## CONTENTS

<table>
<thead>
<tr>
<th>THE CHARACTER OF THE ASSYRIAN LANGUAGE</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>THE PLACE OF ASSYRIAN AMONG THE SEMITIC LANGUAGES</td>
<td>21</td>
</tr>
<tr>
<td>INFLUENCE OF ASSYRIAN ON HEBREW GRAMMAR</td>
<td>23</td>
</tr>
<tr>
<td>INFLUENCE OF ASSYRIAN ON HEBREW LEXICOGRAPHY</td>
<td>27</td>
</tr>
<tr>
<td>BIBLICAL GEOGRAPHY</td>
<td>37</td>
</tr>
<tr>
<td>BIBLICAL HISTORY</td>
<td>52</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>60</td>
</tr>
<tr>
<td>AN ASSYRIAN TABLET</td>
<td>TO FACE PAGE 60</td>
</tr>
<tr>
<td>NOTES</td>
<td>61</td>
</tr>
</tbody>
</table>
AN ESSAY ON ASSYRIOLOGY.

THE CHARACTER OF THE ASSYRIAN LANGUAGE.

The Assyrian language is that which was spoken in Mesopotamia, on the banks of the Euphrates and Tigris, more than 2,000 years before Christ, by a Semitic people whom we call Assyrians, both on the authority of the Old Testament and of the Inscriptions. It continued to be a living language in this district till after the fall of Babylon (506 B.C.), and even down to the time of the Achaemenian kings in the second century B.C. The Semitic character of this language has been disputed by Renan in his "Les Langues Semitiques," and also by Hitzig and others. Hitzig derives the name Sennacherib not from any Semitic language, but from the Sanskrit, thus:—Sennacherib = σου, 'with' + ḫari (Sanskrit), 'lion' + baha (Sanskrit), 'daring,' 'shining.' But why go to Sanskrit and Greek to explain the name of an Assyrian king? My readers, I doubt not, will agree with me that it is far more probable that the name is to be explained by the language of that people over whom he reigned. It is true that scholars in Assyrian do not thoroughly agree as to the proper explanation of the name: they are all at one as to the explanation of the first two parts of the name, but the difficulty lies with the third part. In the extract at the end of this essay you will find the word Sennacherib written ideographically, and represented by three characters. The first is the name of the moon-god Sin; the second is the ideograph for 'brother,' with the sign of the plural number, and is to be read ahe; and the third is the ideograph 𒈴, in
regard to the reading of which the difficulty is. Schrader, in his "Keilinschriften und das Alte Testament," reads irīḫ, from the verb 'rabû, 'to be great, or 'to increase;' so that, according to him, the name means, "Sin has increased the brothers." Others think of the word ēribu, or some such word, and explain it: "Sin, my brothers are come down, i.e., from above." At any rate, this much is clear, that the key for explaining the name is to be got from the Assyrian. Again, Hitzig compares the well-known name ṣûnētu, the Sumer of the Inscriptions, with the Sanskrit Sīnhalavīpa; and according to the same commentator, Sardanapalus, whose Assyrian name is Assurbanipal = Sardana, 'the heart' + pala, 'the protector.' Assurbanipal means "the god Assur has begotten a son." And the Assyrian language, from which these proper names are taken, is a Semitic language, and not an Indian language, as would be supposed from the explanation of Assyrian names as given by Hitzig.

Gesenius in his Grammar (see second English edition, pp. 3, sqq.) sums up the characteristics of the Semitic languages under two heads, dealing (1) with the grammatical structure, and (2) with the lexicography. We shall proceed to apply his canons to our language, and we shall thus find out how far we are justified in calling Assyrian a Semitic language.

A.—Grammatical Structure.

1. "Among the consonants which in general form the pith and substance of these languages, we find many gutturals of different gradations." In Assyrian the letter Elif ī (cf. Haupt, "Sumerische Familiengesetze," p. 20) is of five kinds. Dr. Haupt gives the following examples in proof of his statement:—ī₁ is the a we find in 'abu, 'father' (_folders); ī₂ the a in alâbu, 'to go' (_folders); ī₃ the a in alibu, 'sweet milk' (_folders); ī₄ the a in akărâbu, 'scorpion' (_folders); ī₅ in uzalu, 'gazelle' (_folders). The student will observe that the initial a in the Assyrian words is represented by five different gutturals in the two other Semitic languages I have quoted. ī₁ or ā₁ is
represented by א; a₂ by ו; a₃ by פ; a₄ by י; a₅ by ע. i.e., יא, the Ayin which we find in the Hebrew name of the town Gaza. Gesenius goes on to say that "the vowels proceed all from the three primary sounds (א, ו, א), and serve to mark more subordinate distinctions." The three vowel sounds are preserved in their original purity in Assyrian: cf. נג with ma'du, 'much, many;' ק with ק, 'when.'

2. "Word-stems generally consisting of three consonants." I need hardly prove that this holds true in Assyrian, because the student can find this to be the case by simply glancing through any table of Assyrian words that has as yet been drawn up. (See, e.g., the Syllabary in Sayce's Grammar.) Of course there are in it quadrilaterals, as in the other Semitic languages: cf. a verb whose consonants are p.r.š.d., and which means 'to escape.'

3. "In the Verb only two tense forms, each having a peculiarly marked-out usage, and a pervading regularity in the formation of verbals." In Assyrian there are only two tenses, viz., the Imperfect and the Present. The Imperfect has an aorist significane, and the Present an imperfect, thus: וקע, 'he conquered;' וקע, 'he conquers.' The pervading characteristic of the Present is an accented a after the first radical; in וקע or וקע the radicals are ק ב, i.e., עב, and after the first radical we have the vowel a. In וקע (עב), 'he weighs,' a follows ב; so in וׁד or וׁד, 'he measures.' In the Imperfect the vowel is generally ו, thus: וזד, 'he measured;' וקע, 'he weighed;' וקע, 'he conquered;' but י in וׁד, 'he learned.'

4. "In the Noun only two genders, Masculine and Feminine." The Assyrian also only knows two genders. Its feminine in Nouns is generally formed by the addition of the syllable ו, thus: וקע, 'a dog;' וקע, 'a bitch;' וקע, 'a prince;' וקע, 'a princess;' וקע, 'a lord;' וקע, 'a lady.' &c. In Assyrian the neuter gender is impossible, and is not to be found. The Assyrian Noun has three vowel endings corresponding to the three primary vowels, viz., ו or ו, ו or ו, ו or ו. As in Arabic we
have the nunation, so in Assyrian we have mimation. I speak only of the vowel-endings of the Nouns, and not of their cases, because in Assyrian no fixed rule can be given in regard to the vowel-endings of the cases: e.g., 'the house of the father' may be written either bit ābî, or bitu ša ābî (not biti ābî, because biti s estr. state): rarely bit ša ābî. The use of the particle ša in these examples to express a genitival relationship corresponds to the use of the ? in Syriac, ☩ in Aramaic, and Ḥ in Æthiopic.

5. "In the Pronoun the oblique cases indicated by appended forms (suffixa)." The Assyrian has both nominal and verbal suffixes. (a) Nominal suffixes, e.g., ābî or ābî-ia, i.e., ābta, 'my father;' ābî-ka, 'thy father;' ābî-šu, 'his father;' širu-ni, 'our race;' libbi-šum (pl.), 'your heart;' šarrı-šunu, 'their king.' (b) The verbal suffixes are—

Singular 1st Person = -anni or -inni.
   2nd " = -ka, -akka, or -ikka.
   3rd " (masc.) = -šu.
   3rd " (fem.) = -ši.

Plural 1st Person = -annāšu.
   2nd " = kunu, -kunuši.
   3rd " (masc.) = -šunu, šunuštu, šunuši, or šunušši.
   3rd " (fem.) = šin, šinā, &c.

6. "Scarce anything compounds, either in the Noun (except many proper names) or in the Verb." This canon holds especially true of Assyrian, compounds being largely limited to the proper names, e.g., Tiglathpileser = Tugult-apil-esarra; Esarhaddon = Aššur-ahu-iddina; Nebuchadnezzar = Nabû-kudurri-usur. There are cases, undoubtedly, of compound words other than proper names, e.g., ašaridu, 'the chief' = ašar (construct state of ašru, 'a place') + i du, 'the first,' so that ašaridu means 'the first in place or rank.'

7. In proof that Gesenius's 7th canon, "in the syntax a simple succession of clauses without much periodic structure in the sentences," holds in Assyrian, I need only refer the student to any of the historical translations in the Assyrian volumes of the "Records of the Past."
B.—THE LEXICOGRAPHY.

In Assyrian, as in other Semitic languages, there is a large foreign element, larger perhaps than in the others, chiefly on account of the character of the Assyrian people. In Syriac there are a large number of words borrowed from the Greek and Latin; and in Æthiopic, of words borrowed from the Greek.

1. So in Assyrian we have words borrowed from the non-Semitic Akkadian language, besides other ancient languages, the existence of which admits no longer of any doubt. We are now fully convinced that in the Cuneiform inscriptions of Western Asia we have not only the Assyrian, Akkadian, and Sumerian languages, but also some others, about which we can say little at present. Words borrowed from the Akkadian are the following: ḫallu (חַלַּ), 'a palace,' from the Akkadian ē, 'a house' + gal, 'great,' i.e., from ēgal; kanu, 'a reed,' from gēn; agarinnu, 'the mother;' agū, 'crown,' from agū, and many others.

2. There also exist in Assyrian a number of words which are either entirely wanting in the other Semitic languages, or only traces of which can be discovered in them. Examples of these are the prepositions ana and ina, and the verb ēptētu, 'to make.' A large number of words can have their meanings fixed only from the syllabaries, as being synonyms of words whose meaning is already known. A most interesting confirmation of this statement can be found in the Rassam Fragment, quoted by Delitzsch in Lotz's "Tiglathpileser," pp. 88 and 89. There, as synonyms of šarru, 'a king,' are given: ma-al-ku, ma-li-ku, lu-li-mu, pa-rak-ku, ē-til-lu; as synonyms of bélu, 'a lord,' we have rī'ū and ē-nu. In line 11, as synonym of šarratu, 'a queen,' we have ma-al-ka-tu. Cf. further II R, plate 31, No. 3, first five words.

3. The greater number of Assyrian words have a close relationship with the words in Hebrew and Aramaic, Æthiopic and Arabic. For words to be compared with the Hebrew,
see the part of this Essay which treats of the influence of Assyrian on Hebrew Lexicography.

**ARAMAIC.**  
*matu,* ‘land’  
*šinuntu,* ‘the swallow’  
*mütānu,* ‘plague’  
*titurrū,* ‘the bridge’  
*abullu,* ‘the city-gate’

**SYRIAC.**  
*elippu,* ‘the ship’  
*imēru,* ‘the ass’  
*afrabu,* ‘the scorpion’  
*sēdu,* ‘the demon’

**ÆTHIOPIAN.**  
*kīsādu,* ‘the neck’  
*mutu,* ‘the man’  
*sābu,* ‘the warrior’

**ARABIC.**  
*ruffu,* ‘firmament’  
*širtu,* ‘the female breast’  
*šimtum,* ‘fate’  
*nubtum,* ‘bee’

These proofs seem to me sufficient to establish my assertion, that the Assyrian is to be classed among the Semitic languages, as first asserted by the Swede Löwenstern in 1845.

Already in the beginning of the seventeenth century travellers informed us of the existence of rare inscriptions which they had seen in the ruins of Persepolis and in other places. As drawings of them were brought to Europe, people at once endeavoured to decipher them. But the kind of writing in the copies, with the wedge as its fundamental element, was to them perfectly new; and so it happened that
in spite of frequent attempts at decipherment they remained for two hundred years a dead letter, and it appeared as if they must always remain so. However, towards the end of the eighteenth century new copies, easier of access, came to Europe, and happily the attempt at decipherment was soon crowned with success. The elder Niebuhr was the first who published exact copies of the Persian Cuneiform inscriptions, and Tychsen, of Rostock, in 1798, rightly conjectured that the characters were alphabetical, and were to be read from left to right. In September, 1802, Georg Friedrich Grotefend, from the Gymnasium at Hanover, published a translation of an old Persian Cuneiform text. He first of all showed that the Cuneiform writing was a writing and not an ornament, as might have been supposed. What distinguished it from all other sorts of writing was the utter absence of roundness in the characters, which made it excellently adapted for cutting upon stone. This writing Grotefend set about deciphering. He took in hand two small inscriptions in the Persian Cuneiform character. He had learnt from old authors that the palaces at Persepolis, on whose ruins these two inscriptions were found, had been built by Achemenian kings. Münter had already happily guessed that one word which occurred often in the inscriptions was the word for king, and he was right. This same word happened to occur also in the two inscriptions upon which Grotefend was engaged. These two were almost exactly like one another, the difference consisting only in this, that in the first inscription a group of signs A preceded the word for king, in the second inscription a group of signs B preceded; and that, further, at the end of the second inscription, the group of signs A and the word for king occurred, while in the first inscription a group of signs C, without the word for king, was at the end. The inscriptions had therefore these forms:—

| First inscription | A king       | Group of signs |
| Second inscription | B king       | C |

\[ A \text{ king} \]

\[ B \text{ king} A \text{ king} \]
Grotefend concluded that these groups of signs must be proper names which stood in genealogical relationship to one another. A must be the father of B, C the father of A. He saw that A and B were kings, but that C was not, because the title was wanting after his name. He then inferred that A was the founder of a dynasty. He knew the names of the Achaemenian kings, and his task now was to find out the names of the kings corresponding to A, B, C. "Fully convinced," says Grotefend, "that here two kings of the Achaemenian dynasty must be sought for, and finding the history of the Greeks as their contemporaries and narrators of contemporary events the most reliable, I began at once to go through the list of kings, and to examine which names allied themselves most easily to the characters in the inscriptions. They could not be Cyrus and Cambyses, because the two names on the inscriptions did not begin with the same letter; nor could they be Cyrus and Artaxerxes, because the first name, Cyrus, was too short in proportion to the characters on the inscription, and the name Artaxerxes was too long. There remained then only the names Darius and Xerxes, which suited the characters well." And besides, it is to be noticed that there was another reason for saying it could not be Cyrus, viz., the father and son of Cyrus had the same name, viz., Cambyses, while on the inscriptions B and C were different. Grotefend thus inferred that A was Darius. Beginning with the well-known Greek, Hebrew, and Persian forms of the name, he read:—

A. D-a-r-h-w-u-sch.
B. Kh-sch-h-a-r-sch-a.
C. V-i-sch-t-a-s-p.

Subsequent investigations have shown that he had read correctly, except that for l he ought to have read j. In this way a certain number of letters was ascertained, and the word for king could now be read. Grotefend thus laid down the foundation of the decipherment of the Persian Cuneiform inscriptions. There now came a period of about thirty years during which no progress was made in the work which
Grotefend had begun. In 1836 appeared two works from the pens of the French scholar, Eugene Burnouf, and the Bonn Professor, Christian Lassen, which showed a marked advance on the work of Grotefend. Lassen corrected the results of his predecessors, and made an alphabetical list of some thirty-nine characters. Lassen's work began by acknowledging that Grotefend had given us an alphabet by means of which we had been able to recognize the names Darius, Xerxes, and Hystaspes, and he further acknowledged that by means of it the word which meant 'king,' as well as another meaning 'lands,' had been read. This was, however, all that had been done. He then showed that Grotefend's alphabet was only partly correct. Distinguishing between what was undoubtedly correct and what admitted of doubt, he proceeds to say: "As there was no longer any doubt that the names of the kings had been correctly read, so it was clear that the value of the letters in the names had been correctly fixed." Grotefend failed, however, to advance, in that he assumed that the old Persian and the Avesta dialects were perfectly identical, while, in fact, both were distinct from one another. Lassen saw this mistake, and thus he was able to go further on in the work than Grotefend. With the help of his more perfect alphabet he ventured to read and to explain the old Persian Cuneiform texts.

Just at this time a young English officer, now Sir Henry Rawlinson, was engaged on the same work. He brought new materials to light by the discovery of the sculptured tablets of Hamadan (which he copied), and of the long Behistun Inscription. Not far from the town of Kermanschah was a steep mountain called Behistun, about 1,700 feet high, into the rock of which was cut an inscription of Darius Hystaspes, consisting of about 400 lines, and which was about 300 feet from the ground. The inscription was a little damaged by the water of a small stream which trickled down the rocky side of the mountain and over the inscription. To get at this was no easy task. The indomitable pluck of the English officer surmounted all difficulties: he not only copied
it for the first time, between the years 1835 and 1837, but to
the learned officer belongs the honour of having first given
a translation of the same in 1846.

On the Achaemenian inscriptions, side by side with the
Persian Cuneiform inscriptions, were two others, also in the
Cuneiform characters. Grotefend had expressed the opinion
that these two were translations of the first (the Persian)
into two languages, which at some time had been spoken in
Persia. This proved to be a correct conjecture. It is clear
that the Persian princes would wish their inscriptions to be
read by all their subjects, and hence it was that they
appeared in these three languages. The proper names
which occurred so frequently in the Persian texts enabled
the decipherer to read the inscriptions that stood at their
side; it was found that the large number of wedges which
these two new languages contained was due to the fact that
here were languages which were not written alphabetically,
but syllabically. Each of the characters denoted a syllable,
and not a letter. It was conjectured that the third language
in the group of Achaemenian inscriptions was that of Baby-
lonia and Assyria, and this conjecture was right. For just
at this time excavations had been begun in Assyria, and
inscriptions were brought to light, whose writing corre-
ponded exactly with that which was on the old Achaemenian
inscriptions as the third. The site of Niniveh was first
excavated by Botta, and then by Layard (Sir Henry Austin
Layard). Here were now brought forth into the light of
day inscriptions which had been hidden for centuries—tablets,
cylinders, foundations of temples and palaces, obelisks, &c.
It was now evident that the deciphering of these would only
be a work of time. The Greek translation upon the Rosetta
Stone was to the decipherer of the Egyptian text, what the
old Persian inscriptions were to be to the decipherer of the
Babylonian-Assyrian inscriptions. Fortunately there were
preserved on the old Persian monuments ninety proper names
phonetically written in the Persian character of the trilingual
Achaemenian inscriptions, and it was clear that with this
help success must soon crown the efforts of scholars to read
the third language.

It was observed that the names of persons, gods, lands,
trees, &c., on these newly discovered inscriptions, had a
determining sign always prefixed to them. There was a
certain sign prefixed to all names of gods (viz., ⲉ), and
another sign to all names of lands (viz., Ⲱ), and so on.
Having gained this much, Dr. Hincks saw that this new
language was not alphabetic in its character. He was the
first to discover that it was written syllabically and ideog-
raphically. He soon found himself able to read the name
of Nebuchadnezzar, and the record of his buildings. The
untiring labours of Hincks, Oppert, Menant, and others, were
successful in overcoming most of the difficulties which the
polyphonic nature of the single characters had caused to be
in the way of the decipherer. Since the labours of the first
decipherers, the path of the Assyrian scholar has been
smoother, and now we may say that the foundation of the
work of deciphering Assyrian inscriptions has been firmly
laid. (See Appendix, Note 1.)

The Assyrian is originally a language in picture-writing,
like the Egyptian. This is easily seen by glancing over the
first few pages of the 1st volume of the “Cuneiform Inscrip-
tions of Western Asia” (to which volumes I shall henceforth
refer thus: I R for the 1st volume; II R for the 2nd;
III R, &c.; i.e., 1st Rawlinson, &c.). In the late Assyrian
writing it is often possible to trace the relationship between
certain groups of signs and their original representatives in
the picture-writing, e.g., hieratic □, old Babylonian △,
later Assyrian □, an ideograph for ‘a star;’ again,
hieratic □, old Babylonian □, later Assyrian □, ideograph
for ‘hand;’ hieratic □, old Babylonian □, later Assyrian
□, ideograph for ‘sun.’ Sometimes two of these are joined
together in order to form a new sign, e.g., □ ‘sun, day,’
is joined to □, the sign for the numeral 30, to form the new
sign □, which means ‘a month,’ i.e., day + 30 = 30 days,
AN ESSAY ON ASSYRIOLOGY.

'a month.' From the Assyrian " the mouth" + " water," we have the ideograph " to drink." " the mouth" + " the sun" = " sāmu, 'thirst.' This system of writing the Babylonians and Assyrians received from the older inhabitants, the Sumerians and Akkadians. Not only were the old signs retained by the former, but also the meanings attached to these. These meanings were afterwards used either as borrowed words or as syllabic values: thus: " in Akkadian = ana, 'the heaven,' which appears in Assyrian as an, the syllabic value of this sign. Again, " has the value bat in Assyrian, from the Akkadian word bat, 'to open;' also the value til, from the Akkadian til, 'to be ready, completed;' " maš, from the Akkadian word maš, 'the wilderness.' The Assyrians also gave to their signs values which were not borrowed from these older non-Semitic languages, but values which were taken from the Semitic languages. Thus " means 'a house;' so they gave this character the value bit, corresponding to the Hebrew יִֽבּ; and to " the value ūt, corresponding to the Hebrew שָׁנָה 'head.'

