Among the great number of Assyrian royal inscriptions there are several texts written on precious and semi-precious stones. They are not restricted to any certain period and were found at all major Assyrian sites. Today they are distributed among various museums and private collections around the world.

Triggered by the unusual combination of label and curse in some of these texts, the following study will present the known material as completely as possible and try to give an explanation for the particularity mentioned above.¹

CATALOGUE OF TEXTS

<table>
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<th>No. Invent. No.²</th>
<th>Acquis. No./ Excav. No.</th>
<th>Provenance</th>
<th>Object</th>
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¹ The vast amount of material made some limitations necessary. Texts on vessels, tablets, amulets, weights, and seal cylinders are not included in this study. For the term ‘royal inscription’ the criteria used by the RIM Project are adopted, which means that private dedications for the life of the king are included.


³ For the signatures used in this and the following column, see the RIM Editorial Manual (Toronto, 1982) pp. 196ff. In addition to the abbreviations listed there on p. 195, the following are used: DED = dedicatory inscription, p. DED = private dedicatory inscription, LAB = label, LAB+C = label with curse, and p = pierced.

⁴ All publications so far show a considerable lack of uniformity in the terminology of precious and semi-precious stones, especially of the various forms of cryptocrystalline quartzes or chalcedonies. Within the present study the following names are used: banded agate (chalcedony with irregular, but often parallel, bands of different colours), onyx (black and white banded agate), sardonyx (brown and white banded agate) and chalcedononyx (grey and white banded agate). Compare G. Els, *Handlexikon, Schmucksteine, Edelmetalle, Perlen* (Frankfurt/M, 1973) pp. 7-8, 21-22, and 70, and also J. Ogden, *Jewellery of the Ancient World* (London, 1982) pp. 108-109.

⁵ ‘... en calcaire qui se détèle ...’, from a letter by G. Teissier (Musée du Louvre) of June 20, 1984.

ARRIM 5 (Toronto, 1987) © Royal Inscriptions of Mesopotamia Project
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6 Two fragments.
7 The entries for Ass 12880a-b, 12881a-c, and 12882a-b originally read 'alabaster' and were later changed to 'magnesite'. See also Andrae, *MDOG* 36 (1908) p. 37 where he speaks of 'kaolin'.
9 South-west palace, see G. Smith, *Assyrian Disc.* p. 98. The same provenance can probably be assigned to Nos. 46-48.
CATALOGUE OF TEXTS (continued)

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<td>Kuyunjik?</td>
<td>cylinder</td>
<td>onyx</td>
<td>25 cm x 32</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>62</td>
<td>BM 89921</td>
<td>55-12-5,163</td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>onyx</td>
<td>22 x 20 x 11</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
</tr>
<tr>
<td>63</td>
<td>BM 89922</td>
<td>55-12-5,165</td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>onyx</td>
<td>18 cm x 13</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>64</td>
<td>BM 89923</td>
<td>55-12-5,164</td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>onyx</td>
<td>23 x 18 x 16</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
</tr>
<tr>
<td>65</td>
<td>BM 89924</td>
<td></td>
<td>unknown</td>
<td>cylinder</td>
<td>onyx</td>
<td>20 x 17 x 13</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
</tr>
<tr>
<td>66</td>
<td>BM 89926</td>
<td></td>
<td>unknown</td>
<td>cylinder</td>
<td>banded agate</td>
<td>23 x 16 x 9</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>67</td>
<td>55-12-5,159</td>
<td></td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>onyx</td>
<td>23 x 23 x 23</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>68</td>
<td>55-12-5,167</td>
<td></td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>onyx</td>
<td>24 x 15 x 12</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
</tr>
<tr>
<td>69</td>
<td>55-12-5,168</td>
<td></td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>chalcedonyx</td>
<td>13 x 15 x 9</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
</tr>
<tr>
<td>71</td>
<td>55-12-5,169</td>
<td></td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>onyx</td>
<td>17 x 14 x 10</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
</tr>
<tr>
<td>72</td>
<td>82-5-22,324</td>
<td></td>
<td>prism(4 s.)</td>
<td>banded agate</td>
<td>43 x 29 x 12</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>x</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>73</td>
<td>83-1-18,653</td>
<td></td>
<td>cylinder</td>
<td>onyx</td>
<td>32 x 30 x 13</td>
<td>Senn.</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>83-1-18,655</td>
<td></td>
<td>cylinder</td>
<td>onyx</td>
<td>20 x 20 x 26</td>
<td>Senn.(?)</td>
<td>LAB+C</td>
<td>x</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>83-1-18,656</td>
<td></td>
<td>cylinder</td>
<td>onyx</td>
<td>13 cm x 22</td>
<td>Senn.(?)</td>
<td>LAB+C</td>
<td>x</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>55-12-5,170</td>
<td></td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>chalcedonyx</td>
<td>19 x 15 x 19</td>
<td>Senn.(?)</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
</tr>
<tr>
<td>77</td>
<td>55-12-5,171</td>
<td></td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>chalcedonyx</td>
<td>8 x 12 x 5</td>
<td>Senn.(?)</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
</tr>
<tr>
<td>78</td>
<td>55-12-5,172</td>
<td></td>
<td>'Kuyunjik'</td>
<td>cylinder</td>
<td>banded agate</td>
<td>6 x 10 x 3</td>
<td>Senn.(?)</td>
<td>LAB+C</td>
<td>?</td>
<td>x</td>
</tr>
<tr>
<td>79</td>
<td>Ash 1967,1483</td>
<td></td>
<td>purchased</td>
<td>eye-stone</td>
<td>sardonyx</td>
<td>16 cm</td>
<td>Esar.</td>
<td>LAB</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>80</td>
<td>Ass 998</td>
<td></td>
<td>Aššur ?10</td>
<td>lapis lazuli</td>
<td>20 x 15 x 12</td>
<td>Esar.</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>81</td>
<td>Ass 999</td>
<td></td>
<td>Aššur</td>
<td>cylinder?</td>
<td>onyx</td>
<td>30 cm x 15 x 15</td>
<td>Esar.</td>
<td>LAB</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>82</td>
<td>VA Bab 647</td>
<td>Bab 6403</td>
<td>Babylon</td>
<td>cylinder</td>
<td>lapis lazuli</td>
<td>32 cm x 125</td>
<td>Esar.</td>
<td>DED</td>
<td>x</td>
<td>x</td>
</tr>
</tbody>
</table>

BIBLIOGRAPHY AND COMMENTS

No. 1 King, AKA p. 2 n. 4; Grayson, ARI 1 XXXIX 2 (with bibliography). See also Andrae, MDOG 44 (1910) p. 31. It is a small, circular, reddish-brown stone with an irregular white patch on one side. This side shows a badly worn Sumerian dedication to Nin-Eanna, the other one a common label of Šamš-Adad I found also on bricks and door sockets. It is mentioned in BM Guide 1922 p. 167 with its number upside down.

