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**EXCAVATIONS AT KISH**  
**OXFORD-FIELD MUSEUM EXPEDITION**

VOL. III

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LOUVAIN (Belgique) — IMPRIMERIE J.-B. ISTAS.

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# EXCAVATIONS AT KISH

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THE HERBERT WELD (for the University of Oxford)  
AND FIELD MUSEUM  
OF NATURAL HISTORY (Chicago)  
EXPEDITION TO MESOPOTAMIA

by L. Ch. WATELIN, Field Director,  
with Epigraphical Notes and Selection of Contracts dated at Hursagkamma,

by S. LANGDON, Director of the Expedition,  
Professor of Assyriology in the University of Oxford

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## PREFACE.

This volume, in which M. WATELIN, who succeeded MR. MACKAY in charge of the excavations at Kish in 1926, describes the great Neo-Babylonian double temple of Ninlil and some unknown deity, appears as volume III of our series. Volume II has been delayed because it is designed to take up the work where the description left off at the end of volume I, when MR. MACKAY had not yet completed the old Sumerian palace in mound A. This he did by devoting the whole of the third season (1924-5) to that monument; his complete plans with discussion of the pottery and other objects found there will be issued immediately by the Field Museum. He was assisted that season by DAVID TALBOT RICE, of Christ Church, Oxford, who is a trained anthropologist. MR. RICE devoted himself to preserving and repairing the human remains of the cemetery; MR. BUXTON, Reader in Physical Anthropology at Oxford, and MR. RICE have prepared a detailed study on the skeletons of the old palace, period 3000 to 2800 B. C. FATHER ERIC BURROWS S. J., of Campion Hall, Oxford, joined the staff that year and continued my work on mound W, which was described in volume I. BURROWS' discoveries on this tal will be discussed in volume II, in continuation of my own work there, and a popular survey of Mackay's completed palace and cemetery with BUXTON and RICE's conclusions about the racial characteristics of the mixed Sumerian and Accadian pre-Sargonic burials will also be given.

In the fourth season (1925-6) I joined MR. MACKAY, when we began the attack on the great ruins of Ingharra, and discovered, as M. WATELIN states, the western side of the double temple. Our trenches never went deeper than plain level and we had then no idea of the enormous depth at which the beginnings of civilisation on this site lay. In volume II, I shall give an account of our first year's work on this huge site, which under WATELIN's systematic excavations, now in their fourth season on this tal, reveals itself to be one of unusual difficulty. Pl. IV shews the enormous progress he has made during the fifth and sixth

seasons, when he was joined by MR. ERIC SCHROEDER of Corpus Christi College, and latterly by MR. HENRY FIELD of New College, now Assistant Curator in Anthropology in the magnificent museum founded by his own family in Chicago. M. WATELIN describes in this volume how he cleared the large Neo-Babylonian temple Ehursagkalamma, and joined it up with the eastern wing, formerly excavated by the ABBÉ GENOULLAC, thus proving the *raison d'être* of the two Sumerian stage towers. It is a double temple and evidently was a double temple when the towers were built. Since they are both constructed of plano-convex bricks, and WATELIN has now proved that their foundations stand on a very extensive thick temenos platform, called « red stratum » in his reports, because of its colour due to highly fired but now decayed bricks, it is obvious that right down below this temple described here, through 25 feet of debris lie the ruins of a double temple until he reaches the period 3000 B. C.

It was during the sixth season, as shewn by Pl. IV, that the enormous age of this site was revealed and the fact that the great period of Sumerian civilisation was pre-diluvian. For below the red stratum, running right across the wide excavations, lies a layer of sand deposited by a great flood, and from there, through a layer 20 feet thick to water level, WATELIN, FIELD and SCHROEDER came upon the brick tombs of the mighty men of Kish. In the seventh season (1928-9) WATELIN has cleared most of this area, seen in Pl. IV, to water level and by shafts proceeded to virgin soil, nine feet below, passing through the period of painted ware and neolithic implements to the remote age, when Kish was founded on the banks of the Euphrates, certainly before 5000 B. C. The temple described here now stands on the verge of a precipice. M. WATELIN by a wide sweep of trenches is also removing the upper strata in order to drive the deeper trenches through the entire area. He has now been joined by his son RÉNÉ WATELIN in charge of the photographic service to whose skill our recent photographs are due. MR. T. K. PENNIMAN of Trinity College, Oxford, served with the staff last season when M. WATELIN cleared the deeper trenches to water level ; his scientific observations and extreme care in preserving the human remains have served the expedition at an opportune moment with results of the utmost importance. In the antediluvian period he has proved that the round headed brachycephalic people are increasingly preponderant as the age of the civilisation becomes more remote.

The building described by M. WATELIN in this book must be destroyed in order to excavate the long series of the older constructions below. It will be preserved for future generations only in the pages and plates of his volume. This brief report of what the expedition is doing at Kish will enable our supporters to understand the great scheme by which the staff is slowly approaching the central part of the vast mound. For the first time in Sumer and Accad we have here an extensive area excavated to virgin soil under great difficulties caused by the water level, now risen many feet above the plain on which the proto-Sumerians founded their first cities. We have now a complete series of stratifications throughout more than 4000 years of history, beginning with the earliest known civilisation of man. M. WATELIN is preparing a volume especially devoted to the pre-Sargonic period, when by means of the hydraulic apparatus now installed he shall have searched the neolithic period below water level.

To our supporters at this critical stage of the work I wish to express the gratitude of all students of ancient history. This is a far greater and more important undertaking than I had reason or imagination to anticipate. From tablets and objects now recovered it is possible to conjecture that the huge ruins of Kish, scattered over an area five miles long and in the central part a mile wide, contain secrets of the utmost importance, whose character it would be hazardous to define at present. Among those who have come to DR. WELD'S aid in supporting the expedition on behalf of Oxford University I should like to mention SIR CHARLES MARSTON, MR. ROBERT MOND, THE AMERICAN AMBASSADOR, GENERAL C. G. DAWES, D. C. L., SIR CHARLES HYDE, Bt. and MR. WILLIAM RADCLIFFE. The generous and always dependable support supplied by the FIELD MUSEUM of Chicago is so great that it would be difficult to express my obligations to them. Their own publications will soon enable scholars to understand the unique archaeological and anthropological collection which they now possess. In as much as this series aims to be popular as well as scientific and has in a measure the nature of periodical reports, my preface to M. WATELIN'S volume on the Neo-Babylonian temple is not written to elucidate his own work. It is written to emphasize the ambitious and scientific method which he is pursuing. May his patience be rewarded.

S. LANGDON, Director of the Expedition.

Jesus College, Oxford, Jan. 1, 1930.



## The Great Temple of Kish (Hursagkalamma).

By L. CH. WATELIN.

A large part of the surface of Ingharra, which apparently represents the most ancient part of Kish, is occupied, in the upper stratum, by a very great Neo-Babylonian temple, whose walls are for the most part exceptionally well preserved; they are constructed of the usual sun baked bricks of this period. See Pl. I. Many baked bricks, stamped with the usual inscriptions of Nebuchadnezzar and Nabunidus, were found beside the wall of the temple, on the north-west side, but not in the walls of the temple. Probably they belonged to some others buildings. The first excavations conducted on this site in 1925-6 by MR. MACKAY exposed the western angle of this monument and two rooms, 10 and 17 on Pl. II. The entire building was cleared by the writer in 1926-7 with the exception of the eastern wing which is in fact a small temple in itself and was previously excavated by the ABBÉ GÉNOUILLAC. Continuing the work of MR. MACKAY, I exposed the entire outer walls which now remain and cleared 15 rooms to an average depth of 4.50 meters. To obtain a complete plan of the temple I traced at slight depth the upper part of the walls of those rooms which I had no time to clear to the floor. It was, therefore, possible to give an exact plan of the general appearance of the whole building. Pl. III.

