

Rogers
Anagoria's First Contact

Nd 450









Nd 750

To Prof. D. A. Socin
with kindest regards of
Prof. Rogers.



From "Methodist Review," March-April, 1895

ASSYRIA'S FIRST CONTACT WITH ISRAEL

BY

ROBERT W. ROGERS, Ph.D., D.D.

PROFESSOR IN DREW THEOLOGICAL SEMINARY, MADISON, N. J.



Bibliothek der
Deutschen
Morgenländischen
Gesellschaft

ART. III.—ASSYRIA'S FIRST CONTACT WITH ISRAEL.

THE Semitic peoples have long been retreating before the resistless forward movement of the Indo-European peoples. They who once held the great world empires have to-day no world power of the first magnitude. The brilliant civilization of the Moors in Spain went down before the Indo-European Spaniard, just as the glory of Carthage was trampled in the dust beneath Rome's iron heel. The arms of the Semite are no longer a threat to the world's peace; his ideas only are potent for good or ill. Of his future no man may speak with certainty. His retreat may be continued till his personality is swallowed up and lost; or some mighty impulse may hurl him once more in conquering might upon the Indo-European.

Though his future is thus doubtful and his present thus weak, his past forms humanity's greatest romance. The Semite, who is he? His period of preparation for a world career was probably spent in Arabia.* He is emphatically a man of the desert. Like the beautiful wild ass of the desert, "he scorned the tumult of the city" till his well-knit frame was ready for an heroic effort. But when the day came he swept out into Babylonia, conquered the land, and absorbed its civilization. From Babylonia was Assyria also possessed, and soon the cold mountain heights of Aram and the weltering hot Jordan valley were his. From southern Arabia he went into Egypt, and thence to the highlands of Ethiopia. Under changed conditions he took to the Mediterranean coasts of Africa; and soon fairest Andalusia was his also, and that to bless and not curse. Wherever he went he took culture along with the sword. The Levant is filled with his inscriptions, and the memory of the deeds he has wrought and the words he has spoken must continue while man endures. "Incontestably the best thoughts and principles—the most profound, the most propulsive, the most potential—that

* The question as to the original homeland of the Semites is still problematical. To the present writer Arabia is decidedly more probable than the other place suggested, namely, Central Asia. This is maintained by Sayce, Sprenger, Schrader, de Goeje, Wright, and many others, while Guidi and Hommel support the northern view. For clear statements of the argument for Arabia see Sayce, *Assyrian Grammar*, 1872, p. 13, and McCurdy, *History, Prophecy, and the Monuments*, New York, 1894, pp. 20-22. A *résumé* of all conflicting views is given in Wright, *Comparative Grammar of the Semitic Languages*, Cambridge, 1890, pp. 4, ff.

men have ever cherished have been conceived and elaborated in Semitic minds." * In the domain of religious thought his supremacy is at this hour beyond all the dreams of his most imaginative poet. Mohammedanism, Judaism, and Christianity are all Semitic; and the Indo-European has profited them nothing, save when he gave his strength to their wider diffusion. And the Indo-European now has no higher calling than this very diffusion of Semitic ideas.

But to propagate any of these religions demands of the Indo-European the possession of a sound knowledge of that faith. When the Englishman sets out to tell to the Chinese the story of Jesus and of his plan of salvation he must know Christianity in no mere surface fashion. He must know its history, know its origin, know its precursor—Judaism. How shall a man teach what he does not know, and how shall he know Christianity if he knows not Judaism, and how shall he know Judaism if he does not know all the peoples who touched Judaism in its history? There is no knowledge that the individual may acquire that will be foreign to his study of Christianity, for all knowledge is touched by this living faith. But no knowledge is of so great value as the knowledge of history. The history of Christ is fundamental. But behind his history is the history of Judaism, and behind the history of Judaism is the history of the mighty Semitic race. Both directly, in war, and indirectly, by far-reaching influences, the people of Israel were affected by the Assyrians and Babylonians; and the man who would know Israel must know these peoples. It was from Babylonia that Abraham came into Palestine; it was into Babylonia that the Jews went into an exile from which only a few returned to build the second temple and found a Church. Between those two great events there were numerous points of contact between the peoples of the Mesopotamian valley and the people of the promised land. In almost all of them the Assyrians and Babylonians were the aggressors, seeking ever to blot Israel from the face of the earth and to establish Assyrian rule over her territory.

