

NINEVEH.



—The Bull of Heaven.

EXPLAN.

EXPLANATION OF THE RELIEFS.

—The Bull of Heaven.

—The Bull of Heaven.

9, LITTLE RYDER STREET,

January 29th, 1856.

Sir,

I am greatly obliged to you for the beautiful casts of the Winged Lion and Bull which you have been good enough to present to me. They do great credit to your taste and skill, and are exceedingly correct. I shall have great pleasure in showing them to my friends, and recommending them.

Yours obediently,

A. H. LAYARD.

To MR. HAYN,

9, Elizabeth Street, Hans Place.

M O D E L S
OF
ANTIQUITIES FROM NINEVEH,
Their Illustrations of Scripture,
TOGETHER WITH
A SKETCH OF ASSYRIAN HISTORY.



THE MODELS ARE EXECUTED AND PUBLISHED BY THE AUTHOR,

MR. A. HAYS,

9, ELIZABETH STREET, HANS PLACE,

LONDON.

NINEVEH AND ITS REMAINS,

WITH

A Sketch of Assyrian History.

RECENT discoveries on the site of ANCIENT NINEVEH having created an interest almost universal, it is certain that models of some of the most perfect and beautiful of the "Remains" cannot fail to be considered by the public generally as works of value and importance. The models which (acting under this belief) I have been induced to execute—with a view not only to represent the originals with entire fidelity, but as important examples of art, and as ornaments to the drawing-room—I have now the honour to propose to issue to subscribers.

They may, I believe, be considered as fac-similes of the great original works, which exhibit, at one view, the grand idea of the Ancient Assyrians, representing, in a single figure, human intellectual vigour in combination with animal force, and both in association with God-like power.

Until the long-hidden mysteries of that once mighty city NINEVEH had been discovered through the enterprising spirit of Dr. Layard, and by his Herculean labour exhumed and placed before the view of a surprised and astounded world, the Scripture reader could not, by any existing tradition or record, have supposed that the vision of the "Four living creatures," as mentioned and described in the first chapter of the Book of the Prophet Ezekiel, and graphically delineated by him, had in many and most essential points a true and most faithful resemblance in the winged figures which once adorned the temples and palaces of the royal and powerful descendants of that "mighty hunter before the Lord, Nimrod." But such is actually the case; and particularly so where that Prophet, in the description of his vision, narrates, "That four had the face of a man, and four had the face of an eagle." Their wings are also described with

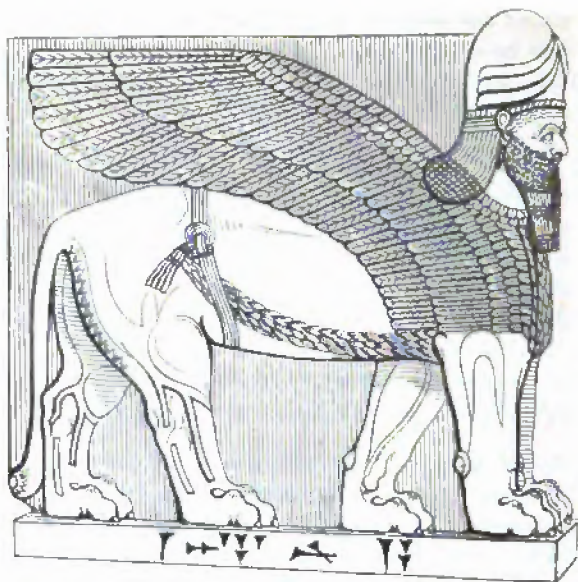
such correctness and exactness as would induce the supposition that the Prophet must have gathered the description, not from a vision, but from an actual and contemplative survey of those elaborate and wonderful monuments of Assyrian art.

Passing from this portion of sacred writ, let us proceed to the Book of the Prophet Nahum ; and in chapter the third, verses two and three, we shall find an equally exact representation and description of the tablets or slabs representing the battle and hunting scenes of the Ninevites, where the Prophet speaks " of the noise of the whip, and the noise of the rattling wheels, and of the racing horses, and of the jumping chariots." And these scenes are chiselled with such exquisite skill, that, on attentively gazing on these works of art, we almost fancy we hear the noise of the whip, and the noise of the rattling of the wheels, and of the jumping chariots.

