

The Entranceway Inscriptions of the "Second House" in the Northwest Palace of Ashurnasirpal II at Nimrūd (Kalḫu)

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I. Context

During the excavations of the British School of Archaeology in Iraq and the Iraqi State Organization of Antiquities and Heritage at Nimrūd (Kalḫu), stone fragments discovered in the ruins of the Northwest Palace were set aside for later study and for use in the palace's reconstruction. These pieces were systematically photographed by the Polish Academy of Science's Nimrūd excavation. Its field director, Dr. Janusz Meuszyński, used many of them in his study of the Northwest Palace, including his last major work, which has since become the first volume of a series about the palace to be published by the Deutsches Archäologisches Institut.¹

Working with Meuszyński, and independently, the Iraqis restored most of the relief fragments to their original positions on the rebuilt palace walls. Using the photo archives of the Polish excavations and with Iraqi permission, Richard P. Sobolowski, Meuszyński's architect, and I have just completed the second volume on the palace, in which more of the fragments have been included.² Research on a third volume, in which the palace's entranceways, their decoration, and enclosure systems will be discussed, is now in preparation.

Among the stone fragments to be included in the third volume are parts of the pavement of a double-door entranceway: the *limen inferius* (Akk. *askuppu*, *sippu*,

1 J. Meuszyński, *Die Rekonstruktion der Reliefdarstellungen und Ihrer Anordnung im Nordwestpalast von Kalḫu (Nimrūd)*. (Räume: B.C.D.E.F.G.H.L.N.P.) Deutsches Archäologisches Institut. Abteilung Baghdad. *Baghdader Forschungen* 2 (Mainz am Rhein, 1981)—hereafter, *Relief-darstellungen* I. For Meuszyński's bibliography, see there, XII; and for the fragments found by the recent excavations at Nimrūd and used by Meuszyński, see there, 80.

2 S. M. Paley and R. P. Sobolewski, *The Reconstruction of the Relief Representations and Their Positions in the Northwest Palace at Kalḫu (Nimrūd), Part II. (Rooms: S.T.Z. West Wing)* Deutsches Archäologisches Institut. Abteilung Baghdad. *Baghdader Forschungen* 10 (Mainz am Rhein, 1987)—hereafter, *Relief Representations* II. For the fragments found by the recent excavations at Nimrūd and used in *Relief Representations* II, see there, 80–82.

"threshold") and two flanking seats (Akk. *nukuššu*, *mukl dalti* ?) for the doorposts.³ The seats covered the stone doorsockets.⁴ Each of these stone blocks is chiselled on the obverse and reverse with short inscriptions.⁵ The total width of the assembled slabs as they would have been placed *in situ* is 3.90 m (Figures 1, 3–4).

The threshold itself has had a small rectangular slot cut into it for the vertical bar of the closing mechanism (Figure 3b).⁶ The stone seats have raised moldings around the holes, each with a decorative groove (figures 3a, c). Although the effect may remind us of columns with narrow bases—the doorposts appearing as columns to the viewers—these grooved moldings may have had some function related to the movement of the doors, the posts in their sockets, and their decorative metal sheathing.⁷ The inside corners of both seats were notched so that the paving block, which was situated in the entranceway, could fit in between them.⁸ When the doors were closed, the threshold, seats, and obverse inscriptions were visible from inside the room; the other paving blocks were beyond the doors (Figures 1, 2).

The threshold shows signs of wear—from lower center left to upper center right (Figure 3b). Such wear patterns should be expected since it is not usual to have doorways placed opposite each other in Assyrian buildings. Pedestrians would have normally crossed rooms and courtyards to move from one part of a building complex to another—for example, across room F from room B, through door b to door f, and passing into courtyard Y.⁹ The documentation of such "flow patterns," based on the comparison of wear patterns on surviving stone pavement blocks and the positions of the doorways in Assyrian buildings, might yield interesting data for future study.

When the blocks were prepared, the masons did not finish both faces of each stone with the same care. The reverses were not smoothed before being inscribed: chisel marks are still visible. The obverse faces were smoothed.

3 For the rest of the pavement, see the discussion, below.

4 The photographs were taken by A. Bodytko and are reproduced with permission of the Polish Center of Archaeology. Drawings are by R. P. Sobolewski. My thanks to Mr. Sobolewski for providing the raw material for this article and discussing portions of it at various times during our continuing collaboration, but especially in Warsaw in January 1986, when we completed the drafts of *Relief Representations II*. That project was supported with a grant from the Hagop Kevorkian Fund.

5 Ashurnasirpal II and the Northwest Palace were the subjects of my doctoral dissertation, the inscriptional material of which was prepared under Dr. Held's guidance. This article is, thus, a tribute to him: Ashurnasirpal II has remained an ongoing occupation for me for twenty years.

