

Fortresses in the Light of Cuneiform Texts¹

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ABSTRACT

The kings of the inhabitants of Mesopotamia have been constructing different buildings with various purposes, as required by the religious, political, defense, economic and social needs of those buildings. These buildings were distinguished by their different planning according to the purpose of their construction, but they shared many components, the most important of which are building materials and the main purpose of them is to serve the king or ruler and society.

The fortresses are among the architectural manifestations in the civilization of Mesopotamia, and they reflect in their planning and construction an important architectural thought that indicates important political, fortification and economic dimensions, as its planning was linked to these civilizational topics.

Through the various cuneiform texts with various purposes, we find that they have highlighted important and valuable information about those fortresses, their beginning, their purpose, and when they are urgently needed, and whether they are necessary to build or can they be dispensed with. Through preliminary induction of cuneiform texts, we find that the ancient kings and rulers built these fortresses for a necessary purpose that was directly related to the defensive aspect of the city and its residents, and they differ in their sizes depending on the location of the city, its large size, the population census and its political status.

Through our research, we shed light on the most important cultural data related to the fortresses, what they are, the most important names, the places in which they are located, the building materials constructed from them, as well as highlighting the cuneiform texts related to each of these cultural colors associated with the forts.

Keywords: *fortresses; Castle; Neo-Assyrian Era; Ashur-Bani-Pal; Sharim-Shaqim*

Abbreviations of Foreign Sources

AbZ	Borger, R., Assyrisch – babylonische Zeichenliste, Germany (1981).
AKA	E. A. W. Budge and L. W. King, The Annals of the Kings of Assyria
ARM	Archives royales de Mari (= TCL 22 ---)
BE	Babylonian Expedition of the University of Pennsylvania, Series A:Cuneiform Texts
Borger Esarh	R. Borger, Die Inschriften Asarhaddons, Königs von Assyrien (= AfO Beiheft 9).
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago
CDA	A Concise Dictionary of Akkadian
CH	F. Harper, The Code of Hammurabi ...
CT	Cuneiform Texts from Babylonian Tablets
KAH	Keilschrifttexte aus Assur historischen Inhalts
KAR	Keilschrifttexte aus Assur religiösen Inhalts
KAJ	Keilschrifttexte aus Assur juristischen Inhalts
KBo	KBo Keilschrifttexte aus Boghazkoi

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Knudtzon Gebete	J. A. Knudtzon, Assyrische Gebete an den Sonnengott
Labat Suse	R. Labat, Textes littéraires de Suse (= MDP 57)
LIH	L. W. King, The Letters and Inscriptions of Hammurabi
lyon sar	D. G. Lyon, Keilschrifttexte Sargon's
Nisaba	Nisaba Studi Assiriologici Messinesi, Messina(2002ff).
OIP	Oriental Institute Publications
PBS	Publications of the Babylonian Section, University Museum, University of Pennsylvania
RIMA	The royal inscription of Mesopotamia, Assyrian period
Rost Tigl. III	P. Rost, Die Keilschrifttexte Tiglat Pileasers III ...
Smith Idrimi	S. Smith, The Statue of Idri-mi
Streck Asb	M. Streck, Assurbanipal ... (= VAB 7).
TCL	Texts cuneiforms du Louvre
Thompson Rep	R. C. Thompson, The Reports of the Magicians and Astrologers ...
winckler sar	H. Winckler, Die Keilschrifttexte Sargons ...
Wiseman Chron	D. J. Wiseman, Chronicles of the Chaldean Kings ...
YOS	Yale Oriental Series, Babylonian Texts

DESIGNATIONS ASSOCIATED WITH FORTRESSES

The names were closely associated with the names of things, and most of these names carried religious beliefs and ideas, while others were associated with worldly aspects. The most important appellation given to the fort is the Sumerian name **BAD3**, which corresponds to the Akkadian *duru* (1) This sign has been known since the pre-Sargon era(2), and it is noticeable that the pictorial sign that represents the Sumerian section of the fortress BAD3 is a rectangle surrounded on its four sides by four shapes simulating in its shape the towers, and the writer wanted to refer to the fort with its formal meaning of the nature of the wall or the city that expressed with rectangular in shape and supported by four towers. The Akkadian term *bīt dūri* is also associated with the fort, and it literally means the house or place of the fort. There is another name associated with this name, which is the Akkadian name *dunnūtu* (3). The fort was also called the Sumerian term ZAG-ša2DU, which corresponds to the Akkadian *dunnu* (4), and the fort was called in Akkadian term *ḫalšu* (5), and other names have been associated with forts, and among these names is the fortress named (I killed one thousand).(6) A closer look at this name indicates an essence, even if it appears to have a moral significance to refer to the durability and strength of this fortress that kills enemies in large numbers. Perhaps the expression of the number 1000 (thousand) refers to abundance, as we currently use this expression and say by a thousand to denote abundance, and another text referred to another designation that was linked in one way or another with the nature of the defensive fortress that this text and this label associate with shield that a person wears, and specifically the one that protects his chest, is the designation *da-nat ir-tim* meaning (chest fortress) (7) to refer to the defensive fortress that is related to the nature of the chest shield. And the writer wanted to point out that the fortress, which provides the defensive property for people, used its name to denote the chest shield.

As for the Akkadian term *rab dūri*, it is the person in charge of the fort, which literally means the lord of the fort (8) or the commander of the fort, and also refers to him by the Akkadian term *rab ḫulši*, One of the cuneiform texts referred to handing over a group of individuals to this commander (I handed them over to the fortress official.....)(9)

As for the verb *našāru*, it was used in one of its meanings to denote to guard preserves the fort (10), and there is a reference to another name associated with forts, which is the fortress of the palace gate.(11)

THE LOCATION OF THE FORTRESSES

The choice of the site for religious and civil buildings is one of the things that the residents of Mesopotamia have given great importance, and before constructing and building any building facility, whether small or large, it was preceded by the process of choosing the appropriate place for it, especially with regard to the houses of the gods (temples) and palaces, then the ancient Iraqi architecture then begins with the planning process, which is usually in the mind and then applied to the ground.

The inhabitants of Mesopotamia chose important places with defensive features suitable for the establishment of fortresses on them. The cuneiform texts provided us with detailed information about these forts, their nature, and even the distance separating them from each other, as indicated by one of the texts (The fortress of the certain city is opposite the course of the current is from the certain second city, in the open countryside, two hours away.....)(12) and

these forts are usually located on a water course to provide them with a kind of defensive fortifications, as it constitutes a major resource for people's needs of drinking water and for other uses. One of the texts referred to this characteristic (whatever type of fortifications of the king located on the Euphrates River they kept them (but they should not take any other city on the Euphrates River) (13), and in another text of King Esarhaddon (680-669 BC) (who made the sea their fortress and the mountains their impregnable castle)(14).

The fortresses were also built in high and tall places that are difficult to reach by the enemies to ensure the safety, security and stability of the city's residents. The cuneiform texts indicated to the difficulty of accessing some of these fortresses as a result of being located in a rugged land or being located at the top of the mountains. One of the forts is like a bird's nest(15) to indicate to its height and inaccessibility, as indicated by King Ashur- bāni-apli (668-627 BC). In his writings (in my first year, after ascending nobly to my royal throne, I mustered my great chariots and forces, and conquered inaccessible fortresses...)(16), the king's reference to this inaccessible fortresses that these inaccessible fortresses exist. in places that are difficult for armies to reach, either because of their high altitudes and therefore constitute a strong defensive and fortification advantage for their residents, or they are located in rugged lands that are difficult to move, especially moving of war chariots. These high-rise places to build forts came according to an accurate perception and important security and defense considerations, and in another reference to the strength of the fortress and its location on the mountain (the strong fortress that rises above the mountain the certain city and the second certain city like the stars)(17), and the forts were built closely some of them are separate from others, meaning that there are indications that there are more than one fortifications for the same country and these fortresses may be adjacent and separated by closely spaced mountains (His strong connected fortresses were between them the mountains)(18)

