

The Royal Inscriptions of Mesopotamia

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Annual Review

of the Royal Inscriptions of Mesopotamia Project



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More Royal Inscriptions from Babylon

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GRANT FRAME

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A. KIRK GRAYSON

Fragment of a Neo-Assyrian King's Annals

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A Stone Foundation Plaque of Shulgi in Birmingham City Museum

PHILIP J. WATSON

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.

**The RIM Project is funded by the
Social Sciences and Humanities Research
Council of Canada and the University of Toronto.**

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Toronto, Ontario M5S 1A1
CANADA

Suggested abbreviation: ARRIM

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ISSN 0822-2525

Annual Review

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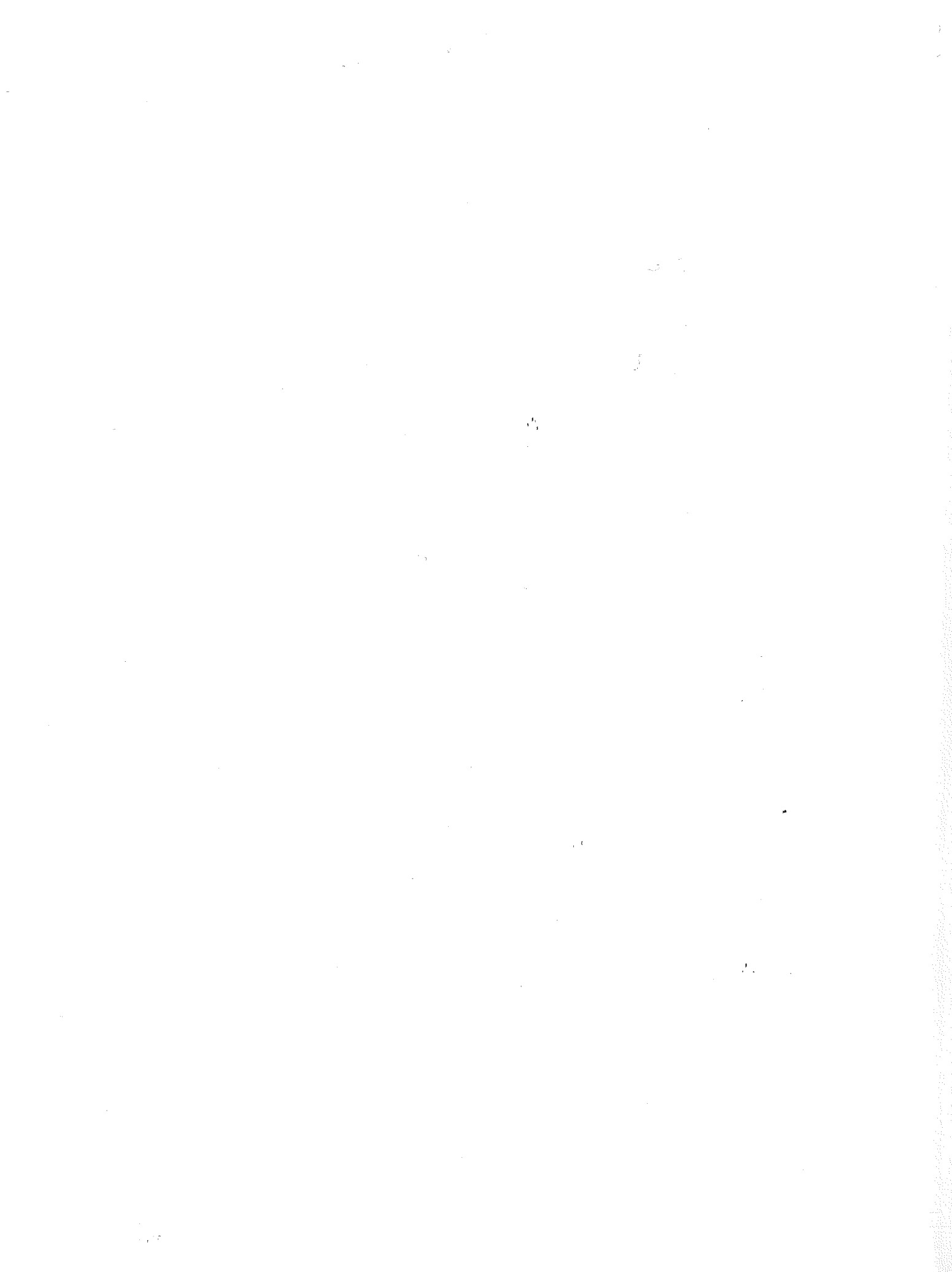
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Published by the RIM Project



More Royal Inscriptions from Babylon

FAROUK N.H. AL-RAWI
University of Baghdad

The royal inscriptions from Babylon published here were all found during the work carried out there by the Iraqi State Organisation for Antiquities and Heritage during the years 1979 to 1981, and were copied by the writer then. They are presented here in the hope that they may contribute some additional information for the reconstruction of the history of Babylonia, and for this reason as much detailed information as possible is given about each text. Texts which are duplicates of inscriptions already published are not translated here.

Thanks are due to Dr. Muḥayyad Saʿid Damerchi, Director-General of the Iraqi Antiquities and Heritage Office, to Dr. Bahija Khalil Ismaʿil, Director of the Iraq Museum, and to Mr. Ahmed Kamil Mohammed and the other excavators, for permission to publish the texts here, and to Dr. J.A. Black for discussion and suggestions.

The inscriptions fall into two groups:

- (a) inscriptions of Ashurbanipal, Nabopolassar, Nebuchadnezzar and Nabonidus concerning restoration work on the wall Imgur-Enlil, and
- (b) inscriptions of Nabonidus concerning the rebuilding of E-mašdari, the temple of Ishtar of Agade (Belet-Agade).

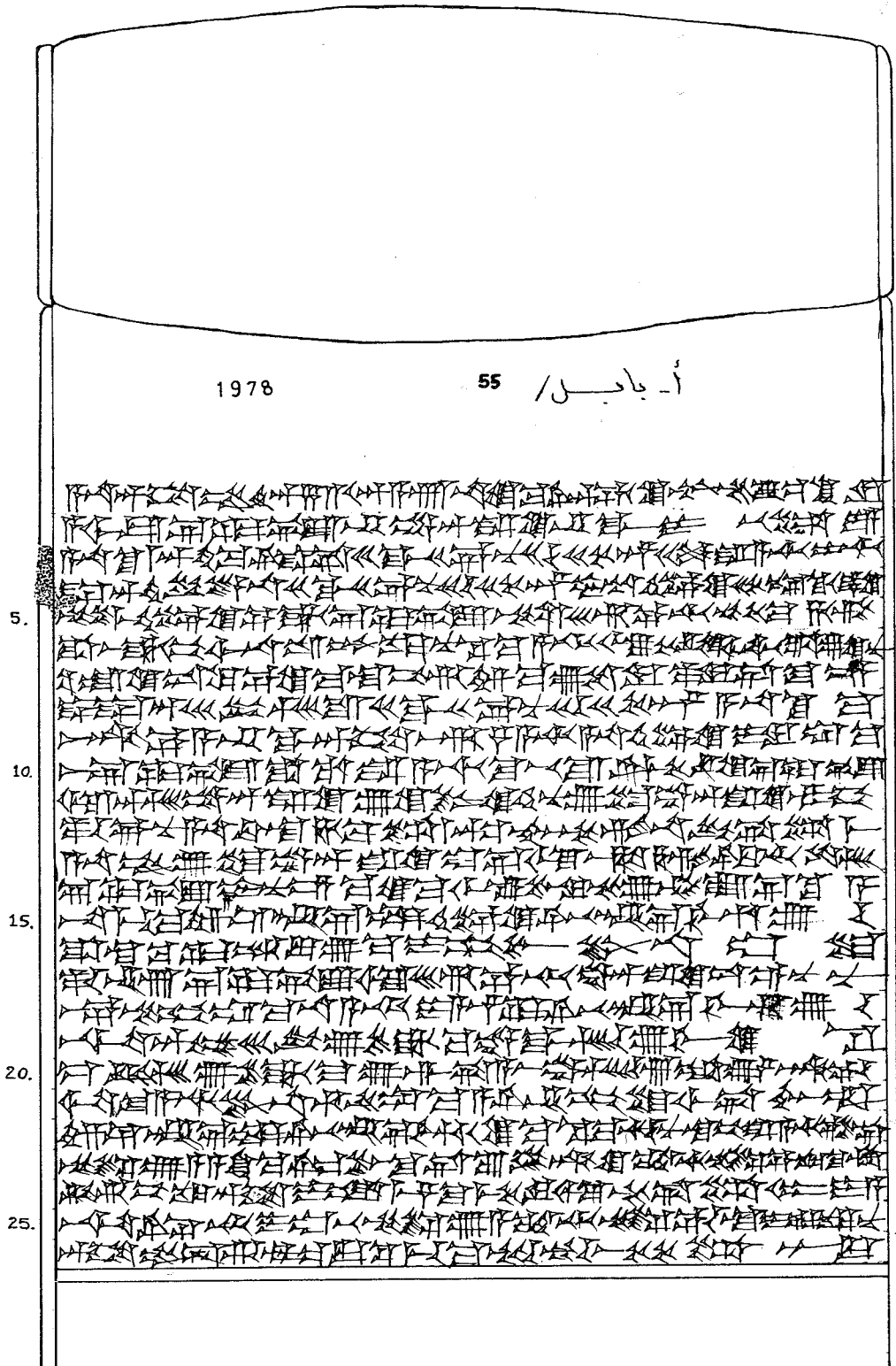
Text 1:

Ashurbanipal: restoration of Imgur-Enlil and Nēmet-Enlil. Complete, solid(?) barrel cylinder of coarse, reddish clay, inscribed with very fine 'contemporary' Babylonian script. A Babylon 55, now in the Nebuchadnezzar Museum at Babylon. Length 16.6 cm, width 4.8 to 6.45 cm. Found inside the inner wall, about 9 m from the point where it meets the Ishtar Gate, near the fifth tower from the south-east corner. The text is a duplicate of Streck, *Assurbanipal* pp. 234ff Cylinder L⁶; see also *Sumer* 41 p. 25. Copy: Figure 1.

TRANSLITERATION

- 1) *a-na* ^dAMAR.UTU LUGAL ^dl-gì-gì u ^da-nun-na-ki
ba-ni AN-e u KI-tim mu-kin giš-ḥur-ru

- 2) *a-ši-ib é-sag-il* EN KÁ.DINGIR.RA.KI EN GAL-i be-
li-ya
- 3) *a-na-ku* ¹AN.ŠÁR-ba-ni-IBILA MAN GAL MAN *dan-nu*
MAN ŠÚ MAN KUR *aš-šur* MAN *kib-ra-a-ti 4-ti*
- 4) DUMU ¹AN.ŠÁR-ŠEŠ-SUM-na MAN GAL MAN *dan-nu*
MAN ŠÚ MAN KUR *aš-šur* GÌR.NÍTA TIN.TIR.KI MAN
KUR EME.GI₇ u URL.KI
- 5) *mu-še-šib* TIN.TIR.KI *e-piš é-sag-il mu-ud-diš eš-*
re-e-ti kul-lat ma-ḥa-zi
- 6) *ša ina qer-bi-ši-na iš-tak-ka-nu si-ma-a-ti ù šat-*
tuk-ki-ši-na baṭ-lu-tú ú-ki-nu
- 7) *par-ši ki-du-de-e ki-ma la-bi-ri-im-ma ú-te-ru áš-*
ru-uš-šu-un
- 8) DUMU DUMU ^{1d}30-ŠEŠ.MEŠ-SU MAN GAL MAN *dan-nu*
MAN ŠÚ MAN KUR *aš-šur a-na-ku-ma*
- 9) *ina* BAL-e-a EN GAL ^dAMAR.UTU *ina ri-šá-a-ti a-na*
TIN.TIR.KI *i-ru-um-ma*
- 10) *ina é-sag-il ša da-ra-a-ti šu-bat-su ir-me šat-tuk-*
ki é-sag-il
- 11) ù DINGIR.MEŠ KÁ.DINGIR.RA.KI *ú-ki-in ki-din-nu*
ú-tu KÁ.DINGIR.RA.KI *ak-šur*
- 12) *áš-šú dan-nu a-na SIG la ḥa-ba-li* ^{1d}GIS.ŠIR-MU-
GI.NA ŠEŠ *ta-li-me*
- 13) *a-na* LUGAL-ú-tu KÁ.DINGIR.RA.KI *ap-qid ù ina*
KÙ.BABBAR KÙ.GI *ni-siq-ti* NA₄.MEŠ
- 14) *é-sag-il az-nu-un-ma ki-ma ši-ṭir bu-ru-mu ú-*
nam-mir é-ku-a
- 15) *ina u₄-me-šú-ma im-gur-^den-líl* BÀD TIN.TIR.KI
né-met-^den-líl šal-ḥu-ú-šú
- 16) *ša la-ba-riš il-lik-ú-ma i-qu-pu in-na-ab-tu*
- 17) *áš-šú* EN.NUN *é-sag-il ù eš-re-e-ti* KÁ.DINGIR.RA.KI
du-un-nu-nu
- 18) *ina e-mu-qu um-ma-na-a-ti-ya sur-riš né-met-*
^den-líl šal-ḥu-ú-šú
- 19) *ina ši-pir* ^dkulla *eš-šiš ú-še-piš-ma* KÁ.GAL.MEŠ-šú
ú-rak-ki-si
- 20) GIŠ.IG.MEŠ *ú-še-piš-ma ú-rat-ta-a ina* KÁ.MEŠ-šú
NUN EGIR-ú *šá ina* BAL-e-šú
- 21) *ši-pir šu-a-ti in-na-ḥu* LÚ *um-ma-a-ni en-qu-tu*
ši-ta-a-al
- 22) *im-gur-^den-líl* BÀD *né-met-^den-líl šal-ḥu-u ki-ma*
si-ma-ti-šú-nu la-bi-ra-a-ti e-pu-uš



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Figure 1: Text 1 (A Babylon 55)

- 23) *mu-sar-ú-a a-mur-ma* Ì.GIŠ *pu-šu-uš* UDU.SIZKUR
BAL-*qí it-ti mu-sar-e-ka šu-kun*
- 24) *ik-ri-bi-ka* ^dAMAR.UTU *i-šem-me šá šu-me šat-ru ù*
MU *ta-li-mi-ya*
- 25) *ina ši-pir ni-kil-ti i-ab-bat mu-sar-ú-a it-ti mu-*
sar-e-šú la i-šak-ka-nu
- 26) ^dAMAR.UTU LUGAL *gim-ri ag-giš lik-kel-me-šú-ma*
MU-šú NUMUN-šú *ina KUR.KUR li-ḫal-liq*

Text 2:

Ashurbanipal: apparently an exact duplicate of Text 1, preserving part of lines 1–7 and 24–26. Fragmentary, hollow barrel cylinder of coarse, reddish baked clay, inscribed with ‘contemporary’ Babylonian script. 81–B–3 (IM 124171), now in the Iraq Museum. Length (as preserved) 11.5 cm, width 6 cm. Found in the debris of the inner wall 150 m east of the Ishtar Gate. Photograph: **Plate 1a–b**.