No. 2 Delaporte, Louvre 2 A823; Grayson, ARI 1 XXXIX 7 (with bibliography). The piece was found in Khorsabad in 1852 and bears traces of two oblique perforations.

No. 3 Mešcaninov, AF 7 (1931–1932) p. 266; Grayson, ARI 1 LXXVI 44 (with bibliography). The bead was found in a tumulus near Hodjali in Azerbeijan and is now in the Urartian collection of the Hermitage.

No. 4 Ledrain, RA 2 (1892) p. 145; Borger, EAK 1 pp. 71–2; Grayson, ARI 1 LXXVIII 38 (with bibliography). The Louvre acquired the pear-shaped stone in Mosul. Due to heavy vitrification on its surface Ledrain could only read half of the text. Collations by members of the RIM Project have provided us with the rest of it.


No. 6 Delaporte, Louvre 2 A824; Grayson, ARI 2 C 14 (with bibliography, add: Place, Ninive et l'Assyrie 3 pl. 76 no. 32). Like No. 2 the piece was found in 1852 in Khorsabad. It is of orange colour spotted in blue.

No. 7 A. Cullimore, Oriental Cylinders (London, 1842) pl. 15 no. 80 (copy, script in mirror form). For convenience the inscription on this black, white, and brown barrel-shaped cylinder has been recopied here. In the British Museum.

No. 8 Schroeder, AKF 2 (1924–1925) pp. 70–71; Michel, WO 1 (1947–1952) pp. 269–70 no. 24. See also Andrae, MDOG 29 (1905) p. 45. The black and white piece was found on the north-east side of the small ziqqurat in Aššur (= Anu-Adad temple).

No. 9 Published here for the first time. In the British Museum, of dark green colour.

No. 10 Published here for the first time. The inscription starts on the flat side. In the British Museum, of dark green colour.

10 '... 998 hingegen ein nur auf fünf Seiten und zwar unregelmäßig bearbeitetes Stück Lapislazuli ...', Andrae, MDOG 22 (1904) p. 12.
Nos. 11–39 Messerschmidt, WVDog 16 no. 31 (=Nos. 11–18), no. 32 (=Nos. 19–20), no. 33 (=Nos. 21–24), no. 35 (=Nos. 25–27), and no. 36 (=Nos. 28–37); Luckenbill, ARAB 1 p. 260 §728 (=Nos. 11–24) and p. 265 §748 (=Nos. 25–37). See also Andrae, MDOG 22 (1904) pp. 19 and 21 and MDOG 36 (1908) pp. 37–38 and Weidner, Afo 7 (1931–1932) p. 268 (=No. 36). During the first week of March 1904 Andrae found a hoard of 40 lapis lazuli (Ass 1200) and 32 alabaster (Ass 1202) cylinders near the ziqqurrat in Aššur (hC4v). They were lying very close to the surface; 7 lapis lazuli and 12 alabaster cylinders were inscribed. The number 13 given by Andrae in MDOG 22 p. 19 for the alabaster pieces is wrong.11 Three years later, in December 1907, a second hoard (Ass 12880–12886, Ass ph 3210)12 was found in the area of the Ištar temples (eA6v). The 12 cylinders are of lapis lazuli and magnesite (white). The Vorderasiatische Museum in East Berlin plans to publish all these beads as part of a larger publication on jewellery in the museum (information courtesy J. Marzahn). VA Ass 1733 has already been published by Weidner in Afo 7 (1931–1932) p. 268, from the Aššur photo.

In 1906 two cylinders, probably from one of the two hoards, reached the British Museum. Brinkman published two similar pieces of bone or ivory from a private collection in JNES 32 (1973) pp. 44–45: Text no. 2 (9 cm × 54 mm, white, pierced) parallels Messerschmidt, WVDog 16 no. 31, and Text no. 3 (7 cm × 23 mm, cream coloured, pierced) no. 32.

No. 40 Delaporte, Louvre 2 A825. See also Lambert, RA 63 (1969) pp. 69–70. This piece, a white eyestone with a pink pupil mounted on a disc of blue glass, is almost certainly the one published already in Place, Nimive et l’Assyrie 3 pl. 76 no. 31 and Winkler, Sargon pl. 49 no. 13, and therefore also comes from Khorsabad.

No. 41 Delaporte, Louvre 2 A826. This brown barrel-shaped cylinder with light bands was obtained by the Louvre in 1890.

No. 42 This white eyestone with a brown pupil in the J. Rosen Collection, Yale, will be published by W. W. Hallo together with an eyestone dedicated by the Elamite king Humban-numena.

No. 43 Baer, RA 54 (1960) pp. 155–58. At the time of that publication the brown cylinder was part of the collection of M. Louis Buffet.

No. 44 Scheil, RT 20 (1898) p. 200 no. 8. The piece was then in the possession of Dr Jules Rouvier in Beirut. In 1952 it was owned by Robert Garrett of Baltimore, cf. H. Lewy, JNES 11 (1952) p. 272 n. 41; see also Meissner, MVAG 8 (1903) p. 97 and Bowman, JNES 7 (1948) p. 75 n. 49.

No. 45 Sollberger, Reiner Festschrift, forthcoming.13 This artificially-stained black, white, and grey cylinder looks like onyx. It was brought to the British Museum by Layard, presumably from Nimrud.

No. 46–78 In the British Museum; published here for the first time.14 Nos. 50, 56, 66, 71, and 77 are black, white, and grey; Nos. 51 and 58 are black and grey; No. 47 is black.

No. 79 Lambert, RA 63 (1969) pp. 65–66. This roughly circular eyestone has a white base and a mottled brown pupil. In the Ashmolean Museum.