The construction of these close forts on the mountain reflects the importance of taking advantage of the environmental factors to achieve the security and fortification goals, so the adjacent high mountains were used for this feature. In another reference, the construction of forts on the mountains (the fortress) emerges from the certain city from the top of the mountain and from the second certain city the mountain is like stars and its secondary structures are exposed at a height of 240 cubits)(19), and some forts may be located on the border areas, as indicated by the Assyrian king Tiglath-Pileser III (744-727 BC) when he annexed the fortresses of Urartu (the certain city, the border fortress to Urartu, which is behind a remote mountain (I annexed it to Assyria)(20), and in another reference(His great fortress is located on the (border) of certain country and the second certain country as a forward base (which is equipped to prevent the arrivals from the fierce enemy and to stop the enemy's advance against these two regions)(21), that such these border forts constitute, in their construction, the first obstacle to block from the neighboring cities, which may try to invade the country, they also constitute the official institution through which it is possible to establish any peace or diplomatic talks related to the general conditions of the country. On the other hand, it constitutes a refuge away from the central areas to be safer if the center was exposed to the invasion and overthrow of the authority, Or that it is adjacent to a neighboring country (the fortress that the king built inhabited opposite the country of Nairi, but the Arameans took it by force)(22), and it may express the entire city as a fortress to be a support for the city and a sanctuary for it, of course, such a city is taken into account in its architectural planning defensive issues because it was basically built to be a fortresses.

He built the city of Sadoro-Horda, the fortress as a stud base.)(23), which is a clear indication that the goal in certain times of building forts is as a support base to the city or the armies, and therefore it supports the process of defending the authority of the city and preventing its fall, thus serving as an assistant, supporter and provider for it.

In order to increase the defensive fortifications in the fortresses, it built around some of them trenches that were at a great depth to prevent the enemies from reaching the forts, trenches (their forts) were deep and which form a complete circle)(24)

The location of the fortresses and their ideal place is a safe place for the king and his forces, even in the event of their defeat in the war, so they resort to these fortresses to preserve their lives and to secure their survival, as indicated by one of the texts (withdrew near the certain city so, his fortress which was built above both provinces in order to keep the enemy's invasion away)(25).

Despite all the fortifications and the security and defensive aspect that the forts provide, they are often attacked and destroyed, as the kings of Mesopotamia made their efforts to reach their enemies, regardless of their geographical distance or the difficulty of reaching them to fortify them in remote locations, and this is what the Assyrian king Esarhaddon referred to express his grip from which the enemies were not spared (None of those who made the sea his fortress (or) the mountains, which are his stronghold, escaped from my network or succeeded in escaping.)(26).

The important supplies and equipment needed by the residents of the fortress, especially the military force, are provided, and the cuneiform texts indicated that there are stables inside these forts where horses are raised and taken care and used by the army, whether they are knights or used to pull chariots and vehicles, and often provide with food to be ready for use all year round (the fortress) is the place where they gather, in the stables, the horses are kept for the royal army, they have been well fed all year round(27), as indicated in one of the letters of King Ami-Detana (1683-1640 BC) refers to what was known as emergency supplies, which are usually prepared for the fort and given to soldiers and deserving people who are supported (barley is required as emergency supplies for the king's fortress and for people who are entitled to support during this month)(28), and in another reference to emergency supplies (they took the emergency supplies away from me (because they were presented) to the fortress)(29), and in another reference to the provisions and the necessity of providing them, the Assyrian king šarru-kēnu (721-705 BC), who indicated in one of his texts that he strengthened the fortresses and brought the main supplies to them (The fortifications of the fortress were strengthened, and barley, (other supplies and tools for war were brought to it).(30)

BUILDING MATERIALS

The diverse environment provided materials in the civilization of Mesopotamia, various materials used in construction, especially with regard to religious and secular buildings. The inhabitants of Mesopotamia have always benefited from all the elements of environmental diversity and making it to serve the permanence of their lives, and this was confirmed by the architectural remains that were scattered in the archaeological mounds from various eras, in which various building materials were used whose components were available in the civilization of Mesopotamia, and with regard to the materials that were used In the construction of forts, it is not very different from those materials that were used in the construction of other buildings such as temples, palaces and residential houses, and the most important material that the inhabitants of Mesopotamia used in their buildings was baked brick, as one of the cuneiform texts mentioned its use in building forts as well (Send Sir, the orders related to the unassigned workers (foreigners) to build the bricks in the fort, (now) a person has included all the unassigned workers within the cadre working under the command of a person and I sent them to the fort in order to make the bricks.), (31) and in another text it refers to financial dues paid as wages to the workers who build one of the forts (the wages are for the rented men who did the (construction) work divided over the forts (in conjunction with the construction of brick wall)(32), as for the gates of the fort It usually make from timber, and in certain cases, bitumen is used in covering the doors of the forts, as indicated by one of the texts (Bitumen to cover the fortress gates),(33) and the timber is also used in roofing operations, especially the roofing of towers and ancillary architectural facilities. In the fortress, and one of the texts indicated that after the invasion, one of them burned the residential houses and set fire to the fort, whose wooden pillars turned to ashes (I set fire to the houses in it (the fort) and turned the long columns into ashes.), (34) which is a clear indication. to use of wooden columns in the construction of the architectural facilities belonging to the fort, and these columns may be used as supports for the roofs. These columns were also used in the roofing process. Whatever the case, the wooden columns were used in the construction of forts as well. Some forts were also built from solid rock blocks, especially in areas where such rocks available in it, the Assyrian King Ashur-Bani-Pal referred to one of these forts in his inscription, which he had built to be a camp under his control, knowing that this fortress was built near water wells (I established my camp in Laribada). Laribda which is a fortress of rocky blocks next to water wells.), (35), and King Esarhaddon in one of his inscription referred to locking the gate of the fort, and this is an indication that the gates of the fortress contain locks that are tightened in certain cases, especially during invasions or perhaps even in the late hours of the night (lock the gate (of the fortress) in front of Elam.)(36), and the forts were also built of stones that were usually brought from the quarries (I destroyed) his strong fortress, which was built from the blocks of quarries stone.)(37) .

FORTRESS GUARDS:

The guard was considered one of the important jobs in the Mesopotamian civilization, and there were many of these guards, some of them specialized in guarding the city gates, others specialized in palaces and the royal family, and others specialized in temples. The wages and qualifications of the guards differed according to the type of job. The palace guards certainly differ in terms of their physical and military capabilities, and even their wages from those guards who work in other guards.

The cuneiform texts showed us valuable and important information about the guards of the fortresses, this meaning may also indicate all the soldiers working to protect the fortress as well. One of the important indications is that the guards want to spend their patrol time in their places designated for guarding, which are usually at the top of the forts' towers, and one of the cuneiform texts indicated an emphasis on the guards not to neglect their duties and come down from these towers during their working hours (The guard should not descend from the fortress either during the

evening or noon (period). daytime rest)(38) and by induction the cuneiform texts, we find that there are machines and tools used in the process of besieging the forts, which may often lead to the surrender of the soldiers defending the fortress, and in One of the important indications related to omen is that one of the soldiers (guards) defending the fortress, and according to omen's data, will attack the fort's siege machine with fire. it is an important indication that this machine referred in the text was used in the process of besieging cities and that it is negatively affected by fire, and perhaps this suggests that it may have worked entirely or partially from wood (one of the (defenders) of the fortress will go outside and throw fire) to the person who (on the siege machine?)(39)

There are also important indications about the possibility that at certain times, the men of a city take control of matters related to guarding the forts and work on all their affairs, and they do so, they take the place of soldiers and guards. The shortage is through the remaining men who did not go to war, and one of the texts referred to this important aspect and the occupancy of about 500 men for one of the forts (500 men in the certain city will hold the fortress, the fortress will not be abandoned)(40).