To know the story of the successive campaigns waged by the Assyrians against Israel is to have the key to unlock the meaning of much that has been obscure in some of Israel's greatest

* McCurdy, *History, Prophecy, and the Monuments*, p. 7.



prophets. These noble and wondrously taught men saw God's hand in the history of the Assyrians, and viewed them as a God-sent scourge to punish the rebellious and idolatrous people of Israel and Judah. No man has ever painted the Assyrians so vividly, so faithfully as Isaiah: "They shall come with speed swiftly: none shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrows are sharp, and all their bows bent; their horses' hoofs shall be counted like flint, and their wheels like a whirlwind: their roaring shall be like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and carry it away safe, and there shall be none to deliver" (Isa. v, 26-29, Rev. Ver.). Those words were based on accurate knowledge of the Assyrians, and find their full justification in the oft-repeated phrases in which Assyrian annalists describe the movements of their armies. For many a passage in Isaiah, in Amos, in Micah, in Nahum the best commentary is a line quoted from some contemporary Assyrian inscription. Not that the profound and life-giving ideas of the prophets are illustrated by the words of their neighbors, but rather that the conditions under which they lived and worked are made plain by the carefully kept records of Assyrian campaigns. But the historical writers of the Old Testament, as well as the prophets, are illustrated by the Assyrian inscriptions. Sometimes, the same event is told in the Old Testament and in the Assyrian annals, and when placed side by side the two narratives prove to be mutually complementary. To trace out all these parallels would require volumes. To set forth one of them, with all the materials for its perfect comprehension, is the object of this paper.

The advance of Assyria upon Israel was slow and methodical. The greatest masters of military occupation in the early Orient slowly acquired a sense of their own power and steadily but surely crushed out their opponents. At the end they became absolute masters of western Asia. It was natural that Israel should be among the latest of lands to be subdued, for peoples who were nearer to Nineveh must naturally be first overcome. Up to about the year B. C. 1500 Assyria was chiefly dependent upon Babylonia, from which it had been first occupied by Semites. From that time Assyria began to be a separate nation

and her career of growth and aggrandizement began. About the year B. C. 1480 Asshur-bel-nishēshu ("Asshur is lord of his people"), King of Assyria, and Karaindash, King of Babylon, defined very accurately the border between their respective kingdoms; and for some time peace reigned between the two lands. In the very nature of things, however, Assyria and Babylonia must be rivals for supremacy in western Asia; and soon the struggle began. In the varying fortunes of the next few centuries Assyria was at times the leader, and at other times Babylonia held first place. During these early centuries the capital of Assyria was the ancient city of Asshur. When Assyrian power began to extend northward by conquest, and when Babylonian arms were ever beating against its southern border, Asshur was found to be too far from the geographical center and too near to Babylonian aggression. In the reign of Shalmaneser I (about B. C. 1300) Kalchi* became the residence of the Assyrian kings, and so remained until the reign of Sargon (B. C. 722-705), when Nineveh, its ancient and near-by neighbor, became the residence city of the kings. From B. C. 1300 to 1120 the conquests of Assyria were not of the first importance. The giant was consolidating his strength and preparing for the making of an empire.

But in the year B. C. 1120 the time had come, for in that year Tiglath-pileser I ascended the throne, and for five years carried on a series of campaigns against the North and West which not only produced enormous wealth from tribute, but added great sections of rich territory to the empire. He pushed the borders of Assyria to the edge of Lake Van in the north, and then pressed westward along that parallel until he reached the Mediterranean, north of the Phœnician States. Still farther to the west and north, even into Cappadocia, were the Assyrian borders extended, and other lands, not directly annexed, were forced to pay heavy tribute. His own summing up of the

