

**RECORDS OF THE PAST: BEING
ENGLISH TRANSLATIONS OF THE
ANCIENT MONUMENTS OF
EGYPT AND WESTERN ASIA. NEW
SERIES, VOL. 5**

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A. H. SAYCE

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OF THE

ANCIENT MONUMENTS OF EGYPT AND
WESTERN ASIA

NEW SERIES

EDITED BY A. H. SAYCE

PROFESSOR OF ASSYRIOLOGY, OXFORD
HON. LL.D. DUBLIN; HON. D.D. EDINBURGH

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Multae terricolis linguae, coelestibus una

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P R E F A C E

I HAVE again to deplore the death of one of my colleagues, Mr. G. Bertin, whose contributions to Assyriology had secured for him a foremost place in the small band of Assyrian scholars. Like M. Amiaud, he had especially devoted himself to the study of Sumerian, in which, therefore, his loss will be particularly felt. His valuable contribution to the third volume of the present series of *Records of the Past* on the precepts of early Sumerian agriculture was one of the last literary works upon which he was engaged.

The tablets discovered at Tel el-Amarna naturally continue to absorb a large part of the attention both of Assyriologists and of Egyptologists, so far, at least, as they have been published, since the collection contained in the British Museum is still, at the moment of my writing this, inaccessible to scholars. Repeated examination of the originals is clearing up doubtful points in the text and correcting the readings of the first copyists. Thus, as will be seen from the translations I give in this volume, the important passage referring to the deity worshipped at Jeru-

salem which occurs in one of the letters of Ebed-tob, and which I have quoted in my preface to the last volume of the series, must be amended in more than one respect (see p. 72, line 16, and note 9). In another tablet published in the *Mittheilungen aus den orientalischen Sammlungen*, ii. No. 39, the Rev. Dr. Scheil has pointed out that mention is twice made of "the Yaudu." In the Assyrian inscriptions of a later period the name of the Jews is written in the same manner, and the question accordingly presents itself whether the "Yaudu" of Tel el-Amarna can be identified with the descendants of Judah. The mutilated letter, however, in which the name is found is shown, both by its phonology and by the references it contains, to have been despatched from Syria, or at all events from the northern part of Palestine, where it is difficult to account for the presence of Jews. So far as the shattered condition of the tablet permits we may translate it as follows: "Thou hast made me stand in front of the great gate, and thou art my lord, and let my lord listen to the servants of his servant. Send Aziru thy servant into the places (for which) thou didst not *commission* (?) him, and let him defend the provinces of the king my lord. A second time (I say) to Dâdu my lord: Hear the words of the kings of the country of Nukhasse (which) they have spoken unto me: Thy father with gold . . . the king of Egypt, and . . . the end of his levy from Egypt and all the provinces and the soldiers of the Yaudu . . .

[thus] they have spoken . . . [send therefore] Aziru from Egypt, and now I will *remove* (?) the Yaudu from the country of [Tu]nip." Tunip was the modern Tennib, north-west of Aleppo, while Nukhasse lay between Aleppo and Hamath. How any body of soldiers with the name of Yaudu could be found in this region is a puzzle.

Two inscriptions, however, discovered by German explorers, may hereafter help to throw light on the question. The more important of the two, now at Berlin, was found near Sinjerli, a little to the north-east of the Gulf of Antioch. It is a monument erected by Bar-tisor in honour of his father Panammu, king of Samahla, who is mentioned among the tributaries of Tiglath-pileser III. The inscription, which is in Aramaean letters, refers to "Tiglath-pileser king of Assyria," the names both of Tiglath-pileser and of Assyria being written as they are in the Old Testament. The language of the inscription is to a certain extent Aramaic, but to a much greater extent Hebrew, and thus presents a philological problem of the highest interest, for the solution of which we must look to Prof. Sachau and his colleagues at Berlin. In any case it points to Hebrew influence in the extreme north of Syria as far back as the eighth century before our era.

The past year has added to our knowledge of Babylonian history and chronology. In the *Academy* of 5th September 1891 Mr. Pinches gives an account of the historical results of the American excavations

at Niffer, the ancient Nipur. Not only have contemporaneous inscriptions of Sargon of Accad and his son Naram-Sin (3800 B.C.) been found there, but also texts of another king of the same age called Erimus. It seems probable that the name of a fourth king, Garde, belonging to the same period, has also been discovered.

Objects inscribed with the names of certain kings of the Kassite dynasty, one of which is new, have also been disinterred. Two of the names are written phonetically, and read Kadas-man-Turgu and Kadas-man-Urbc, which, as Mr. Pinches points out, must signify "my trust is the god Turgu" and "my trust is Bel." This settles the reading of the name which I have given as Kara-Urus in the first volume of this series (p. 16), and which must accordingly be corrected into Kadas-man-Urbc, and it further shows that the identification of the latter with Kudur-Bel, the father of Sagasalti-Buryas, must be given up. Moreover, Mr. Pinches is clearly right in regarding Gandis, the founder of the Kassite dynasty, as identical with Gaddas, a prince who styles himself "king of Sumer and Accad," and "king of Babylon" (*Babylonian and Oriental Record*, i. 4).

The important fragments of the Babylonian Chronicle recently discovered by Mr. Pinches and translated by him in this volume, throw fresh light on the date to which the Kassite dynasty must be referred. We now know that Rimmon-suma-natsir, or Rimmon-nadin-akhi (for the name may be read

either way), the 32d king of the Kassite dynasty, drove the Assyrian conqueror, Tiglath-Uras, out of Babylon, and that the seven years' reign of the latter has been omitted by the patriotic compiler of the list of Babylonian kings. Now Sennacherib tells us that when he conquered Babylon he recovered a seal of Tiglath-Uras which had been there for 600 years. The seal seems to have been made to commemorate the conquest of Babylonia by the Assyrian monarch, since the inscription upon it describes it as "the property of the land of Kar-Dunis," or Chaldæa.¹ Sennacherib sacked Babylon 691 B.C., and consequently the seal would have been engraved by order of Tiglath-Uras in 1291 B.C. The Assyrian domination would have lasted till 1284 B.C., which would accordingly be the first year of Rimmon-suma-natsir, and the Kassite dynasty would have come to an end in 1222 B.C.

My conjecture, therefore, that the Babylonian

¹ The account of the seal given by Sennacherib is as follows (*W. A. I.*, iii, 4, No. 2): "[The seal] of 'Tiglath-Uras, king of multitudes, the son of Shalmaneser, king of Assyria; the property of the country of Kar-Du(nis). Whoever buries my writing (and) my name, may Assur (and) Rimmon destroy his name (and) his land.' This seal accompanied the king from Assyria to Accad. I, Sennacherib, king of Assyria, after 600 years captured Babylon, and brought (it) out (and) carried (it) away from the treasure of Babylon. 'Whoever makes the seal legible (?) [ensures?] the preservation of my life.'—'Tiglath-Uras, king of multitudes, the son of Shalman, king of Assyria; the property of the country of Kar-Dunis. Whoever buries [my writing and my name], may Assur and Rimmon [destroy] his name [and his land]. Whoever makes the seal legible (?) [ensures?] the preservation of my life.' (This is) what (was) on the seal of crystal." *Iktadin*, "accompanied," has the same root as *hidinu*, a synonym of *talmutu*, "companionship." I read doubtfully *sa* PUR-RA PUR-RA GAR, "whoever makes (the seal) intelligible" or "legible." For the Sumerian PUR-RA in the sense of "interpreting" see *W. A. I.*, ii, 32, 67; iv, 16, 9.