In addition to the position of the fortress guards in the upper part of the fortress, there is also a group of guards who carry out the guarding process through vehicles located at the gates of the forts and carry out regular inspections and patrols around the forts and the places near them. One of the texts referred to this aspect and the process of guarding the fort through two vehicles (I will guard my master's fortresses with two chariots)(41), and on another sign (the two chariots will remain behind and must defend my master's fort.)(42), and in referring to the soldiers of the chariots, as well as the category of infantry, it was mentioned in the cuneiform text the following (the infantry soldiers and the soldiers in the chariots who were stationed in the fortified tower (or fortress).(43), and it seems that there are many types of soldiers are positioned in the fortresses, as one of the texts refers to the types that mobilize at certain times, especially in defense of the fortresses (soldiers of the.. šiḫru soldiers, foot soldiers (and), chariot soldiers, crowded in, a tower, or a fortress) (44), as well as another class of soldiers who carry out special tasks, the most important of which is relief (I sent relief soldiers to the fortress for the sake of certain city) (45).

The cuneiform texts indicated that soldiers entered the fortresses at certain times by making holes in the walls of the fortresses, and this process may often be carried out with complicity and betrayal by the fortress guards and those in charge of them (we enabled the soldiers to enter the fortress through the gaps)(46) .

KINGS AND FORTRESSES:

There is no doubt that the kings of Mesopotamia paid great attention to architectural aspects, as they played a role in their religious and secular buildings lives alike. So they built temples and ziggurats to be a place for the gods to dwell according to their belief, as well as a place where religious rites and some secular rites were practiced. They also built palaces that reflect their status and their prestige so that the palace embodies the features of the state with its greatness and prestige. In other aspects, the kings set up impregnable fortresses to serve the defensive purpose of the city's residents, the army, and the king himself and his entourage alike. The cuneiform texts showed a close relationship between the rulers and kings of Mesopotamia with castles and fortresses, as indicated by the Assyrian King Sharu-Kin in his inscriptions (I built the strong fortresses in the country)(47), and the cuneiform texts referred to the perseverance of kings to build forts to make them residential for people during times of aggression so that they would be safe from the power of the enemy, as indicated by one of the cuneiform texts (By building forts and people lived there safely in order to watch closely)(48), and the texts indicated that kings often, when they made invasions, leave their forts and set off, leaving behind what secures their preservation of army, weapons and raw materials, and this does not apply to Mesopotamian kings only, but also to other civilizations such as the Egyptian civilization, and one of the texts indicated that the Egyptian pharaoh Tarhaqa (690-664 BC) left his fortress crossing the Nile and a camp at the Euphrates River (at the river bank) (Tirhaqa left his fort and crossed the Nile and set up his camp near the bank of the river...)(49).

The location of the forts is chosen by the kings in a thoughtful manner, the natural features are usually exploited in the selection process, especially with regard to providing the natural environment for defensive fortifications for forts including its proximity to rivers or its establishment in high and distant places, or it is difficult to reach it due to the bumpy road of leading to it. In one of the texts belonging to King Shalmaneser III, he mentions his enemy's choice of one of the cities located near the river in a slope on it, and thus this slope provides a good defensive fortress for the city (... He made the certain city as a fort for him, sloped on the bank of the Euphrates.)(51), nor It is stipulated that the fort be built from the beginning and that it be planned to be a fort, in some cases, it even exceeds the transformation of a certain city into a fortress according to certain data commensurate with the nature of the fort, as King Sennacherib transformed the city of bīt-kilamzaḫ into a fortress (I turned bīt-kilamzaḫ to a fortress, and made its

walls stronger than before.)(51), and the responsibility of maintaining the security of the fortresses is one of the kings' priorities, as indicated by one of the texts (so that my master guard the fortresses.)(52)

The kings were proud of destroying the fortresses of the enemies and wrote this down in their inscription (this is the (list) of the forts that I destroyed.)(53), and the cuneiform texts referred to the human situations that the kings of Mesopotamia distinguished when they demolished the walls of the forts and their kindness to the inhabitants of these fortresses or those who did not permit them to keep their lives (destroy the f fortress but preserve the lives of the residents)(54) and send periodic reports to the kings regarding the nature of the fort and its matters and whether things are going in a good or bad direction (Sir, things are going well in the f fortresses, all is well with the king's servants)(55), and living inside the fortress can, in times of peace and tranquillity, extend to be outside the fort, as indicated by one of the cuneiform texts (I sent them out of the six fortresses and told them, "To go forward, each of them must build a house on his own land and live in it)(56)

All fortresses that were built in scattered areas in the cities of Mesopotamia need soldiers to protect them, and these soldiers are responsible for protecting them against any external aggression, and written sources indicate that these soldiers are positioned in fortresses to perform their duties (Soldiers the fortress who were stationed at Sippar.),(57) but there was a commander for each fortress who was entrusted with commanding the fort and doing all the arranging matters of the fort (You told me, "Leplot (name of a person) the chariot driver and the chariot fighters are registered as assigned to you." But when the commander of the fortress came, he did not take from the reserves of Leplot, as well as from the drivers of other chariots, now Leplot the chariot driver is the captain of the ships, so you must not let the chariot drivers or chariot fighters or soldiers to his command, see here: the soldiers of the garrison and all the chariot drivers are in your custody and all Soldiers from certain city and those gathered in Babylon are (also) in your charge, so you must not interfere with the soldiers in my chariot...)(58), and there are commanders in the forts who lead the soldiers in it, who are also directed by the rulers and kings (I sent a letter to those commanders to make their men ready in the garrisons in the fortresses, but they did not prepare them....)(59), and the shortage of soldiers in the forts causes disruption in the process of defending the forts and the fort in this case may be subjected to falling into the hands of the enemies (because of the lack of soldiers, no one was able to seize the fortress)(60), Sometimes the kings gather the population of the country in one fort with a high defensive ability in order to preserve them during the invasion, as the king of Elam did during the conquest of Elam by King Sennacherib, and the Assyrian king Sennacherib referred to this in his writings as follows (the King of Elam brought (the people) from the rest of his cities to the fortress)(61), and in another reference (The king of Elam) possessed him with panic and sent the rest of his people to the fortresses, and he himself left the certain city, his capital)(62) and in another reference to the gathering of people in the fortresses, especially the people of the countryside as follow (the countryside (the entirety) gathered in the fortresses) (63), but the fortresses in general contain houses, markets and the requirements for living in them, and one of the texts referred to the houses that are found in the forts and how the Assyrian King Sharu-Kin set fire to these houses as well as the long columns used in the buildings inside this fortress (I set fire to the houses in it (the fortress) and turned the tall columns into ashes)(64), and in another indication of the power of this king and his destruction of the fortresses (their fortresses and their villages destroyed them and leveled them to the ground)(65), and in another text of this king refers to his return to the fortresses of Sicily, which were seized by the enemies (who returned (to Ashur) the fortress of Sicily, which was (the enemies) have seized it..)(66), while the king Tiglath-Pileser I (1114-1076 B C) indicated to his speed and strength in attacking the enemy fortress, so that within a third of a day he was able to demolish this fortress (the certain city, his fortress, his invasion by a third of the day after Sunrise) (67)As for King šamši-adad V (823-811 BC), he seized the fortresses and statues of Babylon and looted them to the city of Ashur, Shamshi- Adad V seized many of the cities of Babylon, along with its fortresses and sacred statues, and looted them)(68), and in a reference also to the fortresses of the city of Babylon related to King Adad-nārārī II (911-891 B.C.), in which he refers to his annexation of the fortresses of Babylon to the city of Ashur (The fortresses of Babylon were turned into the province of Ashur)(69). On the other hand, King Nebuchadnezzar, dAG-ku-duri-URU3 (1125-1104 BC) marched from Babylon to Ashur with his chariots and infantry soldiers and with the help of King Ashur-reš-išīš as follow (but Nebuchadnezzar marched (with) chariots and infantry to invade (the frontier) fortress of Ashur (again), and Ashur-reš-išī sent chariots and infantry to aid him .)(70), while the Assyrian king Ashur-Bani-Pal describing destruction the fortresses of the enemies by leveling to the ground, to the extent that it was something that had melted in water, which is a clear indication of the extent of the destruction that those fortresses were subjected to) (The certain city, its fortress tore it, smashed it, and melted in water) (71)

It is not a condition for the king to seize the fortress himself, but it is possible for people to be subordinate to him, who were rulers, leaders, or officials, one of the texts indicated that two people belonging to one of the kings seized the fortress as follow(one person and second one those who seized the fortress of the certain city for the sake of the king their master)(72).

