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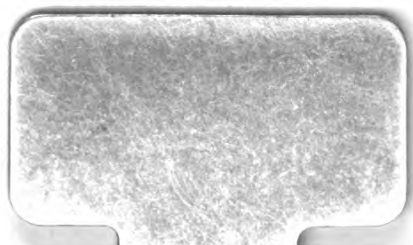
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NEBUCHADNEZZAR,
King of Babylon.

On Recently-discovered Inscriptions of
this King.

BY

ERNEST A. BUDGE, B.A.

BEING A PAPER READ BEFORE THE VICTORIA INSTITUTE.

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VICTORIA INSTITUTE; OR, PHILOSOPHICAL SOCIETY OF GREAT BRITAIN.—Paper to be read at a meeting of the Members and Associates, on Monday, February 4, 1884, at Eight o'clock.

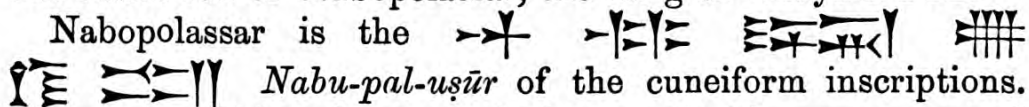
7, Adelphi Terrace, near Charing Cross, W.C.

*NEBUCHADNEZZAR, KING OF BABYLON. B.C. 605—
B.C. 562. (On recently-discovered inscriptions of this King.)* By ERNEST A. BUDGE, B.A.

THE excavations carried on in Mesopotamia during the last few years have been productive of especially good results. Not only has Assyrian grammar and lexicography been enriched by magnificent "finds" of bilingual and grammatical tablets, but a considerable quantity of history has been made known to us through the discovery of cylinders which were inscribed during the latter years of the Babylonian Empire. They are peculiarly valuable, because they are the productions of those who lived at the time when the events happened which they record. Moreover, by means of the numerous contract and loan tablets which are in the collection of our National Museum, a keener insight has been afforded us of the commercial and other affairs of the Babylonian and

Assyrian Empires. Only a few years ago the discovery of the Egibi tablets revealed the great loan and banking system that was carried on in Babylon. Recently a valuable historical cylinder of Cyrus the Great showed exactly what was going on in Babylon at the time of the actual capture of the city. This is "perhaps the most interesting cuneiform document that has yet been discovered."* Other tablets give the reasons and circumstances of the actual capture. Among other things brought home recently were two inscribed cones, one very much rubbed and almost illegible in many places; the other broken into three pieces, but fortunately containing the text in a fair state of preservation. One inscription is an amplification of the other, and both relate to Nebuchadnezzar, and are the subject of this paper. They are very interesting, the spelling on them is very curious, and a great deal is said concerning the gods and goddesses of Babylon. They mutely proclaim the glory of the great king, who said: "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" † The inscription is written throughout in the peculiar Babylonian style, and as far as possible these peculiarities have been reproduced in type.





The inscription begins with "Nebuchadnezzar, the King of Babylon, the exalted prince, the worshipper of the god Marduk, the prince supreme, the beloved of the god Nebo. I am established, the unfearing one, the restorer of the temple of the 'lofty head' and the temple of Zida, who to the god Nebo, and the god Marduk, his lords, worship also has performed before them (?). The exalted one, he who causes the *ituti* to be deep, the messenger of the great gods, the eldest son of Nabopolassar, the king of Babylon I am."

Nabopolassar is the  *Nabu-pal-ušūr* of the cuneiform inscriptions. Concerning Nabopolassar, it is known that he was a general who was rewarded with the crown of Babylon for satisfactorily quelling a revolt. He made Babylon a tolerably powerful kingdom and this was the more easily accomplished from the fact that the Assyrian power had been utterly overthrown. It is self-evident that he left his reviving power in strong and energetic hands. The name Nebuchadnezzar has been explained in various ways by scholars, possibly because the name has been found written differently in the text of the Bible.


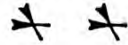
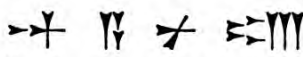


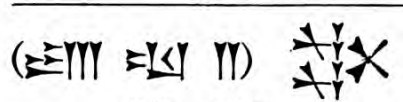

* Sir H. C. Rawlinson in the *Jnl. R.A.S.*, vol. xii. p. 70.



† Daniel iv. 30. In the text itself, verse 27.

headed," was the shrine of the god Bel. The celebrated golden image which Nebuchadnezzar made was of this god.* The second temple was dedicated to Anu. Now Bel was one of the first great triad of gods, which consisted of Anu, Ea, and Bel, and all these were the children of Zigaru, "the sky." *Zigaru* is the gloss given by W.A.I., ii. 48, 26, and is the

pronunciation of the ideograph , which is equated with the Assyrian   , *samū*, Hebrew שָׁמַיִם.

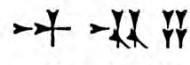
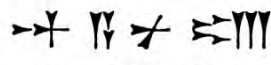

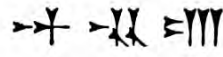

The following are the names, ideographs, and glosses of the names of the three great gods (W.A.I., ii. 48).

  SŪSRU.	 D.P. A - nu - um
 UBIGARGA.	 D.P. En - til
 TAL . TAL.	

Anūm is the Assyrian form of the Accadian   AN-NA.† Ea was the "king of rivers and gardens," and, as we see from the above extract, *bil nemiki bil ha-si-si*, "lord of deep wisdom and knowledge." He was the husband of Bahu or chaos (the בְּהוּ of Gen. i. 2), and made father of Bel-Merodach, the tutelary deity of Babylon. Sir Henry Rawlinson thinks the monotheistic Hebrews of Ur belonged to the followers of Ea, he says: "He was the 'Creator of mankind,' 'the God of life and knowledge,' 'the Lord of *Thib* (the blessed city) or Paradise,' and exhibits many other traces of identity with the Elohim of the Jews. There seems, indeed, to be an allusion to this deity being

* Concerning the statue of Bel, see Daniel, chap. iii. ; Herodotus, bk. i. ; Strabo, xvi. ; Pliny, vi. chap. xxvi. ; Q. Curtius, lib. v. ; Arrianus, lib. vii. ; and Selden, *De Diis Syris*, p. 193 et seq.

† The following extract shows these gods had other names (S. 35) :—

accepted by the Monotheists as the one true God, in the last verse of chap. iv. of Genesis, where, as I understand the passage, it is said that ‘about this time, he (*i.e.*, Seth, the Lord of *Thib*) began to be called by the name of Jehovah.’”*

The god Ea and his son Marduk will always be of the greatest interest to the students of comparative religion. Ea was the lord and governor of all mankind, the supreme great god; his son Marduk was the mediator between man and this god. The children of men offered their prayers to him and he bore them to his great father who received them at his hands. The complaint of the penitent sinner was directed to Ea through his son Marduk, and he commissioned his son, the god of light, to bestow his pardon on him. The rebellion of the gods of darkness and night, against light, was quenched by this shining god; and to the mind of the Babylonian he was the saviour of all.

After the first triad of gods came “the seven magnificent deities.” Only six of them are mentioned in the inscription under consideration, but below are a list of the seven with ideographs, glosses, &c.