Text 3:

Nabopolassar: restoration of Imgur-Enlil. Fragmentary, solid barrel cylinder of slipped, reddish baked clay, inscribed with archaising Babylonian script. 79–B–7 (IM 124170), now in the Iraq Museum. Length 8 cm, width 3 to 4.1 cm. Found in the Southern Palace at Babylon. The text is a variant of Berger, *NBK* ‘Cylinder I, 1’, i.e. text B in *Iraq* 47 (1985) p. 8. Copy: **Figure 2**.

TRANSLITERATION

- 1) ^dna-bi-um-IBILA-ú-šur
- 2) LUGAL [KÁ.DINGIR.RA].^ΓKI^Γ
- 3) *ti-[ri-iš qá-ti* ^dAG u ^dAMAR.UTU *ana-ku*
- 4) *im-[gur-^den-líl]*
- 5) BÀD ^Γra^Γ-[bⁱ-a-a-am ša KÁ.DINGIR.RA.KI]
- 6) *ul-tu* [GÚ ÍD *a-ra-aḫ-tim*]
- 7) UŠ AN.[TA šá] ^ΓKÁ^Γ.GAL ^dINANNA^Γ
- 8) *a-di* UŠ ^ΓKI.TA^Γ ša KÁ.GAL ^dURÁŠ
- 9) *te-me-en-šu la-bi-ri*
- 10) ^Γú-šab^Γ-bi-ma *mit-ḫa-riš*
- 11) [a]-na ^dAMAR.UTU EN-ya
- 12) *lu-ú e-pu-uš*
- 13) BÀD *a-na* ^dAMAR.UTU
- 14) ^ΓSIG₅^Γ-ti ^dAG-IBILA-ÛRI *qí-bi*

TRANSLATION

I am Nabopolassar, king of Babylon, designated by Nabû and Marduk. From the bank of the Araḫtu Canal on the upper, Ištār Gate, side to the lower, Uraš Gate, side I inspected the ancient foundation platform of the great wall of Babylon, Imgur-Enlil (‘Enlil-Has-Granted’), and I (re)built it completely for Marduk my lord. O wall, speak favourably to

Marduk for Nabopolassar.

Text 4:

Nebuchadnezzar: restoration of Imgur-Enlil. Partially damaged, solid barrel cylinder of slipped, greenish clay, inscribed with ‘contemporary’ Babylonian script. Unnumbered, now in the Nebuchadnezzar Museum at Babylon. Length 17 cm, width 4.8 to 6.9 cm. Found in debris in the Southern Palace at Babylon. The text, which is new, is perhaps a duplicate of the fragmentary Bab. 52003 (Unger, *Stadtmauern* p. 83; Berger, *NBK* ‘Cylinder II, U’ pp. 42–45, 105, 252, and 273); see also *Sumer* 41 p. 23 (no. 2a). Copy: **Figure 3**.

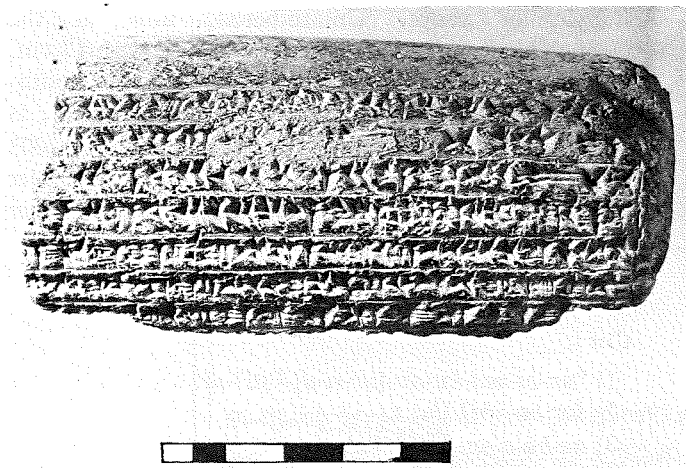
TRANSLITERATION

Col i:

- 1) ^dna-bi-um-ku-du-[ur-ri-ú]-^Γšú^Γ-úr
- 2) *šar ba-^Γbi^Γ-[lu].KI*
- 3) *ru-ba-a-am* ^Γna-a^Γ-dam
- 4) *za-ni-in é-sag-il* ^Γú^Γ *é-zi-da*
- 5) *mu-ud-di-iš e-eš-re-e-ti* DINGIR GAL.GAL
- 6) *re-e-ši* ^Γša^Γ-aḫ-ti
- 7) *ša a-na ṭe-e-mi ì-lí pu-tu-uq-qú-ma*
- 8) *ba-ša-a-am* ú-^Γzu^Γ-na-a-šú
- 9) IBILA *ki-i-nim*
- 10) *ša* ^dna-bi-um-IBILA-ú-šú-úr
- 11) *šar ba-bi-[lu].KI a-na-ku*
- 12) *e-nu-ma* ^dna-bi-um-IBILA-ú-šú-úr
- 13) *a-bi-im ba-nu-ú-a*
- 14) *im-gu-úr-^den-líl* BÀD *ra-bí-a*
- 15) *ša ba-bi-lam.KI i-pú-šu*
- 16) *ḫi-ri-su i-ḫi-ru-ma*
- 17) *in ku-up-ru* ^Γú^Γ à-gu-ru
- 18) *ik-šú-úr-ru ki-bi-ir-á-šu*
- 19) *ya-ti e-em-^Γqú^Γ* [mu-ut-né-en-nu]-^Γú^Γ
- 20) *pa-li-iḫ* ^ΓDINGIR^Γ [GAL.GAL]
- 21) *i-ta-at ka-ar* [ḫi-ri-ti-šú(?)]
- 22) *lu e-ép/b-x/[...]*
- 23) *šú-pú-ul me-e* [lu ak-šú-ud]
- 24) BÀD *da-núm* š[*a ki-ma* KUR]
- 25) *la ut-ta-[aš-šú]*
- 26) *i-na* ESIR.È.A [u a-gu-ur-ri]
- 27) *lu ab-[ni-m]a*
- 28) ^Γit^Γ-ti ka-ar ^Γa^Γ-[ba-am ik-šú-r]u
- 29) *lu e-sì-^Γni^Γ-[iq-m]a*
- 30) *i-ši-su in i-ra-[at ki-gal]-lam*
- 31) *lu ú-šar-ši-[id]-ma*

Col ii:

- 1) *re-e-ši-šú*
- 2) *ša-da-ni-iš*
- 3) *lu ú-za-aq-qí-ir₄*



1a



1b

Plate 1: Text 2 (81-B-3 = IM 124171)

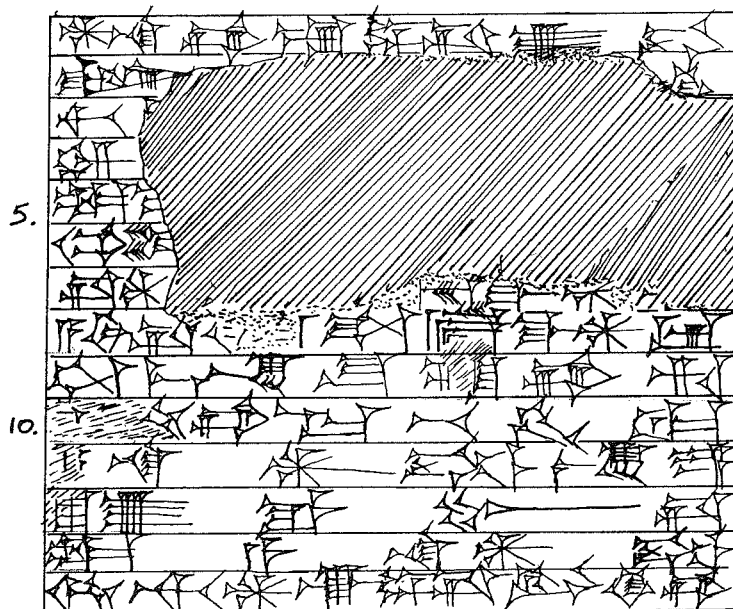


Figure 2: Text 3 (79-B-7 = IM 124170)

- 4) *ša ma-na-a-ma*
- 5) LUGAL in *šar-ri-im*
- 6) *la i-iš-nu-ú*
- 7) *a-na* ^dAMAR.UTU *be-lí-ya*
- 8) *ra-bi-iš lu e-pú-uš*
- 9) ^dAMAR.UTU EN *ra-bí-ù*
- 10) *i-lim re-em-nu-ù*
- 11) *še-mu-ú ta-às-li-ti*
- 12) ^d*na-bi-um-ku-du-úr-ri-ú-šu-úr*
- 13) *re-e-ši pa-li-iḫ-k[a]*
- 14) *bi-nu-ti qá-ti-ka a-na-[ku]*
- 15) *ba-la-aṭ u₄-mi da-úr-ú-tim*
- 16) *še-bé-e li-it-tu-ti*
- 17) *pa-la-a ku-un-nu*
- 18) *ku-sa-a šu-úr-šu-dam*
- 19) *ṣu-um-qú-ut na-ki-ri-im*
- 20) *[ni-i]z-ma-at li-ib-ba-am*
- 21) *[ka]-ša-da*
- 22) *[a-na] ši-ri-ik-ti*
- 23) *[šu]-úr-ka-am*
- 24) *[i]-ṣa-ṣa qí-bí-ti-ka*
- 25) *ṣi-ir-tim*
- 26) *ša la šu-pé-e-lam*
- 27) *a-ma-at du-um-qú*
- 28) *i-ša-ar-ti*
- 29) *ša e-li-ka ṭa-a-bu*
- 30) *li-pú-ša i-da-a-a*

TRANSLATION

I am Nebuchadnezzar, king of Babylon, pious prince who provides for the temples Esagil and Ezida, who renews the shrines of the great gods, humble slave who pays careful attention to the gods' intentions, true heir of Nabopolassar, king of Babylon.

Since the time when Nabopolassar, my father who begot me, built Imgur-Enlil, the great wall of Babylon, dug its moat and bonded its bank with bitumen and baked brick, I, the wise [and devout], who fears the [great] gods, ... [...] alongside [his moat] wall. [I reached] the depth of the ground-water, and built with bitumen and baked brick a mighty wall which [like a mountain] cannot be shaken. I connected it with the embankment that my father had constructed, I laid its foundation on the breast of the netherworld, and I made its top rise as high as a mountain. What no king among kings had built, I grandly did for my lord Marduk.

O Marduk, great lord, merciful god, who listens to prayers: I am Nebuchadnezzar, the slave who fears you, the creation of your hands. Grant me as a gift a life of eternal days, the satisfaction of growing very old, fixedness of reign and stability of throne, defeat of the foe, and attainment of the heart's desire. By your exalted and unalterable command,

may my arms perform good and righteous actions which will be pleasing to you.

Text 5:

Nabonidus: restoration of Imgur-Enlil. Complete, solid(?) barrel cylinder of coarse, reddish clay, inscribed with 'contemporary' Babylonian script. A Babylon 10, now in the Nebuchadnezzar Museum, Babylon. Length 17.6 cm, width 4.1 to 6.22 cm. For findspot see *Iraq* 47 (1985) p. 8. The text is a duplicate of Berger, *NBK* 'Cylinder II, 1' (Legrain, *PBS* 15 no. 80). Copy: Figure 4; photograph in *Iraq* 47 (1985) pl. I (middle).