Such as are here presented to our view, and which carry us back to ages long anterior to the Christian era, cannot do otherwise than impress, on the minds of the most sceptical, feelings of awe and trembling at the fate which may await a sinful and unrepentant nation ; for Nineveh is described as the most sinful of cities. The same Prophet, in the foregoing chapter, verse one, gives utterance to the following words : " Woe to the bloody city ! it is all full of lies and robbery, and the prey departeth not ;" and for these sins the final doom of that city was often predicted, and princes, and people, and the inhabitants thereof, often forewarned, by the holy prophets of Israel, of its approaching and threatened doom ; and which was finally and effectually accomplished, as is manifested by the almost miraculous discovery of the seeming imperishable monuments of Nineveh's departed glory and grandeur.

The objects I have selected are beyond controversy the most interesting of all the " Remains,"—the most valuable monuments of its ancient greatness and power. It is from the originals in the British Museum that the models referred to in this Prospectus have been copied ; their accuracy has been tested by close comparison, and the best and highest authorities have testified to the fidelity of the work.

Copies, very carefully executed in *fine porcelain*, are therefore herewith submitted to the public.



“The first was like a lion, and had eagle's wings.”—*Dan.* vii. 4.

MODEL OF THE NINEVEH WINGED HUMAN-HEADED LION.

FAR away from the highways of modern commerce, and the tracks of ordinary travel, lay a city buried in the sandy earth of a half desert Turkish province, with no certain trace of its place of sepulchre. Vague tradition says that it was hidden somewhere near the river Tigris; but for a long series of ages its known existence in the world was as a mere name—a word. That name suggested the idea of an ancient capital of fabulous splendour and magnitude; a congregation of palaces and other dwellings, encompassed by walls and ramparts, vast, but scarcely real;—of “the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me,” and which was to become “a desolation, and dry like a wilderness:” more than two thousand years had it laid in its unknown grave, when an English scholar, urged by a noble inspiration, sought the seat of the once powerful empire; and searching till he found the dead city, threw off its shroud of sand and ruin, and revealed once more to

the world, the temples, the palaces, and the idols ; the representations of war, and the triumph of peaceful art of the ancient Assyrians. The Nineveh of Scripture ; the Nineveh of the oldest historians ; the Nineveh, twin sister of Babylon,—glorying in civilization, pomp, and power,—all traces of which were believed to be gone ; the Nineveh in which the captive tribes of Israel had laboured and wept, and against which the prophecies had gone forth, was, after a sleep of twenty centuries, again brought to light. The proofs of ancient splendour were again beheld by living eyes ; and, by the skill of draughtsmen and the pen of antiquarian travellers, made known and presented to the world. Proceeding through the central openings of the palace of Nineveh, you are accompanied on each side by winged human-headed Lions ; their countenances are fine, and singularly soft in expression ; they wear an egg-shaped cap with three horns, and cord round the base of it ; the ears are human, and not those of a Lion ; the beard and hair of the head are most elaborately curled ; but the hair on the legs and sides of the statue representing that shaggy appendage of the animal round the loins, is a succession of numerous cords, which are drawn into four separate knots ; and at the extremities are fringed, forming as many distinct tassels ; at the end of the tail a claw is distinctly visible ; the strength of the animal is admirably and characteristically conveyed :—“The first was like a lion, and had eagle’s wings.” I have selected this figure because it is an emblematic symbol of the Assyrian empire ; as we learn from the Book of Daniel, who, in the first year of Belshazzar, had a vision, informing him of the future destiny of the monarchy, which, at that time, had reached the pinnacle of its glory ; and I present it here as it actually stood at the entrance of the palaces and of the historical chambers of the Assyrian Kings.



NIMROD,—THE FIRST KING ON RECORD.