GLOSS.	IDEOGRAPH.	ASSYRIAN NAME.
(𒃶 𒃶 𒃶) DUMUGU.	𒃶 𒃶	𒃶 𒃶 D.P. Sin.
(𒃶 𒃶 𒃶) UTUKI.	𒃶 𒃶 𒃶	𒃶 𒃶 D.P. Samas.
(𒃶 𒃶 𒃶) MĒRMERI.	𒃶 𒃶 𒃶 𒃶	𒃶 𒃶 D.P. Rammanu.
(𒃶 𒃶 𒃶) GUDIBIR.	𒃶 𒃶	𒃶 𒃶 D.P. Marduk.
(𒃶 𒃶 𒃶) GĀSMU.	𒃶 𒃶 𒃶 𒃶 𒃶 𒃶	𒃶 𒃶 𒃶 𒃶 D.P. Zarpanitum.
(𒃶 𒃶 𒃶) TIMSAR.	𒃶 𒃶 𒃶 𒃶 𒃶 𒃶	𒃶 𒃶 𒃶 𒃶 D.P. Nabium.
(𒃶 𒃶 𒃶) KURNŪN.	𒃶	𒃶 𒃶 𒃶 𒃶 D.P. Tasmetum.

* *Jnl. R.A.S.*, vol. xii. p. 81.

The first god in the list is the moon. He was always considered prior to the Sun, and was called "the mighty god." * The 29th day of Elul was called "the rest day of the Moon, the day when the spirits of heaven and the spirits of earth are invoked." Istar was goddess of the half month. The number of tablets in the ancient astronomical library relating to the moon must have been immense, when we consider what a large number are remaining which deal wholly with the moon and its appearances. The Sun was called the "Lady, the mistress of the world." Its gender therefore was feminine. † The god whose name is read *rammanu*, was lord of the air, rain, clouds, and storm. Marduk was the son of Ea and Dam-kina "the earth" male and female. His Akkadian name was AMAR-UT or AMAR-UTU, "the brilliance of the Sun." He bore different names in different months. ‡ The next name we meet is that of the god Zarpanituv. This is the **בְּנוֹת בְּנוֹת** of 2 Kings xvii. 30, (LXX. *σωαχῶθ βενίθ*), and it is said there that the Babylonian colonists who were brought from Samaria made them for their idols. Rashi on 2 Kings, xvii. 30, says concerning Succoth Benoth: **דמות תרנגולת עם אפרוחיה** "the image of a cock with its chickens." § Selden in his *De diis Syris* makes it to be Venus. He shows there how **ב** has the two sounds of *b* and *v*, and how *t* changes into *s*, so that *Benoth* comes to *Benos*, and finally *Benos* to *Venos*, and says, "Binos Græca pronuntiatione est Venus nostra." || Passages concerning the worship are quoted in the note below. The old Akkadian name for the moon-god, **𐎶𐎵𐎶𐎶** is twice

* W.A.I., iv. 33, 9.

† In the Bible it is masc. (Ps. civ. 19); and fem. (Gen. xv. 17).

‡ See W.A.I., iii. 53, 2; and Sayce, *Trans. Soc. Bib. Arch.*, iii. 166.

§ For the history and derivation of the word **תרנגול**, see Rev. W. H. Lowe, M.A., *Critical Notes*, p. 5, in his *Fragment of the Talmud Babli Pesachim*, Cambridge, 1879.

|| *Siccæ* est fanum in quod se matronæ conferebant atque inde procedentes ad questum, dotes corporis injuria contrahebant. P. 314. Ita Benoth ipsum etiam numen denotabat, et Succoth tabernacula seu ædes. . . . Ipsissimum enim erat Babylonæ Mylittæ sive Veneris Uraniæ templum, ubi puellæ corollis revinctæ, et sedentes singuli in spatiis quæ funiculis erant distincta, hospites opperiebantur qui rite implorata Venere Mylitta, pecuniaque quantulacunque data (quæ Deæ sacra) cum eis a fano subductis rem haberent. . . . Heic plane filiarum seu muliercularum tabernacula, id est, Succoth Benoth. . . . Mulieres, ait, funiculis circumdatae, in viis sedent, ut furfures adoleant. Et si qua earum cum advena quovis, qui vi eam sibi attraxerit, cubaret, proximam conviciabatur, quod nequaquam simili afficeretur honore, nec funiculus ejus dirumperetur.—*De Diis Syris*, p. 309–313.

used and it is curious to note that Nebuchadnezzar calls him "the king my ancient father." (in W.A.I. iv. 2, 22.) The Euphrates is called the "river of Sippara," i.e.

We meet in this inscription with the oft-repeated phrase. I built. The other Nebuchadnezzar inscriptions give , *ina kūpri u agurri*, "with cement and burnt brick." *Kupri* is the same as the Syriac "bitumen," in Gen. iv. 14, and Exod. ii. 3. *Agurri* is the same as the Arab , "lateres coctiles," or burnt brick.† The component parts of the ideograph for bitumen show it to have been something that was "the product of water." A four-column syllabary says its Akkadian name was , *ebu*.‡ Herodotus says the bitumen used by Nebuchadnezzar for building came from the Is, a stream eight days' journey from Babylon.§

Throughout this inscription, an ideograph is doubled to express the plural, thus :—

	<i>abulli</i> , "gates."
	TSIR-RUS-TSIR-RUS, "snake gods."
	<i>ilāni</i> , "gods."

* The Akkadian name of the Tigris and Euphrates is given by the following from St. 2325 :—

IDICNU.			
PURANUNU.			


















μετὰ γὰρ τὸν Νεῖλον καὶ Γάγγην ὄντες ἐπισημότατοι σχεδὸν τῶν κατὰ τὴν Ἀσίαν ποταμῶν Εὐφράτης καὶ Τίγρις τὰς μὲν πηγὰς ἔχουσιν ἐκ τῶν Ἀρμενίων ὄρων διεστήκει δ' ἀπ' ἀλλήλων σταδίους δισχιλίους καὶ πεντακοσίους.—Diod. Siculus, bk. ii. sect. 11.

† *vox Pers. In Arab. linguam translata* "Lateres coctiles" (Freitag, p. 15).

















‡ The whole line from St. 2325 is thus given :—







§ See notes by Sir H. Rawlinson in his brother's *Herodotus*, vol. i. p. 253. Πολλῶν δὲ καὶ παραδόξων ὄντων θεαμάτων κατὰ τὴν Βαβυλωνίαν οὐχ' ἠκιστα θαυμάζεται καὶ τὸ πλῆθος τῆς ἐν αὐτῇ γεννωμένης ἀσφάλτου τοσοῦτον γὰρ ἐστὶν ὥστε μὴ μόνον ταῖς τοσαύταις καὶ τηκλικαύταις οἰκοδομίαις διαρκεῖν, ἀλλὰ καὶ συλλεγόμενον τὸν λαὸν ἐπὶ τὸν τόπον ἀφειδῶς ἀρύεσθαι καὶ ξηραίνοντα καίειν ἀντὶ ξύλων.—Diod. Siculus, book ii. sect. 12.

		<i>sarrani</i> , “kings.”									
		<i>abni</i> , “stones.”									
		<i>kakki</i> , “weapons.”									
											<i>ili rabi</i> , “great gods.”* <i>ilāni rabūti</i> .

In col. 3 line 22 we meet with an example of the redundancy so common in Syriac, thus:—*subursu dur Bārziḡpav* “the height of it—the fortress of Borsippa,” *i.e.* “the height of the fortress of Borsippa.”

