

The Implications of Royal Texts Written on Precious Materials from the Neo-Assyrian Period (911-612) BC

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Abstract

The Assyrians excelled in transcribing and writing their royal texts. It can be relied upon to know the history and civilization of those eras, just as writing history depends on written transcriptions, without which there can be no recorded history. Also, these writings of all kinds were written by kings in order to preserve them for the following ages, and to immortalize the name of the king who was codified in his time. Among those important writings that the present research specialized in is The Implications of Royal Texts Written on Precious Materials from the Neo-Assyrian Period (911-612) BC.

INTRODUCTION

The Royal texts are official texts written by kings, princes, and rulers to immortalize their deeds and achievements, both religiously and worldly. Some of them have been used for purely propaganda purposes as one of the official media⁽¹⁾. By doing this, it is possible to be aware of the various activities related to their lives and to preserve its cultural heritage from loss and extinction⁽²⁾. These writings are also considered as the most accurate and eloquent texts we have received in terms of grammar and spelling because they are official writings based on high levels of style written by the writers of high cultural and literary levels, and these writings require accuracy in expression to affect the minds of the listeners.⁽³⁾ Among these texts relating to the king, there are texts prepared to make vows to the goddess, as it is obvious in the following text: "I dedicate the stone of lapis lazuli to my life, in the hope that my days will be long, and my years are many, for the prosperity of my country and my land, and for the preservation of my

country.⁽⁴⁾ These texts were written on precious stones and valuable metals, as some stone and metal ornaments and small pearls were found in the temples, most of which mentioned the name of the king.⁽⁵⁾ These inscriptions were written in various forms on different materials, including statues of all kinds and seals, materials made of bronze, gold, silver, onyx and lapis lazuli.

The Assyrian kings made use of the most significant stones and minerals to write down some of their royal texts bearing the name of the king and his works on precious materials. We choose the followings from them:

First: The implications of the royal texts written on a gold and silver metal plate

As far as gold is considered as one of the most important minerals that the ancient Iraqis knew and benefited from its properties despite the absence of its deposits in the land of Iraq, as it was called by the Sumerian term (Kù.GI) corresponding to it in Akkadian (hurasu)⁽⁶⁾. However, the ancient Iraqis

imported it from the neighboring regions where this metal is found. Gold was used in Mesopotamia in the manufacture of ornaments of all kinds, such as earrings, bracelets, head clips, crowns, ribbons and other ornaments. Likewise, gold has also been used in the writings of foundations or buildings since the Assyrian period. The writings of buildings have been found written on gold and silver placed inside a box of limestone, as well as made of gold statues of royalty and statues of the gods and some uses of the temple as the kings used it to write their royal texts.⁽⁷⁾ We choose the following from these texts: A royal text belonging to King Shalmaneser III ⁽⁸⁾ inscribed on a golden tablet preserved in an alabaster box recording the construction of the city wall of Assyria and the campaign against Babylon.

The General text form

1- The king's name, family and titles:

The Assyrian kings realized the great impact that these royal titles had on the hearts of their people, as they reflected their position and religious status as mediators between the gods and society. King Shalmaneser III was called the deputy guardian of Assyria appointed by the god Enlil, as we read in the following text ⁽⁹⁾.

1^{md} šùl-ma-nu-MAŠ

2 -GAR ^d BAD SID aš-šur

3-A aš-šur-PAB-A ŠID AŠ

4- A TUKUL-MAŠ ŠID AŠ-ma

Shalmaneser (III) was appointed by the god Enlil, vicar of Assyria, son of Ashur-Nasir-Pal (II), deputy regent of Assyria, son of Tukulti-Ninurta (II) (who was) also deputy regent of Assyria.

2 -Military actions: we find that the kings often mention the campaigns they carried

out and the cities they included in them, and they talked about their conquests in detail and made many sacrifices, as we read in the following text.

5 -ka-šid TA tam-di

6 -AN.TA u KI.TA

7-u tam-di šá KUR kal-di

8 -šâ ^{ÍD} mar-ra-tú

9-i-qa-bu-si-ni

10-a-lik KUR hat-ti ana pat ^{at}

11-gim-ri-šá a-pél

12- ana URU.KÁ.DINGIR.KI

13- URU bár-sípa^{KI}

14- URU ku-te-e a-lik

15- UDU.SISKUR. MEŠ-ia

16- aq-qi ⁽¹⁰⁾

Conqueror From the heights of the sea to the bottom of (the sea), the Chaldean Sea, which is called Maratu ("bitter") the river I crawled to the land of Khati I took control, I crept to Babylon, Porsippa, (and) Kutha (and) I made my sacrifices.

