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flight of eight steps abutting on to the façade.⁹² According to Garlake, tower minarets were unknown in the region until the nineteenth century.⁹³

Regular contact between the Persian Gulf and East Africa already existed in the tenth century, when Mas'ūdī recorded the presence of Sīrāfī merchants at *Qanbalu* and at this date merchandise from the Gulf was reaching such sites as Kilwa,⁹⁴ Unguja Ukuu⁹⁵ and Manda in the Lamu archipelago.⁹⁶ Until recently it was believed that the so-called "Shīrāzī" migration to East Africa also occurred in the tenth century. The traditional account, based on the *Kilwa Chronicle*, holds that c.957 one 'Alī b. al-Ḥusain (or Ḥasan), of the ruling family of Shīrāz, migrated to Kilwa, where he founded a local dynasty. Recently, however, Chittick has pointed to inconsistencies between the Arabic and Portuguese versions of the *Chronicle* and argued that the migration took place in the second half of the twelfth century, if not later.⁹⁷ In the late fourteenth or fifteenth century, pottery with underglaze ornament was exported from Persia, and at Kilwa the House of the Mosque was embellished with about three hundred Persian bowls, set in the vaulted ceilings.⁹⁸ I suggest that the staircase minaret was introduced to East Africa from the Persian Gulf, or perhaps to both areas from a common source elsewhere in the Indian Ocean, as a result of this persistent traffic.

A RECENTLY IDENTIFIED FRAGMENT OF THE CYRUS CYLINDER

By C. B. F. Walker

A small fragment of a Babylonian cylinder inscription in the Babylonian Collection of Yale University has recently been identified by Dr. P.-R. Berger of the University of Munster as a part of the British Museum's Cyrus Cylinder (BM 90920). The fragment, numbered NBC 2504, was first published by J. B. Nies and C. E. Keiser in *Babylonian Inscriptions in the Collection of J. B. Nies*, Vol. II, no. 32. A plaster cast of the fragment has confirmed that it joins the broken end of the text of the Cyrus Cylinder supplying parts of lines 36–45. It is expected that arrangements will be made for the fragment to be rejoined to the cylinder in the near future. Dr. Berger is at present preparing a new edition of the text of the Cyrus Cylinder as part of a larger work on royal inscriptions of the Neo-Babylonian period; but in view of the interest in the Cyrus Cylinder aroused by the recent celebrations of Cyrus's 2500th anniversary the Department of Western Asiatic Antiquities has felt it appropriate to make this preliminary announcement of his discovery. A brief allusion to the new fragment was made by Dr. Berger in *Ugarit Forschungen* II (1970), p. 337.

The cylinder was found at Babylon in the course of Hormuzd Rassam's excavations on behalf of the British Museum. The excavations, begun in February 1879, were authorised by a *firman* from the Sultan which permitted Rassam "to pack and dispatch to England any antiquities he found" (H. Rassam, *Asshur and the land of Nimrod*, p. 259). It appears from his correspondence that the cylinder was found in March 1879. While Rawlinson states in his first publication of the cylinder (*J.R.A.S.* 1880, p. 83) that it was understood to come from the excavations at Birs Nimrud (Borsippa) and Rassam (*op. cit.*, p. 267) says that it was discovered in the ruins of Jimjima (a part of Babylon), in a letter from Rassam to Birch, Keeper of Oriental Antiquities in the British Museum, dated 20th November 1879, he states, "The Cylinder of Cyrus was found at Omran with about six hundred pieces of inscribed terracottas before I left Bagdad." This is as one would expect, as Omran is the site of the Temple of Marduk at Babylon. The Yale fragment was presumably removed from Rassam's excavations, or found on his dumps, and later purchased by Nies in Baghdad or Europe.

⁹² Peter S. Garlake, *The Early Islamic Architecture of the East African Coast* (Oxford 1966), p. 84.

⁹³ Note, however, an inscription with a date equivalent to 1269, recording the construction of a minaret in the Great Mosque of Mogadishu: Neville Chittick, "The 'Shirazi' Colonization of East Africa", *Journal of African History*, VI 3 (1965), pp. 275–294, quoting E. Cerulli in *Somalia* I (1957), pp. 2–10.

⁹⁴ Chittick (1966), pp. 5–10.

⁹⁵ Neville Chittick, "Unguja Ukuu; the Earliest Imported Pottery and an Abbasid Dinar", *Azania* I (1966), pp. 161–63.

⁹⁶ Neville Chittick, "Discoveries in the Lamu Archipelago", *Azania* II (1967), pp. 1–31.

⁹⁷ Chittick (1965).

⁹⁸ Chittick (1966), pp. 23–24.