* Biblical Calah (Gen. x, 11, 12). Kalchi was not the capital during this entire period, for Asshur-bel-kala (circa B. C. 1093) removed the capital to Nineveh, and Asshur-naçir-pal (885-860) returned it. See Winckler, *Geschichte Babyloniens und Assyriens* (1892), p. 145, and compare the articles by Schrader on Calah and Nineveh in Riehm, *Handwörterbuch des bibl. Alt.*, 2te Auf. (1893). On Nineveh and all its surrounding cities it is now possible to refer to a thoroughly scientific paper written by an Assyriologist, in collaboration with a competent engineer who knows thoroughly the entire surrounding country. See Billerbeck and Jeremias, "Der Untergang Nineveh's und die Weissagungsschrift des Nahum von Elkoseh," in *Beiträge zur Assyriologie und semitischen Sprachwissenschaft*, band iii, pp. 87-188, Leipzig, 1895.

results of these great campaigns is striking. "In all, forty-two countries and their princes, from the far side of the Lower Zab, the boundary of distant mountains, unto the far side of the Euphrates, the land of the Hittites, and the upper sea of the West, from the beginning of my rule until the fifth year of my reign, my hand has conquered; of one mind I made them all; their hostages have I taken, tribute and fines I laid upon them."* Though Tiglath-pileser came out, probably, to the Mediterranean on one of these campaigns, it was far to the north of Israel, and only the rumble of his distant chariots reached the chosen people. Had this empire, thus formed by the Assyrians, held together, Israel would sooner have felt the iron hand than it actually did. A period of peace, however, followed the conquests of Tiglath-pileser, and many of his gains in territory were subsequently lost. During this period the Hittites, the Aramæans, and the Hebrews all developed into stronger nations. Assyria did not threaten their life. The contest with Babylon and internal dissensions had so weakened her that she was no longer a menace to the peace of the West. For Assyria a new life was necessary; and it came in the person of Asshur-nagir-pal † ("Asshur protects the son"), who reigned from B. C. 885–860. He was a worthy successor of Tiglath-pileser I, and speedily carried the borders of Assyria to the extreme limits attained by that great founder, and then overpassed them. Northern Syria also submitted to the Assyrian yoke, and the Assyrian empire extended to the Mediterranean Sea.

But even yet southern Syria and Israel had not been overrun. That was reserved for his son and successor, Shalmaneser II ("Shalman is prince"), who reigned from B. C. 860–825. In his reign for the first time Israel felt directly the shock of the Assyrian advance. During his long reign Jehoshaphat, Joram, Ahaziah, and Joash reigned in Judah, and Ahab, Joram, and Jehu reigned in Israel. His elaborate inscriptions are of priceless value to the Old Testament student, for they

* Prism inscription of Tiglath-pileser I, col. vi, lines 39–48, quoted by McCurdy, *History, Prophecy, and the Monuments*, p. 221. See Lo'z, *Die Inschriften Tiglath-pileser's I*, Leipzig, 1880, pp. 50, 51, and also p. 157; and, further, compare Winckler's translation in *Keilinschriftliche Bibliothek*, vol. i, p. 37. One phrase is difficult, namely, that above rendered "of one mind I made them all." McCurdy translates it very literally, "One mouth I made them all," but in a footnote explains, "He made them of one consent [to obey Asshur]."

† The *ç* in this name represents *š*. This is unsatisfactory from a scientific viewpoint; but the dotted *s* is not obtainable.

narrate at length events which are only lightly touched in the Scriptures, and give, also, sure chronological *data* with which to correct the system of Archbishop Ussher. In the year B. C. 854 came the first great clash of arms between Assyria and Israel. Shalmaneser had spent five years of his reign in successful campaigns against the lands about the head waters of the Euphrates and the territory along the Mediterranean in northern Syria. In the sixth year of his reign he again invaded the West. The power of his arms was now widely known in the West. No single people dared hope to oppose him successfully. The Aramæans, the people of Damascus, the Hebrews, and all others, large and small, must forget their differences and unite in a confederacy against him. The chief peoples engaged in this union were Hamath, Damascus, and Israel. To them were added small companies from Que (eastern Cilicia) and Muḡri (western Cappadocia), and larger ones from the northern Phœnician cities, with detachments of Ammonites and Arabs. The leader of Israel in this great effort was Ahab.* At the village of Qarqar † the battle was joined.