And this brings us to the consideration of Babylon itself. Babylon is the Greek form of Babel or Bab-ili. And Ba-bel is the exact Semitic translation of the Akkadian     KA DINGIRRA, or “the gate to god.” It bore two other names, viz.,   EKI “the house,” *par excellence*, and    DIN-TIR “the house of the jungle,” † or, according to others, “the place of life.” But this is properly the designation of the town on the left bank of the river. Babylon is also expressed by        D.P. Bab-ilani “the gate of the gods.” ‡ It was said to have been built in very early times, it became the capital under Khammuragas (B.C. about 1700, who built a temple to Merodach there) and held this position for 1200 years. It was conquered by Tukulti-Ninip, B.C. 1271; by Tiglath-Pileser I. B.C. 1110; by Tiglath-Pileser II. B.C. 731; by Merodach Baladan, B.C. 722; by Sargon, B.C. 721. It was sacked and burnt by Sennacherib, B.C. 692; restored by Esarhaddon, B.C. 675; captured by Assur-bani-pal, B.C. 648, (also by Nabu-pal-uṣur, B.C. 626?) and finally taken by the Medes and Persians about B.C. 539. The city was built on both sides of the river in the form of a square, and was enclosed within a double row of high walls, the inner being called Imgur-Bel, the outer Nimitti Bel. Ctesias makes the outer walls 360 stades in circumference, Herodotus and Pliny § 480, Strabo || 385, Q. Curtius ¶ 368, and Clitarchus ** 365.

* This usage reminds us of the   of Genesis xiv. 10, to express multitude,   of Judges xv. 16.

† Sayce in the *Encyclopædia Britannica*, art. “Babylon,” 9th edition.

‡ *Trans. Soc. Bib. Arch.*, vii. p. 109.

§ *N. H.* vi. 26.

|| xvi. i. 5.

¶ v. i. 26.

** ἀπολαβοῦσα δὲ τὸν Εὐφράτην ποταμὸν εἰς μέσον, περιβάλετο τεῖχος τῆ πόλει σταδίων ἐξήκοντα καὶ τριακοσίων, διειλημμένον πύργοις πυκνοῖς καὶ μεγάλοις, ὡς φησι Κτησίας ὁ Κνίδιος, ὡς δὲ Κλείταρχος καὶ τῶν ὕστερον μετ’ Ἀλεξάνδρου διαβάντων εἰς τὴν Ἀσίαν τινὲς ἀνέγραψαν, τριακοσίων ἐξήκοντα καὶ πέντε σταδίων καὶ προστιθέασιν ὅτι τῶν ἰσῶν ἡμερῶν τῶν σταδίων ὑποστήσασθαι.—Diod. Siculus, book ii. sect. 7.

The spaces between the towers were broad enough to allow a pair-horsed chariot to turn (Herod. i. 179).* The question of the actual height has been discussed by Sir H. Rawlinson in *Herodotus*, and by Dr. Oppert in the *Athénæum Français*, 1854, p. 370. The celebrated Hanging Gardens were on the eastern side of the river and within the palace precincts. They were built in the form of a square (each side being 400 feet long) upon a series of arches.†

The absence of genuine history in the inscriptions of Nebuchadnezzar is remarkable. All the inscriptions yet found narrate his great care to make Babylon a success in the matter of buildings. There is no doubt he was a most pious king, and whether he considered the giving an account of his restoration and rebuilding of the temples of the gods of more importance than a narrative of his wars, is very hard to say. If only the history of his expedition through Palestine, of his siege of Tyre, and of his defeat of all the nations in that part of the world could be found. In the following inscription, the large India House inscription is perhaps referred to when he speaks of the account of his works which he wrote.

Nebuchadnezzar III., son of Nabupolassar, reigned from about B.C. 605 to B.C. 562. He took command of the Babylon-

* One cannot help thinking there must be an allusion to these mighty walls in the verse in Jeremiah (li. 53), "Though Babylon should mount up to heaven, and though she should fortify the height of her strength," &c. (כי תבצר מרום עודה).

† "In uno latere civitatis erant horti suspensi, fere conjuncti fluvio Euphrati; qui numerabantur inter septem miracula mundi. Situs eorum erat figuræ quadratæ, quadringentorum pedum, per quemlibet angulum quibus corresponderent secundus et tertius. Intus erant quatuor atria vel aræ, quadringentorum pedum longitudinis, et centum latitudinis, ita ut una supra aliam emerret. Prima elevebatur a terra duodecim cubitos cum dimidio. Secunda, viginti cubitos. Tertia, triginta septem cubitos cum dimidio. Quarta, proxima Euphrati, quinquaginta cubitos. Illic extrahebatur aqua ab Euphrate certis quibusdam machinis, ad irrigandos hortos. Tota hæc structura sustinebatur fornicibus latericiis, sibi cohærentibus lato interstitio secundum proportionem arearum; quorum quilibet habebat duodecim pedes diametri; distabat itaque unus ad altero fornix pedes viginti duos; et hoc quidem tam pro firmatione intermedia, quam pro commoditate mansiuncularum quarundam, ibi exstructarum. Superiora harum tabernarum, primo erant instrata magnis lapidibus, longitudinis sedecim pedum, et quatuor latitudinis. Deinde totum illud erat coopertum multis arundinibus. Tertio, omnes illæ arundines erant obtectæ magnis laminis plumbeis, quæ defenderent fornices ab humiditate terræ. Tandem erat super omnia hæc, optima terra, excolta exquisitis floribus et plantis," &c.—*Not. in Diod. Sic., i. p. 124.*

ian army on the occasion of the war between Nabopolassar and Necho King of Egypt. Nebuchadnezzar routed the Egyptian army at Carchemish "and took all that pertained to the King of Egypt from the river of Egypt unto the river Euphrates" (2 Kings xxiv. 7). At this time Jehoiakim, King of Judah, submitted to Nebuchadnezzar and served him as a tributary for three years. About B.C. 598 Nebuchadnezzar marched against Palestine, deposed Jehoiachin, son of Jehoiakim and set up Zedekiah in his stead. Zedekiah, according to the custom of the Israelitish kings (even though the King of Babylon had made him swear by אלהים), rebelled, "stiffened his neck, and hardened his heart." Meanwhile Nebuchadnezzar was away quelling a revolt in Media, but, about B.C. 589, he came to Riblah, in Hamath, and sent his general Nebuzaradan* to besiege Jerusalem. The siege lasted about a year and a half, and Jerusalem was taken, B.C. 587.† The sackage and pillage of the temple is familiar to all from the Bible history. Zedekiah fled by night "by the way of the gate between two walls which is in the king's garden," but he was overtaken in the plains of Jericho and brought before the King of Babylon at Riblah, where his sons were slain before him, and his eyes made blind (עור).

From B.C. 586 to B.C. 573, Nebuchadnezzar besieged Tyre ‡ with very doubtful success. He had left Gedaliah in charge of Judah, but the new ruler was slain by Ishmael, the son of Nethaniah. Again came the King of Babylon to take vengeance, and carried off the Jews to Babylon. He now turned his attention to the capture of Egypt whose king, Pharaoh Hophra, had incited Palestine to rebellion. Nebuchadnezzar defeated and deposed him, routed his army, over-ran Egypt, and installed a king, a tributary to Babylon. This was in the year B.C. 572. After this war the King of Babylon appears to have devoted his attention to the beautification of his city. He had thousands of captives to work for him, and indeed his buildings attest the enormous quantity

* The Biblical נְבוּזַרְדַּןְנִי = נְבוּזַרְדַּןְנִי = נְבוּזַרְדַּןְנִי = נְבוּזַרְדַּןְנִי D.P. Nabuzir-idinna, i.e., "Nebo gave a seed."

† See Jeremiah, ch. xxxix. 1, 2; 2 Kings, ch. xxv.

