

I departed from Carchemish, taking the road between the mountains Munzigani and the Hamurga, leaving the country Ahanu on my left. I advanced towards the town Hazazu which belongs to Lubarna from Hattina. (There) I received gold and linen garments.

I proceeded and crossed the river Apre<sup>9</sup> (where) I passed the night. From the banks of the Apre I departed and advanced towards the town Kunulua, the royal residence of Lubarna from Hattina. Afraid of the terrible weapons of my ferocious army, he embraced my feet to save his life. Twenty talents of silver (the equivalent<sup>10</sup> of) one talent of gold, 100 talents of tin, 100 talents of iron, 1,000 (heads of big) cattle, 10,000 sheep, 1,000 linen garments with multicolored trimmings, easy chairs of boxwood with insets (and) mountings, beds of boxwood, beds provided with insets, tables with ivory(inlay) (on) boxwood—(all) his own furniture, the weights of which were not taken (separately), also female singers (with) [num]erous *kan* [ . . . ], large *pagutu* -instruments<sup>11</sup> (and) great EN-objects I received from him as his tribute, and himself I pardoned. I took over the chariot (-corps), the cavalry (and) the infantry of Hattina and seized hostages from him.

At that time I received (also) the tribute of Gusi from Iahani (consisting of): gold, silver, tin, [iron], large and small cattle, linen garments with multicolored trimmings. From Kunulua, the royal residence of Lubarna from Hattina, I departed; I crossed the river Orontes ([*Aran*]tu) and passed the night on the banks of the Orontes. From the banks of the Orontes I departed, taking the road between the mountains Iaraq and Ia'turi, and crossed over the [ . . . ] mountain to pass (the night)<sup>12</sup> on the banks of the Sangura river. From the banks of the Sangura river I departed, taking the road between the mountains Saratini and Duppani, and (passed the night)<sup>12</sup> on the banks of the . . . [la]ke. I entered Aribua, the fortress of Lubarna from Hattina, and seized (it) as my own (town). I harvested the grain as well as the straw<sup>13</sup> of the Luhuti country and stored (them) therein. In his own palace I performed the *tašiltu* -festival<sup>14</sup> and (then) settled natives of Assyria in it (the town). While I stayed in Aribua, I conquered the (other) towns of Luhuti, defeating their (inhabitants) in many bloody battles. I destroyed (them), tore down (the walls) and burned (the towns) with fire; I caught the survivors and impaled (them) on stakes in front of their towns. At that time I seized the entire extent of the Lebanon mountain and reached the Great Sea of the Amurru country. I

<sup>9</sup> This is the river Afrin of today. cf., also, Forrer, *Provinzeinteilung*, p. 56.

<sup>10</sup> This interpretation of the frequent phrase "x silver, y gold" yields additional material for the study of the history of the gold-silver ratio in Mesopotamia.

<sup>11</sup> For this musical instrument, cf. C. Frank, *Studien zur babylonischen Religion* (Strassburg, 1911), I, 70, n.175.

<sup>12</sup> Omission of the scribe.

<sup>13</sup> Since the stalks were cut rather high, it was necessary to cut them again to make use of this product as feed for animals, etc.

<sup>14</sup> This seems to have been a ceremonial banquet of inauguration.

cleaned my weapons in the deep<sup>15</sup> sea and performed sheep-offerings to (all) the gods. The tribute of the seacoast—from the inhabitants of Tyre, Sidon, Byblos, Mahallata, Maiza, Kaiza, Amurru, and (of) Arvad which is (an island) in the sea, (consisting of): gold, silver, tin, copper, copper containers, linen garments with multicolored trimmings, large and small monkeys,<sup>16</sup> ebony, boxwood, ivory from walrus tusk<sup>17</sup>—(thus ivory) a product of the sea,—(this) their tribute I received and they embraced my feet.

