

# The Royal Inscriptions of Mesopotamia

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Printed in Canada

# Annual Review

of the Royal Inscriptions of Mesopotamia Project



VOLUME 6 / 1988

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# The Royal Inscriptions of Mesopotamia

Greater accessibility to primary sources has long been a *desideratum* in Assyriology. It is the purpose of the Royal Inscriptions of Mesopotamia Project to locate, collate, edit, and publish in standard format all known royal inscriptions from ancient Mesopotamia.

Thousands of tablets preserving many kinds of literature are housed in institutions scattered around the world. The fraction of these that have been published often prove difficult to find. Of particular interest for historical studies are the inscriptions of the Mesopotamian kings. These texts commemorate the accomplishments of the ancient rulers.

The work of the RIM Project is being carried out by an international team of scholars who are pooling their expertise to produce a multi-volume work of lasting value. After two years of propaedeutic work, the Project began in earnest on 1 July 1981 with funding from the Social Sciences and Humanities Research Council of Canada, with additional support provided by the University of Toronto.

The entire responsibility for articles is that of the individual author.

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# A Catalogue of Inscribed Bricks in the Yale Babylonian Collection

GARY BECKMAN  
*Yale University*

INSCRIPTION	MUSEUM NUMBER	PUBLICATION
<b>Pre-Sargonic</b> Entemena 41 (Brick C)	YBC 2184	<i>YOS</i> I 5
<b>Sargonic</b> [Šarkališarri brick stamp]	YBC 2310	<i>YOS</i> IX 7]
<b>Post-Sargonic</b> Gudea, <i>SAKI</i> Backstein F	YBC 2334	—
<b>Ur III</b> Ur-Nammu 1	YBC 2384	<i>YOS</i> IX 115
Ur-Nammu 3	YBC 2382	<i>YOS</i> IX 114
[Ur-Nammu 7, later copy on tablet	MLC 2075	—]
Amar-Suen 5, <i>SAKI</i> Backstein C	YBC 2376	<i>YOS</i> IX 116
Amar-Suen 5	YBC 16950	—
Amar-Suen 5 (lines 2 and 3 reversed)	YBC 16948	—
<b>Old Babylonian</b> [AN-ÁM foundation tablet	YBC 2145	<i>YOS</i> I 36]
Išme-Dagan 2	YBC 2434	—
Takililissu	YBC 2185	<i>ZA</i> 68 (1978) 95–128
<b>Kassite</b> Kadašman-Turgu	YBC 13509	<i>ARRIM</i> 5 (1987) 1–2
Ḫašmargališu, <i>MSKH</i> AC.2.3.1	NBC 6103	<i>YOS</i> IX 67
<b>Neo-Babylonian</b> Nebuchadnezzar II, <i>NBK</i> 18	YBC 2437	—
Nebuchadnezzar II, <i>NBK</i> 23	YBC 2436	—
Nebuchadnezzar II, <i>NBK</i> 28	NBC 6056	<i>YOS</i> IX 149
Nebuchadnezzar II, <i>NBK</i> 39	YBC 2383	<i>YOS</i> IX 148
Nebuchadnezzar II, <i>NBK</i> 39	YBC 2412	—
Nebuchadnezzar II, <i>NBK</i> 39 (2 ×)	on loan	—
Nebuchadnezzar II, <i>NBK</i> 39 (2 ×)	unaccessioned	—
Nebuchadnezzar II, <i>NBK</i> 40	YBC 16944	—
Nebuchadnezzar II, <i>NBK</i> 40	NBC 9854	—
Nebuchadnezzar II, <i>NBK</i> 41	YBC 2377	<i>YOS</i> IX 86
Nebuchadnezzar II, <i>NBK</i> 41	YBC 2438	—
Nebuchadnezzar II, <i>NBK</i> 41	YBC 16929	—
Nebuchadnezzar II, <i>NBK</i> 41	YBC 16930	—
Nebuchadnezzar II, <i>NBK</i> 50	YBC 2442	—
Nabonidus, <i>NBK</i> 14	YBC 16951	—

INSCRIPTION	MUSEUM NUMBER	PUBLICATION
Nabonidus, <i>NBK</i> 14	YBC 16952	—
Nabonidus, <i>NBK</i> 14	YBC 16953	—
<b>Neo-Assyrian</b>		
Adadnirari I, <i>ARI</i> 25 = <i>RIMA</i> 1 A.O.76.41	RBC 214	—
Adadnirari I, <i>ARI</i> 29 = <i>RIMA</i> 1 A.O.76.40	on loan	—
Adadnirari I <i>ARI</i> 30 = <i>RIMA</i> 1 A.O.76.39	YBC 2381	<i>YOS</i> IX 127
Aššurnaširpal II, <i>ARI</i> 58	YBC 2023	<i>YOS</i> IX 128
[Aššurnaširpal II standard inscription	YBC 2445	—]
Aššurnaširpal (?), two lines preserved	YBC 16947	—
Aššurnaširpal (?), three lines preserved	YBC 16946	—
Shalmaneser III, <i>EAK</i> 2 96f. —i.I	YBC 2021	<i>YOS</i> IX 134
Shalmaneser III, <i>EAK</i> 2 96f. —i.I	YBC 2022	<i>YOS</i> IX 135
Tiglathpileser	YBC 16941	<i>ARRIM</i> 5 (1987) 2
Sargon II	YBC 13510	<i>ARRIM</i> 5 (1987) 2–3*
Aššurbanipal, Brick X, Nippur fragment, three lines preserved	YBC 2372	—
fragment, 4–5 lines preserved	YBC 16945	—
[brick with drawing; no inscription	YBC 16149	—
	YBC 2020	—]
<b>Elamite</b>		
Untaš-Napriša, <i>König</i> No. 7 II c	YBC 2433	—
Untaš-Napriša, <i>König</i> No. 12	RBC 2002	—
Untaš-Napriša, 'new'	RBC 2001	—
Kuter-Naḥḥunte II, <i>König</i> No. 29	YBC 2380	—
Šilḥak-Inšušinak I, <i>König</i> No. 57	YBC 2379	—
Šilḥak-Inšušinak I, <i>König</i> No. 59	YBC 2378 +	—
	YBC 2440	
<b>uncertain</b>		
[Brick stamp, illegible	NBC 6053	—]

\* = BE 30708 (Babylon photo 867)—identification courtesy G. Frame and A. George.

# A Join-piece to the Esarhaddon Prism

## YOS 9.76<sup>1</sup>

GARY BECKMAN  
Yale University

The Peabody Museum of Natural History at Yale University possesses a small collection of cuneiform material, currently on deposit at the Yale Babylonian Collection. In addition to a few Ur III economic texts, this group includes the fragment of a prism (Peabody 6970), which investigation showed to be part of the object published by F. J. Stephens as YOS 9 no. 76 (YBC 2297).<sup>2</sup> Nothing is known of the provenience of the Peabody fragment, and all that can be said of YBC 2297 is that it was accessioned on February 23, 1935. YBC 2297 itself consists of a number of pieces, most of them now physically rejoined. It seems more likely that Peabody 6970 went astray from the Babylonian Collection earlier in this century than that the new piece made its way independently to Yale.

The join adds to lines ii 54–68 of YOS 9.76 and provides four fragmentary lines of column iii, which was not represented in the previously-published portion. These lines duplicate the text studied by A. Heidel and A. L. Oppenheim in *Sumer* 12 (1956) 16 ii 18–31, and 22 iii 27–30.<sup>3</sup> They also correspond to the text given by R. Borger, *Die Inschriften Asarhaddons Königs von Assyrien*<sup>4</sup>, p. 51 B ii 23–26 (= ii 54–56 here), p. 52 B ii 27–31 (= ii 57–60), p. 47 B ii 32–41 (= ii 61–68), and p. 57 B iii 43–47 (= iii 1'–4').

I present here a copy of Peabody 6970, which includes the signs along the edge of the break in the relevant portion of YBC 2297. A transliteration is also provided, but I have omitted a translation, since such may be found in the previous editions by Heidel/Oppenheim and Borger. The dimensions of col. ii in the join-piece are 7.4 × 5.9 cm.

<sup>1</sup> Thanks are due to Professor A. K. Grayson, who first identified the text of Peabody 6970 on a visit to Yale in 1983, and who invited me to publish the piece here.

<sup>2</sup> *Votive and Historical Texts from Babylonia and Assyria*, New Haven, 1937.

<sup>3</sup> 'A New Hexagonal Prism of Esarhaddon (676 BC)'.

<sup>4</sup> *AfO Beih.* 9 (Graz, 1956).

### TRANSLITERATION

Col. ii

- 54) *a-ši-b[u-t]e* [KUR *Til-A-šur-ri*]  
55) 𒊩𒌆𒀭 AŠ 𒀭𒀭𒀭𒀭𒀭 UN.𒀭𒀭𒀭 KUR *Me-e[ḫ-ra-a-nu*  
KUR *Pi-ta-a*']  
56) *i-𒀭𒀭𒀭-bu-𒀭𒀭𒀭 zi-[kir-šú-nu]*

- 
- 57) *mu-sap-pi-ḫ* UN.MEŠ KUR [*Man-na-a-a*]  
58) *Qu-tu-ú la šá-an-qu x* [  
59) <sup>m</sup>*Iš-pa-k[a-]𒀭𒀭𒀭-a KUR Áš-gu-za-a-[a*  
60) *kit-ru la [m]u-še-zi-bi-šú i-na-ru i-na GIŠ.[TUKUL]*

- 
- 61) *ṭa-rid* <sup>md</sup>[AG].NUMUN.ZI.SI.SÁ [DUM]U  
<sup>md</sup>AMAR.UTU.A.AŠ

- 62) *šá a-na* LUGA[L K]UR *E-lam-ti it-tak-lu-ma*  
63) *la ú-še-zi-bu nap-šat-su*  
64) <sup>m</sup>*Na-𒀭𒀭𒀭 id𒀭𒀭𒀭-di-Mar-duk* 𒀭𒀭𒀭𒀭𒀭𒀭  
65) *áš-šú e-piš* 𒀭𒀭𒀭𒀭𒀭𒀭𒀭  
66) *ul-tu qí-rib* KUR *E-lam-ti in-nab-𒀭𒀭𒀭𒀭-[ma]*  
67) *a-na* 𒀭𒀭𒀭𒀭𒀭𒀭𒀭.KI URU *be-lu-ti-ya il-lik-a[m-ma]*  
68) *[ú-na]-𒀭𒀭𒀭𒀭-𒀭𒀭𒀭𒀭-𒀭𒀭𒀭𒀭 [ya ...]*

Col. iii

- 1') *[a-]na* NINA[.KI URU *be-lu-ti-ya a-di maḫ-ri-ya*]  
2') *il-𒀭𒀭𒀭𒀭-[am-ma ú-na-áš-šú-iq* GİR.𒀭𒀭𒀭𒀭  
3') *re-e-m[u ar-ši-šú-ma aq-ta-bi-šú a-ḫu-lap]*  
4') DINGIR.MEŠ-ŠÚ 𒀭𒀭𒀭𒀭 [áš-lu-la da-na-an  
<sup>d</sup>*Aššur* EN-ya]

### COMMENTARY

Divergences from previously-known versions of the text are slight. There does not seem to be space in ii 55 for KUR *Pi-ta-a*, and there is a vertical wedge at the end of ii 58 which does not correspond to anything in the other versions, in which <sup>m</sup>*Išpakaya* follows directly upon *šanqu*.



YBC 2297  
= YOS 9.76

ii 55

a-ši-

ša Aš

i-

mu-

Qu-tu-

<sup>m</sup>Iš-pa-

60

kit-ru

ta-rid

Ša a-na

la

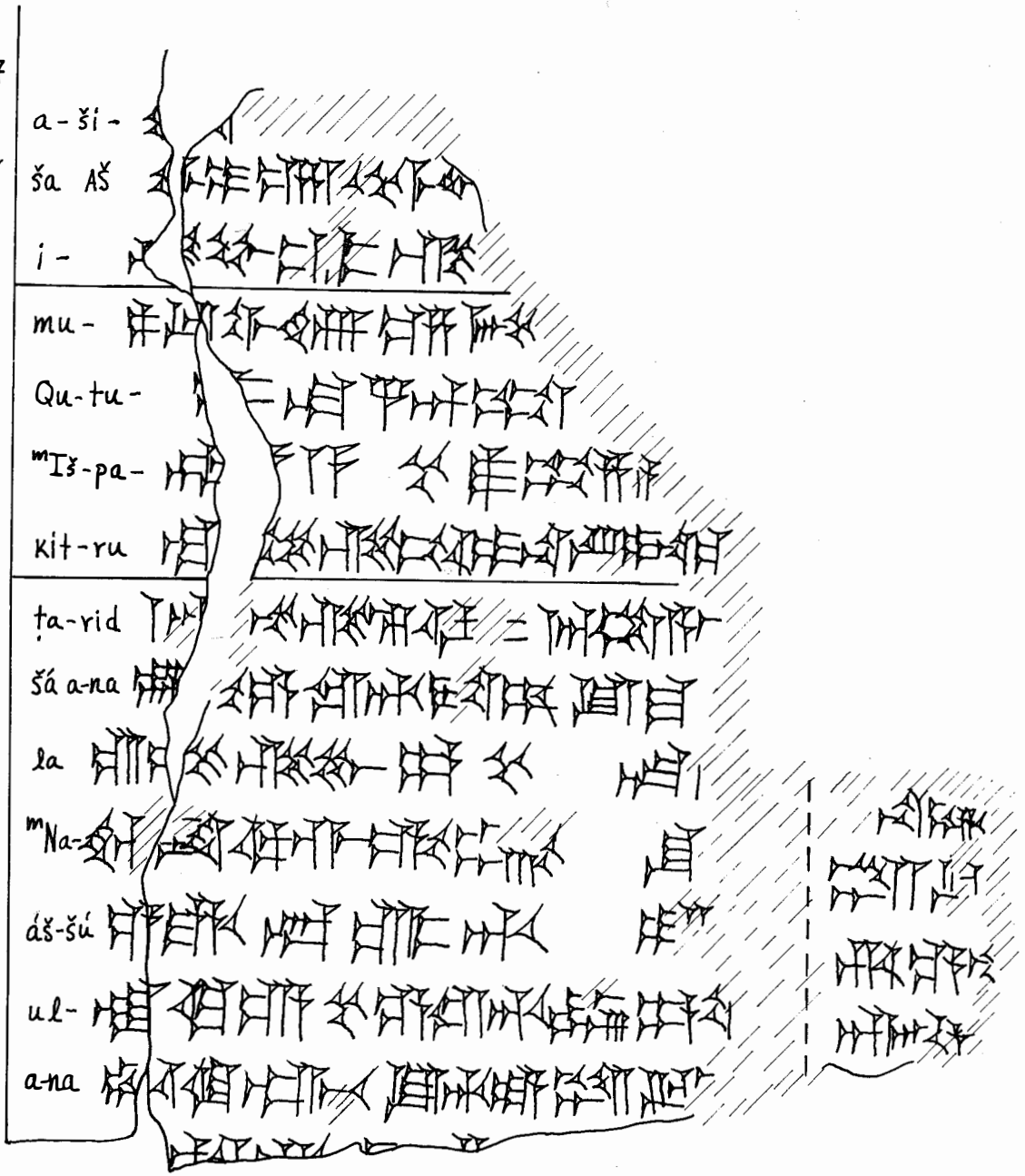
<sup>m</sup>Na-

65

aš-šú

ul-

a-na



col. ii 7.4 x 5.9 cm.

Peabody 6970

# König Sanheribs Eheglück

RYKLE BORGER  
Universität Göttingen

Seit einiger Zeit nimmt Julian Reade sehr ergiebige ‘Ausgrabungen’ in den Archiven des British Museum vor, wobei namentlich die unpublizierten Grabungsnotizen von A. H. Layard sich als eine unerschöpfliche Quelle erweisen. Unter Reades einschlägigen Beiträgen nimmt der Artikel in *ARRIM* 4, S. 27–32 eine wichtige Stellung ein.

Besonders überraschend ist das, was er und seine philologischen Mitarbeiter Galter und Levine in der Löweninschrift Nr. 23 antrafen. Hier ist ein Baubericht vorhanden, der Luckenbill, *Sennacherib*, S. 117ff entspricht, aber den dort auf S. 124f vorhandenen Passus Nr. 2, Z. 39b–53 durch einen ganz anderen Text ersetzt, der in *ARRIM* 4, S. 32 als Appendix 1 erstmalig (in Umschrift) publiziert wurde; vgl. auch S. 141f des Aufsatzes von Reade ‘Was Sennacherib a Feminist?’ (*CRRA* 33 [1987], S. 239ff).

In Z. 19 dieses als Z. 15–21 gezählten Passus sind allerdings ein paar Lesungen vorhanden, die sich mit unseren akkadischen Grammatiken nicht recht vereinbaren lassen, und ich glaube nicht, dass wir deswegen nun unsere Grammatiken revidieren müssten. Mit *ki-là-la-an* kann nur *ki-lá-la-an*, besser *ki-lal-la-an*, gemeint sein, und dieses Wort lässt sich nicht mit dem vorausgehenden *ekallāti šināti* kombinieren. Die Form *liš!-šá-ri-ka* = ‘may she be granted’ kann nicht stimmen. Nach einigem Nachdenken wurde es mir klar, dass die Form in Wirklichkeit *nu-šá-ri-ka* (*arāku* Š = verlängern) lauten muss – erst danach sah ich, dass nach *ARRIM* 4, S. 32b unten Layard tatsächlich so kopiert hat. Hier liegt also der in der assyriologischen Fachliteratur ziemlich häufig belegte Fall vor, dass ein Textbearbeiter mittels eines Ausrufezeichens die Leser nachdrücklich auf seinen eigenen Fehler aufmerksam macht (vgl. *BiOr* 28, S. 67a). Weiter ist hier statt *li-iš-ba-a* vielmehr ganz einfach *ni-iš-ba-a* zu lesen. Es liegen hier zwei schöne Kohortative ohne *i* oder *lū* vor (*GAG* §81g). Der fragliche Passus ist demnach wie folgt zu übersetzen:

<sup>15</sup>Und für Tašmētum-šarrat, die ‘Palast-dame’, meine geliebte Gattin,

<sup>16</sup>deren Gestalt (die Muttergöttin) Bēlet-ilī schöner als (die) alle(r) anderen Frauen

gemacht hat, liess ich einen Palast der Liebe, der Freude

<sup>17</sup>und des Jubels erbauen. *apsasitu*-Kolosse aus weissem Kalkstein stellte ich an seinen Toren auf.