The temple is built in the centre of the huge complex of mounds; the great *ziggurat* comes right up to it on the south-west side and the smaller *ziggurat* joins it on the south-east side. The corners of the temple are orientated to the four cardinal points. During the excavation of the south-east and south-west exterior walls, my observations were particularly directed to the connection between the two ancient *ziggurats*, both constructed in plano-convex bricks, and this Neo-Babylonian temple. I was interested to know whether the late Babylonians were at all concerned about preserving the relations between these unrestored pre-Sargonic stage towers and the original temple. I found that in

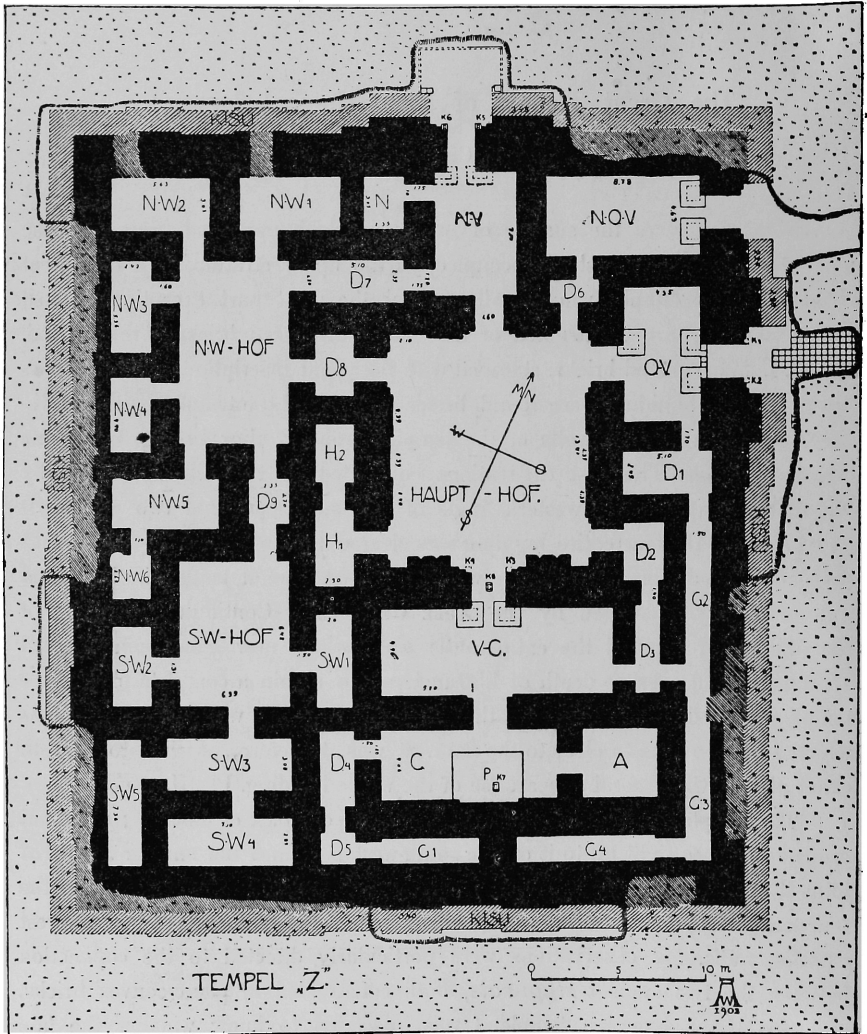


FIG. 1. — Ground-plan of temple Z (Babylon).  
 FROM R. KOLDEWEY, *Das Wieder Erstehende Babylon*, p. 220.



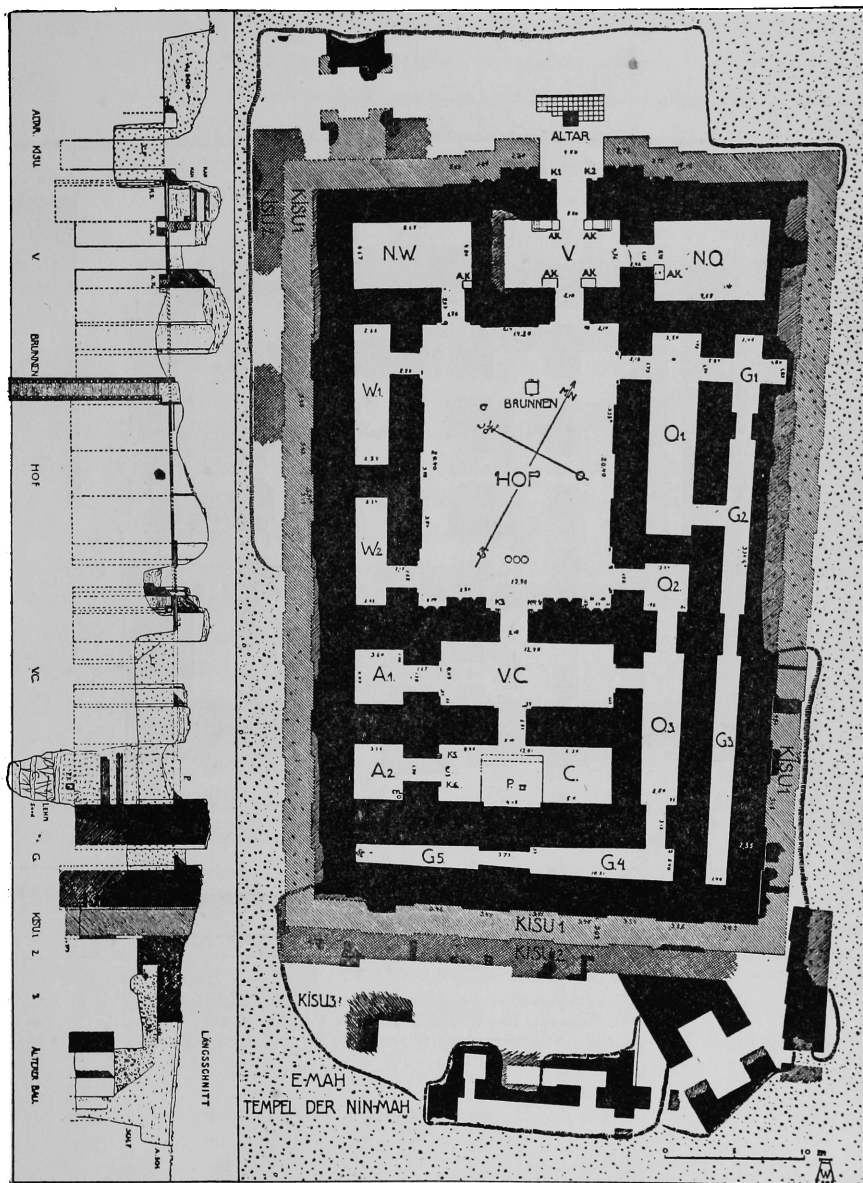


FIG. 2. — Ground-plan and section of Nimmah temple (Babylon).  
 From R. KOLDEWEY, *Das Wieder Erstehende Babylon*, p. 56.

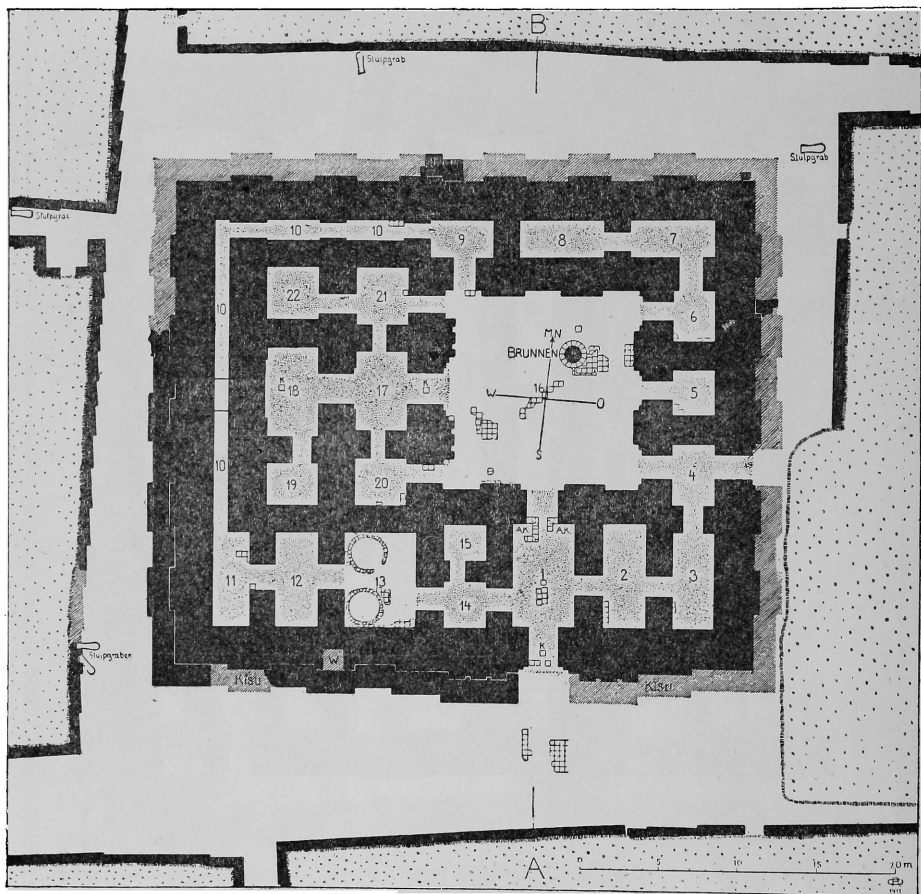


FIG. 3. — Ground-plan of temple of Ishtar of Agade, Merkes (Babylon).  
From R. KOLDEWEY, *Das Wieder Erstehende Babylon*, p. 290.

order to enlarge the temple both *ziggurats* had been cut away at the points where the temple was enlarged and no effort was made to conceal this demolition. The two ancient *ziggurats* were entirely disregarded and must have been, even then, in complete state of disrepair. At those points where the towers were cut away the exterior walls of the new temple are decorated by the same careful architectural scheme as all the other parts and must have been so made to be seen at those points. In fact the *ziggurats* were so severely cut back that a corridor ran between the face of the temple and the broken ruins of the towers. The texture of the *ziggurats* is cut away to a depth sufficient to permit the laying of the foundations of the temple at these places. Therefore, the foundations of the temple, in so far as they extend into the towers, repose upon plano-convex bricks. In view of extensive observations it was evident that the late rebuilders disregarded the *ziggurats* and no longer made use of them in relation to the sacred edifice. It is, of course, possible that Nebuchadnezzar and Nabunidus intended to restore the two stage towers, and never completed the project. If they had done so the old plan of the temenos enclosure would have been restored, and both the greater and the smaller temple would have possessed its stage tower.