TRANSLITERATION

Col. i:

- 1) ^dAG-na-ṣi-id LUGAL TIN.TI[R.K]I NU[N] na-a-du
- 2) re-é-a-am za-ni-nu šá ṭ[è-e]m DINGIR.MEŠ pu-tu-ḫú
- 3) e-em-qá mu-ut-né-ṣu-ú mu-u[š-t]e-ṣu-ú aš-ra-a-tú DINGIR.MEŠ GAL.MEŠ
- 4) eṭ-lu šu-us-su-mu bi-nu-ut NUN.ME DINGIR.MEŠ ^dAMAR.UTU
- 5) na-ab-ni-it ^de₄-ru₆ ba-na-a-ta gi-mir ma-al-ku
- 6) i-ti-it ^dmu-ú-a-ti a-pil é-sag-íl sa-niq mit-ḫar-tú
- 7) bi-nu-tu ^dnin-ši-kù mu-du-ú ba-nu-ú ka-la-ma
- 8) ni-bi-it ^dnanna-ri be-lu a-gi-i mu-kal-li-im ṣa-ad-du
- 9) ša u₄-mi-šam-ma iš-te-né-ṣu-ú pu-luḫ-tum DINGIR GAL.GAL
- 10) a-na zi-in-na-a-ti é-sag-íl ù é-zi-da
- 11) ba-ša-a uz-na-a-šu
- 12) DUMU ^{Id}na-bi-um-TIN-su-iq-bi NUN-e em-qá a-na-ku
- 13) URU KÁ.DINGIR.RA.KI dam-qa-a-ti aš-te-né-ṣe-e
- 14) a-na é-sag-íl É.GAL DINGIR.MEŠ GAL.MEŠ šu-tu-ra-ku IGI.SÁ-e
- 15) a-na é-zi-da GAR-at ba-la-tu mim-ma šum-šu du-uš-šá-ku
- 16) šá é-mes-lam É(!) qar-ra-du DINGIR.MEŠ tu-uḫ-ḫu(!)-da(!)-ku ḫi-iš-bi
- 17) i-nu-šu im-gur-^den-líl BÀD KÁ.DINGIR.RA.KI
- 18) DAL.BA.AN.NA KÁ.GAL ^dAMAR.UTU ù KÁ.GAL ^dza-ba₄-ba₄
- 19) re-e-ši-šu it-ru-(ur)-ma ni-mi-it-t[a la] i-ši
- 20) BÀD šu-a-ti du-un-nu-nim-ma ni-m[i-it] šu-úr-ši-i
- 21) i-ga-ru-šu qu-up-pu-tim ad-ke-e(!)-ma
- 22) BÀD im-gur-^den-líl BÀD KÁ.DINGIR.RA.KI ku-du-ur-ru GIŠ.20.TA.A
- 23) pu-lu-uk da-ru-ú ú-šur-tim ki-na-a-ta

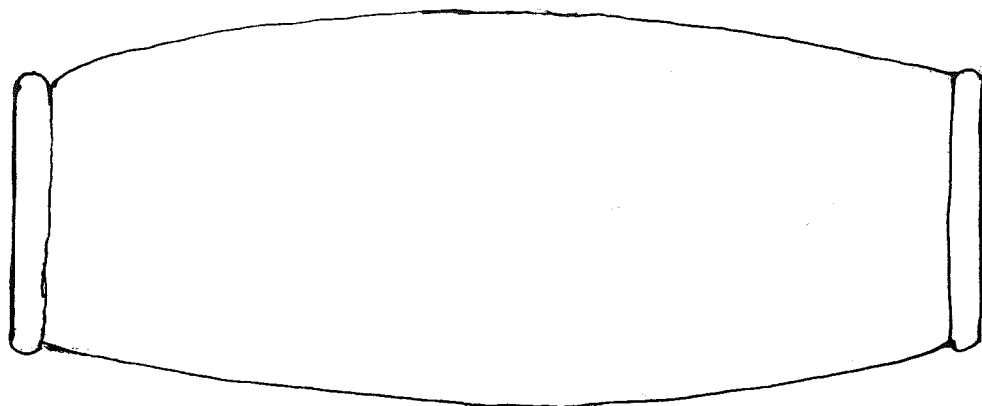


Figure 3: Text 4 (Nebuchadnezzar Museum, unnumbered)

Col. ii:

- 1) *mi-ši-ir šu-úr-šu-du ki-sur-ra-a šu-un-du-lu*
- 2) *tu-uk-šu da-núm(!) e-di-il pi-i a-a-bi*
- 3) *ma-ħa-za re-eš-tu-ú tuk-la-tum ba-ú-la-a-ti i-ši-id-su(!)*
- 4) *ú-da-an-ni-in-ma ki-ma qin-né-e ú-pat-ti-in-ma*
- 5) *ša-da-ni-iš ú-zaq-qí-ir mi-la-a-šu*
- 6) *úħ(u)-<mi-iš>* ú-šar-ši-id-ma a-na tab-ra-a-ti aš-ták-kan-šu(!)*
- 7) *ši-ṭi-ir šu-mi ša LUGAL maḥ-ri ša qé-re-eb-šu ap-pal-su*
- 8) *it-ti ši-ṭi-ir šu-mi-ya qer-ba-šu ú-ki-in a-na ša-a-tú*
- 9) ^d*en-líl DINGIR.MEŠ* ^d*AMAR.UTU ša qí-bit-su ki-na-at*
- 10) *be-el ap-kal-lu(!) DINGIR.MEŠ šu-úr-bu-ú qu-ra-du*
- 11) *ši-ip-ri šu-a-ti ħa-di-iš nap-lis-ma*
- 12) *mi-im-mu-ú e-te-ep-pu-uš-šu li-bur-ma*
- 13) *li-ku-un ma-ħa-ar-ka*
- 14) *šu-ri-ik UD.MEŠ ba-la-ṭu-ya lu-uš-ba-a lit-tu-tu*
- 15) *a-a ar-šá-a šá-<ni>-na šu-um-qí-it a-a-bi-ya*
- 16) *lu-pu-uš re-e-ú-tim-si-na šá ka-li-iš kib-ra-a-ti*
- 17) *nap-ħar šal-mat SAG.DU gi-mir te-ni-še-e-ti*
- 18) *lu-be-el a-na da-rí-a-ti lu-re-ᶜe na-gab-šu-un*
- 19) *LUGAL.MEŠ a-ši-ib pa-راك-ku*
- 20) *ša iš-na-ta(read ta-na!)-at-tu-ú mé-e na-gab-bi*
- 21) *e-li-šu-nu lu-ki-in GIŠ.NÍG.PA lu-pu-uš be-lu-su-un*
- 22) *be-lu pa-li-iḥ-ka i-lab-bi-ir a-na da-rí-a-ti*
- 23) *uš-ša-ab ba-la-ṭu i-ba-il šu-um-šu*
- 24) *a-na-ku lu-ú LUGAL za-nin-ku mu-uš-te-ᶜu-ú*
- 25) *aš-ri-ka a-na da-rí-a-ti*

Text 6:

Nabonidus: rebuilding of E-mašdari. Slightly damaged, solid barrel cylinder of slipped, yellowish-green baked clay, inscribed with 'contemporary' Babylonian script. 79-B-2:35 (IM 95335), now in the Iraq Museum. Length 13 cm, width 4.3 to 5 cm. Found inside the wall of the E-mašdari. The text is an almost exact duplicate of Berger, *NBK* 'Cylinder II, 3' (S. Smith, *RA* 22 [1925] pp. 57-66), but with the addition of a number of lines (here lines i 10, 23, 29, and ii 14-15) and the omission of two lines (Smith's lines i 14-15). Copy: **Figure 5a-b.**

TRANSLITERATION

Col. i:

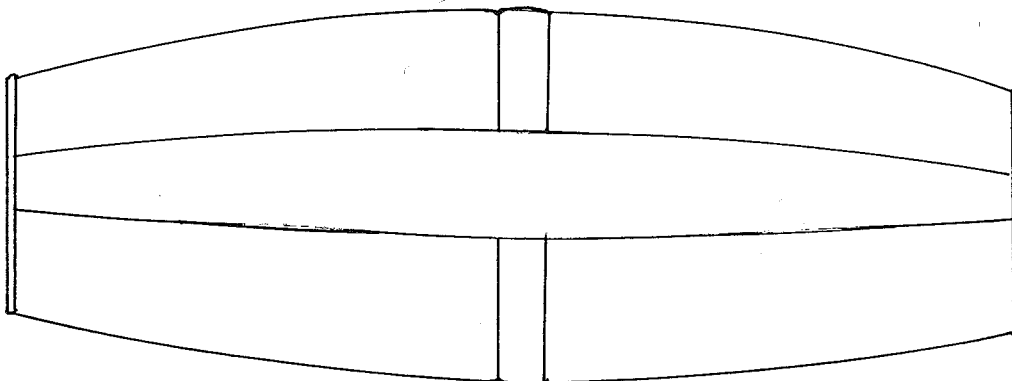
- 1) *a-na ^diš-tar šu-úr-bu-tim*
- 2) *ru-um-tim ì-lí qá-ri-it-tim*
- 3) ^d*in-nin i-la-at ta-am-ħa-ru*
- 4) *e-pí-ša-at tu-qu-un-ti*
- 5) *na-mi-ir-tim be-le-et da-ad-mi*
- 6) *ša-qu-tim i-gi₄-gi₄*

*Dupl.: *úħ(u)(!)-mi-iš* (PBS 15 no. 80 ii 4; cf. *AHW* p. 1405).

- 7) *ru-ba-a-at ^da-nun-na-ki na-ša-at pu-lu-úħ-tim*
- 8) *be-el-tim ša mé-lam-mu-šu ša-mu-ú ka-at-mu*
- 9) *nam-ri-ir-ru-šu er-še-tim ra-pa-aš-tim sa-aḥ-pu*
- 10) *ka-ši-da-at a-a-bi mu-ħal-li-qá-at za-ma-nu*
- 11) ^d*INANNA a-ga-dè.KI be-le-et ta-ħa-zi*
- 12) *ša-Γkī¹-na-at šu-la-a-tim*
- 13) ^d*na-bi-um-na-ᶜi-id LUGAL KÁ.DINGIR.RA.KI*
- 14) *ti-ri-iš qá-ti ^dtu-tu*
- 15) *wa-aš-ru ka-an-šu pa-li-iḥ DINGIR GAL.GAL*
- 16) *re-é-a-am za-ni-nu-um*
- 17) *ša a-na ṭe-e-mi ì-lí pu-tu-uq-qú*
- 18) *GIR.NÍTA ša-aḥ-tu mu-ur-te-ed-du-ú ú-si iš-tar*
- 19) *mu-ṭaḥ-ḥi-id šat-tuk-ku mu-šar-ri-iḥ ni-id-bé-e*
- 20) *ša ud-da-kam iš-te-né-ᶜu-ú*
- 21) *du-mu-uq ma-ħa-zi ì-Γlí¹*
- 22) *in é-sag-íl É.GAL DINGIR.DINGIR*
- 23) *šu-tu-ru zi-in-na-a-tim*
- 24) *i-gi-sa-a šu-ur-ru-ḥu ú-še-er-ri-bu qé-reb-šu*
- 25) *a-na eš-re-e-ti DINGIR.DINGIR ka-la-ši-na*
- 26) *sa-ad-ru šu-ul-ma-nu*
- 27) *DUMU ^{1d}AG-ba-ṭaṭ-su-iq-bi NUN em-qá a-na-ku*
- 28) *i-nu-šu é-máš-da-ri É ^dINANNA a-ga-dè.KI*
- 29) *ša qé-er-bi KÁ.DINGIR.MEŠ.KI*
- 30) *ša uš-šu-šu in-na-mu-ú i-mu-ú kar-mi-iš*

Col. ii:

- 1) *li-ib-na-as-su id-ra-num*
- 2) *iq-mu-ú di-ta-al-li-iš*
- 3) *a-šar-šu šu-ud-du-ú la ba-aš-mu sa-gu-šu*
- 4) *na-du-ú si-ma-ak-ki-šu*
- 5) *Γna¹-pa-ar-ku-ú qú-ut-ri-nu*
- 6) *e-pe-eš É šu-a-ti Γlib¹-bi i-ta-mi-ma*
- 7) *ka-ba-at-tim [ħa-á]š-ħa-ku*
- 8) *a-šar É šu-a-tim Γaš-te-ᶜe¹-e-ma*
- 9) *a-ḥi-iṭ te-em-[m]é-en-šu*
- 10) *i-ši-id-su ab-Γre¹-e-ma*
- 11) *ú-ki-in li-ib-na-as-su*
- 12) *é-máš-da-ri in qé-re-eb KÁ.DINGIR.RA.KI*
- 13) *e-eš-ši-iš e-pú-uš*
- 14) *uš-[ši-šu] uš-te-ši-ir*
- 15) *ú-[kī]-Γin¹ te-em-mé-en-šu*
- 16) *a-Γna šu¹-a-ti ^dINANNA a-ga-dè.KI*
- 17) *i-la-at ta-am-ħa-ri*
- 18) *É ša-a-ti šu-bat na-ar-mi-ki*
- 19) *ħa-mi-iš na-ap-li-si-ma*
- 20) *qí-bi-i ba-la-ṭam*
- 21) *ša ur-ru-Γkī¹ u₄-mi-ya*
- 22) *šu-um-ú-du ša-na-ti-ya*
- 23) *ma-ħa-ar ^dAMAR.UTU LUGAL ì-lí*
- 24) *at-mi-i ud-da-kam*
- 25) *a-šar qa-Γab-lí¹ ù ta-ħa-zi*
- 26) *i-da(!)-a-a al-ki*
- 27) *Γlu¹-na-ar a-a-bi-ya*
- 28) *lu-ša-am-qí-ti na-ki-ri-ya*