<sup>18</sup>Auf Befehl Assurs, des Vaters der Götter, und der Königin Ištar mögen in Gesundheit und Lebensfreude

<sup>19</sup>innerhalb jener Palastanlagen wir beide lange leben und uns sättigen

<sup>20</sup>an Wohlergehen (o.ä.). Ein gnädiger *šēdu* und eine gnädige *lamassu* mögen neben jenen Palastanlagen

<sup>21</sup>ewig verweilen und von ihren Seiten nicht weichen.

Mit Recht wird in *ARRIM* 4, S. 31 hervorgehoben, dass der ‘neue’ Text uns einen ganz neuen Einblick in Sanheribs Charakter vermittelt und dass er in den assyrisch-babylonischen Königsinschriften ganz einzigartig dasteht. Hätten die fraglichen Zeilen nicht so unverdient lange im BM geschlummert, so hätten sie leicht Georg Ebers zu einem historischen Roman inspirieren können! Wer die alte Übersetzung ‘may she be granted days of health and happiness within both these palaces, may she have her fill of well-being’ mit der neuen Wiedergabe vergleicht, wird leicht feststellen, dass durch Berücksichtigung der Grammatik der Text noch beträchtlich an persönlichem Charakter gewonnen hat.

Nachdem man im BM freundlicherweise die fragliche Layard-Kopie für mich abgelichtet hat, kann ich die Inschrift der beiden fraglichen Löwen hier in Umschrift publizieren, siehe unten S. 9f. Da die Formulierungen im allgemeinen bei Luckenbill, S. 121ff vorhanden sind, kann ich auf Beigabe einer Übersetzung verzichten. Der fragliche Passus ist bei mir Löwe Nr. 2, Z. 32’–38’. Eine kleine textkritische Bemerkung möchte ich hier allerdings einschieben. In Z. 35 auf S. 123 liest Luckenbill <sup>giš</sup>*si-in-du* und bucht als F 1-Variante die Lesart <sup>giš</sup>*si-in-da-a*. Löwe 2, Z. 28’ bietet statt dessen <sup>giš</sup>*ta-ti-du*. Wenn man nun Layards Kopie von I 1 nachschlägt (*ICC*, 41, 35), so findet man dort <sup>giš</sup>*t[a]-ti-du*, mitnichten <sup>giš</sup>*si-in-du*. Zu *t[a]-* bietet Layard noch die Variante *ta-la-*, was sicher zu *ta-at-* berichtigt werden muss. Die Stelle ist

demnach in *AHw*, S. 1340a, sub voce *tatīd/tu* nachzutragen, wo auch die Form *tattidu* zu buchen wäre. In *CAD* S, S. 284a und *AHw*, S. 1046b ist die Form *sindu* zu streichen, da nur die Schreibung *si-in-da-a* übrigbleibt.

Die Löweninschrift ist, wie bereits in *ARRIM* 4, S. 31 hervorgehoben, eng verwandt mit der von Layard, *ICC*, 38–42 publizierten, von Reade, *ARRIM* 4, S. 30f unter Nr. 5 und Nr. 8 beschriebenen Stierinschrift, die Luckenbill, *Senn.*, S. 117ff unter der Bezeichnung I 1 bearbeitet hat und die seines Erachtens (S. 117, Anm. 1) 'late in the king's reign' entstanden ist. In I 1 Nr. 1, Z. 3f (*Senn.*, S. 117) lesen wir, dass die Göttin Bēlet-ilī auch Sanheribs Gestalt, und zwar bereits pränatal, sorgfältig erstellt hätte (*ú-šab-ba-a nab-ni-ti*). Man darf annehmen, dass diese Bemerkung auch am Anfang der Löweninschrift vorhanden gewesen ist, und dass die Bemerkungen zu den schönen Gestalten der beiden Ehepartner in der Löweninschrift miteinander abgestimmt waren.

Luckenbills späte Ansetzung von I 1 beruht offensichtlich auf der Tatsache, dass der Baubericht von I 1 (Nr. 1, Z. 6 bis Nr. 2 Schluss) auch vorhanden ist in der Stierinschrift Nr. 4 (III R, 12f, beschrieben von Reade, a.a.O. S. 28 und 30), bei Luckenbill bearbeitet als F 1 auf S. 66ff und 117ff (hier im Apparat); diese Stierinschrift enthält Berichte über sechs Feldzüge und kann also nicht vor 694 entstanden sein. Damit ergibt sich auch für die Löweninschrift eine annähernde Datierung.

Man möchte natürlich gern wissen, wann Sanherib die schöne Tašmētum-šarrat geheiratet hat. 694 war er schon sicher nicht so ganz jung mehr. Er muss damals bereits einige Söhne gehabt haben. Hätte er nun die Tašmētum-šarrat als Mutter einiger Söhne noch ebenso sehr geliebt und bewundert wie in seinen jüngeren Jahren und diesen Gefühlen durch Palastbau und Inschrift Ausdruck verliehen? Reade, *CRR* 33, S. 141f rechnet mit dieser Möglichkeit, geht dabei allerdings auf die Frage der Datierung der Löweninschrift nicht ein. Auszuschließen ist das nicht, aber man bekommt doch eher den Eindruck, dass Sanherib 'im besten Mannesalter' eine jugendliche Schöne erobert und ihr eine Art 'Liebesnest' eingerichtet habe.

Die Tašmētum-šarrat war uns bislang nur bekannt durch das Alabastergefäß *KAH* I, Nr. 50 = von Bisping, *ZA* 46, S. 153ff, Nr. 7 (*Senn.*, S. 152 XVI). Streck, *Assurbanipal*, S. CCXVII hat sich gefragt, ob dieser Name sich auch vereinbaren liesse mit den Spuren in Andrae, *Stelenreihen*, Nr. 4. Widrigensfalls hätte die Stele den Namen einer weiteren Gattin Sanheribs enthalten.

Wenn es stimmt, dass Tašmētum-šarrat in ihrer vollendeten Schönheit das Herz des alternden Königs Sanherib gewonnen hat und von diesem als seine offizielle Gattin angestellt worden ist, so denkt man natürlich sofort an die anderen Gattinnen Sanheribs, namentlich an die bekannte Naqia alias Zakūtu, die Mutter Asarhaddons, auf die wir hier etwas näher eingehen müssen.

Auf S. 56 meiner *Studien over inscripties en geschiedenis van Esarhaddon* (unpubliziert, 1954) ging ich vom Gedanken aus, dass Asarhaddon kaum vor ca 710 geboren sein kann. Parpola, *LASEA* II, S. 231 mit Anm. 390 denkt an 713 als terminus post quem non und nimmt an, dass Sanherib ca 745 geboren ist. Wenn Asarhaddon, wie in *BiOr* 29, S. 34 angenommen, bereits 694 oder früher geheiratet hat, so kommt man auf dem Wege zu einem ähnlichen Ergebnis. Naqia müsste dann zur vermutlichen Zeit des Palastbaus für Tašmētum-šarrat nicht viel jünger als ca 40 Jahre gewesen sein. Für die Mutter bzw. Mütter der älteren Söhne Sanheribs wären dann noch einige weitere Lebensjahre anzusetzen.

Zur Frage, ob Naqia zur Zeit Sanheribs Statthalterin von Babylonien gewesen sein könnte, siehe *BiOr* 29, S. 33f. Die Frage ist zu verneinen.

Zur Frage, welche Rolle Naqia bei der Thronfolge ihres Sohnes Asarhaddon gespielt hat, möchte ich – wie zuvor in *BiOr* 29 – wieder einiges aus meinen 'Studien' up-to-date gebracht in deutscher Übersetzung vorlegen (S. 62f und 64f).

Warum wurde ausgerechnet Asarhaddon, ein jüngerer Sohn, der überhaupt keinen Anspruch auf den Thron erheben konnte, als Nachfolger ausgewählt? Die Antwort auf diese Frage lautet: 1) weil er der Sohn der einflussreichen Naqia war, die gern ihren Sohn mit der Königswürde ausgestattet sehen mochte; 2) weil er in der damals brennenden Frage nach dem Verhältnis zwischen dem alten, heiligen Babel und dem assyrischen Reiche ebenso wie seine Mutter auf der Seite der pro-babylonischen Kräfte stand [siehe dazu *BiOr* 29, S. 34ff, Brinkman, *Prelude to Empire*, S. 67ff, Machinist, *JAOS* 104, S. 570]. Die interessante Persönlichkeit Naqia, deren Rolle in den Ereignissen von 681/0 namentlich von Meissner, *SPAW* 1932, S. 258f und von Lehmann-Haupt, *Klio* 26, S. 183 hoch angeschlagen wurde, wird namentlich genannt in *ARU*, Nr. 14 (*ADD*, Nr. 645; Z. 2 und 11); Knudtzon, *AGS*, Nr. 101 (und 102; siehe Parpola, *LASEA* II, S. 215); H. Lewy, *JNES* 11, S. 272 Anm. 41 (= Scheil, *RT* 20, S. 200, Nr. 8); *ABL*, Nr. 1239 (mit unpubliziertem Zusatzstück), sowie wahrscheinlich auf der Bronze Nougayrol, *Syria* 33, S. 151ff (+) Basmachi, *Sumer*

18, S. 48, Nr. 1 (dazu Weidner, *AfO* 21, S. 130; Borger, *BiOr* 29, S. 35; Reade, *CRA* 33, S. 143f), die gegen Ende der Regierungszeit Asarhaddons oder am Anfang der Herrschaft Assurbanipals entstanden sein muss. Naqia ist ihr ursprünglicher, westsemitischer Name; da das Akkadische die Wurzel *nqj* = rein sein nicht kennt, wurde dieser Name akkadisiert als Zakūtu. Ihre Schwester, erwähnt in *ARU*, Nr. 115, trug ebenfalls einen westsemitischen Namen (Abirāmi). Dass Naqia eine einflussreiche Persönlichkeit war, geht hervor aus der zitierten doppelten Motivinschrift *ARU*, Nr. 14, wo als Zweck der Weihgaben nicht nur 'das Leben ihres Sohnes Asarhaddon', sondern auch 'die Festigkeit ihrer eigenen Regierung' angegeben ist (ähnlich wie in *ARU*, Nr. 17 = Fossey, *ZA* 19, S. 181ff, einer Motivinschrift einer Gattin Assurbanipals), sowie aus dem Vertrag *ABL*, Nr. 1239, wo sie in die Akzession ihrer Enkel Assurbanipal und Šamašumukin eingreift. Die Annahme, dass ihr Sohn Asarhaddon seinen Thron ihrem Einfluss verdankte, wofür man sich bislang, ausser auf den protegierenden Ton der doppelten Motivinschrift *ARU*, Nr. 14, eigentlich nur auf ihre Rolle im Jahre 672 (Installation von Assurbanipal und Šamašumukin) berufen konnte, wurde erhärtet durch den von mir identifizierten Naqia-Text Borger, *Asarhaddon*, §86 (K 2745 (+) Rm 494 // 81-2-4,173). Nachdem Asarhaddon seine Gegner im Erbfolgekrieg besiegt und den Thron bestiegen hatte, war der (berechtigte) Zweifel an seiner Legitimation als Nachfolger Sanheribs wohl noch nicht überall überwunden. Daher hielt Naqia, die jetzt als Königinmutter grosses Ansehen genoss (vgl. dazu Donner, *Festschrift Friedrich*, S. 105ff), es für notwendig, die Erbfolge mit Hilfe ihrer persönlichen Autorität zu legitimieren. Wäre Asarhaddons Akzession auf einwandfreie Weise zustande gekommen, so wäre das schwerlich erforderlich gewesen. Von keiner anderen Königinmutter ist uns bekannt, dass sie einen bereits herrschenden Sohn öffentlich unterstützt hätte, etwa indem sie ihm einen Palast gebaut und ihn feierlich darin installiert hätte. Aus dem fraglichen Text geht aber hervor, dass Naqia für ihren 'Lieblingssohn Asarhaddon' einen Palast baute, ihn dort einziehen liess und den Palast ausstattete mit allem Zubehör einer königlichen Hofhaltung. Asarhaddon spielt dabei eine ziemlich passive Rolle; sogar die Kriegsgefangenen, die er bemerkenswerterweise seiner Mutter geschenkt hatte, arbeiteten auf den Befehl der Königinmutter, und 'die doppelten Türen aus Zypressenholz, ein Geschenk meines Sohnes', wurden von ihr befestigt.

Soweit die Auszüge aus meinen 'Studien'. Zu diesem Text habe ich nun 1987 ein neues ungefähres

Duplikat gefunden: den 'barrel-cylinder' 91-5-9,217, der von Bezold im *Catalogue* fragend Sanherib zugewiesen wurde. Meine Umschrift findet sich unten S. 11. Der Passus zwischen I 11 und II 1 wird durch Z. 7'-11' des neuen Textes teilweise ergänzt:

7') [...] Asarhaddon, meinen leiblichen Sohn, auf dem Thron seines Vaters feierlich [liessen sie (sc. die Götter) ihn Platz nehmen ...]

8') [... seinen] guten [Namen?] hoben sie ruhmvoll heraus [...]

9') [... vom] Oberen Meere bis zum Unteren Meere [...]

10') [...] der einherzog ohne seinesgleichen zu finden [...]

11') [...] seine [Gegner] überwältigte und den Königen der vier Weltquadranten Zügel anlegte [...].

Bemerkenswert ist hier der Bezug auf Asarhaddons Inthronisation, der gut zum vorgeschlagenen 'Sitz im Leben' des fraglichen Textes passt.

Auf die Probleme im Zusammenhang mit der Ermordung Sanheribs möchte ich nicht erneut eingehen. Der brillante Artikel von Parpola, *CRA* 26 (= *Mesopotamia Copenhagen* 8), S. 171ff hat hier überraschende neue Perspektiven eröffnet. Zusätzlich möchte ich nur auf meine knappe Stellungnahme bei Kaiser, *TUAT* I/4, S. 391f verweisen.

Wie mag nun das Schicksal der schönen Tašmētum-šarrat in dieser Zeit gewesen sein—gesetzt dass sie wirklich längere Zeit als Königin hat residieren können? Wenn sie tatsächlich eine wunderschöne junge Frau war, die ca 694 vom alternden König Sanherib als seine First Lady installiert wurde, so werden die Gefühle ihrer Vorgängerinnen nicht von aufrichtiger Nächstenliebe geprägt gewesen sein, namentlich nicht seitens der intriganten Naqia. Blühender dichterischer Fantasie sind hier wenig Grenzen gesetzt. Der Einfluss der Naqia reichte immerhin aus, um den Sanherib dazu zu bewegen, ihren Sohn Asarhaddon zum Kronprinzen zu ernennen, unter Umgehung seiner älteren Brüder. Tašmētum-šarrat hatte, selbst wenn sie dem Sanherib einen Sohn geboren haben sollte, damals keinen annähernd erwachsenen Sohn, der sich in der Frage der Nachfolge hätte durchsetzen, und seinerseits seine Mutter hätte unterstützen können.

Abschliessend möchte ich neues Textmaterial zu den Söhnen Sanheribs bekanntgeben. Wir wollen annehmen, dass dieser Stoff, obwohl Tašmētum-šarrat dabei offenbar keine Rolle gespielt hat, auch noch unter den Titel meines Aufsatzes subsumiert werden darf.

Der Text K 6109, von Bezold, *Catalogue* II, S. 763 als Sanherib-Inschrift identifiziert, wobei die Rückseite 'contains a list of gods (<sup>d</sup>GIŠ-GÍN-MAŠ, <sup>d</sup>Ḫum-ba-ba) and of persons', ist bislang unpubliziert geblieben. Als ich 1987 den Text nach dem Original abschrieb, fiel mir auf, dass auf der Rückseite ein paar Namen von Söhnen Sanheribs vorkommen. In Rs. 9 findet sich der in *RLA* I, S. 211 unter dem Stichwort Aššurilibullišu gebuchte jüngere Sohn. Dieser ist belegt in *KAH* I, Nr. 43 und 44 (von Luckenbill, *Senn.*, S. 150, X, 4 und S. 151, XI, 3 gründlich missverstanden; geschrieben AN-ŠÁR/Aš-šur-DINGIR-MU-TI-LA-BI) sowie in *ABL*, Nr. 1078 (hier Aš-šur-DINGIR-TI-LA-BI); kürzlich hat Walker, *Iraq* 42, S. 84f einen weiteren Beleg publiziert (hier Aš-šur-DINGIR-MU-TI-LA-[B]I). In Rs. 7 findet sich entweder Aššur-nādin-šumi (*RLA* I, S. 213 und VI, S. 127; Böhl, *Orientalia Neerlandica*, S. 116ff, Grayson, *ABC*, S. 210 und 290; Brinkman, *OrNS* 41, S. 245ff) oder Aššur-šumu-ušabši (*RLA* I, S. 225, Walker, *CBI*, Nr. 182 // Jakob-Rost + Marzahn, *VS* 23, Nr. 138, 139 und 157, geschrieben Aš-šur-MU-Ì-GÁL); der Name wäre dann Aš-šur-n[a-din-MU] oder Aš-šur-M[U-MU] bzw. Aš-šur-M[U-Ì-GÁL] zu lesen. Wie viele von den anderen Personennamen ebenfalls Söhne Sanheribs bezeichnen, können wir nicht feststellen. Bei den sumerisch aussehenden Namen Aš-šur-GAG-EN-NA und <sup>d</sup>UTU-AN-DÛL-BI (Rs. 7f) liegt immerhin die Vermutung nahe, wenn man an die oben aufgeführten ebenfalls sumerisierenden Namen denkt. Man sucht natürlich auch den Namen Asarhaddon; die Spuren in Rs. 11 würden zu ihm passen (Aš-šur-PA[B<sup>2</sup>-...]). Der durch den zitierten Aufsatz von Parpola berühmt gewordene ARAD-<sup>d</sup>NIN-LÍL lässt sich hier nicht mit Sicherheit nachweisen. Johns, *PSBA* 21, S. 174f hat aus einem Vergleich von *ARU*, Nr. 59, 20f (dazu Parpola *Assur* 2/V, S. 143) einerseits und *ARU*, Nr. 201, 25 und Nr. 554, 21 andererseits geschlossen, dass Sanherib auch einen Sohn Nergal-šumu-[...] gehabt habe. Gegen eine Identifizierung mit dem bei Berossos, *Ausg. Schnabel*, S. 270 genannten Nergilos sprechen die Darlegungen von Winckler, *ZA* 2, S. 392ff. Auch dieser Name ist in K 6109 nicht erkennbar enthalten.