The plan of this double temple differs but little from those of Babylon and Borsippa in its general design. (See figures 1, 2, 3 and Pl. IX). It consists of a great rectangular building enclosing a court (1). The chambers on the south-west side, grouped about the *parakku* or central shrine (chamber 1) and the chambers of the north-west and south-east sides are well preserved. But the chambers and great gate of the north-east side, where access was obtained to the court are badly preserved, the northern corner being now entirely obliterated. The *tal* at the north angle has been cut by a ravine, caused by the heavy rains, which descends to the plain and this part of the temple has been washed away. The eastern corner of the temple complex is occupied by the smaller building exposed by the ABBÉ DE GENOUILLAC in 1912. See Pl. II. This is a temple and not a palace, and is in direct relation to the larger temple, as I was able to establish after I had excavated the entire building. The small temple

(1) Here the discussion is confined to the larger temple.

constitutes the eastern wing of the great complex, and its architectural plan corresponds precisely to that of any other Neo-Babylonian temple. It contains a *parakku* or central shrine (chamber III) on its south-west side, facing the smaller *ziggurat*, and is characterized by an alcove. There is a small interior court whose walls are ornamented by the usual recess decoration not employed in any of the chambers in either temple.

The south corner of the great temple is, therefore, built into the great *ziggurat*, and the south-west side of the small temple protrudes into the small *ziggurat*, cut away to built this annexed temple. The north-west side of the great temple lies over the walls of an older temple which is orientated differently. The Neo-Babylonian temple stands immediately over the one beneath it and there is no question of attempt to increase the elevation of the foundation of the new building. Chamber 2, however, has a pavement of ten layers of bricks, which is unique. This feature does not recur either in the central shrine nor in chamber 10 (of especial importance), and it is difficult to account for this specially thick foundation in chamber 2. It is possible, that chamber 3 had the same pavement. It has not yet been cleared. Perhaps an explanation will be forth coming when the upper temple is demolished and the inferior building examined.

The nucleus of chambers formed by the central shrine (1), the two side chapels (2-3), the inner forehall (4), the outer forehall (7), and the four wing chambers (5-8-6-9) forms an isolated group. Communication to this group from the court is by a central gate and two side gates and they are all accessible to each other. This arrangement is found here only and is repeated on a smaller scale in the eastern wing temple (III, VI, IX). It is unique at Kish and found nowhere else. The arrangement of chambers around the court follows the ordinary plan of all excavated monuments of the period. A large central gateway on the south-east and one on the north-west side give access to all the rooms in those wings. There is a small gate near the south corner on the south-east side, giving access right and left to two long and very narrow rooms (21-23); 23 is really only a long corridor communicating with room 24. The reader will observe that interior communication between the eastern and western parts of the temple is impossible. It is necessary to enter and cross the court or to go outside and enter by an outer gate.

There is also an outer gate in the centre of the south-west side, giving access to the rooms behind the shrine room (18-19-20), but not to the left (17-17<sup>a</sup>), where the western corner is in ruins, but where a small gateway corresponding to the one opposite near the south corner must have given access to these rooms. The gateways on the sides do not lead to a series of rooms in alignment. If one enters by any of these three gates, giving access to rooms 26, 18, 12, he is faced by the interior wall of a chamber. In no case has he view of the interior except by the large central north-eastern gate, which is the main gateway of the court. This is clearly intended to prevent visitors from looking into the interior of the temple by the gateways which are without doors; obviously only a very definite caste of priests was permitted to occupy the interior rooms. Otherwise why did the architect conceal by this irregularity the interior of the temple from view by the side gates? Also the disposition of the rooms and passage-ways from one part of the temple to another in regard to the parts outside the shrine nucleus is such that admittance to the interior can easily be controlled. An invasion of visitors could thus be diverted easily from the sacred precincts. Clearly the outer rooms are planned with an irregularity exactly contrary to the regular disposition of the shrine complex and so arranged intentionally.

The *parakku* or central shrine room (1), contains a shallow alcove, before which stood the pedestal supporting the statute of the god or goddess of this great temple. [According to the references to deities at Kish, the greater temple should be *E-hursag-kalamma*, and the deity Ninḥursag, Aruru, Nintud.] The pavement of the shrine room (1), is made of baked plano-convex bricks,  $20 \times 5 \times 6$  cm. The presence of such bricks, which date from a period 2500 years earlier than the building, MR. WOOLLEY explained by the survival of a religious ritual (1). But at Ur, where such bricks were found reused in the late period, they occur in the construction of brick boxes which contained foundation deposits and sacred relics. At Kish they have an unusual size which corresponds to no measurements of this type of brick found anywhere in pre-Sargonic buildings in this site. This fact supplies additional proof for the thesis of MR. WOOLLEY; the bricks of the pavement must have been specially moulded by the Neo-Babylonians for this purpose.

(1) *Babylonian Prophylactic Figures*, by C. LEONARD WOOLLEY, in the *Journal of the Royal Asiatic Society*, 1926, p. 696.

Immediately beneath the pavement, 1.90 meters from the alcove wall in the axis of the door-way and alcove was found a box made of baked bricks  $31 \times 31 \times 14$  cm., and each bears the stamp of Nebuchadnezzar son of Nabupolassar. These baked bricks have traces of bitumen on their backs and consequently they must have been laid in mortar in some wall previously and removed from their original place. They were evidently chosen because of their inscriptions which are all turned toward the interior of the box. It is, therefore, certain that this box derives from the reign of Nabunidus. One of the four perpendicular bricks was cut down to fit into the space between the ends of the two perpendicular bricks which join it at right angles, as seen in this figure. (See fig. 10). Bricks *a-b-c* are of the ordinary dimensions, but *d* is cut down as described above. The bricks of this box were adhered together with clay. It contained a clay figurine of the messenger god Papsukkal, holding in his right hand a gold rod (1). Pl. VI. Beside the box was found a broken clay jar; stone beads and two stone Egyptian scarabs lay scattered around it. The excavations were then continued from this box toward the back wall of the alcove and here a brick belonging to the first layer of the wall jutted out beyond the line of the wall, and the portion projecting from the wall lay upon the plano-convex pavement. This peculiar position could not be accidental. It lay precisely in line with the brick box. The wall at this point was then demolished and between each brick buried in the mortar joints lay beads of all sorts, gold, stone, paste, natural pearl. Some of the stone pearls are set in gold; there were also gold pins with lapis lazuli heads, copper pins with cornelian heads, copper finger rings with silver settings, cornelian rings, numerous fragments of coral. Pl. X. This treasury of jewels was buried in the interstices of the bricks to a distance of one meter in the wall. The discovery proved that the entire wall was built at one time. It is impossible to suppose that the jewels were placed there after the wall was made, by making a deep breach into it and then laying a projecting brick to indicate their presence. The regularity with which these jewels are inserted in the mortar between the bricks proves clearly that they were placed there when the wall was made, and they are an offering to the deity of the temple.

(1) See also ROBERT KOLDEWEY, *Excavations at Babylon*, p. 59.



FIG. 5.  
Sumerian scheme of wall decoration. See p. 10.



FIG. 6.  
Sumerian scheme of wall decoration. See p. 10.



FIG. 7.  
Babylonian scheme of wall decoration. See p. 10.

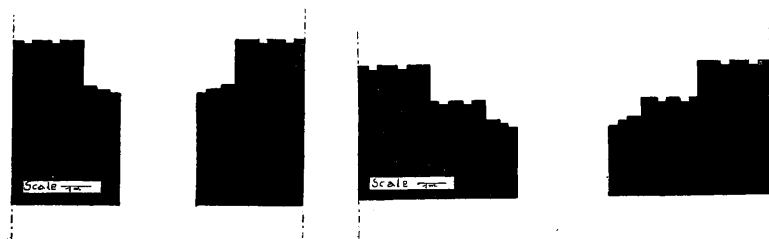


FIG. 8.  
Wall-decoration of gateways.  
See p. 10.

