

# On Beads and Curses

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*Ainsi qu'aujourd'hui il est Roy  
Demain sera en tombe close  
Car Roy aucun de son arroy  
N'a sceu emporter aultre chose.*  
(Anonymous, 16th century AD)

Among the great number of Assyrian royal inscriptions there are several texts written on precious and semi-precious stones. They are not restricted to any certain period and were found at all major Assyrian sites. Today they are distributed among various museums and private collections around the world.

Triggered by the unusual combination of label and curse in some of these texts, the following study will present the known material as completely as possible and try to give an explanation for the particularity mentioned above.<sup>1</sup>

## CATALOGUE OF TEXTS

No.	Invent. No. <sup>2</sup>	Acquis. No./ Excav. No.	Provenance	Object	Material <sup>3</sup>	Dimensions (in mm)	King	Text	p	Copy
1	BM 89906	—	Aššur?	eye-stone?	banded agate?	35 cm × 10	Šamad.I	LAB	—	—
2	AO 28291	—	Khorsabad	cabochon	onyx	34 × 22 × 14	Šamad.I	LAB	x	—
3	16699	—	Hodjali	cylinder	onyx?	20.5 × 10 × 9	Adn.I	LAB	x	—
4	AO 2152	—	purchased	mace head?	limestone <sup>4</sup>	76 cm × 66	Tn.I(?)	p.DED	x	—
5	IM 56801	—	purchased	pendant	turquoise	21.2 × 16.4 × 6.7	Nae.	LAB + C	x	—
6	N 3399	—	Khorsabad	cabochon	agate	20 × 25 × 14	Tn.II	LAB	x	—
7	BM 89156	—	?	cylinder	banded agate	13 cm × 29	Tn.II(?)	p.DED	x	x
8	—	Vora 22	Aššur	cylinder	marble?	15 cm × 41	Šalm.III	LAB	x	—
9	BM 89907	46-5-23,458	purchased	eye-stone	onyx	18 cm × 6	Šalm.III(?)	DED	—	x
10	BM 89281	—	?	cabochon	serpentine?	16 × 16 × 5	Šalm.III(?)	LAB	x	x
11	—	Ass 1200a	Aššur	cylinder	lapis lazuli	—	Šamad.v	DED	?	—
12	—	Ass 1200b	Aššur	cylinder	lapis lazuli	—	Šamad.v	DED	?	—
13	—	Ass 1202a	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—

<sup>1</sup> The vast amount of material made some limitations necessary. Texts on vessels, tablets, amulets, weights, and seal cylinders are not included in this study. For the term 'royal inscription' the criteria used by the RIM Project are adopted, which means that private dedications for the life of the king are included.

I wish to thank the following persons for their kind help during various stages of my research: D. Collon, I. Diakonoff, G. Frame, D. Frayne, A. K. Grayson, W. W. Hallo, J. Marzahn, G. J. P. McEwan, J. Reade, W. von Soden, E. Sollberger, G. Teissier, and C. B. F. Walker.

<sup>2</sup> For the signatures used in this and the following column, see the RIM Editorial Manual (Toronto, 1982) pp. 196ff. In addition to the abbreviations listed there on p. 195, the following are used: DED = dedicatory inscription, p. DED = private dedicatory inscription, LAB = label, LAB + C = label with curse, and p = pierced.

<sup>3</sup> All publications so far show a considerable lack of uniformity in the terminology of precious and semi-precious stones, especially of the various forms of cryptocrystalline quartzes or chalcedonies. Within the present study the following names are used: banded agate (chalcedony with irregular, but often parallel, bands of different colours), onyx (black and white banded agate), sardonyx (brown and white banded agate) and chalcedonyx (grey and white banded agate). Compare G. Els, *Handlexikon, Schmucksteine, Edelmetalle, Perlen* (Frankfurt/M, 1973) pp. 7-8, 21-22, and 70, and also J. Ogden, *Jewellery of the Ancient World* (London, 1982) pp. 108-109.

<sup>4</sup> '... en calcaire qui se délite ...', from a letter by G. Teissier (Musée du Louvre) of June 20, 1984.

## CATALOGUE OF TEXTS (continued)

No.	Invent. No.	Acquis. No./		Object	Material	Dimensions (in mm)	King	Text	p	Copy
		Excav. No.	Provenance							
14	—	Ass 1202b	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
15	—	Ass 1202f	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
16	—	Ass 1202g	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
17	VA Ass 2281	Ass 12885	Aššur	cylinder	lapis lazuli?	—	Šamad.v	DED	x	—
18	BM 102405	1906-10-13,2	Aššur	cylinder	alabaster? <sup>5</sup>	8 cm × 52	Šamad.v	DED	x	—
19	—	Ass 1202h	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
20	VA Ass 1734	Ass 12884	Aššur	cylinder <sup>6</sup>	lapis lazuli	—	Šamad.v	DED	x	—
21	—	Ass 1200e	Aššur	cylinder	lapis lazuli	—	Šamad.v	DED	?	—
22	—	Ass 1202e	Aššur	cylinder	alabaster	—	Šamad.v	DED	?	—
23	VA Ass 1731	Ass 12881a	Aššur	cylinder	magnesite <sup>7</sup>	—	Šamad.v(?)	DED	x	—
24	VA Ass 1731	Ass 12881 c	Aššur	cylinder	magnesite	—	Šamad.v(?)	DED	x	—
25	—	Ass 1202c	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
26	—	Ass 1202d	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
27	VA Ass 1730	Ass 12880 a	Aššur	cylinder	magnesite	—	Adn.iii	DED	x	—
28	—	Ass 1200c	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	?	—
29	—	Ass 1200d	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	?	—
30	—	Ass 1200f	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	?	—
31	—	Ass 1202i	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
32	—	Ass 1202k	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
33	—	Ass 1202l	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
34	—	Ass 1202m	Aššur	cylinder	alabaster	—	Adn.iii	DED	?	—
35	VA Ass 1733	Ass 12883a	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	x	—
36	VA Ass 1733	Ass 12883b	Aššur	cylinder	lapis lazuli	—	Adn.iii	DED	x	—
37	BM 102406	1906-10-13,1	Aššur	cylinder	lapis lazuli	9 cm × 31	Adn.iii	DED	x	—
38	VA Ass 1730	Ass 12880b	Aššur	cylinder	magnesite	—	?	DED	x	—
39	VA Ass 1731	Ass 12881b	Aššur	cylinder	magnesite	—	?	DED	x	—
40	N 3400	—	Khorsabad	eye-stone	banded agate	33 × 32 × 10	Sar.ii	DED	—	—
41	AO 1936	—	purchased	cylinder	banded agate	12 cm × 33	Sar.ii	DED	x	—
42	J. Rosen Col.	—	purchased	eye-stone	sardonyx?	35 cm × 13	Sar.ii	DED	—	—
43	priv. possess.	—	?	cylinder	limestone <sup>8</sup>	14 cm × 30.5	Senn.	LAB	x	—
44	priv. possess.	—	?	cylinder?	banded agate	—	Senn.	LAB	x	—
45	BM 89159	N 1139	Nimrud?	cylinder	banded agate	9 cm × 34	Senn.	LAB+C	x	—
46	BM 89290	80-7-19,229	Kuyunjik	cylinder	onyx	35 × 36 × 6	Senn.	LAB+C	x	x
47	BM 89291	80-7-19,230	Kuyunjik	cylinder	onyx?	23 × 16 × 15	Senn.	LAB+C	x	x
48	BM 89292	80-7-19,231	Kuyunjik	cylinder	onyx	16 cm × 15	Senn.	LAB+C	x	x
49	BM 89908	S 2451	Kuyunjik	cylinder	chalcedonyx	8 cm × 21	Senn.	LAB+C	x	x
50	BM 89909	N 1116	unknown	cylinder	banded agate	14 cm × 12	Senn.	LAB+C	x	x
51	BM 89910	DT 398	Kuyunjik <sup>9</sup>	cylinder	banded agate	13 cm × 40	Senn.	LAB+C	x	x
52	BM 89911	55-12-5,162	'Kuyunjik'	cylinder	chalcedonyx	19 cm × 20	Senn.	LAB+C	x	x
53	BM 89912	55-12-5,161	'Kuyunjik'	cylinder	banded agate	19 cm × 25	Senn.	LAB+C	x	x
54	BM 89913	55-12-5,160	'Kuyunjik'	cylinder	onyx	29 × 19 × 14	Senn.	LAB+C	x	x
55	BM 89914	55-12-5,166	'Kuyunjik'	cylinder	onyx	22 × 16 × 14	Senn.	LAB+C	x	x
56	BM 89915	83-1-18,649	Kuyunjik?	cylinder	banded agate	26 cm × 30	Senn.	LAB+C	—	x
57	BM 89916	83-1-18,651	Kuyunjik?	cylinder	onyx	22 × 24 × 13	Senn.	LAB+C	x	x
58	BM 89917	83-1-18,654	Kuyunjik?	cylinder	banded agate	18 cm × 26	Senn.	LAB+C	x	x
59	BM 89918	83-1-18,652	Kuyunjik?	cylinder	onyx	27 cm × 13	Senn.	LAB+C	x	x
60	BM 89919	83-1-18,650	Kuyunjik?	cylinder	onyx	27 cm × 37	Senn.	LAB+C	—	x

<sup>5</sup> Or ivory? Compare Brinkman, *JNES* 32 (1973) pp. 44-45.

<sup>6</sup> Two fragments.

<sup>7</sup> The entries for Ass 12880a-b, 12881a-c, and 12882a-b originally read 'alabaster' and were later changed to 'magnesite'. See also Andrae, *MDOG* 36 (1908) p. 37 where he speaks of 'kaolin'.

<sup>8</sup> 'D'un beau calcaire éocène d'une pâte brune enrobant de très nombreuses nummulites ...', Baer, *RA* 54 (1960) p. 155.

<sup>9</sup> South-west palace, see G. Smith, *Assyrian Disc.* p. 98. The same provenance can probably be assigned to Nos. 46-48.