In Z. 7 wird Babel KÁ-DINGIR-MIN geschrieben. Mit Hilfe von *Asarh.*, §19 liess sich leicht feststellen, dass

diese eigenwillige Orthographie sonst nur noch in K 1280 = III R, 4, Nr. 4 = Strong, *JRAS* 1891, S. 148ff (Luckenbill, *Senn.*, S. 156, XXIV) vorkommt. Diese beiden Texte gehören offensichtlich eng zusammen. Seit Pinches, *PSBA* 3, S. 44 Anm. ist bekannt, dass K 1280 erläuternde Beischriften für Reliefs enthält. Damit ergibt sich auch die Erklärung von K 6109. Die Vorderseite enthält eine Vorlage für ein Relief, das einen Sieg über Merodachbaladan darstellt, die Rückseite enthält Namen von Gestalten, die auf Reliefs dargestellt werden sollten.

Meine Umschrift von K 6109 findet sich unten auf S. 11. Eigentümlicherweise ist K 6109 in assyrischer Schrift mit einigen babylonischen Zeichen geschrieben. Diese Eigenschaft teilt K 6109 mit dem oben zitierten Text K 1280, wie bereits in Bezolds *Cat.* II, S. 763 (und I, S. 257) erkannt wurde. Die neuassyrische Monumentalschrift benutzt nicht wenige Zeichen in babylonischer Form. Die Vorlagen für Reliefbeischriften K 1280 und K 6109 bieten demnach genau die Zeichengestalt, die für die Reliefs vorgesehen war. K 6109 berichtet, dass Merodachbaladan (Z. 2) sich fürchtete vor Sanheribs Angriff (Z. 3), eilends Babel verliess (? Z. 4), worauf Sanherib (Z. 5) unter Jubel und Jauchzen (Z. 6) in Babel einzog (Z. 7) und dort 'gutes Öl, königliche Salbe' erbeutet (Z. 8). Nach der Rückseite wäre auch ein Gilgameš-Relief vorgesehen (Z. 1), sowie dessen Gegner Ḫumbaba (Z. 3). Zwischen diesen beiden erwartet man in Z. 2 den Enkidu, aber man kann ihn nur mit geistigen Verrenkungen hier ansetzen. Unsere archäologischen Kollegen brauchen sich demnach nicht zu scheuen, auf Palastreliefs nach Figuren aus dem Gilgameš-Epos zu suchen! *E-gi-ba* (Rs. 4) ist als Name eines Schreiberahnen bekannt, siehe Lambert, *JCS* 11, S. 4 mit Anm. 18. Der erste Name in Rs. 5 ist Ile<sup>2</sup>i-bulluṭu-Aššur zu lesen. Rs. 6 zweiter Name etwa *A-na-Aš-šur-t[ak-lāk(u)]*? Die Notizen in Rs. 10 sind mir rätselhaft. Der Text dürfte im Anschluss an den ersten Feldzug Sanheribs (704–702) geschrieben worden sein.

Den Trustees des British Museum gebührt aufrichtiger Dank für die Genehmigung der vorliegenden Publikation.

## Löwe Nr. 1 Raum EEE

- 1') [ul]-la-a re-ši-šu [...]  
 2') ši-kit-ti É-GAL ú<sup>o</sup>-[tir-ma ...]  
 3') ZÚ AM(Kopie BI)-SI [<sup>giš</sup>E]SI <sup>giš</sup>TÚG <sup>giš</sup>[MES-MÁ-GAN-NA ... be]-lu-ti-[ia]  
 4') ab-ta-ni q[é]<sup>?</sup>-reb-[x] É ap-[pa-a-ti ...] ú-še-pi[š]  
 5') [G]IŠ-ÜR-MEŠ <sup>giš</sup>eri-[ni] <sup>giš</sup>ŠUR-MĪN ú-[šat-ri-ša ...] <sup>giš</sup>ŠUR-MĪN  
 6') [me]-ser KUG-BABBAR ù URUDU ú-rak-kis-[ma ... i-na ba-rak]-ka-ni-šin  
 7') ap-ti bi-ir-ri ú-pat-ta-a <sup>mu</sup>[<sup>nus</sup>-<sup>d</sup>LAMMA-MEŠ ...] (Schluss der Zeile von Layard übersehen?)

- 8') ša kit-mu-sa rit-ta-šin bal-tu [... lu-le]-e  
 9') ma(Kopie GIŠ)-la-a i-na KÁ-MEŠ-ši-in ul-ziz-ma [...] x  
 10') ú-šá-lik sik-kât kar-ri kas-pi ù URUDU qé-reb-š[in] <sup>o</sup>ú-[šal-me ...]  
 11') [... É]-GAL-ia  
 12') [... šu-te-šu-r]i ù li-pi-it  
 13') [... š]ul-lu-me i-na u<sub>4</sub>-me-šú-ma(? Kopie AB)  
 14') <sup>d</sup>Aš-šur ù <sup>d</sup>Iš-tar ra-'i-mu

## Löwe Nr. 2 Raum EEE

- 1') ù <sup>na<sub>4</sub></sup>[DÚR-MI]-NA-BÂN-DA  
 2') ma-la <sup>dug</sup>bur-[z]i-gal-li  
 3') ša la in-nam-ru ma-ti-ma  
 4') i-na <sup>uru</sup>Kap-ri-da-ar-gi-la-a  
 5') ú-kal-li-im r[a]-ma-nu-uš  
 6') i-te-e <sup>uru</sup>Ni-na-a  
 7') i-na er-še-et <sup>uru</sup>Ba-la-ṭa-a-a  
 8') ki-i ṭè-em DINGIR-ma <sup>na<sub>4</sub></sup>pi-i-lu  
 9') pe-šu-ú a-na mu-u'-de-e  
 10') in-na-mir-ma <sup>d</sup>ALAD-<sup>d</sup>LAMMA-MEŠ  
 11') <sup>munus</sup>ÁB-ZA-ZA-a-ti <sup>na<sub>4</sub></sup>GIŠ-NU<sub>11</sub>-GAL  
 12') ù KUN<sub>4</sub>-MEŠ <sup>na<sub>4</sub></sup>GIŠ-NU<sub>11</sub>-GAL a-di KUN<sub>4</sub>-MEŠ  
 13') <sup>na<sub>4</sub></sup>DÚR-MI-NA-BÂN-DA ši(Kopie AD)-ra-a-ti  
 14') ap-tíq (oder ab-ni) ki-lal-la-an i-na šad-di-šu-un  
 15') ab-tuq-ma a-na šip-ri É-GAL-ia  
 16') ú-šal-di-da qé-reb <sup>uru</sup>Ni-na-a  
 17') <sup>na<sub>4</sub></sup>pi-i-lu pe-šu-ú ša i-na  
 18') er-še-et <sup>uru</sup>Ba-la-ṭa-a-a in-nam-ru a-na <sup>d</sup>ALAD-<sup>d</sup>[LAMMA-MEŠ] ù <sup>munus</sup>[ÁB-ZA-ZA-a-ti]  
 19') ú-še-piš-ma nab-ni-ta-šu-un ú-šar-ri-iḫ ki-i ṭè-[em DIN]GIR-ma ša g[iš-maḫ-ḫi]

- 20') ù a-la-mit-ta 12 UR-MAḤ-MEŠ né-'i-ru-ti a-di 12 <sup>d</sup>ALAD-<sup>d</sup>LAMMA-MEŠ [...?]
- 21') 22 <sup>munus</sup>ĀB-ZA-ZA-a-ti ša šuk-lu-lu gat-ta-šu-un i<sup>o</sup>-na [me]-reš ka-[bat-ti-ia]
- 22') zi-i'-pi ṭi-iṭ-ṭi ap-tíq-ma (oder ab-ni-ma) e(Kopie UN)-ra-a qé-reb-šu áš-tap-[pa]-ka ú-ša[k-li-la]
- 23') nab-ni-su-un <sup>d</sup>ALAD(Kopie LAMMA)-<sup>d</sup>LAMMA-MEŠ <sup>na<sub>4</sub></sup>GIŠ-NU<sub>11</sub>-GAL ù URUDU ša 2 i-na lîb-bi [za]-ḥa-lu-ú<sup>o</sup> [lit-bu-šú]
- 24') <sup>d</sup>ALAD(Kopie LAMMA)-<sup>d</sup>LAMMA-MEŠ <sup>munus</sup>ĀB-ZA-ZA-a-ti <sup>na<sub>4</sub></sup>pi-i-li pe-še-e ša É-GAL-MEŠ be-lu-ti-i[a]
- 25') ú-šá-aṣ-bi-ta SI-GAR-ši-in <sup>munus</sup>ĀB-ZA-ZA-a-ti <sup>na<sub>4</sub></sup>GIŠ-NU<sub>11</sub>-GAL ù pi-ti-iq ú-ru-de-e
- 26') iḫ-zi-it kas-pi eb-bi <sup>munus</sup>ĀB-ZA-ZA-a-ti pi-ti-iq GU-AN-NA a-di 12 UR-MAḤ-MEŠ ZABAR
- 27') né-'i-ru-ti ša ra-mu-ú nam-ri-ir-ri tim-me URUDU MAḤ-MEŠ tim-me <sup>giš</sup>eri-Ini(IGI) GAL-MEŠ a-di
- 28') tim-me <sup>giš</sup>ESI <sup>giš</sup>ŠUR-MĪN <sup>giš</sup>dup-ra-ni <sup>giš</sup>ta-ti-du iḫ-zi-it pa-šal-li kas-pi ù URUDU še-ru-uš-šú-un
- 29') ul-ziz-ma dáp-pi ku-lul KÁ-MEŠ-šin e-mid KUN<sub>4</sub>-MEŠ <sup>na<sub>4</sub></sup>DÚR-MI-NA-BÀN-DA <sup>na<sub>4</sub></sup>GIŠ-NU<sub>11</sub>-GAL ù KUN<sub>4</sub>-MEŠ
- 30') <sup>na<sub>4</sub></sup>pi-i-li GAL-MEŠ ú-šá-as-ḥi-ra a-sur-ru-šin áš-šu u<sub>4</sub>-mi-šam-ma A-MEŠ di-lu-ú-ti da-lum
- 31') eb-li gu-ḥaṣ-ša-a-ti ZABAR ù ḥar-ḥa-ri ZABAR ú-še-piš-ma ki-mu-ú ma-ka-a-ti <sup>giš</sup>maḥ-ḥi ù
- 32') a-la-mit-ta še-er PÚ-MEŠ uš-ziz ù a-na <sup>munus-d</sup>Taš-me-tum-šar-rat MUNUS-É-GAL ḥi-ir-tu na-ram-ti-ia
- 33') ša <sup>d</sup>Be-let-DINGIR-MEŠ UGU gi-mir MUNUS-MEŠ ú-šak-li-la nab-ni-sa É-GA ru-'a-a-me ḥi-da-a-ti
- 34') ù ri-šá-a-ti ú-še-piš-ma <sup>munus</sup>ĀB-ZA-ZA-a-ti <sup>na<sub>4</sub></sup>pi-i-li pe-ši-i ina KÁ-MEŠ-šá ul-ziz
- 35') i-na qí-bit <sup>d</sup>Aš-šur AD DINGIR-MEŠ ù <sup>d</sup>Iš-tar šar-ra-ti i-na ṭu-ub UZU ù ḥu-ud lîb-bi
- 36') qé-reb É-GAL-MEŠ ši-na-a-ti ki-lal-la-an UD-MEŠ nu-šá-ri-ka ni-iš-ba-a
- 37') bu-'a-a-ri <sup>d</sup>ALAD dum-qí <sup>d</sup>LAMMA dum-qí i-da-at É-GAL-MEŠ šá-ti-na
- 38') da-a-riš lit-tas-ḥa-ru a-a ip-par-ku-ú i-da-a-ši-in

91-5-9,217

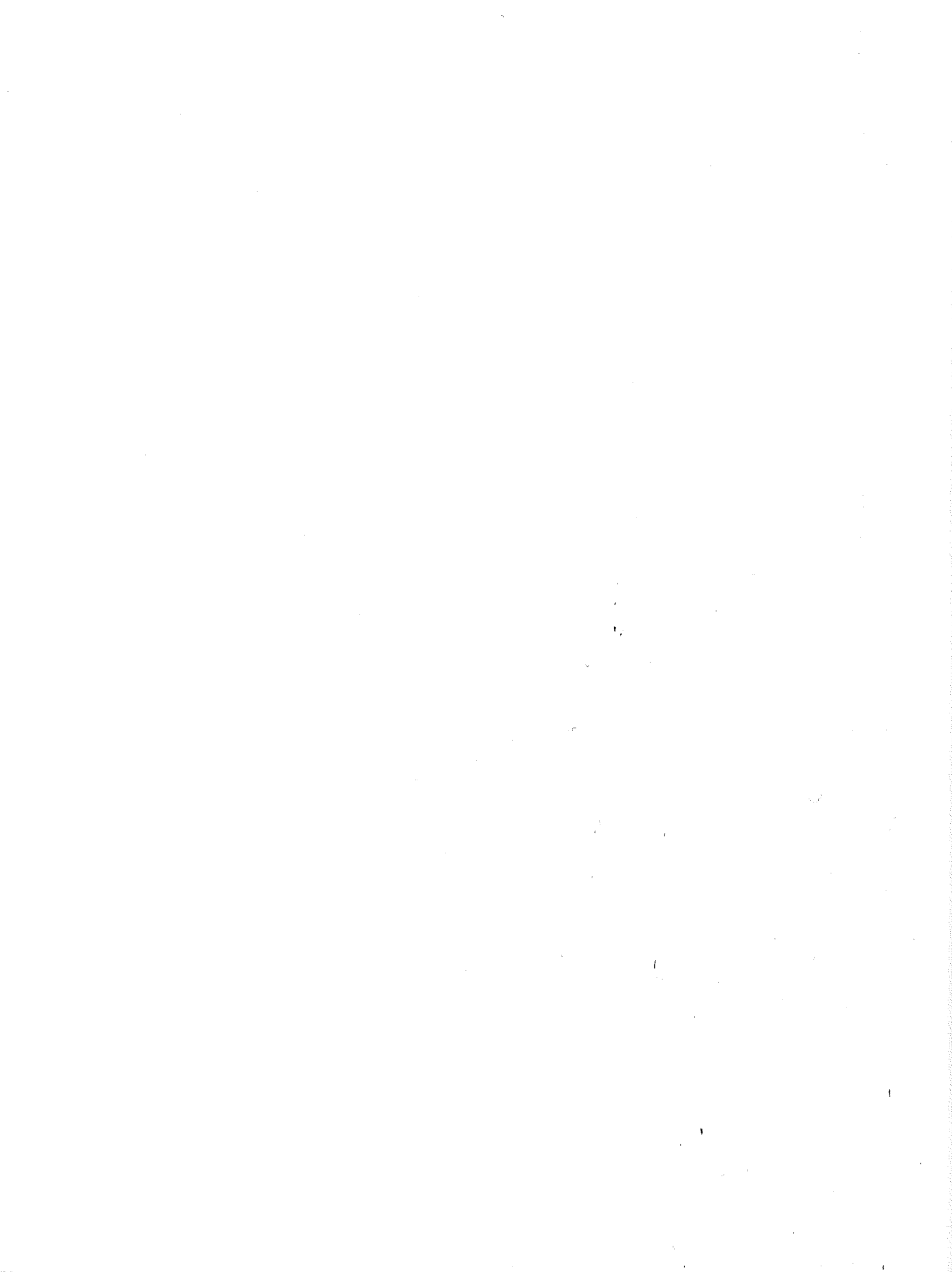
- 1') ] Spuren [  
 2') MUNUS] É-GAL Y[<sup>?</sup>  
 3') Sîn-abḫī]-rSU LUGAL kiš-ša-t[i  
 4') L]UGAL KUR [  
 5') Aš-šur-ŠE]Š-SUM-na LUGAL kiš-[ša]-ti LUGAL KUR<sup>?</sup> [  
 6') di<sub>ngir</sub>UTU<sup>d</sup>AG u<sup>d</sup>AMAR-UTU<sup>d</sup>XV šá NINA<sup>ki</sup> din<sub>gir</sub>XV šá LÍMMU-DINGIR<sup>ki</sup>  
 7') Aš-šur-ŠEŠ]-SUM-na DUMU ši-it lîb-bi-ia ina<sup>giš</sup>GU-ZA AD-šú ʔa-b[iš  
 8') ~~dam~~-qu ú-še-šu-ú a-na r[e-šēti  
 9') tam-ti]m e-li-ti a-di tam-tim šap-[li-ti  
 10') ]<sub>it</sub>, -tal-la-ku-ma ma-ḫi-ra la i<sup>o</sup>-[šû  
 11') ]-e-šú is-pu-nu-ma LUGAL-MEŠ šá kib-rat LÍMMU-tim id-du-u šer<sup>1</sup>-[rēti  
 12') k]i-šit-ti na-ki-ri ḫu-bu-ut<sup>giš</sup>[PAN-šú  
 13') ] be-lu-ti-ia a-na ši-rik-ti iš<sub>ru</sub>]-[ka  
 14') tu]p-šik-ku ú-šá-áš-ši-šú-nu-ti-ma il<sub>ru</sub>]-[bi-nu  
 15') ]<sub>MURUB</sub> URU<sub>ru</sub> šá<sub>ru</sub> NINA<sup>ki</sup> ku-[tal