The work of peaceful treaties between countries can spread a state of peace between these countries, which is reflected in a state of societal security, in some cases, rulers and kings violate the concluded peace agreements between cities, and this is reflected in one of the cuneiform texts that refers to the seizure of fortresses by a king, despite the good relations between these two kings (Why! We are in a good relationship and you seize our fortresses)(73), and in another reference, also expresses respect for the covenants and treaties between kings (if I violate your territory or your fortresses, call me to negotiate)(74). One of the important indications in the civilization of Mesopotamia are those alliances that were established between tribes and kings, which were united by one goal and that these alliances aim to ward off danger from their regions, and they also aim to seize the cities and villages of the common enemy to them, which is indicated by one of the cuneiform texts that referred to the gathering of tribes to seize a fortress, a league formed of the various tribes and made them enter the fortress of Dor Yakin (75) and the fortresses could be the seat of the meeting of tribesmen and city leaders, as indicated by one of the texts (I wrote several times to the leaders of the city (and.....) the villages (in order to gather in the fortress)(76).

When the fortresses and castles are under attack and cannot resist against the invaders, their inhabitants and soldiers flee from them and leave them to the invading force, as indicated by one of the texts (They abandoned) their fortress Olkho and also the castle of šarduri-hurda...)(77), and sometimes leave and abandon the fortresses for one reason or another, and leave a garrison consisting of certain numbers of soldiers as follow (now the fortress of the city is deserted, and no one is present in it except for 200 soldiers.)(78), while another text indicates to the stationing of approximately 6000 soldiers in a fortress when this fortress is the refuge of the city and the king alike (he invaded the fortress of the certain city and 6000 fighters gathered in it)(79), and in another text) He made all his other cities gather in fortresses (he himself fled from certain city, his capital)(80), and it seems that the people's gathering in the fortresses for the purpose of preserving their souls, and one of the texts indicated that they left their personal property and wealth in their homes and sought refuge to the fortress during the invasions (they left behind their cities with their possessions (and fled to the fortresses)(81), or that its inhabitants transferred to other fortresses belonging to the invading armies, as the case of the Assyrians who were deported to the country of Nairi and then were returned to their cities and farms in the country of Ashur by King Ashur-Nasir-Bal II as he indicated in his writings (I resettled the Assyrians who were previously taken to the fortresses in Nairi) (in their deserted cities and farms)(82), and one of the kings may take an important symbol from the city or country that he invades to his city for a military media purpose or for booty purposes, as all the economic resources of the fortress are seized, including livestock and public and private properties) I have brought to my hattî cattle, large and small, horses, and all the possessions of the fortress of the certain city with their prisoners.)(83), as one of the texts referred to the prisoners also who are transported from the fortresses to the cities (X men from the fortresses among the prisoners in the city of Isin.) (84).

It must be pointed out, however, that a single city may have more than one fortress, and it is also possible that all these fortresses be invaded (..... all the fortresses of a qabra city have been invaded.)(85), and we find that there are indications pointed that some cities constitute fortresses for their kings, certainly, this characteristic was given to them without other cities because of the defensive privileges they enjoy and an important geographical location (I have conquered the city of Madra, which is the fortress of certain king)(86), and the location of building fortresses at certain times is determined by political factors, as King Sargon of the Assyrian did when built a fortress on the adjacent border the country of Elam (he built his fortress at the borders of Elam to repel the attack of the Elamites)(87), and in another reference to this king (I built a fortress to keep the Elamites away)(88), and there is another reference to King Sennacherib ordering one of his subordinate rulers to choose one of the regions to be his fortress (he chose the certain region as a fortress for that province and changed his name) (89).

The strength of the defensive fortifications of the fortresses makes the kings to trust these fortifications from being broken and opened, so one of the Assyrian kings expressed this situation when he referred to his opponent's confidence in the fortress in which he was sheltering, as well as the archers who were defending this fortress.

He trusted in his fortress and in his mighty archers)(90), and in this text there is a clear reference to the type of archers of soldiers, and they are one of the categories entrusted with the task of defending the fortresses. As indicated by one of the texts (I protect the king's fortress with chariots and soldiers)(91), and in another reference (now the force of the five chariots positioned (here) to guard the fort is in a state of vigilance for (any campaign) Perhaps my master will order it.) (92), just as fortresses are usually walled with walls, and these walls are also supported by soldiers, as indicated by one of the cuneiform texts as follow (his soldiers gathered there (in the fortress), He provided him with the best of his men and their bodyguards, and they surrounded the fighting soldiers with strong (fortress) walls)(93)(These walls provide both cities and fortresses alike, and they serve as the protective shield for the city, and they are A strong impediment to the entry of invading forces, or to slow them down or repel them, and there are indications of the strength of these walls and the strength of the fortresses protecting the cities, which, despite all these

strong fortifications, are not safe from invasion and aggression (I conquered 55 cities with strong walls in his eight provinces with 11 fortress that cannot be entered.)(94), and one of the indications related to the height of the walls of the fortresses is a text indicating that the height of these walls was about 120 rows of brick (fortresses were surrounded by (walls), the height of the barricades for each one was 120 rows of brick) (95), and among the matters related to the categories of the army also there is a category called the battalions, this category also has military roles that it performs, the most important of which is the rapid and lightning raids of some villages and cities, the aim of which is to capture a group of enemy soldiers in order to obtain information from them, as indicated one of the texts as follow (let the whole army enter (the fortress) and let the battalions go out to make raids, capture and interrogate soldiers from conquered (unfortified) countries)(96), as King Sennacherib did, by seizing the fortress, which was known in the cuneiform text as the fortress of the Arabs, and looting property and valuable goods from it even the gods also captured the queen of Arabia and took her to the city of Ashur (the Arab fortress that my father Sennacherib had seized (and from which) he carried goods, property, the gods, as well as Talhuna, the queen of the Arabs, and took her to the city of Ashur)(97), and therefore the fortress contains several building facilities, and among these facilities are the presence of buildings for holding prisoners in them, which are similar to prisons and detention centers in these fortresses (who was taken prisoner in the king's fortress)(98) and in another text (certain person arrested and detained them in the fortress.)(99), and another text also confirmed the arrest of a group of people, put them in the fortress so certain person arrested them and kept them tied up in the fortress.)(100)

It must be pointed out that sometimes forts are drawn and planned on clay or other materials, and that this plan contains the precise details of the fortress, and perhaps its purpose is either to facilitate the invasion process and to make its image clear to the invading leaders and soldiers, or it represents another image of the fortress that is used to draw a map before its construction, either way, the text refers to the knowledge of the ancient Iraqis in the arts of painting and its standards (drawn on a manuscript... the fortress.)(101).

One of the things that is noticed about fortresses is that some of them are presented as gifts from one king to another and from one king to a ruler, as indicated by one of the cuneiform texts as follow (the fort of the city was given to a person (the ruler) as a gift.)(102).