## CATALOGUE OF TEXTS (continued)

No.	Invent. No.	Acquis. No./		Provenance	Object	Material	Dimensions (in mm)	King	Text	p	Copy
		Excav. No.									
61	BM 89920	83-1-18,648		Kuyunjik?	cylinder	onyx	25 cm × 32	Senn.	LAB+C	x	x
62	BM 89921	55-12-5,163		'Kuyunjik'	cylinder	onyx	22 × 20 × 11	Senn.	LAB+C	?	x
63	BM 89922	55-12-5,165		'Kuyunjik'	cylinder	onyx	18 cm × 13	Senn.	LAB+C	x	x
64	BM 89923	55-12-5,164		'Kuyunjik'	cylinder	onyx	23 × 18 × 16	Senn.	LAB+C	?	x
65	BM 89924	—		unknown	cylinder	onyx	20 × 17 × 13	Senn.	LAB+C	?	x
66	BM 89926	—		unknown	cylinder	banded agate	23 × 16 × 9	Senn.	LAB+C	x	x
67	—	55-12-5,159		'Kuyunjik'	cylinder	onyx	23 × 23 × 23	Senn.	LAB+C	—	x
68	—	55-12-5,167		'Kuyunjik'	cylinder	onyx	24 × 15 × 12	Senn.	LAB+C	?	x
69	—	55-12-5,168		'Kuyunjik'	cylinder	chalcedony	13 × 15 × 9	Senn.	LAB+C	?	x
70	—	55-12-5,169		'Kuyunjik'	cylinder	onyx	17 × 14 × 10	Senn.	LAB+C	?	x
71	—	82-5-22,324		Kuyunjik?	prism(4 s.)	banded agate	43 × 29 × 12	Senn.	LAB+C	x	x
72	—	83-1-18,653		Kuyunjik?	cylinder	onyx	32 × 30 × 13	Senn.	LAB+C	?	x
73	—	83-1-18,655		Kuyunjik?	cylinder	onyx	20 × 20 × 26	Senn.(?)	LAB+C	x	x
74	—	83-1-18,656		Kuyunjik?	cylinder	onyx	13 cm × 22	Senn.(?)	LAB+C	x	x
75	—	55-12-5,170		'Kuyunjik'	cylinder	onyx	19 × 15 × 19	Senn.(?)	LAB+C	?	x
76	—	55-12-5,171		'Kuyunjik'	cylinder	chalcedony	8 × 12 × 5	Senn.(?)	LAB+C	?	x
77	—	55-12-5,172		'Kuyunjik'	cylinder	banded agate	6 × 10 × 3	Senn.(?)	LAB+C	?	x
78	—	82-5-22,323		Kuyunjik?	cylinder	onyx	17 × 13 × 18	Senn.(?)	LAB+C	?	x
79	Ash 1967,1483	—		purchased	eye-stone	sardonyx	16 cm	Esar.	LAB	x	—
80	—	Ass 998		Aššur	? <sup>10</sup>	lapis lazuli	—	Esar.	LAB	—	—
81	—	Ass 999		Aššur	cylinder?	onyx	—	Esar.	LAB	—	—
82	VA Bab 647	Bab 6403		Babylon	cylinder	lapis lazuli	32 cm × 125	Esar.	DED	x	—

## BIBLIOGRAPHY AND COMMENTS

**No. 1** King, *AKA* p. 2 n. 4; Grayson, *ARI* 1 XXXIX 2 (with bibliography). See also Andrae, *MDOG* 44 (1910) p. 31. It is a small, circular, reddish-brown stone with an irregular white patch on one side. This side shows a badly worn Sumerian dedication to Nin-Eanna, the other one a common label of Šamši-Adad I found also on bricks and door sockets. It is mentioned in *BM Guide* 1922 p. 167 with its number upside down.

**No. 2** Delaporte, *Louvre* 2 A823; Grayson, *ARI* 1 XXXIX 7 (with bibliography). The piece was found in Khorsabad in 1852 and bears traces of two oblique perforations.

**No. 3** Meščaninov, *Afo* 7 (1931-1932) p. 266; Grayson, *ARI* 1 LXXVI 44 (with bibliography). The bead was found in a tumulus near Hodjali in Azerbeidjan and is now in the Urartian collection of the Hermitage.

**No. 4** Ledrain, *RA* 2 (1892) p. 145; Borger, *EAK* 1 pp. 71-2; Grayson, *ARI* 1 LXXVIII 38 (with bibliography). The Louvre acquired the pear-shaped stone in Mošul. Due to heavy vitrification on its surface Ledrain could only read half of the text. Collations

by members of the RIM Project have provided us with the rest of it.

**No. 5** Kalil and Tosi, *Sumer* 32 (1976) pp. 105-112. The rhomboidal-shaped pendant was purchased by the Iraq Museum in 1953.

**No. 6** Delaporte, *Louvre* 2 A824; Grayson, *ARI* 2 C 14 (with bibliography, add: Place, *Ninive et l'Assyrie* 3 pl. 76 no. 32). Like No. 2 the piece was found in 1852 in Khorsabad. It is of orange colour spotted in blue.

**No. 7** A. Cullimore, *Oriental Cylinders* (London, 1842) pl. 15 no. 80 (copy, script in mirror form). For convenience the inscription on this black, white, and brown barrel-shaped cylinder has been recopied here. In the British Museum.

**No. 8** Schroeder, *AfK* 2 (1924-1925) pp. 70-71; Michel, *WO* 1 (1947-1952) pp. 269-70 no. 24. See also Andrae, *MDOG* 29 (1905) p. 45. The black and white piece was found on the north-east side of the small ziqqurra in Aššur (= Anu-Adad temple).

**No. 9** Published here for the first time. In the British Museum, of dark green colour.

**No. 10** Published here for the first time. The inscription starts on the flat side. In the British Museum, of dark green colour.

<sup>10</sup> '... 998 hingegen ein nur auf fünf Seiten und zwar unregelmäßig bearbeitetes Stück Lapislazuli ...', Andrae, *MDOG* 22 (1904) p. 12.

**Nos. 11–39** Messerschmidt, *WVDOG* 16 no. 31 (=Nos. 11–18), no. 32 (=Nos. 19–20), no. 33 (=Nos. 21–24), no. 35 (=Nos. 25–27), and no. 36 (=Nos. 28–37); Luckenbill, *ARAB* 1 p. 260 §728 (=Nos. 11–24) and p. 265 §748 (=Nos. 25–37). See also Andrae, *MDOG* 22 (1904) pp. 19 and 21 and *MDOG* 36 (1908) pp. 37–38 and Weidner, *AfO* 7 (1931–1932) p. 268 (=No. 36). During the first week of March 1904 Andrae found a hoard of 40 lapis lazuli (Ass 1200) and 32 alabaster (Ass 1202) cylinders near the ziqqurrat in Aššur (hC4v). They were lying very close to the surface; 7 lapis lazuli and 12 alabaster cylinders were inscribed. The number 13 given by Andrae in *MDOG* 22 p. 19 for the alabaster pieces is wrong.<sup>11</sup> Three years later, in December 1907, a second hoard (Ass 12880–12886, Ass ph 3210)<sup>12</sup> was found in the area of the Ištar temples (eA6v). The 12 cylinders are of lapis lazuli and magnesite (white). The Vorderasiatische Museum in East Berlin plans to publish all these beads as part of a larger publication on jewellery in the museum (information courtesy J. Marzahn). VA Ass 1733 has already been published by Weidner in *AfO* 7 (1931–1932) p. 268, from the Aššur photo.

In 1906 two cylinders, probably from one of the two hoards, reached the British Museum. Brinkman published two similar pieces of bone or ivory from a private collection in *JNES* 32 (1973) pp. 44–45: Text no. 2 (9 cm × 54 mm, white, pierced) parallels Messerschmidt, *WVDOG* 16 no. 31, and Text no. 3 (7 cm × 23 mm, cream coloured, pierced) no. 32.

**No. 40** Delaporte, *Louvre* 2 A825. See also Lambert, *RA* 63 (1969) pp. 69–70. This piece, a white eyestone with a pink pupil mounted on a disc of blue glass, is almost certainly the one published already in Place, *Ninive et l'Assyrie* 3 pl. 76 no. 31 and Winkler, *Sargon* pl. 49 no. 13, and therefore also comes from Khorsabad.

**No. 41** Delaporte, *Louvre* 2 A826. This brown barrel-shaped cylinder with light bands was obtained by the Louvre in 1890.

**No. 42** This white eyestone with a brown pupil in the J. Rosen Collection, Yale, will be published by

<sup>11</sup> Andrae counted Ass 1202a-m as 13 pieces, but there has never been Ass 1202j! On the other hand, Ass 1200g is missing in Messerschmidt, *WVDOG* 16 pp. 44–45 because it was obviously impossible to read (if it was inscribed at all). The find journal marks it with '?'. Its present location is unknown.

<sup>12</sup> Ass 12886 includes one or more lapis lazuli cylinders which are not in the Vorderasiatische Museum today. Ass 12882a-b also seem to be uninscribed, as far as one can tell from the Aššur photo.

W. W. Hallo together with an eyestone dedicated by the Elamite king Humban-numena.

**No. 43** Baer, *RA* 54 (1960) pp. 155–58. At the time of that publication the brown cylinder was part of the collection of M. Louis Buffet.

**No. 44** Scheil, *RT* 20 (1898) p. 200 no. 8. The piece was then in the possession of Dr Jules Rouvier in Beirut. In 1952 it was owned by Robert Garrett of Baltimore, cf. H. Lewy, *JNES* 11 (1952) p. 272 n. 41; see also Meissner, *MVAG* 8 (1903) p. 97 and Bowman, *JNES* 7 (1948) p. 75 n. 49.

**No. 45** Sollberger, *Reiner Festschrift*, forthcoming.<sup>13</sup> This artificially-stained black, white, and grey cylinder looks like onyx. It was brought to the British Museum by Layard, presumably from Nimrud.

**Nos. 46–78** In the British Museum; published here for the first time.<sup>14</sup> Nos. 50, 56, 66, 71, and 77 are black, white, and grey; Nos. 51 and 58 are black and grey; No. 47 is black.

**No. 79** Lambert, *RA* 63 (1969) pp. 65–66. This roughly circular eyestone has a white base and a mottled brown pupil. In the Ashmolean Museum.

**No. 80** Messerschmidt, *WVDOG* 16 no. 53; Luckenbill, *ARAB* 2 p. 278 no. 6; Borger, *AfO Beih.* 9 p. 9 (Ass. F.). See also Andrae, *MDOG* 22 (1904) pp. 12–13 and 16 and Delitzsch, *ibid.* p. 75. The small unfinished (?)<sup>15</sup> object was found at Aššur, south of the post-Assyrian temple A (iC5r) in the area of the Aššur temple, together with No. 81. The same text can be found on two small amulet-shaped tablets: Gadd, *CT* 36 pl. 14 (BM 113864) and Scheil, *RA* 10 (1913) pp. 197–98.

**No. 81** Messerschmidt, *WVDOG* 16 no. 54; Luckenbill, *loc. cit.*; Borger, *loc. cit.*; Andrae, *loc. cit.*

<sup>13</sup> E. Sollberger was kind enough to send me the manuscript of his article, for which I am very grateful because this Sennacherib text triggered my whole research. For beads from Nimrud see Layard, *Discoveries* p. 358.

