LIGHT FROM THE EAST.
PICTURES REPRESENTING THE JUDGEMENT AFTER DEATH IN AMENTI.
THE EGYPTIAN HADES, FROM THE PAPYRUS OF ANI, IN THE BRITISH MUSEUM.
( About one third real size. )
LIGHT FROM THE EAST

OR

THE WITNESS OF THE MONUMENTS

An Introduction to the Study of Biblical Archaeology

BY THE

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TO MY FRIEND

FRITZ HOMMEL.

"Vom frischen Geiste fühlt mich durchdrungen,
Gestalten gross, gross die Erinnerungen."—Goethe.
PREFACE.

THERE never was a time in the history of civilized man, when the desire of truth for its own sake was more evident in all departments of intellectual activity than it is at the present day. And this desire does not seem to be hindered, much less arrested, by the pressure of practical business, which has developed beyond all bounds in the modern world; nor even by that determined pursuit of the prizes of life which is so marked a characteristic of the times in which we live. Nobody, not even the professed pleasure-seeker, is any longer satisfied with the mere allegation of authority in matters of belief. Everybody who reflects at all, and many a one who does nothing worthy of the name of reflection, demands the reason of things propounded for his assent and acceptance. An impatience of mere assertion, an irreconcilable discontent with traditional statements and formulas, is the very atmosphere of our generation. Men want to justify their beliefs, as well as to be justified by them.

Like all other sciences, history has undergone a complete revolution in our day. Masters of style, no doubt, occasionally produce brilliant romances which they dignify as "histories"; but the public is too sensitive to the importance of facts to be long misled by the superficial charm of style. Novelty, eloquence, imagination, count for little or nothing, when the demand is for truth and correspondence with reality. And however passionately some may desire that it might not be so, Sacred History—the history of religious institutions, ideas, literatures, in connexion with that of the
people among whom they originated—is so far from being exempt from the influence of these modern demands and tendencies, that it is precisely in this field of inquiry that men are most anxious to bring their opinions into harmony with fact.

The present work is the fruit of an honest endeavour to furnish Bible students who are not versed in the languages of the ancient East, with some of the chief results of recent Oriental research and discovery, so far as these are calculated to throw light on the text and meaning of Scripture. I have not approached my subject, nor handled my material, after the fashion of a professional Apologist. It has not been my direct aim to “confirm the Scriptures” by showing that they are in absolute agreement with all the available contemporary evidence. I do not believe that the Hebrew Scriptures stand in need of either apology or confirmation. My purpose has rather been to lead my readers to the right point of view for understanding them. At the same time, the documents here brought forward afford ample proof of the general trustworthiness of Israelitish history, so far as it is the work of writers who lived in or near to the times which they describe. And even when that is not the case, Hebrew tradition gains a relative justification, sufficient to satisfy all reasonable minds, by the demonstration that it is not due to the idle imaginings of ignorant and prejudiced priests and popular story-tellers; a demonstration which is effected by tracing it to its origin in more ancient Semitic legend, or by comparing it with the parallel accounts of the older and more or less kindred races. I might enlarge on this theme; but a glance at the Table of Contents or at the Index of Subjects will do more than pages of introduction towards enabling the reader to form a conception of the range and variety of interesting and relevant matters which are discussed with more or less completeness in this volume, from the “Babylonian Epic of Creation” to those few but
important Phœnician inscriptions which offer so many striking parallels to the religious ideas and practices of ancient Israel. I sincerely envy those readers to whom these illustrations of the Bible, derived from earlier and contemporary sources, will come invested with all the charm of the novel and the unexpected. They will find the sacred writings with which they are familiar acquiring fresh force, significance, and value, by comparison and contrast with the literary remains and monumental records of the great empires and peoples which so powerfully affected the fortunes of Israel. Their Old Testament will become to them a new Testament in the light of Oriental Archæology.

It is hoped that the number of cuneiform and other texts with translations, and the accurate reproductions of hundreds of Babylonian, Egyptian, Assyrian, North Syrian, and Phœnician antiquities, here brought together for the first time within the compass of a handy volume, may recommend the book to scholars and teachers as well as to the intelligent student of our English Bible.

To my old and valued friend, Mr. W. H. Rylands, F.S.A., my warmest acknowledgments are due for the untiring interest he has taken in the progress of the work, and for the material assistance he has given in connexion with its pictorial illustration.

C. J. BALL.

London,
May, 1899.
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LIGHT FROM THE EAST

OR,

THE WITNESS OF THE MONUMENTS.

An Introduction to the Study of Biblical Archæology.

MESOPOTAMIAN DOCUMENTS WHICH ILLUSTRATE GENESIS.

Babylonian Epic of Creation.

The Assyrian Creation Tablets were found by the late George Smith at Kuyunjik, on the site of the ancient Nineveh, in a chamber of the ruined palace of Assur-bani-pal, king of Assyria, B.C. 668–626. Their contents, however, are not of Assyrian origin, the tablets having been copied from Babylonian originals for Assur-bani-pal’s library (see page 200). As duplicate copies of portions of them have been found in the ruined temples of Borsippa and Sippara, we may reasonably suppose the composition of the series to be at least as early as the great literary period B.C. 2200–1800, when the Deluge and other stories seem to have been first committed to writing.
There appear to have been seven tablets in the series, but very little is left of several of them. The following is a translation of the principal fragments (cf. Professor Delitzsch's recent German edition):—

**TABLET I.**

**The Birth of the Gods from Apsê and Tiâmât (Ocean and the Deep), before the Creation of Heaven and Earth—Tiâmât Plots to Destroy her Divine Offspring—Some of the Gods Rally to her Side—She Prepares for the Conflict by Creating Eleven Kinds of Monsters of the Deep, and Appointing Kingu Leader of her Host.**

*Cf. Gen. 1. 6, 8.* When aloft Heaven existed not.  
*Gen. 1. 9, 10.* When Earth below had yet no being;  
But eldest Ocean, the Sower of them (i.e. of the gods),  
*Gen. 1. 2.* And the dark (?)* Deep, who was to bear them all,—  
The waters of these mingled in union, and  
No fields† were embanked, no islands (or marshes) were seen;  
When the gods had not come forth, not one,  
When they neither had being, nor [settled] destinies;  
Then were born the [eldest] gods—  
10 Lachmu‡ and Lachamu came forth [together].  
The ages multiplied  
*Gen. 2. 1.* Anshar § [and] Kishar were born [together ?]  
Long time they lived  
Anu  
15 Anshar [and] Anu

From this point, l. 15 to l. 115, only a few half-lines are preserved. But in l. 38 sqq. Apsê and Tiâmât appear as taking counsel together against the great gods, their offspring. Apsê declares "Their way shall

† *Mamman, if of Sumerian origin, as is probable, may be compared with Chinese ming, eldest, chief; or better, perhaps, with ming, dark, as in ming hai, the dark (i.e. deep) sea. Apsê and Tiâmât are prototypes of Homer's Okeanos and Tethys, as the original parents of all things, even of the gods. The name Tethys may perhaps be related to *Tiâmât-Tidkât, and that of the sea-god Poseidōn to Lē-ô, while Okeanos may have some connexion with *Kīnū (l. 126)."

‡ *The Sumerian ge-baratu, black, refers to the colour of the soil.

§ *Anshak and Kishak are personifications of "The Host of Heaven" and "The Host of Earth" (Sumerian an, heaven, ki, earth, shar, host)."
THE BROOD OF TIAMAT.

(From a Bronze Dish discovered at Nineveh.)
be destroyed," and "A cry of woe shall be made; while Tiamat says (l. 50) "Let their way be made hard" or "painful!" Then l. 55 sq. we read:

"Ocean [rejoiced] at her; his face became bright:
Evil they plotted against the [great] gods.

Although the lines which related the grounds of Tiamat's enmity against the great gods are unhappily lost, it was evidently founded on a foreboding that they were destined to supplant their parents and dethrone them from the position of sole supremacy; just as the elder gods of the Greek mythology are dethroned by their own mightier progeny. The old mythmakers perceived that the new world is but the old one under new forms. They suggest the intimate connexion between the successive states of existence by the very natural metaphor of generation. On the other hand, the changes incident to the evolution of the Cosmos are symbolised by the strife which arises in the family of the gods. Variation is figured by variance, differentiation by difference; and the process of creation becomes a warfare of elemental powers. Apsû and Tiamat with their divine following are opposed to their kindred Lachmu and Lachamu, Anshar and Kishar, Anu, Bel and Ia. Ia's son Merodach, the god of light, Bil-gi or Gi-bil, the god of fire, and the Igigi or spirits of heaven.

After the great gap between lines 56 and 106 the narrative, as restored from Tablets II. and III., continues thus:

106 All the gods (i.e. of her party) turned unto her;
Cf. Rev. 12. 3-9. They cut themselves off (?), and to Tiamat's side went over.
They sulk, they plot restlessly, night and day.
Challenging conflict, they chafe, they rage;
110 They muster and prepare battle.
Cf. Gen. 1. 21. The Mother of the Depth, the Maker of All,
Heb. tanatilm Sharpfanged were they, unsparing of attack;
With venom for blood their body she filled.
115 Raging pythons with terrors she clothed;
With awful brightness she robed them, overwhelming from above:
"Whoso seeth them, let trembling overcome him!"
Let their bodies rear up, and none repel their breasts!"
She posted vipers, basilisks, and dragons;
120 Giant asps,* furious hounds, scorpion-men;
Fierce white-snakes,* fish-men, and chimæras;

* With Assyrian isum cf. Arab. ʿiswān, plur. ṣibyan, a long white and specially venomous serpent. Here, of course, a mythical serpent is intended, as in the other instances. The ideogram naturally came to be used in the sense of storm-demon, storm, because storm-clouds were mythologically conceived as serpents (Job 26. 13, Heb.).
Bearing ruthless weapons, fearless of battle:
Strict were her orders, not to be gainsaid.
Mighty the eleven (kinds of monsters) as a storm (?) she made.

Among the gods her firstborn who made her a muster,
She exalted KINGU in their midst—him she made great:
The leading of the van, the command of all,
The first lifting of weapons, the stirring up of the fray,
Mastery in conflict, winning of victory.

She entrusted to his hand, she seated him on a cushion.
"I have uttered a spell for thee, in the assembly of the gods I have magnified thee,
The rule of all the gods have I delivered unto thee!
Thou shalt be great, thou, my sole (or chosen) spouse!
Let them magnify thy name over all regions!"

She gave him the Tablets of Destiny, she put them in his bosom:
"Thy word be not made void, that which goeth forth from thy mouth be established!"

Cf Isa. 14. 13. When Kingu was exalted, having received godhead (or supremacy),
Among the gods her children he gave decrees:
"Make up your mouth, let it still the Fire-god!

The highest in valour shall become great in power!"

TABLET II.

TIAMAT'S DOINGS ARE REPORTED TO ANSHAR—HE SENDS ANU FIRST,
AND THEN IA (NUDIMMUD), TO APPEASE HER, BUT BOTH RETURN
WITHOUT SUCCESS—ANSHAR THEN APPLIES TO MERODACH, WHO
UNDERTAKES TO QUELL TIAMAT, ON THE CONDITION THAT THE
GODS RECOGNIZE HIM AS THEIR LORD.

The opening lines are lost. They probably repeated the account of
the creation of the monsters by TIAMAT (Tab. I. 111-122), though in what
precise connexion is not clear. Then followed, as before, the story of
KINGU's exaltation (Tab. I. 125-140). It is not necessary to exhibit here
the more than Homeric repetitions of the Babylonian epic. It would
seem that some messenger has reported to ANSHAR these doings of
TIAMAT, whereupon

27 [Of Anshar the soul] was mightily troubled;
[His loins he smote and his lip he bit;
his mind was agitated

30 he uttered a painful cry.
After a considerable gap in the narrative, we find Anshar bidding his son Anu undertake the reduction of Tiamat:—

66 [To Anu] his son [a word] he speaks:
   mighty one, champion,
   Whose powers are great, whose onset resistless!
[66,] and before Tiamat take thy stand;
70 Let her temper [be soothed]; her heart relieved!
   [If she be stubborn and] hearken not to thy speech,
   Address her with [a spell,] and she will be appeased!"
   [Anu heard] the words of his father Anshar,
   [Took the straight road to her], and followed the way to her.
75 Anu [went,] the grinning (?) of Tiamat he saw;
   [Anu was dismayed and] turned back again.

Anu returns to his father Anshar, and tells him how he has sped; but his words are lost. There is a complete gap of 24 lines, and only the closing syllables of the next twenty-five are preserved; but it is inferred from Tab. III. 54 that Anshar next applied to the god Nudimmud (Ir) with like ill success. Then this very fragmentary Tablet closes with a reply of Merodach to his "father," i.e., grandfather, AnshAR, who seems to have tempted him to the perilous enterprise with offers of high distinction.

[Merodach heard] the speech of his father;
130 His heart [ex]ulted, and to his father he saith:
   "Lord (?) of the gods. Arbiter of the great gods!
   If I, as your avenger,
   Quell Tiamat and preserve your lives,
   Hold the assembly, declare my lot supreme!
135 In Ub-shu-ukkin * all together joyfully take your seats;
   Framing my mouth, instead of you, I will pronounce dooms!
   Whatever I do, let it not be changed;
   Let the word of my lip return not, nor be made void!"

* The Sumerian name of the place where the gods meet at New Year, in order to "pronounce dooms," or determine destinies. It means World-gathering, Universal Assembly, or the like, and should, perhaps, be read Ub-shugin, as the symbol Ubkin had also the value gin or gin, and shu-gin resembles shu-ugin, "assembling," "total," and gin was used in the sense of ginna, "all." (Brammow, 2388.) "Ub," region, for which we also find it, is the Chinese if, yif, i, "district"; shu, "hand," = Chinese shen, "hand", gin = Chinese kūn, "concourse," "all," kūn, "to collect in crowds." (PSBA Feb. 1890, page 207)
TABLET III.

Anshar Sends Gaga to Lachmu and Lachamu to Rehearse the Story of Tiamat's Plot, and to Propose a Banquet of the Gods, at which they shall be Induced to Resign their Prerogatives to Merodach—The Banquet is Held, and Succeeds.

[Anshar] his [mouth] made up, and
[To Gaga] his [minister] a word he speaks:
"[Go, Gaga, minister] that gladdeneth my soul!
[To Lachmu and Lachamu] will I send thee.

let the gods, all together,
[Ply the tongue,] sit at the banquet,
[Eat bread,] prepare sesame-wine,
[To Merodach,] their [avenGER, decreet the lot!
[Go, Gaga,] stand before them, and
[All that I say to thee, rehearse to them as followeth:]
Anshar, your son, hath sent me;
He hath made me apprehend his will as followeth:
Tiamat, our parent, hateth us;
She hath made a muster, and raged wrathfully;
All the gods (i.e. of her party) turned unto her;
With those whom ye created, to her side they are gone."

The next thirty-four lines, relating the creation of the eleven kinds of monsters and the exaltation of Kingu, are identical with Tab. I. 106–140. Anshar then continues his message in these terms:

"I sent Anu; he durst not encounter her;
Nudimmud was dismayed, and turned back again.
Merodach came forward, the Sage of the gods, your son;
To encounter Tiamat his heart urged him to set forward.
Framing his mouth, he saith to me:
If I, as your avenger,
Quell Tiamat and preserve your lives,
60 Hold the Assembly, declare my lot supreme:
In Ub-shu-ukkin all together joyfully take your seats, and
Framing my mouth, instead of you, I will pronounce dooms!
Whatever I do, let it not be changed:
Let the word of my lip return not, nor be made void!
65 Make haste! your prerogative quickly assign him!
Let him go to encounter your strong enemy!

Gaga went, pursued his way, and
Reverently to Lachmu and Lachamu, the gods his parents,
Did obeisance, and kissed the ground beneath them;
70 He fell down, rose, and spake to them.
"Anshar, your son, hath sent me;"

Etc., etc., repeating word for word the message of Anshar (52 lines). The poem then continues (l. 125):

125 Lachmu (and) Lachamu heard, they started up (izzisitu?);
The Igigi, all of them, lamented grievously:
"What is altered, so that they have taken offence (?)?
We know not, we, Tiamat’s purpose (?)","They crowded together and went—
130 The great gods, all of them, the arbiters of destiny—
They went in before Anshar, they filled [the hall ?]:
They jostled one another in the assembly
They plied the tongue, they [sate] at the banquet;
Bread they ate, they prepared the [sesame-wine].
135 The sweet liquor altered their [sense];
They were drunken with drinking, swollen in body;
Greatly bewildered, their [cry ?] went up;
To Merodach, their avenger, they assigned their prerogatives.

TABLET IV

The Gods Exalt Merodach to be Supreme over All.—The Test of his Omnipotence—"He Spake, and it was Done"—The Arming of Merodach—The Encounter—Tiamat Slain, and her Forces Vanquished—Her Carcass Divided—The Building of Heaven.

They prepared him a chamber of state:
To receive his fathers (i.e. the elder gods) for counsel he settled therein:
Ex. 15. 11. "Thou," they cried, "art glorious among the great gods;
Thy lot is peerless, thy word exalted!"
5 Merodach, thou art glorious among the great gods.
   Thy lot is peerless, thy word exalted!
   Henceforth thy command shall not be made void;
   1 Sam. 2. 7. To lift up and to bring low be [in] thine hand!
   Isa. 55. 11. Be that which goeth out of thy mouth confirmed—unopposed thy word!

10 None among the gods shall transgress thy will!
   May plenty, the craving of the sanctuaries,
   Instead of their scantiness, continue in thy holy-place!
   Merodach, thou art our avenger!
   Cf Dan. 7. 13, 14. We have given thee the kingdom of the entire sum of things.

15 When thou sittest in the assembly thy word be exalted!
   May thy weapons not go wide—may they crush thy foes!
   Lord, spare the life of him that trusteth in thee;
   But the god that hath taken to evil—spoil his soul!
   They laid a garment in their midst:

20 To Merodach, their firstborn, they cried:

   "Let thy destiny, Lord, become manifest to the gods!
   Ps. 33. 9. Unmaking and making speak! let them be done!
   Gen. 1. 3. Make up thy mouth—let the garment perish!
   Speak to it again, and let the garment be whole!"

25 He spake with his mouth—the garment perished;
   He spake to it again, and the garment was made.
   When the gods, his fathers, saw what had come forth from his mouth,
   They rejoiced, they did homage: "Merodach is king!"
   They gave him sceptre, throne, and crown;

30 They bestowed on him a resistless sword, driving away the enemy;
   (Saying): "Go and cut off Tiamat's life, and
   Let the winds carry her blood away into obscurity!"
   The Lord's destiny the gods, his fathers, decreed:

   For a safe and prosperous journey they started him on his way.
   Hab. 3. 9, 11;
   Deut. 32. 41 sq. A lance he wrought, he laid it in rest (?)
   Dan. 10. 6;
   Ezek. 1. 27.
   Then the god took up the scimitar, in his right hand he grasped it;
   Bow and quiver at his side he slung (or fastened).
   Job 19. 6;
   He set it at the four points, that nought of her might escape:
   To the south, to the north, to the east to the west,

35 Cf Gen. 1. 2;
   Job 4. 9; Ps. 50. 3;
   Amos 4. 13.
   The four-wind, the seven wind. the whirlwind, the simoom;
   Isa. 51. 15.
   He let loose the winds he had created, the seven of them;
   To trouble mid Tiamat, they followed in his rear.
   Ps. 18. 10;
   104. 3;
   Hab. 3. 8.
   He yoked it, and harnessed the team of four thereto:
   [All of them] ruthless, spirited, fleet;
   Sharp were their teeth—flooded with foam:
   They were skil[led in attack] trained to trample down.

   * A gloss, explaining the Sumerian Im-ghul.
55 [Thereon he stood], mighty in battle;
Ps. 104. 1, 2.
To left [and right he glanced],
His whelming brightness enwrank his head.
He took a straight [course], pursued his way, and
60 Towards [an]gry Ti[m]at's lair he set his face.

[Two broken lines.]

At that time they gaz[ed] at him, the gods gaz[ed] at him.
The gods, his fathers, gaz[ed] at him, the gods gaz[ed] at him.
65 The Lord drew nigh; he beholds Ti[m]at's array (or middle);
Ex. 14. 24;
He [i.e. the Lord] looks, and [his] way is confounded,
Ps. 77. 16. His mind distracted, his purpose flown;
And the gods, his helpers, marching beside him,
70 Saw the leader [spell-bound]; their lock was confounded.
Tiamat [stood firm ?], without turning her neck,
With wanton lips uttering rebellion:
"The gods thy foes [have seen] the Lord's [terrors];
[From] their own [quarters] they have rallied unto thine!"

Then the Lord [lif]ted the storm-bolt, his mighty weapon;
[To Tiamat in her fury thus he sent back reply:
"[Why art thou so overweening, lifting thyself on high?
[Why doth] thine [he]art [prompt thee] to stir up strife?"
We omit five broken lines, in which he charges her with hating the rule of the gods, and exalting KINGU to the supremacy. Then follows:—

"[On the gods], my fathers, thou hast fixed thine enmity.

Ex. 15. 3: Stand! I and thou will do battle!"

Deut. 32. 41, 42. When Tiamat heard that,

She became as if spell-bound, she lost her senses.

Then Tiamat screamed wrathfully (and) loudly;

From the bottom, through and through, her ground did quake.

She rehearses a charm, she utters a spell,

And the gods of battle call for their weapons.

Rev. 12. 7. Then Tiamat (and) Merodach, wisest of the gods, stood forward;

To the battle they advanced, they closed for the fray.

On "Tiamat" opened her mouth to her utmost:

Jer. 51. 34. He made the blast rush into her, or ever she closed her lips.

Raging gusts her belly filled, and

Her sense was taken away, and she opened wide her mouth.


Isa. 27. 1; 51. 9.

Tore open her inside, pierced the heart,

Gripped (or quelled) her and destroyed her life.

Her carcass he threw down, upon her he stood.

When Tiamat the leader he had vanquished,

Ps. 68. 1.

Her force was broken up, her muster scattered abroad.

And the gods, her helpers, that marched beside her,

Quaked, were panic-stricken, turned their backs:

They made off (?), to save their lives.

Ps. 46. 9.