OMEN AND FORTRESSES:

The omens were considered one of the means used by the inhabitants of Mesopotamia to know the fortunes related to the unseen matters. The cuneiform writings provided us with many omen models that used different things for the purposes of fortune telling, the most important of which was the liver of animals. These omens have been associated with many aspects of civilization in Mesopotamia, and one of these manifestations is fortresses, in one of the omen models related to the liver of animals, we find the phrase "the fortress of the gate" which is a reference to what are the signs on this omen) The fortress of the gate (a liver model from Mary)(103), which is a clear reference to the Mesopotamian people's use of architectural vocabulary, including the gate, the palace and the fortress in parts of the liver, in addition to their use of other vocabulary as indicated by one of the texts (letting the back of the lung, the "opening" of the lung, the "fortress" lung, the "tower" of the lung, the "donkey" of the lung is solid)(104). Readers of the livers omen have noticed the most important things and data in the animal's liver, and they have become familiar with the nature of each symptom, sign, or unfamiliar sign in this liver and they linked every part in it and the accident that occurs on it to a specific event, and therefore the process of reading fortune-telling is mainly subject to the accumulated experience of the omen reciters, in certain cases, they prevented the approximation between the phenomenon that appears on the parts of the liver with an important aspect of the joints of the state, especially the king, the palace or the army. The penetration of the top of the gallbladder, It is an abnormal symptom in the liver of the animal, as it is in their omen perspective, a horoscope that indicates the possibility of penetrating the king's fortress, and therefore the penetration of the upper gallbladder is linked to a process approaching it, which is the penetration of the fortress (If the hole the base of the throne is penetrated towards the top of the gallbladder, the king's fortress will be penetrated)(105)

Another text pointed to an important issue related to the discovery of the horoscope of one of the fortresses, as this horoscope indicated that the fortress will turn into ruins according to the data of the omen (the city of fortress will become ruined.)(106) and in reading the last horoscope refers to setting fire in the king's fortress and thus his defeat in battle (the enemy will set fire to your country's fortresses)(107), or it indicates that the enemy will plunder the fortress and rob the isolated cities (the fortress will looted, and isolated cities will be plundered)(108), and in another reference (one king will defeat another in battle and will take control of his settlements and the lands of the his pastures, fortresses, region and border possessions.)(109), another text concerning omen referred to one of the fortresses as follow (the enemy's fortress tower will bend),(110) while another omen indicated that the enemy would do anyway,

by attacking the captured cities and their fortresses .(in any case, the enemy will attack certain city, or the certain second city, or attack the fortress of Bupria.)(111)and in a reading of one of the omens of oil, one of the texts dating back to the ancient Babylonian era indicated that the enemy will defeat the fortresses belonging to the king's army (My enemy will defeat the fortresses belonging to my army)(112) We find through this text that the omen is sometimes positive for the benefit of the concerned person, whether he is a king or otherwise, and at other times it is negative, just as there is another type of omens that the reader of omen arrives at his demand, then indicates that the omen data are confusing and unclear, and thus he cannot give a clear picture of what the omen is. But the question that usually comes to our minds is whether there are cases in which the omen reader gave a fortune, whether it was positive or negative, to a king, and that the real data came in contradiction to his fortune, and therefore, was the owner of this omen punished by the king or dismissed from his profession, as it was not explained to us by cuneiform texts.

The matter of the horoscope may not be related to the fall of a fortress or the death of a ruler or a king, but rather it at certain times refers to the nature of the army. The horoscope may indicate that the armies will become more powerful, or that the fortresses will become more solid and powerful, as one of the omens indicated (The fortresses of the enemy will become strong)(113), such omens require the king and his army to be more careful and ready to fight any battle, especially since the reading indicated the strength of the enemy's fortifications.

The horoscope may implicitly refer to the provision of advice and consultation to the king, and according to the data of omen , there are references to the necessity for the king to gather the areas that are subject to him in his fortress, and thus to form a unified force that enjoys all the elements of operations to repel the attack of the enemies. As for the question of whether the king takes these advice and instructions or not perhaps resorting to the use of the omen is enough to answer this question (the surrounding areas that belong to you will have must gather in the fortresses)(114) The advice and guidance, which is originally based on fortune-telling, may also refer to the necessity of invading the fortresses of the enemies (I must invade the fortresses of the enemy)(115), that these omens readings make the reader to contemplate several issues, foremost of which is the king's desire and aspirations. Concerning the falcon and does the king indicate his desire to the omen reader that he give him the head of the case without going into its details, just as the omen reader is under the influence of the psychological disturbances that surround him at the time of reading the omen, or is he completely submissive to the meanings and readings of the omen. As a result, the first and last decision in Implementation of the outputs of the horoscope is in the hands of the king.

The horoscope may relate to collective matters, that is, it does not concern a particular king, but may include several kings and fortresses, as indicated by one of the omens who indicated that one king will conquer several cities and defeat the other kings (one king will defeat the others and invade their cities, provinces and fortresses and their regions and their border lands)(116), and we have previously indicated that some omens are not clearly defined, and that the omen reader gives his speculative reading based on his reading of the omen data, therefore, if this horoscope is not clearly defined, the results and data are fluctuating and unclear, as one texts indicated that according to the reading of the horoscope that the enemy either enters the fortress or leaves the fortress(he may enter the fortress, he may leave the fortress.)(117), and some of the horoscope texts refers to some of the political reasons that occur at that time, including the peoples and populations turning against their kings and their willingness to help the enemy king in order to overthrow their king. Among them are slaves who live a difficult life and make of them people who are looking for a living but do not find it, and therefore they try in various ways to get rid of such kings, and one of the most important ways that indicates is to help the enemies enter the city and eliminate the king. and one of the texts of omen indicated that there are certain signals that will reach the king by the borders adjacent to him (The border of your enemy's fortress will send you a signal)(118).

As for those omens that point to peace on earth, some of them referred to the return of garrisons from forts, which is a clear indication, but there are garrisons from other cities and regions that come to forts to protect them or increase their fortifications in times when the country is in a state of war. Or the lack of peace with other countries, which necessitates the military intensification of the forts and the summoning of garrisons from other regions to reinforce the defensive fortifications of the fortresses (the return of the garrisons (from the fortresses) , there will be obedience and peace in the land).(119)

It is also noted on the omens of Mesopotamia that the topics of some of them have a general character, meaning that the king or ruler or any person interested in them wants to know the horoscope of a general matter and not a special, and therefore the data is also interpreted by the reader of the fortune in this way and in accordance with the general picture of the omen while we find that there are omens related to special matters that were the conquest of a king to a certain city, so the king asks the omen -reader to inform him of its results, whether negative or positive, and this was indicated by one of the cuneiform texts as follow (He will destroy Elam and annihilate its cities), and removes

(?) its fortresses).(120).

Reading the horoscope may refer to the surrender of the soldiers of the fortress and placing their weapons in front of the enemy. Such a horoscope indicates the difficulty of the king in dealing with such matters, especially with regard to the issue of surrender, and therefore the question arises, what does a king do about such a horoscope and perhaps this matter puts him face narrow choices that stand in the forefront of it is the factor of peace with the enemies to avoid such a situation (the soldiers in your fortress will throw their weapons in the face of the soldiers of your enemy).(121)

SOCIETY AND FORTRESSES

It is known that the ancient societies revolve their layers and their nature according to the data and the nature of the existing authority and it is affected by many factors, foremost of which is the economic situation of the state and the extent of the possibility of this state of economic and commercial growth and it is reflected on the layers of the population and their classification of living, the association of societies with all the joints of the state reflects the main base on which the state itself rests, society is not only the nucleus of the state, but rather it represents its general structure, and the main framework around which the state's political, economic and religious movement revolves, from this importance of society, its roles and multiple connections were reflected, and one of these connections with its connection with the fortresses, The cuneiform texts gave us the influencing relationship between society and the fortresses, and one of the signs that reflects this influence is that the inhabitants of Mesopotamia looked at the fortress and the soldiers working in it with a look of approval, the workers in these fortresses, including soldiers, guards, and employees, lived a decent life shaped by their working conditions in this official building affiliated with state institutions, therefore, all its workers enjoy a sufficient amount of decent living by providing their monthly food on a regular basis, which leads to a semi-stable state for their life path, this stability of living was expressed by one of the poor who did not secure his daily livelihood like them in one of the texts as follow (I do not have a field to grow, I do not eat from the rations with the soldiers of the fortress, I am hungry)(122). This text gave a certain peculiarity associated with some or another with the issue of securing the food of the human being, which is upon it the permanence and survival of mankind, and this peculiarity emerged for each of the owners of the fields, farmers or peasants, as well as for the soldiers of the fortress, and the text indicated that these two class of society enjoy the stability of their access to their food and they are not hungry.

The official building affiliated to state institutions, and therefore all its workers enjoy a sufficient amount of decent living by providing their monthly livelihood on a regular basis, which leads to a semi-stable state for their life path. This stability of living was expressed by one of the poor who did not secure his daily strength like them in one of the texts and agencies. I don't have a field to grow, I don't eat from the rations with the fortress soldiers, I'm hungry), This text gave a certain peculiarity that was linked in one way or another to the issue of securing the sustenance of the human being on whom the permanence and survival of mankind was required. Or the peasants, as well as the soldiers of the fortress, and the text indicated that these two types of society enjoy the stability of their livelihood and they are not hungry.