<sup>14</sup> Nos. 45–78 seem to belong to several hoards. For some pieces Sennacherib's south-west palace is given as provenance. Judging from the different acquisition numbers and from the different shapes, all these fragments could be pieces of different but similar objects. There are also several uninscribed fragments belonging to the same complex: one onyx cylinder (BM 89925, provenance: ?), five larger fragments of onyx (55–12–5, 152–155 and 173, 'Kuyunjik'), two cylinders of banded agate (black, white, and brown, 55–12–5, 289, 'Sherif Khan'; 56–9–3, 668, 'Nimrud'), and one other cylinder of banded agate (black/grey, 56–9–3, 325, 'Nimrud?'). The last three pieces are pierced.

<sup>15</sup> Compare Andrae's comments in *MDOG* 22 (1904) pp. 12ff.

The piece was found together with No. 80. It has a slightly extended version of the text mentioned above. The present location of both pieces is unknown.

No. 82 Weissbach, *WVDOG* 4 p. 17 and pl. 6 no. VII; Weissbach, *WVDOG* 62 pp. 36–37 and pls. 43a-d and 44a; Koldewey, *MDOG* 5 (1900) pp. 5–6 and 11f and *WVDOG* 15 fig. 75; Borger, *AfO Beih.* 9 p. 29 (Bab. H); Watanabe, *Bagh. Mitt.* 16 (1985) pp. 390–91. The piece was part of the famous hoard found in the Parthian house on the northern slope of the hill Amran in Babylon. It shows the figure of the god Adad in relief and two incised inscriptions. A similar piece (VA Bab 646), dedicated to Marduk by Marduk-zākir-šumi and found beside it, was—according to its inscription—originally set in gold and put around the neck of the divine statue. Both pieces are called *kunukku* in the texts (Weissbach, *WVDOG* 4 pp. 16–17).

## DISCUSSION

As one can see from the catalogue we are mainly dealing with two kinds of objects: eyestones and beads. For the purpose of this study the term ‘bead’ will be defined as a ‘small object of precious or semi-precious stone, which can be used as an ornament of a person or a statue or as part of such’. Subsequently, we will concentrate our attention on this group of objects since the eyestones are being discussed elsewhere.<sup>16</sup>

The 82 texts fall into three categories: private dedications, royal dedications, and labels. The two private dedications (Nos. 4 and 7) belong to a text corpus studied by Deller four years ago.<sup>17</sup> These inscriptions share the characteristic feature that within the *ana balāt*-formula a higher-ranking person—king, father, or husband—is mentioned before the dedicating person. The new examples from the Middle Assyrian and the early Neo-Assyrian periods presented here underline the fact that this text type was continuously in use from Old Assyrian times to the end of the Assyrian empire.

All the royal dedicatory inscriptions date to the first millennium and they show the standard form of this text type:

<sup>16</sup> W. W. Hallo dealt with them in a paper (‘An Eyestone from Elam’) given at the 195th American Oriental Society meeting at Ann Arbor, Michigan, in April 1985. I would like to thank him for the kindness of sending me a copy of his manuscript. Compare also Lambert, *RA* 63 (1969) pp. 65ff and Langdon, *RA* 20 (1923) pp. 9ff.

<sup>17</sup> Deller, *OrAnt* 22 (1983) pp. 13ff.

*ana* DN — RN + epithets — *ana balātišu* — verb of dedication.<sup>18</sup>

They come from two groups of objects: the hoard of cylinders from Šamši-Adad v and Adad-nērārī iii found in Aššur, and three pieces dedicated by Sargon ii, presumably all of them from Khorsabad. No. 9, a dedicatory inscription by Shalmaneser iii(?), differs somewhat from the rest since it omits the *ana balātišu*-phrase.

Among the royal labels there is no structural uniformity. The text forms range from the simple

RN — title (Nos. 1–2)<sup>19</sup>

to the standard Assyrian label

*ekal* — RN — title (Nos. 3 and 10)

and further to detailed descriptions of the provenance of the object (Nos. 8 and 43) or extensive epithet sections (Nos. 80–81).

The materials and shapes of beads bearing Assyrian royal inscriptions are rather distinctive. Given the variety of precious and semi-precious stones found as beads in Assyria—Maxwell-Hyslop lists lapis lazuli, carnelian, onyx, malachite, rock crystal, cat’s eye, jasper, serpentine, marble, limestone, and chalcedony<sup>20</sup>—it is very interesting to note that more than 50 per cent of the inscriptions appear on beads of the chalcedony group. Table 2 on the following page shows the distribution of materials and shapes.<sup>21</sup>

If we restrict our investigation to royal labels the uniformity becomes even clearer. Out of 26 texts, 21 appear on chalcedony and one each on lapis lazuli, limestone, marble,<sup>22</sup> serpentine, and turquoise.

No. 45 and possibly also No. 68 refer to themselves as *pappār-dilû*. No. 45 is an artificially-stained chalcedony cylinder that looks like onyx. Sollberger

<sup>18</sup> See Grayson, *Or.* NS 49 (1980) p. 157 and n. 82 and Renger, *RLA* 6 pp. 71ff. For further material see *CAD* 2 (B) pp. 48–49.

<sup>19</sup> No. 44 seems to belong to this type too, although one cannot be certain since the end of the text is broken off. Van Driel argues in *Böhl Festschrift* pp. 99ff that texts of the form ‘RN — builder of temple X’ should be regarded as dedicatory inscriptions too. In *RLA* 6 p. 71 Renger follows this argumentation. Even if this text type originally indicated some sort of dedication, especially on objects connected with royal building operations (bricks, etc.), our text No. 1 shows that as early as Šamši-Adad i this phrase became a fixed formula which could also be used as a simple epithet.

<sup>20</sup> K. R. Maxwell-Hyslop, *Western Asiatic Jewellery c. 3000–612 BC* (London, 1971) pp. 169ff and 233ff.

<sup>21</sup> One has of course to keep in mind all the uncertainties connected with the materials expressed in the catalogue.

<sup>22</sup> The piece is black with white bands. See Schroeder, *AfO* 2 (1924–1925) p. 70. It seems to look very much like onyx (if it is not actually of that material).

Table 2					
Material	Cylinders	Cabochons	Eye-stones	Others	Total
chalcedony	38	1	5	2	46
lapis lazuli	12	—	—	1	13
alabaster	13	—	—	—	13
magnesite	5	—	—	—	5
marble/limestone	2	—	—	1	3
serpentine	—	1	—	—	1
turquoise	—	—	—	1	1

Table 2: Distribution of materials and shapes of beads bearing Assyrian royal inscriptions

has already discussed the problems related to it.<sup>23</sup> Since we cannot be certain at all that the horizontal wedge in line 2 of No. 68, an onyx cylinder, really is the end of *pappār-dilû*, the question whether or not *pappār-dilû* is the Akkadian name for onyx or banded agate has to remain open. The fact that Akkadian distinguishes between natural (*pappār-dilû*) and artificial (*pappār-dilû kûre*) variants of that stone<sup>24</sup> seems to favour a positive answer. This gets further support from the entry in *ḪAR-ra = ḫubullu XXII*, which names three countries (or mountain ranges) of origin for the *pappār-dilû*-stone:

[KUR ]u-úb<sup>lu-ub</sup>-bi-eš  
 [KUR du<sup>d</sup>]u-ur-pi-eš<sup>-piš</sup>,  
 [KUR di-i]g-mu-n[u]<sup>25</sup>

None of these toponyms can be identified so far, but it is interesting to note that they are listed after Makkan (line 26) and before Meluḫḫa (line 35). This would point to the area either around the Persian Gulf or around the Red Sea, depending on the date of the entry. The major deposits of agates and onyx in the ancient Near East were in lower Egypt, Cyprus, the Black Sea coast of Asia Minor, and the Indian peninsula.<sup>26</sup>

<sup>23</sup> See Sollberger, *Reiner Festschrift*, forthcoming.

<sup>24</sup> See *AHW* p. 824 where evidence for all major dialects except Old Akkadian is listed. For further material see Thompson, *DAC* pp. 142ff. No. 45 actually has NA<sub>4</sub>.BABBAR.DIL.DIL. For the possible distinction between NA<sub>4</sub>.BABBAR.DIL and NA<sub>4</sub>.BABBAR.DIL.DIL see Oppenheim, *RA* 60 (1966) p. 31 n. 1; Landsberger, *MSL* 10 pp. 19–20; and *PSD* 2 (B) p. 31 (sub 'babbar-dilî' and 'babbar-min.').

<sup>25</sup> Landsberger, *MSL* 11 p. 24 lines 32–34; compare also Reiner, *JNES* 15 (1956) p. 132 lines 30ff. The restoration [di-i]g-mu-n[u] follows a suggestion by G. J. P. McEwan.

<sup>26</sup> See the map in R. J. Forbes, *Studies in Ancient Technology* 7 (Leiden, 1964) p. 241 fig. 36.

A comparison of our texts with the Babylonian material shows two things:

1. Whereas eyestones were very popular dedicatory objects in Babylonia,<sup>27</sup> so far we have only four or five from Assyria. The number depends on whether or not one accepts No. 1 as an unusually-shaped eyestone. Four of them are connected with kings who had closer contacts with Babylonia: Šamši-Adad I, Tukultî-Ninurta I, Sargon II and Esarhaddon.
2. The Assyrian material includes more labels (46) than dedicatory inscriptions (36). In Babylonia labels on beads are attested,<sup>28</sup> but dedicatory inscriptions are far more frequent.<sup>29</sup>

Since labels do not reveal much about the use of the objects they are written on, this means that we know very little about the function of 57 per cent of the Assyrian material. Nevertheless, some observations can be made. The fact that almost all beads are pierced seems to indicate that they were parts of

<sup>27</sup> Compare Brinkman, *MSKH* 1 pp. 56–63; Berger, *AOAT* 4/1 pp. 13ff; Langdon, *RA* 20 (1923) pp. 9ff; and Lambert, *RA* 63 (1969) pp. 65ff.

<sup>28</sup> E.g., the lapis lazuli pendant of Kurigalzu II (Keiser, *BIN* 2 no. 15), or the two beads in the Louvre—AO 7703 and AO 7704—one of Kurigalzu, one of Nazimaruttaš (Delaporte, *Louvre* 2 A819 and A821), the second one with a curse similar to the Assyrian ones. The only other objects of precious or semi-precious stone with royal labels are cylinder seals. Compare Brinkman, *loc. cit.* and also Zettler in Gibson and Biggs, *BibMes* 6 pp. 33ff, but note the Neo-Babylonian private label on an eyestone of banded agate: Dalley, *Iraq* 34 (1972) p. 130 no. 33 = Scheil, *RA* 12 (1915) p. 58 no. B.