3- Construction works: Among the most important architectural activities of King Shalmaneser III was that it most likely begins with the phrase "Enuma", which means (at that time), which is usually attached to a report on the date of the construction, and then comes the building part reinforced by ((DÚ indicates construction. ⁽¹¹⁾)An example of this is the construction and renovation of the city walls of Assyria. The Assyrian king described how he built the city walls and reviewed the names of the kings who built and renovated these walls before them, as is clear in the following text.

16-b-e-nu-ma

17 -BÀD URU-ia aš-šur ^{KI}

18 -mah-ru-ú

19-šá ina IGI TUKUL-^d MAŠ

20-A ^d šul-ma-nu-MAŠ

21-MAN a-lik IGI-ia

22-ina IGI DÚ-uš

23-e-na-ah-ma

24 -ana iš-šu-ti DÚ-uš ⁽¹²⁾

When the old wall of my city, Assyria, which Tukulti-Ninurta (I), son of Shalmaneser I, a king before me, had previously built, (this wall) became dilapidated and rebuilt.

Second: The implications of the royal texts written on silver

Silver is also a precious material, as the ancient Iraqis called it KÚ. BABBAR) in the Sumerian term and in the Akkadian (kaspu).⁽¹³⁾ The meaning of silver, and they classified it in different degrees, including pure or clear silver, polished or shiny, and strong or hard. Silver was shaped in the form of bowls and utensils for decoration, as personal ornaments, and for the manufacture of small statues.⁽¹⁴⁾ We choose from these texts of the Assyrian king Ashur Nasir Pal II (883-859 BC).⁽¹⁵⁾ A structural text written on two metal plates, one of them is in gold and the other is in silver, that originally came from the city of Abgo (modernly Tell Abu Maria).⁽¹⁶⁾ He records the construction of a royal palace for him in the center of this city, where he placed the two tablets in the box of the stone foundation.

The general text forms

1-The text begins with the phrase É.GAL, which corresponds to the Akkadian

(ekallu), meaning (the great palace) or the royal palace.

1- E₂.GAL

The Palace

2-The name of the king and his titles :

The Assyrian kings realized the great impact that the advantages and importance of these royal titles have on the hearts of their people, as they reflect their status and religious status as mediators between the gods and society. Where these writings emphasize the king's greatness and strength, and we find King Ashur Nasir Pal II calling himself many of the titles he began with, and among these titles that were mentioned in his royal texts, the Strong king, the King of the World, the King of Assyria and other titles ⁽¹⁷⁾ as we can read in the following text.

^m AŠ-PAB~A MAN ŠÚ

2-MAN KUR AŠ A TUKUL-MAŠ MAN KUR AS

3- A 10-ÉRIN.TÁH MAN KUR AŠ-ma

4- ka-šid KUR.MEŠ DU-ši-na

5- TA ^d UTU.È EN ^d UTU.ŠÚ. A

6- ana GÌR.MEŠ-šú ⁽¹⁸⁾

Ashur-Nasir-Pal, King of the Universe, King of Assyria, son of Tukulti-Ninurta, King of Assyria, son of Adad-Narari (II)⁽¹⁹⁾

3- Mention of urban works: The urban works has dominated most of the kings, which is the mention of urban work such as building a temple, a palace or a wall, as is clear to us in this text. Where the king built a palace for him in the city of Abgo on two tablets of gold and silver, and here we see the extent of the ingenuity with which the Assyrian kings reached, as shown in the following text. ⁽²⁰⁾ Most of

the texts were written to please the gods and gain the confidence of the people, as we read in the following text.

6b- ú-šak-ni-šú

7- É.GAL URU ap-qi

8-ana šu-bat man-ti-a ina tup-pi

9- KÙ. BABBAR KÙ.GI URU₄-šá ŠUB

I laid the foundation of the palace for my royal residence in a vaulted city of Aqbo with tablets of silver (and) gold. Blessings and Curses: We often find at the end of every text that contains closing formulas which contain blessings and curses, in which the king speaks to the kings who come after him to preserve his inscriptions and his written name. And the god Ashur will hear his prayers, and unlike that who erases his name, perhaps the god Ashur ⁽²¹⁾ and destroys his weapon and erase his name and his descendants from the earth, as we read in the following text.

10- NUN EGIR-u MU SAR

11- NU ta-pa-sit AŠ EN GAL

12- ŠÜD-ŠÚ ŠE GA Šá MU

13- SAR i-pa-ši-tu

14- NA RÚ A-a šú-a-tú

15- ana šip-ri šá ŠÁ-šú DÜ-ŠÚ

16-AŠ EN GAL GIŠ.TUKUL-šú- liš-bir

17- GIŠ.AŠ. TI-ŠU KAR-ŠÚ MU-ŠÚ

18- NUMUN-Šú ina KUR lu-ZÁH ⁽²²⁾

What future prince, do not erase my engraved name, may Ashur, the great god, he will hear your prayers. As for the one who erases my inscription (and) uses my huge inscriptions for his own purposes, may the god Ashur my great master, will

destroy his weapon, take away from him his throne, (and) destroy his name (and) his offspring from the earth.