It was in the main an Assyrian victory. That was inevitable. But it was not so decisive a victory that Shalmaneser was able to follow it up and at once annex the lands of the confederates to Assyria. It was, indeed, five years before he again invaded these lands. The confederacy had been measurably successful. Shalmaneser's own story of the great battle is told in the inscriptions numbered I and II in the selection of inscriptions which follow in the appendix to this paper. They form in

* In the inscriptions of Shalmaneser this Ahab is called *Akhabbu Sir-'la-ai*, that is, Ahab the Israelite. In the early days of Assyrian studies it was contended by some that this was not Ahab of Israel, but that *Sir-'la-ai* must represent some other place with the name of Siria or Suria. All doubts as to the exact reading of the text upon the stone were set at rest by Delitzsch, who showed conclusively that the stone read *Sir* and not *Sur*, as Haigh and George Smith had suggested. Wellhausen (*Jahrbücher für d. Th.*, xx, p. 627) had also found a difficulty in the historical reconciliation of Kings and the inscription. All these difficulties were thoroughly sifted and completely solved in Schrader's masterly discussion of the matter (*Keilinschriften und Geschichtsforschung*, Giessen, 1878, pp. 359-364). In the *Methodist Review* (1889, pp. 711-724), Dr. Joseph Horner has attempted again to cast discredit on this identification. He suggests that the place intended by the gentile *Sir'lai* is Sir. This is, of course, impossible, for the simple reason that Dr. Horner has omitted altogether the consonant *l* and the guttural which precedes it; and his attempt to locate this Sir on Kiepert's map is, therefore, worthless. Schrader's paper settled the question, and all recent work but emphasizes the truth of his conclusions. The usual Assyrian gentile adjective is now well known to be of this form, and *Sir'lai* correctly reproduces the stem consonants of "Israel." See further on this point in the "Arena," in the present number of the *Review*, a note replying to Dr. Horner.

† In the writing of this word *q* represents *p*. The dotted *k* would be preferable.



themselves a very interesting specimen of Assyrian historical style. The facts narrated in them are easily reconcilable with the narratives of the Book of Kings. One point only requires a word of explanation. The question to be solved is, What part of the biblical story is it to which this battle belongs? It is, unfortunately, impossible to be absolutely certain of the answer to this question. Decidedly the most probable location of it is in 1 Kings xx, where, at verse 34, we are informed of a compact between Ben-hadad and Ahab, by which the latter was permitted to hold a special bazaar at Damascus, and was also granted the cities which the Syrians had taken from Omri. Here is a point in the history when friendliness existed between the people of Damascus and the people of Israel; and no other time is so suitable. Of the date B. C. 854 there can be no doubt whatever. The only question is as to where that date falls in Ahab's life. The matter is important, for its settlement gives us a certain date in the kingdom of Israel by which we can reckon both forward and backward. It fixes the death of Ahab at B. C. 853, for he died two years after the battle of Aphek, which must have been fought in B. C. 855 (1 Kings xxii, 1, *ff.*)*

The year 850-849 found Shalmaneser II again invading the westland. Again he was opposed by a confederacy led by Ben-hadad. This time Israel had no share in the defense, for Joram (852-842) was too weak to engage in the contest. Had it not been that all the energies of Ben-hadad were absorbed in the life-and-death struggle with Assyria, Damascus would have been able to overwhelm Israel at this time. Shalmaneser's version of this campaign is given in the inscriptions numbered III and IV in the appendix.

In 846 Shalmaneser made another expedition, with much the same result as the one just preceding. Israel was not concerned in it, and for the same reason. The Assyrian was beating, in successive blows, against the powers in Syria and Palestine. In the end he must triumph, but more than a century of war would yet be necessary. The story of his campaign is told by Shalmaneser in inscriptions V and VI of the appendix.

In 843 Shalmaneser was again in the West, but this time was

* It is, of course, not for one moment intended to convey the impression that this fixed date removes all difficulties in the vexed question of Hebrew chronology. It is, however, one fixed date, and that is useful.

engaged, not in conquest, but in the cutting of cedar timber on the Amanus.* This journey may be here passed over, for Israel was not influenced by it.

