa še-pi-ia

10') ina 2-e ger-ri-ša 'āb-di-milter-kur-ti MAN URU.su-din-ni
11') la pa-liš be-lu-ti-ša la še-mu-ša zi-kir šap-ti-ni
12') ša UGU tam-tim gal-la-tim it-tak-šu-ma is-su-lu GIS.SUDUN AN.SAR
13') URU.su-din-ni URU tut-la-te-ša ša qe-reb tam-tim na-du-šu
14') a-bu-biš as-pa-un BÂD-ša u šu-ba-ta su sa-šu-sha ma qe-reb tam-tim ad-di-ma a-šar maš-kān-i-ša ū-hal-liq
15') 'āb-di-milter-kur-ti LUGAL-ša ša ū-pa-an GIS.TUKUL.MEŠ-ša
16') ina MURUB₄, tam-tim in-na-bi ina qī-bit ʾiš-aš-šur EN-ša
17') ki-ma nu-u-ni ul-tu qe-reb tam-tim a-bar-ša-šu ma-ki-sa SAG.DU-su
18') DAM-su DUMU.MEŠ-ša DUMU.MUNUS.MEŠ-ša UN.MEŠ É.GAL-šu KÜ.BABBAR KÜ.GI
19') NIG.SU u NIG.GA NA₄ MEŠ a-qar-ta lu-bul-ti GÜN u GAD Дмитри-шū šu-ni
20') ni-si-ti É.GAL-ša a-na mu-ša-de-e aš-lu-la
21') UN.MEŠ DAGAL.MEŠ ša ni-ba la i-ša-a GU₄ ME še-e-ni AN.SAR.MEŠ
22') a-na mu-ša-de-e a-bu-ša a-na qe-reb KUR aš-šur.KI ū-pa-hir-ša
23') LUGAL.MEŠ KUR.hu-ti u a-hi tam-tim DÛ-ša-nu ina dâ-rî ša-nim-ma URU ū-še-piš-ša
24') URU.KAR₄ 'āš-šur-SÉŠ-SUM.NA at-ta-bi ni-bit-su
25') URU.E₄ 'āš-pu-ru URU.SIK-kur URU.gi-i URU.in-im-me URU.bi-i-ru
26') ʾURU.bi-il-du-u-a URU.qar-ti-im-me URU.bi-i-ru
27') ʾURU.ki-il-me-e URU.bi-ti-ru-me URU.sa-gu-u
28') [URU.am-pa URU.E₄-gi-si-me-i a URU.bi-i-ri-gi-i'] [URU].ga-am-ba-lu URU.da-la-im-me URU.bi-i-ri-im-me
29') [URU.MEŠ-ša] ša li-me-et URU.su-din-ni a-ša-rí-ti
30') [u maš-qï-ti] E tuk-la-te-ša ša ina tu-kul-ti aš-šur EN-ša
31') [ik-šu-da] ʾSU₄.₄-a-a LÚ.UN.MEŠ ʾhu-šu-ut GIS.PAN-ša
32') [ša KUR-i ū-tam]-tim ši-it ÛTUUŠI ʾina lib₄-[bi ū-ša-šib-ma]
33') [a-na mi-šir KUR aš]-5Sur₄.KI ú-ter na-gu-u šu-a-[ni a-na es-šu-te]
34') [aš-bat LÚ.SU-ut SAG-ša] ʾa₄-na LÚ.NAM-ša-ša

ii 10′–15′) In my second campaign, (as for) Abdi-Milkûti, king of Sidon, (who) did not fear my lordship (and) did not listen to the words of my lips, who trusted in the rolling sea and threw off the yoke of the god Aššûr — I leveled Sidon, his stronghold, which is situated in the midst of the sea, like a flood, tore out its wall(s) and its dwelling(s), and threw (them) into the sea; and I (even) made the site where it stood disappear.

ii 16′–25′) Abdi-Milkûti, its king, in the face of my weapons, fled into the midst of the sea. By the command of the god Aššûr, my lord, I caught him like a fish from the midst of the sea and cut off his head. I carried off his wife, his sons, his daughters, his palace retainers, silver, gold, (ii 20′) goods and property, precious stones, garments with trimming and linen(s), everything of value from his palace in huge quantities, (and) took away (his) far-flung people (who were) beyond counting, oxen, sheep and goats, (and) donkeys in huge numbers to Assyria. I gathered the kings of Ḫatti (Syria-Palestine) and the seacoast, all of them, and had (them) build a city in another place, and I named it Kār-Esarhaddon.

ii 26′–37′) (The inhabitants of) the cities Bīt-Ṣupūri, Sîkû, Gî', Inimme, Ḫîldûa, Qartimme, Bî'rû, Kîlmê, Bitirûme, Sâgû, Ampa, Bit-Gîsimîeya, Birgî', (ii 30′) Gambûlu, Dalîmmê, (and) Isîşîmmê, [cities] in the environs of Sidon, places of pasturing [and watering for] his stronghold, which I [captured] with the help of the god Aššûr, my lord, [I settled] in it (together with) the people plundered by my bow from the eastern [mountains and sea and] I restored (the city) (ii 35′) to Assyrîan [territory]. I reorganized that province, [placed my official] as a governor over them, [and] increased [and imposed upon it tribute and payment] greater than before.

ii 29′) [URU]am-pa URU.E₄-gi-si-me-i a URU.bi-i-ri-gi-i'
ii 38–49) [Moreover, San]da-uarri, king of the cities Kun[di and Sissû, a dangerous enemy, who did not] fear my lordship (and) [abandoned] the gods, (i1 40′) trusted in [the impregnable mountains]. He (and) [Abdi-Milkûti, king of Sidon, agreed] to help one another, swore [an oath by their gods] with one another, [and ]trusted in [their own ]strength. I trusted [in the gods Aššur, Sîn, Šamaš, Bel, and Nabû, (ii 45′) the great gods], my [lords], besieged [him], caught him [like a bird from] the midst of the [mountains, and cut off his head]. “In Tašritu (VII) — the head of Abdi-[Milkûti! In Addaru (XII) — the head of Sandra-ujarr!" I beheaded (both) in the same ye[ar: With the for]mer I did not delay, [(...)]

Lacuna

(11′ 1–10′) whose goods, possessions, (and) gods, to-gether with [Apkallatu, the queen of the Arabs], he (Sennacherib) plundered and brought to Assyria — [Hazael, the king of the Arabs], came to [Nineveh, my capital city], with his heavy audience gift and kissed my feet. [He implored me] to gi[ve (back) his gods, and] (ii1 5′) I had pity on him. [I refurbished] the gods Atar-samay[ın, Dāya], Nuḫāya, Ruldâwa, A[birillu, (and) Arab-qurumā, the gods of the Arabs, and I inscribed] the might of the god Aššur, my lord, and (an inscription) written in [my] name [on them and] gave (them) back to him. I placed the lady Tabūa, who was raised [in the palace of my father, as ruler] over them and [returned her] to her land with her gods.

(11′ 11–18a′) I added sixty-five camels (and) ten don-keys to [the previous tribute] and imposed (it) on him. Ha[zael] died and [I placed] Iataʾ, his son, on [his throne]. I added ten minas of gold, one hundred choice stones, [fifty camels], (and) (iii′ 15′) one hundred bags of aromatics to [the tribute of his father] and imposed (it) on him. La[ter, Uabar], to exercise kingship, incited

(10′ 14) MĀNA KUGI 1 ME NA₄-MES bé-ru-te [50]
ANŠ.E.ŠU.LUGAL.LUGAL.

15′) 1 ME KUŠ.kun-zí ŠIM.ḪL.Ā UGU [man-da-at-ti AD-šú]
16′) ú-rad-di-ma e-mid-su ar-[ka m-šú-a-bú]
17′) a-na e-peš LUGAL-ti LÚ.à-ru-[ba ku la-šú]
18′) UGU m-[ia-ta-a'] úš-bal-kit-ma [a-na-ku]
19′) LUGAL.ŠA.NI-kib-rat LIMMU-te šá kit-tu i-ram-[mu-ma ša-šar-tú ik-kib-šú]
20′) LÚ.ERIM.ŠE.a-na na-ra-ru-ti m-[ia-ta-a' áš-pur-ma]
21′) LÚ.a-ru-bu ka-li-šú ik-bu-[su-ma m-šú-a-bú]
22′) a-di LÚ.ERIM.ŠE šá is-si-šú bi-re-[šú-tú]
[i-dü-šú-[šú-šar-nu ru-a šu ina [LU-GE.LUGAL.ŠE] AM.DÈ-šú-ga]
23′) ši-ga-ru áš-[šú-kun-[šú-nu-ti-ma]]
24′) ina le-ŠEH.ŠE [ar-ku-us šú-nu-tí]

25′) m-[up-pí-is LÚ.È.NU.RU] [šá URU.pa-ar-ták-ka]
26′) [m-ša-na-sa-na LÚ.È.NU.URU šá URU.pa-ar-tuk-ka]
27′) m-[ra-ma-te-a LÚ.È.NU.URU šá URU.à-ra-a-ka-za-bar-na]
28′) KUR.ma-da-a-šá a-ašar-[šú-nu ru-a-šu ša ina LUGAL.ŠE] AM.DÈ-šú-ga]
29′) m-šišiKR aš-šur.KI la šu-[baš-kí-tí-nim-ma la ik-bu-su]
30′) qa[q-qar-šar pu-ul-ḫi me-[šu 4-aš-šu SH-a šu ina LUGAL.ŠE] AM.DÈ-šú-ga]
31′) [šan]-ša α lif-ša-ša šu ina LUGAL.ŠE AM.DÈ-šú-ga]
32′) [a-na NIN.A.KI URU be-lú-tí]-šú-[šú-nim-ma ...]

Lacuna

[iii 18′–24′] [I, Esarhaddon, king of Assyria], king of the four quarters, who loves loyalty [and abhors treachery, sent] (iii′ 20′) my battle troops to the aid of [Iataʾ, and] they trampled all of the Arabs, [threw Ulab], together with the soldiers who were with him, into fetters, [and brought (them) to me]. I placed [them] in neck stocks [and tied them] to the side of my gate.

[iii′ 25′–32′] (As for) Uppis, chieftain [of the city Partakka], Zanasana, chieftain of the city Partukka, (and) Ramateia, chieftain of the city Urakazabarna, Medes whose country [is remote] (and) who had not traversed the boundary of Assyria [nor trodden on its soil (in the time of) the kings, my ancestors] — (iii′ 30′) the awesome fear [of the god Aššur, my lord, overwhelmed them (and) they brought to Nineveh, my [capital city], large thoroughbreds (and) [blocks of lapis lazuli, hewn from its mountain, and ...]

7

A fragment of a prism, which is part of the collections of the Wiener Museum für Völkerkunde in Vienna, preserves part of an Akkadian inscription containing military campaigns, including Esarhaddon’s campaign against the land of Šubria. The piece may belong to text no. 6 (Nineveh D) or text no. 8 (Nineveh E) and is thus included here with the Nineveh texts. This text is sometimes referred to as Nineveh (Prism) 5 (see text no. 5).

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COMMENTARY

The edition is based on R. Borger’s published copy since the object could not be found. Col. i’ duplicates text no. 1 (Nineveh A) iii 60–75. Col. ii’, as far as it is preserved, describes the campaign against the land of Šubria, an event also known from text no. 33 (7599 and K 2852+), text no. 34 (K 3082+) lines 1–5, and text no. 60 ex. 1 (EŞ 6262) lines 6–7a; lines 3’–6’ parallel text no. 33 Tablet 1 ii 1–4 (=Tablet 1 of the “Letter to God”). The restorations are based on text nos. 1 and 33.

BIBLIOGRAPHY

1886 Bezold, ZA 1 p. 443 (study)
1957–58 Borger, AFo 18 pp. 114–115 (copy, edition)
1993 Porter, Images, Power, and Politics pp. 179 and

194 (study)
2004 Tadmor, Studies Grayson pp. 273–276 (study)
2005 Ephʿal, JCS 57 pp. 103–104 (study)

TEXT

Col. i’

Lacuna

1) [û Erim.HI.ā-šā mğiš-pa-ka-a-a
URU], as-qü3-zā-a-a

2) [kit-rü la mu-še-zi-bi-šā a-na-ar] ina GIŠ.TUKUL

3) [dš-lal KUR,E-mdak-ku-ri šā qē-reb KUR,kal-di
a]-a-ab KÁ.DINGIR.RA.KI

4) [ak-mu mdšā-maš-ib-ni LUGAL-šu is-ḫap-pu-
habi-lum]

5) [la pa-li-ḫu zik-ri EN.EN.EN šā Aš.ŠI.MEŠ
DUMU].ME3 KÁ.DINGIR.KI

6) [û bār-sipā.KI ina pa-rık-te it-ba-lu-u-ma
u-ter-ru] ra3-ma-nu-šš

7) [dš-šū ana-ku pu-luḫ-ti 4EN u ḫAG i-du]-šù

8) [Aš.ŠI.MEŠ šā-ti-na u-ter-ša-pa-an DUMU,MEŠ
KÁ.DINGIR.KI

9) [û bār-sipā.KI ŠIḪ-šad-šū ḫaši-MUATI-šal-lim DUMU
ba]-la-si

10) [ina GIŠ.GU.ZA-šū ū-še-sib-ma i-ša-ṣa ab-šā]-a-ni

11) [men-ba-šā DUMU m-bu-na-ni LŪ.GAM-bu]-la-a-a

12) [ša ina 12 KASKAL.GIŠ qaq-qal-ru ina A.ŠI.MEŠ ū
 GLAMBAR,MEŠ] 5šīt3-ku-na šuḫ-tū

13) [ina qī-bit 4aš-šur EN-ia ḫat-tu ra-ma-ni-šū
im]-qat-su-ma

14) [kī i-te-me]-šū3-ma 8šul]-t[a]

Lacuna

Col. ii’

Lacuna

1) ša3 a-ša KUR,3[...]

2) la iš-mu-ū [...]

3) UN.MEŠ KUR aš-šur.KI šā ḫi-ḫi-t₃-ul [ḫu-ṭu-ša-...]

4) ḫab-ba-tum šar-ra-qu a-miṣ [da-me...]

5) la pa-li-ḫi zik-ri EN-šu[...]

6) LŪ.AK-šu LŪ,ša-pi-ri LŪ3-ši-ra-du-u [...]

7) lu-ul šā ina GIŠ.KI ŠAR-ti 6itL₃[-...]

8) iš-ri-qu ŠAR,3[...]

9) a-na KUR-šā ū [...]

10) x (x) 4tur3-rù giš3-[mil-ši ...]

Lacuna

Lacuna

ii’ 1’–2’) [and its army; I put] to the sword [IŞpakāia], a Scythian, [an ally who could not save himself].

i’ 3’–10’) [I plundered the land Bit-Dakkūri, which is in Chaldea, an] enemy of Babylon. [I captured Šamaš-
ibni, its king, a rogue] (and outlaw, (i’ 5’) [who did not respect the oath of the lord of lords, who took away fields of the citizens] of Babylon [and Borsippa] by force and turned (them) over to] himself. [Because I know the fear of the gods Bēl and Nabû, I returned those fields and entrusted (them) to the citizens of Babylon] [and Borsippa. I placed Nabû-šallim, son of Baššussu, [on his throne and he (now) pulls] my [yo]ke.

i’ 11’–14’) [(As for) Bēl-iqīša, son of Bunnannū, a Gamberjan whose] residence [is] located [twelve leagues distance in water and swamps, by the command of the god Aššur, my lord, unprovoked fear] fell upon him and [of] his own [free will he took] trib[ute and payment],

Lacuna

Lacuna

ii’ 1’–10’) who [...] to the land [...]; they did not listen [...] The people of Assyria, who [had committed] sin(s), [...] robbers, thieves, murde[rers, ...] (ii’ 5’) (those people) who did not fear the oath of his lord, [...] overseers, leaders, [soldiers, ...] or those who ... at the feet [...]. They stole [... ... to his land [... ... to take re[venge] ...]
A fragment of a hollow prism from Nineveh preserves an Akkadian inscription containing accounts of military campaigns, including a description of the preparations for and execution of an expedition to Egypt. This text is commonly referred to as Nineveh (Prism) E or Nineveh (Prism) S (see text no. 5).

**CATALOGUE**

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**COMMENTARY**

Parts of two columns are preserved. Col. i′ duplicates text no. 1 (Nineveh A) iv 42–68 and col. ii′, as far as it is preserved, contains a report of Esarhaddon’s conquest of Egypt; this event is also recorded in several inscriptions, including text no. 9 (Bu 91–5–9,218), text no. 15 (Bu 91–5–9,134), text no. 34 (K 3082+), text no. 35 (83–1–18,483), text no. 36 (79–7–8,196), text no. 37 (Rm 284), text no. 38 (K 3127+), text no. 39 (K 13721), text no. 98 (VA 2708), and text no. 103 (VAG 31). The restorations in col. i′ are based on text no. 1 and most of those in col. ii′ follow the suggestions of R. Borger (Asarh. pp. 65–66 §28), several of which are based on text no. 98 (Monument A).

With regard to the fragment’s provenance, it may have been discovered at Nebi Yunus since objects with 80-7-19 registration numbers were excavated by or for H. Rassam during 1879–80 at Nineveh, mainly from the palaces on Kuyunjik, but also at Nebi Yunus.

**BIBLIOGRAPHY**

1887–88 Harper, Hebraica 4 p. 25 (col. i′, copy)
1889 Rogers, Haverford College Studies 2 pl. 3 (col. ii′, copy)
1889 Winckler, Untersuchungen p. 98 (ii′ 19′–21′, edition)
1896 Bezdó, Cat. 4 pp. 1729–1730 (study)
1927 Luckenbill, ARAB 2 p. 221 §§560–564 (col. ii′, translation)
1969 Oppenheim, ANET 3 p. 293 no. d7 (ii′ 19′–21′, translation)
1993 Porter, Images, Power, and Politics p. 194 (study)
2004 Tadmor, Studies Grayson pp. 273–276 (study)

**TEXT**

Col. i′

1') [... pi]-ḥat.MEŠ [...] Lacuna
2') [... it-ti-šú]-nu ú-ma-[e-er]-ma
3') [UN.MEŠ a-ši-bu-te URU.MEŠ] šaš2-tu-nu
 ik-bu-su [u-šak]-ni-šú GIR.IT-šú-un
4') [GUN man]-ša1-tú be-šú-[šak]-ni šú GÌR-šaš2-šú-un
5') [KUR.pa]-tu-šā-ša-ar ri na-gu-ša i-[te]-ša un
6') [ša qi-re-šu KUR.ma-da]-a-a SŪ.MEŠ ša-pa-ti
 KUR.bi-ik-ni šad-di NA.,ZA.GIN
7') [ša ina LUGAL.MEŠ AD.MEŠ]-ia mám-ma-la

Lacuna

i′ 1′–4′) I se[n]t my officials, the gover[nors [of the boundary areas of their land, with th]em and they trampled [the people living in] those [cities (and) made (them) b]ow down at their feet. I imposed [the tribute (and) paym]ent of my lordship [upon] them.

i′ 5′–11′) [(As for) the land Pa]tušarri, a district in the [area of the salt desert, [which is in the midst of the land of the] distant [Med]es, borders Mount Bikni, the lapis lazuli mountain, (and) upon the soil of whose
land none [of the kings], my [ancestors], had walked — I carried off to Assyria [Ṣidir-par]na (and) E-parna, mighty chieftains, [who were not submissive] to (my) yoke, together with their people, (‘i’ 10’) [their riding horses], oxen, sheep and goats, (and) Bactrian camels, [their he]javy [plunder].

i’ 12’–23’) [In] my [...]th campaign, (as for) the land Bāzā, a district in a remote place, [a forgotten place of] dry land, saline ground, a place of thirst, [one hundred and twenty leagues] of desert, thistles, and gazelle-tooth stones, (‘i’ 15’) [where sn]akes and scorpions fill [the plain] like ants — I left [Mount] Ḥażū, the mountain of saggilmud-stone, [twenty leagues behind me and crossed over to] that district to which [no k]ing before me [had gone] since earliest days. By the command of the god Aššur, my lord, I marched [trium])phantly [in its midst. I defeated] Kīsu, king of the land Ḥaldisu, (‘i’ 20’) [Akbaru, king of the city Ilipiu, Mansāku, king of the land Magalani, [Iapa’, queen of] the land Dīhrānī, Ḥābisu, [king of the city] Qā[dab’a’, Nīharu, king of the city Ga’uani], Baslu, queen [of the city Ḫilum, ...] [...]

Lacuna

Lacuna

Lacuna

Lacuna

ii’ 1’–15’) before [...] on the third day, in the evening [...] the festival of Erua, (that is) Zarpa[nitu], I prayed to [...] the gods Aššur, Sīn, Šamas], Adad, Bēl, Bēltiya, Nabū, [Īstar of Nineveh], (‘ii’ 5’) Įstar of Arbela, and Gūse[a, the gods, my helpers], and they heard my prayers. [I raged like] a lion, put on (my) coat of mail, (and) [put on (my head)] a helmet appropriate for ba[ttle]. I held in my hands the mighty bow (and) the [strong] arrow, which the god Aššur, king of the gods, placed [in my] hands. (‘ii’ 10’) Like a furious eagle, my wings were spread before [my army] (and) I was marching like the flood. [The merci]less arrow (bestowed) by the god Aššur shot out angrily (and) furiously [...]. The gods Šarur (and) Šargaz were marching at [my side]. By] the command of the god Aššur, the king of the gods, my lord, I prayed to the great gods and they heard my prayers (and) [...].
A fragment from somewhere near the bottom of a hexagonal prism has part of an inscription containing a tribute list. This text, of which parts of two columns are preserved, has been traditionally attributed to Esarhaddon, but there is not yet proof for this attribution. If this is an Esarhaddon inscription, it should probably be related to his Egyptian campaign. This text is sometimes referred to as Nineveh (Prism) S (see text no. 5).

### CATALOGUE

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8 ii’ 21′–22a′ The restorations are based on text no. 98 (Monument A) rev. 38–39.
TEXT

1896  Bezdö, Cat. 4 p. 1948 (study)
1898–1900  Winckler, AOF 2 p. 21 no. 16 (copy)
1956  Borger, Assyr. 114 §80 (Frt. j) (transliteration)
1969  Oppenheim, ANET† pp. 293–294 no. d7 (translation)
1993  Porter, Images, Power, and Politics p. 201 (study)
1994  Onasch, AAT 27/1 pp. 30–35 (edition, study); and 2

BIBLIOGRAPHY  pp. 20–21 (transliteration)
1999–2001  Liverani, SAAB 13 pp. 73–75 (study)
2004  Tadmor, Studies Grayson pp. 273–276 (study)
2009  Radner, Studies Parpola p. 224 n. 11 (i′ 9′–11′, transliteration, study)

Col. i′

Lacuna

1) [...] ka-a-a-[nu]
2) [...] a-gūr-ri
3) [...] AM GUN ̀u
4) [...] NA.MEŠ ni-siq-te ina la mi-ni
5) [...] x NIG.SU pa-an a-sir-te ú-sá-a-li⁴-mu
6) [...] NUMUN É AD-sá DUMU.MEŠ MAN maḫ-ru-te KL.MIN
7) [...] E-šú LÚ.ŠU.MEŠ LÚ.GIŠ.GIGIR.MEŠ ū-rad
8) [...] mu-ki a-pa-a-ti LÚ.ERIM.MEŠ GIŠ.PAN
GIŠ.a-ri ̀t KL.MIN
9) [...] GAL.MEŠ LÚ.MAŠ.MAŠ.MEŠ
LÚ.ḪAR-TI-[BL.[MÉS]
10) [...] LÚ.mu-na-i-ši LÚ.ABA ʾKUR.mu-ṣur-[a-3]
11) [...] LÚ.[MUŠ.LAH].[MEŠ a-dí
LÚ.GAL.TUKU.MEŠ-šú-nu KL.MIN
12) [...] LÚ.KA.ŠI.RI.MEŠ LÚ.NAR.MEŠ LÚ.NI.G.MEŠ
13) [...] LÚ.LÚNGA.MEŠ LÚ.NI.GA.MEŠ-šú-nu KL.MIN
14) [...] LÚ.TÚ.GU.KAL.MEŠ LÚ.ŠU.KU.₅.MEŠ
LÚ.AŠ.GAB.MEŠ KL.MIN
15) [...] LÚ.NAGAR mu-gēr-ri LÚ.NAGAR GIŠ.MA.MEŠ
16) [...] šú šip-ša-ni-šú-nu KL.MIN
17) [...] SIMUG.MEŠ AN.BAR

Lacuna

Col. ii′

Lacuna

1) [...] x-an : mx-[x-...]
2) [...] UGU URU.mU]-[Kin]-BALA-AST-Ê-tšú : m[a-...]
3) [...] UGU URU].maḫ-ri-ga-re-e-MAN : m[a-...]
4) [...] UGU URU.aš-ŠUR-KUR-SU-DAGAL.MEŠ : mši-ḫu₅-ru [...]
5) [...] UGU URU.aš-ŠUR-na-šī-[GAL]₅.LÁ : mpu-ti₃-[x-...]
6) [...] UGU URU.LI.mE-sIN-ŠUR : mSILIM.-mu[...]
7) [...] UGU URU.KAR.-da-ni-[te] : mši₃-zi[...]
8) [...] UGU URU.E₃-AMAR.UTU URU ša-[aš]-šur-ta-ru[...]
9) [...] MARD-qi-na-a LÚ.mU-šar-ki-[ [...] ...]
10) [...] šú-ar-bi-[...]
11) [...] ki-šIr₃-15 ina URU [shı-a-mu₃-[shur [...]

Lacuna

i′ 1′–17′) [...] regul[lar ...] baked bricks [...] ... trib-ute and [...] precious stones without number (i′ 5′) [... ] they blackened [...] the seed of his father’s house, descendants of earlier kings, ditto; [...] of his house, third-men, charioiteers, [...] [...] re[in]-holders, archers, shield bearers, ditto; [...] ... incantation priests, dream interpreters, (i′ 10′) [...] veterinarians, Egyptian scribes, [...] snake-charmers, together with their helpers, ditto; [...] Kaššur-raftsmen, singers, bakers, [...] brewers, (together with) their supply managers, ditto; [...] clothes] menders, hunters, leather workers, ditto; (i′ 15′) [...] wheelwrights, shipwrights [...] of their [...] ditto; [...] iron-smiths,

Esarhaddon 9

- \( ? \)

?) and Onasch (ÄAT 27/1 p. 31 and ÄAT 27/2 p. 20) reads it as [...] x ša la-pa-an.

i′ 10′ The reading of the line follows Radner, Studies Parpola p. 224 n. 11.

i′ 11′ LÚ.GAL.TUKU.MEŠ-šú-nu is otherwise not attested in Assyrian sources.
An Akkadian inscription on a cylinder records the restoration of the temples of the goddess Mullissu and the god Šamaš in Nineveh. Only half of the inscription is preserved. Horizontal rulings separate each line. The text is dated to Ulūlu (VI) 677 BC and is commonly referred to as Nineveh (Cylinder) G (Nin. G).

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**BIBLIOGRAPHY**

1870 3 R pl. 2 no. 23 (K 1658, copy) 122619, copy, edition)
1940 Thompson, Iraq 7 pp. 96–97 and fig. 18 no. 12 (BM 1968 Lambert and Millard, Cat. p. 13 (study)

**TEXT**

1) \( ^{\text{MAN.ŠÀR-ŠEŠ-SUM.NA}} \) LUGAL ŠÚ MAN KUR aš-šur.KI GİR.NÍTA KÀ.DINGIR.RA.KI LUGAL KUR EME.GI, u URI.KI 1–5) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, who knows how to greatly revere the gods and goddesses, the one who (re)constructed the temple of the god Aššur (and) (re)built Esagil (and) Babylon; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, (and) king of Sumer and Akkad —

2) ša pa-laḫ DINGIR.MEŠ u \( ^{\text{4iš-ta-ri}} \) ra-biš mu-du-ú 6–8) [... from former days in the courtyard of Emāšmaš [...] its area was too small; moreover, the temple of the god Šamaš [...] ... [...]

3) ba-nu-ú ŠÀ�.ŠÀ� e-piš ē-sag-īl KÀ.DINGIR.RA.KI 7) [...]

4) DUMU md30-PAP.MEŠ-SU LUGAL ŠÚ LUGAL KUR aš-šur.KI DUMU \( ^{\text{mLUGAL-GLNA}} \) LUGAL ŠÚ LUGAL KUR aš-šur.KI 8) (traces of tops of signs)

5) \( ^{\text{GİR.NÍTA}} \) KÀ.DINGIR.RA.KI LUGAL\(^{1} \) KUR EME.GI, ù URI.KI

6) [...] ul-tu u₄-me pa-ni i-na ki-sal ē-maš-maš

7) [...] \( ^{\text{ṣe-ēh-rat}} \) šu-bat-su ū ē \( ^{\text{4UTU}} \)
An Akkadian inscription found upon three clay cylinders from Nineveh may record Esarhaddon’s renovation of the temples of the gods Sîn and Šamaš in Nineveh. This text is commonly referred to as Nineveh (Cylinder) H (Nin. H).

CATALOGUE

<table>
<thead>
<tr>
<th>Ex.</th>
<th>Museum Number</th>
<th>Registration Number</th>
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<th>Dimensions (cm)</th>
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<td>1</td>
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<td>1904–10–9,111</td>
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<td>2</td>
<td>K 2742 + K 2743 + N 1794</td>
<td>—</td>
<td>Nineveh, Kuyunjik</td>
<td>9.2×4.5</td>
<td>2′, 4′, 6′–11′</td>
<td>c</td>
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<tr>
<td>3</td>
<td>BM 121032</td>
<td>1929–10–12,28</td>
<td>Nineveh, Kuyunjik</td>
<td>4.1×3.6</td>
<td>5′–10′</td>
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</tbody>
</table>

COMMENTARY

R. Borger (BIWA pp. 134–135) proposes that the known exemplars of this text and those of the following inscription (Nineveh H and I respectively) are actually copies of one text, and not two different inscriptions. Although this is probably true, the texts have been kept separate since this inscription does not preserve the building report, a passage key to determining with more certainty if text nos. 11 and 12 are really one text. One fragment of ex. 2, N 1794, bears a “Layard” number; the N-prefix refers to either “Nineveh” or “Nimrud.” Objects with “Layard” numbers are now housed in the British Museum and they originate from Layard’s surveys and excavations, as well as from purchases made from locals who picked up the objects on the mounds after it had rained. For further details, see Collon, in Fales and Hickey, Austen Henry Layard p. 203.

When possible, the restorations are based on the following text, text no. 12 (Nineveh I). A score is presented on the CD-ROM.
BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 471 (ex. 2, study)
1914 King, Cat. p. 25 no. 147 (ex. 1, study)
1933 Bauer, Asb. pl. 28 and p. 106 (ex. 2, copy, study)
1940 Thompson, Iraq 7 p. 109 and fig. 3 no. 36 (ex. 3, copy, transliteration)
1968 Lambert and Millard, Cat. p. 5 (ex. 3, study)
1993 Porter, Images, Power, and Politics p. 195 (exs. 1–3, study)
1998 Frahm, Fs Borger pp. 117–118 (study)

TEXT

1–2) [Esarhaddon, ... king, ...] king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, [pious prince, humble, ... who] knows how [to revere] all of [the gods and goddesses],

Lacuna

1′–6′) [...] [...] (and) with the immutable words from [their] [lips may they (Sîn and Šamaš) discuss with one another (my) reaching extreme old age, the abundance of (my) offspring, the increase of my progeny, [...] ... [May they kill my enemies, flatten my enemies, cut down my [foes, (and) allow me to stand] over my enemies in victory (and) triumph [so that] I may rule (and) govern wherever my heart wishes.

7′–11′) [In future days], may [one of the kings], my [descendants], whom the gods Sîn (and) Šamaš select and name to rule the lands and people, renovate the dilapidated section(s) of these shrines when they become old and dilapidated, (10′) read [an inscription written in] my name, and may he anoint (it) with oil, make an offering, write my name with his name, [(and) return (it) to its place]. (Then) may the gods Sîn and Šamaš order good things for him monthly, without ceasing.

Date ex. 1

12′) [...] governor of Ḫanigalbat.

12

An Akkadian inscription found upon two clay cylinders records Esarhaddon’s building of a temple for the gods Sîn, Ningal, Šamaš, and Aya in Nineveh. This text is commonly referred to as Nineveh (Cylinder) I (Nin. I).
CATALOGUE

<table>
<thead>
<tr>
<th>Ex. Number</th>
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<th>Lines Preserved</th>
<th>cpn</th>
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<tbody>
<tr>
<td>1</td>
<td>BM 120066 + 1902–5–10.6</td>
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<td>9.4×7.8</td>
<td>1–37, date</td>
<td>c</td>
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<tr>
<td>2</td>
<td>BM 122618</td>
<td>Nineveh, AP. D. IX</td>
<td>6.5×6.5</td>
<td>13–31</td>
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</table>

COMMENTARY

R. Borger (BIWA pp. 134–135) proposes that the known exemplars of this text and those of the previous inscription (Nineveh I and H respectively) are actually copies of one text, and not two different inscriptions. Although this is probably true, the texts have been kept separate since text no. 11 does not preserve the building report, a passage key to determining with more certainty if text nos. 11 and 12 are really one text.

Ex. 1 is 1/3 (left side) of a barrel cylinder with a pencil-sized hole through its length. Exs. 2 is 1/4 (left side) of a barrel cylinder. When possible, the restorations are based on the previous text, text no. 11 (Nineveh H). Horizontal rulings separate each line on both exemplars. A score is presented on the CD-ROM.

BIBLIOGRAPHY

1914 King, Cat. pp. 2–3 no. 6 (ex. 1, copy, study)  
1933 Bauer, Asarh. pl. 62 and p. 106 (ex. 1 [1902–5–10,6 only], copy, study)  
1940 Thompson, Iraq 7 pp. 97–98 and fig. 20 no. 13 (ex. 2, copy, edition)  
1956 Borger, Asarh. pp. 66 and 68 §29 (Nin. I) (exs. 1–2, edition)  
1968 Lambert and Millard, Cat. p. 13 (ex. 2, study)  
1984 Cogan, AFO 31 pp. 73–75 (ex. 1, photo, edition)  
1992 Lambert, Cat. p. 77 (ex. 1, study)  
1993 Porter, Images, Power, and Politics p. 195 (exs. 1–2, study)  
1996 Borger, BIWA pp. 134–135 (exs. 1–2, edition)

TEXT

1) mdaš-šur-ŠEŠ-SUM.NA LUGAL [...] LUGAL ŠÚ LUGAL KUR aš-šur.KI GİR.NİTİ KÂ.DİNGİR.RA.KI LUGAL KUR EM.GI. u URLKI]  
2) NUN na-a’-du aš-ru [...] ša pa-laḫ DİNGİR.MEŠ u 4iš-ta-ri ka-la-ma i-du-u [...]  
3) lib-bu rap-šú ma[...]  
4) ša ul-tu še-[he-rišú ...]  
5) ša a-na ud-du-uš [...]  
6) ba-nu-ū 4aš-šur [...]  
7) LUGAL šah-tu mu-šak-li-[il ...]  
8) DUMU mdaš-ŠEŠ.MEŠ-SU LUGAL [...]  
9) ša-lam 4aššu 4n-in-gal [...]  
10) e-pu-šu-ma ū[...]  
11) ku-um-mu3 [ša’] maš-tak be-lu-tišú-nu la e-pu-[šu ...]  
12) a-na-[ku m]AN.ŞÁR-ŠEŠ-SUM.NA LUGAL ŠÚ LUGAL KUR aš-šur.KI [...]  
13) \( \text{É} \) 4aššu 4n-in-gal 4UTU a-a [...]  
14) ina qé-reb MURUB,1 URU ša NINA.KI a-na mu-šab [...]  
15) ina ITI šal-me u₄-meše-me-e ina NA₄.pi-i-li NA₄  
1–11 Esarhaddon, [...] king, [...] king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad], pious prince, humble, [... who knows how to revere all of the gods and goddesses], of fine intellect, [... who from [his] youth[th ...] (5) whom [...] to renew [... the one who (re)constructed the temple of the god Aššur, [...] respectful king, the one who complet[ed ...]; son of Sennacherib, king of [...] the images of the gods Šīn, Ningal, [...] made and ... [... the cella, which] he did not bui[ld] as their lordly living quarters, [...] —  
12–23 I, Esarhaddon, king of the world, king of Assyria, [...] the temple of the gods Šīn, Ningal, Šamaš, (and) Aya [...] in the citadel of (the city of) Nineveh as residence of [...]. (15) In a favorable month, on a propitious day, I laid its foundations upon that terrace with limestone, [strong] stone from the mountains,
Date ex. 1

The proposed tentative translation is based on text no. 2 (Nineveh B) v 25–26, me-ser KU.ḪABBAR u ZABAR ú-rak-kis-ša u-rat-ta-a KĀ.ḪMES-šā.

The restoration is based on Ashurbanipal Prism T iii 30–31 (Borger, BIWA p. 144).
only inscription so far where Esarhaddon uses the title of heir designate (mār šarrī rabû ša bit redûti = crown prince). Horizontal rulings separate each line. This cylinder, which may belong to the same cylinder as the following text (BM 127964), is commonly called Nineveh (Cylinder) J (Nin. J).

**CATALOGUE**

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**BIBLIOGRAPHY**

1940 Thompson, Iraq 7 pp. 85 and 96 and fig. 16 no. 11 (copy, edition)  
1993 Porter, Images, Power, and Politics p. 195 (study)  
1998 Radner, PNA 1/1 p. 184 (study of line 1)

**TEXT**

1–4) [Aššur-etel-ilāni]-mukīn-apli, the senior son of the king, who (resides in) the House of Succession, [...] is complete, surpassing in intelligence, [...] whose mind has learned [...] of all of the experts, [...] son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of the world (and) king of Assyria —

1′–3′) [...] when I brought its construction to an end, [...] I invited [...] into it, and I offered [sumptuous pure] offerings [before] them and I presented (them) with my gifts.

4–6′) [Those gods, in] their steadfast [hearts], truly happy, last forever and ever in that palace. May they never leave it (the palace). Based on the conjectured space available at the beginning of the line, R. Borger (Asarh. p. 69) tentatively restored 24ALAD SIG, 4LAMMA SIG, na-šir kib-si LUGAL-ti-ia mu-ša-du-u ka-bat-ti-ia da-riš liš-tab-ru-ru a-a ip-par-ku-u i-da-a-šá, “Let the good šēdu (and) the good lamassu, who guard my royal path (and) make me happy, last forever and ever in that palace. May they never leave it (the palace).” Based on the conjectured space available at the beginning of the line, R. Borger (Asarh. p. 69) tentatively restored 24ALAD SIG, 4LAMMA SIG, “the good šēdu (and) the good lamassu.”

2 Or [...] um-mu-ru, “is bright.”

6′ Compare text no. 1 (Nineveh A) vi 62–64 and text no. 2 (Nineveh B) vi 39–43: 4ALAD SIG, 4LAMMA SIG, na-šir kib-si LUGAL-ti-ia mu-ša-du-u ka-bat-ti-ia da-riš liš-tab-ru-ru a-a ip-par-ku-u i-da-a-šá, “Let the good šēdu (and) the good lamassu, who guard my royal path (and) make me happy, last forever and ever in that palace. May they never leave it (the palace).” Based on the conjectured space available at the beginning of the line, R. Borger (Asarh. p. 69) tentatively restored 24ALAD SIG, 4LAMMA SIG, “the good šēdu (and) the good lamassu.”
A fragment of a clay cylinder preserves part of an inscription of Esarhaddon describing the construction of a small palace in Nineveh. Horizontal rulings separate each line. The piece, as proposed by R. Borger, may be part of the same cylinder as text no. 13 (Nineveh J).

**CATALOGUE**

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<td>4.4×5.1</td>
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**BIBLIOGRAPHY**

1968 Lambert and Millard, Cat. p. 40 (study)
1993 Porter, Images, Power, and Politics p. 195 (study)

**TEXT**

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<td>7'</td>
<td>Lacuna</td>
</tr>
<tr>
<td>8'</td>
<td>Lacuna</td>
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A fragment of a hollow cylinder contains an inscription that probably describes Esarhaddon’s campaign in Egypt. Horizontal rulings separate each line. This text is commonly referred to as (Cylinder) Fragment K (Frt. K). The text is presumably from Nineveh since objects bearing Bu 91-5-9 registration numbers were excavated by or for E.A.W. Budge at Nineveh during 1889–91.
CATALOGUE

<table>
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<th>Registration Number</th>
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BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1941 (study)
1898 Winckler, OLZ 1 col. 108 (study)
1956 Borger, Asarh., p. 114 §81 (Frt. K) (edition)
1993 Porter, Images, Power, and Politics p. 201 (study)

TEXT

Lacuna
1) [...]-a-a [...]
2) [...] šit-su-nu [...]
3) [... na]-gab ERIM-a ma- [...]
4) [...] Lu ERIM KUR al-si-ma MUNUS.[...]
5) [...] e-te-ne-ep-pu-šu si-[...]
6) [...] =tar-qu-u LUGAL KUR.ku-u-si a-di gi-mi-r ERIM-[šú [...]
7) [...] MUNUS.É.GAL].MEŠ-šú
MUNUS.É.GAL].MEŠ-šú DUMU.MEŠ-šú [...]
8) [...] mim-ma šum-šú šá ni-ba la i-šú-ú šal-[la-tišt am-nu [...]
9) [...] ARAD.MEŠ-ia ap-qid-ma ma-lak [...]
10) [...] šía KUR aš-šur [...]

Lacuna

1′–10′) [...] [... ] situated [... a]ll of my army [... [...] army of the enemy, I called and [... [...] (5′) which I constantly did [... Taharqa, king of] Kush, together with [his] entire army [... I counted] his [wives], his concubines, his sons, [... everything] else, which was without number, [as] boo[ty [...] I assigned [...] to my servants. A march of [...] my [...] Assyria [...]

Lacuna

A fragment of a cylinder probably contains a building inscription written after Esarhaddon’s Egyptian campaign. This text is commonly referred to as (Cylinder) Fragment M (Frt. M). Although the provenance of the fragment is not known, this text is edited with the Nineveh texts since inscriptions concerning the conquest of Egypt written on clay objects are known presently only from Nineveh and since some objects bearing 83-1-18 registration numbers were excavated by or for H. Rassam during 1882 at Nineveh.
CATALOGUE

<table>
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<td>3.9×2.9</td>
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**BIBLIOGRAPHY**

1896 Bezold, Cat. 4 p. 1912 (study)

1898 Winckler, MVAG 3/1 p. 2 (copy, edition)


1993 Porter, Images, Power, and Politics p. 201 (study)

**TEXT**

1) [... md]aš-šur-PAP-AŠ [...]
2) [... ni]-bit 4a-šur EN-[ia ...]
3) [... d]ALAD SIG, ša ina lib-bi [...] 1–6) [...] Esarhaddon [... cho]sen by the god Aššur, [... my lord, [...] a good šedu, which is in [...] Egypt and Meluh[ḥa ...] palace of Senn[acherib, ... Sar[gon (II), king of the [four] quar[ters, ...]
4) [...] KUR.mu-ūṣ-ri u KUR.mi-lūḫ-[ḥa ...]
5) [...] Ē.GAL ša md30-[PAP,MEŠ-SU ...
6) [...] =MAN]-GIN LUGAL ki-b-[rat LIMMU-ti ...]

Lacuna

A small fragment of a perforated clay cylinder is inscribed with a dedicatory inscription for Esarhaddon’s rebuilding of the temple of the goddess Ištar of Nineveh. Horizontal rulings separate each line. Although the provenance of the fragment is uncertain, the inscription is edited with the Nineveh texts since it is presumed that the cylinder was a foundation document intended for Emašmaš, the temple of Ištar in Nineveh, and not another temple of this goddess.

CATALOGUE

<table>
<thead>
<tr>
<th>Museum Number</th>
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</table>

**TEXT**

Lacuna

1’) LUGAL kiš-[šá-ti LUGAL KUR aš-šur.KI]
2’) DUMU md30-ŠEŠ.MEŠ-ERI-ba
3’) LUGAL GAL-ū LUGAL dan-nu
4’) LUGAL kiš-šá-ti LUGAL KUR aš-šur.KI
5’) É =NANNA ša INA.KI GAŠAN-šū

1’–4’) king of the wor[ld, king of Assyria]; son of Sennacherib, great king, mighty king, king of the world, king of Assyria —

5’–11’) (As for) the temple of the goddess Ištar
An Akkadian inscription on a fragment of a clay cylinder concerns the refurbishment of the gods of Babylon. Since the object bears a K (Kuyunjik) number, it is likely that the cylinder originates from Nineveh and therefore the inscription is edited here, although arbitrarily, rather than with inscriptions of another city. Because several objects bearing K 1620–50 numbers have been proven to have come from Kalhu, this fragment may have been discovered there. The text is commonly referred to as Aššur-Babylon D (As-BbD).

**CATALOGUE**

<table>
<thead>
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<td>Possibly Nineveh (or Kalhu)</td>
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**COMMENTARY**

Horizontal rulings separate each line. The extant text, which is part of the inscription’s prologue, duplicates with omission and variation text no. 48 ex. 1 (K 2801+) lines 21–40 and text no. 49 (Sm 1089) lines 3–8. When possible, the restorations are based on those two inscriptions.

**BIBLIOGRAPHY**

1889 Bezdol, Cat. 1 p. 325 (study)
1956 Borger, Asarh. p. 78 §52 and p. 86 §56 (AsBbD) 1993 Porter, Images, Power, and Politics p. 199 (study)

**TEXT**

Lacuna

1') [...] ip-tu'[u ...]
2') [...] tu-ut-tu]-šú-ma ta-aš-[šú-šú a-na LUGAL-ti ...]
3') [...] LUGAL ki₃-ba₃-rat LIMMU]-tim mi-[gir DINGIR,MEŠ GAL,MEŠ ...]
4') [...] mu₃š-te-e₃-ú d₃š-[rat DINGIR-ti-šú-nu GAL-ti ...]
A fragment of a stone object, known from a photograph in the British Museum and from a nineteenth-century copy, preserves part of an inscription of Esarhaddon similar to text no. 1 (Nineveh A), which describes the construction of the armory in Nineveh. Although the provenance of the piece is not known, it probably comes from Nineveh since the text duplicates inscriptions recording work on the armory in that city.

### CATALOGUE

<table>
<thead>
<tr>
<th>Museum Number</th>
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</tr>
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<td>—</td>
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### COMMENTARY

In 1975, R. Borger published the copy of the text that Bellino drew and sent to Grotefend for translation; we thank E. Frahm (personal communication) for bringing this interesting detail to our attention. The edition is based on the published copy and on A.K. Grayson’s transliteration, which he made from a photograph seen in the British Museum. The present location of the object is not known. The extant text duplicates text no. 1 (Nineveh A) vi 44–53, but with variation in lines 1′–2′ and 6′. Because there are differences between this text and text no. 1, since the original was not available for study, and since the line divisions and space available are not known with certainty, most of the missing text has not been reconstructed in the transliteration.

### BIBLIOGRAPHY

1975 Borger, Die Welt des Alten Orients p. 181 no. 3 (copy, study)
TEXT

Lacuna
1'') [...]
2'') [... d\textsuperscript{M}\textit{AŠ} d\textsuperscript{IŠKUR} [...] 3'') [... DINGIR]\textsuperscript{M}EŠ\textsuperscript{k} KUR aš-šur.\textit{k}\textsuperscript{\textit{I}}\textsuperscript{\textit{I}}[li-šú-nu] ...
4'') [... ú-šam]-hl-ra kǎd-ra-a\textsuperscript{a}[a ...]
5'') [... qě-re]t\textsuperscript{\textit{I}}-ti <in\textsuperscript{\textit{A}}>-qě-reb-šá t\textsuperscript{\textit{I}}-[...]
6'') [... i]-\textsuperscript{\textit{I}}]-ti\textsuperscript{\textit{I}}-ma t\textsuperscript{\textit{I}}-[...]
7'') [... i]-\textsuperscript{\textit{I}}]-la\textsuperscript{\textit{I}}-a\textsuperscript{\textit{I}}-[...]
8'') [... x [...]
Lacuna

Lacuna
1') [...] ... [...]
2'-8') [...] the gods Nin\textsuperscript{\textit{U}R\textit{T\textit{A}}}, Adad, [...] the gods of Assyria, al[l of them, into it. I made sumptuous pure offerings before them and pre\textsuperscript{s}ented (them) with my gifts. [...] I seated all of the officials and people of my country] in it [at festive tables, ceremonial meals, and banquets [...] ... [...] I had (my servants) drench their (the guests') heads with fine oil (and) per\textsuperscript{f}umed oil. [...] ... [...]
Lacuna

20

A complete limestone slab contains a proprietary inscription of Esarhaddon. The text was composed after the defeat of the Egyptian pharaoh Taharqa in 671 BC. Although the original findspot of the slab is not known it is included here arbitrarily since Esarhaddon is known to have used inscribed limestone slabs to line the walls of the armory at Nineveh; it is possible that the object originates from either Tarbiṣu or Kalḫu, other sites from which slabs of Esarhaddon have been discovered.

Figure 1. BM 22465 (text no. 20), a limestone slab of Esarhaddon with a proprietary inscription. © Trustees of the British Museum.

\textbf{19 lines 5'-6'} Based on text no. 1 (Nineveh A) vi 51, one expects ú-šē-šēb-šū-nu-ti-ma ("I seated them") at the end of line 5', but this word may appear at the end of line 6 ( [... ú-šē-šēb-šū]\textsuperscript{\textit{I}}]-nu-ti-ma). Because the text is not sufficiently preserved and since this text may deviate from text no. 1, this passage has not been restored.
CATALOGUE

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TEXT

1) KUR "AŠ-PAP-"AŠ MAN dan-nu
2) MAN ŠU MAN KUR AŠ GIRD.ÎTIA KÁ.ÂDINGIR.KI
3) MAN KUR EME.GI, u URI.KI LUGAL MAN.MEŠ
4) KUR.musur KUR.pa-tu-ri-si
5) KUR.ku-u-si A "AŠ-30-PAP.MEŠ-SU
6) MAN KUR AŠ A "AŠ-MAN-GIN MAN KUR AŠ-ma

1–6) The palace of Esarhaddon, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the kings of (Lower) Egypt, Upper Egypt, (and) Kush, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

21

The reverse of a stone slab from Nebi Yunus (Nineveh) has an inscription stating that it belonged to Esarhaddon. This text is commonly referred to as Nineveh L (Nin. L).

CATALOGUE

<table>
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<tr>
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<tr>
<td>1 R pl. 48 no. 2</td>
<td>Nineveh, Nebi Yunus</td>
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COMMENTARY

The inscription was not collated since the slab was probably left in the field. According to J.M. Russell (Writing on the Wall pp. 145–146), at least two near duplicates of this text were located on the backs of slabs uncovered during the Iraqi excavations at Nineveh in 1990. These texts are unpublished and may or may not be related to text no. 21. It is unclear whether or not these slabs were left in the field.

BIBLIOGRAPHY

1861 1 R pl. 48 no. 2 (copy)
1898 Meissner and Rost, BA 3 pp. 202–205 (edition)
1927 Luckenbill, ARAB 2 p. 285 §754 (translation)
1956 Borger, Asarh. p. 69 §32 (Nin. L) (edition)
1993 Porter, Images, Power, and Politics p. 195 (study)
1999 Russell, Writing on the Wall pp. 144–146 (study)
TEXT

1) É.GAL ṃaš-ŠUR-PAP-ĀŠ
2) MAN dAN-NU MAN ŠŰ MAN KUR ĀŠ
3) DUMU ṃD30-PAP.MEŠ-SU MAN KUR ĀŠ
4) A ṃMAN-GIN MAN KUR ĀŠ

1–4) The palace of Esarhaddon, mighty king, king of the world, king of Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

22

Three inscribed slabs from Nineveh have a text similar to text no. 21. One of them was published in 1 R (pl. 48 no. 3) and was not collated since it was probably left in the field. This inscription has at least two exact duplicates, one from the back of a slab copied by Layard (MS C fol. 66v) and one from a stone in the possession of Rev. David Hares. The latter inscription was collated from a photograph sent to Christopher Walker by Rev. Hares. This text is commonly referred to as Nineveh M (Nin. M).

CATALOGUE

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<td>2 Layard, MS C fol. 66v</td>
<td>Nineveh</td>
<td>—</td>
<td>n</td>
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<tr>
<td>3 Photograph of stone in the possession of Rev. D. Hares</td>
<td>Probably Nineveh</td>
<td>—</td>
<td>p</td>
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BIBLIOGRAPHY

1861 1 R pl. 48 no. 3 (ex. 1, copy)
1898 Meissner and Rost, BA 3 pp. 204–205 (edition)
1927 Luckenbill, ARAB 2 p. 285 §755 (translation)
1999 Russell, Writing on the Wall p. 145 n. 4 (edition, study)

TEXT

1) KUR ṃAŠ-PAP-ĀŠ MAN KUR ĀŠ
2) A ṃD30-PAP.MEŠ-SU MAN KUR ĀŠ
3) A ṃMAN-GIN MAN KUR ĀŠ-ma

1–3) The palace of Esarhaddon, king of Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

23

An Akkadian inscription on a brick from Nineveh records that Esarhaddon had an adjoining house built onto the House of Succession. The edition is based on Thompson’s copy and Walker’s translation since the original was not collated. This text is commonly referred to as Nineveh O (Nin. O).
CATALOGUE

<table>
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<td>BM 137482</td>
<td>1932–12–10,24</td>
<td>Nineveh, Square BB 7, near the Ištar temple, not in situ</td>
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BIBLIOGRAPHY

1932 Thompson, AAA 19 p. 116 pl. 89 no. 301 (copy, provenance)
1956 Borger, Asarh. p. 70 §35 (Nin. O) (edition)
1981 Walker, CBI p. 126 no. 188 (transliteration)
1993 Porter, Images, Power, and Politics p. 196 (study)

TEXT

1) \textit{ana-ku} \textit{m\textbar AŠ-PAP-AŠ MAN GAL-u MAN dan-nu}

1–3) 1, Esarhaddon, great king, mighty king, king of the world, king of Ass\textit{[yria]}, built anew an annex onto the House of Succession in \textit{the midst of} the city of Nineveh.

2) \textit{te-nē-e ŠE UŠ-ti qē-reb\textbar ša\textbar}

3) \textit{URU šá NINA.KI GIBIL DŪ-uš\textbar}

24

Five gaming boards from Nineveh and Kalḫu are inscribed with a proprietary inscription of Esarhaddon. The text found on these pieces is commonly referred to as Nineveh K (Nin. K).

CATALOGUE

<table>
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<td>81–2–4,14</td>
<td>Nineveh</td>
<td>9×7.2×3.8</td>
<td>1–4</td>
<td>c</td>
</tr>
<tr>
<td>2 BM 12333</td>
<td>—</td>
<td>Kalḫu</td>
<td>14×12.1×7.1</td>
<td>1–4</td>
<td>c</td>
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<tr>
<td>3 —</td>
<td>81–7–27,183</td>
<td>Nineveh</td>
<td>9.5×4.4×3.7</td>
<td>1–4</td>
<td>c</td>
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<tr>
<td>4 —</td>
<td>80–7–19,327</td>
<td>Nineveh</td>
<td>7.2×4.5</td>
<td>2–4</td>
<td>c</td>
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<tr>
<td>5 EŞ 4646</td>
<td>—</td>
<td>Nineveh</td>
<td>—</td>
<td>1–4</td>
<td>c</td>
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</tbody>
</table>
COMMENTARY

Ex. 1 is made from a fine-grained stone; ex. 2 is made from a coarse conglomerate stone, which is like breccia in appearance; exs. 3–4 are made of a gray stone; and ex. 5 is made from red marble. For a study of ancient games, see I.L. Finkel, Ancient Board Games in Perspective.

BIBLIOGRAPHY

1925 Nassouhi, RA 22 pp. 17–22 (ex. 5, edition)
1934 Gadd, Iraq 1 pp. 45–50 (exs. 1–4, edition; ex. 2, photo)
1993 Porter, Images, Power, and Politics p. 195 (study)

TEXT

1) É.GAL 𒀀aš-ŠUR-PAP-AŠ MAN GAL MAN dan-nu MAN ŠÚ MAN KUR AŠ
2) GĪR.NĪTA KĀ.DINGIR.RA.KI MAN KUR EME.GI, u ak-ka-de-e
3) A md30-PAP.MEŠ-SU MAN dan-nu MAN ŠÚ MAN KUR AŠ
4) A ṭMAN-GIN MAN dan-nu MAN ŠÚ MAN KUR AŠ

1–4) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, mighty king, king of the world, king of Assyria, descendant of Sargon (II), mighty king, king of the world, king of Assyria.

25

An alabaster vase from Nineveh bears a short proprietary inscription of Esarhaddon. The edition is based on the published copy since the present location of the object is not known. This text is commonly referred to as Nineveh N (Nin. N).

CATALOGUE

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<td>1 R pl. 48 no. 7</td>
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COMMENTARY

Basmachi (Treasures p. 244) mentions that IM 59072, a stone vessel, bears a proprietary inscription of Esarhaddon. Since no further information about the text is known and since the object was not available for study, it is uncertain if IM 59072 is one of the stone vessels from Nineveh edited here (this text, text no. 26, or text no. 27) or if it is a new, previously unedited inscription.
BIBLIOGRAPHY

1861 1 R pl. 48 no. 7 (copy)
1898 Meissner and Rost, BA 3 pp. 204–205 (edition)
1927 Luckenbill, ARAB 2 p. 285 §756 (translation)
1993 Porter, Images, Power, and Politics p. 196 (study)

TEXT

1) É.GAL ṣaš-šur-PAP-ÀŠ MAN ŠÚ MAN KUR
   daš-šur.KI MAN KUR EME.GI, u URI.KI MAN
   KUR.kár-dun-īa-āš

1) The palace of Esarhaddon, king of the world, king
   of Assyria, king of Sumer and Akkad, king of Karduniaš
   (Babylonia).

26

An inscription from Nineveh on an alabaster bowl, recording that it was
taken as booty from Kush, indicates that it belonged to Esarhaddon. The
edition is based on the published copy since the present location of the
object is not known. This text is commonly referred to as Nineveh Q (Nin. Q).

CATALOGUE

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<td>Thompson, Archaeologia 79 no. 48</td>
<td>Nineveh, west of the central courtyard in the Nabû temple</td>
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BIBLIOGRAPHY

1929 Thompson, Archaeologia 79 p. 121 and pl. 43 no. 48 (copy)
1956 Borger, Asarh. p. 70 §37 (Nin. Q) (edition)
1993 Porter, Images, Power, and Politics p. 196 (study)

TEXT

1) [...] m[AŠ]-PAP-ÀŠ [...] 1–2) [...] Es]arhaddon [... booty from K[ush (...)].
2) [...] KUR]-ē HŠ KUR.ku-[sī (...)]

27

An inscription on the rim of a stone bowl from Nineveh states that it
belonged to Esarhaddon. The edition is based on the published copy since the
present location of the object is not known. This text is commonly referred
to as Nineveh R (Nin. R).
CATALOGUE

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<td>Thompson, AAA 20 no. 102</td>
<td>Nineveh, SW IV 10</td>
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BIBLIOGRAPHY

1933 Thompson, AAA 20 pl. 89 no. 102 (copy)
1956 Borger Asarh. p. 70 §38 (Nin. R) (edition)
1993 Porter, Images, Power, and Politics p. 196 (study)

TEXT

1) [KUR māš-šur-PAP-AŠ ...] 1MAN1 ŠÚ MAN KUR AN.ŠÁR.KI DUMU md30-[PAP.MEŠ-SU ...]
1) [The palace of Esarhaddon, ... king of the world, king of Assyria, son of Sen[nacherib, ...].]

28

A prestigious double-rim stone bowl, probably from Nineveh, bears a short proprietary inscription of Esarhaddon. The vessel, which is about half complete, is preserved in two separate parts that were pieced together from five fragments made of pale gray limestone with white fossils. There is some inconsistency in how the provenance of the pieces was recorded, so all that can be said at present is that the vessel probably comes from Nineveh. The inscription was not collated, and thus the edition is based on the published copy.

CATALOGUE

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<td>55–12–5,7</td>
<td>Rm 647 (+) 55–12–5,7 + BM 127174</td>
<td>Probably Nineveh; 55–12–5,7 is registered as coming from Sherif Khan, but Rm 647 is from Kuyunjik</td>
<td>Height: 3.9; Rim dia.: 14.7</td>
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BIBLIOGRAPHY

1957 Barnett, Ivories2 pp. 51, 223 and pl. CXXXII no. S 407 (photo, study [mislabeled BM 127014])
2008 Searight, Assyrian Stone Vessels pp. 51–54 and fig. 26 no. 367A–B (copy, edition, study)
TEXT

1) É.GAL maš-šur-PAP-AS MAN GAL MAN dan-<nu>
MAN ŠÚ MAN KUR AŠ GĪR,NĪTA
KĀ'[DINGIR,RA,KI MAN KUR] EME.GI, u URI.KI
MAN KUR.kār.-dun1-[u-aš ...]

1) The palace of Esarhaddon, great king, mighty
king, king of the world, king of Assyria, governor of
Bab[y]lon, king of the land of] Sumer and Akkad, king
of Kardun[iš (Babylonia), ...].

29

A double-rim stone bowl probably from Nineveh bears the beginning of a
short proprietary inscription of Esarhaddon. The vessel, which is about half
complete, was pieced together using five fragments made of greenish gray
siltstone. The inscription was not collated, and thus the edition is based on
the published copy.

CATALOGUE

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<td>55–12–5,5</td>
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<td>Height: 5.6; Rim dia.: 28.2</td>
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BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 51–52, 55 and fig. 26 no. 378 (copy, edition, study)

TEXT

1) KUR m[aš]-šur-PAP-AS MAN GAL* MAN dan-<nu>
[...]

1) The palace of [Es]arhaddon, great king, mighty
king, [...].

30

A fragment of a clay tablet from the Kuyunjik collection of the British
Museum contains an abbreviated version of text no. 1 (Nineveh A). This
text is commonly referred to as Fragment A (Frt. A).

29 line 1 GAL*: The text has MA. The published edition adds 'MAN' [...] at the end of the line, but the traces of this sign are not visible on the copy.
CATALOGUE

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COMMENTSARY

Parts of both the obverse and reverse are preserved and the extant text of the obverse provides a shorter account of the events narrated in text no. 1 (Nineveh A) ii 40–64, iii 39–46 and 71–78. When possible, the restorations are based on that inscription.

BIBLIOGRAPHY

1887 Winckler, ZA 2 pl. 1 after p. 374 (copy)
1891 Bezdorf, Cat. 2 p. 464 (study)
1893–97 Winckler, AOF 1 pp. 522–526 (edition)
1927 Luckenbill, ARAB 2 pp. 216–218 §8542–547 (translation)
1932 Hirschberg, Studien zur Geschichte Esarhaddons

TEXT

1) […] [As for] Bēl-iqīša, whose residence is located …
2) [...] when they were coming [to] Nineveh […] when they were clothing him in [linen (and) garments with multicolored trim, putting] gold rings [on his hands (and) …] his […], (then) he (no longer) said ‘woe!’ and (no longer) utter[ed cries of mourning].
3) 4–12’ He (Nabû-zēr-kitti-lišir) trusted [in his own strength] and [mustered] his army (and) camp, besieged [Ningal-iddin, a servant who] was loyal to me, and cut off [his escape route. I mustered] my [army] and took the direct [route] to the Sealand. [Nabû-zēr-kitti-lišir, son of] Marduk-apla-iddina (II) (Merodach-baladan), the rebel, the traitor, [heard of the approach of my army] and fled like a fox to the land Elam. [Because] he failed to keep [the oath of the god Aššur], his lord, they killed him with the sword in the midst of the land Elam. (10’) [Na’id-Marduk] saw [what] they had done to his brother in Elam and he came [to Assyria], before me, and kissed my feet. I made [the domain of his brother] subject [to hi]m and imposed my lordly tribute on him.

1–3’ […] when they were coming [to] Nineveh […] when they were clothing him in [linen (and) garments with multicolored trim, putting] gold rings [on his hands (and) …] his […], (then) he (no longer) said ‘woe!’ and (no longer) utter[ed cries of mourning].

13′–15’ [(As for) Bēl-iqīša, whose residence is located [twelve leagues] distance in the midst of swamps (and)
šub-tu

14) [pu-ul-ḫi me-lam-me EN-ti]-iā is-ḫu-pu-šu-ḫa
hat-tu ra-ma-ni-šu in-qat-su-[ma]
15) [dā-šu e-peš ARAD]-ti a-di mah-ri-ia
il-lik-am-na ū-na-šaq GīR.IL-[īa]
16) [ URU-ar-za-ša] iš-a-su-ḫi-li LUGAL-šu is-lu-un
ni-ri-[īa]
17) [[ina bi-re-ti ad-di-šu]-nu-ti-ma a-na KUR
aš-šur.Kī ū-[ra-a]
18) [im-te-uš-pa KUR.gi-mir-a-a ina KUR.ḫu-bu-uš-ña
a-di gi-mir EIRM.[HI.A-šū]
19) [[u-ra-as-si-ib ina Gīš.TUKUL man-da]-tu
ka-bit-tu [e-mi-šu]

Rev.
1′) [...] mba-’a-ša LUGAL URU.sur]-ri a-šēb [qa-bal
tam-tim ...]
2′) [...] is-lu-a ni-[ri ...]
3′) [...] AN.ŠĀR MAN DINGIR,MEŠ u nam-ri-ri
EN-ti-ia [...] 
4′) [...] ka-mis-ma u-sal-la-a EN-ti-ia ...]
5′) [...] man-da]-tu ka-bit-ti DUMU.MUNUS.MEŠ-šū
it-ti nu-du-n-[nē-e-ši-na ...]
6′) [...] na-dan šat]-ti-šu ma-la ū-šab-ti-šu [...] 
7′) [...] ū-na-āš-šuq GīR.IL-[īa [...] 
8′) [...] URU.MEŠ-šū šu-ut na-ba-li e-šim-ša-μa [...] 
9′) [...] aš]-kun-ma ana mi-šir KUR aš-šur.KI GUR 
[...] 
10′) [...] IGI mba-di-[...] ū-šad-gūl [...] 
11′) [...]-ni-šu

Lacuna

31

A fragment of a clay tablet that is part of the Kuyunjik collection of the
British Museum contains an abbreviated version of Esarhaddon’s annals.
This text is commonly referred to as Fragment B (Frt. B).

CATALOGUE

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**COMMENTARY**

Parts of the obverse and reverse, as well as the bottom edge, are preserved. The extant text duplicates, but with variation, text no. 1 (Nineveh A) ii 53–64, iii 39–42, 71–83, and iv 17–31. When possible, the restorations are based on that inscription.

**BIBLIOGRAPHY**

<table>
<thead>
<tr>
<th>Year</th>
<th>Author</th>
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<td>Winkler</td>
<td>ZA 2 pl. 2 after p. 374 (copy)</td>
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<td>1893</td>
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<td>Winkler</td>
<td>AOF 1 pp. 526–529 (edition)</td>
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<td>Luckenbill</td>
<td>ARAB 2 pp. 218–219 §6548–552 (translation)</td>
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<td>1932</td>
<td>Hirschberg</td>
<td>Studien zur Geschichte Esarheddons pp. 48–52 (edition)</td>
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<td>1956</td>
<td>Bohner</td>
<td>Esarhaddon 31 77</td>
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<td>1993</td>
<td>Porter</td>
<td>Images, Power, and Politics p. 201 (study)</td>
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<td>2001</td>
<td>Frahm</td>
<td>PNA 2/2 p. 677 (1′–8′, translation, study)</td>
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<td>2002</td>
<td>Waters</td>
<td>NABU 2002 p. 87 no. 88 (5′–7′, study)</td>
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**TEXT**

Obv.

1′) [...] BALA-ú [...]

2′) [...] NUM-BA-ŠA-ŠÁ ba-ra]-nu-u

3′) [a-na KUR.ELAM.MAKI še-la-biš in-na]-bit dš-šú

4′) [...] ŠEŠ-

5′) [...] šú im šú šú a šú qé-ŠEŠ-šú a šú qé-šú a šú qé-

6′) [...] in-[nab-tam-ma a na KUR aš-šú, Ki]

7′) [...] di IG-IA il-lik [...]

8′) [...] KUR.ELAM.MAKI in-[nab-tam-ma a na KUR aš-šú, Ki]

9′) [...] KUR.ELAM.MAKI in-[nab-tam-ma a na KUR aš-šú, Ki]

10′) [...] KUR.ELAM.MAKI in-[nab-tam-ma a na KUR aš-šú, Ki]

11′) [...] KUR.ELAM.MAKI in-[nab-tam-ma a na KUR aš-šú, Ki]

12′) [...] KUR.ELAM.MAKI in-[nab-tam-ma a na KUR aš-šú, Ki]

13′) [...] KUR.ELAM.MAKI in-[nab-tam-ma a na KUR aš-šú, Ki]

14′) [...] KUR.ELAM.MAKI in-[nab-tam-ma a na KUR aš-šú, Ki]

Lacuna

1′) [...] the reign [...].

2′–8′) [Nabû-zêr-kitti-lišir, the rebel, the traitor, heard of the approach of my army and fled [like a fox to the land Elam]. Because of the oath of the great gods [which he had transgressed, the gods Aššur, Šin, Šamaš, Šel, and Nabû] imposed a grievous punishment [on him and they killed him with the sword in the midst of the land Elam. (5′) Na'id-Marduk, his brother, saw the evil deeds [that they had done] to [his] brother [in Elam], he [fled] from the land Elam [to save his life, and came to Assyria, before me]. I had pity on [Na'id-Marduk and] Ummanigaš (Ḫuban-ḫalṭas), his brother, (and) [I made the Sealand [subject to him (Na'id-Marduk]. I imposed upon him the tribute and payment of my lordship yearly, without ceas[ing].

9′–14a)’ [(As for) Bēl-iqīša, son of Buḫanannu, a Gambulian [whose residence is located] twelve leagues distance in swamps and [canesbrakes, (10′) fear of the god Aššur], king of the gods, and the awesomeness of my lordship overwhelmed [him, and unprovoked fear fell upon him. He brought tribute and payment], yearly, without ceasing, [before me], in Nineveh. [I had pity on him and encouraged him. [I strengthened] Ša-pi-Bēl, the city (which is) [his strong fortress, and] I put [him together with] his [archers therein as a garrison and (thus) locked it (the fortress) up like a door against the land Elam].

14b′–Rev. 2a) I conquered [the city Arzâ, which is in the district of the Brook of Egypt, and [threw Asuḫilī,
15') [LUGAL-šú a-di [ma]-li-ki-šú bi-re-[tu ad-di-ma it-ti ta-mar-ti-šú] 
Rev. 1) [ka]-bit-ti a-na KUR AN.ŠÁR.KI ú-ra-a ina [te-ḫi KÁ.GAL MURUB, URU] 
2) [sšá NINA], KI GIM ŠÁH ar-ku-us-šú ina ŠÁ [ú-šé-šib-šú .awaita-DINGIR] 
3) [me-lam-ma EN-ti]-iš is-ḫúp-šú-ma it-ti KU.GI KU.BABBAR ni-siq-ti [NA₄,MEŠ ta-mar-ti-šú ka-bit-ti] 
4) [a-na NKUR.KI] a-di 1gī-ua ub-lam-ma ú-na-šiq GİR,II-iš 65 ANŠ.E,MES 10 ANŠ.E,NİTA,MEŞ] 
5) [UGU ma-da-at]-ti AD-ia ú-rad-di-ma e-mi-su EGIR .awaita-DINGIR [šim-tu ú-bil-šú-ma 
ma-ia-’u-ta-a] 
6) [DUMU-šú i-na] GIŠ.GU.ZA-šú ú-šib-ma 10 MA.NA KU.ĠI 1 LIM NA₄,MEŠ bé-ru-te 50 ANŠ.E,GAM,MAL,MEŞ 1 ME KUŠ,kun zi ŠİM,H numeral] 
7) [UGU man-da-at]-ti AD-šú ú-rad-de-e-ma e-mi-su ma-a-bu LUGAL [... a-na e-peš] 
8) [LUGAL-ú-ti LÚ]-a-ru-bu DÚ-šú UGU ma-ia-’u-ta-a uš-ba-ki-kā-ta a [na-ku an,ŠÁH-PAP-SUM,NA] 
9) [šá kit-tu l-ram-mu-ma] ša-lip-ti ik-kib-šú ERIM,MEŞ GIŠ.PAN ANŠ.E,KUR.RA,MEŞ e-mu-qa 
na-na [na-ra-ru-tu] 
10) [ma-ia-’u-ta-a aš-pur ú]-ni-iḫa ma ú-šak-me-sa šá-pal-šú ma-a-bu a-di ma-li [LÚ,ERIM,MEŞ šá is-sī-šú] 
11) [bí-re-tu ad-di-ma ú]-ra-a ina le-et 2.30 KÁ.GAL MURUB, URU šá URU,ni-na-a [ar-ku-us-šú-nu-ti] 
12) [...]-ar-za-a pa-ri-ku [...] 
13) [...] ab-di-mil-ku-u-te LUGAL [URU,ši-du-[Jun-ni ...] 
14) [ma]-sa-an-du-ar-ri] LUGAL KUR,ku-ni 
KUR,ši-[ši-sú-ū ...] 
15) [...] te [...] 
Lacuna 

its king, together with his [cou]nselors, into fette[rs] [and] brought (him) to Assyria, [together with his] heavy [audience gift]. I bound him like a pig near the citadel gate of (the city of) Nineveh (and) seated him therein.

Rev. 2b–8a) [The awesomeness of my lordship overwhelmed [Haza], and he brought with (him) gold, silver, (and) precious [stones, his heavy audience gift, to Nineveh], before me, and kissed my feet. I added sixty-five ca[mels (and) ten donkeys to the tribute (which was paid to) my father and (rev. 5) imposed (it) on him. Later, Hazael [died and] I placed [Ia’utā (lata’), his son, on his throne. I added ten minas of gold, one thousand choice stones, fifty [camels, (and) one hundred bags of aromatics to the tribute] of his father and imposed (it) on him. Uabu, the king of [...], to exercise kingship, incited all of the Arabs to rebel against Ia’utā (lata’).]

8b–11) [I, Esarhaddon, who loves loyalty and] abhors treachery, [sent] archers, cavalry, (and) forces to [the aid of Ia’utā (lata’)]. I subdued and subjected (Uabu) for him. [I threw] Uabu, together with all of [the soldiers who were with him, into fetters and] brought (them) here and [bound them] to the left side of the citadel gate of the city of Nineveh.

Rev. 12–15) [...] [...] Abdi-Milkūti, king of Sid[on [...] Sanda-urri,] king of the lands Kundi (and) Si[ssū ...] [...] 