Third: The contents of the royal texts written on ivory

Ivory was known in the Middle East since antiquity. Ivory pieces were found in Sumerian periods, and the ivory was called ZU.AM.SI, which literally means “senni fil” and in Akkadian sinni piri). Ivory was brought from Syria, Africa and India. It was used to decorate wooden furniture, pots, doors and their handles. It was also used for necklaces and bracelets, and the group of ivory which was discovered in Nimrud is considered as one of the largest and most beautiful ivory that dates back to the modern Assyrian period. ⁽²³⁾ We choose from these texts.

A royal text belonging to King Shamshi-Adad the fifth ⁽²⁴⁾ inscribed on ivory found in Nimrud. It includes the king's name, lineage and title.

1- ^m šam-ši-10 MAN KUR AŠ A ^{md} šul-[mānu-ašarēd šar māt aš-šur]

2-A ^m AŠ-PAB-A MAN KUR AŠ-ma GIŠ.GU.ZA [...]

3- a-x [...] Lacuna ⁽²⁵⁾

Shamshi-Adad V, king of Assyria, son of Shalmaneser (third), king of Assyria, son of Ashur_Nasir_pal (II), (who was) also king of the throne of Assyria [...].

Fourth: The contents of the royal texts written on the lapis lazuli stone

The lapis lazuli is one of the distinctive stones called (NA4ZA.GIN) in Sumerian and Akkadian (uqnu). ⁽²⁶⁾It is characterized by a dark blue color, in addition to the presence of other colors such as green and violet, and lapis lazuli was also used to decorate temples and

personal adornment, as it is considered as one of the rare stones ⁽²⁷⁾ compared to other stones.

From these texts:

A consecration text engraved on the head of a scepter of lapis lazuli presented by King Assyria Nasir Pal II to the god ^dAya . ⁽²⁸⁾

The general forms of text

- 1- **Description of God:** Religion was of paramount importance in the lives of ancient peoples, as it was one of the most important factors affecting the course of their lives and the way their civilizations developed. we find that the king dedicates the head of a scepter to the god ^dAya and describes him as wise and the god who has destinies in his hand and has a strict decision that never changes.

1) [ana ea ... m]u-šim ^d NAM.MEŠ KUR [KUR.MEŠ ...]

2) [... ha]-si-su šá NU BAL-U me-lik- [šu ...]

To God. ^d Aya] The god of wisdom in whose control the fate of the lands [...], whose decision is immutable.

- 2- **The king's name, lineage and titles:** The kings of Mesopotamia took the titles they used to call themselves and wrote down many of them in their royal writings. This is what most of the Assyrian kings used to do.
- 3) [... GISK]IM-MAŠ MAN KUR AŠ [King Ashur Nasir-Pal II, King of Assyria], son of Tawaklti Ninurta II, king of Assyria.

- 3- **Mention of the consecrated work:** The Assyrian kings used to dedicate valuable things to the goddess as an offering to ensure their lives and years of their rule and to preserve their countries and lands.

3b-a-na TI Z[I MEŠ-a arāk ūmēia]

4-[šumūd šanātīia šalām zērē]-a KUR-a PAB GIŠ.AŠ. TI ŠID-ti-a ...]

5- [zaerīia ana q] a-me (*)-e áš-tu-ti-a a-n [a hul-luq malkī nakrūtīia)

6- [ana šepeia šuk-nu]-še ^{NA4} hal-tap-pa lu

7- [... a-q]iš ⁽²⁹⁾

I dedicated lapis lazuli to my life, may my days be long, and my years many, for the prosperity of my country and my land, and for the preservation of my country.

Fifth: The contents of the royal texts written on the agate

Agate is one of the precious stones, and it is one of the most famous types of agate to the Assyrians, the red agate imported by the ancient Iraqis, and it has different colors, such as yellow and white. As Aristotle said, its types are numerous, and the best are those brought from Yemen ⁽³⁰⁾It was called the Sumerian term (NA4 GUG) and corresponds to it in Akkadian “samu” ⁽³¹⁾.

We choose from these texts

- 1 - A text dating back to the Assyrian king Tawaklti Ninurta II (890-884 BC) ⁽³²⁾Engraved on a small white agate with orange spots found in the (city of Dur-šarru-kin) ⁽³³⁾ It is now preserved in the Louvre Museum. It is a necklace ⁽³⁴⁾ worn by the king around his neck. The text contains the type and content of the material.