6 Such crossbar mechanisms are still used; e.g., in the Ayasofya Mosque (Hagia Sophia) in Istanbul.

7 The decorative metal sheathings I have in mind are those from the temple of Mamu at Balawat. For a recent summary of the evidence, see J. Curtis, "Balawat," in Curtis, ed., *Fifty Years of Mesopotamian Discovery. The Work of the British School of Archaeology in Iraq, 1932–1982* (London, 1982), 113–19; and especially fig. 85—a doorway and burnt gates, *in situ*. (Hereafter, Curtis, "Balawat.")

8 As in the rediscovered entranceway in the center of the north wall of the palace's principal throne-room, B. See R. P. Sobolewski, "Beitrag zur theoretischen Rekonstruktion der Architektur des Nordwest-Palastes in Nimrūd (Kalḫu)," in *Palast und Hütte. Beiträge zum Bauen und Wohnen im Altertum, Tagungsbeiträge eines Symposiums der Alexander von Humboldt-Stiftung, Bonn-Bad Godesberg veranstaltet vom 25.–30. November 1979 in Berlin* (Mainz am Rhein, 1982), 242, figs. 3–5—hereafter, Sobolewski, *Beitrag*.

9 Sobolewski, *Beitrag*, fig. 2. And with changes to the plan of the palace, Paley and Sobolewski, *Relief Representations II*, plans 1, 2. In a much earlier period, the brick pavement crossing a courtyard between a room with an "ablution" slab and a throneroom, marked movement from one part of a palace complex to

Actually, the *in situ* entranceway slab between the *lamassu* figures in door f of room F is the size needed (2.15 m) to fit between the notched seats of these inscribed pavement blocks (2.16 m), suggesting that Ff is the entranceway from which they originated (Figure 2). However, there are other doorways of similar size in the palace (some of them not as well preserved): Se, WGg, WKc and WHa. Thus the place of these blocks cannot be determined with absolute certainty. (There is also as yet no documentation of whether or not any of the *in situ* entranceway slabs in Ff, including those fragments on the courtyard side of the entranceway, are inscribed.)¹⁰

The inscriptions on the reverse faces of the threshold and the seats can be classed among the short "identifying" inscriptions which are found on bricks, "Ishtar hands," decorated wall knobs, pins and plaques, sump plugs (bosses), and small inscribed stones of various types.¹¹ These three inscriptions seem to have been chiselled by a different stonemason from those on the obverse faces. The cuneiform signs are rather neatly organized in a small squarish hand in contrast with the inscriptions of the obverse sides of the stones, which are spread in a rather inelegant fashion. There are also some paleographic and orthographic differences as noted below.

The reverse faces were obviously inscribed before placing the blocks in position. Their signs, spacing, paleography, and orthography resemble those carved on some of the slabs without relief representation as well as on some of the small stones noted above. These inscriptions are in effect labels.

The obverse faces may have been inscribed at some later stage in the construction of the palace. Both in spacing and orthography, they resemble the inscriptions carved across wall slabs decorated with relief work. In fact, they are examples of the normal titulary of the Standard Inscription, Type B,¹² and seem to be for display.¹³

another. See Seton Lloyd et al., *The Gimilsin Temple and the Palaces of the Rulers at Tell Asmar* (Chicago, 1940), pl. 1—the place of Ilushuiliya of Eshnunna (time of the Third Dynasty of Ur).

10 This is part of a continuing discussion with Mr. Sobolewski which will be published in the volume on entranceways, now in preparation. See the discussion below on the term *kisirtu*, "pavement." Inscribed pavement slabs from a courtyard at Nineveh are known.

11 Bricks: C. B. F. Walker, *Cuneiform Brick Inscriptions in the British Museum, the Ashmolean Museum, Oxford, the City of Birmingham Museum and Art Gallery, the City of Bristol Museum and Art Gallery* (London, 1981), 106–10, items 144–42; A. K. Grayson, *Assyrian Royal Inscriptions 2* (Wiesbaden, 1976), 204ff., items 56–67—hereafter, Grayson *ARI 2*; S. M. Paley, *Aššur-nāsir-apli II, King of Assyria (883–859 B.C.) with special reference to the Reliefs in The Brooklyn Museum* (dissertation, Columbia University, 1974), 620–56—hereafter Paley, *Ašn.* "Ishtar Hands": Paley, *Ašn.*, 659–66; E. J. Peltenberg, "Assyrian Clay Fists," *Oriens Antiquus* 7/1 (1968), 57–62 and pl. XIV; Grayson, *ARI 2*, 198f., items 47, 48. Decorated wall knobs and plaques: Paley, *Ašn.*, 720–32; Grayson, *ARI 2*, 208, item 68. Sump plugs (otherwise "bosses"): Paley, *Ašn.*, 667–719; idem., "Reconstructing an Assyrian Palace," *Bulletin. The Society of Mesopotamian Studies* 10 (October, 1985), 15 and figures 3,4; F. Thureau-Dangin and M. Dunand, *Til Barsip I* (Paris, 1936), 39–40, fig. 14; Grayson, *ARI 2*, 186ff., items 28, 29, 31; L. Jakob-Rost, "Die Tonnagel-Inschriften aus Assur," *Forschungen und Berichte 22. Archäologische Beiträge, Berlin* (1982), items 35–46. Various stones (some of them perhaps thresholds): Grayson, *ARI 2*, 186ff., items 27, 30, 35, 44–46, etc.