A fragment of one side from the center of a two-column tablet, probably from Nineveh, preserves part of an inscription of Esarhaddon. The right column describes the rebellion of Nabû-zēr-kitti-lišir and corresponds to text no. 1 (Nineveh A) ii 55–58. The contents of the left column have not yet been identified. This text is commonly referred to as Fragment C (Frt. C).

31 rev. 3–4) The use of it-ti with a-di iga-ia ub-lam-ma, “he brought ... before me,” is not otherwise attested in the inscriptions of Esarhaddon and is grammatically awkward. Based on similar passages, one expects il-lak-am-ma “he came and.” Compare, for example, text no. 1 (Nineveh A) ii 63–64.

31 rev. 8) Hazael’s son Ia’utā (written ma-ia-’u-ta-a), or Ia’tā (written ıa-ia-’a-ta-a), is called lata’ (written ıa-ia-ta-a’) in text no. 1 (Nineveh A), lal’u (written ıa-ia-’lu-ı) in text no. 2 (Nineveh B), and lauti (written ıa-ia-it-lı and ıa-ia-te-e’) in text no. 97 (Monument A).
Two clay tablets contain a letter to the god Aššur describing Esarhaddon’s campaign against the land Šubria in 673 BC. The text is written in a literary style that makes use of flowery language and a great deal of dialogue in the form of direct quotations from diplomatic exchanges. The letter, like the prologue of text no. 1 (Nineveh A), may have been composed for ceremonies held on the occasion of the nomination of Ashurbanipal and Šamaš-šum-ukīn as heir designates of Assyria and Babylon in Ayyāru (II) 672 BC. This text is sometimes referred to as Esarhaddon’s “Letter to God,” “Letter to Aššur,” or “Gottesbrief” (Gbr. I–II).
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COMMENTARY

K 7599 is Tablet 1 of the pair and only the first fifteen lines of col. ii are preserved. Tablet 2, which is much better preserved, is represented by K 2852 + K 9662. Parts of the upper, left, and right edges, as well as both faces, are preserved. The two tablets do not appear to have been written by the same scribe.

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2008 Fuchs, ZA 98 pp. 81–82 (study)

TEXT

Table 1 (K 7599)
Obv.? Col. i Complete missing Col. ii
1) [... la] * našir zik-ri AN.Šår Lugal Dingir, Meš la pa-liḥ EN-ti-ia
2) [...] x ḫab-ba-tú šš-sa-ru-qu lu šá ḫi-ṭu ḫi-ṭu-um da-mi it-bu-ku
3) [... LÚ]. *SAG lir LÚ.Nam ak-li ša-pi-ru re-da-u a-na KUR.sub-ri-a iḫ-li-gu
4) [...] an-4u-nu ki-i-am șa-pur-šš-ru ma LÚ.Meš an-4u-šš-ru KUR.nim-4u ina KUR-ka šul-si-ma
5) [...] * uḫ-ḫi-ša-ša-ša-šu-ni-ri-ta et-šu e-da la tu-maš-šar-ma
6) [...] IGI *pir-gal GAŠŠAN GAL-ti Ė.KUR šu-us-bit-su-ni-ti
7) [...]-ti šš-pir-tu šš-bil-lu-ṭu ZI-ti-šš-nu
8) [...] x BU it-ti LÚ.A.KIN-ia URU.KASKAL KUR AN.Šår-KI li-is-bat-čuš-nim-ma

Lacuna
Obv.? ii 1–8) [... who did not] keep the oath of the god Aššur, king of the gods, who did not fear my lordship, [...] ..., robbers, thieves, or those who had sinned, those who had shed blood, [...] offi[cials], governors, overseers, leaders, (and) soldiers who fled to the land Šubria [...] thus I wrote to him, (saying): “Have a herald summon these people in your land and (ii 5) [...] gather them and do not release a single man; [...] have them brought before the goddess Piriggal, the great lady, in the temple; [...] ... a message concerning the preservation of their lives [...] ... let them take the road to Assyria with my messenger.”
He heard my royal message, which burns my enemy like a flame, and he doubled over at the hips; his heart stopped and his knees trembled. He tore off his royal garment and clothed his body with sackcloth, the garment of a sinner. His appearance became miserable and he became like a slave and counted himself among his servants. With entreaty, prayer, expressions of humility, kneeling against the wall of his city, he was bitterly crying ‘woe,’ beseeching my lordship with open hands, (and) saying ‘Aḥulap!’ again and again to the heroic Aṣšur, my lord, and the praise of my heroism.

Obv.? ii 9–15) [...] he forgot the good [...] that saved his life [...]s of Assyria, my servants, before him [...] together with a standard in the hands of the messenger of [...] He repeated to [me] whatever they answered him. [...] my mood] became angry [...] [...] [...]
(and) the one who does not return runaway Assyrian fugitives to his owner, learn from my example. (i 20) (I said) thus: 'The nobles, my advisors, spoke unwelcome lies to me. (Consequently) I committed a great sin against the god Aššur and (thus) I did not listen to the word of the king, my lord, did not return to you the citizens of Assyria, your servants, nor did I do myself (any) good. (Now) the oath of the great gods, which I transgressed, (and) the word of your kingship, which I despised, have caught up with me. May the anger of your heart be appeased. Have mercy on me and remove my punishment!"

i 25–28) I, Esarhaddon, mighty king, whose word is immutable, whose princely command cannot be annulled, [who] does not turn back from unsheathed weapons and the onslaught of fierce battle, whose battle none of the kings among all of (his) enemies ever sought a second time (and before whom no ruler, his opponent, (ever) stood in the place of battle,

i 29–32) thus I said to him, (saying): "Did you ever hear a mighty king (give his) order twice? But I am an almighty king (and) I have written to you three times (and) you have not listened to the words of my lips! You had no fear of deceiving me and you paid no attention to my message(s). You began war and battle against me and (by so doing) you called up the fierce weapons of the god Aššur from their sheaths."

i 33–35) I did not listen to his prayer, did not accept his plea, did not admit his entreaty, (and) did not turn back my anger from him. My fury did not relent towards him; my angry heart was not appeased. I had no pity for him and did not say 'Aḫulap!' to him.

i 36–38) Moreover, against the city Uppume, his royal city, [which] is situated like a cloud atop a mighty mountain, [I had soldiers construct], laboriously (and) with great difficulty, a ramp by piling up dirt, wood, and stones. I made (it) taboo for him (to stand) atop the wall of his city. [...] Lacuna of about 40 lines

Col. ii

1) a-di a-na-ku ina qe-reb na-ge-še-šú-a-tú at-ta-al-la-šú šal-ta-niš
2) a-ram-mu šú UGU URU.ep-ru-me URU MAN-ti-šú ū-šak-bi-su
3) ina ITLKIN UD.21.KAM U₄,JUL.GÁL.E₂₆.GU₁,ŠU₁₄ lem-nu i-lit-ti a-sak-ki
4) ina qul-ti mu-ši a-ram-mu [šu]-a-tú nap-tu is-lúš-u-ma id-da-u 121
5) ina qe-bit 𒇾šá-ni ŠÁR MAN DINGIR.MEŠ

(1) 35 The exclamation aḫulap is used in the same manner as in Tablet 2 ii 40 of this text and text no. 2 (Nineveh B) iii 30. Compare its usage above, in Tablet 2 i 7.
The offerings? Like [ ... ] you bathe after your offerings! Like [ ... ] you put in drain pipes after the rain!
iii 8′–13′) I carried off to Assyria [...], which was more numerous than locusts, [...] from the midst of the land Šubria. I gave [...] as a gift to the gods Aššur, Mullissu, Šerua, [...] Ninurta, Gula, Nergal, Ištar of Nineveh, Ištar of Arbela, (and) Nusku, [...] who march at my [side] and kill my enemies, [...] of my [...], who allow me attain everything I want.

iii 14′–22′) I examined (and) selected [...] soldiers, skilled in battle and combat, (iii 15′) from [...] and I attached (them) to my royal guard. With regard to [...] a group of charioteers, a group of cavalry, commanders of ..., officials, [engineers, troops, light troops, shield bearers, scouts, farmers, shepherds, (and) orchard keepers — I added (them) in great numbers to the massive forces of the god Aššur and to the guard of the former kings, my ancestors, and I filled Assyria in its entirety like a quiver. I distributed the rest of them like sheep and goats among my palaces, my nobles, the entourage of my palace, and [the citizens of Nineve]h, Calah, Kalzu, (and) Arbela.

ii 40 The exclamation ašulap is used in the same manner as in Tablet 2 i 35 of this text and text no. 2 (Nineveh B) iii 30.

iii 18′ lu*: The tablet has kāši.
28') [...] MEŠ-te ina UGU KUR. URI-a-a šá ul-tú qé-reb KUR. URI ana KUR. šub-ri-a in-nab-tú
29') [mur]-sa-a a MAN KUR. URI ina muḫ-ḫi is-pur-um a la ša-mu-um qa-bit-su
30') [a]-na na-da-ni ul im-gúr ek-ši-iš is-pur-šá-ša e-tap-pa-ša ze-ra-a-te
31') [ul]-tu KUR. šub-ri-a ina tuškül-ti qa-aš-šur EN-ša ak-ša-du-ma UN. MEŠ ša-am-nu ša-la-tiš
32') [aš]-ša a-de-e na-ša-rim-ma ki-ti a mi-sá-ri is-ruk-in-ni DINGIR. MEŠ GAL. MEŠ
33') [ina] muḫ-ḫi UN. MEŠ ša-a-tu-šu aš-al ũ-ši-iš a-hi-ša a-bi-šir-ša
34') [x] mun-nab-tú KUR. URI-a-a 1-en ul ak-la e-du ul e-zib ana KUR ša-nu ū-ter-ša-nu ti
35') [US], ḪU. UDUḪI GU. MEŠ UDMEŠ ana UDUR. SISKUR. MEŠ EN. MEŠ ša-i a nap-ta-ta MAN-ša-iš ina KUR aš-šur ri-ti-ta ša-ab-tú
36') ū-ša-aš-bit

Coliv

Lacuna

1') bu-un-nu-u du-um-[mu-qu ...]
2') URU. MEŠ ša-a-tu-šu ša ina e-muq qa-[šur EN-ša ...]
3') ap-pu-lu aq-qu-ru ina [Giš.BAR qa-[mu ...]
4') ki-ša aj-šur AN.ŠAR EN-ša ū-ter-ma na-[x ...]
5') URU. MEŠ ša-tu-šu ul-tu US₅, MEŠ ša-nu a-dī gaba-dib-bi-[ša-nu ar-šip ū-šak-liš]
6') ša URU. kul-im-me-ri URU. mar-ku-ḫa URU. kāl-zi URU. [...] (3 lines blank)
7') MU-šu-ša mah-ra-a a-nak-kir-ma a-na eš-šu-ti az-ku-ra ni-bit-[šu-un]
9') ma-a-tu ša-aš a-na si-ḫi-šir-ti ša-a na-šu a-tu-uz-ma
10') 2 LÚ-šu-ut SAG-iš a-na LÚ. NAM-ša-te UGU ša-nu ša-aš-kun

Blank space

11') li-ša-a-nu re-ši-e-ti [MENNIN]
12') a-na [aš-šur EN-ša] te-li-la-a
13') 1-en LÚ. EN. GIŠ. GIGIR 2 LÚ. ša-pét-ḫal 3 LÚ. KAL. LAP. MEŠ de-e-ku
14') Ḫi-IS-sa-a-te-ši-na
One line blank
15') URU. aš-šur KUR-su-GUR
URU. man-su ša-nin aš-šur

Lacuna

iv 1’–5’) very good (and) beautiful [...]. Those cities which [I ...], demolished, destroyed, burned with fire, [...] through the strength of the god Aššur, my lord, I returned by the command of the god Aššur, my lord, and ... [...] I built (and) completed those cities from their foundations to [their] parapets.

iv 6’–10’) I changed the former names of the cities Kulimmeri, Markuḫa, Kalzu, ... and called [them] by new names. I set[fled] the people plundered by my bow from the Upper Sea (to the) Lower Sea (in them). I divided that land, in its entirety, in two and placed two of my officials over them as governors.

iv 11’–13’) I am sending the best report to the god Aššur, my lord, by so-and-so. One charioteer, two cavalrmen, (and) three scouts are dead.

A fragment of a clay tablet from the Kuyunjik collection of the British Museum contains reports of the military expeditions of Esarhaddon’s eighth and tenth regnal years, his invasions of Šubria and Egypt. This text is commonly referred to as Fragment F (Frt. F).

**CATALOGUE**

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33 Left edge 6 The PAR sign is not clear on the tablet. Note that the D-stem of the verb šapāru (“to send”) is otherwise unattested and therefore the interpretation is not certain.
TEXT

1′–5′ I divided that [land] in two, and placed two of my officials over them. I placed Bi-îlu [in the city Uppume and] Bêl-iddina in the city Kullimmeri. I restored [...] to Assyrian territory. I imposed the tribute and] payment of my lordship [upon them].

6′–11′ In my tenth campaign, the god Aššur [...] had me take [...] (and) made me [set out] to [Magan and Meluḫḫa, which are called] Kush and Egypt in (their) native tongue. I mustered the vast troops of the god Aššur, who are in [...]. (10′) In Nisannu (I), the first month, I set out from my city, Aššur, (and) crossed the Tigris and Euphrates Rivers when they were at flood level, (and) marched over difficult mountains like a wild bull.

12′–18′ In the course of my campaign, I set up fortifications against Ba’alu, the king of Tyre, who trusted in his friend Tahirqa, the king of Kush, threw off the yoke of the god Aššur, my lord, and kept answering (me) with insolence. I cut off the supply of food and water that sustained their lives. (15′) I removed my camp from (this so-called) ‘Egypt’ and headed straight for Meluḫḫa, (covering) a distance of thirty leagues from the city Aphex, which is in the region of Samaria, to the city Raphia, which is in the neighborhood of the Brook of Egypt, a place that has no river(s). By means of ropes, chains, (and) sweeps, I provided water for (my) troops drawn from wells.

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1969 Oppenheim, ANET 2 pp. 292–293 no. 3 (translation)
An inscription on a clay tablet, of which the upper right-hand corner is preserved, reports on Esarhaddon’s campaign against the Medes and his invasion of Egypt. This text is commonly referred to as Fragment E (Frt. E).

### CATALOGUE

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Rev. 9–19) The god Marduk, the great lord, came to my aid [...] (rev. 10) he revived my troops. Twenty days (and) seven [...] of the border of Egypt, I stayed overnight. [...] from the city Mig[dol] to [Memphis ...] I advanced a distance of forty leagues [...] that terrain is like [gazelle]-tooth stone [...] (rev. 15) like the head of an arrow [...] blood and gore [...] a dangerous enemy, together with [...] to the city Ish[hup]ri [...] [...]

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Lacuna

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Esarhaddon 36

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1898 Winckler, AOAF 2 pp. 8–10 (edition)
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1927 Luckenbill, ARAB 2 p. 222 §§565–568 (translation)
1956 Borger, Arasb. p. 111 §75 (Frt. E) (transliteration)
1993 Porter, Images, Power, and Politics p. 201 (study)

TEXT

Obv.
1) [...] šá a-šar-šá ru-u-qu
2) [...] a]-me-ma aš-la-aš-la šal-lat-su
3) [...] LÚ.EN.URU šá URU pa-ra-tuk*-ka
4) [...] KUR.ma-da]-a-a šá a-šar-šú-nu SÚ
5) [...] ANŠE.mur-ni-is-qi GAL].MEŠ NA₄.ZA.GÌN GAZ [KUR]-štú
6) [...] iš-ši]-qu GÌR.Ì-ia
7) [...] e-mid]-su-nu-ú-ti
8) [...] pa]-a-ti KUR.bi-ik-ni
9) [...] LÚ.EN.URU.MEŠ dan-nu-te
10) [...] šal-la]-tiš am-nu
11) [...]-šú-nu-[ti]

Lacuna

Rev.

Lacuna

1') [...] x x NI ḫar-ri [...] 2') [...]-lu-tú GÌM KÌŠ GAB [...] 3') [...]-ḫup-pr ANŠE.KUR.MEŠ it-ta-na-[x] 4') [...] KUR.ku-u-si LÚ.me-lūly-ḫe-e GE₄.MEŠ 5') [...]-ti šá ik-te-ra it-ši-šú 6') [...]-ašar nam-ra-ši

Edge

1) [...]-le-e 2) [...]-mu 3) [...] dA.EDIN ŠAR TE 4) [...]-tum

36

An inscription on a fragment of a tablet, of which the center of one face is preserved, describes Esarhaddon’s march through the Sinai on his way to invade Egypt. This text is commonly referred to as Fragment G (Frt. G).

35 line 3 tuk*: the text has NI. It is possible that this is a variant writing of the geographic name, thus pa-ra-dik-ka for pa-ar-tuk-ka.
35 rev. 1’ Or read ḫur-ri as ḫur-ri (“hole, ravine”).
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- 1941–44 Weidner, AfO 14 p. 45 (copy)
- 1956 Borger, Asarh. p. 113 §77 (Frt. G) (transliteration)
- 1957–58 Borger, AfO 18 p. 118 (study)
- 1993 Porter, Images, Power, and Politics p. 201 (study)
- 2005 Ephʿal, JCS 57 p. 111 (study)

### TEXT

```
Lacuna
1′) [... (x) [...]
2′) [...]-tiš-ú [...]
3′) [...] LUL KU BA ŠÁ [...]
4′) [...] GAL ul al-qa-a [...]
5′) [...]-a šas-bat-ma [...]
6′) [a-na i-te]-e URU.ta-ḫal mu-šur a-[šar ÍD la i-šu-u ...]
7′) [...] A. MEŠ di-lu-ti [...]
8′) [a-šar'] su-um-me lap-lap-tu [...]
9′) [ki-i qi-bit AN.ŠAR EN]-ia ina te-me ra-ma-ni-ia ina GEŠTU.ÍI-[ia ib-ši-ma ...]
10′) [...] ina KUŠ-ŠA-di KUŠ-ši-in-ti [...]
11′) [...] a-[šar] MUŠ.MEŠ GĪR.TAB.MEŠ [...]
12′) [...] anaš qer-biš iš-ma-a su-up-pi-ia [...]
13′) [šiškur ina AN]-e DAGAL.MEŠ šá-qíš šiš-ša-nab-bur ina URU,[...]
14′) [šiš-ši hi-it]-lu-pu-ti šá e-mu-ru pa-[an šTUŠ-ši [...]
15′) [...] ti [...]
```

Lacuna

1′–3′) (No translation possible)

4′–8′) [...] ... I did not take [...] my [...] I set out and [... in the neighborhood] of the city of the Brook of Egypt, a [place that has no river(s) ...] water drawn by bucket [... where] thirst (and) hunger [...].

9′–15′) [In accordance with the god Aššur], my [lord] (and) by my own intelligence, [it occurred] to me [...] in water skins (and) bags [ ...] where snakes (and) scorpions [...] in (its) midst, he heard my prayer [...]

The god Adad produced heat lightning high [over the] entire [sky]. In the city [... intertwined] [trees] that I saw, the light [ ...] ...

36 lines 6′–7′ Compare text no. 34 lines 17′–18′: a-na i-te-e na-ḫal KUR.mu-šur a-šar ÍD la i-šu-u ina ib-ši-har-ri kal-kal-ti A. MEŠ PÚ ina di-lu-ú-ti ERIM.ḪI A-ššú-dí-qí, “In the neighborhood of the Brook of Egypt, a place that has no river(s). By means of ropes, chains, (and) sweeps, I provided water for my troops drawn from wells.”

36 line 8′ Or read lap-lap-tu as kal-kal-nu; the exact reading of the word is not certain.

36 line 9′ The restorations are based on text no. 34 rev. 1.

36 line 13′ The interpretation of šiš-ša-nab-bur follows CAD § p. 3 sub šabāru A 1.c. (“to flit, move quickly or the like”).

An inscription on a fragment of a tablet, of which the lower left portion is preserved, describes Esarhaddon’s invasion of Egypt. This text, whose attribution to Esarhaddon was suggested by H. Winckler, is commonly referred to as Fragment L (Frt. L).
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1898 Winckler, OZ 1 col. 75 (study)
1898–1900 Winckler, AOF 2 pp. 17–19 (obv., edition, study)

1927 Luckenbill, ARAB 2 p. 223 §571 (obv., translation)
1956 Borger, Asarh. p. 115 §82 (frt. L) (obv., transliteration)
1993 Porter, Images, Power, and Politics p. 201 (study)

TEXT

Obv.

1') [...] i-tur [...]
2') [...] tu-tak-ki-la-an-ni-ma [...]
3') [...] ta-zi-iz ina i-di-za a-ma-ta [...]
4') [...] ù ma-ku-ú tu-sá-li-ka [...]
5') [...] DINGIR.MEŠ GAL.MEŠ ma-la ba-šu-ú [...]
6') [...] ia-šu-pa-pa-sum,NA LUGAL KUR aš-šur,KI GÍR,NÍTA [KÁ,DINGIR,RÁ,KI ...]
7') [...] DINGIR.MEŠ GAL.MEŠ LUGAL KUR e-li-tum ù šap-[li-tum ...]
8') [...] ina ŠA, TÚR a-ga-ri-in-zi a-lit-ti-ia [...]
9') [...] ana e-peš be-lu-ú-te ša ka-la KUR.MEŠ ma-[...]
10') [...] li-bi 4aš-šur ù-zak-ki-ru-ма im-[...]
11') [...] URU.ku-ú-si ša ma-am-ma-an ina AD.MEŠ-[ia [...]
12') [...] i-šap-pa-ru la i-tu-ur-ra-ма [...]
13') [...] tu a-šar is-šu-ru la ú-na-dáš-ša-šú [kap-pi-shú ...

Rev.

1) [...] x x x [...]
2) [...]-ma GIŠ [...]
3) [...] x-nu MUNUS x BI [...]
4) [...]-bi-ša x x x x [...]
5) [...] x bi-šú la [...] É.GAL [...]
6) [...] x.MEŠ KA x x-na-di-[...]
7) NA, aš-gi-gi ú-še-sa-a GÍM NA [...]
8) ANŠE.KUR.RA.MEŠ ša qa-ra-ba-ša-ú-nu KÚ.GÍ [...]
9) ú-še-sa-am-ša 6 ME MUNUS.É.[GAL.MEŠ-sú ...]
10) x 6 ME ÉGI MUNUS.[...]
11) [...] x x [...]

Rev. 1–6) (No translation possible)

Rev. 7–11) I took out ašgigu-stones, like [...]-stone [...]
horses whose [are] [... gold [... I brought out and 600 of [his wives ...] N+600 princesses, [... ... [...]

Lacuna

rev. 10 For the reading ÉGI (MUNUS.É) = rubātu ("princess"), see Borger, Mesopotamisches Zeichenlexikon pp. 454–455 no. 897.
A fragment of a tablet in the Kuyunjik collection of the British Museum has an inscription recounting Esarhaddon's campaign against Egypt in 671 BC. The piece is from the center of the tablet. This text is commonly referred to as Fragment I (Frt. I).

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1891 Bezold, Cat. 2 p. 505 (study)
1898 Winckler, OLZ 1 col. 61 (5', 9', 30', study)
1933 Bauer, Asb. pl. 36 and pp. 66–67 (rev., copy, transliteration)
1993 Porter, Images, Power, and Politics p. 201 (study)
2003 Novotny, Eḫulḫul pp. 65–67 (29’–36’, translation, study)

**TEXT**

**Obv.**

1') [...] kan-[šu² ...]
2') [...] nu [...] 
3') [...] 
4') [...] 
5') GĪR.NÎTA KÂ.DINGIR.RA.KI [...] 
6') NUN mun-tal-ku iḥ-[...] 
7') LUGAL šaḫ-tu [...] 
8') i-na ni-iš IGI.II i-na İTI[...] 
9') [...]-ši-ir KUR-su [...] 
10'–19') (ca. 10 lines missing) 
20') [...]-nak 
21'–23') (ca. 3 lines missing) 
24') [...]-u 
25') [...] 
26') [...] 
27') [...]-dan ma-lu raq-qu 
28') [...]-iš-šu x x-šu 
29') [...] d30 pu-tuq-ku ba-ša=a GEŠTU.II-šu-un 
30') [...] dinin-gal 4nusku qa-reb ša KI-tim 
31') [...] i-šak-ka-nu dam-qu-tú 
32') [...] ḫi]-šiš-ti DINIGIR.MEŠ GAL.MEŠ 
33') [...] dına-an-na-ru 
34') [...] i-še-ši-ir pu-ti 
35') [...] ri-kis par-ši-šu-un 
36') [...] rdU, Dar, MEŠ 
37') [...] 

**Lacuna**

1'–9') [...] submis[ive ...] ... [...] (5') governor of Babylon, [...] judicious prince, ... [...] reverent king, [...] chosen in the month [...] ... his land [...] 

10'–26') (No translation possible)

27'–44') [...] ... full, thin [...] ... [...] the god Sîn, they were paying constant attention [... (30') ... the goddess] Ningal (and) the god Nusku, in the midst of the land. [...] will establish good things [...] what] is required by the great gods [...] the god] Nannar [...] set straight; the forehead (35') [...] organization of their rites [...] goddesses [...] he] fixed [...] (40') ... [...] divination [...] their ... [...] let it grow old [...] ...
A fragment of a clay tablet in the Kuyunjik collection of the British Museum preserves part of an inscription recounting Esarhaddon’s battle with Taharqa at Memphis in 671 BC. The left side and parts of both the obverse and reverse of the tablet are preserved. This text is commonly referred to as Fragment H (Frt. H).
A fragment from the top center of a double-column tablet preserves part of a report describing Esarhaddon’s campaign against Sidon. This text is commonly referred to as Fragment D (Frt. D).
BIBLIOGRAPHY

1880 Budge, History of Esarhaddon p. 9 (K 4473, study)
1891 Bezold, Cat. 2 p. 635 (study)
1956 Borger, Asarh. p. 111 §74 (Frt. D) and pl. IV (K 4473, copy, edition)
1992 Lambert, Cat. p. 1 (study)
1993 Porter, Images, Power, and Politics p. 201 (study)
1998 Radner, PNA 1/1 p. 7 (left col. 5, right col. 4, study)
2007 Bagg, Rép. Géogr. 7/1 p. 227 (left col. 5, right col. 9, study)

TEXT

Col. i′
1) [...] LÚ.tuk-lat-su
2) [...] at-ta-kil
3) [...]-lak
4) [...] x DUMU URU-uš-šú
5) [...] =ab-di]-mil-ka-ut-ti URU.[si-du-un]-ni
6) [...] išak]-ka-nu-ma išem-ma-a GEŠTU.II-šu-un
7) [...] URU.[si-du-un]-ni
8) [...] zi-kir šu]-mi3-ia iš-me-ma
9) [...] is-hup-šu]-u3-ma
10) [...] x [...] x

Lacuna

Col. ii′
1) x x LI [...] ii′ 1–13) [...] herald [...] my heart became angry [...] against Abdi-Milkûti [...]
2) [...] na-gi-ru [...] (5) not fearing the lord of
3) [...] lib-bi i-gug [...] lord[s ...], who like a bear [...] the lordship of the god
4) [...] UGU =ab-di-mil-[ku-ut-ti ...]
5) [...] la a-dir EN.[EN ...]
6) [...] ša ki-ma da-bē-e [...]
7) [...] be-lut aš-šur EN-ia [...]
8) [...] a-na aš-šur EN-ia [...]
9) [...] LUĞAL URU.[si-du-un]-ni [...]
10) [...] aš-šur be-li ū- [...]
11) [...] a-na nu-uḫ lib-bi DINGIR-ti-[šú ...]
12) [...] [me-lam]-me ra-[šu]-ba-[at ...]
13) [...] iš-ma-šer [...] ii′ 1–10) [...] his ally [...] I trusted [...] [... ... in
his city (5) [... Abdi]-Milkûti of [Sidôn [... were] fixed
(and) they were listening [...] Sidon [...] he heard [the
mention of] my [na]me [...] overwhelmed him [...] ...
[...] ...

Lacuna

Lacuna

Lacuna

41

A fragment of a tablet, of which the center of one side is preserved, has
an inscription that probably deals with the accession of Esarhaddon to the
throne.
CATALOGUE

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BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1060 (study)
1956 Borger, Asarh. p. 118 §92 (transliteration)

TEXT

Lacuna

1′) [...] a-na e-peš šip-ri šú-a-[tú ...]
2′) [...] GIŠ.MI-šú-nu da-ru-u ma-[...]
3′) [...] MU.MEŠ lem-né-e-ti u₄-mu [...]
4′) [...] ka]-šir ner-ti la [...] 1′–10′) [...] to perform th[at] work [...] their eternal [protec]tion ... [...] evil [year]s, [...] day(s) [...] plot]ting murder, not [...] (5′ ...) in confusion [...] their ... [...] and they dyed red ... [...] ... gods to ... [...] to exercise my kingship [...] Esarhaddon, who trusts him, [...] their exal[ted divinity ...]
5′) [...] i-na i-sī-ti [...] 6′) [...] x-ta-šú-nu-ma iṣ-ru-pu ú-[...]
7′) [...]-el DINGIR.MEŠ a-na e- [...] 8′) [...] a-na e]-peš LUGAL-ū-ti-ia [...] 9′) [...] m-[AN.ŠÁR-šeš-SUM.NA ta-kil-šú [...] 10′) [...] DINGIR]-ti-šú-nu šir-[tī ...

Lacuna

42

A fragment of a clay tablet, of which the center of one face is preserved, has an inscription of Esarhaddon.

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1893 Bezold, Cat. 3 p. 1336 (study)
1898 Winckler, OLZ 1 col. 73 (2′–5′, transliteration)
1956 Borger, Asarh. p. 118 §96 (transliteration)
TEXT

Lacuna
1′) [...] x x x [...]  
2′) [...] tim ú-mal-la-[a ŠU.ii-u-a ...]  
3′) [...] KUR.mu-š-ri KUR.pu-tu-ri-[si ...]  
4′) [...] ri š-šak-ka-[an ...]  
5′) [...] ak-bu-su mi-si-r [...]
6′) [...] KUR kar-dunída šá sa-ta- [...]  
7′) [...] ik-ti i- [...]  
8′) [...] a šá qe-[reb? ...]  
Lacuna

43

A clay tablet has an inscription of Esarhaddon that was copied from a necklace of the king.

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BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1732 (study)  

TEXT

Obv.
1) [a-na]-ku MAN.ŠAR-PAP-[AŠ]  
2) [MAN dan]-nu MAN ŠÚ MAN KUR aš-šur.[KI]  
3) [pa-liš] DINIR.MEŠ GAL.[MEŠ]  
4) [mu]-šap-ši-il ka-bat-[i]  
5) a-nim u AN.ŠAR  
6) [na]-ram dAMAR.UTU dzar-pa-ni-tum  
7) [muš]-te-e'-u aš-rat dAG u dPAPNUN  
8) [ba]-nu-u é AN.ŠAR  
9) e-piš é-saq-il u KÁ.DINIR.RA.KI  
10) šá AN.ŠAR AD DINIR.DINIR a-na LUGAL-ut KUR aš-šur.KI  
11) GİR.NĪTA-ut KUR EME.GI, u URI.KI im-bu-u  
12) ni-bit MU-i-a ANANNA [GAŠAN]  
13) ina ŠA.TUR AMA-i-ā [sí-mat MAN-ti]  
14) ši-ru-ka a-na [sí-rik-ti]  
15) DINIR.MEŠ ud-du-[uš ...]  

1–12a) [I], Esarha[don, str]ong [king], king of the world, king of Assyria, [the one who reveres] the great gods (and) [pa]cifies the mood [of] (5) the gods Anu and Aššur, [be]loved of the god Marduk (and) the goddess Zarpanītu, [who is assiduous towards] the shrines of the god Nabû and the goddess Tašmētu, [the one who (re)constructs] the temple of the god Aššur (and re)built Esagil and Babylon, (10) whom the god Aššur, the father of the gods, called by name to the kingship of Assyria and the governorship of Sumer and Akkad —

12b–16) The goddess Ištar, [my lady], gave me [a royal destiny] as [a gift] (while I was still) in the womb of my mother to refur[blish] the gods [...] [...]

16) [...] x [...]  
Lacuna  
Rev.  
Lacuna  

1′) DINGIR [...] GU NU [...]  
2′) ul-zí-iz [...]  
3′) a-na e-pe-[ši ...]  
4′) ina GÚ-ia [...]  
5′) ú-šal-la-ma par-ši [...]  
6′) DINGIR.MEŠ GAL.MEŠ ina nap-ḥa-ri-[šú-nu]  
7′) a-na ni-iš ŠU.II-ia u la-ban ap-pi-ia  
8′) li-zu-nim-ma lim-ḫu-ru  
9′) tés-le-ti šat-ti-šam-ma  
10′) ma-ḥar-šú-nu šal-méš lu-ut-tal-lak  
11′) TI.LA UD.MEŠ GÍD.DA.MEŠ  
12′) MU.AN.NA.MEŠ ṭu-ab UZU.MEŠ  
13′) ū ḫu-ud lib-bi  
14′) ši-mat la-ba-a-ri  
15′) kun-nu BALA.MEŠ-e  
16′) šá-lam NUMUN  
17′) ši-i-ma ši-ma-ti  

18′) šá ina UGU DINGIR.MEŠ-ni ša GÚ LUGAL  

Rev. 18′) That which is (written) on the (symbols of) the gods that (are around) the neck of the king.

---

44

A clay tablet has an inscription that was copied from the base of the statue of the god Marduk.

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1891 Bezold, Cat. 2 p. 438 (study)  
1956 Borger, Asarh. pp. 92–93 §63 (edition)  
1993 Porter, Images, Power, and Politics p. 200 (study)
TEXT

Obv.
1) a-na-ku 𒄘šur-a-ḫu-ı́-di1-[na ... mi]-gir
       ûEN.Llí
2) e-tù na-a-du na-ram 𒜣[AMAR.UTU u]
       ]bool-pa-ni-tum
3) re-é-ú-um ki-i-nu [... DINGIR],MEŠ GAL.MEŠ
4) Gûr-Nît.a ii-pê-ṣú [... DUMU 𒅔EN
5) mun-tal-ku ma-li-ku [... eš-re]-e-ti
6) pa-qíd-du sa-tuk-ki [... BÁRA.MEŠ
7) mu-taḫ-hi-id E.KUR.MEŠ [...] ma-ḫa-zi
8) mu-kín nin-da-bê-e [...] ka-lá-ma
9) mu-nam-mír ma-ḫa-zi [mu-šak-li]-il
    par-ṣi-šu-an
10) mu-[du]-ú kul-lat gím-ri [...]-ku ka-lá-ma
11) x-[x]-ti na-mi-[i] [...] ma-aq-ti
12) mu-sal-li-mu hi-bîl-ti en-ši [sa-bit qa]-at ú-la-li
13) mu-ut-[...] it-ti [...] a-ku-ú-ti
14) [...] ki-na-a-ti
15) [...] ḫab-bî-[lu]
16) [...] ki-x [...]
17) [...] x [...] Lacuna

Rev.
1') [...]-bat zi-[...]
2') [...] x ša ûEN nu-pa-ra [...] Lacuna
3') [uš]-tu se-ḫe-ri-ia-a-ma ab-bu-ú-[ia? ...] TA [...] Lacuna
4') id-di-nam-ma re-'u-ut šal-mat [SAG.DU ...]
    aš-si [...] Lacuna
5') KUR.MEŠ-te ka-li-ši-na [... za-ma]-ni-i-a GAZ [...] Lacuna
6') kul-lat la ma-gi-ri ú-šak-ni-šá-[am-ma]
    ú-ná]-áš-šá-qu Gûr,[II-i]a
7') û a-na-ku ge-en-na-a [u SÁ.DUG.] ú-sa-ad-da-ra
    ŚA [...]-sa
8') NUN EGIS-ú mu-kan-nu-ú šiṭ-[ri-ia] Lacuna
    mut-ta-íd-du ep-[še]-ti
9') 𒜣AMAR.UTU EN GAL-ú ap-kal An-e û [KI-tim] EN nag-bi u ta-[ma]-ti
10') ši-mat du-un-qi u meš-ri-i li-šim-šá-ma [...] Lacuna
11') MU-ŠÁ SUMUŠ-ŠÁ li-šam-<šam>-di-il-šu li-ši-il ma-ta-[a]-ti
12') i-na nu-uḫ-ši ṭuḫ-dì ṭê.GÁL ú meš-ri-i Lacuna
    li-ir-te'-a-[a] UN.MEŠ-ŠÁ
13') di-ḫi BURU₁₄ i-na EN.TENA di-iš EN.TENA i-na BURU₁₄ [liš]-tab-ra-a qê-reb ma-ti-šá
14') qa-bu-ú še-ši-zi u ma-ga-ru kit-tum u mi-šá-ru [a-ip-par]-ka-a pi-i te-nê-še-ti-šá
15') šar-ru-ut kiš-šat KUR.MEŠ-te li-pu-uš-ma e-ma ú-ša-[am-ma]-ru liš-šu-da qa-ta-a-šá
16') ši-bu-us-su li-ši-ši-[hi]-šiḫ-tum a-a [... lum]-na a-a e-mur
17') ta-ni-ṭi be-ši GAL-e [𒜣AMAR.UTU nar-[x x 1–17) I, Esarhadd[on, ... favor]ite of the god Enlil, pi-
ous man, beloved of the god [Marduk and] the goddess
Zarpanitu, true shepherd, [...] of the great [god]s, ex-
pert governor, [...] of the] god Son-of-Bêl (Nabû), (5)
judicious ruler, [...] shri[nes, the one entrusted with the
sattukku offerings, [...] of the] daises, the one who
brings abundance to the temples, [...] (and) cult cen-
ters; the one who (re)confirmed the cereal offerings,
 [...] everything, who makes the cult centers shine (and)
[complete]s their rites; (10) the one [who] knows the
totality of everything, [...] ... everything, [...] ... plains,
 [...] , fallen; the one who makes good the damages (suf-
fered by) the weak, [holds the ha]nd of the feeble; ...
 [...] with [...] cripples; [...] truth; [...] criminals; [...] ...
 [...] [...]

Rev. 8’–17’) (For) the future prince who respects [my]
inscription (and) is attentive to (my) deeds, may the
god Marduk, the great lord, sage of heaven and
[neutralworld], lord of springs and seas, decree for him
a fate of (divine) favor and riches; may he en[tru]st to
him [...] ; may he prolong his name (and) his progeny;
may he rule (all of) the lands (and) shepherd his people
in plenty, abundance, fertility, and riches; [may] the
summer grass last until winter (and) the winter grass
until summer in his land; may (the ability) to give
orders, to listen, and to find favor, (and) truth and
justice [be unceasing] in the mouth of his populace;
may he exercise kingship over all of the lands and
may he attain whatever he [desires]; may he achieve
his wish; should he require something, may it not be
[...]; (and) may he not experience [ev]il. [He] will sing
the praises of the great lord, the god [Mar]duk, [...].
An inscription on a fragment of a multi-column tablet concerns the refurbishment of the statue of the god Marduk. This text was copied from the pedestal of the god Bēl (Marduk). This text is commonly referred to as Aššur-Babylon F (AsBbF).

**CATALOGUE**

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2002 Vera Chamaza, Omnipotenz pp. 477–478 no. 206 (iii 3′–iv 12′, edition)

**TEXT**

Col. i

1) [a-na-ku] AN.ŠÁR-ŠEŠ-SUM.NA
2) [mu-du-u] ha-as-su it-pe-šu pit-qu-du
3) [...]-šá-ša-piš-ri ša [...] a-šá-red
4) [muš-te-e]-ú eš-ša-re-e-ti […]
5) [...]-ú-a [...] 
6) [...] […] 
7) [...] […]

Col. ii

1) iš-ta- […]
2) i-na li-bi […]
3) si-kip-[ti […]
4) ú […]
5) at […]

Col. iii

1′) [m […]
2′) a-na […]
3′) ü […]

Lacuna

Lacuna

Lacuna

Lacuna

i 1–7) [I], Esarhaddon, [knowledgeable], intelligent, expert, cautious, […] who performs the work on […], foremost, [who is assiduous toward] the shrines […] … […] god(dess) […] god(dess) […]

ii 1–5) (No translation possible)

iii 1′–18′) … […] to […] and […] hand of the god(dess) […] (iii 5′) purification priests, […] lamentation priests, … […] praise of [his] hero[ism] […] singers with lyr[e(s]
A fragment of a clay tablet contains a copy of a text of Esarhaddon, probably a dedicatory inscription. The text is written in an archaic, linear script, and horizontal rulings separate each line. Part of the upper edge is preserved.
CATALOGUE

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BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 884 (study)
1956 Borger, Asarh. p. 117 §90 and pl. V (copy, edition)

TEXT

Obv. 1) [É.GAL] šá mAN,ŠÁR-ŠEŠ-[SUM.NA LUGAL GAL-ú]
2) [LUGAL dan]-nu LUGAL ŠÚ [LUGAL KUR aš-šur.KI]
3) [lip]-lip nd30-ŠEŠ.MEŠ-[SU LUGAL GAL-ú]
4) [LUGAL dan]-nu LUGAL ŠÚ [LUGAL KUR aš-šur.KI]
5) [...] x x BE [...] Lacuna

Rev. 1′) [...] šá x x [...] Rev. 1′–3′) [...] which/that ... [...] official [...] ...
2′) [...] LÚ.SAG [...] which/that [...]
3′) [...]-ri šú [...] Lacuna

47

A fragment of a tablet, of which one side and the center of the tablet are preserved, contains the beginning of a dedicatory inscription, of which only some of the epithets of Esarhaddon are preserved.

CATALOGUE

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TEXT

An Akkadian inscription on three clay tablets from Nineveh records the refurbishment of the statues of Babylon’s tutelary gods. The subscript of one exemplar states that the inscription was copied from a stele. This text is commonly referred to as Aššur-Babylon A (AsBbA).

CATALOGUE

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<td>2.1×9</td>
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COMMENTARY

The tablets are all badly damaged. Exs. 1–2 duplicate one another up to line 102, at which point the texts appear to deviate from one another. For this reason, exs. 1–2 are edited separately in the edition beginning with line 103 and only a score of lines 16–102 is provided on the CD-ROM. The line numbering in this edition differs from that of previous editions, including Borger’s: the text is given con-
secutive line numbers for the obverse and reverse (=lines 53–110/112) rather than separate line counts for the obverse and reverse. The edition is a conflation of exs. 1–2; the text generally follows ex. 1, but follows ex. 2 in line 50.

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2002 Vera Chamaza, Omnipotenz pp. 405–406 and 479–483 nos. 150 and 208 (66–96a, edition)

TEXT

1) i-nu-um AN.SÁR MAN 4 gastr-i-ú u 4-nun-NA-ki AD DINGIR.MES EN KUR.KUR
2) 4-a-num ge-shu-re-tu-ú ša a-mat qí-bí-ti-šá la uš-ta-pé-lu DINGIR a-a-um-ma
3) 4EN.LIL EN šur-bu-u mu-šim NAMEŠ AN-e u KI-tim mu-kin-ú da-ad-me
4) 4ša er-šá EN ne-me-qi ba-nu-ú náb-nit pa-ti-iq kul-lat mim-ma šum-šá
5) 430 e-deš-šá-u DINGIR KÚ KUD-í ES.BAR mu-šak-lim ša-ad-di
6) 4UTU DL.KU₄,GAL DINGIR.MEŠ muš-par-du-ú eK-let ša nam-rí-rú EN-ti-ší KUR.KUR šal-pu
7) 4ŠKUR GO.GAL AN-e u KI-tim mu-šá-az-nin ŠEG.MEŠ ḤE.NUN mu-bal-liṣ šik-nat ZI.MEŠ
8) 4AMAR.UTU IBILA reš-tu-u 4EN.LIL.LÁ DINGIR.MEŠ šá šu-ud-du-ú u šu-šu-bu ba-šú-it-ti-šá
9) 4[DAG] DUB.SAR gim-ri a-sir 4i-ši-gi u 4GEŠ.U pu-qa-id kiš-sát nag-bi
10) 4[U],GUR dan-dan-ú EN a-[ba-ri u du-un-ni ka]-mu-ú [a]-a-bi 4EN.LIL KI-tim DAGAL-tim
11) 4a-ga-še-e-a 4GAŠAN [MURUB₄] u MÉ de-kát a-na-an-ti ša-ki-nat tu-quun-ti
13) DINGIR.MEŠ GAL.MEŠ a-ši-bu-ti AN-e u KI-tim šá qí-bit-su-nu ŠE.GA-tu la ut-tak-ka-ru
14) ia-a-ti [MAN.SÁR-ŠEŠ-SUM].NA ina re-e-[at UN.MEŠ]-šá-un ina ni-ši IGII-Š-ší-un KÚ.MEŠ

1–13) When the god Aššur, king of the Iğigû and Anunnakû gods, father of the gods, lord of the lands; the god Anu, the powerful, the foremost, whose spoken order no god can alter; the god Enlil, greatest lord, the one who decrees the fates of heaven and netherworld (and) makes the dwellings secure; the god Ea, the wise, lord of wisdom, creator of (all) creatures, the one who fashions everything, whatever its name; (5) the god Šîn, the one who constantly renews himself, the pure god, the one who determines decisions (and) reveals signs; the god Šamaš, the great judge of the gods, the one who illuminates darkness, whose lordly splendor overwhelms the lands; the god Adad, the canal inspector of heaven and netherworld, the one who brings abundant rains (and) sustains (all) living things; the god Marduk, firstborn son, the Enlil of the gods, the one who has the power to depopulate and (re)settle (a region); [the god Nabû], scribe of the universe, the one who directs the Iğigû and Anunnakû gods (and) who is entrusted with the entire universe; (10) [the god Ner]gal, the almighty, endowed with [strength and power, the one who cap]tures enemies, the Enlil of the vast netherworld; the goddess Aguša (îstar), mistress of [war] and battle, the one who starts fighting (and) causes conflict; the Sebitti, valiant gods, who hold bow (and) arrow, whose assault is combat (and) warfare; (and) the great gods, who reside in heaven and netherworld, whose favorable words cannot be changed, 14–21) truly selected me, [Esarhaddon], with their pure, upraised eyes, to shep[herd] their [people], they
22–32) [Esarhaddon, mighty king, king of] the world, king of Assyria, commander for the god Enlil, priest of the god Aššur, [...], governor of Babylon, king of Sumer and Akkad, [...], great [... of the goddess Tašmētu, judicious prince, (25) [...] chosen by the goddess Ištar of Nineveh — the great queen — the one required by the goddesses, whom the goddess Ištar of] Arbela selected with her shining, upraised eyes and [...]; king of Subartu, Amurrû, the Gutians, (and) widespread Ḥatti; [...], king of the kings of the lands Dilmun, Magan, (and) Meluḫḫa; king of the four quarters; [favorite of the] great [gods; (30) the one who] reveres the word of the gods Aššur, Nabû, (and) Marduk; the one who sustains the sacred things of the gods Enlil, Šin, Šamaš, (and) Adad; [..., great [...], the one who reveres the great gods; the one who is assiduous towards the shrines of their great divinity; [the king, who from] his childhood until his adulthood, heeded their rule and praised their valor;
The tablet appears to have Sahaγar,Meš, “dirt,” which makes no sense in this context. Perhaps the composer of this text was thinking of ępiru, “provider, feeder,” but wrongly wrote its homonym ė peru, “dirt,” instead.

44–46) [valiant] warrior, [cloth]ed with numinous splendor; whom the god Aššur, king of the gods, made take up his weapons to overthrow the enemies of Assyria; light of the (four) quar[ters]; the hero with whom the gods, his helpers, go constantly for the conquest of the enemy; foremost of all rulers; who marched freely from the rising sun to the setting sun and has no rival (therein);

47–51) son of [Sennach]eriib, [great king], mighty king, king of the world, king of Assyria; descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad; royal descendant of Bēl-bāni, king of Assyria, ancient stock, whose place of ultimate origin is Baltîl (Aššur); (and) who[se] dynasty from earliest times, by the command of the god Marduḵ, (50) (was called) to rule the land and people, all of it, was suitable for kingship, whose governing status was pleasing to the god Aššur, (and) whose food offerings the gods of heaven (and) netherworld desired —

52–54) At the beginning of my kingship, in my first year, when the god Aššur, king of the gods, kindly placed me on the throne of my father, the god Anu granted me his crown, the god Enlil his throne, the god Ninurta his weapon, (and) the god Nergal his awesome splendor, good signs were established for me in heaven and on earth concerning the refurbishing of the gods and the (re)building of shrines.

55–57a) Jupiter shone brightly and came near in Simānu (III) and stood in the place where the sun shines. It reached (its) hypsoma for a second time in the month “Opening of the Door” and stayed in its place.

57b–61a) In order to triumph (and) to show overpowering strength, he (the god Marduḵ) revealed to me good omen(s) concerning the (re-)jentering of Esagil. The stars of heaven stood in their positions and took the correct path (and) left the incorrect path. Every month, the gods Sin and Šamaš together, (60) at their appearance, answered me with a firm ‘yes’ concerning the renewing of the gods, the completion of the shrines of cult centers, the lasting stability of my reign, (and) the securing of the throne of my priestly
61) an-nu ke-e-nu e-tap-lu a-ša-meš ina
u₄-me-šā-ma a-nu-ku ṣAN,ŠÀR-PAP-ÁŠ MAN ŠÚ
MAN KUR aš-ŠUR.KI

62) am-ru ni-ši IG.LI AN,ŠÀR ḫi-šiḫ-ti DINGIR,MEŠ
GAL,MEŠ ina GEŠTU.UJI DAGAL-tim ḫa-sis-si
pal-ke-e

63) ša iš-ru-ka ABGAL DINGIR,MEŠ NUN

64) iņa in-gi-gāl-lu-ti šā AN,ŠÀR u ćAMAR,UTU a-na
ud-da-šū DINGIR,MEŠ GAL,MEŠ ṣp-tu-ši aš-si-sí
ina ni-ši ŠU.JI ut-nen-ni u la-baš ap-pi šā
AN,ŠÀR MAN DINGIR,MEŠ u EN GAL-u

65) ćAMAR,UTU ū-šal-la-a DINGIR-su-un

66) it-ti man-ni DINGIR,MEŠ GAL,MEŠ ba-nu-u
DINGIR,MEŠ u ćiš-tar a-šar la a-’a-ri šiš-ru
mar-šu taš-ta-nap-par-a-ni

67) ši-pir te-dš-š-ti it-ti a-me-šu-ti la še-me-ti la
na-tīl-ti šā ra-man-šā la ti-du-u la par-sa-ta
ār-kāt UD,MEŠ-šā

68) ba-nu-ū DINGIR ū ćiš-tar ku-um-mu
qa-tuk-ku-un ina ra-ma-ni-ku-nu bi-na-a-ma
at-man DINGIR-ti-ku-ŠU.ŠI-šū-un

69) [mim]-mu-ū ina šur-ri-ku-ŠU-in ib-šu-u
li-in-nē-pu-ŠU ina la šu-šu-ŠU-a-te zi-kir
šap-ti-ku-ŠU

70) [DUMU,MEŠ] um-ma-a-ni en-qu-ti ša taq-ba-a
a-na e-peš šiš-ri šu-ŠU-ti GIM ći-e a-ba-ni-ša-un

71) už-nu šir-tu šur-ka-ŠU-ti-ŠU-ti-ŠU-ŠU-ši
šu-ši-za ka-ras-su-un ina qib-ti-ku-nu šir-ti
mim-ma lip-ta-at ŠU.ŠI-šū-un

72) li-šam-si-ku ina ši-pir ćnin-ši-ši a-na-de-ŠU
UTU u ćISKUR pal-ḫiš ak-tam-mis-ma a-na
ES,BAR-ŠU-nu ke-e-ni

73) LŪ,DUMU,MEŠ ḤAL,MEŠ ū-šat-ri-ši a-na e-reb ū
mu-um-me UĞI bal-tīl,KI kā,DINGIR,RA,KI u
NINA,KI bi-ru a-br-e-ma

74) UĞI DUMU,MEŠ um-ŠU-ni e-peš šiš-ri ū
šu-ru-ub pi-šiš-ti qa-ta-ŠU-a-te a-ḫi-in-na-a
ū-ki-in-na-a

75) UZU,UR,ŪŠ,MEŠ ki-i pi i-eš ten in-da-ḫar-ŠU
epu-lu-in-ŠU an-nu ke-e-nu ina bal-tīl,KI URU
pa-le-ŠU

76) ŠU-bat AD DINGIR,MEŠ AN,ŠÀR iq-bu-ni e-reb ū
mu-um-me ū ša DUMU,MEŠ um-ma-a-ni e-peš
šiš-ri

77) ū-ad-du-ni zi-ši MU-ŠU-un ina UZU ti-kił-ti
šal-mu-te DUMU,MEŠ LŪ,HAL a-na e-peš šiš-ri
šu-a-ti kā-am iq-bu-ni

78) šu-uh-miḫ it-ši pī-ḫād na-de-ŠU a-xi la ta-raš-ŠU
ū-šu-un ka a-ŠU šā-nam-ma la ta-šāk-kan

79) an-na-šu-ŠU-un ke-e-nu la muš-pe-lu at-ta-kil-ma
ar-ta-ḫu-ŠU lib-bu ina ŠIŠ e-na um me še-me-e

61b–65) At that time, I, Esarhaddon, king of the world,
king of Assyria, the one selected (and) chosen by the
god Aššur, the one required by the great gods, with
the broad wisdom (and) vast comprehension that the
sage of the gods, the prince, the god Nuḍimmud (Ea),
gave to me, (and) through the great wisdom that the
gods Aššur and Marduk imparted to me (lit. “opened
my ears”) for refurbishing the great gods, (65) I prayed
to the divinity of the god Aššur, king of the gods, and
the great lord, the god Marduk, with raised hands,
prayers, and expressions of humility, (saying):

66–72a) “With whom, O great gods, will you con-
tinually send me to create gods and goddesses, dif-
ficult work (performed) in an inaccessible place? (Can
I undertake) the renovation work with people who are
defa (and) blind, who do not know themselves
(and) whose future is (still) undecided? The creation
of gods and goddesses is in your hands, so build your-
sew a cella for your majesty divine! [What]ever
is in your heart, let it be done! Through the unalter-
able (words) spoken by your lips, (70) give the skilled
craftsmen, whom you ordered to perform this work,
sublime knowledge like the god Ea, their creator, and
teach them the skills (needed). By your exalted com-
mand, let them make all of their handicraft succeed
(while doing) the work of the god Ninšiku.”

72b–79a) I kneeled reverently (seeking) the judgment
of the gods Šamaš and Adad, and I stationed diviners
to (ascertain) their true decisions. I had an expiṣpy
performed concerning (the selection of the) use of the
workshop in Balṭīl (Aššur), Babylon, or Nineveh, and I
placed (before the diviners) separate lists of craftsmen
who should do the work and be allowed to enter
the secret place. (75) The omens were unanimous:
they answered me with a firm ‘yes,’ (and) told me
(it should be) in Balṭīl (Aššur), (my) dynastic city, the
residence of the father of the gods, the god Aššur.
They indicated to me the workshop to use (and) the
craftsmen to perform the work. Through truthful,
trustworthy ports, diviners told me to perform that
work, (saying) thus: “Do (it) quickly, pay attention,
(and) be careful! Do not procrastinate! You should not
turn your attention to anything else!” I trusted their
immutable, firm ‘yes,’ and I felt confident.

79b–82a) In a favorable month, on a propitious day,
in Šabbū (XI), the favorite month of the god Enlil,
(exactly) as they (the gods) wished, I entered the workshop where the renovations (would be) done and I brought carpenters, jewelers, copper smiths, seal cutters, skilled craftsmen, who know the secrets, into the temple that the gods Šamaš and Adad had selected by divination, (and) I installed them (there).

82b–86) (As for) red gold, an ore from its mountain which nobody had (yet) cast into a work of art, (and) countless precious stones, that have not (yet) seen (the light) of day, the creation of the mountains where the god Ea greatly decreed their fate to be the radiance for the artwork of lordship, I had (them) greatly prepared and delivered to their (the craftsmen)’s pure hands for the shrines of the great gods, [my] lords, [and] for the ornamentation of their divinity. I had an artfully (designed) crown, which is befitting the lordship (85) of the god Aššur, king of the gods, my lord, made of red gold and precious stones, and I restored it. The god Aššur, the great lord, accepted magnanimously that crown, (which) is clothed in splendid radiance, full of dignity, radiating a glow, (and) wrapped in brilliance, and his spirit was pleased (and) his countenance shone.

87–90) The gods Bēl, Bēltiya, Bēlet-Bābili, Ea, (and) Mandānu, the great gods, were truly created in Ešarra, the temple of their progenitor, and they grew beautiful in figure. I sumptuously adorned their features with red sārīru-gold, the creation of Mount Arallu (and) an ore from its mountain. I adorned their necks and covered their chests with magnificent ornaments (and) precious jewelry, all that the great lord, the god Marduk, had in mind (and) that the queen, the goddess Zarpanītu, wanted. They fashioned images of their great divinity more artfully than before (and) greatly adorned them. They provided (them) with awe-inspiring vigor (and) made (them) shine like the sun. 91–96a) I made anew a seat of everlasting musuk-kanna-wood together with a footstool, covered with red gold, for the goddess Tašmētu, the great lady, who lives in Eumuš, the cella of the god Marduk, which is in Babylon. I refurbished the god Amurrū, the one who cleanses heaven and netherworld, the one who purifies Esagil, (and) who lives in Enamtagгадu. I renewed the gods Abšušu (and) Abtagi, who live in Eghišurankia, the temple of the divine lady of Nineveh, and all of the gods (and) goddesses (that) the gods Aššur and Marduk ordered (me to), and I returned (them) to their (proper) places: I returned the gods Great-Ânu, Sarrat-Dērī, Niraḥ, Bēlet-balātī, Kuruniṯum, Sakkūd of the city Bubē, (and) Mār-bītī to Dēr, their city; (95) I returned the goddess Uṣur-amāssā, the one who gives counsel, the intercessor, to Uruk, her city; (and) I returned the god Šamaš of Larsa to Larsa (and) the gods Ḫumšumia, Šuqamuna, (and) Šimaliya [to]

97) GIŠ.al-lum tūp-šīk-ka ú-šā-dī-šī-šī-me-nu-ti ina GIŠ.ū.ŠUB.MEŠ ZU AM.SI GIŠ.ESI GIŠ.TŪG GIŠ.MES.MA.KAN.NA ú-šal-bi-na SIG₄ḪI.A

98) ina I.GIŠ.DUG.GA LĀL I.NUN.NA ka-ru-un-nu mu-tīn-nu šī-kar KUR-ib-ī-lu šāl-lā-rā ina ITI šala-me u₄-mu še-me-e šā ē-hur-sag-gal-kur-kur-ra

99) mar-kas AN-e u KI-tīm šu-bat AN.ŠĀR MAN DINGIR.MEŠ EN-ia u [ē]-sag-gi₂.E.GAL DINGIR.MEŠ ri-mi₂.MI.GAL-e 4AMAR.UTU TIN.TIR.KI URU KI.TUŠ DINGIR-[zi]-šū

100) še-er KŪ.GI KŪ.BABBAR ḫī-šīḫ-ti ŠIMḪI.A LĀL I.NUN.NA GEŠTIN ku-ru-un-nu ab-[ṣi-im-ma] e-ma mé-ē-h-ųt a-ḫa-meš UŠ₄-šū-un ad-du-u ū-kin SIG₄-su-[un]


102) ta-nit-ti DINGIR-ti-šū šul-mu-di a-pa-a-ti qē-reb sa-[...] x x muš-ḫuš-šū na-al-bu-bu še-[er NA₄-šu-lum

103) NA₄ qa-bē-e ū ŠE.GA tam-šīl bal-ti ū-šar-bi-ṣa [..] ša mi-na-a-ti ina šī-pir um-ma-nu-ti la ip-pa-ti-šu-ma

104) NA₄ na-de-e har-gul-li še-riš tam-tim [...]-šū ep-šu [...] it-pi-[i]-šu [...] 4GIŠ.BAR ū-šā-ḫi-iz-ma

105) ū-ma šu-šu-šā-dī-šī-ir-ta x x ša-rī-ri ši DUG.GA ut-[...] ERIM-ni a-na ši-pir EN DINGIR.MEŠ ša ina eṣ-qī NA₄ KUR-ī [...]-na-ti [...]-šu-nu-ti ša-hū [...] MUNUS [...]-ma

106) x x 4AMAR.UTU EN [...] AN.ŠĀR EN-ia

107) [...] TI IS [...] re-še-ti

108) ša UGU a-su-mit-ti ša 2.30

109) niṣ-hu maḫ-ru-u

Ex. 2

103) [...] LI [...]-a

104) [...]-ku-nu [...] (inscription) that is on a stele, on the left, first excerpt.

105) [...] x EN [...] (translation warranted)

106) [...] ina [...] (translation possible)

107) [...] LA [...] (translation possible)

108) [...] UR x [...]

109) [...] NUN.NA [...]

110) [...] E.KI [...]

111) [...]-kis [...]

112) [...]-su [...]

For a different interpretation of ū-šā-dī-šī-ir-ta, see Farber, NABU 2004 p. 1 no. 1.
A fragment of a clay tablet contains an Akkadian inscription concerning the refurbishment of the gods that is similar to the previous inscription, text no. 48 (K 2801+). This text is commonly referred to as Aššur-Babylon C (AsBbC).

CATALOGUE

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COMMENTARY

The extant text, which is part of the inscription’s prologue, duplicates with omission and variation text no. 48 ex. 1 (K 2801+) lines 24–44 and text no. 18 (K 1654). When possible, the restorations are based on those two inscriptions.

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1462 (study)
1898 Winckler, OLZ 1 col. 74 (8′–9′, edition, study)
1898–1900 Winckler, AOF 2 pp. 575–577 (edition)
1956 Borger, Asarh. p. 78 §52 and pp. 85–86 §55 (AsBbC) (edition)
1993 Porter, Images, Power, and Politics p. 199 (study)

TEXT

1′) [\ldots] d\text{PAPNUN} d[\ldots]
2′) [\ldots] ša-ra-tu [\text{GAL-tu} \ldots]
3′) [\ldots] tu-ut-tu]-šú-ma ta-âš-šú-šú a⁻⁵na⁻¹ [\text{LUGAL-ti} \ldots]
4′) [\ldots] LUGAL kib-rat LÎMMU]-tim mi-gir DINGIR,MEŠ [\text{GAL,MEŠ} \ldots]
5′) [\ldots] e⁻¹piš⁻³ é-sag-nil u KÁ,DINGIR,RA,[\text{KI} \ldots]
6′) [\ldots] ū⁻¹šar⁻¹-mu-u pa-rak da-ra-a-ti [\ldots]
7′) [\ldots]  사람들, glu-nu-a ú-kín-nu qé-reb-šin [\ldots]
8′) [\ldots] i-na-ša-ru u₄-mu DINGIR eš-še-[\text{e-šú} \ldots]
9′) [\ldots] a-na šum-qut a-a-bi KUR aš-šur.KI ú-šat-bu-u GIŠ.TUKUL,MEŠ-[šú \ldots]
10′) [\ldots] f⁻¹šu-u la ut-tu-u šš-ni-[\text{na} \ldots]
11′) [\ldots] ša-ut-tu ši-it d]\text{UTU-ši} a-di e-reb d[\text{UTU-ši} i-šá-riš it-tal-la-ku-na \ldots]
12′) [\ldots] pa-ni-šu te-\[\ldots]

Lacuna

1′–12′) [\ldots] the goddess Tašmētu, the god(dess) [\ldots] great queen [\ldots] whom [\text{she selected} and raised for [\text{kingship} ... king of the four [quarters], favorite of the [\text{great}] gods, [\ldots] (5′) ... the one who (rebui)lt Esagil and Babylon, [\ldots] who made (them) dwell on (their) eternal daies, [\ldots], who (re)confirmed the sattukku (and) ginû offerings in them, [\ldots], who observes the days of the god (and) the eššē[šu-festival, [\ldots] made take up [his] weapons [to overthrow the enemies of] Assyria, [\ldots] (10′) ...], who had [\ldots] (and) who found no riv[al ...], who marched freely from the rising] sun to the setting [sun and ...] before him ... [\ldots]
50

A small fragment from the center of one side of a tablet in the Kuyunjik collection of the British Museum contains part of the prologue of an inscription of Esarhaddon.

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COMMENTARY

The extant text, which is part of the inscription’s prologue, duplicates text no. 48 ex. 1 (K 2801+) lines 33–35. When possible, the restorations are based on that inscription.

BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1058 (study)
1898 Winckler, OLZ 1 col. 72 (transliteration, study)
1956 Borger, Asarh. p. 78 §52 (study)

TEXT

1′) [...]-u [...]  1′–5′) [...] ... [... the Enlil] of the gods, [... the sun] of all of the people, [... eternal royal seed, precious] offspring of Baltil (Aššur) [... who] sets straight [...]
2′) [...] 4EN.LÍL].LÁ DINGIR.MEŠ [...]  4) [... NUMUN LUGAL-ti da-ru]-u NUNUZ bal-tül.KI [...]
3′) [...] 4UTU]-šú kiš-šat UN.MEŠ [...]  5′) [...] 5) [... muš]-te-šir [...]  5) [... ]

Lacuna

51

An Akkadian inscription on a multi-column tablet, of which the upper part of the reverse face is preserved, in the Kuyunjik collection of the British Museum records the refurbishment of the statues of the tutelary gods of Babylon. This text is commonly referred to as Aššur-Babylon B (AsBBb).
CATALOGUE

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COMMENTARY

The extant text of col. iv 1–9 duplicates text no. 48 ex. 1 (K 2801+) lines 87–91. When possible, the restorations are based on that inscription. The inscription deviates from text no. 48 ex. 1 in col. iv 10–12.

BIBLIOGRAPHY

1891 Bezzold, Cat. 2 p. 667 (study)
1956 Borger, Asarh p. 78 §52 and p. 85 §54 (AsBbB) (edition)
1993 Porter, Images, Power, and Politics p. 199 (study)

TEXT

Col. iii 1) uš- [...]
2) šá ú- [...]
3) ina [...]
4) e-ši- [...]
5) ša [...]
6) a-ši-bu-ut [...]
7) a-na [...]
8) NA-x [...]
9) x [...]

Lacuna

Col. iv
1) [DINGIR,MEŠ GAL,MEŠ qé-reb é-šár-ra É za-ri-sú-nu ke-niš im-ma-al-du]-ma iš-mu-ḫu gat-tu
2) [ina ša-ri-ru-uš-še-e nab-nit a-ra-al-li e-per] KUR-i-ši ū-šar-ri-ha nab-nit-su-[un]
3) [ti-iq-ni MAH,MEŠ ū-kut-tu a-qar-tú] ki-šad-su-un
4) [ū-taq-qin-ma ū-ma-al]-la-a GABA-su-un
5) [mim-mu-u 4EN GAL-a 4AMAR,UTU ina lib-bi-šú ib-šu-u ub]-la ka-bat-ta-šú
6) [ša šar-rat 4][zar-pa-ni-tum
7) [ša-al-me DINGIR-ti-ši-nu GAL-ti UGU šá u₄-me]-pa-ni] nak-liš ū-ba-āš-ši-mu
8) [ma-díš ū-šar-ri-ḫu bal-tú ū-šag-lî]-du ū-ša-an-bi-ťu GIM 4UTU-ši
9) [KĻTUŠ GIŠ,MEŠ,MĀ,KAN,NA GIŠ da-re-e a-di kil-zap-pi KŪ,GI ŪŠA lit-bu-šú a-na 4PAPNUN GAŠAN GAL-ti a-ši-bat] é-umuš-a
10) [... ḫa-sa-bad
11) [... 4ab-šá-sú 4ab-ta-gi₄]-gi₄ ša é-giš-ḫur-an-ki-a

Lacuna

iv 1–8) [the great gods were truly created in Ešarra, the temple of their progenitor], and they grew beautiful in figure. I sumptuously adorned the[ir] features [with red šāritu-gold, the creation of Mount Arallu (and) an ore from] its mountain. [I adorned] their necks [and cover]ed their chests [with magnificent ornaments (and) precious jewelry, (iv 5) all that the great lord, the god Marduk, had in mind (and) that the queen, the goddess] Zarpanitu, [wa]nted. They fashioned [images of their great divinity more] artfully [than before (and) greatly adorned them]. They [pro-vided (them) with awe-inspiring vigor] (and) made (them) shine like the sun.

iv 9–14) [I made anew a seat of everlasting musuk-kanbu-wood together with a footstool, covered with red gold, for the goddess Tašmētu, the great lady, who lives in] Eumuša. (iv 10) [...] Esabad [... the gods Abšušu (and) Abtagilgi of Egišhurankia [... ] who live in Esagil
A fragment of a tablet contains part of an inscription describing the renewal of the statues of the god Marduk and his entourage, including mīs pî, “mouth-washing,” rituals performed before the stars of the heavens in the orchards of the temple Ekarzagina in Babylon. This text is commonly referred to as Aššur-Babylon H (AsBbH).

**CATALOGUE**

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1898 Winckler, OLZ 1 col. 74 (study)
1898–1900 Winckler, AOF 2 pp. 56–57 (edition)
1908 Schrank, Sühneriten p. 90 and n. 3 (study)
1927 Luckenbill, Sühneriten p. 90 and n. 3 (study)
1933 Bauer, Asb. pl. 50, p. 85 n. 3 and p. 106 (copy, study)
1956 Borger, Asarh. pp. 78–79 §52 and p. 91 §60 (AsBbH)
1993 Porter, Images, Power, and Politics p. 200 (study)
2001 Walker and Dick, SAALT 1 pp. 26–27 (translation, study)
2002 Vera Chamaza, Omnipotenz p. 475 no. 204 (edition)

**TEXT**

Lacuna

1′) [...]-tum [...]  
2′) DINGIR,MEŠ KUR EME.GI, u URI.KI ḫar-ra-[an KĀ,DINGIR,RA.KI iš-ba-tu]  
3′) GIM mu-re-e an-ḫu-ti šá 'URU3 [...]  
4′) ina UKKIN-šā-nu iš-te-niš ' [...]  
5′) šit-ra-ḫu [...]  
6′) ia-a-ti ²aš-šūr-PAP,MEŠ-AŠ mu-diš DINGIR,[MEŠ GAL,MEŠ]  
7′) i-ši-mu [šim-ti]  
8′) ina ul-ši u ri-šā-a-ti a-na KĀ,[DINGIR,RA.KI ū-se-rib-šu-mu-ti]  
9′) ina KAR KĀ,DINGIR,RA.KI e-mi-[id má-umuš-a]  
10′) ina šip-pat GIŠ,KIRI, pal-gi 'MU1,[SAR-e]  
11′) ša é-kar-za-gin-na [āš-ri el-li]  
12′) ina ši-pir ABGAL KA,LUḪ.UD,DA KA,[DU₈,UD,DA]  
13′) ma-[ḫar MUL,MEŠ šā-ma-mi ²é-[a ...]  

Lacuna

1′–13′) [...] [...] the gods of Sumer and Akkad [took] the road to Babylon. Like tired foals which [...] together in their assembly [...] (5′) splendid [...]. As for me, Esarhaddon, the one who renewed the [great god[s], they decreed [my fate (and) I made them enter Babylon] in joy and rejoicing. I dictated Maumuša [...]

2′) DINGIR,MEŠ KUR EME.GI, u URI.KI ḫar-ra-[an KĀ,DINGIR,RA.KI iš-ba-tu]  
3′) GIM mu-re-e an-ḫu-ti šá 'URU3 [...]  
4′) ina UKKIN-šā-nu iš-te-niš ' [...]  
5′) šit-ra-ḫu [...]  
6′) ia-a-ti ²aš-šūr-PAP,MEŠ-AŠ mu-diš DINGIR,[MEŠ GAL,MEŠ]  
7′) i-ši-mu [šim-ti]  
8′) ina ul-ši u ri-šā-a-ti a-na KĀ,[DINGIR,RA.KI ū-se-rib-šu-mu-ti]  
9′) ina KAR KĀ,DINGIR,RA.KI e-mi-[id má-umuš-a]  
10′) ina šip-pat GIŠ,KIRI, pal-gi 'MU1,[SAR-e]  
11′) ša é-kar-za-gin-na [āš-ri el-li]  
12′) ina ši-pir ABGAL KA,LUḪ.UD,DA KA,[DU₈,UD,DA]  
13′) ma-[ḫar MUL,MEŠ šā-ma-mi ²é-[a ...]  

Lacuna

2′) DINGIR,MEŠ KUR EME.GI, u URI.KI ḫar-ra-[an KĀ,DINGIR,RA.KI iš-ba-tu]  
3′) GIM mu-re-e an-ḫu-ti šá 'URU3 [...]  
4′) ina UKKIN-šā-nu iš-te-niš ' [...]  
5′) šit-ra-ḫu [...]  
6′) ia-a-ti ²aš-šūr-PAP,MEŠ-AŠ mu-diš DINGIR,[MEŠ GAL,MEŠ]  
7′) i-ši-mu [šim-ti]  
8′) ina ul-ši u ri-šā-a-ti a-na KĀ,[DINGIR,RA.KI ū-se-rib-šu-mu-ti]  
9′) ina KAR KĀ,DINGIR,RA.KI e-mi-[id má-umuš-a]  
10′) ina šip-pat GIŠ,KIRI, pal-gi 'MU1,[SAR-e]  
11′) ša é-kar-za-gin-na [āš-ri el-li]  
12′) ina ši-pir ABGAL KA,LUḪ.UD,DA KA,[DU₈,UD,DA]  
13′) ma-[ḫar MUL,MEŠ šā-ma-mi ²é-[a ...]  

Lacuna
53

A fragment of a tablet, of which parts of both the obverse and reverse faces are preserved, in the Kuyunjik collection of the British Museum has part of an Akkadian inscription of Esarhaddon describing the installation of Šamaš-šuma-ukīn in Babylon. The installation may have taken place in Edadiğegal (here Adediğegal), which was a shrine in the Esagil complex in Babylon. This text is commonly referred to as Aššur-Babylon G (AsBbG).

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BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 711 (study) 1894 Winckler, Sammlung 2 p. 12 (copy) 1898 Winckler, OLZ 1 col. 70 (obv. 10′–13a′, translation, study) 1916 Streck, Asb. pp. 413–414 (study) 1956 Borger, Asarh. pp. 78–79 §52 and p. 90 §59


TEXT

Obv.

Lacuna

1′) […] x x […]

2′) […] 4niḥ-[…]

3′) […]-šu lu-u ra-[…]

4′) […] URU tak-bit-ti-[šu …]

5′) […] x-e-e-šu i-ri pa-rak da-[ra-a-ti]

6′) [GU,MAH-ḫi bit-ru-ti] šu-u’-e ma-ru-ti iz-ḫe-et [KU₆]

7′) [u MUŠEN ḪE.GĀL ZU.AB] šá la i-šu-u mi-ti-tū

8′) […] LĀL Ḥ.NUN.NA si-mat sat-tuk-ki-šu eb-bu-ti

9′) [šu-[ḫa]-ba ma-ḫar-ša]

10′) [m₂Giš.Nu₄]-MU-Ḫ.NA DUMU ṣi-it līb-bi-ia a-na 4AMAR,UTU

11′) ù 4zar-pa-ni-tum a-na ši-rīk-ti aš-rak

12′) GUN man-da-at-tu IG₁.SÁ-e šad-lu-ti e-ri₄ pa-ba-ta-li

13′) [kād-ra]-a-a ū-šam-ḫi₇-ma a-dē-di-ḫe-gāl ap-qid

14′) [Lū.Šam-kI] LŪ.pu-ši₄-ši an-gub-bē-e na-ṣir pi-ri₄-ti

Rev.

