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How King Sennacherib Wrote His Story on the Mountains.

New Pictures and Inscriptions Discovered on Mount Judi Placed There 2,500 Years Ago by the Great King of Assyria, Whose Deeds Are Mentioned in the Bible

SENNACHERIB, the great King of Assyria, who reigned from 705 to 681 B. C., left his picture and the story of his deeds carved high up on the mountains, where his enemies could not reach them.

So effective was this method of preserving them that the mountain inscriptions have not only been preserved, but few of them have ever been examined or photographed.



A Portion of the Record Sculptured by Sennacherib High Up on the Judi Dag Mountain.

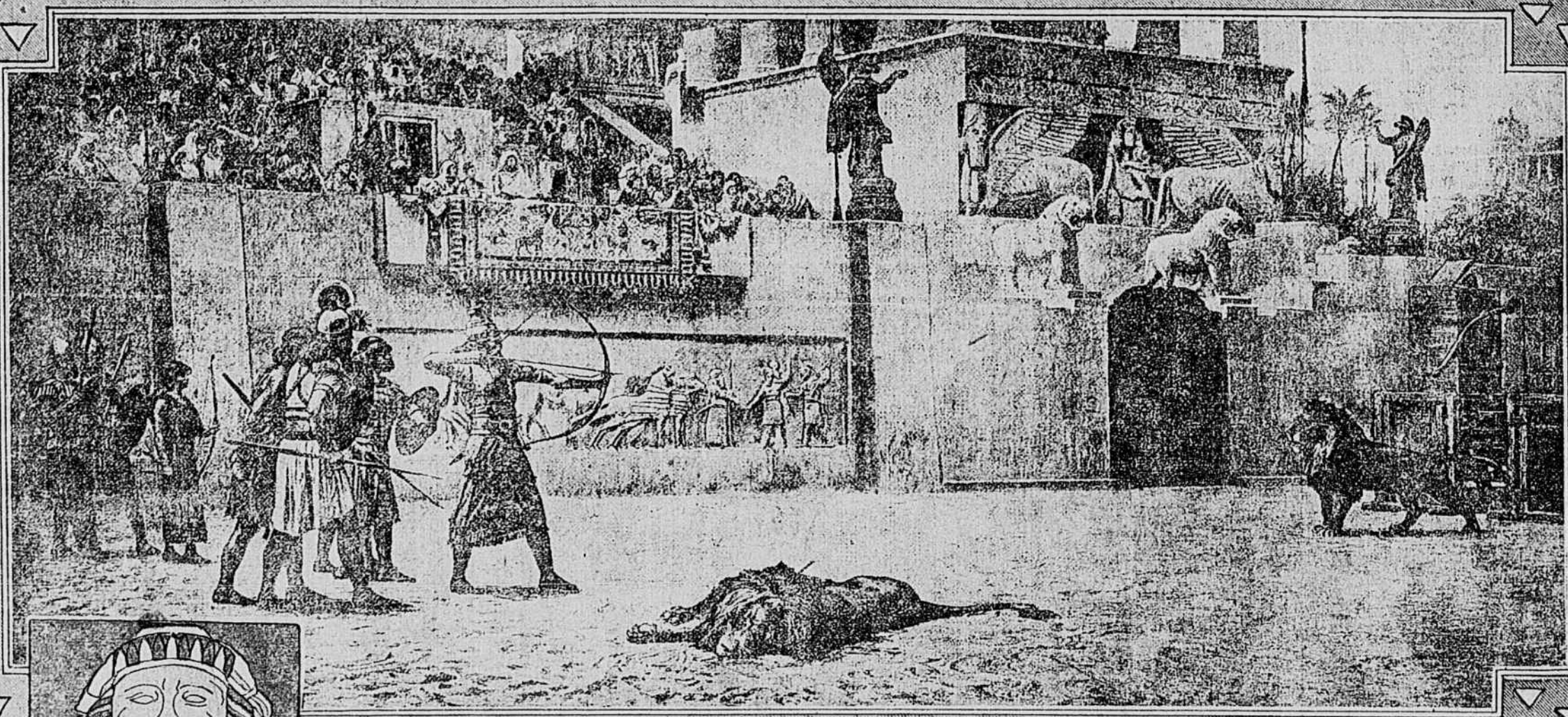
tions have not only been preserved, but few of them have ever been examined or photographed. Professor Leonard King, of the British Museum, has just discovered a new series of Sennacherib's inscriptions high up on the Judi Dag Mountain, in Kurdistan, in the north of Asiatic Turkey.

This is the mountain which modern archaeologists have shown to have been most probably the place where the ark rested after the flood, instead of Mount Ararat.

The new inscriptions found by Professor King were high up above a gorge on one side of the mountain. No one had succeeded in reaching any of Sennacherib's inscriptions on this mountain since Sir Henry Layard, the pioneer British archaeologist, discovered them over fifty years ago.

The inscriptions found by Professor King were not reached by Layard. On descending the mountain face he found at a lower level a complete package of "squeeze" paper used by Layard, over fifty years ago, in making tracings of his discoveries.

The newly discovered inscriptions include pictures of Sennacherib and his achievements and long descriptions of the latter in cuneiform letters. They are arranged in panels. In the centre of each is the figure of the King, facing to the left, and clad in



The Mighty King Sennacherib Shooting Lions for Amusement in His Palace Arena.—Painting by F. A. Bridgman.

nineteenth chapter

35. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

36. So Sennacherib King of Assyria departed, and went and returned, and dwelt at Nineveh.

37. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Shar-ezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

This event is also the subject of Lord Byron's stirring poem, which begins:

"The Assyrian came down like a wolf on the fold,
And his cohorts were gleaming in purple and gold.
The sheen of his spears was like stars on the sea,
Where the blue wave rolls nightly on deep Galilee."