The cuneiform texts have reported the perseverance of the Mesopotamian kings in providing economic stability to the cities and villages affiliated with them, which is reflected in the stability of the political authority and its official joint. The cuneiform texts mentioned indicated to the importance of achieving a state of stability and prosperity in the cities, villages and countryside affiliated with the authority, this also included fortresses as well (Has Sharim-Shaqim accomplished matters related to the prosperity of the (open) countryside and fortresses?)(123), and there is another aspect of economic stability that is related to fortresses, the cuneiform texts indicated that people deposit their money in these fortresses, and perhaps this indicates that these fortresses contain buildings that are very similar to banking buildings in which money is deposited, and a person may resort to depositing his money in this financial institution (if expression is correct) because the fortress has the advantage of an element of safety and therefore the residents are more secure in depositing their money in it than keeping it at home to be vulnerable to theft (.took the money away and deposited it in the fortresses)(124)

The fortresses were not only a haven for the kings and their entourage and soldiers, but the fortress considered a safe haven for people as well, the large comprehensive house that brings them together in certain circumstances, especially those related to invasions and battles. the king or one of his entourage may be compelled by order of the king to gather them in the fortresses to provide a safer place for them, this measure of the kings makes the people feel safe and secure, increases their connection to the authority, and reflects on their submission and absolute obedience to the king (I will bring the people to the fortress)(125).

Real estate attached to the fortresses may be purchased as required by the public interest of the authority, especially those properties that are close to or adjacent to the fortresses, buying and selling process may take place by the owner of the property and by one of the persons authorized by the king or the fortress official to purchase and pay the money. One of the texts indicated to attach one Echo from orchard of one of them, who sold it and received seven shekels of silver for this Echo from the authorized person to buy. (he is the second certain person who left the rest of the orchard (its amount) and one Echo to the "fortress" for seven shekels of silver and received (money) from the first certain person)(126), and one of the functions that the fortress performs is also the process of receiving people and delegations, and thus it represents an official center representing the authority, and that this reception is of an official nature whose purpose is add the formal nature to the fortress as indicated by one of the texts as follow; (They were received in the adjacent fortress to the certain city)(127) that such a reception is certainly with the knowledge of the king and he is one who draws out the general frameworks of the nature of this reception, which is affected by the nature and status of the receiving persons and their role in political, economic and social life, the higher person or persons have a lofty stature whenever this is reflected in the merits of the reception and its elevation and loftiness.

Among the things related to the fortresses is that these fortresses are home to stable housing for some people, meaning that they live in them not temporarily, and this indicates that fortresses contain within their architectural plans a place to set up private houses to accommodate people in them. Certainly, those who inhabited these fortresses did the works and jobs that were directly related to the fortresses as there were houses or houses for the soldiers and fortress officials (Those people (who live) in the fortresses (and those who live) in the district)(128) one of the texts indicated that these people sometimes engage in struggles that are almost internal, meaning that they fall under a single authority (Similar to clan conflict at this time), and perhaps the origin of these conflicts is of a purely social or economic nature (The inhabitants of the fortress will go out and set fire to the dwellers of the tents.)(129)

The fortress is not always at the same level of eligibility, readiness and capabilities, as they differ from time to time and from one season to another. It is positively affected in times of harvest and the abundance of the crop, and negatively affected in times of drought, and perhaps this leads to filling the deficit in crop imports through trade or relying on the strategic storage of the state, and the capabilities and numbers of soldiers in the fortresses differ from time to time depending on the military and security cases that face the state, in the time of wars, the fortresses are prepared for such wars, so larger quantities of grain are stored in the warehouses that are contained in the fortresses, and the operation of soldiers is also increased in them, as the cuneiform texts indicated to that (They sent spies to examine reports, saying, "Indeed, they checked (whether they did or not) the young and the grain had already been collected into the fortresses)(130).

SIMILE AND FORTRESSES

The ancient Iraqis used simile in their daily lives, and its purpose was to convey a clear mental image of a situation to bring an understanding closer to the recipient, one of the most important things to note about the simile in the civilization of Mesopotamia is that they used what was available to them of tangible and known to them as similes so that the simile image is clear and not blurry for the recipient, they used the environment, with its multiple vocabulary, as similes for specific cases, and they used animals, agricultural tools and other things that were known in their daily lives, and the simile was linked to many vocabulary of life, including fortresses also, the cuneiform texts indicated a lot of information related to the issue of the **simile**, some forts and castles were likened to their durability and the difficulty of entering them as a closed door, as indicated in one of the texts (the fortress whose barriers are like the door), that the use of doors as a tool for simile is nothing but as an easy picture to reach the mind of the recipient who feels the strength of the simile and the arrival of the information in an easy and realistic way by using these elements that he deals with on a daily basis in his practical life, and in the inscriptions of the Assyrian King Sharrukin, we find that he is looks like king Marduk-Baladan with the cat that came to the walls of his city and entered his fortress in fear and terror (that he (Marduk-Baladan) is like a cat that took cover from the walls (his city) and entered his fortress)(131), and some fortresses that are located above the highest mountains are difficult for the army to reach and therefore, they constitute a natural obstacle and fortifying haven for them, so the Assyrian King Sharukin, likened his soldiers like birds flying up to those high fortresses, which is a sign and simile to the height of the fortresses (They soared like birds to those fortresses.)(132), and another simile referred to the height of the fortresses as if they were twinkling stars in the sky from its height, and even that they sometimes estimate the limits of the height of these fortresses, one of the texts indicated that the outskirts of one of the fortresses reached about 240 cubits (that is, about 274 meters), and this height is considered very high according to the military procedures that were available to them the fortress) emerges from the certain city from the top of the mountain, and the second certain city the mountain is like stars and its secondary structures are exposed at height of 240 cubits)(133), the ancient inhabitants had greatly benefited from the nature of the land and its environment and were planning in advance to make fortresses, one of the

texts dating back to Neo-Assyrian era referred to one of the fortress that was built at the top of the mountains and was a geographic obstacle to reach the residential district, which is a clear indication that this fortress was made an obstacle to first blocking for all the enemies who try to reach this district, and it can only be reached by penetrating this fortress has been used as a defensive fortification of the province as follow (the fortress which isolated the passes of the province of Zaranda) is like a gate and protrudes like a rocky outcrop on Mount Malau, Mount Pine.(134), as the height of the fortress is likened to the height of the sun, in one of the cuneiform texts, there is a reference to one of the fortresses , which was described as full of splendor, which is an indication of the highness and grandeur of the fortress and its height comparable to the sun, the text also indicated that this fortress was built above the plain of the city, indicating the choice of its important location, which It enjoys height and elevation, which gives it the advantage of defensive fortification, as indicated by one of the texts (the fortress is full of luxury like the sun over the plain of the certain city)(135), and there is a rhetorical analogy to the kings who were described as the fortress of the weak who turn to him if there is any rob for their rights and property , and one of the texts referred to this as follow (the king is the fortress for the weak)(136).

FORTRESSES AND OTHER VOCABULARY

The fortresses were associated with other vocabulary of daily life, so like many aspects of life, the fortresses were associated with the gods, and the cuneiform texts indicated to information about this link between the gods and the fortresses, in many cases, supplications are made to the gods in preserving or seizing on the fortresses (let my master seize on his fortress.)(137), and according to the thought and belief of the inhabitants of Mesopotamia, the gods entrust the fortresses to the kings in order to preserve them and manage their affairs, the Assyrian king Ashur-Bani-Pal indicated that Ashur God had entrusted the city of Ashur, and he called it a fortress, believing in its greatness and strength that matched the fortresses

(I took them to Ashur the fortress (Ashur God) entrusted to me)(136).