FIG. 9.  
Wall-decoration of gateways.  
See p. 11.

I removed the pavement of the shrine and found no object, what-so-ever, beneath it. Beneath the thresholds of the three doorways leading from the court to the shrine complex, i. e., giving into rooms 8-7-9, were three similar brick boxes. The box of the central door-way contained a long gold pin with lapis lazuli head. The boxes of the two side entrances contained nothing at all. These must have contained perishable offerings or relics as KOLDEWEY has also remarked. They were all placed at the middle of the thresholds at slight depth.

To break the monotony of the outer walls and the interior walls of the court the architects employed a scheme of grooves or shallow false columns. These grooves are designed to give opposing shadows and lights in order to satisfy the eye of the observer esthetically by a very simple device. This architectural principle of the groove was discovered already by the early Sumerian builders and was detected in the old palace excavated by MR. MACKAY in mound A. But the early Sumerian scheme is simple and consists of only one or two steps. See figures 5 and 6. This design is then repeated along the face of the wall. But as architecture advanced the device became more complicated as in the elaborate scheme employed on the temple at Kish. Here there are a series of steps each having grooves. See figure 7. The sizes of the false columns depend upon the dimensions of the bricks. They are made with one, two or three bricks, and often an additional part of a brick is used. The width of the groove is almost always that of one brick, and its depth a half brick. Most curiously the rythm of the design varies on the different faces of the walls. For example in counting the bricks, which form the fronts of the false columns of the south-west wall, I found either a rythm of two and a half bricks, two bricks, two and a half bricks, or a rythm of one and a half bricks, two bricks, two and a half bricks. But on the north-west and south-east fronts the rythm is two and a half, three, two and a half bricks. There is, therefore, no absolute rule in the distribution of the false columns. The length of the wall seems to have determined the width of the columns, the architect being guided by the central group of grooves in any wall which is always the deepest. The buttresses on each side of the three great outer gates giving into rooms 26, 18, 12, and of the central court gate giving into room 7 have invariably four false columns. These projecting buttresses or half towers are joined to the gateways by a series of steps. See figure 8. The section



between the buttress and the gateway of the court is, however, more complicated. Here there are two elements in this recess, a straight section decorated with false columns followed by a receding section of steps. See figure 9 and Pl. VII.

I found no stone door-sockets to receive the door posts in the gates. Nevertheless every one of them, as well as all the door-ways of the shrine complex, has rabbets which were undoubtedly intended to give place for swinging door posts.

Room 10 is peculiar in that it contains four alcoves consisting of a single stepped recess. See figure 11. Since the western corner (17<sup>a</sup>) is in ruins, I could not determine whether access to this room and the room into which it leads on the western corner was obtained exclusively from the court through rooms 13-11, or whether there was also an outer gate somewhere in this section. I found this corner completely demolished and have not yet excavated deeply enough here to find the foundation walls, if they really exist still (1). Obviously the alcove decorations, which occur in no other room, indicate its special importance, and if it were an inner shrine there could be no back entrance to it.

The walls of the rooms and halls are now 5.60 meters high, made up of twenty-three layers of bricks 16 cm. thick and by interlaid mortar which supplies two meters of the height. The walls are so well preserved that the facade can be traced right up to the cornice. The cornice is particularly visible on the top of the back wall of the shrine room 1, as seen in the photograph, Pl. V. It is composed of a layer of bricks which projects slightly beyond the wall. So far as I could judge from the ruins, there were two or three layers of bricks « en encorbellement » above this cornice, but in any case the ravages of rain and wind have left only the lower projecting layer or corbel, which supported the roof.

The walls of the interiors of some rooms have bricks laid against them to a height of about four meters. They are laid in confusion, some lying flat, others on edge. The positions depend entirely on the height of the piles. The photograph, Pl. VIII, shews how they were piled against the walls of a door-way. They lie

(1) MR. MACKAY and Professor Langdon excavated this part of the temple in 1925-6. They were under the impression at the time that the walls were violently breached by an army of invaders at this point, and probably by Cyrus when Nabunidus fled to Ehursagkalamma. [My opinion, which I believe MR. MACKAY shared, when he excavated this corner of the temple, was that no outer gateway existed there and that the rooms 17<sup>a</sup>, 17 were entirely enclosed by the outer wall. S. L.]

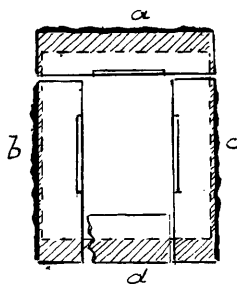
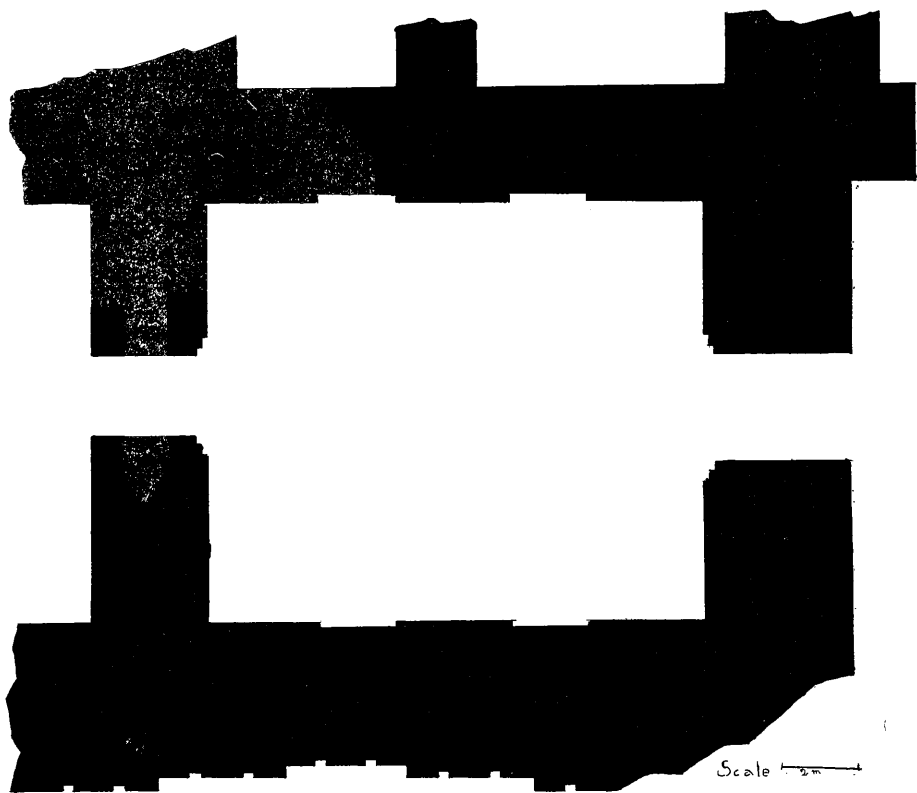


FIG. 10.

FIG. 11.  
Plan of room 10. See p. 11.

loosely together without trace of mortar binding, and the break of the joints is not observed. Often the rows of bricks, which are laid on edge, incline toward the wall. The same piles of loose bricks were found in some rooms of the eastern annexed temple. Several explanations for this apparently useless encumbrance of the rooms occurred to me. They are neither an ornamentation nor a support to the walls. There is no reason to find a complicated explanation. The temple was actually in process of being repaired when the kingdom of Nabunidus fell, and these bricks had been piled here by the masons, after having been sun dried, with the immediate intention of repairing the structure. There is usually only a single layer of them so that the air could pass through them readily, and they are piled up to the reach of an ordinary workman. Moreover each pile ends with a layer of bricks laid on edge, and the top layer is composed of bricks laid flat. The upper layer would prevent rain from soaking the pile in case the rooms were still unroofed. It is possible to suppose that these bricks, piled against the walls of the rooms, were used as means for climbing to the superior parts of the walls during the reconstruction of the temple. There can be no other explanation for the piles against the walls of the door-ways; for they only diminish the width of the passages. Moreover, I noted near the small gateway of the south corner a breach in the wall and in this part of the temple the only place where bricks were piled against the chamber walls within and without was near this breach; they were there ready for repairing the breach.

There is no trace of water conduits in the walls, and no trace of roofing which was certainly there according to the architectural inscriptions of the Neo-Babylonian kings. It is clear that the rooms must have been roofed; for if the interiors were not in semi-darkness the architects would most certainly decorate them in some way as they did the exterior walls.