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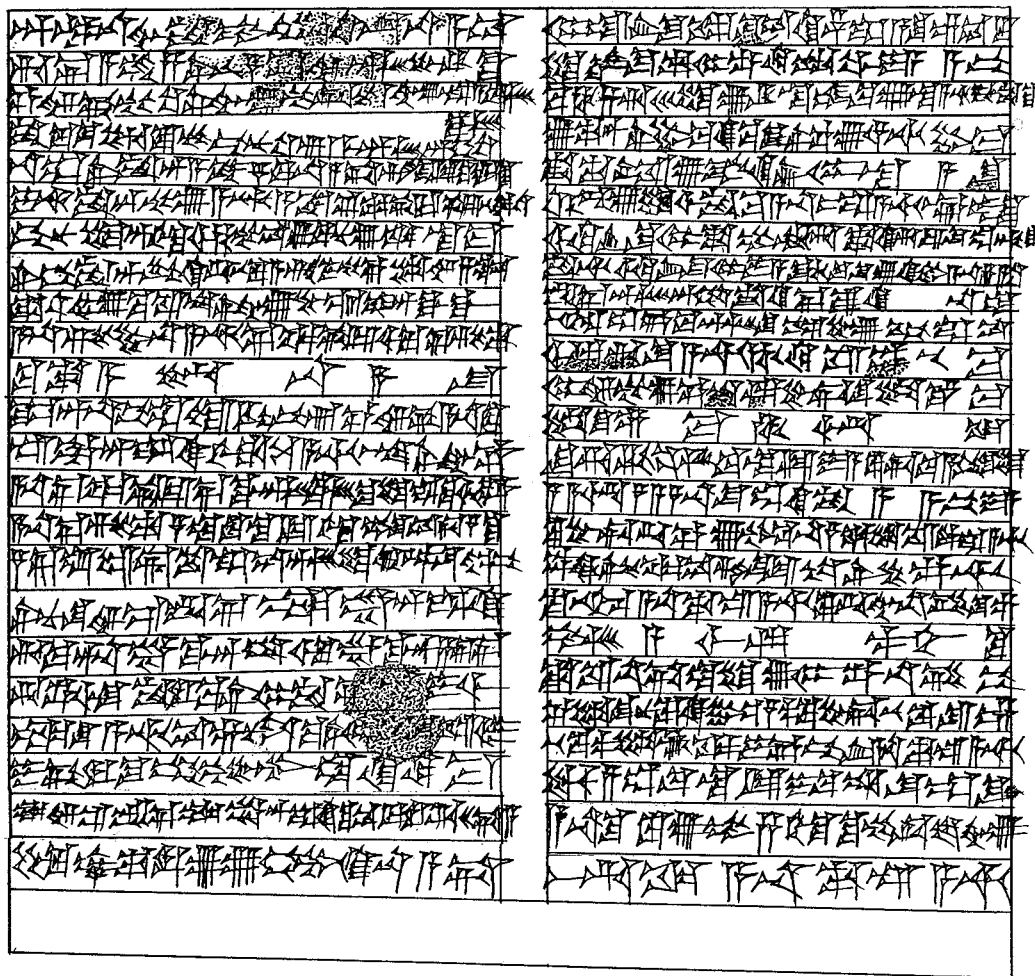
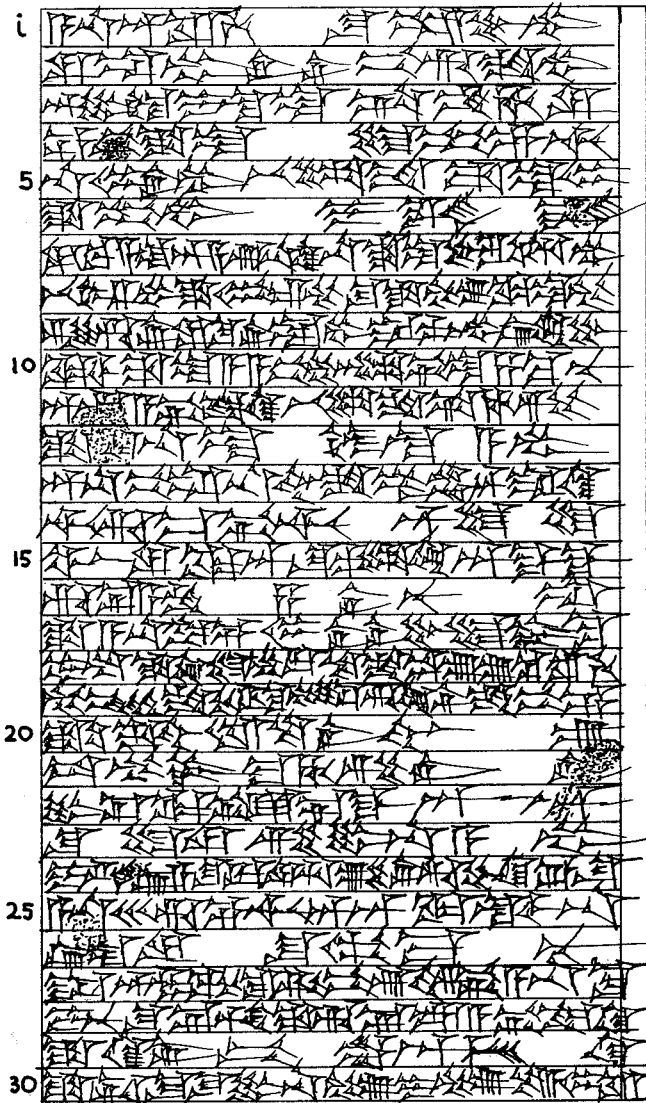


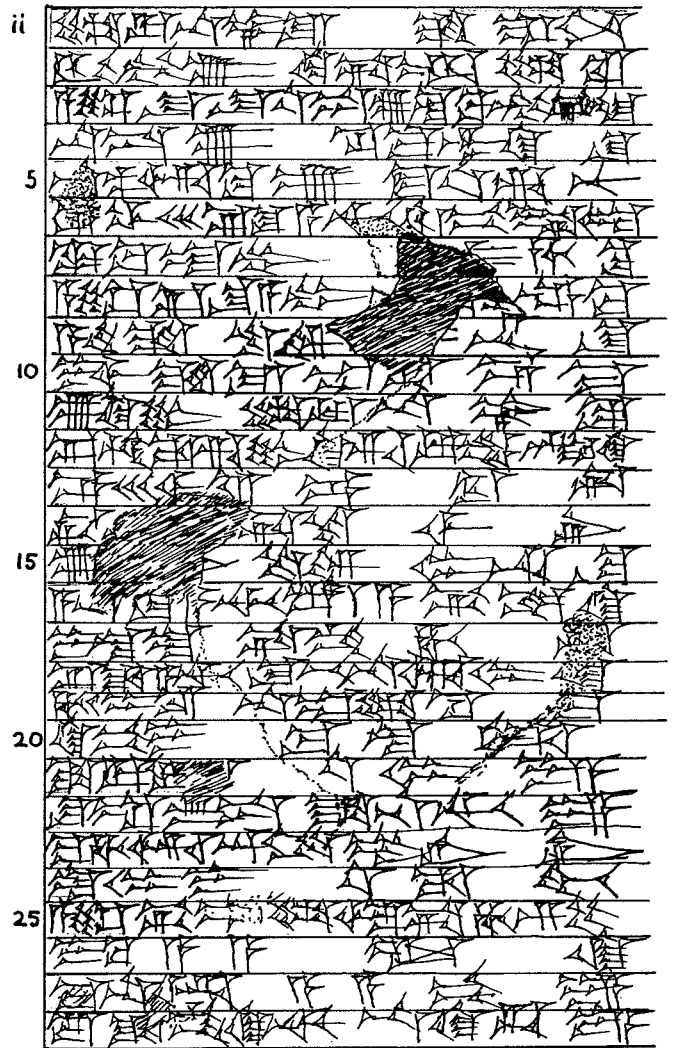
Figure 4: Text 5 (A Babylon 10)

Text 7:

Nabonidus: rebuilding of the E-mašdari. Slightly damaged, solid barrel cylinder of baked clay, inscribed in archaising Babylonian script. A Babylon 201(?), now in the Nebuchadnezzar Museum at Babylon(?). Found in the E-mašdari. The text, as far as visible, is an exact duplicate of Berger, *NBK* 'Cylinder II, 3' (S. Smith, *RA* 22 [1925] pp. 57-66): Smith's text is also written in archaising script. Photograph: Plate 2.



5a



5b

Figure 5a-b: Text 6 (79-B-2:35 = IM 95335)

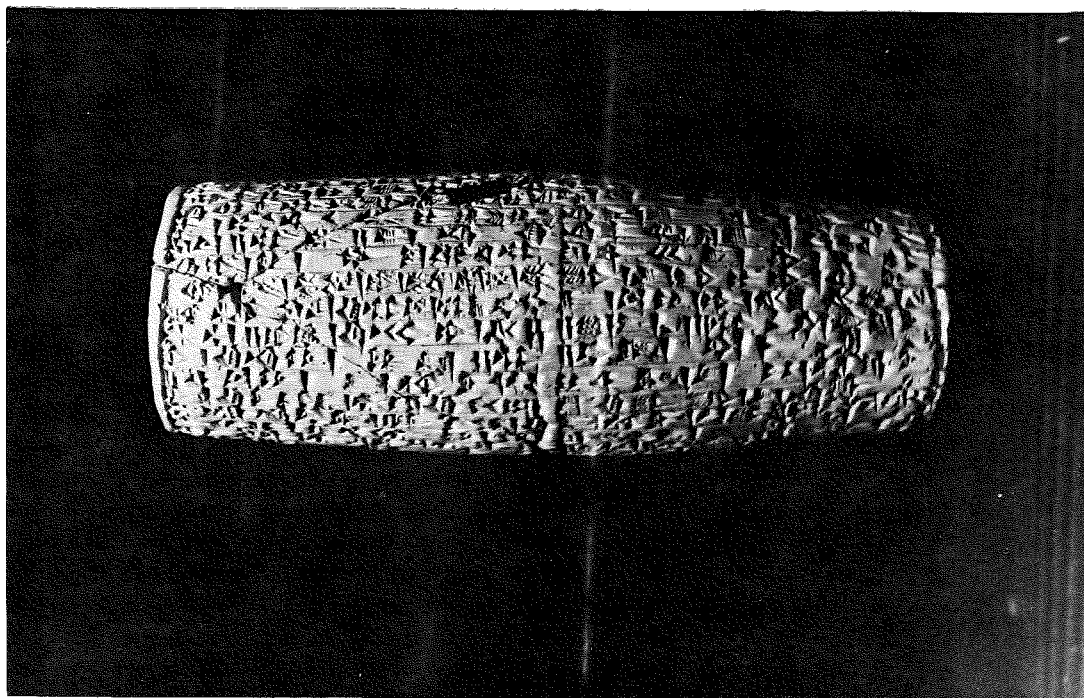


Plate 2: Text 7 (A Babylon 201?)

A Brick Inscription of Nabonidus from Harran

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Two fragmentary inscriptions of Nabonidus were unearthed at Harran in 1985 and were published by me in 1987.¹ One of these two poorly-preserved finds (Hr.85/75) is said to have been found in the debris of the later Islamic settlement (36 GG). It is a fragment of a partially baked brick bearing an incomplete four-line inscription.² During the 1989 season approximately 100 additional inscribed bricks were discovered in the Islamic layer, at a spot near the 35 DD trench not far from the stamp inscription previously found. The inscription on Hr.85/75, which had hitherto been unattested, can now be restored. All of the bricks bear the same unique, short inscription,³ revealing Nabonidus' profound interest in the construction of the Ehulhul temple at Harran, no doubt situated on the spot where the present mound lies.⁴ Judging from a sampling of the brick inscriptions, there are two types of bricks stamped with the inscription: square bricks measuring 33.5×33.5×7 cm and rectangular bricks measuring 33.5×16.5×7 cm.⁵ In most cases the negative inscription was impressed very faintly. It is evident that four different moulds of equal size were utilized in the preparation of the bricks. Perhaps several groups of workers were assigned the task of producing the

bricks. Of course, one is reminded of Nabonidus' three-column cylinder inscription in which he is ordered by Marduk to bring sun-dried bricks and build the temple of Ehulhul.⁶ The bricks examined are all partially baked. The inscription attests to Nabonidus' rebuilding of Ehulhul at Harran, which had been destroyed by the Umman-manda, a fact he repeatedly mentions in his other inscriptions.⁷

The brick inscription shows that his father's name was spelt ^{md}PA.KU.TIN-su-iq-bi, whereas other inscriptions indicate that his father's name begins with ^dPA/AG and never with ^dPA.KU.⁸ It looks as though his father's name was at times spelt as *Nusku-balaṭ-su-iqbi*,⁹ since this could not be confused with ^dPA- by which his own name was inscribed. Nevertheless, C.J. Gadd points out that *Nabû* and *Nusku* were essentially the same gods.¹⁰

The four-line inscription on Hr.85/75 measures 24×6 cm. The restored inscription presented below was compiled from over 100 different bricks; therefore, there is no inventory number. Further, it was reported to me that in the 1990 season similar finds were again unearthed at deeper layers of the same find-spot.