1′) [Lū.j-šip-pî] LŪ.KA.PĪRIG LŪ.GALA LŪ.[NAR]

1′–13′) […] … […] the god(dess) Nin[…] … […] his important city […] (5′) […] his …, the contributions of (his) eter[nal] dais; [I] brought before him [choice oxen], fattened sheep, strings of [fish and birds, the abundance of the apsû] which never lessens, […] honey, ghee, suitable for its pure sattukku offerings. (10′) I gave [Šamaš]-ṣuma-ukin, (my) son, my offspring, as a present to the god Marduk and the goddess Zarpanitu. I presented (them) with tribute, payment, abundant gifts, (and) unceasing contributions as my [gifts], and I looked after Adediğegal (Edadiğegal).

14′ The interpretation of angubbû (or dingirgubbû) is based on CAD A/1 p. 118.
An inscription on two fragmentarily preserved tablets from Kuyunjik records the building and decoration of various temples in Assyria and Babylonia, specifically in Arbela, Borsippa, and Nineveh. The text is probably to be attributed to Esarhaddon, and a partial score of this inscription is provided on the CD-ROM. This text is commonly referred to as Esarhaddon’s Collective Text or “Sammeltext” (Smlt.).

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BIBLIOGRAPHY

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1898 Meissner and Rost, BA 3 pp. 264–269, 315–321 and 361–362 (exs. 1, copy, edition)
1927 Luckenbill, ARAB 2 pp. 287–289 §576A–B (ex. 1, translation)
1933 Bauer, Asb. pl. 41 and p. 106 (ex. 2, copy, study)
1956 Borger, Asarh. pp. 93–95 §64 (Smlt.) (exs. 1–2, edition)
1993 George, House Most High pp. 121 and 160 (study)
1993 Porter, Images, Power, and Politics p. 200 (exs. 1–2, study)
1999 Pongratz-Leisten, RLA 9 p. 296 (study)
2000 Frahm, NABU 2000 p. 77 no. 66 (study)

TEXT

Obv. Lacuna
1′) [... EN [...
2′) [... LU [...
3′) [...-ti AN [...
4′) [... nab-nit ka-a-[*]
5′) [... li-mur nab-nit-sûn
6′) [... u-ma]-an-di-id eb-le-e-[šûn]
7′) [... u-rat-ta-a KÁ.MEŠ-šûn
8′) [... maš-ši-šu šá-ma-meš
9′) [... x-du-te a-sur-ru-šû

Lacuna 1′–4′) (No translation possible)

5′–17′) [... let him see their design. [...] I measured [their] cords [...] I installed (them) in their gates. [...] its twins, like the heavens [...] its lower course (10′) [...] ... and [...] to the god Aššur (and) the goddess Mullissu [...] lock. I placed before him [...] chief musicians,
10’ [...]-ti-ma an-a An šar dIN.NI.lîl  
11’ [...]-si-ga-ri  
12’ [...] Lû.NA.R.GAI.MEŠ Lû.GAL.MEŠ  
13’ [...] ma-šar-šu  ul-zîz-ma  
14’ [...] ap-ru-us-ma  
15’ [...] ru GIM [...]-ma  
16’ [...]  
17’ [...]  
18’ [...] UDû.NÎTÂ.MEŠ  
19’ [...]-[t]i-ia ar-kus  
20’ [...] ūUGû-[ka URû.KAR-[me]-aš-šur-PAP-AS ar-kus  
21’ [...] 4 anÈ 1 ŠE LÀL.MEŠ  
22’ [...] ar-ka-su  
23’ [...] ŠE-[a]h-la-ti [...] AnÈ-SHÎN.ÈN.DI TA URû.KAR-[a]-aš-šur  
24’ [...] ŠE[NÎTÂ.MEŠ 24 anÈ ŠE.haš-la-a-tú  
25’ [...] TA URû.KAR-EN-KUR.KUR [Ša sa-a]-a ina KUR.mu-[šur i-nam-bu-u  
26’ [...] 6 anÈ ŠE.pi-ni-gu 70 anÈ [...] MEŠ 3 anÈ 1 ŠE LÀL.MEŠ  
27’ [...] 6 MÈ 12 [...] MEŠ TA ŠÀ KUR.KUR šá-ti-na šà AN.SAR EN GAL-ú ina ŠU.II-ia im-mu-u ar-kus  
28’ [...]-mi-it KÜ.GI KŪ.BABAR NA.,MEŠ ki-[ši-ti] [ŠU.II-ia] û ŠAL-laT KUR.mu-[šur ŋ试KUR.ku-u]-si  
29’ [...] Šà ina tu]-kuT-ili-4aš-šur E[N-ia ik-šu-[da ŠU.II-ia eš-re]-t] KUR EME.GI, u U.RÌ.KI [u]-hi-[iz]-ma GIM u-[me]-ú nam-mÎr  
30’ [...] DÛ-[uš]-ma at-ta di qê-reb-sun  
31’ [...] 4a-ðÌ-gan reš-tu-u šà MAN DÎNGIR.MEŠ AN.SAR  
32’ [...] LÎ.ŠÎTÎM.GAL-li le’-[u]-ú]-ti mu-kin-nu giš-hur-ri  
33’ [...] TAM-SÎL MUL.ÂS.IKU ta-ta-ad-di tem-me-en-šà  
34’ [...] ki-i i-tèn ú-pa-[hi]-rÀ  
35’ [...] ú]-i ab-[i]-bàt-du-ra-ar-[š]-nu aš-kun  
36’ [...] za]-gap òp-pa-a-ti ú-šar-ḫi-[is-su]-nu-ti [ã]-bû  
37’ [...] Z[ABAR]-3 nam-ri ina pi-ti-iq 4 qIN-NI-a-gal ap-ti-iq-ma  
38’ [...]-[a]-ad-di-iq-ma a-na Ò-DIM EN-ia a-qîš a-na qîš-ti  
39’ [...] Ki šà la-ba-riš il-li-ku  
40’ [...] DUMU.MEŠ um-ma]-a-ni le’-[u]-ù-ti at-ta-di tem-me-en-šà  

Rev.  
1’ [...] Ò-gI.GI EN-ia a-qîš a-na qîš-ti  
2’ [...] ar-sip ú-šâk-lik DÎNGIR.MEŠ a-ši-bu-ti qê-reb-ê-[š]-ûn  
3’ [...] eb-bi û mar-ri KÜ.GI RU-ú-šê-e  
4’ [...] la-ša]-riš DÛ ku eš-šî šû-šê-pîš  
5’ [...] KÛ.BABBAR ú-šê-pîš-ma ina é-ša-ma-[sh] at-man 4 qIN.NI.LÎL GÂ-ŠÁN-IA  
6’ [...] Ò-gI Ò-dàš-me-tum la-ab-ru ú-šê[š ma-aq-tu ak]-šîr  
7’ [...] ti šà.-ma ú-šâk-me-sa šâ-pal-šû-un  

18’-27’) [...] sheep [...] I imposed [...] of my [...] (20’) [...] I imposed on the city Kâr-Esarhaddon. [...] three barley-homers of honey, [...] which I imposed [...] groats, [...] homers of chufa from the city Kâr-Âsûr; of [...] sheep, twenty-four homers of groats (25’) [from the city] Kâr-bêl-mâtâtî, which is called [Sâis] in Egypt. Six homers of pinigu-flour, 70 homers of [...] three barley-homers of honey, 612 [...] from those lands which the god Âsûr, the great lord, handed over to me, I imposed.

28’-33’) I decorated [the sanctuaries] of Sumer and Akkad with [...] ... gold, silver (and) [precious] stones, [my] plunder, and the booty of Egypt and Kush, [which] I cap[tured with the] help of the god Âsûr, my lord, and I made (them) shine like daylight. (30’) [I made [...] and placed inside them. [...] of the god Dağân, firstborn (son) of the king of the gods, the god Âsûr, [skilled architects] who lay out plans [...] I laid out its foundations as a [replica of] Pegasus.

34’-40’) I gathered together [...] as one and [I] clothed [...] I established the remission of their debts. I encouraged them [...] (and) to plant orchards. I fashioned [...] through the refining techniques of the god Ninagal in shining [bro]nze. [...] ... and gave (it) to the god Ea, my lord, as a gift. [...] ..., which had become old, [...] with] skilled [crafts]men, I laid its foundations.
47) [...] šá qé-reb NINA.KI la ep-šú ina ṭe-ḫi KÁ.GAL MURUB, URU
48) [...]-su ur-maḫ-ḫi an-zi-i ḏâ-h-me šá KŪ.BABBAR URUDU ú-šé-piš-ša
49) [...] ʿe-zi-da ʾl ʿA.G šá qé-reb bár-sipa.KI
50) [...] KŪ.GI 2 AM.MEŠ KŪ.BABBAR 2 AM. MEŠ ZABAR 2 SÚHUR.MÁŠ.KU, ZABAR
51) [...] ina ši-[p]ir ʾkū-ṣi-[z]-bān-da ʾṣī-[n]-ā-gal nak-liš ú-bā-ni-ma
52) [...] pa-rak NAM],MEŠ šu-bat ši-tul-ši ša ʿA.G pa-qid kiš-šat AN-e KI-tim
53) [...] KI,SAG eb-bi nak-liš ap-ti-iq-ma GĪŠ.GIGIR ZABAR nam-ri
54) [...] x AM. MEŠ ZABAR eb-bi nak-liš ap-ti-iq-ma
55) [...] ʿe-gaš-šal-kalam ma ʾ ṣiš-tar] šá qé-reb URU.LĪMMU-DINGIR KŪ.BABBAR KŪ.GI
56) [...]
57) [...] ṣÁ.BAR 1 ú-šé-piš-ma šú-ās-bi-ta SÍ.GAR KÁ. MEŠ-šá
58) [...] x-ma-te ina qer-ši-ši ab-ni-ma ū-šá-as-hi-ra ki-da-ša
59) [...] ul-ū ʾ15 be-el-ti LUL.GAL ti UGU šá LUL.GAL,MEŠ AD.MEŠ-ša ú-šar-bu-u
60) [...] ú-šá-ši₄-tir nab-šit-sa ʾa ʾa-ki-it EDIN É ni-gu-ti
61) [...] ma ū-šá-lam-ša par-še-e šá šú-a-ti ina a-gū-rū NA₂, ṣU NA₂, ZA,GIN
62) [...] ʾṣi-ṣi GĪŠ.ERE-ni MAH,MÉŠ DÚ-šu-ša
63) [...] bil-ti-šá
64) [...] [...]
65) [...] [...]
66) [...] [...]
67) [...] [...]
68) [...] [...]
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93) [...] [...]
94) [...] [...]
95) [...] [...]
96) [...] [...]
97) [...] [...]
98) [...] [...]
99) [...] [...]
100) [...] [...]

Rev. 10b–16a) (As for) Ezida, the temple of the god Nabû, which is in Borsippa, I skillfully created [go]ld [...], two wild bulls of silver, two wild bulls of bronze, two goat-fish of bronze, [... according to the techni]qe(s) of the gods Kusibanda (and) Ninagal. [... as for] ... the days of destiny, the place of council of the god Nabû, the caretaker of all of heaven (and) nether-world, I skillfully fashioned [...] of shining [sil]ver and [...] a chariot of bright bronze. [...] I skillfully fashioned [...] ... wild bulls of shining bronze and [...].

Rev. 16b–24) (As for) Egašankalama, the temple of the goddess Ištar, which is in Arbela, I overlaid (it) with silver (and) gold and made (it) shine like daylight. I had [... made of bronze and installed locks on its gates. I built [...] inside it and surrounded its exterior [...]. After the goddess Ištar, my lady, made my kingship greater than that of the kings, my ancestors, (rev. 20) [... I expanded its features. (As for) the akītu-house of the steppe, the house of joyful singing, [... and I was restoring its rites, [... I built that [...] with black (and) blue (glazed) baked bricks, [...] timber, magnificient cedars and [... its load.

Rev. 25–39) [... Ulūlu (VI), seventeenth day, [... before them [... they were bringing their offerings in good time [...] with) far-reaching intelligence (and) vast understanding [... I seated them inside the akītu-house (and) [...] their (rev. 30) I placed before [them ins]ide the akītu-house [...]s, ten sheep, ten fowl, seven homers of wine, four homers of [...] ... groats, this image, for [their] divine meal, [... ... of my lord [... I made [offerings] to their [...] (rev. 35) [...] I laid its foundations and secured [its] brickwork. [...] [. ... I brought in; like [...] residence of relaxation of [...] returning ... together with the gods, her counselors, [... I br]ought her in and placed her in a [peaceful] dwelling.
55

A fragment of a clay tablet, of which only the center of one side of the tablet is preserved, contains part of the concluding formula of an inscription concerning work on an akītu-house.

CATALOGUE

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TEXT

Lacuna

1) [...] x.MEŠ-šú [...]
2) [...] ku-un-ni BALA-ia šá-lam [...]
3) [...] ep-še]-ti-ia dam qa-a-ṭi ᵁ[...]
4) [...] DAGAL NU K.L.GUB ū ši-[...]
5) [...] meaš]-šur-PAP-AŠ SIPA ke-e-[nu ...]
6) [...] ē] a-ki-ti šal-me [...]

Lacuna

1′–6′) [...] his [...] to establish my reign, to keep [...] intact, [...] my good [deeds], the god(dess) [...] wide [...] the statue, socle, and [...] Es]arhaddon, tr[ue] shepherd [...] the akītu-[house], images [...] Es
d

56

A fragment of a tablet contains part of an inscription of Esarhaddon presumably recording a dedication to the god Šîn at Ḫarrān.

CATALOGUE

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An Akkadian inscription on seven octagonal prisms, a stone tablet, and a clay tablet from Aššur describes the rebuilding of Ešarra, the temple of the god Aššur in Aššur. The text contains a history of the previous building work done on the temple by Esarhaddon’s predecessors (Ušpia, Erišum I, Šamši-Adad I, and Shalmaneser I) and gives the number of years between each renovation. Two copies are dated to 679 BC, during the months Simānu (III) and Du’ūzu (IV). This text is commonly referred to as Aššur A (Ass. A).
COMMENTARY

Exs. 1–4 and 7–9 are octagonal prisms, ex. 5 is a stone tablet, and ex. 6 is a clay tablet. All of the sources except UM 32–22–5 were excavated at Aššur. Two of the fragments that make up ex. 6 were joined by R. Borger (HKL 2 p. 18; VAT 9642 + VAT 11095), and the third piece (VAT 11682) was identified by S. Maul and joined to the others by E. Frahm. Exs. 7–8 were not available for study and have not been incorporated into the score. Ex. 9 was identified by E. Frahm as a duplicate of this text with the help of photographs provided by S. Maul; we were able to include this prism thanks to the generosity of E. Frahm.


BIBLIOGRAPHY

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1915 Bezd, HKA pp. 49–51 no. 51 (ex. 2, edition)
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1956 Borger, Assarh. pp. 1–6 §2 (Ass. A) (exs. 1–5, edition)
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1969 van Driel, Aššur pp. 1 and 29 (iii 35–38, edition, study)
1975 Borger, HKL 2 p. 18 (ex. 6, study)
1986 Pedersén, Archives 2 p. 13 n. 9 (exs. 3, 9, study)
1993 Porter, Images, Power, and Politics pp. 177 and 184 (exs. 1–6, study)
Col. i

1) [d̓aš-šur]-ŠEŠ-SUM.NA
2) LUGAL GAL-ù LUGAL dan-nu
3) LUGAL kiš-šâ-ti LUGAL KUR aš-šur.KI
4) šá-ak-mu ëN.LIL SANGA d̓aš-šur
5) DUMU 30-PAP.MEŠ-SU
6) LUGAL GAL-ù LUGAL dan-nu
7) LUGAL kiš-šâ-ti LUGAL KUR aš-šur.KI
8) šá-ak-mu ëN.LIL
9) SANGA d̓aš-šur-ma
10) LUGAL ša ul-tu se-ḫy-ri-šu
11) zik-ri d̓aš-šur ëTU
12) ëN ëAG pal-ğu-ma
13) šît-mu-ru da-na-an-šû-nu
14) [ina] kar-še rit-pa-[šê]
15) [ḫa]-sis-si pal-ke-[ê]
16) [ša] iš-ru-ka
17) [ABGAL] DINGIR.MEŠ [...]
18) [...]-ma

Lacuna

1’) [a-na re-’u]-ut KUR ù UN.MEŠ
2’) [ib-ru]-ù zik-ri
3’) [d̓30 u ëTU] DINGIR.MEŠ maš-šu-te
4’) aš-[sû] de-en kit-te
5’) ū mi-šâ-ri
6’) a-na KUR ù UN.MEŠ šâ-ra-ku
7’) ITI-šam-ma ḫar-ra-an kit-te
8’) ū mi-šâ-ri šab-tu-ma
9’) UD,[x],KAM UD.14,KAM
10’) ū-sa-di-ru ta-mar-tû
11’) MUL,DIL,BAD na-baṭ MUL.MEŠ
12’) ëNA IM.MAR.TU

Col. ii

1) [ina KASKAL šu]-ut d̓é-a
2) in-na-mir šâ kun-nu
3) ma-a-te [ša] su-lum
4) DINGIR.MEŠ-šâ ni-šir-tû
5) ik-šu-ud-ma it-bal
6) MUL,šal-bat-a-nu pa-ri-is
7) pur-se-e KUR MAR.TU.KI
8) ina KASKAL šu-ut d̓é-a
9) ib-il ši-in-da-šû
10) šâ da-na-an mal-ki u KUR-šû
11) ū-kal-lim gis-kim-bu-uš

Lacuna

i 1–13) [E]sarhaddon, great king, mighty king, king of the world, king of Assyria, appointed by the god Enlil, priest of the god Aššur; (i 5) son of Sennacherib, great king, mighty king, king of the world, king of Assyria, appointed by the god Enlil, priest of the god Aššur; (i 10) the king who has revered the utterances of the gods Aššur, Šamaš, Bêl, (and) Nabû and has extolled their might ever since his childhood;

i 14–18) [by] the broad knowledge (and) wide understanding [that] the [sage of] gods gave me, [...] ...

i 1’–2’) they (the gods) [named] me [for shepherd]ing the land and people.

i 3’–8’) In [order] to give the land and the people verdicts of truth and justice, the gods [Sin and] Šamaš, the twin gods, took the road of truth and justice monthly.

i 9’–ii 13) They made (their simultaneous) appearance regularly on days [...] and fourteen. Venus, the brightest of the stars, was seen in the west, (ii 1) [in the Path] of the Ea-stars. Concerning the securing of the land (and) the reconciliation of its gods, it (Venus) (ii 5) reached (its) hypsoma and then disappeared. Mars, the giver of decisions on the land Amurrú, shone brightly in the Path of the Ea-stars (and) it revealed its sign (ii 10) concerning the strengthening of the ruler and his land. Messages from ecstatics were constantly available.
Figure 2. UM 32-22-5 cols. iv–vi (text no. 57 ex. 1), a fragment of a clay prism of Esarhaddon recording the rebuilding of the Aššur temple at Aššur. © University Museum of the University of Pennsylvania.
Figure 3. UM 32-22-5 cols. vi–viii (text no. 57 ex. 1), a fragment of a clay prism of Esarhaddon recording the rebuilding of the Aššur temple at Aššur. © University Museum of the University of Pennsylvania.
ii 14–26) Good signs occurred for me concerning the securing of the foundation of the throne of my priestly office forever. Favorable omens concerning (ii 20) the securing of my throne (and) the prolongation of my reign came to me in dreams and through oracles. I saw those (signs), was encouraged, and my mood felt good.

ii 27–iii 2) (As for) Baltil (Aššur), the foremost cult city, whose privileged status had been established with (that of) the people of Anu (and) Enlil from early days and (ii 35) whose kanakkû-status ... — I, Esarhaddon, king of Assyria, love the inhabitants of Baltil (Aššur) (ii 40) like my own precious life (and thus) it occurred to me and my heart prompted me to greatly increase their freedom more than before.

iii 3–15) I wrote anew the tablet of their exemptions. I made (them) larger (and) bigger than before; I raised (them) up (and) glorified (them). I exempted them from barley taxes (and) straw taxes, and from the dues (levied) on the quays (and) crossing points throughout my land. I established the remission of their debts (and) set up divine protection in their gates forever.

iii 16–41) The former temple of the god Aššur, which
Ušpia, my ancestor, priest of the god Aššur, first built, became dilapidated and Širišum (I), son of Ilušima, my ancestor, priest of the god Aššur, (re)built (it); one hundred and twenty-six years passed and it became dilapidated again, and Šamši-Adad (I), (iii 25) son of Îlā-kabkabī, my ancestor, priest of the god Aššur, (re)built (it); four hundred and thirty-four years passed and that temple was destroyed in a conflagration, (and) Shalmaneser (I), son of Adad-nārāri (I), my ancestor, priest of the god Aššur, (re)built (it); five hundred and eighty years passed and (iii 35) the inner cella, the residence of the god Aššur, my lord, the bīt-šahāru, the temple of the god Kubu, the temple of the god Dibar, (and) the temple of the god Ea became dilapidated, aged, (and) antique.

iii 42–iv 6) I was worried, afraid, (and) hesitant about renovating that temple. In the diviner’s bowl, (iv 1) the gods Šamaš and Adad answered me with a firm ‘yes’ and they had (their response) concerning the (re)building of that temple (and) the renovation of its chapel written on a liver.

iv 7–26) I, Esarhaddon, king of Assyria, reverent king, pious prince, (iv 10) favorite of the great gods, gathered the people conquered by me (and) made (them) take up hoe and basket. I razed that temple from its battlements to its foundations (and) mixed (the mud for) its revetment with oil, honey, (iv 20) ghee, wine, (and) cedar resin. [They] made [brickmolds of] iv[ory], boxwood, ebony, musukkanmu-wood, cedar, (and) cypress.
26) GIŠ.ŠUR.MIN [il-bi]-nu [il]-bit-tú
27) a-na-ku [re]-e-šú
28) mut-ŠEN-[na]-ú pa-liš-šú
29) TÚG.ḪUL MURUB,-iá
30) am-[na]-as
31) ina ŠUL.-[ša] KÛ.RÈ-MÈŠ
32) al-bi-[na] li-bit-tu
33) da-na-[an] īš-šúr
34) be-lí-ia
35) UN.È-MÈŠ KUR RÈ-šad-gıl
36) ku-dár-ru i-na SAG.DU-ia
37) īš-ši-ma
38) ū-ša-az-bil ra-ma-ni
39) a-na šum-šu-ŠUR KUR KUR
40) UN.È-MÈŠ ū-kal-lim
41) UN.È-MÈŠ KUR KUR
42) la-bi in ŠE₄
43) i-na ul-ši ịa-da-a-te
44) ū ri-ša-a-te

Col. v
1) AD.ME.KÂR AŠ.ÈM
2) il-bi-nu ŠE₂₄-
3) i-na ʾinš šal-mi
4) u₂₄-me še-ma-e
5) še-er KÛ.GI KÛ.BABBAR
6) NA₄,È-MÈŠ gu-úš-li
7) kal ŠIMḪ.LA _IBUR
8) ī DÚ.GA LÂL  I NUN.NA
9) KAŠ GEŠTIN uš-še-ešú
10) ina NA₄,i-pi-li
11) NA₄ KUR-i dan-ni ad-di
12) it-ti ki-sir KUR-i
13) ar-ti NA₄,NA,RÛ.A,È-MÈŠ
14) MU.SAR-e šš-šir šu-mi-ia
15) e-pu-ša-ma
16) qē-reb-šú
17) āš-ken
18) še-la-ar-šú
19) ina 1.GIŠ 1 DÚ.GA
20)  _BUR LÂL I NUN.NA
21) ŪŠ GIŠ.ÈREN
22) ab-lu-ul
23) a-na ba-lat ŽL.È-MÈŠ-ia
24) GĪD.DA UD.È-MÈŠ-ia
25) ŠE₂₄ ma-hri-tu
26) ina ki-ša-di-ia āš-ši-ma
27) uš-šē-šú ad-di
28) ū-ša lib-na-as-su
29) ša-ni-tum MU.AN.NA
30) ina ka-sa-dí
31) ša īš-šar-ra
32) mu-sab īš-šúr be-lí-ia
33) a-na AN-e
34) ul-li re-še-ešú
35) e-le-₄₄ a-na AN-e

iv 27–v 2) I, the pious [sl]ave who reveres him, put [on] an apron (and) made bricks with [my] (own) pure hands. (iv 35) Above, I let the people of the lands see the might [of] the god Aššur, my lord. I raised a basket on my head and carried (it) by myself. (iv 40) I showed (it) to the people in order to inspire awe (in) the lands. The people of the lands, the brick makers, made bricks for one year in happiness, joy, and rejoicing.

v 3–28) In a favorable month, on a propitious day, I laid its foundations (v 10) with limestone, a strong mountain stone, over gold, silver, stones, antimony, all kinds of aromatics, pûru-oil, fine oil, honey, ghee, beer, (and) wine, (and) laid (them) on bedrock. (v 15) I made foundation documents (bearing) inscriptions written in my name and placed (them) in it. I mixed its mortar with oil, fine oil, (v 20) pûru-oil, honey, ghee, (and) cedar resin. For the preservation of my life and the lengthening of my days, I carried (v 25) the first brick on my neck and (then) laid its foundations (and) secured its brickwork.

v 29–43) When the second year arrived, I raised the top of Ešarra, the residence of the god Aššur, my lord, to the sky. (v 35) Above, I made it tower to the heavens, (and) below, I secured its foundations in the netherworld. I made Eḫursaggula, (v 40) the temple of the great mountain, glisten like the stars (lit. “writing”) of the firmament. I heaped (it) up like
Col. vi

1)  É ša-a-tu ul-tu uš-še-šú
2)  a-di gaba-dib-bi-šú
3)  ar-šip uš-šak-lil
4)  a-na da-ga-li
5)  lu-le-e uš-mal-li
6)  GIŠ.UR.MEŠ GIŠ.EREN
7)  GIŠ.UR.MÍN tar-bit KUR.sí-ra-ra
8)  KUR.lab-na-na
9)  ša [e]-re-es-su-un DÛ.GA
10) UGU-šú uš-aš-lil
11) [KÁ].MEŠ GIŠ.UR.MÍN
12) me-ser KÚ.GI
13) ū-rák-kis-ma
14) ū-rat-ta-a KÁ.MEŠ-šú
15) suk-ki pa-rak-ki
16) nē-me-di GIŠ.UR.MEŠ
17) šuḫ-ḫa-ṭe
18) a-na āš-ri-ši-na ū-ter
19) ul-ṭib-má u-na-mir
20) ša-āš-ši ša-qa-a
21) re-ša-ša ša-ma-mi en-du
22) šap-la-nu i-na ZU.AB
23) šu-te-lu-pu šur-šá-šú
24) mim-ma ū-nu-ut Ř
25) ḫi-šiḫ-ṭi ē-šár-ra
26) eš-šē e-pu-uš-ma
27) at-ta-di qe-re-bú-šú
28) ša-ŠUR LUGAL DINGIR.MEŠ
29) i-na at-ma-ni
30) be-lu-ṭi šu-ši-ri
31) ū-šar-ma-a
32) pa-rak da-ra-a-te
33) nin-urta ḫnuṣku
34) DINGIR.MEŠ ḫ15.MEŠ
35) ZAG ȗ GÜB
36) i-na man-zal-ṭi-šú-nu ū-kin
37) ū-pal-liq
38) le-e ma-re-e
39) ū-teb-bi-ḫi as-li
40) MUŠEN.MEŠ AN-e KU₆.MEŠ ap-si-i

a mountain.

vi 1–14) I built (and) completed that temple from its foundations to its parapets (and) filled (it) with splendor to be seen. (vi 10) I roofed it with beams of cedar (and) cypress, grown on Mount Širāra (and) Mount Lebanon, whose fragrance is sweet. I fastened bands of gold on [doors] of cypress and installed (them) in its gates.

vi 15–27) I restored the shrines, daises, cult platforms, (and) ruined ground plans; I made (them) good and made (them) shine (vi 20) like the sun. Its top was high (and) reached the heavens; below, its foundations were entwined with the apsû. I made anew whatever furnishings (vi 25) were needed for Ešarra and put (them) in it.

vi 28–vii 16) I had the god Aššur, king of the gods, dwell in his lordly, sublime chapel on (his) eternal dais (and) I placed the gods Ninurta, Nusku, (and all of the gods) and goddesses in their stations (vi 35) to the right and left. I slaughtered a fattened bull (and) butchered sheep; I killed birds of the heavens and fish from the apsû, (vii 1) without number; (and) I piled up before them the harvest of the sea (and) the abundance of the mountains. The burning of incense, (vii 5) a fragrance of sweet resin, covered the wide heavens like heavy fog. I presented them with gifts from the inhabited settlements, (vii 10) (their) heavy audience gift(s), and I gave (them) gifts. I banned access to A.RI.A.TA.BAR, (that is) 'Foreign Seed,' from its midst and appeased his (Aššur's) anger.
vi 17–34) The god Aššur, king of the gods, truly looked on my good deeds and (vi 20) his heart became joyful, his mood shone. He blessed me with a blessing of long days and (vi 25) named me as the builder of the temple. I, together with my nobles (and) the people of my land, (vi 30) held a celebration in the courtyard of Esarra for three days. I appeased the heart of his great divinity and placated his mood.

vi 35–viii 3) I made foundation inscriptions, wrote the deeds that I had done on them, and left (them) forever for future kings, my descendants.

viii 4–15) May one of the kings, my descendants, whom the god Aššur names to rule over the land and people, read my foundation inscription, (viii 10) anoint (it) with oil, [make] an offering, (and) return (it) to its place. The god Aššur will (then) hear his [prayers].
An inscription on three fragmentary hexagonal prisms reports on Esarhadon’s restoration of Ešarra, the temple of the god Aššur in Aššur. This text has content similar to what is found in text no. 57 (Aššur A) and text no. 59. This text is commonly referred to as Aššur B (Ass. B).

### Catalogue

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<td>1 VA 7517</td>
<td>Ass 3696</td>
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<td>Aššur, kA4III, about 5 m from the embankment wall</td>
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<td>2 VA 7510</td>
<td>Ass 1969</td>
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<td>Aššur, gE5i, large opening (tunnel), western end</td>
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<td>iv 6–v 2, v 5–18, ii 14, iiii 6–iv 2, iv 5–18, v 6–14</td>
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<td>3 VA 7514</td>
<td>Ass 946</td>
<td>Ass ph 172</td>
<td>Aššur, iD4V, east of the Prothysenpfaster</td>
<td>14×5.2×6; Col. width: 2.8</td>
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**COMMENTARY**

Schroeder was able to read some text on VA 7517 that is no longer preserved on the prism. These lines are given in the variants to Schroeder, KAH 2 no. 125. The text edition given here incorporates these missing variants in the reconstruction of the text. Although ex. 3 was not available for study, I was able to include this prism thanks to the generosity of E. Frahm, who provided me with his unpublished transliteration. Although this text and the following text are similar, this inscription is edited separately since the medium upon which the text is written differs (prisms rather than cylinders) and since this text is longer than the following inscription; the text inscribed on cylinders has fewer epithets of Esarhaddon.

**BIBLIOGRAPHY**

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<td>Frahm, Sanherib p. 183 (exs. 1–3, study)</td>
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**TEXT**

Col. i

1) [m\*AN.ŠAR-ŠES-SUM.NA]
2) LUGAL kiš-ša[r]-[ti]
3) LUGAL KUR aš-[šur]-[KI]
4) ru-[bu]-[i]
5) na-a-[du]
6) na-[ram]
7) a-[šaru]-[i]
8) *[ù]-šIN-[lÍL]
9) ša slu-l[t]-ku[nu]
10) UGU-[šú]
11) [taš]-ku-nu-ma
12) tan-su-ru-šá
13) a-na LUGAL-ši
14) gi-mi-ir
15) za-ma-ni-[šú]

Col. ii

1) [ta-na-ru-ma]
2) [tu-šak-ši-du]
3) [ni]-iz-[ma]-zu-[i]
4) [i]-na ğ[š][GU]-ZA
5) [AD]-ši ra-[b]-biš
6) [tu]-ši-šu-šú-ma
7) be-[ut] KUR KUR
8) tu-[šad]-gi-šu
9) pa-nu-uš-šú
10) DUMU me-[0-PAP]-MEŠ-SU
11) LUGAL kiš-ša-ši-ti
12) LUGAL KUR aš-[šur]
13) e-piš
14) ša-lam AN.ŠAR

Col. i 1–iii 7) [Esarhaddon], king of the wor[ld], king of Ass[ry], piou[s] prin[ce], belove[d of] the god Ašš[u]r and the goddess Mu[lissu], upon whom (i 10) you placed your protection and whom you safeguarded for kingship, all of [whose] enemies (ii 1) [you killed and] whose [wi]sh (him) to attain, up[on whose] father’s throne you placed in greatness, and whom you entrusted with the lordship of the lands; (ii 10) son of Sennacherib, king of the world, [kin]g of Assyria, the one who made the statues of the god Aššur and the great gods; (iii 1) descendant of Sargon (II), king of the world, king of Assyria, who is assiduous towards the shrines of the god Aššur and the goddess Mullissu —
ii 13–16 Text no. 59 does not contain Sennacherib’s epithet e-piš ša-lam Anšár ū Dingir.meš, “the one who made the statues of the god Aššur and the great gods.”

iii 4–7 Text no. 59 does not contain the epithet muš-te-eʾ-ū dāš-rat 4-aššur₄ ū ūnin.lil₄, “who is assiduous towards the shrines of the god Aššur and the goddess Mullissu.”

iii 8–iv 4) The former temple of the god Aššur that Shalmaneser (I), son of Adad-nārāri (I), king of Assyria, a ruler who came (iii 15) before me, had built: Five hundred and eighty-six years passed and (then) it became dilapidated.

iv 5–v 6) I did not change the [lo]cation of that temple and I laid its foundations on gold, silver, (iv 10) precious stones, aromatics, (and) haššu-resin, and I secured its brickwork. (v 1) I built (and) completed (it), (and) greatly made (it) an object of wonder for the people.

v 7–vi 5) I built (it) for my life, the prolongation of my days, the securing of my reign, the well-being of my seed, the safeguarding of the throne [of] my priestly office, the overthrowing of my enemies, the
An inscription on two clay cylinders and a fragment of a clay cylinder describes the restoration of Ešarra, the temple of the god Aššur in Aššur. This text has content similar to what is found in text no. 57 (Aššur A) and text no. 58. Like the previous inscription, this text is commonly referred to as Aššur B (Ass. B).

**CATALOGUE**

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<td>Ass ph 172</td>
<td>Aššur, iD4V, southern part of the forecourt of the Aššur temple</td>
<td>15.2×7</td>
<td>i 1–ii 22</td>
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<td>2 VA 15471</td>
<td>Ass 10430</td>
<td>Ass ph 1972</td>
<td>Aššur, city area</td>
<td>3.5×5×1.6</td>
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<tr>
<td>3 VA 8412</td>
<td>Ass 18343</td>
<td>Ass ph 5881</td>
<td>Aššur, iD4V north, about 30 cm under a stone foundation</td>
<td>13×5.5</td>
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**COMMENTARY**

Exs. 2–3 were not available for study and therefore not collated. In addition, no score is provided on the CD-ROM. Although this text and the previous text are similar, this inscription is edited separately since the medium upon which the text is written differs (cylinders rather than prisms) and since this text is shorter than the previous inscription; the text inscribed on prisms has a few additional epithets of Esarhaddon.

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58 v 11, 13 From context, na-ṣīr and sa-kīp must be infinitives in the status constructus, although the expected forms would be naṣār and sakāp; this was noted already by Borger (Asarh. p. 7). One or both of these forms are attested also, for example, in text nos. 59 (ii 17 and 19), 104 (vi 32; =Babylon A), 105 (viii 38; =Babylon C), 106 (v 13; = Babylon E), and 111 (vii 5), as well as in the inscriptions of Ashurbanipal (for example, Borger, BIWA p. 15 Prism F i 14 and Prism A i 20). Because CVC-signs could have any vowel, one would be inclined to read these as na-ṣār and sa-kāp. However, these values are, at present, not commonly attested or accepted phonetic values in Neo-Assyrian sources and therefore I have retained the values ṣīr and kīp for the MUŠ and KIB signs respectively, since these are commonly known and accepted. Note that the phonetic value ṣīr for the MUŠ sign is attested only in Nuzi texts (von Soden and Röllig, Das akkadische Syllabar* p. 14*).
TEXT

Col. i

1) [MAN].ŠÁR-ŠEŠ-SUM.NA
2) ʾLUgLAKIŠ.LUGAL.KUR aš-šur.KI
3) ʾNUN’ na-a’-du
4) ʾna’-ram AN.ŠAR u ʾNIN.LIL
5) ša šu-lu-šu-nu
6) UGU-ša taš-šu-nu-ma
7) tan-su-šu-ša ana LUGAL-ti
8) gi-mir za-ma-ni-ša
9) [za]-na-ru-ma
10) [tu]-šak-ši-du ni-iš-ma-su
11) ina GIŠ.GU.ZA AD-ša
12) ra-biš tu-še-šI-bu-ša-ma
13) be-lu-ut KUR.KUR
14) [tu]-šad-gi-lu pa-nu-uš-ša
15) DUMU mEŠ30-PAP.MEŠ-SU
16) LUGAL.KIŠ LUGAL.KUR aš-šur
17) DUMU.LUGAL-GL.NA LUGAL.KIŠ
18) LUGAL.KUR aš-šur-ma
19) É AN.ŠAR mah-ru-ú
20) ša “šu-la-nu-a-ša-re-di
21) [DUMU m]10.ERIM.TAH.LUGAL.KUR aš-šur
22) NUN a-liq IGI-ia e-pu-ša
23) [e]-na-a-ha
24) [9] UŠ 46 MU.AN.NA.ŠEŠ
25) il-li-ik-ma
Col. ii

1) e-na-a-ha
2) É ša-a-tu
3) a-šar maš-káni-[ša]
4) ul ú-ša-an-ni-ma
5) šER KU.GI KU.BABBAR
6) NA.MEŠ l.GIŠ [GIŠ.ḪA.ŠUR]
7) šIM.MEŠ l.GIŠ [GIŠ.ḪA.ŠUR]
8) uš-ša-šu ad-di-[ma]
9) ú-kin li-ba-as-[šu]
10) ar-šip ú-šak-ša
11) a-na taš-rat UN.MEŠ
12) ma-a-diš ú-ša-li
dii 19–ii 1) The former temple of the god Aššur that Shalmaneser (I), [son of] Adad-nārāri (I), king of Assyria, a ruler who came before me, had built, [became] dilapidated: [Five] hundred and eighty-six years passed and (ii 1) (then) it became dilapidated.

Col. i

1) [MAN].ŠÁR-ŠEŠ-SUM.NA
2) ʾLUgLAKIŠ.LUGAL.KUR aš-šur.KI
3) ʾNUN’ na-a’-du
4) ʾna’-ram AN.ŠAR u ʾNIN.LIL
5) ša šu-lu-šu-nu
6) UGU-ša taš-šu-nu-ma
7) tan-su-šu-ša ana LUGAL-ti
8) gi-mir za-ma-ni-ša
9) [za]-na-ru-ma
10) [tu]-šak-ši-du ni-iš-ma-su
11) ina GIŠ.GU.ZA AD-ša
12) ra-biš tu-še-šI-bu-ša-ma
13) be-lu-ut KUR.KUR
14) [tu]-šad-gi-lu pa-nu-uš-ša
15) DUMU mEŠ30-PAP.MEŠ-SU
16) LUGAL.KIŠ LUGAL.KUR aš-šur
17) DUMU.LUGAL-GL.NA LUGAL.KIŠ
18) LUGAL.KUR aš-šur-ma
19) É AN.ŠAR mah-ru-ú
20) ša “šu-la-nu-a-ša-re-di
21) [DUMU m]10.ERIM.TAH.LUGAL.KUR aš-šur
22) NUN a-liq IGI-ia e-pu-ša
23) [e]-na-a-ha
24) [9] UŠ 46 MU.AN.NA.ŠEŠ
25) il-li-ik-ma
Col. ii

1) e-na-a-ha
2) É ša-a-tu
3) a-šar maš-káni-[ša]
4) ul ú-ša-an-ni-ma
5) šER KU.GI KU.BABBAR
6) NA.MEŠ l.GIŠ [GIŠ.ḪA.ŠUR]
7) šIM.MEŠ l.GIŠ [GIŠ.ḪA.ŠUR]
8) uš-ša-šu ad-di-[ma]
9) ú-kin li-ba-as-[šu]
10) ar-šip ú-šak-ša
11) a-na taš-rat UN.MEŠ
12) ma-a-diš ú-ša-li

i 16 Compare text no. 58 (Aššur B) iii 13–16, which adds e-piš ša-lam AN.ŠAR ü DINGIR.MEŠ.GAL.ŠEŠ, “the one who made the statues of the god Aššur and the great gods,” as an epithet of Sennacherib.

i 18 Compare text no. 58 (Aššur B) iii 4–7, which adds maš-te-e’-ú dš-rat ʾa-šur ʾa-šur ʾNIN.LIL, “who is assiduous towards the shrines of the god Aššur and the goddess Mullissu,” after Sargon’s title “king of Assyria.”

i 23 It is not certain, but this line may be a scribal error; one does not expect [e]-na-a-ha both here and after il-li-ik-ma in col. ii 1. Compare text no. 58 (Aššur B) iii 8–iv 4, where [e]-na-a-ha does not appear between e-pu-ša and 9 UŠ 46 MU.AN.MEŠ.
A damaged alabaster tablet discovered at Aššur, now in the Istanbul Archaeological Museum, contains a summary of Esarhaddon’s most important military feats plus two building accounts, one concerning the restoration of Ešarra in Aššur and one concerning the rebuilding of Esagil in Babylon. A fragmentary clay tablet in the Kuyunjik collection of the British Museum is a duplicate of this inscription. This text is commonly referred to as Aššur-Babylon E (AsBbE).

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<td>Ass ph 378–381, 404</td>
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<td>2 K 18096</td>
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<td>Nineveh, Kuyunjik</td>
<td>2×2.4</td>
<td>35′–41′</td>
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**COMMENTARY**

Ex. 1 is broken at its beginning and end. The script of ex. 1 is Neo-Babylonian except for the list of divine names at the end of the tablet (lines 48–49’), which are written in Neo-Assyrian script. Ex. 2 is a fragment written in Neo-Assyrian script. The edition is based on ex. 1. The text of ex. 2 is presented in on-page notes for lines 35’–41’. Because ex. 2 is insufficiently preserved, no score is given for this text. The line numbering in this edition differs from that of previous editions, including Borger’s: the text is given consecutive line numbers for the obverse and reverse (=lines 26′–50′) rather than separate line counts for the obverse and reverse.

59 ii 17, 19 Just like the previous text, na-ṣir and sa-kiš must be infinitives in the status constructus; the expected forms would be naṣār and sakāp. For details and other attestations, see the note to text no. 58 (Aššur B) v 11 and 13.
TEXT

Lacuna

1′–5′) Moreover, I struck with the sword Teušpa, [a Cimmerian]; I conquered [Sidon], caught [its king] like a fish, and cut off his head; I conquered the Brook of Egypt, threw Asuḫīli, its king, into fetters and took him to Assyria; I conquered the city Bāsu (Bāzū), a district in a remote place; I fixed the tribute of my lordship on Qanā, king of Dilmun;

6′–9a′) I conquered the land Šubria to its full extent; I killed with the sword Ik-Teššup, its king, who would not listen to the words of my command; I conquered Tyre, which is in the midst of the sea, (and) took away all of the cities (and) possessions of Ba’alu, its king, who had trusted in Taharqa, king of Kush; (and) I conquered (Lower) Egypt, Upper Egypt, and Kush, struck Taharqa, its king, five times with arrows, and ruled his entire land.

9b′–14a′) I wrote to all of the kings who are in the midst of the sea, from Iadnana (Cyprus) (and) Ionia to Tarsus, (and) they bowed down at my feet. I received [their] heavy tribute. I achieved victory over the rulers of the four quarters and I sprinkled the venom of death over all of (my) enemies. I carried off gold, silver, goods, possessions, people — young (and) old — horses, oxen, (and) sheep and goats, their heavy bounty that was beyond counting, to Assyria.

14b′–17a′) I placed kings, governors, officials, (and) harbormasters over their lands, and I imposed the yoke of the god [Aššur], my lord, upon them. I confirmed sattukku (and) ginū offerings for the god
Aššur [and] the great gods, [my] lords, forever. I imposed upon them, yearly, without ceasing, the tribute (and) payment of my lordship (and) they (now) pull my yoke.

17b–22a At that time, the former temple of the god Aššur that [Sh]almaneser I, son of Adad-nārāri (I), son of Arik-dēn-il, my ancestor, had built earlier, [be]came dilapidated (and) old. I razed that temple (and) (20) reached its foundation pit. I laid its foundations with limestone, a strong mountain stone, (making it) like bedrock. I built (and) completed (it) from its foundation to its parapets. I roofed it with magnificent cedar beams, grown on Mount Sirāra, which I had cut down in the course of a campaign of mine.

22b–25a I fastened bands of gold on doors of cypress, whose fragrance is sweet, and installed (them) in its gates. I overlaid the cella of the god Aššur, my lord, with gold (and) set up side by side lāmu-monsters (and) kurbu-genii (made) of red šaṭiru-gold. I set up golden statues of creatures from the apsu on the right[light] and left of the chapel of the god Aššur, my lord, (and) I covered (its) walls with gold as if (it were) plaster.

26–29a The dais of destiny, the lofty dais on which the god Aššur lives (and) where they (the gods) decree the destiny of heaven and netherworld, which the kings, my ancestors, had made of baked bricks and covered with silver (zaḥalāt), I (now) had (it) skillfully made of 180 talents of [ca]st esmarad-silver. I fashioned on it (the dais) my royal image (shown) praying to their divinity (and) imploring (them) constantly to give me life, and an image of Ashurbanipal, my crown prince.

29b–33a I cast from shining bronze two bison positioned opposite each other, (with) their faces looking forward and backward, to bear (the columns which support) crossbeams (forming) the cornice in (its) gate and I set (them) up in the Gate of the Path of the Enlil-Stars. I had two fierce Deluge monsters made with skillful craftsmanship and I placed (them) in the Royal Gate, to the right[and] left of the gate. I (also) set up twin Deluge monsters cast of shining silver (zaḥalāt) […] in the Kamsu-Igīgū Gate.

33b–35a In that (same) year, I built [anew] Esagil, the palace of the god, Imgrur-Enlil, its (Babylon's) wall, (and) Nēr[med-Enlil], its (Babylon's) outer wall, from their (text: “its”) foundations to [their (text: “its”)] battlements, and made (them) much bigger than [before].

36–41 The god Bēl and the goddess Bēltīya, the divine lovers, were created [in] the city Aššur...
Esarhaddon 61

An inscription on several limestone blocks describes the building of the gatehouse of the palace in Aššur. These blocks were found in a mass of stones that were used as the building’s foundation. This text, which is virtually identical to the following two texts, is commonly referred to as Aššur G (Ass. G).

42’–46a’) They moved forward and went out from Ehursaggalkurkura radiantly, like the sun to the land. They took the [road] to Šuanna (Babylon), a joyful path. From Baltit (Aššur) to [the quay of] Babylon, (piles of) brushwood were lit every third of a league (and) they slew (45’) fattened bulls at each league. Moreover, I, Esarhad[don], took [the] hand of his great divinity and ... before him. I had them joyfully enter Babylon, the[ir] home city.

46b’–50’) They (the gods) entered the orchards, groves, canals, (and) gardens of Ekarzagina, a pure place (where) the craft of the sage, “the washing of the mouth,” “the opening of the mouth,” “bathing,” (and) “purification” (were recited) before the stars of heaven: the gods Ea], Šamaš, Asalluḫi, Bēlet-ilī, Kusu, Ningirima, [Ninkurra, Ninagal, Kusibanda, Ninardu, (and) Ninzadim]. ... [...] ...

Lacuna

61
CATALOGUE

<table>
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<tr>
<th>Ex.</th>
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<th>Provenance</th>
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<tr>
<td>1</td>
<td>Ass 2714</td>
<td>Ass ph 284, 408, 2211</td>
<td>Aššur, g4, at the foot of the ziqqurat, in the foundation</td>
<td>55×65</td>
<td>1–11</td>
<td>p</td>
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<tr>
<td>2</td>
<td>Ass 4128</td>
<td>—</td>
<td>Aššur, g841, in the gatehouse, in the western mass of stone blocks, in situ</td>
<td>—</td>
<td>—</td>
<td>n</td>
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<tr>
<td>3</td>
<td>Ass 4129b</td>
<td>—</td>
<td>Aššur, g841, in the gatehouse, in the western mass of stone blocks, in situ</td>
<td>—</td>
<td>—</td>
<td>n</td>
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<tr>
<td>4</td>
<td>Ass 4129c</td>
<td>—</td>
<td>Aššur, g841, in the gatehouse, in the western mass of stone blocks, in situ</td>
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<tr>
<td>5</td>
<td>Ass 4130</td>
<td>—</td>
<td>Aššur, g841, in the gatehouse, in the western mass of stone blocks, in situ</td>
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<td>—</td>
<td>n</td>
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<tr>
<td>6</td>
<td>Ass 11002</td>
<td>—</td>
<td>Aššur, gC3V, foundation of the gatehouse, on the outside, in situ</td>
<td>—</td>
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<tr>
<td>7</td>
<td>Ass 11003a–b</td>
<td>—</td>
<td>Aššur, gC3V, foundation of the gatehouse, on the outside</td>
<td>—</td>
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<td>8</td>
<td>Ass 11004</td>
<td>—</td>
<td>Aššur, gC41, foundation of the gatehouse on the inside, in situ</td>
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<tr>
<td>9</td>
<td>Ass 11005</td>
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<td>Aššur, gD3V</td>
<td>—</td>
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<td>10</td>
<td>Ass 10999</td>
<td>—</td>
<td>Aššur, g841, western part of the mass of stone blocks</td>
<td>—</td>
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</table>

COMMENTARY

Ex. 1, a limestone block, was left in situ. According to Andrae, exs. 2–9 bear inscriptions identical to those on either ex. 1 or Ass 2870 (text no. 62 ex. 1). Since all of these limestone blocks were left at the site, the author was unable to collate them. However, Ass 2714 was collated from photographs. Although this text is virtually identical to the following two texts it is edited separately because of the minor variants in the text and because the inscription was inscribed on a single stone block rather than on a series of contiguous stone blocks (like text no. 63).

BIBLIOGRAPHY

1904 Andrae, MDOG 25 p. 65 (study)  
1905 Andrae, MDOG 26 pp. 20–22, 27 and fig. 4 (photo, translation, study)  
1911 Messerschmidt, KAH 1 no. 55 (variants)  
1913 Andrae, Festungswerke pp. 9, 63, 87–88, 177 and  
1915 Bezold, HKA p. 53 no. 55 (edition)  
1927 Luckenbill, ARAB 2 p. 278 fig. 724–725 (translation)  
Esarhaddon 62

1) KUR maš-šur-PAP-AŠ MAN dan-nu MAN ŠÚ
2) MAN KUR AŠ GĪR.NĪTA KĀ.DINGIR.KI
3) MAN KUR EME.Gī, u UR.Lī
4) A m₃₀-PAP.MEŠ-SU MAN GAL MAN dan-nu
5) MAN ŠÚ MAN KUR AŠ É muš-la-lu
6) šā qē-reb E.GAL bal-til.Kī
7) a-na e-re-bi u a-še-e
8) eš-šiš ú-še-piš
9) ina pi-i-li BABBAR-e
10) ú-sar-šid
11) tem-me-en-šū

1–11) The palace of Esarhaddon, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, great king, mighty king, king of the world, king of Assyria — I had the gatehouse, which is in the palace in Baltil (Aššur), built anew for coming and going (and) I firmly founded its foundation with white limestone.

An inscription on several limestone blocks describes the building of the gatehouse of the palace in Aššur. Along with the previous text and the following text, this text is commonly referred to as Aššur G (Ass. G).

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<tr>
<td>1</td>
<td>Ass 2870</td>
<td>Ass ph 302, 2212</td>
<td>Aššur, northwest gB4II, in the foundation of the large West massif, east of Ass 2714</td>
<td>—</td>
<td>1–9</td>
<td>p</td>
</tr>
<tr>
<td>2</td>
<td>Ass 3136</td>
<td>—</td>
<td>Aššur, gC4I, in the gatehouse, in situ</td>
<td>—</td>
<td>1–9</td>
<td>n</td>
</tr>
<tr>
<td>3</td>
<td>Ass 4129a</td>
<td>Ass ph 2576, 5938</td>
<td>Aššur, gB4I, in the gatehouse, in the western mass of stone blocks, in situ</td>
<td>—</td>
<td>— (p)</td>
<td></td>
</tr>
</tbody>
</table>

COMMENTARY

According to Andrae, ex. 3, Ass 4128 (text no. 61 ex. 2), Ass 4129b–c (text no. 61 exs. 3–4), Ass 4130 (text no. 61 ex. 5), Ass 11002 (text no. 61 ex. 6), Ass 11003a–b (text no. 61 ex. 7), Ass 11004 (text no. 61 ex. 8), Ass 11005 (text no. 61 ex. 9), and Ass 10999 (text no. 61 ex. 10) have the same inscription as either ex. 1 or Ass 2714 (text no. 61 ex. 1). Since all of these limestone blocks were left at the site, the author was unable to collate them. Ex. 1 was collated from photographs, but ex. 2 is known only from the early editions of Messerschmidt and Andrae. Ex. 3 was excluded from the score because it is known only from a poor photograph from the field. Although this text is virtually identical to the
previous and following texts it is edited separately because of the minor variants in the text and because the inscription was inscribed on a single stone block rather than on a series of contiguous stone blocks (like text no. 63).

BIBLIOGRAPHY

1905 Andrae, MDOG 26 pp. 20–22, 27 and 47 (ex. 1, translation; exs. 1–2, study)
1911 Messerschmidt, KAH 1 no. 55 (ex. 1, copy; ex. 2, variants)
1913 Andrae, Festungswerke pp. 9, 63, 87–88, 177 and Blatt 48 fig. 129 (exs. 1–2, edition, study; ex. 3, photo); and 2 pls. VIII, X–XII and CV (exs. 1–2, photo, provenance)
1915 Bezold, HKA p. 53 no. 55 (edition)
1927 Luckenbill, ARAB 2 p. 278 §§724–725 (exs. 1–2, translation)
1956 Borger, Asarh. p. 9 §§ (Ass. G) (exs. 1–2, edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog pp. 11–12 (exs. 1–3, study)

TEXT

1) É.GAL ₃₄₅₆₇₈ man-aš-šur-PAP-AŠ MAN GAL
2) MAN dan-₄₅₆₇₈ MAN ŠÚ MAN KUR aš-šur
3) GĪR.NĪTA KĀ.DINGIR MAN KUR EME.GI, u URI.KI
4) A₅₆₇₈-PAP.MEŠ-SU MAN ŠÚ MAN KUR AŠ
5) É muš₄₅₆₇₈-la-la₄₅₆₇₈ qé-reb
6) É.GAL bal-ti₄₅₆₇₈.KI a-na e-re-bi
7) ū a₄₅₆₇₈-e e₄₅₆₇₈-ši₄₅₆₇₈-ši₄₅₆₇₈-pi₄₅₆₇₈
8) ina pi-i₄₅₆₇₈ li BABBAR-e
9) ū₄₅₆₇₈-šar₄₅₆₇₈-šid tem-me-en-šu

1–9) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria — I had the gatehouse, which is in the palace in Balti (Aššur), built anew for coming and going (and) I firmly founded its foundation with white limestone.

CATALOGUE

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<th>Museum Number</th>
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<th>Provenance</th>
<th>Dimensions (cm)</th>
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<tr>
<td>—</td>
<td>Ass 4131a–e</td>
<td>Ass ph 2124, 2184–2188, 2513</td>
<td>Aššur, gB4I, inside the outer corner of the gatehouse, in situ</td>
<td>—</td>
<td>p</td>
</tr>
</tbody>
</table>

62 line 4.2 omits MAN ŠÚ “king of the world.”
COMMENTARY

This text is unusual in that it consists of five contiguous pieces (Ass 4131a–e) that together constitute a single source that was found in situ. All of these limestone blocks were left at the site, but the author was able to collate them from photographs. Although this text is virtually identical to the previous two texts it is edited separately because of the minor variants in the text and because the inscription was inscribed on a series of contiguous stone blocks rather than on a single stone block.

BIBLIOGRAPHY

1905 Andrae, MDOG 26 pp. 20–22, 27 and 47 (study)
1913 Andrae, Festungswerke pp. 9, 63, 87–88 and 177 (edition, study); and 2 pls. VIII, X–XII and CV (photo, provenance)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog p. 12 (study)

TEXT

1) É.GAL maš-šur-PAP-AŠ MAN GAL MAN dan-nu MAN ŠU MAN KUR aš-šur.KI GİR.NÍTA KÁ,DINGIR.KI
2) LUGAL KUR EME.GI, ū URLKI DUMU md30-PAP,MEŠ-SU MAN dan-nu MAN ŠU MAN KUR aš-šur
3) É muš-la-lu ša qé-reb É.GAL bal-til.KI a-na e-re-bi
4) ū a-še-e eš-siš ú-še-piš ina pi-i-li
5) pe-še-e ú-šar-šid ²tem²-me-en-šú

1–5) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumir and Akkad, son of Sennacherib, mighty king, king of the world, king of Assyria — I had the gatehouse, which is in the palace in Baltil (Aššur), built anew for coming and going (and) I firmly founded its foundation with white limestone.

64

An inscription on several series of limestone blocks discovered in the gatehouse of the palace in Aššur records the construction of the palace in that city. The inscription dates to after Ayyāru (II) 672 since Ashurbanipal is mentioned as heir designate of Assyria. The inscribed stone blocks were left at the site, so none of the exemplars were collated. This text is commonly referred to as Aššur E (Ass. E).

CATALOGUE

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<td>1</td>
<td>Ass 4132a + b + c + d + e + f</td>
<td>Ass ph 5921, 5923, 5924, 5925, 5926, 5927, 5928</td>
<td>Aššur, gB3V 2, in situ</td>
<td>—</td>
<td>1–10</td>
<td>p</td>
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<tr>
<td>2</td>
<td>Ass 4133a (+) b (+) c (+) d (+) e (+) f (+) g (+) h</td>
<td>Ass ph 5922, 5934 (a), 5935 (b), 5936 (c), 5937 (d), 5933 (e), 5932 (f), 5931 (g), 5929 (h)</td>
<td>Aššur, gB3V 3</td>
<td>54×55×51 (b), 44×66×50 (c), 60×65×47 (d), 48×60×54 (e), 50×74×55 (f), 50×58×51 (g), 59×56×49 (h)</td>
<td>1–10</td>
<td>p</td>
</tr>
</tbody>
</table>
Esarhaddon 65

3 Ass 11000a–c — Aššur, gB4I, western part of the massif — 7–10 p
4 Ass 4270 — Aššur, gB3V 10, in the massif — n
5 Ass 11001 Ass ph 5930 Aššur, gB3V, eastern part of the massif — n

BIBLIOGRAPHY
1913 Andrae, Festungsweke pp. 9, 88–89, 178–179 and figs. 300–302 (exs. 1–3, copy, edition); and 2 Blatt 48, pls. VIII, X, XII, and CVI (exs. 1–3, photo, provenance)
1956 Borger, Asarh. p. 8 §6 (Ass. E) (exs. 1–3, edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog pp. 12–14 (exs. 1–3, study)

TEXT

1) a-na-ku 𒂗š-šur-PAP-𒈦 MAN dan-nu MAN šū MAN KUR aš-šur
2) 𒌇GÌR,NĪTAŠ KĀ,[DINGIR].RA,KI MAN KUR EME.GI, u URLKI ba-nu-u É [𒂗š-šur]
3) e-piš é-saq-gû u KĀ,DINGIR,RA,KI mu-diš ša-lam DINGIR,MEŠ
4) 𒂗GAL,MEšŠ DUMU 𒂗ŠO-PAP.ŠEŠ-SU MAN šū MAN KUR aš-šur,KI A 𒂗MAN-GIN MAN KUR aš-šur-ma
5) [ina SAG MAN]-ti-ia šá AN,SĀR u ē[NIN,LĪL GIS.MI₂-šu²-[nu UGU-ia]
6) it-ru-šu u DINGIR,MEŠ GAL,MEšŠ a-na be-lut šu KUR
7) ū UN,MEŠ ib-bu-u šik-ri u 𒂗š-šur-DU-A
8) DUMU MAN GAL-u ina É UŠ-ti ú-še-ri-bu-ma [ina] u,me-šu-ma tam-la-a
9) šu-a-ta ū-mal-li É.GAL a-na mu-šab
10) MAN-ti-ia ab-ta-ni še-ru-uš-[šu]

65

An inscription on a stone block from Aššur recounts Esarhaddon’s work on temples in Aššur and Babylon, as well as on his activities concerning these temples’ cults and offerings.

64 line 8 The adjective rabû (“great”) expresses Ashurbanipal’s seniority in rank, not his age, since this prince was Esarhaddon’s fourth or fifth eldest son; by the time of his official nomination as successor to the Assyrian throne in 672, his brother Šamaš-šuma-ukîn, the heir designate of Babylon, was likely the king’s eldest living son. For recent studies on the numerous children of Esarhaddon, see Weissert, PNA 1/1 pp. 161–163, and Novotny and Singletary, Studies Parpola pp. 167–177.
CATALOGUE

<table>
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<th>Dimensions (cm)</th>
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<tr>
<td>—</td>
<td>Ass 17290</td>
<td>Ass ph 5134</td>
<td>Aššur, iAIII northwest, west room of the large Parthian building</td>
<td>—</td>
<td>p</td>
</tr>
</tbody>
</table>

COMMENTARY

This light-colored limestone block was built into a Parthian foundation alongside an unpublished, unregistered brick that reportedly bore a two-line royal inscription of Esarhaddon. Because of the quality of Ass ph 5134, only the beginning of each line is clear. However, because this inscription resembles text no. 75 in both content and structure, it has been possible to reconstruct most of the text; only the translation is restored here. This object was probably left in the field.

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 16 (study)

TEXT

1) māš-šur-PAP-... [...]
2) DUMU naš-PAP-... [...]
3) ba-nu-u ... [...]
4) e-piš ... [...]
5) u KĀ ... [...]
6) mu-... [...]
7) šá ma... [...]
8) mu-Šak-līl [...]
9) par-ši ù ... [...]
10) mu-kin sat-tuk-... [...]
11) DINGIR.MEŠ ... [...]
12) a-[na-ku]

1–12) Esar[addon, king of the world, king of Assyria]; son of Sennach[erib, king of the world (and) king of Assyria]; the one who (re)constructed [the temple of the god Aššur], (re)built [Esagil] (5) and Bab[ylon, ...], (re)stored the shrines of cult [centers], completed the rites and [...], (10) (and) (re)confirmed the sattukku offer[ings ... of] the [great] gods, [am] I.

A foundation block from Aššur bears an inscription of Esarhaddon.
Two pieces of a limestone block from Aššur reportedly bear an inscription of Esarhaddon. This text was not available for study since it was probably left in the field.

CATALOGUE

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<tr>
<td>VA —</td>
<td>Ass 16891</td>
<td>Ass ph 5330</td>
<td>Aššur, iCIII in the collapse over Room 5</td>
<td>35×92×43</td>
<td>p</td>
</tr>
</tbody>
</table>

BIBLIOGRAPHY

1910 Andrae, MDOG 43 p. 42 (transliteration, study)  
1997 Pedersén, Katalog p. 15 (study)
A stone door socket discovered north of Temple A in Aššur bears a short inscription dedicated to the god Aššur. The text is similar to text no. 69 (EŠ 7137).

CATALOGUE

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<tr>
<td>BM 115703</td>
<td>1922–8–12,173; Ass 5286</td>
<td>Ass ph 638, 2269, 2270</td>
<td>Aššur, iB4III, north of Temple A</td>
<td>19×19.5×13</td>
<td>c</td>
</tr>
</tbody>
</table>

BIBLIOGRAPHY

1905 Andrae, MDOG 28 p. 13 (study)
1922 BM Guide p. 73 no. 299 (study)
1997 Pedersén, Katalog p. 6 (study)

Figure 4. BM 115703 (text no. 68), a stone door socket of Esarhaddon from Aššur with a dedicatory inscription. © Trustees of the British Museum.

TEXT

1) ana aš-šur UMUN-šú AŠ-PAP-AŠ MAN ŠÚ
2) MAN KUR AŠ GĪR,NĪTA KĀ,DINGIR
3) MAN KUR.kar-₄dun-.šā-aš DŪ-šú
4) MAN MAN,MEŠ KUR.mu-šur KUR.pa-tu-rí-si
5) u KUR.ku-si MAN kib-rat LĪMMU-ti
6) ana TI-šú GİD u₄-me-šù
7) SILIM NUMUN-šú
8) GĀ-ma BA-ıš

1–8) To the god Aššur, his lord: Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of all of Karduniaš (Babylonia), king of the kings of (Lower) Egypt, Upper Egypt, (5) and Kush, king of the four quarters, placed and gave (this door socket) for his (long) life, the prolongation of his days, (and) the well-being of his offspring.

8 GĀ is not commonly used for šakānu, “to place,” in late Neo-Assyrian royal inscriptions.
A broken basalt door socket from Aššur bears a short inscription dedicated to the god Aššur. The inscription is similar to text no. 68 (BM 115703). This text is commonly referred to as Aššur H (Ass. H).

### CATALOGUE

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<tr>
<td>EŞ 7137</td>
<td>Ass 14271</td>
<td>Ass ph 3875</td>
<td>Aššur, city area</td>
<td>21×12.5×11</td>
<td>p</td>
</tr>
</tbody>
</table>

### BIBLIOGRAPHY

1927  Nassouhi, MAOG 3/1-2 pp. 19–21 (copy, edition)
1969  Oppenheim, ANET3 p. 290 no. b2 (translation)

1993  Porter, Images, Power, and Politics p. 185 (study)
1997  Pedersén, Katalog p. 7 (study)

### TEXT

1)  ana aš-šur UMUN-šá
2)  mAŠ-PAP-AŠ MAN ŠÚ MAN 'KUR'[AŠ]
3)  GIR.NÍTA KÁ.DINGIR
4)  MAN KUR.kar-[dun]-[šš]-[aš]
5)  MAN MAN.MEŠ KUR.'mu-[šš]-[šú]
6)  KUR.pa-tu-ri-[šš]
7)  u KUR.ku-[šš]
8)  ana TI-ŠÚ 'SILIM'
9)  'NUMUN'[Šš]-[šš BA]

1–9) To the god Aššur, his lord: Esarhaddon, king of the world, king of [Assyria], governor of Babylon, king of Karduni[aš] (Babylon[ia]), (5) king of the kings of (Lower) Eg[ypt], Upper Eg[ypt], and Kush, [gave (this door socket)] for his (long) life (and) the well-[being of his] offspring.

### 70

An inscription on a translucent alabaster amphora from Aššur that had been taken as booty from Sidon indicates that it belonged to Esarhaddon. This text and the following inscription are commonly referred to as Aššur D (Ass. D).
CATALOGUE

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<th>Dimensions (cm)</th>
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<tbody>
<tr>
<td>EŞ 4620</td>
<td>Ass 136</td>
<td>Ph K 4–9</td>
<td>Aššur, fE5III, in the Flagstone room of Ashurnasirpal II's palace</td>
<td>73×56</td>
<td>p</td>
</tr>
</tbody>
</table>

COMMENTARY

An image of a lion is incised to the left of the inscription, facing the beginning of the inscription. In the repertoire of Assyrian hieroglyphs (text no. 115), the lion may represent “king”; see text no. 115 for further details.

BIBLIOGRAPHY

1903 Koldewey, MDOG 20 pp. 26–27 (translation, study)
1911 Messerschmidt, KAH 1 no. 52 (copy)
1915 Bezold, HKA pp. 51–52 no. 52 (edition)
1927 Luckenbill, ARAB 2 pp. 277–278 §§720–721 (translation)
1955 Preusser, Paläste pp. 20–22, fig. 3a and pl. 18 (photo, drawing, translation, study)
1956 Borger, Asarh. p. 8 §5 (Ass. D) (edition)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog p. 16 (study)
2008 Niederreiter, Iraq 70 pp. 54 and 78 no. I.a.11 (edition, study of line 1)

TEXT

1) É.GAL 𒀭aš-šur-PAP-.AWS MAN GAL MAN dan-nu MAN ŠÚ MAN KUR AŠ GÌR. NÍTA KÁ.DINGIR.RA.KI MAN KUR EME.GI, u URI.KI DUMU mš�PAP. MEŠ-SU MAN ŠÚ MAN KUR AŠ DUMU mšMAN-GIN MAN KUR AŠ GÎR. NÍTA TIN.TIR.KI MAN KUR EME.GI, u URI.KI


1–3) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of Assyria, governor of Babylon, king of Sumer and Akkad — an amphora filled with oil fit for princes, [which] was with the vast possessions (and) goods without number, the treasures of the palace of Abdi-Milkûti, the king of Sidon — which is in the midst of the sea — that my great hand(s) captured with the help of the gods Aššur, Sînu, Šamaš, Bêl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela.

71

An inscription on a translucent alabaster amphora from Aššur that had been taken as booty from Sidon indicates that it belonged to Esarhaddon. This text, like the previous inscription, is commonly referred to as Aššur D (Ass. D).
CATALOGUE

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<tr>
<td>VA Ass 2258</td>
<td>Ass 187</td>
<td>—</td>
<td>Aššur, 6ESIII, in the Flagstone room of Ashurnasirpal II’s palace</td>
<td>55×31</td>
<td>c</td>
</tr>
</tbody>
</table>

COMMENTARY

The cuneiform inscription is incised on the upper surface of the rim of the vessel. Around the body of the vessel is a hieroglyphic Egyptian inscription that probably dates to the reign of 23rd-Dynasty king Osorkon III (ca. mid-eighth century BC). Takelot III, Osorkon’s son and immediate successor, appears to have dedicated the inscribed vessel while he was still a prince, as indicated by his titulary. The Egyptian text reads: “Returning from Bahiriya have I come, with all good grapes. O Foremost(?) savior of ka-spirits, may you give them to the one who has any want or care […] for the ka-spirit of the prophet of Herishef, King of the Two Lands, the chief of Persekhemkheperre, the royal son of Ramses, the general and leader, Takelot, whose mother is Tentsa, the justified.” The first cartouche (on the right) is largely illegible and the second cartouche (on the left) reads: “Herishef, King of the Two Lands.” I thank Robert Rittner and Jennifer Houser Wegner for providing me with an up-to-date translation of the Egyptian text and cartouches.

BIBLIOGRAPHY

1903 Andrae, MDOG 20 pp. 26 and 28 (study)
1904 Andrae, MDOG 21 p. 12 (study)
1911 Messerschmidt, KAH 1 no. 52 (copy)
1915 Bezold, HKA pp. 51–52 no. 52 (edition)
1927 Luckenbill, ARAB 2 pp. 277–278 §§720–721 (translation)
1940 von Bissing, ZA 46 pp. 155–159 no. 8 and figs. 8a–b (photo, edition)
1955 Preussner, Paläste pp. 20, 22–23 and pl. 20b (photo, translation, study)
1956 Borger, Asarh. p. 8 §5 (Ass. D) (edition)
1977 Andrae, WEA2 pp. 230–231 and fig. 209 (photo, study)
1978 Gamer-Wallert, Funde pp. 42–44 (Akkadian and Egyptian inscriptions, translation, study) and pls. 8–10 (Egyptian inscription, photo)
1992 Katalog VAM 1992 no. 107 (photo)
1993 Porter, Images, Power, and Politics p. 185 (study)
1994 Moorey, Materials and Industries p. 53 (study)
1997 Pedersén, Katalog p. 17 (study)
2003 Orlamünde, WEA pp. 141–143 (photo, translation, study)
2008 Niederreiter, Iraq 70 pp. 54 and 78 no. I.a.12 (edition, study of line 1)

TEXT

1–3) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, skilled in battle and warfare, who leveled his enemies, son of [Sen]nacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of Assyria, governor of Babylon, king of Sumer and Akkad — an amphora filled with oil fit for princes, which was with the vast possessions (and) goods without number, the treasures of the palace of Abdi-Milkûti, the king of Sidon, that my great hand(s) captured with the help of the gods Aššur, Šîn, Šamaš, Bēl, Nabû, Ištar of Nineveh, (and) Ištar of Arbela.
72

A fine alabaster vessel from Aššur reportedly bears a one-line inscription containing the name of Esarhaddon.

CATALOGUE

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>EŠ 4621</td>
<td>Ass 137</td>
<td>Ph K 1–2</td>
<td>Aššur, fE5III, in the Flagstone room of Ashurnasirpal II’s palace</td>
<td>73×24</td>
<td>n</td>
</tr>
</tbody>
</table>

COMMENTARY

An image of a lion is incised next to the one-line inscription, which is apparently slightly damaged. This vessel is presently held in the collections of the Istanbul Archaeological Museum, and the author was unable to examine it. The inscription is not visible on the published photograph. For the contents, compare text nos. 70–71.

BIBLIOGRAPHY

1903 Koldewey, MDOG 20 p. 26 (study)
1955 Preusser, Paläste pp. 20 fig. 3b, 22 and pl. 19a (drawing, photo, study)
1997 Pedersén, Katalog p. 17 (study)
2008 Niederreiter, Iraq 70 pp. 54 and 78 no. I.a.13 (study)
2008 Searight, Assyrian Stone Vessels p. 41 no. 304 (study)

73

A fragmentary inscription on an alabaster vessel from Aššur bears an inscription of Esarhaddon.

CATALOGUE

<table>
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<th>Museum Number</th>
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<th>Provenance</th>
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<th>cpn</th>
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<tr>
<td>VA —</td>
<td>Ass 185a</td>
<td>—</td>
<td>Aššur, fE5III, in the Flagstone room of Ashurnasirpal II’s palace</td>
<td>13.5×6×2.5</td>
<td>n</td>
</tr>
</tbody>
</table>
COMMENTARY

This fragment was originally thought to belong to the reconstructed vessel VA Ass 2255 (Ass 185), which bears an essentially complete inscription of Sennacherib’s wife Tašmētu-šarrat (von Bissing, ZA 46 [1939] pp. 153–155). However, the contents of the inscription on Ass 185a make it likely that this object should be assigned to the reign of Esarhaddon. The text was not available for study. For the contents, compare text nos. 70–71.

