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ART. V.—TWO KINGS WITHOUT TITLES: A REMARKABLE FEATURE OF THE TAYLOR CYLINDER.

THE Taylor cylinder, to which frequent reference is made in the following paper, contains the longest and most important of the inscriptions of Sennacherib. On a six-sided terra-cotta prism, $14\frac{1}{2}$ inches long, with a breadth of $3\frac{3}{8}$ inches for each of the sides, are inscribed no less than 487 lines of cuneiform writing, giving the history of the first fourteen years of the reign, from 705 B.C. to 691 B.C., and recording no fewer than eight campaigns, including the famous third campaign against Tyre, Judah, and Egypt. An excellent translation of this valuable inscription by Professor R. W. Rogers will be found in "Records of the Past," New Series, vol. vi. The cylinder, which is now in the British Museum, was discovered by Colonel Taylor at Kouyunjik (Nineveh) in the year 1830. From Kouyunjik were also obtained the slabs known as the Bull Inscriptions of Sennacherib, so called from their having been sawn off the sides of the colossal Bulls. These at present occupy a somewhat dark and unfrequented nook of the museum, at the east end of the Assyrian transept. A third monument of the reign, known as the Memorial Tablet or Nebi Yunus inscription, was found in the Nebi Yunus mound at Kouyunjik during excavations undertaken by the Turkish Government, and is now in the Imperial Museum at Constantinople. There are other important inscriptions of Sennacherib, notably the Bavian, but the above are sufficient for our purpose.

In the inscription on the Taylor cylinder, which for its length and completeness may well be called the Standard Inscription of Sennacherib, reference is made to no fewer than twenty-five royal personages, the greater number being mentioned by name. Of these twenty-five persons, twenty-three receive the title of *sharru* (king), viz.:

- †1. Marduk-apal-iddina (Merodach-baladan) of Kar-Dun-yash, i. 19, 20.¹
- †2. Ispabâra of Ellipi, ii. 8, 9.
- †3. Lulî (Elulæus) of Sidon, ii. 35.
4. Minkhimmu (Menahem) of Samsimuruna.
5. Tubahlu (Ethbaal) of Sidon.
6. Abdilihti of Arvad.
7. Urumilki of Gebal (Byblos).
8. Mitinti of Ashdod.
9. Buduilu of Beth-Ammon.
10. Kammusu-nadab of Moab.
11. Malik-rammu of Edom.
- †12. Tsidqa (Zedekiah) of Ashkelon, ii. 58.

} "All Kings
of the
West
Country,
ii. 47-55.

¹ The references are to the column and line of the inscription.

13. Sharru-ludari of Ashkelon, ii. 62.
14. Padi of Ekron, ii. 70, iii. 7, 8, iii. 25.
- †15. The King of Egypt, ii. 80.
- †16. The King of Melukhkhi, ii. 81.
17. Tsil-Bel of Gaza, iii. 25, 26.
- †18. The King of Elam (Sutruk-nan-khundu), iii. 62.
- †19. Manice of Ukki, iv. 2, 3.
- †20. The King of Elam (Khallushu), iv. 30, iv. 40.
- †21. The King of Elam (Kudur-Nakhundi), iv. 80, v. i.
- †22. The King of Elam, Umman-minanu, v. 21, v. 70, vi. 14, 15.
- †23. Shuzub the Chaldean, King of Babylon, v. 41, vi. 15.

The title is thus distributed alike to friend and foe, for out of the above twenty-three persons twelve come before us as the enemies of Assyria,¹ and some of them very bitter enemies, as, for instance, Merodach-baladan, the four successive Kings of Elam, and, above all, the Chaldean prince, Mushezib-Marduk, styled on the cylinder "Shuzub the Chaldean," who sat on the throne of Babylon for the four years 692-688 B.C. For this person Sennacherib can find no language hard enough. He is described as "the wicked, the base, one who has no strength, a vassal under the control of the Governor of Lakhiru, the fugitive, the deserter, the bloodthirsty,"² and yet out of four times this Shuzub is mentioned he is twice styled "king."³

To two persons only the royal title is denied. First, to Hezekiah of Judah, an hereditary prince, descended from a long line of royal ancestors, sufficiently powerful to head a hostile confederacy, and the ruler (as Sennacherib himself admits on the Memorial Tablet) of a "wide territory," a territory which possessed no fewer than forty-six strongholds, so well fortified that it taxed the skill of the Assyrian army to capture them, a territory, too, so populous that over 200,000 captives were led away from it to Assyria. The campaign against this powerful prince occupies no less than 77 lines out of the 436 devoted to the history of the reign, and he is mentioned by name no less than three times, *i.e.*, as often as the name of any other royal person occurs throughout the inscription on the cylinder, yet in every case the royal title is denied him; twice he is "Hezekiah of Judah,"⁴ once simply "Hezekiah,"⁵ whilst in a fourth instance, where we might expect the name, a personal pronoun is deemed sufficient.⁶ Further, this omission of the title *sharru* (king) is rendered

¹ Marked thus, †.