As for the exposure of the fortresses to the processes of erosion and being affected by the factors of nature as a result of the passage of time on them, the cuneiform texts identified the periodic conservation of these fortresses, which are the same as the rest of the other architectural manifestations, one of the texts referred to a request from a group of individuals to carry out the process of repairing and maintaining the fortresses (let them repair the fortresses)(139), and the cuneiform texts referred to the process of partial conservation of the fortresses, which includes only the damaged area as it is demolished, and then carrying out the process of building it stronger and more solid than before (I destroyed the fortress wall from its damaged area and reconstructed that damaged area and made it stronger (than before)(140), and conservation may include multiple aspects of Fortresses, especially if that fortress was exposed to many destroyed parts (I am working on the fortress and reconstructing it. I demolished and rebuilt the sides facing south and east, I am now rebuilding the sides facing north and west)(141).

King Hammurabi referred to his rebuilding of a group of fortresses that had collapsed as a result of the passage of time on them (the six great fortresses (which were previously enumerated) were built amazingly by King Smo-la-Eel (who preceded me). Which collapsed on its own due to passage of time)(142).

As for service in the fortresses, the old Iraqi laws, including the Hammurabi Code, guaranteed the rights of the soldier or even the hunter, who travels far to perform this service. The law guarantees him his field, his house and his garden in the event of his return, as indicated in the twenty-seventh legal article (If a soldier or (fisherman) is taken away while serving in the royal fortress and they give his field, garden and house to another person who is (the latter) did his work (ilku) the work done on the land owned by a higher authority) If he (the first) returns, they will return his field and garden to him and he will do his work himself.)(143).

CONCLUSIONS

1- The fortresses are considered one of the architectural features in the Mesopotamian civilization, which is more like a small village surrounded by walls and defensive towers, and at certain times fenced with trenches filled with water to increase its defensive fortifications.

2- The most important Sumerian terminology that expressed the fortress is the term BAD3, which corresponds to it in Akkadian dūru. The oldest written references that mentioned the fortress date back to the pre-Sargon era. and the Sumerian sign indicating the fortress refers in its content to a rectangular building supported in its four corners by four towers, as the cuneiform texts referred to the person responsible for the fort, who was called in Akkadian rab dūri or

rab hulşi

3- The site of fortresses building is closely linked to the natural environment and the extent to which it can be benefited from in order to obtain important defensive fortifications, and that most of the fortresses through cuneiform texts from Neo-Assyrian era and most of them were built on mountains or high areas or rugged places to prevent access to it by armies of the enemies also these fortresses built near water and rivers, and depending on the mountain ranges and the proximity of the mountains, fortresses were also built on the adjacent mountains, in other words, it is possible that the city have more than one fortress, It is also possible to build fortresses on the border areas to benefit from them to prevent the enemy's penetration and invasion of the country, so it will be a primary deterrent for all invaders.

4- The most important goals of which fortresses were built is to protect the king, his family, entourage, the inhabitants of his country and his army from the invasion of enemies, and it constitutes the most fortified building in the country, It can also be the purpose of building fortresses for support, whether for the city or its armies, and thus it will be a support station and logistical support for all the city's military and religious requirements..

5- The fortresses contain various building facilities, including the stables that house the horses used by the army, as well as residential houses, markets and stores to provide the necessary and important supplies for the fortresses, as well as prisons for the deposit of detainees, wanted persons and prisoners.

6- The old Iraqi architect benefited from the environment and its natural resources in the process of its construction for the religious and secular aspects of architecture, and various building materials were used in the construction of fortresses, including bricks, stones and wood to make fortress gates and the roofs of architectural facilities, as well as bitumen and mud as well.

7- The cuneiform texts provided us with important information about the jobs and professions related to the fortresses, including the job of the fortress official, as well as the guards who guard the fortress, and these guards are usually positioned either in the fortress's towers or in reconnaissance vehicles outside the walls of the fortress and at its gates, and these guards are usually soldiers, or those affiliated with the king, and there are important indications about taking control of the affairs of guarding and other matters of the fortress through the men of the city, usually when there is a shortage of soldiers because they are preoccupied with conquests, or putting down revolutions, or repelling invaders.

8- The fortresses were closely linked to the kings who built it according to the requirements of the political, economic and social situation, the kings of Mesopotamia were proud of their construction of fortresses, as they were sent daily reports about them.

9- The fortresses are subjected to looting, plundering and destruction due to wars, in certain cases, these fortresses are left and abandoned for many reasons, and a garrison of soldiers remains in them to occupy it so that it is not used by bandits and enemies alike.

10- The cuneiform texts gave us important classes that were located in the fortresses, including the guards class, the infantry class, the chariots class, the archers class, the battalions, and the supply class.

11- The fortresses were closely related to the omens, and the cuneiform texts showed an important indications about the fortress and its connection with the omen, and the most important thing that is said about them is that they used in their explanation of the omen vocabulary and terms derived from daily life, these vocabulary have been linked with certain parts of the liver, and thus the liver, with all its joints, has become a known part to the names by the omen reciter and the recipient alike, among the most important things reflected in these readings are the fall of fortresses or their stability, the fall of kings, or the transformation of these fortresses into ruined areas, or the looting of fortresses or the surrender of soldiers in it, the horoscope can also refer to giving advice on fortresses.

12- The fortresses are closely linked to society, as they are the sanctuary that individuals resort to when the country is invaded, and thus they have a safe and sanctuary, the inhabitants of Mesopotamia viewed the fortresses and their soldiers with approval and dignity, and the soldiers of the fortress enjoyed a dignified and stable life.

13- The cuneiform texts indicated that some individuals deposit their money in fortresses, and perhaps this indicates that these fortresses contain in their architectural facilities places similar to banks, so to speak, and they provide the most appropriate and secure place for depositing money, especially since they are protected by soldiers.

14- One of the functions that fortresses perform is the process of receiving people and delegations, and thus constitutes an official center representing authority, and those in charge of this reception represent an aspect of diplomatic authority.

15- The fortresses were considered a place and a stable dwelling place for some people (i.e. not temporarily), and these dwellers are closely related to the works connected to the fortresses .

16- Fortresses are affected in terms of their capacity, equipment and capabilities by the political situation of the state, so this increases whenever the country is at stake in wars and decreases whenever the situation prevails in the state of security.

17- The simile was closely related to fortresses, and the ancient Iraqis likened fortresses with different things, especially those located at the tops of mountains and high places, so they likened this height and transcendence to the stars and the sun because of its height, The fortresses were also used metaphorically, so the kings expressed that they are the fortress of the weak, a metaphor for what the fortress provide as a haven in which people secured there.

18- The fortresses were also associated with the gods, who in turn, according to the belief of the inhabitants of Mesopotamia, entrusted to the kings in order to preserve it.

19- The fortresses are exposed to erosion in their building facilities, which necessitates periodic maintenance, the cuneiform texts indicated the existence of partial and total maintenance of these fortresses.

20- Iraqi laws, in particular the Hammurabi Law, included the rights of the soldier or employee who works in the service of the fortresses, and non-aggression or deprivation of their rights, especially while performing the service of the fortresses.

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Footnotes

¹ CDA,P.179;ABz,p.12;nisaba,15/1,p.361

² Manuel,M., Sargonic cuneiform tablets in the real academia de la historia,Madrid,2014,p. 239.