In 842 the great-king again came into the West, but this time he found new rulers in Damascus and in Israel. Ben-hadad II, King of Damascus, was dead, and the cruel Hazael was on the throne. Israel was ruled by the usurper Jehu. The valiant Ahab was gone, and bravery was supplanted by feeble diplomacy. Hazael fought like a man, and, defeated though he was, he was not undone; and Shalmaneser could not yet take Damascus, but must content himself with ravaging its borders. Jehu had not the courage to fight. Hearing of the approach of Shalmaneser, he thought to win his support against the Syrians by the making of costly presents to the Assyrian king. It was a fatal blunder. Better to have gone down crushed in a manly, defensive war than to have given the Assyrians the first grip upon the fortunes of Israel. Better still to have relied upon Israel's hope and Israel's God. It is only a word that Shalmaneser has to speak of Jehu, and it is written in VIII and IX of the inscriptions herewith printed.

We have told in outline the story of the beginnings of the Assyrian conquest of Israel. It is a melancholy story. The progress of it to its ultimate conclusion in the fall of Samaria, in B. C. 722, is another story. The student of the Old Testament who will study carefully the translations that follow, and set them in comparison with the Scripture story, will have his respect for the historical value of the Book of Kings newly quickened, and his impression of an important period of the history of Israel much vivified.

SELECTIONS FROM THE INSCRIPTIONS OF SHALMANESER II.

The translations which follow are made from the following monuments of this king:

I. The Black Obelisk. This beautiful monument of black marble was found by Layard in the central palace of Shalmaneser II, at the modern mound of Koyunjik. The whole four faces are covered with inscriptions beautifully cut into the solid stone and, in some cases, accompanied by well-executed pictures of the objects which the king had received as gifts

* Compare below Inscription IV, 41.



or in payment of tribute. It is, indeed, a sort of *édition de luxe* of the annals of the great warrior. It is now preserved in the British Museum. The original text has been several times republished since the first edition by Layard.* It has been translated into French by Oppert and Menant, into German by Winckler, and into English by Sayce and Scheil. The portions here given are directly translated from the original texts, after repeated personal consultation and collating of the monument in the British Museum.

II. The Monolith Inscription. This text was found in the ruins of Kurkh. It contains a portrait of the king, covered with two columns of writing. The monument has suffered somewhat from exposure, but the writing is, for the most part, well preserved. Though it tells of the same events as are described upon the Black Obelisk, it is, nevertheless, of great value, because the story is often told upon it at greater length, and it thus becomes supplementary. It was first published by Rawlinson, in the *Inscriptions of Western Asia* (London, 1870), vol. iii, plate 7, ff. It has been translated into French by Menant, into German by Peiser, and into English by Sayce and Craig. The latter carefully collated the whole text and corrected many previous mistakes. The translations here given, while directly from the originals, owe much to his work.

III. The Bull Inscriptions. These colossal monuments were also found by Layard in the central palace at Koyunjik. Parts only of them have been translated into German by Schrader and Winckler and into French by Scheil. No translations of importance have been made of them into other languages. The translations here given rest upon the text copies of Scheil, but the translations are original.

To those who are accustomed to the genuine literature of other languages these translations of inscriptions must necessarily seem bald and colorless. They are, indeed, not literature at all, but the raw material out of which literature has been finally fashioned among men. It is, however, but just to say that there is a fire and ring in them that has not been well preserved in translating. It would have been easy to translate them into modern phrase; but it seemed best to strive after fidel-

* Layard, *Inscriptions in the Cuneiform Character from Assyrian Monuments*. London, 1851. Plates, 87-97.

ity and accuracy. The student wants to have the exact words of the documents rather than their spirit. Numerous errors in commentaries and popular treatises can be directly traced to loose or so-called free translations of Assyrian texts. The inversions which appear in these translations are, it is true, un-English, and the texts would be fresher without them. But they are necessary in order to the preserving of the lines. In every case, in the following translations, the reader may be confident that the exact Assyrian lines have been preserved. Reference to the originals is, therefore, easy. For greater clearness the names of persons is printed in small capitals, and the names of places in italics. Numbers are always expressed in figures when they are so written on the monuments.

I. OBELISK INSCRIPTION. (B. C. 854.)

54. . . . In the sixth of my years of reign, to the cities on the banks of the *Balikh*
55. I approached. GIAMMU, the lord of their cities, they had slain.
56. I entered *Til-apli-akhi*.*
57. I crossed the *Euphrates* at its flood.
58. The tribute of the kings of the Hittite country,
59. all of them, I received. In those days DADDA-IDRI,†
60. King of *Damascus*, IRKHULINA, of *Hamath*, together with the kings
61. of the Hittite country and of the seacoast, to their united forces
62. trusted, and to make battle and war
63. came against me. By the command of ASSHUR, the great lord, my lord,
64. I fought with them, their defeat I accomplished.
65. Their chariots, their saddle horses, their war material I took from them.
66. 20,500 of their soldiers with arms I slew.