The Assyrian writing is in the Cuneiform character, and consists of combinations of wedges and corner-wedges ('). These wedges are either horizontal, perpendicular, or oblique. Like the other Cuneiform writings, such as the Persian, Median, Armenian and Elamitic, the Assyrian writing reads from left to right. A syllable may consist of a combination of wedges varying from the single wedge up to a compound of even twenty. Thus we have the single wedges и и и and the corner-wedge и, and from these are formed combinations varying in complexity. This will be clear to the student if he will only examine any volume in the Assyrian writing.

In regard to the nature of the Assyrian characters, it is to be remarked that they are syllabic and ideographic, in contradistinction to the old Persian, which are alphabetic (the other Semitic languages, such as Hebrew, Arabic, Syriac, Æthopic, having consonantal characters). That is to
say, the single Cuneiform characters in Assyrian may be read either as syllables, thus: 𒀀𒈨 = na, and 𒀀𒈨 = ka; or as representing an idea, and therefore to be treated as being equal to a word in value: thus, 𒀀𒈨, whose syllabic value is ka, has the ideographic value ṭū, which means 'mouth,' the Hebrew תפ.

There are also in Assyrian both open syllables, such as ka, ki, ku, and closed syllables, which are really compound syllables, as kar, kir, kur, i.e., ka + ar, ki + ir, ku - ur. I call them compound, because in writing the closed syllable kar, the Assyrians might use two characters representing two syllables, viz., the characters whose values are respectively ka and ar. A character may also have many phonetic or syllabic values as well as many ideographic values. Thus 𒊕 has the syllabic values bē, bat, mit, til, ziz; and the ideographic values pitū, 'to open;' katū, 'to be completed;' gamru, 'complete;' bēlu, 'lord;' kābtu, 'heavy;' labiru, 'old;' dāmu, 'blood,' and some others; 𒊕, whose only syllabic value is ka, has the ideographic values ṭū, 'the mouth;' appu, 'the face;' šinnu, 'a tooth;' kībtu, 'a command;' amātu, 'a word;' rigmu, 'a cry;' ragāmu, 'to speak,' &c., &c.

In the various tables of signs which we find in the works of modern scholars who write on Assyrian, a clear method of arrangement is observed. It is clear that the various combinations of characters fall naturally into certain groups, according to the kind of wedge which stands first on the left side of the character. Thus 𒁂𒁂- must be placed under the 𒁂 group; 𒁂, under the 𒁂 group; 𒁂, under the 𒁂 group; and 𒁂, under the 𒁂 group. Of course there is an obvious advantage to the beginner in such an arrangement. The order in which these four groups stand in the various tables of signs drawn up by grammarians varies according to the will of the author. The order in Sayce's Grammar is very much the same as that adopted by Delitzsch and Haupt; in some of the French works the student will find other arrangements adopted.
In looking over the table, the student observes that a character may have several values, e.g., \( \text{šal} \) has the values of \( ni, zal, sal, ili \). How do we know which of these to take when we are transcribing a passage? As stated above, a word may be written syllabically, thus \( na-da-nu \), or the word \( nadanu \) may be represented by its ideograph \( \text{𒃦} \). In a syllabically-written work, our choice of a value may be made with tolerable certainty if we attend to the following rule:—

"The one syllable must end with the same letter with which the other begins." Of course this does not always lead us to a correct result. To the word \( na-da-nu \) we see this rule does not apply at all: the characters for \( na \) and \( nu \) have only these values, so that no doubt can arise here about the values; and the character for \( da \), viz., \( \text{𒂏} \), has only the values \( da \) and \( ta \) (viz., \( ṭa \)). The student will find that the above rule is a good one to use whenever he is in difficulty. But a constant study of the inscriptions alone, I am convinced, can give one ease in transcribing correctly, i.e., in choosing values correctly. In many cases it is not so easy to select the values, as in \( nadanu \), and the best help which the student can have in selecting will be to have as good an acquaintance as possible with the other Semitic languages. A fair acquaintance with these is absolutely necessary to the Assyrian scholar, because words in them will often suggest a correct reading of a sign, and also give a clue to the meaning of the Assyrian word.

Having learnt to transcribe well, the student must learn to translate. Transcribing well must first be thoroughly learnt, and to do the work of translating well the student will have to work at the other Semitic languages, and at the numerous syllabaries given in the "Cuneiform Inscriptions of Western Asia." It will be found that these syllabaries are very much broken. An examination of the original tablets in the British Museum will show to the reader in what a mutilated condition many of these are. Still, many of them are well preserved, and these have been copied with moderate accuracy into the volumes I have recommended to the student for reading. A syllabary may be defined as a cata-
logue of words syllabically written, containing on one side of the character whose values these words represent, the Assyrian equivalents, and on the other side, the Akkadian and Sumerian equivalents corresponding to them. For an advanced student of Assyrian, a careful study of these syllabaries is necessary, but for a beginner I would suggest that the syllabaries in Professor Delitzsch's "Lesestücke," and designated by him S\textsuperscript{a}, S\textsuperscript{b}, S\textsuperscript{c}, which are, in fact, collections from the "Cuneiform Inscriptions of Western Asia," would be an invaluable study. The student really has no complete Assyrian dictionary before him (for Mr. Norris's, which was prepared at a time when the study of Assyrian had not made so much progress as at the present day, can hardly be regarded as altogether reliable) such as the student of the other Semitic languages has, and the only dictionary he may be said to have are these syllabaries: an excellent dictionary indeed to the careful student.

These syllabaries are of various kinds. For example, II R, plate 3, lines 537–566 (which we also have in Delitzsch's "Lesestücke," under S\textsuperscript{a}, column iii, 1–30, with many gaps filled up by the Professor from comparison with other parts of the Cuneiform Inscriptions of Western Asia), contains three columns. In the middle column is the character whose conventional name is given in the right-hand column, and whose various syllabic values are given in the left-hand one. Thus \[\text{𒈗𒈗}, \text{lines 551–554}, \text{has in the right-hand column the name} \text{Gu-ru-šú}; \text{in the left-hand column it is seen to have the syllabic values} \text{dan, kal, līb or līp and guruš}. \text{Further on, in lines 560–564,} \text{𒈗} \text{has the name gēltanā, and the values} \text{pi, mē, tal, gēltan}. \text{To one already acquainted with Assyrian, it will occur that, e.g.,} \text{𒈗} \text{has oftenest the values dan and kal: guruš is in reality its Akkadian value. Again,} \text{𒈗}, \text{in II R 3, 518–523, has the name kuru, and the values} \text{kur, šad or šat, lad or lat, mad or mat, values well known to belong to this character.}

There is another kind of syllabary, in the middle column of which is the character; in the right-hand column are the Assyrian words which represent the values of the thoughts
contained in it; in the left-hand column are the corresponding Akkadian or Sumerian equivalents. Thus, in II R 1, 172, 173, we have in the middle column the character šá šá, its Assyrian rendering is aḫru, ‘precious’ (cf. 𒈗𒈗); and étlu, which means ‘high, a hero;’ in the left-hand column are the Akkadian words corresponding to these: kala is Akkadian for aḫru, and gurūš for étlu. In Delitzsch’s “Lesestücke” the syllabary Sb is of this kind.

We have yet one other kind of syllabary exemplified in Sc of Delitzsch’s “Lesestücke.” This is a combination of the other two kinds of syllabaries. It has four columns:

In the 2nd column is the character to be explained.
In the 3rd column is its conventional name.
In the 4th column is its Assyrian value.
In the 1st column is its Akkadian or Sumerian value.

Cf. IV R, plates 69 and 70. We shall again take the sign, šálšál (IV R 70, 26). The character stands in the 2nd column. In the 3rd column is its name, viz., gu-[ru-šú]. [The student observes that we have in this plate only the beginning of the name preserved, viz., gu. In II R 3, 551–554, it has the name gu-ru-šú. We know, therefore, from this how to fill up the gap in IV R 70, 26, viz., by adding ru-šú, i.e., šálšál.] In the 4th column we have the Assyrian renderings of this character, viz., ak-su, ‘mighty;’ aštú, ‘mighty;’ dannu, ‘mighty;’ aḫru, ‘precious,’ &c. The student will remember that the value aḫru was also given to it in II R 1, 172. In the 1st column is given the Akkadian rendering, viz., kala, a value it also had in II R 1, 172.

Suppose we now take up an inscription to read it. We find that it consists of several detached groups of signs. These may be read either syllabically or ideographically. We learn from the first kind of syllabary what syllabic value to give to each group of signs, and from the other two kinds of syllabaries the ideographic values. In order to make my meaning plain, I shall take up the inscription of Assurnazirpal. I R, plates 17, sq., and read line 54, where we
shall find that, in order to get the true sense of the line, some of the characters must be read ideographically, but most of them syllabically, thus:—

\textit{Ab-bal ā-ḫur ina išāti āš-r-up ištu māt Num-mē}. The first character I read \textit{ab}: it has also the value \textit{ap}; the next character is \textit{bul}, which also has the value \textit{pul}. I accept the values in \textit{b}, because I know of a verb \textit{nabālu}, 'to destroy,' which gives the sense I require in this passage. Next comes a character which has the value \textit{a}; the next the value \textit{ḫur}, and thus we have the word \textit{āḫur} = \textit{ākḫur}, from \textit{nākāru}, 'to lay waste.' Then comes a character having the values \textit{āš} and \textit{rum}, but also having the ideographic value \textit{ina}, the preposition 'in.' This suits the passage, and so we read \textit{ina}. The next character has the values \textit{nē}, \textit{tē}, &c.; but shall we have good sense if we take the syllabic value? We find that we shall not. And so, as with the former character, we must here also take the ideographic value of the character. It is known to have the value \textit{išāṭi} (\textit{cf. ṭāṣ, Syriac ṭāṣ}, and the Æthiopic \textit{ēsāṭi}), 'fire.' This value we accept. Then comes a character which is the sign for the plural number. This shows us that the character which preceded this sign of the plural was to be read ideographically, and also that the value given to it must be a noun. We see then that our reading \textit{išāṭi} must be correct. The next character, \textit{ḥē}, has no syllabic value. We know, however, from the syllabaries that it has the ideographic value \textit{šarāpu} (\textit{ḥāṣ}), 'to burn.' This suits the context. The character that follows has the values \textit{ub}, \textit{up}, \textit{ar}. We take this to be a \textit{Phonetic Complement}, \textit{i.e.}, we accept that value of it which suits as the final syllable of the word \textit{šarāpu}, and we read the two characters thus: \textit{āš-r-up}, \textit{i.e.}, \textit{ašrup}, the Imperfect 1st Person Singular of the verb, and meaning 'I burnt.' The next character has the value \textit{ta}; but the student observes that beneath it is given a \textit{Variant}, \textit{i.e.}, the exact equivalent either syllabically or ideographically of the character given in the text. This may serve as a definition of variant which holds generally good. Sometimes a variant only tells the reader how the final vowel of
a syllable is to be read, thus, to read te and not ti. The
class in the text we are told by the variant to read by
its ideographic value, is-tu. We know from the context that
the syllabic value would not suit, and the variant decides for
us what we shall read. Is-tu is a preposition, and means ex,
‘out of.’ The next character has many syllabic values, but
we also know that it has many ideographic values, such as
matu, ‘land,’ šadu, ‘mountain,’ &c. Here our character is a
Determinative Prefix, determining for us the character of the
two signs which follow. We read the value mat, ‘land.’
The next two characters we read syllabically, thus, Num-mê,
the name of the land. The whole line reads as follows:—

ab-bul a-kur ina ištati āšr-up ištut mat Num-mê, &c.
I destroyed, I wasted, in fire I burnt: out of the land Nummê, &c.

The student will have observed in the above line the
occurrence of what is called a variant, and we cannot, I
think, too highly estimate the value of variants. These
often prove the correctness of the values which have been
given to the various characters. I think we may with advan-
tage take the above-mentioned Inscription of Assurnazirpal,
and examine the nature of the variants given on the first
page:—

Line 1. ꞌinations u, ‘god,’ showing that the two characters which
follow form the name of a god, viz., Nin-ip. The variant
is equivalent to this. In it we have the Determinative
and the character pcf, which, according to IV R, plate 69, is
the god Ninip. Compare line 10 of this plate, where we
have in the text the ideographic writing, and in the variant
the syllabic.

Here the variant reads syllabically kar-du
(ŋp); and kardu is the ideographic value of the two
characters in the text. In Dr. Haupt’s “Akkadische and
Sumerische Keilschrifttexte,” Part I, page 35, and No. 852,
the Assyrian value of this ideograph is given kar-(ra)-du.
Let the reader look at line 32 of our plate (1 R 17); we read for the same two characters which are in this line the variant ƙaרכי-دا. This ƙarrada + the following ƙu = ƙarradaku = ƙarradu and ƙu, i.e., 'I (am) strong.'

**Line 2.** The text reads tu-ƙu, and the variant is tuƙ. This shows that the variant character has not only the value it generally has, viz., tuƙ, but also tuƙ (i.e., ƙ). In line 3 the text has tim, and the variant is ti. In line 4 text has u, and the variant is u.

**Line 5.** As a variant for ƙแ, is given the plural sign ƙแแ. The character which precedes ƙแ means belu, 'lord.' The variant shows that we have to read the plural of this word in the text, and the syllable ƙแ shows that the plural ending is ƙแ: plural = belê. In the text the repetition of the character shows that the ideograph is to be in the plural. Cf. with this the usage in Syriac, where repetition denotes diversity or multitude (cf. Nödeke's "Syrische Grammatik," p. 137, or Phillips' "Syriac Grammar," p. 140). The advanced student in Assyrian will have remarked that the plural of a large class of nouns ends in ƙแ. Further on in line 5, as a variant of ƙแแ (pxɔd), is given pa + ƙแแ, i.e., pad or pat.

**Line 10.** The text reads arba'-i; the variant shows that we may read irbit-ta. The former is feminine, the latter masculine. (Cf. Sayce's "Grammar," p. 55.) Both i and ta are Phonetic Complements.

**Line 18.** Text reads a-na (preposition = to). We know that ƙแแ is a common ideograph for ana. Cf. the first character in this inscriprion.

**Line 19.** ƙแแ, the usual ideograph for šarru, 'a king.' As its variant is given ƙƙ. In line 14 this variant has the value niš, its syllabic value, and in line 19 we see that šarru is its ideographic value. In line 32, ƙƙ=šar-ra in the text, viz., the accusative case of šarru. Again, in this line 19, text reads pi-ƙir, i.e., pir, showing that the variant ƙƙƙ has this value pir, whatever other values it may be found to have.
Line 20 furnishes us with an interesting variant. Text reads *ri-ib*, and as variant is given `כ"ח", thus showing that this character has this value also in addition to *kal, dan, &c.*, which are other values shown to belong to it in another part of this Essay.

Line 22. According to IV R 70, column 4, line 22, the single variant `כ"ח" has the Assyrian rendering *alāku*, 'to go.' For the three underlined characters in the text we have the following syllabic values: 1st character = *id, it, it*; 2nd sign = *ri, tal, dal*; 3rd sign = *la* (see Table of Values in any Assyrian Grammar). Remembering the useful rule, that the one syllable generally ends with the same letter as that with which the following begins, we read our text *it-tal-la*, and to this is to be joined the following character *ku*. So we have the verb *ittallaiku*, which comparative Semitic Grammar teaches us to be the Ifteal form (reflective) of the verb *alāku* (ה"ח), 'to go.' This reading shows us that the double `כ"ח" in the variant represents the Ifteal form of the verb, which IV R, plate 70, column 4, line 22, has shown us to be the value of the single character `כ"ח".

Line 24. In the text we have `כ"ח" = כ"ח" ק"ז; the variant gives as its equivalent `כ"ח" כ"ח. The characters in the text, according to II R, plate 2, No. 346 = כ"ח כ"ח. The variant reading has in common with this the value of *par-su*. The variant reads *par-ši*: II R 2, 346 = *par-su*. *Par-ši* is plural of *par-su*. The text gives us the plural sign, and leaves us then the two first characters to explain as above; their ideographic value, according to II R 2, 346, is *par-su*, 'a command,' and here we are taught by the variant that this is the reading. Further on in this line we have as variant for `כ"ח" < the character `כ"ח". The text reads *ka-ti*, the genitive case of *katu*, 'hand,' the ideographic writing for which is represented by the variant. The reader will remember that I referred to this variant as illustrating the hieroglyphic character of Assyrian writing.

I have selected the above lines in order to show the great value of the variants, and also to show how they are to be
used. A careful perusal of the page I have used will show the reader that there are also variants of minor importance, which only give a different form of the word to be read from that which the text suggests. Two examples will explain my meaning. The first two characters in line 25, according to the text = na-dan; the variant suggests na-din. Again, line 29, the text reads pa-gar; the variant suggests that we should read pa-gar, which is the construct state of the noun pagru, ‘a corpse.’ Here I close my remarks on the variants, the importance of which cannot be, I think, overestimated.

The Place of Assyrian among the Semitic Languages.

The Babylonian-Assyrian or Assyrian language is the language of the literature of the Cuneiform Inscriptions, with the exception of those that are in the Sumerian, Akkadian, and a few other languages. We shall here try to assign to Assyrian its proper place in the list of Semitic languages.

1. Assyrian. 2. Arabic [North and Middle]. 3. South Arabic. 4. Æthiopic-Amharic. 5. Hebrew. 6. Phœnician. 7. West Aramaic. 8. East Aramaic. It is possible to reduce this number to five by classing together those which are evidently related to one another. 7 and 8 go together, because they are both descendants of an older Aramaic language. 5 and 6 together = Canaanaic. These two have that relation the one to the other which the Biblical Aramaic has to the Syriac, and both can be referred to one original form. The one great difference between the two languages is that in Hebrew the substantive verb is קָנָה, whereas in Phœnician it is kūn (cf. the Arabic كَانَ). Again, 3 and 4 go together, for we know that the Æthiopians came from Yemen, in South Arabia. 1 and 2 remain distinct. Our list then resolves itself thus:—

1. Assyrian. 2. Arabic. 3. South Arabic. 4. Canaanaic. 5. Aramaic. Biblical tradition tells us that the Teraḥjim went forth from Ur Kasdim to go into the Land of Canaan
(Genesis ii, 31). Hence it comes that the Canaanitic languages and the Assyrian have a large number of words in common with one another. The term Ṣanna is applied to those people settled in Syria, Mesopotamia, and the district extending to the upper plains of the Tigris. As in Canaanitic, so in Aramaic, there is a striking resemblance between the words in Syriac and Chaldee and those in Assyrian. The South Arabic, which includes Æthiopic, is more closely allied to Assyrian than its sister languages are, holding as it does a middle place between Assyrian and Arabic proper. But Assyrian cannot be classed under any of the other languages. It stands by itself, possessing more of the characteristics of the Old Semitic (Ur-Semitische-Sprache) than any of the cognate languages. On this ground, and also because it possesses a literature older than any other Semitic literature known to us, I have placed it at the head of this list of languages.
THE INFLUENCE OF ASSYRIAN ON HEBREW GRAMMAR AND LEXICOGRAPHY.

I.—ON HEBREW GRAMMAR.

§ 1. The Relative Pronoun:—The usual relative pronoun in Hebrew is רְשִׁית. How shall we explain this word? רְשִׁית is originally a noun, and according to the known laws in Semitic languages which govern sounds (Lautgesetze), is to be compared with מַחְלֵי 'a place,' מִזְיֵד 'a place,' and אָשָׁר 'a trace' (vestigium). In Assyrian ἀσρ (ἀσρ) is the usual word for 'place,' the construct state of which is ἀσρ. Cf. ἀσρ ὀλλὶκ ὧτὶ ὀλλίκ, i.e., literally 'the place thou goest to, with thee will I go;' i.e., 'whither thou goest will I go.' Cf. with this the Hebrew of Ruth i, 16. In the later books of the Old Testament we find alongside of רְשִׁית the form רְשִׁית, with a daghesh in the following letter, e.g., Judges v, 7; and before the guttural נ we have י. Whence this י? It is commonly said to be an abbreviation of רְשִׁית: but clearly this י or י or י is the Assyrian relative pronoun א, the only one in the language. Certain are we that the relative pronoun is in the two proper names הָרְשִׁית and הָרְשִׁית, where the י in the middle of the two words is in fact the relative pronoun.

