

## ASSYRIAN INSCRIPTIONS AND MENTIONED TO THE ARABS DURING THE FIRST MILLENNIUM BC

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### **Abstract**

Was the Assyrians a distinct role in the mentioned to the Arabs through inscriptions thousandth the first BC has stated in the inscriptions of the Assyrian King said the Arabs for the first time in the annals of history when the leader of the Arab Jndebo and share it said a thousand camel in battle gurgle as well as the inscriptions of King Tejlat Placer third, which contained the first mention pageants Arabiyat northwest peninsula research will focus on the study of these inscriptions

**Keywords:** inscriptions, Assyrians, Arabs, Tejlat Placer third

### **1 INTRODUCTION**

Since the early Assyrians Royal family keen to record their kings and years of their rule and what they have achieved from the military, and architectural achievements, with recording the names of the people that they met in peace or war.

Arabs are one of people that Assyrian texts had mentioned. Where Arabs mentioned first time in the texts of the Assyrian king (Shalmaneser III), specifically in the text known as (the text of the black obelisk), where he pointed out that the Arab King (Jndebo) participated in Aramaic alliance, which stood in the face of greed Assyrian, and fought (Shalmaneser III ) in Gurgle battle in 853 BC.

#### **1.1 Assyrian**

Derives its name from the ancient Assyrian capital of Assyria, and the name of the chief god of the state of Assyria, the god of war.

Assyrians wrote cuneiform inscriptions written as a result of their use of wedges (screws) have sharp heads drawing on slabs of wet clay was called cuneiform.

#### **1.2 Arabs in history**

The north-west of the Arabian Peninsula, especially Sirhan Valley area, at the beginning of the first millennium BC, particularly during the first three centuries, in historical isolation, there is as yet no historical evidence for the population, although archaeological evidence which refers to the continuation of settlement at this period, And it seems that there were tribes living in its territory take care of their interests and livelihoods depend on herding and trade, and when forced by neighboring political events emerged from political isolation to defend its interests, and to protect its territory.

And due to the threat that began to emerge in the face of the interests of the north-west of the Arabian Peninsula's population, quickly exited the tribes of the region to contribute to the course of political events, and since that time they began mentioned in the sources, who spoke about the events of the region at the time so they mentioned in the Assyrian sources.

### 1.3 Reasons for the Arabs to be displayed

With the emergence of the term Arabs , a question comes to mind the effect: Why omitted mentioned in the text preceding the mid-nineteenth century? Would the Arabs before it integrated with the rest of the Semitic peoples, so that they were not specific and clear national distinguish them from others, which led to consider a part of those peoples?

Or they are and this is what we expect , remained a long period of history in total isolation from the political events in the ancient Near East, They were rarely go out of the desert places to connect to other peoples, resulting in a lack of evidence mentioned in that historical period.

Researchers have disagreed on the interpretation of the meaning of the word (Arabs) and its significance of verbal, there are views explain the origin of the word and the meaning of its semantic, some of them said that the Arabs mean resident desert (Nomadic), depending on the word (Arabs) in their view is derived from the single name Arabs / Arabia which means the desert, although there wasn't any indication that the Arabs or Arabia means desert and that this word is not used in any Semitic documented language, as a general idiom for a desert and there isn't anything leads us to assume that it had any relation with do with the desert, the desert is a few rain and covered with sand dunes area, where housing nomadic herders or camels breeders, this does not apply on the word of (Arabs) because the people who live in fortified oasis and cities also have the name of (Arabs).

So, the idioms of Arabs definitions are contradictory and define of the word (Arabs) in the Assyrian period as the name of the Bedouin population of the desert or desert oases , then naming the urban population in subsequent texts with (Arabs), this makes sense, and the concept is not accurate.

Others researchers said that the word (Arabs) calling breeders camels due to the link between Arabs and Camel, but the domestication of the camel at the end of the second millennium BC, does not mean the launch recipe Bedouin Arabs, Arabs lived alternating lives between grazing and agriculture, practiced the life of Badia and used for it, but they are accustomed to the life of stability and Agriculture, they also had a role in the region's trade, where they were fully aware of the commercial roads and its streets

After a battle gurgle, the mentioned of Araband north-west of the Arabian Peninsula in the annals of the Assyrian kings were disappeared, there were approximately eighty years, did not have any signal to the Arabs, and perhaps this is due to the weakness of the Assyrians and the decline after the death of Shalmaneser III, and they didn't any campaigns on the northwest the Arabian Peninsula, they have fought wars were defensive in nature, aimed at not more than protect the borders of the state itself, which enabled the Arabs to strengthen their positions and the advancement of their country.