‡ According to Mr. Grote, *History of Greece*, vol. ii. p. 500), the Tyrians submitted, and he quotes the following:—"Les Tyriens furent emportés d'assaut par le roi de Babylone."—Volney, *Recherches sur l'Histoire Ancienne*, vol. ii. ch. 14, p. 250. Ἐπὶ Εἰθωβάλου τοῦ βασιλέως ἐπολιόρησε Νυβουχοδοδόσορος τὴν Τύρου ἐπ' ἑτῆ δεκάτρια.—Menander ap. Joseph., *Antiq. J.*, ix. 14, 2.

of human labour that must have been as his disposal. Sacred and profane writers alike give testimony to the glory of his city, his palaces, gardens, temples, and the massive golden image of the god Bel. Numerous indeed were the gods whose shrines filled Babylon, and Jeremiah sarcastically alludes to this (chap. l. 38) when he says: "For it is a land of graven images, and they madly confide in idols."* As a general and as an architect he was great, and one instance of kindness is recorded of him. For we read: "Nebuchadnezzar, King of Babylon, gave charge concerning Jeremiah by the hand of Nebuzaradan, the captain of the guard, saying, Take him and set thine eyes upon him, and do him no harm, but do unto him even as he shall say unto thee" (Jerem. xxxix. 11).

The inscription finishes with a prayer of the king to the god of Marad. It reads thus:—

Col. iii. l. 15, "O God, the king AMARDA, the lord of all warrior (gods)
 „ 16, to the brickwork of my hands for blessing
 „ 17, joyfully be favourable, and
 „ 18, a life to a day remote (with)
 „ 19, sufficiency of glory,
 „ 20, establishment of throne and a long reign
 „ 21, for a gift O give!
 „ 22, Sweep away the disobedient
 „ 23, Shatter their weapons
 „ 24, Devastate all the land of the enemy
 „ 25, Sweep away the whole of them
 „ 26, with thy powerful weapons
 „ 27, which benefit not my enemies
 „ 28, May they draw near, and may they sting
 „ 29, to the subjugation of my enemies may my hands go.
 „ 30, In the presence of Marduk, king of heaven and earth
 „ 31, my works cause to be blessed,
 „ 32, command my prosperity."

Nebuchadnezzar died about B.C. 562, and was succeeded by his son, Evil-Merodach.†

* כִּי אֶרֶץ פְּסִילִים הִיא וּבְאִימִים יִתְהַלְלוּ :

† Nebuchadnezzar, after he had begun to build the fore-mentioned wall, fell sick, and departed this life when he had reigned forty-three years, whereupon his son, Evil-Merodach, obtained the kingdom.—Fl. Joseph. *against Apion*, i. sec. 20.

INSCRIPTION OF NEBUCHADNEZZAR, KING OF BABYLON
FROM A RECENTLY-DISCOVERED CLAY CYLINDER
IN THE BRITISH MUSEUM.

COLUMN I.

1. Nebuchadnezzar the king of Babylon,
2. the exalted prince, the worshipper of the god Marduk
3. the supreme lord, the beloved of the god Nebo,
4. the unwearied prince of the gate,
5. the restorer of the temple SAG-ILI and the temple ZIDA
6. who to the god Nebo and the god Marduk his lords
7. worship has performed before their persons
8. the exalted one, who causes the *ituti* to be deep, the
messenger of the great gods,
9. the eldest son of Nabu-pul-ušur (Nabopolassar),
10. the king of Babylon am I.
11. Prince Marduk the great lord then caused me to hold
firmly
12. a sceptre (?) to rule the people [as a] shepherd,
13. to restore the fortresses, and to renew the temples
14. greatly he encouraged me.
15. I put my trust in Marduk, my lord, my judge,
16. his supreme fortress, the citadel his high place [the walls],
17. Imgur-Bel, Nimitti-Bel
18. I caused to be completed over their great fortresses
19. upon the threshold of its great gates
20. mighty lords (gods)
21. and [images] of poisonous snakes
22. I set up
23. the which never had any king my predecessor made.
24. The quay (of the fortress), its ditch (moat)
25. with bitumen and brick
26. the father my begetter built and completed for a bulwark.
27. As for me, the paths of the ancient quay
28. once, twice
29. I built up with bitumen and brick, and
30. the quay which my father had worked I excavated.
31. I caused its foundation to be laid with huge flat slabs, and
32. I raised up its summit like a mountain.
33. The quay of brick at the ford of the setting sun
34. within Babylon I completed.

35. The paths along the quay
36. with bitumen and brick
37. the father my begetter had worked at ;
38. its buttresses (?) with brick
39. along the river of Sippara I bound together,
40. and I fully completed its banks.
41. As for me his eldest son (*i.e.*, eldest son of Nabopolassar)
42. the beloved of his heart,
43. the paths along the quay
44. with bitumen and brick,
45. in addition to the quay which my father had made, I renewed.
46. In the temple of SAG-ILI the kišsra I set.
47. The palace of heaven and earth, the seat of tranquillity,
48. E-KŪ-A the shrine of Bel, the temple of the gods and of Marduk,
49. the gate of Hilisud the seat of the goddess Zirpanitum,
50. and the temple of ZI-DA the dwelling-place of the divine king of heaven and earth
51. I caused them to be covered with shining gold and
52. I made them brilliant as the day.
53. The temple, the foundation of heaven and earth, the tower of Babel
54. I built anew
55. The temple of ZIDA, the eternal, the (temple) beloved of Nebo
56. I built anew within Borsippa, and

COLUMN II.

1. with gold and sculptured stones
2. I made [it] like the brilliance of heaven.
3. I caused it to be covered over with durable cedar and gold
4. up to the ceiling of the great temple of Life. The shrine of Nebo
5. I caused to be erected before those three
6. The great temple, the temple of the "lady of the headland" within Babylon,
7. the temple (called) "he gives the sceptre of the world," the temple of Nebo of Harie,
8. the temple of Namgan, the temple of the wind within Kumari,
9. the temple of the dwelling, before the lady of heaven near the fortress,

10. I rebuilt within Babylon, and
11. I reared up their summits
12. the which never had any king my predecessor done.
13. Four thousand cubits square, the citadel with walls
14. towering and inaccessible
15. the everlasting fortress of Babylon at the ford of the
rising sun
16. I caused to surround.
17. I dug out the moat, I emptied away the water that had
gathered there,
18. I made its bed of bitumen and brick, and I excavated
19. the quay which my father had worked at.
20. the lofty fortress with bitumen and brick
21. I built up like a mountain upon its side.
22. The height of the fortress of Borsippa thoroughly
23. I rebuilt.
24. The quay and the moat [lined and built] with bitumen
and brick
25. I made to surround the citadel for a protection.
26. For the god Turkit, the lord, the breaker of the weapons
of my enemies
27. I rebuilt his temple within Borsippa.
28. The temple of the Sun, the temple of the sun-god of
Sippara,
29. the temple the established seat, the temple of the
god
30. of the city Bätz,
31. the temple of the eyes of Anum, the temple of the god
Dar
32. of the city of the planet Venus,
33. the temple of heaven, the temple of Istar of Erech,
34. the temple of the sun, the temple of the sun-god of
Larsa,
35. the temple of KIS-KUR-GAL, the temple of the moon-god
of Ur,
36. these temples of the great gods
37. I rebuilt ; and
38. I caused their beautiful adornments to be completed.
39. The restoration (or furniture) of the temples of SAG-ILI
and ZIDA
40. the new places of Babylon
41. which more than before
42. I have made more extensive
43. and I have established them even to their summits.

44. An account of all my magnificent works,
45. and of my restorations of the temples of the great gods
46. above what the kings my fathers wrote
47. upon a stone tablet I wrote ; and
48. I set it up for future days.
49. The account of all my works
50. which I have written upon the stone tablet
51. with understanding mayst thou look upon
52. and upon the glorious things of the gods.
53. May [men] understand that
54. I built the fortresses of the gods and of the goddess Istar
55. of the great lord and of Marduk.