12 S. M. Paley, *King of the World. Ashurnasirpal II of Assyria, 883–859 B.C.* (New York, 1976), 125–26—hereafter, Paley, *KoW*.

13 Some of the small stones noted above (n. 11) are also display type. I had considered elsewhere that these palaeographic and orthographic differences had chronological value and importance. This is, albeit, an opinion based upon observation which must be more rigorously studied. See Paley *KoW*, 118f., 126ff., 145ff.




II. *The Inscriptions*

A. Left Seat, reverse (Figure 4a) L. 0.86 m × W. 0.71 m

1. É.GAL MAŠŠUR-PAP-A MAN ŠÚ MAN KUR AŠŠUR
2. DUMU IZKIM-DMAŠ MAN ŠÚ MAN KUR AŠŠUR
3. DUMU U-ERÍN.DAḪ MAN ŠÚ MAN KUR AŠŠUR-*ma*
4. *ki-sir-tú šá é ʾt-e*

1. The palace of Ashurnasirpal, the king of the world, the king of Assyria,
2. the son of Tukulti-Ninurta, the king of the world, the king of Assyria,
3. the son of Adad-nerari, the king of the world, the king of Assyria—
4. paving slab of the “second house.”

Lines 1–3: The logogram DUMU is used for “son” on all the reverse inscriptions. Compare A on the obverse inscriptions, below.

Lines 2: Tukulti-Ninurta’s name is written IZKIM-DMAŠ on all the reverse inscriptions. Compare TUKUL-MAŠ on all the obverse inscriptions. The IZKIM sign is a variant of the neo-Babylonian/Assyrian  for  or . See R. Labat, *Manuel d’épigraphie akkadienne*, 3rd ed. (Paris, 1959), no. 452; R. Borger, *Assyrisch-babylonische Zeichenliste* (Neukirchen-Vluyn, 1978), no. 452, pp. 28, 173–74, reading giskim or iskim (see our capital letters).

Lines 1–3: The sign KUR is written with three horizontal wedges on all the reverse inscriptions. Compare the oblique wedges on the obverse inscriptions.

B. Threshold, reverse (Figure 4b) L. 2.08 m × W. 0.53 m

1. É.GAL MAŠŠUR-PAP-A MAN GAL-*e* MAN *dan-nu* MAN ŠÚ MAN KUR AŠŠUR
2. DUMU IZKIM-DNIN.URTA MAN GAL-*e* MAN *dan-nu* MAN ŠÚ MAN KUR AŠŠUR
3. DUMU U-ERÍN.DAḪ MAN ŠÚ MAN KUR AŠŠUR-*ma*

1. The palace of Ashurnasirpal, the great king, the potent king, the king of the world, the king of Assyria,
2. the son of Tukulti-Ninurta, the great king, the potent king, the king of the world, the king of Assyria,
3. the son of Adad-nerari, the king of the world, the king of Assyria. . . .

Line 2: Note that MAN *dan-nu* is written in the epithet for Tukulti-Ninurta in this inscription. On all the obverse inscriptions, the variant is MAN *dan-ni*.

For other variants, see above, A. For other examples of the writing IZKIM in Tukulti-Ninurta’s name, see Y. Le Gac, *Les inscriptions d’Aššur-našir-aplu III, roi d’Assyrie (885–860 av. J.C.)* (Paris, 1907), p. 11, line 28, n. 12; pp. 203–4, F, line 2, n. 2.

C. Right Seat, reverse (Figure 4c) L. 0.87 m × W. 0.78 m

1. É.GAL MAŠŠUR-PAP-A MAN ŠÚ MAN
2. KUR AŠŠUR DUMU IZKIM-DMAŠ MAN ŠÚ

3. MAN ^{KUR}AŠŠUR DUMU U-ERÍN.DAḪ
4. MAN ŠÚ MAN ^{KUR}AŠŠUR-*ma ki-sir-tú*
5. *šá é ʾṯ-e*

1. The palace of Ashurnasirpal, the king of the world, the king of
2. Assyria, son of Tukulti-Ninurta, the king of the world,
3. the king of Assyria, the son of Adad-nerari,
4. the king of the world, the king of Assyria—paving slab of
5. the “second house”. . .

For the variants see above, A.