He made them prisoners, and their weapons he brake in pieces.

In the net they lay, in the meshes they sate,

The four (?) regions they filled with wailing.

Isa. 24. 21 cf.

His punishment they bore; they were shut up in prison.

1 Pet. 3. 19; Rev. 20. 2; Jude 6.

But the eleven (kinds of) creatures which with terrors she fraught,

The mob of demons that marched to her [and ?].

They were wholly hemmed in, powerless to flee;

He brought into straits; their forces [he crushed, and]

Ps. 91. 13;

Rom. 16. 20.

With their resistance trampled under foot.

Isa. 14. 12-15. And KINGU, who was exalted [above all the gods,]

He subdued along with DUGGA, [who sat] on high [at] his right hand;

He snatched from him the Tablets of Destiny, which were none of his;

He cast his spear upon them, and put them in his own bosom.

When he had quelled and crushed his enemies,

Uterly rooted out (?) the self-exalting adversary,

[And] fully established Anshar's triumph over the foe;

When the warrior Merodach had achieved Nudimmud's (i.e. Ita's) purpose;
THE FIRMAMENT AND THE FOUR REGIONS OF EARTH,
NORTH, SOUTH, EAST, AND WEST.

(Ornament from the centre of a Bronze Dish discovered at Nineveh.)
Then he made strong his ward over the captive gods, and
Back to Tiamat whom he had vanquished, he returned again.
Then did the Lord trample on Tiamat’s lower part;

130 With his unsparing scimitar he hacked
the top in pieces:
He cut through the arteries of her
blood,
Made the north wind carry it away into
obscenity.
His fathers beheld, they rejoiced, they
shouted for joy;
Presents peace-offerings brought they
unto him.
135 Then the Lord rested (or was ap-
peased); her carcass he surveys;
The bulk he divides (i.e. in thought); he
frames a device

Gen. 1. 6. 7. Then he rent her, like the body of a gazelle,* in twain;
Pss. 104. 3; 148. 4. The half of her † he wrought and made heaven’s roof.
Gen. 7. 11; 8. 2. He drew bolt[s], he stationed warden[s.]
140 Charging them not to let her waters issue forth.
The skies he traversed, the spaces thereof he surveyed, and
Made them face the face of Ocean, Nudimmud’s dwelling.
Then the Lord measured Ocean’s edifice:
A palace, the like of it, he founded, even Isharra; ‡
145 The palace Isharra, which he had built as Heaven,
He caused Anu, Bel, and Ia to dwell in as their hold (or city).

TABLET V

CREATION OF THE HEAVENLY BODIES—INSTITUTION OF THE YEAR AND ITS DIVISIONS.

There is no break between the Fourth and Fifth Tablets. The latter
tells of the creation of the stars as the “stations or posts of “the great
gods”; the institution of the year with its twelve months, each in con-
nection with three presiding stars (of the Zodiac; see Diodorus Siculus,
2. 30); the arrangements made for preventing any star from wandering
from its appointed place (cf. Jude 6. 13; Isa. 24. 21 sqq.; 49. 26); and
the making of the moon, and assignment of its functions of distinguishing

* Mānī̄, Assyrianized form of Sumerian MSN.BU, akīnīn, gazelle (literally is šra, flesh: see Brinnow, 1969).
† Berosus wrote that, after killing her, “Bel (Merodach) went back and cleft the woman
(Thalatth, or rather Thamte; leg ΘΑΜΤΕ ήΠΘΑΛΑΤΗ) in the middle, and made one half of her
Earth and the other half Heaven” (Eusebius, Chron., page 12, ed. Aubert, Venice, 1818).
‡ Sumerian: House of the Host (of Heaven).
days and revealing the nightly heavens. The Tablet thus corresponds, with striking differences, to the account of the Fourth Day’s Work, Gen. 1. 14–19.

He formed a station for the great gods; Stars like unto themselves, the Lu-mashi, he stationed [there]. He appointed the year, dividing it into seasons; The twelve months—three stars for each he stationed,

5 See Tablet VII. He founded fast the station of Nibiru, to show their boundary; That none (i.e. of these stars) might do wrong nor go astray.

The station of liel and ia he established with him. Then opened he great doors (i.e. in heaven) on both sides; 10 The barrier he made strong to left and right.

[One line omitted.]

Nannar he made shine forth, made him overseer of night; He appointed him, a being of night, to determine days:

"Every month unfailingly with crescent-crown make division (?)!

15 At the beginning of the month, and

Horns thou showest forth to reveal the heavens.

Cf Gen. 2. 2. On the seventh day the crescent-crown;

On the fourteenth

The remaining lines are too broken and too difficult for connected translation. What else the Tablet related, after the account of the celestial arrangements, we do not know. Zimmern supposes that it went on to tell of the creation of dry land and sea, and perhaps also of vegetation. Delitzsch gives a fragment, which may have belonged to the Fifth Tablet, and which seems to say that Anu exhibited the net and the bow of the victor Merodach to the assembled gods: after which the bow was placed in the sky (cf. Gen. 9. 13).

This seems to be a loan from the Sumerian, in which lu is the common ideogram for sheep, flock, and mash may mean bright, pure, shining. The stars are well called a shining flock—see Tablet VII, Reverse, 1. 7, 8.
TABLET VI.

There are no certain, but some possible, remains of Tablet VI. The sole exception is the latter half of the first line, which is quoted as catch-word of the next Tablet at the close of Tablet V. (of the gods when he heard). An interesting fragment, published in Delitzsch’s Lesestücke, may perhaps have belonged to another cycle of Creation Legends. Gunkel and Zimmern give it very doubtfully as the Seventh Tablet of the present series, adding in a note that the attribution is highly precarious. Delitzsch declares that both the form and the contents of the fragment prove that it does not belong to our Epic. It may be thus translated:

**Gen. 1. 7, 8; 26,** When the gods in their assembly (or in a body) had created [heaven ?], and

**Gen. 1. 14–16.** Had formed the firm (?) constellations
They caused [all] the living creatures to come forth,—

**Gen. 1. 24, 25.** The cattle of the field, the [wild beasts] of the field, and the creeping things [of the field],
to the living creatures
and with creeping (i.e. moving) things the city they fill[ed]
all the moving things, the whole of the creatures
... ... which in my entire family [are seen ?]

**Gen. 1. 27, 28.** [Then made] Ninigi-azag (i.e. la) two lit[le]
[Among the wh]ole of the moving things he made (them)
mighty.

The last two lines perhaps refer to the creation of the first human pair, so that their broken state is particularly tantalising. On this subject, as indeed on that of Creation in general, the Babylonians appear to have possessed various mythical accounts: but in what is probably the closing Tablet of the present series the creation of man is distinctly ascribed to la’s son Merodach.

Delitzsch, who thinks that the Sixth Tablet must have treated of the creation of the earth, of the gathering together of the waters of Ocean (Apsu) and the formation of the dry land, of the clothing of the ground with plants and trees (cf. Gen. 1. 9–12), and of making the water, air, and
earth alive with all sorts of animals (cf. Gen. 1. 20-25), has transcribed the scanty but precious remains of a much-injured fragment, which may have belonged to Tablet VI., or at least to the series. It mentions the *nagbu*, the hole or well, i.e. the abyss of *the waters under the earth* (cf. Gen. 48. 25; Exod. 20. 4): and the *nachirî*, or larger marine animals, such as seals and porpoises: after which it states that the Creator "heaped up" something, probably a dyke or barrier against the sea (cf. Job 38. 8-11). The next line mentions the "springs" (*namba'ê*), perhaps "the springs of the sea" (Job 38. 16). On the reverse side we read:

Anshar making up his mouth speaketh, unto L[achmu he saith]:

25. Above Ocean, [Nudimmud's] dwelling,
   Over against Isharra which I builded
   The places below [I] made fast (or solid)
   I will make a house; it shall be the dwelling of
   Within it let him firmly found his hold!

There can be little doubt that the founding of the earth "upon the seas" (Ps. 24. 2; 2 Pet. 3. 5) and facing heaven (Isharra), to be the home of man and the seat of his protecting deities, was the subject of these broken and partially obscure verses (cf. the last six lines of Tablet IV.). The "house," which is to be the dwelling-place of some god, or, perhaps, of mankind, may denote the ground or dry land itself, just as heaven is called a "great house" (IV. 144 sq.).—The tablet goes on to mention the institution of holy days (*nubatta*; cf. Gen. 2. 3), the "houses" or temples "of the great gods," and even the ancient cities of Nippur and Ashshur, which are thus made coeval with creation. The service of the gods in their chosen cities and sanctuaries appears to have been regarded as the ultimate reason for the origin of man and his world. In the Book of Genesis also, the building of cities (4. 17) and the formal worship of Jehovah (4. 26) begin soon after creation, in the lifetime of the first man. Quite naturally, therefore, a broken tablet of precepts concerning man's duties towards the gods and his fellows may be supposed to have followed next in the series, as the continuation or conclusion of Tablet VI.

Revers. line 11. Daily thy god thou shalt worship
With offering, word of mouth, due of [in]cense.
Towards the god thou shalt have purity of heart:
That is the due of godhead.
15 Prayer, supplication, and a humble countenance,
Early shalt thou present unto Him
And earnestly shalt thou direct (thine) hands.
In thy skill peruse the tablet (i.e. search the Scriptures).

SEAL OF ILI-UGU, THE SCRIBE.
Worship of the gods.

Fear (i.e. of God) begetteth grace,
20 And offering (in)creaseth life,
And prayer (looketh) sin.
He that feareth the gods shall not call (in vain);
He that feareth the Anunnaki shall prolong (his days).
With friend or companion say nothing (amiss);
Say not low things, (say) what is good.
If thou promise, give, (withhold) not.

It is deplorable that a document, so deeply interesting from the point of view of universal morality, should have suffered so much in transmission. But enough remains to prove, if other proof were wanting, that religion and morality were bound up together in the consciousness of the old Semitic population of Assyria and Babylonia, and in that of the Sumerians before them.

TABLET VII. (?)

"And God saw everything that He had made, and, behold, it was very good."
—Gen. 1. 31.

What is generally assumed to be the closing Tablet of this Epic of Creation, though not free from serious fractures on both sides, especially at the beginning and the end, is upon the whole better preserved than most of those which precede it. The subject is the acclamations with which Merodach was greeted by the assembly of the gods (cf. Job 38. 7; Isa. 14. 13), after his conquest of Tiamat and subsequent creative labours. He is hailed by all his titles of honour, and men are repeatedly called upon to remember his mighty works and to glorify him. (With the fifty names of Merodach cf. the ninety-nine names of Allah.)
**Obverse.**

*cf* Num. 16. 22. "Dingir Zi [Ukkin !]" secondly they cried, "Life of all the great gods !"*

Who established
Their way
* Let not [his work] be forgotten in human abodes !.

Dingir Zi Azag ! "† thirdly they cried, "Bringer of Purity (or Brightness) !

"God of the good wind ! Lord of hearing and granting !

Cf Hos. 2. 8. Maker of heap and load, author of plenty;
Isa. 60. 22. " Who turned whatever was little to much !

Cf Jer. 14. 6. " In hard straits we snuffed his good wind,

Let men say, let them praise, let them yield him submission !

Dingir Aga Azag," ‡ fourthly, " let all people glorify, —

The Lord of the pure spell, the quickener of the dead, —

Who to the captive gods showed relenting,

" Took off the imposed yoke from the gods his enemies,

" To keep them under, § created mankind,—

Deut. 32. 39; 1 Sam. 2. 6; Hos. 6. 2. The Merciful One, whose it is to make alive !

May his words (or acts) abide, nor be forgotten,

In the mouth of the Blackheads, whom his hands created !

Dingir Tu Azag," ‡ fifthy,— " let their mouth recite his pure charm,

Who with his pure spell plucked away all the rebels !

1 Sam. 16. 7; 1 Kings 8. 39; Prov. 20. 27.

Dingir Shag Zu,* that knoweth the heart of the gods, who

seeth into the belly ;

Cf Rom. 2. 3. Who suffereth not the evildoer to escape him :

Who appointeth the assembly of the gods, [who rejoiceth] their

heart ;

Who subdueth the disobedient

Who prospereth righteousness

Who [quelleth] stubbornness .

Dingir Zi Sud." seventieth ? **

* I restore Dingir Zi Ukkin iia II.e imbi napšat naphar idni rabbilt. The Sumerian expression Dingir Zi Ukkin, or rather, in the present instance, Dingir Zi kin, means God of the life of all (or, of the world); of Num 16. 22. The term Uk-kin, kin, all, whole, all together, is akin to the Chinese kung, all, k’un, flock, concourse, much as kin, work, is to kung, work, or gin, to close, to kung in the same sense. See also the note on page 5.

† Dingir Zi Azag = God that bringeth brightness or purity. Cf. Job 26. 13 (Heb.) :

By his breath (or breeze) the heavens brighten ;

His hand perseceth the furtive serpent.

‡ Dingir Aga (or Min) Azag = God of the bright crown

§ Or, to have dominion over them, to rule and restrain them (hadda = hadd, regere, or hatti = hati, coactere) The evil spirits are to be held in check by the charms and magical formulas (I. 17 “words”) which Merodach has taught the “ Blackheads,” i.e. the dark-haired aboriginal population of Babylon

|| Dingir Tu Azag = God of the pure charm

* Dingir Shag Zu = God heart-known.

** Dingir Zi Sud = God who plucks out (or banishes) oppressors, or something similar. One of the many meanings of Zi, ziz, is to pluck up, out, or away. ziz, which is explained by the Assyrian kibhab, may mean those who lead captive; cf. Heb. shabber. The main street of Babylon was called Asur-ba-bul, " May the captor not cross it! " (ibur in this instance being a by-form of ibur, or " pass along it ! " Isa 35. 8, Zeph 3. 6)
BABYLONIAN EPIC OF CREATION.

“Who endeth fury
*DINGIR SUD Ghab,” *eighthly (?), “who plucketh away [the bad],
30 “Who dissolveth their covenants . . .
“Who de[stroy]eth [all] the wick[ed]”

[Gap of two lines.]

REVERSE.

[Three or four broken lines.]

5 Hab. 3. 8, 15; * He who passed through mid Tiamat [without resting],—
Isa. 51. 10. His name be *Nebiru—he that holdeth [the middle]!
Judg. 5. 20; “Let him [lx] the courses
Job 38. 7, 31-33; of the stars
Ps. 147. 4;
Isa. 40. 26. of heaven;
Job 38. 8, 10, 11.

Like a flock let him shepherd
the whole body of gods !
Let him quell Tiamat, let him
straiten and distress her life!
10 “Unto future generations, till the
times wax old,
Let it hold good without ceas-
ing, let it rule for ever !”

Because he builded the Place,† constructed the firm Earth,
Father *Illil (i.e. Bel) called his name Lord of the World ;
Rev. 1. 4. The title the Igigi ‡ cried all together.
15 Ḡa heard it, his heart was glad:
He whose titles his Fathers have magnified—
Ex. 23. 21; Let him like myself be named Ia !
Isa. 9. 6; The whole of my commands—let him convey them all, and
John 10. 30. All my instructions be it he that shall recite !”

With the title of *Fifty § the mighty gods
Fifty his names did cry, made his way supreme.

Ex. 12. 26; Let them stand forth—let the elder enlighten ;
Deut. 32. 7. Let the wise, the learned, meditate together !
Ps. 145. 4. Let the father rehearse, make the son apprehend !
Ezek. 34. Open be the ears of Shepherd and Flockmaster ! (i.e. the king)
25 Ps. 21. 1; 63. 11. Let him rejoice in Merodach, the lord of the gods ;
His land shall sprout richly, himself shall prosper !

* DINGIR SUD Ghab = God who overwhelms the wicked (Ghab =beššub.)
† i.e. Heaven. In Rabbinic usage, God is called “The Place” (maqdm).
‡ The Spirits of Heaven
§ This was the sacred number of several gods, but especially of Ia. By proclaiming this
title, the gods completed the total of fifty titles of honour with which they successively hailed
Merodach.

S. 7566.
LIGHr FROM THE EAST.

His (Merodach's) word is sure, his bidding not reversed;

Isa. 55. 11. What goeth forth from his mouth no god hath ever made void.

Ps. 76. 7. When he is angry, no god durst face his fury.*

[Gap of two or three lines.]

Another Babylonian Account of the Creation.

The Book of Genesis, as is well known, opens with two distinct and apparently independent accounts of the Creation (1. 1—2. 4a and 2. 4b—25). It is, therefore, a fact of the highest interest that the Babylonians also possessed two accounts, differing so greatly from each other as the two before us. This second Babylonian Cosmogony, brief and bald as it is in comparison with the one already considered, yet presents many points of contact with both of the Biblical narratives. It occupies a small but clearly-written terra-cotta tablet, which was unearthed by Mr. Rassam at Abû Habbah (Sippara) in 1882. Its comparative antiquity is suggested by the bald brevity and artless monotony of the style; by the fact that it is bilingual, being written in Sumerian, the primitive speech of Shinar (Shumer) or Southern Babylonia, with the addition of a Semitic Babylonian translation inserted in smaller characters between the halves of the Sumerian lines; and by the further fact that it is preserved as a sort of hymn prescribed for recitation in the ritual of some special service, apparently held in the temple of E-Zidda at Borsippa, as indicated by the remains of the inscription on the reverse side of the tablet.

The pure house, the house of the gods, in a pure place was not made;

Gen. 2. 5. No reed had come forth, no tree been created;
Gen. 11. 3. Not a brick was laid, no brickwork built;
No house was made, no city built;
Gen. 1. 24 sq. No city was built (Assyr. made), no animals crept about;
Nippur was not made, I-KURRA † was not built;
Gen. 10. 10. Erech was not made, I-ANNA ‡ was not built;

* The religious intention of the entire poem is well shown by the hortatory epilogue with which it closes. The author's aim is not private and personal; but, like the sacred writers of Israel, he is simply anxious that king and people should be duly instructed in the great works of their God, so that, by honouring him aright, they may retain his favour and escape his wrath.

† House of Earth: Sumerian name of Bel's temple at Nippur.
‡ House of Heaven, Anu's temple at Erech, the Sumerian Ušu, which is perhaps the Enoch of Gen. 4 17.
ANOTHER BABYLONIAN ACCOUNT OF THE CREATION.

Prov. 8. 24. The Ḡṣdā* was not made, Eridu was not built;
The pure house, the house of the gods,—its dwelling was not
built (Assyr. made);

10 Gen. 1. 2. The whole of the land(s) was sea.
Gen. 1. 9 (?); Ex. 15. 8. When in the heart of the sea there was a current (or an ebb),
Then Eridu was made, I-sag-illa was built,—
I-sag-illa where, in the heart of the Ḡṣdā, Lugal-du-azagga †
made his abode;

15 Gen. 10. 10; 11. 4, 9. Babylon was made, I-sag-illa was finished;
Gen. 1. 26; Job 38. 7. The gods (and) the Anunnaki together ‡ made it (Assyr.
wrongly, he made);
Isa. 1. 26; Prov. 38. 6; 48. 8; 132. 13, 14. "The Pure City, Dwelling of their Dear Heart's Delight," a lofty
name, they called it.
The god Gil-imma (Assyr. Merodach) a tangle of reeds in face
of the water fastened together;
Dust (= earth, dirt) he made, along with the reeds heaped it up.

2 Sam. 7. 13; 1 Kin. 5—8; 20 Gen. 1. 26; 2. 7. He made mankind:
Gen. 4. 1 (?). The goddess Aruru seed of man with his help did make.
Gen. 2. 19; Job 39. 6. The beasts of the field, things having life, in the field he made,
Gen. 2. 14. The Tigris, the Euphrates, he created, put in place,
Gen. 1. 4, 10, &c. Called their name Good (or Beauty : Sumerian).
25 Gen. 1. 11, 12. Rush, sedge, marsh-grass, reed-bed, jungle, he created.
The grass of the field he made;
Gen. 1. 9; Ps. 90. 2 (?). The wild cow, her calf the young wild ox, the ewe, her yearling
the lamb of the fold;
Gen. 1. 24, 25. Garden and wood also;
Tame goat, wild goat, take their stand by him (Sumerian perhaps:
he set there).
Job 38. 8—10 (?). The Lord Merodach beside the sea piled a platform;
before he placed not
he brought into being
. trees he made
[bricks] in the place he made
brickwork he put up;
[Houses he made], cities he built;
[Cities he built], animals he formed (?);
[Nippur he made], I-kurra he built;
40 [Erech he made, I-ann]a he built.

It will be noticed that the founding of the primeval holy cities of
Nippur (Niffer), Erech (Warka), Eridu (...), and Babylon (Babili), with
their respective temples, is put in the forefront of this ancient mythical
poem. The sanctuaries and service of the gods are the final purpose

* The abyss of waters under the earth, whence springs and rivers flow.
‡ King of the pure Abode i.e. the god Ia.
† The Anunnaki were angels or spirits of "The Great Water" (Sumerian A.nun) under-
ground, the watery abyss whence the springs and rivers flow.
of Merodach’s creative activity. Nippur was the sacred city of Illil or Bel, the father of the gods and lord of the habitable world; Erech of Anu, the god of heaven; Eridu of Ai or Ia, the god of deep wisdom, who dwelt in the abyss of waters under the earth; and Babylon of Ia’s son Merodach, the creative and life-giving god. The goddess Aruru, who, according to the piece before us, assists Merodach in the creation of man, is elsewhere called Lady of the gods of Sippar and Aruru, and appears to have been the local deity of a town Aruru, which, like the town of Agade, or Accad, became in the course of time a mere suburb of Sippara. In the Epic of Nimrod (VIII. 34) she creates Ia-bâni, the satyr-like companion of Gilgamesh, by nipping off a bit of clay and moulding it (cf. Gen. 2. 7; Job 33. 6; Isa. 64. 8). The obscure statement, l. 21, that Aruru made seed (or the seed) of mankind “along with” Merodach, or with his help and cooperation, reminds us of the no less obscure exclamation of Eve, “I have formed a man along with Jehovah,” Gen. 4. 1 (Assyr. itti = Heb. ’eth).