COLUMN III.

1. As for myself Marduk urged me on,
2. he girded me up in heart,
3. reverently, and not failing him
4. I completed his beautiful [works].
5. [I rebuilt] (?) for the god the king of Marad, my lord,
6. his temple within Marad the
7. which had been built from a remote time ;
8. its ancient foundation stone
9. which no former king had ever seen
10. I took hold of, I uncovered, and
11. upon the foundation stone, the beloved of the Moon-god,
the king,
12. my ancient father, I laid down its foundation.
13. I made an inscription in my name, and
14. I placed it within it.
15. O God the king of Marad, lord of all warriors,
16. to the brickwork which my happy hands [have made]
17. be favourable joyfully and
18. my life to a far distant day
19. with abundance of glory,
20. fixity of throne, and length of rule
21. to eternity do thou lengthen.
22. Sweep away the disobedient,
23. break in pieces their weapons,
24. devastate the lands of the enemies,
25. sweep them all away.
26. Thy mighty weapons
27. which benefit not my enemies

28. may they draw near and may they fight
 29. for the subjugation of my enemies, may they go by my sides.
 30. In the presence of Marduk king of heaven and earth
 31. upon my works pronounce blessing
 32. command my prosperity.


TEXT AND TRANSLATION.


COLUMN I.


1. 
 D.P. Na - bi - uv - cu - dur - ri - u - tsu - ur
Nebuchadrezzar



 sar Ba - bi - lav D.A.
the king of Babylon

2. 
 ru - ba - a - av na - a - dav mi - gi - ir
the exalted prince the worshipper

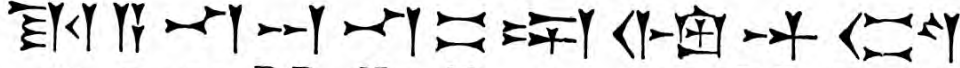

 D.P. Marduk
of the god Marduk


3. 
 is - sa - ak - ku tsi - i - ri na - ra - am
the prince supreme, the beloved



 D.P. Na - bi - uv
of the god Nebo


4. 
 sa - ac - ca - na - cu la - a ne - kha
I am established the unresting or
 la - a pil - kha
the unfearing one


5. 
 za- ni - in E SAG - ILI u E ZI - DA
the restorer of the temple of the lofty head and the temple of Zida

6. 
 sa a - na D.P. Na - bi - uv u D.P. Marduk
who to the god Nebo and the god Marduk

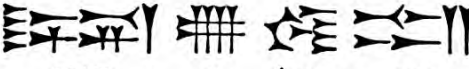

 beli - su
his lords

7. 
 ci - id - nu - su - va ib - bu - su ri - e - su - su - un
worship also has performed before their persons

8. 
 na - a - dav mu - us - te - mi - ku i - tu - ti
the exalted one, he who causes the ituti to be deep,

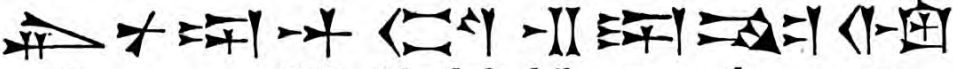





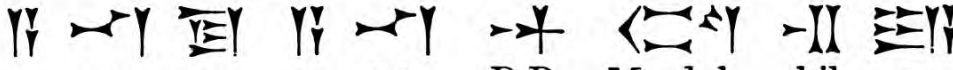




 sa - par ili rabi
the messenger of the great gods

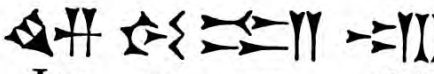
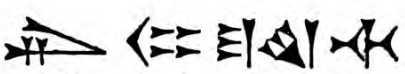



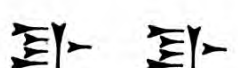




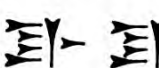
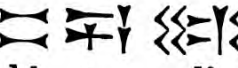






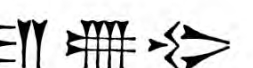
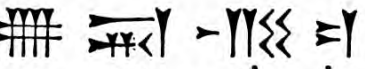







9. 
 ablu a - sa - ri - du sa D.P. NABU -
the eldest son of Nabo -


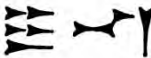




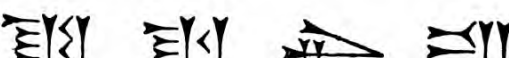
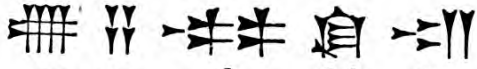



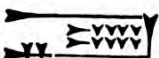

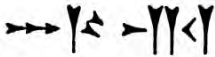


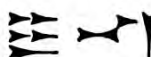











 PAL - u - tsu - ur
palutsur

10. 
 sar Ba - bi - lav D.A. a - na - cu
King of Babylon I am.

¹ Variant .

11. 
 ni - nu - uv D.P. Marduk bil ra - be - u
The prince Merodach great lord
- 
 ci - ni - is lu - ba - an - ni - va
firmly may he cause me to hold also
12. 
 D.P. . . . su - te su - ru ni - sim ri - e - a - av
a sceptre (?) to direct the people the shepherd,
13. 
 za - na - an ma - kha - zi ud - du - su
(to) restore the fortress to renew
- 
 e - es - ri - e - tiv
the temples
14. 
 ra - bi - is u - ma - ah ir - an - ni
greatly he encouraged me
15. 
 a - na - cu a - na D.P. Marduk bil - ya
I upon the god Marduk my lord,
- 
 pa - al - li u - ta - ku
my judge trusted
16. 
 Ba - bi - lav D.A. ma - kha - za - su tsi - i - ri
Babylon his supreme fortress,
- 
 ta - na - da - a - tu - su
the citadel his high place

17.  Im - gu - ur Bel
Imgur-Bel
-  Ni - mi - it - ti
Nimitti
-  D.P. Bel
Bel
18.  e - li
upon
-  dur - su
its great
-  GAL - GAL
fortress
-  u - sa - ac - li - il
I caused to be completed
19.  a - na
upon
-  se - ip - pi
the threshold
-  ABULLI
of its great gates
-  - su
20.  bi - e - li
gods (?)
-  e - ik - du - u - tiv
mighty
21.  u
and
-  TSIR
powerful
-  RUS
snakes
-  TSIR
strong
-  RUS
(poisonous)
-  tu - zu - u - tiv
22.  u - us - zi - iz
(then) I set up;
23.  sa
which
-  sar
a king
-  ma - akh
preceding (me)
-  ri - iv
had not made
-  la
i-pu-su
24.  ca - a - ri
its quay
-  khi - ri - ti - su
its ditch (moat)

31.    
 i - si - su i - na bu - ra - at CI - GAL
its foundation with the of inscription stones
- 
 u - sa - ar - si - id - va
I caused to be laid down and
32.  
 ri - si - su sa - da - ni - is
its head like a mountain
- 
 u - za - ak - ki - ir
I raised up
33.     
 ka - a - ri - iv libittu AL UR alu
the quay of brick (at) the city
-   
 pal - ri D.P. Sam - su
the ford of the setting sun
34.   
 i - na Ba - bi - lav u - sa - al - av
within Babylon I raised.
35.  
 ka - a - ri a - ra - akh - tiv
the quay, the paths
36.    
 i - na IDDU u libittu
with bitumen and brick
-  
 AL UR - ra

37. 


a - ba - av a - li - tu ik - zu - ur - va

the father (my) begetter worked at and

38. 

ba - ca - a - tsi libittu AL - UR - ra

with brick

39. 


a - ba - ar - ti nahar puranunu D.A.¹

along the river of Sippara



u - ra - ak - ki - is - va

I bound together

40. 


ma - la u - sa - ak - li - il

fully I completed



se - it - ta - a - tiv

its banks

41. 

ya - ti a - bi - il - su ri - e - es - ta - a - av

As for me his eldest son

42. 