No. 80 Messerschmidt, WVDog 16 no. 53: Luckenbill, ARAB 2 p. 278 no. 6; Borger, Afo Beih. 9 p. 9 (Ass. F.). See also Andrae, MDOG 22 (1904) pp. 12–13 and 16 and Delitzsch, ibid. p. 75. The small unfinished (?)15 object was found at Aššur, south of the post-Assyrian temple A (iC51) in the area of the Aššur temple, together with No. 81. The same text can be found on two small amulet-shaped tablets: Gadd, CT 36 pl. 14 (BM 113864) and Scheil, RA 10 (1913) pp. 197–98.

No. 81 Messerschmidt, WVDog 16 no. 54; Luckenbill, loc. cit.; Borger, loc. cit.; Andrae, loc. cit.

11 Andrae counted Ass 1202a–m as 13 pieces, but there has never been Ass 1202! On the other hand, Ass 1200g is missing in Messerschmidt, WVDog 16 pp. 44–45 because it was obviously impossible to read (if it was inscribed at all). The find journal marks it with "?". Its present location is unknown.
12 Ass 12886 includes one or more lapis lazuli cylinders which are not in the Vorderasiatische Museum today. Ass 12882a–b also seem to be uninscribed, as far as one can tell from the Aššur photo.
13 E. Sollberger was kind enough to send me the manuscript of his article, for which I am very grateful because this Sennacherib text triggered my whole research. For beads from Nimrud see Layard, Discoveries p. 358.
14 Nos. 45–78 seem to belong to several hoards. For some pieces Sennacherib's south-west palace is given as provenance. Judging from the different acquisition numbers and from the different shapes, all these fragments could be pieces of different but similar objects. There are also several uninscribed fragments belonging to the same complex: one onyx cylinder (BM 89925, provenance: ?), five larger fragments of onyx (55–12–5,152–155 and 173, 'Kuyunjik'), two cylinders of banded agate (black, white, and brown, 55–12–5,289, 'Sherif Khan'; 56–9–3,668, 'Nimrud'), and one other cylinder of banded agate (black/grey, 56–9–3,325, 'Nimrud'?). The last three pieces are pierced.
15 Compare Andrae's comments in MDOG 22 (1904) pp. 12ff.
The piece was found together with No. 80. It has a slightly extended version of the text mentioned above. The present location of both pieces is unknown.

No. 82 Weissbach, *WVDOG* 4 p. 17 and pl. 6 no. VII; Weissbach, *WVDOG* 62 pp. 36-37 and pls. 43a-d and 44a; Koldewey, *MDOG* 5 (1900) pp. 5-6 and 11ff and *WVDOG* 15 fig. 75; Borger, *AfO* Beih. 9 p. 29 (Bab. H); Watanabe, *Bagh. Mitt.* 16 (1985) pp. 390-91. The piece was part of the famous hoard found in the Parthian house on the northern slope of the hill Amran in Babylon. It shows the figure of the god Adad in relief and two incised inscriptions.

As one can see from the catalogue we are mainly dealing with two kinds of objects: eyestones and beads. For the purpose of this study the term 'bead' will be defined as a 'small object of precious or semi-precious stone, which can be used as an ornament of a person or a statue or as part of such'. Subsequently, we will concentrate our attention on this group of objects since the eyestones are being discussed elsewhere.

The 82 texts fall into three categories: private dedications, royal dedications, and labels. The two private dedications (Nos. 4 and 7) belong to a text corpus studied by Deller four years ago. These inscriptions share the characteristic feature that more than 50 per cent of the inscriptions appear on chalcedony cylinders from Samsi-Adad I, and three pieces dedicated by Sargon II, presumably all of them from Khorsabad. No. 9, a dedicatory inscription by Shalmaneser III(?), differs somewhat from the rest since it omits the *ana balatišu*-phrase.

Among the royal labels there is no structural uniformity. The text forms range from the simple

**RN — title (Nos. 1-2)**

and further to detailed descriptions of the provenance of the object (Nos. 8 and 43) or extensive epithet sections (Nos. 80-81).

The materials and shapes of beads bearing Assyrian royal inscriptions are rather distinctive. Given the variety of precious and semi-precious stones found as beads in Assyria—Maxwell-Hyslop lists lapis lazuli, carnelian, onyx, malachite, rock crystal, cat's eye, jasper, serpentine, marble, limestone, and chalcedony—it is very interesting to note that more than 50 per cent of the inscriptions appear on beads of the chalcedony group. Table 2 on the following page shows the distribution of materials and shapes.

If we restrict our investigation to royal labels the uniformity becomes even clearer. Out of 26 texts, 21 appear on chalcedony and one each on lapis lazuli, limestone, marble, serpentine, and turquoise.

No. 45 and possibly also No. 68 refer to themselves as *pappar-dilû*. No. 45 is an artificially-stained chalcedony cylinder that looks like onyx. Sollberger

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Table 2: Distribution of materials and shapes of beads bearing Assyrian royal inscriptions

<table>
<thead>
<tr>
<th>Material</th>
<th>Cylinders</th>
<th>Cabochons</th>
<th>Eye-stones</th>
<th>Others</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>chalcedony</td>
<td>38</td>
<td>1</td>
<td>5</td>
<td>2</td>
<td>46</td>
</tr>
<tr>
<td>lapis lazuli</td>
<td>12</td>
<td></td>
<td>-</td>
<td>-</td>
<td>13</td>
</tr>
<tr>
<td>alabaster</td>
<td>13</td>
<td></td>
<td>-</td>
<td>-</td>
<td>13</td>
</tr>
<tr>
<td>magnesite</td>
<td>5</td>
<td></td>
<td>-</td>
<td>-</td>
<td>5</td>
</tr>
<tr>
<td>marble/limestone</td>
<td>2</td>
<td></td>
<td>-</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>serpentine</td>
<td></td>
<td>1</td>
<td></td>
<td>-</td>
<td>1</td>
</tr>
<tr>
<td>turquoise</td>
<td></td>
<td></td>
<td>1</td>
<td>-</td>
<td>1</td>
</tr>
</tbody>
</table>

A comparison of our texts with the Babylonian material shows two things:

1. Whereas eyestones were very popular dedicatory objects in Babylonia, so far we have only four or five from Assyria. The number depends on whether or not one accepts No. 1 as an unusually-shaped eyestone. Four of them are connected with kings who had closer contacts with Babylonia: Šamsi-Adad I, Tukulti-Ninurta I, Sargon II and Esarhaddon.

2. The Assyrian material includes more labels (46) than dedicatory inscriptions (36). In Babylonia labels on beads are attested, but dedicatory inscriptions are far more frequent.