¹ V. Donbaz, 'Deux nouvelles Inscriptions de Nabonide, roi de Babylone', in *Anatolia Antiqua Eski Anadolu* (= *Varia Anatolica* 1) pp. 15-21.

² See the transcription and the copies, *ibid.* pp. 19-21.

³ I am at present unable to quote inventory numbers since the bricks have not yet been catalogued; 'near 35 DD trench' is as specific as I can be.

⁴ For a brief discourse concerning the city of Harran, see my article in *Anatolia Antiqua Eski Anadolu*.

⁵ The square bricks have small variations of 1-3 cm; the rectangular bricks have variations of only 1 cm in length, width, or thickness.

⁶ S. Langdon, *NBK* (= *VAB* 4) Nabonid no. 1 p. 222 i 18-22 (BM 83-7-14,1025).

⁷ *NBK* Nabonid no. 1 pp. 218-24 i 8 - ii 46, no. 8 pp. 284-86 x 1-51, and no. 9 p. 290 ii 12-19; and C.J. Gadd, *AnSt* 8 (1958) H2.A-B p. 56 i 11-12 and p. 64 iii 21-30 and H1.B p. 48 ii 4-21.

⁸ *NBK* Nabonid no. 1 p. 218 i 6; no. 2 p. 230 i 13; no. 6 p. 252 i 9; no. 7 p. 262 i 16; and p. 294 no. 10 line 3, no. 11 line 5, and no. 12 line 3. L. Messerschmidt, *VAS* 1 no. 53 i 6 has *DUMU* ^{md}AG-TIN-su-iq-bi and additionally no. 37 v 4 has ^{md}PA-TIN-su-iq-bi; and C.B.F. Walker, *CBI* no. 110 line 3 has ^{md}NA-TIN-su-iq-bi.

⁹ The reading of the fragmentary inscription in *Anatolia Antiqua Eski Anadolu* was not entirely correct. From the explicit writing of the new inscription the following corrections should be made: read ^dPA and delete ^{md}na-bi-um (line 1); read *DUMU* and delete É (line 2); read *šá qé-[reb]* and delete *ku-x* and read [d]30 and delete *MEŠ* (line 3); and read *u* ^d[sa-där-nun-na] and delete *x an* (line 4).

¹⁰ *AnSt* 8 p. 40. See also H. and J. Lewy, *Orientalia* 17 (1948) pp. 146-50; A. Goetze, *JCS* 4 (1950) p. 138; and S.N. Kramer, *BiOr* 11 (1954) p. 172 n. 8.

TRANSLITERATION

- 1) ^{md}PA-na-i-id LUGAL TIN.TIR.KI *za-nin é-sag-ila*
 2) *u é-zi-da* DUMU ^{md}PA.KU-TIN-su-iq-bi NUN *gít-ma-lu*₄
 3) *é-húl-húl* É ^{d30}šá *qé-reb* URU *ḫar-ra-na a-na* ^{d30}
 4) ^dNIN.GAL ^dPA.KU *u* ^dsa-dàr-nun-na EN.MEŠ-a lu DÙ-uš

TRANSLATION

- 1) Nabonidus, king of Babylon, provider of Esagil
 2) and Ezida, son of Nusku-balatsu-iqbi, the perfect prince¹¹ (I am).
 3-4) Ehulhul, the temple of Sin, inside the city of Harran, I indeed built for the (gods) Sin, Ningal, Nusku, and Sadarnunna, my lords.¹²

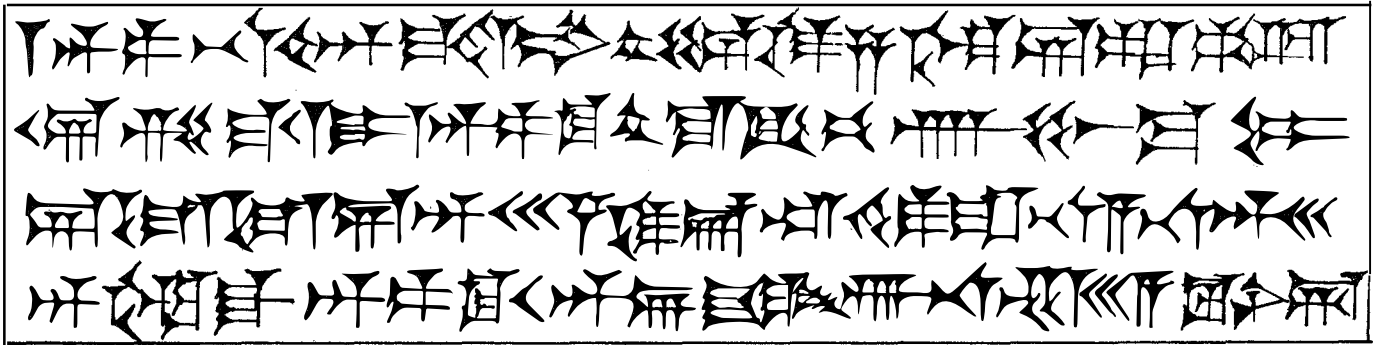


Fig. 1: Brick inscription of Nabonidus

¹¹ CBI no. 110 line 3 has NUN *gít-ma-lu*.

¹² EN.MEŠ-ya is expected, but note that Nabonidus uses EN.MEŠ-e-a (NBK Nabonid no. 1 p. 222 ii 19) and DINGIR.MEŠ-e-a (NBK Nabonid no. 8 p. 284 ix 40).

Šalim-aḫum Revisited

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The Oriental Institute, Chicago

Three years ago, A.K. Grayson re-edited the only original record of the Old Assyrian ruler Šalim-aḫum,¹ first made known by W. Andrae in 1910,² and subsequently edited by B. Meissner in 1926.³ The cuneiform text of the inscription, however, remains unpublished to this date. As stated by Grayson, the stone block VA 8835 (= Ass 17186) could no longer be located in Berlin, and he thus had to base his rendering of the text directly on Meissner's work. Seemingly, he also did not have access to a photo of the object, although he repeated the number of the negative (Ass ph 5105) from Meissner's edition.

By a lucky coincidence, some time ago I discovered, in a second-hand copy of *IAK*, an original print of what seems to be the excavation photo which, however, does not bear any number. Dr. Liane Jakob-Rost, Director of the Vorderasiatisches Museum zu Berlin, informs me that the negative Ass 5105 is on file in the museum, but I cannot verify at this time if the print was actually made from it. She also very graciously allowed me to publish this photo before returning it to the museum's archives.

Most of the problems Meissner could not solve in 1926 remain obscure to me even with a photo of the original text finally at hand. The most unusual characteristic of the piece is the direction of the script. As noted already by Andrae, the one-column inscription is in mirror writing, i.e., all characters are mirrored left to right, and, if the inscription is held vertically, the signs within the individual cases run from right to left, with the base line at the bottom; if viewed horizontally (which is probably more appropriate for the period), the cases go from left to right, but the text inside each case points downwards, and the base line is to the right. Very few cases of similarly 'misarranged' cuneiform inscriptions are known.⁴ Mirror writing is, however, com-

mon with cylinder seals and other objects which are supposed to be read from an impression, as for instance brick stamps. Could it be that our text was copied faithfully from such a mold by an ancient stone mason who did not know very much about writing, as would also be indicated by the crude sign forms of the text? Stamped bricks are well attested for Irīšum, Šalim-aḫum's grandson,⁵ although until now no examples predating his reign have been unearthed in Aššur; but it is safe to assume that the technique was well known in Šalim-aḫum's time.

For the convenience of the reader, a new transliteration and translation of the text are offered here, in spite of the fact that only minor improvements on Meissner's and Grayson's editions could be made. A few remarks on single lines, signs, and readings follow.

TRANSLITERATION

- 1) *ša-lim-a-ḫu-um*
- 2) ÉNSI(!)
- 3) *a-šūr.KI*
- 4) DUMU *pù-zur^s-a-šūr*
- 5) ÉNSI
- 6) *a-šūr.K[I]*
- 7) *^da-š[ù]r*
- 8) É *i-ri-ís-sú-ma*
- 9) É BU.XX.MI
- 10) *a-na mu-ti-ma*
- 11) *i-pu-uš*
- 12) ù É(?) GAL
- 13) XX-NI(?)^d *da-ga(n)*
- 14) *šu-um-šu*
- 15) *i-sà-ri-šu LU(?) XX XX*
- 16) É *ḫu-bu-ri*
- 17) ù *a-bu-sí-šu*
- 18) *a-na ba-la-ti-(šu)*
- 19) ù *b[a]-la-aṭ*
- 20) «*q-[li-š]u*»

the alleged 'mirror writing' was due to an error in the original edition (see D.O. Edzard, *AFO* 24 p. 73). Another example where the order of the lines is reversed but the signs are written in the normal way is Ikūnum's inscription, *RIMA* 1 pp. 42f A.0.34.2.

⁵ See *RIMA* 1 pp. 23–25 A.0.33.3 and pp. 29–30 A.0.33.7.

¹ *RIMA* 1 p. 14 A.0.31.1.

² *MDOG* 44 p. 30.

³ *IAK* pp. 4–7 III 1.

⁴ Andrae referred to the two female statuettes with inscriptions by Gudea (de Sarzec, *Découvertes* pl. 22^{bis} nos. 2 and 3, 'Statuette A' and 'B' in A. Falkenstein's terms), which are partly inscribed in upside-down writing. Meissner's further reference to the rock inscription of Anubanini was, as we now know, incorrect, since



Figure 1: Photo of text

- 21) «q-[na] b[a-l]a-[ti]-šu»
 22) «ù b[a-l]a-[a]t»
 23) a-li-šu i[b(?)-ni(?)]
 24) a-na ^da-šur
 25) [...] (rest of inscription lost)

TRANSLATION

- 1-6) Šalim-aḫum is vice-regent of Aššur, the son of Puzur-Aššur, vice-regent of Aššur.
 7-11) God Aššur requested of him a 'house', and subsequently he (=Šalim-aḫum) built the ...-house (to last) forever.
 12-14) And (now), 'Palace ...-Dagan' is its name.
 15) Its shrine ...
 16-23) A house of beer vats and its storage area he bu[ilt(?)] for his own life and for the life of his city.
 24-25) For God Aššur [...]

COMMENTARY

2) The traces at the beginning do not resemble PA, and the final sign is GUR instead of SI (cf. the SI in line 5), but even so the reading énsi(PA[!].TE.SI[!]) seems unavoidable.

4) Here, the stone mason did not hesitate to continue his text beyond the frame of the case. Compare, however, line 13 where the final sign, GAN, is literally cut in half by the case line, and the overlapping portions have not been executed. In line 15, when running out of space within the case, the engraver seems to have started a sign outside but left it unfinished. In line 18, having no space left for the final -šu, he skipped the sign altogether,⁶ although in line 21, while mistakenly repeating line 18, he did write the -šu which thus cut through the limiting line.

6-7) The final signs, κ[ɪ] and š[ù]r, are badly damaged but safe to restore.

9) The sign between BU and MI (hardly LUM) defies identification. It looks somewhat like an UR with a protruding upper horizontal, but *bit *Burmi* makes no sense. LA looks decidedly different in lines 18ff, ṬU (as proposed by Meissner) is anachronistic,⁷ APIN and SU₄ might both be epigraphically conceivable but make no sense either. *Non liquet*.

12-14) Meissner read here *ékal šarri(?)* ^d*Da-gan ku-um-šu* which Grayson modernized to *É.GAL X⁸* ^d*Da-gan ku-um-šu. GAL* and ^d*Da-gan* are quite clear,

⁶ The same thing may have happened in line 16, where some scholars have argued that another -šu is missing at the end of the line (cf., however, van Driel, *Aššur* p. 33).

⁷ See already van Driel, loc. cit.

⁸ For a critique of Meissner's *šarrum*/LUGAL see again van Driel, loc. cit.

but *é* cannot be verified from the traces in the photo.⁹ In line 14, a reading *šu-um-šu* seems, on epigraphic grounds, equally possible, to replace the morphologically problematic construct form **kum-šu* 'its cella' generally posited for this passage only. The phrase can then be understood as 'Palace *x-Dagan* is its name'.¹⁰

15) The end of the line remains obscure; van Driel's suggestion (*Aššur* p. 33) to look here for a verb 'he built' is clearly excluded.

18) Cf. above, comments to line 4.

20ff) Meissner's statement that lines 21-23 were erased, and the text continued from line 20 directly to line 24, is not quite correct. The rather clumsy erasure actually affects lines 20-22 and spills over into line 23, which, however, obviously was meant to stay in the text as the direct continuation of line 19. For the -šu at the end of line 21, see above, comments to line 4.

23) Instead of Meissner's and Grayson's -*m[a]*, which would hardly fill the available space, the traces in the photo support a reading i[b] followed by sufficient space for another short sign. A restoration i[b-ni] thus seems possible, although no exact parallels to our phrase using **bnī* are known to date. Note, however, that the use of **bnī* instead of, or parallel to, its synonym **pš* is well attested from Šamši-Adad I onwards (*RIMA* 1 p. 49 A.0.39.1 line 36, p. 61 A.0.39.9 line 5, etc.).