During the long and expensive work of clearing this great building, I found not a single inscribed monument or inscription which throws any light upon its history or gives the name of the temple or anything about its cult. The stamped bricks of Nebuchadnezzar and Nabunidus provide the only information, and it is clear that Nabunidus was engaged in the reparations when his kingdom fell before the arms of Cyrus. It was built by Nebuchadnezzar but curiously enough he does not refer to this work in any of his carefully edited inscriptions, and this

is wholly inexplicable. The temple is the largest building of its kind built by him anywhere in Babylonia, which makes the omission in his records all the more unaccountable. Surely a record of it exists somewhere in this *tal*, and the reason for its omission in the redactions of his other records is that this work was done very late in his reign. The technique of the beads and jewels deposited in the back wall of the inner shrine is Neo-Babylonian. In room 13, beneath the pavement, I found the upper part of a wall of a building whose orientation was entirely different. Consequently the work of Nebuchadnezzar was new and not a reconstruction of the earlier temple. I trust that, after the magnificent Neo-Babylonian structure is demolished and we are able to explore the building beneath it some very definite information may be obtained concerning the history of this temple.

#### THE SMALL ANNEXED TEMPLE.

The eastern annex was excavated by the ABBÉ DE GENOULLAC, director of a mission of the French government in 1912. He exposed the outer walls and cleared most of the rooms. Unfortunately detrition by dust storms and rains has sadly defaced the walls exposed sixteen years ago, and I am only able to make use of the plan which has been published by that expedition in *Fouilles françaises d'El Akhmer*, Pl. 44, Plan VI. This plan joins up perfectly with that of the larger temple, and proves clearly that we have here a small temple and not a palace as the ABBÉ DE GENOULLAC supposed. This archaeologist would have altered his opinion if he had been able to continue his excavations and seen the connection with the great temple. The annex presents a very faithful replica of the great temple, on smaller and more simple lines. There are the central court, forehall and central outer gate in direct axis with the inner court gate leading to the shrine room and rooms about the court and central outer gates on the wings. But here there is direct access to the interior from the side gates, and also from the court of the great temple by means of a door-way (h) leading through rooms a-b-c directly into the room of the western corner of the annex (VI) which opens into the *parakku*, by a door-way (e). This is a unique feature of Babylonian religious architecture; for there is no other example of an inner shrine room

which has lateral access to a chamber having in turn access to other exterior chambers and then direct access to the court of another temple. Certainly this line of access from the great court by the rooms and door-ways a-b-c-e was reserved for the priesthood, so that there was no need for them to go outside to serve in the annex. The laymen could enter by the gate A and leave by the gates d, f, g ; admission to the shrine room being forbidden them.

Room II is clearly the interior court ; its position in relation to the gateways and shrine and the false-column decoration of its walls prove this. Room VIII has an alcove and corresponds to room 10 of the great temple with its four alcoves. It was clearly designed for a special purpose. I was unable to determine the rythm of the bricks in the false-column and groove decoration of the walls owing to the decay of the long exposed walls and the reduction of the plan published by the French mission offers no help in this matter. It probably differs little from the schemes adopted for the greater temple. In this annex I found bricks piled against both the *exterior* and interior walls which confirms my theory of their presence in the chambers of the great temple.

On the north-east side, to the right of the central gate the wall has a deep recess marked by the letter X. This was perhaps a shelter for a watchman. My observations on the annex are largely based upon the plan of DE GENOUILLAC, after I had joined it up with my own and had studied the ruins in their present condition. More definite information will be available when the entire Neo-Babylonian structure has been removed and the inferior stratum explored.

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## Inscribed Brick of Merodachbaladan.

BY PROFESSOR LANGDON.

On the northern slope of the mound D, at a depth of 3 metres was found an inscribed brick of Merodachbaladan, the Chaldean, who successfully revolted against Assyria at the accession of Sargon in 721 and established an independent monarchy at Babylon; only one brick inscription of this king was previously known, a ten line Sumerian text from Erech, I Raw. 5, No. XVII, republished by FR. LENORMANT, *Choix de Textes Cunéiformes*, No. 8. It reads *nin* <sup>a</sup>*Immini nin kur-kur-ra nin-a-ni-ir* <sup>a</sup>*Marduk-apal-iddin-na* (1) *lugal Ka-dingir-ra*-(ki) *bal Eriba*-<sup>a</sup>*Marduk* (2) *lugal* <sup>mat</sup>*Šumeri u Akkadi* (3) *é-an-na é-ki-ág-gá-a-ni mu-na-dū* (4).

The only important monument of this king is the fine diorite memorial deed, VS. I No. 37, in which he confirmed a grant of large estates to Bel-aḫē-eriba, *šākin ṭemi*, prefect of Babylon (5). The Kish inscription confirms the boastful claims of this monarch on the memorial deed; « he who made beautiful all temples », « who perfected their ritualistic orders », etc. The restoration of Hursagkalamma at Kish seems to have been carried out by Iddinna-Nergal, governor Kish. It is unlikely that the restoration of this temple occurred during the wars between Merodachbaladan and Sargon, at the end of the former's reign, and a date approximately 715 BC., or at least 120 years or more before the complete reconstruction by Nebuchadnezzar may be assumed. The great building exposed by M. WATELIN was under repair by Nabunidus. Merodachbaladan's brick has been reused by some later builder; the text is incised on the end which has been smoothly and evenly sawed off by the excavator for transport to

(1) *A-sig-na*.

(2) VS. I 37 II 43, *i-lit-ti Eriba-a-Marduk*.

(3) *ki-en-gi uri/(ki)*

(4) « To the queen, Ishtar, queen of the lands, his queen, Merodachbaladan, king of Babylon, of the dynasty of Eriba-Marduk, king of Sumer and Accad, Eanna her beloved house has built ».

(5) Dated in the 7th year of his reign, Tammuz 23<sup>rd</sup>, i. e., 715 BC.

Oxford. The right end has been damaged. Although the architectural term in line 2 is obscure and the reading uncertain, the inscription proves the correctness of the writer's conjecture, in Vol. I 24-29 of this series, that the principal temple of Eastern Kish is Hursagkalamma, and that it was dedicated to Ninlil, the local title of the mother goddess. The small temple which forms the north-eastern wing may be that of Nin-é-anna, and the E-tùr-kalam-ma of liturgical texts. It is also certain that Ninlil of Hursagkalamma is identical with Ishtar of Hursagkalamma (1).

1. *ana* <sup>d</sup>*Nin-lil* *belti rabi-ti beltì ùir-ti ummi rim-ni-ti a-ùì-bat é-kur na'itti* (?) (2) *ùà ki-rib Hùr-sag-[kalam-ma . . . .]*
2. <sup>d</sup>*Marduk-apal-iddin Tin-tir-(ki) ùar* <sup>mat</sup>*ùumeri ù Akkadi* (3) *ti-kip* (?) (4) *ri-ùà-an an-du-ni-ti* (5) *ùà ul-tu [ùmè rùkùti ikùpu ?]*
3. *agurra u-ùal-bi-in-ma ana balaù napiùti-ùu ù ba-la !-ti-ùu* (6) *ù-ùe-più ùu-ba-eù ana ùat-ti* <sup>d</sup>*Nin-lil* . . . . .
4. *bit-a ùu-a-ti ha-diù ina nap-lu-si-ùu-ùà* (7) *ana Iddin-na* <sup>d</sup>*Nergal ùaknu(mu) ùà Kish-(ki) ri-e-ùu pa-lih-ki* (8) *ina Ki[ù-ki]*
5. *ùal-meù i-tal-lu-ka ana balaù ùmè rùkùti ùanàti nuhùì ù hegalli a-na ùarri belì-ùu* (9) *ùà-a-ùu [pìhàt Kiù-(ki) epèùa ?]*
6. *a-na kiùti li-ki-s-su a-na pan ùarrù-ti* (10)

1. For Nin-lil, great queen, farfamed queen, merciful mother, who sits in Ekur, the *revered*, who in Hursagkalamma . . . . . ,

(1) *Kish*, I 27 n. 6. A temple *E-mam-ti-la* at Kish is mentioned in contract 1929, 140, l. 13 in this volume.

(2) *nì-zu = na'adu* ? Cf. Nana ..... *na'-it-ti*, RA. 11, 97, 3. Cf. <sup>d</sup>*Ni-zu-an-na* = Gula, KAV. 46 Obv. 18; *Shurpu* VIII 16; CT. 22, 223, 3.

(3) Same title of Merodachbaladan in KB. III 184, 46 = VS. I 37 I 46.

(4) Uncertain. Sign appears to be *TUM*, value *kib*, *kip* ? Cf. SAI. 3373. Also sign *dur* possible, or what ?

(5) *DU* is not entirely certain.

(6) Here *napiùtu* of a man is distinguished from his personality. Cf. *zi-ni-ta ni-bal-bal = itti napiùti-ùu it-ta-nab-[bal]-kat*, (The man) is torn assunder from his soul, CT. 16, 24, 13 = PBS. I, 127 I 16-17. *tubuk napùat-ùu*, pour out, empty him of his soul, breath of life, *Creat.* IV 18. *balàtu*, the physical life is clearly distinguished from the *napiùtu*, « breath of life », soul.