D. Left Seat, obverse (Figures 1b, 3a)

1. É.GAL ^{MA}AŠŠUR-PAP-A SANGU AŠŠUR *ni-šit* ^{DB}[E]
2. *u* ^{DA}MAŠ *na-ra-am* ^{DA}A-nim *u* ^DD[*a-gan*]
3. *ka-šu-uš* DINGIR^{MES} GAL^{MES} MAN *dan-nu* MAN ŠÚ MAN ^{KUR}A[ŠŠUR]
4. A TUKUL-MAŠ MAN GAL-*e* MAN *dan-ni* [MAN ŠÚ]
5. MAN ^{KUR}AŠŠUR A U-ERÍN.DAḪ MAN ŠÚ MAN ^{KUR}A[ŠŠUR]-m[A.]

1. The palace of Ashurnasirpal, the chief priest of Ashur, the chosen one of Enlil
2. and Ninurta, the favorite of Anu and Dagan,
3. the divine weapon of the Great Gods, the potent king, the king of the world,
- the king of Assyria,
4. the son of Tukulti-Ninurta, the great king, the potent king, the king of the
- world,
5. the king of Assyria, the son of Adad-nerari, the king of the world, the king of
- Assyria. . .

For the variants see above, A and B. Dots beneath the words denote signs worn by human or natural cause.

E. Threshold, obverse (Figures 1b, 3b)

1. É.GAL ^{MA}AŠŠUR-PAP-A SANGU AŠŠUR *ni-šit* ^{DBE}u ^{DA}MAŠ *na-ra-am*
2. ^{DA}A-nim *u* ^{DA}Da-gan *ka-šu-uš* DINGIR^{MES} GAL^{MES} MAN *dan-nu*
3. MAN ŠÚ MAN ^{KUR}AŠŠUR A TUKUL-MAŠ MAN GAL [slot] -*e* MAN *dan-ni* MAN ŠÚ MAN ^{KUR}AŠŠUR
4. A U-ERÍN.DAḪ MAN ŠÚ MAN ^{KUR}AŠŠUR-*ma eṭ-lu qar-du šá ina* ^{GIŠ}TUKUL-*ti* AŠŠUR
EN-šú
5. DU.DU-*ku-ma ina mal-ki* ^{MES}*šá kib-rat* LIMMU-*ta šá-nin-šú la-a* TUG-ú
6. ^{LÚ}SIPA *tab-ra-te la a-di-ru* ^{GIŠ}.[LAL *e*]-*du-ú gap-šú šá ma-ḫi-ra*
7. *la-a* TUG-ú MAN *mu-šak-niš la kan-šu-te*-[šú n]*ap-ḫar kiš-šat* UKU^{MES}

1. The palace of Ashurnasirpal, the chief priest of Ashur, the chosen one of Enlil
- and Ninurta, the favorite of
2. Anim and Dagan, the divine weapon of the Great Gods, the potent king,
3. the king of the world, the king of Assyria, the son of Tukulti-Ninurta, the
- great king, the potent king, the king of the world, the king of Assyria,

4. the son of Adad-nerari, the king of the world, the king of Assyria—the powerful warrior who, by his trust in Ashur, his lord,
5. always lives, who has no rival among the princes of the four quarters of the earth,
6. (who is) the shepherd of his people, fearless in battle, the overwhelming tidewater who has
7. no opponent, (who is) the king, subjugator of the unsubmissive, who (rules) the total sum of all humanity. . . .

For the variant see above, A and B. Dots beneath the words denote signs worn by human or natural cause.

Line 7: As sometimes occurs in abbreviated versions (or perhaps “cut-off” would be a better adjective) of the Standard (display) Inscription, sentences are incomplete. The scribe (or stone cutter?) ran out of space. In this case, the verb *i-bi-lu* is needed to complete the thought, here shown in corner brackets in the translation. See Paley *KoW*, p. 126, III D.

F. Right Seat, obverse (Figures 1b, 3c)

1. É.GAL MAŠŠUR-PAP-A SANGU AŠŠUR *ni-šit* ^DBE
2. *u* ^DMAŠ *na-ra-am* ^DA-nim *u* ^DDa-gan
3. *ka-šu-uš* DINGIR^{MEŠ} GAL^{MEŠ} MAN *dan-nu* MAN ŠÚ
4. MAN ^{KUR}AŠŠUR A TUKUL-MAŠ MAN GAL!-e MAN *dan-ni*
5. MAN ŠÚ MAN ^{KUR}AŠŠUR A Ú-ERÍN-DAḪ MAN ŠÚ MAN ^{KUR}AŠŠUR-*ma*

1. The palace of Ashurnasirpal, the chief priest of Ashur, the chosen one of Enlil
2. and Ninurta, the favorite of Anu and Dagan,
3. the divine weapon of the Great Gods, the potent king, the king of the world,
4. the king of Assyria, the son of Tukulti-Ninurta, the great king, the powerful king,
5. the king of the world, the king of Assyria, the son of Adad-nerari, the king of the world, the king of Assyria. . . .

For the variants see above A and B.