<sup>29</sup> See the literature mentioned in n. 27; collected material can be found in Hilprecht, *BE* 1 pp. 28–79 and 132–42; Clay, *BRM* 4 nos. 47–48; Keiser, *BIN* 2 nos. 13–17; and Weissbach, *WVDOG* 62 p. 36 and pl. 42.

jewellery. On the other hand, there are historical allusions in several of the texts ('booty of GN', 'gift of PN'). In my opinion these allusions certainly rule out a use as ordinary ornaments of the king or of persons in his surrounding. The two labels found on eyestones (Nos. 1? and 79) point in the same direction. This has already caused Lambert to regard No. 79 as a dedicatory inscription by Ešarra-ḫamāt.<sup>30</sup> Although this might be the correct interpretation for the eyestones, the possibility that the other pieces were part of the Assyrian regalia also has to be taken into consideration.<sup>31</sup>

Several inscriptions (Nos. 5 and 45–78) combine the label with a common Assyrian curse:<sup>32</sup>

ša šumē šaṭru ipaššītu Aššur ... šumšu  
zēršu luḫalliḫū

'Whoever erases my inscribed name, may  
Aššur ... destroy his name and his seed'.

Whereas this formula is in perfect agreement with the fashion in the second half of the second millennium (No. 5), it is unusual for Sennacherib.<sup>33</sup> Note for example the use of the older *šumē šaṭru* for the common Sargonid *šītir šumēja*.<sup>34</sup>

This combination of label and curse is very uncommon within the corpus of Assyrian royal inscriptions and calls for an explanation. As one expects, the curse is concerned with a future mutilation of the royal inscription and, by that, the remembrance of the king. But curses are not found on other objects like bricks, weights, or vessels bearing royal labels, so why on beads? The answer seems to lie in their value and in their size. Small and valuable objects often changed owners. Precious and semi-precious stones have always been an important component of Assyrian booties, tributes, and

trade.<sup>35</sup> Aššurbanipal, for example, received *pappardilū* eyestones, among other things, from an Arab prince.<sup>36</sup> Several inscriptions discussed here attest a foreign origin for the beads. They came to Assyria as booty (*kišittu*, Nos. 8 and 55) or as presents to the king (*namurtu*, Nos. 43, 50?, and 74).

In the course of this exchange some beads obviously have been reworked. No. 1, originally a votive gift to the goddess Nin-Eanna, became the property of Šamši-Adad I who had his label written on the other side of the object.<sup>37</sup> The last line of the curse on No. 5 was damaged when the bead (presumably) was reworked for a different purpose.<sup>38</sup> Ash 1922,293, an onyx eyestone with a dedication to Ningal by Abi-ešuḫ, was later brought to Assyria, recut into the shape of a pair of eyes, and inscribed with an Assyrian private dedication.<sup>39</sup>

A very illustrative example is the history of the famous lapis lazuli cylinder seal of Šagarakti-Šuriaš. It was brought to Aššur as booty by Tukultī-Ninurta I, found its way back to Babylon, and was again taken to Assyria by Sennacherib. Each of the three kings had his inscription incised on the seal. Today the seal is lost, but we have a copy of the texts on a clay tablet from Kuyunjik.<sup>40</sup> The most interesting one of the three is the inscription by Tukultī-Ninurta:

[<sup>d</sup>]GISKIM-MAŠ šar, ŠAR A <sup>d</sup>SILIM-nu-MAŠ  
šar, KUR aš-šur KUR-Γīī<sup>kur</sup> kár-du(-ni-ši)  
mu-né(text: DÜ)-kír SAR-ia MU-ia aš-šur  
<sup>d</sup>IŠKUR MU-šú KUR-su lu-ḫal-li-qu

<sup>35</sup> See Elat, *Afo Beih.* 19 pp. 244ff and Oppenheim, *JCS* 21 (1967) pp. 236ff. Pinnock, *BSMS* 7 (1984) pp. 19ff mentions lapis lazuli as an important trade item in Ebla. Compare also *ABL* 1452 (*ADD* 620).

<sup>36</sup> Streck, *VAB* 7 p. 134 VIII 28–30 and p. 202 V 12–14.

<sup>37</sup> The dedicatory inscription is almost unreadable because it runs across the white patch and the stone is very worn on this side. Nevertheless, the ductus of this text is clearly different from that of the Šamši-Adad label. It could be Ur III.

<sup>38</sup> Note the different interpretation by Khalil and Tosi in *Sumer* 32 (1976) p. 106. They think the reworking and the Assyrian text are contemporaneous while the traces belong to an earlier inscription. If so, this would represent even stronger evidence for the disregard shown by later owners to the inscriptions of former ones.

<sup>39</sup> See Langdon, *RA* 20 (1923) pp. 9ff and Lambert, *RA* 63 (1969) p. 69. For examples from Babylonia see Sollberger and Kupper, *IRSA* p. 144 (IIIA2s) and cf. p. 143 (IIIA2q).

<sup>40</sup> K 2673, Weidner, *Afo Beih.* 12 no. 29; Grayson, *ARI* 1 LXXXVIII 29 (both with bibliography); and Watanabe, *Bagh. Mitt.* 16 (1985) pp. 386–87. Grayson has noted already that the reverse of the tablet contains the texts found on the seal by Sennacherib's scribe, whereas the obverse repeats them including the inscription of that king.

<sup>30</sup> Lambert, *RA* 63 (1969) pp. 65–66; compare Hallo's paper mentioned in n. 16, and note that already Andrae called Nos. 80–81 *Weihgeschenke* in *MDOG* 22 (1904) p. 12. This throws a different light on private inscriptions such as the one by Šamši-ilu published by Reade in the present volume. A similar text by the eponym(?) Nergal-ereš on an onyx cylinder in Yale is to be published by Hallo.

<sup>31</sup> Compare the sceptre of banded agate from the hoard found in a Parthian house in Babylon, which might have come from either the palace or from Esagila. See Weissbach, *WVDOG* 62 p. 36 and pl. 42h; Meyer, *FuB* 5 (1962) pp. 7–9; and *CAH* 3, 3rd ed., Plates, no. 37.

<sup>32</sup> See C. D. Meltzer, 'Concluding Formulae in Mesopotamian Royal Inscriptions' (Ph.D. thesis, University of Toronto, 1983) pp. 207ff. The combination of two features from different types of royal inscriptions resulted in a strange change of person in the verbal forms, but it did not seem to bother the Assyrian scribes.

<sup>33</sup> Compare *ibid.*, pp. 215 and 220.

<sup>34</sup> *Ibid.* p. 224.

'Tukultī-Ninurta (I), king of the universe, the son of Shalmaneser (I), king of Assyria. Booty from Babylonia. The one who removes my inscription (and) my name, may Aššur and Adad destroy his name (and) his land.'<sup>41</sup>

This seal, therefore, has not only shared a common fate with the beads, but one of its Assyrian inscriptions also combined label and curse.<sup>42</sup>

Further examples of re-worked beads might be found among the cylinder seals, especially among the barrel-shaped pieces from the later periods.<sup>43</sup>

As all this shows, royal inscriptions on beads could very easily face destruction or mutilation due to future re-use of the object. Since one of the main purposes, however, of these inscriptions was to last and to be read, and since this could not be guaranteed by a large number of exemplars as in the case of brick inscriptions, some kings added curses to prevent a future mutilation of the text, which—at least in one case (No. 5)—also proved to be in vain.

#### TEXT EDITIONS:<sup>44</sup>

##### No. 1

#### TRANSLITERATION

- 1) <sup>d</sup>UTU-<sup>š</sup>i-<sup>d</sup>IŠKUR
- 2) *ba-ni É*
- 3) <sup>Γ</sup><sup>d</sup>1a-šur<sub>4</sub>

<sup>41</sup> The transliteration follows lines 1–3 on the obverse.

<sup>42</sup> A further example for this combination is the seal of Sennacherib that Esarhaddon used to seal the tablets containing his 'vassal-treaties', which were found in Nimrud. See Wiseman, *Treaties* pp. 14ff. Wiseman discusses there (pp. 21–22) the possibility that seal 'C' on the tablet is identical with the lapis lazuli seal mentioned above. But since the cuneiform traces on seal 'C' are definitely different from the text on K 2673, this theory has to be dropped. Compare Weidner, *AfO Beih.* 12 p. 38 and Watanabe, *Bagh. Mitt.* 16 (1985) pp. 384ff.

<sup>43</sup> See B. Buchanan, *Catalogue of Ancient Near Eastern Seals in the Ashmolean Museum 1: Cylinder Seals* (Oxford, 1966) pp. 105ff, e.g. nos. 597, 645, or 668. D. Collon will discuss this problem in her forthcoming *Catalogue of the Western Asiatic Seals in the British Museum 3*. For the re-use and recutting of seal cylinders themselves, see D. Collon, *Catalogue of the Western Asiatic Seals in the British Museum 2* (London, 1982) pp. 23, 110, and 130.

<sup>44</sup> Nos. 9, 10, and 46–78 are published here with the permission of the trustees of the British Museum, for which the author wishes to express his gratitude. Nos. 1, 7, 18, 37, and 45 have been collated by the author, No. 4 by G. Frame, and No. 42 by W. W. Hallo. Nos. 17, 20, 23–24, 27, 35–36, and 38–39 were checked on Aššur photo 3210. For the permission to do so and to publish the results, special thanks go to L. Jakob-Rost and E. Klengel at the Vorderasiatisches Museum in Berlin.

#### TRANSLATION

Šamšī-Adad (I), builder of the Aššur-temple.

##### No. 2

#### TRANSLITERATION

- 1) <sup>d</sup>UTU-<sup>š</sup>i-<sup>Γ</sup><sup>d</sup>1[IŠKUR]
- 2) LUGAL [KIŠ]

#### TRANSLATION

Šamšī-Adad (I), king of the universe.

##### No. 3

#### TRANSLITERATION

- 1) É.GAL <sup>m</sup>10-ÉRIN.TÁḪ šar<sub>4</sub> KIŠ

#### TRANSLATION

Palace of Adad-nērārī (I), king of the universe.

##### No. 4

#### TRANSLITERATION

- 1) *a-na* <sup>d</sup>[INN]IN<sup>2</sup> N[IN] GAL
- 2) *ana* TI <sup>m</sup>giš<sup>š</sup> *tukul-ti-d* *nin-ur[ta]*
- 3) *šar*<sub>4</sub> KIŠ EN-[š<sub>u</sub>]
- 4) <sup>Γ</sup><sup>m</sup>li<sup>1</sup>-bur-[za]-*nin-d*a[š-šur]
- 5) <sup>Γ</sup>š<sup>a</sup> SAG <sup>Γ</sup>LUGAL<sup>2</sup>
- 6) [*ana* T]I<sup>2</sup>-š<sub>u</sub> ik-ru-[ub]

#### TRANSLATION

To Ištar, the great lady, for the life of Tukultī-Ninurta (I?), king of the universe, his lord (and) for his own life has Libūr-zānin-Aššur, the *ša rēš šarri*, dedicated (this).

#### NOTES

4) The name was deciphered by G. Frame and W. G. Lambert. For this person see Saporetti, *Studia Pohl* 6/1 p. 301.