² Col. v. 8-11.

³ In iii. 46, v. 8, he appears without the royal title; in v. 41, vi. 15, he is "King of Babylon."

⁴ ii. 72; iii. 11, 12.

⁵ iii. 29.

⁶ iii. 20.

more significant in Hezekiah's case by the fact that Jerusalem is twice called *makhaz sharrutishu* (his royal city).¹ It is as if the royal title were studiously omitted where it would naturally come in. Accordingly, in a translation of the cylinder given by Mr. H. Fox Talbot in the *Journal of the Royal Asiatic Society*, First Series, vol. xix., p. 135, the words *Khazaqiyahu Yaudaat*, occurring in ii. 71, iii. 11, are in each case translated "Hezekiah, King of Judah"; and in a later and emended translation by Mr. Talbot, given in "Records of the Past," First Series, vol. i., p. 33, despite many alterations and improvements, the royal title still survives.

The belief that the omission of the title in Hezekiah's case was intentional is much strengthened when we come to consider the case of the only other person to whom it is denied, viz., "Shuzub of Babylon," mentioned in iv. 35 and v. 5. This Shuzub, whose full name was Nergal-yushezib the son of Gakhul,² appears from the Second Dynastic Tablet not to have been of royal birth, no dynasty being affixed to his name on that tablet.³ The Babylonian chronicle informs us that he was set on the throne of Babylon 693 B.C. by Khallushu, King of Elam, in the place of Asshur-nadinshumu, Sennacherib's eldest son, whom Khallushu carried off to Elam.⁴ It is, then, perfectly clear that Sennacherib's feelings must have been very strong against this man, who was only a commoner and yet had supplanted his own eldest son on the throne of the ancient sacred city. So, then, we are not surprised to learn that after a short reign of eighteen months "Shuzub of Babylon" was captured alive in battle by the Assyrians, thrown into chains, and carried away to Assyria,⁵ his ultimate fate being thus described by the exasperated foe: "At the central gate of Nineveh I bound him like a swine."⁶

It would seem, then, that in Shuzub's case there was a reason for omitting the title. Doubtless there was also a reason in the case of Hezekiah, for had he not much more right to be styled king than Shuzub of Babylon? What, then, was the reason? It is artfully concealed on the cylinder; nevertheless, we can read between the lines. "[Hezekiah] himself," says Sennacherib, "I shut up like a

¹ iii. 21; iii. 32.

² Memorial Tablet, line 28. For an English translation of the Tablet, see "Records of the Past," Old Series, vol. xi., p. 49.

³ See "Records of the Past," New Series, vol. i., p. 18.

⁴ *Ibid.*, pp. 25, 26.

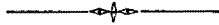
⁵ *Ibid.*, p. 26. See Layard's "Monuments of Nineveh," vol. i., plate 64, for a bas-relief representing the horse of Nergal-yushezib falling in battle.

⁶ "Memorial Tablet," line 36.

caged bird in Jerusalem, his royal city."¹ "Notons en particulier," remarks an able French writer, "cette phrase étonnante, 'Je le renfermai dans Jerusalem sa ville royale.' Chose significative, il ne dit pas qu'il ouvrit le cage, et saisit l'oiseau; et s'il ne le dit pas, nous pouvons être assurés qu'il ne le fit pas."² This most justifiable inference is, in fact, the explanation of the matter: Sennacherib was unable to take Jerusalem, and *that* was the reason for his denying the royal title to Hezekiah of Judah.

The fact that on the Memorial Tablet, line 15, Hezekiah is styled "King of the wide district of Judah," does not invalidate the above argument, for in the inscription on the tablet Shuzub of Babylon also receives the royal title. The fact is that a certain military, or rather imperial, censorship was exercised in the case of the cylinder, which was not exercised in that of the tablet. The title "king" is also given to Hezekiah on the Bull Inscriptions, Nos. 2 and 3, line 21. The description of the Palestinian Campaign on these Bulls is very brief, occupying only five lines, and the same is the case with the Memorial Tablet, where it is summed up in three short lines. Shuzub of Babylon is not mentioned on Bulls 2 and 3.

CHARLES BOUTFLOWER.



ART. VI.—THE CHURCH CATECHISM AND THE TEACHING OF ETHICS.

DURING certain months of the year there must be some thousands of clergy simultaneously engaged in giving instruction preparatory to confirmation. For this purpose there is one authorized text-book, or syllabus of subjects, namely the Church Catechism, as found in the Prayer-Book. This text-book has in its present form been employed for this same object now more than two hundred years. There must be many clergy alive to-day who have used it for the same purpose for nearly half a century. And I believe that I am speaking the truth when I say that increased acquaintance with its contents only deepens the conviction of its wonderful adaptability, amid the ever-changing circumstances of life, to the purpose for which it was designed. Experience in its use only serves to reveal how much it explicitly states and implicitly

¹ iii. 20.

² See "La Campagne de Sennakhérib," by Georges Martin; Montauban, 1892.