III. *Pavement of the “Second House” (reverse, A and C).*

Kisirtu seems to be the generic term for pavement.¹⁴ The scribe was not specific in his choice of terms; he did not “label” the middle slab with more than the abbreviated titulary, nor did he use any of the available words for threshold (e.g., *askuppu*,¹⁵ *sippu*,¹⁶ or *ziqqu*¹⁷) on the other two stones, as did a scribe from the time of Tukulti-Ninurta II.¹⁸ Technically a threshold is a step laid down before an entrance, thus only

¹⁴ CAD K, 422.

¹⁵ CAD A/2 344f.; A. Salonen, *Die Türen des alten Mesopotamien. Eine lexikalische und kulturgeschichtliche Untersuchung* (Helsinki, 1961), 57–60.

¹⁶ A term which may include the pivot stone; Salonen, *Türen*, 62–66.

¹⁷ CAD Z, 129; Salonen, *Türen*, 62, 68.

¹⁸ CAD A/2 334, s.v. mng. 1.

the middle stone of the three under discussion. Perhaps threshold terms were socially, magically associated only with main entrances to house, palace, or temple; these slabs were from a doorway within the building.

With all the terms for doors, parts of doors and doorways in Akkadian, the term for the "seat" is not positively identified. Yet this was an important part of the construction, since it helped to hold the doorpost in vertical alignment, as its English gloss implies. Something similar—or for the same purpose—secured the top of the doorpost as well.¹⁹ The terms *mukīl daltī*²⁰ and *nukuššū*²¹ come to mind: the first because of its literal meaning, "holder of the door," the second because there is an upper and a lower *nukuššū* which is sometimes associated with the *šerru*, the pivot stone.²² Thus the *mukīl daltī* and/or the *nukuššū* would hold the post in position so that it would not jump the pivot stone. It is also possible, however, that the seat was considered part of the stone *buršimtu* (pivot stone housing or casing),²³ as at Balawat, and, as its capstone, did not have a special term at all. The term *nukuššū* has also been translated "hinge" since it could be made of copper. But this could not be "hinge" in our sense of the word: since doors were fixed to and turned with the posts, the "hinge" for turning and holding was whatever kept the post in an upright position. The door leaves were "firmly attached" to the posts and "turned with them."²⁴

Bītu šanū, "Second House," is one of those terms whose literal translation reveals the mechanical invention of a word or phrase by a society becoming increasingly more complicated. Compare the English term "a second," as one who stands in for or assists. Therefore, context is of prime importance for establishing meaning. The following suggestions have been made: "servants quarters" (the *ša bīti šanī*—Neo-Assyrian *ša bīti šanē/šenē/šenī*—becomes palace servant or footman,²⁵ lackey or dupe,²⁶ or emir,²⁷) "part of a large dwelling house,"²⁸ or a "workshop in the arsenal."²⁹ It is possible that each translation is appropriate for the context in which the term is found; the common thread is that the term refers to second or secondary units in the building—palace, arsenal, or any substantial building.

That we have a "labelled" pavement for the "Second House" means that, in the Northwest Palace, there was a physical area with this designation.³⁰ The *ša bīti šanē*

19 Salonen, *Türen*, pl. XVI, 2.

20 CAD M/2, 184; Salonen, *Türen*, 69 (root *kullu*), as a synonym for *nukuššū*; see below, n. 20.

21 CAD N/2, 332–33; Salonen, *Türen*, 69–70.

22 CAD Š, 137: *šerru* A; Salonen, *Türen*, 66f.—and its "cap" in a lexical(!) context.

23 CAD B, 333; Salonen, *Türen*, 62, s.v. *pisannu*.

24 Curtis, "Balawat," 116.

25 CAD B, 296. See J. Reade, "The Neo-Assyrian Court and Army: Evidence from the Sculptures," *Iraq* 34 (1972), 101, where eunuchs are from the *bītu šanū*, interpreting MVAG 41 (1937) 62 ii 3.

26 Von Soden, *AHW.*, 134 (31). His "*Nebenhau*" (adjoining house—house next door?) is a clever solution for 'albeit' an architectural, technical term, as if he believed that the Assyrian house was perhaps made of more than one housing unit; this is correct.

27 J. V. Kinnier Wilson, *The Nimrud Wine Lists. A study of the men and administration at the Assyrian Capital in the Eighth Century B.C.* (London, 1972), 43f., 84f.; unfortunately, the term does not appear on the preserved part of a list of officials (pp. 100ff.).

28 CAD B, 297; Kinnier Wilson, *Nimrud Wine Lists*, 83.

29 Kinner-Wilson, loc. cit., after D. Oates, "The Excavations at Nimrud (Kalḫu), 1961," *Iraq* 24 (1962), 22.

30 There is also the outward chance that this was the designation of the palace as a whole, the "first" being at Nineveh, though this would not be in keeping with the architectural use of the term in other contexts.

were simply those assigned to manage the "Second House," whatever their station in life might be: if in a private house, servants; if in the palace, the servants might come from the "emir class."