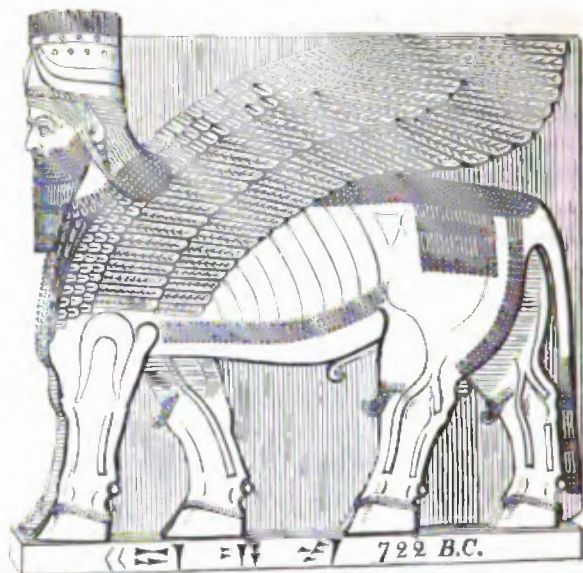
MODEL OF NIMROD THE "MIGHTY HUNTER."

A GLANCE backwards, more than two thousand years, becomes necessary, when we ask what Nineveh was understood to be before the excavations of Mr. Layard. We have two sources of information on the subject—the sacred writers, and the ancient Greek and Roman historians.

From the sacred writings we learn that the long-forborne vengeance of Heaven, overtaking the impious pride of the Antediluvian world, had swept from the face of the earth the numerous tribes of Adam, reserving only the family of Noah to make him the second progenitor of the human race. The three sons of the patriarch, conscious of the dignity of their relation to the new world, had gone forth to assume other new sovereignties, and to people the earth. At this period, within a century after the Flood, and while Noah was in the full vigour of his power, his great grandson, Nimrod, the founder of the

earliest Postdiluvian cities, is introduced on the historic page:—
“And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” Although the scriptural account of Nimrod, the first monarch on record, is short, yet so much more is said of him than of any other of the immediate posterity of Noah, as to afford ample testimony to his strength of character and superior natural endowments.

The qualifications ascribed to Nimrod, as “a mighty hunter,” sufficiently fix his character; and, after the dispersion of mankind, he is supposed to have become the head of those who remained at Shinar. He united the people into companies, exercised them in the chase, and impressed upon them the advantages of mutual defence; laying the foundation of his authority and dominion in the same way that the Persians, at a much later day, prepared their kings for war and government by hunting. His kingdom began at Babel; but it seems doubtful whether he actually founded the city, and was arrested in his work by the destruction of the tower; or whether the city and tower were commenced by others of the human family, and that, after the abandonment of the place, he and his followers completed the unfinished city, and established themselves in it. There can, however, be little doubt that, as his first seat of power became too populous to be regulated by his inspection and governed by his influence, he laid the foundation of other cities, and by this means dispersed his people, under the direction of such chiefs as he deemed prudent. That he was aided in the establishment of his power by his brothers Seba, Havilah, Sabtah, Raamah, and Sabtechah, who were all settled in Arabia, may readily be believed; for, without such assistance, he could scarcely have built cities, and united his people with others under a common form of government. The four cities, namely, Babel, Erech, Accad, and Calneh, which are recorded in Scripture to have been founded by Nimrod, were all in the land of Shinar, the southern part of Mesopotamia.

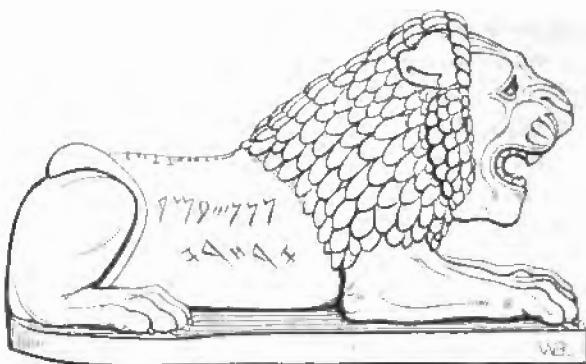


**MODEL OF THE NINEVEH WINGED HUMAN-HEADED BULL,
WHICH STOOD AT THE PALACE OF SARGON, KING OF ASSYRIA,
WHO REIGNED, B.C. 722.**

THE symbolic figures guarding these entrances are combinations of the man, bull, and the eagle; the countenance is noble, and benevolent in expression; the features, of true Persian type, probably resemble those of the reigning king; he wears a high cap, surmounted by a band of rosettes, and a row of feathers; and two horns on each side closely surround the base of the head-dress; the hair at the back of the head has seven ranges of curls; and the beard is divided into three ranges of curls, with intervals of wavy hair. In the ears, which are those of a bull, are pendant ear-rings. The elaborately-sculptured wings extend over the back of the animal to the very verge of the slab, being built into the side of the door. One side of the figure a front view only could be seen by the spectator; and the sculptor has, accordingly, given

the animal five legs; the four shown in the side view being in the act of walking, while the right fore-leg is repeated, but standing motionless.