K 6109

- Vs. 1) Id<sub>E</sub>[N<sup>?</sup>-ZU-  
 2) Id<sub>AMAR-UTU-IBILA</sub>(bab.)-rSUM<sup>1</sup>(bab.)-rna] [  
 3) ti-ib ta-ḫa-zi-šu e-du-[r  
 4) KÁ-DINGIR-MIN<sup>ki</sup> ur-ru-ḫi-iš ~~?~~  
 5) Id<sub>XXX-PAB-MEŠ-eri</sub>(? bab.?) -ba(? bab.?) XX ŠÚ XX [māt Aššur  
 6) i(bab.)-na ul-ši ù ri-šá-[a-ti  
 7) i(bab.)-na qé-reb KÁ-DINGIR-MIN<sup>ki</sup> a-na ~~?~~  
 8) I+GIŠ-MEŠ DUG-GA pi-šat LUGAL-u-t[i

- Rs. 1) d<sub>GIŠ-GÍN-MAŠ</sub> : rI<sub>1</sub> [  
 2) I<sup>?</sup> KI-A-GAG : I ~~?~~  
 3) d<sub>ḫum-ba-ba</sub> : I ~~?~~  
 4) I<sub>E-gi-ba</sub> : Id<sub>XXX-</sub> ~~?~~  
 5) I<sub>A-GÁL-TI-Aš-šur</sub> : I<sub>DINGIR?</sub> -bul-lu-[ʔ  
 6) I<sub>Aš-šur-KUR?</sub> -DINGIR-iá : I<sub>A-na-Aš-šur-</sub> ~~?~~  
 7) I<sub>Aš-šur-GAG-EN-NA</sub> : I<sub>Aš-šur-</sub> ~~?~~  
 8) [I<sub>UTU-AN-DŪL-BI</sub> : I ~~?~~  
 9) [I<sub>Aš-šur</sub>]-DINGIR-MU-MU-TI-LA<sub>ru</sub>]-[BI  
 10) [ ~~?~~ ~~?~~ ~~?~~ ~~?~~ ~~?~~ oder ~~?~~ ~~?~~  
 11) [I<sub>Aš-šur-</sub> ~~?~~ (auf Rand)



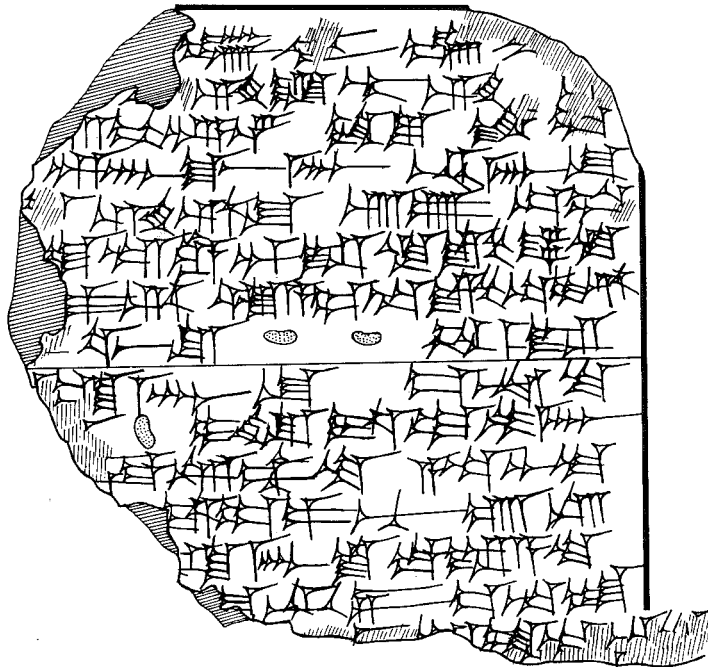


# A Fragment of Tiglath-Pileser I

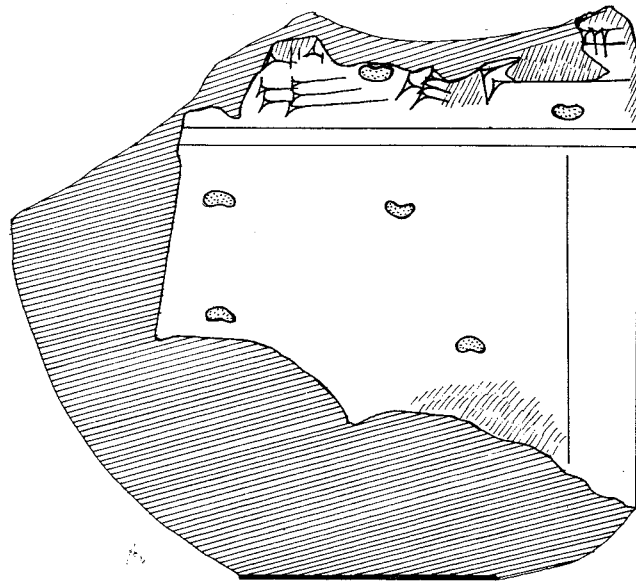
IRVING L. FINKEL  
*The British Museum*

The adjoining copy shows a fragment of a well-known inscription of Tiglath-Pileser I brought recently for examination to the Department of Western Asiatic Antiquities of the British Museum, and here made available by courtesy of its owner. The text is that edited by E. F. Weidner from 22 sources in *AfO* 18 (1957-1958) pp. 349ff. The present piece measures 8.3 × 8.1 × 3.5 cms (at maximum) and was anciently baked; it has a dark grey core with a pink to pale brown surface. Note the particular

shape of the 'firing holes', which are also to be found on the top and right-hand edges. The provenance of the fragment is unknown; it does not belong with any of the sources for this text in the British Museum, and it seems probable that it came originally from Aššur. But, from long distance, there seems to be no obvious join with any of the Aššur fragments. Textually the new piece contributes the missing word at the end of line 2, *tar-gi-g[i]*, and offers *qar-du* for *giš-ru* in line 3.



Obverse, scale 1:1



Reverse, scale 1:1

# Marduk-zākir-šumi I and the 'Exemption' of Borsippa<sup>1</sup>

G. FRAME  
A. KIRK GRAYSON  
*University of Toronto*

Marduk-zākir-šumi I reigned over Babylonia during the third quarter of the ninth century BC, succeeding his father Nabû-apla-iddina and being succeeded in turn by his son Marduk-balāssu-iqbi. Although no kinglist records the length of his reign and although the highest regnal year attested for it is his eleventh year, on the basis of synchronisms with Assyrian kings it seems clear that he ruled for at least twenty-seven years.<sup>2</sup> Not long after Marduk-zākir-šumi ascended the throne, his younger brother Marduk-bēl-usāti led a rebellion against him. Unable to crush the rebellion by himself, Marduk-zākir-šumi turned to the king of Assyria, Shalmaneser III, for aid. Shalmaneser led his forces to the south and after two campaigns (in 851 and 850 BC) put down the revolt. Following upon the final defeat of the rebel forces at Arman (Ḫalman), Shalmaneser visited Cutha, Babylon and Borsippa, gave gifts to the gods of these three important cult centres, and feted the free citizens of Babylon and Borsippa, whom he described as 'the people who are entitled by the great gods to protection and freedom from seizure' (*šābē kidinni šubarē ša ilāni rabūti*). In return for this help, when rebellion broke out in Assyria towards the end of Shalmaneser's reign, Marduk-zākir-šumi aided Šamši-Adad V to defeat his brother Aššur-dannin-apla. However, after helping Šamši-Adad, the Babylonian king imposed upon him a humiliating

treaty in which Marduk-zākir-šumi and Babylonia were clearly the dominant parties.<sup>3</sup>

Little is known about Marduk-zākir-šumi's actions within Babylonia itself. A *kudurru* dated at Babylon in the second year of the king's reign records that he had granted land, a house, and a regular supply of food to a high temple official in Uruk,<sup>4</sup> and an inscription on a lapis-lazuli seal indicates that this object had been presented to the cult statue of the god Marduk by the king.<sup>5</sup> In view of this paucity of information, the document presented below is of particular importance even though it is poorly preserved and at times difficult to understand.

BM 62908 (82-9-18,2877) is a fragmentary tablet measuring c. 10 × 7.5 cm in size. Judging from the thickness of the piece, more than half of the tablet is now missing and what is preserved comes from the middle of the bottom half of the tablet. Holes pierce both surfaces at various points. The tablet was neatly and carefully made and written, with line rulings between each line of text. Most of the objects in the 82-9-18 and 82-9-18A collections come from Sippar, although a number are from other sites, such as Babylon, Dilbat, and reportedly Borsippa.<sup>6</sup> It is thus uncertain exactly where this text was found, but from the context one suspects Borsippa.

Although it is difficult to be certain about much of the text because of damage to the tablet, it appears to record the granting of certain privileges to the citizens of the city of Borsippa by Marduk-zākir-šumi I. It was a practice of various Neo-Assyrian and Neo-Babylonian monarchs to grant privileges and special status to the citizens of the important religious centres in Babylonia, in particular to the citizens of Babylon, Borsippa, Nippur and Sippar.

<sup>1</sup>The tablet BM 62908 is published courtesy of the Trustees of the British Museum. We are grateful to the staff of the museum's department of Western Asiatic Antiquities for their co-operation and assistance, particularly Dr E. Sollberger and Messrs T. Mitchell and C. B. F. Walker. Our thanks must also be expressed to Professor J. A. Brinkman for a number of suggestions with regard to the reading of the text. A. K. Grayson identified the text when cataloguing part of the 'Sippar' collection and copied and prepared a preliminary transliteration of it. G. Frame prepared the edition and wrote the article.

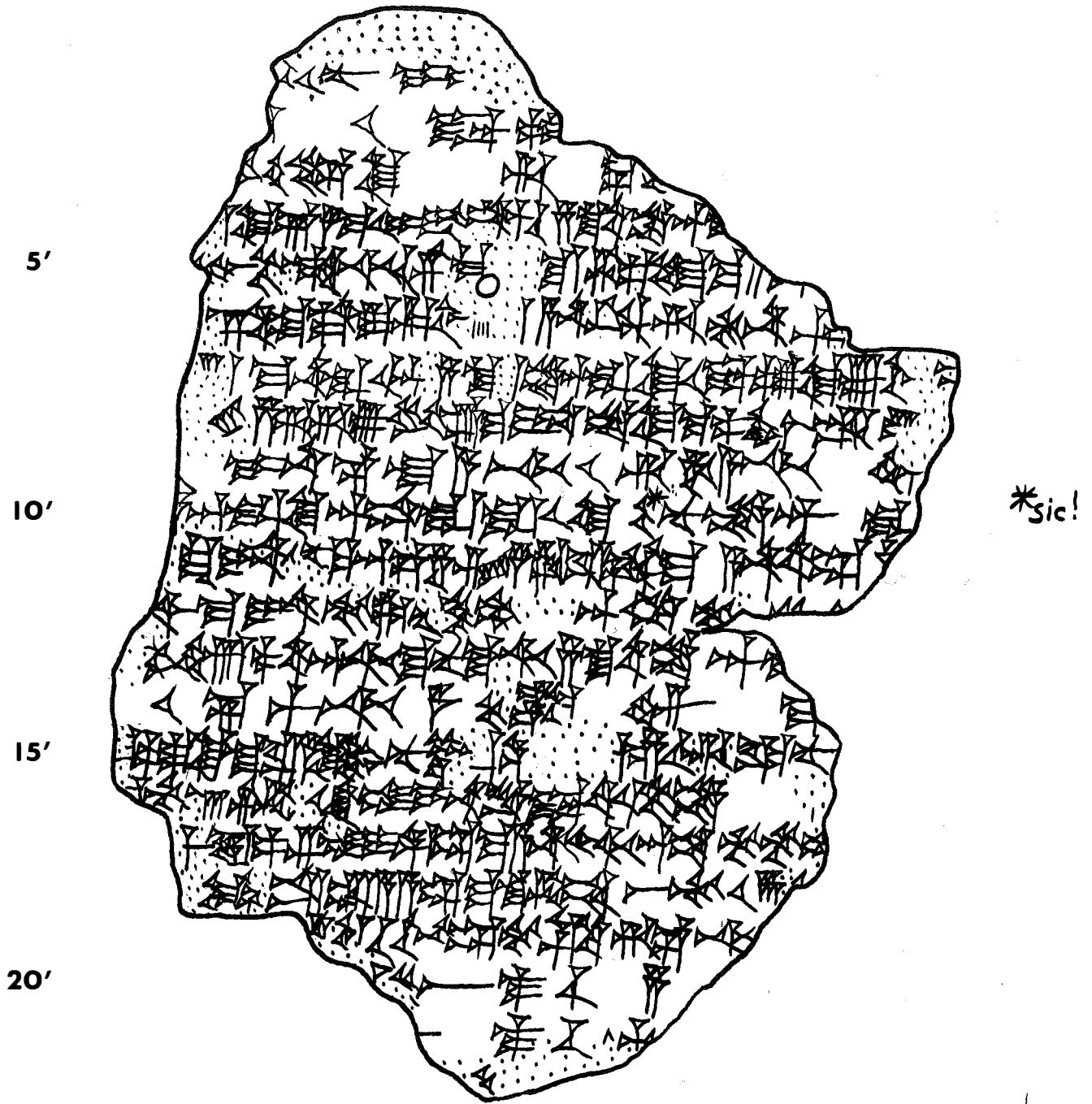
<sup>2</sup>See Brinkman, *PKB*, especially pp. 50-51, 70-72, and pl. II. According to Brinkman (*ibid.*, p. 193 n. 1181), the latest possible date for his accession year is 851 and the earliest possible date for his death is 824. The text published below appears to refer to the sixteenth year of Marduk-zākir-šumi (obv. 18').

<sup>3</sup>The reign of Marduk-zākir-šumi is discussed in detail by Brinkman in *PKB*, pp. 192-205 and 349-51. Brinkman mentions the text published here in *CAH* 3/1 (2nd ed.), p. 307.

<sup>4</sup>*RA* 16 (1919): 117-41. A second *kudurru*, dated to the king's eleventh year, records the private sale of some land located near Dilbat (*VAS* 1 no. 35).

<sup>5</sup>Weissbach, *Babylonische Miscellen*, pp. 16-17 and pl. 6 no. 2.

<sup>6</sup>Reade in Leichty, *Tablets from Sippar*, vol. 1, p. xxxiii.



BM 62908 (82-9-18,2877)

Obverse

These privileges could include exemption from taxes, corvée duty, and military service, and freedom from imprisonment. Their land could not be appropriated by the king and they could appeal directly to him in legal matters. The terms normally used to describe this privileged status are *andurāru*, *kidinnūtu*, *šubarrū*, and *zakūtu*.<sup>7</sup> In this text, reference is made particularly to *zakūtu*, 'exemption' (obv. 4', 7', 13', and 20'?) and its related verb *zakū* is employed on two occasions (rev. 4' and 5'); however, *andurāru*, 'freedom' and *kidinnu*, 'divine protection' are also mentioned (obv. 10' and 21'?).

In addition to Marduk-zākir-šumi, seven other rulers or officials are known who claim to have granted 'exemption', *zakūtu*. These are Meli-Šipak (*MDP* 2, pp. 99–111 and pls. 21–24, and 10 pp. 89–94 and pls. 11–13), Nebuchadnezzar I (*BBS* 6), Marduk-nādin-aḥḥē (*BBS* 25), Bēl-ḥarrān-bēla-ušur (*RT* 16 [1894]: 176–82), Sargon II (e.g. Lyon, *Sar.* 1:6), and Esarhaddon (e.g. Borger, *Asarh.* p. 25 episode 37:37). In addition, in this text, Marduk-zākir-šumi appears to refer to a king preceding him who had first established the exemption at Babylon and Borsippa and to another, likely his father, who had granted Babylon 'freedom and divine protection.'

The following is an outline of the text as interpreted from what is preserved:

- 1) The first few lines of the text are very poorly preserved, but appear to indicate that at some point in the past a Babylonian king had established the 'exemption' (*zakūtu*) of Babylon and Borsippa and recorded his action upon a gold object which he set up in the cella of the god Bēl (obv. 1'–8').
- 2) After a period of disorder in the land (*ina ešāti! u dalḥāti*, obv. 9'), another(?) king re-established the 'freedom' and 'divine protection' (*andurāra u kidinnu*) of Babylon and recorded this act upon the gold canopy of the god Bēl (obv. 10'–11').<sup>8</sup> It seems likely that the king in question was Nabû-apla-iddina, the father of Marduk-zākir-šumi. In the kudurru *BBS* 36, that king claimed to have restored matters in the temple of the sun-god Šamaš at Sippar which had deteriorated during a period of disorder and trouble (*ina ešāti u dalḥāti ša māt akkadī*) caused by the enemy Sutū.

<sup>7</sup>On these privileges, see in particular Brinkman in *CRAI* 19 p. 415 and *CAH* 3/1 (2nd ed.), pp. 290–91.

<sup>8</sup>Borsippa is not mentioned in what is preserved as having had its privileged position confirmed; however, it is not impossible that this city is to be restored at the end of line 10'.

- 3) Obv. 12'–15' seem to indicate that in the accession year of Marduk-zākir-šumi the exemption of Babylon was established. It appears, however, that because of unrest in the land of Akkad (*saḥmašti ša māt akkadīm*) the exemption of Borsippa was not established. This may well refer to the rebellion led by his brother Marduk-bēl-usāti. Mention is also made of the *akītu* festival and actions by [Nabû?] and Zarpanītum (obv. 16'–17').
- 4) Although they are extremely damaged, obv. 18'–22' may record that in the sixteenth year of his reign the king granted the 'exemption' and 'freedom' of Borsippa because of certain omens.<sup>9</sup>
- 5) Various temple workers were released from their feudal obligations and duties, and protection(?) was granted to runaways and fugitives. Other privileges and guarantees were granted to Borsippa and its citizens (rev. 2'–24').
- 6) Curse formulae (rev. 25'ff).