Which part of the Northwest Palace was the *bīti šanê*? If the pavement slabs do indeed originate from entranceway Ff, then perhaps we should consider the rooms surrounding courtyard Y as the "Second House," the "First House" (sic!) being the area surrounding the great courtyard which fronted throneroom B on the north (i.e., Rooms EB, EC, 1-6, 8-9, 11, 14-17, 19, 21-22, 24-27, 30-31, 34). A third, (domestic) area lay to the south of the "Second House."

This conception of the palace considers the decorated "state apartments" traditionally studied as *the Northwest Palace*³¹ (that is those building units around courtyard Y entered *via* a throne room to the north, which happened to have been best preserved and to have been discovered by A. H. Layard and reexcavated since) to be part of a much larger complex.³² The preserved rooms south of the throne room may have been dedicated to social affairs of the state, its audience, and banquets. The *ša bīti šanê* would have found their place in such a part of the palace.³³ Alternatively, if the pavements belonged to the "West Wing" or "South Wing," then one of those collections of rooms was called the "Second House."³⁴ It would be important for future excavators at Nimrūd to search for additional inscriptions on the reverse sides of the pavement slabs to help identify the parts of Ashurnasirpal's state residence more precisely.

31 G. Turner, "The State Apartments of Late Assyrian Palaces," *Iraq* 32 (1970), 177-213. See J. N. Postgate and J. E. Reade, "Kalḫu," *RLA* 5:311, 14.

32 I am influenced here by a reasoned discussion by Gordon Loud for Khorsabad, conveniently summarized in "An Architectural Formula for Assyrian Planning Based on the Results of Excavations at Khorsabad," *RA* 33 (1936), 155ff.

33 Sobolewski, *Beitrag*, 238, fig. 1; 240, fig. 2: A—"Administrative"; B—"Audience Halls" (The "Second House"?—the throneroom acting as a transition from A to B; area B had its own throneroom: WG); C—"Domestic."

34 See above, n. 9. The West Wing has now been discussed by Paley and Sobolewski, *Relief Representations* II, chap. 5.

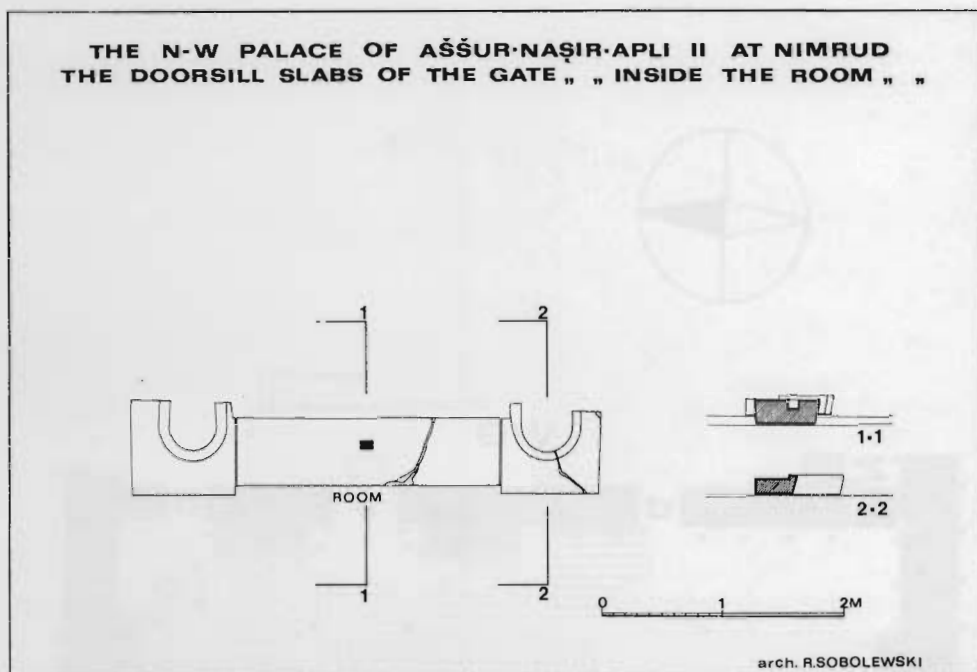


Figure 1a. The *Limen inferius* (threshold) and two flanking seats, plan and sections.