The symbolical combinations under notice we regard as derived from the traditional description of the cherubim, which were handed down after the Deluge by the descendants of Noah; to which origin, also, we are inclined to attribute their situation as guardians of the principal entrances of the palaces of the Assyrian kings. The cherubim guarded the gates of Paradise. The cherubic symbols were placed in the adytum of the Tabernacle; and afterwards in the corresponding sanctuary of the Temple; and here, in the Assyrian palaces, they are never found excepting as guardians of portals.



NINEVEH LION WEIGHT.

THE wood-engraving upon this page is intended to represent the model from one of the bronze Lion Weights found at Nimroud by Mr. Layard. They were supposed to have been used by the Assyrians as weights; an opinion which we hazard partly from our observation of a large one in the French collection from Kharsubad, in which a ring is attached to the back, apparently for a handle, which is differently supplied in the case of those from Nimroud; and partly from the fact, that, on the tombs at Thebes, there are representations of men weighing wings of gold, the weights having, like those, the form of an animal, as stags, sheep, gazelles. These figures of Lions are most curious, and evidently important remains.

The one from which the above is copied has the following inscription:—

On ridge of back, name of SENNACHERIB (in Assyrian).

On right side (in Phœnician), 3 Royal MANAS (name of Weight).

On left side 111 (3), referring to the above Weight.

On base, part (apparently) of the second inscription.

This Lion is represented with his fore-feet stretched out on a square base; his posture is perfect, and his head is full of expression. There is nothing conventional in the workmanship; it is a true representation of nature. The bronze is massive, and cast in a single piece with plinth

A SKETCH OF ASSYRIAN HISTORY.

THE Assyrian records have saved for us the names of thirty-six kings who reigned in Nineveh, on the banks of the Tigris, before what we must now consider the beginning of Assyrian history. The last of these was Sardanapulus, whose true name was Asser-adan-Pul, syllables which we shall find used in the names of many of the later kings. His throne was overturned by an invasion of the Medes; a people who dwelt on the shores of the Caspian Sea, and who were separated from the kingdom of Nineveh by the mountains of Kurdistan. Arbaces, king of the Medes, led his army across these mountains, and made himself king of Assyria in B.C. 804.

After the death of Arbaces, the Mede, the Assyrians were able to make themselves again independent. The first of the new line of kings was Pul. In his reign, Menahem, king of Israel, was wise enough to provoke a war with these neighbours. Tempted by the disturbed state of Assyria, in the year B.C. 773, he led his army 300 miles northward, either conquering or passing by the kingdom of Syria; and then 100 miles eastward to Tipsah or Thapsacus, on the Euphrates, one of the nearest cities on that side of Assyria. He was able to conquer the place; and he put the inhabitants to death with great cruelty.¹ But this was an unfortunate victory for the Israelites. In the next year, Pul marched in his turn into Samaria. The frightened Israelites could make no sufficient resistance, and they purchased a peace at the price of 1000 talents of silver. With this booty Pul returned home. He reigned twenty-one years.

[B.C. 753.] Tiglath Pileser, or Tiglath Pul Asser, the next king of Assyria, also found an excuse for invading Samaria. In the civil

(1) 2 Kings xv. 16.

war between Israel and Judah, when the Israelites called to their help the king of Syria, whose capital was Damascus, Ahaz, king of Judah, sent a large sum of money to purchase the help of the Assyrians from Nineveh. Tiglath, accordingly, led the Assyrian army against Syria; he overran that country, and conquered Damascus, and slew Rezin, the king. He invaded the country of the Israelites, and so entirely routed them, that he took from them the larger part of the kingdom. He then added to the Assyrian empire, not only Syria, but Gilead and Napthali on the east of the Jordan, and Galilee to the north. He left to the Israelites only the province of Samaria. He carried his prisoners to the furthest end of his own kingdom, and placed them on the banks of the river Kir, which flows into the Caspian Sea in latitude 39°. Ahaz, king of Judah, went in person to Damascus to pay his homage to the Assyrian conqueror, and thank him for his help.¹