The poem seems to open rather abruptly, unless we suppose that “the pure house, the house of the gods” (ll. 1, 9), may denote the inhabited world as known at the time of its composition—that is to say, Babylonia, or the valley of the Euphrates and Tigris (see the Ancient Map, page 231). Compare l. 10. But possibly the reference is to Eridu, the earliest and holiest city of Shinar, whose site was on the coast of the Persian Gulf at the mouth of the Four Rivers, and perhaps on an island close to the shore. Eridu, the earthly Paradise, might well be called preeminently the pure or holy house or home of the gods. It is the first thing made when there is an “off-flow, “out-flow,” or ebb of the sea from the site of it (ll. 11, 12). E-Sag-illa, House of the High Head (or top), is Ia’s temple there, as E-Sag-illa at Babylon is the temple of his son Merodach; and the name recalls the tower whose top was to reach “unto heaven” (Gen. II. 4).

Lines 17, 18 may relate the origin of the reedy marshes at the southern extremity of Babylonia, though some think that they describe the creation of the dry land.

The word rendered “animals,” l. 5, is of the greatest interest to the Biblical student. The Sumerian A-dam is literally “side-spouse,”
and seems, therefore, to denote all creatures which exist in pairs, or as male and female; so that it may be used of the entire animal creation, both brute and human. The meaning of the Sumerian term thus explains the story of the origin of woman (Gen. 2. 21 sq.), and accounts for the curious expression, “called their name Adam” (Gen. 5. 2). The Assyrian equivalent, namaššu, seems to mean things that move or creep about, being derived from a root, namaššu, which looks like a cognate form of the Hebrew ramos, to creep (Gen. 1. 21 sqq.). I read the verb in the Assyrian version of 1. 5 as naššu = namšu = namšu.

This important text was first published, with a translation, by Mr. Pinches; see T.R.A.S., July 1891.
Ancient Babylonian Map of the World.

(7th or 8th cent. B.C.)

This unique document is a tablet of dark-brown clay, unhappily very much injured. The two large concentric circles represent the Ocean-stream, which, according to the ideas of antiquity, surrounded the earth (see Homer and Hesiod. Herodotus was the first to doubt the theory: ii. 23). The cuneiform writing between these circles reads: NÂR MARRATIM, "The Bitter (or Briny) Flood."

Each of the triangular projections from the outer circle, of which there seem to have been seven when the tablet was intact, is vaguely marked as a "district" or "region (Haupt: "island"); and on the left side of each, an inscription specifies its exact distance (from the nearer shore, or from Babylonia?). The inscription to the left of the great hole on the top of the outer circle, where one of these triangular projections once existed, reads: 5 (7) KAS-BU ina birit, "Five KAS-BU (i.e. six hours) between"; with the strange addition, ashar DINGIR BABAR NU SHI LAL (shamshu la innamar), "where the sun is not seen," which reminds us of Homer's Cimmerians (Odys. ii. 14).

The two parallel lines, which run across the ground of the inner circle, represent the river Euphrates, and the little rings on each side are the cities of the territory through which it flows. At the top of the right
(i.e. on the left bank of the river), the word *shadû*, "east," is written. The Euphrates cuts through the great city of *din tir.ki*, *i.e.* Babylon, the larger part of which lies on its left or eastern bank. Below, in the south, the river enters the *apparu* or "marshes."

The tablet supplies an excellent illustration of the state of geographical knowledge at the time. *Cf.* the four rivers of the Babylonian Paradise, mentioned in the closing lines of the legend of the Flood (page 41); and *see* Professor Haupt's paper, *Wo lag das Paradies?* in *Ueber Land und Meer*, No. 15. 1894/95.

*Gen. 2. 10-14.*
Babylonian and Assyrian Seals.

Herodotus states that in his day every Babylonian wore a seal (i. 195). This, no doubt, had been the case from time immemorial. And probably no better illustrations of the religious beliefs and ritual of the Old Babylonians and Assyrians are to be found than those afforded by the subjects engraved on the extant cylinder-seals or signets, obscure as many of these remain, owing to our still imperfect acquaintance with the corresponding literature. Statues and sculptures of the oldest period are rare; but we possess a considerable number of these smaller but not less precious relics of the distant past, many of which are as old as the times of Sargon of Accad, Ur-ba'u and Dun-gi of Erech, Gu-dea of Lagash, and Hammurabi or Amraphel of Shinar (Gen. 14). The specimens given in this work, some of which are published for the first time, range in date from about B.C. 4500 to the close of the Assyrian monarchy (7th cent. B.C.). The usual shape of such seals is that of a small roller or cylinder, pierced lengthways, and sometimes fitted with a swivel for use. The names of the owners, of their fathers, their gods, and their cities, are sometimes added in the old linear character. (The impressions, as rolled out on wax, are reproduced here.)

The subjects represented are usually those which meet us again on the sculptured walls of temples and palaces. The most prominent among them are scenes from the Epic of Nimrod, which celebrates the exploits of Gishtubarra or Gilgamesh (Nimrod) and his friend Ia-bâni. Ia-bâni is a mythical hero, with human head and bust, but with the horns, ears, and hind-quarters of a bull; and this strange pair may be regarded as the remote archetypes of the better known Herakles and Cheiron or Theseus (see page 25, No. IV.). Another frequent subject, variously modified, is
No. I.—Supposed scene of the Temptation.

No. II.—A priest presenting a votress to a deity.

No. III.—Women gathering dates.

No. IV.—Episodes in the Epic of Nimrod.
prayer and sacrifice. As a rule, the gods have the human form; composite figures are confined to subordinate spirits, demigods, cherubic beings, and demons. In this latter respect, the religion of Mesopotamia presents a striking contrast to that of Egypt.

Sometimes, though rarely, the scene is either a human sacrifice, as Ménant was the first to suggest, or at least a ceremonial symbolically imitating such a rite (page 152, No. III.). Other seals of similar style appear to represent scenes of initiation in religious mysteries, like those of Eleusis or of the Mithraic worship (page 27, No. VI.).

In some archaic specimens, we seem to see the very beginnings of the art of seal-engraving. The small chalcedony cylinder figured on page 27, No. V., shows a sacrificial scene of very primitive execution, in which limbs are indicated by straight lines, joints by round holes (cf. also pages 10, and 25, No. II.). The progress from these rude outlines to the masterly handling of animal forms, exhibited by seals as old as the time of Sargon I., B.C. 3800, is very remarkable (see page 45, No. 2). No later Babylonian or Assyrian work can be compared with these masterpieces of the early Chaldean kingdoms for breadth and freedom of treatment and truth to nature.

Assyrian seals are less common than Babylonian (see pages 11, 31). They are usually made of harder and finer materials, such as onyx and chalcedony. The flounced robe and the cap curving upward in horn-like projections (pages 15, 57), so characteristic of early Babylonian cylinders, are wanting to them. When inscribed, it is in the Assyrian cuneiform; and their subjects are the sacred tree, the winged solar disk, the eagle-headed cherub, and other religious types familiar in the Assyrian sculptures.

In No. I. we have the famous scene of the palm-tree with pendent fruit, towards which two seated figures are each stretching out a hand, while a serpent stands erect behind one of them. George Smith supposed that this might represent the Temptation (Gen. 3), noting, however, that "the two figures seem both to be males" (Chaldean Genesis). Others since have taken the fact for granted, but it is very doubtful: compare No. II., a seal in my own collection, where we see a god or goddess with a stellar symbol before the statue, a priest or king worshipping, and behind him an erect serpent and a naked woman. (Possibly the scene may be explained by the custom mentioned by Herodotus (i. 181 sq.), and the naked female may be Bel’s chosen bride. On the other hand, she may be a goddess; as the serpent denotes goddesses in Egyptian hieroglyphs.) In No. III. two
women are gathering dates, and apparently presenting them to a third figure (perhaps a deity, as the crescent moon is seen before it). In the right-hand corner is a cartouche with the name Ta-Ta.

No. IV. seems to represent Gishdubar (Nimrod) and his friend Ia-bânî in conflict with the lion and the bull; and, on the other side of the defaced inscription, the capture of Ia-bânî (episodes in the Epic of Nimrod).

No. VI., a seal of green jasper in my possession, bears the name of its owner in archaic (linear) characters, viz.:—

GISH TUG. PI. UD. A. RA
URU. MU. SA. (or LIG ?),

which in Semitic Babylonian may be read:—

migir Pir-Nunna
Ala-mukish.

"Ala-mukish, the favourite of the god ḫ Pir-Nunna."

It seems to exhibit a religious rite, perhaps a human sacrifice, or a ceremony of initiation.

No. VII. is noticeable for the animal-form, probably representing a demigod or demon.
Assyrian Sacred Trees with Cherubic Figures.

The sacred tree is common to almost all ancient religions. It is found among the Arabs, Phœnicians, Canaanites, Jews (cf. the groves, or rather Asherahs, 1 Kings 14. 23; 2 Kings 17. 10); among the Hindoos, the Persians, and the Scandinavians. It is therefore natural to find apparent traces of it in the sculptures of Assyria and Babylonia. It appears to have been most prevalent in Assyria during the Middle Empire, B.C. 900–721; and the representations are found at Nimrud (Calah, Gen. 10. 11), and Khorsâbâd (Dûr-Shargâni, i.e. “Sargon’s Castle”), but not at Nineveh.

According to an old bilingual Babylonian hymn in praise of the god Ea or Ia (4 R. 15, 52b, sqq.),

“In Eri-du a dark gish-kin tree grew,
On holy ground it sprang up:
Its appearance was that of gleaming lapis lazuli,
Lying in the deep” (i.e. seen under water).

MALE CHERUBIC FIGURES, KNEELING BEFORE A SACRED TREE.

The rest of the hymn refers to the god, not to the tree as my friend Prof. Sayce supposed (Hibbert Lectures, 1887, page 238). It may be rendered thus:

“Ea’s way * in Eridu is fraught with abundance;
His abode is the sanctuary of the earth;
His resting-place is the bed of the goddess Bau;
Into the (his) pure House, whose shade spreads abroad like that of a forest,—
into it none may enter.”

* Probably referring to the procession in which the god’s image or ark (Babylonian “ship”) was carried along the streets on certain festivals, in order to ensure peace and plenty.
CHERUBIC FIGURE.

An Assyrian Winged Human-headed Bull, representing a guardian genius or spirit.

(From the palace of Assur-nasir-pal, king of Assyria (c. 883-869 B.C.), at Calah, the modern Nimrud.)
The two remaining lines are too defaced for translation.

The Gishkin was, perhaps, a kind of palm (Chinese k'iung, kwang ?), or a conifer (Chinese k'ien ?). Black, white, and grey species are mentioned elsewhere. Eri-du, “Good City,” being the principal seat of the worship of Ia, the tree was perhaps sacred as giving oracles by the motion or rustling of its leaves: like the oaks of Dodona, the laurel of Delos (Virgil En. 3. 91), and that of Delphi (Hymn to Apollo, 390); cf. 2 Sam. 5. 24. The “Teacher’s Oak” or “Terebinth” (A.V. plain of Moreh), Gen. 12. 6; “The Oak of the Diviners” (A.V. plain of Meonenim), Judg. 9. 37; perhaps also Deborah’s Palm, and even the Burning Bush, may reflect the same order of ancient ideas. The Arabs still believe the thorny bushes of the gharqad or box-thorn (a large species of Rhamnus), capable of uttering prophetic words, and regard the samūra, or Egyptian thorn, as sacred.

The trees before us are conventional representations of the palm. On the settlement of the Babylonians in the Plain of Shinar, or South Chaldea (Gen. 11. 2), they probably found the Plain covered with palms. The character for palm, which was read both gi-shimmar, “shimmar tree,” and shanga, “pure, “holy,” suggests that the name Shangar (Shinar), Shumir, may mean either Palm country or Holy Land. Cf. Deut. 34. 3. According to an Arab proverb, the palm has a hundred uses beneficial to man; and, as regards Babylonia, the inscriptions prove that at an early period it supplied food, both for men and cattle, wood for building, fibre, and many other useful products, whilst its dates yielded wine. The palm was sacred to the pre-Islamic goddess Athtar (i.e. Ishtar or Ashtoreth) among the Arabs, as also among the Phœnicians.

The kind of tree is indicated by the palm buds at the termination of each branch, the “palmettes,” which passed into Greek art in the form of the “honeysuckle” ornament.
Female (or Youthful) Cherubic Figures, standing before a Sacred Tree.—In this illustration the symbol held in the hand of each figure perhaps indicates the sex. The tree is, as usual, conventionally treated, and may represent a grove of palms rather than a single tree. The uplifted hand suggests blessing.

All the illustrations are taken from Assyrian sculptured slabs now in the British Museum.
AN ASSYRIAN WINGED HUMAN-HEADED LION, REPRESENTING A GUARDIAN GENIUS OR SPIRIT.
Assyrian Cherubic Figures.

Guardians of Gates and Doorways.—Guardian Genii were not unknown to the Assyrians and Babylonians, although the designation Cherubim has not yet been found in the inscriptions. It is, however, probably akin to the Assyrian term karūbā, “the mighty” (cf. Ps. 29. 1). At the doors of the royal palaces and temples were placed winged human-headed lions and bulls, as also huge serpents. These strange composite figures were known by the name of šēdī (Heb. šēlīm, Deut. 32. 17, A.V. devils), and lamassē, and were placed at the entrance to public buildings to protect the royal pathway and to repel enemies.

Gen. 3. 24.

So the Cherubim guard the way to the Tree of Life. Cf. also the two Cherubim overshadowing the Ark, Exod. 25. 18; which were probably winged human figures like those which we see performing similar functions in Egyptian paintings. In Ps. 18. 10; 104. 14 a cherub appears as Jehovah’s steed or chariot; i.e. the storm-cloud borne onward by the blast. The Cherubim of Ezekiel’s vision (Ezek. 1 and 10) seem to combine the principal Assyrian forms in one.

The Scorpion Men.—On this small Assyrian seal, a flaming incense burner stands between the winged human-headed figures, whose composite bodies end in a scorpion’s tail curled back ready to sting. Above them is the winged solar disk.

These figures are supposed to represent the “Scorpion Men” described in the Babylonian Epic of Nimrod. There, the scorpion-man and his wife keep the gate of the mountain Māšḫu, which had to be passed to reach the Abode of the Blessed (cf. Gen. 3. 24).

“...Their upper (i.e. human) part reacheth to heaven, and their bosom (i.e. the scorpion body) to the underworld; whose terror is overpowering, and whose look is death (cf. the Greek Gorgon); whose splendour is awful, overthrowing mountains. At sunrise and sunset they watch over the sun.”
Eagle-headed Cherubic Figure.—The eagle-headed figures of the Assyrian sculptures have been by many considered to be representations of the god Nisroch (2 Kings 19. 37); but for this identification there is no ground whatever. No such name as Nisroch is known in the inscriptions; and the most tenable explanation is that Nisroch is a textual error, not for Nergal, as some have supposed, because there was a temple of Nergal at Nineveh, but for the well-known Assyrio-Babylonian deity Nusku or Nusku rīʿā, “The Shepherd Nusku,” a title of Ninib. (See Halévy, Journal Asiatique, 1879, page 387.)

The monuments afford us some explanation of what the eagle-headed creatures represented. The Babylonians believed that before the creation of man the world was occupied by a number of composite beings, half men and half animals; and among these, we are told in the so-called Creation Tablet of Cutha, were—

"warriors with bodies of birds of the mountain gorges, men with the faces of birds of the desert."

Like other cherubic figures in the sculptures, this one also holds a basket and a palm-spathe (in the act of fertilizing a palm-tree: a process often represented. The Assyrians and Babylonians considered the various arts of husbandry to be of divine origin: cf. Isa. 28. 23–29). Others think of a fir-cone, with which the figure is sprinkling the tree with holy water. Dr. Bonavia has proved that fir-cones were used by the ancients for such purposes (Trans. Ninth Congress of Orientalists, vol. ii.).
The Chaldean Story of the Flood and the Chaldean Noah.

The Deluge Tablet, of which there are several copies in the British Museum, is one of the most important inscriptions yet discovered. It forms the eleventh book of the Chaldean Epic of Gilgamesh, or Nimrod. It is introduced there because the eleventh month of the Babylonian calendar, according to which the Epic was arranged, was called "the Month of the Curse of Rain," or "the Month of Destruction," corresponding to the eleventh Zodiacal sign of Aquarius.

The story is evidently older than the Epic into which it was woven; and is therefore more ancient than B.C. 2200, the period at which the Epic is supposed to have been drawn up. It is related to "Gilgamesh" by his ancestor Nāh-napishtim * (i.e. Rest of Soul), called also Atra-hasis or Ḫasisatra (= the Greek Xisouthros), "the very wise or pious, who is the Chaldean Noah.

The principal points of contact with the Hebrew account are:

The Deluge is a punishment for sin. Atra-hasis and his family are servants of Ia, the god of the watery abyss. The other gods decree a flood. He is directed to build a ship to hold himself, his family, and the craftsmen (who were under the special protection of Ia), as well as the various kinds of animals. The ark is covered with pitch without and

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* Haupt and others read the ideogram Pir-napishtim, "Offspring of life." But the Sumerian Ghis 2z represents an older Guz-zi = Kush-zi = Nāh-napishtim, "Rest of soul," i.e. "Tranquil-hearted," whence the Hebrew Nāh, i.e. Rest, is abridged by omission of the second element in the Babylonian name.
within, and has a deck or covering. The rain lasted six days and nights. The birds—a dove, swallow, and raven—are sent forth, and the last returns not. The ark rests on the mount of Nizir. The rescued come forth from the ark. Sacrifice is offered, and the gods gather round the altar smelling the sweet savour. The gods agree not to punish mankind again with a flood. Finally the hero and his wife are taken or translated, like Enoch, to live like gods in the immortal land at the mouth of the four rivers of Paradise.

The chief part of this important text is translated here, Scripture parallels being suggested in the margin.
Their counsellor the warrior Bel,
Their throne-bearer* Ninib,
Their champion Innugi.
Nin-igi-azag, even In, had sat (or lurked) near them, and
Their talk (or purpose) he repeated to the reed-fence:
"Reed-fence, reed-fence! house-wall, house-wall!†
Reed-fence, listen! and house-wall, give heed!
Man of Shurippak, son of Ubara-Tutu,

Gen. 6. 14. Pull down the house, build a ship!
Leave goods, seek life!

Gen. 6. 19. Cause seed of life of every sort to go up into the ship!

vv. 15, 16. The ship which thou shalt build,
Exact be its dimensions,
Equal be its breadth and its length!
On the ocean launch it!"

I understood, and said unto In my lord:

Gen. 6. 22; 7. 5. "The command, my lord, which thou spakest thus,
I honour, I will do [it]!"

[But what shall I answer the city, the people and the elders?"

In framed his mouth and speaketh,
He saith unto me his slave:
"[.Ans]wer thus shalt thou make unto them:
'Bel hath rejected and hateth me, and
I may no longer dwell in your city, and

Gen. 4. 14. Towards Bel's ground I may no longer turn my face: but
I will [go] down to the Ocean,[and] with [In] my [lord] will I dwell!

[Upon] you it will rain heavily"

[Some twelve lines broken, or gone altogether.]

BABYLONIAN CYLINDER WITH SACRIFICAL SCENE.

* i.e. the Cherub on which they rode forth in wrath (1's 18. 12, Isa. 19, Ezek. 4 sqq.)
† The fence and wall of Ninh-napishtim's home-stead on the river-bank.
†† This looks like a variant rendering of the previous line, and may therefore imply an original Sumero-Accadian text, of which the extant Assyrian is a translation.
On the fifth day I laid down the frame of it;  
At its bulwarks (?) its sides were 140 cubits high;  
The border of its top equalled 140 cubits (i.e. every way).  
I laid down its form, I figured (or fashioned) it:  
I constructed it in six stories,  
Dividing it into seven compartments;  
Gen. 6. 16 (?)  Its floors I divided into nine chambers each.  
Water-peg inside it I drove in (to stop leaks).  
I chose a mast (or rudder-pole), and supplied what was necessary:  
Gen. 6. 14.  Six sars of bitumen I poured over the outside,  
Three sars of bitumen [I poured over] the inside.  
While the basket-bearers were carrying three sars of oil aboard,  
I reserved one sar of oil, which the libations (? × consumed;  
Two sars of oil the shipmen stowed away.  
For [the men's food] I slaughtered oxen;  
I slew [small cattle] every day;  
New wine, sesame wine, oil and grape wine.
The people [I gave to drink], like the water of a river.
A feast [I made], like New Year's Day.

[Five lines.]

[With all that I possessed I freighted it;
With all that I had of silver I freighted it;
With all that I had of gold I freighted it;

Gen. 7. 7, 8. With all that I had of seed of life of every sort [I freighted it];
I put on board all my family and my clan;
Cattle of the field, wild beasts of the field, all the craftsmen, I put on board.

Gen. 7. 4. “When the Lord of Storm at eventide causeth the heavens to rain heavily,

Gen. 7. 1. Enter into the ship, and shut thy door!”

That time came:
The Lord of Storm at eventide caused the heavens to rain heavily.
I dreaded the appearance of day;

Gen. 7. 16. I entered the ship and shut me my door.
For the steering of the ship, to Buzur-Bel the shipman

The great vessel (deckhouse? I handed over, with its freight (or gear).

1 Kings 18. 44 sq. There rose from the foundation of heaven a black cloud:

Rimmon in the heart of it thunders, and

Xebo and Merodach march before;
The Throne-bearers march o'er mountain and plain.
The mighty Dibbarra (or Girra) wrenches away the helm;
Ninib goes on, pouring out ruin.
The Anunnaki (earth-spirits) lifted torches;
With their sheen they lighten the world.

Amos 5. 8. Whatever is bright he turneth into darkness.

One day the southern blast
Hard it blew, and
Like a battle-charge upon mankind rush [the waters.]
One no longer sees another;
No more are men discerned in (descried from) heaven.