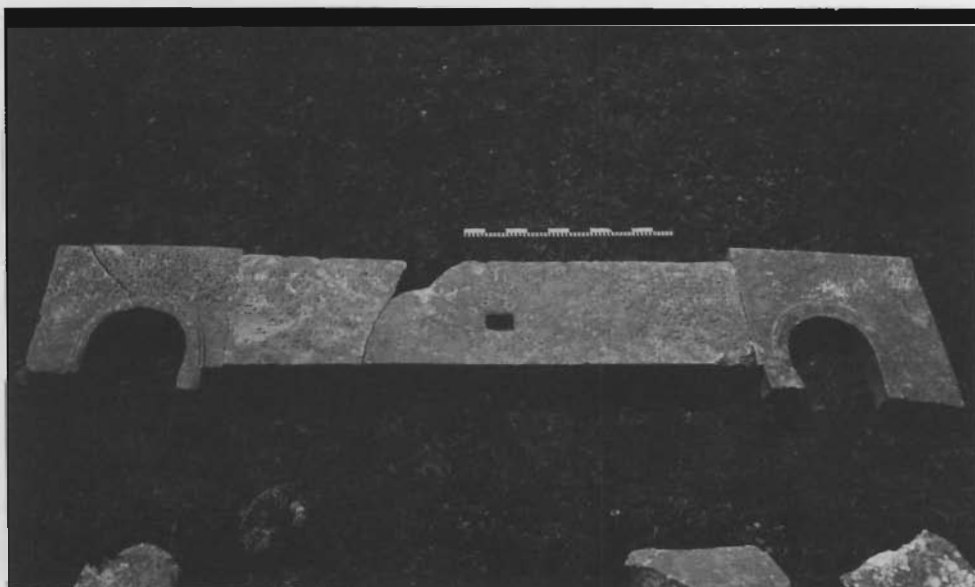


Figure 1b. The *Limen inferius* (threshold) and two flanking seats, photographed as if from inside the entranceway. The inscriptions are upside down.



Figure 3a. Left Seat, obverse.

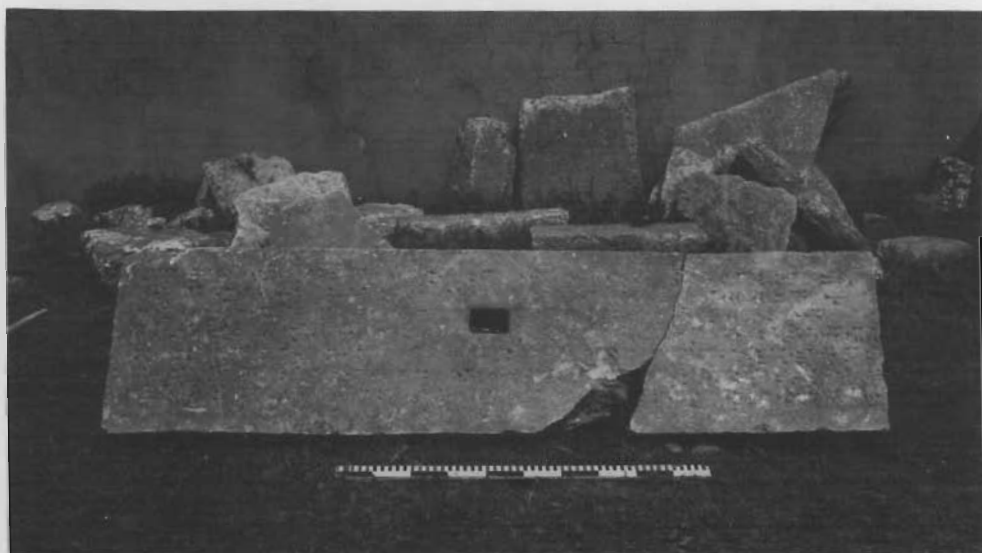


Figure 3b. Threshold, obverse.



Figure 3c. Right Seat, obverse.

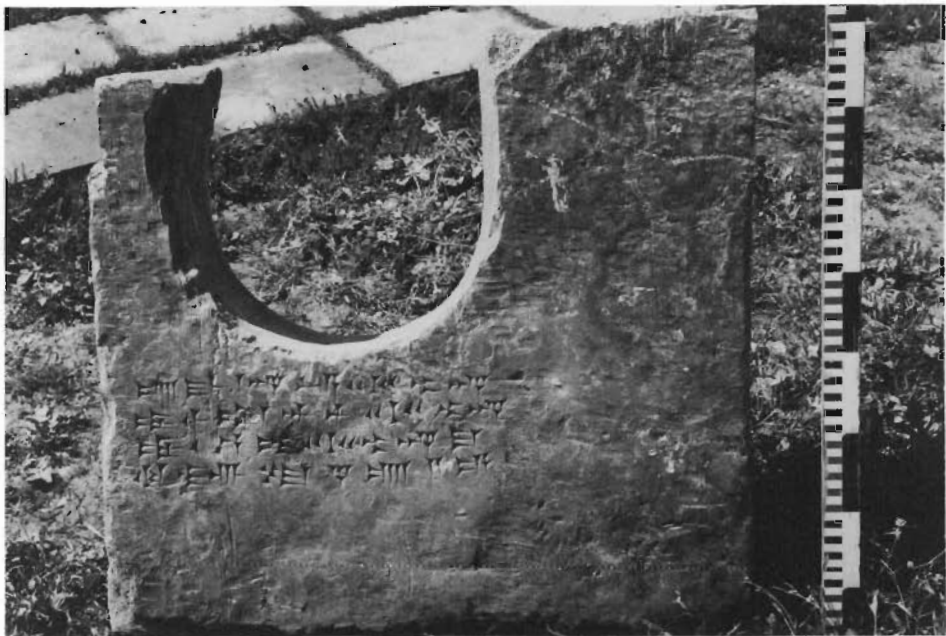


Figure 4a. Left Seat, reverse.