Since labels do not reveal much about the use of the objects they are written on, this means that we know very little about the function of 57 per cent of the Assyrian material. Nevertheless, some observations can be made. The fact that almost all beads are pierced seems to indicate that they were parts of...
jewellery. On the other hand, there are historical allusions in several of the texts ('booty of GN', 'gift of PN'). In my opinion these allusions certainly rule out a use as ordinary ornaments of the king or of persons in his surrounding. The two labels found on eyestones (Nos. 17 and 79) point in the same direction. This has already caused Lambert to regard No. 79 as a dedicatory inscription by Ešarra-ḫamât. Although this might be the correct interpretation for the eyestones, the possibility that the other pieces were part of the Assyrian regalia also has to be taken into consideration.31

Several inscriptions (Nos. 5 and 45–78) combine the label with a common Assyrian curse:

\[
\text{ša šumu šatra ipaššitu Aššur ... šumu zēru luḫaliqi}
\]

‘Whoever erases my inscribed name, may Aššur ... destroy his name and his seed’.

Whereas this formula is in perfect agreement with the fashion in the second half of the second millennium (No. 5), it is unusual for Sennacherib.33 Note for example the use of the older šumu šatra for the common Sargonid šīṭir šumuja.34

This combination of label and curse is very uncommon within the corpus of Assyrian royal inscriptions and calls for an explanation. As one expects, the curse is concerned with a future mutilation of the royal inscription and, by that, the remembrance of the king. But curses are not found on other objects like bricks, weights, or vessels bearing royal labels, so why on beads? The answer seems to lie in their value and in their size. Small and valuable objects often changed owners. Precious and semi-precious stones have always been an important component of Assyrian booties, tributes, and trade.35 Aššurbanipal, for example, received pappar-dilū eyestones, among other things, from an Arab prince.36 Several inscriptions discussed here attest a foreign origin for the beads. They came to Assyria as booty (kišitu, Nos. 8 and 55) or as presents to the king (namurtu, Nos. 43, 50?, and 74).

In the course of this exchange some beads obviously have been reworked. No. 1, originally a votive gift to the goddess Nin-Eanna, became the property of Šamši-Adad I who had his label written on the other side of the object.37 The last line of the curse on No. 5 was damaged when the bead (presumably) was reworked for a different purpose.38 Ash 1922,293, an onyx eyestone with a dedication to Ningal by Abi-ešuḫ, was later brought to Assyria, recut into the shape of a pair of eyes, and inscribed with an Assyrian private dedication.39

A very illustrative example is the history of the famous lapis lazuli cylinder seal of Šagarakti-Šuriaš. It was brought to Aššur as booty by Tukulti-Ninurta I, found its way back to Babylon, and was again taken to Assyria by Sennacherib. Each of the three kings had his inscription incised on the seal. Today the seal is lost, but we have a copy of the texts on a clay tablet from Kuyunjik.40 The most interesting one of the three is the inscription by Tukulti-Ninurta:

\[\text{[\text{GISKIM-MAŠ šaru šar A [SILIM-MU-MAŠ šar, kUR aš-šur kUR-[TI kUR [kār-du(-ni-ši) mu-ne(text: DÜ)-kîr SAR-ia MU-ia aš-šar dISKUR MU-Si kUR-su lu-ḫal-li-qa}\]

\[30\text{Lambert, RA 63 (1969) pp. 65–66; compare Hallo's paper mentioned in n. 16, and note that already Andrae called Nos. 80–81 Weihgeschichten in MDOG 22 (1904) p. 12. This throws a different light on private inscriptions such as the one by Šamši-ilišu published by Reade in the present volume. A similar text by the eponym(?) Nergal-erēš on an onyx cylinder in Yale is to be published by Hallo.} \]

\[31\text{Compare the sceptre of banded agate from the hoard found in a Parthian house in Babylon, which might have come from either the palace or from Esagila. See Weissbach, WVDG 62 p. 36 and pl. 42h; Meyer, \textit{FuB} 5 (1962) pp. 7–9; and CAH 3, 3rd ed., Plates, no. 37.} \]

\[32\text{See C. D. Melzter, 'Concluding Formulae in Mesopotamian Royal Inscriptions' (Ph.D. thesis, University of Toronto, 1983) pp. 207ff. The combination of two features from different types of royal inscriptions resulted in a strange change of person in the verbal forms, but it did not seem to bother the Assyrian scribes.} \]

\[33\text{Compare \textit{ibid.}, pp. 215 and 220.} \]

\[34\text{\textit{Ibid.} p. 224.} \]

\[35\text{See Elat, \textit{AfO Beih.} 19 pp. 244ff and Oppenheim, \textit{JCS} 21 (1967) pp. 236ff. Pinnock, \textit{BSMS} 7 (1984) pp. 19ff mentions lapis lazuli as an important trade item in Ebla. Compare also \textit{ABL} 1452 (\textit{ADD} 620).} \]


\[37\text{The dedicatory inscription is almost unreadable because it runs across the white patch and the stone is very worn on this side. Nevertheless, the ducius of this text is clearly different from that of the Šamši-Adad label. It could be Ur III.} \]

\[38\text{Note the different interpretation by Khalil and Tosi in \textit{Sumer} 32 (1976) p. 106. They think the reworking and the Assyrian text are contemporaneous while the traces belong to an earlier inscription. If so, this would represent even stronger evidence for the disregard shown by later owners to the inscriptions of former ones.} \]

\[39\text{See Langdon, \textit{RA} 20 (1923) pp. 9ff and Lambert, \textit{RA} 63 (1969) p. 69. For examples from Babylonia see Sollberger and Kupper, \textit{IRSA} p. 144 (\textit{III}A2o) and cf. p. 143 (\textit{III}A2q).} \]

\[40\text{K 2673, Weidner, \textit{AfO Beih.} 12 no. 29; Grayson, \textit{AR1} 1 LXXVIII 29 (both with bibliography); and Watanabe, \textit{Bagh. Mitt.} 16 (1985) pp. 386–87. Grayson has noted already that the reverse of the tablet contains the texts found on the seal by Sennacherib's scribe, whereas the obverse repeats them including the inscription of that king.} \]
'Tukult-I-Ninurta (r), king of the universe, the son of Shalmaneser (r), king of Assyria. Booty from Babylonia. The one who removes my inscription (and) my name, may Aššur and Adad destroy his name (and) his land.'