BIBLIOGRAPHY

1997 Pedersén, Katalog p. 17 (transliteration, study)

TEXT

1) [... MAN] 'KUR AŠ A ë³>PAP.'MEŠ'[SU ...] 1) [... king of] Assyria, son of Sennacherib, [...].

74

A piece of onyx bears a proprietary inscription of Aššur-etel-ilâni-mukin-apli (Esarhaddon). The text is a slightly longer version than what is found in following text. This text and the following inscription are commonly referred to as Aššur F (Ass. F).

CATALOGUE

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<tr>
<td>VA 5668</td>
<td>Ass 999</td>
<td>—</td>
<td>Aššur, south of the post-Assyrian temple A (iC51), in the area of the Aššur temple at a depth of about 1.2 m</td>
<td>5.1×3.8×0.9</td>
<td>c</td>
</tr>
</tbody>
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BIBLIOGRAPHY

1904 Andrae, MDOG 22 pp. 12–13, 16, and 75 (translation, study)
1911 Messerschmidt, KAH 1 no. 54 (copy)
1915 Bezold, HKA pp. 52–53 no. 54 (edition)
1927 Luckenbill, ARAB p. 278 §§722–723 (translation)
1954 Haller, Gräber p. 71 (provenance)
1956 Borger, Asarh. p. 9 §7 (Ass. F) (edition)
1987 Galter, ARRIM 5 pp. 14–15 and 30 no. 81 (translation)
1993 Porter, Images, Power, and Politics p. 185 (study)
1997 Pedersén, Katalog p. 31 (study)
1998 Radner, PNA 1/1 p. 184 (study of line 1)
TEXT

1) a-na-ku m-aš-šur-e-tel-DINGIR.MEŠ-GIN-A
2) MAN ŠO MAN KUR AŠ A m-30-PAP.ME-SU
3) MAN ŠO MAN KUR AŠ A m-MAN-GIN MAN ŠU
4) MAN KUR AŠ-ma DÛ-u È ANŠÁR
5) DÛ-iš é-saq-gîl u KÁ.DINGIR.KI
6) mu-ud-diš eš-re-e-ti
7) šá ma-ḫa-zi mu-šak-lîl
8) par-ši mu-kin SÁ.DUG₄
9) šá DINGIR.ME GAL.ME ana-ku-ma
10) šá pa-ḫaḫ DINGIR.MEŠ u Ṛ15.MEŠ
11) šá AN-e u KI-ti ra-biš
12) mu-du-u

1–12) I, Aššur-etel-ilâni-mukîn-apli, king of the world, king of Assyria, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria; the one who (re)constructed the temple of the god Aššur, (5) (re)built Esagil and Babylon, restored the shrines of cult centers, completed the rites, (and) (re)confirmed the offerings of the great gods; I am also the one who knows how to greatly revere the gods and goddesses of heaven and netherworld.

75

Three stone amulets (exs. 1–2 and 4) and a piece of lapis lazuli (ex. 3) bear duplicate inscriptions indicating that they belonged to Aššur-etel-ilâni-mukîn-apli (Esarhaddon). This text, like the previous inscription, is commonly referred to as Aššur F (Ass. F).

CATALOGUE

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<td>BM 113864</td>
<td>1919–7–12,613</td>
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<td>5.3×3.5</td>
<td>1–18</td>
<td>c</td>
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<td>2</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>6×4</td>
<td>1–18</td>
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</tr>
<tr>
<td>3</td>
<td>VA 5174</td>
<td>Ass 998</td>
<td>Aššur, iC5I, south of the post-Assyrian temple</td>
<td>3×6×1.5</td>
<td>1–18</td>
<td>c</td>
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<tr>
<td>4</td>
<td>VA 5834</td>
<td>Ass 17200</td>
<td>Aššur, iC4III northwest, at the top of the Sargon-kisallu</td>
<td>5.5×3.4×1.5</td>
<td>1–18</td>
<td>n</td>
</tr>
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</table>

BIBLIOGRAPHY

1904 Andrae, MDOG 22 pp. 12–13, 16 and 75 (ex. 3, translation, study)
1911 Messerschmidt, KAH 1 no. 53 (ex. 3, copy)
1913 Scheil, RA 10 pp. 197–198 (ex. 2, copy, edition)
1914 Scheil, Prisme pp. 49–50 (ex. 2, copy, edition)
1915 Bezold, HKA pp. 52 no. 53 (ex. 3, edition)
1921 Gadd, CT 36 pl. 14 (ex. 1, copy)
1927 Luckenbill, ARAB 2 p. 278 §§722–723 and pp. 286–287

$761 (exs. 1 and 3, translation)
1956 Borger, Asarh. p. 9 §7 (Ass. F) (edition)
1987 Galter, ARRIM 5 pp. 30 no. 80 (exs. 1–3, edition)
1997 Pedersén, Katalog pp. 6 and 23 (exs. 3–4, study)
1998 Radner, PNA 1/1 p. 184 (study of line 1)
TEXT

1) a-na-ku
2) m₃aš-šur-e-tel-DINGIR.MEŠ-DU-A
3) MAN ŠU MAN KUR AŠ
4) A m₃0-PAP.ME-SU
5) MAN ŠU MAN KUR AŠ
6) A m₃MAN-GIN MAN ŠU
7) MAN KUR AŠ-ma
8) DÛ-u É AN.ŠÁR
9) DÛ-ši š-sag-gīl
10) u KÁ.DINGIR.KI
11) mu-ud-diš
12) eš-re-e-ti
13) šá ma-ḫa-zi
14) mu-šak-līl
15) par-ṣi
16) mu-kin SĀ.DUG₄
17) šá DINGIR.ME GAL.ME
18) ana-ku-ma

1-18) 1, Aššur-etel-ilāni-mukīn-apli, king of the world, king of Assyria, son of Sennacherib, (5) king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria; the one who (re)constructed the temple of the god Aššur, (re)built Esagil (10) and Babylon, restored the shrines of cult centers, completed (15) the rites, (and) (re)confirmed the offerings of the great gods, am I.

76

An inscription written on an unbaked clay tablet from Aššur describes Esarhaddon’s work on Ešarra, the temple of the god Aššur at Aššur. The text is written in a literary style like a poem.

CATALOGUE

<table>
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<tr>
<td>—</td>
<td>Ass 21506e</td>
<td>Ass ph 6554</td>
<td>Aššur, iC6III, in the destruction fill on the floor of the house, 0.6 m below the surface, 7 m from the eastern wall of the house, and 0.5 m from the northern wall</td>
</tr>
</tbody>
</table>

COMMENTARY

The tablet was discovered in a private house in the eastern part of Aššur (iC6III). Based on the contents of other documents in this building, Ass 21506e may belong to an archive and library of a family of chief singers. The excavators photographed only the obverse of the tablet. The edition relies on Borger’s edition since the original object could not be located.
TEXT

Obv.
1) dāš-šur₂ [...] DINGIR₂, MEŠ GAL, MEŠ
2) ina qer-bi-šu x [...] x da-ra-te
3) a-na maš-šur-PAP-MU x x [x x] x x ni-iš
4) IGIL₂, MEŠ-ŠU
5) a-na mu-di-iš é-šår-ra mušak-lil pel-lu-de-e
6) MU-šu it-ta-bi a₂-na₁ LUGAL-u-te
7) e-pu-uš é-šår-ra ši₂-i-ru[T] BÁRA la-li-ia
8) ki-ma ši-tir bu-ru-um-me nu-uk-ki-la
9) GISS, HUR, MEŠ-ŠU
10) maš-šur-PAP-MU iššak-ku pit-qu-du ba-nu-ú é
    aššur
11) um-ma-na-at dāš-šur id-de-ki a-na kul-lat
    <da>-ád-me
12) mal-ki id-de-ki ša kal kib-ra-te
13) ku-dúr-ra it-ta-šu-u-ni a-na URU kiš-šu-te
14) ina bal-ti₂, Ki ma-ḥa-zu ši₂-i-ru URU LUGAL
    DINGIR₂, MEŠ dāš-šur
15) a-na e-peš šip-ri ša é-šår-ra [x x] x KU BAL-qí
16) ina BAL₁ x ši₂-iz-bu ḫi₂-[me₃-tu] IGI₂ ḤA₂ŠUR
17) ka-lak-ku īb₂-lu₂, lu₁ [i-lib₂]-nu SIG₁
18) kab₂-tu-te še₂-ē-hu₂-ru₂-te DUMU₂ MUNUS LUGAL
Rev.
Not photographed

1–8) The god Aššur [...] great [god]ṣ in its midst [...] lasting [...] ..., he was giving a command to Esarhaddon, ..., his chosen one, and he was ordering him. (5) He called his name for kingship to be the one who renovates Esarra (and) makes (its) cult complete, (saying): “Build lofty Esarra, the dais of my desire (and) make its design artful like the stars (lit. “writing”) of the firmament.”

9–12) Esarhaddon, trusted ruler, the one who is (re)building the temple of (the god) Aššur, mustered the workmen of the god Aššur from all of the settlements (and) mustered the rulers of all (four) quarters. They carried baskets to the capital city.

13–17) In Bālti (Aššur), the lofty cult center, city of the king of the gods, the god Aššur, to perform the work on Esarra [...] he (Esarhaddon) poured .... (15) Into ..., they mixed milk, gh[ee], fine oil, ḫašur-resin, (and) mortar, (and) they [ma]de bricks. Big, small, the daughter of the king, (Not photographed)

77

Two complete barrel cylinders from Kalkhu and fragments from five other cylinders contain an abbreviated summary of the events recounted on text no. 1 (Nineveh A). The inscription ends with a building account concerned with the construction of an arsenal in Kalkhu. The text is dated to 672 BC. This text is commonly referred to as Kalkhu A (Klch. A).
CATALOGUE

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<tr>
<td>1 BM 131129</td>
<td>ND 1126</td>
<td>Kalḫu</td>
<td>17.8 long, 10.5 dia.</td>
<td>1–62, date c</td>
<td></td>
</tr>
<tr>
<td>2 K 1643</td>
<td>—</td>
<td>Nineveh, Kuyunjik or Kalḫu</td>
<td>10.4 long, 8.6 segmental arch, 7.6 chord</td>
<td>1–15</td>
<td>c</td>
</tr>
<tr>
<td>3 K 1656</td>
<td>—</td>
<td>Nineveh, Kuyunjik or Kalḫu</td>
<td>5.8 long, 6.4 segmental arch, 5 chord</td>
<td>4–15</td>
<td>c</td>
</tr>
<tr>
<td>4 K 1653</td>
<td>—</td>
<td>Nineveh, Kuyunjik or Kalḫu</td>
<td>6 long, 5 segmental arch, 4.5 chord</td>
<td>4–17</td>
<td>c</td>
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<tr>
<td>5 K 1657</td>
<td>—</td>
<td>Nineveh, Kuyunjik or Kalḫu</td>
<td>7.6 long, 9 dia.</td>
<td>19–54</td>
<td>c</td>
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<td></td>
<td>ND 11308</td>
<td>Kalḫu</td>
<td>17.7 long, 10.4 dia.</td>
<td>1–62, date (p)</td>
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<td>6 —</td>
<td>ND 9902</td>
<td>Kalḫu</td>
<td>—</td>
<td>—</td>
<td>n</td>
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</table>

COMMENTARY

Exs. 2–4 could be duplicates of text no. 78 ex. 1 (ND 7097+) rather than of this inscription. The first thirty-nine lines duplicate text no. 78 (Kalḫu B) lines 1–36, text no. 93 (Tarbiṣu A) lines 1–21, and text no. 79 (ND 5404a+) lines 1–33. A score of this inscription is provided on the CD-ROM. Ex. 6 was partially collated from the published photo. The visible and legible lines (1–2, 35–49, and 58–64) appear in the score, and the variants noted by P. Hulin are cited in the minor variants. Ex. 7 does not appear in the score since it was unavailable for study. Ex. 6 is dated to the same day as text no. 93 (Tarbiṣu A) and at least one copy of Esarhaddon’s Succession Treaty (Parpola and Watanabe, SAA 2 pp. xi–xx and 58), within days of when the treaty itself had been enacted (Borger, BIWA p. 15).

BIBLIOGRAPHY

<table>
<thead>
<tr>
<th>Year</th>
<th>Author</th>
<th>Title</th>
<th>Pages</th>
<th>Notes</th>
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<tr>
<td>1889</td>
<td>Bezold</td>
<td>Cat. 1 pp. 324–326</td>
<td>(exs. 2–5, study)</td>
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</tr>
<tr>
<td>1952</td>
<td>Wiseman</td>
<td>Iraq 14 pp. 54–60</td>
<td>(ex. 1, photo, copy, edition)</td>
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TEXT

1) maššur-šeš-sum.na LugAL GAL-ū LUGAL dan-nu LUGAL kiš-ša-ši LUGAL KUR aššur.KI
2) GIR.NĪTA KĀ.DINGIR.RA.KI LUGAL KUR šu-me-ri ā URI.KI
3) re-ē-um ki-i-nu ša UN.MEŠ dal-ḫa-a-ši ā-ta-qq-ri-nu šu-ša-ši-na-ti nu-ū-ru
4) ša DINGIR.MEŠ GAL.MEŠ ba-nu-ū e-pe-ša ud-du-šu ši-ru-ku ši-ri-ku-tuš
5) ba-nu-ū ā AN.SĀR e-piš ē-sag-šu ā

1–11) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, the true shepherd who reorganized the confused people (and) made light shine forth for them; to whom the great gods gave as a gift (the ability) to create, build, (and) renew; (5) the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, completed all of the cult centers, renewed the statues of the great gods, (and) who
20) returned the plundered gods of the lands to their (proper) place from Assyria; who platted Egašankalama, the temple of the goddess Istar of Arbel, his lady, with silver (zahalū) and made (it) shine like daylight — I had lions, screaming anzial-birds, lahuu-monsters, (and) kuribu-genii fashioned from silver and copper and set (them) up in its entry doors.

12–20) The king, who with the help of the gods Aššur, Šin, Šamaš, Nabû, Marduk, Istar of Nineveh, (and) Istar of Arbel, marched freely from the Upper Sea to the Lower Sea and made all of his enemies [and the] rulers who were unsubmissive to him bow down at his feet; (15) the one who conquered the city Sidon, which is in [the midst of] the sea, (and) the one who leveled all of its dwellings; the one who plundered the city Arzā, which is in the neighborhood of the Brook of Egypt, (and) who threw Asuhili, his king, into fetters along with his counselors (and) brought (them) to Assyria; moreover, (I am) the one who struck with the sword Teuşpa, a Cimmerian, together with his entire army, in the territory of the land Ḫubušna; the one who treads on the unsubmissive people of Cilicia;

21–27) the one who drove out Nabû-zēr-kitti-lišir, son of Marduk-apla-iddina (II) (Merodach-baladan); [the one who sack]ed Bit-Dakkūri, which is in Chaldea, an enemy of Babylon; [the one who captu]red Šamaš-ibni, its king, a rogue (and) outlaw — I surrounded, captured, plundered, destroyed, devastated, (and) burned with fire the cities [Ḫa]ndasu, Magalani, Alpiana, Dilḫrāni, (25) Qatabu, Padē, (and) Udeuru, fortified cities in the district of the land Bāzu, together with small cities in its environs.

28–36) The one who crushed the Barnaki, a dangerous enemy, who live in the city Til-Ašurri, which is called Pitānu in the language of the people of the land Mihrānu; (30) the one who scattered the Mannean people, undistinguished Gutians — (as for) the land Patušarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, borders Mount Bikni, (and) upon the soil of whose land none of the kings, my ancestors, had walked,
37–39) Son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad —

40–44) At that time, by means of the prisoners from the lands that I had conquered with the help of the god Aššur, my lord, the arsenal, which was in Kalḫu, that Shalmaneser (III), king of Assyria, son of Ashurnasirpal (II), a ruler who came before me, had built, had no terrace and its site had become too small.

45–55) As for me, Esarhaddon, king of Assyria, pious prince, to whom the god Ninšiku (Ea), gave (wisdom) equal to that of the sage Adapa, that terrace was on my mind and I (text: "he") thought about it. I incorporated unused land as an addition (and) raised the terrace with massive stone blocks from the mountains. (50) I raised its walls by 120 brick courses, built palatial halls for my royal residence upon it, (and) built (and) completed (it) from its foundations to its parapets. I roofed them with magnificent cedars beams, grown on Mount Amanus, (and) installed doors of cypress, whose fragrance is sweet, in their gates. I filled (it) with splendor (making it) an object of wonder for all of the people.

56–57) I made foundation inscriptions, had the might of the god Aššur, my lord, (and) the deeds that I had done written on them, and placed (these inscriptions) in them (the foundations).

58–62) In the future, in far-off days, may a future ruler, one of the kings, my descendants, renovate its dilapidated section(s). (60) May he read a foundation inscription written in my name, make an offering, anoint (it) with oil, write my name with his name, (and) return (it) to its place. The god Ninurta, son of the god Enlil, will (then) hear his prayers.

Date ex. 1

63A) Abu (V), fifth day, eponymy of Nabû-bēli-uṣur, governor of the city Dūr-Šarrukku (672 BC).
Three complete barrel cylinders discovered in the living quarters of the rab ekalli in Fort Shalmaneser at Kalḫu and fragments from three other cylinders contain a summary of events later recounted more fully in text no. 1 (Nineveh A). The inscription ends with a building account concerned with the rebuilding of Kalḫu. The text is dated to 676 BC. This text is commonly referred to as Kalḫu B (Klac. B).

**CATALOGUE**

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<td>6 K 1659 (+) Sumer 44 p. 154 no. 6 (+) Sumer 44 p. 154 no. 7</td>
<td>— Kalḫu, Nabû Temple, NT 12 or 13 in fill</td>
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**COMMENTARY**

ND 7097 and ND 9903 (ex. 1) probably come from the same object, but the join, which was suggested by J. Novotny, cannot be confirmed since ND 7097 is in the British Museum and ND 9903 is in the Iraq Museum; the international join is indicated here as a non-physical join. E. Weissert proposed that K 1659, Sumer 44 (1985–86) p. 154 no. 6, and Sumer 44 (1985–86) p. 154 no. 7 belong to the same cylinder (ex. 6). The first thirty-six lines duplicate text no. 77 (Kalḫu A) lines 1–39 and text no. 93 (Tarbiṣu A) lines 1–21. A score of this inscription is provided on the CD-ROM. Exs. 3–4 are not included in the score, since these unpublished cylinders were not available for study. However, the variants of ex. 4 noted by A.R. Millard are cited in the minor variants, and the text of lines 37–44, a copy of which has been published, appears in the score.

77 line 64B For details on the use of the adjective rabû (“great”) in this passage, see the note to text no. 64 (Aššur E) line 8.
TEXT

1–10) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, the true shepherd who reorganized the confused people (and) made light shine forth for them; to whom the great gods gave as a gift (the ability) to create, build, (and) renew; (5) the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, completed all of the cult centers, renewed [the] statues of the great gods, (and) who returned the plundered gods of the lands to their (proper) place from Assyria; who plat[ed] Egašankalama, the temple of the goddess Ištar of Arbelā, his lady, with silver (zaḫaḫu) [and] made (it) shine like daylight — I had lions, screaming anzū-birds, [laḫ]mu-monsters, (and) kurḫu-genii fashioned from silver and copper and set (them) up in [its] en[try] doors.

11–19a) The king, who with the help of the gods Aššur, Sîn, Šamaš, Nabû, [Marduk, Ištar] of Nineveh, (and) Ištar of Arbelā, marched freely from the Upper Sea to the [Lower Sea and] made all of his enemies and the rulers who were unsub[missive to him bow down] at his feet; the one who conquered the city Sidon, [which is] in the midst of the sea, (and) [the one who leveled] all of its dwellings; (15) the one who plundered the city Arzā, which is in the neighborhood of the Bro[ok of Egypt], (and) [who threw] Asuḫīli, its king, into fetters along with his counselors (and) brought (them) [to Assyria]; moreover, (I am) the one who struck with the sword Teušpa, a Cimmer[ian], together with his entire army, [in the territory of the land] Ḫubušna; the one who treads on the unsubmis[ive] people of Cilicia;

19b–25a) [the one who drove out Nabû-zêr-kitti-li]šir, son of Marduk-apla-iddina (II) (Merodach-baladan); (20) the one who sacked Bit-Dakkūri, which is in
(Chaldean, an enemy of Babylon; the one who captured Samaš-ibni, its king, [a rogue] (and) outlaw — I surrounded, [captured] plundered, destroyed, devastated, (and) burned with fire the cities Ḥandasu, Magala'nī, Allpiana, Diḫrānī, Qatabu', Padē, (and) Udēru, [fortified cities in the] district of the land Bāzu, together with small cities in [its] environs.

25b–34) [The one who crushed the Barnaki, a dangerous enemy], who live in the city Til-Āšurri, [which is called] Pītānu [in the language of the people of the land Miḥrānu; the one who scattered the Mannean people, undisciplined Gutians — (as for) the land Patuṣarri, a district in the area of the salt desert, which is in the midst of the land of the distant Medes, (30) borders Mount Bikni, (and) upon the soil of whose land none of the kings, my ancestors, had walked, I carried off to Assyria Śidīr-parna (and) E-parna, mighty chief-tains, who were not submissive to (my) yoke, together with their people (and) their heavy plunder.

35–36 Son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad —

37–39 At that time, by means of the prisoners from the lands that I had conquered with the help of the god Aššur, my lord, I repaired (and) renovated the dilapidated parts of the ruined wall, city gates, (and) palaces, which are in Kalḫu. I built (and) completed (them) (and) made (them) greater than ever before. 40–41 I made foundation inscriptions, had the might of the god Aššur, my lord, (and) the deeds that I had done written on them, and placed (these inscriptions) in them (the foundations). 42–44 In the future, in far-off days, may a future ruler be like me and renovate their dilapidated section(s) (and) write my name with his name. The god Nīnurta, son of the god Enlil, will (then) hear his prayers.

Date ex. 1

45A) ITIL.KIN.4INANNA UD.10.KAM li-mu maban-ba-a LŪ.SUKKAL 2-ú

Date ex. 1

45A) Ululù (VI), tenth day, eponym of Banbā, deputy minister (sukkalu šanū) (676 BC).
A fragmentary barrel cylinder from Kalḫu contains an abbreviated summary of the events recounted on text no. 1 (Nineveh A). The inscription ends with an account of a building project for Esarhaddon’s son Ashurbanipal. The text is dated to 672 BC.

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**COMMENTARY**

Now held in the British Museum, ND 5404a + 4379b + 5404b (+) 4379a + 4379c + 4379d + 5404c consists of two pieces, which likely belong to the same cylinder. According to an unpublished Nimrud catalogue, all of these pieces appear to have been found in secondary contexts in the Nabû temple in Kalḫu during the campaigns of 1955 (ND 4379a–d) and 1956 (ND 5404a–c).

Because the beginning of all of the Kalḫu cylinders is relatively uniform, the left half (ND 5404a + 4379b + 5404b) could be from a duplicate of text no. 77 (Kalḫu A) or text no. 78 (Kalḫu B) and not from the same cylinder as ND 4379a+. Wiseman (Iraq 26 p. 122) originally thought that ND 5404a–c were pieces of a duplicate of text no. 77. However, the text on ND 4379a+ diverges significantly from that of text no. 77. The first thirty-three lines duplicate text no. 77 (Kalḫu A) lines 1–35, text no. 78 (Kalḫu B) lines 1–33, and text no. 93 (Tarbiṣu A) lines 1–19. In addition, the end of the inscription shows some affinity with text no. 93 lines 25–40. Like text no. 77 and text no. 93, this cylinder is dated around the time Ashurbanipal was promoted to the position of heir designate of Assyria (672 BC).

**BIBLIOGRAPHY**

1964 Wiseman, Iraq 26 p. 122 and pl. XXVII (ND 5404a–c, study)  
1993 Porter, Images, Power, and Politics p. 190 (study)
TEXT

1–10) [Esarhaddon, great king, mighty king, king of the world], king of Assyria, [governor of Babylon, king of Sumer] and Akkad, [the true shepherd who reorganized the confused people (and) made] light [shine forth for them; (to whom the great gods gave as a gift [(the ability) to create, build, (and) renew; (5) the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, [completed all of the cult centers, renewed the statues of the great [go]]ds, (and) who returned [the plundered gods of the lands to] their (proper) place [from Assyria; who plamed] Egašankašama, the goddess of the goddess Ištar of Arbel, his lady, with silver (zaḥalû) and made (it) shine like daylight — I had lions, screaming anāzî-birds, laḫmu-monsters, (and) kurību-genii [fashioned from silver] [and copper and] set (them) up [in its entry doors].

11–19a) The king, who with the help of the gods Aš[Sur, Sin, Šamaš, Nabû, Marduk, Ištar of Nineveh], (and) Ištar of Arbel, marched freely from the Upper Da[n]-qa-tu ul-tu qē-reb KUR aš-ŠUR.KI a-na āš]-ri-sū-nu ā-ter-ru

16) [Esarhaddon, great king, mighty king, king of the world], king of Assyria, [governor of Babylon, king of Sumer] and Akkad, [the true shepherd who reorganized the confused people (and) made] light [shine forth for them; (to whom the great gods gave as a gift [(the ability) to create, build, (and) renew; (5) the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, [completed all of the cult centers, renewed the statues of the great [go]]ds, (and) who returned [the plundered gods of the lands to] their (proper) place [from Assyria; who plamed] Egašankašama, the goddess of the goddess Ištar of Arbel, his lady, with silver (zaḥalû) and made (it) shine like daylight — I had lions, screaming anāzî-birds, laḫmu-monsters, (and) kurību-genii [fashioned from silver] [and copper and] set (them) up [in its entry doors].

19b–25a) [the one who drove out Nabû-zēr-kitti-lîšir, son of Marduk-apla-iddina (II) (Merodach-baladan)]; the one who sac[ked Bit-Dakkurî, which is in Chaldea, an enemy of Babylon]; the one who cap[tured Šamaš-iš-nu-e, its king, a rogue (and) outlaw — I surrounded, captured, plundered, destroy[ed, devas]tated, (and) burned fire the cities Ḥan[dasu, Magalani, Alpîna, Dihrâni, Qatabu’, Padê, (and) Uderu, fortified cities in the district of the land Bâzu], together with [small] c[ities in its environs].
is called Pitānu [in the language of the people] of the land Miḥrānu; the one who scattered the Mannean people, [undisciplined] Gutians — (as for) the land Patušarri, a district in the area of the salt desert, [which is in the midst of the land of the distant Medes], (30) borders Mount Bikni, (and) upon the soil of [whose land] none of [the kings, my ancestors], had walked, [I carried off to Assyria] Šidir-parna (and) E-parna, [mighty chieftains], who were not submissive to (my) yoke, [together with their people (and) their heavy plunder].
Esarhaddon 80

A fragment of a clay cylinder from Kalḫu contains an inscription, certainly belonging to Esarhaddon, describing the rebuilding of the arsenal in Kalḫu. The edition is based on the published copy since the object was not available for study.

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BIBLIOGRAPHY

1964 Wiseman, Iraq 26 pl. 26 (copy)

TEXT

Lacuna

1′) [DUMU mdEN.ZU-ŠEŠ.ŠEŠ-er]-ba [LUGAL ŠU LUGAL KUR aš-šar.KI]

2′) [DUMU mlLUGAL-GILNA] LUGAL ŠU [LUGAL KUR aš-šar.KI]

3′) [GIR.ÉNITÉ KÁ,DINGIR],RA.KI LUGAL KUR šù-[me-ri u URI.KI ...]

4′) [... ša ina tu]-kal-ti AN.ŠÁR EN-ia ik-šu-[da qa-ta-a-a ...]

5′) [... é ma-[šar]-tī ša qē-reb URU.kal-[hi ...]

6′) [...] e-li ša u₂-me pa-ni [ú-šá-tir ...]

7′) [...] LUGAL.MEŠ AD.MEŠ-ia mah-ru-te a-na DUMU [...]

8′) [... É] hi-la-ni a-[šar] mul-ta,-u-te-[šu ib[...]

9′) [...]-a i-ta-at ŠU-a-tá i[...]

10′) [... qaq]-qa-ri ki-[šub]-ba-a 'RU-x' [...]

11′) [...] šá URU [...]

Lacuna

Lacuna

1′–3a′) [Son of Sennacherib, king of the world, king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, governor of Babylon, king of SUM[er and Akkad] — 3b′–11′) [... that I had conquered with the help of the god Aššur, my lord, [... (5′) ... the armory, which is in Kalḫu, [... — I made (it) greater] than before. [...] the previous kings, my ancestors, for the son [... a bit]-hilāni, a place for his leisure ... [...] ... the sides of that building ... [... I incorporated] unused [la]nd as an [ad]dition ... of the city ...

Lacuna

3b′–4′ Based on text no. 77 (Kalḫu A) line 40, one expects ina u₂-me-šu-ma ina UN.MEŠ ki-[šit-ti KUR.KUR (“at that time, by means of prisoners from the lands”) before [ša ina tu]-kal-ti AN.ŠÁR EN-ia ik-šu-[da qa-ta-a-a (“[that I had conquered with the help of the god Aššur, my lord”). The building report appears to have begun in line 3′, just after Sargon’s titles.

10′ Based on text no. 77 (Kalḫu A) line 48, one expects ki-ma a-tar-tim-ma lu q₂-šab-ta (“I incorporated as an addition”) immediately after [qaq]-qa-ri ki-[šub]-ba-a (“unused [land”). Wiseman’s copy has ‘RU-x’, which may be a modern copyist error. The author was not able to confirm the reading ‘ki-ma a’–[...] since the object was not available for study.
81

Two sets of stone blocks in the wall east of the postern gate of Fort Shalmaneser contain a building inscription stating that Esarhaddon worked on the arsenal of Kalḫu. The two sets of stone blocks on the wall west of the gate, which bear a nearly identical inscription, are edited as text no. 82. The stone blocks were left in situ.

CATALOGUE

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COMMENTARY

One set of stone blocks, the one that appears in the photograph published by Reade, consists of two blocks, while the number of blocks used in the other set is not known. There are no known variants to the inscription and therefore no score for this text is presented on the CD-ROM.

BIBLIOGRAPHY

1966 Mallowan, Nimrud 2 pp. 376 and 466 (study)
1982 Reade in Curtis, Fifty Years of Mesopotamian Discovery p. 105 (photo, study)
1993 Porter, Images, Power, and Politics p. 191 (study)
1999 Russell, Writing on the Wall pp. 146–147 (edition)
2003 Frahm, BiOr 60 p. 167 (study)

TEXT

1) KUR māš-šur-PAP-AŠ MAN GAL MAN dan-nu
   MAN ŠŪ MAN KUR AŠ GĪR,NĪTA KĀ,DINGIR,RA,KI
2) MAN KUR EME,GI, u URI,KI A md30-PAP,MEŠ-SU
   MAN ŠŪ MAN KUR aš-šar
3) DUMU mMAN-GIN MAN ŠŪ MAN KUR AŠ-ma Ê.GAL ma-šar-ti šá qé-reb URU.kal-ḥa
4) šá mdzūl-ma-nu-MAŠ MAN KUR AŠ DUMU māš-šur-PAP-A NUN a-lik pa-ni-ia
5) e-pu-šú qaq-qa-ru ki-šub-ba-a ki-ma a-tar-tim-ma lu aš-ba-ta
6) ina eš-qi NA₄ KUR-e tam-la-a uš-mal-li Ê.GAL
7) a-na mul-ta-u-te be-lu-ti-i₄ a₄ ub-ta-ni še-ru-uš-šu

1–7) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria — (with regard to) the armory, which is in Kalḫu, that Shalmaneser (III), king of Assyria, son of Ashurnasirpal (II), a ruler who came before me, had built, I incorporated unused land as an addition (to it), raised the terrace with massive stones from the mountains, (and) built a palace for my lordly pleasure on it.
Two sets of stone blocks in the wall west of the postern gate of Fort Shalmaneser contain a building inscription stating that Esarhaddon worked on the arsenal of Kalḫu. The two sets of stone blocks on the wall east of the gate, which bear a nearly identical inscription, are edited as text no. 81. The stone blocks were left in situ.

**CATALOGUE**

<table>
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<tr>
<td>Russell, Writing on the Wall fig. 46</td>
<td>Kalḫu, wall west of the postern gate of Fort Shalmaneser</td>
<td>—</td>
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</table>

**COMMENTARY**

One set of stone blocks, the one that appears in the photograph published by Russell, consists of three blocks, while the number of blocks used in the other set is not known. There are no known variants to the inscription and therefore no score for this text is presented on the CD-ROM.

**BIBLIOGRAPHY**

1999 Russell, Writing on the Wall pp. 146–149 and fig. 46 (photo, study)  
2003 Frahm, BiOr 60 p. 167 (transliteration, study)

**TEXT**

1) KUR maš-šur-PAP-AŠ MAN GAL MAN dan-nu MAN ŠŪ MAN KUR aš-šur GĪR.NĪTA KĀ.DINGIR.KI MAN KUR EME.GI
2) u URL.KI KUR ma-šar-te šá qē-reb URU.kal-ḫa šá mdššu-ša-nu-MAŠ MAN KUR aš-šur
3) A maš-šur-PAP⇐⇐UŚ⇒⇒A NUN a-liq pa-ni-ia e-pu-ša qaqa-ra 'kim3-šub-ba-a
4) ki-ma a-tar-tim-ma lu aš-ba-ta ina eš-qî NA₄ KUR-e Tam3-la-a uš-mal-li
5) É.GAL.MEŠ a-na mal-ta-u-te be-lu-ti-ia ab-ta-ni še-ru-uš-šū
6) A md30-PAP.MEŠ.setY MAN ŠŪ MAN KUR AŠ A MAN-GIN MAN ŠŪ MAN KUR aš-šur-ma

1–6) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad — (with regard to) the armory, which is in Kalḫu, that Shalmaneser (III), king of Assyria, son of Ashurnasirpal (II), a ruler who came before me, had built, I incorporated unused land as an addition (to it), raised the terrace with massive stones from the mountains, (and) built palatial halls for my lordly pleasure on it — son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria.

---

6 Frahm notes that the unusual placement of Esarhaddon’s genealogy should probably be regarded as a mistake by the individual cutting the inscription on the stone blocks. The text of line 6 should be placed immediately before KUR ma-šar-te in line 2; compare text no. 81.
Two stone bull colossi forming the door jambs on either side of a monumental portal in the Southwest Palace at Kalḫu bear a proprietary inscription of Esarhaddon. This text and the following three texts are commonly referred to as Kalḫu D (Klch. D).

**CATALOGUE**

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<td>1 Layard, ICC pl. 19 no. 1</td>
<td>Kalḫu, Southwest Palace, Bull no. 1, entrance c</td>
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<td>2 Layard, ICC pl. 19 no. 1</td>
<td>Kalḫu, Southwest Palace, Bull no. 2, entrance c</td>
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</table>

**COMMENTARY**

The inscription is written on the back of the bull colossi and neither of the exemplars were collated because the bulls were left in situ. The line numbering follows that of bull no. 1. A score is presented on the CD-ROM.

**BIBLIOGRAPHY**

1851 Layard, ICC pl. 19 no. 1 (copy, variants)  
1898 Meissner and Rost, BA 3 pp. 206–207 (edition)  
1927 Luckenbill, ARAB 2 p. 286 §759 (translation)  
1956 Borger, Asarh. p. 36 §24 (Klch. D) (edition)  
1993 Porter, Images, Power, and Politics p. 190 (study)  
1999 Russell, Writing on the Wall pp. 147–151 and 293 (edition, study)

**TEXT**

1) É.GAL maš-šur-PAP-AŠ MAN GAL MAN dan-nu MAN ŠU MAN KUR AŠ  
2) Gīr.Nīṭa KĀ.DINGIR.RA.KI MAN KUR EME.GI, u URL.MI LUGAL MAN.MEŠ  
3) KUR.mu-šur* KUR.pa→tu>ri-su KUR.ku-si MAN kib-rat.MEŠ LĪMMU-tī  

1–3) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assryia, governor of Babylon, king of Sumer and Akkad, king of the kings of (Lower) Egypt, Upper Egypt, (and) Kush, king of the four quarters.

84

Two stone bull colossi forming the door jambs on either side of a monumental portal in the Southwest Palace at Kalḫu bear a proprietary inscription of Esarhaddon. This text is also commonly referred to as Kalḫu D (Klch. D).

---

83 line 3 -šur*: The copy in Layard, ICC pl. 19 has 81.
CATALOGUE

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<thead>
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<td>Layard, ICC pl. 19 no. 1</td>
<td>Kalḫu, Southwest Palace, Bull no. 2, entrance b</td>
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<td>n</td>
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COMMENTARY

The inscription is written on the back of the bull colossi and neither of the exemplars were collated because the bulls were left in situ. The line numbering follows that of bull no. 1. There are no known variants to the inscription and therefore no score for this text is presented on the CD-ROM.

BIBLIOGRAPHY

1851 Layard, ICC pl. 19 no. 1 (copy)
1898 Meissner and Rost, BA 3 pp. 206–207 (edition)
1927 Luckenbill, ARAB 2 p. 286 §759 (translation)
1956 Borger, Asarh. p. 36 §24 (Klch. D) (edition)
1993 Porter, Images, Power, and Politics p. 190 (study)
1999 Russell, Writing on the Wall pp. 147–151 and 294 (edition, study)
2002 Vera Chamaza, Omnipotenz p. 472 no. 201 (3b–5a, edition)

TEXT

1) \[ \text{É.GAL } \text{m}aš-šur-PAP-AŠ \text{ MAN } \text{ GAL MAN } \text{ dan-nu} \]
2) \[ \text{MAN ŠŪ } \text{ MAN } \text{ KUR } \text{ AŠ } \text{ GĪR.NĪTA } \text{ KĀ.DINGIR.KI} \text{ MAN } \text{ KUR} \]
3) \[ \text{EME.GI, u } \text{ URI.KI } \text{ ba-nu-u } \text{ É aš-šur } \text{ e-piš} \]
4) \[ \text{é-sag-giš } \text{ u } \text{ KĀ.DINGIR.KI } \text{ mu-ud-diš } \text{ ša-lam} \text{ DINGIR.MEŠ} \]
5) \[ \text{GAL.MEŠ } \text{ MAN } \text{ KUR. } \text{ mu-šur } \text{ ka-mu-u } \text{ MAN} \text{ KUR. } \text{ me-łuḥ} \]
6) \[ \text{MAN } \text{ kib-rat } \text{ LĪMMU-ti } \text{ A } \text{ mēd-q-PAP.MEŠ-SU} \]
7) \[ \text{MAN ŠŪ } \text{ MAN } \text{ KUR } \text{ aš-šur } \text{ A } \text{ m}m\text{AN-GIN } \text{ MAN ŠŪ } \text{ MAN } \text{ KUR } \text{ AŠ-ma} \]

1–7) The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, (and) renewed the statues of the great gods; king of Egypt, the one who defeated the king of Meluḫḫa, king of the four quarters, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) king of Assyria.

85

Two stone human-headed lions forming the door jambs were found on either side of a monumental portal in the Southwest Palace at Kalḫu. One of these bears a proprietary inscription of Esarhaddon. This text, which was not collated because the lion was left in situ, is also commonly referred to as Kalḫu D (Klch. D).
CATALOGUE

<table>
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<td>Layard, ICC pl. 19 no. 1</td>
<td>Kalḫu, Southwest Palace, Lion no. 1, entrance a</td>
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<td>n</td>
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</tbody>
</table>

BIBLIOGRAPHY

1851 Layard, ICC pl. 19 no. 1 (copy)
1898 Meissner and Rost, BA 3 pp. 206–207 (edition)
1927 Luckenbill, ARAB 2 p. 286 §759 (translation)
1956 Borger, Asarh. p. 36 §24 (Klch. D) (edition)
1993 Porter, Images, Power, and Politics p. 190 (study)
1999 Russell, Writing on the Wall pp. 147–151 and 293–294 (edition, study)

TEXT

1) [É.GAL m-aš-šur-PAP-ÅŠ MAN GAL MAN d-an-nu]
2) [MAN ŠÚ MAN] 1KUR 1ÅŠ GîR.1NîTA 1 [KÁ.DINGIR.KI]
3) [MAN] 1KUR 1EME.GI, u URI.1KI 1 [bá-nu-u]
4) 1É 1aš-šur e-piš <ē>-sag-gîl u 1KÁ 1[DINGIR.RA.KI]
5) mu 1-u-diš ša-lam DINGIR.MEŠ GAL.MEŠ
6) MAN KUR, mu-šur ka-mu-u MAN KUR, me-šu-ḫi
7) A md30-PAP 1MEŠ 1-SU MAN KUR ÅŠ

1–7) [The palace of Esarhaddon, great king, mighty king, king of the world, king] of Assyria, governor of Babylon, king of Sumer and Akkad; [the one who (re)constructed] the temple of the god Aššur, (re)built Esagil and Bab[ylon], (and) renewed the statues of the great gods; king of Egypt, the one who defeated the king of Meluḫḫa, son of Sennacherib, king of Assyria.

86

A text on a stone slab seen and copied by a Russian traveler, Mr. Dittel, at Kalḫu in 1845 has a short proprietary inscription. This text, which was probably left in the field, is also commonly referred to as Kalḫu D (Klch. D).

CATALOGUE

<table>
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<tr>
<td>Savélieff, Mémoires de la société d’archéologie et de numismatique de St. Petersburg 2 pp. 139–142</td>
<td>Kalḫu</td>
<td>178</td>
<td>n</td>
</tr>
</tbody>
</table>
COMMENTARY

The inscription, which is known only from the copy published by Savélieff, differs in several passages from the preceding texts (also commonly referred to as Kalḫu D). Because of these differences, since the original is not available for study, and since the line divisions and space available are not known with certainty, I have not reconstructed most of the missing text in the transliteration. For transliterations of the missing, damaged sections of this inscription, compare text nos. 83–85. It is entirely possible that the inscription on this object is actually one of the other known Nimrud inscriptions, but miscopied and therefore giving the impression that it is a different text.

BIBLIOGRAPHY

1848 Savélieff, Mémoires de la société d'archéologie et de numismatique de St. Petersbourg 2 pp. 139–142 (copy)

1956 Borger, Asarh. p. 36 §24 (Klch. D) (edition)

TEXT

1) [...] KUR AŠ GĪR[NĪTA [...] 1–6) [The palace of Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer] and Akkad, king of Egypt, (...) (5) (and) renewed the statues of the great gods; [son of Sennacherib, king of Assyria], descendant of Sargon (II), king of Assyria.

2) [...] u URI.KI MAN KUR.ŠI-[sur...] 3) [...] KUR.me-luḫ MAN kib-rat [...] 4) [...] aš-ŠIUR e-piš é-sag-īl [...] 5) [...] ša-lam DINGIR.MES GAL.MES [...] 6) [...] A MAN-GIN MAN KUR AŠ

CATALOGUE

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<td>VA 3315</td>
<td>—</td>
<td>Negub tunnel, in the vicinity of Kalḫu</td>
<td>64×67</td>
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### Commentary

The script is a mixture of Assyrian and contemporary Babylonian sign forms and horizontal rulings separate each line. The edition relies on Bagg's edition since the original object was not available for study.

### Bibliography

<table>
<thead>
<tr>
<th>Year</th>
<th>Author(s)</th>
<th>Title</th>
<th>Edition/Publication Details</th>
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<tr>
<td>1849</td>
<td>Layard</td>
<td>Nineveh 1 pp. 80–81 and 2 p. 199</td>
<td>(study)</td>
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<td>1851</td>
<td>Layard</td>
<td>ICC pl. 35</td>
<td>(copy)</td>
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<tr>
<td>1887-88</td>
<td>Winckler</td>
<td>Hebrewa 4 pp. 52–53</td>
<td>(edition)</td>
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<td>1895</td>
<td>Scheil</td>
<td>RT 17 pp. 81–83</td>
<td>(copy, edition)</td>
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<td>1898</td>
<td>Meissner and Rost</td>
<td>BA 3 pp. 194, 206–207 and 215</td>
<td>(edition)</td>
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<td>1907</td>
<td>Lehmann-Haupt</td>
<td>Mat. pp. 52–54 and fig. 30</td>
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<td>1907</td>
<td>Ungnad</td>
<td>VAS 1 pp. X and 81 no. 79</td>
<td>(copy, study)</td>
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<td>1927</td>
<td>Luckenbill</td>
<td>ARAB 2 pp. 278–279 §8726–728</td>
<td>(translation, study)</td>
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<td>1929</td>
<td>Thompson and Hutchinson</td>
<td>CEN p. 123 n. 1</td>
<td>(study)</td>
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<tr>
<td>1993</td>
<td>Porter</td>
<td>Images, Power, and Politics p. 190</td>
<td>(study)</td>
</tr>
</tbody>
</table>

### Text

1) [...] × BU [(x)] ŠU ina² LID² [(x)] ḫa²-aš²-šur² BE [...
2) [...] mu]-šat-bu-ú³ ma²-aq²-ti mu²-ter³ gi²-mil₁ x x LU² MU UR² ŠU² [...
3) [...] le-ú šá-kin šu-lú-li DÜG.GA UGU UN.MEŠ ana-ka-ma A m²-PAP.[MEŠ-SU LUGAL GAL-ú]
4) [LUGAL] dan-nu LUGAL ŠU LUGAL KUR aš-šur A m²-LUGAL-GIN LUGAL KUR aš-šur GIRD NİTA KĀ².DINGIR².KI MAN KUR ƎME².[Gi]
5) [u ak-ka-de]-e li-ip-li-pi ŠEŠ-EN-ba-ni A m²-da-si MAN KUR aš-šur ki-si-ti [ṣa-a-ti]
6) [...] × TI² ÍD.te-bi²-ti mah-ri-tu ŠA m²[AŠ-ŠEŠ²]-A NUN² a-liq pa²-[ni-iá]
7) [ul]-tu² qe-reb ÍD.za-ba-ni UGU ta-mi-ti URU kal-ḫi ți²-sa²-su²-ur²-ma²³ [...
8) [...] × x] ša² ÍD ši-a-tu i-na la ta-ri RI DI² E² LU² [x] LI² SI² ŠU² [...
9) [...] x] x ḫI ši-li₇-ḫa-ti IM †RU³ AN kib-si me-te-qi⁶ x x x x [...]
10) [...] x] x ma² ši-kiât SAḪAR.HL.A im-la-ma im-ma-ni qa˒qa˒-ra˒š GIŠ².LI².MEŠ [x] ḪAR [...]
11) [...] x] il-li⁷-kur³-ma 'e˒-ma˒-a ki-šu˒-bi˒-li˒-iš ka-la GURUN².LI˒ MEŠ u SIN.HLA ma˒-la [ba-šu-ú?] 
12) [...] x] x-ḫi-ru i-mi-x gi˒-ma˒-ḫi˒-ša˒-ri˒-tu IG x x RU² MA ŠA˒ LI˒ SI˒ [...]
13) [...] BI ir-ra˒-hi˒-ša˒-ma˒ ši-ir˒-u˒-ša˒ AB KI˒ IR še-ru˒-u˒-ša˒ [x] [...]
14) [...] x la˒ kit-ta [x] x A [x] ŠE [...]

6-14) [...] the former Tebiltu canal that Ashurnasirpal (II), a ruler who came before me, had dug from the (Upper) Zab over the plain of Kalḫu [...] — that canal, not turning [...] (clogged up with) loose earth, ... path, track ... [...] (10) was filled with sediment deposits and (thus) became level with the ground. ... [...] became [...] and turned into an abandoned plot. All of the fruit and aromatics, as many as [... there are, ...] its tall beams [...] was devastated and ... furrow ... upon it [...] not true [...] [...]

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6 The reading of the BIL sign in ÊD te-bi˒-ti is not entirely certain, as Bagg (Assyrische Wasserbauten p. 357) points out; he reads the signs as ÊD te BI DĪŠ ī˒-canal.” Furthermore, S. Dalley (Iraq 56 [1994] p. 55 n. 63) has noted that tebilti should not be understood as a proper name but as an epithet describing the nature of the canal; she suggests “flood-prone” and “flooder” as translations for tebilti and understands the preceding ÊD (“river, canal”) as a noun in construct followed by a genitive, not as a determinative followed by a proper name.

13 AB KI˒ IR could be read as ap-kI˒-sa˒, as suggested by E. Frahm (personal correspondence); apkisu, ”furrow,” is a synonym of šer˒u (see CAD A/2 p. 173).
Two bricks from Kalḫu contain a proprietary inscription of Esarhaddon that is identical to a text inscribed on slabs from Nineveh (text no. 22). This text is commonly referred to as Nineveh M (Nin. M).

CATALOGUE

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<td>BM 90249</td>
<td>48–11–4,29</td>
<td>Kalḫu, Southwest Palace</td>
<td>44×42×7</td>
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</table>

COMMENTARY

The bricks are inscribed on the face. The texts were collated by C.B.F. Walker. No score for this inscription is provided on the CD-ROM since there is only variant: in line 1, ex. 2 has KUR for É.GAL.

BIBLIOGRAPHY

1851 Layard, ICC pl. 83 (C) (exs. 1–2, copy)
1922 BM Guide p. 73 nos. 294–295 (exs. 1–2, study)
1927 Luckenbill, ARAB 2 p. 285 §755 (exs. 1–2, translation)
1956 Borger, Asarh. p. 69 §33 (Nin. M) (exs. 1–2, edition)
1981 Walker, CBI pp. 125–126 no. 186 (exs. 1–2, transliteration, study)
1993 Porter, Images, Power, and Politics pp. 195–196 (exs. 1–2, study)

TEXT

1) É.GAL ^mAŠ-PAP-AŠ MAN KUR AŠ
2) A ^m30-PAP,MEŠ-SU MAN KUR AŠ
3) A ^mMAN-GIN MAN KUR AŠ-ma

1–3) The palace of Esarhaddon, king of Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

89

A 35 cm square brick discovered in Fort Shalmaneser in Kalḫu bears an inscription with the name of Esarhaddon. The object was probably left in the field. No copy, photograph, transliteration, or translation of the text has been published.
CATALOGUE

Source Provenance Dimensions (cm) cpn
Mallowan, Nimrud 2 p. 389 Kalḫu, Fort Shalmaneser, south end of court S31–45 — n

BIBLIOGRAPHY

1966 Mallowan, Nimrud 2 p. 389 (study)

90

A proprietary inscription of Esarhaddon is found on the impression left by an unusually large cylinder seal that was used as a stamp seal on a jar sealing from Fort Shalmaneser in Kalḫu.

CATALOGUE

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<tr>
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<td>IM 64186</td>
<td>ND 7080</td>
<td>Kalḫu, Fort Shalmaneser (SE 10)</td>
<td>13×16</td>
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COMMENTARY

The object was discovered in Fort Shalmaneser (SE 10, the rab ekalli’s house) along with other clay bullae and tablets. The inscription is written in mirror image. The seal that was used to seal the bulla has not been found.

BIBLIOGRAPHY

1962 Parker, Iraq 24 p. 38 and pl. XXI no. 1 (photo, edition)
1984 Dalley and Postgate, Fort Shalmaneser pp. 76–77 and pl. 48 no. 26 (photo, edition, study)
1987 Collon, First Impressions pp. 79–80 no. 359
2008 Novotny and Watanabe, Iraq 70 pp. 115–117 and fig. 16 (photo, study)

TEXT

1) KUR ṁAN.ŠAR-[ŠEŠ,MEŠ-SUM.NA]
2) [LUGAL dam-nu LUGAL ŠŪ LUGAL KUR AŠ]
3) A ṁd30-PAP,MEŠ-SU [LUGAL KUR AŠ]
4) A ṁLUGAL-Gi,[NA LUGAL KUR AŠ-ma] 

1–4) The palace of Esar[addon, mighty king, king of the world, king of Assyria], son of Sennacherib, [king of Assyria], descendant of Sarg[on (II), king of Assyria].
A badly calcined alabaster vase from Kalḫu bears an inscription of Esarhaddon.

CATALOGUE

<table>
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<tr>
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BIBLIOGRAPHY

1959 Oates, Iraq 21 p. 109 (study)  
1966 Mallowan, Nimrud 2 p. 420 (study)  
1979 Sumer, Assur, Babylon no. 145 (photo)  
1980 Sumer, Assur, Babylone no. 145 (photo)  
2008 Searight, Assyrian Stone Vessels p. 17 (study)

TEXT

1) ...-PAP-ĂŠ MAN dan-nu MAN ŠÚ MAN KUR ĂȘ  
1) Palace of Esarhaddon, mighty king, king of the world, king of Assyria.

An oval lump of clay from Kalḫu states that it belonged to Esarhaddon. The inscription has not been collated since the object is presently housed in the Iraq Museum (Baghdad).

CATALOGUE

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<td>ND 6224</td>
<td>Kalḫu, Fort Shalmaneser (SW 10)</td>
<td>6×6.5</td>
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</tbody>
</table>

91 line 1 The beginning of the inscription is not visible on the published photograph and, therefore, the missing text is indicated here with ellipses (...).
BIBLIOGRAPHY

1984 Dalley and Postgate, Fort Shalmaneser p. 139 and pl. 45 no. 82 (copy, edition)

TEXT

1) [NíG].⸢GA? [(...)]
2) [x x (x)] x-⸢PAP²-AŠ MAN ŠÚ MAN KUR aš-šur
3) ṃDUMU³ md³0-PAP.MEŠ-SU MAN ŠÚ MAN KUR aš-šur³
4) ša ṃina šUb³-du³?-u LAL-u ma-diš ṃGUB²³

1–4) [Proper]ty of [Esar]haddon, king of the world, king of Assyria, son of Sennacherib, king of the world (and) king of Assyria, which was placed in the midst of the platform, more or less.

93

A barrel cylinder discovered at Aššur contains an abbreviated summary of the events recounted on Nineveh text no. 1 (Nineveh A) and ends with a building account concerned with the construction of a palace for Ashurbanipal in Tarbiṣu, modern Sherif Khan not far from Nineveh. The inscription is edited with the Tarbiṣu texts, rather than those from Aššur, since its building report describes construction in that city. The text is dated to 18 Ayyāru (II) 672 BC. This text is commonly referred to as both Kalḫu A (Klch. A) and Tarbiṣu A (Trb. A).

CATALOGUE

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<tr>
<td>EŞ 6703</td>
<td>Ass 1588 + Ass 1757a–b</td>
<td>Ass ph 238–239 and 241–242</td>
<td>Aššur, in trench iC4IV (Ass 1588), near the post-Assyrian temple, east of the street, and in trench iC5I (Ass 1757a–b), near the southeast gate</td>
<td>27×8.7</td>
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COMMENTARY

Horizontal rulings separate each line. Lines 1–21 duplicate text no. 77 (Kalḫu A) lines 1–39. This text is dated to the same day as text no. 77 ex. 6 (Kalḫu A) and at least one copy of Esarhaddon’s Succession Treaty (Parpola and Watanabe, SAA 2 pp. xi–xx and 58), within days of when the treaty itself had been enacted (Borger, BIWA p. 15).
Esarhaddon 93

175

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1939–41 Weidner, AFO 13 p. 214 n. 66 (study)
1956 Borger, Asarh. pp. 32–33 §21 (Klch. A) and pp. 71–72 §43 (Trib. A) (edition)
1969 Oppenheim, ANET 3 p. 290 no. b3 (7–8a, translation)
1982 Curtis and Grayson, Iraq 44 p. 92 (study)
1986 Pedersén, Archives 2 p. 13 n. 9 (study)
1993 Porter, Images, Power, and Politics p. 197 (study)
1997 Pedersén, Katalog p. 206 (study)
1999 Russell, Writing on the Wall pp. 151–152 (study)

TEXT

1) mdåš-šur-šēš-sum.na ulugal gal ulugal dan-nu ulugal kiš-šá-ti ulugal kur aš-šur.ki gir.nita kā.dingir.ra.[ki lu] gal ker šu-me-ri ú url.ki
3) ba-nu-ú é anšār e-piš é-sag-il ú kā.dingir. ra.[ki mu] šak-lil ma-ha-zi ka-li-šu-nu mu ud-diš ša-lam dingir.meš gal.meš
5) ur.maḫ.meš an-z-e na ‘i-i-i-r1 élhy-me 4ku-ri-t1 bi [ša kū.bābab ur urudu ú-šē-piš]-ma né-reb kā.meš-ša ul-ziz ulugal ša ina tu-kul-ti aš-šur 50 útu 4ag 6amar.utu 115 ša ninu.ki 115 ša urul.limmu-dingir
8) a-di ma-li-ki-šu bi-re-ti id-du-ú [a-na kur aš-šur.ki ú-ra-a u ma]1 te-uš-pa-a gi-mir-a-a ina ki-tim kur.hu-Še-na [na]
9) a-di gi-mir um-na-mi-šu ú-ra-t1 as2 [si-bu i-na giš.tukuš ka-br]-is un.meš kur.ki-lak-ki la kan-šu-t1
10) ta-rīd maš-umun-kit-li-šer [dumum maš.amar.utu-a-sum.na na-br-i'] é]-dak kur-ri ša qe-reb kal-di a-a-ab kā.dingir. ra.ki
11) kaš-mu-ša ša-ša-ša-[ib ni] lu-gal-šu] is-ḫap-pu ha-br-lum
13) [ša] 1 na1-ge-e [kur.ba-az-zi a-di uru.meš

1–5a) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, the true shepherd who reorganized the confused people and made light shine forth for them; to whom the great gods gave as a gift (the ability) to create, build, (and) renew; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, [com]pleted all of the cult centers, renewed the statues of the great gods, (and) [who returned] the plundered gods of the lands to their (proper) place from Assyria; who platted Egašankalama, the temple of the goddess Istar of Arbela, his lady, with silver (zaḫali) and made (it) shine like daylight — [I had] lions, screaming anzī-birds, lāhma-monsters, (and) kurību-genii [fashioned from silver and copper] and set (them) up in its entry doors.

5b–9) The king, who with the help of the gods Aššur, Sin, Šamaš, Nabu, Marduk, Istar of Nineveh, (and) Istar of Arbela, [marshed] free[ly] from the Upper Sea to the Lower Sea [and made] [all of] his enemies and the rulers who were unsubmitive to him bow down at his feet; the one who conquered the city Sidon, which is in the midst of the sea, (and) [the one who leveled all of] its [dwellings]; the one who plundered the city Arzâ, which is in the neighborhood of the Brook of Egypt, (and) who threw Ashhuli, its king, into fetters along with his counselors (and) [brought] (them) to Assyria; moreover, (I am) the one who [struck with the sword] Teuspa, a Cimmerian, together with his entire army, in the territory of the land ḫubušna; the one who [treats] on the unsubmis[sive] people of Cilicia;

10–13) the one who drove out Nabu-zēr-kitti-līsîr, [son of Marduk-apla-iddina (II) (Merodach-baladan); the one who sacked Bit]-Dakkūrî, which is in Chaldea, an enemy of Babylon; the one who captured Šamaš-[ibni, its king], a rogue (and) outlaw — I surrounded, captured, plundered, destroyed, devastated, (and) burned with fire the cities Ḫandasu, [Magalani, Alpiana, Di]jhrānī, Qatabu', Padē, (and) Udēru, fortified cities [in the] district of [the land Bāzu, together with small cities in] their [environs].
23) After I finished the work on that palace and
32–33) made (it) bigger than before and I
34) added more land as an addition (making it) bigger than before and I
31) completed a magnificent palace, whose site is very extensive, (25)
30) for the pleasure of Ashurbanipal — senior son of the
29) king, who (resides in) the House of Succession, my
28) beloved son, whom the gods Aššur, Šin, Šamaš, Bēl, Nabû, Nergal, Ištar of Nineveh, (and) Ištar of Arbela
called to exercise kingship — from its foundations to its parapets. I
27) roofed them with magnificent cedar beams, grown on Mount Amanus, (and) installed doors of
cypress, whose fragrance is sweet, in their gates. I
26) filled (it) with splendor (making it) an object of wonder
for all of the people.
25) II) king of the world, king of Assyria, [governo] Babylone, king of
24) Sennacherib, king of the world (and)
23) king of Assyria, descendant of Sargon, (and) the world
king of Assyria, —
22) At that time the site of Egalture, which is in the
21) city Tarbišu, had become too small. I added more land as an addition (making it) bigger than before and I
20) completely raised (its) terrace. I built (and) completed a
19) magnificent palace, whose site is very extensive, (25)
18) for the pleasure of Ashurbanipal — senior son of the
17) king, who (resides in) the House of Succession, my
16) beloved son, whom the gods Aššur, Šin, Šamaš, Bēl, Nabû, Nergal, Ištar of Nineveh, (and) Ištar of Arbela
called to exercise kingship — from its foundations to its parapets. I
15) roofed them with magnificent cedar beams, grown on Mount Amanus, (and) installed doors of
cypress, whose fragrance is sweet, in their gates. I
14) filled (it) with splendor (making it) an object of wonder
for all of the people.
13) I had a foundation inscription written in my
12) name and written in the name of Ashurbanipal, the senior son of the king, who (resides in) the
11) House of Succession, my beloved son, and placed (this
10) inscription) in it.
9) After I finished the work on that palace and
8) completed its construction, I invited the god Nergal
(and) the goddess Laš, (gods) who live in the city
Tarbišu, into it. I made large, pure offerings before
7) and written in the name of Ashurbanipal, the senior son of the king, who (resides in) the
6) House of Succession, my beloved son, and placed (this
5) inscription) in it.
4) I had a foundation inscription written in my
3) name and written in the name of Ashurbanipal, the senior son of the king, who (resides in) the
2) House of Succession, my beloved son, and placed (this
1) inscription) in it.
A worn and abraded stone slab from Tarbiṣu records that Esarhaddon had a palace built for his successor Ashurbanipal. This text, which is written on the bottom half of the slab, is commonly referred to as Tarbiṣu C (Trb. C).

**CATALOGUE**

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1993 Porter, Images, Power, and Politics p. 197 (study)
1999 Russell, Writing on the Wall pp. 151–152 (translation, study)

**TEXT**

1) *a-na-ku maš-PAP-AŠ MAN GAL MAN KAL*
2) MAN ŠO MAN KUR AŠ GĪR,NĪTA KĀ,DINGIR,KI
3) MAN KUR EME,GI, u URL,KI
4) KUR šá qé-reb URU,ATAR-BI-SI
5) UD.BI mu-šab maš-DU-A
6) ār-šip ū-šak-līl

94 line 5 UD.BI (ūmišu), “at that time,” is a mistake for a-na, “for”; compare a-na mu-šab in text no. 95 (Tarbiṣu B) line 7.
A worn and abraded concave stone slab from Tarbiṣu has an inscription stating that Esarhaddon built a palace in that city for Ashurbanipal, the heir designate of Assyria. This text is commonly referred to as Tarbiṣu B (Trb. B).

### CATALOGUE

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### BIBLIOGRAPHY

1861 1 R pl. 48 no. 5 (copy)
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1927 Luckenbill, ARAB 2 p. 286 §758 (translation)
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1993 Porter, Images, Power, and Politics p. 197 (study)
1999 Russell, Writing on the Wall pp. 151–152 (translation, study)

### TEXT

1) \( \text{a-na-ku} \)\textsuperscript{m}AŠ-PAP-AŠ MAN GAL
2) MAN KAL MAN ŠŪ MAN KUR AŠ GĪR.NĪTA
3) KĀ.DINGIR.KI MAN KUR EME.GI,
4) u URL.KI LUGAL MAN,MEŠ KUR,mu-ṣur
5) KUR,pa-tu-[rî]-si KUR,ku-si
6) KUR šā qē-reb URU.tar-bi-ṣi
7) a-na mu-ṣab \( \text{m}aš-šur-DÙ-A \)
8) DUMU MAN GAL šā Ė UŠ-tī
9) DUMU ši-it lib-bi-ia
10) ār-ṣip ū-šak-līl

1–10) I, Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, king of the kings of (Lower) Egypt, (5) Upper Egypt, (and) Kush built (and) completed a palace in the city Tarbiṣu as the residence of Ashurbanipal, the senior son of the king, who (resides in) the House of Succession, my offspring.

### 96

Two bricks from Tarbiṣu bear a short inscription that states that Esarhaddon built a palace in that city. C.B.F. Walker collated the bricks. No score is provided on the CD-ROM. This text is commonly referred to as Tarbiṣu D (Trb. D).
CATALOGUE

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<td>2</td>
<td>BM 90247</td>
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BIBLIOGRAPHY

1861  1 R pl. 48 no. 8 (copy)
1898  Meissner and Rost, BA 3 pp. 204–205 (edition)
1922  BM Guide p. 73 nos. 297–298 (study)
1927  Luckenbill, ARAB 2 p. 286 §757 (translation)
1956  Borger, Asarh. p. 73 §46 (Tbr. D) (edition)
1981  Walker, CBI p. 126 no. 187 (transliteration)

TEXT

1) maš-šur-PAP-AŠ MAN ŠÚ MAN KUR AŠ
2) É.GAL ša qé-reb URU.tar-bi-ši
3) ul-tu US₈ šú a-di gaba-dib-bi-šú
4) eš-šiš ú-še-piš

1–4) Esarhaddon, king of the world, king of Assyria, had a palace built anew in the city Tarbišu from its foundations to its parapets.

97

A stele from Tell Aḥmar (ancient Til Barsip), now in the Aleppo Museum, has an unfinished inscription describing Esarhaddon’s military conquests. Til Barsip is located on the Euphrates River near the modern border between Turkey and Syria. This text is commonly referred to as Esarhaddon’s Monument B (Mnm. B).

CATALOGUE

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COMMENTARY

The obverse depicts Esarhaddon holding two prisoners with ropes. The kneeling, beardless Negroid figure wearing a uraeus headdress is generally identified as the crown prince of Egypt, Ušanaḫuru. The identity of the second figure, the bearded man wearing a conical hat, is not certain. Thureau-Dangin proposed that it was Abdi-Milkūti, king of Sidon, based on references to this ruler in Esarhaddon’s inscriptions, including line 25 of this text, and other scholars have identified this captive as Baʾalu, king of Tyre, since he supported Egypt and his city was besieged. The identification with Abdi-Milkūti is unlikely since this adversary of Esarhaddon was beheaded shortly after an unsuccessful escape attempt.
As for the identification as Ba’alu, Eph’al correctly notes that nowhere in Esarhaddon’s inscriptions is there any mention of this king’s capture or surrender after the siege of his city; this king, however, did continue to rule Tyre during the reign of Ashurbanipal. The identity of the standing, bearded prisoner remains open to debate. Compare Miglus, who suggests that there is no need to seek a direct link between the prisoners represented on the steles and specific military achievements recorded in Esarhaddon inscriptions, thus no need to identify the figures with known rulers. There are pictures of Ashurbanipal on one side of the stele and Šamaš-šuma-ukīn on the other.

The script is a mixture of Neo-Assyrian and Neo-Babylonian signs, but Neo-Assyrian forms predominate. There is an uninscribed duplicate stele from Til Barsip that has been lined in preparation for an inscription. The steles measure 380×172×70 cm (inscribed stele) and 214×110×81 cm (duplicate stele). The steles were prepared very late in the reign, as pointed out by numerous scholars. The absence of an inscription on one stele and the fact that the inscribed stele was never completed may indicate that the pair of monuments was made not long before Esarhaddon’s death in 669 BC.

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2000 Porter, ANESS 7 pp. 173–176 (photo, drawing, study)
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2001 Porter, RAI 45/1 pp. 373–390 (photo, drawing, study)
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2003 Porter, Trees, Kings, and Politics pp. 59–79 and pls. 15–27 (photo, study)
2005 Eph’al, JCS 57 pp. 106–108 (study)
2008 Cogan, Studies Eph’al p. 68 (study)

**TEXT**


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14, 16 Hazael’s son lātu’ (written mā-a-ut-i’ and mā-ut-e-e’) is called lata’ (written mā-ta-a’) in text no. 1 (Nineveh A) and lā’lū (written mā-a-’-lu-a-) in text no. 2 (Nineveh B).
A stele discovered at Zincirli (ancient Sam'al) has an Akkadian inscription commemorating Esarhaddon's invasion of Egypt. The text was composed after 22 Du'uzu (IV) 671 BC on the basis of the military campaigns. This text is commonly referred to as Esarhaddon's Monument A (Mnm. A).

CATALOGUE

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<td>Zincirli, in the small court inside the outer city gate, beside its stone base</td>
<td>322×135×50</td>
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COMMENTARY

As with the steles from Til-Barsip (text no. 97), the obverse depicts Esarhaddon holding two prisoners with ropes. For the identification on the captive rulers, see the commentary of the previous text (text no. 97). There are symbols of eleven or twelve gods. One could argue that these represent the deities mentioned at the beginning of the inscription, however, there are only ten gods mentioned, one or two fewer than the symbols shown before the representation of Esarhaddon. The script is a mixture of Neo-Assyrian and Neo-Babylonian signs, but Neo-Assyrian forms predominate. Photographs of the object have appeared numerous publications, but only a few of those references have been included in the bibliography.

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2000 Porter, BSMS 35 pp. 7–18 (study)
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2008 Cogan, Studies Ephʿal p. 68 (rev. 46–49, edition, study)

TEXT

Obv.
1) AN.ŠÁR AD DINGIR.MEŠ ra-a’-im SANGA-tí-ia
2) 4a-nu geš-ru reš-tu-u na-bu-u šu-mi-ia
3) 4BAD EN šá-qu-u mu-ki-in BALA.MEŠ-ia
4) 4diš er-šá mu-du-u mu-šim NAM.MEŠ-ia
5) 4šú 4ŠÉ.ŠI1 nam-ru mu-dam-mi-iq
GISKIM.MEŠ-ia
6) 4šú 4šú 4šú 4šú 4šú
7) 4šú 4šú 4šú 4šú 4šú
8) 4šú 4šú 4šú
9) 4šú 4šú 4šú 4šú 4šú
10) 4šú 4šú 4šú 4šú 4šú
11) 4šú 4šú 4šú 4šú 4šú
12) 4šú 4šú 4šú 4šú 4šú
13) 4šú 4šú 4šú 4šú 4šú
14) 4šú 4šú 4šú 4šú 4šú
15) 4šú 4šú 4šú 4šú 4šú
16) 4šú 4šú 4šú 4šú 4šú

1–12) The god Aššur, father of the gods, who loves my priestly service; the god Anu, the powerful, the foremost, the one who called my name; the god Enlil, lofty lord, the one confirmed my reign; the god Ea, wise one, knowing one, who decrees my destiny; (5) the god Sin, shining Nannar, the one who makes signs favorable for me; the god Šamaš, judge of heaven and netherworld, the one who provides decisions for me; the god Adad, terrifying lord, the one who makes my troops prosper; the god Marduk, hero of the Igīgū and Anunnakū gods, the one who makes my kingship great; the goddess Istar, lady of war and battle, who goes at my side; the Sebitti, valiant gods, the ones who overthrow my enemies; (and) the great gods, all of them, who decree destiny (and) give victorious might to the king, their favorite,

13–33) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer (15) and Akkad, king of Karduniāš (Babylonia), (king of) all of them; king of the kings of (Lower) Egypt, Upper Egypt, and Kush; the one who re[vers] the [great [gods], majestic [dra]gon; [beloved] of the
Figure 5. VA 2708 (text no. 98), a stele of Esarhaddon discovered at Zinçirli. © Bildarchiv Preussischer Kulturbesitz / Art Resource, NY.
17) pa-[li]-h DINGIR.MEŠ GAL-ti
18) ú-šum-[ga]-lu si-i-rum [na-ram] AN.SÁR 4UTU
19) 4AG u 4AMAR.UTU LUGAL LUGAL.MEŠ
20) la pa-du-u mu-la-[i]-i-it
21) ek-su-ti la-biš na-mur-[ra-ti]
22) la a-di-ru šá-aš-me qar-ra-du gīt-[ma-lu]
23) la pa-du-u tu-qu-un-tu ru-bu-u dan-dan-nu
24) mu-kil ser-ret ma-ki lab-bu na-ad-ru
25) mu-ter gi-mil a-bi a-li-di-šú
26) LUGAL šá ina tukul-ti AN.SÁR 4UTU 4AG u 4AMAR.UTU
27) DINGIR.MEŠ ti-ik-le-e-šú
28) i-šá-riš
29) it-tal-lak-u-ma
30) ik-šu-da
31) ni-iž-mat-su
32) kul-lat la ma-gi-re-e-šú mal-ki la kan-ša-ti-šú
GIM GI a-pi
33) ú-šša-ša-ša-ša ma šaš-ša-sa še-pu-šu-šú
34) za-nin NIDBA a-na DINGIR.MEŠ GAL.MEŠ
35) ša pa-laḫ DINGIR.MEŠ 4iš-ta-ri i-[du]

Rev. 7b–14) to whose lordship 
34–Rev. 7a) The one who provides provisions for the 
great gods, kn[ows] how to revere the gods and god-
nesses, (rev. 1) [...] ; [the one who (re)constructed] 
the temple of the god Aššur, completed its ornaments, 
(re)built Esagil and Babylon, restored the rites, (and) 
who returned the plundered gods of the lands (rev. 5) to 
their (proper) place from the city Aššur; the 
king whose food offerings the great gods love and 
whose priestly service they established forever [in the tem] 

pla;es

Rev. 15–18a) Son of Sennacherib, king of the world 
(and) king of Assyria; descendant of Sargon (II), king 
of the world, king of Assyria, governor of Babylon, king 
of Sumer and Akkad; royal descendant of the eternal 
line of Bēl-bāni, son of Adasi, founder of the kingship 
of Assyria, who[se] place of ultimate origin is Baltîl 
(Aššur) —

Rev. 18b–25a) By the command of the gods Aššur,
Esarhaddon 98

19 im-qat-am-ma dan-na-ku dan-dan-ka
20 e-tel-la-ku šīt-ra-ḫa-ku齿轮-ker-ka
21 ni-ši AN.SĀR
22 mi-gir a-nim ra-qa-am šar-ra-ți
23 ru ez ti ú MÈ-GRAMÈ
24 nĕ-er a-a-bé-e-să mu-š-aḫ-mi-tu ga-re-e-să
25 ša nap-ḫar kī-sat UN.MEŠ i-bê-lu AN.SĀR
tu-šak-ši da-an-ni-ma nap-ḫar mal-ki
26 la kan-să-tu ti ūš-pa-u-a e-nu AN.SĀR
27 da-na-an ep-šê-te-ḫa UN.MEŠ kul-šu-mi-am ma
28 mu-ša šat-er be-el-tum
29 ri-tu-u-a bi-ib-lat šib-i-ia
tu-šak-ši da-an-ni-ma nap-ḫar mal-ki
30 išḫu ūš-pu ú-ša-du-ḫu ina gi-mir
32 ku ina gi-šu ši-ŠÂR
33 ti ú-ša-du-ḫu ina gi-šu ši-ŠÂR
34 ša mu-ša šat-er be-el-tum
35 mu-ša šat-er be-el-tum
36 šu-aḫ šat-er be-el-tum
37 ša mu-ša šat-er be-el-tum
38 ša mu-ša šat-er be-el-tum
of Kush from Egypt. I did not leave a single person there to praise (me). Over Egypt, all of it, I appointed anew kings, governors, commanders, customs officers, trustees, (and) overseers. I confirmed sattukku (and) ginû offerings for the god Aššur and the great gods, my lords, forever. I imposed the tribute and payment of my lordship on them, yearly, without ceasing.