(7) Sic ! Inf. with object *ùu*, and possessive *ùà*.

(8) Change to 2<sup>nd</sup> per.

(9) Cf. the same passage with reference to Bèl-aùè-irba of Babylon, KB. III 188, 36.

(10) Uncertain.



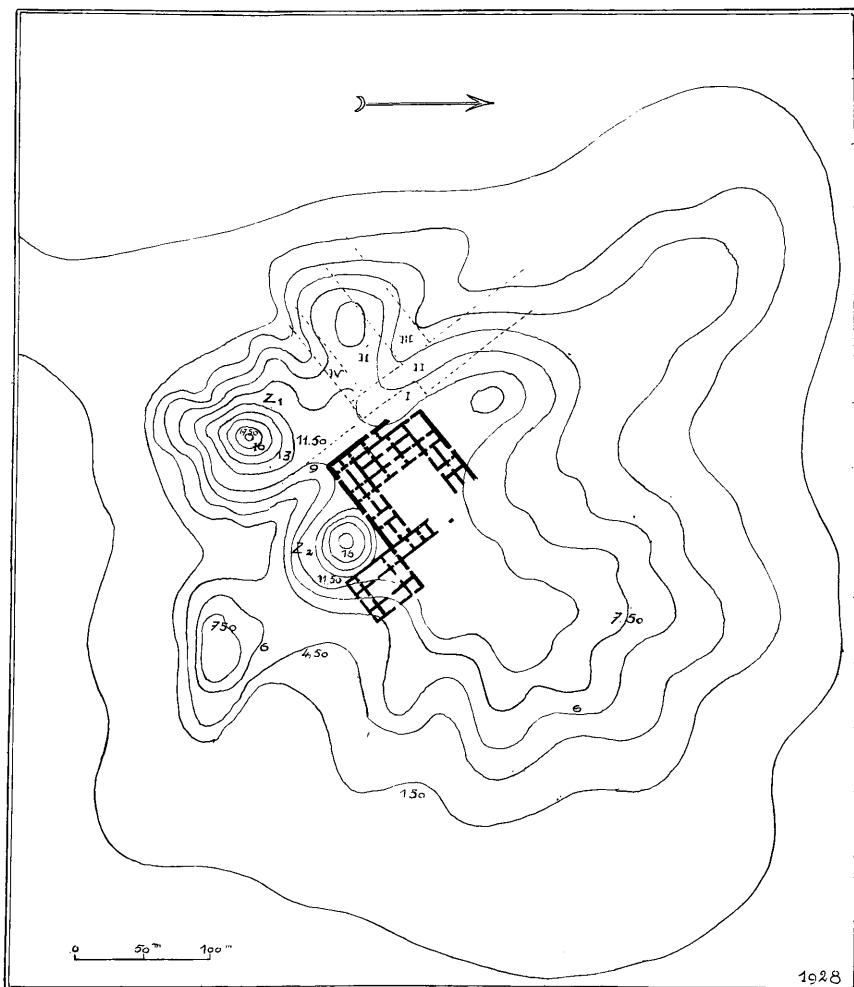
2. Merodachbaladan of Babylon, king of Sumer and Accad, as to the *layers of bricks of the top* of the *andunitu*, which since long before [had collapsed],
3. caused burnt bricks to be made, and for the life of his soul and for his own life he caused it to be constructed like onyx stone. Forever may [Ninlil . . . . .],
4. when she beholds this temple, to Iddin-Nergal, governor of Kish, the archon, thy worshipper, that at Kish,
5. he exercise his functions happily, that unto life of distant days, in years of prosperity and plenty, for this king his lord he [fulfil his governorship of Kish]
6. *before royalty*, grant as a gift.

## INDEX OF SPECIMEN TABLETS AND INSCRIPTIONS EXCAVATED AT HURSAGKLAMMA.

Herbert Weld Collection in the Ashmolean Museum.

- 1929, 136. Inscribed brick of Merodachbaladan. Mound D, excavated in 1929. Pl. XI.
137. Fragment of three column barrel cylinder. Sumerian. Account of the wars of Samsuiluna and his restoration of Kish. Found on surface in Western Kish, 1929. Pl. XII.
139. Contract for loan of silver and after payment the creditor promises to deliver the contract cancelled. Cambyses 5 ; Tebit 15. Excavated in mound W, in 1925. Pl. XIII.
140. Contract. Loan of two old pots. Darius 25 ; Adar 16. Mound W, 1925. Pl. XIV.
141. Contract for lease of land for cultivation. Nebuchadnezzar 31 ; Elul 13. Pl. XV.
142. Contract. Sale of land with Aramaic graffito. Xerxes 17 ; Tebit 28. At *Bit-Salim*.<sup>a</sup> *Bél*. Excavated at Mound D, 1928. Pl. XVI.
143. Contract. Loan of a commodity. Xerxes 17 ; Elul 23. Mound W, 1925. Pl. XVI.

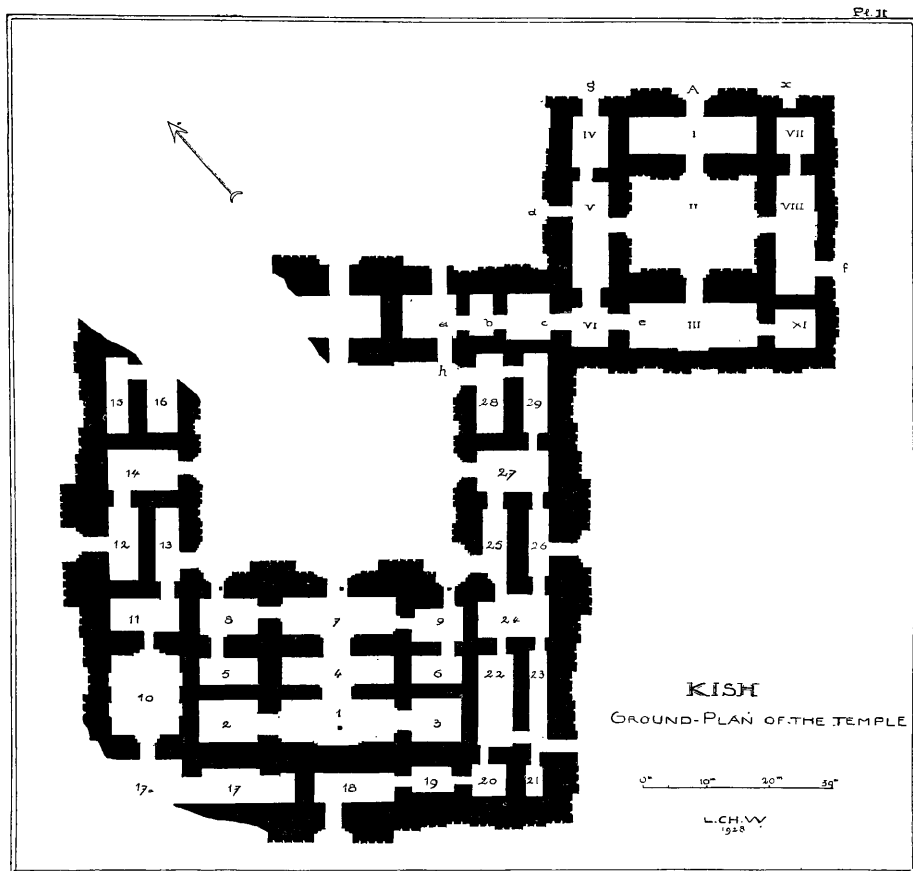
144. Contract to make bricks, the employer agreeing to supply the land for firing the bricks and straw and ? for making them. Nebuchadnezzar 31 ; Šebat 20. Mound W, 1925. Pl. XIV.
  145. Contract before witnesses ; *adanna ana pan X iškunnu*. Neriglissar 3 ; Nisan 24. Mound W, 1925. Pl. XIII.
  146. Contract. Loan of silver from a bank (*birtum*). Nebuchadnezzar 35 ; Adar 11. Mound W, 1925. Pl. XV.
  159. Contract concerning jars of beer. Alexander *šarru ša KI-MIN*, i. e. Babylonia. Probably Alexander the Great. Second published tablet of his reign. See also CT. IV 39 c ; UNGNAD, *Hundert ausgewählte Rechtsurkunden*, No. 89, from 11<sup>th</sup> month of his 6<sup>th</sup> year. Certainly from Babylon. Weld. 1929, 159, was excavated in 1929 in Mound D, north of the great Neo-Babylonian temple. Alexander 7 ; Ab 12<sup>th</sup>. Pl. XI.
  160. Accadian letter excavated 1928, in the red stratum level 16 feet below level of the Nebuchadnezzar pavement, in Mound Z. Sargonic period. See also RA. 24, 90. Pl. XI.
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## Tal Ingharra.