§ 2. The Prepositions:—(a.) רְשִׁית. This preposition is commonly derived from רְשִׁית, which means 'meeting.' It is, however, clearly the same word as the Assyrian it-it, which is the genitive case of ittu, 'the side, the border.' If this comparison with the Assyrian is accepted, the derivation of the word is different from the commonly accepted one. The plural of ittu is ititi, which could not be the plural if ittu =
intu: because if ittu were equal to intu, then the plural would be ināti, and not itāti. The root of the word must be ṅan. This preposition is used in Assyrian with suffixes, as is the case with the Hebrew preposition. I append itti, with suffixes, in order that the student may compare them with the Hebrew:

**Singular**

<table>
<thead>
<tr>
<th>Person</th>
<th>Case</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td></td>
<td>it-ti-ia, i.e., itti'a, 'with me.'</td>
</tr>
<tr>
<td>2nd</td>
<td>(mas.)</td>
<td>it-ti-ka, &quot;with thee.&quot;</td>
</tr>
<tr>
<td>2nd</td>
<td>(fem.)</td>
<td>it-ti-ki, &quot;with thee.&quot;</td>
</tr>
<tr>
<td>3rd</td>
<td>(mas.)</td>
<td>it-ti-šu, &quot;with him.&quot;</td>
</tr>
<tr>
<td>3rd</td>
<td>(fem.)</td>
<td>it-ti-ša, &quot;with her.&quot;</td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Person</th>
<th>Case</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td></td>
<td>it-ti-ni, &quot;with us.&quot;</td>
</tr>
<tr>
<td>2nd</td>
<td>(mas.)</td>
<td>it-ti-ku-nu, &quot;with you.&quot;</td>
</tr>
<tr>
<td>2nd</td>
<td>(fem.)</td>
<td>it-ti-ki-na, &quot;with you.&quot;</td>
</tr>
<tr>
<td>3rd</td>
<td>(mas.)</td>
<td>it-ti-šu-nu, &quot;with them.&quot;</td>
</tr>
<tr>
<td>3rd</td>
<td>(fem.)</td>
<td>it-ti-ši-na, &quot;with them.&quot;</td>
</tr>
</tbody>
</table>

(b.) The accusative particle ṅan (also ṅa) is the same as the late-Assyrian and late-Babylonian word ātu, as in the words atāa, 'what concerns me,' atāni, 'what concerns us.'

(c.) ṅan. The etymology of these prepositions is very obscure. In Arabic we have bi, li, ka (the latter of which is really not a preposition); in Ethiopic we have ba, la; and in Syriac we have bi, li; but the Assyrian has neither of these particles. Corresponding to bi it has ina, and to li ana. It has been supposed that the Assyrian preposition la-pāni, 'before,' was the same as the Hebrew לְמִפְתָּם, but this admits of some doubt. In the Assyrian bašu, 'in him' = ב, the ba is the same as bi, and šu is the 3rd personal pronoun suffix.

§ 3. Adverbs.—The - ending in adverbs is explained by the Assyrian. It is, in fact, the Assyrian indefinite pronoun ma. 'suddenly' = Assyrian pit̄ima, and also ina pit̄ima; mušama, from mušu, 'the night' = properly 'in the night, last night;' šattišāma and šattišāma, from šattu, 'year' = 'yearly;' pīkama, from pīkū, 'a moment' = 'momentarily.'
§ 4. The Verb. All the Semitic languages know only two tenses. Ewald, in his earlier writings, called them the 1st and 2nd Modus; later, Perfect and Imperfect. Böttcher calls them Perfect and Fien. Nöldeke, in his Syriac Grammar, adheres to Perfect and Imperfect. We can keep the names Perfect (בָּאָב) and Future (דָּרָע) in so far as we bear in mind (1) that the former expresses what is completed, the latter what is not completed; (2) that the Perfect and Future mark not merely the Absolute Past or Future in reference to the speaker, but also relative Past or Future in reference to another expressed action. The future בָּאָב in itself, in connection with nothing preceding or coming after it = amabo; but in connection with other parts of the sentence, may mean amo, amabam. The Perfect בָּאָב in itself = amavi, but in connection with other parts of the sentence may mean amaveram and amavero. The existence of these two tenses derives support also from Assyrian, which has only the Imperfect and the Præsens (so named by Professor Delitzsch). In order to mark that something happens or will happen, or that one does something or will do something, the pure stems kaṭal, kaṭul, &c., were used; and to these were prefixed short pronominal stems, which referred either to the person who acted or the thing which happened, thus: ja-kaṭal, 'he kills;' ta-kaṭal, 'thou killest,' &c. The keeping of the full verbal stem expressed suitably the being-about-to-be. On the contrary, the stem was shortened as soon as a distinction had to be drawn between the completed and the incompleted, thus: from jaḳṭal, the form jaḳṭal was used, and from taḳṭal, the form taḳṭal, &c.

We find in the Imperfect sometimes the vowel u, sometimes i, sometimes a. The Assyrian also has preserved this old way of forming the Imperfect, for in it we have imperfects with each of these vowels: most commonly u, less commonly i, least commonly a. In place of jaḳṭal, with its characteristic vowel a, the shorter form jaḳṭul (יאִקָּטָל) came gradually into use. The form of the Imperfect with a, which had become superfluous, was then used in Hebrew to form the Passive;
but that the passive formation depends not on the vowel α, the Assyrian shows clearly. Cf. Assyrian ju-šaṭṭal, ‘he kills many;’ jušaṭṭil, ‘he killed many;’ on the contrary, in Arabic and Hebrew, jukaṭṭil, ‘he kills many;’ jušaṭṭal, ‘they were killed in large numbers.’

The old Semitic and the Assyrian have the power of expressing a circumstance as continuing, by joining the personal pronoun to the noun which expresses the action or quality. Thus, from šarru, ‘a king,’ we have a form, šarraku, ‘I am a king’ = šarru, ‘king’ + anakū, ‘I;’ šarrata, ‘thou art a, king’ = šarru + atta, ‘thou;’ gašraku, ‘I am brave’ = gašru, ‘brave’ + anakū; gašrānī, ‘we are brave’ = gašru + anī. For these combinations compare I R, plate 17, line 32, where we read šarraku; bēlaku, ‘I am lord;’ na’idaku, ‘I am exalted;’ gašraku, &c. Exactly in this way was the simple verbal-stem kaṭṭal treated. Thus: labiš, ‘he was or is clothed;’ 3rd sing. fem. = labšat; 2nd sing. masc. = labšāta; 2nd sing. fem. = labšāti; 1st sing. com. = labšāk(u); 3rd plur. masc. = labšū(ñī); 3rd plur. fem. = labšā(ñī); 2nd plur. masc. = labšatīnu; 2nd plur. fem. = labšatīna; 1st plur. com. = labšāni.

The Imperative is kēṭol; with gutturals רבק and רבר, in verbs Intransitive or with medial signification, as רבר with final α. In Assyrian both syllables in the Imperative have the same vowel. Thus from kašādu, ‘to conquer,’ we have kuśud; so also pikid and sabat. This Imperative, with the same vowel in both syllables, is, I believe, the original Semitic form. בתר has as its ground-form kutub.

*Verba Medie Geminatae and Medie Vav or Yod.*

1. *Verba Medie Geminatae.*—These are in Assyrian always treated as strong verbs, and it is only in a few cases that we find additions for the purpose of assimilating the two last consonants. Thus šalālu is conjugated išlul, tašlul, tašlul, tašluli, ašlul, &c. This is probably the oldest mode of treating these verbs, traces of which mode are to be found in the Hebrew. For examples, see Gesenius' Grammar, § 67, Remark 10.
The other mode of treating these verbs is by assimilating the two last consonants, and is of later origin. Thus the 3rd person Perfect can retain the two last like radicals, as e.g., לֹּא and רֹאֶה; more frequently they are assimilated, as in בָּל and בָּמ. The Imperfect of the Niphal in one case has exactly the same form as that which strong verbs always have, viz. בֵּלֵי, which is of the same form as בֵּלְי (Job, xi, 12).

2. Verba Medias Vav and Yod.—The roots of these verbs are generally treated as consisting of three radicals, but it is better to suppose with Nöldeke and August Müller (Z. D. M. G., xxiii, 698 sq.) that the roots consist of only two radicals, which are joined together by a vowel originally short, but made long through the law of three-consonantal roots. Thus, as the root of בֵּל we take בֵּל. Assyrian favours and supports this mode of treating these verbs; 'he killed' = i-dák; 'he stood up' = i-חָמ; 'I turned back' = a-תָּר; 'I subjugated' = a-נָר. In the Imperative 'kill' = דָּק; 'set fast' = שָׁמ. It is only on the supposition of two-consonantal radicals that we can explain the participle active בֵּל, and such forms as בֵּלְי, בֵּלִי, בֵּלַי. The middle letter vav owes its origin to the Imperfect form, where we have בֵּלִי, and this ַ in the Imperfect is of the same origin as the u in בֵּלַי (original form jaḥṭul) (Gesenius’ Grammar, translated by Davies, page 109).

II.—On Hebrew Lexicography.

It will not be uninteresting to the reader, I think, if I begin this part of my essay by bringing together Assyrian words with their Hebrew parallels:—

Pu‘, ‘the mouth’ = בֵּל.
'ahu ‘the pot or vessel’ = בֵּל or בֵּל, and by no means from בֵּל derivable.
udu, 'the hand' = ד'נ

dámnu, 'blood' = דמג

sásu, 'the moth' = ספ

dádu, 'the beloved' = ורד

'ígu, 'wood' = עץ

išátu, 'fire' = אסילה (Syr. = אסילה 'fever,' Aeth. עזא) ידה

antu, cstr. am-at, 'the maid' = בנות (אסילה ancilla)

bintu, cstr. binaš, 'the daughter' = בת = בת = בת = בת

dálítu, pl. dáláši, 'the door' = דלת

kaštu, pl. kašáši, 'the bow' =장님

šáptu, pl. šapáši, 'the lip' = שפוע

'abu, 'the father' = אב

'abášu, 'the brother' = אב

ummu, 'the mother' = אם. Root עמ. Cf. the Aethiopic.

ūmu, 'the day' = יום (Aramaic יומך, Arabic يوم)

šíkarak, 'wine' = יין

agálu, 'calf' =ắpיל

labba, 'the heart' = לב

šáruru, 'the storm, tempest' = שפרע
résu, 'head' = רא

šánušu, cstr. šanakš, 'the sun' = שמש

iršitu, 'the earth = אפר

lubultu (= lubuštu), cstr. lubšat, 'clothing = לובשת

'Ben' הר, 'the youth,' plural בנים, has probably nothing to do with בנים, 'to choose out of a number,' so that should mean 'the chosen ones.' We may compare with it the Assyrian bašulú, 'the young man;' plural bašulát-ti, 'the young warriors, male, and therefore warlike subjects.' Sennacherib Inscription, I R, plate 37, column I, line 56, has bašulát-ti al Hi-rim-mê, i.e., 'The warriors of the city Hirimmê.'
‘temple,’ is not from בֵּית, ‘to be capacious,’ but is really a word borrowed from the Assyrian; temple in Assyrian = ẻ-kal'lu. This word is borrowed from the non-Semitic Akkadian ė, ‘the house,’ and gal, ‘great;’ so that ěkal'lu means ‘the great house,’ hence ‘temple, palace.’ Ekal'lu is represented in Assyrian by two characters, 𒇹𒉌𒈦, i.e., 𒇹𒉌 + 𒈦. The first of these is the general ideograph for ‘house,’ and has the syllabic values bit (בֵּית), pēt, ė; ė is a value borrowed from the Akkadian word for ‘house,’ viz., ė, or with its consonant ending š (I refer the reader to Dr. Haupt’s “Akkadische und Sumerische Keilschrifttexte,” page 17, No. 266, where in the Akkadian we have ēš, and in Assyrian bi-i-tu, i.e., bitu). The character 𒈦 is the ideograph for rabū, ‘great,’ the equivalent of which in Akkadian is gal. The ideograph for palace then = bitu + rabū = house + great; the Akkadian is š + gal.

In Jeremiah 1, 21, the enemies of Babylon are commanded to go up against מירנ וספַּרִים and against the inhabitants of פַּרְדִּים. The first name is explained in Gesenius thus: “Double obstinacy, or repeated rebellion, a symbolic name for Babylon.” Ewald, in his last edition of “Die Propheten,” translates it, “das land Doppeltroz,” and then he properly adds “Aram-Naharaim, the land of the double-river, Mesopotamia.” It is taken for granted by Ewald and the latest edition of Gesenius’ Lexicon, that פַּרְדִּים is the right punctuation. The Assyrian shows that it is not. We know from the inscriptions of a land described as màt marratim. Now marratu means ‘the sea,’ so that ‘màt marrätim’ means ‘the land of seas,’ i.e., South Babylonia. The word marratu occurs in the Inscription of Tiglathpilesar II, II R 67, line 3. (See Appendix, Note 2.)

Again, דֵּדֵב Ewald explains as ‘punishment,’ the city Punishment, i.e., Babylon. And this is also the explanation in Gesenius. But דֵּדֵב is no other than the famous warlike nomadic tribe Pukūdu (amēlu Pukūdu, in I R 37, 45).
In Ezekiel xxiii, 23, יַרְוָעִים and יָרוּעִים have puzzled commentators. יַרְוָעִים is thus explained in the last edition of Gesenius. "According to the Hebrew commentators, Vulgate and others = Prince, Noble, properly stallion, breeding camel (which must be of noble breed), according to a transposition frequent in Arabic." ש׉וֹחַ is rendered by beatus. Ewald, however, hits the mark when he says, "It is quite clear that the words ושׂוֹחַ cannot be anything else than proper names of smaller Chaldee peoples." We know now from the Inscriptions that Su and Ku were nomadic tribes in North and South Mesopotamia. I find in a Fragment marked M 55, in the British Museum Collection, which I copied at the beginning of last year, the following lines, viz., 12 and 13, Column 4:

This part of the Tablet relates how the people on the sea-coast were at enmity with the people by the sea-coast—Subarta with Subarta, Assyrians with Assyrians, Elamites with Elamites, the Kaśšû with the Kaśšû, the Sutu with the Sutu, the Kutu with the Kutu, Lulubu with Lulubu, &c.; thus there was division among these peoples themselves. I quote this passage for the sake of the two names Sutu and Kutu, abbreviations of which were Su and Ku. Professor Delitzsch has, I think, clearly shown that these two peoples are the same as the שׁוֹחַ and יַרְוָעִים of Ezekiel. The student observes that the Hebrew has ש, while the Assyrian has ס. Further on, under the head of Biblical Geography, he will find that it often happens that the Assyrian ס corresponds to the Hebrew ש. The land Su, with the Determinative Suffix קי, for 'land,' is also mentioned in II R 23, 21d, 63d.

לפְתִים is found in union with הנְשָׁיָה, to denote 'eleven.' The student will find a note upon this word in the English edition of Gesenius' Grammar, p. 222. The explanation given by the translator in this note, viz., that לפְתִים is a corruption of לַתַּה, is too far fetched. The only tenable explanation is
that given by the Assyrian. *One in Assyrian = ištēn,* which
word itself is borrowed from the non-Semitic Akkadian *aš-tān,*
which means 'one in number;' *ta-a-an,* i.e., *tān,* not *tān,*
means 'measure, number.'

גָּרָ֣n, in Assyrian *garrānu,* means "the road along which
traders pass, and on which they carry on their trade." It
may be called the trade-road: it particularly refers to a point
in the road where several persons meet to carry on their trade. The Akkadian word from which *garrānu* is derived is
*garān.*

גָּרַ֖n or גָּרַ֖נ, 'to spend the night in a place,' is derived
from גָּרַ֖n, 'the night.' In Assyrian *lānu* = 'the court, fore-
court of a house,' and the denominative verb *lānu* = "to
bring into this court; to spend the night in the court under
shelter of the house." I connect therefore the Hebrew with
the Assyrian word *lānu.*

םִיתָ֧n occurs only in plural (Job xi, 3, Deut. ii, 34); it
is constantly translated by Dillmann in his edition of Job
("Kurzgefasstes Exegetisches Handbuch zum Alten Testa-
ment"), 'die leute.' In Æthiopic we have this same word in
singular, *met pl amtāt,* 'maritus, vir.' In Assyrian the word
for *maritus* is *mutu,* the ideograph for which is אֹּסָ֣ת, which
character is also the ideograph for *ašātu,* 'wife.'

גָּרַ֖n and גָּרַ֖ן, in Psalm xxiii, 2, are synonyms like *na'ālu*
and *rabaṣu* in Assyrian. In the simple *Kal* form these verbs
mean 'to rest, to lie.' In the eighth edition of Gesenius
there are brought together under גָּרַ֖n, the roots גָּרַ֖ן, 'to flow,'
גָּרַ֖ם, 'brook, valley;" גָּרַ֖n, 'to drink for the first time, to drink
to satiety (of the camel)." Then the steps are given by which
the meaning 'to lead' is arrived at. Simpler far than this is
the explanation by Delitzsch in Lotz's "Tiglathpilesier I,"
p. 123, where he says, "גָּרַ֖n, 'to rest, encamp:' *Piel =
cause to rest, cause to encamp, give rest." In the Psalm,
גָּרַ֖n is parallel to גָּרַ֖n, just as in Assyrian *na'ālu* is a
synonym of *rabaṣu;* cf. 2 Chr., xxviii, 15, and xxxii, 12;
1 Chr., xxii, 18, where the rendering, 'to lead,' does not suit the passages, while that of 'to lie, to rest, to settle down,' gives a good sense.

This word has been pointed (and is pointed in our Hebrew Bibles) לֶיַם, and translated, 'shadow of death,' from יִלָּהוּ and מְנַהֲג. There can be no doubt that both this punctuation and translation are wrong. The verb שָׁלַּדָּמָע in Assyrian means 'to be dark,' and our noun is connected with this verb. We punctuate it לֶיַם, and translate 'darkness,' from a root לָלָה 'to be dark.' Worthy of notice are the remarks of Professor Franz Delitzsch, who says, "originally is לֶיַם no compound, but from a root לָלָה, opprimere, obtenebrare, and means 'deep-darkness.'" (This I quote from the lectures which I heard.) It is further to be observed that לֶיַם in the Book of Job is constantly used among a number of words, all of which mean 'darkness,' but of various grades. Thus in Job x, 21, 22, we have four words meaning 'darkness,' viz., לָלָה, לֶיַם, לָלָה, לֶיַם, and לָלָה. Cf. further Job xii, 22, where 'darkness' suits the passage best. No competent critic now disputes this meaning.

לֶיַם and לֶיַם, 'yesterday;' in Assyrian the words corresponding to these are timālī and itmālī, itimālī and ittimālī.

לֶיַם occurs in Jonah and Ezekiel, and came late into use among the Hebrews. It is generally derived from לָלָה, 'salt,' but this derivation is wrong. The Assyrian word for sailor is malaḥu, which is a word borrowed from the non-Semitic malaḥ, i.e., ma, 'the ship' + laḥ, 'to set in motion.' Hence malaḥu is 'the one who sets the ship in motion.' In Akkadian malaḥ = ma + laḥ; ma = the Assyrian elippu, 'a ship,' and laḥ = Assyrian šalālu, in the sense of alāku, 'to go.'

לֶיַם, 'everlasting, eternity, age;' generally derived from לָלָה, 'to veil, hide.' With this root it has nothing to do.
AN ESSAY ON ASSYRIOLOGY.

Ewald is right when he says that it is a form like שִׁלֹה, and that originally it was an adverb. In Assyrian 'everlasting' = ̀ûlu. Cf. the phrases ʾiṣṭu ʿula, 'from everlasting;' šá uš-tu uš-la, i.e., šá uštu ʿula, in the Babylonian text, referring to the temple of Ištar at Arbela. (See “Babylonian Texts,” published by Mr. Pinches, page 17, line 2.) The student observes that if the root had a מ we should expect an m in the Assyrian word. Again, we have the phrase ʾám ʿulátî, ‘the day of eternity;' and also consider well the form ʿulá-ma, 'everlasting.' I would refer the reader to my remark on the מ-ending in adverbs, under the head “Hebrew Grammar,” for an explanation of the ending ma in uš-lu-ma. (I R 59, col. 1, 41.)

דשא, as in Num. xxii, 15, שֵׁנָּה דשא, does not mean, as in the authorised version, 'the stream of the brooks,' but 'the bed of the streams.' The word is not to be referred to the Syriac שֵׁנָּה, 'funder,' but it is best to compare it with the word ʾištu in Assyrian, which means 'foundation, base.'

רֶבֶן, 'brick,' identical with the Assyrian libittu = libintu. Tu is the feminine ending in Assyrian, as נ is in Hebrew. The verb labânu means 'to make bricks.'

רֶבֶן, plural רֶבְּנִים. Schrader is right in regarding the word as Semitic, and it is undoubtedly not of Sanskrit origin (see Gesenius, last edition). The Assyrian word corresponding to it is pahâtu or pihâtu, which means 'satrapy,' as well as 'satrap:' 'province' in general, as well as 'governor of a province.'

 لأنه, 'a throne,' corresponds to the Assyrian kussu, which is a word borrowed from the non-Semitic guza. The ג in Sumerian changes to ｋ in Assyrian, as in engar, which becomes ikkaru, 'the foundation.' So guza becomes kussu.

לִבְּנָה, 'the camel,' generally derived from גָּמל, 'to be beautiful, complete;' so that the camel, according to this derivation, is 'the beautiful, complete animal.' Better seems to me to be the derivation accepted by Assyriologists. In
Assyrian it is named *gambarlu*, a non-Semitic word = *gan + mal*. *Gan* means ‘a hump,’ and *mal* ‘to carry.’ Hence the camel is the ‘hump-bearing animal.’