Rev. 50b–53a) I had a stele written in my name made and I had inscribed upon it the renown (and) heroism of the god Aššur, my lord, (and) the might of my deeds which I had done with the help of the god Aššur, my lord, and my victory (and) triumph. I set (it) up for all time for the admiration of all of (my) enemies.

Rev. 53b–57) Whoever takes away this stele from its place and erases my inscribed name and writes his name, covers (it) with dirt, throws (it) into water, burns (it) with fire, or puts (it) in a place where (it) cannot be seen, may the goddess Ištar, lady of war and battle, change him from a man into a woman, and may she seat him, bound, at the feet of his enemy. May a future ruler look upon a stele written in my name, read (it) aloud (while standing) in front of it, anoint (it) with oil, make an offering, (and) praise the name of the god Aššur, my lord.

99

A fragment of a tablet in the Kuyunjik collection of the British Museum preserves part of an inscription of Esarhaddon that is similar to the text inscribed upon text no. 98 (Zinçirli stele) and it is therefore edited with texts on steles rather than with other inscriptions known only from tablet copies. The text was copied from an inscription on a protective bull colossus in a doorway.
COMMENTARY

DT 299 (+) 82–3–23,39 most likely came from the same tablet. The extant text of the obverse parallels that of text no. 98 (Zinçirli stele) obv. 13–26 and 32–35; there is minor variation in the list of gods in lines 2 and 5 and the omission of some text. Restorations are made from that text.

BIBLIOGRAPHY

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1898 Winckler, OLZ 1 col. 75 (DT 299, transliteration)
1933 Bauer, Asb. pls. 58–59 (82–3–23,39, copy)

TEXT

Obv.

1) ANŠAR-ŠEŠ-SUM.NA MAN ŚU MAN KUR aššur.KI GIR.NĪTA KĀ.[DINGIR.RA.KI ...]
2) ú-ŠUM-gal-lum ŭ-i-ru na-ram ANŠAR ḏAG [...]
3) la-biš na-mur-ra-ti la a-di-ru ša-šaš-me qar-[ra-du gūt-ma-lu la pa-du-u tu-qu-un-tu]
5) LUGAL ša ina tu-kul-[ti] ANŠAR ḏ30 ḏTU ḏAG ḏ[AMAR.UTU DINGIR.ŠEŠ ti-ik-le-e-šu i-ša-riš it-tal-lak-u ma ik-šu-da ni-iz-mat-su]
6) kul-lat la ma-[qi-re-e-šu] ma-al-ki la kan-šu-[ti-šu GIM GI a-pi ŭ-ḫa-ši-ši-ma ŭ-šak-bi-sa še-pu-šu-šu]
7) ša pa-la-ta[ ...] [DINGIR.ŠEŠ ū ḏjəš-ta-ri ka-la-[ma i-du-šu ...]
8) ina qI-bi-ďt3 [... ] xe.MEŠ UN.ŠEŠ TUR GAL [...]
9) mu-ud-diš [...],MEŠ3 šá KUR aššur.KI u KUR [UL,IKI ...]
10) ḏ-piš3 [é-sag-gil] ū KĀ.[DINGIR.RA.KI ...]
11) ḏ[ ...] mim-ma šum-šu HIL.LI [...]
12) x [... ša DINGIR.ŠEŠ KUR],KUR šal-lu-ū-[ti TA qē-reb URU aššur-a-na aš-ri-šu-nu ŭ-ter-ru]
13) [... LA AN KU [...]
14) [... x [...

Lacuna
Rev.
Lacuna

1') [...] KI [...]

1') [... KI [...

Lacuna
Rev. 1'–8') [...] ... [...] ... [...] large [...]. Total 274 [...] the
A fragment of a tablet in the Kuyunjik collection of the British Museum preserves part of an inscription of Esarhaddon similar to the text inscribed upon text no. 98 (Zincirli stele) and it is therefore edited with texts on steles rather than with other inscriptions known only from tablet copies.

### CATALOGUE

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<th>Registration Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>cpn</th>
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<td>K 13649</td>
<td>—</td>
<td>Nineveh, Kuyunjik</td>
<td>3.8×3</td>
<td>c</td>
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### COMMENTARY

The extant text duplicates, with deviation, text no. 98 (Zincirli stele) rev. 13–17. It is possible that both K 13649 and K 7967 (text no. 101) come from the same tablet. This may be so, but lacking firm evidence it is better to edit them separately. Because there are differences between this text and the Zincirli stele and since the line divisions and space available are not known with certainty, most of the missing text has not been reconstructed in the transliteration.

### BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1328 (study)
1898 Winckler, OLZ 1 col. 72 (study)
1933 Bauer, Assy. pl. 46 and p. 106 (copy, study)
1956 Borger, Asarh. pp. 96 and 100 §65 (transliteration, study)
1993 Porter, Image, Power, and Politics p. 200 (study)

99 rev. 8’ The restoration at the end of the line is based on inscriptions of Ashurbanipal; for example, see Borger, BIWA p. 143 T III 10 and C 194.
TEXT

Lacuna

1') [... pa-n[u]-uš-šu URU-um-[ma ...]
2') [... qa[t]-u[t]-ub ta-[ha]-zi-[šu dan-[nu ...]
3') [... d]Giš.BAR la [a-ni-[šu (...)]
4') [... mšš]-30-PAP.MEŠ-SU MAN GAL MAN dan-[nu ...]
5') [... m]LUGAL-GI.NA MAN GAL MAN dan-[nu ...]
6') [...] KÁ, DINGIR.RA.KI MAN KUR šu-me-ri [...] 
6') [...] da-ru-á ša mEN-[ba-ni ...]
8') [...] aš-šur.KI šá du-[ru-uq-šu ...]

Lacuna

1'–3') [... before] he (comes) it is a city, [when he leaves it is a tell. The assault] of his fierce battle [is a blazing flame], a [rest]less fire [(...)].
4'–8') [Son of] Sennacherib, great king, mighty king, [... descendant of] Sargon (II), great king, mighty king, [...] governor of Babylon, king of Sumer [and Akkad; royal descendant of] the eternal line of Bēl-[bāni, son of Adasi, founder of the kingship] of Assyria, [whose] place [of ultimate origin is Baltl (Aššur)] — Lacuna

101

A fragment of a tablet in the Kuyunjik collection of the British Museum preserves part of an inscription which duplicates the text inscribed upon text no. 98 (Zinçirli stele) and it is therefore edited with texts on steles rather than with other inscriptions known only from tablet copies.

CATALOGUE

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<th>cpn</th>
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<td>K 7967</td>
<td>—</td>
<td>Nineveh, Kuyunjik</td>
<td>6×4.5</td>
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COMMENTARY

Part of one face (probably the reverse) is preserved. The extant text duplicates part of text no. 98 (Zinçirli stele) rev. 19–26. It is possible that both K 7967 and K 13649 (text no. 100) come from the same tablet. This may be so, but lacking firm evidence it is better to edit them separately. Because there may be differences between this text and the Zinçirli stele and since the line divisions and space available are not known with certainty, most of the missing text has not been reconstructed in the transliteration.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 885 (study)
190  Esarhaddon 102  

TEXT

<table>
<thead>
<tr>
<th>Rev. Lacuna</th>
<th>Rev. 1′–8′</th>
<th>Lacuna</th>
</tr>
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</table>
| 1′) [...] | [...] I am almighty, I am lordly, I [am] | [...]
| 2′) [...] | [... I am [important], I am glorious, (and) [I | [...]
| 3′) [...] | [Ch]osen by the gods Aššur, Nabû, (and) Marduk; called by the god Šīn, favorite of the god [Anu, beloved] of the queen — the goddess Ištar, goddess of every[thing] — (rev. 5′) (and) | [...]
| 4′) [...] | the merciless [weapon] that makes the [enemy] land tremble, [am I. A king, expert in] battle and war, the | [...]
| 5′) [...] | one who slaughters [the settlements of his enemies, the one who kills his foes, the one who dissolves [his | [...]
| 6′) [...] | ad[versaries, the one who makes the unsub]missive [bow down, (and) the one who rules over] all of the | [...]
| 7′) [...] | people of the world — | [...]
| 8′) [...] | Rev. 9′–12′) [The gods Aššur, Šamaš, Nabû, and Mar- | [...]
| 9′) [...] | duk], my lofty [lord]s, [whose word cannot be changed, decreed] as [my destiny] an [un]rivaled [kingship. | [...]
| 10′) [...] | truth ... [...] ... | [...]
| 11′) [...] | Lacuna |
| 12′) [...] | Lacuna |

A fragment of a stone stele found near Qaqun in central Israel has an inscription that is reported to deal with Esarhaddon’s campaigns across the Sinai Desert on his way to Egypt. “It comprises twenty lines, each preserving only a few signs. The Zinçirli and Nahr el-Kelb inscriptions report Esarhaddon’s conquest of Egypt and his actions after the first battle there, while the Qaqun fragment describes an earlier stage of the military campaign, beginning with the departure from the city of Ashur, the attack on Baal, king of Tyre, who was an ally of Taharqa, and the advance to southern Palestine and farther to the Sinai Desert” (Ephʿal, JCS 57 [2005] p. 109). The text also “reports that the Assyrian army crossed the Sinai with the assistance of the people of Mibsam” (ibid. p. 109 n. 38). Cogan (Studies Ephʿal) has suggested that the fragment from Ben Shemen (text no. 1007) may originally have belonged to the same stele as the fragment from Qaqun. The quality of the published photograph is such that no transliteration of the text is given here. The inscription is reportedly to be published by E. Weissert.

Lacuna
An Akkadian inscription carved into a niche in the rock face at the mouth of the estuary known as the Nahr el-Kelb, Lebanon, describes the defeat of the Egyptian pharaoh Taharqa and the looting of Memphis. The text is dated to after 22 Du’uzu (IV) 671 BC. This text is commonly referred to as Esarhaddon’s Monument C (Mnm. C).

The accompanying relief depicts Esarhaddon and symbols of the gods mentioned at the beginning of the inscription. The script is a mixture of Neo-Assyrian and Neo-Babylonian signs, but Neo-Assyrian forms predominate. The restorations at the beginning of lines 1–7 are based on text no. 98 (Zincirli stele). The text was collated from a cast in the Vorderasiatische Museum (Berlin).
1–7a) [The gods Aššur, Anu, Enlil], Ea, Sin, Šamaš, Adad, Marduk, [Ištar, (and) the Sebitti, the great gods], all of them, who decree destiny (and) give might and victory [to the king], their [favorite, Esarhaddon, great king], mighty [king], king of Assyria, governor of Babylon, [king of Sumer and Akkad], king of Karduniash (Babylonia), (king of) all of them, king of the kings of [[Lower Egypt, Upper Egypt, and] Kush, king of the four quarters; son of Sennacherib, [great king, mightly] [king], king of the world, king of Assyria —

7b–10) With rejoicing and jubilation, I went into the city Memphis, his royal city, (and) I sat joyfully upon his gold-mounted stool. [...] my [... weapons [...] was placed; a message (with) gold (and) silver [...] afterwards ... the march [... I] entered and

11–16a) I counted as [booty ... of] his palace, the gods (and) goddesses of Taharqa, king of Kush, together with their possessions [... I] ... [his] wire(he), his [court] ladies, Ušanaḫuru, his crown prince, [...] ... courtiers, his personal attendants, [...], posses(sions), goods, [...], lapis lazuli, ivory, gold-mounted [... their openings (15) [...] ditto, gold (and) silver utensils, and all kinds of stones [fit for the palace, which were without number (and) skillfully built [...].

16b–29) I opened their [...] and a chest [...] his kingship [... [... mirror [...]... words [...] king whose bo(x, [... possessions, [...] ... they left them, together with 15 cro[wns] ... 30 crowns of wives, ditto (20) [...] good [...], stone [...], baked bricks, stone [...], in great number, [... from] the treasury, gold, silver, anti(mony, [... which were] without [number], a saddinu-garment (made) of byssus, [...] which all [... copper, tin, lead, ivory, [...] [...] ... [...] ... pos(sessions), [..., [...] ... his, [...], his in-laws, his clan, (25) [...] ... stone, [...] his [...], and [the sons of the kings] [... [... [... physicians, diviners, [...] [...] carpenters], gold-smiths, metal-workers, [...] [...] [... [...]...
Six fragments of heptagonal and decagonal clay prisms contain an Akkadian inscription recording the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon, by Esarhaddon. The text is dated to Esarhaddon’s accession year (šanat rēš šarrūti, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that the prisms were inscribed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). This text is commonly referred to as Babylon (Prism) A (Bab. A).

### CATALOGUE

<table>
<thead>
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<th>Ex.</th>
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<td>VA 8420</td>
<td>Ass 8000 (Ass ph 2019–2020)</td>
<td>Aššur, between the crown prince’s palace and the dig house</td>
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<td>ii 19–21, 23, iii 42–53, iv 1–11, v 3–31, 33, vi 20–21, 23–41, 43–43</td>
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<td>3</td>
<td>MAH 15877</td>
<td>—</td>
<td>—</td>
<td>Height: 11.6; Col. widths: 3.2, 6.8, 5.9, and 4.5</td>
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<td>82–7–14,4442</td>
<td>Probably Sippar</td>
<td>18×8.6</td>
<td>i 16–30, ii 12–27, c iii 6–24, 51–iv 30, v 1–2, 4–10, 12, 14–18, 20–38, vi 27–33</td>
<td>c</td>
</tr>
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</table>
5 BM 30153 — —
6 MMA 86.11.342 * CBS 1526: Khabaza₂ (27-5-[18]95) —

**COMMENTARY**

Ex. 1 is written in an archaizing Neo-Babylonian script, exs. 2–3 and 6 are written in Neo-Assyrian script, and exs. 4–5 are written in contemporary Babylonian script. Exs. 1–2 and 4 have horizontal rulings separating each line. Ex. 1 has Assyrian hieroglyphs on the top and bottom; for these see text no. 115. The join of the two pieces that make up ex. 6 was proposed by M. Rutz and subsequently verified by the author; CBS 1526 is commonly referred to as Babylon (Prism) AC (Bab. AC). When possible, the restorations are based on text no. 105 (Babylon C). A score for this inscription is presented on the CD-ROM.

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1956 Pinches, CT 44 pls. II–IV no. 3 (ex. 1, translation)
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2001 Roaf and Zgoll, ZA 91 pp. 264–295 and fig. 2 (ex. 1, drawing; vii 10–12a, study)
2002 Streck, AoF 29 pp. 205–233 (study)
2003–04 De Meis, AFO 50 pp. 346–347 (study)
2005 Talon, AOS 88 pp. 107–110 (study)
2006–07 Ephʿal, Tarbiz 76 p. 11 (study [in Hebrew])
2007 Giovino, Assyrian Sacred Tree p. 171 and fig. 75 (ex. 1, photo, drawing, study)
2008 Robson, Mathematics pp. 148–149 (ii 2b–9a, translation, study)
2010 Novotny, Studies Ellis pp. 113, 123, 465–466 no. 5.24 (ii 2–iii 8, vii 4–18, translation, study)

**TEXT**

Col. i
1) [\text{MAN.ŠAR-ŠEŠ-SUM.NA}]
2) [LUĞAL GAL]-u
3) [LUĞAL] [dān]
4) [LUĞAL kiš-ša]-tī
5) LUĞAL [KUR aš-šur].KI
6) GĪR.NĪTA [KĀ].DINGIR.RA.KI
7) LUĞAL [EME].Gī, u URI.KI
8) SIPA ke-e-nu mi-gīr

Col. ii
1) [Esarhaddon, grea]jt [king], mighty [king, king of the wor]ld, (i 5) king of [Assyria], governor of [Babylon, king of [Su]lmer and Akkad, true shepherd, favorite of the lord of lords, pious prince, (i 10) beloved of the goddess Zarpanītu — the queen, the goddess of the entire universe — reverent king who from the days of his childhood (i 15) was attentive to their rule and praised their valor, pious slave, humble, submissive,
9) EN EN.EN NUN na-a-du the one who reveres their great divinity —
10) na-ram 𒅁NUMUN-DU-tum
11) šar-ra-ti i-lat
12) kal qim-ri LUGAL šalḫ-tú
13) ša ul-tu u₄-me
14) še-ḫḫ-ri-šu be-lut-su-nu
15) pu-tuq-qu-ma quru-su-nu
16) dal-лу re-e-šu mut-nen-nu-u
17) áš-ra kan-šu pa-liḫ
18) DINGIR-ti-šú-nu GAL-ti i-nu-šú
19) ina BALA-e LUGAL mah-re-e
20) ina KUR EME.GI, u URI.KI it-tab-šá-a
21) Á.MEŠ ḤUL.MEŠ UN.MEŠ
22) a-šīb līb-bi-šu an-na ū ul-la
23) a-ḫa-meš e-tap-pa-lu
24) e-dab-bu-ba sur-ra-a-ti
25) DINGIR.MEŠ-ši-na i-bu-ka-ma
26) i-me-šá 𒅁iš-tar-sin par-ši-ši-na
27) e-zı-ba-ma šá-na-ti-ma
28) ir-ka-ba a-na NĪ.GA
29) é-sag-gīl Ė.GAL DINGIR.MEŠ
30) a-šar la a-ri šU.II-su-nu
31) ú-bi-lu-ma KŪ.BABBAR KŪ.GI
32) ni-siq-ti NA₄.MEŠ a-na
33) KUR.ELAM.MA.KI ip-šu-ru ma-ḫi-riš

Figure 6. CBS 1526 (text no. 104 ex. 6), a fragment of a prism of Esarhaddon recording the rebuilding of Esagil and Babylon. © University Museum of the University of Pennsylvania.

9b–33) At that time, in the reign of a previous king, bad omens occurred (9b) in Sumer and Akkad. The people living there were answering each other yes for no (and) were telling lies. (i 25) They led their gods away, neglected their goddesses, abandoned their rites, (and) embraced quite different (rites). They put their hands on the possessions of Esagil, the palace of the gods, (i 30) an inaccessible place, and they sold the silver, gold, (and) precious stones at market value to the land Elam.
The Enlil of the gods, the god Marduk, became angry and plotted evilly to level the land (and) to destroy its people. The river Araqtlu, (normally) a river of abundance, turned into an angry wave, (i 40) a raging tide, a huge flood like the deluge. It swept (its) waters destructively across the city (and) its dwellings and turned (them) into ruins. The gods dwelling in it (i 45) flew up to the heavens like birds; the people living in it were hidden in another place and took refuge in (ii 1) an [unknown] land. The merciful god Marduk wrote that the calculated time of its abandonment (should last) 70 years, (but) his heart was quickly soothed, and he reversed the numbers and (thus) ordered its (re)occupation to be (after) 11 years.

You truly selected me, Esarhaddon, in the assembly of my older brothers to put these matters right, and (ii 15) you (are the one) who placed your sweet [protection over me, swept away all of my enemies like a flood, killed all of my foes and made me attain my wish, (and), (ii 20) to appease the heart of your great divinity (and) to please your spirit, you entrust[ed] me with shepherding Assyria.

At the beginning of [my] kingship, in my first year, when I sat in greatness on (my) royal throne, [god signs] were established for me; [in] heaven and on earth, he (the god Marduk) constantly sent me his omen(s). (ii 30) The angry [gods] were
ii 34–41a) Bright Jupiter, the giver of decisions on Akkad, came near in Simānu (III) and stood in the place where the sun shines. It was shining brightly (and) its appearance was red. It reached (its) hypsoma for a second time in the month “Opening of the Door” and stayed in its place.

ii 41b–49a) He (the god Marduk) ordered me to complete the cult centers, to renovate the shrines, (and) to organize well the rites of Esagil, the palace of the gods. (ii 45) Every month, the gods Sîn and Šamaš together, at their appearance, answered me with a firm ‘yes’ concerning the avenging of Akkad.

ii 49b–8a) By means of the great intelligence (and) vast understanding [that] the sage [of the gods], the prince, the god Nudimmud, gave to me, it occurred to me [to] (re)populate th[at] city, to re[novate] (iii 5) the shrines, (and) to make [the cult center shine, and] my heart [prom]pted (me) to perform that work.

ii 8b–16) I was afraid (and) worried, (and) I knelt before the gods Šamaš, Adad, (and) Marduk, (iii 10) the great judge(s), the gods, my lords. In the diviner’s bowl, trustworthy oracles were established for me, and they had (their) response concerning the (re)building of (iii 15) [Babylon] (and) renovation of Esagil written on a liver.

ii 17–41a) I trusted in their firm ‘yes’ and I mustered all of my craftsmen and the people of (iii 20) Karduniaš (Babylonia) to its full extent. I had them wield hoes and I imposed baskets (on them). I mixed (the mud for) [its re]vet[ment] with fine oil, [honey, ghee], kurunu-wine, muttinum-wine, (and) pure mountain beer. [In order] to show [the people] his great [divinity and] to inspire awe (in) his lordship, I raised [a ba]sk[et] (iii 30) onto [my] he[ad] and [carried] (it) myself. I [had its bricks made in brickmolds of ivor[y],] ebony, [boxwood, (and) musukkanu-wood]. I gather[ed together (iii 35) expert craftsmen (and) skilled master] builders, who lay out [plans], expos[ed the place where] Esagil [stands, and inspected] its structure.
[ū-šá-az-bi] ša-3-man-ša
[ina GIŠ.Ü.MEŠ ZU AM.SI]
[GIŠ].ESI [GIŠ.TÚ GIŠ.MEŠ.MÁ.KAN.NA]
[šal-bi-na SIG₃-su DUMU.MEŠ]
[um-man ni en-qu]-te
[ši]-kit-ta-[ši] [a-mur ina] ITI šal-me
[u₄-me še-me-e še-er]
[uš-ši-ša mah-ru-ú]-ti 1 KUŠ
[al a-še-é 1/2 KUŠ ul ut-tir]
[ki-i KA GIŠ.]HUR-ša mah-ri-ti
[at-ta-di te-me-en]-šá
[šag-giš É.GAL DINGIR.MEŠ]
[ma-ar-lat ZU.LAB tam-shil]
[šár-ra me-é]-gy-šin
[ša-bat ë]-a tam-šil
[MULAS.IKU ar-sip]
[šak-lil-ma ana ni]-[kil]-ti
[šak-ki]-la ú-šin

Col. iv
1) mit-šar-ti GIŠ.ÜR.MEŠ
2) GIŠ.ER-ŠU MAH.MEŠ tar-bi
3) KUR.ŠA-MA-NIN KUR-I KU
4) ú-šat-ri-ša ta-ra-an-šá
5) GIŠ.MEŠ GIŠ.ŠUR.MIN ša
6) e-re-si-na DUG.GA me-ser KU.GI
7) KU.BABBAR ú-rak-kis-ma
8) ú-rat-ta-a KÁ.MEŠ-šá
9) DINGIR.MEŠ u ë]-is-tar a]-ši-bu-ut
10) qer-bi-ša ša A.MEŠ bu-taq-tu
11) u ra-adu ú-bi-ša]-ni-ú]-ti-ma
12) i-ki-ša ša-ki-in-ša-un
13) šal-pu-at-taš-a]-nu lu-ma-un-tá
14) ud-diš zì-me-ša]-nu uk-ku-lu-tu
15) ú-ša-an-ši-šu]-bat-sha-šu-nu
16) ar-ša ub-bi-ib ina BÁRA.MEŠ-šá-ni
17) dà-riši ú-šar-me-šá-nu-ti
18) ë]-ALADDAL.MEŠ MÁŠKIM.ME
19) šu-ut É.KUR ë]-EN.ŠI.LIL =]-šá
20) an-šu-su x x x x x x [...] 21) GÚ [... UŠ x [...] 22) [...]-nit-ti-šu [...]-GIR
23) [...]-su-nu-ti
24) [...]-šu ú-še-[...] 25) [...]-É.KUR [...] 26) [...]-x x-ta-a 27) [...]-x x 28) [...]-x [...]

[iii 41b–iv 8) [In] a favorable month, on a propitious day, I laid its foundation platform over its previous foundations (iii 45) (and) in (exact) accordance with its earlier plan I did not diminish (it) by one cubit nor increase (it) by half a cubit. I built (and) completed Esagil, the palace of the gods, an image of the apsû, a replica of Ešarra, a likeness of (iii 50) the abode of the god Ea, (and) a replica of Pegasus; I had (Esagil) ingeniously built (and) I laid out (iv 1) (its) square. For its roof, I stretched out magnificent cedar beams, grown on Mount Amanus, the pure mountain, (and) fastened bands of gold (and) silver on (iv 5) doors of cypress, whose fragrance is sweet, and installed (them) in its gates.

[iv 9–20) I repaired the woeful desecrated state of the gods and goddess who lived in it, who had been displaced by floods and storm, and whose appearances had become dim; I made their dimmed appearance bright, cleaned (iv 15) their dirty garments, (and) had them permanently installed on their daises. (As for) the bull colossi (and) rāṣu-demons, those of the Ekur of the god En[iil, ...] ... their dilapidated part(s) ... [...]

(iv 21–30) (No translation possible)

[iv 18] Compare text no. 105 (Babylon C) v 47, which has ë]-ALADDAL.MEŠ ë]-ALADDAL.MEŠ, “šēdaš (and) lamassus,” rather than ë]-ALADDAL.MEŠ ë]-ALADDAL.MEŠ, “bull colossi.”
30) [...] x

Lacuna

Col. v

1) 30.ÂM dàš-šu SAG ina GIš.as-[lum] v 1–9) With the large ašlu-[cubit], I measured
2) GAL-ti mi-ši-iḥ-ša-šu the dimensions of [Imgr-Enlil, its great wall] — each
3) am-šu-uh ki-i pi-i [length] (and) width was 30 ašlus. I had (it) built as it
4) maḫ-re-e u-šē-piš-ma was before and (v 5) raised (its top) up like a mountain.
5) ū-zaq-qir hur-ša-niš I built (and) completed Nêmed-Enlil, its outer wall,
6) né-med-EN.LÎL ša-ḫu-šú (and) filled (it) with splendor (making it) an object of
7) ūr-šip ū-šak-lî wonder for all of the people.
8) a-na tab-rāt kiš-šat ni-ši
9) la-la-a uš-ma-[š]
10) ša DUM.U MEŠ KÂ.DINGIR.RA.KI v 10–28) I established anew the remission of debts
11) dul-lu-lu-šu ERIM.MEŠ of the wronged citizens of Babylon, people (entitled)
12) ki-din-ni šu-ba-re-e to) the privileged status (and) freedom (guaranteed
13) 4a-nim ū 4EN.LÎL by the gods Anu and Enlil. I gathered the bought
14) an-du-ara-šu-nu people who had become slaves (and) who had been
15) eš-šiš aš-kun ša-a-mu-tū distributed among the (foreign) riffraff and (v 20)
16) ša a-na re-šu-ti šu-lu-ka counted (them once again) as Babylonians. I returned
17) ša a-na šin-in-dī their looted possessions, provided the naked with
18) u bir-ti za-u-ḫu-šu clothing, (and) let them take the road to [Babylon].
19) ū-pa-hi-ir-ma (v 25) I encouraged them to (re)settle the city, build
20) a-na KÂ.DINGIR.RA.KI.MEŠ am-nu houses, plant orchards, (and) dig canals.
21) NÎG.SU.MEŠ-šu-nu šal-lu-te ū-ter v 29–38) I restored their interrupted privileged status
22) mi-na-ru-ti lu-bu-uš-tu that had fallen into disuse. I wrote anew the tablet of
23) ū-lā-bi-šar har-ra-an their exemptions. (v 35) [I] opened roads for them
24) [KÂ].DINGIR.RA.KI ū-ša-dāš-kin še-pu-šū-un in all directions so that they [could establish an
25) a-na a-ša-bi URU e-peš ū important position by having [(commercial) relations]
26) za-qa-ap šip-pa-a-ti with all coun[tries],
27) ḫe-re-e pat-ta-a-ti
28) ū-šar-ḫi-is-su-nu-ti lib-bu v 39–45) (No translation possible)
29) ki-dî-nu-us-su-nu ba-tiš-tu
30) ša ina ŠU.lí i-pa-par-ši-du
31) a-na aš-riš-šu ū-ter
32) ūp-pî za-ku-ti-šu-nu
33) [eš]-šiš ūš-tur
34) [a]-na IM.LîMM.U.BA KASKAL.II-šû-nu
35) [û]-pat-ti-ma
36) [it]-ti nap-ḫar KUR.[KUR]
37) [EME] šir-ku-nu i-[ip-pu]-šu
38) [tak]-bit-tu
39) [...] ū
40) [...] MEŠ.KI
41) [...] ma
42) [...] x
43) [...] UD
44) [...] x
45) [...] LUGAL

Lacuna

Col. vi

1) [NUMUN šá-an-gu-ti]-ia v 1–15) Let [the seed of] my [priestly office] endure
2) [it]-ti (along) with the [foundations of Esag[i]l and Babylon;
3) te-[me-en é-sag]-tī u KÂ.DINGIR.KI let (vi 5) (my) kingship be sustaining to the people

Col. iv, last two lines Based on text no. 105 (Babylon C) vi 33–34, the last two lines of col. iv can be safely restored as im-gur-EN.LÎL BÂD-Jî GAL-û 30.ÂM dàš-šu UŠ.
4) li-[ku]-un a-na u₄-me
5) ša-a-ti LUGAL-ti
6) ki-ma šam-[me] TILLA
7) UGU UZU.IMEŠ UN.IMEŠ
8) li-tib-ma ina kî-ti
9)  underworld lu-ur-te-a
10) ba-ḫu-la-ti-šu-un
11) še-bu-tu lul-li-ik
12) lit-tu-tu lu-[uk]-šu-ud
13) la-le-[e T]IL.A
14) lu-uš-[bi a-na u₄-mu SÛ].ME
15) lu [za]-ni-nu ana-ku
16) [kim-ti] li-rap-piš
17) sa-la-ti li-paḥ-ḫi-ir
18) per-ʾu lu-šam-dil
19) li-ṣar-ri-ša pa-pal-lu
20) ŠUḪUŠ GIŠ.GU.ZA šá-an-gu-ti-ša
21) ú-ḫum-meš
22) li-ter-ra
23) it-ti AN-e ʾu KI-tim
24) li-kin BALA-ā-ša
25) ina ul-ši ri-ṣa-a-ti
26) ṣu-ud-du lib-bi
27) nu-um-mur pa-ni tu-ub ka-bat-ti
28) u₄-me-šam nam-riš lut-tal-lak
29) šim-tu ta-ab-tu
30) šim-tu SIG₅
31) šá ur-ruk u₄-me [BALA].IMEŠ-a
32) na-ṣir GIŠ.GU.ZA šá-an-gu-ti-ša
33) ša-lam NUMUN-ia [šaš]-ša-[ša]-un
34) GIŠ.GIDRU ʾšir-[tu mu-rap-pi-šar]
35) ma-a-ti šar-[bir-ri ez-zî]
36) mu-šak-niš [la ma-ri-ri]
37) li-ṣat-me-eh [rit-tu]-u-[a]
38) GIŠ.TUKUL.IMEŠ-ia [ši]-šat-bu-ša]-ma
39) lu-nar a-a-bi-ia
40) ina li-i-ti u ki-šit-ti qa-ti
41) še-riš na-ki-ri
42) [šaš]-za]-an-ni
43) ŠEG.MEŠ u ILLU.MEŠ
44) SLSA BURU₄ na-pa-aš
45) ṣísaba tuḫ-du
46) u ḤÉ.GAL ina KUR-ia

Col. vii
1) li-šab-šu-ša
2) li-gar-ri-nu
3) ka-re-še ṣísaba
4) ú-še-piš-ma NA₄.NA.RÚ.IMEŠ
5) KU.BABBAR KU.GI.ZABAR NA₄.ZA.GIN
6) NA₄.GIŠ.NU₄ GAL NA₄-ša-lam-du
7) NA₄-Stà.TIR NA₄-e-lal-lu

forever like the plant [of life] so that I may shepherd
(vi 10) their populace in truth and justice; (and) let me
reach old age, at[ta]in extreme old age, (and) be sa[ted]
with the prime [of life] [until far]-off [days]. Truly I
am [the PROVIDER].

vi 16–33) Let me enlarge [my family], gather my
relatives, (and) extend my progeny so that they branch
out widely; (vi 20) let the foundations of the throne of
my priestly office become like a great mountain; let
my reign endure as long as heaven and earth; let me
stride beaming daily (vi 25) in joy, gladness, happiness,
shining face, (and) happy mood; (and) let a happy fate,
(vi 30) a good fate, (one) for the lengthening of the
days of my [reign], the protection of the throne of my
[priestly office], (and) the well-being of my offspring
[be placed in] [the]ir (the gods’) mouths.

vi 34–42) May he allow [my hand]s to grasp the
righteous scepter [that enlarges] the land (and) the
[fierce] stat[aff] that humbles [the submissive]; may
they cause my weapons [to rise up] so that I may kill
my enemies; (and) [may he allow] me [to stand] over
my enemies in victory (and) triumph.

vi 43–vii 3) Let them allow there to be in my land
rains and floods, successful harvests, an abundance of
grain, plenty, and prosperity, and let them sto[re] (it)
in piles of grain.

Col. vii
1) li-šab-šu-ša
2) li-gar-ri-nu
3) ka-re-še ṣísaba
4) ú-še-piš-ma NA₄.NA.RÚ.IMEŠ
5) KU.BABBAR KU.GI.ZABAR NA₄.ZA.GIN
6) NA₄.GIŠ.NU₄ GAL NA₄-ša-lam-du
7) NA₄-Stà.TIR NA₄-e-lal-lu

vi 4–18) I had foundation inscriptions made of silver,
gold, bronze, lapis lazuli, alabaster, basalt, pendú-
stone, elalû-stone, (and) white limestone. I depicted
hieroglyphs, representing the writing of my name, on

vi 32 From context, na-ṣir must be an infinitive in the status constructus; the expected form would be naṣār, as noted already by Borger (Asarh. p. 7). This writing of the word is attested also, for example, in text nos. 58 (v 11; ʾAššur B), 59 (ii 17; ʾAššur B), 105 (viii 38; ʾBabylon C), 106 (v 13; ʾBabylon E), and 111 (vii 5). For further details about the reading of the MUŠ sign in this context, see the note to text no. 58 (ʾAššur B) v 11.
8) \( \text{NA₄} \text{pi-i-lu BABBAR-ú} \) inscriptions (written) on baked clay. I wrote on them
9) \( \text{MU} \text{SAR-e ū-ti-ti} \) the might of the great hero, the god Marduk, (and) the deeds (vii 15) that I had done, my pious work, (and)
10) \( \text{šar-pu-ti lu-ma-še} \) I placed (these inscriptions) in the foundations (and)
11) \( \text{tam-šiš ū-tir MU-i-a} \) left (them) for far-off days.
12) \( \text{e-siq še-ru-uš-šú-un} \)
13) \( \text{da-na-an qar-ra-di} \)
14) \( \text{GAL-e ²AMAR.UTU ep-šet} \)
15) \( \text{e-tep-pu-šu lip-ta-at} \)
16) \( \text{ŠU.i-i-a qe-reb-šu-un} \)
17) \( \text{aš-tur ina uš-šú aš-kun} \)
18) \( \text{a-na ša-at u₄-me e-zi-ib} \)
19) \( \text{a-na ár-kát u₄-me a-na u₄-me} \)
20) \( \text{ša-a-ti ina LUGAL.MEŠ DUMU.MEŠ-ša} \)
21) \( \text{a-na be-lat KUR u UN.MEŠ} \)
22) \( \text{šá LUGAL DINGIR.MEŠ ³AMAR.UTU} \)
23) \( \text{i-nam-bu-ú zir-kir-šú} \)
24) \( \text{MU.SAR-ú ši-ti-ir} \)
25) \( \text{MU-i-a li-mur-ma ¹GIš} \)
26) \( \text{lip-šu-uš UDU.SÍSKUR} \)
27) \( \text{liq-ql a-na aš-ri-šu} \)
28) \( \text{lu-ter ⁴AMAR.UTU LUGAL DINGIR.MEŠ} \)
29) \( \text{ik-ri-bi-šu i-šem-me} \)
30) \( \text{mu-nak-kir ši-ti-ir} \)
31) \( \text{MU-i-a mu-saḫ-ḫu-ú} \)
32) \( \text{si-ma-ti-ia pa-sis} \)
33) \( \text{ki-din-nu-tu KÁ.DINGIR.RA.KI} \)
34) \( \text{pa-tiš ri-kis EN EN.EN} \)
35) \( \text{⁴AMAR.UTU ⁴EN.LÍ.LÍ.LA₄, DINGIR.ME} \)
36) \( \text{EN KUR.KUR ez-zi-iš} \)
37) \( \text{lik-kil-me-ša-ma ina nap-ḫar} \)
38) \( \text{šal-mat SAG.DU ZÁḪ-šú} \)
39) \( \text{liq-bi ina ub-šu-ukkin-na-ki} \)
40) \( \text{ki-sal UKKIN DINGIR.MEŠ šu-baṭ} \)
41) \( \text{ši-tul-ti a-mat-su} \)
42) \( \text{li-lam-min₄-ma u₄-su-mu} \)
43) \( \text{1-en la ba-lat-su liq-bi} \)

Date ex. 1

44) \( \text{MU.SAG.NAM.LUGAL.LA} \)
45) \( \text{AN.ŠÁR-ŠĒŠ-SUM.NA} \)
46) \( \text{LUGAL KUR aš-šur.KI} \)

vii 19–29) In future days, in far-off days, may one of the kings, my descendants, whom the king of the gods, the god Marduk, names to rule the land and the people, read an inscription (vii 25) written in my name, and anoint (it) with oil, make an offering, (and) return (it) to its place. The god Marduk, king of the gods, will (then) hear his prayers.

vii 30–43) (As for) the one who changes (an inscription) written in my name, defaces my representations, annuls the privileged status of Babylon, (and) breaks the covenant of the lord of lords, may (vii 35) the god Marduk, the Enlil of the gods, the lord of the lands, look with fury on him and order his destruction among all of the black-headed people. May he (the god Marduk) make his word bad in Ubšukkinnaku, (vii 40) the courtyard of the assembly of the gods, the place of council, (and) order that his life not last (even) a single day.

vii 10–11 With regard to lumāšē, “hieroglyphs” or “astroglyphs,” see text no. 115.

vii 32 The noun sinmu, here fem. pl., probably refers to the lumāšē tamšīl šiṭir šumīya (“hieroglyphs, representing the writing of my name”) in vii 10–11, which appear on the top and/or bottom of several of Esarhaddon’s Babylon prisms; see text no. 115 for further information and bibliography. This text, text no. 105 (Babylon C) x 17b–18, and text no. 106 (Babylon E) vi 43–44 mention in the curse section maledictions against muṣḥūṣu simātiya, “the one who defaces my representations,” which is the counterpart of the person who alters the king’s inscription written in cuneiform, the munakkīr šiṭir šumīya.
Two decagonal clay prisms have an Akkadian inscription commemorating the restoration of Babylon and Esagil, the temple of the god Marduk, by Esarhaddon. The text is dated to Esarhaddon’s accession year (šanat rēš šarrūti, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that the inscription was composed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). This text is commonly referred to as Babylon (Prism) C (Bab. C).

**CATALOGUE**

<table>
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<tr>
<th>Museum Ex. Number</th>
<th>Registration Number</th>
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<th>Dimensions (cm)</th>
<th>Lines Preserved</th>
<th>cpn</th>
</tr>
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</table>

**COMMENTARY**

Both exemplars were purchased by E.A.W. Budge at Babylon and are registered as coming from Hillah. The script of both exemplars is contemporary Babylonian and horizontal rulings separate each line. A score for this inscription is presented on the CD-ROM. The line arrangement and master line generally follow ex. 1.

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Esarhaddon 105

Col. i

1) [MAN.ŠÁR-ŠEŠ]-SUM.NA
2) [LUGAL GAL]-ū
3) [LUGAL kī]-ša-tī
4) [LUGAL KUR aš-šur.KI GĪR].NĪTA
5) [KĀ.DINGIR.RA].KI
6) [LUGAL KUR EME.GI, u] URL.KI
7) [SIPA ke-e-nu mî]-gīr EN EN.EN
8) [NUN] na-a-[du] na-ram
9) [iš]-zar-pa-[ši]-tum
10) [šar]-ra-tum i-lat [kal] gim-ri
11) [LUGAL] šaḥ-tu
12) [šā]-ul-tu u₄-me
13) se-ēḫ-ri-šū
14) be-lut-su-nu
15) pu-tu-qi-[ma]
16) guru-us-su-nu da-al- Lu
17) re-e-šā mut-nen-nu-ū
18) aš-ri kan-šū
19) pa-liḥ DINGIR-ti-šā-nu GAL-ti
20) i-nu-ū ina BALA LUGAL maḥ-ri-i
21) ina KUR EM.EGI, u URL.KI
22) it-tab-ša-a Ā.MEŠ HUL.MEŠ
23) UN.MEŠ a-Sib li-bi-šū
24) an-na ul-la a-ḫu-meš
25) i-tap-pa-lu i-dab-bu-ba
26) sur-ra-ti
27) DINGIR.MEŠ-ši-na i-bu-ka-ma
28) i-me-šā iš-tar-šīn
29) par-šī-ša-na i-zi-ba-ma
30) ša-na-ti-ma ir-ka-ba
31) a-na NĪG.GA ē-saq-īl
32) Ė.GAL DINGIR.MEŠ a-šar
33) la-a a-rī ŚI.UL-su-NU
34) [u-bi]-lu-ma KŪ.GI KŪ.BABBAR
35) [ni-sīq]-ti NA.MEŠ a-na
36) [KUR.ELAM].MA.KI ip-šu-ru
37) [ma-ḫi-riš] i-gug-ma
38) [ēN.LĪ.ĪA], DINGIR.MEŠ 4 AMAR.UTU
39) [a-na sa-pa-n KUR] ḫul- lu-qi
40) [UN.MEŠ-šā iki]-ta-pu-ud
41) [HUL-tim lD].a-ra-āḫ-ti

Col. ii

1) [Id ḪÉ.GAL a-qa-ū]
2) [ez-zī-ē-du ū šam-ru]
3) [ILU gap-ša tam-šīl a-bu-bī]
4) ib-bab-lam-ma a-lam
5) eš-re-e-ti-šū
6) A.MEŠ iš-bi-i'-ma
7) ū-še-me kar-meš
8) DINGIR.MEŠ ū [15.MEŠ]
9) a-Sib qer-bi-[šū]
10) iš-šu-riš ip-[par-šū-ma]

At that time, in the reign of a previous king, bad omens occurred in Sumer and Akkad. The people living there were answering each other yes (for) no (i 10) and were telling lies. They led their gods away, neglected their goddesses, abandoned their rites, (i 30) and embraced quite different (rites). They [put] their hands on the possessions of Esagil, the palace of the gods, an inaccessible place, and they sold the gold, silver, and [precious] stones [at market value to the land Elam].

The merciful god Marduk wrote that the calculated time of [its] abandonment (should last) 37b–ii 22a) [The Enlil of] the gods, the god Marduk, became angry and [plotted [evilly level to level the land] and] to destroy [its people. The river] Araḫtu, (ii 11) [normally] a river of abundance, turned into [an angry wave, a raging tide, a huge flood like the deluge]. It swept (its) waters destructively across the city (ii 5) (and) its shrines and turned (them) into ruins. The gods and [goddesses] dwelling in [it (ii 10) flew] up [to the heavens] like birds; the people living in [it] were hidden [in another place and] (ii 15) took [refuge] in an [unknown] land. The merciful god Marduk wrote that the calculated time of [its] abandonment (should last) 70 yea[rs], but his heart (ii 20) was quickly soothed, and he reversed the numbers and (thus) ordered its (re)occupation to be (after) 11 years.

i 1–19) [Esarhaddon, [grea]l [king, king of the] world, [king of Assyria, gover]nor of (i 5) [Babylon, king of Sumer and Akkad, true shepherd, favor]ite of the lord of lords, pious [prince], beloved of [the goddess] Zarpa[nītu — (i 10) [the] queen, the goddess [of the entire] universe — reverent [king who] from the days of his childhood (i 15) was attentive to their rule and praised their valor, pious slave, humble, submissive, the one who reveres their great divinity —
Col. iii

1) [ra-biš ū-ši-bu]
2) [iš-sak-na-nim-ma Ą.MEŠ]
3) [SIG.MEŠ ina AN ù qaq qa-ra]
4) [iš-tap-pa-ra gis-kim-mu-uš DINGIR.MEŠ]
5) ze-na-ti sul-lu-mi
6) ša e-peš KĀ.DINGIR.RA.KI
7) [ud-du-uš] é-saq-gāl
8) [u-ta]-nak-la-mu
9) [Ā.MEŠ] dam-qu
10) [MUL.SAG.MEŠ NIG mut]-tan-bi-tu
11) [pa-ri-is ES.BAR KUR URI.KI ina ITI.SIG]
12) [iš-qar-rim-ma a-šar dša-maš]
13) [uš-tap-pa-a iz-ziz ba-il]
14) [zi-mu-sū SA] uš-taš-[ni-ma]
15) ina ITI.BAD.KÁ
16) a-šar ni-šir-ti
17) ik-ša-dam-ma

ii 22b–40) You truly selected me, Esarhaddon, king of Assyria, in the assembly of my older brothers, to put these matters right, and (ii 30) you (are the one) who placed your sweet protection over me, swept away all of my enemies like a flood, killed all of my foes and made me attain (ii 35) (my) [w]ish, (and), to appease the heart of your great divinity (and) to please your spirit, you entrusted me with shepherding Assyria.

ii 41–iii 9) At the beginning of my kingship, in my first year, when (iii 1) [I sat in greatness on] (my) royal throne, [good signs were established for me; in heaven and on earth, he (the god Marduk) constantly sent me his omen(s)]. The angry [gods] (iii 5) were reconciled (and) [they repeatedly] disclosed favorable [signs] concerning the (re)building of Babylon (and) [the renovation of] Esagil.

iii 10–18) [Br]ight [Jupiter, the giver of decisions on Akkad, came near in Simānu (III) and stood in the place where the sun shines. It was shining brightly (and) its appearance was red]. It reached (its) hypsoma for a second [time] (iii 15) in the month “Opening of the Door” and stayed in its place.

ii 20–21 For a discussion on how Marduk altered the calculated time of Babylon’s and Esagil’s abandonment on the “Tablet of Destiny” from 70 years to 11 years, see the note to text no. 104 (Babylon A) ii 6–7.

iii 15 The month “Opening of the Door” is an Elamite month name and is the third month in the Elamite year. For further details and bibliography, see the note to the date of exs. 2 and 16 of text no. 1 (Nineveh A).
iii 19–29a) He (the god Marduk) ordered me to complete the cult centers, to renovate the shrines, (and) to organize well the rites of Esagil, the palace of the gods. Every month, the gods Šin and Šamaš together, (iii 25) at their appearance, answered me with a firm ‘yes’ concerning the avenging of Akkad.

iii 29b–38) By means of the great intelligence (and) vast understanding that the sage of the gods, the prince, the god Nudimmud, gave to me, it occurred to me to (re)populate that city, to renovate the shrines, (iii 35) (and) to make the cult center shine, and my heart prompted (me) to perform that work.

iii 39–iv 6) I was afraid (and) worried, (and) [I knelt before] (iii 40) the gods Šamaš, Adad, and Marduk, the great judge(s), the gods, my lords. [In the diviner’s bowl, trustworthy oracles were established for me, and they had (their response) concerning the (re)building of (iv 5) Babylon (and) the renovation of Esagil written on a liver].

iv 7–37a) [I trusted in their firm ‘yes’ and I mastered all of] (iv 10) my craftsmen and the people of Karduniaš (Babylonia) to its full extent. (iv 15) I had them wield hoes and I imposed baskets (on them). I mixed (the mud for) its revetment with fine oil, honey, ghee, kurunnu-wine, muttinnu-wine, (and) pure mountain beer. (iv 20) In order to show the people his great divinity and to inspire awe (in) his lordship, (iv 25) I raised a basket onto my head and carried (it) myself. I [had its bricks made for a whole year] in brickmolds of [ivory, ebony, boxwood] (and) musuk[kannu-wood]. I gathered together (iv 30) expert [crafts]men (and) skilled master builders, who lay out plans, exposed the place where [Esagil stands, and inspected [its structure].
iv 37b–v 15) In a [favorable] month, [on a propitious
day, (v 1) I laid its foundation platform] over [its]
previous found[ations (and) in (exact) accordance
with its earlier plan I did not diminish (it)] by one [cubit]
not [increase (it)] by half a cubit. [I built (and)
completed Esagil, the palace of the gods, an image of
the apsû, a replica of Ešarra, a likeness of (v 5) the
abode of the god Ea, (and) a replica of Pegasus; I had
(Esagil) ingeniously built (and) I laid out [(its) squa]re.
[For] its [roof], [I stretch]ed out [magnificent] cedar
[beams, grown on Mount Amanus, the] pure mountain,
and [...] [...].

v 16–22) I built (it) up with musukkanna-wood, cedar,
(and) terebinth, natural wood, together with bricks,
so that the temple would be made permanent, the
bond(s) of the wall would not disintegrate, (and) none
of Esagil’s ornaments would be neglected.

v 23–38a) At that time, I had the terrace, the place
where the gods Marduk, Zarpanitu, (and) Nabû dwell,
dug down 16 cubits, (where) I reached ground water.
(v 30) I built its lower part up over the water with
bitumen and baked bricks (and) had its foundations
reach (the abode of) Nudimmud. I piled (it) up, raised
[it] up, and (v 35) heaped (it) up like a mountain for
the residence of his great divinity. I built the home
of the gods Marduk, Zarpanitu, and Nabû [in] their
[midst].

v 38b–vi 2) I fastened bands of gold], silver, (and)
copper on doors of [cypr]ess, whose fragrance is sweet,
and [install]ed (them) in its [gates]. I refurbished [the
statues of the] great [gods (and) had (them) dwell (v
45) on) their [daises] as an eternal dwelling. I [... ] šedus,
lamassus, (and) [rābiṣus, those of] the Ekur [of the god
vi 3–27a) I had whatever furnishings were needed for Esag[il] skillfully made with artful craftsmanship from (gold and) silver, each of whose weight is 50 minas. I restored the holy rites of Esagil (and) made them more splendid than before. I set out before them (the gods) (vi 15) their pure guqqa offerings, their pure ŋiındab offerings, (and) their interrupted sattukku offerings. I placed at their service the former ramku-priests, paššu-priests, (vi 20) (and) ecstatics, those initiated in secret rites. I set before them purification priests, ašipu-priests, [lamentation priests], (and) singers, who have mastered (their) entire craft.

vi 27b–32) I built anew Etemenanki, the ziqqurat, on the site where it previously stood — its length is one ašlu (and) one ſuppān, (and) its width is one ašlu (and) one ſuppān.

vi 33–vii 4) With the large ašlu-cubit, I measured the dimensions of Imgur-Enlil, its great wall — each length (and) width was 30 ašlus. I had (it) built as it was before and raised (its top) up like a mountain. I built (and) (vii 1) [completed] Nēmed-Enlil, its outer wall, (and) filled (it) with [splendid]or (making it) [an object of wonder] for [all of] the people.
2) a-na [tab-ra]t kiš-šar
3) ni-ši [la-la]-a
4) uš-ma-al-ši
5) DINGIR.MEŠ KUR.KUR šal-lu-te
6) [u]-tu qe-reb
7) aš-šar.KI
8) ū KUR.ELAM.MA.KI
9) a-na KI-ša-nu ū-ter
10) ū ina kal-lat ma-ḫa-zi
11) aš-tak-ka-nu si-ma-a-te
12) ša DUMU.MEŠ TIN.TIR.KI
13) dul-lu-te
14) ERIM.MEŠ ki-dī ša-ba-re-e
15) 4a-nim ū 4EN.LI.LI
16) an-du-ra-ar-ša-nu
17) eš-šiš āš-kun
18) ša-a-mu-te ša a-na
19) re-ša-te šu-lu-ku
20) ša a-na ši-in-di
21) u bīr-ti zu-ū-ū-zu
22) ú-paḫ-hi-ir-ša
23) a-na LÚ.TIN.TIR.KI.MEŠ
24) am-na NIG.SU-ša-nu
25) šal-lu-te ū-ter
26) mī-ra-nu-te lu-bu-uš-te
27) ú-laḫ-biš-ma KASKAL.TIN.TIR.KI
28) ú-ša-aš-ḫin še-pu-uš-ša-un
29) a-na a-šā URU e-peš Ė
30) za qa-ap șip-pa-a-ti
31) ḫe-re-e pat-ta-a-ti
32) ū-šar-ḫi-is-su-nu-ti
33) li-bu ki-di-nu-us-su-nu
34) ba-ṭil-ti ša iṣa ŠU.ḪI
35) ip-par-ši-du a-na KI-ša
36) ū-ter ū-pi-pi
37) za-ku-ti-šu-nu eš-šiš
38) aš-šur a-na IM.LIMMU.BA
39) KASKAL.KI-šu-nu ū-paṭ-ta-ša
40) it-ti nap-ḫar KUR.KUR
41) EME šit-ku-nu ip-pu-šu
42) tak-bit-tu 4AMAR.UTU
43) u 4zar-pa-ni-tum

Col. viii
1) DINGIR.MEŠ ti-ik-li-ia
2) ep-še-ṭi-ia SIG.,MEŠ
3) ša-diš lip-pal-su-ma
4) ina kun-nu li-bi-šu-nu
5) lik-tar-ra-šu LUGAL-ū-ta
6) NUMUN ša-an-gu-ṭa
7) it-ti te-me-en
8) é-saq-ūl KĀ.DINGIR.RA.KI
9) li-ka-nu a-na u-ša-me
10) ša-a-ti LUGAL-ū-ta
11) GIM Ú TIL.A
12) UGU UZU.MEŠ UN.MEŠ

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vii 5–11) I returned the plundered gods of the lands [fr]om Assyria and the land Elam to their (proper) place(s), and I set up proper procedures in all of the cult centers.
vii 12–33a) I established anew the remission of debts of the wronged citizens of Babylon, people (entitled to) the privileged status (and) freedom (guaranteed) by (vii 15) the gods Anu and Enlil. I gathered the bought people who had become slaves (vii 20) (and) who had been distributed among the (foreign) riffraff and counted (them once again) as Babylonians. (vii 25) I returned their looted possessions, provided the naked with clothing, (and) let them take the road to Babylon. I encouraged them to (re)settle the city, build houses, (vii 30) plant orchards, (and) dig canals.
vii 33b–42a) I restored their interrupted privileged status that had fallen into disuse. I wrote anew the tablet of their exemptions. I opened roads for them in all directions so that they could establish an important position by having (commercial) relations with all countries.
vii 42b–viii 21) May the god Marduk and the goddess Zarpanītu, (viii 1) the gods, my helpers, look with joy upon my good deeds and bless (my) kingship in their steadfast heart(s). Let the seed of my priestly office endure (along) with the foundations of Esagil and Babylon; (viii 10) let (my) kingship be sustaining to the people forever like the plant of life (viii 15) so that I may shepherd their populace in truth and justice; (and) let me reach old age, attain extreme old age, (and) be sated with the prime of life until far-off days. Truly I am the provider.
ix 22–40) Let me enlarge my family, gather my relatives, (and) extend my progeny (viii 25) so that they branch out widely; let the foundations of the throne of my priestly office become like a great mountain; let my reign endure as long as heaven and earth; let me stride beaming daily (viii 30) in joy, gladness, happiness, shining face, and happy mood; (and) let (viii 35) a happy fate, a good fate, (one) for the lengthening of the days of my reign, the protection of the throne of my priestly office, (and) the well-being of my offspring be placed in their (the gods’) mouths.

ix 1–13) May he allow my hands to grasp the [righteous] scepter that enlarges [the land] (and) the fierce staff that humbles the unsubmissive; may they cause my weapons to rise up and kill my enemies; (and) may he allow me to stand over my enemies in victory (and) triumph.

ix 14–20) May they allow there to be in my land rains and floods, successful harvests, an abundance of grain, and plenty, and prosperity, and let them store (it) in piles of grain.

ix 21–36) I had foundation inscriptions made of silver, gold, bronze, lapis lazuli, alabaster, basalt, pendû-stone, alallû-stone (and) (ix 25) white limestone. I depicted hieroglyphs, representing the writing of my name, on inscriptions (written) on baked clay. (ix 30) I wrote on them the might of the great hero, the
(As for) the one who changes (an inscription) written in my name, [de]faces my [representa]tions, [annuls] the privileged status of (x 20) Babylon, (and) breaks [the covenant of the lord of lords, may the god Mardu[k, the Enlil of] the gods, the lord of [the lands, look with] fury [on him] and [order his] destruction (x 25) among [all of the black-headed] people. May he (the god Marduk) make [his] word [close] the covenant of the lord of lords, may the god Marduk, king of the gods, will (then) hear his prayers.

ix 37–x 15) In future days, in far-off days, may one of the kings, (x 1) [my descendants, whom the king of the gods], the god Marduk, (x 5) names [to] rule the land and [the people], read an incription [written in] [my name, and (x 10) anoint (it)] with oil, [make] an offering, (and) [return (it)] to its place. The god Marduk, king of the gods, will (then) hear his prayers.

x 16–33) (As for) the one who changes (an inscription) written in my name, [de]faces my [representa]tions, [annuls] the privileged status of (x 20) Babylon, (and) breaks [the covenant of the lord of lords, may the god Mardu[k, the Enlil of] the gods, the lord of [the lands, look with] fury [on him] and [order his] destruction (x 25) among [all of the black-headed] people. May he (the god Marduk) make [his] word [close] the covenant of the lord of lords, may the god Marduk, king of the gods, will (then) hear his prayers.

An Akkadian inscription of Esarhaddon describing the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon, is found on seven prisms, all probably from Babylon. The text is dated to Esarhaddon’s accession year (šanat rēš šarrūti, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that it was composed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). This text is commonly referred to as Babylon (Prism) E (Bab. E).

**CATALOGUE**

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**COMMENTARY**

Exs. 1 and 5–6 are registered as coming from Hillah, but they may originate from Babylon. The script of exs. 1–2, 4, and 6 is Babylonian, and ex. 7 is written in an archaizing Neo-Babylonian script. In contrast, the script of exs. 3 and 5 is Neo-Assyrian. Ex. 1 is an octagonal prism and exs. 2–3 and 5–7 are all hexagonal prisms.

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1927 Luckenbill, ARAB 2 pp. 255–256 8860–665 (exs. 1, 5–6, translation)
1963 Pinches, CT 44 plis. VII–IX nos. 6–8 (exs. 1, 5–6, copy)
1964 Borger, BiOr 21 pp. 143–148 (exs. 1, 5–6, transliteration)
TEXT

Col. i

1) AN.ŠÁR-ŠEŠ-SUM.NA
2) LUGAL kiš-sá-ti
3) LUGAL KUR aš-šur.KI
4) GİR.NÍTA
5) KÁ.DINGIR.RA.KI
6) LUGAL KUR šu-me-ri
7) ṥa URL.KI
8) NUN na-a-du
9) pa-liḫ 4AG ṣa AMAR.UTU
10) ul-la-nu-ú-a
11) EN GAL 4AMAR.UTU
12) i-gu-ug
13) i-ru-um-ma
14) it-ti é-sag-gil
15) ṣa KÁ.DINGIR.RA.KI
16) e-zi-iz lī-ba-šū
17) ze-nu-te ir-ši-šú
18) i-na ug-gat šà-šū
19) ṣuš-ŠÀ-ŠEŠ-ŠÁR-ŠÁR-šú
20) ka-bat-ti-sú
21) é-sag-gil
22) ṣa KÁ.DINGIR.RA.KI
23) na-mu-tu
24) il-li-ku-ma
25) e-mu-ū
26) ki-šub-bi-šú
27) DINGIR.MEŠ-šú ṣa 15.MEŠ-šú
28) ip-ri-du-ma
29) ki-ŠÁ-ŠÁ-ŠÁ-šú
30) e-zi-ba-ma
31) e-šá-ŠÁ-šú ma meš
32) UN.MEŠ a-šib
33) qer-bi-šú
34) a-na ši-in-di
35) ṣa bir-ti

Col. ii

1) zu-šu-ú-zu
2) il-li-ku
3) re-e-ša-tu
4) ina SAG LUGAL-ti-ša
5) ina mah-re-e
6) BALA-ŠÁ ša ina GIŠ.GU.ZA
7) LUGAL-ši-tu
8) ra-biš ṣu-ši-bu
9) be-lu-ut KUR.KUR

i 1–9) Esarhaddon, king of the world, king of Assyria, governor of (i 5) Babylon, king of Sumer and Akkad, pious prince who reveres the gods Nabû and Marduk —

i 10–26) Before my time the great lord, the god Marduk, became angry, trembled (with rage), and was furious with Esagil (i 15) and Babylon; his heart was full of rage. Because of the wrath in his heart and his bad temper, Esagil and Babylon became a wasteland and turned into ruins.

i 27–ii 3) Its (Babylon’s) gods and goddesses became frightened, abandoned their cellas, and went up to the heavens. The people living in it (Babylon) were distributed among the (foreign) riffraff (and) became slaves.

ii 4–21) At the beginning of my kingship, in my first year, when I sat in greatness on (my) royal throne (and) (ii 10) (when) they (the gods) entrusted me with the lordship of the lands, the heart of the great divine lord, the god Marduk, was appeased, (ii 15) his mood was soothed; he became reconciled with Esagil and
Esarhaddon 106

ú-mal-lu-ú Babylon, (both of) which he had punished.

11) qa-tu-ú-a
12) li-bi 4EN GAL-u
13) 4AMAR,UTU
14) i-nu-uḫ-ma
15) ip-šāh
16) ka-bat-ta-šú
17) a-na é-sag-gil
18) û KÁ,DINGIR,RA,KI
19) ša i-ni-nu
20) ir-šu-u
21) sa-li-mu
22) ia-a-ti
23) AN,ŠAR-ŠEŠ-SUM,NA
24) ar-du pa-liḫ
25) DINGIR-ti-šú GAL-tim
26) a-na e-peš
27) é-sag-il
28) û KÁ,DINGIR,RA,KI
29) [ud]-du-uš DINGIR,MEŠ
30) û 4Ì5,MEŠ
31) [šuk]-lul eš-re-e-ti
32) mu-ki-[in]
33) [sat]-tuk-[ki]

Col. iii

1) ina kar-ši-[iu]
2) ú-šab-šī
3) uš-ta-bi-la
4) ka-bat-ti
5) li-bi ar-ḫu-us-ma
6) e-pe-šú aq-bi
7) UN,MEŠ KUR,KUR
8) ki-šit-ti qa-ti-ia
9) ú-paḫ-ḫi-ir-ma
10) GIS,al-lu
11) tup-šik-ku
12) ú-sa-ši-šu-nu-ti-ma
13) ina 1,4GIS DŪG,GA LĀL
14) I,NUN,NA
15) KURUN,[NAM]
16) mu-tin-nu ši-kar
17) KUR-e KŪ
18) ab-lu-[la]
19) ta-ra-ḫuš
20) aš-šu DINGIR-us-su
21) GAL-te UN,MEŠ
22) kul-lu-mi-im-ma
23) šup-šu-ḫi
24) be-lut-su
25) ku-dūr-ru ina SAG,DU-ia
26) aš-ši-ma
27) ú-ša-az-biš
28) ra-ma-ni
29) ina GIS,Û,ŠUB,MEŠ
30) ZÚ AM,SI

ii 22–iii 6) As for me, Esarhaddon, the servant who reveres his great divinity, it occurred to [me] (and) my heart prompted me to (re)build Esagil and Babylon, [re]novate (its) gods (ii 30) and goddesses, [compl]ete (its) shrines, (and) (re)con[firm (its) sattukku offerings]. (iii 5) I was encouraged and ordered the (re)building.

ii 7–28) I gathered the peoples of the lands conquered by me and had them take up hoe (and) basket. I mix[ed] (the mud for) its revetment with fine oil, honey, ghee, (iii 15) kurunn-[wine], muttinnu-wine (and) pure mountain beer. (iii 20) In order to show the people his great divinity and to inspire awe (in) his lordship, (iii 25) I raised a basket onto my head and carried (it) myself.

iii 29–53) I had its bricks made for a whole year in brickmolds of ivory, ebony, boxwood, (and) musuk-
kammu-wood. I built anew (and) [completed Esagil, the palace of the gods, (iii 40) together with its shrines, from its foundations to its battlements. (iii 45) I made (it) greater than before, raised (it) up, glorified (it), (and) made (it) glisten like the stars (lit. “writing”) of the firmament. I filled (it) with splendor (making it) an object of wonder for all of the people.

Col. iv

1) ú-šar-ma-a
2) šu-bat
3) da-ra-a-ti
4) sat-tuk-ki-ša-nu
5) bat-[Iu]-ti
6) ú-šir
7) [mim]-ma
8) [šum]-šu
9) ú-na-a-ti
10) [hi]-šiš-ti
11) é-sag-gíl
12) [u eš]-re-ti-ša
13) i-na KÚ.GI KÚ.BABBAR
14) ù si-par-ri
15) ú-še-piš-ma
16) at-ta-di
17) qe-reb-ša-un
18) KÁ.DINGIR,RA.KI
19) as₄-lam
20) mas-naq-ti
21) DINGIR.MEŠ
22) im-gur₄.EN,LIŁ
23) BÁD-ša
24) né-med₄.EN,LIŁ
25) šal-ša-šu
26) i-na
27) ši-pir
28) kulla

iii 54–iv 17) I refurbished the gods and goddesses who lived in it (and) (iv 1) had (them) dwell on their daises as an eternal dwelling. I (re)confirmed their interrup[ted] sattukku offerings. I had whatever furnishings (iv 10) [were ne]eded for Esagil [and] its [sh]rines made from gold, silver, and bronze, and I placed (them) in their midst.

iv 18–32) I had Babylon, (which was measured by) the aslu-cubit checked by the gods, Imgur-Enlil, its wall, (and) Nēmed-Enlil, its outer wall, built anew with the work of (the god) Kulla and I raised (them) like mountains.
Col. v

1) ep-še-ti-ia
2) dam-qa-a-ti
3) dEN,LIL,LÁ DINGIR.MEŠ
4) dAMAR,UTU
5) ụ NUMUN-DÚ-tu
6) šar-ra-tu
7) ha-diš
8) lip-pal-su-ma
9) ur-ruk UD.MEŠ-ia
10) liq-bu-ú
11) šúm-ud MU.AN,NA.MEŠ-ia
12) lit-tas-qa-ru
13) na-šir NUMUN
14) šum-dul
15) na-an-na-bi
16) ru-up-pu-úš
17) kim-ti
18) sur-ru-úš pa-pal-li
19) li-ši-mu ši-ma-ti
20) i-na MURUB, ụ ta-ša-zí
21) ki-ma AD ụ AMA
22) Á-a-lit-tas-ša-ru
23) līl-li-ku
24) re-šu-ti
25) GİŞ.TUKUL.MEŠ-ia li-šat-bu-ma
26) li-na-ru a-a-bi-ia
27) e-ma lib-ɓi i-qab-bu-ú
28) lik-šu-da ŠU,II-a-a
29) i-na li-i-ti
30) ki-ši-ti ŠU,II-ia
31) še-riš na-ki-ri
32) liš-zi-za-ni
33) gi-mir za-ma-ni-ia
34) li-mis

iv 33–47) I am the one who (re)built Babylon, (re)constructed Esagil, renewed (it) gods and goddesses, completed (its) shrines, (re)confirmed (its) sat-tuku offerings, (and) who gathered its (Babylon’s) scattered people.

iv 48–v 26) May the Enlil of the gods, the god Marduk, (v 5) and the goddess Zarpanitū, the queen, look with joy upon the work of my good deeds and order the prolongation of my days, (v 10) (and) discuss my years to be many; may they decree as my fate the protection of my offspring, the increase of (v 15) my progeny, the expansion of my family so that they branch out widely; (v 20) like a father and mother, may they come over to my side in battle and warfare; may they come to my aid; (and) may they make my weapons rise up (and) kill my enemies.

v 27–52) Let me attain whatever my heart desires (and) may they allow me to stand in victory (and) triumph over my enemies; let me squash all of my enemies (v 35) like ants; let him (the god Marduk) make the foundation of the throne of my priestly office be as secure as a great mountain; (v 40) (and) let my reign endure as long as the foundations of Esagil and Babylon. May all of the great gods who sit on daises
vi 1–22) [I had] foundation inscriptions made of silver, gold, <bronze>, lapis lazuli, alabaster, basalt, pendâ-stone, (vi 10) elallu-stone, (and) white limestone. On inscriptions (written) on (vi 15) baked clay, I wrote the might of the great hero, the god Marduk, (and) the deeds that I (text: “he”) [had] done, my pious work, (and) [I placed] (these inscriptions) in the foundations (and left them) for far-off days.

vi 23–40) In future days, in far-off days, may one of the kings, my descendants, whom the king of the gods, the god [Mar]duk, (vi 30) names to rule [the land] and people, [read] an inscription [written in] my name, and anoint (it) with oil, make an offering, (vi 35) (and) [re]turn (it) to its place. The god Marduk, the king of the gods, will (then) hear his prayers.

(v 45) in Babylon bless my kingship until far-off days (and) may they order security for my reign forever.

vi 18 From context and parallels (for example, text no. 104 [Babylon A] vii 15 and text no. 105 [Babylon C] ix 32), one expects e-tep-pu-šá, a first person form, not i-tap-[pu]-šá, a third person form.
A fragment of an octagonal prism contains an inscription of Esarhaddon describing the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. This text is commonly referred to as Babylon (Prism) F (Bab. F).

**CATALOGUE**

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**Date exs. 1–2**

vi 57–61) Accession year of Esarhaddon, king of Assyria.

vi 41–56) (As for) the one who changes (an inscription) written in my name, defaces my representations, destroys my handiwork, may the great divine lord, the god Marduk, glare at him angrily among all of (vi 50) the rulers, and make his name (and) his descendant(s) disappear from the land. May he have no pity on him forever.

**107**

At present, no positively identified exemplar of this text has lumāše tamšil šiṭir šumīya (“hieroglyphs, representing the writing of my name”) on its top and/or bottom. The reference to the hieroglyphs is omitted in this text; compare vi 1–22 to text no. 104 (Babylon A) vii 4–18 and text no. 105 (Babylon C) ix 21–36. Note also that text no. 105 (Babylon C) includes mention of ľumāše, but neither of the identified exemplars have corresponding representations etched or stamped on them.
COMMENTARY

The prism is registered as coming from Hillah, but it may originate from Babylon. Assyrian hieroglyphs are stamped on the top (see text no. 115). The extant text duplicates text no. 105 (Babylon C) vi 6–8, vi 42b–vii 10, and vii 33b–42a. The contents of col. viii 18–26, however, are not known from Esarhaddon’s other Babylon inscriptions. The restorations are based on text no. 105.

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1992 Lambert, Cat. p. 75 (study)
1993 Porter, Images, Power, and Politics p. 187 (study)

TEXT

Lacuna
Col. vi
1) [nab-ni][t] KÜ.GI
2) [KÜ.BABBAR šá 50 MA.NA].TA.ÁM
3) [KI.LÁ]-šú-nu
Lacuna
Col. vii
1) ar-[šip]
2) ū-šak-[iš]l]
3) a-na tab-rat
4) [kiš]-šat UN.MEŠ
5) [lā]-la-a
6) [uš]-ma-al-li
7) [DINGIR].MEŠ KUR.KUR
8) [šal]-lu-ú-te
9) [ul-ta] qé-reb
10) [aš]-šur.KI
11) [ũ] KUR].ELAM.MA.KI
12) [a-na KI]-šú-nu
13) [ũ]-ter
14) [ũ i-na ku]-lat
Lacuna
Col. viii
1) [ki-di-nu-us-su-nu]
2) [ba-til-ti]
3) ša ina ŠU.II
4) ip-par-ši-du
5) a-na Ki-šá
6) ū-ter
7) ūt-pi
8) za-ku-ti-šú
9) eš-[šiš]
10) áš-šur
11) a-na IM.LÍMMU.[BA]
12) KASKAL.II.MEŠ-šú-[nu]
13) ū-pat-ti-[ma]
14) it-ti nap-[har]
15) KUR.KUR EME šit-ku-[nu]

Lacuna

vi 1–3) [from] gold (and) [silver, each of] who[se weight is fifty minas].

Lacuna

vii 1–6) I built (and) completed Nēmed-Enlil, its outer wall, (and) filled (it) with [spl]endor (making it) an object of wonder for [all] of the people.

vii 7–14) [I returned [the plun]dered [god]s of the lands [from Ass]yria [and the land] Elam [to] their [place] and [I set up proper procedures in a]ll of [the cult centers].

Lacuna

viii 1–17) I restored [the interrupted privileged sta]tus that had fallen into disuse. (viii 10) I wrote a[new] the tablet of its exemptions. I opened roads for them in all directions so that they could establish an important position by having (commercial) relations with all countries.
An Akkadian inscription of Esarhaddon on a five-sided prism from Nineveh describes the rebuilding of Babylon. The text is dated to Esarhaddon's accession year (šanat rēš šarrūti, MU.SAG.NAM.LUGAL.LA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that it was composed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). This text is commonly referred to as Babylon G (Bab. G) and edited with the Babylon inscriptions, rather than with texts from Nineveh, since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

### CATALOGUE

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### BIBLIOGRAPHY

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1956 Borger, Asarh. pp. 11–14, 16, 19, 27 and 29 §11

(Bab. G) (edition)  
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1993 Porter, Images, Power, and Politics p. 187 (study)  
2002 Vera Chamaza, Omnipotenz pp. 334–336 no. 87 (1′–iii 13′, edition)
TEXT

Col. i

Lacuna

1') [...] x [...]  
2') [...] LU [...]  
3') [...] a-ma-ta  
4') [ḥab]-ba-lu šaq-ga-šu  
5') [ina] zu-um-ri-ši-na  
6') iš-[ša]-kin-ma  
7') [en]-šu i-ḥab-bi-lu  
8') [i]-šar-ra-ku a-na dan-ni  
9') ina qé-reb URU dul-lu-lu  
10') ma-ḫar kād-e  
11') ib-ba-ši-ma  
12') UD-šam la na-par-ka-a  
13') im-šu-'u NIG.ŠU.MEŠ ša a-ḥa-meš  
14') ma-a-ru ina su-ú-qi  
15') e-ṭa-ra-ar AD-šu  
16') re-e-šu a-na EN-šu

Lacuna

i 1′-16′) [...] ... [...] ... [...] matter. They were afflicted by [thiev]ing (and) murdering. They were stealing from [the po]or (and) giving to the mighty; there was oppression (and) (i 10′) the taking of bribes in the city. Every day, without ceasing, they stole goods from each other, a son (i 15′) cursed his father in the street, a slave [...] to his owner,

Col. ii

Lacuna

1') [...] x [...]  
2') [ka-bat-tuš is]-ša-[ri-ı̂h]  
3') [uEN.LIL],LĀ DINGIR,[MEŠ]  
4') [EN] KUR.KUR  
5') a-na [sa]-paḥ KUR u UN.MEŠ  
6') ik-ta-pu-ud  
7') le-mat-tu  
8') a-na sa-pan KUR  
9') ū ḫul-lu-uq UN.MEŠ-šá  
10') lib-bu-uš  
11') ik-pu-ud ma  
12') ar-rat ma-ru-uš-ti  
13') iš-ša-šin  
14') ina pi-i-šu  
15') ina AN-е u Ki-tim  
16') AMEŠ ḫul-tim  
17') it-tab-ša-a  
18') ša ḫa-laq mit-ḫar-ti

Lacuna

ii 1′-14′) [...] ... [...] His mood] became [furious. The Enlil] of the god[s, the lord of] the lands, plotted evilly to [scat]ter the land and people; (ii 10′) his heart schemed to level the land and to destroy its people. A bitter curse was set in his mouth.