### 1.4 Arab queens in the inscriptions of the Assyrian

Assyrian texts have been preserved for us the names of a number of Arab Northern queens who have relationship with the Assyrian state.

Mentioned a queen name (Zabiba) had another importance for the text of Tejlat Placer third, it was the first time that a names of Queen lead her people shows among the names of the kings of the region, and maintain their interests, has been involved in the payment of royalty with the Kings, according to the Assyrian text (Zabiba the Queen of Arab countries),Assyrian text is considered the only witness to the Queen Zbibi for the judgment lies in the north of the Arab countries, where we do not find a reference to her in any other historical source.

Queen Zbibi wasn't the only queen who had a leading role in the north-west of the Arabian Peninsula, but there was other frequency queen faced Tejlat Placer III, and a contemporary of Sargon II, the Queen (solar), as indicated by the Assyrian texts , the nature of the relationship has changed during the reign of Queen (solar) After that was conciliatory relationship was to pay royalties, became a fighter relationship with a military intervention in the fighting.

According to the Queen (Ithiah) in the text of the King Sennacherib (705-681 BC), when she joined the rebels on the Assyrian rule in Babylon, where equipped force led by her brother (Bsagano) to join the commander Chaldean (Ladino) to support the revolution (Murdoch Paladin) against King Sennacherib.

King Sennacherib, circa 688 BC held a campaign against the Priestess Queen (Taljuno) , defeated her in the desert and seized many spoils, which led to the withdrawal with Hazael to Adumatu Castle in the middle of the desert, the Assyrian army followed them, and occupied the city after a siege, and the campaign ended with captured the Priestess Queen (Taljuno) and transferred to the capital of Assyria (Nineveh).

#### 1.4.1 Arab kings who mentioned in Assyrian inscriptions

| الملك الآشوري المعاصر له                          | اسم الملك ولقبه بالكتابة المسماوية                                     | اللقب   | اسم الملك       |
|---|--|---|-----------------|
| شلمنصر الثالث<br>ـ٨٥٨-٨٢٤ ق.م                     | M/Gi-in-di-bu<br>Kur-Ar-ba-a-a   | من بلاد العرب                                   | جندبيو/ جنديب   |
| تيجلات بليس الثالث<br>ـ٧٤٥-٧٢٧ ق.م                | Za-bi-be f/sar-rat-kur/A-ri-bi   | ملكة بلاد العرب                                 | زيببي/ زيبة     |
| تيجلات بليس الثالث / سرجون الثاني<br>ـ٧٢١-٧٠٥ ق.م | F/sa-am-si Sa r-rat-kur/Ari-bi   | ملكة بلاد العرب                                 | سامسي/ شمسي     |
| سنحاريب<br>ـ٧٠٤-٦٨١ ق.م                           | F/la -ti-i-e-sa r-rat-) kur/Ari-bi                                     | ملكة بلاد العرب                                 | يأتي/ يثيعة     |
| سنحاريب   | F/Te-I-el-hu-nu Šar-ratkur/A-ri-bi<br>Apkallatu (Akk)<br>Kumirtu(Aram) | ملكة بلاد العرب<br>الكافنة (الحكيمة)<br>الكافنة | تلخونو/ تعلخونو |

## 2 CONCLUSION

It is clear from the Assyrian texts, the policy of Assyria military towards the Arabs, they not only subjecting kingdoms and tribes militarily:

- Tried to gain the cooperation of those kingdoms and tribes through their survival in kingdoms, and integrated into the administrative system of the Assyrian empire, paid a planned royalty in order to obtain goods and commodities abundant in their areas.
- Displacement of groups of Arabs from the desert areas to Samaria area to secure roads and commercial centers placing it under the protection of the Arabs, where the Assyrian Empire interested in its military and commercial interests.
- Arabs did not satisfy in the north-west of the Arabian Peninsula that was very aggressive policy, but they were always waiting for opportunities for rebellion and disobedience, they continuing in response to the ambitions of the Assyrian, and try to stop the Assyrian expansion by all means.
- Having links and close ties between the Arabs in the ancient world to protect the economic interests which are based on the continuation of trade caravans movement.
- The Arab had have a cultural level and political organization suitable for the sedentary lifestyle they are accustomed to.

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