*םֶרֶתָן* occurs in Isaiah xx, 2 Kings, xviii, 17; rightly explained in the last edition of Gesenius as the title of a high Assyrian officer. The Assyrian name is *tur-tan-nu*, and it is represented by two characters, זֶר (whose syllabic value is *tur*, and ideographic value *māru*, ‘son’) and זַמְמִי (whose syllabic value is *tan* or *dan*, and ideographic value *dannu*, ‘mighty’), so that the Assyrian name means literally ‘the mighty son,’ i.e., ‘the officer in high position.’ On the Canon of Eponyms marked C in Delitzsch’s “Lesestücke,” the title of the officer mentioned in page 94, line 28, is *amēlu tur-ta-nu*. Nebo-bel-ušur was turban of the city of Arpad. The title occurs several times in this same canon, viz., page 92, 5; page 93, 38, 48; page 94, 18.

*תַּנָּן*, Jeremiah li, 27, a word of Assyrian origin. The Assyrian word is *dūpšarru*, ‘the tablet writer,’ represented in Assyrian by the characters אֶשׁ אֵשׁ אֵשׁ אֵשׁ אֵשׁ אֵשׁ; the first character is a determinative meaning ‘man,’ i.e., *amēlu*; the second character has the syllabic value *dup*, and the ideographic value *dupp*, ‘a tablet;’ the third character has the syllabic value *šar* or *sor*, and the ideographic value *šatāru* (חָגֶר), ‘to write.’ The three characters then mean ‘the tablet writer.’ In the Akkadian language *dup* means tablet, and *šar* is the Akkadian equivalent of *šatāru*, ‘to write.’

*חָגֶר*, ‘reed,’ generally derived from חָגֶר, ‘to stand upright;’ so the last German edition of Gesenius. In Assyrian ‘the reed’ = *kanu*, the root of which is *gin* or *gan* in Akkadian, ‘to bend;’ the Akkadian for *reed* is *gi-en*, to be spoken *gên*. Hence the reed is called חָגֶר, because it bends, and not because it stands upright.

*סִיסָד*. The equivalent in Assyrian is *sisā*, which is the proper word for ‘horse,’ and not *murnieski*, as has been long supposed.
'very,' originally means 'fulness, strength.' Professor Fleischer derives it from יַעַנָּן, 'to oppress,' so that it means 'the burden.' In Assyrian we have the verb מָדָּדִ, 'to be many,' and the noun מָדָדִ, 'fulness, strength, multitude.' It seems to me best to connect the Hebrew word with the Assyrian.

ירֹב, in Isaiah xxx, 23; Ps. xxxvii, 20, 65, 14, means 'meadow, park, plantation.' The Assyrian word is קַירֻ, represented by כַּיְרֵ; the first character is the determinative for יִשָּׂע (יִשָּׂע), 'wood,' and the second has the ideographic value אֲרָבּוּ (אֲרָבּוּ), 'green:' so that the two characters together mean 'the green wood or park.'

ירִיֶּן, generally explained as a word taken from the Egyptian, inasmuch as it is always used for the Nile. I think, however, that it is a pure Semitic word. The poetic word for 'river, canal,' in Assyrian is יַהֲרָ-רִי; and so יַרְיַיִן means 'a river' in general. (IV R, plate 44, line 21.)

ירֵּס, explained in Gesenius as a Persian word, may be compared with the Assyrian יַגֶּרֶת or יַגֶּרֶת, the general word for 'a letter.'

ירִסֵי. In II R 17, 116, the first word in this line is קַדְיִסְתּ, which corresponds to the Hebrew word. The ת is the feminine ending, corresponding to the Hebrew נ ת; in Hebrew, as in Assyrian, the consonants are the same, namely, שִׁירָ. It is interesting that in the very next line we should meet with the reading יַסְתַּ-רֵי, corresponding to יָתָךְ, i.e., Astarte. In the hymn to the goddess Istar (K. 4, 931), obverse, line 12, we read, עָמְ-מְיָו וּל יִשָּׂ-רֵי-ו, i.e., the mother of the goddess Astarte.' In the Sumerian hymn published by Haupt in his third part of the "Akkadische-Sumerische Keilschrifttexte," page 126, line 19, we read, יַסְתַּ-רֵי-ו, עָלָ-קַו-ו, i.e., Astarte, not I. If we continue, we read in the same line, in the Assyrian, מַר-תּ קַד-דֶּ-תּ וּל, etc. Is not קדֶ-תּ equal to קדֶ-תּ? In this very line
occurs (the first word) ištaritu, and from the fact that they occur together, we must, I think, read in this line kadištu, and not kaduptu. I express no opinion in regard to these words, but simply point out that they occur in these Inscriptions close to one another.

חנה, Ps. cvii, 30, translated 'sea-coast,' and by the old translators, 'haven, harbour;' in Assyrian mahāzu is the usual word for 'place, village.'

רְבָּא, in Assyrian rab-sak, and represented by the characters ספמא א, i.e., amēlu, rabā, kaḥkādu, i.e., 'man,' 'great,' 'head.' Hence the Rabshakeh was literally 'the chief of the great men.' In Land's "Syriaca Anecdota," Vol. III, page 259, line 8, we read of לְמַעַן who was sent from סעמה. The word in Syriac means 'the lord of the legs or tribes.'

ךַל, adverb and substantive = 'to-morrow.' Olshausen ("Grammar," § 38c) makes it = רַמְע; generally derived from רמא, 'to be behind, remain behind.' The root רמא in Assyrian means 'to be in front, at the top, to be opposite.' So רמא is in Assyrian ēmu pānu and ēmu maḥri, 'the day in front.'
BIBLICAL GEOGRAPHY.

In this part of my Essay I propose to show what light Assyriology has been able to throw upon the Geography of the Bible. It will no doubt be interesting to students of Hebrew, to know how the names of places mentioned in the Bible are written in the Cuneiform Inscriptions, and to the student of history, to know on the Inscriptions of which kings of Assyria the places are mentioned. For a fuller account of some of the places than I shall give, I refer the reader to Delitzsch's work called "Wo lag das Paradies?" In the following pages I shall adopt the method of transcription now common among writers on Semitic subjects: \( s = \delta \); \( \dot{s} = \nu \); \( s = y \); \( b = \eta \); \( t = \eta \); \( t = \mu \); \( k = \beta \); \( k = \xi \); \( ' = \zeta \); \( ' = \upsilon \).

\( \text{Uruk} \), Gen. x, 10, is the Babylonian Arku or Urku, now the famous ruins of Warka, on the eastern bank of the Euphrates, between longitude 31° and 32° and latitude 43° and 44°. The Akkadian name of the place is Uruk (Ü-ru-uk), and is represented by the characters \( \text{U} \), \( \text{R} \), \( \text{U} \), \( \text{K} \), the first of which has the ideographic value of \( \text{šubtu} \), 'a dwelling;' and the second being the usual determinative affix for 'land or place.' Uruk appears then to mean 'the dwelling;' κατ' εἴκοσις. In Akkadian \( \text{ù-ru} \) is the equivalent of the Assyrian \( \text{šubtu} \), and means 'dwelling.' In II R 50, 59-60 b, the name is written \( \text{Ü-ru-uk} \), i.e., Erech.

\( \text{Nin} \), Gen. x, 10. This is a name we constantly meet in the Cuneiform Inscriptions, and it is generally represented by the character \( \text{N} \). The kings of Babylon are called 'the kings of Šumer and Akkad.' Akkad is no other than Agane, as the late George Smith conjectured, a part of the
town Sippar, also called Sippar-Agade. Akkad is also the name for North Babylonia, as Šumer (Šu-me-ri, i.e., 𒈗oplan) is the name for South Babylonia. Šumer is represented by the characters 𒈗oplan e4 e4, i.e., 'the land ตำแหน่งkāt' e4 e4e4.' I refer the reader to a letter on the names Šumer and Akkad, which was written by Mr. Theo. G. Pinches, of the Assyrian Department of the British Museum, to the Academy, for July, 1882.

Sippar and Agade form one town; the god of the former was Samas, the sun-god, and of the latter, the goddess Anunitu. Berosus names the town Sispara, Ptolemaeus Ἐὐφαρα, and Plinius Hippareinum. Its Assyrian name is Si-ip-par, and is represented by the characters 𒈗oplan 𒈗oplan 𒈗oplan. In connection with the name of this place, I might refer the reader to the above-mentioned texts edited by Dr. Haupt, Part II, p. 59, line 16. In the Assyrian column we read ina ka-ri si-par, and in the Akkadian column we read kara . . . . ta, where we have in the space between kara and the ending ta the characters given above for the town of Sippara, and to these characters given on the Akkadian side correspond in Assyrian Ἐὐφαρα, i.e., Si-par. Its Sumerian name is Zimbir. Sippar is the present ruins of Aboo-habba, about 16 miles S.W. of Baghdad.

Niniveh = Niniveh, the chief town of Assyria, the present Nebi–Junus and Konyunjik. Its name on the Inscriptions is Ninâ or Ninua, of which Nina is the older name. The names occur too often on the Inscriptions to require special citation of passages where they occur. We find its name written thus, 𒈗oplan 𒈗oplan, i.e., ni-nu-a, with the Determinative ki. Meaning of ni doubtful: nu-a = Assyr. rabâṣu, 'to encamp.'

Ewald sought this place in Armenia; but I think we shall not be wrong in saying that it is the famous Babylonian town Uru, now the ruins Mugheir, on the right bank of the Euphrates, south of Babylon. In II R 50, lines 44-47b, we have the name U-ri, which is our town Ur. The god of this town was the moon-god Sin.
Gen. xiv, 1, 9, is the Babylonian town Larsa. See II R 50, 48-49b, where we read the name La-ar-sa. Its oldest name was Ararzu. It is now the famous ruins of Senkereh, south-east of Warka. It is represented by the characters 𒈦 (Samas, 'the sun-god'), 𒉨𒀀 (šubtu, 'dwelling'), 𒊩𒈼 (the determinative affix for 'town'), so that by these characters the town is designated as that in which the sun-god has his dwelling. (See V R 3, 107.)

ᒪ𒉺𒈰, 2 Kings xvii, 40, and 𒉺𒈰, 2 Kings, xvii, 24, a town east of Babylon, whose Babylonian name is Kutu, and Sumerian name Gûdûa. It is represented by the characters 𒈶𒊹 𒀀𒉥𒈼 (E 𒈨 𒈼), i.e., 'the place of prayer' (see II R 53, 4a). Kuthah often occurs on the Inscriptions in conjunction with Babylon and Sippar. The god of the town was Nergal (II R 60, 12a, b), with which agrees 2 Kings, xvii, 30.

𒀠,null = Babylon; written in Assyrian sometimes syllabically thus: ba-bi-tu, and sometimes ideographically thus: 𒈬𒈬 (E 𒈨 𒈼). (See V R III, 107, and often.) The original name, therefore, was Bâbîlu. According to the ideograph, the name means 'the gate of god.' The first character is the usual ideograph for bâbu, 'a gate,' the second character is the ideograph for īlu, 'god,' the third has the syllabic value ra, which is the Akkadian sign of the Dative Case. In Akkadian the word for god is dingir, and for gate is kâ, so that the ideograph is to be read kâ-dingir-ra ki. The oldest non-Semitic name of Babylon is represented by the characters whose syllabic values are Tin, tir, and ki. The first character, tin, has the ideographic value balātu (בלא), 'to live;' the second, tir, the value kištu, 'grove;' the third is the usual determinative affix for town. Hence 'Life-grove.'

𒀠𒉷, generally connected with the name null, are the Chaldeans. In the Cuneiform Inscriptions the name of Babylonia is nāt Kaldā, 'the land Chaldae:' the Chaldeans are called Kaldā. It is to be observed that the Assyrian name has ḫ, while the Hebrew has s. This change of the original consonant ḫ into s also occurs in the word lubultu,
'clothing,' for lubuštu, and altur, 'I wrote,' for aštu. The origin of the word is very obscure. The view of some scholars is that the word is derived from kašādu, 'to conquer,' so that the Kasdim are 'the conquerors.' This derivation is, I think, a doubtful one.

Assur, the usual name for Assyria in the Old Testament, always denotes the kingdom of Assyria, and not the town. Its Cuneiform name is Aššur, and the name of its inhabitants is Aššurā. The oldest name of Assyria is Aušar, which according to some means 'the watered meadows.' The name of the town is thus written: \( \text{𒆠𒆠𒆠} \), i.e., al ilu A-šur, i.e., 'city of the god Ašur;' and the name of the land thus: \( \text{𒊏𒆠𒆠} \) or \( \text{𒊏𒆠} \), i.e., māt ilu A-šur. In the Sumerian texts the name of the land is written \( \text{𒄘𒆠𒆠𒆠} \), which is to be read A-ūšar, according to Sb, 146. This ūšar = ši-id-tum (see Sb, 146) = 𒀀𒆠, 'meadow;' and \( \text{𒄘} \) is the well-known ideograph for mú, 'water.' Hence, A-ūšar has been explained as 'the watered meadows.'

Tigris; in Assyrian Diglat and Idiglat, i.e., I-di-ig-lat; represented by the characters \( \text{𒆠𒆠} \) \( \text{𒆠𒆠} \). The first two characters are the usual ideograph for nāru, 'a stream or river;' and the remaining three, according to Sb, 373, have the Assyrian value šu-pu-ū, which, together with nāru, is explained by Delitzsch as 'the stream which bursts forth, which rushes wildly on.' The Akkadian name is I-di-ig-na. For the Assyrian name, cf. II R 50, 7c, d.

Euphrates; represented in Assyrian by the characters \( \text{𒆠𒆠} \) \( \text{𒆠𒆠} \) \( \text{𒆠𒆠} \) \( \text{𒆠} \), and = Pu-rat-tu. (See II R 50, 8c, d.) The two first characters = nāru, and the student will remember that the last four characters represent the town Sippar. Hence the Euphrates is designated by these characters as the River of Sippar or Sepharvaim. The Euphrates is also represented by the characters \( \text{𒆠𒆠} \) \( \text{𒆠𒆠} \) \( \text{𒆠} \), i.e., 'the river of canals, the river from which the canals are fed.' The Akkadian name is Puranunu. (V R 22, Reverse 31.)
2 Kings xviii, 11; Isaiah xxxvii, 12. It is the neighbourhood into which the Israelitish exiles were taken. The river אֲגָזָן is expressly named the Gozan in 2 Kings xviii, 11. The Assyrian name of the river is Ḥāḇûr, and it is known by the same name up to the present day. In the Inscription of Assurnazirpal, I R, plate 18, line 77, "By help of Assur and Rimmon, the great gods who aggrandize my royalty, chariots and an army I collected: the banks of the Ḥāḇûr I took." According to this inscription, the Chabor pours itself into the Euphrates not far from Carchemish. Gozan has the name Gu-za-na (II R 53, 54, and often). On the Canon History of Assyria, Rammānu-nirāri is said to have invaded Gu-za-na. It is the district watered by the Ḥāḇûr.

By ניניב Niniveh is to be understood: and the two words together form the name of the north-eastern part of Niniveh. In the Cuneiform Inscriptions it bears the name of Ribit Nina, i.e., 'The broad squares of Niniveh.' (I R 45, col. 1, line 53, "ina ri-bit Nina ki.")

Kalḫu, in pausa, Kal contemplated, Gen. x, 11, is the name of the southern part of Niniveh, and has in the Inscriptions the name Kalḫu. It is the present ruins of Nimroud, and is situated at the junction of the Upper Zab with the Tigris. It was built by Shalmaneser I, 1300 B.C., and raised into a residential town by Assurnazirpal (895-888 B.C.). The name is found in the Inscription of Assurnazirpal, I R, 17, line 9, where we read, a-sib alu Kalḫu bēlī rāb-i bēlī-a Aššur-nazir-pal ṣarru dannu, &c., "Dwelling in the city Kalḫu, a great lord, my lord, Assurnazirpal, mighty king, etc."

Isaiah xxxvii, 12; Cuneiform name=Raṣappa (II R 53, 37, where we read Ra-ṣa-ṣa-pa); present name=Ruṣafa, a ruin in the Euphrates Valley. Rešef and the other towns mentioned on this plate are towns in Mesopotamia.

Isaiah xxxvii, 12, where it is mentioned along with Rešef, Ḥaran, and Gozan; in Ezekiel xxvii, 23, along with Kalneh, Ḥaran, and Assur. The קְנֵפִי, we are told
in Isaiah, dwelt in ḫanî, which was the name of the district between Edessa and Euphrates. This tribe bears the name Bit-Adini in the Inscriptions, i.e., the tribe of which Adini was the founder. It was located between Ḥaran and Ktesiphon. Mentioned in Assurnazirpal Inscription, column 1, line 76, where we read, "Aḥiababa, son of Lamamana, whom they brought out of Bit-A-di-ni;" also in column 3, line 51. The tribe dwelt in the district of to-day which lies between Ainṭab and Urfa, on the left bank of the Euphrates. ḫanî = Tul-Aṣurri, i.e., Assur's Hill, mentioned in the Esarhaddon Inscription, I R 45, column 2, 23, where we read, mât Tul-A-šur-ri.

ןָלָנ, the land of the nomadic Arameans, includes a part of Mesopotamia and that portion of land which stretches south-east towards the Persian Gulf. Cuneiform name is Arâmu, Arâmu, or Arîmu. Cf. the Nebi-Junu Inscription, I R 43, column 1, line 7, where we read, amēlu A-ra-mi, 'the people of Arâmu;' and III R, plate 8, line 38, where we read, šar mât A-ra-mu. In the Tablet of Tiglathpileser II, II R, plate 67, line 74, we have it written mât A-ri-mé.

ץָרָנ, Gen. x, 15; that Syrian land which borders on its west side on Mesopotamia, and is separated from it by the Euphrates. Its Cuneiform name Ḥatti occurs frequently in the Inscriptions. Particularly interesting is the tablet in I R, plate 48, where are mentioned the twenty-two kings of Ḥat-ti (ץָרָנַך) who were bound to pay tribute to the king of Assyria. The chief towns of Ḥatti are:

םָּיְטֶרֵנַךְ, Isaiah x, 9, generally identified with Κυρκησιον, i.e., Circesium, a fortified town at the junction of the Ḥabor and Euphrates, on the right bank of the Euphrates, opposite Tulbarsip (whose present name is Biredijik, and whose Cuneiform name Tul-bur-ṣi-ip occurs in the Monolith Inscriptions of Shalmaneser II, column 2, 14, III R, 7). Gargamis is its name in Assurnazirpal, column 3, lines 69 and 70; it is written Gar (ץָר) - ga (ץָרֶנָך) - mis (ץָרֶנָך); but in the Inscription
of Tiglathpileser I, column 5, line 49, its name is written *Kar-go-mîš*. Carchemish is represented to-day by the ruins of *Gîrbâs*, on the right bank of the Euphrates.

*תְּנַסֶּן*, 2 Kings xviii, 34; Isaiah x, 9; Jeremiah xlix, 23, situated not far from Hamath; its Cuneiform name is *Arpadda*; it is situated on the present uninhabited ruins Tel-Erfâd, about twelve miles north of Aleppo. Vulnirârî went up against the land Arpadda, 806 B.C. The name is also given in the Canon History, II R 52, 166, 306, and often. (See further, Kiepert in Z. D. M. G., Vol. XXV, p. 655.)

*סַמְלֵה*, Num. xiii, 21; xxxiv, 8, a large Syrian royal city on the River Orontes; since the time of the Seleucidæ called Epiphania; named in Amos vi, 2 ֶוֶיבִּרְאָה סַמְלֵה. Cuneiform name = *Hamattu* (II R 53, 37).

*סַמְלַד*, Damascus, a royal town on the River Chrysoras, named in the Inscriptions Dimašḵâ (II R 53, fragment 4, line 56; and in fragment 3, line 68, and often). The second radical ֶו is never doubled in Assyrian. It has also another name, which marks it as the town of asses, viz., *ṣa imerišu*: *imeru* means 'an ass.' In Arabic its name is Dimašḵu.

*סִיבֶק* includes in the Old Testament both Phœnicia and Palestine; this district in the Inscriptions, particularly the part bordering on the coast, bears the name *mat Aḥarri*, i.e., the West Land. Canaan has the name *Gan-a-na* or *Kana-a-na*. Its chief towns are:——

*סָיָּדוֹן*, Gen. x, 15; here spoken of as the first-born son of Canaan. The Cuneiform name of the town is *Ṣidûnu*; and in the Inscriptions we read of a great and small Ṣidon (Prism Inscription of Sennacherib, I R 37–42, column 2, line 38, where we read, *alu Ṣi-du-un-nu vâb-u alu Ṣi-du-un-nu šîbru*, i.e., Ṣidon the great, Ṣidon the less). Cf. *סִיָּדוֹן סָיָּדוֹן*, in Joshua xi, 8; also in I R 35, line 12, we read of a land *Ṣi-du-nu*. Its present name is Saïda.
1 Kings xvii, 9, 10; Obadiah, 20 = Sarepta; Cuneiform name is Ṭa-ri-ša-tu (Ṣarištu), a Phoenician town lying between Tyre and Šidôn (Prism Inscription of Sennacherib, II, 39). From this inscription we gather that the Assyrian monarch began his famous march in the north and went southwards. Ṣarištu can then be no other than Sarepta, Zarpath (see Kiepert's Map of Palestine), which lies on the coast between Tyre and Šidôn. It is the little village of the present day called Ṣafand.