Z<sub>1</sub> great ziggurat.Z<sub>2</sub> small ziggurat.I work 1925-1926 5<sup>m</sup> deep.II, III > 1926-1927 10<sup>m</sup> deep.IV > 1927-1928 16<sup>m</sup> deep.





Ground plan of the Temple at Kish

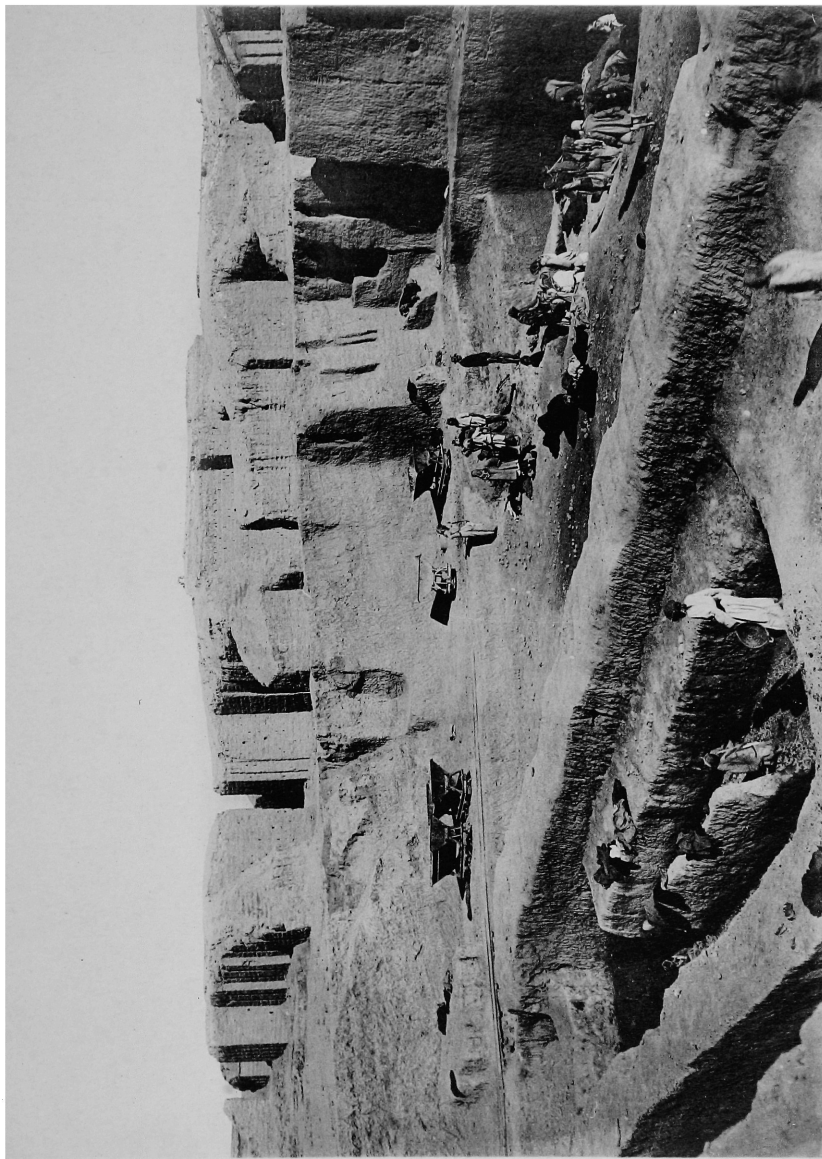




KISH — General view of the temple from the top of the great ziggurat, looking north. On the right is the small ziggurat.







KISH — General view of the work, 1927-1928





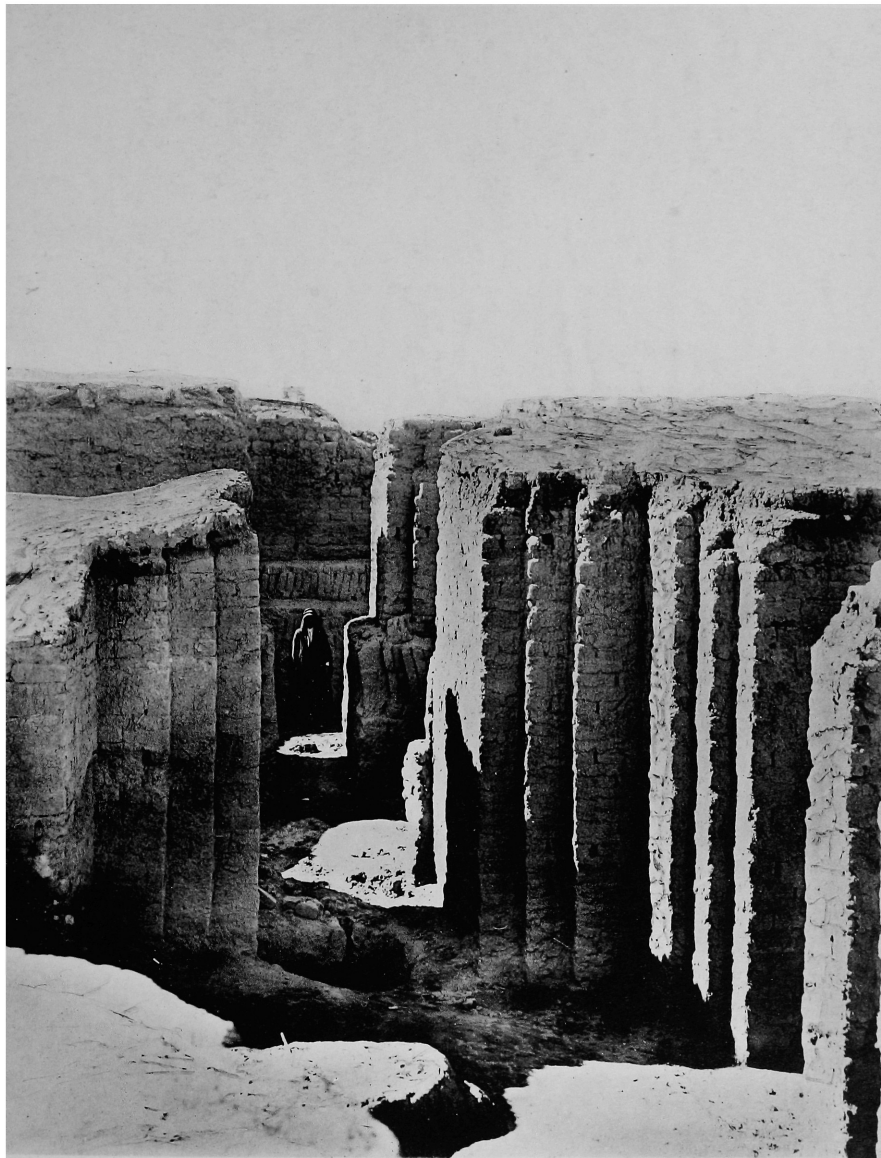
Room 1, on the left, cornice and alcove; in the back ground, Room 2