⁹ *κÁ.GAL* = *abullum* thus might be an alternative reading here. Note that our passage, if *É.GAL* is taken as a word for 'temple', has no parallels (see B. Menzel, *Tempel* 1 p. 51). A connection to a 'palace' is, however, difficult in the given context, in spite of the relevant remarks by Menzel.

¹⁰ Or 'The palace, *x-Dagan* is its name.' The sign(s) preceding ^d*Da-gan* still defy interpretation. The strange cluster of wedges seems to end in a NI (or DÜ), but it is impossible even to say if it represents one long sign, or a group of shorter graphemes. Could it be conceivable, given the ambiguity in the preceding line, to interpret them as a completely misshapen U₈ (with the initial portion of the sign mistakenly turned by 90°?), followed by -ni, and to view this as a unique, and garbled, writing of (*abul*) *šēni*?



The Mace Head of Libūr-zānin-Aššur in the Louvre

GRANT FRAME
University of Toronto

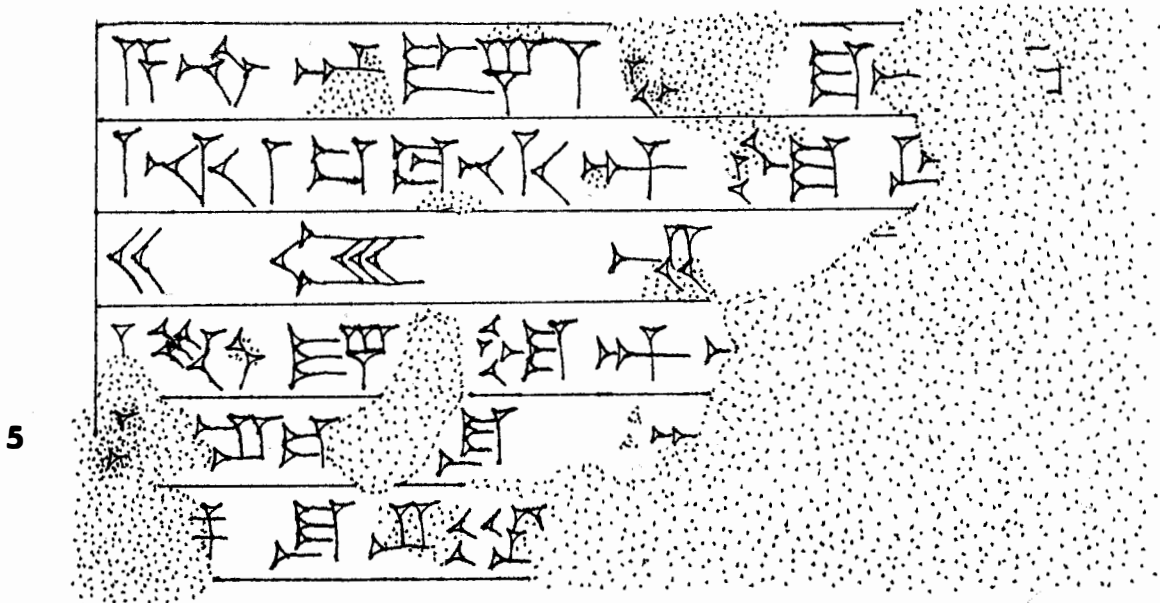
According to E. Pottier, the limestone mace head AO 2152 was acquired by the Louvre Museum in the last century from a foreign consul resident at Mosul;¹ thus its ancient provenance is not known. It is pierced vertically in order to accommodate a wooden arm and measures 7.6 cm in height and 6.6 cm in diameter. The inscription was edited as *RIMA* 1 p. 299 no. A.O.78.2001,² but no copy has hitherto been published. Since the inscription is damaged and the reading of a number of signs is not certain, it was thought advisable to present a copy of the text here. My thanks must be expressed to Mme B. André for permission to copy the text and for her hospitality during my visit to Paris in 1988.

TRANSLITERATION:

- 1) *a-na* ^dINANNA(?) N[IN] GAL (X) [...]
- 2) *ana* TI ^mGIŠ.tukul-ti-^dnin-ur[ta (...)]
- 3) MAN KIŠ EN-[šū (...)]
- 4) ^mli-bur-[za]-nin-^da[š-šur (...)]
- 5) š[a(?)] SA[G] ʾLUGAL(?)ʾ [X (...)]
- 6) [*ana* T]i(?))-šū ik-ru-[ub X (...)]

TRANSLATION:

- 1) To the goddess *Ištar*, the great lady:
- 2-3) For the life of Tukulti-Ninurta, king of the universe, [his] lord,
- 4-6) Libūr-[zā]nin-A[ššur], *eunuch of the king*, [...] dedicated (this) [for] his *life*.



AO 2152

¹ *Antiquités assyriennes* pp. 116-17 no. 108.

² The inscription has also been edited by H. Galter in *ARRIM* 5 (1987) p. 18 no. 4. The object was erroneously referred to as an eye-stone in *RIMA* 1 p. 299.

COMMENTARY:

1) The reading of the divine name is uncertain. In view of the row of horizontal wedges at the beginning of the sign one might think of *tišpak*, but the traces immediately following the sign, while indistinct, would fit NIN, thus excluding a male divinity.

There are traces of what might be a sign after GAL, but it seems more likely that they represent scratches. The vertical line, however, might well be part of the border surrounding the inscription since it is located where one would expect to see it based upon the expected restoration of the various lines. Since the right end of the inscription is damaged, it is not impossible that more should be restored at the end of each line than has been proposed.

2) The *ana balāt*-formula in Assyrian votive inscriptions has been studied by K. Deller in *OrAnt* 22 (1983) pp. 13–24. Note also Galter, *ARRIM* 5 (1987) p. 15.

4–5) Several Middle Assyrian economic documents are dated by the eponymy of one Libūr-zānin-Aššur. In two of these (as well as in a few other documents) a like-named individual appears in the body of the text with the title *ša rēš šarri* (*ša SAG LUGAL*). Saporetti determined that the eponymy should come from the time of Shalmaneser I (1273–1244 BC) or Tukultī-Ninurta I (1243–1207 BC) and thought it was possible that the eponym should be identified with the *ša rēš šarri* (see Saporetti, *Eponimi* pp. 105–106). This has prompted both the identification of the Tukultī-Ninurta in line 2 with the first king by that name and the reading of line 5. While the reading *š[a]* (or even L[ú]) for the first sign in line 5 is possible, SA[G] appears to be followed by ŠU x [x (...)]. Is it possible that we should read instead *š[a] SA[G]-šu x [x (...)]* ('his eunuch ...')?

There is some uncertainty about the accuracy of the translation 'eunuch' for *ša rēši*. On this matter, see most recently Brinkman and Dalley, *ZA* 78 (1988) pp. 85–86.

A Text of Shalmaneser III on an Amulet-shaped Stone

A. KIRK GRAYSON
University of Toronto

A fragment of stone in the British Museum is the remains of a tablet in the shape of an 'amulet' and it contains a dedication to Ninurta of Calah followed by a narrative of military activity of Shalmaneser III. The form of the object suggests that it was on display in the Ninurta temple at Calah, possibly to celebrate the end of a campaign from which the king brought back cedar beams from the Amanus range to decorate the holy shrine. Unfortunately most of the stone and its inscription are missing and much is left to speculation.

Tablets of clay, stone, and even bronze with an 'amulet shape' are known in ancient Mesopotamia and, while some have inscriptions indicating that they were actually used as amulets, others do not. Among those which were real amulets are a group known as 'house blessings', the most famous being some copies of the Erra Epic.¹ These tablets have a tab-like protrusion at the top with a horizontal hole through which a cord could be passed in order to hang up the tablet in the house.

But tablets with this shape were not always used as amulets and the similarity in shape is really coincidental. Some examples of amulet-shaped tablets which were not amulets are copies of the Assyrian King List, a hemerology, a commemorative inscription of Aššur-uballiṭ I, and now the present text.² These, like the real amulets, were intended to be suspended in various structures, but not as amulets. The copies of the king list and hemerology were obviously hung up for easy reference. The Aššur-uballiṭ I text and our text were hung up so that they might be read easily. Our text was presumably hung up somewhere in the Ninurta temple at Calah.

A further indication that it was meant for display is the fact that it turns like the page of a

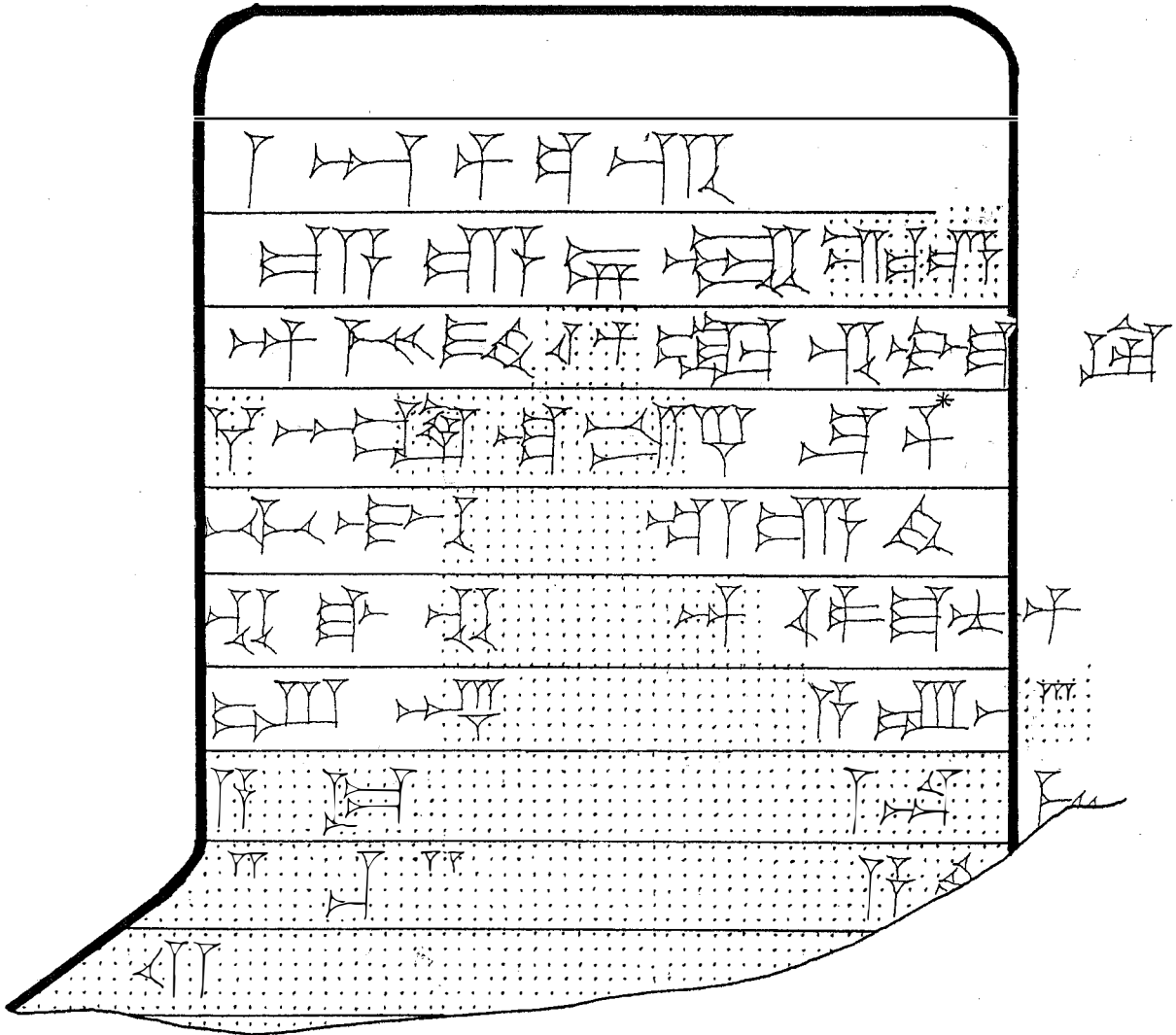
book. To read most cuneiform tablets, one must flip them from the bottom in order to read the reverse; but this stone tablet simply turns on its axis. The same is true of the copies of Esarhaddon's 'Vassal Treaties', as Watanabe has observed (*Acta Sumerologica* 10 [1988] pp. 265–66). This seems to represent a practical advance for, when a tablet is on display, it is easier to turn it this way than to flip it up in order to read the other side. This is especially the case when the tablets are large, as in the case of the treaties, or of heavy stone, as with the present object.

Only the tab of the Shalmaneser III tablet, with a hole drilled horizontally through the middle, is preserved; just the beginning of the curvature for the 'shoulders' is extant (see the copy). Thus what we have is the beginning of the text in the obverse and roughly the middle on the reverse. The text opens with a dedication to the god Ninurta and this is almost an exact duplicate of the dedication of the so-called annals of Ashurnasirpal II which were found in the Ninurta temple at Calah (*RIMA* 2 pp. 193–94 and cf. p. 355). This is followed by the royal name, title, and genealogy. Thereafter the obverse is illegible and then totally missing. When the text is again preserved, on the reverse, we are in the midst of a military narrative which may be of the eleventh campaign (848 BC). This preserved portion ends with a description of climbing Mount Amanus, presumably to cut down building timber. Perhaps the text continued with details of bringing these beams back for construction of the Ninurta temple. Alternatively, it may have gone on to further campaign reports. In any event, the inscription probably dates to 848 BC or later. I have been unable to find a join for this stone tablet among the known texts of Shalmaneser III.