There is no record in any of Sennacherib's inscriptions that he ever lost all his army in a night, or, indeed, suffered any serious reverse. Every inscription begins:

"Sennacherib, King of Assyria, King of the World, etc."

Then it goes on to recount some victory of the King in very confident

Jerusalem. I built a line of forts about him, and whoever came forth from the gate of the city I punished."

The British Museum has a remarkable series of sculptures from the ruins of Sennacherib's palace at Nineveh, showing the storming of Lachish in Judah.

In the first pictures we see the fenced city, its towers filled with archers and others, who rain lighted torches upon the wooden cars, under cover of which the battering-rams are worked, and upon the tall wicker screens behind which Sennacherib's bowmen and spearmen and slingers

are assailing the defenders. Here and there scaling ladders are reared against the walls.

From the principal gate captives are issuing, and in the immediate foreground two soldiers are in the act of impaling a youthful prisoner side by side with his father and brother—an atrociously cruel mode of execution practised by the Assyrian kings on important captives, and still in vogue among the Turks and Bulgarians. Herodotus relates that when Darius took Babylon he impaled about 3,000 of the chief men of the city.

In the second portion of the Nine-

veh series of sculptures Sennacherib sits on his splendid throne of bronze and carved ivories, while his great officers present the prisoners from the fallen city. Above is the inscription:

"Sennacherib, King of the World, King of Assyria, sate on a throne and caused the spoil of Lachish to pass before him."

It is interesting to know that Sennacherib also carved a record of his exploits high upon the eternal mountains, so that they might be preserved for future ages, even though Nineveh fell into ruins.

Did Noah's Ark Rest on the Mount Where Sennacherib Left His Story?

Evidence to Show That It Was Not Mt. Ararat Where Noah and His Ark Landed After the Flood, but Mt. Judi Dag, Where the Great Assyrian King Carved the Story of His Life.

Emilio Sanchez, member of the Royal Spanish Geographical Society is a noted explorer and archaeologist. He has made several expeditions to the tops of the mountain ranges of Kurdistan and Turkish Armenia. The theory that it was Judi Dag, a 7,000-foot peak in Kurdistan, in the north of Asiatic Turkey, and not Mt. Ararat, upon which the Ark rested after the Deluge, is advanced by the Rev. Sydney N. Ussher, of New York. Emilio Sanchez in the following article displays his belief in the theory of the New York clergyman.

If it was upon Judi Dag, two hundred miles from Mt. Ararat, upon which Noah's Ark rested after the great flood, this peak becomes of double interest to archaeologists and students engaged in Bible research, for it was here, as shown on this page, that the mighty King Sennacherib left the story of his reign.

During an expedition to the summit of Judi Dag, the Rev. Sydney N. Ussher, of St. Bartholomew's Episcopal Church, New York, discovered what he believes to be indisputable evidence that the Ark landed on this great mountain.

Agri Dag, or Urartu, in Turkish Armenia, is evidently the mountain referred to in the Bible as Mt. Ararat. The natives around Judi Dag, Christians, Moslems, Hebrews and Yezidis (Devil Worshipers), have believed for centuries that Noah and his flock first set foot upon their peak after the flood. No such claim has ever been made by the natives dwelling within the shadow of Mt. Ararat.

The geographical formation of the country about Judi Dag, which I particularly observed on my last expedition, would tend to support the belief of the Rev. Dr. Ussher. Judi Dag is a rocky wall

7,000 feet high, on the edge of the Mesopotamian Plains, which plains would have been more likely to feel the disastrous effects of the flood than any other section of the country.

With a subsiding flood in the plains, a boat would be far more likely to run aground on the high ridge at the edge of the plains than on a solitary peak like Ararat, miles from the plains with many other high peaks intervening.

There is a large ziatat or sanctuary, at the top of Judi Dag, where every August a great assembly is held attended by thousands of energetic Moslems, Christians and Yezidis, to pay homage to Noah, the Patriarch and father of them all.

The building on top of the mountain is called Noah's Ark, while a little lower down are the remains of a very ancient Christian monastery.

The local peasants will show you the exact spot where the Ark rested, and in one village, called Hassanah, they point out Noah's grave and the vineyard in which he indulged too freely in the juice of the grape, as told in Genesis, ix., 22. The present owner alleges that he is descended of Noah, and that the vineyard has passed from father to son ever since the Patriarch's time.

View of the Judi Dag Mountain, Which Sennacherib Covered with His Mighty Sculptures and Grandiloquent Records.

royal robes and headdress. And on the flat ground of each panel is an inscription commemorating his victories and achievements.

One inscription also gives information concerning the water supply of Sennacherib's capital, Nineveh, a matter of great importance, for it is owing to lack of water that the site of the city is to-day a barren desert.

Sennacherib, it will be recalled, was the monarch mentioned in the Bible as invading Judah in the reign of King Hezekiah. When he attacked Jerusalem it is said that the whole host of the Assyrians was destroyed in the night by the angel of the Lord, as described in the second book of Kings,

language. When it comes to the turn of King Hezekiah of Judah he says:

"But as for Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with numerous fortresses and small towns in their neighborhood, I invested and took by means of the battering of rams and the assault of scaling ladders, the attack of foot soldiers, mines and axes. I brought out from the midst of them and counted as spoil 200,150 persons, young and old, male and female; horses, mules, asses, camels, oxen and sheep, without number."

"As for himself, I shut him up like a bird in a cage in his royal city of

PHOTO BY SYDNEY USSHER