By this time we are able to mark the limits of the great Assyrian empire. Nineveh, the capital, was situated on the east bank of the Tigris, a little above the point where the greater Zab falls into that river, and opposite to the modern city of Mōsul. Near it were the cities of Rehoboth, and Calah, and Resen.² These cities together formed the capital of the upper part of the valley watered by the Tigris and Euphrates. At this time the king of Nineveh held also, first, the mountains of Kurdistan, the country of the hardy Kurds; and, secondly, the country between Kurdistan and the Caucasus, being the valley of the rivers Kiri and Araxes, which rise in the mountains of Armenia and flow into the Caspian Sea. Tiglath was also master of the kingdom of Media, between Kurdistan and the southern end of the Caspian Sea, of the kingdom of Syria, which contained the sources of the Euphrates and the valley of the Orontes, and of the northern part of Palestine.

[B.C. 734.] Shalmaneser, the next king of Assyria, is also called Shalman by the prophet Hosea. In the ninth year of his reign (B.C. 725), he led an army against the little kingdom of Israel, which was now reduced within the limits of Samaria. At the end of three years (B.C. 722), he wholly conquered this unfortunate people, and carried away into captivity the chief men of the ten tribes. He placed them at Halah near Nineveh, at Habor on the river Gozan, and in some of the cities of the Medes.³ He also conquered Sidon

(1) Kings xv. 29; xvi. 9. (2) Genesis x. 11, 12. (3) 2 Kings xviii. 11.

and Acre, and the island of Cyprus; Tyre alone held out against a siege.¹ Shalmaneser reigned fourteen years, and died before this removal of the Israelites into captivity was completed. The prisoners were sent home, says the prophet Hosea,² as a present to his successor.

[B.C. 720.] Sennacherib, called Jareb by Hosea, succeeded Shalmaneser. He followed up the successes of the last two kings. He completed the carrying away of the Israelites, and then invaded Judæa, in the fourteenth year of the reign of king Hezekiah (B.C. 714). He marched without interruption through Galilee and Samaria, which were now provinces of Assyria. His troops entered the country of Benjamin at Aiath and Migron. He laid up his carriages at Michmash, as he came upon the hill country around Jerusalem. The people fled at his approach, and all resistance seemed hopeless. While Sennacherib was near Lachish, besieging that city in person, Hezekiah sent messengers to beg for peace and to make terms of submission. The haughty conqueror demanded 300 talents of silver, and 30 talents of gold; a sum so large that Hezekiah had to take the treasures from the temple to enable him to pay it.³

In the meantime, Sennacherib sent forward part of his army southward, under the command of Tartan, against the cities of the coast. In passing by Jerusalem, Tartan endeavoured to persuade the people to open the gates, and assured them that it was in vain to look for help from Egypt. But he made no attempt to storm the place; he moved forward, and laid siege to Azotus in due form, and soon made himself master of the place.⁴

When Sennacherib had made terms with Hezekiah, he led his army against Egypt; provoked by the news that Tirhakah, the Ethiopian sovereign of that country, was marching to the relief of the Jews. He passed through the desert, along the coast, and arrived at Pelusium, the frontier town on the most easterly branch of the Nile. Here he was met by an Egyptian army, under the command of Sethos, a priest of Memphis. But, before any battle took place, some unknown cause had scattered and routed the Assyrians; and while the Jews gave glory and thanks to Jehovah for their deliverance, the Egyptians set up a statue in the temple of their god Pthah in Memphis.⁵

(1) Menander, in Josephus.

(2) Chap. x. 6.

(3) 2 Kings xviii. 14. 9 Chron. xxxii.

(4) Isaiah xxxvi. xxxvii.

(5) 2 Kings xix. 35.