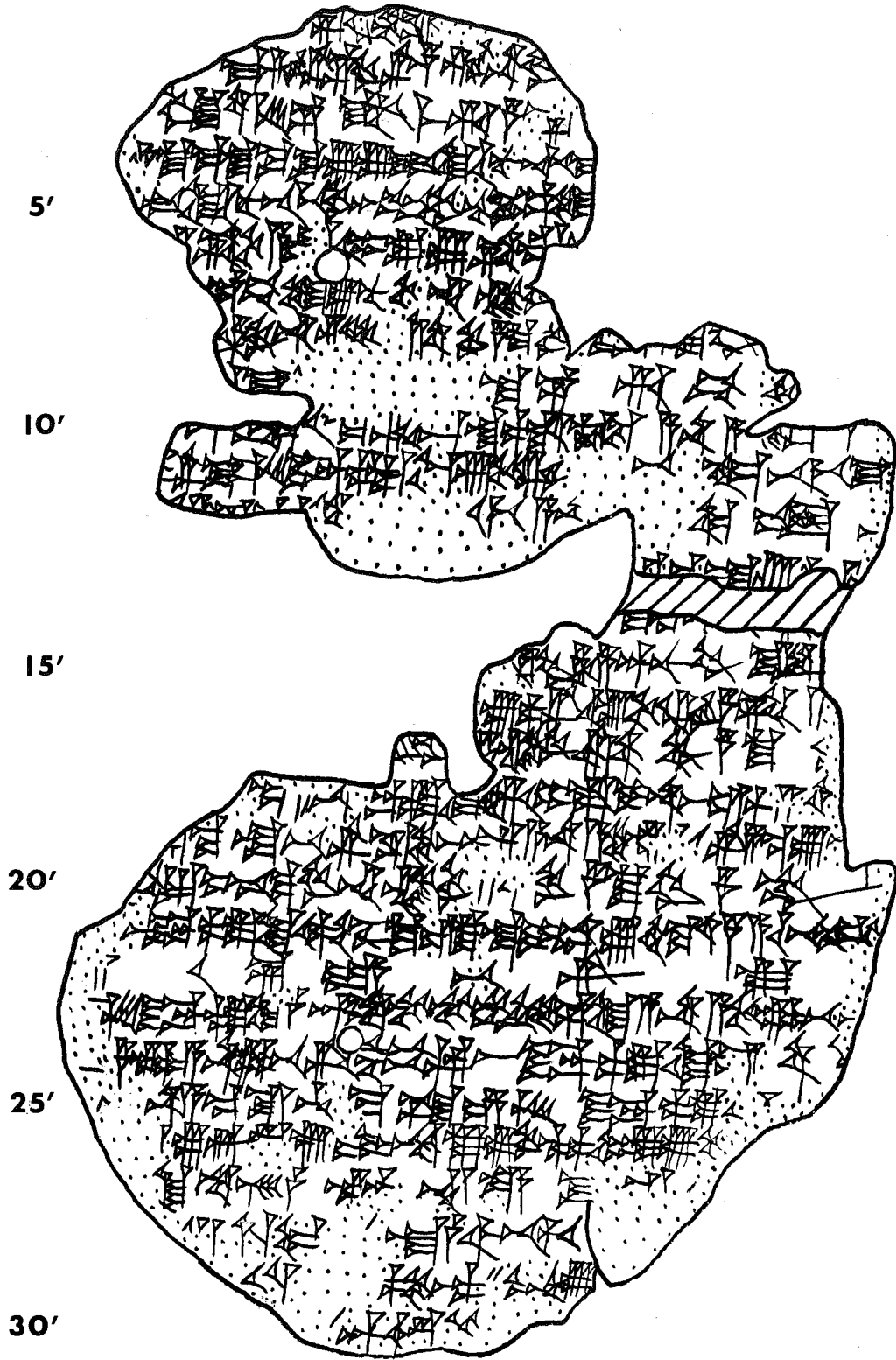
#### TRANSLITERATION

##### Obverse

##### Lacuna

- 1') [...] x-Γšú?Γ-nu i-x [...]
- 2') [... KÁ.DINGIR.RA.KI]I u bār-sip[a.KI ...]
- 3') [... LUG]AL TIN.TIR.KI ri-x x [...]
- 4') [...] x qé-reb šá-ma-mi-i le-u, za-ku-ut  
KÁ.DINGIR.R[A.KI ...]
- 5') [... id?-b]u-bu it-ti-šú ì SA[G.DU]-su šÉŠ  
tu ma Γa?Γ x [...]
- 6') [... it]-ta-aṭ-ta-lu ur-d[am?-m]a? a-na  
qaq-qa-ri mu na x [...]
- 7') [...] ΓNUN?Γ-mā na-ra-a[r] za-ku-[u]t KÁ.DINGIR.  
RA.KI u bār-sipa.KI ú-rak?-k[is? ...]
- 8') [... KÛ.G]I? ša-ri-ri ú-šeš-ṭir-ma i-na KÁ  
SILIM.MA pa-paḥ<sup>d</sup>EN ΓúΓ[...]
- 9') [...] x i-na e-ša!(text: LA)-a-ti u  
dal-ḥa-a-ti i[m-qu?-tu? ...]
- 10') [... K]Á.DINGIR.RA.KI an-du-ra-ra u ki-din!-nu  
KÁ.DINGIR.R[A.KI ...]
- 11') [... ú?]-kin? i-na ΓUGUΓ AN-e KÛ.GI šá<sup>d</sup>EN  
iš-ṭur-ma a-na u<sub>4</sub>-um ṣ[a-a-ti ...]
- 12') [...]-pi?-ma i-na MU.SAG.ΓNAMΓ.LUGAL.[LA]  
<sup>d</sup>AMAR.UTU-MU-ΓMUΓ L[UGAL TIN.TIR.KI (...)]
- 13') [... LU]GAL ŠAR NUN pa-liḥ DINGIR-ti-šu-nu  
GAL-ti za-ku-ut KÁ.DINGIR.R[A.KI ...]
- 14') [...] u saḥ-maš-ti šá KUR.URI.ΓKIΓ(-)im-m[a? ...]
- 15') [... bā]r-sipa.KI la iš-šá-ki-in nu-uk-[k]u?-r[u  
x] x-un ar-ka-nu [...]

<sup>9</sup>Borsippa is not actually mentioned in what is preserved.



BM 62908 (82-9-18,2877)

Reverse

- 16') [... D]I.KUD!(text: NUMUN) ḡsa<sup>1</sup>-ni-iq mit-  
hur-tum i-na ITI.BÁR U<sub>4</sub>.11.KÁM KÁ X [...]
- 17') [...] ḡ<sup>d</sup>zar-pa-ni-tum i-ru-um-ma a-na MAN-ti<sup>d</sup>  
AMAR.UTU-MU-MU LU[GAL ...]
- 18') [...] ki-ḡam<sup>1</sup>? iš-al a-a-um-ma la iq-bi-šú ina  
MU.16.K[ÁM ...]
- 19') [...] x-ḡdi<sup>1</sup>?-šú gu-um-mu-ru te-re-e-ti [...]
- 20') [...] x ḡbu<sup>1</sup> áš-šú za-[ku?-ut? ...]
- 21') [...] x áš-šú ḡan<sup>1</sup>-d[u?-ra?-ar? ...]
- 22') [...] x [...]
- Lacuna
- Reverse
- Lacuna
- 1') [...] ḡÉ<sup>1</sup>? x mu? ḡiš<sup>1</sup>? x [...]
- 2') [...] -ma gi-né-e LÚ.Ī.SUR.GI.NA L[Ú ...]
- 3') [...] LÚ.AZLAG.MEŠ e-piš šip-ri šá ḡÉ<sup>1</sup>? [...]
- 4') [...] i-na il-ki tup]-ḡšik<sup>1</sup>-ku ma-la ba-šu-ú  
ú-zak-ki-šú-nu-ti-m[a ...]
- 5') [...] ú-z]ak-ki-šú-nu-ti LÚ ḡal-qu LÚ mun-nab-t[  
...]
- 6') [ša? ...lu?]-ḡú<sup>1</sup>? TA KUR a-ḡra<sup>1</sup>?-mi lu-ú TA  
ḡURU<sup>1</sup> x [...]
- 7') [...] in-n]ab-bi-tu-ú-nu ḡLÚ<sup>1</sup>.EN.NAM L[Ú.ŠÁ.  
TAM LÚ.GAR.UŠ, LÚ.GAR.LUGAL ...]
- 8') [...] L]Ú.GAR LÚ.EN.ḡNAM<sup>1</sup> L[Ú.Š]À.TAM  
LÚ.GAR.UŠ, LÚ.[GAR].ḡLUGAL ù<sup>1</sup>? L[Ú? ...]
- 9') [...] x ḡDUMU<sup>1</sup> x [x x x] la e-re-bi  
L[Ú? ...]
- 10') [...] x x u ḡla šÉS<sup>1</sup> la pa-<sup>1a</sup>ḡár? a-na a-ḡšar  
šá<sup>1</sup>?-[nim?-ma? ...]
- 11') [...] p]a-ni DUMU.MEŠ bár-sipa.ḡKI ḡi ḡšad-  
gi[l x] x bil-ti DUM[U.MEŠ ...]
- 12') [...] x x x x [x x ḡi a-n[a x] di ram x [...]
- 13') [...] x x ad ḡú<sup>1</sup>? x x [...]
- 14') [...] x x x x x [...]
- 15') [...] r]u? LÚ ḡa-za-an-nu LÚ.NÍMGIR [...]
- 16') [...] -ú pa-ni-šú ú-šad-gil NÍG.GA-ŠÚ x [...]
- 17') [...] x L[Ú.E]N.NAM LÚ.ŠÁ.TAM LÚ.GAR.UŠ,  
L[Ú.GAR.LUGAL ...]
- 18') [...] x ḡa-na<sup>1</sup> [b]ár-sipa.ḡKI<sup>1</sup> im-mi-da i-na  
1 GUR 1 (BÁN) ḡA<sup>1</sup>?[.Š]À? ...]
- 19') [...] x x la be-lí iš-pu-ḡra<sup>1</sup> a-na a-ḡbu<sup>1</sup>  
x (x) ni 4 GADA ú x [...]
- 20') [...] ub?-b]i<sup>1</sup>?-ḡib<sup>1</sup> šum-ma LÚ.EN.NAM LÚ.ḡŠÁ.  
TAM<sup>1</sup> LÚ.GAR.UŠ, LÚ.GAR.LUGAL [...]
- 21') [...] x bár-sipa.KI ul ka? x ku la i-du-ú  
ḡi-ḡa šá-a-šú ina muḡ-ḡ[i ...]
- 22') [...] x u É-ia be-lí lu [...]
- 23') [...] DUM]U.MEŠ bár-sipa.KI šá<sup>d</sup> AMAR.UTU-MU-  
MU LUGAL TIN.TIR.KI a-na a-mat<sup>d</sup> AG be-l[í-šú ...]
- 24') [...] x šá<sup>d</sup> AG a-na<sup>d</sup> AG be-lí-ḡšú<sup>1</sup> ub-bi-ib  
ina bár-sipa.KI ḡURU<sup>1</sup>? ud x [...]
- 25') [...] a[n?] -na-a is-su-ḡ[u]-ma SUḡUŠ UN.MEŠ  
bár-sipa.ḡKI<sup>1</sup> [...]

- 26') [...] ḡu-ú NUN ḡlu<sup>1</sup>-ú GÍR.NÍTA lu-ú LÚ ak-lu,  
lu-ú L[Ú.NU.BÁNDA? ...]
- 27') [...] -ki ĩR.ḡMEŠ<sup>1</sup> šá<sup>d</sup> ḡAG<sup>1</sup> EN-ia š[u]-x x [...]
- 28') [...] x x ḡdi<sup>1</sup>? x la šá ši ti [...]
- 29') [...] x [x] x bu pa x x ú [...]
- 30') [...] x an x x [...]
- Lacuna

## TRANSLATION

## Obverse

## Lacuna

- 1') [...] their [...] ... [...]
- 2') [... Babylon] and Borsippa [...]
- 3') [... ki]ng of Babylon ... [...]
- 4') [...] within the heavens *the writing board*  
(recording) the exemption of Babylon [...]
- 5') [...] *they sp*peak with him; *they* annoint his  
head with oil ... [...]
- 6') [...] while] they watched, he *desc*[ended] to  
the earth ... [...]
- 7') [...] *the prince commissioned auxiliary troops*  
(*to protect*) the exemption of Babylon and  
Borsippa [...]
- 8') [...] he had (it) inscribed [upon a *canopy*] of  
*šāriru*-gold and [*set it up*] in the 'Gate-of-  
Well-being', the cella of the god Bēl [...]
- 9') [...] *which*] in the disorder and trouble [*had*  
*befallen* ...]
- 10') [...] Babylon, the freedom and divine protection  
of Babylon [...]
- 11') [...] *he*] *established*. He inscribed (it) upon the  
gold canopy of the god Bēl and for the fut[ure  
...]
- 12') [...] and in the accession year of Marduk-zākir-  
šumi, k[ing of Babylon ...]
- 13') [...] ki]ng of the world, prince who reveres their  
great divinity, [...] the exemption of Babylon [...]
- 14') [...] *rebellion*] and unrest of the land of Akkad  
[...]
- 15') [...] *the exemption of*] Borsippa was not established;  
to change ... afterwards [...]
- 16') [the god Nabû ...], the *judge* who makes oppos-  
ing sides comply, in the month of Nisan, on the  
eleventh day, the gate [...]
- 17') [...] the goddess Zarpanītum entered and for  
the kingship of Marduk-zākir-šumi, ki[ng...]
- 18') [...] *thus he asked* but no one answered him.  
In the sixteenth year [...]
- 19') [...] ... to *complete* the omens [...]
- 20') [...] ... because of the *exe*[mption ...]
- 21') [...] ... because of the *fre*[edom ...]
- 22') [...] ... [...]

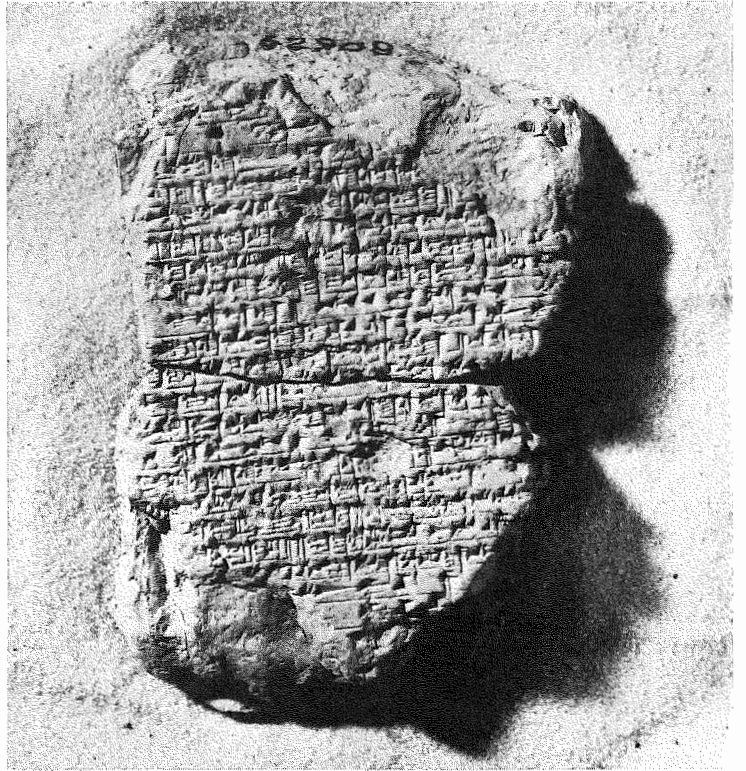
## Lacuna



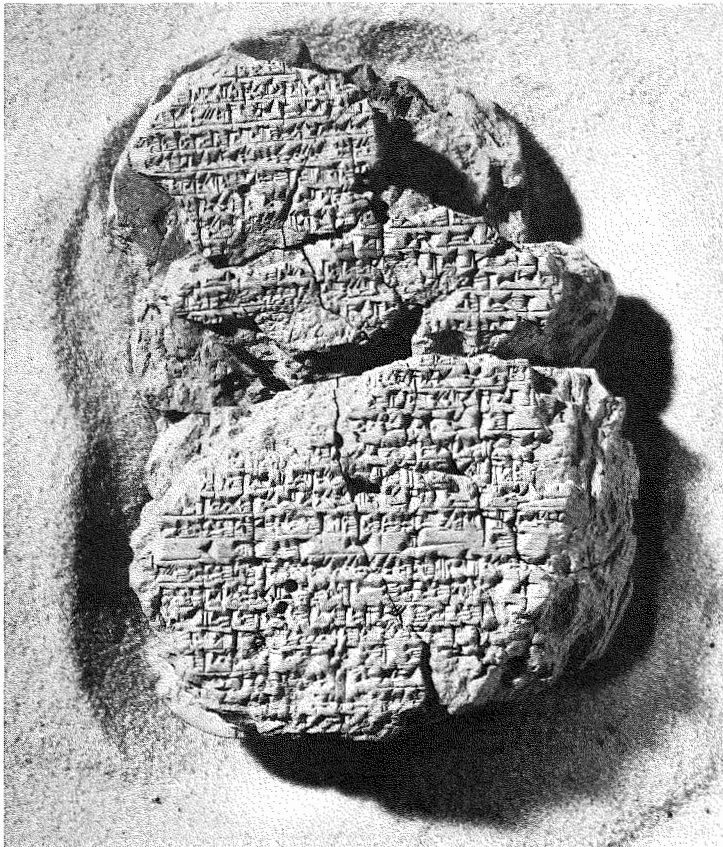
British Museum photographs

BM 62908 (82-9-19,2887)

Obverse



Reverse



## Reverse

## Lacuna

- 1') [...] ... [...]  
 2') [...] regular offerings, the oil presser of the regular offerings, [...]  
 3') [...] the fuller, those who work in the *temple* [...]  
 4') [...] he released them [from feudal obligations and forced] labour of every kind and [...]  
 5') [...] he released them. The runaway, the fugitive [...]  
 6') [who ... *whether*] from the land of *Aramu* or from the city of [...]  
 7') [...] fled, a provincial governor, a [temple administrator, a governor, a royal official ...]  
 8') [...] an *official*, a provincial governor, a temple administrator, a governor, a royal [official] and a [...]  
 9') [...] the citizen[s ...] is not to enter [...]  
 10') [...] ... is not to anoint, not to *release*, to *an[other]* place [...]  
 11') [...] he entrusted to the citizens of Borsippa; ... tax of the citizen[s ...]  
 12') [...] ... [...]  
 13') [...] ... [...]  
 14') [...] ... [...]  
 15') [...] the mayor, the herald [...]  
 16') [...] he entrusted to him; his property [...]  
 17') [...] a provincial governor, a temple administrator, a governor, a [royal official ...]  
 18') [...] he imposes [...] *for* Borsippa. In one kur, two ban *of field* [...]  
 19') [...] ... my lord wrote ... [...]  
 20') [...] he *purified*. If a provincial governor, a temple administrator, a governor, a royal official [...]  
 21') [...] Borsippa ... unknowingly a sin to him against [...]  
 22') [...] ... and of my house, my lord ... [...]  
 23') [...] the citizens of Borsippa whom Marduk-zākir-šumi, the king of Babylon, at the command of the god Nabû, [his] lord [...]  
 24') [...] he purified [...] ... of the god Nabû for the god Nabû, his lord, (and) in Borsippa, the *city* ... [...]