Tyre; in the Inscriptions Ṣur-ru (see Shalmaneser II, Inscription in III R, plate 5, No. 6), where the people of Tyre are called Ṣur-ra-a-a, i.e., Ṣurrâ. The name Ṣurru occurs in the Inscription No. 1 of plate 35m I R, line 12. Cf. also I R 48, Inscription of Esarhaddon, an inscription which is very important geographically, line 2, where we read, māt Ṣur-ri, i.e., the land of Ṣurru (Tyre). Arabic name = صور.

'Awâl, now 'Akka; Cuneiform name = Aḫkû. (Prism Inscription of Sennacherib, column 2, line 40, where we read Aḫ-ku-û). Arabic name = عكا.

Joshua xix, 29; in Assyrian U-šû-û, i.e., Ušû. (Prism Inscription of Sennacherib, II, 40.) It is a town in the tribe of Asher, and according to its position in the list of places mentioned in this inscription, must lie north of Achzib and south of Sarepta.

Joshua xix, 29, is Achzib, a town lying between Tyre and Akko. Written in the Prism Inscription, 2, 40, alu Aḫ-zî-bî. Present name is Ecdippa.

Gen. xx, 17, has been generally identified with Arkeh, at the north-west foot of Lebanon, between Tripolis and Antaradus, one parasang from the sea (see the "Commentary of Kalisch," p. 272). It lies fifteen miles north of Tripolis, and is known to-day by the name of Irka. Its Cuneiform name is Arkû (mentioned in the Fragmentary Inscription of Tiglathpileser II, in III R 10, No. 2, line 2).
Gen. x, 18; about twenty-four miles south-east of Antaradus, near the river Eleutherus, and known by the name Simiæ. Its Cuneiform name is Šimirra (mentioned in the same line as Arkī, III R 10, No. 2, line 2; and also in Fragment 3 on the same page, line 35).

Palestine.

(a). The Kingdom of Israel has the Cuneiform name Bit-Humri, or Bit-Humri, i.e., 'the house of Omri'; also màt Humri, 'the land of Omri. In III R 10, No. 2, line 6, we read, màt bit Hu-um-ri-a. In the inscription from the palace of Bārkû-nirārī, I R 35, we read, line 12, màt Hu-um-ri-i. The other Cuneiform name of Israel is Sir'-al, which occurs on the Monolith Inscription of Shalmaneser II, in III R (plates 7 and 8), plate 8, column 2, line 92, where the line begins, màt Sir'-a-a-a, i.e., màt Sir'-lā, 'the land of the Israelites.' Its chief towns are:—

ことがあります、LXX Σαμαρεία, once written Σεμπρών (1 Kings xvi, 24). Its Cuneiform name is Samarina (II R 53, No. 4, line 1); and in Tiglathpileser II Inscription (II R 9, line 50) we read, "the city of the Sa-me-ri-na-a-a," i.e., of the people of Samarina, i.e., Samaria. Also the name Šamsimuruna, not Usimuruna. (See Prism Inscription of Sennacherib, column 2, 47, where we read, 'the city of the Šam-si-mu-ru-na-a-a.')

Also, 1 Samuel xxix, 1; Cuneiform name = Apku (II R 53, 39a); it is the Aphek which lies north-west from Jezreel.

Megiddo; in the south-west part of the plain of Esdraelon, and lying south-west of Aphek, the present ruins of Leggūn (Legis). Its Cuneiform names are (1) Magadû (II R 53, Fragment 3, line 56, viz., Ma-ga-du-u), and (2) Magidiû (II R 53, Fragment 4, line 58, viz., Ma-gi-du-û).

(b). The Kingdom of Judah, יִשְׂרָאֵל, has the Cuneiform name màt Ja-ú-dî. (See Nebi-Junus Inscription, I R 43, column 1, line 15; and often in the Inscriptions after the younger Tiglathpileser.) Its chief towns are:
K'ri perpetuum for יהוה. Cuneiform name is Ur-sa-li-im-mu, i.e., Ursalimmu (Prism Inscription of Sennacherib, column 3, line 8). We have the same consonants in the Hebrew as in the Assyrian, except that יה takes the place of ב. This occurs often, and I mention it in order that the reader may gather for himself the examples which occur. The present name of Jerusalem is El-Kuds.

אש or אשת, Ezra iii, 7; Jonah i, 3. Cuneiform name is Ja-ap-pu-u, i.e., Joppa (Prism Inscription, column 2, line 66). Observe the long u at the end, corresponding to the Hebrew Khôlem; present name = Jâfa.

יר, Joshua xv, 51 = Beth-Dagon. Cuneiform name = Bit-Daganâ (Prism Inscription, column 2, line 65). Lies south-east of Jâfa, i.e., Joppa. This is not the Beth-Dagon mentioned in Joshua xix, 27, situated near Accho, in the tribe of Asher, but the town in Philistea, situated on the road leading from Joppa to Jerusalem. This is evident from its place in the list of towns mentioned in the inscription. The reader observes that the meaning of the name of the place is "the house of the god Dagon." Observe, then, how the name of the god is given by the Assyrian scribe, thus, Dagâna. Present name is Bêt-Dedjân.

יב, Joshua xix, 45 = Benê-berak, in the tribe of Dan, south-east of Joppa. Cuneiform name = Ba-na-a-a-Bar-ka, i.e., Banâ-Barêka (Prism Inscription, column 2, line 66). Present name = Ibn-Ibrâk.

לך, 2 Kings xviii, 14 = Lachish. Cuneiform name = Lakisu. Probably it is the present Umm-el-Lâkis, on the border of Philistea, in the south-west corner of Judah, on the road from Gaza to Jerusalem. Cf. I R, plate 7, No. J.

וּ and אֹ, Joshua xix, 44, xxi, 23; Cuneiform name = Al-ta-ku (Prism Inscription, II, line 76). It is a town which lay between Ekron and Timnah.
Joshua xv, 23 = Ḥazor; not the town in Naphtali nor in Benjamin, but one of the two in the tribe of Judah, and it must be sought for in the neighbourhood of Joppa. Assyrian name = A-ṣu-ru (Prism Inscription, column 2, line 66).

Philistea, Gen. x, 14; Isaiah xiv, 29. Cuneiform name = Palastu or Piššitu. (See line 12 in I R 35, which I have before quoted, where we read at the end, māt Pa-la-as-tu.) We read in this line of the lands of Šurry-(Tyre), Šidōn (Sidôn), Ḥumri (Omri), Udūnu (Edom), and Palastu (Philistea). Also mentioned in II R 52. Observe line 40, where we read, ša al Kal-ḥa a-na māt Pi-liš-tu.

Its chief towns are:

Ekron, the most northerly of the Philistine towns. In the LXX it is Ἀκκαρών. Cuneiform name = Am-ḥar-ru-na (Prism Inscription, column 3, line 1; cf. also I R plate 48, line 5, where we read, Itāṣu šar Am-ḥar-ru-na). The Assyrian form of the name, Amḫarruna = Akḫarruna, is to be compared with the Greek form. Present name = ‘Ākir.

Ashdod; Cuneiform name = Asdūdu (Prism Inscription, column 2, line 51, where we read of the people As-du-da-a-a); also in line 7 of I R 48, we read of a king Nu-milku, of the city As-du-di. Present name = Esdúd. (Hebrew has ש and Assyrian ס.)

Judges xiv, 19 = Timnah. Cuneiform names = Tamnā (Prism Inscription, column 2, line 83) and Tamanā. Lies south-east of Ekron and east of Ashdod. Present name = Tibne.

Ascalon; Cuneiform name = Is-ḥa-al-lu-na, i.e., Iskalāna (Prism Inscription, column 2, lines 58 and 63). Also mentioned in I R 48, line 4, where we read of Mitinti, king of the city Is-ḥa-lu-na. On II R 67, line 61 (Inscription of Tiglathpileser II), the name is written As-ḥa-lu-na.

Gaza; Cuneiform names = Ḥazītu (Prism Inscription, column 3, line 26, we read abu Ḥa-zi-ti), Ḥazzītu
(Tiglathpileser II Inscription in III R 10, No. 2, line 9, where we read Ḥa-az-su-tu), and Hazîtu. In I R 48, line 4, its name is Ḥa-zi-tu (Haziti is genitive case). The Ayin in Hebrew is, as is well known, of two kinds, one corresponding to the Arabic أ (Ain), the other corresponding to أ (Gain). The א is in א corresponds to the Arabic أ. This is here represented by the Assyrian א, i.e., א.

Before going on to the geography of Egypt, I shall add a promiscuous list of a few important places.

1. לארוס; in line 12, I R 35, the reader remembers the name mât U-du-mu; in the Prism Inscription, column 2, line 54, we read of a king Ârammu, king of the land of the U-du-um-ma-a-a, i.e., of the people of Udûmu.

לארוס = Arvad; Cuneiform name = A-ru-da (Prism Inscription, column 2, line 49). The inscription does not help us to decide where Arvad was situated. (See Delitzsch’s “Paradies,” p. 281.)

למע, or more frequently למא, Cuneiform name = Bit-Ammânû (Prism Inscription, column 2, line 52, has Bit-Am-ma-na-a-a, where Ammânâ denotes the people of the tribe of which Amnon was the founder). In V R, column 7, line 110, we read of a city Bit-Am-ma-ni, where Ammânî is genitive case after Bit.

התביב, Moab; Cuneiform names = Ma’bu, Mâbu, and Mu’dbu. Prism Inscription has mât Ma’-ba-a-a, i.e., the land of the people of Ma’bu. In V R, column 7, line 112, its name is Mu’-á-ba. It is to be observed that in Assyrian as in Hebrew the middle radical is a guttural.

Egypt.

The Semitic name of Egypt is בֵּית-אֵרְפָּא. Nowhere in the Egyptian monuments does this name occur. As to the various ways of explaining this word, I refer the reader to Gesenius’s Dictionary, or any other large Hebrew lexicon.
In the narrower sense of the word כנעניך is Lower Egypt. In the Inscriptions the corresponding name is Mu-šur (see V R, Annals of Assurbanipal, column 1, line 59, and often). In the two-lined inscription No. 4, in I R 48, we read as follows:—

māt Aššur-ah-ddina šar kiššāti šar māt Aššur
mā-ti Mu-šur mati Ku-si

i.e., land of Esarhaddon, king of multitudes, king of Assyria, of the land Mušur, of the land Kusu.

The name also occurs in No. 5, line 4, at the end. Mušur is the name given to Lower Egypt. Its later Cuneiform name is Mišir. Arabic name is Miṣr.

עב, Isaiah xi, 11; Jeremiah xliiv, 15, is the name for Upper Egypt. In Isaiah xi, 11, we have the three names Miṣrāim, Pathrōs, and Kush together. Pathrōs in old Egyptian is pe-to-rēs, i.e., the land of the South (so Professor Franz Delitzsch in his “Commentary”). In I R 48, No. 5, lines 4 and 5, we read, šarrāni māt Mu-šur māt Pa-tu-[nu]-si māt Ku-si, i.e., “kings of the land Mušur, of the land of Patususu (Pathros), of the land of Kusu” (והנה). Here the Assyrian and the Hebrew have את in the name of Pathros.

תונ, Ethiopia. Mušur is in the north, south of it is Pathros, and south of Pathros is Kush. Cuneiform name = Kusu (see on עב; also in V R, column 1, line 67, and often). The Babylonians name it Kūšu, i.e., the dark-coloured race, from kuša, the Assyrian for ‘black.’

The chief towns of Egypt are:—

ני, Num. xiii, 22; Isaiah xix, 11; Ps. lxxviii, 12, 43 = Tanis. It has two names in the Cuneiform Inscriptions. (1) Și’nu (a guttural as middle radical), see Assurbanipal, V R, column 1, line 91. (2) Șa’nu (ditto, column 1, 96). It lies between the Ostium Sebennyticum and the Ostium Pelusiacum of the Nile.

ני, Gen. xli, 50, the well-known city of the Sun, with the Greek name Heliopolis; the city On, situated a few miles north of Memphis, called by Assurbanipal Únu.
Hosea ix, 6; in Isaiah xix, 3; Jeremiah iii, 6, מֵלֶךְ = מֵלֶכֶת = Memphis; on the western bank of the Nile, south of Cairo. Present name among the Copts is Menfi. Cuneiform name = Mēmēpī (Assurbanipal, V R, column 1, lines 60, 90, and often), i.e., Mē-im-pī or Mi-im-pī. Arab. = مِئْفَى.

אֵלֶּחֶזֶר, Ezekiel xxx, 14, 16, and נֵחַ אָבָرام, Nahum iii, 8, is the old town of Teben or Thebes. Cuneiform name = Nīšu (Assurbanipal, V R I, 88, line 109, and often). In this inscription we are told that the king Tirhakah, who was in Memphis, heard of the defeat of his army, abandoned the city, and fled into Thebes (Nīšu). The first character = nī, and the second character is the usual one for a guttural.

חָאשִׂים, third son of Ham; his descendants are named along with Kush and Miṣrāim in Nahum iii, 9. The Egyptologists identify Pūt with Punt: according to Ebers, Arabic nomadic tribes tributary to Egypt. On the Darius Inscription of Nakshi Rustam, along with Kuš is mentioned a people Pū-ut-ta, i.e., Pūta, and probably the same as Put in Nahum.

There still remain a few names to which I wish to draw the reader’s attention. They are the following:

אֶלְמָד = Elam = Susiana, and in Gen. x, 22, mentioned as the first son of Shem. Its Cuneiform name is Elamtu, mostly written ideographically, and sometimes syllabically (thus, ē-lam-tu). It is generally represented by the characters אֵלְמָד and from these it is clear that the name means highland. The first character is the ideograph for ēlamu, ‘high,’ and the third for ērisitu (נִדָּה), ‘land;’ the second has the syllabic value ma. Its Akkadian name is Ėlama. Its chief town is נַחַנְתָּו, Nehemiah, i, 1, Daniel, viii, 2; Cuneiform name = Šušān. (See Assurbanipal, V R, column 7, line 1.)

לְדָדֵי, mentioned as the fourth son of Shem = the Lydians. Cuneiform name Lāddu. In V R, column 2, line 95, we read of Gyges, king of the land of Lu-ud-dī.

עַדְעַי, Job, i, 1, lies north-east of Edom, in North Arabia, perhaps in the wilderness of Arabia, east of Palestine. Its Cuneiform name = Uzzu.
AN ESSAY ON ASSYRIOLOGY.

םיריע, a province of Armenia (2 Kings xix, 37), identified with Hara-haraithi, 'the mountain of mountains.' In the Babylonian Inscriptions its oldest name is Uraštu; among the Assyrians it was called Urartu (see V R, x, 40, where the line reads, 'Saduri, king of the land Ur-ar-ti,' i.e., Ararat). On the Bronze Gates of Shalmaneser II, discovered by Mr. Rassam at Balawat, column 3, line 3, we read of the land U-ra-ar-ti. (See the paper by Mr. Pinches in the "Transactions of the Society of Biblical Archaëology," Vol. VII, Part 1, 1880.)

םיריע = Persia, Persians; Cuneiform name = Parsu. In the account of the capture of Babylon by Cyrus, obverse, column 2, line 15, we read of Cyrus, king of the land Par-su. In I R, 35, a plate I have often referred to in this geography, line 8, we read the names of several lands, viz., Mu-un-na, Par-su-a, Al-lab-ri-a, Ab-da-da-na. The word Parsua is here in accusative case, governed by a verb meaning 'to conquer, to take possession of.' Parsu-a = Persia. Arabic = تیس.

ג'ב, Jeremiah, li, 27, a province of Armenia; Cuneiform name = Mannu. In the Historical Canon, II R, 53, we read, ana mät Man-na-a-a, "to the land of the Mannu people;" as also in the same canon, ana Mad-a-a, "to the Medes." The pointing of מַל in Hebrew is ג'ב; may not have been pointed at some time or other in the same way?

Here I close the list, and the reader desirous of further information, I would refer to the works of Schrader, "Die Keilinschriften und das alte Testament," 2nd edition, 1883, a translation of which into English is now in course of preparation; and Delitzsch, "Wo lag das Paradies?"
BIBLICAL HISTORY.

References to the Kings of Israel and Judah in the Inscriptions:

1st.—Kings of Israel.

(a). Omri, whose Assyrian name is Hanî (Hebrew = Ḥumî), is mentioned in the Inscription of Shalmaneser II (858-823 B.C.), in his account of his victory over Hazael (Assyrian name = Ḥa-ra-ilu, and Hebrew = יְהוֹנָתָן, 2 Kings viii, 15) of Damascus. See III R 5, No. 6, where we read at the close of this little inscription, the first discovery of the late George Smith, madâtu ša mât Sur-ra-a-a mât Ši-du-na-a-a ša Y Jai-i-a apil Hu-um-ri-i am-har, i.e., “the tribute of the land of the Tyrians, of the land of the Sidonians, of Jehu son of Omri, I received.” The reader will also remember that Israel is called by the Assyrians mât Ḥumî, ‘the land of Omri’ (See Geography.) Observe that the Hebrew י is represented in Assyrian by ʾ in Omri’s name.

(b). Ahab: Hebrew בִּנְהָבִי, i.e., ‘brother of the father;’ Cuneiform name is Aḥabbu, mentioned in the Inscription of Shalmaneser II, III R, plate 8, column 2, line 91, where we read as follows: ša imēri-šu 700 narkabâti 700 bit-ḥal-lu 10,000 šabî ša Ir-hu-li-bi ni mât A-mat-a-a 2,000 narkabâti 10,000 šabî ša A-ḥa-ab-bu, i.e., “of Damascus; 700 chariots, 700 magazines, 10,000 men of (= belonging to) Iruhin of Hamath, 2,000 chariots, 10,000 men of (= belonging to) Ahab.” Ahab is here named in connection with the battle of Karkara (854 B.C.), where there were twelve Syro-Phoenician kings engaged against Shalmaneser, one of whom was Ahab.
AN ESSAY ON ASSYRIOLOGY.

Jehu = נֵּיהוּ; Cuneiform name = Ja-ú-a; mentioned along with Hazael of Damascus in the passage cited about Omri. The inscription relates how Shalmaneser, in the eighteenth year of his reign, 840 B.C., crossed the Euphrates, defeated Hazael, captured 16,000 warriors, together with their weapons, took 1,221 war-chariots, shut Hazael up in Damascus, destroyed his parks, marched as far as the mountains of the land of Haurán, and laid waste cities without number. And last of all he speaks of the tribute which the people of Tyre and Sidon and Jehu paid him.

(d). Menahem = מְנַחֵם, 2 Kings xv, 17–23; Cuneiform name is Meniḫimmu; mentioned in the 3rd fragment of Tiglathpilesar II (III R 9, line 50), where we read his name thus: Mé-ni-ḫi-(im)-mè al Sa-me-ri-na-a-a, i.e., “Menahem of the city of the people of Samerina,” i.e., Samaria. Mr. Rodwell’s translation in the “Records of the Past,” Vol. V, page 48, line 2, does not help the reader to see that ‘Samirinai’ is Samaria. The a-a at the end of the proper nouns always denotes the people of the city to whose name these letters are added. Menahem is also mentioned on the famous Prism Inscription of Sennacherib, column 2, line 47, as Mé-in-ḫi-im-me Šam-si-mu-ra-na-a-a, i.e., “Meniḫimmè of Samaria.” He here appears as a vassal of Sennacherib.

(e). Pekah = פַּכַּה: Cuneiform name = Pa-ḵa-ḫu (the same consonants as in Hebrew, viz., פַּכַּה); mentioned by Tiglathpilesar II (III R 10, fragment 2, line 28). Tiglathpilesar came into the land of Pekah, conquered the northern districts of Israel, took their inhabitants away to Assyria, and Hoshea “he appointed over them.” In 2 Kings xv, 29, Tiglathpilesar is named as king of Assyria; while in v, 19, Pul is named as the king. Both names refer to the same person, for there was no other king of Assyria at this time but Tiglathpilesar II (745–727 B.C.).

(f). Hoshea = Ḥosîyahu, 2 Kings xv, 30, whose Cuneiform name is Ausī', is also mentioned by Tiglathpilesar II (III R 10, fragment 2, line 28), where we read, Ausî’ ana šarrūti ana...
eli-shu-nu aš-kun, i.e., “Hoshea to the kingdom over them I appointed.” “Ten talents of gold, one thousand of silver, I received from them” (the people) “as their tribute, and to the land of Assyria I sent.” In Assyrian this name is written with כ; in Hebrew with ש.

2nd.—Kings of Judah.