6) For the restoration, compare Thureau-Dangin, *RA* 6 (1907) p. 133, line 9 and Millard, *Fekherye* p. 13 line 14.

##### No. 5

#### TRANSLITERATION

- 1) NA<sub>4</sub>.GÚ <sup>md</sup>MAŠ.A-é-kur
- 2) *ni-šit* <sup>d</sup>BAD u <sup>d</sup>nin-urta
- 3) *šar*<sub>4</sub> KIŠ *šar*<sub>4</sub> KUR <sup>d</sup>a-šur
- 4) *ša šu-mi šaṭ-ra*
- 5) *i-pa-ši-tú*
- 6) [...] x x

#### TRANSLATION

Pendant of Ninurta-apil-Ekur, favourite of Enlil and



Ninurta, king of the universe, king of Assyria. Who-  
ever erases my inscribed name, ...

## NOTES

1) On *kišādu* as the name for a bead worn around  
the neck, see *CAD* 8 (K) pp. 448–49 and *CAD* 1 (A<sub>i</sub>)  
pp. 57–58. Although ‘pendant’ is not a perfect trans-  
lation, in its semantic value it seems to come closest  
to the Akkadian original.

6) The photo in Khalil and Tosi, *Sumer* 32 (1976)  
pp. 105ff fig. 1a shows traces of a sixth line. Some of  
them could be *HAL*.

## No. 6

## TRANSLITERATION

- 1) NA<sub>4</sub>.GÚ
- 2) *šá*<sup>m</sup>TUKUL.MAŠ *šar*<sub>4</sub> KUR AŠ
- 3) A 10-ÉRIN.TÁH
- 4) *šar*<sub>4</sub> KUR AŠ

## TRANSLATION

Pendant of Tukultī-Ninurta (II), king of Assyria, the  
son of Adad-nērārī (II), king of Assyria.

## No. 7

## TRANSLITERATION

- 1) *ana* AN.ŠÁR<sup>?</sup> [*bēlišu*]
- 2) *ana* TI<sup>m</sup>GISK[IM-Ninurta]
- 3) *šar*<sub>4</sub> KIŠ *š*[*ar*<sub>4</sub> Aššur]
- 4) <sup>md</sup>AG-X[...]
- 5) GAL É.GAL-*lim* IGI-[(*u*)]
- 6) *aš-šum* AN.ŠÁR UMUN-[*šu*]
- 7) *il-te-šu* X[(...)]
- 8) *ig-ru-ma* [(...)]
- 9) *u-še-li* [(...)]

## TRANSLATION

To Aššur, his lord, for the life of Tukultī-Ninurta  
(II?), king of the universe, king of Assyria, Nabû-...,  
the former palace overseer, because Aššur, his lord,  
... with him ... is hostile ... has offered ...

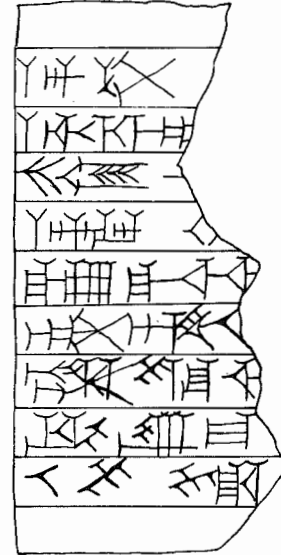
## NOTES

1) Although the ŠÁR is totally different from the one  
in line 6, it seems to be the best reading. Note also  
that so far this seems to be the earliest attestation for  
the writing AN.ŠÁR.

2) There is hardly enough room for *Tukultī-apil-  
Ešarra*.

4) One could think of *Nabû-mušēzib* or *Nabû-  
šēzibanni*, but it is not clear whether or not the traces  
are the beginning of KAR.

7) There is a slight possibility that the wedges at the  
end are the beginning of DI. On the other hand, as to  
my knowledge, there is no parallel for a combination  
of *dīna gerū* with a divine name.



No. 7: BM 89156

## No. 8

## TRANSLITERATION

- 1) KUR-ti É<sup>d</sup>*še-e-ri*
- 2) *šá*<sup>uru</sup>*ma-la-ḫa*
- 3) URU *šárru-ti-šú šá*<sup>m</sup>*ḫa-za*.DINGIR
- 4) *šá* KUR ANŠE-*šú*
- 5) *šá*<sup>md</sup>*šul-ma-nu*.MAŠ
- 6) A AŠ.PAP.A *šar*<sub>4</sub> KUR AŠ
- 7) *na-šú-ni ana ŠA BĀD*
- 8) *šá*<sup>uru</sup>ŠA.URU

## TRANSLATION

Booty from the Šēri-temple of Malaḫa, the royal city  
of Haza<sup>el</sup> of Damascus, which Shalmaneser (III), the  
son of Aššurnasirpal (II), king of Assyria, has  
brought inside the wall of Aššur.

## NOTES

1) For <sup>d</sup>*šēri* compare the comments by Schroeder in  
*AfO* 2 (1924–1925) p. 70; Michel, *WO* 1 (1947–1952)  
p. 269 n. 2; and von Schuler in H. W. Haussig,  
*Götter und Mythen im Vorderen Orient* (= *Wörter-  
buch der Mythologie: Die alten Kulturvölker* 1)  
(Stuttgart, 1965) p. 195.

3) See Ikeda, *Iraq* 41 (1979) pp. 75ff.

## No. 9

## TRANSLITERATION

- 1) *ana* <sup>d</sup>HAL.LA.
- 2) SU.A UMUN-šú
- 3) <sup>md</sup>DI.MAŠ
- 4) SANGA *aš-šur* BA

## TRANSLATION

To Ḫallasua(?), his lord, has Shalmaneser (III?), governor of Aššur, donated (this).

## NOTES

This text presents several problems:

1-2) This deity is unknown to me, nor does he appear in Deimel, *Pantheon*.

3) Within the dedication the *ana balātišu*-phrase is missing. There is no certainty whatsoever that this text has to be assigned to Shalmaneser III; on the contrary, the titulary would favour an attribution to Shalmaneser I, but the script seems to be Neo-Assyrian rather than Middle Assyrian.

No. 9:  
BM 89907



## No. 10

## TRANSLITERATION

- 1) É.GAL
- 2) <sup>md</sup>šul-ma-nu-
- 3) SAG
- 4) šar<sub>4</sub> KUR *aš-šur*

## TRANSLATION

Palace of Shalmaneser (III?), king of Assyria.

No. 10:  
BM 89281



## Nos. 11-18

## TRANSLITERATION

- 1) *ana* <sup>d</sup>NIN.GARZA <sup>meš</sup> NIN-šú
- 2) <sup>m</sup>šam-ši-10 GAR <sup>d</sup>BAD SANGA AŠ
- 3) A <sup>d</sup>šul-ma-nu.MAŠ SANGA AŠ
- 4) A AŠ.PAP.A SANGA AŠ-*ma*
- 5) *ana* TI-šú BA

## TRANSLATION

To Bēlat-paršē, his lady, has Šamši-Adad (v), appointee of Enlil, governor of Aššur, the son of Shalmaneser (III), governor of Aššur, the son of Aššurnasirpal (II), governor of Aššur, donated (this) for his life.

## NOTES

- 1) No. 18 omits NIN-šú.
- 4-5) One line in No. 17.

## Nos. 19-20

## TRANSLITERATION

- 1) *ana* <sup>d</sup>NIN.GARZA <sup>meš</sup>
- 2) NIN-šú <sup>m</sup>šam-ši-10 šar<sub>4</sub> KAR AŠ
- 3) A <sup>d</sup>šul-ma-nu.MAŠ šar<sub>4</sub> KUR AŠ
- 4) A AŠ.PAP.A šar<sub>4</sub> KUR AŠ-*m[a]*
- 5) [...]

## TRANSLATION

To Bēlat-paršē, his lady, has Šamši-Adad (v), king of Assyria, the son of Shalmaneser (III), king of Assyria, the son of Aššurnasirpal (II), king of Assyria, donated (this) for his life.

## NOTES

The transliteration follows No. 19. The following variant occurs in No. 20, line 2:

<sup>m</sup>šam-ši-10 GAR <sup>d</sup>[...].

Although Messerschmidt does not indicate a fifth line in his copy (*WVDOG* 16 no. 32), a comparison with Brinkman, *JNES* 32 (1973) p. 45 fig. 4, and the remaining space on No. 20, suggests that there was one.

## Nos. 21-24

## TRANSLITERATION

- 1) *ana* <sup>d</sup>NIN.GARZA <sup>meš</sup>
- 2) NIN-šú <sup>m</sup>šam-ši-10
- 3) šar<sub>4</sub> KUR AŠ *ana* TI-šú BA

## TRANSLATION

To Bēlat-paršē, his lady, has Šamši-Adad (v), king of Assyria, donated (this) for his life.

## NOTES

Nos. 23–24 are very encrusted and their inclusion in this group might prove wrong in the future.

## Nos. 25–27

## TRANSLITERATION

- 1) *ana* <sup>d</sup>NIN.GARZA <sup>meš</sup> NIN-šú
- 2) <sup>m</sup>10-ÉRIN.TÁḪ *šar*<sub>4</sub> KUR AŠ
- 3) A <sup>m</sup>*šam-ši-10 šar*<sub>4</sub> KUR AŠ-*ma*
- 4) *ana* TI-šú BA

## TRANSLATION

To Bēlat-paršē, his lady, has Adad-nērārī (III), king of Assyria, the son of Šamši-Adad (V), king of Assyria, donated (this) for his life.

## Nos. 28–37

## TRANSLITERATION

- 1) *ana* <sup>d</sup>NIN.GARZA NIN-šú
- 2) <sup>m</sup>10-ÉRIN.TÁḪ A <sup>m</sup>*šam-ši-10*
- 3) *ana* TI-šú BA

## TRANSLATION

To Bēlat-paršē, his lady, has Adad-nērārī (III), the son of Šamši-Adad (V), donated (this) for his life.

## Nos. 38–39

## NOTES

Of No. 38, only the first line (*ana* <sup>d</sup>NIN.GARZA NIN-šú) is readable on the photo; of No. 39, only the end of the text ([...]šú BA).

## No. 40

## TRANSLITERATION

- 1) *ana* <sup>d</sup>*nin-gal*
- 2) GAŠAN-šú <sup>m</sup>*šárru*.GIN
- 3) *šar*<sub>4</sub> KUR AŠ
- 4) *ana* TI-šú BA<sup>?</sup>

## TRANSLATION

To Ningal, his lady, has Sargon (II), king of Assyria, donated (this) for his life.

## NOTES

On the photo in Delaporte, *Louvre* 2 pl. 93 the last line is impossible to read. My transliteration is based on the transcription on p. 180. There seems to be little room for SUM-eš.