This seal, therefore, has not only shared a common fate with the beads, but one of its Assyrian inscriptions also combined label and curse.

Further examples of re-worked beads might be found among the cylinder seals, especially among the barrel-shaped pieces from the later periods.

As all this shows, royal inscriptions on beads could very easily face destruction or mutilation due to future re-use of the object. Since one of the main purposes, however, of these inscriptions was to last and to be read, and since this could not be guaranteed by a large number of exemplars as in the case of brick inscriptions, some kings added curses to prevent a future mutilation of the text, which—at least in one case (No. 5)—also proved to be in vain.

TEXT EDITIONS:

No. 1

TRANSLITERATION
1) šAM.SI-ADAD
2) bā-ni
3) r3[ra]-ni-ur[ta]

TRANSLATION
Šamši-Adad (r), builder of the Aššur-temple.

No. 2

TRANSLITERATION
1) 4UTU-ŠI-[r4][škur]
2) LUGAL [kīš]

TRANSLATION
Šamši-Adad (r), king of the universe.

No. 3

TRANSLITERATION
1) ē.gal 30-ERIN.TAH šar, kīš

TRANSLATION
Palace of Adad-nērāri (r), king of the universe.

No. 4

TRANSLITERATION
1) a-na 4[INN][n] GAL
2) ana 71 =[tukul-]ti-4[nin-]ur[ta]
3) šar, kīš EN-[šiš]
4) r1-ur-[za]-ni-[n] š[š]-šur
5) ŠRA 1/SAG ē LUGAL 71
6) [ana] 71-šu ik-ru-[ub]

TRANSLATION
To Ištar, the great lady, for the life of Tukulti-Ninurta (?), king of the universe, his lord (and) for his own life has Libûr-zānin-Aššur, the ša rēš šarri, dedicated (this).

NOTES
4) The name was deciphered by G. Frame and W. G. Lambert. For this person see Saporetti, Studia Pohl 6/1 p. 301.
6) For the restoration, compare Thureau-Dangin, RA 6 (1907) p. 133, line 9 and Millard, Fekherye p. 13 line 14.

No. 5

TRANSLITERATION
1) NA[GU] \textit{md}, MAŠ, A-[é]-kur
2) ni-SIT 4BAD u 4nin-urta
3) šar, kīš šar, KUR 4-a-šur
4) ša Su-mi ša-ra
5) i-pa-SIT-[t]u
6) [...] x x

TRANSLATION
Pendant of Ninurta-apil-Ekur, favourite of Enlil and...
Ninurta, king of the universe, king of Assyria. Whoever erases my inscribed name, ...

NOTES
1) On kišādu as the name for a bead worn around the neck, see CAD 8 (K) pp. 448-49 and CAD 1 (A.) pp. 57-58. Although 'pendant' is not a perfect translation, in its semantic value it seems to come closest to the Akkadian original.
2) The photo in Khalil and Tosi, Sumer 32 (1976) pp. 105ff fig. 1a shows traces of a sixth line. Some of them could be ḫal.

No. 6

TRANSLITERATION
1) NA.GÚ
2) ŠA ṭUKUL.MAŠ šar, KUR AŠ
3) A 10-ĒRIN.TĀJI
4) šar, KUR AŠ

TRANSLATION
Pendant of Tukultī-Ninurta (u), king of Assyria, the son of Adad-nērāri (u), king of Assyria.

No. 7

TRANSLITERATION
1) ana AN.ŠAR'R [bēlīšu]
2) ana ti ṭGISK[IM-Ninurta]
3) šar, KiŠ šI[ar, Aššur]
4) mdAG-[...]
5) GAL É.GAL- Tim 10I-[u]u]
6) aš-sum AN.ŠAR UMUN-[šu]
7) il-te-šu x( [...])
8) ig-ru-ma ([...])
9) uše-li ([...])

TRANSLATION
To Aššur, his lord, for the life of Tukultī-Ninurta (u?), king of the universe, king of Assyria, Nabû—..., the former palace overseer, because Aššur, his lord, ... with him ... is hostile ... has offered ...

NOTES
1) Although the šar is totally different from the one in line 6, it seems to be the best reading. Note also that so far this seems to be the earliest attestation for the writing AN.ŠAR.
2) There is hardly enough room for Tukultī-apil-Ešarra.
3) One could think of Nabû-mušezib or Nabû-sēzi-banni, but it is not clear whether or not the traces are the beginning of Kar.
No. 9

TRANSLITERATION
1) ana ʾHaLlA.A.
2) SU.A UMUN-Šú
3) mdDl.MAš
4) SANGA aš-šur BA

TRANSLATION
To Ḫallasua(?), his lord, has Shalmaneser (III?), governor of Aššur, donated (this).

NOTES
This text presents several problems:
1-2) This deity is unknown to me, nor does he appear in Deimel, Pantheon.
3) Within the dedication the ana balātišu-phrase is missing. There is no certainty whatsoever that this text has to be assigned to Shalmaneser III; on the contrary, the titulary would favour an attribution to Shalmaneser I, but the script seems to be Neo-Assyrian rather than Middle Assyrian.

No. 10

TRANSLITERATION
1) E.GAL
2) mdšul-ma-nu-
3) SAG
4) šar, KUR aš-šur

TRANSLATION
Palace of Shalmaneser (III?), king of Assyria.

Nos. 11–18

TRANSLITERATION
1) ana ʾNIn.GARZA meš NIN-šú
2) mšam-ši-10 GAR ʾBAD SANGA Aš
3) A ʾšul-ma-nu.MAš SANGA Aš
4) A Aš.PAP.A SANGA Aš-ma
5) ana TI-šú BA

TRANSLATION
To Bēlat-parsē, his lady, has Šamši-Adad (v), appointee of Enlil, governor of Aššur, the son of Shalmaneser (III), governor of Aššur, the son of Assurnasirpal (II), governor of Aššur, donated (this) for his life.

NOTES
1) No. 18 omits NIN-šú.
4-5) One line in No. 17.

Nos. 19–20

TRANSLITERATION
1) ana ʾNIn.GARZA meš
2) NIN-šú mšam-ši-10 šar, KAR Aš
3) A ʾšul-ma-nu.MAš šar, KUR Aš
4) A Aš.PAP.A šar, KUR Aš-m[a]
5) […]

TRANSLATION
To Bēlat-parsē, his lady, has Šamši-Adad (v), king of Assyria, the son of Shalmaneser (III), king of Assyria, the son of Assurnasirpal (II), king of Assyria, donated (this) for his life.