(a). Azariah, 2 Kings xv, 2 = חָזֵר; in 2 Chron. xxii, 6 חָזֵר. Cuneiform name = Azrijaš: is also mentioned by Tiglathpilesar II, who made war against Azariah about 739 B.C. The Inscription, viz., III R, page 9, No. 2, is very much broken, so that no continuous extract can be given. Line 4 reads, Aš-ri-ja-u māt Ja-u-di ina, &c., i.e., “Azariah, king of Judah in, &c.” in fragment 3, line 9, in the same page, his name reads Az-ri-a-a-ū. The biblical date of this king is 808–757 B.C., which clashes with the date we should take from the Inscriptions.

(b). Ahaz, 2 Kings xvi, 2 = חָזֵר (biblical date is 742–727 B.C.). Cuneiform name = Jaḫazu; also mentioned by Tiglathpilesar II, after 731 B.C. See II R 67, line 61, where we read Ja-u-ḥa-zi māt Ja-ū-da-a-ū.

(c). Manasseh, 2 Kings xxi, 2 Chron. xxxiii = חָזֵר; mentioned in the Annals of Esarhaddon and in the Annals of Assurbanipal under the name Menase. In the Annals of Esarhaddon, III R 16, column v, lines 12, 13, we read, ad-ki-e-ma šarrāni māt Ḥat-ti u 6-bir tihamti Ba-a-lu šar māt Sur-ri Me-na-si-ē šar al Ja-ū-di, i.e., “I assembled the kings of Syria and (of the lands) beyond the sea, Baal king of Tyre, Manasseh king of Judah.” These two lines are also the first two lines in the important Inscription I R 48, No. 1. Menase is here a vassal of the Assyrian king. As in many other proper names, we have here again the Samech in Assyrian for the Hebrew Shin.

(d). Hezekiah = חָזֵר and חָזֵר. Cuneiform name is Hazekijar: mentioned in the Prism Inscription of Sennacherib, column 2, line 71, where we read, a-na Ha-za-ki-ja-ū māt
Ja-ú-da-a-a, i.e., "to Hezekiah, king of the land of Judah." In column 3, lines 11 and 29, his name is written Ha-zi-ki-a-ú. The following is briefly the Biblical account of the war between Sennacherib and Hezekiah, 2 Kings xviii, 3, 19 sqq.: Sennacherib came up against all the fenced cities of Judah and took them. Hezekiah sends to Sennacherib to Lachish, with the prayer that he should withdraw on the payment of a tribute. Sennacherib agrees to this; receives 300 talents of silver and 30 talents of gold, all the silver in Jahveh's house, and the king's house; yet he withdraws not. He sends three officers, viz., the Tartan, Rabshakeh, and the Rabsaris, to Hezekiah to make certain proposals. They return to find their lord at Lachish, but on the point of besieging Libnah. Tirhakah, king of Æthiopia, comes out against Sennacherib; Sennacherib shall not enter Jerusalem nor shoot an arrow into the city.

The Inscription Account.—Sennacherib tells us: On his third campaign in 701 B.C., he marched towards the Western Land, conquered the Phœnician towns, subdued Ascalon and advanced against Ekron. The Ekronites had dethroned and chained their king Padiah, who was on his way to Assyria, and then had gone over to Hezekiah, king of Judah. The princes and people of Ekron gave over Padiah to Hezekiah. They did their dark deed with a feeling of hostility towards Assyria; and afterwards the recollection of what they had done caused them to fear. The kings of Egypt and of Æthiopia, with their forces, came to aid the people of Ekron against Assyria, and within sight of the town of Eltekeh the decisive battle was fought. "With the help of Aššur my lord," says Sennacherib, "with them I fought, and caused their overthrow." The chief men belonging to Egypt and Æthiopia are taken alive in the midst of the battle. Eltekeh and Timnah are besieged and taken, and their spoils carried away. He moves northwards towards Ekron, puts to death the princes and chief priests who had handed over the faithful Padiah in chains to Hezekiah. Their bodies are suspended on stakes round the city. He counts as spoil the people who had rebelled against
him, and those who had not rebelled he commanded to be spared. Padiah is taken out of Jerusalem, whither he had been brought when handed over by the rebel princes to Hezekiah, and is set again on his former throne. Hezekiah, who had assisted the rebels, Sennacherib now proceeds to punish. The king of Judah ought not to have received as prisoner a king who was faithful to Assyria, who was "lord of the agreement and the oath of Assyria;" he had not submitted to the yoke of Sennacherib, and so the Assyrian monarch takes from the king of Judah forty-six of his strong cities, castles, smaller towns without number, 200,150 people, small and great, male and female; horses, bullocks, asses, camels, oxen, sheep without number, he carries away to Assyria. Hezekiah himself he shuts up "like a bird in a cage" in Jerusalem, his royal city. He binds towers round about the city, and blocks up the great gate so that the besieged cannot escape. The ruined cities he hands over to Mitinti, king of Ashdod, Padiah, king of Ekron, and Šilli-bēl, king of Gaza, who were faithful in their allegiance to him. Hezekiah is overwhelmed with the fearful splendour of the majesty of Sennacherib. The workmen and the coloured soldiers whom he had brought into Jerusalem to fortify it he now orders to carry tribute into Nineveh, the Assyrian royal city, viz., 30 talents of gold and 800 talents of silver, glass ..... large precious stones, couches of ivory, fixed thrones of ivory, skins of elephants, teeth of elephants, šu wood, ku wood (each of these in abundance), his daughter, the women of his palace, the nāre and narāti (some scholars explain these as the male and female musicians, but as I doubt the correctness of this explanation, I leave the words untranslated); and to do homage to Sennacherib he sends his envoy.

Let us compare these two accounts: Sennacherib tells us why he went up against Hezekiah, viz., because he had received in chains of iron the faithful Padiah, king of Ekron, from his rebellious subjects. There is no mention of this in the Bible. There is also no mention of the town of Lachish in the Inscription account. The tribute was sent to Lachish according to the Bible, and according to the Inscription to
Nineveh. The non-mention of Lachish by the Assyrian scribe is, as Mr. Fox-Talbot explains, an omission arising from the brevity of the Assyrian narrative.

The Biblical account speaks of 30 talents of gold and 300 talents of silver; the Inscription of 30 of gold and 800 of silver. Fox-Talbot regards this as "an error in the manuscripts." It is, however, unnecessary to suppose that there is an error here at all. Brandis, in his work called "Das Münzmass- und Gewichtswesen in Vorderasien bis auf Alexander den Grossen," Berlin, 1866, says, in page 101, that the Assyrian silver talent weighed 16,830 kilogrammes; on page 103 he says that the Hebrew silver talent weighed 43.650. Thus the silver talents of the two countries stood to one another in the proportion of 8 to 3. This, then, reconciles the seeming contradiction of the two accounts. On page 98 of this same work he writes: "The comparison of the two accounts" [the one in the Bible and the one given by Sennacherib*] "is in the highest degree interesting, inasmuch as it shows that the Hebrews reckoned according to the Assyrian gold talent, but according to a different silver talent, which stood to the Assyrian in the proportion of 8 to 3."

Tirḥaḵah, mentioned in the Biblical account, is the third king of the XXVth dynasty. Sennacherib speaks of him in his Annals, and his name, Tarḵu, frequently occurs in the Annals of Assurbanipal. Cf. V R, column 1, line 53, where we read, Tarḵu, king of Mušur and Kusu. See also lines 78, 83, and often.

*Nebuchadnezzar and his Successors.*

Nebuchadnezzar. This name is written in two ways in the Bible, viz.: (1) נבֹעַכָּדְנֶצֶּזָּר (Jeremiah xxi, 2, and often), which corresponds to the Babylonian mode of writing the name, viz., Nabû-kudurri-usur. (2) נבֹעַכָּדְנֶצֶּזָּר (2 Kings xxiv, 1, and often). The Babylonian name shows that they knew the name with a Resh after the Daleth, and not with a Nun.

* These words in brackets are inserted by me.
In I R, plate 65, his name is written in full, *Na-bi-um-ku-du-ur-ri-ú-su-ur*, i.e., “Nebo, protect the landmark.” *Nabû* is the god Nebo; *kudurrú* = ‘a landmark; *uṣur* is the Imperative Mood of *našaru*, ‘to protect.’ In a new fragment of Nebuchadnezzar III, written in the Babylonian character, and published by Mr. Pinches in the “Transactions of the Society of Biblical Archæology,” Vol. VII, Part 2, 1881, we find on the obverse side, line 13, written ideographically, *Nabû-kudurrî-uṣur*. According to the Egibi Tablets his date is 604–561 B.C.

לֶחֶזֶק, Evil-Merodach (2 Kings xxv, 27); first known on the Inscriptions through the Egibi Tablets, which the late George Smith purchased at Baghdad. He was the only son and successor of Nebuchadnezzar, and has the Babylonian name *Amēl-Marduk*, i.e., Merodach’s man. Merodach is the well-known Babylonian god Marduk. The date of this king is 561–558 B.C.

 Jeremiah xxxix, 3 = Nergalšarezer, son of *Bēl-sūm-īškun*, and son-in-law of Nebuchadnezzar. His name in I R, plate 67, line 1, reads *Nergal-šar-ú-su-ur šar Bābīlī*, i.e., *Nergal-šar-uṣur*, king of Babylon. His name means ‘Nergal, protect the king.’ His date is 558–554 B.C.

Nabunaid, i.e., ‘Nebo is exalted’ (*naidu* = Arab. نفيد). In I R, plate 68, column 2, line 19, we read, *ja-(a)-ti Nabu-naid šár māt Bābīlī*, i.e., “myself, Nabunaid, king of Babylon.” Under his rule, 544–537 B.C., Babylon was conquered. Daniel, chapter 5, tells us that Babylon was conquered under King Belshazzar. In this same inscription, lines 24–26, we read, *u ša Belu-šar-uṣur aplu riš-tu-û si-it lib-bi-ia*, i.e., “and of Belshazzar, my eldest son, the offspring of my body.” The words, “the son of the king,” are constantly used in the annals written in the time of Cyrus. Belshazzar was commander of the army in Akkad. Josephus speaks of Belshazzar “whom the Babylonians called Nabonidus.” It seems certain, therefore, that Belshazzar never reigned, and that his name only appears in the Bible because the Jews confounded him
with his father. (See Josephus, "Antiquities," Book 10, chapter xi, § 2.) We read in the inscription containing an account of the capture of Babylon by Cyrus, published by Mr. Pinches in the "Transactions of the Society of Biblical Archaeology," Vol. VI, Part 1, 1880, "The seventh year the king was in Tevā; the son of the king, the great men and his soldiers (were) in Akkad, &c." Often on this inscription occurs the words apil šarrī, 'the son of the king.' Though Belshazzar, son of Nabonidus, is not once mentioned by name, it is evidently he who is meant when the 'son of the king,' who was with the army in Akkad, is spoken of.

 Physiology, Ezra i, (538–529 B.C.) = Cyrus; Cuneiform names = Kurus, Kurrašu, Kuršu, &c. On a terra-cotta cylinder of Cyrus, brought by Mr. Rassam from the excavations at Babylon, we have the genealogy of the great king, and an account of the capture of Babylon by him. On lines 20 and 21 the genealogy of Cyrus is given, and here the name is written Ku-ra-aš. On the first line of the obverse of the inscription his name is Ku-raš.

 Physiology = Darius, son of Hystaspes (Ezra iv, 5; Haggai i; Zechar. i, 1); Cuneiform names = Da-ri-ia-mus, Da-ri-ia-uš, Da-ri-mu-šu, &c.

 Physiology, Ahasuerus, of the Book of Esther, generally identified with Xerxes, has Cuneiform name Hīši'arša.

 Physiology, Ezra, 5, 14, &c. = Artaxerxes; Cuneiform names = Artakšatsu and Artakšasu.
APPENDIX.

Note 1.—The student may consult with great profit a work by Professor Kaulen, of Bonn, entitled, "Assyrien und Babylonien nach den neuesten Entdeckungen:" Freiburg im Breisgau, 2nd edition, 1882. We refer him particularly to chapter vi, which treats of the decipherment of the Cuneiform Inscriptions.

Note 2.—On נרזרי see Delitzsch's "Wo lag das Paradies?" p. 182; and on כליע and שלתח see the same work, pp. 233, sqq.

Since writing the above Essay, I learn from my friend Mr. Pinches that certain texts, evidently written at an early epoch, show the proper use of the cases, viz.:

Nominative = u(m); Genitive = i(m); Accusative = a(m).
TABLET OF ASSURBANIPAL,
RECORDING THE FLIGHT OF ELAMITE PRINCES TO ASSYRIA.

Obverse or First Side. (K, 2867.)

1.  a-na-ku D.P. Assyur-ban-pal šar  Assurbanipal king

2.  sit lib-bi D.P. Assyur-ah-iddina šar mat Assyur proceeding from the body of Esarhaddon, king of Assyria

3.  lib-bal-bal D.P. Sin-abē-irba (?) offspring of Sennacherib

4.  in Assyur iku Bēlu ilāni iš-di išu kussī the god Assur, the god Bel, the gods the foundation of the throne

5.  in Bēlit ummu ilāni rabbūti ki-ma ummu the goddess Bēlis, mother of the great gods, like the mother

6.  in Sin inu Samaš ina an-ni-šu-ru ki-ē-ni arbu-ū iš-ta the god Sin, the god Samaš in their grace continual, month

7.  in Marduk apkalli ilāni ša ki-bit-su la ut-tak-ka-ru ši-mat the god Merodach, prince of the gods, whose commands are not changed, destiny
8.  the god Nebo, the scribe of all, he who possesses his wisdom, which he loves

9.  the goddess Istar, dwelling in the city of Arbela, the mighty one of the great gods, her good protection

10. the god Nergal, the strong one of the gods, the strength, manliness, strength without compare

11. from my youth up the great gods dwelling in heaven and earth, the destinies fixed

12. like the father my begetter they made me great, their supreme paths

13. they taught me the making of fight and battle, the gathering together of opposition, ordering...

14. they made great my weapons against mine enemies, who from my youth to my maturity had been hostile to me.

15. i-di-nu di-ê-ni it-ti D.P. Ur-ta-ki šar mat Elamti ša la ag-ru-u-šu ig-ra-an-ni they delivered judgment against Urtaki, king of Elam, who (though) I was not hostile to him was hostile to me.

16. ki-ê-mu-u-a abikta-šu iš-ku-nu im-ša-šu pa-na-as-su id-ru-du-šu a-di mi-by my means(?) his overthrow they caused, they smote his front, they drove him to [the border of his country]
TABLET OF ASSURBANIPAL—Continued.

17. ina(?) ŝatti šu-a-šu lim-ni ū-hal-li-ku nap-šat-su ip-ki-du-šu a-na màt Nugi a-šar la

that year by an evil omen (?) they destroyed his life, they appointed him to Hades, a place not

18. lib-bi ilâni rabûtî beli-ia ûl i-nu-âh ûl ip-šaḫ ša ē-zu-zu ka-bat-ti belu-ti-šu

the heart of the great gods my lords was not quiet, was not happy, which strengthened (?) the honour (?) of his dominion

19. šarru-us-su is-ki-pu pali-šu e-ki-mu bê-lût màt Elamti ū-šal-ku-u ša-nam (?) his kingdom they overthrew, his dynasty they took away, the dominion of Elam they caused to take, and to another (?)


Ummanigas, Ummanappa, Tammaritu, sons of Urtaki, king of Elam,


Kudurrū, Parū, sons of Ummanaldas, the king who preceded Urtaki

22. 60 zēru šarri ina la mê-ni amātu šabâni ḫuṣṭi marâni ba-ni-ē ša màt Elamti

sixty of the seed of the king, without number archers, sons, begotten ones of the land of Elam

REVERSE OR SECOND SIDE.

23. la pa-an da-a-ki Te-um-man aḫ abi-šu-nu in-nab-tu nim-ma iš-ba-tu šepā šarr[t]i

before the killing of Teumman, the brother of their father, they fled and took the feet of my majesty

24. ul-tu ina išu kussī abi ba-ni-ia u-ši-bu nu Rammânu zumi-šu ú-nama-ši-ra išu E-a u-ḫat[t]-ri

from [the time when] on the throne of the father my begetter they set (me), the god Rimmon has let loose his rains, the god Ea has set free
TABLET OF ASSURBANIPAL—Continued.

25. kištāti - ma isu kanā su - ši - ē uš-tē - li - pu la išu-u ni - ri - bu ... the groves and the reeds of the plains they caused to sprout forth, there was no passage ... 

26. ta - lit - ti nēši ki - rib ši - in i - šir - ma ina la - a mé - ni ik - nin ... the bringer forth of lions in the midst of them directed, and without number ... 

27. ina ú - kul - ti alpi ši - ū ni u a-mē - lu - ti in - na - ad - ru - ma ē - zi - zu - tum (?) ... as food, oxen, sheep and men they were destroyed and ... 

28. bu - ul šeri ka - a - a-an ú - šam - ka - tu i - tab - ba - ku dāmi a - mē - lu - ti ... the beast of the desert constantly caused they to fall, they poured forth the blood of men ... 

29. ki - ma tap - di - ē inu Nergal tab - kat ša - lam - tu a-mēšu bēli alpi u [ši - ū ni] like the onset, the god Nergal, the pouring forth of the corpses of dead men, of the oxen and sheep ... 

30. i - bak - ku - ú a-mēšu rīl a-mēšu na - ki - di ša la ab - bi - ik ... they slew (?) the shepherds, the herdsmen whom I had not slain (?) ... 

31. i - sa - ap - pi - du da - ad - mē ur - ru u mu - šu ... they ... the abodes day and night ... 

32. ip - šit nēši ša - a - tu - nu iḵ - bu - nim - ma ... the work of those lions they told to me, and ... 

33. ina mé - ti - iḵ gir - ri - ia ki - rib in the course of my expedition, within ...
TABLET OF ASSURBANIPAL—Continued.

34. ḫin-na-ā-ti-šu-nu
    their families
ú-par-ri-ir
    I broke to pieces

35. nīši
    the people
a-ši-bu-tu
    inhabiting the cities
alāni [amēlu]

36. ina ū-mē-šu ša marānī šar
    at that time of the sons of the king

37. šā ul-tu
    who out of

ON THE LEFT EDGE, RIGHT-HAND PART.

ina ū-mē-šu-nu
    with their voices
ḥur-ša-a-ni i-ram
    the forests rang

iḳ-ṭa-nu-lu-du
    they enclosed (?) the wild beast [of the desert]
ū-ma-am [ṣēri]

ON THE LEFT EDGE, LEFT-HAND PART.

………………...-tak-kil-an-ni
trusted to me,

………………...iḳ-ba-a
he ordered

………………...-sā-pa-aḥ
the evacuation of Elam.
NOTES.

1. anakā = 1st personal pronoun. *Cf.* the Hebrew form. The final *u* is long: in proof of this see the Sumerian hymn in Haupt’s “Akkadische und Keilschrift-texte,” line 15 (a-na-ku-ú), and lines 17 and 19 (ana-ku-ú).

Assurbanipal. *י is the determinative prefix before the names of persons. Как = ilu, 'god.' *Cf.* כְּ. יַ is the god Assur (an ideograph), and by these characters as his ideograph the god is represented as ilu фессионаר (טב), 'the kind, good god.' יְ is an ideograph for aplu or māru, 'a son;' פ is an ideograph for banā, 'to beget.' Hence from these ideographs we get the name Assurbanī-pal, which means 'the god Assur has begotten a son.' סָ is the determinative prefix. סָr; cstr. state of šarru, 'a king.' *Cf.* the Hebrew רָשׁ.

The character in line 1 is a frequent ideograph for šarru. Another ideograph is ככ. Sumerian = סָăr.

2. סָ, סָ = סָ, is an ideograph for ašū, 'to go out.' *Cf.* Hebrew סָ. See סב 84, where we find that this character = a-šu-u, i.e., ašū. From this verb we have the noun سָ, cstr. סָ, which means 'offspring.'

libbu = heart. *Cf.* לַבָּ, or better, the form לַבָּ. This phrase is common on the tablets. The Assyrians speak of the offspring of the heart, whereas we speak of the offspring of the body: 'sprung from the body of.' *Cf.* for this phrase the Inscription of Assurbanipal, 5 R, column 2, lines 70, 78, &c. With the use of the verb ašū, or the noun derived from it, in this sense, *cf.* the Hebrew phrase in Gen. xvii, 6, נְבָּ נְבָּ. With נְבָּ in Hebrew we find נְבָּ and נְבָּ, as in Assyrian we have libbu (לַבָּ).
Assur-ahu-iddina = Esarhaddon. Cf. אֱַּשֶׁר; spoken of in I R 48: Esarhaddon, king of Assyria, son of Sennacherib, king of Assyria. So in our inscription, we have the determinative, then the two characters for the god Assur; the next character, א, is an Assyrian abbreviation for ahu (אָהֻו), 'brother,' and ← an abbreviation for iddina, which is from nadanu, 'to give.' The meaning of his name is, 'the god Assur has given a brother.'


3. libbalbal must mean 'offspring' also. Observe the reduplication in the word. The word liblibbu, also having a reduplication, has the same meaning, viz., 'offspring.' (See Inscription of Tiglathpileser I, column 7, line 55.) The word libbalbal is one that often occurs in the Inscriptions. See particularly plate 2 of III R. Tablet I of Sargon, sixth year, reads in line 3, lib-bal-bal. And so often on this plate.