The general text format:

- 1- **Writing material:** The text begins with a sign indicating the stones NA4, followed by the name of the precious material belonging to the king, as is clear in the following text.

1- ^{NA4}GU₂

Necklace

2- The name of the King and his titles:

He called himself a number of titles similar to the kings who preceded him, which glorify his greatness and strength, which he began with in the introduction to his writings.

2) ša₂ ^m TUKUL MAŠ MAN KUR AŠ

3-A 10-ÉRIN.TAH₂

4-MAN KUR AŠ ⁽³⁵⁾

Tukulti-Ninurta (II), king of Assyria, son of Adad-Narari (II), king of Assyria.

2- Text inscribed on a green eyed agate dedicated from King Shalmaneser III to the god Khalaswa

1-ana ^dhal-la- su-a

2-UMUN-šú

3-^{md}SILIM-MAŠ

4-ŠID aš-šur BA ⁽³⁶⁾

To the god Khalsuwa, my lord, has Shalmaneser, the viceroy of Assyria, consecrated (this).

Sixth: The contents of the royal texts written on the basalt stone

Basalt: The basalt stone in the Sumerian language was called (NA4.AD.BAR) corresponding to it in Akkadian (sal-lam-tu)⁽³⁷⁾. There is another term for it (NA4.GA.SUR.RA) and in Akkadian (abnu kasurru), which means dark black, which indicates the color of basalt. And basalt is a blasting stone and pumice, which is a very light black volcanic glass used in polishing and smoothing. Basalt was also used in the modern Assyrian period for construction, sculpture, statues, monuments and utensils, and it was also

used in the manufacture of necklaces and seals. ⁽³⁸⁾

3-A royal text belonging to King Sennacherib ⁽³⁹⁾ records the installation of door handles made of basalt stone found in Nineveh General versions of the text.

The text begins with the phrase É.GAL, which corresponds to the Akkadian ⁽⁴⁰⁾(ekallu), meaning (the great palace) or the royal palace.

1) É.GAL

The Palace

2- The name of the king and the title:

Kings took many titles, but one of the most important titles by which most kings were given the title of King of Assyria due to the position of the god Assyria among the Assyrian kings and the Assyrian people, as we read in the following text.

1b- ^{md}30-PAP.MEŠ-SU MAN dan-nu MAN ŠÚ

2- MAN KUR aš-šur

Sennacherib, strong king, king of the world, king of Assyria

3- Mention of construction works: we find that the king talks about his construction works and swears by the power of his scepter that the god Ashur gave him that he brought the basalt stone from far places to put it at the gates of his palace.

ina me-tel ši-bir-ri-ia šá iš-ru-ka

3) AD DINGIR.DINGIR AN. ŠÁR ^{NA4}ka-šur-ru-u ka-šur-ru-û-a-qa-ru

4) šá KUR-šú ru-u-qu ú-ra-am-ma

5) ina KI.TA šer-ri GIŠ.IG. MEŠ

6) KÁ. MEŠ É.GAL-ia ú-kin ⁽⁴¹⁾

By the power of my sceptre, which the Father of the Gods, (god) Ashur, had given me, I brought (with me) the precious stone Kachuru (basalt), whose mountain lies far away, and set it under the axes of the outer doors of the gates of my palace.

Seventh: The contents of the royal texts written on alabaster

He called it the Sumerian term (NA4. GIS. NU11.GAL) and corresponds to it in Akkadian (parutu) ⁽⁴²⁾ Which means alabaster. Alabaster is characterized by its softness and its ability to dissolve in water. Therefore, the inscriptions that are engraved on it and the statues that are made of it are exposed to erosion factors ⁽⁴³⁾ and we choose from these texts.

A royal text belonging to the king (Ashur-Nasir-Pal II) inscribed on an alabaster bowl from the temple of Ishtar.

The general forms of the text

1- The name of the king and his title:

He bestowed on himself a number of titles similar to the kings who preceded him, which glorify his greatness and strength, which he began with in the introduction to his writings. ⁽⁴⁴⁾

1- ^m AŠ-PAB-A GAR ^d BAD ŠID AŠ A TUKUL-MAŠ GAR ^d BAD

Ashur-Nasir-Pal II appointed by the god Enlil, deputy and guardian of Ashur, son of tukilti-ninurta II, appointed by the god Enlil, deputy and guardian of Ashur, son of Adad Narari II, who was also appointed by the god Enlil, representative and guardian of Assyria.