NOTES
The transliteration follows No. 19. The following variant occurs in No. 20, line 2:

mšam-ši-10 GAR ʾ[...].

Although Messerschmidt does not indicate a fifth line in his copy (WVDOG 16 no. 32), a comparison with Brinkman, JNES 32 (1973) p. 45 fig. 4, and the remaining space on No. 20, suggests that there was one.

Nos. 21–24

TRANSLITERATION
1) ana ʾNIn.GARZA meš
2) NIN-šú mšam-ši-10
3) šar, KUR Aš ana TI-šú BA

TRANSLATION
To Bēlat-parsē, his lady, has Šamši-Adad (v), king of Assyria, donated (this) for his life.
NOTES
Nos. 23–24 are very encrusted and their inclusion in this group might prove wrong in the future.

Nos. 25–27
TRANSLITERATION
1) ana dNIN.GARZA nin-sù
2) m10-ÉRIN.TAH šar, kUR AŠ
3) a mšam-ši-10 šar, kUR AŠ-MA
4) ana ti-ši BA
TRANSLATION
To Bēlat-parsē, his lady, has Adad-nērārī (m), king of Assyria, the son of Šamši-Adad (v), king of Assyria, donated (this) for his life.

Nos. 28–37
TRANSLITERATION
1) ana dNIN.GARZA NIN-su
2) ml O-ERIN. TAc A m .sa m -si-10 Sar4 KUR AS
3) ana N-SU BA
TRANSLATION
To Bēlat-parsē, his lady, has Adad-nērārī (m), the son of Šamši-Adad (v), donated (this) for his life.

Nos. 38–39
NOTES
Of No. 38, only the first line (ana dNIN.GARZA NIN-sù) is readable on the photo; of No. 39, only the end of the text ([…]-su BA).

No. 40
TRANSLITERATION
1) ana dNIN.GARZA nin-gal
2) GAŠAN-ši Š̄arrUG.GIN
3) šar, kUR AŠ
4) ana ti-ši BA?
TRANSLATION
To Ningal, his lady, has Sargon (n), king of Assyria, donated (this) for his life.

NOTES
On the photo in Delaporte, Louvre 2 pl. 93 the last line is impossible to read. My transliteration is based on the transcription on p. 180. There seems to be little room for SUM-ES.

No. 41
TRANSLITERATION
1) ana d-dam-ki-na
2) GAŠAN-šu Š̄arrUG.GIN
3) šar, kUR AŠ
4) ana ti-ši BA?
TRANSLATION
To Damkina, his lady, has Sargon (n), king of Assyria, donated (this) for his life.

NOTES
The photo in Delaporte, Louvre 2, pl. 93 is impossible to read. Compare my comments on No. 40.

No. 42
TRANSLITERATION
1) ra'-na GAšAN unni-na ki
2) GAšAN-ši Š̄arrUG.GIN.A
3) ra'-na ti-ši SUM-ES
TRANSLATION
To the lady of Nineveh, his lady, has Sargon (n) given (this) for his life.

NOTES
Compare Hallo's forthcoming article. Because of either shortage of space or a scribal error, Sargon's title has been omitted.

No. 43
TRANSLITERATION
1) KUR md30.PAPmes.SU
2) šar, kUR AŠ na-mur-tu
3) šu m-a-bi-ba-₄-al
4) LUGal ku₄ sa-am-si-mur-ru-[na]
5) ū-qar-ri-ba-an-ni
TRANSLATION
Palace of Sennacherib, king of Assyria. Gift, which Abiba'āl, king of Samsimuruna, has presented to me.

NOTES
For Samsimuruna, see Parpola, AOAT 6 p. 303 and the comments by Baer, RA 54 (1960) pp. 155ff. Aside from the one broken and very uncertain piece of evidence from the time of Tiglath-pileser III (Saggs, Iraq 25 [1963] p. 76 no. LXIX line 4), this toponym is only attested in texts from Sennacherib to Assurbanipal.
No. 44

TRANSLITERATION
1) fi-na-qi-a MUNUS E.GAL šá m30.P[APmes.SU (...)]

TRANSLATION
Naqi'a, royal consort of Sennacherib (...).

NOTES
It is impossible to tell from Scheil's edition whether or not the text ends with Sennacherib's name.

Nos. 45–78

TRANSLITERATION
45 1) KUR md30.PAPmes.[...]
2) NA/[BABBAR.DIL.KUR X [...]
3) man-nu šá a-na dul-lu [...]
4) [...] šu-me šat-ru i[...]
5) AN.SÁR NIN.LÜ [...]
6) MU-SÁ NUMUN-ŠÁ l[i/ú]-i-%al[l][...]

46 1) [...] pmes−šaš KUR AS
2) [...]-ru i-ša-ša-šu
3) [...]-ša DINGIR LÁ-ti DÁ-ŠÁ
4) [...] NUMUN-ŠÁ lu-%al-liq
5) [...] ŠÁŠÁ lu-me-ti

47 1) [...] AŠ
2) [...]-DINGIR [...]
3) [...]-ri-ba
4) [...] šá DINGIR
5) [...] ša[r-ru
6) [...] a-num r[t]30
7) [...]
49 1) [...] KUR ĀŠ
2) [...]-imports
3) [...] x ušap-šaš\[3]
4) [...]-tu
5) [...]ti DÜ-ša
6) [...]ha]-liq

50 1) KUR [...] 
2) ša[i] [...]
3) šaî [...]
4) x x [...]
5) u-q[a-r-...]
6) man-[nu šaî [...]
7) ti-paî Št[i-...]
8) ša DINGIR LÜ- [...]
9) 1AN]ŠAR M[...]

51 1) [...] ušš[ša]-šaš [...] KUR ĀŠ[3]
2) [...] ka-rî-bi.DINGIR
3) [...] rû]-qar-ri-ban-ni
4) [...] dul-li ša DINGIR

52 1) [...] x x a x [...] 
2) [...]-i šat-ru [...]
3) [...]-iša DINGIR Lû[i-...]
4) [...] rû]-qar-ri-ban-ni [...]
5) [...]-fma\[1-...]
6) [...] NUMU]-šaš Lû[i-...]