Sin-ahé-irba (?) = Sennacherib (םֶנֹּנֶשֶׁר). The first two characters stand for the moon-god Sin; א with the sign of the plural number, viz., א, we read 'ahé, 'brothers.' Assyriologists are not agreed as to how to read the last character, viz., א. It has been hitherto held that we are to read irba, from rabû, 'to increase,' for which word this character is an ideograph. Others consider that some such word as ĕribu is to be sought for here. What the word is for which su is ideograph has yet to be found; and until the meaning of su has been determined, the explanation of the name Sennacherib must be considered as undetermined.

4. The first two characters = the god Assur; the following three represent the name of the god Bêlu, i.e., Bêl. Bel is the exalted one, the father of the gods. Cf. the Hebrew name בֵּל in Isaiah xlvi, 1. The plural of ĕlu = ĕlāni. Cf. בְּנֵי in Hebrew.
išdu = foundation. Identical with this is the Hebrew בַּיִּשׁ. išdi (or išid) kussi occurs often; see, e.g., the passage referred to by Lotz, viz., II R 38, 32a, where we read, išdi kussi abīšu. In this passage it is represented by its ideograph אֵלֶּי. See the remarks on Hebrew Lexicography in regard to the word kussu = אֶלֶף.

5. Betit; wife of Bel, and mother of the gods.

ummu = the Hebrew מָא, 'mother.' The word is undoubtedly from a root בָּרָה. It is here represented by its ideograph. The Akkadian for ummu is a-ma.

Cstr. = um.

rabbâ, plural rabbiti = great. With this may be compared the Hebrew בָּרָה in the compound word יָרָבָר. בָּרָה, in pause בָּרָה = many, much, great. In the text it is represented by its ideograph. See II R 1, No. 123.

kina = 'like,' as corresponding to the Hebrew בָּרָה.

6. Sin is the moon-god, the national god of the old town of Ur. The character בָּרָה is also the representative of the numeral 30. Hence the god Sin, according to this ideograph, is the god of 30 (days), or a month: the month-god.

Samas is the Hebrew בָּרָה, 'sun,' the sun-god; בָּרָה is also an ideograph for umu (בָּרָה), 'day.' Thus Samas is the god of day, i.e., the sun. Worshipped in Sippar.

anni-šunu = their grace; annu = Hebrew בָּרָה, i.e., the root of the Assyrian word is בָּרָה; the a is 13; šunu is 3rd plural masc. suffix.

ki-beni, i.e., kēnî, is an adjective agreeing in case with anni; its root is בָּרָה, and connected with this it must mean 'faithful, constant.' Nebo is the kēnû ašlu of Merodach.

7. apkallu, or aggallu, is most likely from the Akkadian, meaning, 'great father.' See an interesting note on this word by Mr. Pinches in the "Trans. Soc. Bib. Arch.," Vol. VII, Part 2, 1881, in his article entitled "A new Fragment of the History of Nebuchadnezzar III."
Mar'duk = the god Merodach, in Hebrew ﷧﷗. See this name of the god in the compound name Merodach-Baladan. This god is the herald of the gods, the apkallu, and the first-born son of the god Ea.

ša- . . . . . su = literally 'which . . . . . his,' i.e., whose.

Of the Hebrew custom of joining the relative pronoun to the suffix of the following noun, see Gesenius's Grammar, § 123.

kibit, for kibit, 'order, or command; kibit is the form of the word used before suffixes. Kibtu, from a verb kabû. Cf. the Aramaic verb נבּ.

uttakkaru, from the verb nakaru, 'to change,' II, 2 (i.e., Iftaal), present; nakaru means 'to tear down, to change:' whence nakru, 'an enemy.' The root רכנ means 'to be strange, hostile.' Cf. the Hebrew; also the Æthiopic nakara in II, 1 = peregrinum invent, and adjective nakir = alienus.

la is the adverb of negation. Cf. Hebrew נב; also the Syriac lā, and Chaldee נב.

šimut is construct state of šimtu, 'fate or destiny.' The root is רכש, 'to fix, to appoint.' Šimtum = the Arab. ﷧יך.

8. Nabû is god Nebo, the originator of the art of writing, and hence called in our text dupšar gimri. Cf. יבכ.

dupšar, cstr. of dupšarru. See Hebrew Lexicography on this word.

gimru, totality (Gesammtheit); from a root רככ, 'to be complete.' Cf. the Æthiopic gamara and the Syriac gemâr, 'perfectum et integrum esse.' Construct state of gimru is gimir.

ahzi; root is ﷧﷗, 'to seize, possess.' Here in the construct state before niméki, 'wisdom.' Bêl niméki, i.e., 'the lord of wisdom unfathomable,' is a title of the god Ea. In the great Nebuchadnezzar Inscription published in I R, plates 59–64, we read in column I, line 7, a-ḥi-iz ni-mé-ki, 'the possessor of wisdom.'
rāmu, 'to love;' root isāmā, i.e., the Arabic ā́m; here Kal, 3rd person singular. The plural is īramu.

9. Ištar, i.e., Astarte. In the Inscriptions we read of Ištar ša Ninua, and Ištar ša Arba'-ili, i.e., 'Istar of Niniveh, and Istar of Arbela;' and on an inscription of Esarhaddon (marked No. 15, and found 19th July, 1880), line 5, in column 1, we read, 𐎣𐎠𐎫𐎠𐎠𐎪, i.e., Ištar ša Bābili, 'Istar of Babylon.'

ašibat, cstr. state of the word ašibūtu, fem. part. of the masc. ašibu, which is Kal of the verb ašābu, 'to dwell.' Cf. with this verb the Hebrew בוש.

Arba'-ilu = Arbela; the two characters mean four, god. We know from our text and from other inscriptions that Ištar was worshipped there.

Kabittu; fem. of kabtu; 'heavy, honourable, mighty.' Cf. בָּבַט.

šilla; accusat. of šillu, 'shadow, protection;' Cf. בָּל; ša is here the third feminine singular suffix. Tabu = good. Cf. בָּט.

10. dandannu, a reduplicated form from dannu, 'mighty.' In this text we have had one other such form, viz., libbalbal. Zikrātu; abstract noun from zikaru, 'manly, male,' as opposed to female. The Hebrew adjective is בksiążka; female = zinništu.

dannu, 'strength;' undoubtedly connected with danānu, 'to be strong, powerful.'

emāku, 'might, forces.' Root כמש. Schrader correctly compares with this word the Hebrew במש, 'to be deep;' emāku is originally 'the deep.'

la šonan; a common phrase in the Inscriptions. See Delitzsch, in Lotz's "Tiglathpilesar," on the phrase, page 102.
Nergal is described in this line as the strong one of the gods, whose manly strength is without compare. See Delitzsch, in his edition of Smith’s “Chaldean Genesis,” pp. 274–276, on the name of this god.

11. ulitu = ‘out of;’ a preposition common in Assyrian.
șībudu = ‘youth;’ from the adjective șībru, ‘small, young.’ To it is added the 1st singular suffix ia or a. Root is ṣānu.
šāme, ‘heaven.’ Cf. ܢܐܐܠܐ. The ȩ is here phonetic complement; ܐ is ideograph for ilu as well as šāmu.
irṣitu, ‘earth.’ Cf. ܐܐܥܐ; tim or ti is phonetic complement.
išmu; Kal, 3rd plur. masc. šamu, ‘to fix.’ Cf. Hebrew ܢܐܝܐ.
12. abu, ‘father’ = בֹּבִי; אֵּל is ideograph for abu; here in genitive.
ba-ni-ȩ, i.e., banê; genitive case (cf. šāme, which is also genitive, like irṣitu), from banê = ‘begetter.’ The verb banê = ‘to build, create, beget.’ With the verb cf. אבּ. urabbu-inni; from rabê, ‘to be great,’ the Piel form, which is causative of Kal, and means ‘to make great;’ here in 3rd plur. masc. with inni, the 1st singular suffix.
šīrati; plural fem. of šīru, ‘exalted, supreme.’ The form is ܢܫܐ. (See Haupt’s “Sumerische Familien-Gesetze,” page 5, note 3.)
alkakāti. I translate this word paths. It occurs in IV R, plate 15, line 60, where we have al-ka-ka-a-ti si-bit-ti šu-nu.
13. ulammēdu-inni; ܢܒܐ, ‘to learn;’ here the 3rd plur. masc. with 1st personal suffix.
épiš; verb primae gutturalis, from épišu, ‘to make.’ Participle = epįšu; Present = éppuš; Imperfect = épuš. kabli and taḥazi are here ideographs. See for kabli, Sb 88, or II R, 1, 87; and for taḥazi, see II R, 2, 291, where we have ta-ḥa-[zu]. Construct of kabli is ka-bal.
dikūtu; abstract noun; from dakū, ‘to gather;’ dikut is in construct state. The root is דקַע.
anantu; a synonym of tukuntu, II R, 29, 53; and IV R, 26, 13, where we have dikû (not dištû) anantum. (Communicated to me by Mr. Pinches.)

sidirû; 'to order, arrange.' Cf. Chaldee יִים = Hebrew יִים, 'to set in a row.' Sidru = 'arrangement.'

14. ušarbu; from rabû, 'to be great;' here it is the Schaphel, or causative form, imperfect 3rd plur. masc., 'to cause to be great, make great.'

kakkia; the plural of kakkû, with the 1st person pronominal suffix ia or a. Kakkû means 'a weapon;' אֲיִשׁ is a determinative prefix; אֲיִל is the usual ideograph for this word.

ēli; preposition, 'against.' Cf. with it the prepositions in Hebrew and Arabic, viz., בְּ and בְּלָּנָן.

nakru, with the determinative prefix amēlu, 'man' = 'enemy;' nakria = 'mine enemies.' Cf. in line 7 the verb nakâru, 'to be hostile.'

ša; the Assyrian relative pronoun; adi = Latin cum.

rabû; this is here the exact contrary of šihiria, and must mean maturity. נָבָע = 'small, young;' and so rabû = 'great, mature.'

15. denu, or dinu, 'judgment, council;' in our text syllabically written. Its ideograph is נֵינ. Cf. the Contract Tablets in III R, plate 46, lines 18, &c., where denu is a word of frequent occurrence. Cf. further with this word the Hebrew נַנ, judgment. So also in the Chaldee, in Syriac; in Ethiopic dain = damnatio, judicium, &c.

idinu; verb medice Vav, imperfect Kal, 3rd plur. masc., from dânu, 'to judge;' here used with a cognate accusative.

itti; a preposition, 'with' = לֹא in Hebrew.

Urtaki; also mentioned in the Annals of Assurbanipal, V R, column 3, line 44, where we read of "Ummanigas, son of Urtaki, king of Elam."
agru; a verb from gâru, ‘to be hostile;’ related to the Hebrew root גַּר, šu is 3rd person verbal suffix, and anni is 1st pronominal suffix.

16. hêmââ must mean something like ‘by my means;’ a is probably the 1st person pronominal suffix.

abîktu, ‘overthrow;’ the above two characters are its usual ideograph. Along with iskun, thus, iskun abîkta-šu, it is a common phrase in the historical inscriptions. See Lotz’s “Tiglatpilesar,” page 114.

iskunu; from šâkimu, ‘to cause, make;’ imperfect Kal, 3rd plur. masc. Schrader compares בֵי and Haupt בֵּית.

imhâšû; imperfect I, 3rd plur., from mahâšu, ‘to fight, smite.’ Cf. יִמְח. Its Ifreal, amdaḥhiš, occurs often.

panassu = panat-su. Cf. IV R 53, 15, where we read, i-na pa-na-at nîši; panâtu is ‘the front, the face;’ su or šu is 3rd pronominal suffix singular.

idrûdâ-šu; 3rd plur. masc., imperfect Kal, from a root darádu; may be connected with the root וְדַשָׁ, whose root-meaning is ‘drive, force.’ If this be so, then idrûdâ = ḫrudâ. Smith translates it, “they drove him to [the border of his country].”

17. šattu; the above three characters, mu, an, na, are its ideograph; šattu = šantu, ‘year.’ Cf. the Hebrew יָנָן.

šuatu; demonstrative pronoun sing. = ‘that.’ Plural is šuatunu. ➞ – nabû (II R 7, 37g, h), or we may take ➞ as the preposition ina, ➞ (with which every omen in the portent-tablets begins), as meaning omen. The characters however are much too closely written in the original to allow of their being separated.

limnu; adjective = ‘evil, wicked;’ its feminine is limuttu = limunnu. Status cstr. = limun.

uhaliku; Piel, imperfect 3rd plur., from halâku, ‘to destroy.’

napšatsu. Cf. שֹׁלֵל, ‘soul;’ napištu, cstr. napšat, is Assyrian word. Su is 3rd masc. suffix.
ipkida. With this word I compare אוד, 'to decree, hand over, punish.' Cf. further the Syriac ܥ݊, imperavit.

Nugia, i.e., Hades, is explained as یریت la tarat, 'the land whence is no return.' Cf. with this the well-known "Descent of Istar to Hades," line 1, where we read, a-na māt Nu-gi-a, i.e., "to the land, &c." Nu is the Akkadian negative particle; ܕܐܐ has the ideographic value ūrū, 'to return,' so that Nugia means 'non-return.'

ašar; csstr. state of ašru, 'place.' Cf. Aramaic ננה, the Syriac ܠܫܐ, the Arabic ܒ٣, and the Æthiopic ܢܡ, 'vestigium.'

18. יניה; from nahu, 'to rest, be quiet.' Verb Mediae Vav, Kal imperfect 3rd sing. masc. Cf. נב in Hebrew.

ipšâh; from pašâhu, 'to be happy, be quiet.' Cf. Æthiopic אף, and Syriac ܐܦ, "hilaris, beatus fuit."

eszu, 'to strengthen;' connected, I imagine, with issu, 'strong.' The root is אוע.

kabattu may mean 'honour,' or perhaps like חלפ (kebad), amplitudo.

bēlētu, 'dominion, kingdom;' formed from bēlu, 'lord.'

19. šarrussu = šarrut-su = šarrūti-su = šarrūti-su = 'his kingdom;' formed from šarru, 'king.'

iškipu, for iskipu; from šakīpu, 'to overthrow.'

pališu, 'his reign or dynasty;' ܐܬܐ is the usual ideogram for palu, 'reign.' Probably of Akkadian origin.

ēkimu, 'to take away.' Cf. IV R, column 3, line 116, where we read, a-na e-kim ma-ḫa-zi šu-bat ilāni rabūti, "in order to take away the towns, the seats of the great gods." Here it is Kal 3rd plur. masc.

uṣalka; Schaphel, from the root ṣכ, 'to take,' imperfect 3rd plur. masc.
śa-[num-ma]. If the last character in the line be nam, the word may be ša-num-[ma], i.e., 'to another.' Nominative, šanumma; genitive, šanimma; accusative, šanamma; is the usual indefinite pronoun for 'another,' trędzéin andrér.

20. Ummanigas. Cf. V R 3, 44, in the Inscription of Assurbanipal. Ummanappa is not mentioned in V R. Tammaritu (V R 3, 48), called aha-šu šal-ša-a-a, i.e., 'the brother, third in rank.' (So Delitzsch.) Our text seems to favour the translation made by Smith, 'the third brother.' Tammaritu ascended the throne of Elam after Ummanigas (V R 4, 3-4).

21. In V R 4, 110–113, we are told that "in his seventh expedition, Assurbanipal directed his march against Ummanaldu, king of the land Elam."

alik, from aláku, 'to go.' Cf. Hebrew נָבָג. Participle = aliku. Together with pani (cf. פָּנִי), it means 'to go before, precede.'

22. šbum = יְרֵמ, 'seed, offspring.' Its ideograph is א. See Sayce's Grammar on the mode of reckoning current among the Assyrians.

ina la méni; literally 'in not number,' i.e., without number. Cf. the Hebrew phrase, יָנָב יְרֵמ יָנָב, Job ix, 10; ina la= the Hebrew יָנָב. See further, Ewald's Syntax, § 286g.

šabani; plural of šabu, whose ideograph is שָּבָנ, = 'men, warriors.' Cf. with this word the Ṣthiopic šabōt, 'bellator, bellicosus.' The plural is šabání, not šabiti. (Lotz, "Tiglathpileser I," 101.)

kāṣṭi. Cf. יִנָב, 'bow;' šabáni kāṣṭi = 'men of the bow,' i.e., archers. Kāṣṭu, cstr. kāṣat, plur. kāṣati = 'bow.'

bané-ē; the ē is phonetic complement, showing us that we are to read banē, not bani; from the root banū, 'to beget, build.'

*daiku, 'to kill.' A verb med. Vav of the root מָלַל. Here it is a *nomen actionis.*

*Teumman;* also mentioned in Annals of Assurbanipal, V R, column 3. His brother Urtaki, who preceded him on the throne of Elam, committed suicide. Teumman had always been a bitter enemy of Assyria, and "the leader in every action against her interests." On this portion of Assyrian history I would refer the reader to the short history of Assyria by the late George Smith, pp. 155–160.

*abišunu;* from *abu, 'father;* with 3rd plural pronominal suffix.  *Cf.* the Hebrew בָּשׁ.

*

*Niphal 3rd plural (full form) masc.  

*See Haupt, 'Sumerische Familien-Gesetze,' page 10; ma is the conjunction and.*

*īšbatu;* from *šabatu, 'to seize, lay hold of,' imperfect Kal, 3rd pl. masc. Last edition of Gesenius gives דב in Chaldee, perhaps 'seize with the hand.' This is undoubtedly the meaning of the root in Assyrian.

*šēpū, 'foot.' The || on the right-hand side of the character is a dual sign. The laying hold of the feet was a token of submission.

24. *ušibū;* a verb pr. Vav (בָּב), imperfect Kal, 3rd plural, from *ašābu, 'to sit, dwell.' Here it means "they (the gods) set me." This can only be the 3rd plural; 3rd singular and 1st singular = *ušib.*

*Rammānu (← אִּתְהָּאֶלֶּף אָרִי ←) is the god Rimmon. The root is דָּרַב, 'to strike.'  

*Cf.* the hymn to Rimmon in IV R 28, 18, where we read, *ana šugimišu, ana ramimišu.* He is the Thunder-god. As the root is דָּרַב, I prefer the view that Rimmon is the hurler of the thunderbolt.
If we take the root to be רָמ, Rimmon is the ‘high and exalted god.’ (See Delitzsch, in “Chaldäische Genesis,” page 269.)

车联网, ‘rain,’ literally ‘water of heaven.’ יָא is ideograph for water, and י for יָא, ‘heaven,’ so that יָא י = rain, i.e., water + heaven, water from heaven.

עָמָשִׁירָא; Piel, imperfect, from מָשָׁרָא, ‘to let loose.’

עָפָש[תָּרָא]; thus I complete the word; also Piel, imperfect, from פָּשָׁרָא, ‘to set free.’ Root is פָּשָׁר (פָּשָׁר), ‘to split, cause to burst forth.’

25. קִיסַתְּתִ; plural of קִיסַת, ‘grove;’ in the text is the ideograph with plural sign.

חָנָל (see on Hebrew Lexicography); plural of חָנָל, ‘a reed.’ חָנָל is its ideograph.


עָשְּלִילָע; Schaphel, imperfect 3rd plur. masc., from the root פָּשָׁר, ‘to pierce;’ in text = ‘cause to sprout forth. Cf. II R 36, 66–68, where we have ע-ל-ע; ע-ל-ע ע-ט ע-ט; ע-ל-ע ע-ט ע-ט = ‘to sprout forth, of wood.’

נירִיב, ‘passage;’ a noun, with preformative Nun, from עָרָיב, ‘to enter.’ The root of the verb is בָּרֵי.

26. תַּלְיִית = תַּלְיָית; from עָלָדָו, ‘to bear, bring forth’ = ‘the bringer forth; German, Gabäverin.’ A noun, with preformative תָּו, from a verb prima Yod.

נְשָׁת, ‘lions.’ כָּל is the ideograph for כָּל (כָּל), ‘a dog;’ כָּל is an ideograph for כָּל, ‘great.’ The two characters together form ideograph for כָּל, ‘lion;’ i.e., ‘lion’ = great + dog, i.e., ‘the great dog.’ Cf. with this word the Arabic פָּשָׁר; ‘lioness’ = פָּשָׁת. Cf. פָּשָׁת.

קִירָבְ-סִין; קִירָב is a preposition, ‘in the midst of, within’ ( סוּפָּה), and סִין is 3rd plur. fem. suffix.

27. *ukultu*; ‘food;’ from *akātu*, ‘to eat.’ (Cf. *אַקְּלָה*.) Cf. III R 60, reverse, line 48, *minā ūkultaka*, ‘what is thy food?’

*Alpā*, plural of *alpā*; ‘an ox.’ Cf. *אַלָּף*.

*ṣi-ē-ni*, i.e., *gēnā*, ‘sheep, small cattle.’ Cf. *גֵּנוֹ* (Kleinwächter).