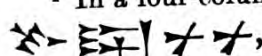
na - ra - am li - ib - bi - su

the beloved (one) of his heart

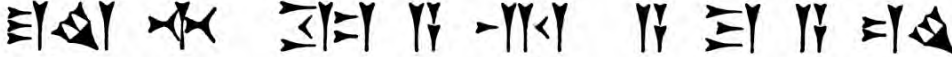
43. 


ka - a - ri a - ra - akh - tiv

quay paths i.e. (the road along the quay)


¹ In a four-column bilingual list the pronunciation of this word is said to be , *pu-ra-nu-nu*. W.A.I., V, 22, 31.

44. 
 i - na IDDU u libittu UR - ra
with bitumen and brick

45. 
 it - ti ka - a - ri a - ba - a - av
with the quay (which my) father


 ik - zu - ur - ru u - sa - an - ni - in
had made I renewed.


46. 
 i - na E SAG - ILI ki - its - tsi - ra
In the "temple of the lofty head" the whole


 as - ba - av
collection I set.

47. 
 E - GAL sa - mi - e u ir - zi - tiv
The palace of heaven and earth


 su - ba - at ta - si - la - a - tiv
the seat of prosperity

48. 
 E CU - A pa - pa - kha Bel
The temple of E CU-A the shrine of Bel,


 bit ilani D.P. Marduk
the temple of the gods (and) Marduk

49. 
bab khi - li - sud su - ba - at

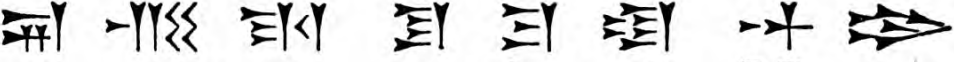
The gate of Khilisud

the seat



D.P. Zir - pa - ni - tuv

of the goddess Zirpanituv

50. 
E ZI - DA su - ba - at D.P. sar


The temple of Zida, the dwelling place of the divine king




dim - me - ir

AN - CI - A

heaven and earth

51. 
D.P. khuratsi na - am - ru u - sa - al - bi - is - va

with shining gold I caused (them) to be covered and

52. 
u - na - am - mi - ir ki - ma um - uv

I made them bright

like the day


53. 
E temen sami irtsiti zi - ku - ra - at

The temple of the foundation of heaven and earth the tower




Ba - bi - lav D.A.

of Babylon

54. 
e - es - si - is e - pu - us

anew

I built

¹ Var. .


55. 
 E zi - DA E ki - i - nuv na - ra - am

The temple of Zida, the established, the beloved



D.P. Na - bi - uv

(temple) of Nebo

56. 
 i - na Ba - ar - zi - pav D.A.


within Borsippa,



e - es - se - is ab - ni - va

anew I built and

COLUMN II.

1. 
 i - na D.P. khuratsi u ni - se - ik - tiv

with

gold


and

sculptured



abni

stones

2. 
 ki - ma si - be - ir - ti sa - ma - mi

like

the


splendour


of heaven







u - ba - an - niv


I built (it)




¹ This name is written , Dur-Si-ab-ba (*Trans. Sco. Bib. Arch.*, Vol. VII. p. 106.)

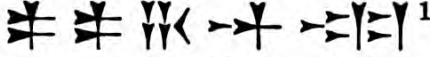
² Var. .



³ Var. .

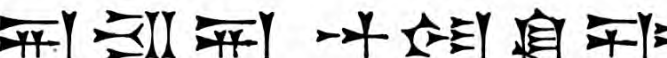

3.  e - ri - nuv
(with) cedar
-  dara - tiv
lasting and
-  D.P. khuratsi
gold

 u sa - al - bi - is - va
I caused to cover and

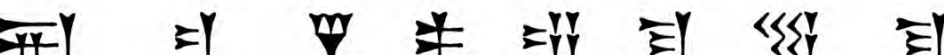
4.  a - na
-  tsu - lu - ul
-  E MAKH TI - LA
- for the {overshadowing
ceiling} of the great temple of Life,


 pa - pa - kha D.P. Nabu
the shrine of Nebo

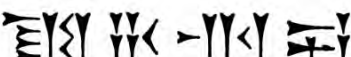
5.  pa - nuv se - lal - ti - su - nu
before those three
-  u - sa - at - ri - its
I caused to be erected


6.  E MAKH E D.P. NIN - KI - SAK
-  E lib - ba
- The great temple, the temple of the lady of the headland,


 KA DINGIR - RA D.A.
the temple within Babylon


7.  E D.P. khaddhi - kala - ma - idinna - va
The temple "he gives the sceptre of the world,"

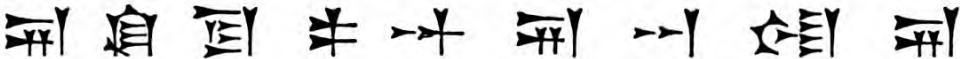
 E D.P. Na - bi - uv

 sa Kha - ri - e
the temple of Nebo of Kharie

¹ Var.   .


8. 
 E NAM - GAN E Rammanu lib - ba
The temple of Namgan, the temple of wind within


 Ku - ma - ri D.A.
Cumari


9. 
 E KI - KU pa - an E D.P. BELTI
The temple of the dwelling, before the temple of the lady,



 an - na sa tu - up - ga - at duri
of heaven of the regions of the fortress








10. 
 i - na Ba - bi - lav D.A. e - es - si - is
within Babylon afresh









 ab - ni - va
I built and








11. 
 u - ul - la - a - av ri - e - sa - si - in
I raised up their summits (heads)







12. 
 sa ma - na - a - ma sar ma - akhi - ri la i - pu - su
which (temples) never a preceding King had made

¹ Var. .






13.       
 IV × 1,000 ammati ka - ka - ra - av
Four thousand cubits square













      
 i - ta - a - at
the walls of the citadel




14.       
 ni - se - is la da - khi - e
loftily inaccessible


15.      ¹
 duru daru pal - ri D.P. Samas atsu
The fortress eternal of the ford of the rising sun of


   
 Ba - bi - lav - D.A.
Babylon

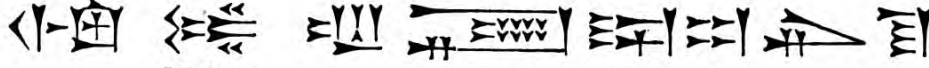
16.     
 u - sa - as - khi - ir
I caused to surround


17.            
 khi - ri - su akh - ri - e - va su - pu - ul mi - e
its ditch I dug out and the depth of waters


  
 ak - su - ud
I took (emptied)


¹ Var. .


18.  ¹
 ki - bi - ir - su i - na IDDU
its bed with bitumen


 u libittu AL - UR^{*} - ra ab - ni - va
and brick I built and

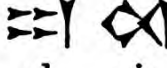
19. 
 it - ti ka - a - ri a - ba - a av ik - zu - ru
with the quay (my) father had made,



 e - se - ni - ik - va
I cut it out and


20. 
 duru daru i - na iddu
the lofty fortress with bitumen



 u libittu AL - UR - ra
and brick




21. 
 i - na ki - sa - di - sa sa - da - ni - is
upon its side like a mountain


 ab - niv
I built



¹ Var. .



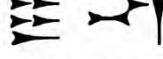
² Var. .


³ Var. .