The text of the new fragment refers to additional offerings (presumably in the temple of Marduk) instituted by Cyrus and to his restoration of the fortifications of Babylon. Among other works (the passage is still incomplete) he lists the inner city-wall, named *Imgur-Enlil*, the brickwork of the bank of the moat, perhaps also the outer city-wall, *Nimit-Enlil*, and gates with decorative ornament, threshold and pivots in bronze and copper. Most interestingly he adds, "In it (i.e. in the gateway?) I saw inscribed the name of my predecessor King Ashurbanipal." This must be an allusion to the discovery of an earlier building inscription, almost certainly the cylinder L⁶ (translated in D. D. Luckenbill, *A.R.A.B.* II §§963-4) of Ashurbanipal, King of Assyria 668-627 B.C., which commemorates his restoration of *Imgur-Enlil*, *Nimit-Enlil* and the gates of *Nimit-Enlil*. It is interesting to see Cyrus thus continuing the antiquarian interests of his enemy and predecessor Nabonidus, if the allusion is not motivated simply by a desire to be seen to respect local traditions. The reference to Ashurbanipal is of particular significance as I understand that Professor Harmatta is to publish in a forthcoming volume of *Acta Orientalia* a study of the Cyrus Cylinder in which he demonstrates that in literary form its closest parallels are the inscriptions of Ashurbanipal rather than Neo-Babylonian royal inscriptions.

The new addition serves to emphasize the essential character of the Cyrus Cylinder as not a general declaration of human rights or religious toleration but simply a building inscription, in the Babylonian and Assyrian tradition, commemorating Cyrus's restoration of the city of Babylon and the worship of Marduk previously neglected by Nabonidus.

UN OBJET CULTUEL (?) D'ORIGINE IRANIENNE PROVENANT DE NIPPUR

By P. de Miroschedji

Dans *Iran* IX (1971), p. 155, B. Brentjes a publié un objet en stéatite en forme de "sac à main" originaire de Sokh, dans le Ferghana (Uzbekistan). Nous avons pu étudier récemment au Musée du Louvre⁹⁹ le moulage d'un objet de la même catégorie dont l'original, conservé au Musée d'Istanbul, proviendrait des fouilles américaines de la fin du siècle dernier à Nippur.¹⁰⁰

L'objet mutilé mesure aujourd'hui 26 cms de longueur et 13,3 cms de hauteur; son épaisseur est de 4,2 cms. L'anse a disparu, mais on peut sans doute lui restituer une forme semi-circulaire. Le décor, très mal conservé, est gravé plutôt que sculpté, ce qui donne aux figures un très faible relief. Le recto (Fig. 7a et Pl. Va) représente trois palmiers stylisés dont les branches supérieures portent des régimes de dattes, tandis que les branches inférieures retombent mollement vers le sol; quant au verso (Fig. 7b et Pl. Vb), il figure simplement deux torsades.

Cet objet est le quatrième d'une catégorie dont malheureusement aucun exemplaire n'a été trouvé au cours de fouilles régulières ou scientifiques: deux d'entre eux furent publiés par Mme Y. Godard, avec pour provenances déclarées respectivement l'Azerbaïdjan et la région de Palmyre en Syrie,¹⁰¹ et le troisième, originaire d'Asie Centrale, est celui que B. Brentjes a publié. Notre exemplaire est une réplique presque parfaite de celui de Palmyre, qui présente aussi trois palmiers sur le recto et une torsade (au lieu de deux) sur le verso. D'autres objets de formes comparables, mais généralement en albâtre, relèvent encore de cette catégorie. Un fragment sans décor trouvé à Sialk par R. Ghirshman remonte probablement au début du III^e millénaire av. J.-C.¹⁰² Un exemplaire du British Museum, dont la forme est celle d'une boîte surmontée d'une anse imitant la vannerie, et dont le décor, composé d'yeux et de rosaces, est disposé sur une seule face, date peut-être du milieu du III^e millénaire av. J.-C.;¹⁰³

⁹⁹ Nous remercions très vivement M. Pierre Amiet, Conservateur du Département des Antiquités Orientales, qui nous a aimablement communiqué ce moulage pour étude et qui nous a autorisé à le publier.

¹⁰⁰ Cf. H. V. Hilprecht, *Die Ausgrabungen der Universität von Pennsylvania im Bel Tempel zu Nippur* (Leipzig, 1903) et J.-P. Peters, *Nippur or Excavations and Adventures on the Euphrates*

(Philadelphia, 1917).

¹⁰¹ *Āthār-é-Iran* III (1938), pp. 336-7 et 310-11; voir aussi F. A. Durrani, "Stone Vases as evidence of connection between Mesopotamia and the Indus Valley", *Ancient Pakistan* I (1964), pp. 88ss et pls X-XI.

¹⁰² *Fouilles de Sialk* I (Paris, 1938), p. 55 et pl. LXXXV: S.223.

¹⁰³ *BMQ* IX, pl. VII: 43 = F. A. Durrani, *op. cit.*, p. 89.