Perhaps an alternative version of the preceding line. Delitzsch renders the two lines:
"The storm's beginning saw I, to experience the storm I had fear." But it was at nightfall
that the warning came. The storm burst the next morning.
The gods were dismayed at the flood, and
Sought refuge in ascending to highest heaven: lit. the heaven of Anu:
   The gods cowered like dogs; on the battlements (of heaven) they crouched.
Jer. 6. 24.  Ishtar screams like a woman in travail,
The loud-voiced Lady of the gods exclaims:
Gen. 3. 19.  "Yon generation is turned again to clay!
As I in the assembly of the gods foretold
the evil—
Like as I foretold in the assembly of the gods the evil;—*
   A tempest for the destruction of my people
I foretold.
Isa. 64. 8.  But I will give birth to my people (again),
though
Hab. 1. 15.  Like the fry of fishes they fill the sea!"
The gods because of the Anunnaki wept with her;
The gods were downcast, they sate a-weeping:
   Closed were their lips
Gen. 7. 12, 17.  During six days and nights
Wind, flood, storm, ever more fiercely whelmed
the land.
When the seventh day came, storm (and) flood ceased the battle,
   Wherein they had contended like a host:
Gen. 8. 1.  The sea lulled, the blast fell, the flood ceased.
   I looked for the people (nidma), with a cry of lamentation;
Gen. 7. 21 sqq.  But all mankind had turned again to clay:
   The tilled land was become like the waste.
Gen. 8. 6.  I opened the window, and daylight fell upon my cheeks;
   Crouching I sit (and) weep;
Over my cheeks course my tears.
   I looked at the quarters (of heaven), the borders of the sea;
Gen. 8. 5.  Towards the twelfth point rose land.
   To the country of Nizir the ship made way;
Gen. 8. 4.  The mountain of the country of Nizir caught the ship, and
   suffered it not to stir.
One day, a second day, the mountain of Nizir, etc. (as before);
A third day, a fourth day, the mountain of Nizir, etc. (as before);
   A fifth, a sixth, the mountain of Nizir, etc. (as before).
Gen. 8. 6-12.  But when the seventh day was come,
   I brought out a dove (and) let it go.

Variant rendering of the previous line.
† A terra-cotta figurine, representing Gishubal or Gilgamesh (Nimrod), which was
   found along with other similar statuettes, cylinders, and amulets, buried in small hollows
   below the pavement of the courts of Sargon’s palace at Khorsabad. These objects were
probably designed as talismans against the infernal spirits.
The dove went to and fro, but
Found no foothold (lit. standing-place), and returned.
Then I brought out a swallow (and) let it go.
The swallow went to and fro, but
Found no foothold, and returned.
Then I brought out a raven (and) let it go:
The raven went off, noticed the drying of the water, and
Feeding, wading, croaking, returned not.

Gen. 8. 17, 20. Then I brought out (everything) to the four winds, offered
 victims,
Made an offering of incense on the mountain top;

Num. 23. 1, 29. Seven and seven tripods I set,
Into their bowls I poured calamus, cedar, fragrant herbs;

Gen. 8. 21; Lev. 26. 31. The gods snuffed the odour,
The gods snuffed the pleasant odour,
The gods like flies swarmed above the sacrificer.

But when Ishtar was come from afar,

Gen. 9. 13-16. She lifted up the Great
Gems (?), which Ann had made to adorn her.
"These gods," (she cried) "by mine azure collar (lit. by the lapis lazuli of my neck), I will never
forget !

Gen. 8. 1; 9. 15. These days will I bear in
mind, and nevermore forget !
Let the gods go to the incense-offering ;
(But) let Bel never go to the incense-offering !
Forasmuch as he took no counsel, but caused the flood,
And delivered my people to destruction."
But when Bel was come from afar,
He saw the ship, and Bel waxed wrathful ;

He was filled with rage at the gods, (and) the Igigi (i.e. the spirits of heaven):
"Some soul" (he cried) "hath escaped !

* The character for tum, "flies," "insects." Cf. the Chinese tang, tang, "rainbow," which is written with the same character denoting "insects." The Babylonian myth evidently regards the rainbow as the great jewelled collar of Ishtar, held up, arch-wise, in heaven (cf. page 201).
Let not a man survive the destruction!"

Ninib frameth his mouth and speaketh—
He saith to the warrior Bel:
"Who then but IA doeth the thing?
IA is versed in every wile."

IA frameth his mouth and speaketh—
He saith to the warrior Bel:
"Thou, O sage of the gods (and) warrior—
In no wise hast thou been well-counselled in causing a flood!
On the sinner lay his sin!
On the guilty lay his guilt!

(But) remit (somewhat)! let him not be cut off! forbear! let him not [be swept away]!

Gen. 9. 11. Instead of thy causing a flood,
Ezek. 14. 12-21; 5. 12, 16, 17; 2 Sam. 24. 13;
Hos. 13. 7;
Jer. 5. 6. Instead of thy causing a flood,

Let famine break out and [desolate] the land!
Instead of thy causing a flood.

Let pestilence (lit. Girra; i.e. the god of plague) come and slay mankind!
I divulged not the decision of the mighty gods;

Job 4. 12, 13. (Some one) caused Atra-Hasis to see visions, and so he heard the
decision of the gods.  

Thereupon he took counsel with himself (or made up his mind);
Bel came on board the ship,
Seized my hand and led me up (out of the ship),

Gen. 9. 1. He turned us face to face, and standing between us blessed us,
(saying):
"Ere this, Nāh-napishtim was human;

Gen. 3. 5, 22. But now Nāh-napishtim and his wife shall be like us gods!
Gen. 2. 10-14. Nāh-napishtim shall dwell far away (from men), at the mouth
of the rivers!"

Gen. 5. 24. Then they took me, and made me dwell far away, at the
mouth of the rivers.

* The site of the Babylonian Paradise, at the mouth of the four rivers, Euphrates, Tigris, Karūn, and Kerkha. This suggestion, and some of the renderings here adopted, are due to Professor Paul Haupt, the principal authority on the original text.
An Archaic Babylonian Seal, representing the Chaldean Noah.

This Seal is commonly assumed (after G. Smith, *Chal. Gen.*) to represent Nùh-napishtim, otherwise Atraḫasis, the Chaldean Noah, in his ark. Really, it represents him in his dwelling at the mouth of the Four Rivers of the Chaldean Paradise, on each side of which is a figure of Gilgamesh-Nimrod, holding an oar. A worshipper stands in front.

Fragment of another Babylonian Account of the Flood.

In 1875 the late George Smith wrote as follows: "The 'Izdubar Legends' appear to me to have been composed during the early Babylonian empire, more than 2,000 years B.C." (*Assyrian Discoveries*, page 166). Early as this date may have appeared, it has recently been shown to be none too early. At the last Congress of Orientalists (Paris, 1897), Scheil gave an account of a fragment of a tablet containing a different version of the story of the Deluge, which was unearthed by himself in the course of his excavations at *Abû Habbah*, the ancient *Sippara*. Although the document is sadly mutilated, it is of the highest importance because of the colophon which gives the date as well as the name of the scribe, and because it connects the story with Sippara, as does Berosus (Euseb. *Chron.*, ed. Schöne, page 20 sqq.), whose account differs in some respects from that which is embodied in the Epic of Nimrod. The colophon, according to Scheil, runs thus: "Second Tablet of the history (beginning), *Whilst the man slept*. Tablet of 439 lines. Mullil-Aya (or Ellit-Aya), the Scribe. Month of Sebat, day 28, the year when Ammizaduqa the king built the fortress *Ammizaduqa's Place* at the mouth of the *Euphrates*." (With this mode of marking a year by an event cf. *Amos* 1. 1.)

Thus the new text of the Deluge Story is actually dated by its writer at some point in the century 2250-2150 B.C. The tablet, however, from which he made his copy must even then have been already old: for it appears that he could not read it in some places.
The Babylonian Legend of Gilgamesh-Nimrod.

"Even as Nimrod, the mighty hunter before the Lord."—Gen. 10. 8-10.

Gilgamesh or Gishtubarra, the old Sumerian demigod, who was called in Semitic-Babylonian Nārūdu—a weakened form of Navrūdu = Namrūdu, i.e. Nimrod—is the prototype of the Greek Heraklès, whose celebrated Twelve Labours recall the twelve episodes or books of the exploits of Gilgamesh-Nimrod, which constitute the old Babylonian Epic of that name.

Three archaic Babylonian Seals are figured:—

In Seal No. 1, Gilgamesh and the Lion, which many consider the absolute masterpiece of old Chaldean art, the mighty hunter is grappling with a huge lion, or raising it when vanquished upon his brawny shoulders: as Heraklès in the Greek myth overcame the Nemean Lion, or as Samson rent the lion in twain by the vineyards of Timnath. The tall reeds suggest the Chaldean marshes as the scene of the exploit. The hero is naked, wearing only a narrow girdle or belt above the middle; and, like Samson when he rent the lion, he has nothing (i.e. no weapon) in his hand. His strong, sinewy frame is broadly and powerfully indicated. Here, as always, he is seen full face. His long curling locks and beard remind us again of Samson. The inscription is apparently "Kasha-Nāri priest of Dûru (or Isin) the scribe, thy servant." As Gilgamesh is a solar hero, the lion may represent the Zodiacal constellation of Leo.

Seal No. 2 shows Gilgamesh and his companion Ia-báni in conflict with a bull and a lion. On the right stands the hero, grasping the lion by the throat with his right hand, and holding a fore-paw of the beast with his left. Ia-báni is seizing the bull by horns and tail from behind—literally taking the bull by the horns—as he is said to have done in the 6th Tablet of the Epic of Nimrod: while Gilgamesh, whose figure is repeated, takes the animal by the throat and fore-leg in front. The bull is "the Bull
of Anu, which that god created to destroy Gilgamesh, at the request of Ishtar, whose wooing the hero had despised. It is the Zodiacal constellation of Taurus, in the sun's annual path through the heavens.

The inscription of the owner's name at the extreme right is effaced; but the style and execution prove that the seal belongs to the same early period as the similar one in the New York Museum and that of Sargon I., B.C. 3800, in the De Clercq collection.

In the Epic of Nimrod, the ancient city of Erech is the hero's residence; and in Gen. 10. 10 Nimrod appears as the founder of Babel, Erech, Accad, and Calneh.

Seal No. 3, according to the inscription in the right-hand top corner, belonged to "Ussi, the brother of the king of Erech, the scribe, thy servant." It may be referred to the times of Ur-ba-u and Dun-gi (B.C. 2700). The central figure, the only one whose head is covered, who carries a sceptre, and towards whom the others look, those nearest him having the hands folded on the breast in the usual attitude of deference, is probably the king of Erech. He wears the flounced robe of the Babylonian priests and gods, which, according to Heuzey, was really a fleecy stuff or woollen tissue, with tufts arranged in rows, called by the Greeks kaunakes (the poet Menander mentions a purple robe of this kind; cf. Josh. 7. 21). Two of his attendants wear a dress of similar material, and carry wands of office. Immediately behind him walks a shaven personage in a fringed robe, who may represent the scribe, the owner of the seal. An armour-bearer or body-guard, with bow and quiver, and an arrow in the right hand, leads the way. Under the inscription two slave-boys are seen, carrying a stool and a bundle of some kind.
An Inscribed Limestone Tablet (6 in. by 3\(\frac{1}{2}\) in. by 2 in.) from Sippara (Abū Habbah).
An Inscribed Limestone Tablet (6 in. by 3\(\frac{1}{4}\) in. by 2 in.) from Sippara (Abû Habbah).

Transcription into neo-Babylonian Characters.
An Inscribed Limestone Tablet from Sippara
(\textit{Abû Habbah}).

\textit{Transcription in Roman Letters, and Translation.}

This venerable relic of the remote past, found some years ago on the site of the temple of the Sun-God at \textit{Abû Habbah}, the ancient Sippar (Sippara), in Southern Babylonia (by some wrongly identified with \textit{Sepharvaim}), is important as exhibiting the oldest known forms of the archaic Babylonian writing, from which the cuneiform characters were in course of time developed. It probably belongs to the period B.C. 4500-4000 (cf. page 155). It seems to be part of an old temple-register, not only giving an account of the flocks and herds and other property of the sanctuary, but also briefly chronicling events of interest affecting the sacred lands. Professor Hommel considers the town A-\textit{idinna}, mentioned in the 13th line, whose Assyrian name would be \textit{Nadu}, to be identical with the \textbf{Nod} of Gen. 4. 16. The tablet is now in Mr. Ball's collection.

\textit{a} The capital letters mark Sumerian words, the small type Semitic Babylonian words and terminations, the occurrence of which here and there proves the text to be of Semitic origin.

\textbf{Col. I.}

\begin{tabular}{l}
( \textbf{GAL} ) \textit{Grand (Account ?)}
\hline
\hline
\textbf{III DIB DIB} \textit{Three sheep}
\textbf{be-li BAL SIB} \textit{To the Lord the shepherds sacrificed;}
\textbf{XII GUD X LID} \textit{Twelve bullocks, ten heifers. —}
\end{tabular}

\textbf{Col. II.}

\begin{tabular}{l}
\textbf{II SHE-GISH SAG} \textit{Two (crops ?) of best sesame.}
\hline
\textbf{20 I TU-PI GUSH-GIN} \textit{One \textit{tu-pi} of gold:}
\textbf{1 ZA-BAR} \textit{One of bronze.}
\textbf{SHU-ZALLI} \textit{Burnished.}
\end{tabular}
Col. I.—cont.

5 SUB NU-NU SIB
The shepherds lived on (their) flesh.
C (?) BUR NIR
A hundred (?) bull calves in u-di-la-tim
In the stalls.
X BUR NIR
Ten bull calves
SHU-BALAG
DA DA GISHGAL (?) MAR
Were sacrificed on the south and west borders.

10 XI NIR DINIR NIN-GAL
Eleven bull (calves) to Ningal.
XI NIR TU-LAL-TIM
Eleven bull (calves) for breeding.
XXX BUR NIR
Thirty bull calves in A-DINNA-KI
At Nod (?) .
X BUR NIR
Ten bull calves

15 in ASH-NA-AK-KI
At Ashnak.
I DUR-DUR
One boar.
XX BI-NI DUN
Twenty fat porkers.
X BI-NI DUGGA
Ten fine hogs.

Col. II.—cont.

unu-uru-ki
At Ereh (?).
1 TU-PI GUSH-GIN
One tu-pi of gold ;

25 LX (?) MA-NA ZA-(BAR)
Sixty (?) manehs of bronze, ka-me-ir
Dark
KUNIN TA
As pitch.
GISH-GI GAL
The swamp overflowed be-li GÜ
The Lord's domain .

30 UR GISH AN
Together trees and corn
i-mu-tum
Died.
E DA DA
With ditches on the borders
NU-SHAR
The gardeners
GISH-SHAR
The garden

35 DIM-DIM
Enclosed : DARRA
Vegetation
UM-ME-SHAR
Flourished.
On the reverse of the tablet four lines are ruled, but only two filled up. They are inscribed:—

SHUNGIN XXV UXU GUN—A—A

Total: twenty-five dwellings. Gunna (i.e., prob., the scribe’s name).

The third line exhibits a single arrow, the beginning of a character left unfinished. The tablet has evidently been broken in half, perhaps by those who found it. The publication of the part we possess may lead to the identification of the other portion, a result much to be desired.

The reference to the temple-garden in Col. II. 28 sqq. might be illustrated by many passages in the Babylonian religious texts. Thus in W.A.I., Vol. IV., pl. 25, which gives the service appointed for the consecration of an image of the Moon-god, we read what may be rendered as follows:—

At sunset in the garden

[Thou shalt pray] to Bel; his throne thou shalt cover with the cloth thereof;
The great tablet in the garden thou shalt set up. At sunrise
On the bank of the river, a grassy place, pure water draw; three knots
For la, Shamash, and Merodach thou shalt tie;
One knot for this god (i.e., the new statue) thou shalt tie;
Dates, wheaten meal for sprinkling, honey, butter thou shalt place;
Make splendid, make rich (thine offerings)! Three drink-offerings to Bel, Shamash, and Merodach pour;
One drink-offering to this god pour; best wine pour out, and
Set on plenty. The great basin take up, and into the great basin
Cedar, cypress, tamarisk, the herb *mashtakal*, a palm sapling,
The reed *shulatu*, honey, butter, oil, choice oil, thou shalt put.

The temple-lands would be necessary for the production of all these ritual requisites, as well as for the maintenance of the priests and their dependents. See my version of the entire text, in the *Proceedings of the Society of Biblical Archaeology*, February 1892.
Head of a Mace or Sceptre Inscribed with the Name of Sargon I.

A number of objects of this kind, mostly in limestone or marble, exist in the British Museum and other collections. The writer possesses two in fine blue chalcedony (see page 217), dedicated respectively to the gods Merodach and Nebo, and dating from the period of the New Babylonian empire. On sculptures and seals, gods and kings hold sceptres with similar heads (see pages 53, 160). The example figured here was found in the lower strata of the excavations of the Temple of Sippara, and bears an inscription of Sargon I., king of Accad (Gen. 10. 10): whose date is
fixed by a statement in the inscription of Nabonidas, the last native king of **Babylon**, B.C. 555:—"I dug down to a depth of eighteen cubits, and the foundation inscription of **Naram-Sin**, the son of Sargon, which for 3,200 years no king my predecessor had seen, the Sun-god, the great lord of E-Bakka, the dwelling-place of his delight, suffered me to behold." This makes the date of Naram-Sin about B.C. 3750, and that of Sargon, who reigned fifty years, B.C. 3800. The inscription upon the mace-head reads "**Sargon**, king of the city, king of **Agade** (Accad). To the Sun-god in Sippara I look (for help) ; cf. Pss. 123. 1, 2; 141. 8. This inscription is written in Semitic Babylonian, and therefore shows that the characters, the invention of the Sumerian (Turanian) population of Babylonia, had been long in use, and were borrowed by the Semites even earlier than B.C. 3800. The same thing is proved by the inscribed bricks and door-sockets of Sargon and his son Naram-Sin, found by the Pennsylvania expedition in the ruins of E-Kurra, the great temple of Ellil or Bel at Nippur, now called Nuffar, supposed by some to be the Biblical Calneh. (See Hilprecht: **Babylonian Expedition of University of Pennsylvania**, Vol. I.).
Seal of Ilu-Ishtar (?)

This old Babylonian seal, figured in Plate X. of the Rev. H. G. Tomkins' learned and luminous work *Abraham and his Age*, and described by him on page xxviii of the same book, was found by Cesnola at Curium in Cyprus. The inscription may be thus read in Semitic Babylonian: 

\[ Abil-Ishtar (?) abil Ilu-bani arad ili Naram-Sin, \]

which means: "Abil-Ishtar (?) son of ILU-BANI, servant of the god NARAM-SIN."

Abil-Ishtar, the owner of the seal, therefore, was either a servant of the king Naram-Sin, who is called a "god," as the Pharaohs were called by their subjects; or he was the priest of the cult of Naram-Sin, who, like Gudea and other Babylonian monarchs, was deified and served with regular offerings in a special sanctuary after his death. Whether the worship of the old Babylonian sovereign extended to Cyprus, we cannot say. The seal of Abil-Ishtar (?) may have found its way into the Temple-treasury of Curium simply as a rare and precious object. Moreover, it is uncertain whether the king Naram-Sin, or the god of Accad, who appears to have borne that designation, is intended by the inscription. M. Thureau-Dangin has lately published the legend stamped on a document addressed to Lugal-Ushumgal, a patesi of Sirgulla, contemporary with Sargon and Naram-Sin, which reads as follows: "The god NARAM-SIN, god of AGADE (Accad). SHARRU-IŞDAĞAL the scribe, thy servant" (*Revue d'Assyriologie*, Vol. IV., No. III., page 76).

As M. Dangin observes, we can hardly ascribe too much importance to the epoch of Sargon and Naram-Sin. By the substitution of a great and compact empire for the numerous small rival principalities into which the country was parcelled out, and by the remarkable impulse given to all branches of activity, and by the full expansion in all directions of an art, a culture, a civilisation, the slow development of which had occupied the previous centuries, nay, millenniums, it marks a culminating point in the history of the ancient East.

* Vol. VI. of the "Bible Student's Library" Eyre & Spottiswoode, 1897.
Inscribed Statue of Gudea, King of Chaldea.

(Circ. B.C. 3000 or 2800.)

This long inscription is in a somewhat later form of the archaic linear Babylonian character. The language is the non-Semitic Sumerian. The statue and inscription show the skill of the Chaldean sculptor as early, perhaps, as B.C. 3000. The stone is hard diorite, which the inscription tells us was obtained from MAGAN, a country formerly identified with the peninsula of Sinai, but which is now more probably considered to be N.E. Arabia, bordering on Babylonia and the Persian Gulf. The inscription records the building by Gudea of the temple of his god, Ningirsu, or Nin-Sugir, "the Lord of Sugir" (Sun-gir = Shinar?).

The statue is one of eight, some standing, others sitting figures, some under life-size, and others over it, which were found by M. de Sarzec at Tell-Loth in 1881, and are now in the Louvre. All these statues have lost their heads; but one of the two heads on page 134 may have belonged to one of them, as these heads were found among them, in the central court of the palace. The statue here reproduced is known as "Gudea the Architect," the plan of a building and a graduated rule being sculptured on the lap.

Though the main topic is the building of "E-Ninnu," the temple of "Ningirsu," the inscription throws some light on Gudea's relations to other countries. Thus in col. v. 21 sqq. we read:

"When he had built the House of Ningirsu, Ningirsu his beloved King, spake, and opened wide his (Gudea's) way from the Upper Sea (i.e. the Persian Gulf) to the Lower Sea (i.e. the Mediterranean)."
On Amanum (= Amanus, N. of Lebanon), "the cedar mountain," he felled cedars for the building of his temples, and fetched various kinds of stone from the mountains of Martu, or Syria and Phoenicia. From Meluchcha, i.e. probably N.W. Arabia as far as the borders of Arabia Petraea, he brought hardwood trees and gold dust; from Gubix haluku trees; and nalua stones from Barsib (Borsippa), conveying them down the Euphrates in "great boats. (See page 116.)

In col. vi. 64 we have the important notice:—

"With the sword the city of Anshan in Elam he subdued; its spoils to Ningirsu in E-Ninnu he dedicated."

"Anshan," or Anzan was the kingdom of Cyrus, some 2000 years later.