Sennacherib himself escaped alive, and returned home to Nineveh; but he was at the end of his reign less powerful than at the beginning; and Merodach-baladan, who was then reigning at Babylon, may have felt himself too strong to be treated as the vassal of Nineveh. Merodach made a treaty with Hezekiah, king of Judah, which could hardly have been agreeable to Sennacherib. The latter years of Sennacherib's reign were employed in wars with Babylon against Merodach and his successor; till, when old, as he was worshipping in the temple of the Assyrian god Nisroch, he was murdered by two of his sons, Adrammelech and Sharezer. But they gained nothing by their crime. They had to flee from punishment; and they escaped over the northern frontier into Armenia, a mountainous country that had been able to hold itself independent of Assyria. Esarhaddon, his third son, then gained the throne of Nineveh.¹ Sennacherib had reigned thirty-seven years over Assyria, Media, Galilee, and Samaria, and held Babylon as a dependant province, governed by a tributary monarch.

[B.C. 683.] The date of Esarhaddon's gaining the throne of Nineveh is uncertain; but the time that he became king of Babylon is better known; for in the year B.C. 680, he put an end to a line of kings who had reigned there for sixty-seven years. Towards the end of his reign, he had occasion to punish some act of disobedience on the part of Manasseh, king of Judah. He sent an army against him, and carried him prisoner to Babylon; but, after a short time, he released him, and again seated him on the throne of Jerusalem.* Esarhaddon reigned sixteen years.

[B.C. 667.] Sardochoæus, the next king, reigned over Nineveh, Babylon, and Israel, for twenty years; and over Media also, till that country revolted in the thirteenth year of his reign, B.C. 665. Media, under Phraortes and his successors, remained independent for one hundred and twenty-eight years. The bright days of Nineveh's glory were already past.

[B.C. 647.] Chyniladan reigned twenty-two years; but, during this latter reign, Assyria was still further weakened by the loss of Babylon, which then fell into the hands of the Chaldees.

The Kurds, a hardy race who inhabit the mountains of Kurdistan, between Nineveh and Media, are thought, with some probability, to be the people who, under the name of Chaldees, now made themselves

(1) 2 Kings xix. 37

(2) 2 Chron. xxxiii. 11.

masters of Babylon. In the year B.C. 625, their leader, Nabopolassar, was king of that city, and of the lower half of the valley of the Tigris and Euphrates. Two years later, he marched northward against Nineveh. The prophet Nahum describes his storming and sacking that famous capital. Nineveh fell before the rising wealth of Babylon, a city three hundred miles nearer the sea, as Egyptian Thebes had already sunk under the cities of the Delta.

In this falling state of the country, while Media was independent, and civil war was raging between Nineveh and Babylon, Assyria was further weakened by an inroad of the Scythians. These roving Tartars, passing the Caspian Sea, whether on the west side or east side is doubtful, first came upon the Medes, and wholly routed the army which Cyaxares, the king, sent against them. They then crossed Mesopotamia, laying waste the country as they passed. They met with no resistance in Judæa; but their numbers lessened under the hardships of their march. Psammetichus, king of Egypt, was able to turn them aside from entering that country; and those that remained perished, as they marched northward, on the eastern shore of the Mediterranean.

On the conquest of Nineveh by Nabopolassar, the city was by no means destroyed. It shared, with the rising Babylon, the favour of the sovereign, who is still sometimes styled the king of Assyria.¹ It was probably then that the Book of Jonah was written. The Jews had expected that Nineveh, the great enemy of their nation, would have been wholly and for ever destroyed; but Assyria is no longer unfriendly to them; and the purport of the book of Jonah is to explain the justice of God's government in sparing that great city, which had repented of its enmity, and should now find favour in their sight. Josiah, king of Judah, finds a friend and protector in Nabopolassar, king of Assyria.

Modern research has not yet helped us to understand the ancient authors in their description of Nineveh. Its walls surrounded a large space of cultivated land, and embraced what we may call several towns within their circuit. It was 480 stadia, or 48 English miles, round. The Book of Jonah tells us that it was a great city of three days' journey; by which the writer seems to mean that it was a journey of three days to pass through the city; but he adds, rather more exactly, that it held within its walls cattle for its maintenance, and a population

(1) 2 Kings xxiii. 29.

of more than 120,000 persons, who, in their heathen ignorance, he said, did not know their right hand from their left. Its palaces were, no doubt, chiefly built in the reigns of Shalmaneser, Sennacherib, and Esarhaddon; but it is not impossible that it may have been further ornamented with buildings and sculptures by Nabopolassar. The walls were covered with the cuneiform writing.