- 25') [Anyone who ...] removes this [...] and [...] the foundation of the people of Borsippa [...]  
 26') [...] whether prince, or viceroy, or overseer, or [*lieutenant* ...]  
 27') [...] the servants of the god Nabû, my lord, ... [...]  
 28') [...] ... [...]  
 29') [...] ... [...]  
 30') [...] ... [...]  
 Lacuna

## COMMENTARY

## Obverse

- 4') The reading *le-u*, 'the writing board' is tentative.  
 5') Possibly ŠEŠ TU-*ma* or ŠEŠ-tu *ma*?  
 7') The verb *rakāsu* is not otherwise attested with *zakātu*.  
 8') For the possible restoration of the word 'canopy' at the beginning of the line, see line 11'. The 'Gate-of-Well-being' (*bāb šulmi*) was one of the gates of the Esagila temple; here was located the cella of the god Marduk. See Unger, *Babylon* p. 184.  
 9') Compare *BBS* 36 i 4-5 and *JAOS* 88 (1968): 126 Ib 16-17. Or possibly *i[m-lu-ú ...]*.  
 14') 'Unrest in the land of Akkad'. Similar statements are common in omen apodoses (e.g., Virolleaud, *ACh* Suppl. 2 38:9).  
 16') 'Who makes opposing forces comply' is an epithet usually employed for the god Nabû, though occasionally also for Nergal and Ninurta (see Tallqvist, *Götterepitheta* p. 149 and *CAD* 10/II [M] pp. 137-38). Perhaps '... Bab[ylon ...]' instead of '... the gate [...]'.  
 Reverse

## Reverse

- 4') Compare *BBS* 24:38-39 and 25:21-24.  
 8'-10') Compare *BBS* 6 i 51-ii 5 and 8 top 1-26.  
 18') Brinkman suggests *i-na* UKKIN, 'in the assembly'.  
 24') Possibly an epithet for Borsippa at the end of the line. Brinkman tentatively suggests instead UD.K[IB.NUN.KI].  
 26') For similar listings of officials, see *CAD* 1/I (A) p. 278.  
 28') Brinkman suggests *ina e-ši-ti*.

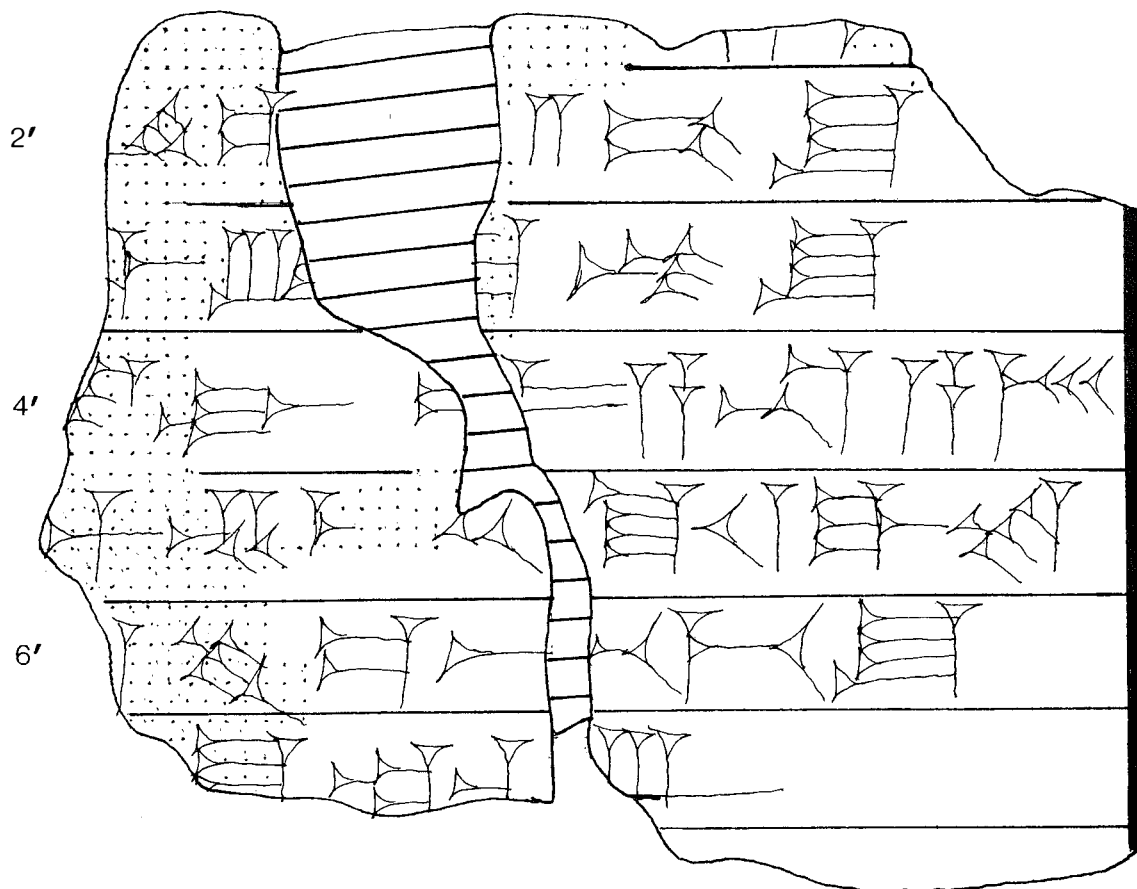


# Three Fragmentary Inscriptions of Ashurnasirpal II

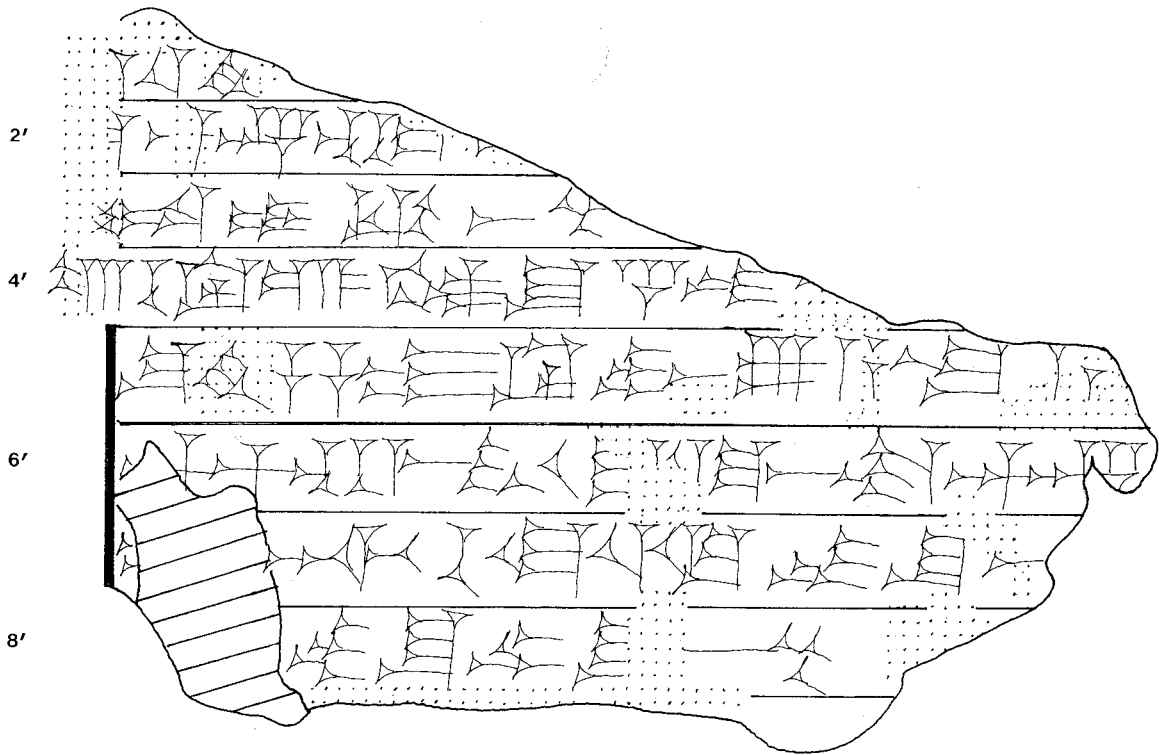
A. KIRK GRAYSON  
*University of Toronto*

The following are copies of broken inscriptions on stone tablet fragments from Calah. They are published courtesy of the Trustees of the British Museum. I am grateful to Christopher Walker for drawing my attention to them. All three have remains of concluding formulae typical of Ashurnasirpal II, although no exact duplicates are known. The first two (Rm 1084 and 1085) are duplicates of one another. They were published in translation in Grayson, *ARI 2* ci 24 (p. 182). The third might belong to the same text but this is uncertain; it does not physically join either of the other fragments but it could be from the same slab as one of them.

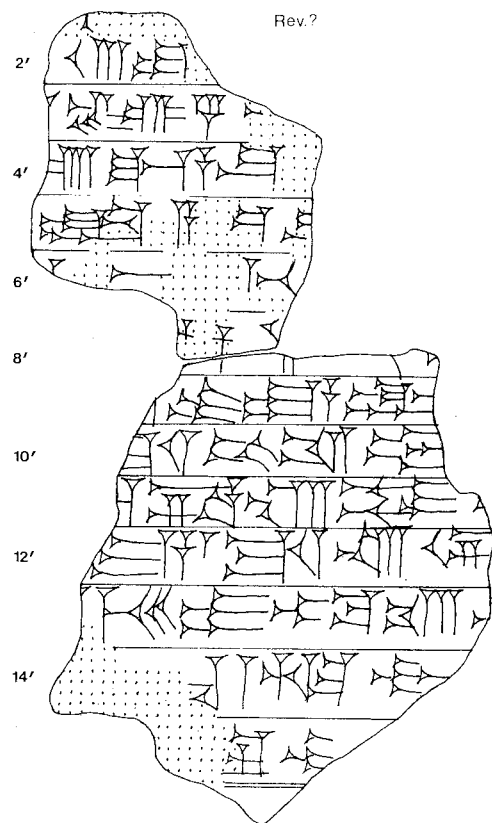
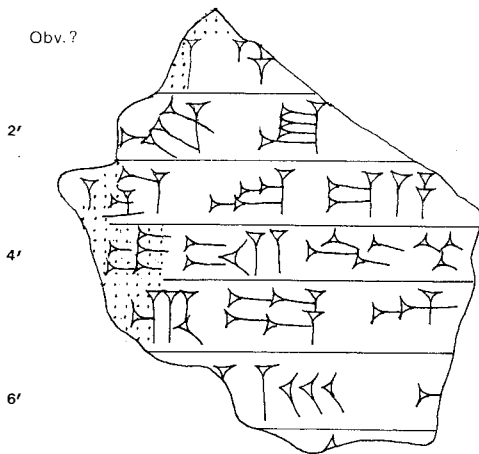
Rm 1084 measures c. 13 × 11 cm and only one side has been preserved. Note the different shapes of the BU sign in lines 4' and 6'. Rm 1085 measures c. 19 × 12 cm. Only one side is legible but there are faint illegible traces of signs on the other side. Each line is inscribed beginning halfway round on the left edge. Rm 1096 measures c. 10 × 18 cm. A tentative suggestion of the identity of obverse and reverse is based on the content. There are faint illegible traces of several more lines on the obverse(?).



Rm 1084



Rm 1085



Rm 1096

# Sîn-iqīšam and the Fourteen Statues for Nippur

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A recent study of the year names of Sîn-iqīšam by M. Stol<sup>1</sup> has determined that the name of what is probably the fourth year of the king reads:

u 14 URUDU.alam nibru.KI-(šè) (ù) 3  
Giš.gu-za bára-maḥ (var. kù-GI) [(x)]  
alam-<sup>d</sup>utu <sup>d</sup>šè-ri<sub>3</sub>-da kù-GI šu-du<sub>7</sub>-a ... é-  
<sup>d</sup>utu-šè (var. ra) (var. èš-é-babbar-šè/ra)  
i-ni-in-ku<sub>4</sub>-re (and vars.)<sup>2</sup>

'The year: he brought fourteen copper statues into Nippur (and) three lofty (var. golden) throne daises, (and) perfect golden statues of Utu and Šerida into the temple of Utu (var. into the shrine É-babbar).'

During the reign of Sîn-iqīšam of Larsa, Nippur was firmly under the control of Larsa, and the introduction of the 14 statues into the city was a way of symbolizing that control. That statues were indeed brought into the city at this time is confirmed by the evidence of the tablet NBC 11203 = 5NT 91, a tablet from the archives of the Ešumeša temple in Nippur studied by M. Sigrist.<sup>3</sup> This contains an offering: URUDU.alam <sup>d</sup>EN.ZU-i-qí-ša-am lugal 4-bi, '(for) the four copper statues of Sîn-iqīšam'.<sup>4</sup> The tablet itself is dated to year five of Sîn-iqīšam, that is to the year after the year named for the introduction of the statues into Nippur.

The introduction of a large number of statues into Nippur is described in a copy of a royal inscription of a Larsa king known from a hitherto unpublished tablet from Nippur in the University Museum in Philadelphia. The king's name in the text is incomplete, but should be restored Sîn-iqīšam. The text is offered

<sup>1</sup>M. Stol, *Studies in Old Babylonian History*, pp. 23-27.

<sup>2</sup>*Ibid.*, p. 26. The reconstructed year name is a conflation of YOS 5 no. 61 and no. 167.

<sup>3</sup>See M. Sigrist, 'Les Satukku dans l'Ešumueša durant la période d'Isin et Larsa', *Bibliotheca Mesopotamica* 11, pp. 111-14.

<sup>4</sup>*Ibid.*, p. 112, l. 24.

here through the courtesy of A. Sjöberg, curator of the tablet collection. The text, a join of two fragments, CBS 7861 + 7865, is not completely preserved. The remains of six columns on the obverse and six columns on the reverse are extant (see copy), and probably indicate the full width of the original tablet. From the thickness at the break, it can be estimated that approximately one half of the tablet is missing at the bottom. The preserved portion measures 10.0 × 12.4 × 1.7 cm. The edition offered here, prepared by M. W. Green, is an important new addition to the corpus of Larsa inscriptions. Apart from a copy of a short text dealing with Kudur-mabuk,<sup>5</sup> this is the only copy of a Larsa king's inscription known from Nippur, and with an original length which must have been at least 480 lines, is the longest royal inscription of the Larsa corpus.

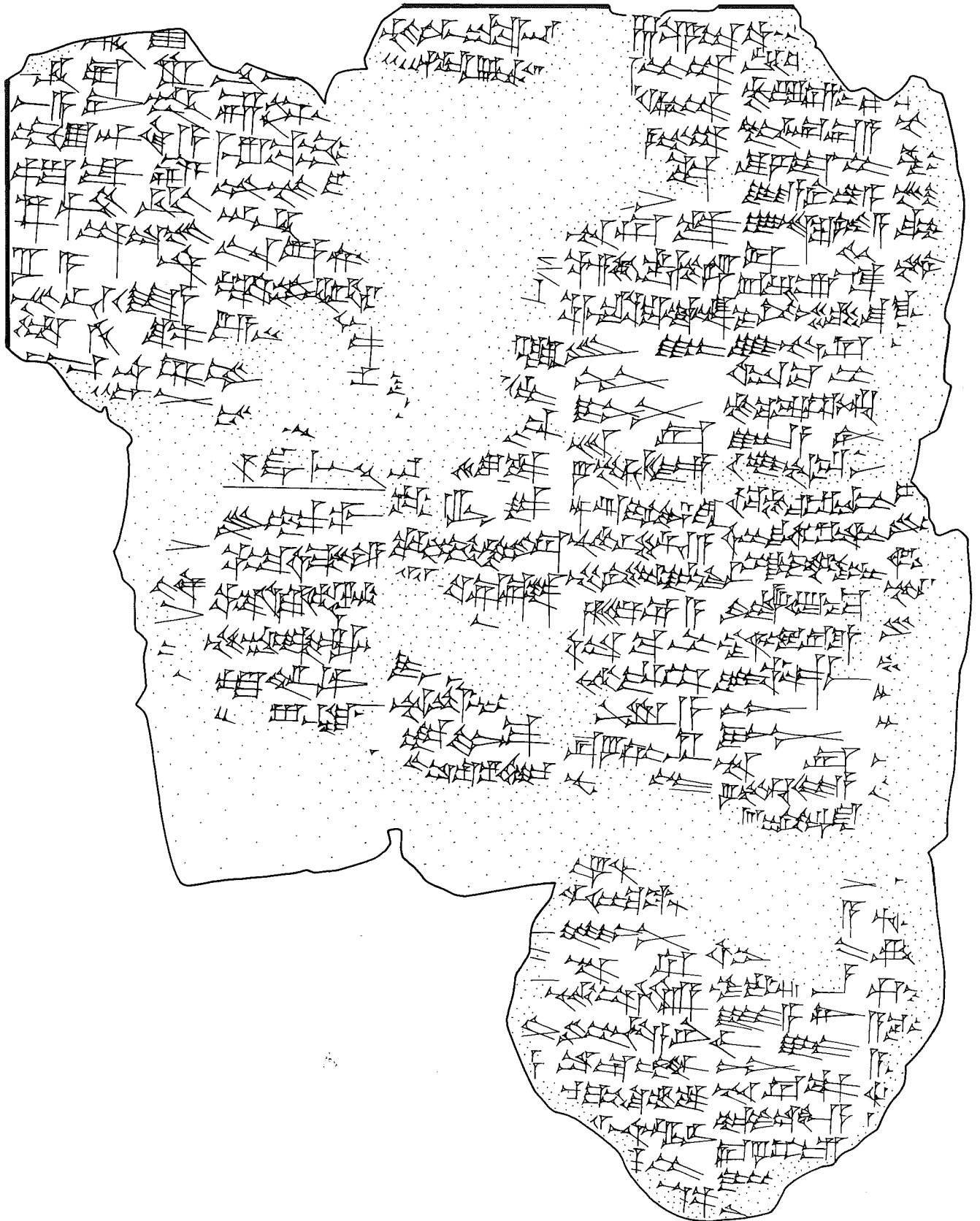
## CBS 7861 + 7865

### TRANSLITERATION

#### Col. i

- 1 [d]r<sup>d</sup>en-lil<sub>2</sub>ṭ
- 2 en-u<sub>18</sub>-ru
- 3 aš-a-ni maḥ
- 4 za<sub>3</sub>-dib an-ki-a
- 5 sipa-da edin
- 6 [k]jilib<sub>3</sub> zi-gal<sub>2</sub> / tum<sub>2</sub>-tum<sub>2</sub>-mu
- 7 nig<sub>2</sub>-a-na
- 8 mu sa<sub>4</sub>-a
- 9 en<sub>3</sub> tar-ra
- 10 r<sup>x</sup> x<sup>ṭ</sup>-na-us<sub>2</sub>
- 11 [x] r<sup>x</sup> ni
- 12-15 [...]
- 16 [...] ni
- 17 [...] r<sup>x</sup> DI
- 18 [...] ni
- 19 [...] r<sup>x</sup>

<sup>5</sup>See D. Edzard, *AfO* 20 pp. 159-61.



