

**THE HISTORY OF  
ESARHADDON (SON OF  
SENNACHERIB) KING OF  
ASSYRIA, B. C. 681-668**

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The History of Esarhaddon (Son of Sennacherib) King of Assyria, B. C. 681-668 by Ernest A. Budge

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TRÜBNER'S  
ORIENTAL SERIES

THE  
HISTORY OF ESARHADDON

(SON OF SENNACHERIB)

KING OF ASSYRIA, B.C. 681—668

Translated from the Cuneiform Inscriptions upon Cylinders and  
Tablets in the British Museum Collection

TOGETHER WITH

Original Texts


A GRAMMATICAL ANALYSIS OF EACH WORD, EXPLANATIONS OF  
THE IDEOGRAPHS BY EXTRACTS FROM THE BI-LINGUAL  
SYLLABARIES, AND LIST OF EPONYMS, ETC.

BY  
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1880

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**This Book is Dedicated**

TO

*HIS TRUSTY FRIEND AND TEACHER,*

**THE REV. A. H. SAYCE, M.A.**

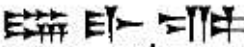

*Deputy Professor of Comparative Philology, Oxford, &c. &c. &c.*

BY THE AUTHOR,

IN GRATEFUL REMEMBRANCE OF MANY YEARS' VALUABLE TUITION.

## P R E F A C E.

THE histories of Sennacherib and Assur-bani-pal, kings of Assyria, have already been written by the late Mr. George Smith. Sennacherib ruled over Assyria from B.C. 705 to B.C. 681; Assur-bani-pal from B.C. 668 to B.C. 626. But from B.C. 681 to B.C. 668 a king called Esarhaddon reigned, and the annals of this king have been translated to form the present history. Esarhaddon was the son of Sennacherib, and father of Assur-bani-pal. Thus we have the history of father, son, and grandson; consequently, a fair knowledge of the warlike expeditions which were undertaken, and what countries were subdued by the Assyrians, between the years B.C. 705 and B.C. 626. Sennacherib, Esarhaddon and Assur-bani-pal were certainly three of the greatest kings that ever ruled over Assyria. Their reigns, taken together, cover nearly eighty years; but an exact idea of the influence that this family had upon Assyria can only be made out clearly from the records and documents which they themselves caused to be written. Sennacherib was the true type of the Oriental conqueror—delighting in war for its own sake, proud, cruel, and fond of power. The Bible preserves for us a speech of the Rabshakeh<sup>1</sup>

<sup>1</sup> This is the Accadian , D.P., RAB-SAK, borrowed by the Hebrews under the form רַב־שָׁקַי; *rab* is the Semitic equivalent of the Accadian , GAL, "great."

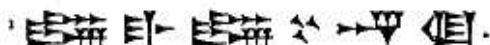


of Sennacherib, so well known on account of the boastfulness and pride so vividly portrayed in every word. The commencement, Thus saith "the great king, the King of Assyria,"<sup>1</sup> is the oft-repeated formula beginning all the inscriptions of this monarch. We can quite understand such a king asking, "Where are the gods of Hamath and of Arpad? who are they among all the gods of the countries, that the Lord should deliver Jerusalem out of mine hand?" for he frequently boasts, "the gods of his country I carried off, I spoiled."

The sway of Esarhaddon was, however, milder, and although he warred as much as "the king his father, who went before," yet he exhibits many signs of gentleness, and it is evident that he tried to pacify all those subjects that successful warfare had allowed him to conquer. It must be clear to all how valuable are the cuneiform inscriptions that give us the history of this monarch. The Bible mentions him but three times by name;<sup>2</sup> he is alluded to once.<sup>3</sup>

Esarhaddon's son, Assur-bani-pal, was the literary king *par excellence*, and he records of himself that "Nebo and Tasmit gave him broad ears, and his seeing eyes regarded the engraved characters of the tablets, the secrets of Nebo, the literature of the library, as much as is suitable, on tablets I wrote, I engraved, I explained, and for the inspection of my subjects in the midst of my palace I placed" (*W.A.L.*, iv. pl. 55).

The following is his full and interesting account of his subjection of Tirhakah, King of Egypt and Cush, translated from the large decagon cylinder containing the "Annals of Assur-



<sup>1</sup> 2 Kings xix. 37; Isaiah xxxvii. 38; Ezra iv. 2.

<sup>2</sup> 2 Chron. xxxiii. 11.

banipal," recently brought from the East, and bearing the number R<sup>M</sup> 1 in the British Museum collection:—

- 1 In my first expedition to the land of Māgan and Melukha, then I went.
- 2 Tirhakah, King of Egypt and Cush,
- 3 of whom Esarhaddon, King of Assyria, the father, my begetter,
- 4 his overthrow had accomplished, and had ruled over his land, then he, Tirhakah,
- 5 the power of Assur (and) Istar, the great gods, my lords, despised, and
- 6 he trusted to his own might. Against the kings,
- 7 prefects, which within Egypt, the father, my begetter, had appointed
- 8 to slay, plunder, and capture Egypt, he came
- 9 against them, he entered and dwelt within Memphis,
- 10 the city which the father, my begetter, had captured, and to the border of Assyria had added it.
- 11 I was walking within Nineveh, (when) one came and
- 12 repeated to me concerning these deeds.
- 13 My heart groaned and was smitten down my liver.
- 14 I lifted up my two hands; I besought Assur and Istar, the holy one.
- 15 (Then) I assembled my powerful forces, (with) which Assur and Istar
- 16 had filled my two hands. Against the lands of Egypt and Cush
- 17 I set straight the expedition. . . . .
- 27 Tirhakah, King of Egypt and Cush, within Memphis,
- 28 of the march of my expedition heard, and to make battle; (his) weapons
- 29 and army {<sup>against</sup>  
<sub>before</sub>} me he assembled, (with) his soldiers.
- 23 In the service of Assur, Bel, the great gods, my lords,
- 24 the marchers before me in a great field battle, I accomplished the overthrow of his army.

- 25 Tirhakah, within Memphis, heard of the defeat of his army.  
 26 the terror of Assur and Istar overwhelmed him, and he  
 went backward,  
 27 the fear (approach) of my lordship covered him.  
 28 The city Memphis he turned from, and for the saving of  
 his life  
 29 he fled to the midst of Thebes.  
 30 That city I captured, my army I caused to enter and to  
 dwell within it.

## Col. 2.

- 20 Tirhakah fled from his locality, (but) the fire of the weapon  
 of Assur, my lord,  
 21 overwhelmed him, and he went to his dark destiny.

His grandest work was the institution of the great library of clay tablets at Koyunjik.

And now as regards the texts, translations and notes that are contained in this book. I have used all the principal historical texts, and every line of these has been carefully compared with the original clay tablets and cylinders in the British Museum. But it cannot be expected that every notice concerning Esarhaddon which may be found upon contract or other tablets will be given in so small a book.

In the first place, it would necessitate a strict and careful examination of every tablet and tablet-fragment in the British Museum collection, which alone would require many many months to be devoted entirely to the purpose—no small task either, as any will see who knows the nature of the writing on the tablets.

Secondly, when done, the chances are that it would place the book entirely out of the reach of commercial enterprise.