These civil wars between Nineveh and Babylon may have given encouragement to Necho, king of Egypt, to push his arms eastward, and to claim authority over Samaria and Judæa. But Josiah, king of Judah, was true to the Babylonians. When Necho landed on the coast, and marched northwards towards the Euphrates, Josiah led an army against him. But the Egyptians were victorious; Josiah was slain at Megiddo, and Jerusalem and the whole of Palestine was in the power of the Egyptians, who set up a new king over Judah. A few years later, however, Nabopolassar again reduced the Jews to their former state of vassalage under Babylon.¹

Nabopolassar was now old, and his son Nebuchadnezzar commanded for him as general, and carried on the war against the Egyptians on the debatable ground of Palestine. After three years, Necho again entered the country, and marched as far as Carchemish, on the Euphrates. Here he was wholly defeated by the Babylonian army under Nebuchadnezzar.² By this great battle the Babylonians regained their power over Jerusalem, and drove the Egyptians out of the country. Nebuchadnezzar carried captive to Babylon the Jewish nobles, and Judæa remained a province of that great monarchy.

In B.C. 605, Nebuchadnezzar succeeded to his father, and governed that large kingdom in his own name, which he had hitherto been enlarging as a general. He fixed his seat of government at Babylon, a city which soon became as large as Nineveh, which it had overthrown. Jerusalem twice rebelled against him; but he easily reduced it to obedience, although, on the second rebellion, Hophra, king of Egypt, came up to help the Jews. Nebuchadnezzar defeated the Egyptians, and took away from them every possession that they had held in Palestine, Arabia, or the island of Cyprus. He died in the forty-third year of his reign.³

[B.C. 562.] After the death of Nebuchadnezzar, four other kings of less note reigned over Babylon, and held Nineveh. But the Median power was now rising. The Medes were in close alliance with the

(1) 2 Kings xxiii. 29.

(2) 2 Kings xxv. 1. 2 Chron. xxxv. 2; xxxvi. 1.

(3) 2 Kings xxv. 8.

Persians; and the young Cyrus, at the head of the united armies, routed the Babylonians in several battles, and at last conquered Babylon, and put an end to the monarchy. After a few years, Cyrus united the kingdoms of Media and Persia, by right of inheritance; and he thus (B.C. 536) added to the land of his birth the whole of the possessions which had been held by Sennacherib, and more than those of Nebuchadnezzar.

Notwithstanding its conquest by Persia, Babylon continued a large city, being still the capital of the plain watered by the Tigris and Euphrates. Though no longer the seat of government, it was still the seat of trade, and of great importance when visited by Alexander, on his overthrow of the Persian monarchy in the year B.C. 324. Alexander died there, and, on the division of his wide conquests among his generals, Babylon in a few years became the kingdom of Seleucus and his successors. This city of Nebuchadnezzar was now to fall yet lower. It was governed by Greeks; and Seleucus found Syria the most suitable province in his empire for the capital. Accordingly, he built Antioch, on the Orontes, for the seat of his government, and Seleucia, on the Mediterranean, as the port of that new city, and Babylon never rose again to be a place of importance.

The chronology of the times that we have been describing, from Pul, king of Assyria, to Cyrus, king of Persia, will be better understood by the help of the following Table. By the side are written the years before our era; at the top are the names of the countries; and from the whole we are enabled to see at a glance the width of kingdom under each sovereign. When the wedge-shaped characters shall have been more certainly read by the able decipherers now engaged on them, we shall no longer be required or at liberty to guess by what kings the palaces of Nineveh were built and ornamented. But, in the mean time, it seems reasonable to suppose that it was during those years when the nation's energy was shown in its width of empire, that it was also engaged on its largest, most costly, and most lasting buildings. Success in arms is usually followed by success in arts; and the size of the palace bears some proportion to the size of the kingdom.

Among the Assyrian sculptured monuments there has been found a small ivory slab, or lid of a box, ornamented with Egyptian sculpture and rudely carved hieroglyphics. This naturally leads us to inquire

TABLE OF CHRONOLOGY.