In col. vii. 10 Gudea records that he brought stone from Magan for making this statue of himself, to which he gave the honorific name, "O My King Whose House I have built, be Life my Guerdon!" and dedicated it in "E-Ninnu, bidding the statue make constant appeal to his god, whose statue, no doubt, it faced:—"Speak thou to the image of my King!" All the statues of Gudea have the hands folded on the breast, in the manner of Oriental servants awaiting orders—a token of the king’s continual worship and service. (So David would fold his hands when he "went in and sat before the Lord," 2 Sam. 7. 18.)
The Old Sumerian Inscription known as

Gudea B.

I have translated this inscription from the text as published in De Sarzec’s Découvertes en Chaldée. The version of Amiaud, there given, is the only one I have seen. Gudea’s date is fixed by an inscription which mentions his son Ur-Ningirsu as contemporary with Dun-gi, king of Ur (see Winckler, Untersuchungen, i57.9).

Col. I.  In the House of Ningirsu his King, the image of Gudea the Patesi of Sirgulla (Zerghul), who built the temple E-Ninng. One cab of strong drink, one cab of victual, half a cab of fine millet (?), half

2 Kings 6.25, cab. 1 cab of ground corn (?), as a continual offering * he appointed. If a Patesi revoke it, transgress Ningirsu’s command,—may his own continual offering in the House of Ningirsu be revoked, his own behests be thwarted!

Col. II.  To Ningirsu, the mighty Hero of ELIL, (= Bel), Gudea the Giver of Ornaments (?), the Patesi of Sirgulla, the Shepherd named by the heart’s choice of Ningirsu, faithfully regarded by Nin-Na (the Goddess of Nineveh), might-endowed by Nin-Dara, gifted with eloquence † by the goddess Bat, the child born of the goddess Gatuming, with kingship’s high sceptre endowed by the god Gal-Elim.

Col. III.  of the Irving, far and wide, Destroyer through Dunshagga; whose supremacy is the creation of Ningishzida his god.

When Ningirsu had looked upon His city with faithful eye, when He had named Gudea for faithful Shepherd of the land, when amid the magnates (?) He had established his power, then he purified [and] inspected the city, he made a ring-wall (?), the banks (?) of the canal he examined.

Col. IV.  2 Kings 23.7.  The sodomites, [Col. IV.] the catamites, the he banished from the city. He who did not behave properly with women (?) powerful officers threw him into the canal.

The House of Ningirsu, the Mansion (?) of Heaven and Earth, in a pure place he built: a grave (?) he violated not, a coffin (?) he violated not: a mother (deceased) her child did not disturb. The Gatewardens (Prefects), the Mayors (chazans: city-governors), the Scribes, the sergeants, the overseers (?) of this work, wore garments of goats’ hair (?). The Scribes strengthened their hands.

* to his own statue  The cultus of Gudea was maintained after his death (see Scheil Réueil de Travaux, vol. xviii., pp. 64 sqq.) He was actually called “the god Gudea,” like the Egyptian kings and the Roman emperors.

† Gudea may mean speaker, orator (Gude = bish, to speak)
Col. V.

In the city a coffin was not made, a body was not laid in earth; the wizard priest (or sorcerer) performed no rite (?), poured forth no lamentation; the mother, the family uttered no lamentation.

In the dominion of SIRGULRA a man, having a suit, to the place of swearing brought no man: an architect (lit. draughtsman) did not plan (or build) any man’s house.

For NINGIRSU, his King, he prepared splendid adornments. In E-NINNE (the chapel called) “May Rimmon lighten the Darkness!” he rebuilt, and restored its dwellingplace. Within it his own chosen sepulchre of fragrant cedar he built him.

Ps. 18. 28.

When he had built the House of NINGIRSU, NINGIRSU his beloved King commanded, (and) from the Upper Sea unto the Lower Sea his way He opened. From Amànum, the mountain of cedars, [trunks of cedars, whose [length was 70] cubits, [and trunks] of cedar, whose [length] was 50 cubits, [and trunks] of box (?), whose [length was 25 cubits, for beams he felled, (and) to this land (or from that mountain) he conveyed. Many dykes, as a defence against floods, before it he made. Many (sacrificial) knives (? or swords) of flashing bronze, 7,000, he made. Of flashing bronze the waterpipes on its sides and front he made. Of flashing bronze the waterpipes of its eustems (? he made. Of those cedars (some) into great doors he wrought; with splendid decoration he made them (i.e. the doors) surpassing, (and) in E-NINNE he set them up; (others of them) in E-MUS-KIA-SU-DE-DA * he fashioned into beams. From the city of URSU (Tasu ?), from ML. ILIL, ZABANUM-trees, huge SHADUK-trees, TUBERUM-trees, (and) GIN-trees, for beams (?) he felled; [Col. VI.] in E-NINNE into beams he fashioned them. SHUMANUM from the mountains of MUNA, MUSALLA from the mountains of the West Country, (and) NAGAL-stone he fetched; into inscribed slabs he made them, and on the side-walls (?) of E-NINNE he set them up. From TISHJUM (＝DEDAN) in the mountains of the West Country, SHIRGAL-GARBAS-stone he fetched; into URBABBA post (?) he wrought them; for the door-bars in the House he set them up (?). At KAGARAL-KI, in the Copper Mountains, he dug out copper; into weapons (?) unsparring he wrought it. From the land of MELUCHARA, he fetched ashit wood; [into ] he made it. Much (?) kusa-stone he fetched; into weapons (?) spears for the mighty he wrought it. Gold dust from the mountains of GERMAM † he fetched; into weapons (?) spears for the mighty he made it. Gold dust from the land of MELUCHARA he fetched; for the E-MARTU (House of the Storm-god) he

* i.e. The lofty House, the place into which the Sick were carried (for healing)
† i.e. Khalkh, S. E. of Mediha (Hommel)

S. 796.
wrought it. IM-ga-um he fetched. From GUDNA, the land of the GALUM-tree, he fetched GALUM-wood; into bolts (?) he fashioned it. From MADGA-land, from the mountains of the river GALUMA, mineral pitch he fetched; the platform of E-NINNA he built therewith. IM-ga-Um he fetched. From the mountains of BARSIB with NALUA-stone great barges he filled; the base of E-NINNA he surrounded therewith. With arms he crushed the city of ANSHAN in FLAM; the spoils of it for NINGIRSU in E-NINNA he laid up.

GUDNA, the Patesi of SIRGULLA, when he had built E-NINNA for NINGIRSU (and ?) adorned it with decorations; when a House of Imagery (or carven work, such as no Pontiff-king had ever built for Ningirsu, he had built; (his) name he inscribed; an ornament (viz., his own statue) he prepared (cf. Col. V. 14); the commands of NINGIRSU he faithfully performed. From the land of MADGA hard stone (= diorite) he fetched; into his own likeness (i.e. the statue) he formed it; LU-GAI-MUBAN MUNARU NAMETI NIMAMU (My King, Whose House I have built, let Life be my Reward!) for a name he called it; in E-NINNA he placed it. GUDNA to the statue gave command: "To the statue of my King say thou it!" (i.e. the prayer expressed in thy name).

After I had built E-NINNA, His beloved House, I enfranchised debtors (lit. loosed interests). I washed hands (i.e. cleared all liabilities). During seven days corn (food) was not restricted (?);

Cf. 1 Kings 8. 65. the bondmaid was made equal with her mistress, with the bondman his lord was put on a par in my city with the powerful his inferior, at his side, reclined. The bad man from this House I repelled. To the behests of NINA and NINGIRSU I was heedful. No oppression (?) did the rich man commit; violence (?) the mighty man did not commit. The house which had no son, its daughter presented its offering; in the month of (?) before His Image she placed it.

For the statue (i.e. of GUDNA) neither silver nor lapis lazuli let there be! neither copper nor tin, nor bronze, as covering (or ornament), shall any man bestow (or lay on)! be it hard stone only! let a place of drinkoffering be appointed! the work (?) of the pious let no man destroy! The statue before Thee, O NINGIRSU, the statue

Col. VIII. of GUDNA, [Col. VIII.] the Patesi of SIRGULLA, who built NINGIRSU’s E-NINNA,—the man that shall take it out of E-NINNA, that shall erase his (GUDNA’s) inscribed name (or name-inscription, MUNAR)—the man that shall carry it off (as spoil)—the man who, on the New Year’s Festival, instead of my God his own God (NINGIRSU is my King); among the people shall honour with libations,—my decrees shall put down, my gifts shall reverse,—in
the chanting of my stated prayers my name shall take out, his own name shall put in,—the side-walls (or platform cf. vi. 11) of Ningirsu, my King, of their casing shall strip (?), before Him shall not sing (?);—(In the days to come, of the exalted Seed a Patasi of Sirgulla E-NIN.KU for Ningirsu my King shall rebuild, who shall prepare splendid decorations. His commands let no man alter, nor put down his decrees (!)—Of Guéda, the Patasi of Sirgulla, whose his commands shall alter, his decrees put down (or annul), may An, Ellil, Nin-Garsag, En-Ki the Righteous, Enzu (= Sin) whose Name man uttereth not; Ningirsu King of Arms, Nin? the Lady of Oracles (?). Nin-Nara the Warrior King; the Mother of Sirgulla the glorious Gatamdu, Bau the Lady eldest-born of An (= Heaven), Ishtar the Lady of Battle, the Sun-God the King of Lightgiving, Ishum the Overseer of the World, Gal-elim, Dunshagagana. Nin-Mar-ki i.e. Lady of the West-land, [Col. IX.] eldest-born of Nina, Duzu-arzu Lady of Ki-SU-NI-KI (i.e. Borsippa) (and) my God Nin-Gish-zidda alter (i.e. mar) his lot! like an ox in broad day may he be slaughtered, like a wild bull in full strength (or fast bound) may be be slain! his throne may the men he has carried captive lay in the dust! his children, his name to blot out let them set their mind! his name, in the House of his God, from the tablets may they take out! may his God regard not the people’s crying! with the rain of heaven may He smite it! with the waters of earth may He smite it! nameless may he go forth (i.e. die)! let his noble (?) offspring become base! That man, like one who hath done evil unto a righteous man, far away at Heaven’s foundation (?) in the marshes (?) may he abide! Of the Deliverer of the Gods, the Lord Ningirsu, His Majesty let the world declare!

Ps. 109. 9–15. Reading the character kak for Xi. See Brunnow, 7459.
† As the Jews came to avoid uttering the awful name of Jehovah (or Jahvah).
‡ Taking ur (beam) as phonetic for ur (foundation).
Bronze Statuette of a God or Pontiff-king.

This curious figure, 8½ inches high, found in a cavity of solid brickwork, bears an inscription of Gudea. It was cast in mould, thus showing that the art of casting bronze was known even at so remote a date; and it also bears traces of being chased and inlaid with gold in a primitive style of Damascene work. In the earliest Babylonian hymns, a man purified from sin is often compared to glowing molten bronze; a fact which indicates a very early knowledge of the working of metals. (The tiara with horns, conventionally indicated in profile, is characteristic of gods and genii or divine beings in the Assyrian sculptures.) It is generally held that the cone served for fixing such figures in cement. M. de Sarzec found several others; among them a statuette of a woman standing on a cone, and a bull lying on one, each concealed in a similar cavity (see illustration, page 59).

Gudea got his copper from Kâni dém. The Sumerian Kân.sûm, "Father’s Gate Country," in Semitic Babylonian Abul-abishu, "Gate of his father," is a name which, according to Hommel, refers to the passage of Gilgamesh-Nimrod through the "gate or pass of the mountains of Mash (the high plateau of Central Arabia), which was guarded by the mythical Scorpion-men, when he went to seek his forefather Nûh-napishtim (see page 31).
Fragments of Assyrian Clay Tablets, inscribed with early Hieroglyphic Forms of Cuneiform Characters.

These three fragments, the smallest of which came from Kuyunjik or Nineveh, and the two larger ones from Nimrud or Calah, exhibit certain cuneiform characters side by side with the antique hieroglyphic figures or rude outlines of objects, from which they were slowly developed in the course of time and use. It is a curious fact that the primitive picture-characters of Babylonia had already lost their original shapes long before the time of Sargon I. (3800 B.C.), whereas the Egyptian hieroglyphs survived unaltered throughout the whole course of Egyptian history.
Ur of the Chaldees, and Inscribed Bricks from its Site.

Ruins of the Great Temple of the Moon-god.—The explorations of Mr. Loftus have proved that the site of the city of Abram, Ur of the Chaldees, is represented by the mounds of Mugheir, or rather Māqīyyar, situated on the west bank of the Euphrates, about 150 miles below the site of Babylon. The city of Ur, called by the primitive Sumerian population of Babylonia Uru-unu-ki, "Brother's or Protector's (i.e. the Moon-god's) dwelling-place," was one of the oldest city-kingsdoms in Babylonia; and its situation on the western side of the Euphrates, bordering on the desert, made it one of the first towns in which the Semitic people, the ancestors of the Hebrews, would settle. It was probably occupied at a very early period, certainly before B.C. 3800 by the Semites. The principal temple here was dedicated to the Moon-god, called En-zu and Nanna by the Accadians, Sin (cf. Sinai and Wilderness of Sin), or Nannaru, the "bright one," by the Semites. In Josh. 24. 2 it is expressly stated that when the family of Terah dwelt on the other side of the Euphrates they served other gods than Jehovah.

The following lines from a bilingual hymn to Nanna-Nannaru, "Lord of Ur," may suggest how closely akin might be the ideas and language of Babylonian and Hebrew devotion:—

"Father, merciful, relenting, whose hand holdeth the life of all the world,  
   Lord, thy godhead, like the far heavens, filleteth the broad sea with awe,  
   Creating the world, fast-founding the temples, proclaiming their names,  
   Father, begetter of gods and man, causing the sanctuary to be founded, ordaining  
      the freewill offerings!  
In heaven, who is supreme? Thou alone art supreme!  
On earth, who is supreme? Thou alone art supreme!  
As for thee, when thy word is spoken in heaven, the seven spirits bow their faces;  
When thy word is spoken on earth, the spirits below kiss the ground.  
When thy word above sigheth like the wind, it causeth food and drink to sprout  
   forth abundantly:  
   When thy word worketh on earth, vegetation springeth!"
In the Elamite invasion of Chaldea in B.C. 2280 the city of Ur, like most of the cities of Chaldea, fell into the hands of the enemy, and the new rule may have proved particularly oppressive to the Semitic population, among whom we may number the family of Terah. No doubt at that time large numbers of Semites left the country, and, among others, the family of Terah, who removed to Haran. The inscriptions show that the city of Kharran, the modern Haran, was affiliated with the city of Ur, and had a temple of great antiquity dedicated to the Moon-god. This temple was restored by Assur-năṣir-pal (B.C. 885), by Shalmaneser (B.C. 858), by Assur-bani-pal (B.C. 668), who was crowned there, and by Nabonidus (B.C. 555). It is also worth notice in this connection that the Assyrians had a god Laban; a name which recalls that of Laban, Jacob's uncle, who lived at Haran (Gen. 29. 4, 5). Possibly Laban, "the white," was a title of the Moon-god of Haran, as one of the Hebrew terms for moon is leḇānā (fem. of lāḇān, white). Laban, we know, was an idolater (Gen. 31. 19, 30).

Inscriptions of two Kings of Ur of the Chaldees (circ. B.C. 2800).—These inscriptions are in archaic Babylonian characters. The language is Sumerian. Ur-Ba'u reigned circ. 2800 B.C.: Dun-gi was his son and successor.

(1) Brick-stamp of Ur-Ba'u. It reads: "Ur-Ba'u, king of Uru, who the house of Sin (i.e. the Moon-god) did build."

(2) Brick-stamp of Dun-gi. It reads: "Dun-gi, the mighty man, king of Uru, king of Shumir and Accad (i.e. all Babylonia, both south and
north alike), E-HARSAG (i.e. the House of the Mountain), the house that he loveth, did build." The "House of the Mountain" was the temple-tower of Ur.

The following inscriptions afford additional illustration of the power and activity of Dun-gi:—

An inscription on a black stone in the British Museum (1 R. 2, No. II. 2) may be transcribed and translated thus:—

**INSCRIPTION OF DUN-GI**

"For the goddess (Ishtar), the Lady of E-ANNA, his Lady, DUN-gi, the mighty man, king of Uru, king of Shumir and Accad, restored E-Anna to its former state, and built (or rebuilt) its great wall."

E-ANNA, "The House of Heaven," was the temple of Ishtar at Erech.

On another black stone, found at Tell Ecd, near Warka (Erech), we read:—

**INSCRIPTION OF DUN-GI**

"For the Lord of the West Country (Syria), his Lord, the god DUN-gi, the mighty man, etc. etc. as in the last inscription built (or rebuilt) his House MUG. GIL. SA in GIR. SU (?)."

A restoration of the three step towers of Babylon will be found facing page 220.
Portrait of Hammurabi, or Amraphel,  
King of Shinar.

This tablet from the temple of the Sun-god at Sippara (pages 48, 155, 205, 208), now Abū Habbah, is of much interest, as bearing the portrait and inscription of a king who may have been contemporary with Abram.

Hammurabi was one of the greatest monarchs of early Babylonian history, being perhaps the first of them who succeeded in uniting all the independent city-kingdoms and establishing a Babylonian empire. During his reign of fifty-five years, and that of his son, the empire of Chaldea included the whole of Syria; and the use of cuneiform writing became established there (cp. the Tell el-Amarna letters, e.g. page 86). At this time also many important literary works, such as the Epic of Gilgamesh, or Nimrod (page 44), were either composed or translated from the Sumerian into Assyrian.

During the same period Babylonian commerce reached a high stage of development, as many documents extant in the British Museum demonstrate.
Inscribed Cylinder of Arioch (?), King of Ellasar.

This cylinder from Babylonia contains a most important inscription of Babylonian and Elamite kings. It is a votive memorial of Eri-Enzu, or Eri-aku, king of Larsa (Ellasar), for himself and his father, Kudur-Mabug, king of Ur, and of Shumir (Shinar) and Accad. (The reading of the name is uncertain. It means "Servant of the Moon-god"; in Semitic, Arad-Sin. Both Enzu and aku were titles of Sin; but it is at present only a conjecture that the name here written in Sumerian ideograms, Uru (?)-Dingir-en-zu, was pronounced Eri-aku.)

In the year B.C. 2280 the land of Chaldea was invaded by the Elamite king, Kudur-Nankhundi, "Servant of the god Nankhundi," and most of the principal cities were taken and sacked. For a period of about eighty years the Elamites were rulers in Babylonia; and the old capital, Erech, being destroyed, the Elamite viceroy, who was usually a member of the reigning family, had his seat of government at Larsa. At some time during this Elamite rule the invaders pushed on and conquered Syria and Palestine, the sovereignty of which, according to Gen. 14. 4, they retained for a period of thirteen years. On bricks found at Ur, Kudur-Mabug styles himself "Father of the West Country," i.e. Syria. Some account of this rule, the revolt, and the expedition to reconquer Southern Palestine are found in the same chapter of Genesis, which may in part be based on Babylonian documents. The names of the allies in Scripture and the monuments correspond as follows:

**Scripture.**

Ananaph, king of Shinar = Hammurabi, or Hammu-rapaddu, king of Shumir, S. Babylonia.

Arioch, king of Ellasar = Eri-aku(?), king of Larsa.

Chedorlaomer, king of Elam = Kudur-Lagamar, or Kudur-Laghamal,*

Tidal (LXX., Targal; king of Goyin) = Tudhala,* king of the Gut (mountaineers of Kurdistan).

**Monuments.**

The overthrow of this foreign dominion took place about B.C. 2200, on the accession of Hammurabi to the throne, shortly, no doubt, after the defeat in Syria; and it is recorded upon a contract tablet that—

"then Hammurabi the king prosperous marched, and Eri-aku and the king of Elam he defeated" (Baboon).

* See page 70. The name of Kudur-Lagamar has not yet been found; but it is composed of the Elamite elements Kudur, "servant," and Lagamar(a), the name of a deity whose image was carried off by Assur-bani-pal at the sack of Susa. Moreover, it is like the Elamite royal names, Kudur-Mabug and Kudur-Nankhundi.
Upon these data we arrive at a very near approximation to the date of the migration of Abram, which may have taken place between B.C. 2280 and B.C. 2255. There are a number of other inscriptions of Hammurabi in the British and other Museums.

According to a statement of Nabonidus, Hammurabi reigned seven hundred years before Burna-Buriash (see page 211): thus, circ. B.C. 2200, or, as others think, circ. 2000. He was the sixth king of the first Babylonian dynasty, which Professor Hommel has quite lately proved to have been of Arab origin. The names of these kings are as follows:—Shumū-abi (Shem is my Father), Sumu-la-ilu (cf. Lael, Num. 3. 24), Zabium (warrior), Abi-Sin (son of Sin), Sin-muballit (Sin quickeneth), Hammurabi (‘Amm is great), Samsu-iluna (the Sun is our god), Abishû’a or Ibišu (Arab. Abi-yathû’a), Ammi-satana, Ammi-zaduga (‘Amm is righteous), and Samsu-satana. After the reduction of the Elamite power established at Larsam, Hammurabi and his successors ruled over the whole of Babylonia until his dynasty was again dispossessed by the Elamites (Kassites).

A letter of Hammurabi to his vassal Sin-idinna, king of Larsam, published by Scheil in the Revue Biblique, 1896, page 601, was supposed by that scholar to prove that Chedorlaomer was no mythical personage, but a real king of Elam contemporary with the writer. The text as transcribed by Scheil may be thus translated:—

"Unto Sin-idinna say thus: I Hammurabi restore thee the goddesses of Emutbal (i.e. II. Elam), thy conquest in the day of Chedorlaomer (written Ku-dur-la-akhl-ga-man). When the god thy maker (or father) is angry, with the men (i.e. warriors) of thy hand overthrow men, but let goddesses abide undisturbed in their dwelling!"
From this it would seem that after the battle which decided the fate of the Elamites, and which is expressively called "the Day of Chedorlaomer," just as Isaiah (9. 4) alludes to Gideon's famous rout of the Midianites (Judg. 7) as "the Day of Midian," Sin-idinna had sent the Elamite goddesses, taken from the enemy by himself, as a present or trophy to his overlord. Hammurabi returns them, with the pious injunction that in future wars his vassal should be content with the overthrow of human

enemies, and leave gods unmolested. Mr. L. W. King, of the British Museum, however, has just published a text from a photograph of the original, which shows that Scheil's copy is very incorrect, and especially that the name of Chedorlaomer is a misreading of Inukhsamar. Mr. King's version is as follows:

"From Hammurabi to Sin-idinna. The goddesses of Elam which are assigned to thee, the troops under the command of Inukhsamar will bring to thee in safety. When
they reach thee, with the troops that are in thy hand destroy the people, and the goddesses to their dwelling let them bring in safety."