The tablet fragment is in the British Museum (BM 104410 = 55–12–5,460) and is published with the permission of its Trustees. I am grateful to Christopher Walker for drawing my attention to it and to the staff of the Department of Western

¹ See Reiner, *JNES* 19 (1960) pp. 148–55.

² Besides the article by Reiner see also Weidner, *AFO* 14 (1941–44) p. 363 n. 7, who refers to various unpublished tablets of this type from Aššur. The Aššur-uballiṭ I text is copied as *KAH* 2 no. 27 and most recently edited in *RIMA* 1 pp. 109–10.



BM 104410, Obverse

Asiatic Antiquities, particularly Terence Mitchell and John Curtis, for allowing me every facility to study the inscription. The fragment measures c. 7×9 cm.

TRANSLITERATION

Obverse:

- 1) *ana* ^dMAŠ *geš-ri*
 - 2) *dan-dan-ni* MAḪ SAG.KAL
 - 3) DINGIR.MEŠ *qar-Γdi¹ šar-ḫu gít-ma-lu*
 - 4) Γšá¹ *ina* MÈ *la iš-šá-na-nu(*)*
 - 5) *ti-bu-šú* [*a-šib*] URU *kal-ḫi*
 - 6) EN GAL EN-[*ia* ^m] ^dšul-*ma-nu-MAŠ*
 - 7) ŠID *aš-šur* [*apil aššur-nāšir*]-A ŠID *aš-Γšur¹*
 - 8) A *tukul-[ti-ninurta ...]* X X [X].MEŠ
 - 9) X X X [...] A X
 - 10) X [...]
- Lacuna

Reverse:

- 1) [BAD₅].BAD₅-šú-[*nu áš*]-*ku[n]*
 - 2) GIŠ.GIGIR.MEŠ-šú-*nu*
 - 3) *pit-ḫal-la-šú-nu*
 - 4) *e-kim-šú-nu*
 - 5) *ina ta-ia-ar-ti-ia*
 - 6) *a-na* KUR-*e* KUR *ḫa-ma-n[i]*
 - 7) *e-l[i* X].MEŠ(?) X X X
 - 8) X X [...] X
 - 9) X X [...] X
 - 10) KUR X [...] X X
- Lacuna

TRANSLATION

Obv. 1–6a) To the god Ninurta, the strong, the almighty, the exalted, foremost among the gods, the splendid (and) perfect warrior whose attack in battle is unequalled, [who resides in] Calah, the great lord, [my] lord:

Obv. 6b–8a) Shalmaneser, vice-regent of Aššur, [son of Ashurnasir]pal (II), vice-regent of Aššur, son of Tukul[ti-Ninurta (II) (*who was*) also vice-regent of Aššur]:

8b–10) No translation.

Lacuna

Rev. 1–10) [I] brought about their defeat (and) deprived them of their chariots (and) cavalry. Upon my return I ascended Mount Amanus [...] ... [...] ...

Lacuna

COMMENTARY

Obv. 4: The *-nu* at the end of the line looks more like PAP (or even MAŠ). Also note that the shape of the *-na-*, immediately preceding, is different from the shape of the same sign in rev. 6.

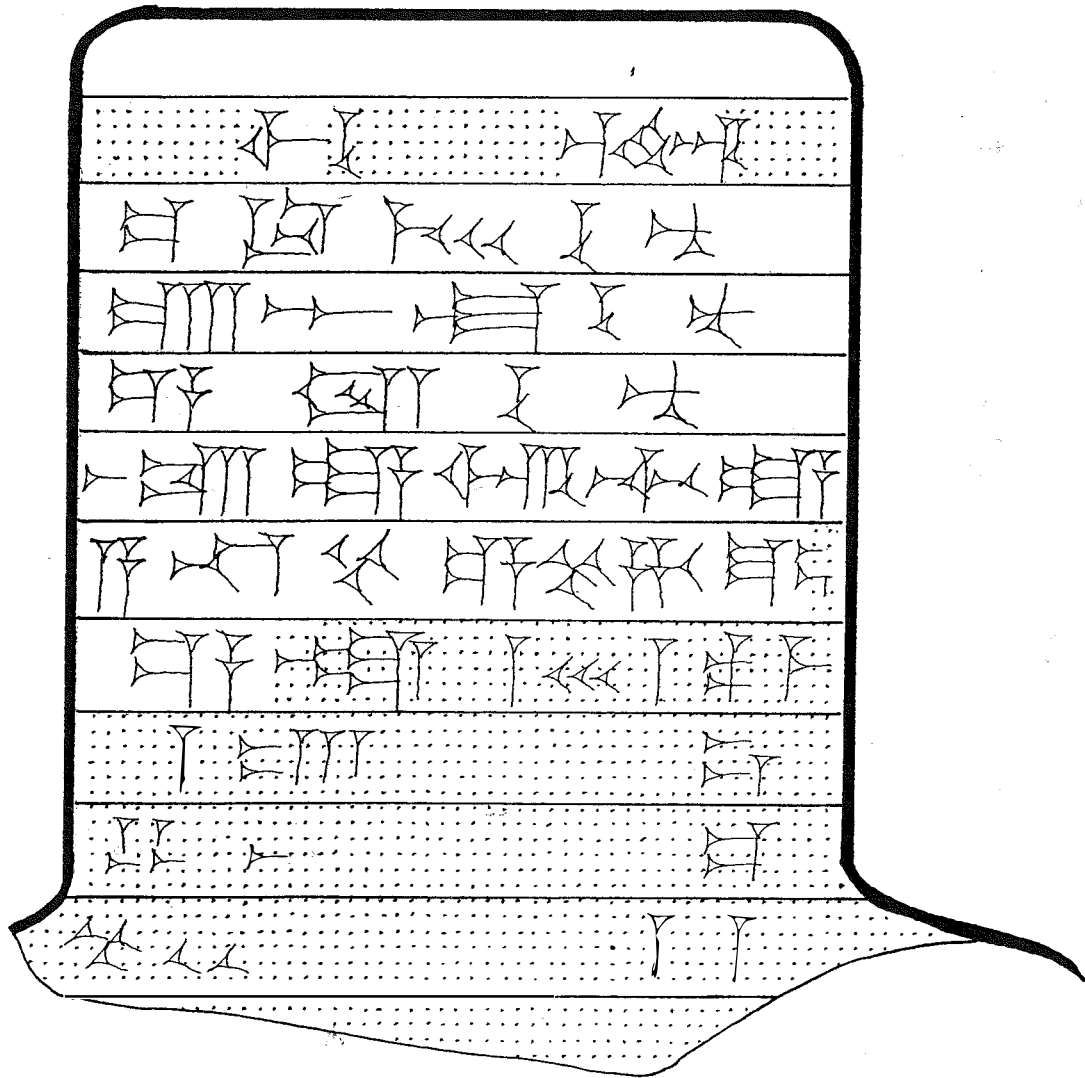
Obv. 5b: [*a-šib*]: for the restoration see *RIMA* 2 p. 194 i 9.

Obv. 8b–10: Since it is unknown how this text continued and the traces are very scanty, any restoration would be highly hypothetical. If it continued as a dedication, then one might restore on analogy with either the long formula (*Iraq* 24 [1962] p. 94 lines 34–36; *Sumer* 26 [1970] pp. 133–36 lines 5–7; etc.) or the short formula (*YOS* 9 no. 75 and *Iraq* 44 [1982] pp. 88–94). But it is equally possible that some other theme, such as military narrative, appeared here.

Rev. 1–10: There were several campaigns upon which the king ascended (*ēli*) the Amanus range (1, 11, 17, 19, and 26), and even more during which he crossed (*atabalkat*) over the Amanus, but the narrative most similar to that found here is in the eleventh year (848 BC) as described in Cameron, *Sumer* 6 (1950) pp. 6–26 and pls. I–III iii 7–15:

BAD₅.BAD₅-šú-*nu áš-ku-un* ... GIŠ.GIGIR.MEŠ-šú-*nu pit-ḫal-la-šú-nu* ... *e-kim-šú-nu ina ta-ia-ar-ti-ia* ... *a-na* KUR-*e* KUR *ḫa-ma-a-ni e-li*

This same text continues with a description of cutting down cedar beams; the scant traces in our text do not exactly match that passage although it may have continued with a variant version of the same event.



BM 104410, Reverse

Fragment of a Neo-Assyrian King's Annals

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University of Toronto

This fragment of a Neo-Assyrian king's annals, on a piece of clay tablet, is probably from the ninth century BC. The format, the script, the literary style, and the content all suggest this date. It is hard to be more specific, because of the small amount of text preserved, but the reigns of either Shalmaneser III or Ashurnasirpal II are possibilities. The fragment (BM 90817) is published with the permission of the Trustees of the British Museum. I wish to thank the staff of the Department of Western Asiatic Antiquities for their co-operation while working on this text, in particular Christopher Walker.

The text is divided into paragraphs by horizontal lines and the first paragraph (obv. 1'-2') had the royal name, titles, and genealogy. This is followed by two paragraphs describing events of the accession and first year (obv. 3'-7') and, presumably, the second year (obv. 8'-12'). On the reverse the concluding paragraphs are preserved: first the building passage (rev. 1'-6') followed by a curse (rev. 7'-9').

Unfortunately not quite enough is preserved to allow definite identification with any particular king of the ninth century. The occurrence of the name Ashurnasirpal (obv. 2') could be at or near the end of a genealogy, which would indicate either Shalmaneser III or Šamšī-Adad V. Since no other texts similar to this fragment have been preserved for Šamšī-Adad V, Shalmaneser III is perhaps preferable. It is possible, however, that the name of the ruling monarch was repeated here, in which case the fragment could be ascribed to Ashurnasirpal II. This tentative identification with either Ashurnasirpal II or Shalmaneser III is supported by the traces in obv. 6', URU *ul*-[...]. The only feasible possibility is URU *ulmānia* which was captured by both Ashurnasirpal II (*RIMA* 2 p. 197 i 55) and Shalmaneser III (3 R pl. 7 i 18), and in each case in the first regnal year.

Attempts to narrow down the identification further are unproductive. If Shalmaneser is really mentioned in rev. 1' as a previous builder of the unknown structure, it is probably Shalmaneser I or II. It is well known that Ashurnasirpal II commemorates Shalmaneser (I) as the earlier builder of Calah. In doing so, he always uses the same phrases which are quite different from this passage.

The provenance of the fragment is unknown. It is a piece from the left side, near the top, of a very thick (and presumably large) tablet; the piece measures c. 8.5 × 6.5 cm and is c. 4 cm thick.

TRANSLITERATION

Obverse:

Lacuna

1') [...] x [...]

2') [...] AŠ-PAB-IBILA [...]

3') [*ina* NAM.SA]G LUGAL-*ti-ia* [*ina mahrê palêia*]

4') [*ša ina* GIŠ.G]U.ZA LUGAL-*t[e rabîš ūšibū ...]*

5') [x x x] x *ú* x [...] x x [...]

6') [URU *si-me-r*]a(?) URU *ul*-[*mānia*(?) U]RU.MEŠ-*n*[*i ...*]

7') [*šal-la-su*(?)-*n*]u NÍG.ŠU.MEŠ-*šu-n*[*u NÍG.G*]A.MEŠ-*šu-n*[*u ...*]

8') [*ina 2 palêia*(?) *ina tukulti aššur*(?)] EN GAL-*i* [EN]-*ia* GIŠ.GI[GIR.MEŠ *ummānātīia adki*]

9') [...] x *al-li-ki* URU x [...]

10') [... *pit*(?)-*ha*](?)-*le-e*.MEŠ *ú*-[...]

11') [...] -*šu-nu* GU⁴.M[EŠ-*šu-nu ...*]

12') [... *šá* x [...]

Lacuna

Reverse:

Lacuna

1') [...] x *ša* Γ¹*šùl*(?)¹-*ma-nu*-[*ašarēd*(?) ...]

2') [... *ālik*] *pa-ni-ia e-pu*-[*šu ...*]

3') [...] *a-šar-šu ú-me-si* [...]