I ascended the mountains of the Amanus (*Hamani*)<sup>18</sup> and cut down (there) logs of cedars, stone-pines, cypresses (and) pines, and performed sheep-offerings to my gods. I (had) made a sculptured stela (commemorating) my heroic achievements and erected (it) there. The cedar beams from the Amanus mountain I *destined/seni*<sup>19</sup> for/to the temple Esarra for (the construction of) a *iasmaḫū* -sanctuary<sup>20</sup> as a building for festivals serving the temples of Sin and Shamash, the light(giving) gods.

#### 4. SHALMANESER III (858-824):

##### THE FIGHT AGAINST THE ARAMEAN COALITION<sup>1</sup>

##### (a) Texts of a General Nature

(a) From the "Thron-Inschrift": A. H. Layard, *Inscriptions in the Cuneiform Character* (London, 1851), p. 76 f.; translation: F. Delitzsch, in *BA*, VI/1, 151 f., Luckenbill, *AR*, I, §674.

(1-20)

Serpent rule

(I am) Shalmaneser, the legitimate king, the king of the world, the king without rival, the "Great Dragon,"<sup>2</sup> the (only) power within the (four) rims (of the earth), overlord of all the princes, who has smashed all his enemies as if (they be) earthenware, the strong man, unsparing, who shows no mercy in battle,—the son of Ashurnasirpal, king of the world, king of Assyria, (grand)son of Tukulti-Ninurta, likewise king of the world, king of Assyria, a conqueror from the Upper Sea

<sup>15</sup> The adjective *rabū*, when referring to water, means always "deep, navigable."

<sup>16</sup> Monkeys (here: *pagū*) appear rarely in lists of tributes, cf. the Black Obelisk of Shalmaneser III (below, p. 281b, n.4) where *bašiatie*- and *\*udumi*-monkeys are mentioned and depicted as coming from Mušru. cf. also [*ba*]zāti-, *pagū*-, and *uqupu*- monkeys taken from Thebes (cf. n.4, p. 297). Note in this context W. C. McDermott, *The Ape in Antiquity* (Baltimore, 1938) and M. F. Ashley Montague, *Knowledge of the Ape in Antiquity*, in *Isis*, xxxii (1947), 87 ff. The spelling *\*udumi* has to be corrected and read *ū-qup-pu*(!) according to Landsberger, *Fauna* p. 88, n.1.

<sup>17</sup> For this passage, cf. P. Haupt, *Der assyrische Name des Potwals*, in *AJSL*, xxiii (1906/7), 253 ff.

<sup>18</sup> For this mountain chain, cf. Julius Levy, *HUCA*, xviii (1944), 454 ff.

<sup>19</sup> Text unintelligible: *šū-ku-du-ka*(?).

<sup>20</sup> Is *iasmaḫū* to be connected with *simakḫū* (cf. for the latter, von Soden, *ZA*, xli [NF VII], 17)?

<sup>1</sup> For the historical background, cf. E. G. H. Kraeling, *Aram and Israel* (New York, 1918); A. Jirku, *Der Kampf um Syrien-Palästina im orientalischen Altertum* (*AO*, xxv/4 [Leipzig, 1926]); A. T. Olmstead, *History of Palestine and Syria* (New York, 1931); A. Alt, *Völker und Staaten Syriens im frühen Altertum*, *AO*, xxxiv/4 [Leipzig, 1936]. Finally, B. Landsberger, *Sam'al*, Vol. 1 (Ankara, 1948).

<sup>2</sup> The designation of a ruler as *ušum.gal* "Giant Snake" (attested already in the Prologue of the Code of Hammurabi, then taken up by the Assyrian kings) is borrowed from the vocabulary of hymnical religious texts which reserve this title to the most important figures of the pantheon (cf. K. Tallquist, *Akkadische Götterepitheta* [*Studia Orientalia* vii, Helsinki, 1938], p. 34). The terror-inspiring aspect of kingship is the *tertium comparationis* of this simile which, to a certain extent, can be compared with the function and role of the Egyptian uraeus.

8/16/06

ὄκουμην

!

where in the Prologue?

1/24/07