*amēlāti*; plural of *amēlu*, ‘man,’ a word borrowed from Sumerian *mulu*; in Kassiti *man* = *mēli*; in Akkadian *lu* (evidently a shortened form).

*i-nadārū-ma*; *ma* is the enclitic; *i-nadru* is Niphal form of *adāru* (cf. the form *i-nahātu*, from *abātu*), used of the affliction of the moon-god. (Haupt, “Keilschrifttexte,” pp. 76 and 77, line 2, *na-an-dur-šu*, which Professor Delitzsch translated Bedrängnis, and derived from a verb *adāru*, ‘to fear, afflict.’) Our word is 3rd plur. masc. We may translate, ‘they were afflicted, or oppressed.’

*exizutu*, ‘resting place;’ perhaps connected with *nazažu*.


*gēri*, ‘desert;’ scriptio plena = *ṣi-ē-ru*, i.e., *ṣēru.* Cf. the Arabic *ṣāmā*; not to be confounded with *ṣiru*, ‘exalted.’

II R 8, 27, c d, gives *קַע* = *ṣi-ē-rum.

*kān*; generally translated ‘always, constantly.’ Cf. V R, column 2, line 3.

*ušamkatā*; Schapheal, imperfect 3rd plur. masc., *maḥātu*, ‘to fall.’ Cf. the Arabic *חַאֹה*.

*ītabbakā*; from *tabāku*, ‘to pour forth.’ Cf. Sº 35–37, where we have three synonyms, viz.: *šapaku*, *tabāku*, *sarāku*; here it is Piel, imperfect 3rd plur. masc.

*דָּם* = *damā, ‘blood’*. See Sº, 223.

šalamtu; synonym of pagru (חֵֹ֥בְּוֹ); 'a corpse.' Cf. V R 3, 8, where we have ša-lam-ta-šu.

30. ibakkâ; from bakû (cf. רָבֹּ כָּ), to weep.' Here Piel, 'cause to weep,' and then perhaps 'to slay.' Abbik is Niphal, 1st person singular. It occurs in a bilingual list after dáku, 'to kill,' and rapâdu, 'to lie down.'

riʾi; plural of rîʾu, 'shepherd.' Cf. רִֹּ הֶ. אֶפִּי is its ideograph. See II R 2, 345; Sb, 203. Original form is r'dū. Cf. S 308.

nâkidu is the יַֹּ of Amos i, 1, i.e., 'herdsman.' Cf. also Delitzsch's "Lesestücke," page 81, line 25, where we have these same two words together, viz., riʾi u na-hi-di, and as a variant of ki-di is given נֵי kid or kid.

31. dadmé, 'abodes,' from dadmâ.

urru, 'light.' Cf. רַֹּ. מֶּ. Mâšû, the usual word for 'night.' Cf. Delitzsch's "Lesestücke," page 79, line 13, where we read, šuknât mâši, 'the spheres of night.'

32. ipišit; construct state of epištu, 'work;' from the verb epišu, 'to do.'

iţbunimmâ = iţbuni + ma; iţbuni = 3rd plur. masc. imperfect Šal, from kabû, 'to tell,' a verb tertio in formâ; ni is here the 1st person sing. suffix. In the text K 3283, line 3, which I copied in the British Museum, we read, יֵֹזְ אֶפִּי kabû and not hîbû. In lines 3 and 4 of this text occurs the words:—

Ka-bu-â u la še-mu-â, &c.
Ša-su-â u la a-pa-lu(m).

mēṭiš; construct state of mēṭēku, 'march, course, expedition,' from etēku, 'to advance.' Cf. מָֹ הֶ.

girrâ; from girru, 'campaign, expedition,' + ūa, 1st person suffix. Girru is synonym of harranu, 'a way.'

34-37. kinnâti, 'families;' plural of kinnu, 'nest, family.' Hebrew צַּ. The root is צַּ.
uparrir; from parāru, 'to break to pieces.' Imperfect Piel, 1st person singular. Cf. Hebrew נָרַר.
nīši; plural of nīšu, 'the people.' See Sb 246, where ולל is ideograph for nī-šu. With the plural nīši agrees the participle asūbūtu, from asūbu, 'to dwell.'
ūmē; plural of ūmu, 'day.' מ is ideograph for ūmu (Sb 81), and מē is phonetic complement showing that we are to read here ūmē. Sb 81 gives מ-מū; and מ has the syllabic value u, according to Sa 2, 10. (See Haupt, "Sumerische Familien-Gesetze," p. 21.)
ultu = 'out of, ex.' What follows ultu on the tablet is not clear.

Further Notes.
rigmē-šunu; I read rigmē, the plural of rigmu, 'word, voice,' from rogāmu, 'to speak' [Cf. Sc 317, 320, or IV R 70, 58–61], a synonym of habā (חָבָ), 'to command.'
hursānī; plural of huršu, 'forest' = Hebrew שֵׁרֶש.
iktanaladu; root is הַל, 'to enclose, collect,' from a verb kaladu, the Iftaneal form imperfect 3rd plural, and for ik탄aladu.
imām. Cf. line 28; corresponds to מ in Hebrew, and means 'wild beast.' Umām is status cstr. of umāmu.
[u]takkilanni; from the verb takālu, 'to trust,' Piel, Imperfect 3rd sing. masc. with 1st singular verbal suffix anni.
sapaḥ; from sapālu, 'to evacuate.' With this word I compare the Syriac סָפָח and the Arabic سفاح, effudit; and then evacuavit. Here sapāḥ is in status cstr.
HARRISON AND SONS,
PRINTERS IN ORDINARY TO HER MAJESTY,
ST. MANTIN'S LANE, LONDON.
Abhidhanaratanamala, the, of Halayudha. A Sanskrit Vocabulary (120 pp.), edited, with a complete Sanskrit-English Glossary (180 pp.), by Dr. T. Aufrecht. 8vo. (Published at 18s.) 10s.

Eschylus. Agamemnon. Greek Text revised and translated by John F. Davies, B.A. 8vo, cloth. • 3s.

Ali (Syed Ameer) Life of Mohammed. A Critical Examination of the Life and Teachings of Mohammed, from a Mohammedan Standpoint, including Chapters on Polygamy, Slavery, Moslem Rationalism, Moslem Mysticism, &c. Crown 8vo, cloth. 9s.

Attwell (Professor H.) Table of Aryan (Indo-European) Languages, showing their Classification and Affinities, with copious Notes; to which is added, Grimm’s Law of the Interchange of Mute Consonants, with numerous Illustrations. A Wall Map for the use of Colleges and Lecture-rooms. 2nd Edition. Mounted with rollers. 10s.

— Table of the Aryan Languages, with Notes and Illustrations. 4to, boards. 7s. 6d.

Autobiography of an Independent Minister, Chapters from the. Cr. 8vo, cloth, 4s.

Bannister (Rev. Dr. J.) Glossary of Cornish Names, Ancient and Modern, Local, Family, Personal, 20,000 Celtic and other Names in use in Cornwall. 8vo, cloth. 12s.

Barnabas’ Epistle, in Greek, from the Sinaitic Manuscript of the Bible, with a Translation by S. Sharpe. Crown 8vo, cloth. 2s. 6d.

Barratt (A.) Physical Ethics, or the Science of Action: an Essay. 8vo, cloth. 12s.


— Paul, the Apostle of Jesus Christ, his Life and Work, his Epistles and Doctrine. A Contribution to a Critical History of Primitive Christianity. Translated by Rev. A. Menzies. 2 vols. 8vo, cloth. 21s.

Bayldon (Rev. G.) Icelandic Grammar, An Elementary Grammar of the Old Norse or Icelandic Language. 8vo, cl. 7s. 6d.

Beard (Rev. C.) Port Royal, a Contribution to the History of Religion and Literature in France. 2 vols. 8vo. 12s.

Bernstein and Kirsch. Syriaca Chrestomathy and Lexicon. Chrestomathia Syriaca cum Lexico. 2 vols. in 1. 8vo, cloth. 7s. 6d.


— vide also Testament.
Bible for Young People. A Critical, Historical, and Moral Handbook to the Old and New Testaments. By Dr. H. Oort and Dr. J. Hooykaas, with the assistance of Dr. Kuenen. Translated from the Dutch by the Rev. P. H. Wicksteed. 6 vols. Crown 8vo. 31s.


Bleek (F.) Lectures on the Apocalypse. Edited by Dr. S. Davidson. 8vo, cloth. 10s. 6d.


Bryce (Rev. Dr.) The Laws of Greek Accentuation simplified. 3rd Edition. 12mo. 6d.

Channing and Lucy Aikin. Correspondence of William Ellery Channing, D.D., and Lucy Aikin, from 1826 to 1842. Edited by Anna Letitia Le Breton. Crown 8vo, cloth. (Published at 9s.) 4s.

Chastel (Rev. E.) Christianity in the Nineteenth Century. Translated by the Rev. Dr. Beard. Crown 8vo, cloth. 5s.

Cholmondeley (Canon Charles) The Passage of the Four FAP. A New Explanation of Romans ii. 11—16, with its bearing on the Intrinsic and Extrinsic Systems of Justification by Faith, and on the Pauline Views of the Tubingen Critics and others. 8vo, cloth. 7s. 6d.

Colbe (Miss F. Power) The Peak in Darien, and other Inquiries touching Concerns of the Soul and the Body. Crown 8vo, cloth. 7s. 6d.


Cobbe (Miss F. Power) Alone to the Alone. Prayers for Theists, by several Contributors. 3rd Edition. Crown 8vo, cloth. 5s.


— Dawning Lights. An Inquiry concerning the Secular Results of the New Reformation. 8vo, cloth. 5s.

— Darwinism in Morals, and (13) other Essays (Religion in Childhood, Unconscious Cerebration, Dreams, the Devil, Auricular Confession, &c. &c.). 8vo, cloth. 5s.

Crawford (Rev. F.) Horse Hebraicae. Cr. 8vo, cloth. 4s. 6d.

Crowfoot (J. R.) Fragmenta Evangelica quae ex antiqua recens. vers. Syriac. Nov. Test. a Curetono vulg. Greece reddits, &c. 2 Parts; and Observations, 1 Part. 4to. 20s.

Cureton (Dr. W.) History of the Martyrs in Palestine, by Eusebius, in Syriac. Edited and translated. Royal 8vo, cloth. 10s. 6d.

Dante's Inferno. Translated into Greek verse by Mussurus Paasha, D.C.L. 8vo, cloth. 12s.

Davids (T. W. Rhys) Lectures on the Origin and Growth of Religion, as illustrated by some Points in the History of Indian Buddhism. (Hibbert Lectures, 1881.) 8vo, cloth. 10s. 6d.

Davidson (Rev. Dr.) On a Fresh Revision of the English Old Testament. Crown 8vo. 5s.

Delbos (Prof. Léon) Chapters on the Science of Language. Crown 8vo, cloth. 3s.

Dipavamsa, the: a Buddhist Historical Record in the Pali Language. Edited, with an English Translation, by Dr. H. Oldenberg. 8vo, cloth. 21s.

Dunkin (E. F.R.S.) Obituary Notices of Astronomers, Fellows and Associates of the Royal Astronomical Society. 8vo, cloth. 6s. 6d.
Catalogue.

Echoes of Holy Thoughts; arranged as Private Meditations before a First Communion. 2nd Edition, with a Preface by Rev. J. Hamilton Thom. Printed with red lines. F cap. 8vo, cloth. 2s. 6d.

Engelhardt (O.) Denmark in the Early Iron Age. Illustrated by recent Discoveries in the Peat-Mosses of Slesvig. 33 Plates (giving representations of upwards of a thousand objects), Maps, and numerous other Illustrations on wood. 4to, cloth. 31s. 6d.

Ernina, or an Investigation of the Eymons of Words and Names, Classical and Scriptural, through the Medium of Celtic; together with some Remarks on Hebrew-Celtic Affinities. By a Celtophile. Crown 8vo, cloth. 6s.


—— Commentary on the Psalms. Translated by the Rev. E. Johnson, M.A. 2 vols. 8vo, cloth. Each 10s. 6d.

—— Commentary on the Book of Job, with Translation. Translated from the German by the Rev. J. Frederick Smith. 8vo, cloth. 10s. 6d.

Falconer (Dr. W.) Dissertation on St. Paul’s Voyage from Caesarea to Puteoli, and on the Apostle’s Shipwreck on the Island Melite. 8vo, cloth. 3s. 6d.

Frankfurter (Dr. O.) Pali Handbook; being (1) A Pali Grammar, (2) Pali Texts, (3) Glossary. 8vo.

Fuerst (Dr. Jul.) Hebrew and Chaldee Lexicon to the Old Testament. 4th Edition, improved and enlarged. Translated by Rev. Dr. Samuel Davidson. Royal 8vo, cloth. 21s.

—— Kept also half-bound morocco. 26s.

Goldschmidt (H. E.) German Poetry; with the English Versions of the best Translators. Poems of Goethe, Schiller, Freiligrath, Bürger, Heine, Uhland, Körner, &c. &c. Translated by Carlyle, Anster, Blackie, Sir Th. Martin, Shelley, Lord Ellesmere, Lord Lytton, Coleridge, Longfellow, Edgar Bowring, Garnett, &c. 8vo, cloth. 5s.

Gostwick (J.) and R. Harrison. Outlines of German Literature. Dedicated to Thos. Carlyle. New Edition. 8vo. 10s.

Gotch (Rev. Dr. J. W.) Codex Cottianus. A Supplement to Tischendorf’s Fragments in the Monumenta Sacra. Together with a Synopsis of the Codex Fasimila. 4to, cloth. 7s. 6d.

Gould (Rev. S. Baring) Lost and Hostile Gospels. An Account of the Toledoth Jesher, two Hebrew Gospels circulating in the Middle Ages, and extant Fragments of the Gospels of the first Three Centuries of Petrine and Pauline Origin. Crown 8vo, cloth. 7s. 6d.

Hanson (Sir R. D.) The Apostle Paul and the Preaching of Christianity in the Primitive Church. By Sir R. D. Hanson, Chief Justice of South Australia, Author of “The Jesus of History,” &c. 8vo, cloth. (Published at 12s.) 7s. 6d.

Hardy (R. Spence) Manual of Buddhism in its Modern Development. Translated from Cingalese MSS. 2nd Edition, with a complete Index and Glossary. 8vo, cloth. 21s.

—— Eastern [Buddhist] Monachism; an Account of the Origin, Laws, Discipline, Sacred Writings, &c. &c. of the Order of Mendicants founded by Gotama Buddha. 8vo, cloth. 12s.


Reliques Aquitaniae; being Contributions to the Archaeology and Palaeontology of Périgord and the adjoining Provinces of Southern France. By Lartet and Christy. Edited by T. Rupert Jones, F.R.S., F.G.S. 87 Plates, 3 Maps, and 130 Wood Engravings. Royal 4to, cloth. £3. 3s.

Renan (E.) On the Influence of the Institutions, Thought and Culture of Rome on Christianity and the Development of the Catholic Church. Translated by the Rev. C. Beard. (Hibbert Lectures, 1880.) 8vo, cloth. 10s. 6d.

Renouf (P. le Page) Lectures on the Origin and Growth of Religion as illustrated by the Religion of Ancient Egypt. (Hibbert Lectures, 1879.) 8vo, cloth. 10s. 6d.

Reville (Rev. Dr. A.) The Song of Songs, commonly called the Song of Solomon, or the Canticle. Crown 8vo, cl. 1s. 6d.


Samuelson (James) Views of the Deity, Traditional and Scientific: a Contribution to the Study of Theological Science. Crown 8vo, cloth. 4s. 6d.

Schmidt (A.) Shakespeare Lexicon. A complete Dictionary of all the English Words, Phrases, and Constructions in the Works of the Poet. 2 vols. Imp. 8vo, 30s.; cloth, 34s.

Schurman (J. G.) Kantian Ethics and the Ethics of Evolution. A Critical Study. (Published by the Hibbert Trustees.) 8vo, cloth. 5s.

Seth (A.) The Development from Kant to Hegel, with Chapters on the Philosophy of Religion. (Published by the Hibbert Trustees.) 8vo, cloth. 5s.

Sharpe (Samual) History of the Hebrew Nation and its Literature. With an Appendix on the Hebrew Chronology. 4th Edition, 487 pp. 8vo, cl. 7s. 6d. — The Decree of Canopus, in Hieroglyphics and Greek, with Translations and an Explanation of their Hieroglyphical Characters. 16 Plates. 8vo, cloth. 7s. 6d. — Hebrew Inscriptions from the Valleys between Egypt and Mount Sinai, in their Original Characters, with Translations and an Alphabet. 2 Parts. 20 Plates. 8vo, cloth. 7s. 6d. — vide also Bible, and Testament.

Sharpe (M.) Old Favourites from the Elder Poets, with a few Newer Friends. A Selection. 418 pp. Crown 8vo, cl. 5s.


Spencer (Herbert) Political Institutions. (Principles of Sociology, Vol. II. Part 2.) 8vo. 12s.
— The Data of Ethics. Being the First Portion of the Principles of Ethics. 8vo, cloth. 8s.
— The Study of Sociology. Library Edition (being the 9th), with a Postscript. 8vo, cloth. 10s. 6d.
— Education: Intellectual, Moral, and Physical. 8vo, cloth. 6s.
— The same, cheaper Edition, 4th Thousand. 12mo, cloth. 2s. 6d.
— Classification of the Sciences: to which are added, Reasons for dissenting from the Philosophy of M. Comte. 2nd Edition. 8vo. 2s. 6d.
— Essays: Scientific, Political, and Speculative. (Being the First and Second Series re-arranged, and containing an additional Essay.) 2 vols. 3rd Thousand. 8vo, cloth. 16s.
— Essays. (Third Series.) Including the Classification of the Sciences. 3rd Edition. 8vo. 8s.

Spinoza. Four Essays by Professors Land, Van Vloten, and Kuno Fischer, and by E. Renan. Edited by Professor Knight, of St. Andrews. Crown 8vo, cloth. 5s.

— Macbeth, Earl Siward and Dundee: a Contribution to Scottish History from the Rune-Finds of Scandinavia. Plates. 4to. 2s.
— Thunor the Thunderer, carved on a Scandinavian Font about the year 1000. 4to. 6s.

Stokes (Whitley) Old Irish Glossaries. Cormac's Glossary. O'Davorean's Glossary. A Glossary to the Calendar of Oingus the Cuddee. Edited, with an Introduction and Index. 8vo, cloth. 10s. 6d.
— Middle-Breton Hours. Edited, with a Translation and Glossary. 8vo, boards. 6s.
— The Creation of the World. A Mystery in Ancient Cornish. Edited, with Translations and Notes. 8vo, cloth. 6s.

Strauss (Dr. D. F.) Life of Jesus for the People. The Authorized English Edition. 2 vols. 8vo, cloth. 24s.

Sullivan (W. K.) Celtic Studies, from the German of Dr. Hermann Ebel, with an Introduction on the Roots, Stems and Derivatives, and on Case-endings of Nouns in the Indo-European Languages. 8vo, cloth. 10s.


Tayler (Rev. John James) An Attempt to ascertain the Character of the Fourth Gospel, especially in its relation to the first Three. 2nd Edition. 8vo, cl. 5s.

Testament, The New. Translated by S. Sharpe, Author of "The History of Egypt," &c. 14th Thousand. Fcap. 8vo, cloth. 1s. 6d.

Thoughts (365) for Every Day in the Year. Selected from the Writings of Spiritually-minded Persons. By the Author of "Visiting my Relations." Printed with red lines. Crown 8vo, cl. 2s. 6d.

Turpin (Dr. D. MoC.) The Old Testament in the New. The Quotations from the Old Testament in the New classified according to their Agreement with or Variation from the Original: the various Readings and Versions of the Passages, Critical Notes. Royal 8vo, cloth. 12s.

—— Manual of the Chaldee Language: containing Grammar of the Biblical Chaldee and of the Targums, a Chrestomathy, Selections from the Targums, with a Vocabulary. Square 8vo, cl. 7s.


Williams (Rev. Dr. Rowland) The Hebrew Prophets, during the Assyrian and Babylonian Empires. Translated afresh from the Original, with regard to the Anglican Version, with Illustrations for English Readers. 2 vols. 8vo, cloth. 22s. 6d.

—— Psalms and Litanies, Counsels and Collects, for Devout Persons. By Rowland Williams, D.D., late Vicar of Broadchalke, sometime Senior Fellow and Tutor of King’s College, Cambridge. Edited by his Widow. Fcap. 4to, cloth extra. 12s. 6d.

—— Broadchalke Sermon - Essays on Nature, Mediation, Atonement, Absolution, &c. Crown 8vo, cloth. 7s. 6d.


WILLIAMS & NORGATE have published the following Catalogues of their Stock.

| * Italian Catalogue. |
| * Spanish Catalogue. |

| 7. Medical Catalogue. Medicine, Surgery, &c. |

G. GREEN AND SON, PRINTERS, 178, STRAND.
Central Archaeological Library,
NEW DELHI.

Call No. 492.19/Eva

Author—Evans, G

Title—An Essay on Assyriology.

"A book that is shut is but a block"

Please help us to keep the book clean and moving.

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.