2- Mention of urban work: urban works most likely begin with the phrase “enuma” which means (when), which is usually attached to a report on the date of construction, then the building part comes reinforced by a verb indicating the construction. ⁽⁴⁵⁾

e-nu-ma

3- É ^d INANNA ša URU ni-na-a NIN-ia

4- TA URU₄- šú a-di gaba-dib-[bi-šu] ar-sip ⁽⁴⁶⁾

At that time, I rebuilt the temple of the goddess Ishtar in Nineveh my mistress, from top to bottom.

Eighth: The contents of the royal texts written on glass tiles

As glass is one of the minerals known in ancient Iraq, many pieces of glass were found in the modern Assyrian periods, and the best types of glass were produced from Assyria, and it is called in the Sumerian language (NA4. AN. ZAH) and in Akkadian (anzahhu) ⁽⁴⁷⁾.

A special text about the goddess inscribed on a stained-glass tile

- A royal text presented to the goddess written on a beautifully painted large colored glass tile found in the temple of the god Anu ⁽⁴⁸⁾ and Adad ⁽⁴⁹⁾.

The general form of the text

1- The text begins with the phrase É.GAL, which corresponds to the Akkadian (ekallu), ⁽⁵⁰⁾ meaning (the great palace) or the royal palace.

E₂.GAL

The Grand Palace or the Royal Palace

2-The name of the king his title: the king called himself a number of titles that glorify his greatness and strength, which he began with in the introduction to his writings. He was called the king of the universe due to his control over most of the regions, and he was also called the king of Assyria because of his pride in the national god Assyria and his position among the Assyrians at the time. We also find the king mentioning the name of his father and grandfather as if he was proud of his offspring as being from the royal dynasty, as we read in the following text.

1- ^m GISKIM-^d MAŠ MAN dan-nu MAN KIŠ KUR AŠ

2- A ^m10-ÉRIN.TÁH MAN dan-UU MAN KIŠ MAN KUR AŠ

3- A ^m AŠ-KAL-an MAN KIŠ MAN KUR AŠ-ma ⁽⁵¹⁾

Tukultl-Ninurta, the powerful king, king of the universe, [king of] Assyria, son of

Adad-Nārārī (II) king of the universe, king of Assyria, son of Ashur-dan (II) ⁽⁵²⁾(who was) also king of the universe (and) king of Assyria.

- A royal text belonging to King Šharr-uken inscribed on a green glass vase found in Kalhu.

E₂. GAL ^m MAN-GIN

GAR ^d BAD NU. EŠ₃ aš-šur
MAN dan-
nu MAN ŠU₂ MAN KUR AŠ

The palace of Sargon (II), appointed by the god Enlil, Nishako, priest (God) of Assyria, strong king, king of the world, king of Assyria.

- A royal text belonging to King Šharr-uken dedicated to the god Nergal, written on an eye stone mounted on blue glass measuring 3.3 x 3.2 found in the city of Dur-Šharr-uken.

ana ^d nin-gal GAŠAN-šu₂ ^m MAN-GINMAN KUR AŠ ana TI-šu₂ BA⁽⁵³⁾

To the goddess Nangal, my lady Sargon II, king of Assyria, he dedicated this work for his life.

Ninth: The contents of the royal texts recorded on the weights

The weights were made in ancient Iraq in different shapes that derived their shapes from animals such as the duck and the lion, where the lion was called the Sumerian term (UR.MAH) and the Akkadian (nêšu) ⁽⁵⁴⁾ The use of these weights was also limited to the modern Assyrian period, In Nimrud, many models of weights made in the form of a lion were discovered, containing handles used for carrying and hanging purposes, on which were written royal inscriptions that

included the name of the king, as we read in the following text.⁽⁵⁵⁾

- A royal text written on a lion weighing 2 min. ⁽⁵⁶⁾, belonging to King Shalmaneser IV.

1-E₂.GAL ^d šul-ma-nu-MAŠ

2- 2 MA.NA

3- ša LUGAL ⁽⁵⁷⁾

Palace of Shalmaneser (IV) 2 of the king's house

- A royal text written on a weight duck that was discovered in Assyria, belonging to King Tiglat Tablazer III ⁽⁵⁸⁾

1- E₂.GAL ^m tukul-ti-A-e-šar (ra)

2- MAN SU MAN KUR aš-šur ⁽⁵⁹⁾

The palace of Teglal-Tablazer (the third), king of the world, king of the city of Assyria.

CONCLUSIONS

What is the reason that prompted the Assyrian kings to write royal texts on precious materials?

- Royal texts were Codified Glorifying the king, despite the strong religious features of these writings, the focus of all is the king. Royal inscriptions record the king's actions carried out according to the wishes of the goddess and for the sake of the goddess and not the people. They are one of the important media means to confirm the king's authority, influence, and show his power and control.
- The historical sense, of course, is a sense that exists in man by nature, and it is a realization and awareness on his part of the importance of time and the need to preserve the memories of events and signs in history, and perhaps

most important of all, his sense of the need to communicate this and pass it on to future generations.