II. THE MONOLITH INSCRIPTION. COLUMN II. (B. C. 854.)

78. . . . In the eponymy of DAIAN-ASSHUR, in the month Airu, on the fourteenth day, from *Nineveh* I departed; I crossed the *Tigris*; to the cities of

* Tiele reads here *Til-Balache*, "the mound of Balikh;" Scheil reads *Til-Turakhe*.

† Hadad-ezer. This is Ben-hadad (II) of the Old Testament—1 Kings, xx. On the Assyrian form of the name see Schrader, *Keilinschriften und Geschichtsforschung*, Giessen, 1878, pp. 538, ff., and also his *Keilinschriften und das Alte Testament*, pp. 193, ff., and 201, ff.

79. GIAMMU on the *Balikh* I approached. The fearfulness of my lordship (and) the splendor of my powerful arms they feared, and with their own arms GIAMMU, their lord,
80. they slew. *Kitlala* and *Til-sha-apli-akhi* I entered. My gods I brought into his temples, I made a feast in his palaces.
81. The treasury I opened, I saw his wealth; his goods (and) his possessions I carried away; to my city *Asshur** I brought (them). From *Kitlala* I departed; to *Kar-Shulman-asharid* †
82. I approached. In boats of sheepskin I crossed the *Euphrates*, for the second time, at its flood. The tribute of the kings of that ‡ side of the *Euphrates*, of SANGAR,
83. of *Carchemish*, of KUNDASHPI, of *Comagene*, of ARAME, the son of GUSI, of LALLI, the Melidæan, of KHAIANI, son of Gabar,
84. of KALPARUDA, the Patinian, of KALPARUDA, the Gurgumæan, silver, gold, lead, copper, (and) copper vessels,
85. in the city of *Asshur-utir-asbat*, on that side of the *Euphrates*, which (is) on the river *Sagar*, which (city) the Hittites call
86. *Pitru*, § I received. From the *Euphrates* I departed; to *Khalman* || I approached. They feared my battle (and) embraced my feet.
87. Silver and gold I received as their tribute. Sacrifices I offered before RAMMAN, the god of *Khalman*. From *Khalman* I departed; two cities
88. of IRKHULINA, the Hamathite, I approached. *Adennu*, *Mashga*, *Argana*, his royal city, I captured; his booty, goods,
89. the possessions of his palaces I brought out (and) set fire to his palaces. From *Argana* I departed; to *Qarqar* I approached.
90. *Qarqar*, his royal city, I wasted, destroyed, burned with fire. 1,200 chariots, 1,200 saddle horses, 20,000 men of DADDA-IDRI,

* This was the oldest of the capitals of Assyria, which held its position until Shalmaneser I (about B. C. 1300) transferred to Kalchi the royal residence. Winckler has suggested that this change was probably made because the position of Asshur was too far south and a more central city was desired for the capital.

† That is, Shalmaneser-town, a city founded by and named after the monarch.

‡ That is, the western bank.

§ Pethor. || Aleppo.

91. of *Damascus*; 700 chariots, 700 saddle horses, 10,000 men of *IRKHULINA*, the Hamathite; 2,000 chariots, 10,000 men of *AHAB*,
92. the Israelite; 500 men of the *Quans*; 1,000 men of the Egyptians (?); 10 chariots, 10,000 men of the *Irkana-tians*;
93. 200 men of *MATINU-BAAL*, the *Arvadite*; 200 men of the *Usanaians*; 30 chariots, 10,000 men
94. of *ADUNU-BAAL*, the *Shianian*; 1,000 camels of *GINDIBU'*, the *Arabian*; . . . 1,000 men
95. of *BAASHA*, son of *RUKHUBI*, the *Ammonite*—these 12* kings he took to his assistance; to make
96. battle and war against me they came. With the exalted power which *ASSHUR*, the lord, gave me, with the powerful arms which *NERGAL*, who goes before me,
97. had granted me, I fought with them, from *Qarqar* to *Gilzan* I accomplished their defeat. 14,000
98. of their warriors I slew with arms; like *RAMMAN*, I rained a deluge upon them, I strewed hither and yon their bodies,
99. I filled the face of the plain (?) with their widespread soldiers, with arms I made their blood flow. The destruction of the district
100. . . . ; to kill themselves a great mass fled to their graves. . . .
101. Without turning back I reached the *Orontes*. In the midst of this battle their chariots, saddle horses,
102. (and) their yoke horses I took from them.