No. 49: BM 89908

No. 50: BM 89909

No. 51: BM 89910

No. 52: BM 89911
No. 53: BM 89912

53 1) […] PAP\textsuperscript{me}SU šar, KUR Aš
2) […] ka-rib.DINGIR
3) […] tū1-qar-ri-ba
4) […]
5) […]
6) […] d\textsubscript{UTU}
7) […] f\textsubscript{3}PA dIB
8) […]-ṭī-qr

No. 54: BM 89913

54 1) […] PAP\textsuperscript{me}SU šar, KUR Aš
2) […] du-me-ti
3) […] i-pa-ši-[…]
4) […]-ṭī šā DINGIR Lū-tī-[…]
5) […] d\textsubscript{UTU} d\textsubscript{IS[KUR]}
6) […] d[…]

No. 55: BM 89914

55 1) KUR m\textsuperscript{d}30 P[AP,…]
2) KUR-ti x […]
3) šā MU šat-ru […]
4) ana dul-li […]
5) AN.$\textsuperscript{sAR}$ MU-šū […]

No. 56: BM 89915

56 1) […] PAP\textsuperscript{me}SU
2) […] Aš
3) […] du-me-ti
4) […] M][U šat-ru
5) […]-tu
6) […] tū DINGIR
7) […] d\textsubscript{UTU}
8) […] 30 d\textsubscript{UTU}
9) […]-ṣū
10) […]-ṭī-qu
57 1) [...] DIN[GIR L]U-[t][i [...]  
2) [...] d\text{\textmu}UTU d[ [...]  
3) [...] f\text{\textmu}PA d[ [...]  
4) [...] l\text{\textmu}]-[l\text{\textmu}-l[i [...]

No. 57: 
BM 89916

58 1) [...] r\text{\textmu}d3\text{\textmu}1\text{\textmu}.PAP\text{\textmu}me\text{\textmu}SU  
2) [...] A\text{\textmu}  
3) [...] f\text{\textmu}at\text{\textmu}-\text{\textmu}ru  
4) [...] p\text{\textmu}a-\text{\textmu}i-\text{\textmu}tu  
5) [...] i\text{\textmu} DINGIR\text{\textmu}1  
6) [...] f\text{\textmu}ti [...]
7) [...] r\text{\textmu}d13\text{\textmu}1 [...]  
8) [...] NUMUN-\text{\textmu}S\text{\textmu}  
9) [...] h\text{\textmu}]-\text{\textmu}li[\text{\textmu}-\text{\textmu}qu\text{\textmu}

No. 58: BM 89917

59 1) [...] KUR A\text{\textmu}  
2) [...]  
3) [...] x a  
4) [...] s\text{\textmu}ap-s\text{\textmu}atl  
5) [...] f\text{\textmu}tu  
6) [...]  
7) [...]  
8) [...] d\text{\textmu}IB\text{\textmu}1  
9) [...] -qu

No. 59: 
BM 89918

60 1) [...] SU \text{\textmu}S\text{\textmu}ar, KUR A\text{\textmu}  
2) [...] p\text{\textmu}a-\text{\textmu}i-\text{\textmu}tu  
3) [...] t\text{\textmu} D\text{\textmu}-\text{\textmu}u-ni  
4) [...] D\text{\textmu}T\text{\textmu}U \text{\textmu}ISKUR  
5) [...] D\text{\textmu}U-GUR  
6) [...] l\text{\textmu}]-\text{\textmu}hal-li-\text{\textmu}qa  
7) [...] -me-ti

No. 58: BM 89917
Annual Review of the RIM Project

No. 60: BM 89919

61 1) [...] r30. PAPmes, rsu1 [...] 2) [...] bi-nu-ut kur [...] 3) [...] x si ia [...] 4) [...] ri-ia ru [...] 5) [...] u šat-ru i-pa [...] 6) [...] du]l-li šá dingir [...] 7) a]n-šar d30 [...] 8) dinnin u x (x) [...] 9) [mu]3 šá1 numun-ši lu-hal-[i-qu]

No. 62: BM 89921

62 1') [...] x [...] 2') [...] e' u-[... ] 3') [...] r]u i-pa-ši1-[... ] 4') [...] šá [...] 5) [...] me šat-[ru] 6) [...] u an. [šár] 7) [...] rm]utu [...] 8) [...-ha]i-[i-qu]

No. 63: BM 89922

63 1) [...] šu šar, kur [as] 2) [...] šá kur za' [...] 3) [...] re'-nr1 ([...]) 4) [...] -li šá [...] 5) [...] -me šat-[ru] 6) [...] u an. [šár] 7) [...] rm]utu [...] 8) [...] -ha]i-[i-qu]

No. 64: BM 89923

64 1) [...] šá dingir1 [...] 2) [...] ra]m]30 d [...] 3) [...] ma-h7 d [...]
68 1) [...] ґ-d-₃₀.PAP [...] 
2) [...] DILl bi-nu-u[t [...] 
3) [...] i-[...] 
4) [...] 
5) [...] 
6) [...] x [...] 
7) [...] NUMUN-šù lu-[u-...]

66 1) [...] su šar, [...] 
2) [...] ūka-₃-rib-[DINGIR] 
3) [...] x ū-qar-[...] 
4) [...] dul-li š[...] 
5) [...] ґDû₃₁-[...] 
6) [...] 

69 1) [...] ґ₃.PAP[me₃...] 
2) [...] Šat-r[u [...] 
3) [...] li šù [...] 
4) [...] NU[MUN]-šù [...] 

67 1) [...] bal-[...]

70 1) KUR md[...] 
2) x x x x [...] 

71 1) [...] šar, KUR (aš)-šur 
2) [...] ґu₃du-ma
3) [...] p'lu-ta-tu
4) [...] t'lu-ta Dū-šu
5) [...] t'dliNNIN
6) [...] dPJa dIB
7) [...]-šu t'lu-ta li-ta-li-qu

73 1) [...] šu
2) [...] dšKUR

No. 73:
83-1-18,655

74 1) [...] d30.dapmeš.su šar, KU[r Aš]
2) [na-m]uur-ti šu ŠNUMUN-X [...] 
3) [...] ŠAMAR.UTU A X [...] 
4) [...]-qar-rib-an-ni1 [...] 
5) [...] šat-ru i-pa-ši-t[u]
6) [...] šu ŠDINGIR Lū-ti Dū-š[u] 
7) [...] M]U-šu ŠNUMUN-šu lu-šar-liq]

No. 74:
83-1-18,656

75 (too fragmentary for transliteration)

No. 75:
55-12-5,170
1) [KU]R m[d[ ...
2) [...] MU [...] 
3) [...] x [...] 