- It is one of the important media means to confirm the king's authority and influence, and to demonstrate his power and control.

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- ¹⁵) Ashur-Nasir-Pal II Aššur- Nasir-Pal II (883 - 859) BC: An Assyrian king who ruled in the modern Assyrian period. The meaning of his name indicates that he is the god Assur, the protector, the eldest son, and he has a strong, resourceful and resolute personality. He ruled for 25 years. During which the Assyrian geographical area expanded, he is considered as one of the greatest Assyrian kings in this Assyrian empire, and he is also one of the most prominent founders of modern Assyria. See: Al

Rawi, Shaiban Farouk, Ashur Nasir Pal II, unpublished master's thesis, Baghdad, 1986, pp. 78-174

¹⁶) Abqou city: Its remains are known today (Abu Maria), located about (25 km) west of Nineveh. The Arameans had taken control of it during the period of weakness experienced by the Assyrian state in the Middle Assyrian Period, so he made that city a fortress and a military base for his campaigns towards the western front. See: Ghazala, Hadeeb Hayawy Abdul Karim, The Role of the Ancient Civilization of Iraq in the Levant, unpublished PhD thesis, Al-Qadisiyah, 2002, pp. 168-169

-Smith, S. "The foundation of the Assyrian Empire", CAH, 3, (Cambridge, 1971) P. 8

¹⁷) RIMA.V2. P342

¹⁸) Al-Rawi, Shaiban Farouk, Ashur Nasir Pal II, unpublished master thesis, Baghdad, 1986, p. 47

¹⁹) Adad-nārārī II (911-891 BC): He is considered as the founder of the modern Assyrian kingdom (911-612 BC) and he ruled the country for more than two decades, dating between (911-891 BC). He was able to restore the glory of his kingdom to its previous era, so he succeeded in expanding the circle of his rule and passing the first basics of the Assyrian politics by expanding towards the regions of the world at that time until its borders reached from the Mediterranean Sea in the west to the Arabian Gulf in the south during the first millennium BC. The lineage of King Adad-Nirari (II) goes back to the ruling family in Assyria. He is the son of King Ashur-dan (the second) and the grandson of Taglatblazer (the second). See: Al-Hadidi, Ahmed Zidan, The Historical Sense in the Writings of King Adad Narari II, Al-Arak Magazine, Wasit University, Vol. 14, 2014, pp. 153-154

²⁰) Luckbill, D.D, op-cit, v2 p,6

²¹) The god Ashur: (dAššur) The name of the god Ashur was mentioned in the Akkadian language in the form (Aššur), when his name was taken for the country of Assyria, that the god Ashur was the king and that the ruler represented him, and his main temple was in the city of Ashur. Therefore, the functions of the god (Ashur) were numerous and varied, as a result of the greatness of his stature, and because he is the national god of the Assyrians, the god of war and all the heavens, and the head of the assembly of gods. He is also the deity of the function (wise predestination), as he appeared in his human form inside the sun disk carrying a taut bow. See: Marei Eid, Dictionary of Gods and Mythical Beings in the Ancient Near East, Damascus, 2018, p.76

²²) RIMA.V2. P.342.

²³) AL-'UBAIDY.N.A. Ivory sculptures discovered in assyrian land. unpublished doctoral thesis, Baghdad. 2007.P13

²⁴) Šamši-add v (823-810 BC): the son of King Shalmaneser III the Younger one who took the throne after him, his father ruled (13 years) and he sought to restore the prestige of the rule and the Assyrian sultan in the dependent regions, but he did not have complete success. Nevertheless, he was able to restore stability inside the country, but he did not succeed in eliminating the factors of discontent and anger among the people. Baqir, Taha, Introduction..., Part 1, pg. 556

²⁵) RIMA.V3. P 198

²⁶) CAD.V13. P307

²⁷) See: Al-Ma'amari, Ra'ad Salem, Muhammad Jassim: The previous source, p. 45
Tasi. M. Vidale. 4th Millennium Bc Lapis Lazuli working at Mehrgarh. Pakisan, Paleovient ,1990, P.90

²⁸) The god dAya: an Akkadian deity known in Sumerian by the name Enki, which means the lady of the earth, and she is the god of fresh water, the wife of the god Shamash, and her name has been associated with magic and omen, and his place of worship is Erbat and his temple, Al-Abzu. See: Marei, Eid, the worship of his fertility god in the ancient East, Syria, 2016, p. 161

²⁹) RIMA.V2. P353

³⁰) Sheet, Azhar Hashem: Models of Precious Stones for the Assyrians, Journal of Education and Science, Vol. 13, Vol. 1, 2006, p. 59

