

THE INSCRIPTIONS OF THE HAREM  
OF KHORSABAD.

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TRANSLATED BY  
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THESE two inscriptions, found in 1852 by Victor Place at Khorsabad, have been saved by myself from destruction and oblivion. They were lost in the disaster of the French expedition in 1855; the two casts were brought by me to Paris, and published in 1858 in the *Expédition de Mésopotamie*, Vol. I., p. 333, and following.

I correct here, in this English translation, some faults which I committed twenty years ago; but I nevertheless maintain now, in 1878, the general sense as it was pointed out in my first publications.

The two texts are without analogy in their kind; the two prayers addressed one to Ninip-Samdan,<sup>1</sup> the

<sup>1</sup> Or, "Simdannu," which is the correct reading.

Assyrian Hercules, and the other to Hea, the god of generation, point out, in their wishes, the matters which were granted by the two gods. One, the divinity of force, is implored to destroy the enemies, the other, the god of fertility, is expected to grant offspring to the kingly adorer.



## INSCRIPTIONS OF THE HAREM OF SARGON.

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### I.

#### PRAYER OF SARGON TO NINIP.

NINIP,<sup>1</sup> Lord of strong actions, which make his glory, increase the majesty to SARGON, King of the legions, King of Assyria, Viceroy of Babylon, King of Sumer and Accad, the builder of this thalamus. Let him attain old age,<sup>2</sup> may his splendour be increased seven times. In the middle of the Zenith and the *Asar*<sup>3</sup> (Paradise) put his reign. Direct the course of his stallions,<sup>4</sup> lead to its end his bravery, grant to him the mightiness without equal, the subjection of his servants; cause his weapons to attain their aim; may he destroy his enemies.

### II.

#### PRAYER OF SARGON TO HEA.

HEA, Lord of the mysteries, framer, increase the family to SARGON, King of the legions, King of Assyria, Viceroy

<sup>1</sup> The name is really Samdan, as said Berossus, who knew about cuneiforms more than any of us may claim to do. Against all opposition of M. Delitzsch, I maintain my former reading of *Sin-dan-nu*, as the sign named *gurusu*, has the values of *tan*, *dan*, and *sin*.

*Sibutu suksidsu*, in Assyrian.

<sup>3</sup> The Zenith may be the sense; it is *domus verticis*. The Assyrian name of the Zenith was *nappakhtu*, from *nappakh*, "to be in the Zenith;" not "to dawn," as almost all scholars translated it.

<sup>4</sup> Certainly a running animal.

of Babylon, King of Sumer and Accad, the builder of the thalamus. Let him open thy canals,<sup>1</sup> fecundate his love, and excite his pride and his joy.<sup>2</sup> Dazzle his look, stop the open ear of the enamoured.<sup>3</sup> Fix his destiny, make perfect his work: may he obtain offspring.

<sup>1</sup> It may be an allusion to the double character of Hea, as god of wedding and god of the waters.

<sup>2</sup> This very difficult passage had been doubtfully rendered by me in 1858, I saw there indications of spots produced by the painting of the figure. I believe this now proposed translation to be more correct.

<sup>3</sup> *Sumkira tamirtus uzne rapšute hasisu palka*. There may be no doubt about the sense; M. Renan once opposed the rather luxurious sense of this text, but I give the idea of Sargon, and not my own.



# END OF SAMPLE TEXT



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