Col. iii

Lacuna

1') [x (x)] x x  
2') [x] x URU  
3') ū-šab-[ši-ma  
4') GLAMBAR.MEŠ  
5') ū GĪŠ,šar-ba-ti  
6') ina qer-bi-šu  
7') ma-gal i-šir-ma  
8') ū-šar-ri-šā  
9') pa-pal-lu  
10') MUŠEN.MEŠ AN-e  
11') KU₆,MES ZU.AB  
12') ša la ni-bi  
13') ina qer-bi-šu

Lacuna

ii 15′-18′) Bad omens concerning the destruction of mankind occurred in heaven and on earth.

Lacuna

iii 1′-14′) [...] ... [...] He (the god Marduk) brought about [the destruction] of the city (Babylon) and reed-marshes (iii 5′) and poplars grew profusely in it and threw out many offshoots. There were (iii 10′) birds of the heavens (and) fish of the apsū, without number, in it.
A fragment of a hollow hexagonal prism from Nineveh contains an inscription concerning the rebuilding of Babylon. This text is edited with the Babylon inscriptions, rather than with texts from Nineveh, since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

108 iv 17’ The CAD (A/1 p. 48 sub abbu) suggests that ab-šu is a scribal error and should be removed from the text.
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1983 Brinkman, JAOS 103 pp. 35–42 (study)

TEXT

Col. i

Lacuna

1) LÛ.[SIPA ke-e-nu]  
2) mi-gir EN EN.[EN]  
3) ma-al-ku na-a′-du  
4) ša ḠAÁzar-pa-ni-tum šar-ra-tu  
5) i-lat ka-la gim-ri  
6) LUGAL šaḫ-tu  
7) ša be-lut-su<nu>  
8) pu-tuq-qu-ma  
9) qu-ru-us-su-nu da-al-lu  
10) re-e-šu mut-nen-nu-ū  
11) aš-ru kan-šu  
12) pa-liḫ DINGIR-ti-šú-nu GAL-ti  
13) ša a-na ud-du-uš  
14) eš-re-e-ti ši-ra-a-ti  
15) nu-um-mur na-[ha]-zi  
16) re-‘u-ū-tu kul-lat UN.MEŠ  
17) tu-ma-al-lu-ū qa-tuš-šu  
18) a-na šu-te-šu-ri pel-lu-de-e  
19) ma-šu-ui-ti ù tur-ri  
20) gi-mi-li MAN URLKI  
21) ta-āš-šu-šu a-na LUGAL-ū-ti  
22) a-na nu-uh-ḫu liš-bi DINGIR-ti-ka  
23) [GAL]-ti šup-šu-uh ka-bat-ti-ka  
24) [ta-as]-su-qu-šu a-na dan-nu-ti  
25) [i-nu-šu] ina BALA-e  
26) [LUGAL mah]-rì-ia  
27) [it-tab-ša Â],MEŠ ḪUL.MEŠ  
28) [...]-zi  
29) [...]-ia

Lacuna

Col. ii

Lacuna

1) x [...]  
2) ut [...]  
3) ū [...]  
4) šá NA₄ [...]

Lacuna

ii 1′–12′ (No translation possible)

Lacuna

i 1′–12′) [true shepherd], favorite of the lord of lord[s], pious ruler, the one who is loved by the goddess Zarpanītu — the queen, (i 5′) goddess of the entire universe — reverent king who was attentive to their rule and praised their valor, pious slave, humble, submissive, the one who reveres their great divinity —

i 13′–24′) You (are the one) who entrusted him with renovating the august shrines, (i 15′) making the cult centers shine, and shepherding all of the people; elevated him to the kingship to organize well the forgotten rites and (i 20′) to avenge the king of Akkad; (and) to appease the heart of your [great divinity (and) to please your spirit, [you] chose him for power.

i 25′–29′) [At that time], in the reign of [a previous king], bad [omens occurred. ...] ... [...] ...
A fragment of a hexagonal prism contains an inscription commemorating Esarhaddon’s reconstruction of Babylon. Although its provenance is not known, this text is edited with the Babylon inscriptions since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.
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COMMENTARY

Parts of three columns are preserved. The preserved text duplicates text no. 104 (Babylon A) vi 1–9; text no. 105 (Babylon C) vi 20–27 and viii 2–14; and text no. 116 (Babylon B) rev. 23. When possible, the restorations are based on those inscriptions.

TEXT

Col. i′
Lacuna
1′) [mah-ru-te] na-ṣir
2′) [pi-riš-te ma-ḥar-šu-ni] uš-ziz
3′) [LÚ.i-šip-pi] LÚ.KA.PIRIG.MEŠ
4′) [LÚ.GALA.MEŠ] LÚ.NAR.ME
5′) [ša gi-mir un]-ma-nu-ti ḫa-am-mu
6′) [uš-ziz] ma-ḥar-šú-un
7′) [e]-te-[me-en-an-ki]
Lacuna
Col. ii′
Lacuna
1′) ep-še-ti-ia dam-qa-a-ti
2′) ḫa-diš lip-pal-su-ma
3′) ina ku-un ŠA-šá-nu
4′) lik-tar-ra-bu LUGAL-ū-ti
5′) NUMUN SANGA-ti-ia
6′) it-ti tè-me-en
7′) ša é-saq-il K.A.DINGIR.RA.KI
8′) [li]-ku-un a-na u₄-me ša-a-ti
9′) [LUGAL-ū]-ti GIM ū TILLA
10′) [UGU UZU.MEŠ] UN.ME li-ṭib-ma
11′) [ina kit-te] u mi-šá-ri
Lacuna
Col. iii′
Lacuna
1′) NA₄-ṣa-ša-[ti]
2′) ta-nit-ti [EN]
3′) GAL-e [EN-ia]
4′) ep-šet e-[tep-pu-šu]
5′) ar-ki [...]
An Akkadian inscription on a fragment of an octagonal prism describes the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. The text is dated to Esarhaddon’s accession year (šanat reš šarrūti, MU.SAG.LUGALLA), which should refer to 681 BC, but from the events mentioned in this inscription it is clear that it was composed much later, presumably no earlier than the last month of 674 (see Frame, Babylonia p. 67). Although its provenance is not known, this text is edited with the Babylon inscriptions since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

**CATALOGUE**

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**COMMENTARY**

The lower parts of five columns are preserved. Assyrian hieroglyphs are stamped on the base (see text no. 115). The preserved text duplicates, with minor variation, text no. 104 (Babylon A) i 22–36, iii 49–iv 8, 18–20, v 18–33, and vi 28–37; text no. 105 (Babylon C) i 24–39, v 4–14, 38–42, 47–vi 2, vii 21–38, and viii 37–ix 5; text no. 106 (Babylon E) vi 52–56; and text no. 107 (Babylon F) viii 1–10. When possible, the restorations are based on those parallels.

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1996 Finkel and Reade, ZA 86 pp. 254–256 and fig. 24 (photo, study)

2001 Roaf and Zgoll, ZA 91 pp. 264–265 (study)

**TEXT**

Col. i

Lacuna

1′) an-[na ul-la a-ḥa-mēš]
2′) e-[tap-pa]-lu]
3′) i-me-šā [iš-tar-šīn]
4′) par-ši-ši-na [e-zi-ba-ma]
5′) šā-na-ti-[ma ir-ka-ba]
6′) a-na Nī.G. [ē-saq-ī]
7′) É.GAL DINGIR.[MEŠ]
8′) KŪ.GI KŪ.BABBAR NA₄.[MEŠ]
9′) a-na KUR.ELAM.[MA,KI]
10′) ip-šu-ru ma-[hi-riš]
11′) i-gug-ma [E4.EN.LIL.LA₄]
12′) DINGIR.MEŠ [E4.AMAR.UTU]
13′) [a]-na sa-[pan KUR]

Lacuna

i 1′–10′) [The people living there] were [answering each other] ye[s (for) no]. They neglected [their goddesses, abandoned] their rites, (and) (i 5′) [embraced quite different (rites). (They put their hands) on the possessions of [Esagil], the palace of the god[s], (and) they sold the gold, silver, (and precious) stones [at] mar[ket value] to the land Elam.

i 11′–13′) The [Enlil of] the gods, [the god Marduk], became angry and [plotted evilly] to le[vel the land]
Lacuna

Col. v

1) [é-šar-ra me]-eh-ret
2) [šu-bat é-a tam-šiš] MUL.AŠ.IKU
3) [ar-sip i]-šak-lil
4) [ú-kín mit]-i-har-tu
5) [giš.šūr.mēš giš.še-re-ni] MAḪ.mēš
6) [sar-bit KUR.ha-ma-ni-m] KUR-i KŪ
7) [ú-šat-rī-ša] ra-an-šā
8) [giš.šūr.mēš giš.šūr.mī] ša ere₁₄-si-na
9) [DUG.GA me-ser] KŪ.GI KŪ.BABBAR
10) [ú-šak-kis-ma ú]-rat-ta-a KĀ.mēš-šū
11) [LUGAL.KUR]
12) [...]-ni u šā
13) [...]-ni šī-šu-ni uš-ziš-su-nu-ti

Col. vi

1) [ú bir-[ti zu-u]-ša-zu]
2) [ú-pah-ša-[šur-ma a-n] LŪ.TIN.TIR.KI.mēš]
3) [am-nu Nīg.šū.[Mēš]-šā-šu šul-ŠU-te]
4) [ú-tar mi-[ra-nu]-te]
5) lu-bu-uš-tu ú-[la-bi-iš]
6) [šar-ra-an KĀ.DINGIR.[RA.KI]
7) [ú-šā-šē-kīn še-pu-uš-šā-an]
8) a-na a-šā URU e-peš Ė
9) za-qa-ap šip-pa-[a-te he-re-e]
10) [pat-ta-a-te ú-šar-šī-su-nu-ti]
11) [šu-bi ki-din-nu-su-nu]
12) [...]-ši-tu a-na KI-sa]
13) [ú-ŠEŠ.NA šak-nis]
An inscription on a fragment of a five-sided prism from Sippar recounts Esarhaddon’s deeds. The script is contemporary Babylonian and horizontal rulings separate each line. Based on the king’s titulary, it is certain that the text dates to after 671 BC. This text is edited with the Babylon inscriptions since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.

**CATALOGUE**

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**BIBLIOGRAPHY**

1986 Leichty, Sippar 1 p. 211 (study)
1992 Lambert, Cat. p. 74 (study)

**TEXT**

Col. i

1) [m]AN.[ŠÁR-ŠEŠ-SUM.NA]
2) LUGAL GAL-ú LUGAL dan-nu LUGAL ŠÚ LUGAL [KUR aš-šur.KI]
3) LUGAL LUGAL.MEŠ KUR.[mu-uṣ-ri]
4) KUR.pa-ta-ri-ú [KUR.ku-ú-sti]
5) LUGAL kib-ra-a-ti [LÁMMU-tim]
6) LUGAL šá ina kul-lat [KUR.KUR]
7) ma-ḫi-ri la i-[ši-ú]
8) [bu]-kur d30-ŠEŠ.MEŠ-[SU]
9) [LUGAL GAL]-ú LUGAL dan-nu LUGAL ŠÚ LUGAL [KUR aš-šur.KI]
10) [...],MEŠ KUR EME,[GI, u URI.KI]

Lacuna

Col. ii (missing)

Col. iii

1) [...]-a
2) [...]-ti
3) [...]-kin ma-ḫar-šá-un
4) [...] ŠEŠ.KUR ka-li-šá-un
5) [...]-a-ti na-du-ú
6) [...] ub-la
7) [...]-a-nu
8) [...] dUTU

Lacuna

Col. iv

Lacuna

iii 1–8) [...] ... [...] ... [...] placed before them [...] the temples, all of them, (iii 5) [...] ... that were ruined [...] brought [...] ... [...] the god Šamaš
Esarhaddon 112

1) [KUR šu-me-ri] u KUR URI.KI
2) [ša ina u₄]-me pa-ni la i-šu-ú ma-na-ma
3) [muš-ta]-pi-ik ka-re-e aš-na-an
4) šá ina UD.MEŠ-šú su-un-qu u ḫu-šaḫ-ḫu
5) ú-šá-as-šu-ma iš-ku-nu ḫe-[GAL.LA
6) KI.LAM GL.NA S.LAS BURU₂تس na-pa-āš dnisaba
7) ú-šá-āš-šu-u ina KUR
8) šá ina BALA-šú ELAM.MA.KI ú-la še-mu-ú
9) LÚ.KÚR lem-nu naḫ-nī DINGIR.MEŠ ra-su-un-du
10) ina la te-e-mu DINGIR.MEŠ īt-ba-am-ēma
11) x x x x KI.UR.KI iš-ku-nu pa-ni-šú
12) [...] x.UR.MEŠ KUR-šú ra-pa-āš-ti
13) [...]-qu-ti id-kam-μa
14) [...] NĪTA.MEŠ u MUNUS.MEŠ
15) [...] i-te-nē-er-ru-bu
16) [...]-šá u ba-ba-a-μa
17) [...] ḫI KUR

Lacuna
Col. v
1) GIS.TUKUL.MEŠ saq-[...]
2) li-nar-ru ga-re-e li-šam-qī-[tuk]
3) ḫUL.GUR EN šib-ti u šag-ga-[dāš-ti]
4) an-dal-la-šú UGU-šú-nu lit-ru-uş
5) li-igung nap-šat ni-šu-šú-nu
6) šá-a-šú-nu um-man-šu-nu ka-ras-su-un
7) li-ti-ra ina qē-reb šap-šā-qu
8) ḫUL.KÚR GUL. an-e u KI-tim
9) ṢEG.MEŠ taḥ-du-ti ILLU.MEŠ gap-šu-ti
10) ina KUR-šú-nu liš-tab-ra-a GĒ₂ u im-ma
11) DINGIR.MEŠ GAL.MEŠ šá AN-e u KI-tim
12) ina kun liš-bi-šú-nu ḫa-diš
   [lip-pal-su-šú]-nu-ti-ma
13) DINGIR a-na DINGIR li-[...]-su-un
14) li-ri-ku UD.MEŠ-šú-[un li]-bi-ra
   MU] AN.NA.MEŠ-šú-un
15) ina ḫe-saq-il E.GAL [DINGIR.MEŠ ...]
16) NUNUZ.MEŠ-šú-nu liš-mu-hu li-ru-ti [...] 
17) e-ma ḫil i GU.TU [... liq-bu-u dum-qē-šú-nu]
18) KI šal-mat SAG.DU ana ma-ti-ma [...]
19) man-nu ina LUGAL.MEŠ ār-ku-ti [...]
20) [šá] E₄₁-[ma] uḫa-ba-[ši [...]
21) [MU].SAR-ru-ā ši-tīr šu-mi-[iš li-mur-ma]
22) [šam]-ni liš-šu-ūš NA₂ [...]
23) [...] KI MU-šū liš-ṭur ep-šē-[ti-ia [...]
24) [...] x x [...]

Lacuna

v 1–18) [...] ... weapons [...] may they kill [(my) enemies] (and) cut down (my) foes; may the god Nergal, lord of pestilence and murder, stretch out his protection over them, (v 5) spare the lives of their people, (and) save them, their army, and their camp from anguish; may the god Adad, the canal inspector of heaven and netherworld, make plentiful rains (and) widespread floods (v 10) long lasting in their land; night and day, may the great gods of heaven and netherworld [look upon them with joy in their steadfast hearts; may a god [...] their [...] to (another) god; may their days be long (and) their years be long lasting; (v 15) in Esagil, the palace of [the gods, ...] may their offspring thrive; may [...] be cursed; wherever the gods Šīn and Šamaš [... let them order good things for them; [...] with the black-headed people forever.

v 19–24) Whoever among the future kings [... who] comes up and searches [for ..., may he read an inscription written in [my] name [and] anoint (it) [with] oil, ... [...] write [my name] with his name, [... my] deeds [...] [...]
113

An inscription of Esarhaddon on a solid cylinder from Babylon describes the rebuilding of Eniggidrukalamasuma, the temple of the god Nabû of the ḫaru in Babylon. The text, which is written in contemporary Babylonian script and with each line separated by a horizontal ruling, dates to after Ayyāru (II) 672 BC since Ashurbanipal and Šamaš-šuma-ukiš are mentioned as heir designatees of Assyria and Babylon.

CATALOGUE

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BIBLIOGRAPHY


TEXT

1) mAN.ŠÁR-ŠEŠ-SUM.NA LUGAL GAL-ū LUGAL
dan-nu LUGAL kīš-ṣat LUGAL KUR aš-šur.KI
2) GĪR.NĪTA KĀ.DINGIR.RA.KI LUGAL KUR EME.GI, ʿū
   URI.KI ni-bit ʾdAMAR.UTU ʾdNUMUN-DŪ-tu
3) SIPA ke-e nu mī-gir AN.ŠĀR ʿū ʾdNIN.LĪL
4) LUGAL ša al-tu se-ḫe-ri-šā a-na ʾdAG
   ʾdtaš-me-tum ʿū ʾdna-na-a it-tak-lu-ma
5) e-mu-ru da-na-an-šā-un A mḏ30-ŠEŠ.MEŠ-SU
   LUGAL GAL-ū LUGAL dan-nu
6) LUGAL kīš-ṣat LUGAL KUR aš-šur.KI A mMAN-GIN
   LUGAL GAL-ū LUGAL dan-nu LUGAL kīš-ṣat
   LUGAL KUR aš-šur.KI
7) GĪR.NĪTA KĀ.DINGIR.RA.KI LUGAL KUR EME.GI, ʿū
   URI.KI ŠĀ.BAL.BAL mEN-ba-ni
8) NUMUN da-ru-ū ša du-rag-šū bal-tīl.KI
   ul-la-nu-ū-a EN GAL-ū AMAR.UTU
9) it-ti ē-sag-gīl ʿū KĀ.DINGIR.RA.KI e-zi-iz ša-šū
   ne-tu ir-šī
10) UN.MEŠ-šū an-na ul-la a-ḥa-meš e-tap-pa-la
    i-dab-bu-ba la ša-lim-tu
11) a-na NĪ.GA EN GAL-ī ʾdAMAR.UTU ŠU.II-su-nu
    ū-bi-lu-ma a-na KUR.ELAM.MA.KI id-di-nu
    ṭa-aʾ-ī-tū
12) ep-še-ti-šī-na UGU ʾdAMAR.UTU ʾdNUMUN-DŪ-tu
    im-ra-ṣa-ma iq-bu-ū sa-paš-šīn
13) UGU URU A.MEŠ uš-bi-ī-ma u-še-me ki-šub-bi-īš
14) DINGIR.MEŠ-šū ʾd15.MEŠ-šū ip-ri-du-ma e-lu-ū

1–8a) Esarhaddon, great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, chosen by the god Marduk (and) the goddess Zarpanītu, true shepherd, favorite of the god Aššur and the goddess Mullissu, the king who from his childhood trusted in the gods Nabû, Tašmētu, and Nanāya and (5) knew their power; son of Sennacherib, great king, mighty king, king of the world, king of Assyria; descendant of Sargon (II), great king, mighty king, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad; descendant of the eternal line of Bēl-bāni, whose ultimate origin is Baltīl (Aššur) —

8b–15a) Before my time, the great lord, the god Marduk, became furious with Esagil and Babylon, (and) his heart was full of rage. (10) His people were answering each other with yes (for) no (and) were speaking untruthfully. They put their hands on the possessions of the great lord, the god Marduk, and gave (them) to the land Elam as a bribe. Their deeds were displeasing to the god Marduk (and) the goddess Zarpanītu, and they (the gods) ordered their scattering. He (the god Marduk) made (its) waters sweep destructively across the city and he turned (it) into fallow land. Its gods and goddesses took fright and went up to the heavens. The site of the city was
torn out and its foundation platform(s) could not be seen.

15b–19) At the beginning of my kingship, in my first year, when I sat in greatness (on) my royal throne, the merciful god Marduks heart was appeased and he became reconciled with the city that had angered (him). I had Esagil and Babylon built anew. I renovated the statues of the great gods (and) had (them) dwell on their seats as an eternal dwelling. I completed the temple of the god Aššur (and) set up proper procedures in all of the cult centers.

20–24a) At that time, Eniggidrukalamasuma, the temple of the god Nabû of the šarrû, its site had become a heap of ruins and changed into a tell (so that) the top of its foundations could not be seen (and) its shape could not be determined. I, Esarhaddon, king of Assyria, whose mind the gods Aššur, Šîn, Šamaš, Bēl, (and) Nabû opened for completing the cult centers (and) renovating (their) shrines — it occurred to me and my heart prompted me to (re)build Eniggidrukalamasuma.

24b–28a) I opened up its dirt piles and surveyed (and) examined its structure. I measured its foundation platform in (exact) accordance with its earlier plan and did not add (even) a single brick more. In a favorable month, on a propitious day, I laid its foundation and secured its brickwork. I built (and) completed that temple from its foundations to its parapets (and) made (it) shine like daylight.

28b–34) May the god Nabû, the sublime son, look with joy upon [this work], ble[ss] my [kingship] with his steadfast heart, (and) allow my hand to grasp the righteous scepter that widens the land. For Ashurbanipal, crown prince of Assyria, and Šamaš-šuma-ukiš, crown prince of Babylon, both brothers, my offspring, they may decree as their destiny a good fate, a favorable fate, one of the lengthening of the days of their reigns (and) the protection of the throne(s) of their priestly offices; may their kingships ... lead my land in truth and justice; (and) may the gods Šîn and Šamaš together keep answering the true princes with a firm 'yes'!

35–37) In future days, in far-off days, may a future ruler, who renovates the dilapidated section(s) of this temple when it becomes dilapidated and old, place my inscribed name with his name. The god Nabû, the sublime son, the one who seqets, throne, (and) reign, will (then) hear his prayers.

The precise meaning of šarrû in this context is uncertain. W.G. Lambert (RA 91 [1997] p. 66 K 8878:4) translates it as "vat," basing his interpretation on CAD ḫ p.116 sub ḫarrû A mang. 1 and AHW p. 328 sub ḫarrû II. W. von Soden (AHW pp. 328–329 sub ḫarrû III) suggests that ḫarrû is a type of sanctuary.
114

An Akkadian inscription on a black basalt cuboid monument describes the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. This monument is known as Lord Aberdeen’s Black Stone and its text is commonly referred to as Babylon D (Bab. D).

CATALOGUE

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<td>Height: 21.6; Sides: 9.5</td>
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COMMENTARY

Assyrian hieroglyphs are carved on the top (see text no. 115) and the script is archaizing Neo-Babylonian. The fourth Earl of Aberdeen purchased the object sometime around the 1820s and presented it to the British Museum in 1860. Rawlinson, when he published his copy in 1R (1861), stated that Lord Aberdeen’s Black Stone came from Nineveh, but without providing evidence for its provenance. Finkel and Reade (ZA 86 [1996] p. 254) have suggested that it probably comes from Babylon since that site was the normal source for antiquities at the time Lord Aberdeen purchased it.

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2008 Marzahn in Marzahn and Schauerte, Babylon: Wahrheit p. 232 and figs. 152a-b (photo, study)
2009 André-Salvini and Brinkman in André-Salvini, Babylone p. 138 (photo, study)
2009 Marzahn in Marzahn and Schauerte, Babylon: Wahrheit p. 232 and figs. 152a-b (photo, study)

TEXT

Col. i

1) AN.ŠÁR-ŠEŠ-SUM.NA LUGAL
2) kiš-še-ti LUGAL KUR aš-šuR.KI
3) GIR.NĪTA KĀ,DINGIR.RA,KI
4) LUGAL KUR EME,GI, ā UR.LI,KI
5) NUN na-a-di pa-lih
6) 4AG ū 4AMAR,UTU
7) ul-la-nu-ú-a ina BALA

i 1–6) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of Sumer and Akkad, pious prince, who reveres the gods Nabû and Marduk —

i 7–18) Before my time, in the reign of a previous
Figure 7. BM 91027 (text no. 114), Lord Aberdeen’s Black Stone col. i, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.
Figure 8. BM 91027 (text no. 114), Lord Aberdeen’s Black Stone col. ii, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.
Figure 9. BM 91027 (text no. 114), Lord Aberdeen’s Black Stone col. iii, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.
Figure 10. BM 91027 (text no. 114), Lord Aberdeen’s Black Stone cols. iv and i, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil. © Trustees of the British Museum.
8) LUGAL maḫ-re-e ina KUR EME.GI
9) ū URLs.KI it-tab-ša-a
10) Ā.MEŠ HUL.MEŠ UN.MEŠ
11) a-šib lib-bi-šu an-na
12) u-ul a-ḫa-meš e-tap-pa-šu
13) i-dab-bu-ba sur-ra-a-ti
14) a-na NĪ.GA é-saq-šu
15) Ė.GAL DINGIR.MEŠ ŠU-šu-[nu]
16) ū-bi-lu-ma KU.KI KU.[BA.BBAR]
17) ni-siq-ti NA₄.MEŠ a-na
18) KUR.ELAM.MA.KI ḫu-šu-ru ma-ḫi-riš
19) i-gu-ug-ma diEN.LIL
20) DINGIR.MEŠ 4AMAR.UTU a-na sa-pa-ša
21) KUR ḫul-lu-qu UN.MEŠ-[ša]
22) ik-ta-pu-ud MU.NUS.ḪUL
23) iD.a-ra-ah-[ši]

Col. ii
1) [ID ḤÉ.GAL ILLU kaš-[šu]
2) tam-šil a-bu-bi [ib-bab-lam-ma]
3) a-lum šu-bat-su
4) eš-re-e-ti-šu [A.MEŠ]
5) uš-bi-i'-ma uš-še
6) kar-meš DINGIR.MEŠ 4i5.MEŠ
7) a-šib lib-bi-šu e-lu-ū
8) ša-ma-meš UN.MEŠ a-šib
9) qer-bi-šu a-na ši-in-di
10) ū-ḫi-te uš-[šu-šu-tu]
11) 70 MU.AN.NA.MEŠ mi-nu-ut
12) ni-du-ti-šu iš-tur-ma
13) re-mé-u-ut 4AMAR.UTU
14) sur-riš lib-ba-šu i-nu-šu-ma
15) e-liš a-na ša-ša-liš
16) uš-bal-kit-ma a-na 11
17) MU.AN.NA.MEŠ a-ša-ša-šu iq-bi
18) ia-a-ti AN.ŠAR-ŠEŠ-MU
19) aš-ša ep-eš-e-te ši-na-ti
20) a-na aš-ri-ša-tur-ri
21) ina UKKIN ŠEŠ.MEŠ-ia GAL.MEŠ
22) [ke-niš] tu-ut-tan-ni-ma

Col. iii
1) [AN].DUL-ka DUG.GA taš-ku-nu-ma
2) [UGU]-ia kal-lat za'-i-ri-ia
3) [a-bu]-biš tas-pu-nu-ma gi-mi-r
4) [za-ma-ni]-ia ta-na-ra-ma
5) tu-[šak]-ši-du ni-iz-ma-ti
6) a-na nu-uḫ-ḫi lib-bi DINGIR-ti-ka
7) GAL-ti šup-šu-ḫu ka-bat-ti-ka
8) SIPA-ut KUR aš-ḫa.KI tu-ma-lu-ū
9) ina SAG LUGAL-ti-ia ina maḫ-re-e
10) BALA-ia ša ina GIŠ.GU.ZA
11) LUGAL-ti ra-biš ū-ši-bu

king, bad omens occurred in Sumer and Akkad. (i 10)
The people living there were answering each other yes (for) no (and) were telling lies. They put their hands on the possessions of Esagil, (i 15) the palace of the gods, and they sold the gold, silver, and precious stones at market value to the land of Elam.

i 19–ii 11) The Enlil of the gods, the god Marduk, became angry and plotted evilly to level the land (and) to destroy [its] people. The river Arah[tu, (ii 1) (normally) a river of abundance], [turned into a huge flood like the deluge, (and) swept (its) waters] destructively across the city, its dwellings, (and) shrines, (ii 5) and turned (them) into ruins. The gods and goddesses dwelling in it went up to the heavens; the people living in it were distributed among the foreign riffraff (and) became slaves.

ii 12–18) The merciful god Marduk wrote that the calculated time of its abandonment (should last) 70 years, (but) his heart was quickly soothed, and he reversed the numbers and (thus) ordered its (re)occupation to be (after) 11 years.

ii 19–iii 8) You [truly] selected me, Esarhaddon, in the assembly of my older brothers, to put these matters right, and (iii 1) you (are the one) who placed your [protection] over me, swept away all of my enemies like a flood, killed all of my [foes] and (iii 5) [made] me attain my wish, (and), to appease the heart of your great divinity (and) to please your spirit, you entrusted (me) with shepherding Assyria.

iii 9–15) At the beginning of my kingship, in my first year, when I sat in greatness on (my) royal throne, [good signs were] established for me; in heaven (and)

ii 12–18 For a discussion on how Marduk altered the calculated time of Babylon’s and Esagil’s abandonment on the "Tablet of Destiny" from 70 years to 11 years, see the note to text no. 104 (Babylon A) ii 6–7.

ii 18 The verb iq-bi ("he ordered") is found at the beginning of iii 19 on the object, but it is to be understood as the end of ii 18.
Esarhaddon 114

12) iš-[šak]-na-nim-ma Ā.MEŠ
13) [Sīg,MEŠ] ina šá-ma-me qaqa-ra
14) [iš-tap-pa]-ra gis-kim-mu-uš
15) [ša] e-peš šip-ri šu-a-ta
16) [dāš-hu]-ut] ak-kud ša ḫSU
17) [ḪiškUR]  dhcp.MEŠ en.MEŠ-ia ak-ta-mi
18) ma-šar-šu-un ina ma-kal-ti
19) LÚ.HAL-ú-ti UZU.MEŠ
20) tu-kal-ti iš-šak-nu-nim-ma
21) ša e-peš KÁ.DINGIR.RA.KI
22) ud-du-uš é-saq-il
23) ú-ša-āš-ti-ra a-mu-tú

Col. iv

1) a-na an-ni-šu-nu ke-[e-nu]
2) at-kal-ma ad-ke-e-ma
3) gi-miR ERI.MI.HA u UN.MEŠ
4) KUR.KÁ/^d-šu-ta-āš
5) si-ḫir-ti-ša GIŠAL-ḫu
6) ú-šat-rim-[ma e-mi]-dá
7) tup-šik-ki ina lGIŠ DUG.GA diš-pu
8) L[NUN]A KURUN,NAM ši-kar
9) KUR-[^i] ū-ḫu-lu ta-ra-ḫuš
10) ku-ša-ru ina SAG,DU-ia ăš-ši-ma
11) ú-ša-az-bi lac-ma-ni
12) ina GIŠ.UB.MEŠ ZÜ AM.SI
13) GIŠ.EŠI GIŠ.TUG GIŠ.MES,MA,KAN.NA
14) AD.ME.KÁ a-na né-ri-šá
15) ú-šal-bi-na SIG
16) é-saq-il É.GAL DINGIR.MEŠ
17) ū eš-re-e-ti-šu
18) KÁ.DINGIR.RA.KI URU ki-din-ni
19) im-gur-^d-EN.LIL BAD-šu
20) né-med-^d-EN.LIL šal-šu-šu
21) ul-tu uš-še-šu-un a-di
22) na-bur-ri-šu-un es-šiš
23) ú-še-piš ú-šar-bi
24) ú-saq-qi ú-šar-ri-šu
25) ša-lam DINGIR.MEŠ GAL.MEŠ ud-diš
26) ina BÁRA.MEŠ-šu-nu ú-šar-ma-a
27) šu-bat da-ra-a-ti SÁ.DUG,šú-nu
28) ba-at-lu-ti ú-ki-in
29) DUMU.MEŠ KÁ.DINGIR.RA.KI ša
30) a-na re-ešu-ti ša-la-ku
31) a-na sin-di ú bir-te
32) zu-ú-ú-za ú-pa-ḫi-pi-ma
33) a-na LÚ.KÁ.DINGIR.RA.KI,MEŠ
34) am-nu ki-din-nu-sün eš-šiš
35) áš-kun

iv 1–15) I trusted in their fi[rm] ‘yes’ and I mustered all of my craftsmen and the people of Karduniš (Babylonia) (iv 5) to its full extent. I had them wield hoes and I imposed baskets (on them). I mixed (the mud for) its revetment with fine oil, honey, ghee, kurumnu-wine, (and) pure mountain beer. (iv 10) I raised a basket onto my head and carried (it) myself. I had its bricks made for one year in brickmolds of ivory, ebony, boxwood, (and) musukkannu-wood.

iv 16–24) I had Esagil, the palace of the gods, and its shrines, Babylon, the privileged city, Imgur-Enlil, its wall, (iv 20) (and) Nēmed-Enlil, its outer wall, built anew from their foundations to their parapets. I made (them) greater (than before), raised (them) up, (and) glorified (them).

iii 16–24) [I was afraid] (and) worried, (and) I knelt before the gods Šamaš, [Adad], (and) Marduk, the great judge(s), the god[s], my lords. In the diviner’s bowl, (iii 20) trustworthy oracles were established for me, and they had (their response) concerning the (re)building of Babylon (and) the renovation of Esagil written on a liver.

iv 25–28) I refurbished the statues of the great gods (and) I had (them) dwell on their daisies as an eternal dwelling. I (re)confirmed their interrupted sattukku offerings.

iv 29–35) I gathered the citizens of Babylon who had become slaves (and) who had been distributed among the (foreign) riffraff and I counted (them once again) as Babylonians. I established anew their privileged status.
In text no. 104 vii 10–12, the phrase *lumāšē tamšīl šiṭir šumīya ēsiq*, “I depicted *lumāšē*, representing the writing of my name, on them” occurs. This undoubtedly refers to symbols that have been interpreted as a cryptographic royal inscription of Esarhaddon and that are found upon three clay prisms and one stone monument, all probably from Babylon. These symbols have been referred to as Assyrian hieroglyphs or astroglyphs, which may have been inspired by Assyrian encounters with Egyptian hieroglyphs. The texts that are found on the objects with the Assyrian hieroglyphic inscriptions are: text no. 104 ex. 1 (Babylon A), text no. 107 (Babylon F), text no. 111, and text no. 114 (Babylon D = Lord Aberdeen’s Black Stone). Inscriptions of this kind have so far only been identified for the kings Sargon II and Esarhaddon, and the cryptography did not follow Egyptian hieroglyphic writing directly but rather appears to have been inspired by the latter’s pictographic character. Although it is likely that these symbols represent Esarhaddon’s name and royal title(s), the matter of how to read the hieroglyphs, both individually and as a group, is still not settled.

While the interpretations offered below are extremely ingenious, I find them to be clever but dubious, as several of the readings are rather forced. I am, however, not able to offer a better solution. My misgivings are as follows:

1) The name. Esarhaddon had at least three names, Aššur-aḫu-iddin, Aššur-etel-ilānī-mukīn-apli, and an Aramaic name that we do not know. While his throne name Aššur-aḫu-iddin is the most likely one to be on these monuments, it is not certain that this is the case.

2) The language. We should probably expect the language to be Akkadian, but four instances on three exemplars are written counterclockwise. Aramaic is written right to left and hieroglyphic Egyptian is normally written from right to left but may be written in any direction. I do not know if this is meaningful.

3) Are the Assyrian hieroglyphs read syllabically or logographically? Akkadian could allow either or both.

4) All the solutions find themselves with too many hieroglyphs for the name alone and try to solve the problem by adding a pronoun or title after the name. This is where serious guesswork enters, and while I would not rule out any of these solutions, I remain unconvinced at this time.

The presentation which follows does not pretend to indicate the interpretations of the individual signs in a fully satisfactory manner and the reader must consult the original publications to understand the views and interpretations of the respective scholars.

### CATALOGUE

<table>
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<th>Ex.</th>
<th>Museum Number</th>
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<th>Dimensions (cm)</th>
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<td>60–12–1,1</td>
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COMMENTARY

Ex. 1 is a stone monument and exs. 2–4 are clay cylinders. All of these pieces may originate from Babylon. In ex. 1 the symbols are carved in relief in two registers atop the stone monument, and the consensus is that the symbols are to be read left to right. The order found on ex. 1 indicates the starting point in exs. 2–4, where the symbols were stamped in a counterclockwise circular pattern on one or both ends of each prism, apparently by at least two different stamps. Each hieroglyphic text has eight symbols in the same basic order, with one major variant and a few minor stylistic variants. In ex. 1 symbol 4 is a bull, while in exs. 2–4 symbol 4 is a lion. Note that a lion is incised facing the beginning of some of the royal inscriptions on stone vases from Aššur (e.g., text no. 72). In ex. 1 symbol 1 has a stylized tree decorating the base of the podium and the divine horns on the headdress are more pronounced than in exs. 2–4. In ex. 1 symbol 3 is a stylized tree, while in exs. 2–4 the tree is greatly simplified.

D. Nadali (Iraq 70 [2008] pp. 87–104) has tentatively ascribed to Esarhaddon the figural elements (bull’s leg, vegetation, man’s hand and bare head) on eight high-relief bricks, seven of which are known to have been excavated by R.C. Thompson in his first season of excavations at Nineveh (1927–28). These pieces are fragmentary, and, as Nadali notes, another possibility is that they came from the reign of Sargon II.

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1948 Gadd, Divine Rule pp. 93–95 (ex. 1, study)
1956 Borger, Asarh. p. 28 (exs. 1–3, study)
1963 Pinches, CT 44 pl. IV no. 3 (ex. 2, drawing)
1979 Reade, Bagh. Mitt. 10 pp. 45–46 (exs. 1–3, study)
1990 Roaf, Cultural Atlas p. 189 (ex. 1, photo)
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1993 Porter, Images, Power and Politics pp. 185–187 (exs. 1–3, study)
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1994 Miglus, Studies Hrouda pp. 179–191 (study)
1995 Reade in Caubet, Khorsabad pp. 234–235 (study)
1996 Finkel and Reade, ZA 86 pp. 244–268 and figs. 1–24 (exs. 1–4, photo, drawing, study)
1997 Scurlock, NABU 1997 pp. 85–86 no. 92 (study)
2001 Roaf and Zgoll, ZA 91 pp. 264–295 (exs. 1–2, drawing, study)
2003 Porter, Trees, Kings, and Politics pp. 39–46 and pl. 10 (ex. 1, photo, study)
2005 Reade, AOS 88 p. 118 (ex. 1, study)
2007 Giovino, Assyrian Sacred Tree pp. 9 n. 12, 23, 25, 27–29, 88, 114, 128, 171 and figs. 3 and 75 (exs. 1–2, photo, study; ex. 2, drawing)
2007 Niederreiter, Iraq 70 p. 138 (ex. 1, photo)
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2008 Niederreiter, Iraq 70 pp. 58, 70, and 81 nos. I.d.9–12 (exs. 1–4, drawing, study)
2008 Nadali, Iraq 70 pp. 95–96 and figs. 10a–b (ex. 1, photo, drawing, study)

TEXT

Ex. 1 = text no. 114 (Lord Aberdeen’s Black Stone, Babylon D)

Top register (left to right)
1) Horned headdress on podium bearing a relief of a stylized tree
2) Assyrian king as worshipper/priest
3) Stylized tree
Figure 11. BM 91027 (text no. 115), Lord Aberdeen’s Black Stone, a cuboid monument of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs incised on its top. © Trustees of the British Museum.

4) Bull
Bottom register (left to right)
5) Mountain
6) Plough
7) Palm tree
8) Foursided figure

Ex. 2 = text no. 104 ex.1 (Babylon A)

Top (read counterclockwise)
1) Horned headdress on podium
2) Assyrian king as worshipper/priest
3) Palmette
4) Lion
5) Mountain
6) Plough
7) Palm tree
8) Foursided figure

Base (read counterclockwise)
1) [Horned headdress on podium]
2) Assyrian king as worshipper/priest
3) Palmette
4) Lion
5) Mountain
6) Plough
7) [Palm tree]
8) [Foursided figure]
Figure 12. BM 78223 (text no. 115), a fragment of clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its top. © Trustees of the British Museum.

Figure 13. BM 78223 (text no. 115), a fragment of clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its base. © Trustees of the British Museum.
Figure 14. BM 78247 (text no. 115), a fragment of clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its top. © Trustees of the British Museum.

Figure 15. MMA 86.11.283 (text no. 115), a fragment of clay prism of Esarhaddon recording the rebuilding of Babylon and Esagil with Assyrian hieroglyphs stamped on its base. © The Metropolitan Museum of Art.
Ex. 3 = text no. 107 (Babylon F)
Top (read counterclockwise)
1) Horned headdress on podium
2) Assyrian king as worshipper/priest
3) Palmette
4) Lion
5) Mountain
6) Plough
7) Palm tree
8) Foursided figure

Ex. 4 = text no. 111
Base (read counterclockwise)
1) [Horned headdress on podium]
2) Assyrian king as worshipper/priest
3) Palmette
4) Lion
5) Mountain
6) Plough
7) Palm tree
8) Foursided figure

INTERPRETATIONS AND TRANSLATIONS

Luckenbill: “(1–6) Esarhaddon (7–8) am I”; (1) די, (2) א, (3) šur₄, (4) šEŠ, (5) SUM, (6) na, (7) ana, (8) ku.

Finkel and Reade 1: “(1–4) Aššur-aḫu-iddin (= Esarhaddon), (5–8) ‘Great House’ (= king) of ‘Upper’ and ‘Lower’ Mesopotamia (= Assyria and Babylonia)”; (1) AN, (2) ŠAR (for ŠÁR), (3) ŠEŠ, (4) sī (for sī), (5) KUR, (6) šūrû, (7) “Babylonia”, (8) KI.

Finkel and Reade 2: “(1–3) Aššur-‘a brother’-‘has given’ (= Esarhaddon), (4–8) king of the land of Assyria (and) Babylonia”; (1) AN, (2) ŠAR (for ŠÁR), (3) ŠEŠ, (4) “king”, (5) KUR, (6) šūrû, (7) “Babylonia”, (8) KI.

Scurlock: “(1–3) Aššur-‘a brother’-‘has given’ (= Esarhaddon), (4–8) king of the land of Assyria (and) Babylonia”; (1) Aššur, (2) ŠEŠ, (3) SUM, (4) “king”, (5) KUR, (6) aššur, (7) “Babylonia”, (8) KI.


Note that E. Frahm (NABU 2005 p. 50 no. 44 n. 28) makes similar interpretations in connection with the Assyrian hieroglyphs used by Sargon II. He reads that sequence of signs as follows: (1) lion = šarru-, (2) bird (whose outline resembles the GI sign) = ukīn, (3) bull = šar, (4) fig tree = māt, and (5) plough = aššur, “Sargon (II), king of Assyria.”

Two fragments of a clay tablet from Nineveh contain a copy of an inscription describing the rebuilding of Babylon and Esagil, the temple of the god Marduk in Babylon. This text is commonly referred to as Babylon B (Bab. B) and is edited with the Babylon inscriptions, rather than with other inscriptions known only from tablet copies, since it duplicates texts (reportedly) from that city and since it concerns the rebuilding of Esagil and Babylon.
### CATALOGUE

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<td>K 192: 11.6×10.3; K 4513: 3.2×2.5</td>
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### COMMENTARY

K 192 (+) K 4513 appear to belong to the same tablet. On the basis of the script, the composition of the clay, and the contents of the pieces, R. Borger suggests that 82–3–23,55 (text no. 117) comes from the same object as K 192 (+) K 4513. This may be so, but lacking firm evidence it is better to edit them separately. This text (Babylon B) contains some passages known from Esarhaddon’s other Babylon inscriptions and contains material or descriptions of events in Babylonia not recorded in other texts. Some passages in this damaged text can be restored from parallel passages in text no. 104 (Babylon A), text no. 105 (Babylon C), text no. 114 (Babylon D), text no. 108 (Babylon G), text no. 48 (Aššur-Babylon A), and text no. 109 (BM 122617+). The damaged text is restored as follows: line 2′ from text no. 104 i 25–27; lines 5′–6′ from text no. 109 ii 15’–17’; lines 8′–10′ from text no. 108 ii 3′–5′, 8′–9′, and 15′–16′; lines 13′–15′ from text no. 114 i 23–ii 6; lines 17′, 21′–rev. 2, and 4 from text no. 104 i 46–48, ii 23b–26, and 34–41; rev. 7b–14 from text no. 104 ii 49–iii 26a and 32–38; and rev. 17 and 20 from text no. 105 vi 33–34 and vi 27b–28. In addition, the restoration in lines 11′, 18′, 20′, rev. 15, and rev. 23 are based on Borger’s suggestions (Asarh. pp. 14–15 and 22).

### BIBLIOGRAPHY

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<td>2003–4</td>
<td>De Meis</td>
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### TEXT

**Obv.**

Lacuna

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<td>1)</td>
<td>[...] ana be-el-ti-ša ul i-šem-[me]</td>
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<tr>
<td>2)</td>
<td>[DINGIR.MEŠ-ši-na i-bu-ka-ma i-me-ša āšš-tar-šin par-ši-ši]-na ú-náš-ša-ra-ma šá-na-tim-ma ir-ka-ba</td>
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<td>3)</td>
<td>[...] tu šur-šu-ú a-sak-ku ak-lu</td>
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<td>4)</td>
<td>[... sat-tuk]-ku ú-šab-ta-lu ú-šab-šu-ú ri-kiš-tú</td>
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<td>[a-na NIG.SU é-saq-gül u DUMU E.KI] ŠU.II-su-nu ú-bi-lu-u-ma im-ša-šu-[u NIG.SU.MEŠ-ša]</td>
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**Lacuna**

1′–6′) [...] the slave girl did not list[en to] her mistress. [They led their gods away, neglected their goddesses], abandoned [their rites], and embraced quite different (rites); [...] ... was supplied, a taboo was infringed; [...] they discontinued [sattuk]ku offerings. They fomented a conspiracy. (5′) They (Babylon’s citizens) put their hands on [the possessions of Esagil and the citizens of Babylon] and they plundered its goods, [gold, silver, ... fr]om inside the temple (and) sold (them) at market value to the land Elam.

7′–9′) The god Enlil saw [...] and his heart became angry (and) his mood became furious. [The Enlil of the gods, the lord of the lands], plotted evilly to scatter the land and people; [to level the land and to destroy]
...
24) [e-tap-lu a-ḫa-meš ina GEŠTÜ II DAGAL-ti ḫ]-s-si pal-ke-e ša iš-ru-[ka AB GAL DINIR.MEŠ]

21) [in a-na e-peš šip-ri šu-a-ti aš-ḫu-ut ak]-kad-ma ša utU-šišKUR 4AMAR.NU.DIL.ĐU.KU.GAL DINIR.MEŠ EN.MEŠ-ia ak-ta-ma]-ša Ša-ḫu-un


19) [a-na an-ni-šú-nu ke-e-nu at-kal]-ma ad-ke-ma gi-miš ERIM.LI.A-ia u KUR.KÁR-4dun-ša-aš
tup-šik-ku u al-[š]-ušat-riš-šú-nu-ti

18) [ina LŪ.GIŠ 5DUG.GA LAL 1.NUN.NA KURUN.NAM
ma-ti-ni ši-ša KUR-i ab-ša-ša-ti aššu-ša]

17) [ša-e-sag-gil É.GAL DINIR.MEŠ]-ša uš-šiš-šu
ad-di-ma uš-šiš-šu

16) [ša-šú-nu ke-e-nu at-kal]-ma ad-ke-ma gi-miš ERIM.LI.A-ia u KUR.KÁR-4dun-ša-aš
tup-šik-ku u al-[š]-ušat-riš-šú-nu-ti

15) [ša-šú-nu ke-e-nu at-kal]-ma ad-ke-ma gi-miš ERIM.LI.A-ia u KUR.KÁR-4dun-ša-aš
tup-šik-ku u al-[š]-ušat-riš-šú-nu-ti

14) [ŠUŠ nạn]-na ša šú-šu-neš-ta ša šú-šu-ub URU ud-Šu-[uš ša-saq-ši] Ša-ša-dš-ti-ra a-mu-ti

13) [ina LŪ.GIŠ 5DUG.GA LAL 1.NUN.NA KURUN.NAM
ma-ti-ni ši-ša KUR-i ab-ša-ša-ti aššu-ša]

12) [ša-e-sag-gil É.GAL DINIR.MEŠ]-ša uš-šiš-šu
ad-di-ma uš-šiš-šu

11) [ša-šú-nu ke-e-nu at-kal]-ma ad-ke-ma gi-miš ERIM.LI.A-ia u KUR.KÁR-4dun-ša-aš
tup-šik-ku u al-[š]-ušat-riš-šú-nu-ti

10) [ša-e-sag-gil É.GAL DINIR.MEŠ]-ša uš-šiš-šu
ad-di-ma uš-šiš-šu

9) [ša-šú-nu ke-e-nu at-kal]-ma ad-ke-ma gi-miš ERIM.LI.A-ia u KUR.KÁR-4dun-ša-aš
tup-šik-ku u al-[š]-ušat-riš-šú-nu-ti

8) [ša-e-sag-gil É.GAL DINIR.MEŠ]-ša uš-šiš-šu
ad-di-ma uš-šiš-šu

7) [ša-e-sag-gil É.GAL DINIR.MEŠ]-ša uš-šiš-šu
ad-di-ma uš-šiš-šu

Rev. 15–16) I laid the foundations of [Esagil, the palace of the gods], and secured its brickwork. [...] fas]hioned skillfully (and) I drew its ground plan exactly as it had been written.

Rev. 17–19) [With] the large aslu-cubit, I measured the dimensions of [Imur-Enlil, its great wall], in (exact) accordance with its earlier plan. [...] I made its foundation platform as strong as the base of a mighty mountain, [...] (and) built its structure as it was in former days.

Rev. 20) I bui[lt Etemenanki, the ziqqurat], as it was before — its length [is one aslu (and) one sup]pān, (and) its width is one aslu (and) one suppān.

Rev. 21–22) I offered pure offerings to [...] the great [gods] and the god Kulla, the lord of foundations (and) bricks. I laid their foundations with [...] ... wine, (and) kurrunu-wine, and I secured [their] footings.

Rev. 23–27) I wrote] the glory of the great lord, my lord, on [...] (and) basalt. [I] built [...] and I placed [what was befitting] in their midst. [...] I restored its precious [ritu]als and [...] I established [...] [...]
A piece from one face of a clay tablet from Nineveh contains what is likely a copy of one of Esarhaddon’s Babylonian inscriptions. The fragment may be part of text no. 116 (Babylon B) and thus it is edited with the Babylon inscriptions, rather than with other inscriptions known only from tablet copies.

**CATALOGUE**

<table>
<thead>
<tr>
<th>Museum Number</th>
<th>Registration Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>cpn</th>
</tr>
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<tbody>
<tr>
<td>—</td>
<td>82–3–23,55</td>
<td>Nineveh, Kuyunjik</td>
<td>5×5</td>
<td>c</td>
</tr>
</tbody>
</table>

**COMMENTARY**

On the basis of the script, the composition of the clay, and the contents of the pieces, R. Borger suggests that 82–3–23,55 comes from the same object as K 192 (+) K 4513 (text no. 116), a text commonly referred to as Babylon B. This may be so, but lacking firm evidence it is better to edit them separately. The preserved text duplicates, with deviation, text no. 109 (BM 122617+) i 6′–8′, 10′–12′, 17′–19′, and 22′. Some restorations are based on that text.

**BIBLIOGRAPHY**

1896 Bezold, Cat. 4 p. 1818 (study)
1973 Millard, AFO 24 p. 119 and pl. XIV (copy, study)
1975 Borger, HKL 2 p. 18 (study)
1983 Brinkman, JAOS 103 pp. 35–43 (study)
1993 Porter, Images, Power, and Politics p. 186 (study)

**TEXT**

1′) [...] (x) x [...] 8b′–12′) In the reign of a previ[ous] king, [... a]ll of the cult centers [... ] who dwell within [...] ... no one [... ] [... ]
2′) [...] NUN na]²a¹-du na-ram d[NUMUN-DÛ-tum [... ]
3′) [...] LUGAL šaḫ]-tu šá be-lut-su-nu 'pu³{tuq-qa-ma ...]
4′) [...] re-e-šu] 'mut²-nen-ru-ú aš⁵-nu³ [...] 10′) [...] x x man-nu ul [...] 11′) [...] x MA NI [...] 12′) [...] x MA NI [...]
5′) [...] eš³-re-e-ti ap-pa-a x [... ]
6′) [...] a-na šu]-te-šur pel-ru-de-[e ma-šu-ú-ti ...]
7′) [...] a-na nu]-¹u-h₃-ḥ₃-lib-bi DINGIR-ti-ka GAL-[ti [... ]
8′) [...] tu-ma-al-šu-ú qa-tu]-uš-šu i-na BALA-e LUGAL mah-Re³-[e ... ]
9′) [...] kul¹-lat ma-ḥa-zi gi-x [...] 11′) [...] x x man-nu ul [...] 12′) [...] x MA NI [...] 10′) [...] a-ši-bu-ut qer-bi[- [... ]
Lacuna
Lacuna
Lacuna
Lacuna
A monumental lapis lazuli cylinder seal from Babylon has inscribed upon it two, or more likely three, inscriptions written in Akkadian. The longest records the dedication of the object to the god Marduk by Esarhaddon. This text is commonly referred to as Babylon H (Bab. H).

CATALOGUE

<table>
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<tr>
<th>Museum Number</th>
<th>Excavation Number</th>
<th>Photograph Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>cpn</th>
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<tbody>
<tr>
<td>VA Bab 647</td>
<td>BE 6403</td>
<td>Babylon ph 701</td>
<td>Babylon, room E of a Parthian building in Amran-ibn-Ali</td>
<td>Length: 15.5; Dia: 3.2</td>
<td>p</td>
</tr>
</tbody>
</table>

COMMENTARY

The seal was found in a basket filled with various kinds of stones in room E of a Parthian building in Amran-ibn-Ali on April 18, 1900; see Wetzel, Spätzeit pl. 14 Dd8IV and pl. 15 for the location of the room. The two inscriptions are written in opposite directions on the seal; inscription A begins at the bottom of the seal, while inscription B begins at the top of the seal.

Watanabe (Bagh. Mitt. 16 [1985] pp. 390–391) has argued plausibly that inscription A may well be composed of two separate inscriptions. Since the god depicted on the seal is Adad, line 3 (“seal of the god Adad”) may have been the original inscription on the piece. At some later point, an engraver was ordered to add the phrase “Property of the god Marduk of Esagil.” He added “Property of the god Marduk” (line 1) and then began to put “of Esagil” immediately below it. However, after adding the first wedge (line 2) he realized that there was not quite enough room between line 1 and line 3 to put the new line. He thus put “of Esagil” (line 4) after the original inscription mentioning Adad. Still later, the inscription of Esarhaddon (inscription B) rededicating the piece to the god Marduk was added.

BIBLIOGRAPHY

1900 Delitzsch, MDG 5 pp. 11–13 and fig. 2 (drawing of figure, translation)
1900 Koldewey, MDG 5 pp. 4–6 (provenance, study)
1903 Weissbach, Miscellen no. 7 (copy, drawing of figure, edition)
1911 Koldewey, Tempel pp. 46–48 and pl. 8 fig. 75 (provenance, photo [inscription not visible]; Inscription A, translation)
1924–25 Unger, ÄF 2 pp. 22 no. 6 (study)
1925 Koldewey, WEB 4 pp. 215–216 and 217 fig. 134 (provenance, drawing of figure; Inscription A, translation)
1956 Borger, Asarh. p. 29 §12 (Bab. H) (edition)
1957 Schmidt, Persepolis 2 p. 57 (partial translation of inscription A)
1957 Wetzel, Spätzeit pp. 32 and 36–37 no. 14 and pls. 43a–d and 44a (provenance, photo, copy, study)
1962 Meyer, Jahrbücher p. 104 (translation, study)
1975 Boehner in Orthmann, Der alte Orient pp. 343, 362 and fig. 108b (copy, translation, study)
1975 Borger, WA02 no. 170 (photo [inscription not visible], study)
1977 Gelb in Gibson and Biggs, Seals pp. 109–110, 112, 121 and 125 sub nos. XX and XXX (study)
1987 Collon, First Impressions no. 563 (copy, translation, study)
1987 Galter, ARRIM 5 pp. 13, 15 and 30 no. 82 (edition, study)
1987 Rost, Vorderasiatisches Museum p. 100 fig. 114 (photo [inscription not visible])
1993 Porter, Images, Power, and Politics p. 187 (study)
1994 Watanabe, ASJ 16 p. 242 no. 2.2 (edition)
1995 Tallon, Pierres p. 75 no. 117 (photo)
2008 Klengel-Brandt in André-Salvini, Babylone p. 210 no. 146 (photo, study)
Figure 16. VA Bab 647 (text no. 118), a monumental lapis lazuli cylinder seal from Babylon with two inscriptions written in Akkadian. © Bildarchiv Preusscher Kulturbesitz / Art Resource, NY.

TEXT

Inscription A
1) NIG.GA āMAR.UTU
2) <<DIŠ>>
3) NA₄.KIŠIB Šá āŠKUR
4) Šá ē-sag-gīl

Inscription B
1) ana āŠÚ EN GAL UMUN-šú ₄AN.ŠÁR-PAP-AŠ
2) MAN ŠÚ MAN KUR AŠ a-na TI-šú BA-ıš

Inscription A
Inscription A 1–4) Property of the god Marduk, <<...>>
seal of the god Adad of Esagil.

Inscription B
Inscription B 1–2) To the god Marduk, great lord, his lord: Esarhaddon, king of the world, king of Assyria, presented (this object) for the sake of his life.

119

A few bricks from Babylon have an Akkadian inscription stamped upon them which states that Esarhaddon had paved the processional way of Esagil and Babylon for the god Marduk. This text is commonly referred to as Babylon I (Bab. I).
CATALOGUE

<table>
<thead>
<tr>
<th>Ex.</th>
<th>Museum Number</th>
<th>Excavation Number</th>
<th>Photograph Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>Lines Preserved</th>
<th>FuB 27</th>
<th>cpn</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>—</td>
<td>BE 8084</td>
<td>Babylon ph 871</td>
<td>Babylon, Esagil, avenue, 4th pavement</td>
<td>39×39</td>
<td>1–10</td>
<td>—</td>
<td>p</td>
</tr>
<tr>
<td>2</td>
<td>VA Bab 4052a</td>
<td>BE 41183</td>
<td>—</td>
<td>Babylon, Sachn South ai 34</td>
<td>30×30–9</td>
<td>1–10</td>
<td>1</td>
<td>n</td>
</tr>
<tr>
<td>3</td>
<td>VA Bab 4052b</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>39.5×28.5×8</td>
<td>1–10</td>
<td>2</td>
<td>n</td>
</tr>
<tr>
<td>4</td>
<td>BE 41472</td>
<td>Babylon ph 3283</td>
<td>Babylon, Kaṣr North</td>
<td>—</td>
<td>—</td>
<td>1–3</td>
<td>—</td>
<td>p</td>
</tr>
</tbody>
</table>

COMMENTARY

Exs. 1–3 have the inscription stamped on the face of the brick, while ex. 4 has it stamped on the edge. The stamped area of ex. 2 measures 15×7.2 cm and that of ex. 3 15.3×7.2 cm. Only the ends of the first three lines are preserved on ex. 4 and thus it is possible that this exemplar preserves some other inscription. There are no known variants, and no score for this brick inscription is provided on the CD-ROM.

Wetzel and Weissbach, Hauptheiligtum p. 86 states that BE 8050 bears an inscription of Esarhaddon and had the same provenance as BE 8084 (ex. 1) (followed by Porter, Images, Power, and Politics p. 189); however, BE 8050 is reported to be a terracotta plaque.

BIBLIOGRAPHY

1900–01 Koldewey, MDOG 7 pp. 22–23 and 23 n. ** (ex. 1, provenance, study)
1911 Koldewey, Tempel pp. 49 and 72 no. 9 (ex. 1, edition by Weissbach)
1924–25 Unger, Aفك 2 p. 21 no. 5 (ex. 1, study)
1925 Koldewey, WEB 4 pp. 202–203 and 204 fig. 126 (ex. 1, provenance, photo)
1938 Wetzel and Weissbach, Hauptheiligtum p. 38 no. A.Ia and pp. 86–87 (exs. 1–2, 4, provenance, edition)
1956 Borger, Asarh. p. 30 813 (Bab. I) (exs. 1–2, edition)
1985 Trenkwalder, Sumer 41 p. 38 (edition)
1989 Marzahn, FuB 27 p. 54 no. 1, nos. 1–2 and fig. 1 (transliteration; ex. 3, copy; exs. 2–3, study)
1993 Porter, Images, Power, and Politics pp. 187–188 (exs. 1, 2, 4 and possibly 3, study)

TEXT

1) ana 4AMAR.UTU UMUN-šú
2) MAN.ŠÁR-PAP-AS
3) MAN ŠÚ MAN KU R aš-šur
4) MAN KÁ.DIŠ.DIŠ
5) ina a-gur-ri
6) UDUN KU-tim
7) tal-lak-ti
8) é-sag-gil
9) ù* KÁ.DINGIR.,content
10) ZÁLAG-ir

1–10) For the god Marduk, his lord: Esarhaddon, king of the world, king of Assyria, (and) king of Babylon, made the processional way of Esagil and Babylon shine with baked bricks from a (ritually) pure kiln.

9 ù*: sign indistinct on the photo of ex. 1; copy of ex. 3 in FuB 27 (1989) suggests KI; sign is not preserved on either ex. 2 or ex. 4.
This Akkadian inscription is dedicated to the god Marduk by Esarhaddon and records the making of baked bricks for work on the Esagil temple and Babylon. This text is commonly referred to as Babylon J (Bab. J).

**CATALOGUE**

<table>
<thead>
<tr>
<th>Ex.</th>
<th>Museum Number</th>
<th>Excavation Number</th>
<th>Photograph Number</th>
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<th>Dimensions (cm)</th>
<th>Lines Preserved</th>
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<tbody>
<tr>
<td>1</td>
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<td>BE 39840</td>
<td>—</td>
<td>Babylon, Sachn East as 20 (gate IV of ziqqurat enclosure wall)</td>
<td>30×30</td>
<td>1–9</td>
<td>—</td>
<td>p</td>
</tr>
<tr>
<td>2</td>
<td>VA Bab 4052g</td>
<td>BE 41099</td>
<td>—</td>
<td>Babylon, Sachn South ad 38</td>
<td>31.5×27.5×7</td>
<td>1–9</td>
<td>8</td>
<td>n</td>
</tr>
<tr>
<td>3</td>
<td>—</td>
<td>BE 46408</td>
<td>—</td>
<td>Babylon, Merkes, brick pillar in “Ziqqurat Street”</td>
<td>32×32</td>
<td>—</td>
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</tbody>
</table>

**COMMENTARY**

The inscription is stamped on the face of the brick. The stamped area of ex. 2 measures 15.6×7.2 cm. The provenance of ex. 1 given above comes from Wetzel and Weissbach, Hauptheiligtum p. 86; excavation records state that it comes from “Sahn op (Tor) aS20 [or aS20].” For the pillar in which ex. 3 was found, see Reuther, Merkes pp. 70–71. There are no known variants, and no score for this brick inscription is provided on the CD-ROM.

**BIBLIOGRAPHY**

1924–25 Unger, AfK 2 p. 21 no. 4 (ex. 1, study)  
1925 Koldewey, WEB 4 pp. 86 [correct 38940 to 39840], 203 and 205 fig. 127 (ex. 1, photo, study)  
1931 Unger, Babylon pp. 167 and 280 no. 21 (ex. 1, translation)  
1989 Marzahn, FuB 27 p. 56 no. IV, no. 8 and fig. 4 (transliteration; ex. 2, copy, study)  
1993 Porter, Images, Power, and Politics p. 188 (exs. 1–3, study)  

**TEXT**

1) **ana** ḏÂMAR.UTU UMUN-šú  
2) ṾAN.ŠÂR-PAP-AŠ  
3) MAN KUR aš-šur  
4) MAN KĂ.DIŠ.DIŠ  
5) a-gur-ri  
6) é-šag-gāl  
7) u KĂ.DIŠ.DIŠ  
8) eš-šiš  
9) ú-šal-bi-in  
1–9) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Esagil and Babylon.
An Akkadian inscription which is stamped on numerous bricks from Babylon and which is dedicated to the god Marduk states that Esarhaddon had baked bricks made for the Esagil temple and its ziqqurat Etemenanki (“House, Foundation of Heaven and Netherworld”). The inscription comes in three versions (text nos. 121–123), which are distinguished by their varying line arrangement and orthography. This text is commonly referred to as Babylon K (Bab. K).

**CATALOGUE**

<table>
<thead>
<tr>
<th>Ex.</th>
<th>Museum Number</th>
<th>Excavation Number</th>
<th>Photograph Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>Lines Preserved</th>
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<tr>
<td>1</td>
<td>VA Bab 4074</td>
<td>BE 44638</td>
<td>Babylon ph 3283</td>
<td>Babylon, Kašr, surface</td>
<td>7×23×17</td>
<td>1–3</td>
<td>7</td>
<td>p</td>
</tr>
<tr>
<td>2</td>
<td>BE 41230</td>
<td>—</td>
<td>—</td>
<td>Babylon, Sachn South at 33</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>n</td>
</tr>
<tr>
<td>3</td>
<td>—</td>
<td>BE 41054</td>
<td>Babylon ph 2008</td>
<td>Babylon, Sachn South ad 38</td>
<td>33×33</td>
<td>1–3</td>
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<td>—</td>
<td>BE 32167</td>
<td>—</td>
<td>Babylon, Kašr k 21</td>
<td>—</td>
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</table>

**COMMENTARY**

The inscription on ex. 1 was in an almost perfect state of preservation when found (see the excavation photo), but is now damaged at a number of spots (see the copy in FuB 27). The exact findspot of ex. 2 is indicated by Wetzel and Weissbach, Hauptheiligtum pl. 9 (Schnitt 15, lower middle). Exs. 1–2 and probably 4 are stamped along the edge of the brick; ex. 3 is stamped on the face of the brick. The area stamped on ex. 1 measures 5×20.5 cm. According to Wetzel and Weissbach, there were two different stamps with this inscription and exs. 3–4 were stamped with a different stamp than exs. 1–2. There are no known variants and no score for this brick inscription is provided on the CD-ROM.

**BIBLIOGRAPHY**

1938 Wetzel and Weissbach, Hauptheiligtum p. 38 no. A.I.c and pp. 86–87 (exs. 1–4, provenance, edition) (transliteration; ex. 1, copy, study)
1989 Marzahn, FuB 27 pp. 55–56 no. III, no. 7 and fig. 3 1993 Porter, Images, Power, and Politics p. 188 (exs. 1–4, study)

**TEXT**

1) **ana ḫAMAR.UTU UMUN-Šú maš-šur-PAP-AŠ MAN KUR AŠ** 1–3) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Esagil and Etemenanki.
2) MAN KĀ.DIŠ.DIŠ a-gur-ri é-sag-gišl
3) **u é-temen-an-ki eš-šiš ú-šal-bi-in**
What is basically a duplicate of the previous inscription is found stamped on several other bricks from Babylon. This text is also commonly referred to as Babylon K (Bab. K).

**CATALOGUE**

<table>
<thead>
<tr>
<th>Ex.</th>
<th>Museum Number</th>
<th>Excavation Number</th>
<th>Photograph Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>Lines Preserved</th>
<th>FuB 27</th>
<th>cpn</th>
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<tbody>
<tr>
<td>1</td>
<td>VA Bab 4052c</td>
<td>BE 46402</td>
<td>Babylon ph 2679</td>
<td>Babylon, Merkes, baked brick pillar in “Ziqqurat Street,” layer 31</td>
<td>31×31×8</td>
<td>1–9</td>
<td>3</td>
<td>p</td>
</tr>
<tr>
<td>2</td>
<td>—</td>
<td>BE 46403</td>
<td>Babylon ph 2680</td>
<td>As ex. 1, layer 37</td>
<td>31×31</td>
<td>1–9</td>
<td>—</td>
<td>p</td>
</tr>
<tr>
<td>3</td>
<td>VA Bab 4052d</td>
<td>BE 46405</td>
<td>Babylon ph 2681</td>
<td>As ex. 2</td>
<td>30.5×30.5×7</td>
<td>1–9</td>
<td>4</td>
<td>p</td>
</tr>
<tr>
<td>4</td>
<td>—</td>
<td>BE 46406</td>
<td>Babylon ph 2681</td>
<td>As ex. 2</td>
<td>31.5×31.5</td>
<td>1–9</td>
<td>—</td>
<td>p</td>
</tr>
<tr>
<td>5</td>
<td>VA Bab 4052e</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>19×8×14</td>
<td>1–9</td>
<td>5</td>
<td>n</td>
</tr>
<tr>
<td>6</td>
<td>VA Bab 4052f</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>31.5×31.5×7.5</td>
<td>1–9</td>
<td>6</td>
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<tr>
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<td>—</td>
<td>—</td>
<td>—</td>
<td>Babylon, Amran</td>
<td>—</td>
<td>1–9</td>
<td>n</td>
</tr>
</tbody>
</table>

**COMMENTARY**

The inscriptions on exs. 1–2 have suffered some damage since the time the excavation photographs were made. A paper squeeze in the British Museum (squeeze 197) may have this inscription and may be connected to ex. 7, which cannot currently be located (see Wetzel and Weissbach, Hauptheiligtum p. 38). For the pillar in which exs. 1–4 were found, see Reuther, Merkes pp. 70–71. Exs. 1–4 and 6–7 are stamped on the face of the brick; ex. 5 is stamped down the edge. The area stamped on exs. 1 and 3 measures 15.8×7.3 cm, that on ex. 5 15×7 cm, and that on ex. 6 16.5×7.3 cm. There are no known variants and no score for this brick inscription is provided on the CD-ROM.

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1861 Oppert, EM 1 pp. 100–101 (ex. 7, translation; erroneously referred to as no. 6 on 1 R pl. 48)
1874 Ménant, Annales p. 247 (ex. 7, translation)
1875 Ménant, Babylone p. 167 (ex. 7, translation)
1886 Bezdziec, Literatur p. 107 §61.4 (ex. 7, study)
1898 Meissner and Rost, BA 3 pp. 260–261 (ex. 7, edition)
1924–25 Unger, AßK 2 p. 22 no. 8 (ex. 7, study)
1927 Luckenbill, ARAB 2 p. 286 §760 (ex. 7, translation)
1931 Unger, Babylon p. 280 no. 21 (ex. 7, translation)
1989 Marzahn, FuB 27 pp. 54–55 no. II, nos. 3–6 and fig. 2 (transliteration; ex. 1, copy; exs. 1, 3, 5–6, study)
1993 Porter, Images, Power, and Politics p. 185 (exs. 1–4, study)
2002 Vera Chamaza, Omnipotenz p. 416 no. 159 (exs. 1–4, 7, edition)
1)  "ana ḏAMAR.UTU UMUN-šú 1–9) For the god Marduk, his lord: Esarhaddon, king of
2)  "AN.ŠÁR-PAP-AŠ Assyria (and) king of Babylon, had baked bricks made
3)  MAN KUR aš-šur anew for Esagil (and) Etemenanki.
4)  MAN KÀ.DIŠ.DIŠ
5)  a-gur-ri
6)  é-sag-gíl
7)  é-temen-an-ki
8)  eš-šiš
9)  ú-šal-bi-in

123

This Akkadian inscription stamped on a brick from Babylon is basically
a duplicate of the two previous inscriptions. This text is also commonly
referred to as Babylon K (Bab. K).

CATALOGUE

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<thead>
<tr>
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<th>Provenance</th>
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<tr>
<td>EŠ number</td>
<td>BE 46404</td>
<td>Babylon ph 2679</td>
<td>Babylon, Merkes, baked brick pillar in &quot;Ziqqurat Street,&quot; layer 34</td>
<td>32×32</td>
<td>p</td>
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COMMENTARY

The brick was found on July 5, 1912 in the baked brick pillar in “Ziqqurat Street” (layer 34); for information on the pillar, see Reuther, Merkes pp. 70–71.

The inscription is stamped on the face of the brick. The available photos of the brick suggest that the sign ú in line 10 may have been written upside down.

BIBLIOGRAPHY

1938  Wetzel and Weissbach, Hauptheiligtum p. 39 no. A.1e
1993  Porter, Images, Power, and Politics p. 188 (study)
1995  Frame, RIMB 2 p. 170 B.6.31.6 (edition)

TEXT

1)  "ana ḏAMAR.UTU 1–10) For the god Marduk, his lord: Esarhaddon, king
2)  EN-šú of Assyria (5) (and) king of Babylon, had baked bricks made
3)  aš-šur-PAP-AŠ anew for Esagil and Etemenanki.
4)  MAN KUR AŠ
5)  MAN KÀ.DIŠ
6)  a-gur-ri
7)  é-sag-gíl
8)  u é-temen-an-ki
9)  eš-šiš
10) ú-šal-bi-in
A brick from Babylon bears a stamped Akkadian inscription stating that Esarhaddon had Etemenanki (the ziqqurat at Babylon) restored. This text is commonly referred to as Babylon L (Bab. L).

**CATALOGUE**

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<td>Babylon, Merkes, baked brick pillar in “Ziqqurat Street,” layer 37</td>
<td>30.5×30.5</td>
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**COMMENTARY**

The brick was found at Babylon on July 5, 1912 in the baked brick pillar in “Ziqqurat Street” (layer 37); for information on the pillar, see Reuther, Merkes pp. 70–71. The inscription is stamped on the face of the brick. The present location of the brick is not known and the edition follows that of Weissbach, who worked from a “copy” (“Abschrift”) by Wetzel.

**BIBLIOGRAPHY**

1955 Borger, Asarh. p. 30 §16 (Bab. L) (edition)
1993 Porter, Images, Power, and Politics p. 188 (study)
1995 Frame, RIMB 2 p. 171 B.6.31.7 (edition)

**TEXT**

1) *ana* 𒀀𒆠.𒈶 *UTU*
2) *EN-šú*
3) *maš-šur-PAP-AŠ*
4) *MAN KUR AŠ*
5) *MAN KÁ.DIŠ*
6) *é-temen-an-ki*
7) *eš-šiš*
8) *ú-še-piš*

1–8) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had Etemenanki built anew.