³¹) Al-Jubouri, Ali Yassin,: Akkadian-Arabic Dictionary, p. 511

³²) Tukultl-Ninurta II (890-884 BC): He is of a royal dynasty and one of the sons of the royal family in Assyria, as his father was a king and his grandfathers were kings and inherited the throne from them and followed their footsteps in taking royal titles with political connotations that reflected strength. The military map of his political kingdom extended to include most of the cities and kingdoms of the ancient world. He took over the throne of the kingdom from his father, King Adad Narari II. He was not less than his father in terms of activity and determination, as he followed the path of his father, but his short period of rule did not enable him to extend the territory of the Assyrian kingdom further than it was in the period of His father, this king died in 884 BC. See: Baqir, Taha, Introduction to the History of Ancient Civilizations, Volume 1, i 2, Baghdad, 1986, pg. 549

³³) Dur-šarru-kin: It is an Assyrian city founded by the Assyrian King Sargon II. Recently, it denotes the ancient city as well, 16 km to the north-east of Nineveh. See: Al-Jubouri, Khaled Ali Khattab, and Al-Juhaishi, Bariq Laith, the contents of administrative and property texts related to the construction of the city of Dur Sharukin, Mosul, 2019, pp. 11-12

³⁴) The necklace: It is what adorns the neck and was mentioned in the Sumerian language with the name (GÚ) corresponding to it in the Akkadian language in the form (gum'u, gagu). Men wear necklaces not only for the purposes of adorning them, but for religious or magical purposes. See: Al-Hilali, Layal Khalil Ismail, Al-Hilli on the Scenes of Assyrian Sculpture, unpublished master's thesis, Mosul, 2008, p. 28

³⁵) RIMA.V2. P182

³⁶) RIMA. V3.P 173

³⁷)Von. sooden.W.Akkadisches.Handwörterbuch (Wiesbaden.1959- 1981)AHW.P.86

³⁸) Al-Ma'amari, Raad Salem Muhammad: Stones and Minerals in Mesopotamia, unpublished master thesis, Mosul, 2006, p. 41

³⁹) Sennacherib sin-ahi-eriba (704-681 BC): Sennacherib is one of the most prominent Assyrian kings who took over the rule of the modern Assyrian state after the death of his father Sargon II. He was known in Arabic texts as "Sennacherib" to be the legitimate heir Sargon, despite all the difficulties he faced throughout his rule, it was necessary to stand firmly and bravely in confronting it. Sennacherib's rule of the Assyrian state lasted (24 years), during which he was able to expand the geographical area of the Assyrian state and impose his control over large areas that were adjacent to the Assyrian state .He followed flexible policy and sometimes hard policy . In 705BC, the Assyrian kingdom was enjoying relative stability thanks to the great military efforts made by his father. In the year 681 BC, Sennacherib was assassinated by one of his sons in mysterious circumstances. The state fell into a severe political crisis as a result of conflicts within the royal dynasty Habib, Talib Menem, Sennacherib Unpublished master's thesis, Baghdad, 1986, p. 52