22.  dha - a bi  su - bu - ur - su  dur
well *the height of (lit. its height of) the fortress of*




 Ba - ar - zi - pav D.A.
Borsippa


23.  e - es - se - is  e - pu - us
afresh *I built (made)*


24.  ka - a - ri  khi - ri - ti - su  i - na
the quay, *its ditch* *with*







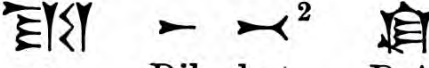

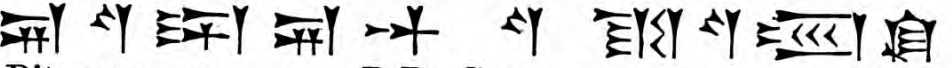

 iddu u libittu AL UR - ra
bitumen and brick


25.  a - na ki - da - nuv  u - sa - as - khi - ir
a citadel for a protection *I caused to surround*



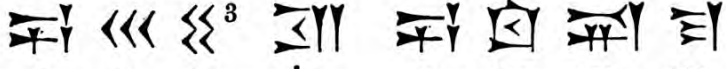
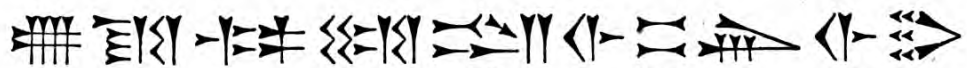


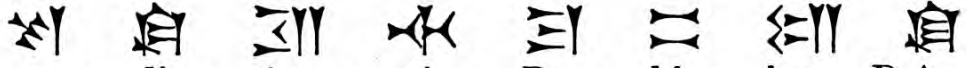
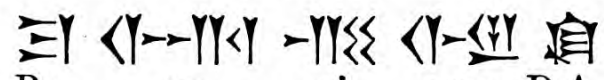

26.  a - na D.P. TUR-CIT  bilu mu - sa - ab - bi - ir
For the god Tur-cit, *the lord, the breaker of the*





 D.P. KAKKI sa na - ki - ri - ya
weapons of my enemies





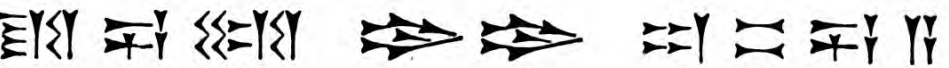

¹ Var. .

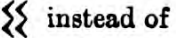


27. 
 bit - śu i - na Ba - ar - zi - pav D.A.
his temple within Borsippa
- 
 e - es - si - is e - pu - us
afresh I built.
28. 
 Bit - PAR - RA Bit D.P. Samas SIPAR
The temple of the Sun, the temple of the Sun-god of Sippara.
29. 
 Bit-subat-kinu E D.P. sar gis-a- tu gab-gam
The temple the established seat, the temple of the god
30. 
 sa D.P. Ba - atz D.A.
of the city of Bāts
31. 
 E i - dhe D.P. A - nuv E D.P. DAR
The temple of the eyes of the god Anu, the temple of the god Dar
32. 
 sa Dil - bat D.A.
of the city of the planet Venus.
33. 
 E AN - NA E D.P. Is - tar sa URU D.A.
The temple of heaven the temple of Istar of Erech
34. 
 Bit - par - ra E D.P. Samas sa LARSA D.A.
The temple of the sun, the temple of the Sun-god of Larsa

¹ Var. .² The modern Dailem.


35. 
 E CIS - CUR - GAL E EN - ZU sa URU D.A.
The temple of the temple of the moon-god of Ur
36. 
 e - es - ri - e - ti ilani rabuti
(these) temples of the great gods
37. 
 e - es - se - is e - pu - us - va
afresh I built and
38. 
 u - sa - ac - li - il si - bi - ir - si - in
I caused to be completed their beautiful (adorments)
39. 
 zi - in - na - a - at E SAG-ILI
furniture of the temple of the lofty head, (and)
- 
 E ZI - DA
the temple of Zida
40. 
 te - di - is - ti Ba - bi - lav. D.A.
the new places of Babylon
- 
 Ba - ar - zi - pav. D.A.
(and) Borsippa
41. 
 sa e - li sa ma - akh - ri - iv
which more than before

¹ Var. .² Var. .³ Var. .


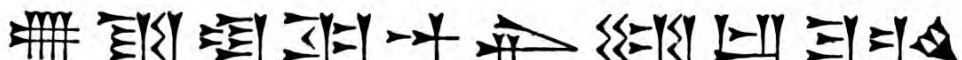





42. 
u - sa - ti - ku - va
I have caused to exceed and
43. 
as ku - nuv a - na ri - e - es - e - tiv
I have established them even to their summits
44. 
ka - la e - ip - se - e - ti - ya
(an account) of all my costly
- 
su - ku - ra - a - tiv
works (and)
45. 
za- na - an e - es - ri - e - ti ilani rabuti
the restoration of the temples of the great gods
46. 
sa e - li sarrani ab - bi - e - a
as to which above what the kings my fathers
- 
u - sa - ti - ru
wrote
47. 
i - na D.P. Na - RA - a as - tu - ur - va
upon a stone tablet I wrote and
48. 
u - ki - in akh - ra - ta - as
I set up for future (days)

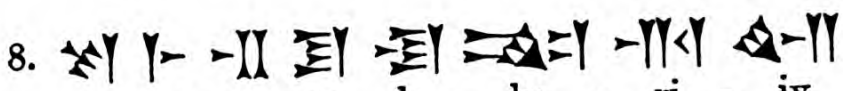








¹ Var.  instead of .² Var. .


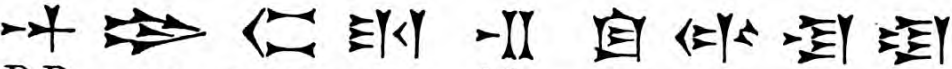


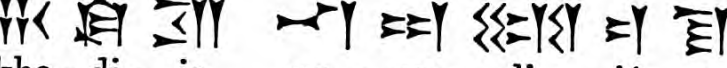




49. 
 ka - la e - ip - se - e - ti - ya
 (*The account*) of all my works
50. 
 sa i - na D.P. na - RA - a as - tu - ru
 which upon the stone tablet I have written
51. 
 mu - da - a - av li - ta - am - ma - ar - va
 (*with*) understanding mayest thou look upon and
52. 
 ta - ni - it - ti ilani
 the glory of the gods
53. 
 li - ikh - ta as - sa - as
 may he understand
54. 
 e - bi - su ma - kha - zi ilani u
 I built the fortress of the gods and
- 
 D.P. Is - tar
 the goddess Istar
55. 
 sa bilu ra - be u D.P. Marduk
 of the great lord and Marduk




¹ Var. .² Var. .



COLUMN III.