4') [... *ištu u*]š-*še-šu* Γ¹*a-dī*¹ *gaba-dib-be-š*[*u ...*]

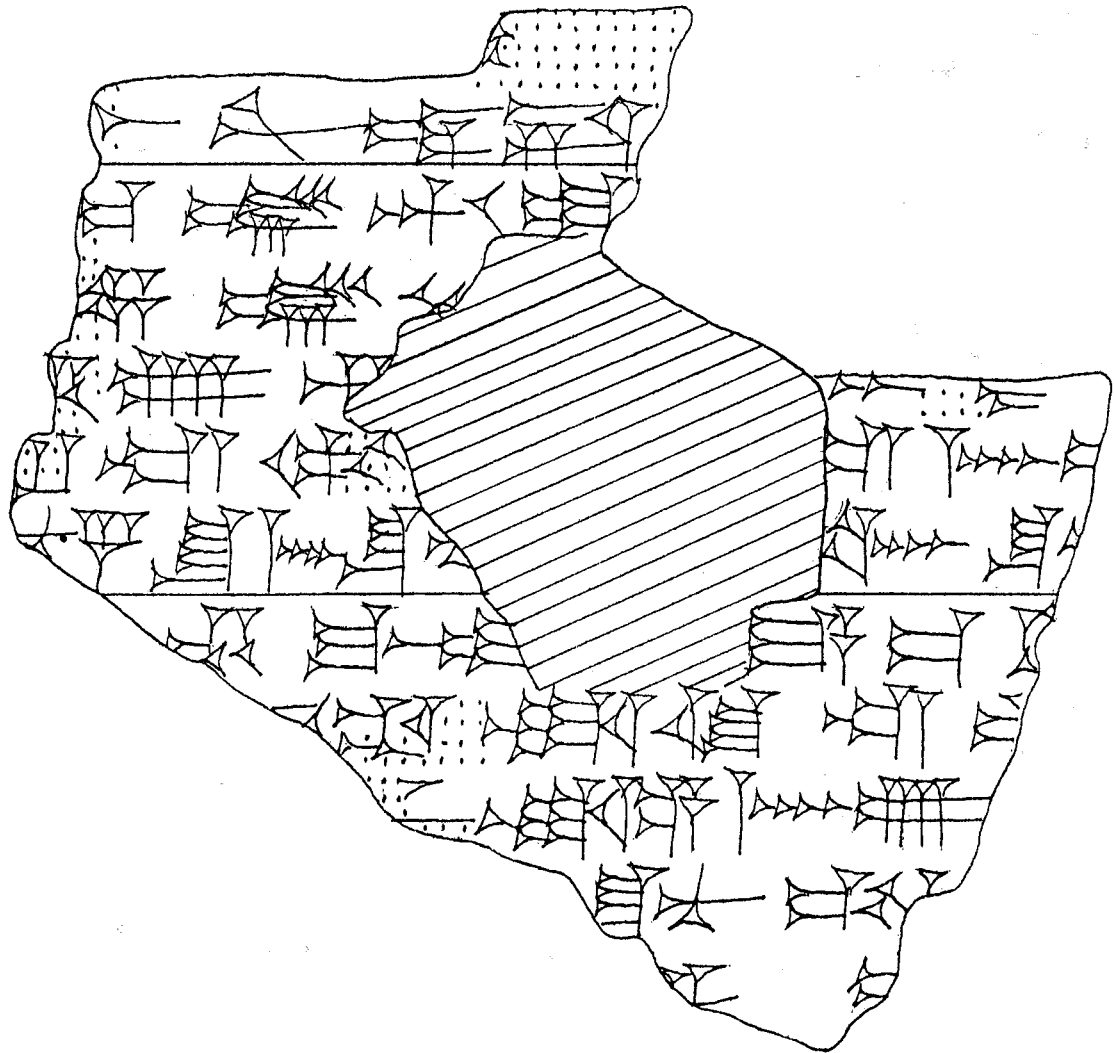
5') [... *a-g*]u(?)-*re-e* x [(x)] *il-mi* [...]

6') [... NA.R]Ú.A.MEŠ *á*[š(?)]-*tu-u*]r *i-na qé*-[*rebišu aškun*]

7') [(...) *mannu ša ši*]-*tir š*[*u-mi-ia*] *ú-n*[*a-kkiru ...*]

Obv. 8': At the beginning of the line, the apparent discrepancy with the number of signs missing in previous lines is not a problem. It was not uncommon on annals tablets of this period for the date of a new paragraph to start in the margin. See, for example, Cameron, *Sumer* 6 (1950) pp. 6-26.

Obv. 9': *al-li-ki*. I doubt that this is the end of a place-name. But one should note URU *a-li-gu* which Shalmaneser III conquered in his second year: 3 R pl. 7 ii 33.



BM 90817, Obverse

8') [... š]á i-na MAN.MEŠ A[D(?).MEŠ ...]

9') [... l]u-ú [...]

Lacuna

TRANSLATION

Lacuna

Obv. 1'-2') [...] Ashurnasirpal [...]

Obv. 3'-7') [In] my accession year (and) [in my first regnal year, after I nobly ascended] the royal throne, [... *Simer*]a, Ul[*mania*], cities [... I carried off] from them [booty], property, (and) possessions. [(...)]

Obv. 8'-12') [In my second regnal year, with the support of *Aššur*], the great lord, my [lord, I mustered my] chariotry (and) [army (and)] marched [to ... I

(beseiged and) captured] the city [... I carried off ...] *cavalry*, [...] their [...], [their] oxen [...]

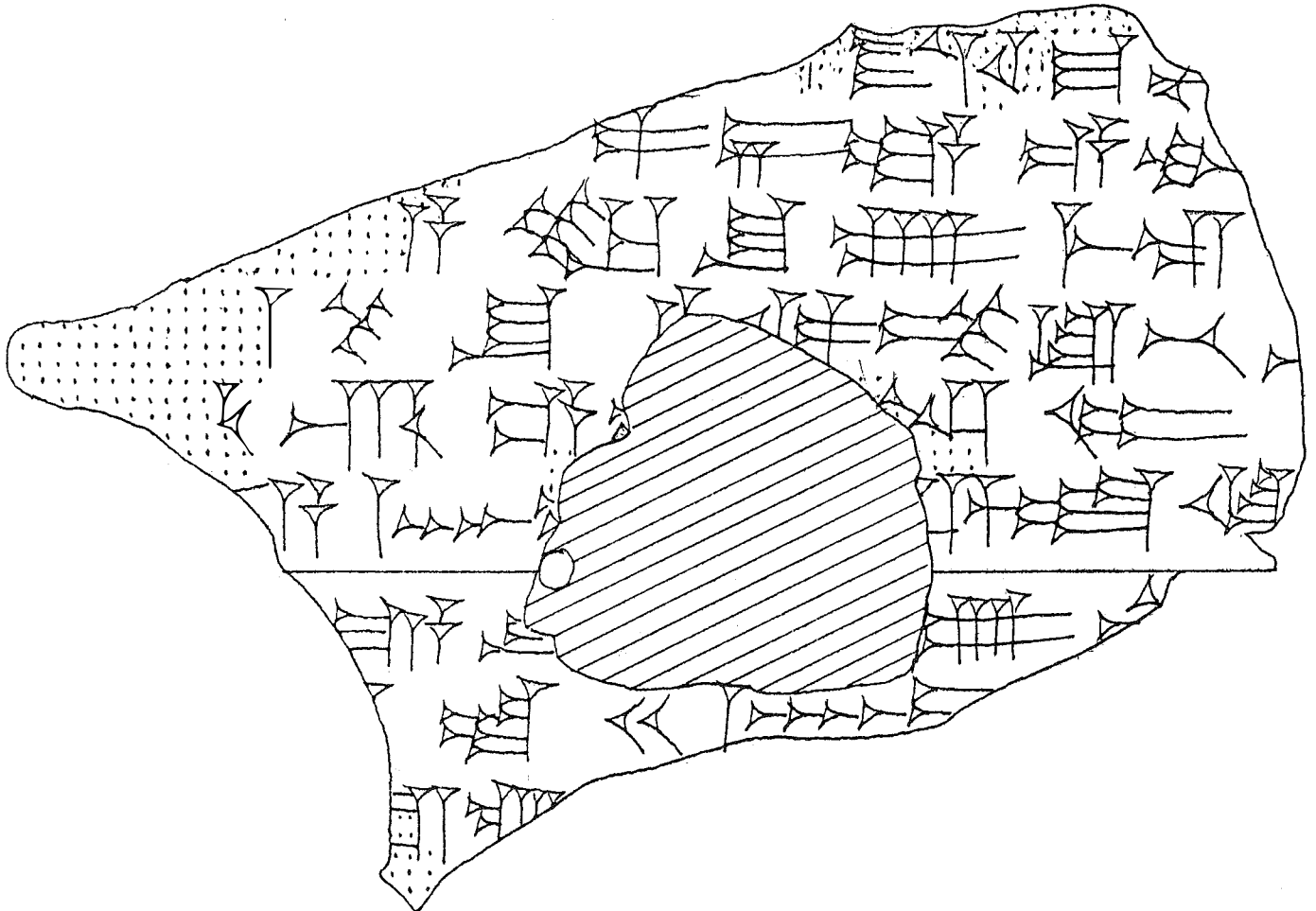
Lacuna

Lacuna

Rev. 1'-6') [...] which *Shalman[eser]*, ... who] preceded me, had built, [*had become old and dilapidated*]. I delineated its area [... I (completely) rebuilt it from] top to bottom. [...] baked bricks ... surrounded [...]. *I inscribed* monumental inscriptions (and) [deposited them] therein.

Rev. 7'-9') [(...) Whoever] removes [my] inscriptions, [...] which among the kings, the *fathers* [...], may [...]

Lacuna



A Stone Foundation Plaque of Shulgi in Birmingham City Museum

PHILIP J. WATSON
Birmingham City Museums and Art Gallery

The purpose of this short note is to make known a stone tablet of Shulgi now in Birmingham City Museum (accession no. 1982A3104). It was formerly in the Wellcome collection (registration no. R 3802) and was transferred to Birmingham in 1982. The documentation which accompanied the piece contains no details of provenance nor even the source from which Wellcome acquired it noting only that it was first registered on 31st December 1937. The majority of Wellcome's Near Eastern material was acquired from London salerooms during the late 1920s and early 1930s and such a source is most likely for this piece. Although Wellcome did acquire some tablets from the Amherst collection this one is not listed amongst them, the number is in the wrong sequence, and the Amherst pieces were registered in late 1929/early 1930.

The tablet has a flat obverse and convex reverse and measures 79 mm high by 56 mm wide by 21 mm thick. It is made from black basalt and has been polished all over to a smooth shine though some shallow polishing scratch lines remain on both faces and especially on the edges. It is very well preserved and intact except for a few minor chips on the corners.

The inscription is quite deeply incised and of relatively neat workmanship except for the internal details of some signs which seem to have been done with less care. Note also the irregularity at the end of the third ruling line on the obverse. The text is a duplicate of Kārki, *StOr* 58 (1986) Šulgi 11 and records Shulgi's building activities at the Eanna precinct in Uruk. Other exemplars of this inscription include two stone tablets, one made from diorite in the British Museum (BM 90897 = King, *CT* 21 pls. 10–11 [copy] and *HSA* pl. 29 [photo]) and one from bituminous limestone excavated at Uruk (van Dijk, *UVB* 10 [1939] pl. 22).

TRANSLITERATION

Obverse:

- 1) ^dinanna
- 2) nin é-an-na
- 3) nin-a-ni
- 4) šul-gi
- 5) nita-kala-ga
- 6) lugal úri^{ki}-ma
- 7) lugal ki-en-gi ki-uri-ke₄

Reverse:

- 1) é-an-na
- 2) ki-bé-mu-na-gi₄
- 3) bàd-gal-bi
- 4) mu-na-dù

TRANSLATION

Obverse:

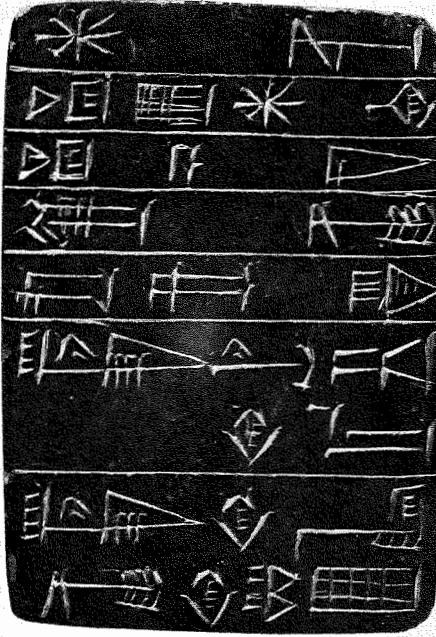
- 1) (For) Inanna,
- 2) Lady of Eanna,
- 3) his mistress,
- 4) Shulgi,
- 5) the mighty hero,
- 6) King of Ur,
- 7) King of Sumer and Akkad,

Reverse:

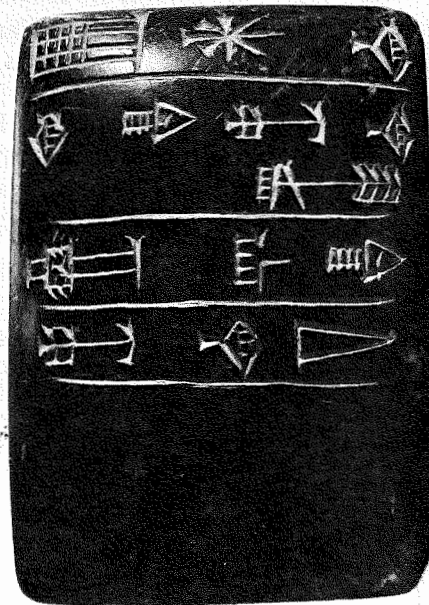
- 1) the Eanna (temple)
- 2) he has restored
- 3) (and) its great wall
- 4) he has built.

Birmingham City Museum Accession No. 1982A3104
Wellcome Collection Registration No. R 3802

Obverse



Reverse



0 10 20 30 40 50

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