- ⁴⁰⁾ Al-Jubouri, Ali Yassin: Dictionary of the Akkadian-Arabic Language, previous source, p. 122
- ⁴¹⁾ RINAP.V 3. P2. A. Kirk Grayson and Jamie Novotny, The Royal Inscriptions of Sennacherib, King of Assyria (704–681 BC), Part 2, Indiana, 2014. PP.129
- ⁴²⁾ CDA Black, J. Andrew, A and Postgate, N. A concise dictionary of Akkadian, Wiesbaden, 2000. P. 267
- ⁴³⁾ Ahmed, Suhaila Majeed: Crafts and Handicrafts in Babylon and Assyria, unpublished doctoral thesis, Mosul, 2001, p. 90
- ⁴⁴⁾ Al-Rawi, Shaiban Farouk, Ashur-Nasir-Bal II
- ⁴⁵⁾ Muhammad, Othman Ghanem: The cuneiform writing on reward from the first millennium BC, unpublished master's thesis, Mosul, 2003, p. 44
- ⁴⁶⁾ RIMA.V2. P382
- ⁴⁷⁾ Al-Ma'amari, Ra'ad Salem Muhammad: the previous source, p. 146
- ⁴⁸⁾ The god Anu ((^d anu: the god of the sky and storms. He was named in Sumerian, and the Akkadian symbol is Dhul-Qarnayn Al-Muqawaf. It is symbolized by the number (60), which indicates the multiples of the number six, which was the basis of the sexagesimal system in counting and calculating time. See: Al-Ahmad, Sami Saeed, Beliefs Religion in ancient Iraq, Baghdad, 1988, pp. 28-29
- ⁴⁹⁾ The god Adad: the god of the air, rain, thunder, lightning, and fertility. He is known by the Sumerians in the name of Ishkur and the Akkadians in the name of the god Adad. His symbol was the bull. See: Rashid, Fawzi, Religion, Civilization of Iraq, Part 1, Baghdad, 1985, p. 151
- ⁵⁰⁾ Al-Jubouri, Ali Yassin: Dictionary of the Akkadian-Arabic Language, previous source, p. 122.51
- ⁵¹⁾ RIMA. V2. P185
- ⁵²⁾ Ashur Dan II Aššur-dān II (934-912 BC): the last king of the Middle Assyrian period and the son of King Tiglat Tiplizr II. He restored the power of Assyria in relative terms and was able to recover several areas occupied by the Arameans and carried out several urban projects in several cities. See: Al-Muhanna, Rasha Thamer Muzher: Political Developments of the Assyrian State, unpublished MA thesis, Baghdad, 2005, p. 56
- ⁵³⁾ RINAP.v.2 G. Frame, The Royal Inscriptions of Sargon II, King of Assyria (721-705 BC) (The Royal Inscriptions of the Neo-Assyrian Period 2). Winona Lake, 2021 . P263
- ⁵⁴⁾ Labat, R., Manuel D' Epigraphie Akkadienne , MDA , Paris :1994. P235
- ⁵⁵⁾ Al-Dulaimi, Muayad Muhammad Suleiman: Weights in Old Iraq, an unpublished master's thesis, Mosul 2001, p. 16
- ⁵⁶⁾ Manna: It is a second unit of weight after the weight unit (gun) in terms of weight scale. It is the most common and equivalent to approximately 480 g. It is written in the Sumerian term MA.NA and is equivalent to it in Akkadian manum (or manu) meaning to count or count. See: Al-Dulaimi, Muayad Muhammad, previous source, p.30
- ⁵⁷⁾ Al-Dulaimi, Mu'ayyad Muhammad Suleiman, previous source, p. 39. look: A. GUIDE to the Babylonian and Assyrian Antiquities, London, 1922, p.171.
- ⁵⁸⁾ Taglat Blazer III tukul-ti-Ae-šar-ra III (745-727 BC): King Taglatblazer III is considered the first king of the Second Assyrian Empire and its founder. His reign lasted for 18 years. Despite the dangers that were besetting the Assyrians, this king was a statesman of the first class, as he was distinguished from the kings who

preceded him in ruling with good knowledge, far-sightedness, acumen and political shrewdness. Tiglat Blazer III assumed the Assyrian throne over Assyria after a revolution that swept the country and eliminated its ruling family. He is the youngest son of King Adad Narari III, who was a successful administrator and a capable politician who was able to eliminate the political chaos and economic confusion that pervaded the country and restore the state's prestige and authority, provides stability and expands The Borders of the Iron Kingdom, Ahmed Zaidan, Tajalat Tbilis III, an unpublished master's thesis, Mosul 2001, pp. 9-17

⁵⁹) RINAP 1 Tadmor H. – Yamada S. The Royal Inscriptions of Tiglath-pileser III (744–727 BC), and Shalmaneser V (726–722 BC), Kings of Assyria (Royal Inscriptions of the Neo-Assyrian Period 1), Winona Lake. 2011. PP150-151.



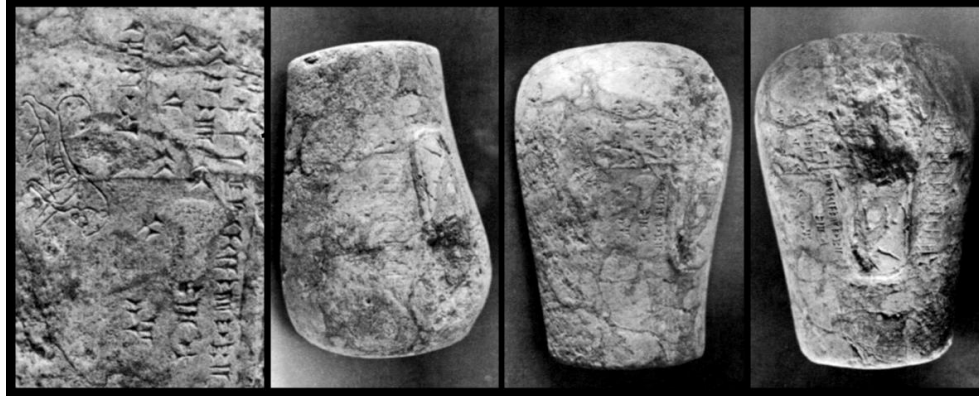
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RINAP.V2.SARGON