³CAD,D,P.90:a

⁴CAD,D,P.184:a

⁵ CAD,H,P.51:b

⁶ KAH 2 84:112;CAD,D,P.36:b

⁷CAD,D,P.88:a

⁸ CAD,D,P.197:b

⁹ OIP 2 178 iv 60;CAD,H,P.52:b

¹⁰ CAD,N/2,P.33:b

¹¹ CAD,Š/3,P.152:b

¹² ARM 4 26:26;CAD,A/1,387:b

¹³ KBo I 1 r. 33

¹⁴ Borger Esarh. 58 v 17;CAD,D,P.100:a

¹⁵ AKA 271 I 50;CAD,D,P.89:a

¹⁶ CAD,A/2,P.319:a;RIMA,2,P.255

¹⁷TCL 3 288;CAD,A/2,P.371:a

¹⁸ TCL 3 287;CAD,B,P.248:a

¹⁹ TCL 3 288;CAD,K,P.44

²⁰Rost Tigl. III p. 46:28;CAD,B,P.262:b

²¹TCL 3 76;CAD,K,P.34:a

²²AKA 239 r. 44;CAD,D,P.82:a

²³ TCL 3 + KAH 2 141:212;CAD,K,P.34:a

²⁴ TCL 3 190;CAD,L,P.192:b

²⁵TCL 3 77;CAD,N/1,P.122:a

²⁶ Borger Esarh. 58 v 19;CAD,N/1,P.284:b

- 27 CAD,S,P.333:a
 28 LIH 56:9;CAD,A/1, p.191:a
 29 ARM 4 32:33;CAD,A/2, p.371:a
 30 TCL 3 78.,CAD,T, P.47:a
 31 ARM 5 28:9 and 11;CAD,A/1, p.169:b
 32 YOS 5 181:26;CAD,A/1,P. p.373:b
 33 TCL 10 136:4;CAD,D, P.55:a
 34 TCL 3 181;CAD,D, P.164:a
 35 Streck Asb. 72 viii 102;CAD,G, p.117:b
 36 Borger Esarh. 53,iii 83;CAD,E,P.25:b
 37 TCL 3+ KAH 2 141:217;CAD,Z, P.62:b
 38 CAD,D,P.195-196
 39 YOS 10 48:9;CAD,D, p.196:a
 40 YOS 2 140:20, 22;CAD,H,P.51:b
 41 CAD,N/1,P. p.354:a
 42 BE 17 33a: 37;CAD,N/2, p.36:b
 43 CAD,S,P. p.317:b
 44 CAD,Š/2,P. p.416
 45 ARM,6 15 :16;CAD,T,P. p.344:a
 46 CAD,A/2, p.123:a
 47 TCL 3 189;CAD,E,P.197:b
 48 CAD,A/1,P.91:b
 49 King Tarhaqa is one of the Kushite kings and was one of the pharaohs of Egypt and the fifth king of the Twenty-fifth Egyptian dynasty . see; Streck Asb. 160:32
 50 CAD,A/1,P.173:b;
 51 OIP, 2 ,58:24
 52 ARM 2 44:33;CAD,D,PP.89-90.
 53 Smith Idrimi 69;CAD,A/1,P.125:a
 54 ARM 1 39 r. 5';CAD,A/2,P.429:b
 55 CAD,A/2,P.249:a
 56 CAD,A/2,P.376:b
 57 LIH 88:14;CAD,A/2,P.398:b
 58 CT 22 74:6, 9, 18, and 28;CAD,N/2,P.335:b
 59 CAD,Š,P.90:a
 60 YOS 2 140:13;CAD,K,P.513:a
 61 OIP 2 40 v 3;CAD,D,P.89:a
 62 OIP 2 88:40;CAD,E,P.127:b
 63 ARM 5 37 r. 8;CAD,D,P.89:a
 64 TCL 3 181;CAD,D,P.164:b
 65 TCL 3 293;CAD,N/1,P.274:a
 66 Lyon Sar. p. 14:25;CAD,E,P.70:a
 67 AKA 58 iii 101;CAD,N/1,P.267:b
 68 CT 34 41 iv 6;CAD,Š/1,P.251:a
 69 KAH 2 84 : 29;CAD,T,P.277:a
 70 CT 34 39 ii 8;CAD,Z,P.153:b
 71¹ Streck Asb. 28 iii 69;CAD,N/1,P.127:a
 72 CAD,N/2,P.36:b
 73 CAD,A/2,P.480:a
 74 CAD,T,P.57:a
 75 Winckler Sar. pl. 34:127;CAD,G,P.304:a
 76 ARM 14 121:28393:a;CAD,Š/2,P.304:b
 77 TCL 3 + KAH 2 141:214;CAD,B,P.261:b
 78 CAD,D,P.196:a
 79 Wiseman Chron. 74 r. 21;CAD,E,P.239:b
 80 CAD,E, p.273:a; OIP 2 40 v 3
 81 TCL 3 291;CAD,G,P.295:b
 82 AKA 240 r. 46 (Asn.);CAD,B,P.290:b;
 83 KBo 1 1:28;CAD,E,P.270
 84 Speleers Recueil 250:2;CAD,Š,P.48:a
 85 ARM 1 135:15;CAD,D,P.89:b

- ⁸⁶ AKA 230 r. 15;CAD,D,P.100:a
⁸⁷ Winckler Sar. pl. 35:139;CAD,M/2,P.114:b
⁸⁸ Lie Sar. p. 64 :17;CAD,N/2,P.176:a
⁸⁹ OIP 2 68:15;CAD,N/1,P.122:a
⁹⁰ KAH, 2, 84:50;CAD,D,P.100:a
⁹¹ EA 243:17;CAD,D,P.196:a
⁹² BE 17 33a: 23;CAD,G,P.92:a
⁹³ TCL 3 301;CAD,E,P.128:a
⁹⁴ CAD,G,P.51:b; Winckler Sar. No. 66:43
⁹⁵ TCL 3 240;CAD,G,P.4
⁹⁶ CAD,E,P.160:a
⁹⁷ CAD,Š/1,P.198:a
⁹⁸ CAD,D,P.89:b
⁹⁹ PBS 7 22:18 ;CAD,D,P.195:b
¹⁰⁰ PBS 7 22:17 ;CAD,Š,P.8
¹⁰¹ CAD,E,P.347:b
¹⁰² CAD,N/2,.279:a
¹⁰³ CAD,A/1,P.87:b
¹⁰⁴ CAD,E,P.184:a
¹⁰⁵ Labat Suse 4 r. 24;CAD,P.P.60:a
¹⁰⁶ YOS 10 50:5
¹⁰⁷ YOS 10 44:46;CAD,D,P.89:b
¹⁰⁸ CAD,H,P.15:a
¹⁰⁹ YOS 10,56 ii 37;CAD,Š/2,P.99:
¹¹⁰ KAR 428 r. 49;CAD,B,P.261:b
¹¹¹ Knudtzon Gebete 48:9;CAD,B,P.262:b
¹¹² CT 5 4:26;CAD,D,P.41:b
¹¹³ KAR 428 r. 50;CAD,D,P.83:b
¹¹⁴ YOS 10,13:11;CAD,D,P.89:b
¹¹⁵ CT 6 2 case 24;CAD,D,P.90:a
¹¹⁶ YOS 10 56 ii 38;CAD,D,P.196:a
¹¹⁷ CT 4 6b r. 4f;CAD,D,P.197:b
¹¹⁸ YOS 10 39:16;CAD,M/1,P.390:b
¹¹⁹ Thompson Rep. 27 r. 4;CAD,S,PP.100-101
¹²⁰ CAD,S,P.110:a
¹²¹ YOS 10 50 :7;CAD,T,P.6:a
¹²² ARM ,5, 22:24;CAD,B,P.119:a
¹²³ ARM ,5 ,65:11;CAD,D,P.89:b
¹²⁴ CAD,D,P.90:a
¹²⁵ CAD,D,P.197:b
¹²⁶ CAD,E,P.421:a
¹²⁷ KAJ ,110 :11;CAD,P,P.443:b
¹²⁸ TCL, 3, 174 (Sar.);CAD,Š,P.52:a
¹²⁹ YOS 10 47:71;CAD,U/W,P.237:a
¹³⁰ ARM, 14, 84 r. 4u;CAD,U/W,P.74:b
¹³¹ Winckler Sar. pi. 34:132;CAD, p.192:b
¹³² TCL 3 291;CAD,I/J, P.212:a
¹³³ TCL 3 288;CAD,K, p.34:a
¹³⁴ TCL 3 169;CAD,P,p.510:a
¹³⁵ CAD,Š/2, P,140:b
¹³⁶ CAD,T, p.3:a
¹³⁷ ARM 2 44:28;CAD,D, P.89:a
¹³⁸ Streck Ash. 198 iii 29;CAD,D, P.100:a
¹³⁹ CAD,K, P.259:b
¹⁴⁰ ARM 2 88:18 and 21;CAD,M/2,P.107:a
¹⁴¹ CAD,Š/2,P. p.137
¹⁴² LIH 98:61;CAD,D,P.195:b
¹⁴³ CH, § 27:22 and 28;CAD,I/J,P.73:a

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