Obverse

20 [...] ʿxʿ

(broken)

Col. ii

1-2 [...]

3 en ʿxʿ [...]

4 kalam-du<sub>10</sub>-ga [x (x)]5 me kilib<sub>3</sub>-ba za<sub>3</sub>-k[eš<sub>2</sub>]

6 lugal-mu-ra

7 <sup>d</sup>EN. <ZU-i-qi<sub>2</sub>-ša-am>

8 nita-kalag-ga

9 sipa ša<sub>3</sub>-du<sub>10</sub>-du<sub>10</sub> / nibru-ki-k[e<sub>4</sub>]10 u<sub>2</sub>-a u[ri<sub>2</sub>-k]i-ma

11 lugal [arar-k]i-ma

12 lug[al-ki-e]n-[gi]

13 [k]i-ur[i]-me-en

14 lu<sub>2</sub> bad<sub>3</sub>-gal15 arar-ki-ma mu-du<sub>3</sub>-a

16 arar-ki uru-ul ʿxʿ an-[ki]

17 mu-maḥ bi<sub>2</sub>-in-tuku-tuku-/me-ʿenʿ18 sipa ni<sub>2</sub>-tuku19 ʿlu<sub>2</sub> e<sub>2</sub>-x-xʿ20 [mu-du<sub>3</sub>]-ʿaʿ

(broken)

Col. iii

1 nam-šita-aš gub-ba-me-en

2 ʿalam-zabarʿ 7-ta ʿxʿ

3-6 [...]

7 [...] ʿxʿ

8 [...] ʿxʿ

9 [... z]abar-ra-/ta

10 š[u ...]-du<sub>7</sub>

11 [...] ʿxʿ

12 [...] ʿxʿ

13 ʿeš<sub>3</sub>-e<sub>2</sub>ʿ-ʿkur-ra-ka14 sag-g[a<sub>2</sub>] tuku-tu[ku-d]e<sub>3</sub>15 inim-du<sub>10</sub> za<sub>3</sub>-mi<sub>2</sub> nam-lugal-ga<sub>2</sub>16 ʿxʿ ki ga<sub>2</sub>-ga<sub>2</sub>-de<sub>3</sub>17 [alam-ne<sub>2</sub>-n]e<sub>2</sub>18 dumu-ʿne<sub>2</sub>-ne<sub>2</sub>ʿ19 ir<sub>3</sub> lu<sub>2</sub> ki-ʿxʿ-[x]20 bi<sub>2</sub>-in-dim<sub>2</sub>21 mu du-ri<sub>2</sub> gi<sub>4</sub>-de<sub>3</sub>

22-24 [...]

(fragment)

25 [...]

26 [...-b]i

27 [...]

28 [... lug]al

29 [...]-aʿ

(broken)

Col. iv

1 [n +] 6 sila<sub>3</sub> ninda-ta2 [n s]ila<sub>3</sub> kaš-ta3 [n sil]a<sub>3</sub> kurun<sub>3</sub>-ta4 [n sila<sub>3</sub>] ninda-duḥ-ta5 [sa<sub>2</sub>ʿ]-du<sub>11</sub>6 [alam-ne<sub>2</sub>]-ne<sub>2</sub>7 ir<sub>3</sub>-ga<sub>2</sub>-ka8 u<sub>4</sub>-aš-a ur<sub>3</sub>-gin<sub>7</sub> ḥu-mu-ni-gar9 u<sub>4</sub>-me-da u<sub>4</sub>-da egir-bi-še<sub>3</sub>10 lu<sub>2</sub> alam-ne<sub>2</sub>-ne<sub>2</sub>11 dumu-ne<sub>2</sub>-ne<sub>2</sub>12 ir<sub>3</sub>-ga<sub>2</sub>13 nig<sub>2</sub> mu-sa<sub>4</sub>-a

14 an-zil i-ni-in-gar-ra

15 nu-ub-zi-re-a

16 mu-ni li-bi<sub>2</sub>-ib<sub>2</sub>-/ḥa-lam-e-a

17 ki-gub-ba-bi

18 [n]u-ub-da-ab-/kur<sub>2</sub>-ru-a19 e<sub>2</sub>-nig<sub>2</sub>-GA-ra20 nu-b[i<sub>2</sub>]-ib<sub>2</sub>-/[ku<sub>4</sub>-ku<sub>4</sub>-a]

21-22 [...]

(fragment)

23 [ka]š ninda ʿu<sub>6</sub>ʿ-[di-de<sub>3</sub>]

24 im-mi-ibʿ-ʿgubʿ-b[aʿ-a]

25 alam-ne<sub>2</sub>-ne<sub>2</sub>26 ir<sub>3</sub>-ga<sub>2</sub>27 nu-ub-ta-ku<sub>5</sub>-ru-a28 lu<sub>2</sub>-bi bala-a-ni29 du-ri<sub>2</sub> ḥe<sub>2</sub>-im30 giš-tukul-bi ki-me<sub>3</sub>-ka

31 [gaba-r]i na-an-tuku-tuku

32 [...] ʿxʿʿ-bi

33 [ḥe<sub>2</sub>-em]-ʿtaʿ-sig<sub>3</sub>

Col. v

1 u<sub>4</sub> ʿxʿ [...]

2 enkar giš- [...]

3 nam-sipa-kalam-ma-še<sub>3</sub>4 ib<sub>2</sub>-ši-ga<sub>2</sub>-ga<sub>2</sub>-a

5 tukum-bi

6 alam-a-ni ḥe<sub>2</sub>-a7 alam-ir<sub>3</sub>-da-ni ḥe<sub>2</sub>-a8 e<sub>2</sub>-kur9 e<sub>2</sub>-<sup>d</sup>en-lil<sub>2</sub>-la<sub>2</sub>-še<sub>3</sub>10 i-ni-in-ku<sub>4</sub>-ku<sub>4</sub>11 alam-ir<sub>3</sub>-ga<sub>2</sub>

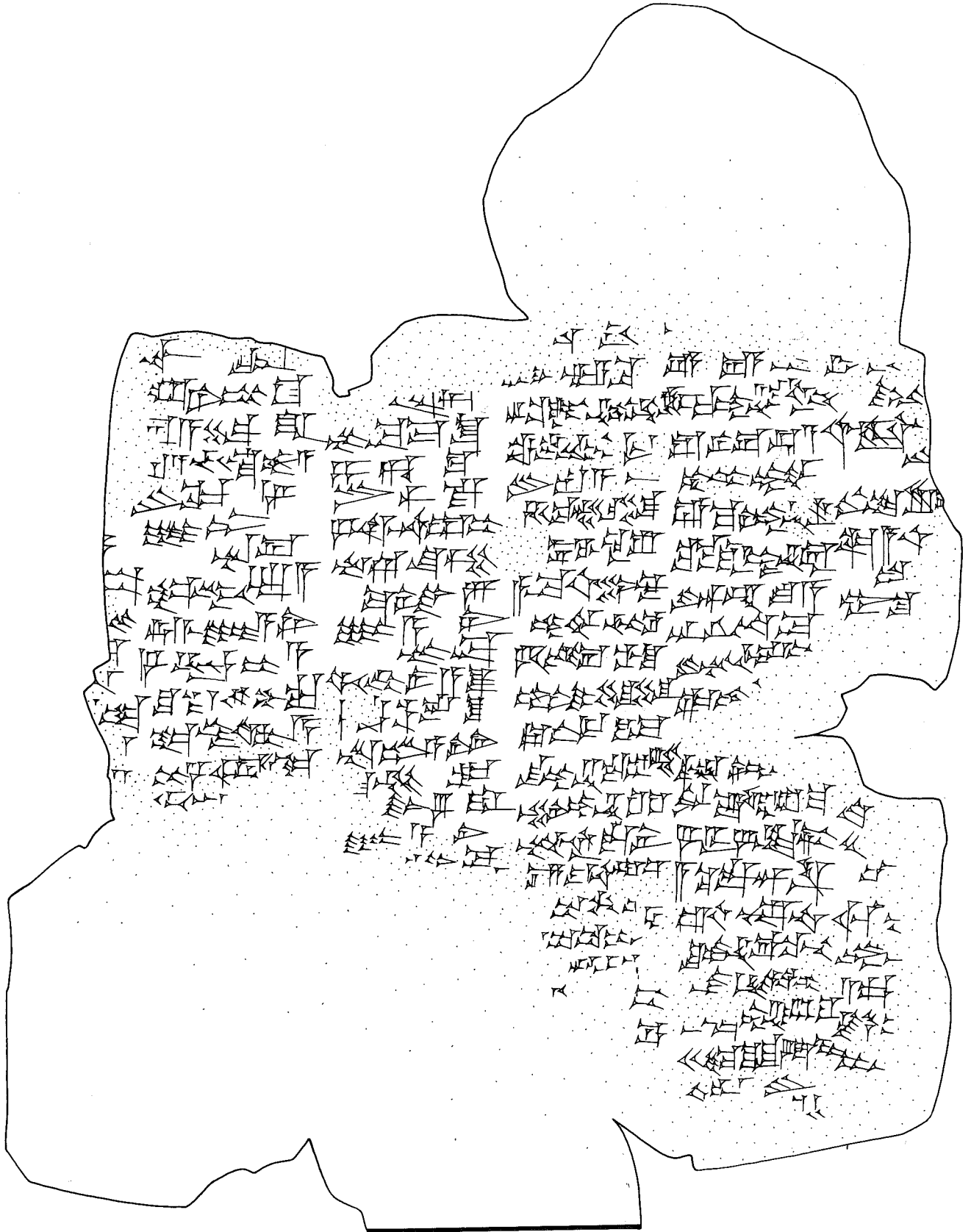
12 ki-gub-ba-bi

13 nam-ba-da-ab-kur<sub>2</sub>-re

14 alam-a-ni

15 igi-alam-ir<sub>3</sub>-da-ni16 ki-ba nam-ba-ab-gub-be<sub>2</sub>17 ki-bi-še<sub>3</sub> na-ab-gub-be<sub>2</sub>18 bar-bi-še<sub>3</sub> ḥe<sub>2</sub>-bi<sub>2</sub>-ib<sub>2</sub>-gub-be<sub>2</sub>





Reverse

19 lu<sub>2</sub>-a<sub>2</sub>-nig<sub>2</sub>-ḫul-dim<sub>2</sub>-ma  
 20 ib<sub>2</sub>-ši-ag<sub>2</sub>-ga<sub>2</sub>-e  
 21 alam-zabar-  
 22 ne<sub>2</sub>-ne<sub>2</sub>  
 23 dumu-ne<sub>2</sub>-ne<sub>2</sub>  
 24 ir<sub>3</sub>-ga<sub>2</sub>  
 25 nig<sub>2</sub> mu-sa<sub>4</sub>-a  
 26 [an]-zil i-ni-in-gar-ra  
 27 [...]  
 (fragment)  
 28 [...]-ni  
 29 [...]-a  
 30 ki-g[ub-ba-b]i  
 31 ib<sub>2</sub>-da-ab-ṛkur<sub>2</sub>-ru-a<sup>ṛ</sup>  
 32 alam-a-ni  
 33 igi-alam-  
 34 ne<sub>2</sub>-ne<sub>2</sub>  
 35 ir<sub>3</sub>-ga<sub>2</sub>-ka  
 36 bi<sub>2</sub>-ib<sub>2</sub>-gub-bu-a  
 37 e<sub>2</sub>-nig<sub>2</sub>-GA-ra  
 38 alam-[ne<sub>2</sub>-ne<sub>2</sub>]  
 39 i[r<sub>3</sub>-ga<sub>2</sub>]  
 [40] [bi<sub>2</sub>-ib<sub>2</sub>-ku<sub>4</sub>-ku<sub>4</sub>-a]  
 (broken)

## Col. vi

1-2 [...]  
 3 ṛx<sup>ṛ</sup> [...]  
 4 ṛx<sup>ṛ</sup> [...]  
 5 ib<sub>2</sub>-t[a-...]  
 6 mu-s[ar-ra-ba]  
 7 šu b[i<sub>2</sub>-ib<sub>2</sub>-ur<sub>3</sub>-ru-a]  
 8 mu-n[i bi<sub>2</sub>-ib<sub>2</sub>-sar-re-a]  
 9 aš<sub>2</sub>-b[al-a-ba-ke<sub>4</sub>-eš lu<sub>2</sub>-kur<sub>2</sub>]  
 10 š[u ba-an-zi-zi-a]  
 11-14 [...]  
 15 ṛx<sup>ṛ</sup> [...]  
 16 lu<sub>2</sub>-[bi lugal ḫe<sub>2</sub>-a en ḫe<sub>2</sub>-a]  
 17 u<sub>3</sub> l[u<sub>2</sub>-ulu<sub>3</sub> sag-zi-gal<sub>2</sub>]  
 18 mu-s[a<sub>4</sub>-a ḫe<sub>2</sub>-a]  
 19 lu<sub>2</sub>-[ba]  
 20 m[u na-an-tuku-tuku]  
 21 <sup>d</sup>[...]  
 22 <sup>d</sup>[...]  
 23 n[am ḫa-ba-an-da-ku<sub>5</sub>-ru-ne]  
 24 k[i<sup>?</sup> ...]  
 25 [...]  
 (fragment)  
 26 ṛx<sup>ṛ</sup> [...]  
 27 ḫu-m[u-...]  
 28 <sup>d</sup>en-[ki lugal-abzu]  
 29 nun ṛx<sup>ṛ</sup> [...]  
 30 i<sub>7</sub>-ṛx<sup>ṛ</sup> [...]  
 31 ṛa x<sup>ṛ</sup> [...]  
 32 ṛu<sub>3</sub><sup>?</sup> [...]