**125**

A text written in Akkadian and inscribed upon a brick from Babylon records the fact that Esarhaddon had baked bricks made for the ziqqurat Etemenanki (name not fully preserved). This text is commonly referred to as Babylon M (Bab. M).
### CATALOGUE

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<tr>
<td>—</td>
<td>BE 46374</td>
<td>Babylon ph 3220</td>
<td>Babylon, Merkes, baked brick pillar in “Ziqqurat Street,” layer 37</td>
<td>Length: 33</td>
<td>p</td>
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</table>

### COMMENTARY

The brick was found at Babylon on July 5, 1912 in the baked brick pillar in “Ziqqurat Street” (layer 37); for information on the pillar, see Reuther, Merkes pp. 70–71. The text is inscribed along the edge of the brick. The present location of the brick is not known and the inscription has been edited from the excavation photograph, but the inscription is faint and some readings must be considered tentative. There may be traces of a few signs after the -me-in line 2.

### BIBLIOGRAPHY

<table>
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<tr>
<th>Year</th>
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<th>Title</th>
<th>Page(s)</th>
<th>Notes</th>
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<tr>
<td>1938</td>
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<td>Hauptheiligtum</td>
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<tr>
<td>1938</td>
<td>Porter</td>
<td>Images, Power, and Politics</td>
<td>p. 188</td>
<td>(study)</td>
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<td>1956</td>
<td>Borger</td>
<td>Asarh.</td>
<td>p. 30 §17 (Bab. M)</td>
<td>(edition)</td>
</tr>
</tbody>
</table>

### TEXT

1) **ana  التنفيذي** EN₂-šú AN,ŠÁR²-PAP₁-AŠ MAN ḫUR² aṣ²-šur²
2) **MAN ḫKĀ₁-DIŠ,DIŠ ḫ-a-gur²-ri ḫe²-te-me¹-[en-an-ki]
3) **eš²-šiš ú³-x (x) [(x)] x**

1–3) For the god Marduk, his lord: Esarhaddon, king of Assyria (and) king of Babylon, had baked bricks made anew for Eteme[nanki].

126

A Sumerian inscription inscribed upon several bricks from Babylon states that Esarhaddon had (re)built Etemenanki for the god Asari (Marduk). This inscription was later seen and copied onto a clay tablet that belonged to one Šamaš-nāṣir. This text is commonly referred to as Babylon N (Bab. N).

---

125 line 3 Assuming that agurrī (line 2) is the object of the verb, one expects to find either ú-šal-bi-in (see text nos. 120–123, Frame, RIMB 2 p. 209 B.6.32.7 and p. 212 B.6.32.11) or ú-še-pīš (see Frame, RIMB 2 p. 210 B.6.32.8) at the end of the line.
CATALOGUE

<table>
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<td>1</td>
<td>BE 15316</td>
<td>Babylon ph 502, 1146</td>
<td>Babylon, Ninurta temple, South gate, courtyard door</td>
<td>Brick</td>
<td>—</td>
<td>2–11</td>
<td>p</td>
<td></td>
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<tr>
<td>2</td>
<td>BE 41419</td>
<td>Babylon ph 2121</td>
<td>Sakh North aq 15</td>
<td>Brick</td>
<td>—</td>
<td>1–11</td>
<td>p</td>
<td></td>
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<tr>
<td>3</td>
<td>BE 46410</td>
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<td>Brick</td>
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<tr>
<td>4</td>
<td>BE 46435</td>
<td>As ex. 3</td>
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<td>5</td>
<td>BE 46436</td>
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<td>CBS 14</td>
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<td>Brick</td>
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<td>c</td>
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<td>VA Bab 4053</td>
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<td>—</td>
<td>Brick</td>
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<td>AO 5470</td>
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<td>Tablet</td>
<td>3.2×5×2</td>
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</table>

COMMENTARY

For the pillar in which exs. 3–5 were found, see Reuther, Merkes pp. 70–71. Ex. 6 was part of the Khabaza collection, which was purchased from Joseph Shemtob for the University Museum, Philadelphia, on July 21, 1888; the brick was given the registration number JS 7–21–88–6. Additional information on ex. 7 was kindly provided by J. Marzahn.

The inscription is inscribed, not stamped. Exs. 1–2 and 7 are written in contemporary Babylonian script, ex. 6 in an archaizing script, and ex. 8 in contemporary Babylonian script, but with a few signs showing archaizing characteristics; the script of exs. 3–5 is not known. The inscription appears on the face of ex. 1, down the edge of exs. 2, 4, and 7, and along the edge of ex. 5. Its location on ex. 3 is not known; ex. 6 appears to have been cut down in size in modern times and it is thus uncertain whether the inscription was on the face or on the edge of the brick. The area inscribed on ex. 7 measures 13.7×4.7 cm. The line numbering and master line follow ex. 6. Ex. 5 has the inscription on five lines and ex. 8 on twelve lines (7 on the obverse of the tablet and 5 on the reverse, plus a two-line colophon). No score for this inscription is provided on the CD-ROM.

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1888–89 Harper, Hebraica 5 p. 75 (ex. 6, study)
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1910 Wetzel, MDOG 44 pp. 20–21 (ex. 2, provenance, translation)
1911 Koldewey, Tempel pp. 31 and 71 no. 8 (ex. 1, provenance, edition by Weissbach)
1922 Thureau-Dangin, RA 19 pp. 84–85 no. 38 (ex. 8, copy, study)
1924–25 Unger, AfK 2 p. 22 no. 7 (exs. 1–2, 8, study)
1925 Koldewey, WEB4 pp. 182–183 and fig. 116 (ex. 2, photo, study)
1931 Unger, Babylon pp. 194 and 280 no. 20 (ex. 1, translation, study)
1938 Wetzel and Weissbach, Hauptheiligtum p. 16 and pl. 6 (ex. 2, provenance), p. 39 A.I.h and pp. 86–87 (exs. 1–5, provenance, edition)
1956 Borger, Asarh. p. 30 §18 (Bab. N) (exxs. 1–6, 8, edition)
1985 Behrens, JCS 37 p. 244 no. 81 (ex. 6, study)
1989 Marzahn, FüB 27 pp. 56–57 no. V and no. 9 (ex. 7, transliteration, study)
1993 Porter, Images, Power, and Politics pp. 188–189 (exs. 1–5, study)

TEXT

1) ḏasar-ri
2) lugal-a-ni-ir
3) AN.ŠÁR-ŠEŠ-MU
4) lugal ma-da aš-šur.KI-ke₄

For the god Asari (Marduk), his lord: Esarhaddon, king of Assyria, (5) king of the world, king of the four quarters, governor of Babylon, (and) king of Sumer (and) Akkad, (re)constructed Etemenanki for

4.8 inserts a line lugal ma-da “king of the land” before line 4 (presumably ditto for first part of line 4).
A cylinder fragment in the British Museum preserves part of an Akkadian inscription that may be assigned to Esarhaddon. The inscription appears to commemorate work on the temple of the goddess Gula at Borsippa and to mention the king’s victorious campaign against the Chaldean tribe of Bit-Dakkūri and its leader Šamaš-ibni. This text is commonly referred to as Borsippa A (Brs. A).

The inscription was ascribed to Shalmaneser V by Luckenbill, but Meissner has shown that it must belong to Esarhaddon. The matter described in the historical section of the text appears to be the campaign directed against the Bit-Dakkūri and their leader Šamaš-ibni, who had seized land belonging to the inhabitants of Babylon and Borsippa. On this action, see Frame, Babylonia pp. 79-81.

Inscriptions of Nebuchadnezzar II refer to the temple(s) of the goddess Gula at Borsippa by several names: é-gu-la, é-ti-la, é-zi-ba-ti-la. See George, House Most High nos. 424, 1095, and 1234.
TEXT

1923 S. Smith, CT 37 pl. 23 (copy)
1924–25 Luckenbill, AJSL 41 pp. 162–164 (edition)
1926 Luckenbill, ARAB 1 p. 297 §5828–830 (translation)
1926 Meissner, AO 3 pp. 13–14 (edition)
1956 Borger, Asarh. p. 32 §20 (Brs. A) (edition)
1993 Porter, Images, Power, and Politics p. 189 (study)
1998 Borger, BiOr 55 cols. 846–847 (study to line 17)

Lacuna

1') [...] x x [...] x x x x (x) [...] 2') [...] šāš-ti-a-na (x) x.5.MES3-sūš la 1G x x x x 3') [...] x-ti zi-kir MU-sū it-ū-du qī-bit-su (x x x x)

Lacuna

4') [...] ūš-a-ma-tu ma-har [...]
5') [...] la ma1-gi-ru qī-bit-ti [...]
6') [...] šš-a-ti-šu šaš-pit u-re-bu da-ad3-mu3 [(x)]

7') [...] DINGIR3 ti-ik-li-šu
8') [...] iš-na tu-kul-ti-ši kit-mu-su u-sap-pu-ū be-lut-su
9') [...] x la iš-ti-šu tu-ab-sā-ni
10') [...] šš-aš.MES4 DUMU.MES3 KĀ.DINGIR.ME3 aššur-sipa.KI itš3-ba1-lu-ma u-tar-ru ra-na-su u šš-ti-ti mašš-aššur-sipa.KI MA-sūš-šaš-saššu-dim rišš-su-saššu-dim šš-ti-ti mašš-aššur-sipa.KI DINGIR.LUGAL KI šš-ti-ti LUGAL KI ŠEP introducing the mention of his name, his command [...]

9') [...] (iš-ti-šu tu-ab-sā-ni)
10') [...] [who took] away [the fields of the citizens of Babylon and Borsippa], appropriating (them) for himself
11') [...] (iš-ti-šu tu-ab-sā-ni)
12') [...] (iš-ti-šu tu-ab-sā-ni)
13') [...] (iš-ti-šu tu-ab-sā-ni)
14') [...] (iš-ti-šu tu-ab-sā-ni)
15') [...] (iš-ti-šu tu-ab-sā-ni)
16') [...] (iš-ti-šu tu-ab-sā-ni)
17') [...] (iš-ti-šu tu-ab-sā-ni)
18') [...] (iš-ti-šu tu-ab-sā-ni)
19') [...] (iš-ti-šu tu-ab-sā-ni)
20') [...] (iš-ti-šu tu-ab-sā-ni)
21') [...] (iš-ti-šu tu-ab-sā-ni)
22') [...] (iš-ti-šu tu-ab-sā-ni)
23') [...] (iš-ti-šu tu-ab-sā-ni)

8') The sign appears to have been written over another sign (possibly šš.
10') The restoration of the line is based upon text no. 1 (Nineveh A) iii 64–65.
13') The restoration of the line is based upon text no. 1 (Nineveh A) iii 74.
15’–17’ The restoration is based upon text no. 128 lines 4 and 14.

BIBLIOGRAPHY

1923 S. Smith, CT 37 pl. 23 (copy)
1924–25 Luckenbill, AJSL 41 pp. 162–164 (edition)
1926 Luckenbill, ARAB 1 p. 297 §5828–830 (translation)
1926 Meissner, AO 3 pp. 13–14 (edition)
1956 Borger, Asarh. p. 32 §20 (Brs. A) (edition)
1993 Porter, Images, Power, and Politics p. 189 (study)
1998 Borger, BiOr 55 cols. 846–847 (study to line 17)
This Akkadian inscription of Esarhaddon is found on numerous cylinders from Nippur. It describes the king’s renovation of the Ebaradurgara (“House, Dais of the Throne”) temple for the goddess “Queen-of-Nippur” (𒈗.UN.GAL). This text is commonly referred to as Nippur A (Npr. A).

**CATALOGUE**

<table>
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<td>A 31310</td>
<td>6 NT 1046</td>
<td>Nippur, Inanna temple 141 fill</td>
<td>16×7.2</td>
<td>1–22</td>
<td>c</td>
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<td>IM 61711</td>
<td>6 NT 1045</td>
<td>Nippur, Inanna temple 141 fill</td>
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<td>1–21</td>
<td>(c)</td>
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<tr>
<td>IM 66885</td>
<td>8 NT 2a–e</td>
<td>Nippur, Sounding B, fill below level II</td>
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<td>1–22</td>
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<tr>
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<td>6 NT 1043</td>
<td>Nippur, Sounding B 76</td>
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<td>1, 17–21</td>
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<tr>
<td>A 33619</td>
<td>4 NT 76</td>
<td>Nippur, Inanna temple, dump</td>
<td>8.2×5.7</td>
<td>1–5, 18–21</td>
<td>c</td>
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<td>UM L-29–634 = PMA F29–6–387c</td>
<td>—</td>
<td>Nippur, Inanna temple, above Parthian Nippur, floor and roughly above horizontal brick drain</td>
<td>4.6×6.3</td>
<td>1–7, 17–22</td>
<td>c</td>
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<td>A 33618</td>
<td>4 NT 75</td>
<td>Nippur, Inanna temple, above Parthian Nippur, floor and roughly above horizontal brick drain</td>
<td>6.5×6</td>
<td>1–13, 22</td>
<td>c</td>
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<td>NBC 11323</td>
<td>5 NT 564</td>
<td>Nippur, Inanna temple, NE corner of temple, fill</td>
<td>6×6.3</td>
<td>2–10</td>
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<td>1 NT 142</td>
<td>Nippur, Tablet Hill, in debris near a well dug during the Assyrian period</td>
<td>8×5</td>
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<td>NBC 10653</td>
<td>6 NT 1044</td>
<td>Nippur, Sounding B 75 and 76</td>
<td>14.2×6.5</td>
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<td>4.3×4.7</td>
<td>13–19</td>
<td>c</td>
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<tr>
<td>IM 70310</td>
<td>9 NT 9</td>
<td>Nippur, Surface</td>
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</table>

**COMMENTARY**

Unpublished information on provenances and current museum numbers was provided by McG. Gibson. Exs. 2–5 and 15 were collated from casts in the Oriental Institute, Chicago. The casts of exs. 2–5 are not always clear and sometimes show a little more or less at the edges and adjacent to breaks than do the copies made by Goetze. In the latter circumstances, the transliteration in the score follows the copies by Goetze. The present location of ex. 11 is not known. It is not impossible that exs. 14–15 should be taken as exemplars of text no. 129 rather than of this inscription.

The inscription is written in both contemporary Babylonian script (exs. 1–7 and 9–14) and contemporary Assyrian script (exs. 8 and 15). The master line is a conflation of the various exemplars, but mainly relies upon exs. 1 and 2.

A number of tiny fragments are stored with ex. 1 in the Oriental Institute. A few have traces of signs, but none were used in Goetze’s copy. The largest
of these fragments joins the main piece and adds parts of lines 10–13. This fragment is included in the score for ex. 1, but the remaining fragments are not because it is not absolutely certain that they do indeed come from ex. 1 and because it is uncertain where some of them would fit in the score. One in particular, however, may have parts of lines 1–3:

Lacuna

1′ [...] x [...] 2′ [...] -đš-[a-... i]-[p3r-] [...] 3′ [...] GAŠA[N GAL- [...]"

1–3) For the goddess Queen-of-Nippur, ruler of Uzumu-a, august, eminent, most splendid of the gods, the goddess Innini, supreme lady who always cares like a mother for the king — her favorite — who makes his reign lengthy (and) bestows on him power and might, queen of Nippur, who dwells in Ebaradurgara, the temple which makes firm the royal abode, the great lady, his lady:

4–14) Esarhaddon, great king, mighty king, king of the world, king of Assyria, king of the four quarters (of the world), governor of Babylon, king of the land of Sumer and Akkad, selected by the steadfast heart of the god Enlil; (5) who from his childhood trusted in the gods Aššur, Enlil, Šamaš, Adad, Marduk, Nabû, Nergal, and the (other) great gods, his lords, (who) allowed him to attain his desire; (the one who) by the might of the gods Aššur, Enlil, Bēl šú MEŠ BALA [...] one who) by the might of the gods Aššur, Enlil, Bēl šú MEŠ BALA [...]

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1956 Borger, Asarh. p. 70 839 (Npr. A) and pp. 73–75 sub §47, variants (exs. 8, 11, 12, 14, translation and transcription)
1959 Crawford, Archaeology 12/2 p. 83 (ex. 2, photo)
1969 Buccellati and Biggs, AS 17 no. 30 (ex. 15, copy, study)
1972 Zettler, Inanna Temple p. 240 no. 6 (study)
1998 Borger, BiOr 55 col. 847 (study of line 5)

TEXT

1) a-na šUN.GAL-NIBRÚ.KI ma-al-kát uzu-mú-a.KI ši-r-ti t-i-z-qar-ti šá-ru-uh-tu DIN.GIR.MEŠ 4un-nin-ni
2) GAŠAN šúr-bu-tu šá a-na LUGAL mi-ig-ri-šá ba-an-ti-iš it-ta-na-as-ša-ru BALA-sú ū-šal-ba-ru i-šar-ra-ku-uš da-na-nu ù li-iti
3) šár-rat NIBRÚ.KI a-ši-bat é-bára-dá-r-gar-ra É mu-kiN šu-bat LUGAL-ú-tu GAŠAN GAL-ti GAŠAN-šú
4) ãAN.Sär-ŠEŠ-SUM.NA LUGAL GAL-ú LUGAL dan-nu LUGAL Šú LUGAL KUR aš-šúr.KI LUGAL kib-rat er-bet-ti Gš.NÍTA TIN.TIR.KI LUGAL KUR šu-me-ri u URLI KI tu-tu kun šú bi 4EN.LÍł
6) a-na nu-uh-šú šú bi DIN.GIR-ti-šá-šu-nu u nu-up-pu-uš ka-bi-ti-šu-nu GIŠ.MI-šú-nu da-ru-ú it-tu-šu UGU-šú
7) ina e-muq AN.Sár 4EN.LÍł 4EN u DUMU 4EN DIN.GIR.MEŠ ši-i-kš-šú kalin-KUR.kur i-bé-šu-ra má-mi ma-li-ku ū-šak-ni-šú še-pu-uš-šú
8) ba-nu-ú É AN.Sár mu-u-dl-iš é-kur e-piš é-saq-il u TIN.TIR.KI mu-šak-lil eš-re-e-ši u ma-ša-zu mu-šin sat-tuk-ku
9) LUGAL šá i-na UD.MEŠ BALA-sú EN GAL-ú 4AMAR.UTU ana TIN.TIR.KI sa-li-mu ir-šu-ú ina é-saq-il É.GAL-šú ir-mu-šú šu-[bat]-su


12) NUN en-qu it-pe-šu ē-há-sis kal ši-pi-ri šá ina ma-ḫa-šu GAL.MEŠ ši-ma-a-ti ša-tak-ka-nu uš-te-ši-ru šu-liḫ-ḫu

13) DUMU 30-ŠEŠ.MEŠ-eri-ba LUGAL ŠU LUGAL KUR aš-ŠUR.KI DUMU LUGAL-G IN LUGAL KUR aš-ŠUR.KI GĪ.R.NĪTA TIN.TIR.KI LUGAL KUR šu-me-ri u URI.KI i


15) i-ru-šu É-bāra-dār-gar-ra É ð’UN.GAL-NIBR.U.KI GAŠAN GAL-ti GAŠAN-ia šá LUGAL maḫ-ri i-pu-šu la-ba-riš il-liḳ-ma i-ru-ú-pu É.GAR.MEŠ-šú

16) aš-ra-ši-ša aš-te-e’-e ma qa-ta-šú as-suḫ te-me-en-šul ú-šab-bi-ma GI.M si-ma-ti-šu la-bi-ra-a-ti ina ši-pi-r ð’kulla ar-ṣip ú-šak-lil ki-ma KUR-i re-ši-šú al-li


20) ša MU.SAR-ū ši-tir MU-ia ina ši-pi-ni-kil-ti ū-ba-tu lu-ū a-šar-šu-ū-nak-ka-ru

21) ð’UN.GAL-NIBR.U.KI GAŠAN GAL-ti ag-giš liq-kil-me-ša-ša mu-ša NUMUN-ša ina nap-ḫar KUR.KUR li-ḫal-liq

Left End

22) ša É-bāra-dār-gar-ra

and his temple Edimgalkalama (“House, Great Bond of the Land”) and had (him) sit upon (his) eternal dais; (the one who) restored the splendid appearance of the plundered gods of the lands, returned them from Assyria to their (proper) places, and (re)confirmed their income; wise prince, expert who knows every craft, who constantly established appropriate procedures in the great cult centers (and) has purification rites performed correctly; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad; descendant of the eternal line of Bēl-bāni, son of Adasi, king of Assyria; precious scion of Balti (Aššur), (one of) royal lineage (and) ancient stock —

15–19 At that time Ebaradurgara, the temple of the goddess Queen-of-Nippur, the great lady, my lady, which a previous king had built, became old and its walls buckled. I sought its (original) replacement, removed its dilapidated parts, (and) surveyed its (entire) foundation. I completely (re)built (it) with the work of the god Kulla according to its ancient specifications (and) raised its top (as high) as a mountain.

17) May the goddess Queen-of-Nippur, supreme lady, my lady, look upon this work with pleasure and may a good word for me be set upon her lips! May she determine as my fate a long life, fullness of old age, good health, and happiness!

18–19 If at any time in the future, during the days of the reign of some future ruler, this temple falls into disrepair and becomes dilapidated, may (that ruler) seek out its (original) emplacement (and) repair its dilapidated parts! May he anoint an inscription written in my name with oil, make an offering, (and) set (it) back in its place! The gods will (then) hear his prayers. He will lengthen (his) days (and) enlarge (his) family.

20–21 (But as for) the one who by some crafty device destroys an inscription written in my name or changes its position, may the goddess Queen-of-Nippur, great lady, glare at him angrily and make his name (and) his descendant(s) disappear from every land!

Left End

22) (Property) of Ebaradurgara.

129

An Akkadian inscription found on four cylinder fragments records the restoration of the Ekur temple at Nippur by Esarhaddon. This text is commonly referred to as Nippur B (Npr. B).

CATALOGUE

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<td>3 IM number unknown</td>
<td>12 N 43</td>
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<td>9.7×6.2</td>
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Exs. 1 and 3 were found at Nippur on April 10, 1889 and in 1973 respectively. Ex. 2 is part of the Frau Professor Hilprecht collection at the Friedrich-Schiller-Universität (Jena) and thus likely comes from the work of H.V. Hilprecht at Nippur. Ex. 2 was collated by J. Oelsner. Ex. 3 was collated from a cast of the piece in the Oriental Institute, Chicago, with additional collations from a new cast and mold provided by J.A. Brinkman. Information on ex. 4 comes from the publication of J.A. Brinkman. Ex. 4 is broken immediately before its first line (our line 1). Thus it is not impossible that that was not the first line of the inscription and that this exemplar had a different inscription than the others. Exxs. 1 and 2 cannot be parts of the same cylinder as has sometimes been suggested. It is possible that exxs. 3 and 4 are parts of the same cylinder.

The inscription is written in contemporary Babylonian script on all exEMPLars. Line rulings frequently indicate that two of our lines might have been considered one line by the ancient scribes; however, since the beginnings of the lines are not preserved it is not possible to determine whether or not the “second halves” of these lines were indented.

The line arrangement follows ex. 4 for lines 1–22, ex. 1 for lines 23–31, ex. 2 for lines 32–37, and ex. 3 for lines 38–41. The master line is based upon ex. 4 for lines 5–20, ex. 1 for lines 21 and 23–25, ex. 2 for lines 32–35, and ex. 3 for lines 39–41. The remaining lines are a conflation of various exEMPLars. Restorations in lines 7–39 are based upon text no. 128 lines 4–20 and text no. 133 lines 8–40; where text no. 128 and text no. 133 diverge, preference is given to text no. 128. Restorations in lines 40–41 are based upon text no. 134 lines 24–25 and text no. 135 lines 24–25.

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1969 Oelsner, WZJ 18 p. 54 no. 32 (ex. 2, study)
1974 Civil, RA 68 p. 94 (ex. 3, transliteration)
1978 Civil in Gibson, OIC 23 p. 112 (ex. 3, study)
1993 Porter, Images, Power, and Politics p. 197 (exs. 1–3, study)
1994 Brinkman, NABU 1994 pp. 4–5 no. 3 (ex. 4, copy of 1–6, transliteration, study)
1) [ana ḫEN.LÍL EN KUR.KUR] ḫa ḫa la in-nem-nu-ū qī₂-bit-su₁
2) [x x x ša la uš-tam]₂ sa₂₃-ku ši-it pi₂-t₂-su₁
3) [...] x DIN G.R̃.MEŠ šu₂₃-ta-x [(...) x-su
4) [...] ḫa ḫa ḫa [(...)] x ma-al-ku
5) [...] DU
6) [...] EN GAL-I-EN-šú
7) [MANŠÁR-SÉS-SUM.NA LUGAL GAL-ú LUGAL dan-nu LUGAL ŠU LUGAL KUR aš-šur.KI LUGAL kib] rat er-bet-ti
8) [GIR.NĪTA TIN.TIR.KI LUGAL KUR šu-me-ri u URI.KI i-tu-ut kun lib] bi EN.LÍL
9) [ša ul-tu še-ḫe-ri-šú ana ANŠÁR ḫEN.LÍL ḫ₂₃ ḫUTU ḫ₂₃ ŠKUR ḫ₂₃ AMAR.UTU ḫ₂₃ TAG₁ ḫ₂₃ U.GUR u DIN G.R̃.MEŠ.GAL.MEŠ
10) [EN.MEŠ-šú it-tak-ḫa-lu-ū ma ni-iz-mat-su ú-šak-šid]₃₁ ušu₂₁ i-mu-ru da-na-an-ši-un
12) [it-ra₂]₃₁ uGU-šú
13) [ina e-muq ANŠÁR ḫEN.LÍL ḫ₂₃ u DUMU ḫ₂₃ DIN G.R̃.MEŠ] ti-iḫ-ši-šú kul-lat KUR.KUR i-bē-lu-ma
14) [gi-mir ma-li-ku ú-šak-ši₃]₂₃ ḫu₂₃ še-pu-uš-šú
15) [ba-nu-ē ḫa ANŠÁR mu-ud-diš ē-kur e-piš ē]-sag-šu u TIN.TIR.KI
16) [mu-šak-lil ē-re-e-ti u ma-ḫa]₂₃ u-mu-kin sat-tuk-ku
17) [LUGAL ša i-na UD.MEŠ BALA-šú EN GAL-ū ḫ₂₃ AMAR.UTU ana]₂₃ TIN.TIR.KI sa-li-mu ir-šu-ū
18) [ina e-sag-šu GAL.GAL] ir-mu-ū šu-ba-bat-su
19) [ša-ba GAL-ū anu URU-šú BĀD.AN.KI u Š]-šú é-dim G.KAL-KAL-ama u-šer-rib-šu ma
20) [u-šer-ši-bu pa-rak] ḫa-ra-a-šu
d) [DIN G.R̃.MEŠ KUR.KUR ša-lu-tu šu-kur-ta-ša-nu ud-diš]₃₃ ma₂₁ ul-tu qē-reb KUR aš-šur.KI
21) [ana aš-ši₃-nu šu-šer-šu-ni-ti-ma uš]₂₃ kin₂₃ nu is-qa-šu-ša-un
22) [NUN en-qua it-pe-šu ḫa-sis kal šip-ri ša]₂₃ ḫa-three ma-ha-zu GAL.MEŠ
23) [si-ma-ti ši-tak-ku uš-te]-ši-ru šu-luḫ-ḫu
24) [DUMU ḫ₂₃ MUŠ.SÉS-ERI-ba LUGAL ŠU GAL.KUR aš-šur.KI DUMU ḫ₂₃ LUGAL-GIŠ LUGAL KUR aš-šur.KI]
25) [GIR.NĪTA TIN.TIR.KI LUGAL KUR šu-me-ri] ú

1-6) [For the god Enlil, lord of the lands], whose comma[nd] cannot be revoked, [... who]se utterance [cannot be reject]ed, [...] gods [... ruler [...] [...] the great lord, his lord:

7-28) [Esarhaddon, great king, mighty king, king of the world, king of Assyria, king of the four [quarters] (of the world), [governor of Babylon, king of the land of Sumer and Akkad, selected by the steadfast hea]rt of the god Enlil; [who from his childhood trusted in the gods Aššur, Enlil, Sīn, Šamaš, Adad, Marduk, Nabû, Nergal, and the (other) great gods, (10) [his lords, (who) allowed] him [to attain his desire]; (the one] who recognized their power, [the one] over whom [the gods] extended] their eternal protection [in order to appease their divine heart(s) and set their mind(s) at rest; (the one] who by the might of the gods Aššur, Enlil, Bēl (Marduk), and the Son-of-Bēl (Nabû), the gods), his helpers, ruled over all lands and [made all rulers submissive] to him; (15) [the one who re]constructed the temple of the god Aššur, renovated Ekur, (re)built Esagil and Babylon, [completed the sanctuaries and cult centers], (and) (re)confirmed (their) sattukku offerings; [the king during the days of whose reign the great lord, the god Marduk], became reconciled [to] Babylon (and again) took up his residence [in Esagil, his palace]; (the one who) made [the god Great-Anu] enter [into his city Dēr and his] [temple] Edimagalkalama (“House, Great Bond of the Land”) and (20) [had (him) sit upon (his)] eternal [dais; (the one] who restored the splendid appearance of the plundered gods of the lands, returned them] from Assyria [to their (proper) places, and (re)confirmed their income; [wise prince, expert who knows every craft, who constantly established appropriate procedures] in the great cult centers (and) has purification rites [performed] correctly; (25) [son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, [governor of Babylon, (and) king of the land of Sumer] and Akkad; descendant of the eternal line of Bēl-bānī, son of Adasi, [king of Assyria; precious [scion of Baltist (Aššur), (one of) [royal] lineage (and) ancient stock —

17.1 has sa-li-me.
21 Instead of restoring “[(the one who) restored the splendid appearance of the plundered gods of the lands, returned them] from Assyria [to ...]” (following text no. 128 line 11) the passage may read “[(the one who) restored the splendid appearance of the great gods who had rushed to Assyria, returned them] from Assyria [to ...]” (following text no. 133 lines 22–23); however, there does not appear to be sufficient room for the latter restoration.
27) [li-î-î-pi dā]-ru-ū šá [m₅EN-ba]-ni DUMU m₅-da-sī LUGAL₂ KUR aš-sur.K₁
28) [NUNUZ bal-tīl].KI₁ šu-qu-ra 'NUMUN₁
[LUGAL-ū]-tu ki-sū-ti ša₅-a-[ti]
29) [i-nu]-šu šá él-kur É EN,LĪL₁ EN KUR KUR EN-ia šá LUGAL ma-har i₅-pu₅-[šu]
30) [la]-ba₅-riš₅ il-li-kak i-[qu-(ū)]-p₅-[šu]
É.GAR₉,MEŠ₁-[šu]
31) [dāš-ra-tiš₅]-a₅-te₅-e-e ma-qit-ta-šu₅ as-su₇₅ te-me₅-en-šu₅ ú-šab-bi-ma ki-ma₅ si₇₅-[ma-ti-šu₅]
32) [la-bi-ra-(a)]-ti ina ši-pir₅ kulla 'ar₅-[sip ú-šak-līl ki-ma KUR-i re-ši-šu₅ ul-li]

29–32) [At that] time, Ekur ("House, Mountain"), the temple of the god En[li], lord of the lands, my lord, which a previous king had [built], became [ol][d] and [its] walls [buckl]ed. I sought [its (original) emplace-ment], removed its dilapidated parts, (and) surveyed its (entire) foundation. I [completely] (re)bu[ilt (it)] with the work of the god Kulla according to [its an-cien]t spec[cifications (and) raised its top (as high) as a mountain.]

33–34) [(On account of this), may the god En[li], the god who helps me, [look upon my] wo[rks with pleasure and may a good word for me be set upon his lips! May he determine as my fate a] long [life], fullness of old age, [good health, and happiness!]

35–38a) [If at any time in the] future, [during the days of the reign] of some future ruler, [this temple falls into disrepair and] becomes [dilapidated], [may (that ruler)] seek out its (original) emplacement (and repair) its dilapidated parts! May he anoint an inscription written in my name with oil, make an [offer[ing], (and) [set (it) back in [its] place! The gods will (then) hear his prayers. He will lengthen (his) day[s] (and) enlarge (his) family].

38b–41) [(But as for) the one who by some crafty de-vice destroys [an inscription written in my name] or cha[nes] its position, [may the god En[li] (...) glare] at him [angrily] and determine a bad fate [for him]! May he make his name (and) his descendant(s) disappear from the land] and have no pity on him!

A large fragment of a clay cylinder, now in a private collection in Berlin, has an Akkadian inscription dedicated to the god Enlil.

129 line 29 Following Borger, Asarh. p. 71, commentary, it is possible that the beginning of the line should be restored to read [i-nu-šu pa-rak]-šu šá él-kur ("At that time, the sanctuary of Ekur") or [i-nu-šu šu]-tašu šá él-kur ("At that time, the abode of Ekur").
CATALOGUE

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COMMENTARY

The script is contemporary Babylonian. The long list of Esarhaddon’s titles and epithets (lines 4–16) are attested in text no. 128 (Nippur A). The damaged sections of this cylinder, which probably describes work on Enlil’s temple (Ekur) in Nippur (building report not preserved), are restored from lines 4–10 of that text. Construction on Ekur is known from text no. 129 (Nippur B), text no. 131 (Nippur C), and text no. 132 (Nippur D).

TEXT

1–3) [For the god Enlil], king of the gods, valiant, who drives out the enemies in battle, [...] the sublime, who walks at the side of the king — his favorite — the one who conquers the enemies ... — which is in Nippur (Duranki) — great lord, [his lord]:

4–5) [E]sarhaddon, great king, mighty king, king of the world, king of Assyria, king of the four quarters (of the world), [governor of] Babylon, king of the land of Sumer and Akkad, selected by the steadfast heart of the god En[lil];

6–7) [Who from] his childhood [trusted]ed in the gods Aššur, Enlil, Šin, Šamaš, Adad, Marduk, Nabû, Nergal, and the [other] great gods, [his] lords, (who) allowed him to attain his desire; (the one who) recognized their power,

8) (the one) over whom (the gods) extended their eternal protection [in order to appease] their divine [heart(s) and set their mind(s) at rest;

9–16) [(the one who) by the might of the gods Aššur], Enlil, Bēl (Marduk), and the Son-of-Bēl (Nabû), the gods, his helpers, ruled over all lands and (10) made [all rulers] submissive to him; [the one who (re)constructed the temple of the god Aššur, renovated Ekur, (re)built Esagil and Babylon, [completed] the sanctuaries and cult centers, (and) (re)confirmed (their) šattu [ku] offerings; [the king during the days of] whose [reign] the great lord, the god Marduk, became reconcilled to Babylon (and again) took [his] residence [in Esagil], his [palace]; (15) (the one who) made [the god Great-Ânu] enter [into his city Der and his temple Edimmkalama ("House, Great Bond of the Land") and had (him) sit upon (his) [eternal] dai[s; ...]
16) [...] 'qe'-reb [...]  
Lacuna

1) [...] x x [...]  
2) [...]-ma MU-šú NUMUN-šú ina [nap-ḫar KUR.KUR li-ḫal-liq]  
Lacuna 1’–2’) [...] [...] and [make] his name (and) his descendant(s) [disappear] from [every land]!

131

This Akkadian brick inscription states that Esarhaddon had renovated the Ekur temple at Nippur for the god Enlil. This text is commonly referred to as Nippur C (Npr. C).

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COMMENTARY

According to Legrain (PBS 15 p. 50) the original of ex. 1 is in Istanbul. It was not possible to locate it for collation, but a cast of it in the University Museum, Philadelphia, was examined. The edition of ex. 2 is based upon the excavation photograph of the piece and on a preliminary copy prepared by A. Goetze. The inscription of both exemplars is stamped in contemporary Babylonian script; that of ex. 1 appears on the face of the brick. There are no known variants to the inscription, and no score for this brick inscription is presented on the CD-ROM.

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1985 Behrens, JCS 37 p. 244 no. 79 (ex. 1, study)  
1992 Zettler, Inanna Temple p. 50 n. 42 (ex. 2, study)  
1993 Porter, Images, Power, and Politics p. 197 (ex. 2, study)  

TEXT

1) a-na =50  
2) EN KUR.KUR EN-šú  
3) mANŠAR-PAP-ĂȘ  
4) MAN ŠÚ MAN KUR aš-šur  
5) MAN TIN.TIR.KI  
6) MAN KUR šu-me-ri  
7) ū URL.KI  
8) A m30-PAP.ME-SU  
9) MAN ŠÚ MAN KUR aš-šur  

1–15) For the god Enlil, lord of the lands, his lord: Esarhaddon, king of the world, king of Assyria, (5) king of Babylon, (and) king of the land of Sumer and Akkad, son of Sennacherib, king of the world (and) king of Assyria, (10) descendant of Sargon (II), king of the world (and) king of Assyria, renovated Ekur, the temple of the god Enlil, my lord, and made its processional way shine like daylight.
Figure 17. CBS 9482 (text no. 131 ex. 1), a cast of a brick from Nippur stating that Esarhaddon renovated Ekur for the god Enlil. © University Museum of the University of Pennsylvania.
Two bricks from Nippur bear an Akkadian inscription recording the fact that Esarhaddon used baked bricks to enlarge the well Pukudadaga (“Pure, Shining Well”) in the courtyard of the god Enlil. This text is commonly referred to as Nippur D (Npr. D).

**CATALOGUE**

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**COMMENTARY**

Exs. 1–2 are both inscribed, not stamped. Ex. 1 is found on the face of the brick; ex. 2 is a well-head brick, with the inscription on the edge. The inscription is in contemporary Babylonian script. The master line is based upon ex. 1. The inscription of ex. 2 is on three lines, with the lines splitting after KÁ.DINGIR.RA.K[I] (line 3 of ex. 1) and a-gur-ru (end of line 5 of ex. 1).

According to Peters, the brick depicted on plate I of his work (Nippur 2) was found “in later débris on the Temple Hill.” The inscription on the brick is not completely clear from the photograph but may well match that of ex. 1. If ex. 1 is the brick depicted there, the piece would have been broken since the photograph was made since its shape does not match that of the brick on the photograph. Thus, a third exemplar of this inscription may be depicted in Peters’ work.

**BIBLIOGRAPHY**

1897 Peters, Nippur 2 pp. 375–376 and pl. 1 lower right (ex. 17, provenance, photo)
1926 Legrain, PBS 15 p. 35 and pl. 22 no. 75 (ex. 1, copy, edition)
1928 Poebel, OLZ 31 col. 698 (ex. 1, study)
1929 Landsberger, ZA 38 p. 114 (study of line 5)
1956 Borger, Asarh. p. 71 §42 (Npr. D) (ex. 1, edition)
1985 Behrens, JCS 37 p. 244 no. 80 (exs. 1–2, study)
TEXT

1) a-na d50 dEN KUR.KUR.RE
2) mAN.ŠÁR-ŠEŠ-ÂŠ MAN KUR aš-šur.KI
3) MAN KÁ.DINGIR.RA.KI MAN KUR šu-me-ri
4) u URI.KI a-na Ti-šú pū-šá-kâ²-dadag-ga
5) KISAI dEN.LÍL.LÁ.KE. īna a-gur-ru
6) UDUN KU-tim ú-rab-bi

1–6) For the god Enlil, divine lord of the lands: Esarhaddon, king of Assyria, king of Babylon, (and) king of the land of Sumer and Akkad, for the sake of his life enlarged Pukudadaga (5) in the courtyard of the god Enlil with baked bricks from a (ritually) pure kiln.

133

Several clay cylinders have an inscription written in Akkadian which describes the restoration of the Eanna temple at Uruk by Esarhaddon for the goddess Ištar. This text is commonly referred to as Uruk A.

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COMMENTARY

Ex. 1 was erroneously referred to as 81–6–7,209 by Winckler and later scholars; it is in fact 81–7–6,210. It was acquired by the British Museum in 1878, and its provenance is not known. A section of ex. 4 appears to have become detached from the main body of the cylinder in recent times. The piece was attached when the cylinder was studied by Stephens (YOS 9 no. 137), and he notes three variants in lines 8 and 41 that can no longer be confirmed. The score gives what is now preserved of the exemplar, but the additional variants are included in the notes, where they are attributed to Stephens. Ex. 5 is reported to be in Heidelberg, but it cannot be located at present. The first three lines and the last line preserved on this exemplar (lines 6–8 and 25 of the inscription) are not readable on the excavation photographs and are not included in the score. The inscription is written in contemporary Babylonian script.

The number of lines and line arrangement differ markedly among the various exemplars. The arrangement used for the master line follows that used by Borger, which goes back to the copies of
ex. 1 made by Strong and Meissner-Rost. It should be noted, however, that these copies do not indicate indented lines and are inconsistent with regard to the manner in which they number them. The copy by Pinches indicates the indented lines and line rulings found on ex. 1. The master line follows ex. 1, with help from ex. 3 in lines 22, 30, 32, and 37.

A cast of an exemplar of this inscription with “a large number of variant readings” was once owned by the Haskell Museum, Chicago (Luckenbill, ARAB 2 p. 279 no. 1), but the piece cannot at present be located in the Oriental Institute. Borger saw an uncorrected carbon-copy of a manuscript of Luckenbill’s which gave the variants (without diacritics) for this piece and noted them in his edition of the inscription. These variants are included with the variants from the other texts — being noted as ex. 8 and “(Luckenbill-Borger)” — but are not included in the score.

In his edition of this inscription, Borger listed variants from an inscription of Esarhaddon from Nippur (our text no. 128) for purposes of comparison; thus, a number of the variants listed in his edition are not found here.

**BIBLIOGRAPHY**

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<td>Porter, Images, Power, and Politics p. 198 (exs. 1–4, study)</td>
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**TEXT**

1) a-na 4š-tar GAŠAN šur-bu-ti e-tel-let AN-e u KI-tim qa-rît-ti DINGIR,MEŠ ša-rú-ul-ti

2) 4Inanna UNUG.KI ru-ba-a-ti šir-ti le-qa-a-ti pa-ra-as 4a-nû-ú-tu

3) ša ri-kis te-re-e-ti ḫa-am-mat

4) ru-am-ti ti-iz-qar-ti ša a-na LUGAL mi-ig-ri-ša ke-nis ip-pal-la-su

5) BALA-šá u-šal-ba-ru i-šar-ra-ku-uš da-na-nu u li-i-ti

6) ša-nun-ka-at ād-na-a-ti ša-qu-ti DINGIR,MEŠ a-ši-bat é-nir-gal-an-an-ta

7) ša qé-reb é-an-na be-let UNUG.KI GAŠAN GAL-ti GAŠAN-šú

8) mAN,ŠÁR-ŠEŠ-SUM.NA LUGAL GAL-ú LUGAL dām-nu LUGAL Šú LUGAL KUR aš-šur,KI LUGAL kib-rat LĪMMU-ti GĪR,NĪTA TIN,TIR,KI LUGAL KUR šu-me-ri û URLKI

9) ti-ri-îŠ SÚJI AN,ŠÁR i-tu-ut kum lib-bi 4EN,LĪL ni-bi 4AMAR,UTU mi-gir 4ir-ni-ni

10) ša ul-tu še-ḫe-ri-šú a-na AN,ŠÁR 4a-nim 4EN,LĪL 4d₂-a 3QU-úš KUŠKUR 4AMAR,UTU 4AG 4U,GUR u 4Iš

1–7) For the goddess Ištar, supreme lady, sovereign of heaven and netherworld, most valiant of the gods, splendid, the goddess Ištar-of-Uruk, august princess who has taken (unto herself all) divine offices of highest rank (and) has gathered to herself (all) ordinances, beloved, eminent, who looks upon the king — her favorite (and) bestows on him power and victory, empress of the world, most exalted of the gods, who dwells in Enirgalana ("House, Prince of Heaven") — which is inside Eanna — lady of Uruk, great lady, his lady:

8–29) Esarhaddon, great king, mighty king, king of the world, king of Assyria, king of the four quarters (of the world), governor of Babylon, king of the land of Sumer and Akkad; the one to whom the god Aššur has stretched out his hand, permanently selected by the god Marduk, favorite of the goddess Irnini; (10) who from his childhood trusted in the gods Aššur, Anu, Enlil, Ea, Sin, Šamaš, Adad, Marduk, Nabû, Nergal, and Ištar, the great gods,

8.4 omits LUGAL kib-rat LĪMMU-ti, “king of the four quarters (of the world)” (Stephens).
his lords, (who) allowed him to attain his desire, (the one who) recognized their power, (the one) over whom (the gods) extended their eternal protection in order to appease their divine heart(s) and set their mind(s) at rest; (the one who) by the might of the gods Aššur, Bēl (Marduk), the Son-of-Bēl (Nabû), and Ištar, the gods, his helpers, ruled over all lands and (15) made all rulers submissive to him; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, renovated Eanna, completed the sanctuaries and cult centers, (and) (re)confirmed (their) sattukku offerings; the king during the days of whose reign, the great lord, the god Marduk, became reconciled to Babylon (and again) took up his residence in Esagil, his palace; (20) the one who made the god Great-Anu enter into his city Dēr and his temple Edimgalkalama (“House, Great Bond of the Land”) and had (him) sit upon his) eternal dais; (the one who) restored the splendid appearance of the great gods who had rushed to Assyria, returned them from Assyria to their (proper) places and (re)confirmed their income; wise prince, expert who knows every craft, who (25) constantly established appropriate procedures in the great cult centers (and) has purification rites performed correctly; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad; descendant of the eternal line of Bēl-bānī, son of Adasi, king of Assyria; precious scion of Baltîl (Aššur), (one of) royal lineage (and) ancient stock —
UDU.SISKUR BAL-qi ina āš-ri-šú liš-kun
39) ik-ri-bi-šú DINGIR.MEŠ i-šem-mu-ú ur-rak
UD.MEŠ ú-rap-pa-āš kim-ti
40) šá MU.SAR-ú ši-ṭiš MU-ia ina ši-pir ni-kil-ti
ib-ba-tu lu-ú a-šar-šú ú-nak-ka-ru
41) šá-tar GAŠAN GAL-ti ag-giš lik-kil-me-šú-ma
MU-šú NUMUN-šú ina nap-ḫar KUR.KUR
li-ḫal-liq

in my name with oil, make an offering, (and) set (it)
back in its place! The gods will (then) hear his prayers.
He will lengthen (his) days (and) enlarge (his) family.
40–41) (But as for) the one who by some crafty
device destroys an inscription written in my name
or changes its position, may the goddess Ištar, great
lady, glare at him angrily and make his name (and)
his descendant(s) disappear from every land!

A second cylinder inscription commemorates the renovation of Enirgalana,
a cella located within the Eanna temple at Uruk, by Esarhaddon for the
goddess Ištar. The inscription is written in Akkadian. This text is commonly
referred to as Uruk B.

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**COMMENTARY**

Ex. 1 is reported to have been found at Uruk (Clay, YOS 1 p. 56). Where the photos of ex. 3 are not readable, the transliteration of that exemplar follows the published copy. Ex. 1 is written in Assyrian script while exxs. 2–3 are in contemporary Babylonian script. The line arrangement and master line follow ex. 1.

Parallels to many sections of the inscription can be found in other inscriptions of Esarhaddon, in particular text nos. 135–136. In his edition of this inscription, Borger listed variants from these two inscriptions for purposes of comparison; thus, a number of the variants listed in his edition are not found here. As R. Borger (BiOr 55 [1998] p. 847) points out, the exemplars of text no. 134 and text no. 135 written in Assyrian script (exs. 1 and 2 respectively) write šaḫ-ṭu in line 7, whereas the exemplars written in Babylonian script use šâḫ-ṭu.

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1927 Luckenbill, ARAB 2 pp. 281–283 §§735–741 (ex. 1, translation)
1930 Schott, UVB 1 pp. 57–58 and pl. 28 no. 23 (ex. 3, copy, edition)
1956 Borger, Asarh. pp. 75–76 §48 (Uruk B) (exs. 1–3, edition)
1957–58 Borger, AFO 18 p. 116 §48 (study to line 19)
1993 Porter, Images, Power, and Politics p. 198 (exs. 1–3, study)
1998 Borger, BiOr 55 p. 847 (study to line 7)
1) a-na 4INANNA UNUG.KI e-tel-let AN-e u Ki-tim qa-rî-ti DINGIR.MEŠ šir-ti
2) GAŠAN šur-bu-tü ha-mi-mat pa-ra-āš 4a-nâ-u-tü ša na-gab šu-û-hu šu-up-qu-ud-du qa-tuš-ša
3) šá-nu-kâṭ ir-a-te ša ina er-me a-nu ū ki-gal-li šur-ru-hu zik-ru-ša
4) i-lat MURUB, ū ta-ḥa-zi a-li-kâṭ i-di LUGAL mi-gir-i-ša mu-ra-āš-ši-bat ga-re-e-ša
5) a-ši-bat é-nir-gāl-an-na ša qē-reb é-an-na GAŠAN UNUG.KI GAŠAN GAL-ti GAŠAN-ša
6) mANŠAR-ŠEŠ-SUM.NA MAN ŠU MAN KUR aš-šûr.KI GÎR.NÎTA KÂ.DINGIR.RA.KI MAN KUR šu-me-ri ū URI.KI
7) LUGAL šâ-h-tu muš-te-e’-u dâš-ra-a-ti DINGIR.MEŠ GAL.MEŠ pa-liḫ EN EN.EN
8) ba-na-u ū EANŠAR e-pîš é-sâq-il ū KÂ.DINGIR.RA.KI za-nîn ē-zî-da
10) DUMU mEGO-PAP.MEŠ-SU MAN ŠU MAN KUR aš-šûr.KI DUMU mAN-GÎN MAN KUR aš-šûr.KI GÎR.NÎTA KÂ.DIŠ.DIŠ.KI MAN KUR šu-me-ri ū URI.KI
11) é-nir-gâl-an-na ū pa-pa-ḫi 4iš-tar GAŠAN-ia ša qē-reb é-an-na
12) ša MAN maḥ-ri i-pu-šu la-ba-riš il-liḵ-ma mi-qit-ti ir-ši
13) aš-ra-ti-šu aš-te-e ina a-gur-ri UDUN KÛ-tîm ma-qit-ta-ša ak-šê-er
14) ŠU.KI 4INANNA UNUG.KI GAŠAN GAL-ti aș-bat-ma a-na qē-reb-šu ū-še-reb šu-bat da-ra-a-te šu-šûr-šu
15) UDU.SISKUR.MEŠ taš-ri-iḫ-ti aq-qi uš-par-zi-ḫi si-ga-ar-ša
16) 4INANNA UNUG.KI GAŠAN šîr-ti ina qē-reb ū pa-pa-ḫi šu-a-te ḫa-di-šê ina a-šâ-ši-bi-ki
17) ia-a-ti mANŠAR-ŠEŠ-SUM.NA MAN KUR aš-šûr.KI a-mat MUNUS.SIG-ia liš-šâ-kin šap-tuk-ki
18) TI.LA UD.MEŠ SÛ.MEŠ šê-bê-e šî-ṭu ū ū-ša šî-šî ma-ti
19) ina qab-lu ū ta-ḥa-zi i-da-a-a i-tas-ḥar-ma kul-lat na-ki-ri-a lu-mi-ši kul-ba-ğuš
20) ma-ti-ma ina aḫ-ḫaṭ uš-ke NUN EGER-u ša ina BALA-ša ū pa-pa-ḫi šu-a-te in-na-ḫu an-ḫu-us-su lu-ud-diš
21) šu-mi it-ti šu-me-šuš liš-ṭur MU.SAR-ru-u ši-ṭîr MU-ša I.GIŠ liš-šu-šu UDU.SISKUR BAL-qî it-ti MUSAR-e-šuš liš-kun
22) ik-ri-bi-ša DINGIR.MEŠ i-šem-mu-u ša šu-mî

1–5) For the goddess Ištar-of-Uruk, sovereign of heaven and netherworld, most valiant of the gods, august, supreme lady, who has gathered to herself (all) divine offices of highest rank, the one into whose hand all purification rites are appointed, empress of the goddesses, whose words are pre-eminent in heaven and netherworld, goddess of war and battle, who goes at the side of the king, her favorite, (and) slays his foes, who dwells in Enirgalana (“House, Prince of Heaven”) — which is inside Eanna — lady of Uruk, great lady, his lady:

6–10) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of the land of Sumer and Akkad; respectful king who is assiduous toward the sanctuaries of the great gods; who reveres the lord of lords; the one who (re)constructed the temple of the god Aššûr, (re)built Esagil and Babylon, provided for Ezida, renovated Eanna, completed the sanctuaries of cult centers, (and) constantly established appropriate procedures in them; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad —

11–15) Enirgalana (“House, Prince of Heaven”), the cela of the goddess Ištar, my lady, which is inside Eanna, which a previous king had built, became old and dilapidated. I sought its (original) emplacement (and) repaired its dilapidated parts with baked bricks from (a ritually) pure kiln. I grasped the hands of the goddess Ištar-of-Uruk, great lady, brought (her) inside, (and) caused (her) to take up residence (there) forever. I offered splendid offerings and made her doorbolt extremely fine.

16–19) O goddess Ištar-of-Uruk, august lady, when you are happily dwelling inside that cela, may a good word for me — Esarhaddon, king of Assyria — be set upon your lips! Determine as my fate a long life, fullness of old age, good health, and happiness! Come to my side in war and battle so that I may squash all my enemies like ants!

20–22a) If at any time in the future, during the reign of some future ruler, this cela falls into disrepair, may (that ruler) repair its dilapidated state! May he write my name with his name! May he anoint with oil an inscription written in my name, make an offering, (and) set (that inscription) with an inscription written in his name! The gods will (then) hear his prayers.

22b–25) (But as for) the one who erases my inscribed

3 Possibly “whose names are splendid” instead of “whose words are pre-eminent.”
This Akkadian inscription is found upon three clay cylinders and records Esarhaddon’s renovation of the cella Eḫiliana for the goddess Nanāya. This cella was located within the Eanna temple complex at Uruk. This text is commonly referred to as Uruk C.

**CATALOGUE**

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<td>W 4098</td>
<td>Warka ph 728</td>
<td>Warka, Pe XIV 5, at the NW courtyard wall of Sargon, 1 m under the upper edge of the older wall</td>
<td>Length: 5.5; Dia.: 4.7–6.5</td>
<td>1–25</td>
<td>(p)</td>
</tr>
</tbody>
</table>

**COMMENTARY**

According to Thureau-Dangin (RA 11 [1914] p. 96), ex. 1 was found at Uruk. Ex. 2 was purchased by the British Museum from I.E. Gejou (Paris) and thus its provenance is not known. Exs. 1 and 3 are written in Babylonian script and ex. 2 in Assyrian script. Where the photo of ex. 3 is not legible (in particular, for lines 1–2 and 18–19), the transliteration of that exemplar follows the published copy. The line arrangement follows ex. 1; the master line follows ex. 1, with help from ex. 2 in lines 2, 4, 6, 8–10, and 18.

Parallels to many sections of the inscription can be found in other inscriptions of Esarhaddon from Nippur and Uruk, in particular text no. 134 from Uruk.

**BIBLIOGRAPHY**

1914 Thureau-Dangin, RA 11 pp. 96–101 (ex. 1, copy, edition) 1930 Schott, UVB 1 pp. 58–60 and pl. 29 no. 24 (ex. 3, copy, edition [with restorations and variants from exs. 1–2])
1921 Gadd, CT 36 pls. 15–16 (ex. 2, copy) 1956 Borger, Asarh. pp. 75–76 sub §48, variants, and p. 77
1922 BM Guide p. 228 no. 27 (ex. 2, study) $49 (Uruk C) (1–5, edition; exs. 1–3, study)
1924 Jean, Littérature p. 255 (ex. 1, translation) 134 line 24.3 has [...] GAŠAN šur₃-bu-ti, "[...] supreme [lad’y],” for 4INANNA UNUG.KI, “the goddess Ištar of Uruk.”
1927 Luckenbill, ARAB 2 pp. 283–285 $8746–751
TEXT

1–5) For the goddess Nanāya, veiled one of the goddesses, who is adorned with attractiveness and joy and full of glamour, splendid daughter of the god Anu, whose lordship is supreme among all ladies, eminent spouse of the god Muzibsâ, praised sekretu, beloved of his majesty, compassionate goddess, who goes to the help of the king who reveres her, who prolongs his reign, who dwells in Eḫiliana ("House, Luxuriance of Heaven") — which is inside Eanna — queen of Uruk, great lady, his lady:

6–10) Esarhaddon, king of the world, king of Assyria, governor of Babylon, king of the land of Sumer and Akkad; respectful king who is assiduous toward the sanctuaries of the great gods; who reveres the lord of lords; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, provided for Ezida, renovated Eanna, completed the sanctuaries of cult centers, (and) constantly established appropriate procedures in them; son of Sennacherib, king of the world (and) king of Assyria; descendant of Sargon (II), king of Assyria, governor of Babylon, (and) king of the land of Sumer and Akkad —
lu-ud-diš

21) šu-mi it-ti šu-mi-šu liš-šur MU.SAR-ru-ú ši-ṭir MU-ia IGĂŠ lîp-šu-uš UDU.SISKUR BAL-qi it-ti MU.SAR-e-šu liš-kun

22) ik-ri-bi-šå DINGIR.MEŠ i-šem-mu-ú u ša-šu-mi šat-ru ina ši-pîr in-kil-ti i-pa-dåš-ši-tu

23) MU.SAR-ru-ú-a ib-巴-tu lu-u a-šar-šå ú-nak-ka-ru

24) ūna-na-a GAŠAN šur-bu-ti ag-giš lik-kil-me-šå-ma ši-mat le-mut-tim li-šim-šå

25) MU-šå NUMUN-šå ina KUR li-ḥal-liq-ma a-a ir-ši-iš re-e-mu

may (that ruler) repair its dilapidated state! May he write my name with his name! May he anoint with oil an inscription written in my name, make an offering, (and) set (that inscription) with an inscription written in his name! The gods will (then) hear his prayers. 22b–25) (But as for) the one who erases my inscribed name by some crafty device, destroys an inscription written in my name, or changes its position, may the goddess Nanāya, supreme lady, glare at him angrily and determine a bad fate for him! May she make his name (and) his descendant(s) disappear from the land and have no pity on him!

136

A second clay cylinder inscription of Esarhaddon describes the restoration of Eḫiliana, the cella of the goddess Nanāya at Uruk. This inscription, also written in Akkadian, mentions that Nazi-Maruttaš, a Kassite king of Babylonia (1307–1282 BC), had originally built the structure and that it had later been restored by Eriba-Marduk. This text is commonly referred to as Uruk D.

CATALOGUE

<table>
<thead>
<tr>
<th>Museum Number</th>
<th>Excavation Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>cpn</th>
</tr>
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<tbody>
<tr>
<td>YBC 2146</td>
<td>—</td>
<td>Probably Uruk</td>
<td>11.3×6; L. dia.: 4.7; R. dia.: 4.5</td>
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</tbody>
</table>

BIBLIOGRAPHY

1915 Clay, YOS 1 pp. 56–60 and pls. 26 and 53 middle [misnumbered no. 42] no. 40 (photo, copy, edition)
1927 Luckenbill, ARAB 2 p. 283 §§742–745 (translation)
1956 Borger, Asarh. pp. 75–76 sub §48, variants, and p. 77
1976 Brinkman, MSHK 1 p. 283 U.3.8 (study)
1993 Porter, Images, Power, and Politics p. 198 (study)
1995 Frame, RIMB 2 pp. 188–189 B.6.31.18 (edition)

TEXT

1) a-na ūna-na-a šar-rat UNUG.KI GAŠAN GAL-ti GAŠAN-šå
2) ūAN.AŠR-ŠEŠ-SUM.NA MAN KUR aš-šur GİR.NÎTA KÁ.DINGIR.RA.KI
3) MAN KUR šu-me-ri u URI.KI muš-te-e’-u aš-rat DINGIR.ME GAL.ME
4) ba-nu-ù É AN.AŠR e-piš é-sag-ù u

1) For the goddess Nanāya, queen of Uruk, great lady, his lady:

2–10) Esarhaddon, king of Assyria, governor of Babylonia, king of the land of Sumer and Akkad; who is assiduous toward the sanctuaries of the great gods; the one who (re)constructed the temple of the god Aššur, (re)built Esagil and Babylon, (5) renovated Eanna.
KÁ.DINGIR.RA.KI
mu-ud-diš é-an-na mu-šak-liš eš-ret kal-lat ma-ňa-zi
ša ina qer-bi-ši-na iš-tak-ka-nu si-ma-ťi
ka-šid ul-tu tam-tim e-li-ti a-di tam-tim šap-li-ti
ša gi-mir ma-li-ki ú-šak-ni-šu še-pu-ú-šu
DUMU md30-PAP,MEŠ-SU MAN KUR aš-šur
DUMU mlain MAN KUR aš-šur,KI
GÍR.NÍTA KÁ.DINGIR.RA.KI MAN KUR šu-me-ri u
URUK

11–17) Ehiliana (“House, Luxuriance of Heaven”), the
cella of the goddess Nanāya, my lady, which Nazi-
Maruttaš, king of Babylon, had built, (and which)
Erība-Marduk, king of Babylon, had shored up,
became old and dilapidated. (15) I sought its (original) em-
placement (and) repaired its dilapidated parts with
baked bricks from a (ritually) pure kiln. I grasped the
hands of the goddess Nanāya, my lady, brought (her)
inside, (and) caused (her) to take up residence (there)
forever.

18–20) When the goddess Nanāya looks upon this
work with pleasure, may a good word for me —
Esrhaddon, king of Assyria (and) king of Babylon —
be set upon her lips before the god Nabû, my lord!

21–23) (But as for) the one who erases my inscribed
name by some crafty device, destroys my (royal)
inscription, or changes its position, may the goddess
Nanāya glare at him angrily and make his name (and)
his descendant(s) disappear!

An Akkadian inscription stamped on several bricks from Uruk records the
restoration of the Eanna temple by Esarhaddon for the goddess Ištar of Uruk.
The inscription is similar to two other brick inscriptions commemorating
the same action (text nos. 138–139). This text is commonly referred to as Uruk E.

**CATALOGUE**

<table>
<thead>
<tr>
<th>Ex.</th>
<th>Museum Number</th>
<th>Excavation Number</th>
<th>Photograph Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>Lines Preserved</th>
<th>FuB</th>
<th>cpn</th>
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<tbody>
<tr>
<td>1</td>
<td>VA 14668</td>
<td>W 942</td>
<td>Warka photo 822</td>
<td>Warka, Stone building, supposedly Qb XV 4</td>
<td>30.5×30.5×8</td>
<td>1–13</td>
<td>39</td>
<td>c</td>
</tr>
<tr>
<td>2</td>
<td>—</td>
<td>W 3764</td>
<td>Warka photo 822</td>
<td>Warka, Qd XV 4, debris</td>
<td>—</td>
<td>1–13</td>
<td>—</td>
<td>p</td>
</tr>
<tr>
<td>3</td>
<td>—</td>
<td>W 3885</td>
<td>Warka photo 821</td>
<td>Warka, Eanna area</td>
<td>—</td>
<td>2–8</td>
<td>—</td>
<td>p</td>
</tr>
<tr>
<td>4</td>
<td>—</td>
<td>W 4238</td>
<td>—</td>
<td>Warka, Temple of Karaindaš, debris</td>
<td>—</td>
<td>1–13</td>
<td>—</td>
<td>n</td>
</tr>
</tbody>
</table>
COMMENTARY

The inscription is stamped on the face of the brick. The stamped area on ex. 1 measures 16.2×8 cm. The excavation photographs are not always clear, and it is not possible to confirm the reading of many signs on exxs. 1–3 from them. In particular, the inscription on ex. 2 is so faint as to be basically illegible on the photo. The edition is based upon the published edition of ex. 1 by J. Marzahn (with additional collations kindly supplied by Marzahn), with some help from the photograph for ex. 3 in lines 4–7. No score for this brick inscription is provided on the CD-ROM.

Schott (UVB 1 p. 57 n. 1 to no. 21) states that W. von Soden informed him of an additional piece with this inscription. It is not known to which piece he refers since he notes the same thing for the next text (our text no. 138). IM 43036, a brick in the Iraq Museum, may have either this inscription, text no. 138 or text no. 139. According to Basmachi (Treasures p. 206 no. 17), it was found at Uruk, belongs to Esarhaddon, and has an inscription describing the reconstruction of the “Inanna Temple at Warka.”

BIBLIOGRAPHY

1930 Schott, UVB 1 p. 57 and pl. 28c no. 21 (exs. 1–4, composite copy, edition)
1956 Borger, Asarh. pp. 77–78 §51 (Uruk E) (exs. 1–4, edition)
1976 Basmachi, Treasures p. 206 no. 17 (study)
1989 Marzahn, FuB 27 p. 63 no. XIII and no. 39 (ex. 1, transliteration, study)
1993 Porter, Images, Power, and Politics p. 199 (exs. 1–4, study)

TEXT

1) ana 4INANNA UNUG.(KP
2) GAŠAN KUR.KUR.'RA'
3) MANŠÁR-PAP-AŠ
4) MAN ŠU MAN KUR aš-šur.KI
5) GİR.NÎTA KÁ.'DIŠ.ŠI
6) MAN kib-rat LÍMMU-ti
7) A maššašiskaš.MEŠ-SU
8) MAN ŠU MAN 'KUR' aš-šur.KI
9) A maššašinkaš MAN ŠU
10) MAN 'KUR' aš-[šur].KI
11) ana Ti-Šu é-an-na
12) 'É3 4a-an-ua-ti
13) ud-díš-ma GIM u4-me ZÁLAG-ir

1–13) For the goddess Ištar of Uruk, lady of the lands: Esarhaddon, king of the world, king of Assyria, (5) governor of Babylon, (and) king of the four quarters, son of Sennacherib, king of the world (and) king of Assyria, descendant of Sargon (II), king of the world (and) (10) king of Ass[yr]ia, renovated Eanna (“House of Heaven”), the temple of highest rank, for the sake of his life, and made (it) shine like daylight.

138

This partially preserved Akkadian inscription is similar to text nos. 137 and 139. It is stamped on a brick from Uruk and appears to describe the restoration of the Eanna temple by Esarhaddon for the goddess Ištar. This text is commonly referred to as Uruk F.

137 line 7 The identification of the second element of the name is not certain. Although Schott copied a PAP sign (UVB 1 pl. 28 no. 21), Marzahn notes that more can be seen than just the wedges for PAP (personal communication). He notes that although these additional marks may be just scratches, he feels that ŠEŠ is more likely than PAP.
CATALOGUE

<table>
<thead>
<tr>
<th>Museum Number</th>
<th>Excavation Number</th>
<th>Photograph Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>cpn</th>
</tr>
</thead>
<tbody>
<tr>
<td>—</td>
<td>W 4496</td>
<td>Warka ph 825</td>
<td>Warka, Eanna area Qd XIV 5</td>
<td>—</td>
<td>n</td>
</tr>
</tbody>
</table>

COMMENTARY

The excavation photograph of the piece (Warka ph 825) shows an inscription so faint as to be illegible, except for perhaps half a dozen signs. The present location of the brick is not known, and the inscription is edited from the copy by Schott.

Schott proposed to read in line 3 only an uncertain é-an-na É before 4a-nū-u-tī; however, a note in his work stated that according to von Soden a new exemplar of the inscription had “ana balāṭi-šū” before é-an-na. Since the same comment is credited to von Soden for text no. 137, it is uncertain if he had actually found two bricks or one, and if only one, whether it had the inscription of text no. 137 or text no. 138.

BIBLIOGRAPHY

1930 Schott, UVB 1 p. 57 and pl. 28d no. 22 (copy, edition)
1956 Borger, Asarh. pp. 77–78 §51 (Uruk I) (edition)
1993 Porter, Images, Power, and Politics p. 199 (study)

TEXT

1) a-na 4[INANNA (UNUG.KI)] 'GAŠAN KUR',KUR.RA
2) fmitAN,ŠAR-PAP-[AŠ] 'MAN KUR' aš-šur MAN
   KĀ,DIŠ,fKI
3) ana 'TIα-[šū/šu?] 'Εri-[an?]5-na3 É1 4a-nū-u-tī
4) ud-diš-ma ki-ma u₄-me ZĀLAG-irα

1–4) For the goddess [Ištar (of Uruk)], lady of the lands: Esarha[ddon], king of Assyria (and) king of Babylon, renovated E[ann]a (“House of Heaven”), the temple of highest rank, for the sake of [his] life, and made (it) shine like daylight.

139

An Akkadian brick inscription from Uruk records the restoration of the Eanna temple by Esarhaddon for the goddess Ištar of Uruk. This text is commonly referred to as Uruk G.

138 line 4 irα: copy has NI.
Esarhaddon 140

CATALOGUE

<table>
<thead>
<tr>
<th>Museum Number</th>
<th>Excavation Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>cpn</th>
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</thead>
<tbody>
<tr>
<td>IM 28473</td>
<td>W 16423</td>
<td>Warka, in a terrace connected with the ziqqurat dedicated to the god Anu (Ke XVII-3)</td>
<td>35×35</td>
<td>n</td>
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</tbody>
</table>

COMMENTARY

The brick, which was discovered during the 1935/36 excavations at Uruk, was unbaked, and the inscription was inscribed, not stamped. An examination of the excavation photographs of the 1935/36 season did not locate any photograph of a brick with this inscription. The inscription was not collated, and the present edition is based on the published copy.

BIBLIOGRAPHY

1937 Heinrich, UVB 8 p. 54 and pl. 21 (provenance, edition by Falkenstein)
1956 Borger, Asarh. pp. 77–78 §51 (Uruk G) (edition)
1956 Lenzen, UVB 12–13 p. 11 (translation by Falkenstein)
1993 Porter, Images, Power, and Politics p. 199 (study)
1996 Cavigneaux, AUWE 23 pp. 119 and 210 no. 319f (copy, transliteration)

TEXT

1) "ana" d[INANNA] UNUG.‘KI" 1–11) For the goddess [Ištar] of Uruk, lady of Eanna, lady of the lands, [his] lady: Esarhaddon, king of the world, king of Assyria, governor of Babylon, (5) king of the land of Sumer and Akkad, son of Sennacherib, king of the world, king of Assyria, descendant of Sargon (II), king of the world, king of Assyria, [renovated Eanna, (10) [the temple of high]est rank, [and] made (it) [shine] like [daylight].

140

An inscription on a handled bucket made of silver records that Esarhaddon dedicated it to the god Adad at Guzana, modern Tell Halaf, which is located in the Upper Khabur region in north Syria, near the modern border with Turkey. The bucket was found in the summer of 1992 by the Iranian Department of Antiquities in a hoard of ancient silver vessels discovered in a cave in the Luristan area.

139 line 1 The reading "[GAŠAN], “the goddess [the Lady],” was proposed by Falkenstein, but in comparison with text no. 137 line 1, probably read "[INANNA], “the goddess [Ištar]."
CATALOGUE

<table>
<thead>
<tr>
<th>Museum Number</th>
<th>Registration Number</th>
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<tr>
<td>National Museum of Iran no. 9658</td>
<td>—</td>
<td>cave Kalmākarra, north of Pol-e Dohtar near Horramābad</td>
<td>Height: 25.3; Max. dia.: 28.8; Length of the handle: 46</td>
<td>p</td>
</tr>
</tbody>
</table>

BIBLIOGRAPHY


1997  1997
1861  1 R pl. 48 no. 4 (copy)
1898  Meissner and Rost, BA 3 pp. 202–203 (edition)
1916  Weissbach, ZDMG 70 pp. 52–53 (translation)
1927  Luckenbill, ARAB 2 p. 285 §753 (translation)
1956  Borger, Asarh. p. 70 §36 (Nin. P) (edition)

TEXT

1) a-na dišKUR a-šib URU.gu.za-na EN-šú maš-šur-PAP-AŠ
2) MAN KUR AŠ DUMU maš-PAP,MEŠ-SU MAN KUR AŠ ana TIN-šú ĐU

1–2) For the god Adad, who resides in the city Guzana, his lord: Esarhaddon, king of Assyria, son of Sennacherib, king of Assyria, made (this bucket) for his (long) life.

141

A bronze lion has a proprietary inscription of Esarhaddon. The object is in the Istanbul Archaeological Museum, but its museum number and present whereabouts are unknown. This text is commonly referred to as Nineveh P (Nin. P).
TEXT

1) KUR māš-šur-PAP-AS MAN ŠÚ MAN KUR AS
2) KUR-ti KUR.mu-šur KUR.ku-si

1–2) The palace of Esarhaddon, king of the world, king of Assyria: (this is) booty from Egypt (and) Kush.

142

A banded-agate eyestone, now in a private collection, was dedicated to the god Marduk. The eyestone was purchased from an antiquities dealer in Kabul, Afghanistan, around 1976. The inscription runs around the rim of the pupil, which appears to have been artificially stained. The current whereabouts of the eyestone are unknown.

CATALOGUE

<table>
<thead>
<tr>
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<td>Klotchkoff, VDI 1990/4 figs. 1–2</td>
<td>Purchased from an antiquities dealer in Kabul, Afghanistan</td>
<td>Dia.: 3.1</td>
<td>p</td>
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BIBLIOGRAPHY

1990 Klotchkoff, VDI 1990/4 pp. 62–65 and figs. 1–2 (photo, study)

TEXT

1) ana ŠÚ UMUN-ŠÚ AŠ-PAP-AS MAN KUR AŠ ana TI-ŠÚ BA

1) To the god Marduk, his lord: Esarhaddon, king of Assyria, gave (this eyestone) for his (long) life.

143

A fragment of a gray and pink polished stone cylinder discovered at Persepolis bears a votive inscription of Esarhaddon. The object may have been dedicated to the goddess Tašmētu.
CATALOGUE

<table>
<thead>
<tr>
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<th>Excavation Number</th>
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<tr>
<td>—</td>
<td>PT 4,904</td>
<td>Persepolis, on the floor at the center of the north wall of Room 33 of the Treasury</td>
<td>1.5×1.4 cm</td>
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</tr>
</tbody>
</table>

BIBLIOGRAPHY

1957 Schmidt, Persepolis 2 p. 61 and pl. 25 no. 8 (photo, edition)

1989 Galter, NABU 1989 p. 41 no. 63 (study)

TEXT

1) [ana taš-me]-tum
2) [GAŠAN-šú AŠ]-PAP-AŠ
3) [MAN KUR AŠ ana] TI-šú
4) [u TI] DU Luật. MEŠ-šú
5) [DÙ]-ma BA

1–2a) [For the goddess Tašmētu, [his lady]:
2b–5) [Esarhaddon, king of Assyria, made]d dedicated (this object) [for] his (long) life [and for the (long) life of] his [children].

1001

An Akkadian inscription on a fragment of a five-sided prism contains part of an inscription describing construction on Edurgina, the temple of the god Bēl-šarbi in Baṣ. Although the text has been attributed to Esarhaddon, there is no clear association of this inscription with Esarhaddon and it is arbitrarily included here rather than with some other Neo-Assyrian king.