## No. 41

## TRANSLITERATION

- 1) *ana* <sup>d</sup>*dam-ki-na*
- 2) GAŠAN-šú <sup>m</sup>*šárru*.GIN
- 3) *šar*<sub>4</sub> KUR AŠ
- 4) *ana* TI-šú BA<sup>?</sup>

## TRANSLATION

To Damkina, his lady, has Sargon (II), king of Assyria, donated (this) for his life.

## NOTES

The photo in Delaporte, *Louvre* 2, pl. 93 is impossible to read. Compare my comments on No. 40.

## No. 42

## TRANSLITERATION

- 1) Ḡaḷ-na GAŠAN <sup>uru</sup>*ni-na*<sup>ki</sup>
- 2) ḠGAŠANḷ-šú <sup>m</sup>LUGAL.GI.NA
- 3) Ḡaḷ-na TI-šú SUM-e[š]

## TRANSLATION

To the lady of Nineveh, his lady, has Sargon (II) given (this) for his life.

## NOTES

Compare Hallo's forthcoming article. Because of either shortage of space or a scribal error, Sargon's title has been omitted.

## No. 43

## TRANSLITERATION

- 1) KUR <sup>md</sup>30.PAP <sup>meš</sup>.SU
- 2) *šar*<sub>4</sub> KUR AŠ *na-mur-tú*
- 3) *šá* <sup>m</sup>*a-bi-ba->al*
- 4) LUGAL <sup>kur</sup>*sa-am-si-mur-ru-[na]*
- 5) *ú-qar-ri-ba-an-ni*

## TRANSLATION

Palace of Sennacherib, king of Assyria. Gift, which Abiba'al, king of Samsimuruna, has presented to me.

## NOTES

For Samsimuruna, see Parpola, *AOAT* 6 p. 303 and the comments by Baer, *RA* 54 (1960) pp. 155ff. Aside from the one broken and very uncertain piece of evidence from the time of Tiglath-pileser III (Saggs, *Iraq* 25 [1963] p. 76 no. LXIX line 4), this toponym is only attested in texts from Sennacherib to Aššurbanipal.

## No. 44

## TRANSLITERATION

1) <sup>f</sup>na-qi-<sup>2</sup>-a MUNUS É.GAL šá<sup>m30</sup>.P[AP<sup>meš</sup>.SU (...)]

## TRANSLATION

Naqi<sup>2</sup>a, royal consort of Sennacherib (...).

## NOTES

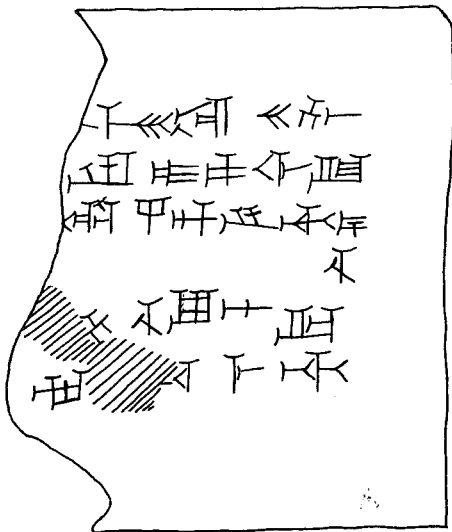
It is impossible to tell from Scheil's edition whether or not the text ends with Sennacherib's name.

## Nos. 45-78

## TRANSLITERATION

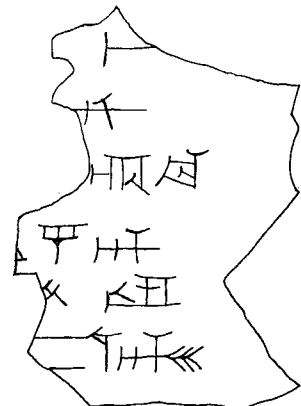
- 45 1) KUR<sup>md30</sup>.PAP<sup>meš</sup>.[...]  
 2) NA<sub>4</sub>.BABBAR.DIL.DIL KUR X [...]  
 3) man-nu šá a-na dul-lu [...]  
 4) [...] šu-me šat-ru i-[...]  
 5) AN.ŠÁR<sup>d</sup>NIN.LÍL [...]  
 6) MU-šú NUMUN-šú l[i/u]-[ḫal]-[...]

- 46 1) [...]PA]P<sup>meš</sup>.SU šar<sub>4</sub> KUR AŠ  
 2) [...]ru i-pa-ši-tu  
 3) [...]l]i<sup>2</sup> šá DINGIR LÚ-ti DÙ-šú  
 4) [...] N]UMUN-šú lu-ḫal-liq  
 5) [...] <sup>uru?</sup>[d]u-me-ti



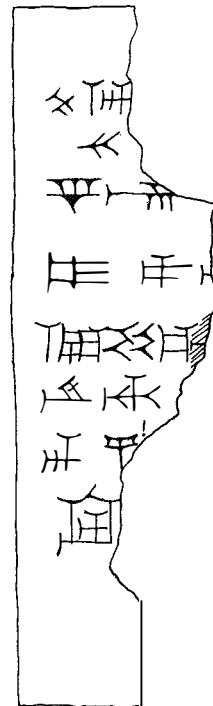
No. 46: BM 89290

- 47 1) [...] AŠ  
 2) [...].[DINGIR]  
 3) [...]ri-ba  
 4) [...]l]i šá DINGIR  
 5) [...] š]at-ru  
 6) [...] <sup>d</sup>a-n]um [ḫal]<sup>d</sup>30  
 7) [...]



No. 47: BM 89291

- 48 1) KUR<sup>md</sup>[...]  
 2) šar<sub>4</sub> [...]  
 3) šá MU [...]  
 4) i-pa-š[i-...]  
 5) ana dul-l[i ...]  
 6) LÚ-ti [...]  
 7) AN-ŠÁR [...]  
 8) lu-[...]



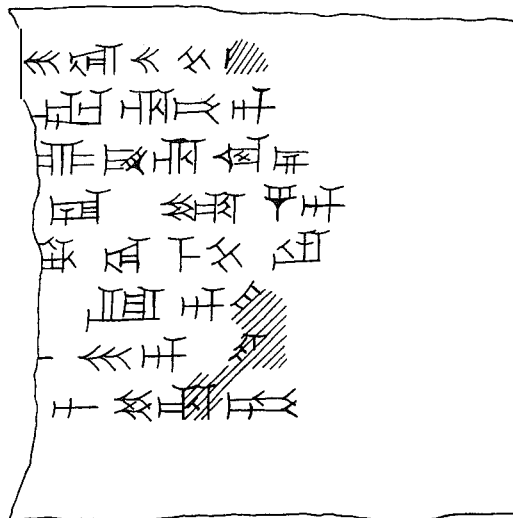
No. 48:  
 BM 89292

- 49 1) [...] KUR AŠ  
 2) [...] -Γba<sup>1-2</sup>  
 3) [...] x ú-šap-ša[t<sup>2</sup>]  
 4) [...] -tu  
 5) [...] -i DÜ-šú  
 6) [...] -ha]l-liq



No. 49: BM 89908

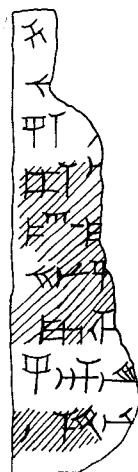
- 5) [...] x šu-me šat-ru  
 6) [...] -tu AN.ŠAR  
 7) [...] Γ<sup>d</sup>130<sup>d</sup> Γ<sup>d</sup>UTU<sup>1</sup>  
 8) [...] -hal-Γli<sup>1</sup>-qu



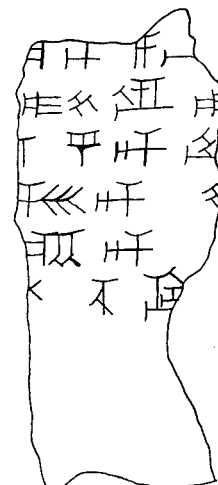
No. 51: BM 89910

- 50 1) KUR [...]  
 2) ša[r<sub>4</sub> ...]  
 3) šá<sup>m</sup>x [...]  
 4) x x [...]  
 5) ú-q[ar-...]  
 6) man-Γnu šá<sup>1</sup> [...]  
 7) Γi-pa<sup>2</sup>-šú<sup>2</sup>-Γ[...]  
 8) šá DINGIR LÚ-Γ[...]  
 9) ΓAN<sup>1</sup>.ŠAR M[U-...]

- 52 1') [...] x x a x [...]  
 2') [...] -i šat-ru i-Γ[...]  
 3') [...] -l]i šá DINGIR ΓLÚ<sup>1</sup>-Γ[...]  
 4) [...] Γ<sup>d</sup>130<sup>d</sup> U[TU ...]  
 5) [...] -ΓMAH<sup>2</sup>Γ<sup>d</sup> [...]  
 6) [...] NUMU]N-šú Γlu<sup>1</sup>-Γ[...]



No. 50:  
 BM 89909



No. 52:  
 BM 89911

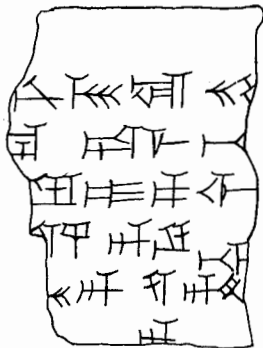
- 51 1) [...] Γ<sup>meš</sup>Γ.SU šar<sub>4</sub> KUR ΓAŠ<sup>1</sup>  
 2) [...] ka-ri-bi.DINGIR  
 3) [...] Γú<sup>1</sup>-qar-ri-ban-ni  
 4) [...] dul-li šá DINGIR

- 53 1) [...PAP]<sup>meš</sup>.SU šar<sub>4</sub> KUR AŠ  
 2) [...] ka-rib.DINGIR  
 3) [...] 𒄠-gar-ri-ba  
 4) [...]  
 5) [...]  
 6) [...] <sup>d</sup>UTU  
 7) [...] 𒄠<sup>d</sup>PA <sup>d</sup>IB  
 8) [...-l]i-qu



No. 53: BM 89912

- 54 1) [...].PAP<sup>meš</sup>.SU šar<sub>4</sub> KU[R AŠ]  
 2) [... <sup>u</sup>]ru<sup>ru</sup> du-me-t[i]  
 3) [...] 𒄠-ru<sup>1</sup> i-pa-ši- [...]  
 4) [...-l]i šá DINGIR LÚ-<sup>t</sup>i<sup>1</sup> [...]  
 5) [... <sup>d</sup>3]0 <sup>d</sup>UTU <sup>d</sup>IŠ[KUR]  
 6) [...] <sup>d</sup>[...]