Hammurabi orders the restoration of the captive deities, probably on account of some misfortune, which his priest-prophets explained as due to their anger. (See Letters and Inscriptions of Hammurabi, by L. W. King, page xxxvi. Luzac, 1898.)

Sumerian and Semitic-Babylonian Inscription.

This inscription is written in two languages—Sumerian, the Turanian dialect of the old Babylonian people, and Semitic Babylonian, a language akin to Hebrew. It contains the names and titles of Hammurabi, king of Babylonia B.C. 2200, and shows the existence at that time of a bilingual population. In connexion with the story of the Confusion of Tongues (Gen. xi), we may remember that the plain of Shinar or South Babylonia

has always been a land of mixed peoples and languages. In the very earliest days we find two Turanian sister dialects, the Accadian and Sumerian; then Semitic Babylonian, with Elamite, Kassite, and Assyrian. Later comes Hebrew; and after the Captivity, Median, Persian, Greek, and other tongues, until almost every language of antiquity is represented in the city of Babylon.
Obverse of an Unbaked Clay Fragment in the British Museum.

The text of this document, which is one of several related fragments, is obscure, and the tablet itself appears to be comparatively late (4th cent. B.C.?); but it derives considerable interest from the fact that it contains the names of Ku.ku.ku.mal,* or Ku.dur.ku.mal, which Mr. Pinches reads Kudur-laghamal, Eri.e.aku or Eri.e.ku.a, and Tu.ud.gulu.a.a, which more or less resemble the Chedorlaomer, Arioch, and Tidal (Heb. Tidghal) of Gen. 14. The reading of the first name, however, is highly precarious, although it is probable that the first half of it was Kudur; and, in any case, it is certain from the fragmentary context that the persons intended by these names are not those mentioned in Gen. 14.

Ku.su ku.ku.mal is perhaps only a scribe's error.

"For SIN his King KUDUR-MABUG, Father of the West Land, son of SIMTI-SHILHAK, in the day when SIN anticipated his prayer, the garden great and splendid of SIN, for his own life and the life of ERI-AKU his son, for the men of LARSA he made it." (See 1 R. 2, No. III.)

Here the Elamite sovereign of Ur calls himself "Father, i.e. protector or suzerain of Syria (see page 64). He worships the Semitic deity Sin, the moon-god of Ur, calling Him his "King"—a frequent title of JEHOVAH in the Old Testament, especially in the Psalms. He records the making of the temple-garden (cf. page 49) as a thank-offering to the god.

Inscription of Ha-am-mu-ra-bi (Ḥammurabi), on a Slab of Limestone in the British Museum.

"For the goddess (Ishtar) of ZARI-UNUKI, his majestic Lady, the mil-lal of Heaven and Earth, his Lady, ḤAMMURABI, the called of ANU and BEL, his ShuMAsh, the Shepherd that delighteth the heart of MEKUDESH, the Pastor dear to the heart of ISHTAR, the mighty king, the king of Babylon (KA-MAHRA-KI), the king of SHUMIR and ACCAD, the king of the Four Quarters of Heaven, the king who the sanctuaries of the great Gods new-made; in the day when ISHTAR, who maketh his tokens good, delivered SHUMIR and ACCAD unto his sovereignty, (when) prostrate into his hands she delivered them; for ISHTAR his Beloved (in) ZARI-UNUKI, the city of her Ladyship, E-ZI-KALAMA (The House of the Life of the Land) her beloved House he built." (For original old cuneiform text, see 1 R. 4, No. XV. 1.)
Tablet of Assur-Nāṣir-Pal I., King of Assyria.

This fine text preserves a prayer of a king who reigned five or six centuries before the times of Moses and the Exodus. The old Assyrian monarch calls upon—

"The Lady of Nineveh,
The loftiest of the gods,
The daughter of the Moon,
The sister of the Sun,
The Queen of Heaven and Earth,"

Ishtar, to deliver her devoted servant from deadly sickness. The piece may be called a Psalm of Supplication, and its language often recalls the familiar phraseology of the Hebrew Psalter. [See Brünnow, Zeitschrift für Assyriologie, Vol. V., 69.]

Assur-nāṣir-pal I. was the son and successor of Samsi-Ram-mānu I., who reigned about B.C. 1820, and built a temple of Anu and Rimmon in his capital city Assur: but little more is known about either of these ancient kings.
ASIATICS IN EGYPT.

A Family of the Āamu of N. Arabia going down into Egypt, depicted in the Tombs at Beni-Hassan in Upper Egypt, about midway between Memphis and Thebes.

(12th Dynasty, circ. B.C. 2678.)

In the tomb of Khnum-hotep, the governor of the city of Menāt-Khufu in the reign of Usertesen II., is represented in the paintings on the wall the visit of thirty-seven of the people of the Āamu—men, women, and children,—who bring a gift of mestr emit, "kohl" or "cyc-paint," to Khnum-hotep.

ENTRANCE TO THE TOMBS AT BENI-HASSAN.

The chief of the party is the hak (chief or sheikh) of the land Abesha, who offers to the king a fine wild goat: a kilted attendant follows, leading an antelope. The people all wear gaily coloured dresses, while one of the party makes music upon an antique lyre. Their property

Eye-paint—of antimony, a black paint applied to the eyelids to widen them (cf. marg. of 2 Kings 9. 30 and Jer. 4. 30) and give an amorous, languishing expression.
is tied on the backs of asses, and the whole scene bears a close resemblance to the visit of the sons of Jacob to Egypt with their gift of a little balm, and a little honey, spices, and myrrh to the man the lord of the country.

Gen. 43. 11.

Aamu seems to have been a general name given to Asiatics, wandering Arabs, and others living to the north of Sinai, in the Negeb or "South" of Palestine; the type of face is a distinctly Semitic one. The coming of the Aamu was the beginning of a much larger influx of Asiatics, which a few years later led to the conquest of Lower Egypt by the Hyksos (Hak-Shasu = Arabs, see page 139) or Shepherd kings. This scene shows distinctly the honourable receptions accorded to these eastern clans, even in the period of the great 12th dynasty. It also shows the high civilization which prevailed at that early period in the countries lying between Babylonia and Egypt. The rich clothing, the weapons (bow, boomerang, spear), the man playing the lyre, the women wearing socks as well as sandals, indicate a culture not inferior to that of Egypt.
The first of two barefooted scribes who introduce the party holds out a tablet inscribed:

"Year six, under the majesty of Horus, the guide of the Two Countries, the king of Upper and Lower Egypt, Cha-cheper-Ra: number of the Aamu, brought by the son of the prince Khnum-hotep, on account of the mesetnur, belonging to the land of Shu: number, thirty-seven."

Below this his name is written in larger characters:

"The royal scribe Nefer-hotep."

In front of the other scribe is written:

"The inspector of the huntsmen, Chati."

"Singularly enough," writes Mr. Tomkins, in describing the glorious times of the 12th dynasty, "the memorials of this period no longer exist above ground like the pyramids of the earlier age but in the unrivalled subterranean chambers and galleries of Beni-Hassan, covered with the beautiful pictures of agricultural and domestic life: of field-sports, fishing, and marsh-fowling: of festivals, games, processions, and the endless humours and conceits of daily doings, which afford us almost a cyclopædia of Egyptian manners" (Age of Abraham, page 135).
Funerary Stele of Aunef.

(13th Dynasty.)

Monuments of the obscure period of the 13th dynasty are not common. This one—the funerary tablet of a noble named Aunef, who enjoyed the rank of a "king's son"—was found by Mr. Percy Newberry, and is now in my own collection.

From the Turin papyrus and other sources, Petrie gives a list of 55 kings of this dynasty, which was in power from circ. B.C. 2565 to 2112. The name Sebek-hotep occurs five or six times among the first thirty-seven, and an existing statue of Nefer-hotep, the twenty-first king of Petrie's list, is inscribed, "Beloved of Sebek in Shed" (Crocodilopolis). Probably, therefore, the dynastic capital was in the Fayûm, where the crocodile was sacred, and Sebek the crocodile-headed god was adored. The fine statues and other monuments of these kings, e.g. the brick pyramid of Ra-fu-âb at Dahshûr, the large syenite figures of Mermeshau at Šân (Zoan-Tanis), and the grey granite colossi of Sebek-hotep (the twenty-third king) on the isle of Arqo above the third cataract, prove that theirs was a time of average peace and prosperity; while the distribution of these remains about the country indicates that both Upper and Lower Egypt were subject to their undiminished sway.
The Hyksos or Shepherd (cf. Gen. 46. 34) Kings.

Monumental evidence and tradition appear to justify the opinion that Abraham and Jacob and his sons went down to Egypt (under stress of famine) during the period when Lower Egypt was in the hands of the foreign invaders from Asia, who entered the country shortly after the fall of the 12th (or 13th) dynasty, that is, about B.C. 2200. Such an invasion would not be the coming of one people, but of a vast wave or mixed body, composed of many Asiatic tribes, the majority borne on by the prospect of plunder. (Similar impulses carried the Mongols, Goths, and other barbarous peoples across whole continents at a later period of history.) The monuments of Egypt and Chaldea, as well as the Hebrew records, suggest that the Elamite invasion of Chaldea in B.C. 2280, the migration of Abram from Ur of the Chaldees to Kharran and Southern Palestine, and the Hyksos invasion of Lower Egypt, may have been more or less contemporaneous and perhaps connected events.

During the obscure period between the 12th and 18th Egyptian dynasties, all Lower Egypt was overrun by bands of Asiatics, known as Hyksos, a term explained by the chronicler Manetho as derived from the Egyptian hyk or hak, "prince, and sos, "shepherd. Sos appears to be really a Graecized form of Shasu, the usual Egyptian name for the pastoral nomads of the Arabian desert; and hak Shasu, "Bédawi chiefs, would be a contemptuous nickname given to the kings after the expulsion of their dynasty. These foreign rulers, who for more than four centuries were masters of Lower Egypt, resided at a fortified frontier-city, Avaris (Eg., Ḥanar; probably the same as Zoan-Tanis), at Memphis, and also midway at Bubastis. (Petrie makes the many kings of the 14th dynasty "merely the puppets of the
THE SPHINX OF SĀN (TANIS).

FROM THE LUDOVISI COLLECTION, ROME.

THE FAYŌM BROKEN STATUE.

THE COLOSSAL HEAD OF APEPA (BUHANTIS).

STATUETTE OF GREEN BASALT (LOUVRE).

SELECTION OF HYKSOS HEADS.
Hyksos power,” and fixes the period of Hyksos rule to the time of the 15th to the 17th dynasties, circ. B.C. 2008-1587.)

That the ruling element, and probably the fighting class among the “Shepherd” people, was composed of Turanians of a Mongol type related to the Hittites, may be perhaps inferred from the faces of the statues and sphinxes of the Hyksos rulers. Note the high cheek-bones, flat cheeks, both in one plane, massive nose, firm projecting lips, and the thick hair, with the austere and almost savage expression of power; and compare the racial characteristics of the Hittites (pages 95, 96).

Head and Statue of the Hyksos King Apepa.—This colossal seated statue and head, found by M. Naville at Bubastis (Pi-beseth, Ezek. 30. 17, now Tell Basta), undoubtedly belong to the Hyksos period. Although the throne is inscribed with the name and titles of Osorkon II. of the 22nd dynasty, User-maat-Ra, i.e. Potent by the Law of Ra, Sotep-en-Amun, i.e. chosen of Amun, Amun-meri, i.e. beloved of Amun, Uasarken, it is thought that the name and titles of Apepa have been obliterated from the pedestal of the throne of the statue. The style of the head (page 78) bears so close a resemblance to the Hyksos sphinxes and figures as to leave no doubt of its belonging to the same period. Both the Hyksos kings and those of the 22nd dynasty were of Asiatic origin; but it is not likely that the Osorkons and Shishaks were of a type so Mongolian as is represented by this statue.

Black Granite Group of Fish- Offerers, from the Ruins of Zoa.—The faces are of the supposed Hyksos type. Between the figures is engraved the throne-name of Osorkon III. of the 23rd dynasty: Aa-cheper-Ra, i.e. Great becoming (or Creation) of Ra, Sotep-en-Amun, i.e. chosen of Amun. (See Illustration on the next page.)
Zoan, or Tanis, called Sechet T'ant, i.e. "the field of Zoan," by the Egyptians (cf. Ps. 78: 12, 43), is now represented by the mounds of Sánú, on the Tanitic branch of the Nile. The excavations made here by Mariette and Petrie show that it must have been the chief city of Lower Egypt. Its records extend from the age of Pepi I., of the 6th dynasty, to the time of the 12th, and continue down to Ptolemaic times. The Decree of Canopus (see page 256), a bilingual inscription like the famous Rosetta Stone, was found here.

It may have been in Tanis and Bubastis, as the chief Hyksos cities, that Joseph acted as chief minister of King Apepa. As Abram found a welcome 

**Gen. 41: 43.** from the Hittites of Hebron, so Joseph and his brethren would probably find one at the court of the Asiatic Pharaoh.

The Hyksos were patrons of art, and introduced new forms, e.g. the (Semitic) winged sphinx. The comparative rarity of remains of their period is due to the wholesale destruction of their monuments by the restored native princes, who, as Brugsch says, sedulously obliterated every record of the detested usurpers.

The Sallier papyrus gives a vivid picture of the relations between Apepa and an Egyptian vassal-king, Seqenen-Ra, who was permitted to rule at Thebes:—
OBSIDIAN HEAD OF A PHARAOH IN KLAFT AND UKHUS.

GRANITE HEAD OF A PHARAOH IN KLAFT AND UKHUS.

SELECTION OF HYKSOS HEADS.
“Egypt was in the hands of enemies, and nobody was lord in that day. There was indeed a king, Seqenen-Ra; but he was but a chief (bak) in the City of the South (Thebes), while enemies abode in the Town of the Aamu, and Apepa was king in Avaris. And king Apepa chose Set-Sutech (= Baal Zephon) for his god, and served none of the gods which were adored in the whole country. He built him a magnificent temple, appointing feasts and days of sacrifice.”

Apepa seems to have demanded of Seqenen-Ra that he should establish the sole worship of Set or Sutech in the South country also.

The papyrus relates:—

“The messenger of King Apepa betook him to the governor of the city of the South, and was brought before the governor of the city of the South country. He spoke thus, when he spoke to the messenger of King Apepa: ‘Who hath sent thee hither to the city of the South? Art thou come in order to spy out?’”

It is noteworthy that this is the very question which Joseph puts to his brethren, when they appear at the northern court (Gen. 42.9). (The Sallier papyrus does not give the sequel of the story. The account of the successful revolt of Egypt against the foreign yoke is to be read on the walls of the tomb of the brave captain Aah-Mes at El-Kab, who relates his own feats of arms in connexion with the fall of Avaris and other Hyksos strongholds. See Brugsch, Hist. of Egypt.)

The Sallier papyrus also records that the court of Apepa was famous for its magicians; with this fact may be associated the high position of Joseph, who could interpret dreams. Indeed, historical and other considerations lead us to see in this Hyksos period the only period which is in harmony with the life and times of Joseph. The tradition preserved by the Byzantine writer George the Syncellus or Chancellor (fl. A.D. 800), that the Pharaoh of Joseph’s days was named Aphophis, is one which is now found to agree exactly with the testimony of the monuments. There were two Hyksos kings named Apepa or Aphophis; but it was probably during the reign of Apepa I. of the 15th dynasty that Joseph rose to power. During this period the court of Lower Egypt was at Zoan, in the field of Zoan; and the conquerors had adopted the manners, customs, language, and court etiquette of the native Egyptians, but had introduced into the country the horse and chariot, hitherto unknown in Egypt (cf. “The Hittites” below).

After the expulsion of the foreigners, Tanis was largely patronised by Seti I. and Rameses II., of the 19th dynasty, who erected important buildings, statues, sphinxes, etc., there. During the period of the 21st (B.C. 1110) and 23rd (B.C. 766) dynasties Tanis was again the seat of government.
Monumental Names and Titles of the Pharaohs of Scripture.

Per-ān, "Great House," i.e., The Palace, or The Court.

1. Pharaoh.

<table>
<thead>
<tr>
<th>Throne Name</th>
<th>Personal Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rā-ri-user</td>
<td>Ā-p-p-ā</td>
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</tbody>
</table>

Apophis, Apophis, or Aphobis (the traditional Pharaoh of Joseph).

<table>
<thead>
<tr>
<th>Throne Name</th>
<th>Personal Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nefer-cheperu-Rā uā-en-Rā</td>
<td>Amon-hotep Nutār baq Uas.</td>
</tr>
</tbody>
</table>

Amenophis IV., Chu-en-ātēn (supposed by some to be Joseph’s Pharaoh).

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<th>Throne Name</th>
<th>Personal Name</th>
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Rameses II., Sesostiris (the Pharaoh of the Oppression).

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<th>Throne Name</th>
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Menepthah II. (the Pharaoh of the Exodus).

<table>
<thead>
<tr>
<th>Throne Name</th>
<th>Personal Name</th>
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</thead>
<tbody>
<tr>
<td>Cheper-sechet-Rā sōpet-en-Rā</td>
<td>Shashanq meri-Amun.</td>
</tr>
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</table>

Shishak (1 Kin. 14. 25), contemporary of Rehoboam.

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<tr>
<th>Throne Name</th>
<th>Personal Name</th>
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Osorkon II. (Zerah, the Ethiopian; Chron. 14. 9).*

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<tr>
<th>Throne Name</th>
<th>Personal Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nefer-ka-Rā</td>
<td>Sha-ba-ka (Gk., Sabakōn).</td>
</tr>
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</table>

So, king of Egypt (2 Kin. 17. 4).

<table>
<thead>
<tr>
<th>Throne Name</th>
<th>Personal Name</th>
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<tbody>
<tr>
<td>Nefer-Tmu-chu-Rā</td>
<td>Ta-h-r-q.</td>
</tr>
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</table>

Tirhakah, king of Ethiopia (2 Kin. 19. 9).

<table>
<thead>
<tr>
<th>Throne Name</th>
<th>Personal Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hāā-ab-Rā.</td>
<td>Uah-āb-Rā.</td>
</tr>
</tbody>
</table>

Pharaoh-hophra (Jer. 44. 30).

* Hommel thinks that Zerah, or Zerukh, and his Cushites were from S. Arabia; a view which is favoured by the nature of the spoil taken from them— tents, sheep, and camels—as well as by the name Zerah, which resembles Zirrikh or Dhirah, the royal name in the newly-found Sabean inscriptions, and by the designation of the people as Am-man in the LXX, which may be compared with the Ābād Ma’an, the Ma’din of the same inscriptions.)
EGYPT AND SYRIA.

Chu-en-âten, or Akhu-en-âten (Amenophis IV., King of Egypt, 18th Dynasty), the heretical or reforming Pharaoh.

Of all the Pharaohs whose names and doings are chronicled more or less completely by their own monuments, none—not even the great Rameses II.—is so interesting a figure as Chu-en-âten, son of Amenophis III., and the Middannian, i.e. Mesopotamian, princess Tîî, the famous king to whom so much of the Tell el-Amarna correspondence is addressed; who, if he resembled Solomon in his peace-loving disposition,
and the magnificence displayed in the palace and temple which he built at his new capital, no less reminds us of David by the hymns which he wrote in honour of his god, and of Hezekiah and Josiah, by his earnest labours as a religious reformer and the short-lived results of those labours.

His father, Amenophis III., had married him in youth to Dădu-ghipa, daughter of Dushradda, king of Middanni in Northern Mesopotamia. In Egypt, Dădu-ghipa was called Nefer-titi, which is perhaps an adaptation of her name (nefer, "good, "fair" = ghipa; Titi = Dădu, Tātu). Under her influence and that of the queen-mother Tii, who was regent during his minority, Amenophis IV repudiated the worship of Amun of Thebes (see page 99), and of the other gods of Egypt, early in the sixth year of his reign, when—like Josiah (2 Kings 22. 3)—he was about
eighteen years old; adopting his Asiatic mother's religion, the worship of the Aten (perhaps = the Syrian Adon, "lord"), the sun as the lord and giver of life, to the entire exclusion of the polytheistic and theriomorphic* conceptions which hitherto prevailed in Egypt. This new state-religion is indicated in the illustration on page 83. Over the heads of the royal persons is seen the Solar Disk, shedding rays terminating in hands, which support the bodies and sustain the crowns of the king and queen, while two of them hold the ankh or symbol of life to the nostrils of the sovereigns.

This radical change in religion was marked by a change of name. Rejecting his former designations, Nefer-chepeeu-Ra-ua-en-Ra, i.e. the beautiful Becomings (or creations) of Ra, the Only One of Ra, and Amen-hotep-nutar-haQ-Uast, i.e. Amen-hotep the divine king of Thebes, the king assumed the name of Chu-en-aten, i.e. splendour of the Solar Disk, with the prefix Ankh-em-maat, i.e. living in Truth. A new capital was founded at Chu-aten (Tell el-Amarna, see page 86). Here were built a great palace, occupying a space of at least 1500 ft. by 500 ft., and a temple of the Aten, about 250 ft. square, standing in a sacred enclosure nearly half a mile long.

Chu-en-aten took no delight in war; he was not so much a great conqueror as a good man. His family affection is proved by the significant fact that his wife and daughters are everywhere represented with him, and by the artistic splendour of the part of his palace dedicated to their use, as well as by his inscriptions, in one of which he says:

"Sweet love fills my heart for the Queen and her young children. God grant a great age to Queen NEFER-TITI! (see above), for long years may she hold fast the Pharaoh's hand! Grant a great age to the royal daughter MERI-ATEN (i.e. dear to the Solar Disk), and to the royal daughter MAKI-ATEN (i.e. protected by the Solar Disk), and to their children! may they hold fast the hand of the Queen their mother for ever and ever!"