Terracotta figurine of Papsukkal found in the brick box, Room 1





Western gateway of the central court

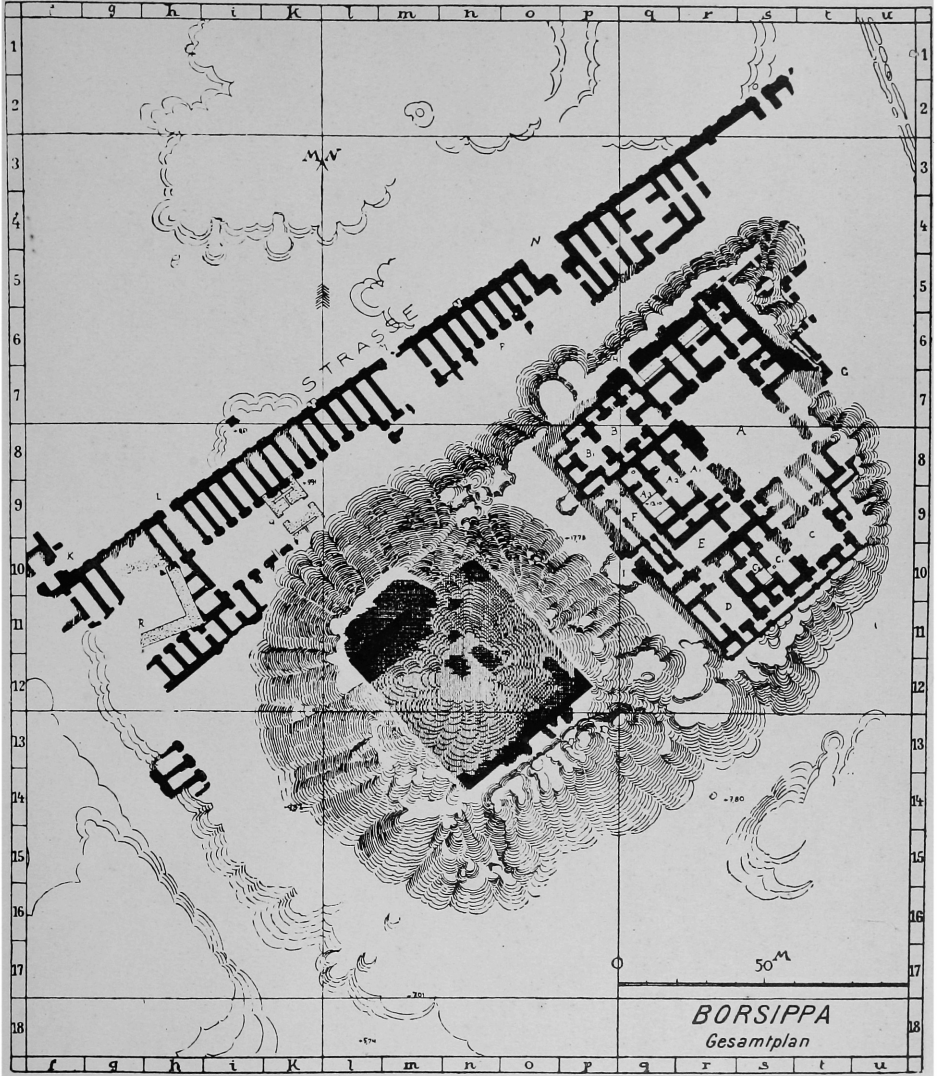






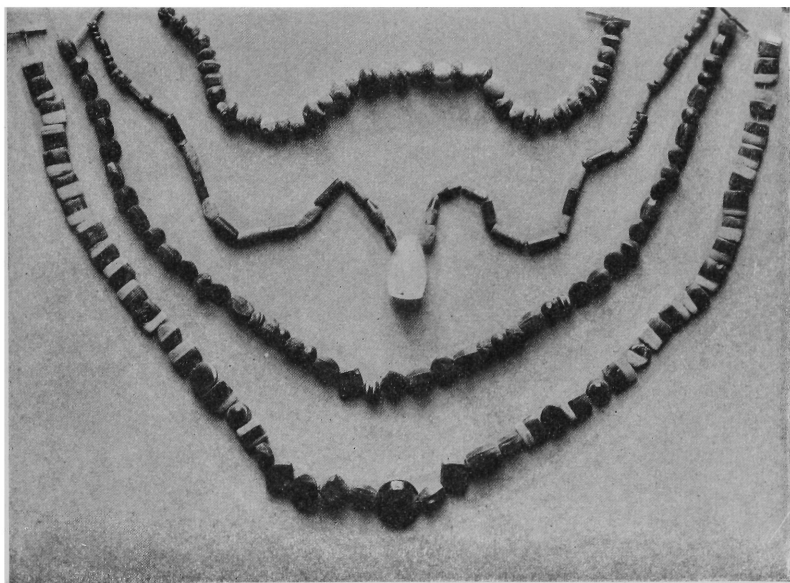
Bricks piled against the walls in the rooms





Ground plan of the Temple of Nebo at Borsippa  
 From R. KOLDEWEY, *Das Wiederersteuende Babylon*, p. 291





Jewels found in back Wall of Room 1. See p. 8.



Brick of Merodachbaladan. W. 1929, 136.

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W. 1929, 160.

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About half the tablet broken away

Reverse

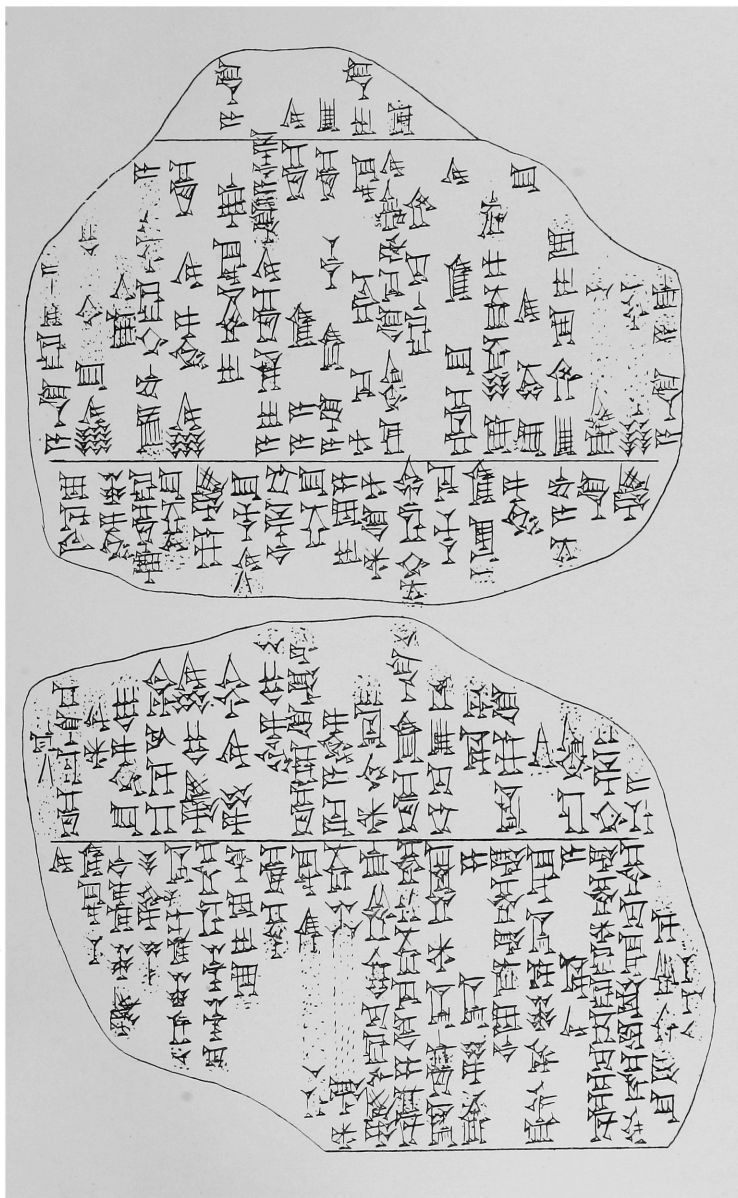
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W. 1929, 159.





Barrel Cylinder of Samsuiluna. W. 1929, 137.

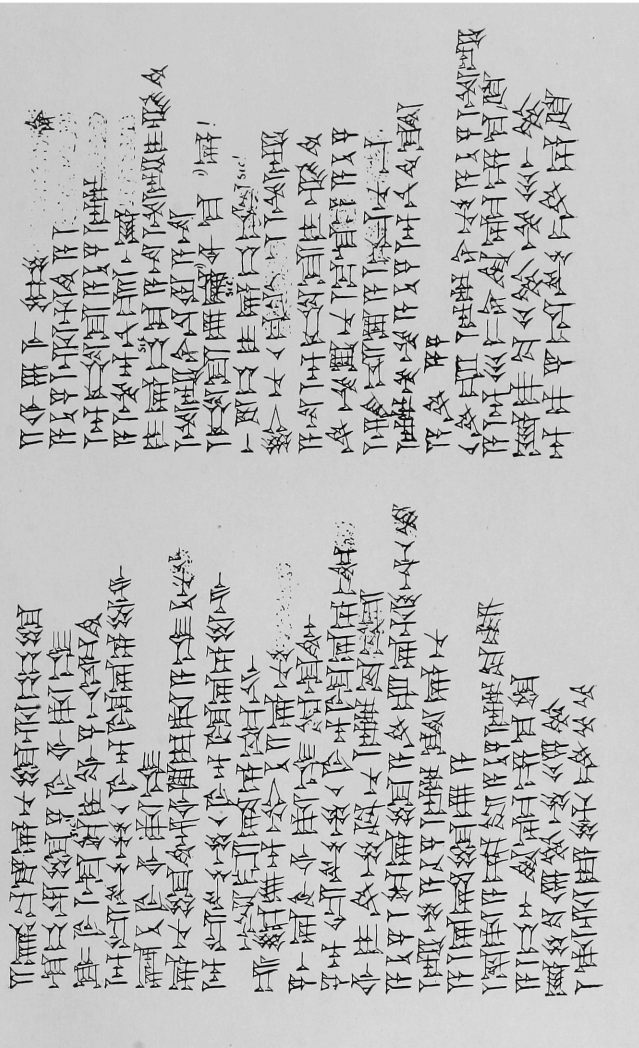








W. 1929, 144.



W. 1929, 140.