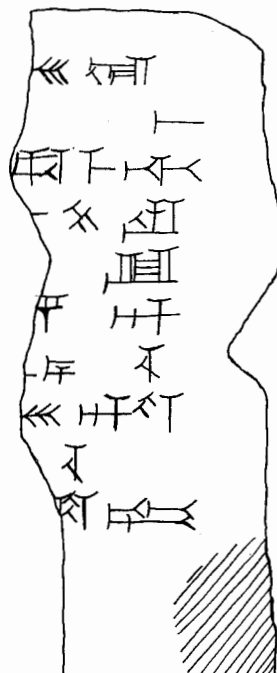
No. 54:  
BM 89913

- 55 1) KUR <sup>md</sup>30.P[AP....]  
 2) KUR-ti x [...]  
 3) šá MU šat-r[u ...]  
 4) ana dul-li [...]  
 5) AN.ŠÁR MU-šú [...]



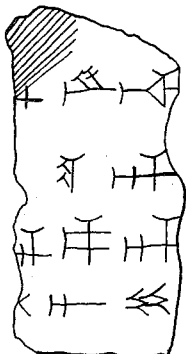
No. 55: BM 89914

- 56 1) [...PAP<sup>m</sup>]<sup>es</sup>.SU  
 2) [...] AŠ  
 3) [...] du-me-ti  
 4) [... M]U šat-ru  
 5) [...] -tu  
 6) [...] 𒄠<sup>1</sup> DINGIR  
 7) [...-l]i DÙ-šú  
 8) [... <sup>d</sup>3]0 <sup>d</sup>UTU  
 9) [...] -šú  
 10) [...-l]i-qu

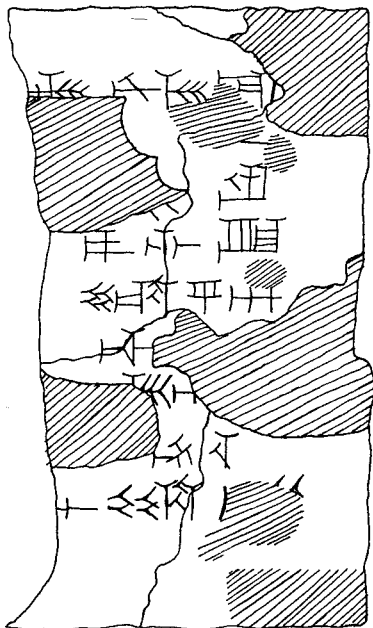
No. 56:  
BM 89915

- 57 1') [... DIN]GIR LÚ-t[i ...]  
 2) [... <sup>d</sup>UTU <sup>d</sup>[...]  
 3) [...]<sup>d</sup>PA <sup>d</sup>[...]  
 4) [... l]u<sup>?</sup>-*hal*-[i-...]

No. 57:  
 BM 89916



- 58 1) [...]<sup>d</sup>30<sup>1</sup>.PAP<sup>meš</sup>.SU  
 2) [...] AŠ  
 3) [...]<sup>1</sup>ša<sup>1</sup>-ru  
 4) [...]-pa-ši-tu  
 5) [...]-li šá <sup>1</sup>DINGIR<sup>1</sup>  
 6) [...]-<sup>1</sup>ti<sup>1</sup> [...]  
 7) [...]<sup>d</sup>30 <sup>d</sup>[...]  
 8) [...] NUMUN-šú  
 9) [...-*h*]al-li-<sup>1</sup>qu<sup>1</sup>



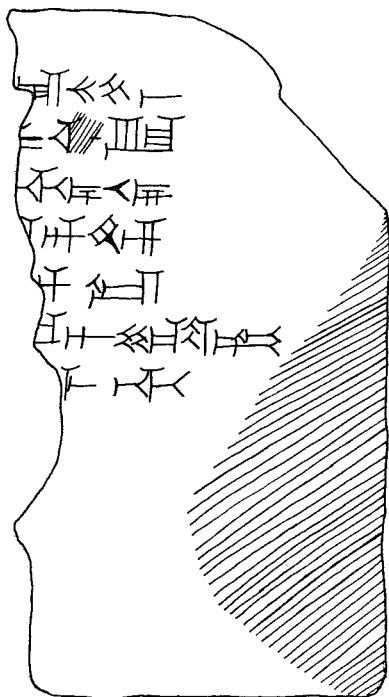
No. 58: BM 89917

- 59 1) [...] KUR AŠ  
 2) [...] <sup>2</sup>  
 3) [...] x a  
 4) [...-š]ap-ša<sup>1</sup>  
 5) [...-t]u  
 6) [...]  
 7) [...]  
 8) [... <sup>d</sup>]IB<sup>1</sup>  
 9) [...]-qu

No. 59:  
 BM 89918

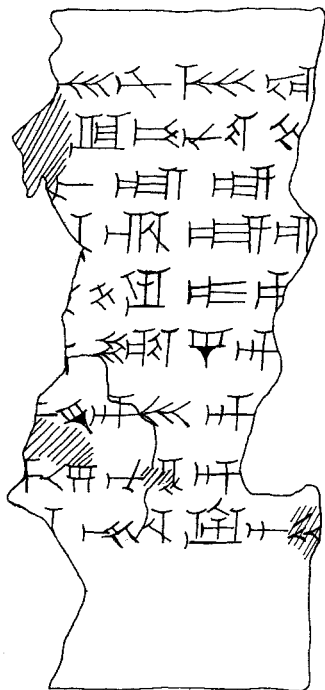


- 60 1) [...].SU šar<sub>4</sub> KUR AŠ  
 2) [...-p]a-<sup>1</sup>ši<sup>1</sup>-tu  
 3) [...]-ti DÛ-u-ni  
 4) [... <sup>d</sup>U]TU <sup>d</sup>IŠKUR  
 5) [... <sup>d</sup>U-GUR  
 6) [... l]u<sup>?</sup>-*hal*-li-qa  
 7) [...]-me-ti



No. 60: BM 89919

- 61 1) [...]  $\Gamma^d$ 130.PAP<sup>meš</sup>. $\Gamma$ SU $\Gamma$  [...]  
 2) [...-*t*]u *bi-nu-ut* KUR [...]  
 3) [...] x *ši ia* [...]  
 4) [...] x *ri-ia*  $\Gamma^u$ <sup>2</sup> $\Gamma$ -[...]  
 5) [... M]U *ša $\Gamma$ -ru i-pa*-[...]  
 6) [... *du*]l-li *ša* DINGIR [...]  
 7) [A]N-ŠÁR  $d$ 30  $d$ [...]  
 8)  $d$ INNIN x (x)  $d$ [...]  
 9) [MU]- $\Gamma$ šú $\Gamma$  NUMUN-šú *lu- $\mathit{ha}$ l-l[i-qu]*

No. 61:  
BM 89920

- 62 1') [...] x [...]  
 2') [...] *e*<sup>2</sup> *ú*-[...]  
 3') [...-*r*]u *i- $\Gamma$ pa-š $\Gamma$ l*-[...]  
 4') [...] *ša* [...]

No. 62:  
BM 89921

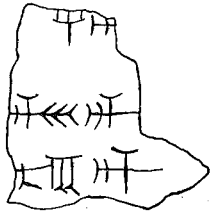
- 63 1) [...S]U *ša $\Gamma$* , KUR [AŠ]  
 2) [...] ŠÁ KUR *za*<sup>2</sup>-[...]  
 3) [...]  $\Gamma$ en<sup>2</sup>-n $\Gamma$ l [(...)]  
 4) [...-*l*]i *ša* [...]  
 5) [...-*me* *ša $\Gamma$ -ru*]  
 6) [...-*t*]u AN.[ŠÁR]  
 7) [...]  $\Gamma^d$ UTU [(...)]  
 8) [...-*ha*]l-l[i-qu]

No. 63:  
BM 89922

- 64 1') [...]  $\Gamma$ ša DINGIR $\Gamma$  [...]  
 2') [...]  $\Gamma^d$ 130  $d$ [...]  
 3') [...-MAH<sup>2</sup>  $d$ [...]

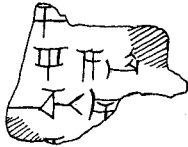


No. 64:  
BM 89923



- 65 1) [...] x [...]  
2) [...] šá a-<sup>1</sup>na<sup>1</sup> [...]  
3) [...] -ti DÙ- [...]  
4) [...] x [...]

No. 65:  
BM 89924



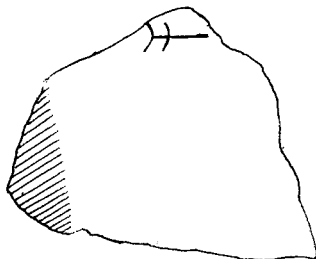
- 66 1) [...] .SU šar<sub>4</sub> [...]  
2) [...] <sup>1</sup>ka<sup>1</sup>-rib-[DINGIR]  
3) [...] x ú-qar- [...]  
4) [...] dul-li šá [...]  
5) [...] <sup>1</sup>DÙ<sup>2</sup>- [...]  
6) [...]

No. 66:  
BM 89926



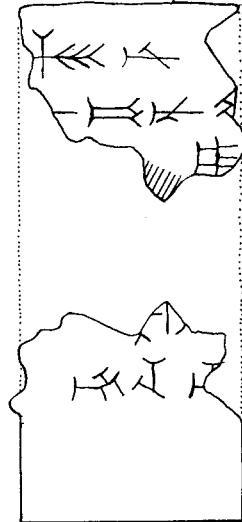
- 67 1) [...] -<sup>1</sup>hal- [...]

No. 67:  
55-12-5,159



- 68 1) [...] <sup>1</sup>30.PAP [...]  
2) [...] DI]L<sup>2</sup> bi-nu-u[t ...]  
3) [...] i- [...]  
4) [...]  
5) [...]  
6) [...] x [...]  
7) [...] NUMUN-šú <sup>1</sup>[u-...]

No. 68:  
55-12-5,167



- 69 1) [...] 3]0.PAP<sup>meš</sup> [...]  
2) [...] šat-r[u ...]  
3) [...] -li šá [...]  
4) [...] NU]MUN<sup>2</sup>-šú [...]

No. 69:  
55-12-5,168



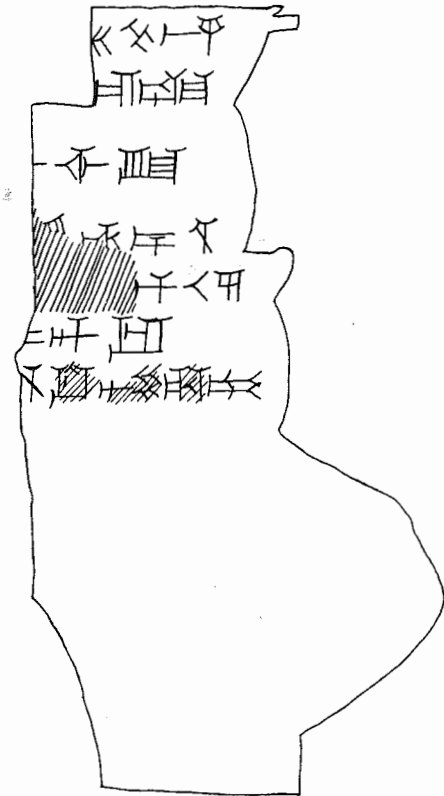
- 70 1) KUR<sup>md</sup> [...]  
2) x x x x [...]

