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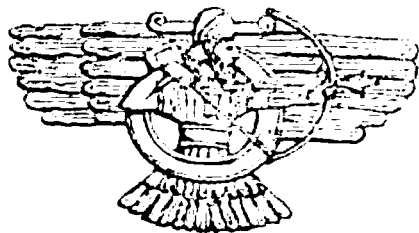
NINEVEH

AND

ITS REMAINS :

WITH AN ACCOUNT OF A VISIT TO THE CHALDEAN
CHRISTIANS OF KURDISTAN, AND THE YEZIDIS,
OR DEVIL-WORSHIPPERS; AND AN ENQUIRY
INTO THE MANNERS AND ARTS OF
THE ANCIENT ASSYRIANS.

BY AUSTEN HENRY LAYARD/ESQ. D.C.L.



"She saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion.

"Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity."

ESARHUN, xxiii. 14, 15.

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denied, and has only been established within a few years. It is still, I believe, considered to be a mere casual excrescence, and is not met with in all specimens of the animal.*

The wild bull, from its frequent representation in the bas-reliefs, appears to have been considered scarcely less formidable and noble game than the lion. The king is frequently seen contending with it, and warriors pursue it both on horseback and on foot. In the embroideries on the garments of the principal figures it is introduced, both in hunting scenes and in groups, which appear to have a mythic or symbolical meaning. I was at one time inclined to think that the bull of the sculptures might represent the unicorn or *raim* so often alluded to in the Scriptures, as an animal renowned for its strength and ferocity, and typical of power and might.† But the unicorn of the Scriptures is now, I believe, generally identified with a large and fierce antelope, or oryx, inhabiting Arabia and Egypt. Professor Migliarini of Florence informs me that the word *raim* itself occurs in hieroglyphics over a figure of this antelope, in an Egyptian sculpture; and he conjectures that the Jews derived a knowledge of the animal, as well as its name, from

* Proceedings of the Council of the Zoological Society for 1832, p. 146. Captain W. Smee, in a paper on the Maneless Lion of Guzerat (Trans. of the Zool. Soc. vol. i. p. 169.) observes, "in this tuft (of the tail) there existed, subsequently to its arrival in England, in the oldest of my lions, a short horny claw or nail, similar in form to, but somewhat larger in size, than the one described by Mr. Woods."

† Gesenius (Lex. in voce) gives the signification of wild buffalo to the עַמָּוֹן, — the monoceros, rhinoceros, and unicornis of the Septuagint.

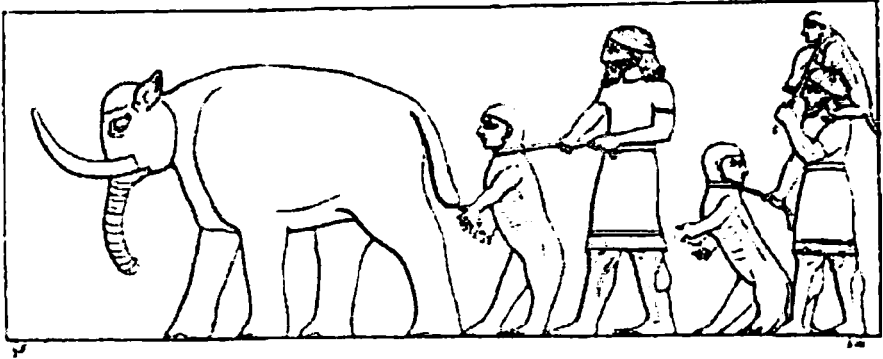
the Egyptians. The bull of the bas-reliefs of Nimroud is evidently a wild animal, which inhabited Mesopotamia or Assyria. Its form is too faithfully delineated to permit of the supposition that it is an antelope. It is distinguished from the domestic ox by a number of small marks covering the body, and probably intended to denote long and shaggy hair. It is represented with one horn, as the horses have frequently only two legs or one ear, because the Assyrian sculptor did not attempt to give both in a side view of the animal.