No. 76:
55-12-5,171

77 (too fragmentary for transliteration)

No. 77:
55-12-5,172

78 1') [...] rct-iurn [...]
2') [...] -!

No. 78:
82-5-22,323

TRANSLATION
Palace of Sennacherib, king of Assyria. Gift, which Zēr... Marduk ..., has presented to me. Whoever erases my inscribed name, (whether) he does it in the service of a god or men, may Assur destroy his name and his seed.

NOTES
The translation follows No. 74. All these inscriptions are very similar but not identical. They consist of several elements:

i) The Royal Name and Titulary: It is identical in all inscriptions as far as it is preserved. Note the syllabic writing of the divine name Assur in No. 71 line 1.

ii) Characterization of the Object: Here we have several variants. Aside from the phrase namurtu ša PN ... ugarribanni (Nos. 47, 50-51, 53, 66, and 74), 'gift, which PN ... has presented to me', we have kišitti ..., 'booty of ...' (No. 55). No. 45 gives the name of the stone and then its place of origin and so do probably Nos. 61, 63, and 68. Nos. 48, 58, 69-70, and 72 omit this element. Karib-ili (No. 51 line 2, etc.) seems to be a personal name; compare the name forms Kiribi-GN and Kirib-Bêlti, both in AHw p. 484.

No. 50 line 4: The traces at the beginning do not look like LUGAL to me.

No. 74 line 2: There is the possibility that the numun is a bad mu.

No. 74 line 3: It is tempting to read 4AMAR.UTU-A-šāš, the name of Sennacherib's famous adversary, but it is also possible that Marduk is part of the title of the person in line 2 and the š is something else, e.g. 'son of'.

Nos. 49 and 59 lines 2-3: -ba- seems to be the end of a name. What to do with uṣapsšal I do not know, since paššalu seems to occur again in the next line.

No. 54 line 2, etc.: This GN could be identical with the city Dumme/utu of Bit Adini that is mentioned in the annals of Asfornasirpal II (see Parpola, AOAT 6 p. 107). One could also think about Aμaβaš which, according to Ptolemy 5,19,7 and 8,22,3 is located in arabia deserta.

No. 71 line 2: This GN seems to be new.

iii) Recipient of the Maleddiction: This element is almost identical in all inscriptions as far as preserved. Nos. 45 and 50 add mannu at the beginning.

No. 70 line 2: Can this be tman-mu ša mu’? 

iv) Additional Clause to element iii): It is almost identical in all inscriptions as far as preserved. The group of signs ša an lu ti is problematical. The reading ša ili amēlūti, 'in the service' of god (or) men', that I adopted here is so far without parallel. It seems, however, to be the only sensible one at the moment.

For dulū, 'service', in NA texts see Menzel, Studia Pohl: Maior 10, e.g. pp. 100 and 296.

No. 51 line 5: The first sign might be a broken u.

No. 76 line 3: The traces could be from a t ī or a ša.

v) Invocation of Gods: Nos. 48, 50, and 55 have only Aššur. One deity only is also required by the verbal form of the curse in Nos. 46, 49, and 74 and by the remaining space in No. 69. The other texts have a variable number of deities.

No. 61 line 8: Traces after 4INNIN could be from a MAH.

No. 68 line 6: The traces could be from a NUM.

vi) The Curse: It is identical in all inscriptions as far as preserved.

Nos. 60 line 7 and 46 line 5: As already mentioned, these two texts have the second element at the end.
Nos. 75 and 77, although given in copy, are too fragmentary for transliteration. They are assigned to this group of texts only on the basis of their acquisition numbers.

No. 79

TRANSLITERATION
1) šā ṭ-šār-ra-ḥa-mat
2) MUNUS KUR šā ṣAš.pAš šaR, KUR Aš

TRANSLATION
Belonging to Esarra-ḥamât, royal consort of Esarchaddon, king of Assyria.

Nos. 80–81

TRANSLITERATION
obverse
1) a-na-ku ṣAš-šuR-e-ṭel-DINGIRme₃.GIN.A
2) šaR, šu šaR, KUR Aš A ṣAš.30.PAPme₃.SU
3) šu šaR, KUR Aš A ṣAš.ŠARRU.GIN šušu
4) šu šaR, KUR Aš-MA DU-U É AN.SAaR
5) DU-eš é-sag-gil u K.A.DINGIR
6) mu-ud-diš eš-re-e-ti
reverse
7) ša ḫa-ḥa-zi mu-šaḳ-lil
8) par-ṣu mu-kiN SÁ.DUGa
9) ša ḫINGIRme₃ GALme₃ a-na-ku-MA
10) ša ḫa-laḫ ḫINGIRme₃ ṣ1₅me₃
11) ša AN-e u KI-ṭi ra-biš
12) mu-du-u

TRANSLATION
I, Assur-etel-ilâni-mukin-apli, king of the universe, king of Assyria, son of Sennacherib, king of the universe, king of Assyria, son of Sargon (II), king of the universe, king of Assyria. The builder of the Aššur-temple, the one who made Esagil and Babylon (new), who renewed the sanctuaries of the cult centres, who performed the rites (and) established regular offerings to the great gods am I, who knows the respect for the gods and goddesses of heaven and earth.

NOTES
The transliteration follows No. 81. The following variants are those of No. 80.
1) ana-ku  
2) PAPme₃  
3) (the šar, šu at the end is omitted)  
6) eš-re-e-te (this is the first line on the reverse)  
9) DINGIR.DINGIR  
10–12) (omitted)

No. 82

TRANSLITERATION
1) ana ṣšū en gal umun-šū ṣAš.ŠAAR.PAP.Aš  
2) šaR, šu šaR, KUR Aš a-na ti-šu ba-eš

TRANSLATION
To Marduk, the great lord, his lord, has Esarhadon, king of the universe, king of Assyria, donated (this) for his life.

NOTES
The object carries a second inscription, which tells us something about its function:
1) NIG.GA ṣAMAR.UTU  
2) diš  
3) ṣb-kišib ša dišKUR  
4) ša é-sag-gil

Property of Marduk ...  
The ‘seal’ of Adad of Esagila.

The vertical wedge in line 2 might be a mistake by the stone-cutter, who left it and started again in line 3. Watanabe, Bagh. Mitt. 16 (1985) pp. 390–91 separates line 3 as a different inscription from lines 1–2 and 4.