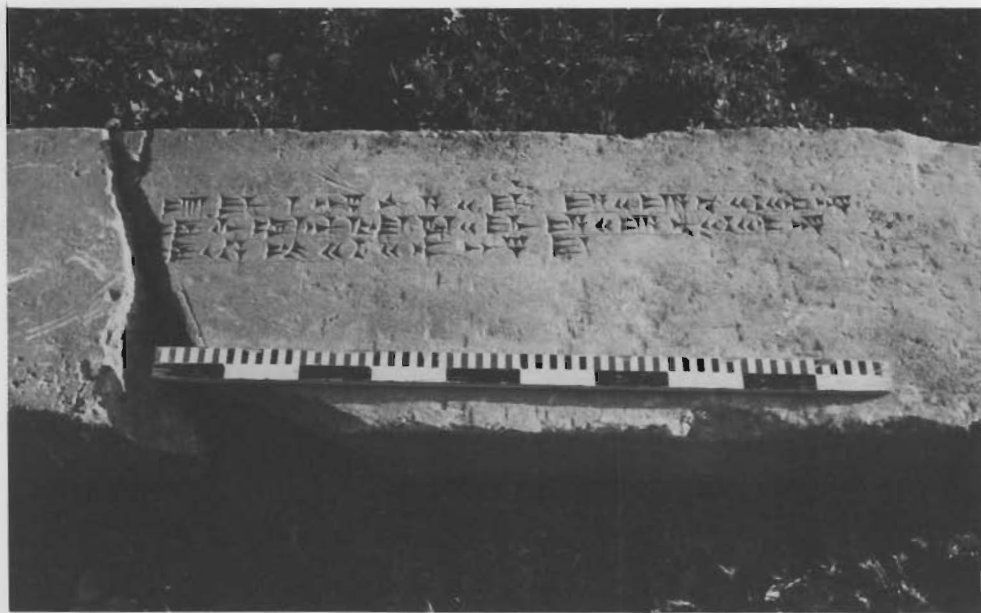


Figure 4b. Threshold, reverse.

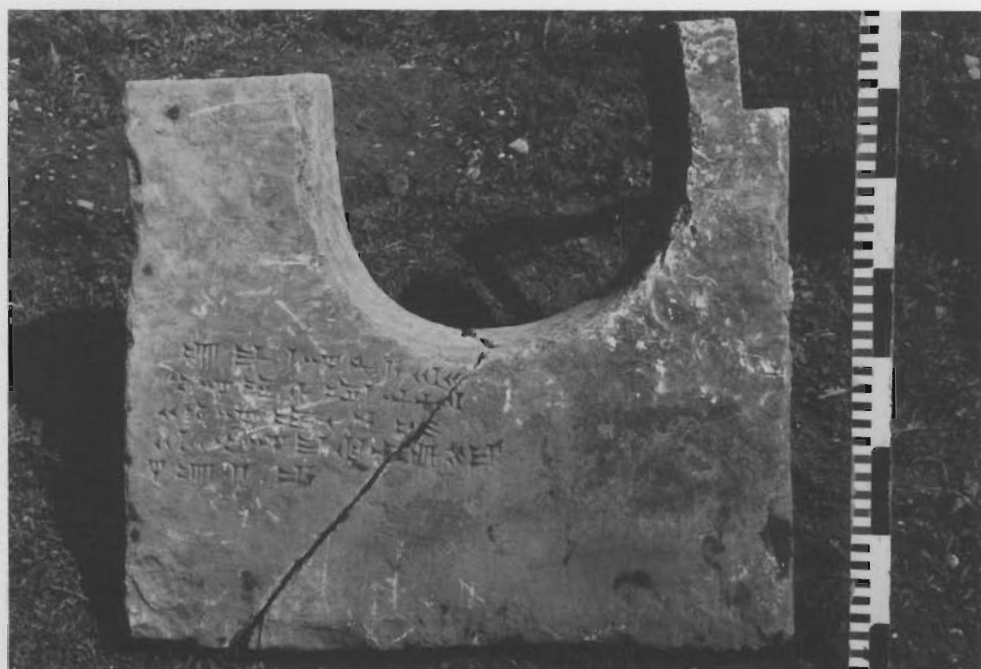


Figure 4c. Right Seat, reverse.