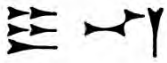



1. 
 ya - ti u - ma - ra - an - ni - va
As for me he urged me and
2. 
 u - sa - at - ka - an - ni li - ib - ba - av
he caused to gather me in heart
3. 
 pa - al - khi - is la - a ba - adh - dhi - il - su
reverently, not failing him,
4. 
 u - sa - al - la - av si - bi - ir - su
I completed his beautiful (works)
- Thus far the account on both cylinders is the same, although the spelling of a word here and there is different. But now the accounts differ entirely, and we give the text from the cylinder that contains the third column in the best state of preservation.
5. 
 ni - nu mi - su a - na D.P. SAR AMAR - DA bil - ya
 for the god the king of Marad my lord
6. 
 bit - su sa ki - ri - ib AMAR - DA - DA
his temple which is within Marad,
7. 
 sa is - tu yu - um ri - e - ku - u tiv
which from a time (day) remote




8. 
 te-me-en-su la-be-ri-iv
its ancient foundation-stone (which)
9. 
 la i-mu-ru sar ma-akh-ri-iv
a former king had not seen
10. 
 te-me-en-su la-be-ri-iv
its ancient foundation-stone,
- 
 a-khi-id ap-ri-e-va
I took hold of, I uncovered and
11. 
 e-li te-me-en sa na-ra-am
above the foundation-stone which (is) the delight of the
- 
 EN-ZU sar
Moon-god, the king
12. 
 a-ba-a-av la-be-ri u-ki-in
my ancient father, I laid down
- 
 us-su-su
its foundation
13. 
 si-dhe-er su-mi-ya ab-ni-va
the writing of my name I made and



14. 
 u - ki - in ki - ir - bu - us - su
I placed within it.
15. 
 D.P. sar AMAR - DA bil ku - ul - la - at
O God the king of Marad, the lord of all
- 
 ka - ar - dav
the warrior (gods)
16. 
 li - bi - it ka - ti - ya a - na da - mi - ik - tiv
to the brickwork of my lucky hands.
17. 
 kha - di - is na - ap - li - is - va
joyfully, be favourable and
18. 
 ba - la - adh yu - uv ri - e - ku - u - tiv
a life to a day remote
19. 
 se - bi - e li - it - tu - u - tiv
sufficiency of glory
20. 
 ku - un D.P. kuśsu u la - ba - ar
establishment of throne and a length
- 
 pa - li - e
of reign

29.   
 a - na na - a - ri ai - bi - ya
 to the subjugation of my enemies

 
 li - il - li - ku i - da - ai
 may they go by my sides

30.    
 i - na ma - kha - ar D.P. Marduk sar
 In the presence of the god Marduk king

  
 sa - mi - e u ir - zi - tiv
 of heaven and earth

31.  
 e - ip - se - ti - ya su - um - gi - ir
 my works make blessed

32.  
 ki - bi tu - um - ku - u - a
 command my prosperity

ANALYSIS.

COLUMN I.

2. *rubāv*, subs. sing. masc. Comp. Heb. רב, Syr. ܪܒ
nādav, adj. sing. Comp. Heb. הוד
migir, subs. sing. masc. cons. Comp. Heb. גור and יגר
 to fear.
3. *issāku*, subs. sing. masc.
narām, Niphal deriv. with softened guttural. Comp.
 Heb. רחם
4. *Sāccanacu*, 1st sing. Permansive *acu* is a shortened form
 from *anacu* (Heb. אָנָכִי).¹ A whole string of verbs of
 similar formation occurs in W.A.I. I., 17, 32, thus:—

𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭	<i>śar-ra-cu</i>	I am king
𒌷𒍪𒀭 𒌷𒍪𒀭	<i>bi-la-cu</i>	I am lord
𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭	<i>na-ah-da-cu</i>	I am noble
𒌷𒍪𒀭 𒌷𒍪𒀭	<i>makh-khu</i>	I am great
𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭	<i>cab-ta-cu</i>	I am honourable
𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭	<i>sur-ra-kha-cu</i>	I am mighty (Heb. סרה)
𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭	<i>a-sa-ri-da-cu</i>	I am eldest (the chiefest)
𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭	<i>ur-sa-na-cu</i>	I am prince.
𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭	<i>kar-ra-da-cu</i>	I am warriorlike
𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭	<i>dan-na-cu</i>	I am strong
𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭	<i>zi-ca-ra-cu</i>	I am renowned

Dr. Delitzsch, however, would prefer to read *sāccanacu* as *sāk kanaci*, “prince of the gate,” and refers to W.A.I. IV, 16, 58, where the Akkadian 𒌷𒍪𒀭 𒌷𒍪𒀭 is equated with the Assyrian 𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭 𒌷𒍪𒀭 D.P. *ca-na-ci*. But on both cones the last sign is *cu* not *ci*.

¹ See Sayce, *Assyrian Lectures*, p. 93. (Bagster & Co.)

25. $\text{𒌦 𒌦} = \text{𒌦 𒌦} \text{ id-da.}$ W.A.I. IV, 6, 46.
 This occurs in many inscriptions of Nebuchadrezzar.
 See W.A.I. I, 65, 51. Col. 2, 8. W.A.I. I, 52, 17.
 On a brick lost in the Tigris, but printed by Dr.
 Oppert in his "Exp. Mésop.," p. 257, 𒌦 𒌦 was
 omitted. (Norris' Dict., p. 60.)
libittu. Comp. Heb. לִבְיָהוּ.
26. *abāv*, subs. sing. masc. with mimmation. Heb. אָב.
alitu, pres. participle, or "nomen agentis." Heb. יֹלֵד.
 Comp. Syr. ܐܒܘܢ, "genitor."
usālav, sing. aor. Shaph. Heb. עָלָה.
27. *bususi*, subs. plu. masc. Heb. בָּשַׁם, "to tread."
28. *istenniti*. From Akkadian 𒌦 as "one" and 𒌦 𒌦 𒌦 → 𒌦
 TA-AN, "a measure." Heb. עֶשְׂתֵּי.
sanī. Comp. Heb. שָׁנָה, "to do the second time."
31. *isīšu*, for *isid-šū*. Comp. Heb. יָסוּד.
 𒌦 𒌦 → CI-ĠAL, *i.e.*, Hades. The Queen of Hades was
 called Gula (𒌦 𒌦 → 𒌦 𒌦), and she was wife of the
 God Ea. Another name, Nin-ci-gal, *i.e.*, "Lady of
 the great Country," was also borne by her in her
 especial capacity as "Lady of the House of Death."
33. $\text{𒌦 𒌦} = \text{𒌦 𒌦} \text{ e-bir-ti-nāhr,}$
 "the crossing of a river."
35. *arāktiv*, subs. plu. fem. Heb. אָרַח.
39. *abārti*. Comp. Heb. עָבַר.
urāccīsva, 1st sing. aor. Pael. Heb. רָבַם.
40. *seittātiv*, subs. plu. fem. Comp. Chald. אִיסוּדָּה.
41. *yati*. Comp. Heb. אָתִי.
47. *irsitiv*, for *irtsitiv*. Heb. אָרַץ.
51. *khuratsi*, subs. sing. masc. Heb. חֲרוּץ.

COLUMN II.

1. *sipirti*, subs. fem. sing. gen. case. Heb. שִׁפְרָה.
3. *samami*, reduplicated form like *mami*, "waters."
13. *kakarāv*. Dr. Oppert has pointed out that *ammāt gagari* signified the square cubit (360 yards).
17. *supul*, subs. sing. masc. Heb. שָׁפַל.
24. *cāri*, subs. sing. masc. Heb. קִיר. Chald. כְּרִכָּא.
40. *tedisti*, subs. plu. fem. Comp. Heb. תָּרַשׁ "to be new."
sukurātiv. Shaphel derivative. Comp. Heb. יָקַר.
Chald. אִיקָר, יָקַר.
46. *usatiru*, for *usadhiru*, 1st sing. perf. Heb. שָׂטַר.
51. *mudāv*. Comp. Heb. מוֹדַעַת. Isai. xii, 5.

COLUMN III.

20. *sūrkav*, *sigis*, *sūbbir*, *khullik*, *supūn*, *sūmgir*, and *kibi*, are an interesting collection of imperatives.
28. *lu*, the sign of the precativ, and is to be compared with the Hebrew לֵי and לוֹיָהּ, O that! would that! let it be! etc. But for a discussion on this point, and a contradiction of the opinions of Prof. Sayce and Dr. Oppert, see Lowe's *Fragment of Talmud Babli Pesachim*. Critical Notes, pp. 1—3. Cambridge, 1879.