PERSIA.	MEDIA.	BABYLON.	NINEVEH.	ISRAEL.	JUDAH.	CYPRIUS.
800	Arbaces.	Nabonassar. Nadius. Mardoch-Empedus. Arkianus. Belibus. Rigebelus.	Acraparus. Sardanapalus. <i>MEDIA.</i> Pul. Tiglath-Pileser.	Josah. Jeroboam II.	Amasiab. Uzziah.	800
700	Dejoces.	<i>NINEVEH.</i>	Shalmaneser. Sennacherib.	Zachariah. Menahem. Pekahiah. Pekah. Hosea.	Jotham. Ahas. Hezekiah.	700
600	Phraortes. Cyxares I. Astyages.	<i>NINEVEH.</i> Nabopolassar. Nebochadnessar.	Eserhadon. Sardocherus. Chyniladan.	<i>NINEVEH.</i>	Manasseh. Amon. Josiah.	<i>NINEVEH.</i>
500	Cyrus. Cambyses. Darius. Xerxes.	Evil-Merodach. Naboned.	<i>BABYLON.</i>	<i>BABYLON.</i>	<i>BABYLON.</i>	<i>BABYLON.</i>
500	<i>PERSIA.</i>	<i>PERSIA.</i>	<i>PERSIA.</i>	<i>PERSIA.</i>	<i>PERSIA.</i>	<i>PERSIA.</i>

when and how far one of these nations was indebted to the other for its knowledge of art.

The first trace of Egyptian fashion in Nineveh is in the name of king Tiglath Pileser. Of this, the latter half is formed of the Assyrian words Pul and Asser; but the first half is borrowed from the name of King Tacelothé, who reigned in Bubastis one hundred and fifty years earlier. In the same way the first half of the names of Nebo-pulassar and Nebochednezzar is perhaps from the Egyptian word Neb, *lord*; which is also seen in the name of the Babylonian god Nebo. Again, when Rameses II. marched through Palestine, he left behind him sculptured monuments in boast of his victories. One of these is still remaining in Syria, near Beyrout; and when the Assyrian conqueror (perhaps Sennacherib, or perhaps the Babylonian Nebuchadnezzar) afterwards marched through the same country, he carved a yet larger monument, on the face of the rock beside that of Rameses, and in imitation of the Egyptian, in such less convenient place as was left for him. Again, on a monument at Persepolis, the sculptured figure of Cyrus, the Persian king, bears an Egyptian head-dress. It has horns, copied from those of the god Knef, and above the horns are two basilisks or sacred serpents.

These instances, taken together, are enough to prove that Egyptian fashion and Egyptian art were copied by their eastern neighbours; and this is yet further shown in more modern cases. The names of Soter, Philadelphus, and Euergetes, when used by kings in Asia, had always been already used by kings of Egypt. The Egyptians seem in every case to have set the fashion to their neighbours, and were far before the Assyrians in skill as artists.

This ivory slab, of which we have been speaking, bears the name of Aobeno Ra, written in hieroglyphics, within a ring or oval, in the usual style of an Egyptian king's name. This is, however, not a king's name, but only the eastern way of pronouncing the name of the god Amun Ra. On a mummy-case, in Dr. Lee's museum at Hartwell, the name of the god is written Oben-Ra under a large disc or figure of the sun. The style of this mummy-case makes it probable that it was made at Memphis, under the rule of the Persians; and, no doubt, at a time when those conquerors had introduced their own sun-worship and pronunciation. On the sarcophagus of Amyrtœus, one of the Egyptian kings who rebelled successfully against the Persians, the name of the god is also spelt Oben-Ra. These two

cases of the use of this name, prove its meaning on the ivory slab from Nineveh, while the last, which was sculptured B.C. 450, would lead us to think the ivory slab not much older.

Tradition tells us, that the city of Balbec, near Damascus, was ornamented with a temple to the Sun by a king of Assyria who held Syria, and was friendly to Egypt, from which country he was willing to copy his customs and religion. In Egyptian Heliopolis he found a god so like his own that he copied his statue for his own temple in Syria. The city received an Egyptian name, Balbec, *the city of Baal*, from Baki, the Egyptian for *city*, and was by the Greeks afterwards called Heliopolis, when the latter temple was there built. The builder of this earlier temple can be no other than Tiglath Pileser.

THE END.

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