No. 70:  
55-12-5,169



- 71 1) [...] šar<sub>4</sub> KUR <aš>-šur  
2) [...] <sup>u</sup>ru<sup>2</sup> du-ma

- 3) [...-p]a-ši-tu
- 4) [...] 𒌵LÚ-ti 𒅗DÙ-šú
- 5) [...] 𒀭ININ
- 6) [... 𒀓P]A 𒀭IB
- 7) [...] -šú 𒌵lu-ḫal-𒌵li-qu

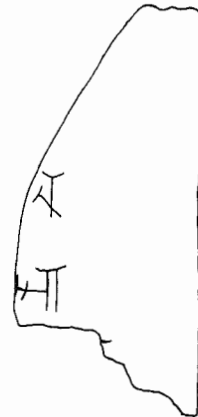


No. 71: 82-5-22,324

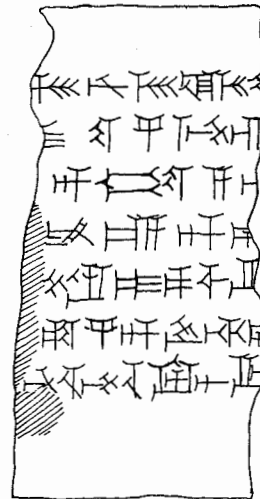
- 72 1) [...PAP<sup>m</sup>]<sup>es</sup>.SU šar<sub>4</sub> [...]
- 2) [...] -pa-«ti»-ši-t[u]
- 3) [...] 𒀭DINGIR 𒌵LÚ-ti 𒅗DÙ-š[ú]
- 4) [...<sup>d</sup>30 <sup>d</sup>UTU <sup>d</sup>i]ŠKUR
- 5) [...] <sup>d</sup>IB [(...)]
- 6) [...] -šú lu-ḫal-li-[qu]

No. 72:  
83-1-18,653

- 73 1) [...] -šú
- 2) [... <sup>d</sup>i]ŠKUR

No. 73:  
83-1-18,655

- 74 1) [...] <sup>d</sup>30.PAP<sup>mes</sup>.SU šar<sub>4</sub> KU[R AŠ]
- 2) [na-m]ur-tú šá<sup>m</sup> NUMUN-X [...]
- 3) [...] <sup>d</sup>AMAR.UTU A X [...]
- 4) [...] -qar-rib-an-𒀭ni [(...)]
- 5) [...] šat-ru i-pa-ši-t[u]
- 6) [...] -li šá DINGIR LÚ-ti 𒀭DÙ-š[ú]
- 7) [... M]U-šú NUMUN-šú lu-ḫal-li[q]

No. 74:  
83-1-18,656

75 (too fragmentary for transliteration)

No. 75:  
55-12-5,170

- 76 1) [KU]R<sup>md</sup>[...]  
 2) [...] MU [...]  
 3) [...] x [...]



No. 76:  
 55-12-5,171

- 77 (too fragmentary for transliteration)



No. 77:  
 55-12-5,172

- 78 1') [...] 𒀭<sup>d</sup>UTU [...]  
 2') [...] -l[i<sup>2</sup>-...]



No. 78:  
 82-5-22,323

## TRANSLATION

Palace of Sennacherib, king of Assyria. Gift, which Zēr... Marduk ..., has presented to me. Whoever erases my inscribed name, (whether) he does it in the service of a god or men, may Aššur destroy his name and his seed.

## NOTES

The translation follows No. 74. All these inscriptions are very similar but not identical. They consist of several elements:

i) *The Royal Name and Titulary*: It is identical in all inscriptions as far as it is preserved. Note the syllabic writing of the divine name Aššur in No. 71 line 1.

ii) *Characterization of the Object*: Here we have several variants. Aside from the phrase *namurtu ša PN ... uqarribanni* (Nos. 47, 50-51, 53, 66, and 74), 'gift, which PN ... has presented to me', we have *kišitti* ..., 'booty of ...' (No. 55). No. 45 gives the name of the stone and then its place of origin and so

do probably Nos. 61, 63, and 68. Nos. 48, 58, 69-70, and 72 omit this element. *Karib-ili* (No. 51 line 2, etc.) seems to be a personal name; compare the name forms *Kiribti*-GN and *Kirib-Bēlti*, both in *AHW* p. 484.

No. 50 line 4: The traces at the beginning do not look like LUGAL to me.

No. 74 line 2: There is the possibility that the NUMUN is a bad MU.

No. 74 line 3: It is tempting to read <sup>d</sup>AMAR.UTU-A-AŠ, the name of Sennacherib's famous adversary, but it is also possible that *Marduk* is part of the title of the person in line 2 and the A is something else, e.g. 'son of'.

Nos. 49 and 59 lines 2-3: *-ba-* seems to be the end of a name. What to do with *ušapšat* I do not know, since *pašātu* seems to occur again in the next line.

No. 54 line 2, etc.: This GN could be identical with the city Dumme/utu of Bīt Adini that is mentioned in the annals of Aššurnasirpal II (see Parpola, *AOAT* 6 p. 107). One could also think about Δομεθαυ which, according to Ptolemy 5,19,7 and 8,22,3 is located in *arabia deserta*.

No. 71 line 2: This GN seems to be new.

iii) *Recipient of the Malediction*: This element is almost identical in all inscriptions as far as preserved. Nos. 45 and 50 add *mannu* at the beginning.

No. 70 line 2: Can this be 𒀭*man-nu šá* MU<sup>l</sup>?

iv) *Additional Clause to element iii*): It is almost identical in all inscriptions as far as preserved. The group of signs ŠÁ AN LÚ TI is problematical. The reading *šá ili amēlūti*, '(in the service) of god (or) men', that I adopted here is so far without parallel. It seems, however, to be the only sensible one at the moment.

For *dullu*, 'service', in NA texts see Menzel, *Studia Pohl: Maior* 10, e.g. pp. 100 and 296.

No. 51 line 5: The first sign might be a broken ū.

No. 76 line 3: The traces could be from a LI or a šA.

v) *Invocation of Gods*: Nos. 48, 50, and 55 have only Aššur. One deity only is also required by the verbal form of the curse in Nos. 46, 49, and 74 and by the remaining space in No. 69. The other texts have a variable number of deities.

No. 61 line 8: Traces after <sup>d</sup>INNIN could be from a MAḪ.

No. 68 line 6: The traces could be from a NUM.

vi) *The Curse*: It is identical in all inscriptions as far as preserved.

Nos. 60 line 7 and 46 line 5: As already mentioned, these two texts have the second element at the end.

Nos. 75 and 77, although given in copy, are too fragmentary for transliteration. They are assigned to this group of texts only on the basis of their acquisition numbers.

### No. 79

#### TRANSLITERATION

- 1) *šá* <sup>f</sup>*é-šár-ra-ḥa-mat*
- 2) MUNUS KUR *šá* <sup>m</sup>AŠ.PAP.AŠ *šar*<sub>4</sub> KUR AŠ

#### TRANSLATION

Belonging to Ešarra-ḥamât, royal consort of Esarhaddon, king of Assyria.

### Nos. 80–81

#### TRANSLITERATION

obverse

- 1) *a-na-ku* <sup>m</sup>*aš-šur-e-tel*-DINGIR<sup>meš</sup>.GIN.A
- 2) *šar*<sub>4</sub> ŠÚ *šar*<sub>4</sub> KUR AŠ A <sup>m</sup>30.PAP<sup>me</sup>.SU
- 3) *šar*<sub>4</sub> ŠÚ *šar*<sub>4</sub> KUR AŠ A <sup>m</sup>*šárru*.GIN *šar*<sub>4</sub> ŠÚ
- 4) *šar*<sub>4</sub> KUR AŠ-*ma* DÛ-*u* É AN.ŠÁR
- 5) DÛ-*eš é-sag-gíl u* KÁ.DINGIR<sup>ki</sup>
- 6) *mu-ud-diš eš-re-e-ti*

reverse

- 7) *šá ma-ḥa-zi mu-šak-líl*
- 8) *par-ši mu-kin* SÁ.DUG<sub>4</sub>
- 9) *šá* DINGIR<sup>me</sup> GAL<sup>me</sup> *ana-ku-ma*
- 10) *šá pa-laḥ* DINGIR<sup>meš</sup> *u* <sup>d</sup>15<sup>meš</sup>
- 11) *šá* AN-*e u* KI-*ti ra-biš*
- 12) *mu-du-u*

#### TRANSLATION

I, Aššur-etel-ilāni-mukīn-apli, king of the universe, king of Assyria, son of Sennacherib, king of the universe, king of Assyria, son of Sargon (II), king of the universe, king of Assyria. The builder of the Aššur-temple, the one who made Esagil and Babylon (new), who renewed the sanctuaries of the cult centres, who performed the rites (and) established regu-

lar offerings to the great gods am I, who knows the respect for the gods and goddesses of heaven and earth.

#### NOTES

The transliteration follows No. 81. The following variants are those of No. 80.

- 1) *ana-ku*
- 2) PAP<sup>meš</sup>
- 3) (the *šar*<sub>4</sub> ŠÚ at the end is omitted)
- 6) *eš-re-e-te* (this is the first line on the reverse)
- 9) DINGIR.DINGIR
- 10–12) (omitted)

### No. 82

#### TRANSLITERATION

- 1) *ana* <sup>d</sup>ŠÚ EN GAL UMUN-ŠÚ <sup>m</sup>AN.ŠÁR.PAP.AŠ
- 2) *šar*<sub>4</sub> ŠÚ *šar*<sub>4</sub> KUR AŠ *a-na* TI-ŠÚ BA-*eš*

#### TRANSLATION

To Marduk, the great lord, his lord, has Esarhaddon, king of the universe, king of Assyria, donated (this) for his life.

#### NOTES

The object carries a second inscription, which tells us something about its function:

- 1) NÍG.GA <sup>d</sup>AMAR.UTU
- 2) DIŠ
- 3) <sup>na</sup>KIŠIB *šá* <sup>d</sup>IŠKUR
- 4) *šá é-sag-gíl*

Property of Marduk ...

The 'seal' of Adad of Esagila.

The vertical wedge in line 2 might be a mistake by the stone-cutter, who left it and started again in line 3. Watanabe, *Bagh. Mitt.* 16 (1985) pp. 390–91 separates line 3 as a different inscription from lines 1–2 and 4.