III. OBELISK INSCRIPTION. (B. C. 850 and 849.)

85. In the tenth of my years of reign I crossed, for the eighth time, the *Euphrates* and captured the cities of *SANGAR*, of *Carchemish*.
86. To the cities of *ARAME* I approached, and *Arne*, his capital city, together with 100 of his cities, I captured.
87. In the eleventh of my years of reign I crossed, for the ninth time, the *Euphrates*. Cities without number I captured. To the cities of the Hittite country

*Only eleven confederates have been named, though the total is here given as twelve. Probably the scribe has accidentally omitted one name.



88. and of the Hamath country I descended and captured 89 cities. DADDA-IDRI, of *Damascus*, and 12 kings of the Hittite country*
89. ranged themselves side by side; their defeat I accomplished.

IV. BULL INSCRIPTION. BULL No. I. (B. C. 850 and 849.)

29. . . . In the tenth of my years of reign
30. I crossed, for the eighth time, the *Euphrates*. The cities of SANGAR, of *Carchemish*, I wasted, destroyed, burned with fire. From the cities
31. of *Carchemish* I departed, and approached the cities of ARAME. *Arne*, his capital city, I captured, and 100 cities in its environs
32. I wasted, destroyed, burned with fire. I made a slaughter among them, and their prisoners I carried away. In those days trusted DADDA-IDRI, of *Damascus*, (and)
33. IRKHULINA, the Hamathite, together with 12 kings of the seacoast, to their united forces, and to make battle and war came against me.
34. With them I fought, their defeat I accomplished. Their chariots, their riding horses, their war material I took from them. They fled to save their lives.
35. In the eleventh of my years of reign from *Nineveh* I departed; I crossed, for the ninth time, the *Euphrates* at its flood. 97 villages of SANGAR I captured. 100 villages of ARAME
36. I captured, wasted, destroyed, burned with fire. To the bank of the *Amanus* I approached, the mountain country of *Jaraq* I marched through, (and) climbed to the cities of the Hamathite;
37. the city *Ashtamaku*, with 97 villages, I captured. A slaughter I made among them, their prisoners I carried away. In those days trusted DADDA-IDRI, of *Damascus*, IRKHULINA, the Hamathite,
38. together with 12 kings of the seacoast, to their united forces, and to make battle and war came against me. With them I fought, their defeat

* As Professor Sayce has correctly pointed out, the Hittite country is here extended so as to include Syria, Palestine, and even northern Arabia.

39. I accomplished. 10,000 of their soldiers with arms I slew. Their chariots, their saddle horses, their war material I took from them. On my return the city *Apparasu*,
40. a fortress of ARAME, I captured. In those days the tribute of KALPARUNDI, of *Patin*, silver and gold, horses, oxen, sheep,
41. clothing, (and) garments I received. To the *Amanus* I climbed up, (and) cut beams of cedarwood.

V. OBELISK INSCRIPTION. (B. C. 846.)

91. . . . In the fourteenth of my years of reign I levied an army (and) crossed the *Euphrates*. 12 kings came against me.
92. I fought with them, their defeat I accomplished.

VI. BULL INSCRIPTION. BULL No. I. (B. C. 846.)

44. . . . In the fourteenth of my years of reign from the broad land I levied an army without number.
45. With 120,000 of my troops I crossed the *Euphrates* at its flood. In those days levied DADDA-IDRI, of *Damascus*, IRKHULINA, the Hamathite, together with
46. 12 kings of the seacoast above and below, their troops without number (and) came against me. With them I fought;
47. their defeat I accomplished, their chariots, . . . their war material I took from them. To save their lives they fled.