As mention is also made in the Bible of the wild ox*, it is probable that at some ancient period this animal was an inhabitant of Assyria, or of the adjacent countries, although it has long since become extinct. Had it been found in the plains of Mesopotamia in the time of Xenophon, he would probably have described it when speaking of the animals of that province. As it is only seen in the oldest monuments of Nimroud, and not in those of Khorsabad or Kouyunjik, it is possible that, when the country became more thickly peopled in the latter period of the Assyrian empire, the wild ox disappeared. *

On the walls of Khorsabad was represented a hunting scene, in which hares and partridges were introduced as objects of the chase. Both still abound in the country.

* Deut. xiv. 5. The wild ox is included amongst the animals whose flesh may be eaten by the Jews; and the "wild bull in a net" is also alluded to in Isaiah, li. 20. The Hebrew word is rendered "wild bull" in the Targums, and "oryx" (*ὄρυξ*) in the Vulgate; some, however, believe the animal meant, to be a kind of antelope. (Gesenius, *Lex. in voce.*)

On Egyptian monuments, the elephant is seen, amongst other animals, brought as tribute by an Asiatic, though not an Indian, people.* It was probably obtained by them from the eastward; for there is no record of the elephant being indigenous



Elephant, the Ouren Outan (?) the Hououman or small Indian Monkey (?).
(Obelisk, Nimroud.)

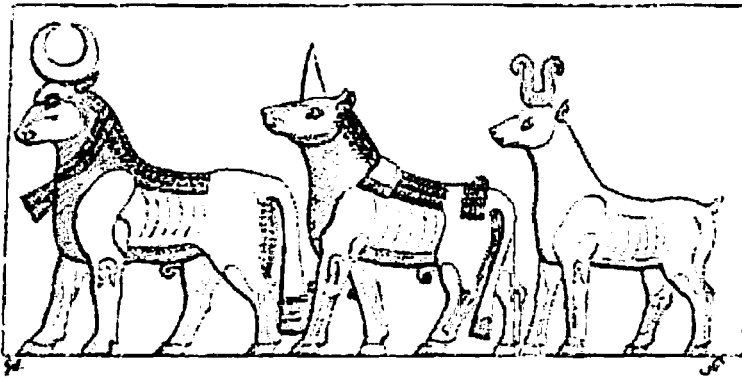
in any part of Asia west of the Indus. Although it appeared in the Persian armies, and might even have been pastured long previously in the rich plains of Mesopotamia, it originally came from the Indian dominions of the great king. Had it been used in war by the Assyrians, it would doubtless have been so represented in the sculptures.†

The presence of the rhinoceros on the obelisk further points to the Indian origin of the accompanying animals. It is in several respects incorrectly delineated, the sculptor having given it hoofs, a mane

* Sir Gardner Wilkinson's *Ancient Egyptians*, vol. v. p. 176.; vol. i. pl. iv.

† The elephant has not been found represented as a beast of burden on the monuments of Egypt. The only African nation who appear to have used it in their wars were the Carthaginians.

on the neck, and long hair, which appears to have been artificially curled like that of the sacred bull. Still the general form of the animal, and the shape and position of the horn, clearly identify it with the Indian rhinoceros.* Specimens of this animal were probably rare in Assyria, and the sculptor may have drawn it from recollection or only from the description of those who had seen it. This is the earliest representation of the rhinoceros with which we are acquainted.



The Bull, the Rhinoceros, and the Chikara or large Indian Antelope (?).
(Bureau, Samarra.)

The two animals accompanying the rhinoceros are probably an Indian bull, and a kind of antelope. The bull has a collar, ornamented with tassels, round its neck, and may have been a sacred animal. The antelope, from its size and the shape of its horns, may perhaps be identified with the Indian chikara †; although the thickness of the limbs rather denotes a species of wild goat.

* *Rhinoceros unicornis*.

† *Antelope Bennettii*. I had once conjectured it to be the nylgau of the Indian peninsula.