33 ṛx<sup>ṛ</sup> [...]  
 (broken)

## Rev. i

1' ṛx<sup>ṛ</sup> [...] / in-n[a-...]  
 2' ki ḫub ṛx<sup>ṛ</sup> [...] / l[u<sub>2</sub> ...]  
 3' lu<sub>2</sub>-erim<sub>2</sub>-n[i ...]  
 4' ka-a ki [...] / DU [...]  
 5' giri<sub>3</sub> šu [...]  
 6'-10' [...]  
 11' ša<sub>3</sub>-[...]  
 12' gam [...] / ṛx<sup>ṛ</sup> [...]  
 13' igi-la<sub>2</sub> m[u-...]  
 14' ḫe<sub>2</sub>-e[n-...]  
 15' a kal [...]  
 16' nam-TAR ṛx<sup>ṛ</sup> [...]  
 17' ṛx<sup>ṛ</sup> [...] / [...]  
 18' ṛx<sup>ṛ</sup> [...]  
 (broken)

## Rev. ii

1' ṛx<sup>ṛ</sup> [...]  
 2' un-un-bi  
 3' ṛgiš-tukul ḫe<sub>2</sub>-en-da-šub-be<sub>2</sub>  
 4' uru-ni e<sub>2</sub>-ri-a  
 5' ṛar<sub>2</sub><sup>?</sup>-ar<sub>2</sub><sup>?</sup> ḫe<sub>2</sub>-im  
 6' kalam-ma-ni ḫe<sub>2</sub>-en-šub  
 7' du<sub>6</sub>-du<sub>6</sub>-ra ḫe<sub>2</sub>-en-šid  
 8' lu<sub>2</sub> <sup>d</sup>suen-a  
 9' <sup>d</sup>nanna-gin<sub>7</sub>  
 10' lu<sub>2</sub> mu-ši-da-b[e<sub>2</sub>]  
 11' sag ḫe<sub>2</sub>-ṛx<sup>ṛ</sup> [...] / [...]  
 12' šu-maḫ-ni ḫe<sub>2</sub>-ṛx-x<sup>ṛ</sup>  
 13' su<sub>3</sub>-da ḫa-ra-ab-dab<sub>5</sub>  
 14' nig<sub>2</sub>-tuku nig<sub>2</sub>-sa<sub>6</sub>-ga  
 15' a-ba-da-an-tak<sub>4</sub>  
 16' uru ki nu-zu-na  
 17' šu ḫe<sub>2</sub>-en-dag-ge<sub>4</sub>  
 18' ṛḫe<sub>2</sub>-gal<sub>2</sub> si<sub>3</sub>-si<sub>3</sub>-ga<sup>ṛ</sup>  
 19' ṛx šu ḫe<sub>2</sub>-en-da-an-dab<sub>5</sub><sup>ṛ</sup>  
 20' 2-kam-ma-še<sub>3</sub> tukum-bi  
 21' ṛu<sub>4</sub>-da<sup>ṛ</sup> lu<sub>2</sub>  
 22' [...] ṛx<sup>ṛ</sup>  
 (broken)

## Rev. iii

1' [x] ṛna x x<sup>ṛ</sup>  
 2' ṛx ak-a-gin<sub>7</sub>  
 3' <sup>d</sup>utu-ra ḫe<sub>2</sub>-en-ta-gi<sub>4</sub>-gi<sub>4</sub>  
 4' kar ṛx x x x<sup>ṛ</sup>  
 5' lu<sub>2</sub> kaš<sub>4</sub><sup>?</sup>-a-aš / ḫa-ba-an-ku<sub>4</sub>-ku<sub>4</sub>  
 6' [x] ṛe<sub>2</sub><sup>ṛ</sup>-gal-la-ke<sub>4</sub>

7' a-gin<sub>7</sub> ki-lul-la / ħe<sub>2</sub>-em-bal-e  
 8' nig-gig e<sub>2</sub>-gal-še<sub>3</sub>  
 9' ħe<sub>2</sub>-ni-in-ku<sub>4</sub>-ku<sub>4</sub>  
 10' uru-ni ʾur-gi<sub>7</sub>-gin<sub>7</sub>ʾ  
 11' šu ħe<sub>2</sub>-en-da-ab-zi  
 12' mu-ni ħe<sub>2</sub>-en-LAGAB.LAGAB  
 13' mu-pa<sub>3</sub>-da-ni  
 14' kalam-ma na-an-ga<sub>2</sub>-ga<sub>2</sub>  
 15' [x]-ʾta x x xʾ  
 16' [x] ʾab-ta-x-xʾ  
 17' [x x] ʾan x xʾ [x]  
 18' ʾxʾ [...]-ʾbiʾ  
 19' [...]-e  
 (broken)

## Rev. iv

1' [...] / ʾir<sub>3</sub>-ga<sub>2</sub>ʾ  
 2' mu-dim<sub>2</sub>-ma-še<sub>3</sub>  
 3' za-ri-ku  
 4' lu<sub>2</sub>-mas<sub>2</sub>-su  
 5' nig<sub>2</sub>-na-me na-ab-be<sub>2</sub>  
 6' ir<sub>3</sub>-ga<sub>2</sub> šu-zi / ba-ni-in-gar  
 7' alam-a-ni / mu-dim<sub>2</sub>  
 8' u<sub>4</sub>-ul-li<sub>2</sub>-a-še<sub>3</sub>  
 9' ʾegirʾ u<sub>4</sub>-da-še<sub>3</sub>  
 10' ir<sub>3</sub> lugal-a-ni-ir  
 11' [š]u-zi bi<sub>2</sub>-in-gar-ra  
 12' alam-a-ni / [b]i<sub>2</sub>-in-dim<sub>2</sub>  
 (broken)

## Rev. v

1' ʾx me x xʾ  
 2' ʾxʾ AB ni gaba-še<sub>3</sub>  
 3' e<sub>2</sub>-a ku<sub>4</sub>-ra  
 4' ʾe<sub>2</sub>ʾ a ti-la ħe<sub>2</sub>-a  
 5' lu<sub>2</sub>-inim-gar  
 6' alam-ne<sub>2</sub>-ne<sub>2</sub> / ir<sub>3</sub>-ga<sub>2</sub>  
 7' bi<sub>2</sub>-ib<sub>2</sub>-ĥul-a  
 8' muš<sub>3</sub>-me alam-a-ni  
 9' nig<sub>2</sub>-sa<sub>6</sub>-bi-a  
 10' šu ʾxʾ ša<sub>3</sub> gid<sub>2</sub>-da  
 11' bi<sub>2</sub>-ib<sub>2</sub>-si<sub>3</sub>-ga  
 12' kaš ninda u<sub>6</sub> di-de<sub>3</sub>  
 13' ʾim-miʾ-[ib-gub-ba-a]  
 [14'] [alam-ne<sub>2</sub>-ne<sub>2</sub>]  
 [15'] [ir<sub>3</sub>-ga<sub>2</sub>]  
 [16'] [ib<sub>2</sub>-ta-ku<sub>5</sub>-ru-a]  
 (broken)

## Rev. vi

1' [...]-ʾaʾ  
 2' [...]-ta  
 3' [...] ʾxʾ  
 4' [...] ʾxʾ  
 5' [...]-ʾxʾ

6' [...] -NE  
 7' [...] ʾxʾ  
 8' [...] ʾxʾ  
 (broken)

## TRANSLATION

## Col. i

1 (For) Enlil,  
 2 the mighty lord  
 3 who is uniquely exalted,  
 4 who surpasses (all) in heaven and earth,  
 5-6 the one who, (like) the shepherd of  
 the steppe, protects all living creatures  
 7 and to everything  
 8 which can be named  
 9 gives direction,  
 10-20 ... (continuation of epithets  
 in praise of Enlil)  
 (broken)

## Col. ii

1-4 ...  
 5 who keeps in order all the divine ordinances  
 6 for him, my king, (I dedicate this).  
 7 I am Sîn-iqīšam,  
 8 the mighty hero,  
 9 the shepherd who pleases Nippur well,  
 10 the provider for Ur,  
 11 king of Larsa,  
 12 king of Sumer  
 13 and Akkad.

---

14-15 I am the man who  
 built the great wall of Larsa  
 16 and (for) Larsa, the ancient city, the ... of  
 heaven and earth,  
 17 gained exalted fame.  
 18 (I am) the pious shepherd,  
 19-20 the one who built the temple of ...,  
 (broken) ... (continuation of  
 epithets in praise of the king)

## Col. iii

1 I am the one who presents ... as a dedicatory  
 prayer.  
 2-8 ...  
 9-10 had them expertly fashioned of bronze  
 11-12 ...  
 13-14 to make the ... of the shrine Ekur  
 outstanding  
 15-16 and ... to establish inspiring words in  
 praise of my kingship,  
 17 he(?) had the statue of so-and-so,

18 son of so-and-so,  
 19 servant of the man who ...,  
 20 fashioned.  
 21 To ... for everlasting years  
 22-29 ...  
 (fragment)  
 (broken)

## Col. iv

1 *n* + 6 *sila* of bread,  
 2 *n sila* of beer,  
 3 *n sila* of wine,  
 4 and *n sila* of bran bread  
 5 as regular offerings  
 6 for the statue of so-and-so,  
 7 my servant,  
 8 I hereby establish on a daily basis.  
 9 From this day on and unto all future time,  
 10 (concerning) the statue of so-and-so,  
 11 son of so-and-so,  
 12 my servant,  
 13 which has been empowered by a name  
 14 and placed under the protection of a taboo:  
 15 whoever does not smash it,  
 16 does not deface its inscription,  
 17-18 does not remove it from  
       its dedicatory location,  
 19-20 does not put it away in  
       a storehouse,  
 21 (does not) ...  
 22 ...  
 (fragment)  
 23-27 whoever does not discontinue the beer and  
       bread rations which have been  
       established to honor the statue  
       of so-and-so, my servant —  
 28 may that man's reign  
 29 be long lasting.  
 30 In the field of battle may his weapon  
 31 have no rival.  
 32-33 May he defeat  
       his ...

## Col. v

1 In the time of (any future king)  
 2-4 who has been granted the staff  
       and ... for the shepherding of  
       the country —  
 5 if  
 6-10 he has either his own statue or  
       a statue of one of his servants  
       brought into the Ekur, the temple  
       of Enlil,  
 11-13 let him not displace  
       the statue of my servant

from its dedicatory location.  
 14-16 Let him not stand his own statue  
       in that place in front of the statue  
       of his servant.  
 17-18 Let it be kept in its place and let  
       him stand (his own statue) behind it.  
 19-20 (As for) whoever inflicts  
       evil-intentioned violence  
 21 upon the bronze statue  
 22 of so-and-so,  
 23 son of so-and-so,  
 24 my servant,  
 25 which has been empowered by a name  
 26 and placed under the protection of a taboo,  
 27 (or) ...  
 (fragment)  
 28-29 ...  
 30-31 or removes it from its  
       dedicatory location  
 32-36 or places his own statue  
       in front of the statue of  
       so-and-so, my servant,  
 37-40 or puts the statue of so-and-so,  
       my servant, away in a storehouse,  
       (broken)

## Col. vi

1-5 ...  
 6-7 or erases its written inscription  
 8 and writes his own inscription,  
 9-10 or because of this curse incites  
       someone else (to do so),  
 11-15 (or) ...  
 16 that man, be he king or *en*-priest  
 17 or be he ordinary citizen or any living person  
 18 of any name,  
 19 may that man's  
 20 name never be remembered.  
 21 May the god ...  
 22 and the goddess ...  
 23 lay their curses upon him.  
 24-27 (May) ...  
 (fragment)  
 28 May Enki, the king of the Abzu,  
 29 the prince of ...  
 30 ... the river ...  
 31-33 ...  
 (broken)

## Rev. i

1' ...  
 2' At a place of defeat ...  
 3' may his enemy ...  
 4'-18' ... (continuation of curses)  
 (broken)

## Rev. ii

1' ...  
 2'-3' May ... strike down his people  
 with weapons.  
 4'-5' May his city become rubble in  
 a wasteland.  
 6' May ... attack his countryside  
 7' and turn it into ruin mounds.  
 8'-11' ...  
 12' May his powerful strength be ...  
 13' May he be held captive forever.  
 14'-15' May the wealthy man abandon  
 his fine possessions  
 16'-17' and wander through the city, a  
 place which will no longer know him.  
 18'-19' May ... seize all the abundance  
 with which he had been endowed.  
 20' Secondly, if  
 21' at any time, anyone  
 22' ...  
 (broken)

## Rev. iii

1' ...  
 2' like one who has done ...  
 3' may he be delivered up to Utu.  
 4'-5' May ... come to the ... quay  
 like a runner.  
 6' May the ... of the palace  
 7' thus be turned into a place of treachery.  
 8'-9' May he bring (punishment for)  
 sacrilege to the palace.  
 10'-11' May his city drive him away  
 like a common dog.  
 12' May his name be ...  
 13' May memory of him  
 14' never be established in the country.

15'-19' ...

(broken)

## Rev. iv

1' Regarding(?) the (statue?) of ..., my  
 servant,  
 2' which he had fashioned,  
 3' Zariku,  
 4' an illustrious man,  
 5' said nothing.  
 6' He repaid the favor of my servant  
 7' and fashioned a statue in his likeness.  
 8' Forever  
 9' afterward, until this day,  
 10'-11' a servant who would repay a  
 favor of his king  
 12' has had a statue fashioned in his likeness.  
 (broken) ...

## Rev. v

1'-2' (If anyone) ...  
 3' enters a temple,  
 4' even if it be the temple of the water of life,  
 5' and (that) jealous man  
 6'-7' damages the statue of  
 so-and-so, my servant,  
 8'-11' or by ... the features of his statue  
 or any of its beautiful adornments  
 (thereby) does harm to it,  
 12'-16' or who discontinues the beer and bread  
 rations which have been established  
 to honor the statue of so-and-so, my  
 servant,  
 (broken) ...

## Rev. vi

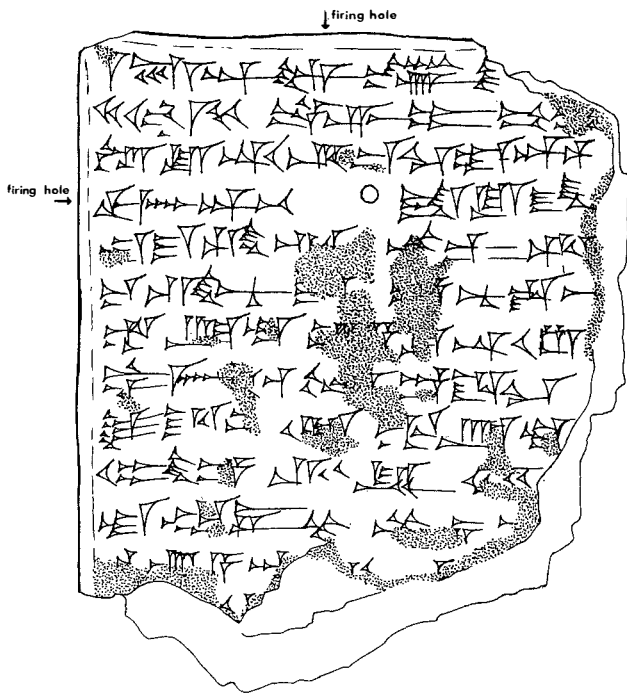
1'-8' ... (continuation of curses)  
 (broken)

# A Text of Eriba-Adad II

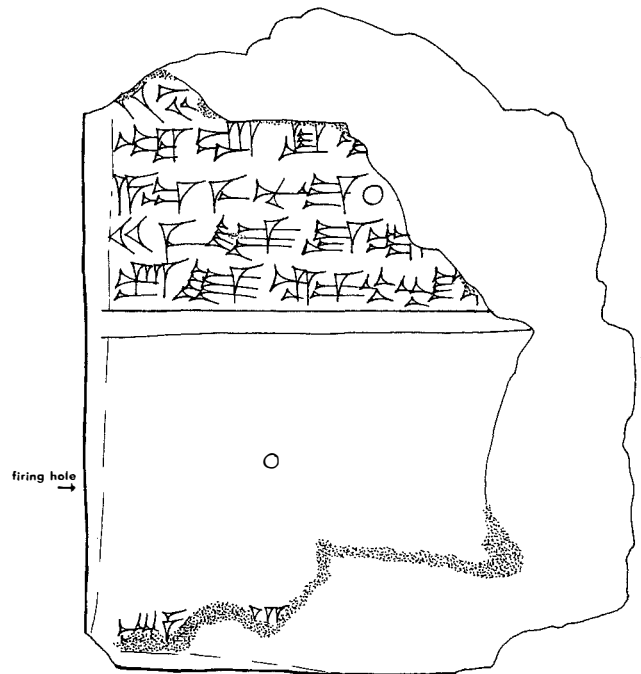
A. R. MILLARD  
*University of Liverpool*

In 1902 Hugo Winckler published a copy of the fragment of a building inscription from Nineveh which is attributed to this king (K 2693), and it has been studied by several scholars since.<sup>1</sup> Identification of another fragment from Nineveh (Rm 2.261) as a text of Eriba-Adad II led A. K. Grayson to suggest it may be part of the same tablet, although there is no physical join. While K 2693 has a white slipped surface

with a greyish core, and Rm 2.261 is ruddy with a blackish core, the profiles of the pieces, the positions of the firing holes, and the similar rough Middle Assyrian script allow Grayson's suggestion. Copies of both pieces are given herewith.<sup>2</sup> They will be edited in *RIMA 2* as text no. A.0.90.1. K 2693 measures approximately 9.5 × 9.1 cm, Rm 2.261 5.1 × 4.8 cm.



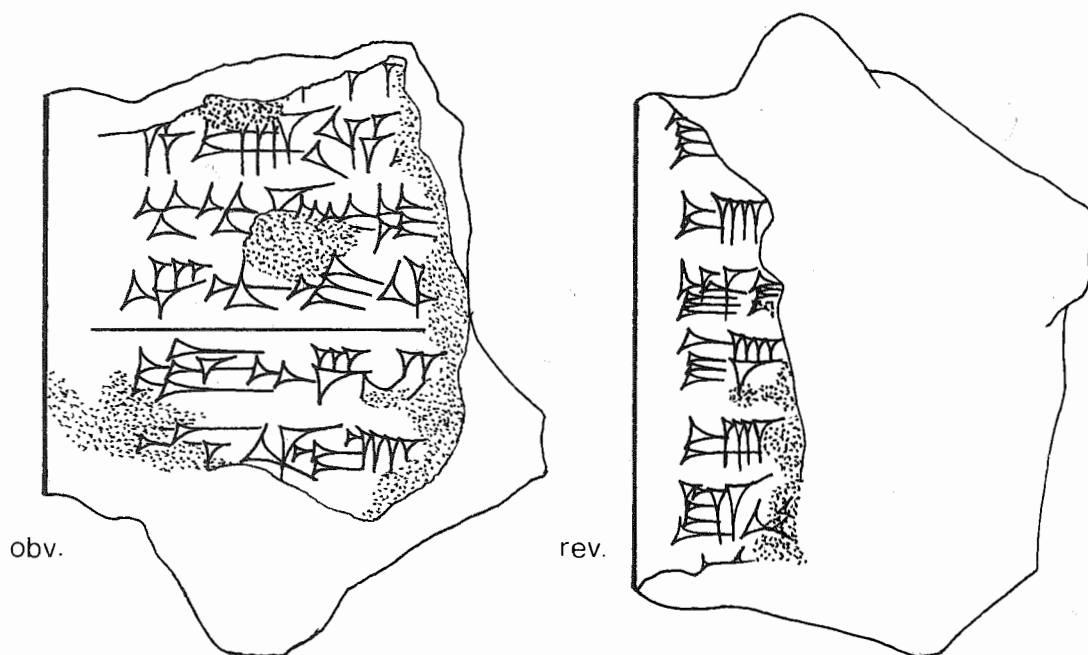
K 2693, Obv.



Rev.

<sup>1</sup>Grayson, *ARI 2* xc.

<sup>2</sup>Published with permission of the Trustees of the British Museum.



Rm 2.261

### Errata

*ARRIM* 4 (1986):  
 p. 32, Appendix 1, line 19 of transliteration  
 read *ki-lá-la-an* instead of *ki-là-la-an*.

*ARRIM* 5 (1987):  
 pp. 11–13, Catalogue, Dimensions,  
 read 'dm' for 'cm'

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