VII. OBELISK INSCRIPTION. (B. C. 842.)

97. . . . In the eighteenth of my years of reign I crossed, for the sixteenth time, the *Euphrates*. HAZAEL,
98. of *Damascus*, marched to battle. 1,121 of his chariots, 470 of his saddle horses, with
99. his camp, I took from him.

VIII. FRAGMENT OF AN ANNALISTIC INSCRIPTION. (B. C. 842.)

40. In the eighteenth of my years of reign, for the sixteenth time, the *Euphrates*
41. I crossed. HAZAEL, of *Damascus*,
42. to the multitude of his troops

Bibliothek der
Deutschen
Morgenländischen
Gesellschaft

43. trusted, and his troops
44. in great numbers he levied.
45. *Saniru*,* a mountain peak
46. at the beginning of the *Lebanon*, for his fortress
47. he made. With him I fought ;
48. his defeat I accomplished. 6,000
49. of his soldiers with arms
50. I slew. 1,121 of his chariots,
51. 470 of his saddle horses, with his camp,
52. I took from him. To save
53. his life he went away. I pursued after him.
54. In *Damascus*, his capital city, I shut him up.
55. I cut down his parks (and) marched to the mountains
56. of the *Hauran*. Cities
57. without number I wasted, destroyed,
58. burned with fire. Their prisoners
59. without number I carried away.
60. To the mountains of *Ba'li-ra'si*,
61. by the sea, I marched. My royal statue
62. I set up there.† In those days
63. the tribute of the Tyrians,
64. the Sidonians, and of JEHU,
65. son of OMRI,‡ I received.

IX. OBELISK INSCRIPTION BENEATH ONE OF THE PICTURES.
(B. C. 842.)

The tribute of JEHU, son of OMRI: silver, gold, *shaplu* § of gold, *zuqut* § of gold, *kabuati* § of gold, *dalani* § of gold, lead, *khukuttu* § for the hand of a king, *budilkhati* § I received from him.

X. OBELISK INSCRIPTION. (B. C. 839.)

102. . . . In the twenty-first of my years of reign, I crossed, for the twenty-first time, the *Euphrates*. Against the cities

* Biblical, *Schenir* (Deut. iii, 9).

† To set up a king's statue was an expression of his sovereignty over the place.

‡ Jehu was not a member of the house of Omri, but a usurper. He is mistakenly so called by the Assyrians, because they had their first knowledge of Israel when Omri was on the throne. Commonly thereafter they called Israel "the land of Omri," and the king "son of Omri." The name "Samaria" is, however, not unknown. Compare, for example, *Schn* *nacherib*, Taylor's Inscription II, 47 (*Bagdad, Records of the Past, new series, vol. vi, p. 80*).

§ The meaning of these Assyrian words is unknown or uncertain. Delitzsch thinks that *dalani* means "pails," but it is very uncertain. (Delitzsch, *Assyrisches Handwörterbuch*, Leipzig, 1894, s.v.)

Cf. Schrader
KAS. 2. 19.

103. of HAZAEL, of *Damascus*, I marched. 4 of his cities I captured. The tribute of the Tyrians,
104. the Sidonians, the Byblians I received.

These selections are in most cases the same as have already been quoted by Schrader in his great book (*Die Keilinschriften und das Alte Testament*, 2te Auflage, Giessen, 1883); and they are exactly the same as those given by Hugo Winckler in his useful manual (*Keilinschriftliches Textbuch zum Alten Testament*, Leipzig, 1892). The author's obligations to them are herewith gladly expressed, though the translations are not based upon their work, but in every case on the original texts. Besides this, Winckler's book is entirely without explanatory notes and introductions. It may be well to add that these selections are complete, in the sense that they contain all the passages in Shalmaneser's texts which cast any direct light upon the Old Testament. Ancient and unimpeachable witnesses are they to the soberness, carefulness, and solid historical work of the Books of Kings. Their discovery and decipherment have added new difficulties to our study of the chronology of the kings of Israel and Judah, at the same time that they have given us new and definite dates. But the difficulties which they have solved are far greater than the new difficulties they have made. The boastful records of an Assyrian conqueror, who despised the Hebrews, have their deepest interest for those who have inherited Israel's sacred books. "This is the Lord's doing; and it is marvelous in our eyes."

Robert W. Rogers,





D: Vd 450

ULB Halle

3/1

000 883 980