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*Theriomorphic*" i.e. conceiving the gods under animal forms, or as incarnate in animals.
The Tell el-Amarna Correspondence.

In the year 1887 a remarkable discovery of clay tablets bearing *cuneiform* inscriptions was made in Egypt. The discovery of such documents in Egypt was quite unexpected; but they are now generally recognised as supplying an important chapter in Oriental history. The tablets were found at *Tell el-Amarna*, the ruins of the city of Chu-aten, built by Amenophis IV after his adoption of the heretical creed of the worship of the Aten or Solar Disk (see page 84). As there are some letters
addressed to his father, Amenophis III., among the tablets, the whole collection may be dated between B.C. 1500-1450.

At this period, owing to the marriages of Amenophis III. with wives from Babylonia and Middanni (N. Mesopotamia), the Egyptian court was crowded with Asiatics, and correspondence with the East was carried on in the style of writing then most used for diplomacy and commerce in Western Asia, namely, in the Babylonian cuneiform.

Among the tablets from the city now in the British Museum, the Royal Museums at Berlin and at Gizeh (Cairo), are letters from Babylon and Middanni, as well as from Tyre, Sidon, Gebal, Askelon, Gaza, Lachish, and Jerusalem, showing the universal use of the Babylonian writing at this period, more than a century before the Exodus. The letters from Jerusalem are of great interest. They are written by Abdi-Hiba to the king, complaining of the advance of the Philistines and others against him. Abdi-Hiba describes himself as the Pharaoh's vassal:

"Behold, this territory of Jerusalem—neither my father nor my mother gave it me; the king's mighty arm gave it me!"

His letters will be found translated below, pages 89-93.

---

From the King of Alashia to the King of Egypt.

(Brit. Mus. No. 5: Winckler, 25.

To the King of the land of Mizraim,* my brother, says thus:—The King of the land of Alashia is thy brother. I am well,—my houses, my wives ?, my children, my grandees, my horses, my chariots; and in the heart of my lands there is (or may there be) exceeding weal. And may my brother be well,—thine houses, thy wives, thy children, thy grandees, thine horses, thy chariots; and in the heart of thy lands may there be exceeding weal!

My brother, behold I send my messenger with thy messenger unto thee in Mizraim. Whereas I bring thee V hundred (manehs ?) of copper, as a present unto my brother I bring them thee. My brother, if the copper is little, let it not rankle in thine heart; for in my country the hand of Nergal † my Lord hath smitten all the people of my country, and the copper-working has ceased; therefore, my brother, let it not rankle in thine heart. Thy messenger along with my messenger dispatch promptly,—and then whatever amount of copper thou desirest, my brother, I will send thee.

---

*Cf. 2 Sam. 24. 16, 17; Isa. 37. 36.

† The god of pestilence
My brother, do thou on thy part send to me silver exceeding much; my brother, give me silver of the gods (or of God; i.e. the purest silver); and beyond (i.e. more than) my brother’s gift whatever thou desirest, my brother, I on my part will send thee.

Next, my brother, the bull which my messenger desired, give me, my brother; and of oils (or ointments) the choicest, my brother, send me two kubna’s, my brother; and send me one of the Vulture-Charmers.★

Next, my brother, the men of my land complain against me because of my timber which the King of Mizraim taketh; and, my brother, because of the asses and the (copper?).

Next, as follows. A man of Alashia has died in Egypt, and his goods are in thy country, and his son and his wife with me; let my brother collect the goods of people of Alashia, and give them, my brother, into the hand of my messenger.

My brother, let it not rankle in thine heart, that thy messenger hath abode three years in my country; for the hand of Nergal is on my country, and in my house my youngest wife lies dead (lit. is my young wife † who hath died). Now, my brother, with all care and speed despatch thine own messenger and mine together; and I will send thee my brother’s (i.e. thy) present.

Next, my brother, the silver that I desired of thee, my brother will send exceeding much; and the goods which I have asked of thee, my brother, despatch; and whatever things I have said, my brother will do; and whatever things thou, on thy part, shalt say to me, I will do.

With the king of the Hittites and with the king of Shinar ‡—with them have thou no dealings; whatever present they have sent unto me, I have rendered unto thee double.

Thy messenger should come to me betimes; § and my messenger should come to thee betimes.

Tagi to the King of Egypt.
(Brit. Mus. Collection, No. 70.)

To the King my Lord as follows. Thu is thy bond servant; at the feet of the King my Lord seven times and seven I fall. Behold, I am the bond servant of the King, and I have sought (or desired) to muster the caravans ‡ by the hand of my brother; but he is sore wounded (lit. full of wounds); he is unable to conduct my caravans unto the King my Lord. And ask thine officers whether my brother be not sore wounded.

Ps. 123. 2; & 139. 8. Next, behold, as for us, mine eyes are toward thee! if we ascend up to heaven, if we go down into the earth, our head is in thine hand.

And lo, I have just been seeking to conduct my caravans by the hand of my companion unto the King my Lord. And let the King my Lord learn that I serve the King and keep guard.

Or, augurs § gudmush (not shunnah), "early" ★ Carrying presents and tribute; Sha-an-ha-ar.

† Winckler suggests "sister."
Shumardata complains of Abdi-Hiba to the King of Egypt.

(Winckler, 165.)

To the King, my Lord, my God,* my Sun, say thus:—SHUMARDATA † is thy bond-servant, the dust of thy feet. At the feet of the King, my Lord, my God, my Sun, seven times (and) seven times I fall. ‡ The King, my Lord, directed me to make war on the town of Keilah. I made war: it made terms with (or submitted to) me; my town was restored to me. Wherefore did ABDI-HIBA § send to the men of Keilah, “Accept money, I pray you, and become my followers”? And let the King, my Lord, know, that Abdi-Hiba took my town out of my hands. Next, let the King, my Lord, inquire whether I

Num. 16. 15. had taken away a man, or a single ox or an ass, from him or his servants (or family). Next, Labia, [is dead, who took away our towns; (indeed, Labaia, with] Abdi-Hiba and [a lost name] took away our towns]. [But] let the King have regard unto me his bondservant, whom he did create (or commission); and I will not [begin ?] to do aught, until the King return word unto his bondservant.

Abdi-Hiba of Jerusalem to the King of Egypt (1).

To the King, my Lord, say thus:—ABDI-HIBA is thy bondservant; at the feet of my Lord the King seven times and seven times I fall. What have I done unto the King my Lord? They slander me before the King my Lord. “ABDI-HIBA hath revoluted against the King his Lord!” Behold, as for me, it was not my father nor was it my mother that set me in this place; it was the King’s strong arm that established me in my patrimony (lit. caused me to enter into my father’s house): † wherefore then should I (emphatic) do evil unto the King my Lord? As the King my Lord liveth, I say to the King my Lord’s High Commissioner, “Wherefore lov’st thou the CHABIRI and hatest the city-governors?” ** and because of that, people utter slander before the King my Lord; whenever one says, “It is all up with the King my Lord’s dominion!” because of that, they utter slander to the King my Lord. But let the King my Lord know that whereas the King my Lord set a guard-post, ENCHAMU † † has taken (four lines broken) [there are no guards

* Plural, as in Nabonidus, page 207.
† Shumar-data has an Eranian cast. Cf. Arta-shumara, a Mitannian name; and Baga-datta, mentioned by Sargon.
‡ Epistolary Aerist.
§ Winckler transcribes Abdi-Hiba; but so far as the characters are concerned, we might read Eri-zibbu (Accadian)
|| Labata = lion of Jah (lab’u, labhu, lion; Heb lâhî’); cf. Ariel
¢ ḫ established me in my ancestral domains and honours. For the verb, cf. Tiglath-pileser, page 172. 1. 11.
** The Chazzans; i.e. the Canaanite chiefs and petty kings who owned the suzerainty of Egypt. The word recurs in the inscription of Tiglath-pileser, pages 172 sqq.
† † Elsewhere lanchamu.

S 7986.
there. [But let] the King have care for his territory, [and let him take counsel] for his territory. The King my Lord's cities subject to Elimelech have revolted; the King's entire territory is going to run; so let the King my Lord have care for his territory. If I say, “I will enter unto the King my Lord, and see the face of the King my Lord,” the opposition is too strong for me, and I am unable to enter in unto the King my Lord; † but let it seem good unto the King my Lord, and let him dispatch guards (or a garrison), so that I may enter in and see the face of the King my Lord.

As the King my Lord liveth, whenever a (new) High Commissioner cometh out, I say, “It is all up with the King's dominion! shouldest thou not hearken unto me, it is all up with all the city-governors; there will be no more of them for the King my Lord!” Let the King give a look to the men, and let the King my Lord bring (zāmā) bowmen. † There is no territory left to the King; the Chabiru-folk have harried all the King's territory. If there be bowmen this year, there will be territory for the King my Lord; but if there be no bowmen, it is all up with the territory of the King my Lord.

To my Lord the King's secretary, as follows: || Abdi-Hiba is thy bond-servant. Bring thou in plain words unto the King my Lord. It is all up with the King my Lord's entire territory.

**Abdi-Hiba to the King of Egypt (2).**

[To the King] my Lord [say thus: Abdi-Hiba is thy bond-servant, etc.: § broken lines.] Let the King know that all the states have leagued in hostility against me; and let the King have a care for his territory. Behold, the land of Gezer, Josh. 10. 33. the land of Askelon, and the city of Lachish gave unto them food, oil, and whatever their need (was); so let the King have a care for his territory, and despatch bowmen against

I-hu-mil-ku, called Mil-ki-ili, Mil-ki-lim, Mil-ki-la, i.e. Malchiel, in the following letters.

† An excuse for not repairing to the Egyptian court, as he had, perhaps, been ordered to do, to answer the charges against him.


§ habat, "plundered." The Chabiri are often called habbatē, "robbers" or " spoilers" (Sumerian sa-ga, zā-ga), in these texts.

|| Postscript addressed to the royal Secretary, who would have to read the letter to the king, or at least inform him of its contents, and reply to it

Or, They (the states) gave unto them (i. e. Gezer, Askelon, etc.).

** Text: the bowmen, a clerical error
the men who have done evil against the King my Lord. If there be bowmen this year, there will be territories and city-governors for the King my Lord; but if there are no bowmen, there will be no territories and city-governors for the King [my] Lord.

Behold, this land of Jerusalem, it was not my father, nor was it my mother that gave it unto me; it was the strong hand (or) "arm" of the King that gave it unto me. Behold this deed, the deed of A-MACHIEL and the sons of LABAIL, who have given up the King's territory unto the CHAÆRI. Behold, the King my Lord is righteous towards me; as regards the KASHI, let the King inquire of the High Commissioner whether they have dealt with a strong hand (or strongly fortified their positions) and brought serious evil to pass. (7 lines more or less broken.) Let the King inquire; they have abundant supplies of food, oil, clothing. When PA-URU, the King's High Commissioner, came up to the land of Jerusalem, APAIA had revolted with the men of the guard (and) the captain § of the King's force. Let the King know, he sa[i]d unto me, "APAIA hath revolted from me; do not thou desert the city!" Send me guards this [year]; send the King's High Commissioner. Camels (or) many did I send unto the King my Lord; 5,000 asir men (prisoners?) and 5 porters. The King's caravans were intercepted in the field (i.e. territory) of Ajalon; let the King my Lord know I am unable to send a caravan to the King my Lord, that thou mightest learn (how things are). Behold,

2 Kings 22. 1. To the Secretary of the King my Lord say thus: Abdi-Hiba is thy bondservant; at thy feet I fall; thy bondservant am I. Bring thou in unto the King my Lord plain words. A captain ** of the King's am I. Much health to thee!

But should an evil deed have been done to the men of Kash, slay not an innocent man. The men of Kash are (or There are men of Kash in my own house (or domain); let the King inquire [At the feet of the King] seven times and seven times [I fall]; let the King my Lord [hearken] unto me.

Abdi-Hiba to the King of Egypt (3).

To the King my Lord, [my] Sun, [say] thus: Abdi-Hiba is thy bondservant; at the feet of the King my Lord seven times and seven times I fall. Behold, the King my Lord hath set his name upon East and West. As for the slander which they have uttered against me, behold, I am not a city-governor (i.e. native prince), but a captain § to the King my Lord; behold, I am the King's Friend, and a tributary of the King's. It was not my father, nor was it my mother, but the King's strong arm that set me in my father's house (i.e. established me in his territory). When the King's High Commissioner came unto me, I gave 13 asir-men (prisoners?) and bondservants. Shûta, the King's High Commissioner, came unto me; I gave 21 bondmaids (and) 20 asir-men into the hand of Shûta as a present for the King my Lord. Let the King take counsel for his

U-ru-sa-lim

† The scribe has written the Babylonian symbol for qātu, hand, side by side with the Canaanite (Hebrew) term za'ir, arm. Such glosses are an interesting feature of these letters

‡ ir Cushite (Ethiopian) troops
§ u-e-u = Egyptian nân, captain
|| Perhaps the Heb 'âšîr, prisoner.
† The Bab ugarî + the Canaanite shatâ, (ןכ), cf. Neh ii. 30, Judg 5 4
** u-e-wa = Eg. nân.
All the King's territory is going to ruin, having taken to opposition against me. Behold, the districts of Seir,\(^*\) unto GATH-CARMEL\(^+\) are leagued \(\omega\) have made terms with all the native princes \(\text{chazzan,}\) and hostility is carried on against me because of the A-MI-RI-men (= A-mu-ri, Amorites?); and I cannot see the King my Lord's face,\(^*\) because war is made against me. While there was a fleet at sea, the King's strong arm held the land of NACHRIMA and the land of the KASH-SHI; but now the CHABIRU-folk have got hold of the King's cities. There is not a single city-governor \(\text{or native prince} for the King my Lord, all are ruined. Behold, TURBAZU is slain in

\[2\text{Sam. 21. 14.}\] the gate of Zelah, but the King disregardeth; behold, ZAKHIMA of LACHISH, the bondmen were enraged at him, were for killing him. JIPHTHAH-HADAD\(^\delta\) is slain in the gate of Zelah, but the King disregardeth.

Let the King have a care for his territory, and let the King give a look [to the men, and let him bring] bowmen to the territory [of the King my Lord; for] if there should be no bowmen this year, my Lord the King's entire territories are lost. People do not venture to say to the King my Lord's face that the King my Lord's territory will be lost, and all the native princes. If there are no bowmen this year, let the King despatch an High Commissioner and fetch me and my brethren, that we may die with our Lord the King.

To the King my Lord's Secretary: **Abdi-Hiba** is thy bondservant; at thy feet I fall. Bring plain words in unto the King [my Lord]. I am thy [faith]ful bondservant.

\[Abdi-Hiba to the King of Egypt (+).\]

To the King my Lord [say] thus: **Abdi-Hiba** is thy bondservant; at the feet of my Lord the King seven times \(\text{and} seven times I fall]. Behold, MALCHIEL—does he not revolt with the sons of LABAMA and the sons of ARZAWA, to demand the King's territory for them? A subject-prince \(\text{chazzan};\) who does this deed,—wherefore has not the King questioned him? Behold, MALCHIEL and TAVI—the deed which they have done is this—when he had seized it, the city of REHOBOTH\(\delta\)?

(= Half the Tablet gone.)

Reverse.—There is no garrison of the King's; therefore—as I hope the King may live and have increase—PU-URU hath departed from me; he is at

\* She-er
\† Ginti-kirmil
\‡ Text a SHI, tears, instead of SHI, face.

\§ Cf. Jiphtah-el, Josh. 19, 14.
\[ Cf. page 90, note 1.
\[ Cf. Ru-bu-ta.
Gaza. So let the King order from his presence (?) a garrison to guard the territory. All the King's territory hath fallen away. Send Jancham, and let him look to the King's territory.

To the King's Secretary: Abdi-Hiba is thy bondservant. [Bring thou in] plain words [unto the King]. Very much (health) to thee! I am thy bondservant.

Abdi-Hiba to the King of Egypt (5).

To the King my Lord say thus: [Abdi-]Hiba is thy bondservant; at the feet of the King my Lord seven times and seven times I fall. [Behold the deed] which Malchiel and Shu'ardiatu have done unto the King my Lord's territory! they have bought the troops of Gezer, of Gath, and of Keilah; they have taken the territory of Rubute (Rehoboth?). The King's territory is fallen away to the Chabiri; and just now a town of the territory of Jerusalem whose name is Beth-Nimrin, a town of the King's, has fallen away to the men of Keilah. Let the King hearken unto Abdi-Hiba thy bondservant, and despatch bowmen, and bring back the King's territory unto the King. But if there be no bowmen, the King's territory will certainly fall away to the Chabiri. This is the doing of Shu'ardiatu and Malchiel. (Two lines gone, but let the King have a care for his territory.

Abdi-Hiba to the King of Egypt (6).

(Two-thirds of Tablet gone.) Now as for Jerusalem, if this district be the King's, wherefore is Gaza treated as the King's? Behold, the district of Gath-Carmel hath submitted to Tagi and the men of Gath. He is in Beth-shan. And we must act, that they may not give up Labaia and his territory unto the Chabiri. Malchiel hath sent to Tagi. Now, all their desire is towards the men of Keilah: but we will save Jerusalem. The garrison which thou sentest by the hand of Chaia my messenger, Adhamichir (?) hath intercepted; he hath quartered it in his own domain (lit. house), in Gaza. (Two broken lines.)

From Abimelech of Tyre to the King of Egypt.

(Winckler, 151.)

To the King, my Sun-god, my God, thus Abimelech thy bondservant: seven times and seven times at the feet of the King my Lord I fall. I am the dust from beneath the sandals of the King my Lord. Behold, I keep the King's city, which he entrusted to mine hand. I was strongly for going in person to see the face of the King my Lord, but was unable, owing to the hand of Zimrida of Zidon. He heard of me that I would go to Court (lit. go in; sail) into the King's presence, and took hostile action against me. Let the King my Lord give me XX men to guard the King my Lord's city, and I will enter into

Cha-za-ti + Gimir. 2 futur. = "perfect of future certainty "
the presence of the King my Lord, to behold his gracious face. I set my face toward the threshold (?) of the King my Lord. Let the King my Lord inquire of his High Commissioner whether I did not set my face toward the presence of the King my Lord. Behold, I have sent [my] messenger unto [the presence] of the King my Lord; and let the King my Lord [send his] messenger and [his letter un]to me; and I will enter in unto [the presence] of the King my Lord, and [see his face]. I set [my] face to enter into the presence, [to see] the face of the King my Lord; [and] let not [my Lord] leave his bondservant in the hand of [ZIMRIDA ? or his enemy.] Let the King my Lord set [his] face [toward me,] and give me water for my drinking . and wood unto his bondservant [for fuel ?]. Let the King my Lord know that we are beset on the sea front (?) : we have no water and we have no wood. Behold, I have sent ELIMELECH as messenger to the presence of the King my Lord, and I gave V talents of copper and a set of harness (?). The King my Lord wrote unto us, "What thou hearest from the land of Canaan,† write unto me." The King of DANUNA is dead, and his brother is king after him; and his country is quiet. And let the King know, fire hath devoured the city of UGARIT; half of it it devoured, and half of it it did not. And the Hittite troops have disappeared (lit. are not). ETAGAMAP'IRI of the city of KEDESH and AZIRU are at war with NAMIAWAZA.

I have seen the misdoing of ZIMRIDA, that he has brought together ships and troops from the cities of Aziru [to make war] against me; but vouchsafe that but 14 footmen of my Lord's [come unto me], and they will all [be afraid]. Let the King set his face toward his bondservant, and let him come forth (to the war; or, to succour me).

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† Winckler thinks a blockade on the land side is meant. cf. 156. 13 sqq.
‡ Ki-na-ah-na

* Supply and shubhunia (?) See Winckler, 149. 66
THE PHARAOHS IN SYRIA.

The Hittites.

The Hittites, the Khittim, or Bené Kheth of the Hebrews, and the Khetta of the Egyptians, were a powerful confederation of tribes in North Syria and Asia Minor. Their original home seems to have been in the Taurus, north of the gulf of Antioch, whence they pushed northward and westward as far as the neighbourhood of Smyrna. Southward they overran Syria and Palestine, having an advanced post at Hebron in the time of Abram (Gen. 23. 2, 3).

After the expulsion of the Hyksos or Shepherd Kings, completed by Ahmes (Amosis), the founder of the 18th dynasty, Egypt—under Thothmes III., the greatest king of that dynasty—established once more its suzerainty over all the petty principalities of Canaan and Aram (A.V. Syria), as far as the Euphrates, and even beyond it, for the Tell el-Amarna tablets contain despatches to the reigning Pharaoh (cf. page 86) from Mesopotamian princes. But as the dynasty became weakened by internal dissensions (apparently the cause of the periodical fall of Egyptian dynasties), the Khettu appear in the Orontes Valley (their advance is recorded in the Tell el-Amarna tablets) as a power able to oppose Egypt, and even to ally itself with Pharaoh on equal terms (cf. page 104). Their power from the 17th to the 14th centuries B.C. was very great in Western Asia. In the Tell el-Amarna tablets, we find them during the latter part of the 18th Egyptian dynasty advancing through the Orontes Valley, and gradually obtaining possession of the regions of North Syria and the upper part of the valley of the Euphrates. Their chief centres, Carchemish, on the principal ford of the Euphrates, and
Kadesh, in the valley of the upper Orontes, were not only commanding military posts, but also great emporia of trade.

On the rise of the 19th Egyptian dynasty about B.C. 1370, Seti I., its founder, found that towards the close of the previous dynasty, almost all the Asiatic provinces had been lost. Then commenced a series of annual campaigns conducted with unceasing vigour, and conspicuously by Rameses II. (pages 103-105; cp. 2 Kings 2. 29). In the north of Syria, the Egyptians had to encounter the opposition of a powerful Hittite confederacy. Among the allies were Lycians, Teucrians, Dardanians, and other peoples who had come eastward during the period of Egypt's weakness. In the end, the offensive power of the Hittites was broken by the great battle of Kadesh, in which Rameses II. defeated the confederation and their allies from Asia Minor (see pages 104 sq.).

The Old Testament allusions to this warlike and commercial people are few. The expedition of Hadadezer (2 Sam. 8. 3) may have been directed against the other Hittite centre, Carchemish, for he had had wars with Toi, king of Hamath, which seems, from its monuments, to have been (at any rate in later times), a Hittite city.