CATALOGUE

<table>
<thead>
<tr>
<th>Museum Number</th>
<th>Registration Number</th>
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<th>cpn</th>
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</thead>
<tbody>
<tr>
<td>BM 50582</td>
<td>82-3-23,1573</td>
<td>Sippar</td>
<td>7.1×5.5</td>
<td>c</td>
</tr>
</tbody>
</table>

COMMENTARY

Parts of the base and two faces are preserved. The fragment is registered as coming from Sippar. The script is contemporary Babylonian, and horizontal rulings separate each line. The text partially duplicates text no. 1002 (BM 56628); col. i′ 10′ and col. ii′ 12′ duplicate text no. 1002 i′ 1 and ii′ 1.
A fragment of a hexagonal prism preserves part of an Akkadian inscription of a Neo-Assyrian king describing construction in a Babylonian city. There is no clear association of this inscription with Esarhaddon and it is arbitrarily included here rather than with some other Neo-Assyrian king.
CATALOGUE

<table>
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<th>cpn</th>
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<td>BM 56628</td>
<td>82-7-14,1010</td>
<td>Sippar</td>
<td>4.2×6.2</td>
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COMMENTARY

Part of the top and three faces are preserved. The fragment is registered as coming from Sippar. The script is contemporary Babylonian and is similar to that of text no. 1001 (BM 50582). Horizontal rulings separate each line. Col. i′ 1 and ii′ 1 duplicate text no. 1001 i′ 10′ and ii′ 12′.

BIBLIOGRAPHY

1986 Leichty, Sippar 1 p. 212 (study)
1992 Lambert, Cat. p. 74 (study)
1993 Gerardi, Iraq 55 pp. 120–121 and 127–129 no. 2 (copy, edition)

TEXT

Col. i′
1) [ú-ḫum]-meš šur-šu-du
2) [ana u₄-[me]] ša-a-ti
3) [...] ZABAR² šip-ki
4) [...] b[u]-šul-šu i-ḫi-it-ma
5) [...] ú-sab-bi
6) [ul-tu U₈₄-s[u a]-]₃ di₃ gaba-dib-bi-šu
7) [i-pu-u₈₄ gi]-³ mir₃ pa-as-qi-šu
8) [...] ka₃ ša maḫ-ra
9) [...] GÚ.DU₄₈₁₈₃₄ Ki₃

Lacuna

Col. ii′
1) d₄-a u₄ asal-lú-ḫi ina né-me-qi-šú-nu ši-ru-ti
2) KA.LU₄₈.Ü₄₂ DA KADU₈₂.Ü₂₂ DA
3) KA-šú-nu ip-tu-ma
4) ina at-ma-ni-šú-nu ši-ru-ti ú-šar-ma-[a]
5) ki-gal-la-šú-nu el-lu ša du-ur u₄-[me]
6) mu-šú-an-di-il ma-ḥa-[zi]
7) mu-rap-piš E.KUR.MEŠ DINGIR.MEŠ ṭa₁-[bu-u-ti]
8) šá ul-tu ul-la [...] iii′ 1–4) Through their go[od] deeds, [may] the god Marduk, [the great god, my lord, ...] the foundation of [their royal] thr[one ...] ...
9) [...] x x [...]

Lacuna

Col. iii′
1) ina ep-še-e-ti-šú-nu dam-[qa-a-ti]
2) d₄AMAR.UTU [EN GAL EN-i₄]
3) SŠUḪUŠ² GIŠ.GU.[ZA LUGAL-u-ti-šú-nu]
4) [x] x [...]

Lacuna
**1003**

A fragment of a hexagonal prism contains part of a Babylonian inscription of a Sargonid king, possibly Esarhaddon.

**CATALOGUE**

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<tr>
<td>BM 51254</td>
<td>82–3–23,2250</td>
<td>Sippar, Babylon, or Borsippa</td>
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</table>

**COMMENTARY**

BM 51254 (82–3–23,2250) is believed to have come from Sippar, but it may have originated from Babylon or Borsippa. The middle parts of four faces are preserved. The script is contemporary Babylonian and horizontal rulings separate each line.

**BIBLIOGRAPHY**

1986 Leichty, Sippar 1 p. 55 (study)
1993 Gerardi, Iraq 55 pp. 121 and 129–131 no. 3
1994 Frahm, NABU 1994 p. 50 no. 56 (study of i 7′)

**TEXT**

Col. i

Lacuna

1') [x ...]
2') mu-za²-iš² [is-qa-a-ti]
3') a-na UN.MEŠ x x ...
4') mu-pat-tu-ú ëd.MEŠ
5') mu-šam-me-ḫ ri-ʾi-i-tú maš-qi-tú
6') šá šu-tu-raḫ naḫ-eš-su
7') DINGIR raš-bu na-đš GIŠ.KU.AN ez-zu
8') ka-šid a-a-bi mu-šam-qit ūṭUL³
9') x (x) x x x ...

Lacuna

Col. ii

Lacuna

1') [...] x ki-siš-tú ša-a-[tu]
2') šENŠI³ ši-i-šri³
3') GIŠ.NÎTA TIN.TIR.KI NUN ke-[e-ŋ]-ni-
4') ti-ri-iš ḫEN.[LIL]
5') re-eššu³ šá-iṭ-ah³-[tú]

Lacuna

Col. iii

Lacuna

1') [x] ūṭ ME³³ [...]
2') [(x)] x-a GAR MA [...] 
3') [x]-šš₁-un mašš₂-šan [...]
4') [...] x-a LUGAL LUGAL [...] 
5') [...] x at₂-ta₁ [...] 
6') [...] x [...]

Lacuna
Col. iv
completely broken away
Col. v
Lacuna
1') [i]-ša LUGAL.MEŠ.DUMU.MEŠ₃-[iā]
2') šš₁-[e₃]-ma ū-ma-a-ru ma-a-tú
3') šš₂-[t]-i-ša-l₄-ab-bi-ru-ma
4') [an]-šu₃-us-su ū-da-šú
5') MU.SAR₂-ru-[ši₃]-ṭir šu₃-[mi₃]-ia
6') [li₃]-mu₅-ur-[ma] li₃šu₃-uš UDU.SISKUR liq-qí
7') šš₃-[mi₃]-šu₅-li₃₄-tur
8') [ana]-šš₅-d₄₃-[šš₃]-lu₃₃₃-[ep₅]-š₄₃₃-[tu₅]-u₃-a
9') [lit₃]-[t₃]-i-id] MU.SAR₃-[ru₃]- [...] 
Lacuna

1004

A fragment of a clay prism from the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king that mentions Babylon and Esagil, the temple of the god Marduk in Babylon. There is no clear association of this inscription with Esarhaddon and it is arbitrarily included here rather than with some other Neo-Assyrian king.

CATALOGUE

<table>
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<td>Nineveh, Kuyunjik</td>
<td>4×5.4</td>
<td>c</td>
</tr>
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</table>

BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1559 (study)

TEXT

Col. i'  
Lacuna
1') [...] LUGAL₃ [TA Na é x [...] 
2') šš₁-bat ne-[e₄]-te ū-[šib ...]
3') [...]-[u₇] KUR be-li e₅-[ši₅] [...] 
4') [...] x ME KASKAL₂i šš₃-[šš₃]-tu₃-eš-[ši₅]- [...]
5') [...] x.MEŠ ša₅-sag-giš u KÁ.DINGIR.RA.KI [...]

Lacuna
Col. iv completely broken away
Col. iv completely broken away
Lacuna
v 1'–9') [May] one of the kings, [my] descendants, [who] comes forth to rule the land, [read an inscription] written in my name when this [temple] becomes old and when he renovates its [dilapidated section(s), [and] may he anoint (it) with oil, make an offering, write [my name with his name, (and) return (it) to its] [place. May he respect] (my) inscriptions...

Lacuna
A fragment of a clay cylinder bears an inscription that describes the building of Emašmaš in Nineveh. Although R. Borger has attributed this inscription to Esarhaddon, the author is reluctant to accept that attribution and feels that the inscription is more likely one of Ashurbanipal. It is included here for the sake of completeness.

### CATALOGUE

<table>
<thead>
<tr>
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<tr>
<td>A 16936</td>
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<td>c</td>
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</table>

### COMMENTARY

The preserved inscription is very difficult to read. The attribution to Esarhaddon depends on the interpretation of the beginning of line 6’, which Borger evidently interpreted as as “[Sennach]erib, (my) father, who engendered me.” Borger’s proposal is not followed here.

### BIBLIOGRAPHY

1996 Borger, BIWA 4° Heft p. 224 (transliteration, study)

### TEXT

Lacuna

1) [...]-šú ū-ru-pu-ma [...]  
2) [...] ū-šap-ši-hu [...]  
3) [...] ŠAR [...]  
4) [...] KUR iš-tak-ka [...]  
5) [...] X LUGAL KUR aš-šur.KI GĪR.NĪTA KĀ,DINGIR,[RA.KI [...]  
6) [...]-su a-bu ba-nu-u-a [...]  
7) [...] be-lut-su ū [...]  
8) [...] k]-sal é-ša]-maš-ša]-maš-šar-ri-[iḫ [...]  
9) [...]-x2-na ē AD-šu x A [...]  
10) [...] EN.MEŠ-lai [...]  
11) [...] pa]-pa-äḫ el-lu-ū-tū [...] 

Lacuna

1’–11’) [...] they ... its [...] and [...] they were soothed [...] ... [...] the land ... (5’) [...] ... king of Assyria, governor of Babylo[n, ...] (my) father, who engendered me, [...] his lordship ... [...] made splendid [the courtyard of Emašmaš] [...] the house of his father ... [...] my lords [...] pure [san]ctuaries [...] 

Lacuna
1006

Two fragmentary clay cylinders from Aššur preserve part of an inscription of a late Neo-Assyrian king, possibly Esarhaddon.

CATALOGUE

<table>
<thead>
<tr>
<th>Ex.</th>
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<th>Excavation Number</th>
<th>Photograph Number</th>
<th>Provenance</th>
<th>Dimensions (cm)</th>
<th>Lines Preserved</th>
<th>cpm</th>
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<tbody>
<tr>
<td>1</td>
<td>VA 7505</td>
<td>Ass 3509</td>
<td>—</td>
<td>Aššur, ša, kA4I, near the stone block wall</td>
<td>11×7.2</td>
<td>i 1′–17′, ii 3′–6′</td>
<td>n</td>
</tr>
<tr>
<td>2</td>
<td>VA 15465</td>
<td>Ass 18945</td>
<td>—</td>
<td>Aššur, ša, gC4I, ziqqurat, 3 m south of the 2.4 m wall</td>
<td>7.5×6.5</td>
<td>i 9′–17′, ii 1′–11′</td>
<td>n</td>
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</table>

COMMENTARY

Ex. 1 is from the left side of the cylinder and ex. 2 is from the middle section. Horizontal rulings separate each line on both exemplars. Ex. 1 is unpublished and is included here thanks to E. Frahm, who kindly provided me with his provisional, unpublished edition and commentary. Frahm intends to publish his edition of the text, with detailed textual commentary, including evidence for the tentative identification with Esarhaddon, and a copy of ex. 1. A score of the inscription is provided on the CD-ROM.

BIBLIOGRAPHY

1997 Pedersén, Katalog pp. 206 and 208 (exs. 1–2, study) 2009 Frahm, KAL 3 no. 58 (ex. 2, copy, edition)

TEXT

Col. i

Lacuna

1′) [x] x dEN.LI L mal-ka šta-qu²-du¹ [(x)]
2′) [x (x)]-ḫa-ma ik-tar-ra-bu x [x (x)]
3′) x-du-šú SIPA ke-e-nu [x x (x)]
4′) [(x)] x UZU UN.MEŠ unità-bu x x x
5′) ša3,nīta KĀ.DINGIR.RA.KI MAN ʾEME³.-GI<1,> u ʾURI³.KI
6′) na-Šaram³ dAMAR.UTU ʾzar³-pa³-ni-tum³
7′) [ha]-致します mu-du-u IB² [x (x)] x [x]
8′) [x] x-ti ʾAG[1] [(x)] x [x]
9′) [e]-lum qar-du ša²-[ša²]-red³ kal³ mal³-ki
10′) x GAL-tu x x ʾe³-tele kal mal-ki
11′) ša3 ʾd15 LIMMU-DINGIR be-lut KUR.KUR tu-ma-al-lu-u
12′) qa-šu LUGAL kul-lat kib-rat LIMMU-tim
13′) mi-gir DINGIR.MEŠ GAL.MEŠ šašam šu kiš-šat UN.MEŠ
14′) ša² ep-š-e² tu²-šu UGU ka-lu DINGIR.MEŠ ta-a-bu
15′) ša pu²-hu³-ti DINGIR.MEŠ GAL.MEŠ ra-biš

Lacuna

i 1′–17′) [...] ... of Enlil, prudent ruler, [...] ... and they were constantly blessing [...] ..., true shepherd, [...] whose] ... they made pleasing to the people, (i 5′) governor of Babylon, king of Sumer and Akkad, beloved of the god Marduk (and) the goddess Zarpanit[u, intelligent, learned, ... [...] ... of the god Nabû, [...], valiant [young] man, foremost of all rulers, (10′) ... hero of all rulers, [whom] the goddess Ištar of Arbela entrusted to rule the lands; king of all of the four quarters, favorite of the great gods, the sun of all of the people, whose deeds are pleasing to all of the gods, (i 15′) [who knows how] greatly revere the great gods (and) is respectful of their divinity; [...] ...
A fragment of a stone stele found at Ben Shemen in Israel has an inscription that probably deals with a campaign of Esarhaddon to Egypt.

**CATALOGUE**

<table>
<thead>
<tr>
<th>Museum Number</th>
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<td>Israel Museum</td>
<td>71.74.221</td>
<td>Ben Shemen Forest, southeast of Tel Aviv</td>
<td>—</td>
<td>p</td>
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</table>

**COMMENTARY**

The fragment is reported to have been found by someone walking in the Ben Shemen Forest, located southeast of Tel Aviv. Nothing has been published about the dimensions or material of the object. Cogan (Studies Eph’al) has noted that the text may duplicate the inscription found on text no. 98 (Zinçirli stele) rev. 47–49. In addition, Cogan has suggested that the Ben Shemen fragment and text no. 102 (Qaqun fragment) may have originally come from the same stele.

**BIBLIOGRAPHY**

2000 Na’aman and Zadok, TA 27 p. 181 (study)
2006 Horowitz and Oshima, Canaan pp. 19 and 45 (study)
2008 Cogan, Studies Eph’al pp. 66–69 (photo, edition)
A fragment of a stele discovered by workmen near the Orontes River, at el-Ghâb, preserves part of an inscription that could possibly be of Esarhaddon. The extant text is similar to that of the Zinçirli stele (text no. 98) rev. 51–55. The object was not available for study since its present location is not known and therefore the present edition is based on the published copy.
1009

A brick fragment seen by J.V. Kinnier Wilson in a private collection in Beirut preserves part of an inscription of an Assyrian king. The owner was told that it came from North Syria. The attribution of the text is uncertain and it has been included here arbitrarily.

CATALOGUE

<table>
<thead>
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<td>Unpublished copy of J.V. Kinnier Wilson</td>
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<td>—</td>
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</table>

COMMENTARY

The inscription was read from an unpublished copy made by J.V. Kinnier Wilson. It is unclear from the copy if the top of the brick is preserved. The inscription was not collated since the present location of the object is not known.

TEXT

1) [... \textit{md}EN\textit{.ZU-ŠEŠ}?	extit{MEŠ}]-[SU ...]  
2) [... \textit{mtukul}]-\textit{Tl}-A-é-šár-ra [...]  
3) [...] \textit{he}?-gal-la [...]  
4) [...] \textit{e-pu}-šu [...]  
1–4) [... \textit{S}ennach\textit{erib} ... \textit{Tiglath}-pileser [...] abundance [...] had built [...].

1010

This poorly preserved inscription written in contemporary Babylonian script is found on a fragment of a tablet from Uruk. It is written in Akkadian and records the dedication or re dedication of animals and individuals to the goddess Ištar. The author of the inscription is described as the grandson of Sargon, and this presumably refers to Esarhaddon.

CATALOGUE

<table>
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<td>—</td>
<td>Uruk</td>
<td>7\times5.5</td>
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COMMENTARY

VAT 14519 was found during the German excavations at Uruk in 1928–29. As far as it is preserved the tablet is inscribed on only one side. There are line rulings after lines 1′, 2′, 3′, 4′, 5′, 6′, 7′, and 16′.

Falkenstein thought that the Sargon mentioned in line 6′ was Sargon of Akkad, which would then point to Narām-Sîn as the author of the inscription. Borger, however, has pointed out that the inscription appears to be much later in date than the Old Akkadian period and that it probably comes from the time of Esarhaddon, the grandson of Sargon II of Assyria.

BIBLIOGRAPHY

1931 Falkenstein, LKU p. 16 and pl. 16 no. 46 (2′, 6′, 7b′, 11′, 16′, copy, study)
1957–58 Borger, AFo 18 pp. 116–117 §51a (2′–7′, translation, study)

TEXT

Lacuna
1′) [... the] scattered [people] of Uruk, who caused to re[turn ...].
2′–7′) At that time, the scattered herds of the god-desses Ištar and [Nanāya (...)], those scared away from their watering place and [having no] caretaker [(...)] I gathered, and 60,000 sheep and goats together with [...], (5) 6,000 cows together with [their] herds[men (...)], a present of my grandfather Sargo[n (II) ...] which he/had they scattered with the herds, I brought back to [their] pla[ces (...)].

8′–16′) The sons of Samiku, the sons of [..., the sons of] Bēl-rammēni, the sons of [..., (10′) the sons of ...], and me, [Esarhaddon, (...)] ... and [I inscribed (their freedom) on] a tablet. [...] in the presence of the goddess Iš.tar ... and the scattered herds to [...] in all lands [...] (15′) ... [...] I established [their] privi[leged status (...)].

17′–18′) On account of this, [may] the goddess [Iš.tar, (...) look upon] my [good] deeds [with pleasure and ...]

Lacuna
Left edge
1) [...] “ki-da-[ma] šu-mi-ia-a-ma LUGAL e-piš é-an-na ni-bi-[ti?] [...]
A fragment of a tablet from Nineveh contains a copy of an inscription that is similar to Esarhaddon’s Babylonian inscriptions and that may have been inscribed upon an object dedicated to the god Marduk. The text may be part of text no. 116 (Babylon B), but it could also be part of an inscription of Ashurbanipal or even Sennacherib.

**CATALOGUE**

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<td>5×7</td>
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**COMMENTARY**

For rev. 3′–8′, compare text no. 104 (Babylon A) v 21–34, text no. 105 (Babylon C) vii 24–43, and text no. 107 (Babylon F) viii, which were previously edited by Borger (Asarh. p. 25 §11) as Bab. A, C, and F Episode 37:24–33.

**BIBLIOGRAPHY**

1891 Bezold, Cat. 2 p. 462 (study)

**TEXT**

Obv.

Lacuna

1′) 

2′) x x šá (traces) [...]

3′) rap-pu la-īt-tu ú-šum-šu-gaš-lú-[lum ...]

4′) kab-tu šīt-ra-bu šá ina šī-in-[di ...]

5′) ša i-na DINGIR, MEŠ gi-[mir [...]

6′) gaš-ru šu-pu-[ù [...]

7′) nam-ri-[ir x [...]

8′) ma-[al-ku x [...]

9′) na-[din GIŠ.GIDRU [...]

10′) DINGIR re-me- [...]

11′) ù x [...]

12′) muš-te- [...]

13′) mu-ud-diš [...]

14′) a-x x [...]

15′) x x [...]

Rev.

Lacuna

1′) (traces) [...]

2′) šá en-du še-er-tu nap-[ša-a-ti [...]

Lacuna

1′–8′) [...] [...] [...] controlling bridle, [...] dragon, [...], important one, magnificent one, who [...] who [...] among the gods [...] mighty one, brilliant one, [...] radiant, [...] [...] ruler [...],

9′–15′) giver of the scepter [...] god [...] and [...] the one who [...] who renovated [...] [...] [...] [...]

Lacuna

Rev. 1′–7′) [...] on whom a capital punishment was imposed [...] I re[turned] their looted possessions [...] pro-
3) NIG.SU.MEŠ-šá-nu šal-lu-ti á-ju-ter3 [...]
4) a-na a-li-ki-ri ši-di-tu áš-te-ri[...]
5) a-na ša-bat URU u e-peš É za-qap sip-[-pa-ši-...]
6) x SAG áš-ar-bi-su-ni-ri ma par-[...]-niš [...]
7) ina ul-šu-lib-bi nu-um-mur pa-ni [...]
8) ki-din-su-su-un šá ina qa-ti [...]
9) UN.MEŠ ina ba-da-a-te u ri-šá-ša-[te ...]
10) x kar-ši šá pat IGII [...]
11) [a]-na šá-ri er-bet-ti [...]
12) [x-(x)]-su-1-un UGU šá [...]
13) [... d]Zar-pa-nu-tum [...]
14) [...] x ID x [...]

Lacuna

1012

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sargon II.

CATALOGUE

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<td>8.6×3.8</td>
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</tbody>
</table>

COMMENTARY

The color of the surface is the same as K 4463 (text no. 1013) and K 4477 (text no. 1014), but the interior is different. The scribal hand is the same as K 4463, but not that of K 4477.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 634 (study)
1893–97 Winckler, AOI 1 p. 532 n. 1 (study)
1894 Winckler, Sammlung 2 p. 6 (copy)
1956 Borger, Asarh. pp. 116–117 §87 (transliteration)

TEXT

Obv.
1) [...] MAN KUR.ur-ar-ta-[ma] [x (x)] še-tu-[...]
2) [...] la ša-šé-e ḫu-bu-ut ša [...]
3) [...] šá AD ba-nil-ia šis-ta[...]
4) [...] al-ṭa- [...]
5) [...] d]EN.LI. dš-[šu [...]

Lacuna

Rev.

Lacuna

Lacuna
1013

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sargon II. The extant text describes the construction of a building, perhaps the akītu-house mentioned in line 6.

CATALOGUE

<table>
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<th>cpr</th>
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<td>Nineveh, Kuyunjik</td>
<td>6.2×4.8</td>
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</table>

COMMENTARY

The color of the surface is the same as K 4454 (text no. 1012) and K 4477 (text no. 1014), but the interior is different. The scribal hand is the same as that of K 4454, but not that of K 4477.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 635 (study)
1893–97 Winckler, AOF 1 p. 532 n. 1 (study)
1894 Winckler, Sammlung 2 p. 6 (copy)
1916 Olmstead, Assyrian Historiography p. 36 n. 7 (study)
1956 Borger, Asarh. pp. 116–117 §87 (study)

TEXT

1′) [...] "KUR.ba'[...]
2′) [...] la ni-i'[...]
3′) [...] šu šik-nat la'[...]
4′) [...] 'SAG-ia UGU-šū ú'[...]
5′) [...] 'iš-tum UGU-šū ú'[...]
6′) [...] 'MUš-GAR-un DUMU mn-in'[...]
7′) [...] ti ina GIŠ.GU.ZA-šū ú-še-šib [...]

Rev. 1′–7′) [...] the land Ba[...] [...] [...] my head [...] over it/him [...] [...] they committed an offense against him (and) [...] -šuma-iškun, son of Nin[...] [...] I placed on his throne. [...]
A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sargon II.

CATALOGUE

<table>
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<th>cpn</th>
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<tbody>
<tr>
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<td>Nineveh, Kuyunjik</td>
<td>5.4×3.6</td>
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</table>

COMMENTARY

K 4477 is the upper right corner of a tablet. The color of the surface is the same as that of K 4463 (text no. 1013) and K 4454 (text no. 1012), but the interior is different. The scribal hand is not similar to that of either of the aforementioned fragments.

BIBLIOGRAPHY

1891 Bezold, Cat. 2 p. 636 (study)  
1893–97 Winckler, AOF 1 p. 532 n. 1 (study)  
1894 Winckler, Sammlung 2 p. 6 (copy)  
1956 Borger, Asarh. pp. 116–117 §87 (study)

TEXT

Obv.
1) [...] KUR,ELAM,MA,KI [...]  
2) [...] x-ad NUN ḫi- [...]  
3) [...] man šá-at-pi ka- [...]  
4) [...] ri-šá-ni x x AD,MEŠ [...]  
5) [...] e ma-ku-tu [...]  
6) [...] ra-a-na ni-i-ti [...]  
7) [...] sap-lu šá ka- [...]  
Lacuna

Rev.  
Lacuna

1') [...] ka  
2') [...] nu-ū-si  
3') [...] pi  
4') [...]  
5') [...] x x  
Lacuna
Esarhaddon 1015

A fragment of a multi-column clay tablet from the Kuyunjik collection preserves part of an inscription describing the refurbishment of the statues of Babylon's tutelary deities, perhaps by Esarhaddon. Col. i is concerned with oracular consultation over a matter which is no longer clear. Col. v describes a festival held in the courtyard of Ešarra, the temple of the god Aššur at Aššur, including "mouth-washing" rituals for the statues of the god Marduk and his entourage. This text is commonly referred to as Aššur C (Ass. C).

CATALOGUE

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<td>Nineveh, Kuyunjik</td>
<td>13×7.5</td>
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COMMENTARY

The two fragments were joined by R. Borger (Lambert, Studies Deller p. 158). Parts of two columns on both the obverse and reverse, and parts of the left and bottom edges are preserved. W.G. Lambert (Studies Deller p. 159) suggests that the tablet may have originally had three columns on each side.

BIBLIOGRAPHY

1891 Bezdol, Cat. 2 p. 758 (study)
1893 Bezdol, Cat. 3 p. 916 (study)
1933 Bauer, Ass. pls. 42–43 and p. 106 (K 6048, copy, study)
1956 Borger, Asarh. pp. 7–8 §4 (Ass. C) (K 6048, edition)

1993 Porter, Images, Power, and Politics p. 185 (study)
2002 Streck, Aof 29 pp. 222 and 230 (study)
2002 Vera Chamaza, Omnipotenz pp. 472–474 no. 203 (edition)

TEXT

Col. i

Lacuna

1') [...] LÚ.x x x x
2') [...] ba-nu-u a-ge-e MAN-ti
3') [...] DUMU.MEŠ5 LÚ.[HÁL ...]-lu-lu ABGAL šam-ni
4') [...] x-šu šup-šu-uq x-[KUD]-3 EŠ.BAR ma-li nam-ri-ri
5') [...] UDU.SILA₄ MEŠ šuk-lu-lu-ti [šá la] i-šu-u ti-rik šu-ui-me
6') [mim]-mu-ú ina lib-bi-šú ba-šu-ú
7') ul³ ú-prat-ti ša DUMU.MEŠ LÚ.[HÁL] pal-ka-a ha-si-sùn
8') i-na ṭup-pi iš-tur e-ri-im ib-ri-im id-din-šá-nu-ti
9') ul³ iš-lul kal mu-ši a-di ip-pu-ḫa KUD-is EŠ.BAR

Lacuna

i 1′–14') [...] ... [...] creator of the royal crown [...] diviners [...] the oil expert [...] ... difficult [...] who makes] decision(s), filled with radiance, (i 5′) [...] perfect lambs [that] had [no] black spots. He repeated to me [all] that was in his heart. He did not impart (it) to the wise diviners, (but rather) he wrote (it) on a tablet, put (it) in an envelope, sealed (it), (and) gave (it) to them. He did not sleep all night until the giver of decisions, the lord of lords, the god Šamaš shone. (i 10′) To obtain (correct) decisions, hands were raised (praying). His favorite son prayed to the gods Šamaš and Adad concerning me (and) he made skilled diviners kneel down before them. Until they had assigned a station (and) [...] [...] distressed [...]
EN EN.EN ḫ UTU

10') 'āš-na šu-te-šur de-e-ni ni-iš qa-ti na-šī-ma
11') ‘ē3-le-nu-u-a DUMU bi-bil lib-bi-šā ū-šal-la ḫ UTU
   u ḫŠKUR
12') ‘en3-qu-ū-ti DUMU.MEŠ LŪ.ḪAL ū-šak-me3 ṢA1
       šā-pal-šū-un
13') [a]-di3 qa-a-tu ū-ki-in-nu x x [x] x3-ap-t3
14') [...] šā uš-šu-ušt [...]

Col. ii

Lacuna
1') ina a3-šī-[...]
2') ili-[...]

3') (blank) [...]
4') x x [...]
5') [...]  
6') [...]  
7') SAG-[...]
8') a-dan-nu [...]
9') ḫŠAG.ME.[NIŠ ...]
10') a-šar ni-si[-ti ...]
11') a-na sa3-dīn3 [...]
12') ina šā-ma-me u [qaq-qa-ri ...]
13') Aḫ-su-[us ...]

Col. iii

Broken off

Rev.

Col. iv

Broken off

Col. v

1') [...]  
2') [...]  
3') 'LU3 [...]
4') a-lāk DIN GIR-ti-[šī ...]
5') tē-em ḫ UTU1 [...]
6') UZU.MEŠ ta-kil-ti šal3-[mu-te ...]
7') ik-šu-dam-ma ITI3 GU3 [...]
8') ḫŠKUR SEG.MEŠ-šu ū-maš-ša4-r̃am1-[ina ...]
9') ḫLIDIGNA ILLU-šā iš-[ša-a ...]
10') UD.7.KÁM nu-bat-tu ša ḫ [...]
11') ina KISAL ā-šā-r'a a-šar 'nab1-[nit ...]
12') ma-ḫar MUL.MEŠ šā-ma-me ḫ-[a ...]
13') ina ši-pi[r AB GAL KAḪUḪ.[ḪU.DA ...]
14') UD.8.KÁM u4-mu [...]
15') ul-tu [...]
16') x [...]

Lacuna

Col. vi

1') [...] x x x ḫ AMAR.UTU3 ḫ x x x x x x x x x x x x [...]
2') ḫ zar-pa-ni-tum1 ina kā-ḫi-i-li-su ī-še-ši3-bu ša-bat né4-eḥ-tū
3') [...] DIN GIR ina ke-nu LUGAL-su li-kī-n-[nu]
   li-šal-bi-ru BALA.MEŠ-šū

Lacuna

vi 1–11) [...] the god Marduk, the god[dess] ... [... the goddess Z][arpanitu they seated (them) on a
peaceful seat in Kaḫilisu. [...] ... may they make his
kingship firm (and) make his reign endure; may [the
god] Anu (and the goddess) Antu forever pronounce
for him a blessing of long days; (vi 5) may [the god
4) [4]a-num an-tum ik-rib u₄-me SÛ.MEŠ 
   En]-li₄]-li₄]-ra₄-bu₄-su₄ a-na da-ra-a₄]-tim₄]
5) [5]d[EN]-LÍL₃-NIN-LÍL₃ šim-tú ta-ab-tú ši-mat 
   [la]-ba-ri li-šim ši-mat-su
6) [6]d₃-a DINGIR.MAH₃-su₃-ar-šu₃-šu₃-li₃-ta₃-li₃-ta₃-SÌ₃-
    En]-li₄]-li₄]-ra₄-bu₄-su₄ a-na da-ra-a₄]-tim₄]
7) [7]d₃0 ṢU₅-GISKIM₅-MUNUS.SIG₃, ITI-ŠAM la 
   na-par-ka-a li-tap-pi-lu a-ḫa₄]-meš₄]
8) [...] x x x ḪÉ.GÁL ḪÉ.NUN tû₃-du ka⁺a⁻a-an 
   liš-ta₃-li₃-ta₃-SÌ₃-in₃ KUR₃-
9) [...] x x [...] ḪÉ-GÁL ḪÉ.NUN tû₃-du ka⁺a⁻a-an 
   liš-ta₃-li₃-ta₃-SÌ₃-in₃ KUR₃-
10) [...] x-sí SIG₅-MEŠ-SÌ₅
11) [...] TA LÙ.KÚR.MEŠ-SÌ₅

Blank

**1016**

A fragment of a clay tablet in the Kuyunjik collection preserves part of an inscription possibly reporting on Esarhaddon’s attempt to return the statue of the god Marduk to Babylon.

**CATALOGUE**

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**COMMENTARY**

The fragment comes from the bottom left corner of the tablet and parts of the left and bottom edges are preserved. The obverse duplicates, with variation, text no. 1015 (K 6048 + K 8323) i 5′–14′; the restorations in lines 2′–7′ are based on that inscription.

**BIBLIOGRAPHY**

1893 Bezold, Cat. 3 p. 1307 (study)  
1993 Porter, Images, Power, and Politics p. 201 (study)  
2002 Vera Chamaza, Omnipotenz pp. 487–488 no. 213 (edition)
TEXT

Obv. Lacuna
1′) ZAG […]
2′) ⸢UBŠE ⸣ŠE ⸣TÚ ⸣ […] x x […] UDU.SILA₂.MEŠ
3′) ⸢šuk₃-lu-lu-te šá la i-šu-ut i-šri₃ [šu-ul-me …]
4′) ⸢ul₃ ú-pat-ti šá DUMU.MEŠ LÚ.HAL.₄MEŠ₃
[pal-kā-a ḫa-si-sūn tū-pi dā-šu rī-im]
5′) ⸢ab₁-ri-im> a-din-šā-nu-ti ul as-[lul kal mu-ši …]
6′) [ū]-qa₃-a’-a nam-ru EN EN.EM₂UTU …
7′) [a-na] ⸢šu₃-te-šur de-e-ni ni-ši₃ [qa-ti na-ši-ma …]
8′) [ū-šal]-₄li₄ ₂UTU u ₂ŠKUR en-qu-u-te
[DUMU.MEŠ LÚ.HAL ú-šak-me-sa šá-pal-šū-un]

Rev. 1′-8′) … […] … […] perfect [lambs] that had no [black]
spots … I did not impart (it) to the [wise] diviners,
[but rather] I wrote (it) on a tablet, put (it) in an
envelope, (5′) sealed (it), (and) gave (it) to them. I did
not sleep all night … I waited for the shining lord of
lords, [the god Šamaš, … To obtain (correct) decisions,
[the god Šamaš and Adad (and) made] skilled [diviners kneel down before
them].

1017

A fragment of a clay tablet from the Kuyunjik collection preserves part of
an inscription of a Neo-Assyrian king, possibly Esarhaddon or Sennacherib
based on the phrase uš-te-ēš-ē-ra ka-ra-ši in line 8′, and thus the text is
edited here arbitrarily.

CATALOGUE

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BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1150 (study)
TEXT

1018

A fragment of a tablet preserves part of an inscription of a Neo-Assyrian king, possibly Esarhaddon, Ashurbanipal, or even Aššur-etel-ilāni, and thus the text is edited here arbitrarily.

CATALOGUE

<table>
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BIBLIOGRAPHY

1893 Bezold, Cat. 3 p. 1335 (study)

TEXT

1018 line 4’ Possibly read la-ba-ni [ap-pi ...]; note, however, that one expects la-ba-ni rather than la-ba-ni.
A sizeable fragment of a small clay tablet in the Kuyunjik collection of the British Museum preserves part of an inscription that may recount the sack of Memphis at the hands of an Assyrian king. For this reason it may be an account of a campaign of Esarhaddon or Ashurbanipal to Egypt.

**CATALOGUE**

<table>
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**COMMENTARY**

The top and right sides are missing. The script is Late Babylonian and horizontal rulings separate each line. Because the scribe marked every tenth line in the left margin, it is possible to estimate the number of lines missing in the lacuna at the beginning. The inscription was not collated, so the edition is based on W.G. Lambert’s copy.

**BIBLIOGRAPHY**

1893 Bezold, Cat. 3 p. 952 (study)
1982 Lambert, JJS 33 pp. 61–70 (copy, edition, study)
1994 Onasch, ÄAT 27/1 p. 25–28 (study); vol. 2
1996 Borger, BIWA p. 336 (study)
2005 Ephʿal, JCS 57 p. 105 (study)

**TEXT**

Obv.
1–6) (Not preserved)
7) (traces)
8) [...] x DU MI 'LI' [...] 
9) [...] x x x RU is-su-x [...]
10) [...] x ma a-mir-šú la ṭib⁻ši [...] 
11) [...] ERIM.ŠEŠ a-li-ku i-di-[šú ...]
12) [...] x a⁻ša⁻ša [URU.mi]⁻ša⁻pi URU-šú-nu pa-ni-šu-nu iš⁻ša⁻qa⁻nu [...] 
13) [ina] KÄ.GAL.MEŠ URU su-qa-ti-šú ü re-[ba-ti-šú ...]
14) 'ak⁻ša⁻nu-[ti]⁻ma i-na GIŠ.TUKUL.MEŠ a-nar-šú-nu⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻ša⁻šaleness
18–25) After I had prayed to the gods Aššur, Marduk, Šamaš, [...] and the great gods of heaven and nether-world, as m[any as there are, ...] and after they had granted my [heart's] desire [...] I ... into his plun-dered palace [...] his wives, his sons, and [his] daugh-ters [...] whose] skin, like his, was as black as pitch, [...] the plunder] of his palace: eight thousand talents of silver, ore from [its] moun[tain, ... ta]lents of red gold, precio[us] stones, [...],

26–42) [eve]ry kind of thing, vast amou[n]ts of goods, [...] ... hundred and twenty large gold headdresses from the heads of [...] on which [were set] golden vipers and golden serpents [...] two pieces of ašgīgū-stone, a creation of the mountain[s, ... (30) whose] weight was five talents each, [...] fifty thousand strong horses, broken [to the yoke, ... sixty thousand fattened choice oxen (destined for) [his] prince[ly] banquets, [...] countless [...], sheep with tails of oxen, [...] and innumerable choice linen robes, fest[ive] garments, [... (35) ut]ensils of silver, gold, bronze, ebony, leather, ... [...] everything] that there is, which ... [...] for his kingship [...] ..., liv[i]n[ng] creatures, [...] whose body was red and white, ... [...] ... which have [the ...] of a stag and which no one [...] which cannot be fo[und i]n city or land [...] [...]

A fragment of a clay tablet from the Kuyunjik collection contains part of an inscription that may be attributed to Esarhaddon or Ashurbanipal. The fragment is edited here arbitrarily.
Esarhaddon 1021

CATALOGUE

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BIBLIOGRAPHY

1992 Lambert, Cat. p. 46 (study)

TEXT

Obv. Lacuna

1') [...] piš- ma UGU šá x [...] 1'–5' (No translation possible)
2') [...] nu qé-reb URU.aš- [...] 
3') [...] šá xTI LAM NU u [...] 
4') [...] li-ku ʾab[a- [...] 
5') [...] x UŠ A ʾRA[-- [...] 

Lacuna

1021

A small piece of lapis lazuli from the city area in Aššur bears a fragmentary inscription that has been attributed to Esarhaddon. The object is reportedly held in the Istanbul Archaeological Museum, but its inventory number is unknown. According to Pedersén, both sides of this object are inscribed with a text that uses Esarhaddon’s name Aššur-etel-ilāni-mukīn-apli (compare text nos. 13 and 74–75). Only a photograph of the obverse was available for study, but the two lines of text make Pedersén’s identification uncertain.

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TEXT

Obv.
Lacuna
1′) [(...)] mdlaš-šur-[(...)]
Aššur-[(...)]-etel-ilāni-[(...)]
2′) [(...)-]e-tel-DINGIR.MEŠ-[(...)]
Lacuna
Rev.
Not photographed
Not photographed

1022

Part of the neck and body of a stone jar, perhaps from Nineveh, bears the beginning and end of a proprietary inscription of an Assyrian king whose name begins with the theophoric element Aššur, making its ascription to Esarhaddon, Ashurbanipal, or Aššur-etel-ilāni probable. The vessel fragment is made of calcite/dolomite with banding cut horizontally. The image of a standing lion is incised facing the beginning of the inscription (compare text no. 115, exs. 2–4 symbol 4). The inscription, which is included here arbitrarily, was not collated, and thus the edition is based on the published copy.

CATALOGUE

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BIBLIOGRAPHY

1997 Pedersén, Katalog p. 23 (study)

2008 Searight, Assyrian Stone Vessels pp. 21–24 and fig. 10
2008 Niederreiter, Iraq 70 p. 85 (study)

1021 lines 1′–2′ E. Frahm (private communication) tentatively proposes that the inscription could be read as “[Palace of] Esarhaddon, who is (now also) called Aššur-etel-ilāni- [mukīn-apli].” Alternatively, one could read the text of the obverse as “[Palace of] Aššur-etel-ilāni,” thus reassigning the text to Esarhaddon’s grandson and second successor.
TEXT

1) Kur "man.ŠAR-[x-x ... kur aš]-šur.KI²

1) The palace of Esar[had[on ... king of As[yr[ia].

1023

A fragment of the neck and body of a stone jar from Nineveh bears part of a proprietary inscription of a son or descendant of Sennacherib, possibly Esarhaddon. The vessel fragment is made of calcite/dolomite with banding cut horizontally. The inscription, which is included here arbitrarily, was not collated, and thus the edition is based on the published copy.

CATALOGUE

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BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 21, 24 and fig. 11 no. 69 (copy, edition, study)

TEXT

1) [...]'A²-[md30-PAP.MEŠ-SU MAN [...]

1) [...] son of Sennacherib, king [...].

1024

A fragment of the neck and body of a stone jar from Nineveh bears part of a proprietary inscription that names Esarhaddon. It is unclear whether the inscription belongs to Esarhaddon or a subsequent king, so its inclusion here is arbitrary. The vessel fragment is made of calcite/dolomite with banding cut transversely. The inscription was not collated, and thus the edition is based on the published copy.
CATALOGUE

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BIBLIOGRAPHY

2008 Searight, Assyrian Stone Vessels pp. 21, 24 and fig. 11 no. 72 (copy, edition, study)

TEXT

1) [...] m[^d]aš-šur-PAP-[Aš ...] 1) [...] Esar[ddon ...].

1025

A fragmentary stone vessel, perhaps a flask, bears part of a short proprietary inscription that appears to mention Esarhaddon. Finkel and Reade (Searight, Assyrian Stone Vessels p. 44) suggest that the inscription should most likely be attributed to Ashurbanipal, but it is included here arbitrarily. The vessel body fragments are made of a gray-black slaty stone that closely resembles pottery. The inscription was not collated, and thus the edition is based on the published copy.

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<td>—</td>
<td>81–7–27,178</td>
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A flat-based, double-rim stone bowl from Nineveh bears the end of a short proprietary inscription of a descendent of Sennacherib, probably Esarhaddon or Ashurbanipal. Finkel and Reade (Searight, Assyrian Stone Vessels p. 53) argue that the spacing of the fragmentary inscription indicates that it should likely be attributed to Ashurbanipal, but it is included here arbitrarily. The vessel, which is more than half complete, was pieced together using five fragments made of mottled black and white diorite. The inscription was not collated, and thus the edition is based on the published copy.

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<td>BM 135453</td>
<td>81–2–4,25</td>
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<td>Height: 3.4; Rim dia.: 14.5</td>
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1) [...] $^m$aš-$šur$-PAP]-AŠ MAN ŠÚ [...]

1) [... Esarha]ddon, king of the world, [...].

A flat-based, double-rim stone bowl from Nineveh bears the beginning of a short proprietary inscription of an Assyrian king whose name begins with the theophoric element Aššur, thus likely Esarhaddon, Ashurbanipal, or Aššur-etel-ilāni. Parts of the rim, body, and base of the greenish-gray
siltstone vessel are preserved. The image of a standing lion is incised facing the beginning of the inscription (compare text no. 115, exs. 2–4 symbol 4), and the significant space between the etching and the beginning of the inscription may indicate that the former was a later addition. The inscription, which is included here arbitrarily, was not collated, and thus the edition is based on the published copy.

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<td>Height: 3.8; Rim dia.: 27.5</td>
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**BIBLIOGRAPHY**


**TEXT**

1) **KUR ṜAN.ŠÁR-[x-x ...]**

1) The palace of *Esarḥaddon ...*.

**1028**

A fragment of a double-rim stone bowl from Nineveh bears part of a short proprietary inscription of a descendant of Sennacherib, possibly Esarhaddon. Parts of the rim and body of the vessel are preserved and the bowl is made of gray and brown siltstone. The inscription, which is included here arbitrarily, was not collated, and thus the edition is based on the published copy.

**CATALOGUE**

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<td>Nineveh, Kuyunjik, South-West Palace (SW IV, 10)</td>
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TEXT

1) [...] 'MAN' ŠŪ MAN KUR AN.ŠÁR.KI DUMU md30-[PAP.MEŠ-SU ...]

1) [...] king of the world, king of Assyria, son of Senn[acherib, ...].

1029

A flat-based stone bowl from Nineveh bears the end of a short proprietary inscription that can be ascribed either to Esarhaddon or to one of his descendants. Although Finkel and Reade (Searight, Assyrian Stone Vessels p. 58) plausibly argue that it may be attributed to Ashurbanipal, the inscription is included here, albeit arbitrarly. This is the only stone vessel that gives a royal genealogy that includes Esarhaddon, Sennacherib, and Sargon II. The vessel, which is over half complete, was made of brown and white agate. It was reportedly broken in antiquity and repaired at that time using a bituminous adhesive. The inscription was not collated, and thus the edition is based on the published copy.

Figure 18. BM 118766 (text no. 1029), a flat-based stone bowl from Nineveh with a short proprietary inscription of a late Neo-Assyrian king, possibly Esarhaddon. © Trustees of the British Museum.
CATALOGUE

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BIBLIOGRAPHY

2008  Searight, Assyrian Stone Vessels pp. 53–54, 58 and fig. 30 no. 417 (copy, edition, study)

TEXT

1) [... mAN][ŠÁR]-PAP-AŠ MAN ŠÚ MAN 'KUR'[AŠ A md30-PAP.MEŠ]-'SU' MAN KUR AŠ A mMAN-GIN MAN KUR AŠ-ma

1) [...]sarhaddon, king of the world, king of [Assyria, son of Sennacherib, king of Assyria, descendant of Sargon (II), king of Assyria.

1030

A cylinder fragment preserves part of an inscription written in archaizing Babylonian script. King (Cat. p. 19) suggested that the text dates to the reign of Esarhaddon, but it should probably be attributed to Nebuchadnezzar II. For that reason, the inscription is not treated here.

CATALOGUE

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2001

An agate eyestone has an inscription stating that it was the property of Esarhaddon’s wife, Ešarra-ḫammat, who was possibly the mother of both Ashurbanipal and Šamaš-šuma-ukin.
CATALOGUE

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BIBLIOGRAPHY

1987 Galter, ARRIM 5 pp. 14 and 30 no. 79 (edition)

TEXT

1) šá ʾé-šár-ra-ḫa-mat 1–2) (Property) of Ešarra-ḥammat, wife of Esarhaddon, king of Assyria.
2) MUNUS.KUR šá ṾAŠ-PAP-AŠ MAN KUR AŠ

2002

An irregularly shaped gypsum block discovered at Aššur preserves part of the epitaph of Ešarra-ḥammat, Esarhaddon’s wife who died in 673 BC. This text is commonly referred to as Aššur I (Ass. I).

CATALOGUE

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<td>Ass ph 2215</td>
<td>Aššur, iAII</td>
<td>44×39</td>
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BIBLIOGRAPHY

1939–41 Weidner, AfO 13 p. 216 (study) 1993 Porter, Images, Power, and Politics p. 185 (study)
1954 Ebeling, Stiftungen p. 19 (study) 1997 Pedersén, Katalog p. 13 (study)

TEXT

Lacuna

1′) [...] x x [...]
2′) [...] ʾé šú-a-tú [(x)]
3′) [...] ina IGI-[šú]
4′) [(x)] ʾé KI.МАḪ [(x)]
5′) šá ʾé-šár-ra-ḫa-mat
6′) MUNUS.ḤÉ.GAL-šú
7′) Ṿu-šaḫ-ṭ-ḫu [x x (x)]

Lacuna

1′–7′) [...] [...] [...] that house [...] ... before [him], the tomb of Ešar-ra-ḫammat, his wife, ... [...]..

2002 lines 1′–3′ The author may have seen traces of LUGAL GAL (“great king”) in line 1′, but this reading is not certain since the object was collated in less than ideal lighting. Menzel interprets the traces on the stone as: [MAN]ʾKURˇ[AŠ]ˇ[mA]ˇ [x-ḫuš] ʾšú-a-tú [a-na MAN.ME]ˇ Šú.ME “... king of Assyria, builder” of this house [for the deceased [kings]].” Menzel’s restoration of line 3′ was suggested by K. Deller.

2002 line 7′ Menzel interprets the traces on the stone as: Ṿx ʾKUR LAGAB [...].
Two fragmentary hexagonal prisms contain an inscription of Naqi’a (Zakūtu), wife of Sennacherib, reporting that she built a palace for her son Esarhaddon, king of Assyria, in the citadel of Nineveh, behind the temple of the gods Śīn and Šamaš.

CATALOGUE

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<td>2</td>
<td>81–2–4,173</td>
<td>Probably Nineveh</td>
<td>6×3.5</td>
<td>iii 7′–19′, iv 9′–19′</td>
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COMMENTARY

Bu 91–5–9,217 (text no. 2004), a cylinder fragment preserving part of an inscription of Naqi’a describing construction at Nineveh, is not included here since it is regarded as a parallel text, not as a duplicate. The titulary of Naqi’a, Sennacherib, and Sargon II may differ in that inscription. A score of this inscription is provided on the CD-ROM.

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1889 Meissner and Rost, BA 3 pp. 194–195, 208–209 and 285 (ex. 1 [K 2745 only], copy, edition)
1891 Bezd, Cat. 2 p. 471 (ex. 1, study)
1896 Bezd, Cat. 4 pp. 1617 and 1768 (exs. 1–2, study)
1898 Winckler, OLZ 1 col. 76 (ex. 2, study)
1927 Luckenbill, ARAB 2 p. 238 §614–616 and p. 270 §700A–B (ex. 1 [K 2745 only], translation)
1956 Borger, Asarh. pp. 115–116 §86 (exs. 1–2, edition)
1986 Boncquet, AOB 4 p. 186 (exs. 1–2, study)
1988 Borger, ARRIM 6 p. 7 (exs. 1–2, study)
1998 Frahm, Fs Borger pp. 117–118 (study)
1999 Melville, SAAS 9 pp. 38–42 and 99 (exs. 1–2, edition)
1999 Streck, RLA 9 p. 165 (study)
2001 Schweiner, Wettergottgestalten p. 609 (study)
2006 Melville in Chavalas, ANE pp. 357–359 (translation)

TEXT

1') [LUGAL KUR aš-šur].KI
2') ｉ kal₇-lat m[MÄN]₇-gi₇-NA
3') LUGAL kiš-[ša]-ti
4') LUGAL KUR [aš]-šur₇.KI
5') AMA aš-[šùr-PAP]-aš
6') LUGAL kiš-[ša]-ti
7') LUGAL KUR aš-šur₇.KI₇-ma
8') dāš-šur ᵈ₃₀-i₄TU
9') ᵈ₃ A₃ [u ᵈ₃]AMAR.UTU
10') ʰ₄₁₅ ša] 'NINA₇.KI

Lacuna

i 1′–11′) [I, Zakūtu/Naqi’a, (...) wife of Sennacherib, king of the world, king of Assyria], daughter-in-law of [Sarg]on (II), king of the world, king of [Assyria], (i 5′) mother of Es[arha]ddon, king of the world (and) king of Assyria; the gods Aššur, Śī[n], Śamaš, Na[bû, and] Marduk, [Ištar of Ninev]eh, (and) [Ištar of Arbela],
11′) [šá LÍMMU-DINGIR].KI

Lacuna

Col. ii

Lacuna

1′) is-pu-nu-[ma]
2′) LUGAL.MEŠ šá kib-rat Šá LÍMMU
3′) id-du-u
4′) šer-re-e-tú
5′) UN.MEŠ KUR.KUR
6′) ki-šit-ti
7′) na-ki-ri
8′) ḫu-bu-ut GIŠ.PAN-šú
9′) ša a-na eš-qi
10′) EN-ú-ti-ia
11′) iš-ru-ka
12′) GIŠ.al-la tup-šik-ku
13′) ú-šá-dš-šá-šú-nu-ti-ma
14′) il-bi-nu SIG₄
15′) qa-qa-ru pu-še-e
16′) ina MURUB₄ URU šá NINA.KI
17′) [ku]-tal é ³š0 u ⁴TU
18′) [ana mu-šab'] LUGAL-u-ti
19′) [ša ³š0šušur-PAP']-aš
20′) [DUMU na-ram lib-bi']-ia
21′) [...] x

Lacuna

Col. iii

Lacuna

1′) [...] ŠU
2′) [...] ŠU
3′) ú-šat₃-rī₃-[ša UGU-šú]
4′) GIŠ.GIŠ.MEŠ GIŠ.ŠUR.MIN
5′) šu-ta-ḫa-a-ti
6′) giš-ti DUMU-ia
7′) ú-rat-ta-a KÁ.MEŠ-šú
8′) Šû-a-tu
9′) ar-šip ú-šak-lil
10′) lu-le-e u-ma-al-li
11′) ³š0šušur ³š0šušur
12′) ³š0 ³š0šušur
13′) ³šKUR u ³š-tar
14′) ³AG u ³AMAR.UTU
15′) DINGIR.MEŠ a-šī-bu-ut NINA.KI
16′) ina qer-bi-šú
17′) aq-re-ma
18′) UDU.SISKUR.MEŠ ³šašri-ḥi₃-te
19′) eb-bu-ū-[tī]
20′) ³š0šušur-šušur-[šú-un']

Lacuna

Col. iv

Lacuna

1′) LUGAL [...] ŠU
2′) UGU x [...] ŠU
3′) mim-ma x [...] ŠU
4′) x [...] ŠU

Lacuna

ii 1′–4′) [who] flattened [his foes and] fastened lead-rope on the kings of the [four] quarters —

Lacuna

ii 5′–14′) He (Esarhaddon) gave to me as my lordly share the inhabitants of conquered lands, foes plundered by his bow. I made them carry hoe (and) basket, and they made bricks.

Lacuna

ii 15′–21′) [I ...] a cleared tract of land in the citadel of (the city of) Nineveh, [behind the temple of the gods Šīn and Šamaš, [for a] royal [residence of Esarhaddon], my [beloved son, ...] ...]

Lacuna

iii 1′–10′) [...] [...] I roofed it with [...] (and) I installed matching doors of cypress, a gift for my son, in its gates. I built (and) completed that house (and) filled (it) with splendor.

Lacuna

iii 11′–20′) I invited the gods Aššur, Ninurta, Šīn, Šamaš, Adad and Ištar, Nabû and Marduk, (and) the gods who reside in Nineveh inside it and [offered] sumptuous pure offerings before [them].

Lacuna

iv 1′–5′) king [...] over [...] whatever [...] [...] [...] [...]

Lacuna
5′) ṣu³ […] iv 6′–12′) who resides […] may […] endure. The […] šēdu (and) the safeguarding lamassu took care of its interior and constantly looked after (it).

6′) a-šib […] iv 13′–19′) I invited Esarhaddon, king of Assyria, my beloved son, inside [it and] established … […]

7′) lil-bur […]

8′) dALAD x […]

9′) dLAMMA mu-šal-li₃mu¹

10′) qē-reb-šū ṣa-qi-du-ma

11′) ši-ta-ru-[u]

12′) ka-a-a-an

13′) md₃aš-šur-ŠEŠ-SUM.NA

14′) LUGAL KUR aš-šur.KI

15′) DUMU na-ram lib-bi³-ia³

16′) ina qer-[bi-šû]

17′) aq-re₃e³-ia

18′) aš-ta-[kan]

19′) x […]

Lacuna

Col. v

Lacuna

1′) […]-ṣu³ iv 1′–8′) … […] I had […] … instituted. [I …] for Esarh[addon, my] beloved son, anything of value that a palace requires (and) is befitting kingship.

2′) […] x-ki

3′) ú-ša-ša-šin

4′) mim-[a] aq-ru

5′) hí-še-ēh-ti É.GAL

6′) si-mat LUGAL-û-ti

7′) a-na ṣaš-su-[pAP-SUM.NA]

8′) DUMU a-na³-[ram lib-bi-ia]

Lacuna

Lacuna

Lacuna

2004

A cylinder fragment preserves part of an inscription of Naqīʿa (Zakūtu) describing construction in the citadel of Nineveh, possibly a palace for her son Esarhaddon. Horizontal rulings separate each line. The inscription may be a duplicate of text no. 2003, K 2745 (+) Rm 494.

CATALOGUE

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BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1948 (study)
1988 Borger, ARRIM 6 pp. 7 and 11 (transliteration; 7′–11′, translation)
1999 Melville, SAAS 9 pp. 38–40 and 99 (edition)
1999 Streck, RLA 9 p. 165 (study of line 2′)
2006 Melville in Chavalas, ANE pp. 357–359 (translation)

TEXT

Lacuna?

1′) [...] 1′ [LUGAL 3] [...] 1′ (MUNUS) 1′ [LUGAL] [...]
2′) [...] [MUNUS] 1′ [LUGAL] [...]
3′) [mād30-PAP,MEŠ] 1′ [SU] 1′ [LUGAL] 1′ [...]
4′) [kal-lat 1′ [LUGAL] [...]
5′) [...]

6′) [...]
7′) [...]
8′) [...] [AM][A] 1′ [LUGAL] [...]
9′) [...] [...]
10′) [...] [...]
11′) [...] [...]
12′) [...] [...]
13′) [...] [...]
14′) [...] [...]
15′) [...] [...]

1′–5′) [...] [LUGAL 3] [...]
6′–11′) [...] [Sennach]erib, king of the world, [king of Assyria, daughter-in-law of Sargon (II), king of the world, kjng of [Assyria, mother of Esar]haddon, king of the world (and) king of [Assyria]; [...]

Lacuna?

12′–14′) He (Esarhaddon) gave [to me as] my lordly [...]
15′) [... a cleared tract of land in] the citadel of (the city) of Nineveh, be[hind the temple of the gods Sîn and Šamaš]; [...]

2005

A short inscription on the obverse face of a clay tablet records that Naqī’a (Zakūtu) dedicated a pectoral of red gold to the goddess Bēlet-Ninūa at Nineveh. The text was composed during the reign of her son Esarhaddon. Another inscription of this lady is found on the reverse of the tablet (see text no. 2006).

2004 line 1′ It is unclear if line 1′ is the first or the final line of the inscription.
CATALOGUE

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BIBLIOGRAPHY

1896 Bezold, Cat. 4 p. 1835 (study)
1898 Johns, ADD 1/2 p. 499 no. 645 (copy)
1903 Meissner, MVAG 8/3 pp. 96–99 (edition)
1913 Ungnad, ARU p. 14 no. 14 (edition)
1916 Streck, Asb. p. cxxvii (study)
1952 H. Lewy, JNES 11 p. 273 (study)
1956 Borger, Asarh. p. 116 §86 (study)
1969 Postgate, Royal Grants p. 123 no. 5 b (study)
1972 Borger, BiOr 29 p. 34 (study of line 7)
1981 Menzel, Tempel 2 p. 21* n. 247 (study)
1986 Boncquet, AOB 4 p. 185 (study)
1988 Borger, ARRIM 6 p. 7 (study)
1989 Melville, SAAS 9 pp. 43 and 99–100 (study)
1999 Streck, RLA 9 p. 165 (study)
1999 Streck, RLA 9 p. 165 (study)
2004 Lambert, NABU 2004 pp. 86–87 no. 85 (collation, study)

TEXT

Obv.

1) a-na 4be-let-URU.NINA.KI a-ši-bat é-maš-taš3

2) GAŠAN GAL-tú GAŠAN-šá ṣa-q4-‘a-a

MUNUS.É.GAL

3) Ša m30-PAP.MEŠ-SU MAN KUR AŠ kal-lat

mMAN-GLNA

4) LUGAL ŠÚ LUGAL KUR AN.ŠÁR tu-ši-piš-ma

GABA KÚ.GI ḪUS.A

5) ša tam-lit NA₄ ni-siq-ti ša 3 MANA 3/4 KILLÁ

6) a-na TI ZI.MEŠ ša mAN.ŠÁR-PAP-AŠ LUGAL KUR

AN.ŠÁR DUMU-šá

7) ū ša-ša anda TI.LA-šá GIN BALA.MEŠ-šá SILIM

NUMUN-šá

8) GÁ-ma BA-šā

1–2a) To the goddess Bēlet-Ninūa, who resides in Emašm[aš], great queen, her lady:

2b–5) Naqī’a, wife of Sennacherib, king of Assyria, daughter-in-law of Sargon (II), king of the world, king of Assyria, commissioned a pectoral of red gold, which was inlaid with precious stone(s) weighing 3 3/4 minas.

6–8) She presented and dedicated (this object) for the preservation of the life of Esarhaddon, king of Assyria, her son, and for her own life, for the stability of her reign, (and for) the well-being of her offspring.

2006

A short inscription on the reverse face of a clay tablet records that Zakūtu (Naqī’a) dedicated an ornate piece of jewelry to the goddess Mullissu at Aššur. The text was composed sometime between 680 and 669 BC since Esarhaddon is referred to as king of Assyria. Another of her inscriptions is found on the obverse of the tablet (see text no. 2005).

2005 line 2 The two GAŠAN signs in this line are written using different forms of the sign and the translation assumes that this indicated different Akkadian renderings of the logogram.
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### TEXT

**Rev. 1**

1) *ana šar¹-rat ^4^NIN.LÍL a-ši-baṭ é-šár-ra GAŠAN GAL-tu GAŠÁN-sá*

2) *ša-ku-tú MUNUS.É.GAL ša mEN.ZU-ŠEŠ-ERI-BA*

3) *MAN ŠÓ MAN KUR aš-šur.KI kal-lat mLUGAL-GIN MAN ŠÓ MAN KUR AŠ*

4) *AMA mAS-ŠEŠ-AŠ MAN ŠÚ MAN KUR AŠ-ma tu-šé-piš-ma*

5) *al-gu-MES KÜ.GI šá tam-lít NA$_4$.ZÚ NA$_4$.[x x x]*

6) *NA$_4$.GUG NA$_4$.BABBAR.DILI NA$_4$.BABBAR.MIN$_5$. NA$_4$.[x x x]*

7) *1 1/2 MA.NAZA.GIN KI.LÁ a-na TIL.A mAS-šur-[PAP-AS LUGAL KUR AN.ŠÁR DUMU-šá]*

8) *šá-a-šá ana TIL.A-šá GÍ.DA [UD.MEŠ-šá (...)]*

9) *GIN BALA.MEŠ-šá SILIM NUMUN-šá GÁ-[ma BA-šá]*

**Rev. 2–7a**

1) *To the queen, the goddess Mullissu, who resides in Ešarra, great queen, her lady:*

2) *Zakūtu, wife of Sennacherib, king of the world, king of Assyria, daughter-in-law of Sargon (II), king of the world, king of Assyria, mother of Esarhaddon, king of the world (and) king of Assyria, commissioned a gold ... that was inlaid with obsidian, [...] stone, carnelian, pappardilû-stone, papparminu-stone, [...] stone, (and) lapis lazuli weighing 1 1/2 minas.*

**Rev. 7b–9**

1) *She presented [and dedicated] (this object) for the preservation of (the life of) Esar[haddon, king of Assyria, her son], and for her own life, for the lengthening of [her days, (...)], the stability of her reign, (and for) the well-being of her offspring.*

### 2007

A deltoid-shaped banded-agate bead has a short dedicatory inscription of Zakūtu (Naqīʾa). The name of the deity to whom the object was dedicated is no longer fully preserved and readable. The text dates to the reign of her son Esarhaddon.

---

2006 rev. 1 See the note to text no. 2005 line 2.
2006 rev. 5 According to the CAD (A/1 p. 338), al-qu-MES is of unknown reading and denotes a piece of jewelry. The word is probably related to alagamelu, a type of stone that appears to have been easy to carve.
CATALOGUE

Source                  | Provenance | Dimensions (cm) | cpn
---|---|---|---
Van De Mieroop, Studies Hallo pp. 259–261 | — | 2.7×2.6 | n

COMMENTARY

The bead is in the Jonathan Rosen collection in New York City and is now part of an elaborate necklace consisting of gold and banded-agate beads. The inscribed bead is larger than the other beads.

BIBLIOGRAPHY

1993 Van De Mieroop, Studies Hallo pp. 259–261 (photo, copy, edition)
1997 Frahm, Sanherib p. 149 (study)
1999 Melville, SAAS 9 p. 100 (study)
1999 Streck, RLA 9 p. 165 (study)
2004 Lambert, NABU 2004 pp. 86–87 no. 85 (study)

TEXT

Obv. 1) ana ḫ x (x)

2) ūza-ku-tú

3) MUNUS.É.GAL

Rev. 4) šá mš³0-PAP.ME-SU

5) MAN KUR AŠ ana Ti mAs²-PAP-Aš

6) MAN KUR AŠ DUMU-šá

7) ū šá-a-šá ana Ti-šá BA

2008

A short inscription on a small stone object records that Naqi’ā (Zakūtu) dedicated the bead to the goddess Bēlet-Bābili. The text was composed during the reign of her son Esarhaddon.

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COMMENTARY

This bead was reportedly held in a private collection. It is unclear whether the object was a bead or plaque, and the dimensions of this piece are likewise not known. The inscription was not collated since its present location is unknown.

BIBLIOGRAPHY


TEXT

Obv.
1) [ana 4be]-let-KÁ.DINGIR.KI GAŠAN-šá
2) šá =30-PAP.'MES₂-{(x)}-ZU MAN KUR AŠ
3) kal-lat =MAN-GIN MAN KUR AŠ
5) AMA =AŠ-PAP-AŠ MAN KUR AŠ
6) ana TI ZI šá DUMU-šá
7) u šá-ašá ana TI.LA-šá BA

Rev.
1) [To the goddess Bē]ilet-Bābili, her lady:
2–7) [N]aqi’a, wife of Sennach[er]ib, king of Assyria, daughter-in-law of Sargon (II), king of Assyria, mother of Esarhaddon, king of Assyria, presented (this object) for the preservation of the life of her son and for her (long) life.

CATALOGUE

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COMMENTARY

The bead was in the possession of Dr. J. Rouvier in Beirut (1898) and later owned by R. Garret of Baltimore (1952). The present location of the object is not known, and thus the inscription has not been collated. It is impossible to tell from Scheil's edition whether or not the text ends with Sennacherib’s name.

2008 line 3 One expects SU for erība in the RN, but Lambert’s copy has ZU and his edition has ZU₁.
2010

A fragment of a bronze relief depicting Naqi’a (Zakūtu) following an Assyrian king (Esarhaddon or possibly Ashurbanipal) preserves part of an inscription describing mīs pī, “mouth-washing,” rituals performed before the stars of the night in the groves and orchards of Ekarzagina, the temple of Ea in the Esagil complex in Babylon.

CATALOGUE

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COMMENTARY

AO 20185 weighs 13.9 kg. The restorations are based on text no. 60 (EŠ 6262) rev. 46–49’ and K 2694 + K 3050 iii 19’–21’ (see Borger, BIWA pp. 187–188, with previous literature). A label is written vertically on the gown of the figure on the left, Naqi’a. Photographs of the object have appeared in numerous publications, but only a few of those references have been included in the bibliography.

BIBLIOGRAPHY

1956 Parrot and Nougayrol, Syria 33 pp. 147–160 (photo, edition)
1966 Weidner, AfO 21 p. 130 (study)
1972 Borger, BiOr 29 p. 35 (study)
1982 André-Leicknam, Naissance de l’écriture no. 136 (photo, study)
1996 Borger, BIWA p. 385 (study)
1997 Frahm, Sanherib pp. 169–170 (study)
1999 Melville SAAS 9 pp. 25-26, 46-49 and 99 (photo, edition)
2008 André-Salvini, Babylone p. 131 (photo)
Figure 19. AO 20185 (text no. 2010), a fragment of a bronze relief depicting Naqi’a and an Assyrian king, © Collection of Antiquités Orientales of the Musée du Louvre.

TEXT

Lacuna

1’) [ina šip]-pat Gitious?KIRIš? x [...]
2’) [x] ‘AHš x x AN x [...]
3’) [ina] ši³-pir ABGAL KA.[LUH.'] x [...]
4’) ḫAŠDUš,[DA rim-ki]
5’) [te]-lil-[te]
6’) ma-ḫar [MUL.MEŠ]
7’) mu-ši-ti ḫ[é-a ḫš-a-maš]
8’) ḫasal-ḫa-[hi DINGIR.MAḪ]
9’) ḫkū-[šu]
10’) u ḫnin-girima [e-ru-bu]
11’) pi-ša lu am-si x [...]
12’) ši-i³-ru’ KI x x [...]
13’) [...] x x [...] x [...]

Lacuna

Label on the gown of figure on the left:
1) ša-lam ḫna²-qit³-ša-[a ...]

1′–10′) [They (the gods) entered the orch]ards, groves, [...]. [...] through the] craft of the sage [“the wash]-ing of the mouth,” “the open[ing of the] mouth,” [“bathing,” (and) “pu]rifica[tion”] (were recited) be-
fore [the stars of the night; the gods [Ea, Šamaš], Asallu[hi, Bēlet-ilī], Ku[su], and [N]ingirima.

11′–13′) I washed its mouth ... [...] exalted [...] [...]

Lacuna

Label on the gown of figure on the left:
1) Image of Naqi’a[...]
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Text No. 129

17.1 sa-li-me for sa-su-mu.

Text No. 132

1.2 šem-li-EN for 540-EN. 1.1 erasure between 540 and 74N. 1.1 RE written over an erasure. 2.2 ṚA.ME.PA-MU for ŠEŠA-N. 2.2 1LUGAL KUR- for MAN KUR. 3.2 LUGAL for MAN in both instances. 4.2 URLIKI=<KI>o. 4.2 pā-kūdu-dāq-ga. 6.2 i-rab-ba*: the final sign appears to have four horizontal wedges.

Text No. 133

1.3 šur-bu-tu. 1.3 šu-nu-ū-tu. 2.4 a-nu-ū-tu. 2.7 -nu- for -nū-. 2.7 ši-ti for -tu (Luckenbill-Borger). 4.3 ru-um-tu (against ru-um-tu of copy [BIN 2 no. 28]). 4.7-8 ana for a-na (Luckenbill-Borger). 5.7 u for û. 6.7 -ti for -at. 6.7 ad- for id-. 7.7 omits -ti after GAL. 8.3, 7 kiš-šat for ŠU. 8.3 kib1-ra-a-ti er-bet-ti. 8.7 omits KUR before ŠU-me-ri. 8.3 u for û. 8.3-4 ak-ka-di-i ak-k1-ak-šad1 respectively for URLIKI. 10.7-8 ana for a-na (Luckenbill-Borger). 10.7-8 *IDBM for 4-še-a (Luckenbill-Borger). 10.3 inserts an u after AG. 10.5 omits u. 10.3, 5 4-še-tar for 15. 11.3, 5, 7 DINGIR.MES GAL.MES. 11.5, 7 EN.MES-ŠU. 11.4 iš-sak-šid-ū. 12.3, 5 -hi ši ū. 12.5 ú for u. 12.3-4 šu for ū. 12.4 da-rum. 13.3-4 e-luši for UGU-ŠU. 13.4, 5 DINGIR.MES. 14.1 i-bē-lu-ma. 15.3, 5, 7 iš-sak-ni-ŠU. 15.3 še-pu-ū-dā. 16.3 ba-ū-nu. 17.7 omits a-eš-re-e ti. 17.7-8 -add nu to end of mu-kišn (Luckenbill-Borger). 17.3 ša-kur. 17.8 šin for ku (Luckenbill-Borger). 18.3 u1-mu. 18.7 UD.MES. 18.3, 7 ana for a-na. 18.3 še-iš-ud. 20.3, 5 u for ū. 20.7 omits ma of ū-še-rē-ba-ma. 21.4 pa-ak-ku. 21.5-8 omit -ka (for ex: Luckenbill-Borger). 21.4 da-rum. 21.5 iš-rē-a-šu. 22.1 aš-nu. 22.8 ana for a-na (Luckenbill-Borger). 22.8 omits ma after ud-dī (Luckenbill-Borger). 23.3, 5, 7 a-na (3, 4) and [a]-na (5) for ana. 23.5 dī-sē-su-ŠU. 23.5 4-šu-ma-ni-ŠU. ma. 23.3 4-šin-su. 24.3 ši-še-tu. 24.3 4-še-tu. 24.3 ši-pīr and ši-pīr respectively. 26.1 4-še-tum for 4-še-tum for end of line. 27.3 KUR šu-me-ri. 27.7-8 ak-ka-di-ši- for URLIKI (Luckenbill-Borger). 28.3 ŠI-BA-ni. 28.4 A for DUMU. 29.7-8 ti for -tu of LUGAL-u-tu (Luckenbill-Borger). 30.3 iš-su for i-nu-ma; ex. 8 has šu for the -ma (Luckenbill-Borger). 30.1 aš-su-ši-šu-su; the second sign is damaged, but seems more likely to be nu than nil. 31.8 ri-iš-šu for riš (Luckenbill-Borger). 31.2 šub3; text has UD. 33.7 ša-iš-šu for KUR-i. 33.7 BIN 2 no. 28 copy has šu, but the piece actually has 15. 34.7 ša-a-ti. 34.7 4-ši for ša. 35.3, 7 UGU for muš-hi. 36.3, 4, 7 u-na-me, [u,-me], and u-na-mu respectively for second UD.MES. (for ex: Luckenbill-Borger). 36.3-4, 7 ša-a-ti. 37.1 qit*: text has TA. 39.3, 7 ur-ra-ak. 39.4 [UD]. ME for UD.MES. 41.4, 7 ši-te for ša-tar (for ex: Stephans). 41.4 ik-kil-me-su-šu (Stephans).

Text No. 134

1.3 4-še for u. 2.1 4-še-nu-šu; text omits -nū-ti of YOS 1 copy. 2.3 4-šu-ša; 3.2 4-še-ta-ša. 3.2 u for ū. 4.2 ŠEŠA-MES for ŠEŠA-MES. 5.2 ša for ša. 6.2 -MU for -SUMA. 6.2 LUGAL for MAN in all three instances. 6.2 KUR.MER.E. for KUR.ŠEŠA-MES. 7.2 4-še-ti for ša-ŠU. 7.2 pa-ša-ša. 8.2 -u for -u. 8.2 UŠU.DIŠ.DIŠ.KI sa-a-nin for ŠEŠA-MES. 9.2 KI for ŠEŠA-MES. 10.2 -ŠEŠA-MES. 10.2 -PAP-MES. LUGAL for MAN in all five instances. 11.2 ša for ša. 12.2 ša LUGAL for ša MAN. 13.2 dī-te-e-ši for ša. 23.3 šu-ma- for ša-su-ma. 13.2 ša for ša. 23.3 šu-ma- for ša-su-ma. 13.2 ša for ša. 23.3 šu-ma- for ša-su-ma. 13.2 ša for ša. 23.3 šu-ma- for ša-su-ma. 13.2 ša for ša. 23.3 šu-ma- for ša-su-ma. 13.2 ša for ša. 23.3 šu-ma- for ša-su-ma.
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| BM 12104+ | 24.1 | BM 127951 | 1.30 | 12104+ | 1.30 |
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**Meissner and Rost, BA 3 (1898) pp. 189–362**

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