The confederacy may be meant by the Kings of the Hittites, and evidently these Hittites were celebrated for their horses and chariots (1 Kings 10. 28, 29); and the introduction of the horse and chariot into Egypt, which appears from the monuments to have taken place during the Hyksos rule, was perhaps due to them. Relics of the southern branch round Hebron were among the bondservants of Solomon (1 Kings 9. 20), and some Hittite princesses became his wives (ibid. 11. 1).

Later, the Hittites reappear upon the monuments as barring the westward advance of Assyria as they had formerly resisted the northward advance of Egypt. Evidently they successfully resisted Tiglath-pileser I., but, by 35 years of war commemorated on the Black Obelisk, cf. pages 164-68) Shalmaneser II.
extended the authority of Assyria to the Mediterranean. In his sixth year Shalmaneser overthrew, at Karkar, the Hittites combined with Damascus, Hamath, and others, and penetrated to the Orontes, and in his 18th year he defeated Hazael, king of Syria-Damascus and other confederates at Senir or Shenir (Mount Hermon, cf. Deut. 3. 9), and penetrated to the Mediterranean, near Beyrout, by the old road from Damascus along the Dog River (Nahr el Kelb), where he recorded his successes by inscribing his likeness on the rocks, as Rameses II. had done long before him.

The Khatta had successfully resisted Egypt; but Assyria proved to be more persistent and better organised, and the Hittite confederacy was gradually shattered, stronghold after stronghold falling before Assyria. In B.C. 745, Pul, i.e. Tiglath-pileser II. (III., see page 170), the founder of the new Assyrian empire, captured Arpad, having overrun the kingdom of Hamath (cf. Isa. 10. 9, & 36. 19).

With the capture of Carchemish in B.C. 717 by Sargon II. (cf. page 185), the Hittites disappear from history. Prior to this, as shown by the inscription of Panammu, many of their strongholds had passed into the possession of the Arameans (Syrians). (See page 181.)
A Hittite Portrait.

(Circ. B.C. 1300.)

This head, from an inlaid tile from the palace of Rameses III. at Tell el-Yahudîch, in Lower Egypt, gives us clearly the type of the race. The type of face is distinct from that presented by any other of the races of Western Asia. The principal characteristics are the straight nose and the receding forehead and chin: while the plaiting of the hair in pigtails, Tartar fashion, is distinctly shown (cf. No. I., page 95). The Egyptian artists depict the Hittites as beardless and black-haired, and of yellowish-white complexion, with a thin wirelike moustache (cf. Nos. II., III., pages 95, 96) and brown eyes, and with features, low stature, and thick limbs resembling those of the warriors upon the Monuments of Hamah (Hamath) and Gerabis (Carchemish): their dress comprises a high conical cap, with the brim turned up in horn-shaped points, surmounted by the crescent moon and the solar disk (apparently the emblems of the Hittite Ashtoreth), and boots with upturned toes and long fingerless gloves. Such boots and gloves are still worn by the mountaineers of Cappadocia, and indeed of Asia Minor and Greece, for protection against snow and frost. From such data it is inferred that the original home of the Khetta was in some lofty mountain range, such as the Taurus. Archaic sculptures and inscriptions scattered throughout Asia Minor are now usually termed "Hittite," even including the famous figure on Mount Sipylus, which the Greeks popularly identified with the Niobe of their mythology, but which Herodotus supposed to be a monument of the great Egyptian conqueror Sesostris (i.e. Rameses II.). Many of the so-called Hittite inscriptions are found in silver mines of the Taurus and Asia Minor: a sign that the authors of these hieroglyphics worked these mines.
A Royal Hittite.
Amun of Thebes.

The god Amen, or Amun,* i.e. the hidden one, was the chief god of the
Theban pantheon, and, from the rise of the 18th dynasty, about 1800 B.C.,
was regarded as the national god of Egypt. Hence the
denunciations of the Prophets Nahum and Jeremiah
against the god and his city. Amun, or Amun Ra, as he
is also called, along with his consort Māt, or Mēt (i.e. mother), and
Chonsu (= Sumerian Enzu, from Ganzu, Gunzu; a title of the Moon-
god), formed the divine Triad of Thebes, to which the magni-
ificent temples of that city were erected.

The hymns to Amun, of which there are many in the
British Museum and other collections, have a very high
character, and approach very closely to the language of
Monotheism. The following is an extract from one trans-
lated by the late Sir P. Le Page Renouf:—

"The One, Maker of all that is: the One, the only one, the Maker
of beings; from whose eyes mankind issued, from whose mouth are the
gods: maker of grass for the cattle
(oxen, goats, asses, swine and sheep), (and) of fruitful trees for men of future generations;
causeing fish to live in the river, birds to fill the air; giving breath to those in the egg; feed-
ing the bird that flies; giving food to the bird that perches, to the creeping thing and the
flying thing alike; providing food for the rats in their holes; feeding the flying things on
every tree.

"Hail to Thee for all these things—the One, alone with many hands, lying awake
while all men sleep, to seek out the good of His creatures—Amun, sustainer of all things!"  
(Cf. Pss. 104 and 121.)

* There is no vowel between the M and N in the Egyptian writing; but cf. the Greek Zeus
Ammon, and perhaps the Biblical Amon (2 Kings 21. 18).
Ruins of Thebes.

This capital of the Egyptian empire was known to the Hebrew writers by the name of No⁺ or No-Amon, the Nî'tû of the Assyrian inscriptions. The city rose to grandeur during the period of the 18th and 19th dynasties, especially under Thothmes III. and Rameses II., who made lavish gifts and extensive additions to the great buildings of the temple of Amun. The passages in Scripture referring to this city are of importance, as showing the interest with which the Hebrew prophets followed the political movements of the time. Nahum (3. 8), in his warning to

Nineveh, Art thou better than No-Amon (marg.; A.V populous No), &c., refers to the capture of Thebes by Assur-bani-pal, about B.C. 665, and the sack of the city; while Jeremiah (46. 25), in the menace I will punish Amun (marg.; A.V the multitude) of No, and Pharaoh, and Egypt, points to the invasion of Egypt by Nebuchadnezzar, when the Chaldean troops advanced as far as Syene (Cheyne, Jeremiah, page 198). The site of Thebes is now represented by the great ruins of Karnak and Luxor in Upper Egypt.†

† "No = the Egyptian mit, i.e. city: No-Amon therefore means City of Amun.

† Ancient Thebes stood on both banks of the Nile; Luxor and Karnak are on the E. bank; Medinet Habu, the Memnonium, Deir el-Bahari, etc., on the W. bank. During the Hyksos rule in the Delta the native Egyptian kings made Thebes their capital.
SCULPTURED GROUP OF AMUN OF THEBES AND HIS CONSORT MĀT OR MŪT.

Between the figures are engraved the cartouches of Seti I., the second king of the 19th or Theban Dynasty, B.C. 1366 (Haury’s [1564]) or 1277 Petrie. The inscription reads: "the good god Men-āaat-Ra, beloved of Amun, the son of the Sun, Seti, beloved of Mēt."
Great Hall of Temple of Amun, at Karnak.

The preceding illustration gives a general view of the remains of the great Temple of the Theban Amun at Karnak, and of its Obelisks, with the (usual) sacred lake, on which the procession of the sacred bark of Amun took place. This one shows a single aisle of the great Hypostyle Hall of 134 columns, the loftiest of which are nearly 70 feet high, and about 12 in diameter; while the rest are more than 40 feet in height and about 9 in diameter. This grand structure was principally the work of the Ramessides Seti I. and Rameses II. It is still one of the most marvellous edifices in the world.
Seti I. Fighting against the Asiatics.

(Circ. 1370 B.C.)

Seti I., the first notable king of the 19th dynasty, waged many wars in Syria and Palestine, and especially against the Hittites. His especial object was to capture the city of Kadesh (cf. pages 104, 105), the Hittite stronghold in the upper valley of the Orontes. In the illustration we see him in his chariot with his favourite pair of horses called "Big with victory," upon a campaign which is described as—

"the going up of Pharaoh to conquer the land of Kadesh in the territory of the Amorites."

In another inscription it is stated that—

"He has struck down the Asiatics, he has overthrown the Kheta (i.e. Hittites), he has slain their princes."

The campaigns of Seti I. paved the way for the great victories of Rameses II. in Syria and the humbling of the Hittites.
Colossus of Rameses II.

This magnificent statue was found in 1820, lying on its face in a pool of water, at Mitrahenn, on the site of Memphis, about fourteen miles south of Cairo. It was presented by Muhammad Ali to the British nation; but not removed owing to its great size (length, 38 feet 6 inches; girth, 27 feet; weight, 100 tons). It is formed of a single block of fine crystalline limestone. The feet have not been found. Mariette says the head, of which there is a cast in the Egyptian gallery of the British Museum, "is modelled with a grandeur which one never tires of admiring." It was raised and turned over by Major Bagnold in 1887, and a shed built over it for its protection.
Great Hittite Campaign of Rameses II.
(The Battle of Kadesh.)

Rameses II. was a valiant and able warrior, his greatest achievement being the victory over the strong Hittite confederacy, which he won in the battle of Kadesh, on the Orontes. This decisive engagement had great influence on the fortunes of Egypt, and for a long period gave the Egyptians complete command over the rich provinces of Syria.

The armies met in the narrowest part of the valley, near the city. Here, after a hard-fought battle, the allies were defeated; but so strong was their power that the Egyptian king was glad to conclude a treaty of peace with the king of the Hittites, and to take his daughter to wife as part of the bargain. This treaty, which was engraved on a plate of silver, is the oldest whose terms are on record; and the spirited poem of Pentaur, describing the battle, inscribed on the walls of the temple of Karnak and elsewhere, is considered one of the most valuable historical memorials of the Egyptians.
In the first part of the great battle-scene, depicted on the temple wall at Karnak, we see the giant form of the King of North and South, User-maat-Ra (i.e. Potent by the Law of Ra), Sotep-en-Ra (Chosen of Ra), Ra-messu meri Amun (i.e. Rameses beloved of Amun), driving the chariots of the foe pell-mell into the river. The town of Kadesh with its garrison stands on an island in the stream, its name being written in hieroglyphs on the central tower. To the left, the king of Khirku (Aleppo) is being helped out of the water; 9,000 foot-soldiers, "smiting the foe," are marching on the right bank. An inscription on the wall thus describes the scene:

"When his Majesty halted, he encamped on the north-west of Kadesh. He had come up with the hostile forces of the Hittites, being quite alone, no other was with him. There were thousands and hundreds of chariots all around him on every side. He dashed them down in heaps of dead before his horses. He slew all the kings of all the nations who were allies of the Hittite king, with his princes and elders, his soldiers, and his horses. He threw them one upon another, head over heels, into the Orontes. Then the king of the Hittites turned and lifted up his hands to supplicate the Divine Benefactor (i.e. the Egyptian monarch) for grace."
A Letter in the Ancient Egyptian Hieratic Writing.

This document, written on papyrus with a reed, shows how hieroglyphics were abridged and rounded off, under the influence of handwriting. So far as the script alone is concerned, it might well belong to the times of the 19th dynasty, to which Chabas, Dr. Lincke, and M. Kminck-Széldlo, who was the first to publish it in English, assigned it. In his opinion, the papyrus was written in the third year of Menep-tah II., the Pharaoh of the Exodus. Other scholars, however, think it must belong to a much later period, on the ground of certain expressions which occur in it, and which are not found in documents of that age. The translation is from the pen of the well-known Egyptologist Mr. F. Llewellyn Griffith.

**Translation.**

The Address on the outside:—

"The scribe of the drink-offerings, Bakenamen, unto Ramesu, the priest in the temple of Thoth."

The Letter:—

"The scribe of the drink-offerings, Bakenamen, saluteth * his father Rames, priest in the temple of Thoth, being of happy heart continually, in life, prosperity, health, by the favour of Amen Ra, King of the gods.

"I pray unto Ra Harmakhis in his rising and his setting, unto Amen, Ra, Ptah, unto Ramesu-Mery-Amen (i.e. the dead King Rameses II.), and to all the gods and goddesses of the house of Ramesu-Mery-Amen, the great Double of Ra Harmakhis, that thou mayest have health, mayest have life, mayest have prosperity, that I may see thee in health; and I fill my heart with thee.

"Another matter. I have heard thy despatch which thou madest in saluting me; be it Ra and Ptah that salute thee! I know not whether my boy will reach thee, but lo! I am sending him to Sekhemp-echti, and I will have a letter taken to thee by his hand. In the same way, do not thou abstain from sending unto me frequently, that I may hear thy doings.

"I have made enquiry as to the Syrian of the temple of Thoth, about whom thou sentest unto me. I found that he was assigned as a labourer of the temple of Thoth, under thy command, on the 10th day of Payni, year 3, being from amongst the slaves that serve on the ships brought to the governor of the fortress. To tell thee his Syrian name:—(it is) Naqary (Nekariahu ?), son of Saru-ra-a, his mother being a Phoenician woman of the city of Aradus, (he being) a slave in the crew of a ship of this temple(?), on the boat of the captain Kenura. His overseer said: 'It is the chief military inspector of Pharaoh's—

* The phrase for "salutation" = "to consider or ask about a person's affairs."
LETTER IN ANCIENT EGYPTIAN HIERATIC WRITING.

L.P.H.—troops, Khaemapt, that will receive him and cause him to be taken (to his place). I hurry off to the chief military inspector of Pharaoh's—L.P.H.—troops, Khaemapt, and he is deaf to me, saying to me deliberately (?) : 'It is the wazir Mery-Sekhemt that will receive him, and cause him to be taken (to his place)'. I hasten to the wazir Mery-Sekhemt; he is deaf to me, he and his scribes, saying: 'It is not we who see to it.' I seek out the chief of the boatmen, M—, saying: 'Let the Syrian labourer be taken to the temple of Thoth: do thou undertake that he be delivered to its priest.' I speak with him in the great tribunal.

Likewise I have hearkened to the matter of the spell (magic formula) of Thoth, concerning which thou sentest unto me, saying: 'It bringeth not unto me guidance, when I cause it to be followed.' Trouble not thy heart concerning it; for it is good that thou didst send it unto me, that I may cause it to be followed.

Also, trouble not thy heart concerning the gathering (arranging?) of corn. I have made enquiry into it, and have found that 3 men and 1 boy, in all 4, make 700 sacks. I have conversed with the chief bookkeepers of the granary; I said unto them: 'Take the 3 labourers of the god for work this year.' They said to me, 'We will do it, behold us! We will do it. We will do it. We obey thy command.' Thus they spake unto me. And I am remaining watching them, until they send out to the fields the assessments of the returns (i.e. for taxation purposes). And thou comprehendest all that I shall cause to be done for thee. Now one man makes 200, the fair amount to be done; apply this to 2 men and 1 boy: it makes 500.

"Now as to this Syrian labourer that is given unto thee, as he is given unto thee in the month of Harvest, thou wilt spoil his Harvest-season for thyself as long as he shall live."
Rameses II., the Pharaoh of the Oppression.
(b.c. 1340; Ptolemy, 1275-1208.)

A discovery made at Deir-el-Bahari in 1881 included the mummies of some of the greatest of the Pharaohs. Among them was the body of the most famous of them all, Rameses II., the supposed Pharaoh of Moses. This remarkable ruler held the throne of Egypt for a period of sixty-seven years, and died at an age of over ninety years. The face is of a highly intellectual type, and indicates great firmness; it is altogether such as might be expected of a man who conquered the whole of Western Asia, the famous “Sesostris” of Herodotus.

Rameses II. was a lavish donor to the Egyptian temples, and especially to that of the Theban Amun at Karnak (pages 100, 101), the greater portion of which was built by him. In return for this support of the priesthood, the body of the old warrior was removed from its tomb and hidden in the cave at Deir-el-Bahari, when the priests of Amun fled from Thebes before the advance of the Susian kings of the 22nd dynasty, B.C. 900.
COLONIAL STATUE OF RAMSES II.

Standing in the doorway of a Temple at Thebes.
ISRAEL IN EGYPT—SCENES FROM EGYPTIAN LIFE.

Pithom, the Store-City: Egyptian Granaries.

The Pharaoh who knew not Joseph oppressed the people of Israel, perhaps on account of their association in former times with the Hyksos invaders (cf. Gen. 46:34), and imposed upon them the task of building treasure-cities. Such cities were required by the two great kings of the 19th dynasty, Seti I. and Rameses II., for two purposes—to store the tribute brought home from the Asiatic wars, and to form commissariat stores for the large armies going to and returning from Syria. They are similar to the cities of store built by order of Solomon (1 Kings 9:19). The name of Rameses came into prominence with the 18th dynasty; but the monarch who made it celebrated by his long reign of sixty-seven years and his brilliant wars was Rameses II., and it is this monarch who is now generally identified with the Pharaoh of the Oppression.

Such an identification was indicated by the fact of one of these store-cities being named Raamses, i.e. Rameses, a designation unknown to the royal personages of an earlier period. In the Wady Tumilat, near to the famous site of Tell el-Kebir, excavations were conducted by M. Naville in the mound of Tell el-Maskhuta, which resulted in the recovery of bricks and inscriptions showing that this was the site of an ancient city whose name was Pithom or Pa Tum, i.e. "the City of Tum or Tmu" (the god of the setting sun), and that the city was founded by Rameses II. A Greek inscription testifies that the ancient name of this city was Heroopolis, or the city of Ero: a name perhaps derived from the old Egyptian Ar (Ari, Aru), "a store-house.

The exploration of the city area showed that it consisted almost entirely of store-houses, massive buildings with walls 22 feet thick. Like the Egyptian granaries represented in the paintings, the only opening...
was at the top, where the corn was poured in. The whole was constructed of brickwork, and in the large store-houses were compartments formed by walls from 8 to 10 feet thick, built of bricks made without straw. In these bricks without straw we may see the work of Israel in bondage, in accordance with the Biblical statement that the Pharaoh refused them straw.

Ex. 5. 10.

The Egyptian name of the district in which Pithom was situated was Thukut, which exactly corresponds to the Succoth of Exodus.

Ex. 13. 20.

WINNOWING AND STORING WHEAT IN GRANARIES, UNDER THE SUPERVISION OF SCRIBES AND STEWARDS. (Cf. Gen. 41. 48, 56; Exod. 1. 11.)

In the lower scene the labourers are carrying the wheat in bushel measures a staircase to the roof of the granaries, and pouring it into the chambers below, in the presence of the steward. The capacity of the chambers is marked in numerals on the walls. In the upper scene some are winnowing with wooden shovels, and a scribe sits on a great heap of grain, noting the number of bushels carried to the store-chambers. Before him is written, "The scribe of wheat measures, Tehuti-nefer."
Brick-Making in Egypt by Foreign Captives under Taskmasters.

(*Temp. Thothmes III. Circ. B.C. 1503-1449.*)

The annual inundation of the Nile left behind it large quantities of mud admirably suited for the making of bricks, which, dried in the sun, formed a durable building material in the rainless climate of Egypt. The bricks made from Nile mud require straw to prevent cracking; which is not the case with those moulded from the clay of the torrent-beds on the edge of the desert. Kiln-burnt bricks were not used in Egypt until Roman times. Like those of Babylonia (see page 204), the bricks were larger than ours. The one figured below (page 113) measures about 15 inches by 7, and is a little over 5 inches thick: it is made with chopped straw.

Our illustrations are taken from a series of wall-paintings in a tomb which represent the building of the Temple of Amun at Thebes by foreign captives of Thothmes III. (of the 18th dynasty), the great Egyptian conqueror of Syria and Phoenicia. Among the hieroglyphic inscriptions occur the words—

"The taskmaster saith to the labourers, 'The stick is in my hand, be not idle.'"

The inscription over the upper picture is—

"Captives whom his Majesty carried away, building the Temple of his father Amun."

On the right of the lower picture it is stated that the work is—

"For the new building of the store-house of the god Amun, of Apt, in Thebes."
From a series of wall-paintings in a tomb at Abd-el-Gurnah, representing the foreign captives of Thothmes III. employed in building the Temple of Amun at Thebes. Among the inscriptions these words occur: "The taskmaster saith to the labourers 'The stick is in my hand; be not idle!'"

Scene I.—Inscription: "Captives whom his Majesty carried away, building the Temple of his father Amun." A man emptying a bucket of mud; a taskmaster with stick looking on. Two men carrying loads of bricks, slung from yokes. A taskmaster with uplifted rod; two men carrying mud in vessels, and another with yoke and slings.

Scene II.—Here we see two men fetching water in large jars from a pond full of water-lilies; two others cutting off portions of the clay; another carrying a load of it to the moulder, who is just turning a brick out of his wooden mould; another fixing his cutter; and another settling the bricks in rows to dry. The inscription states that the work is "for the new building of the storehouse of the god Amun of Apt in Thebes."
Brick of Rameses II. and Egyptian Statuaries.

(Circ. B.C. 1275-1208, Petrie.)

This sun-dried brick, made of Nile mud and chopped straw (see Exod. 5:7), is inscribed with the cartouche or oval of Rameses II., the Pharaoh of the Oppression, impressed by a wooden stamp. It reads, "USER-MAAT-RĀ SOTEP-EN-RĀ," the throne-name of Rameses II., which means, Potent by the Law of Ra, Chosen of Ra. (See page 82.)
Captives Dragging a Colossus in Egypt.

(Temp. Userkhaesi II. Cir. B.C. 2366 (or 2716-2684).) That the ancient Egyptians were well acquainted with practical mechanics, is evident from the vast masses of stone which they managed to transport to distances of hundreds of miles from the quarries. Thus the obelisks of Thebes and Heliopolis, measuring from 70 to 93 feet long, were dragged the whole way from Aswan on sledges by forced labour, in the manner shown in the illustration. The largest of these, which stands at Karnak, weighs about 300 tons, and traversed a distance of 138 miles: while those of Heliopolis (On) were conveyed 800 miles and more. The colossus of Rameses II., at the Meponionum, which when entire weighed over 887 tons, was also brought all the way from Aswan to Thebes. The elevation of obelisks, and of immense stones like the lintels of the doorways at Karnak and elsewhere, some of which are 40 feet 10 inches long and 5 feet 2 inches square, also indicates a marvellous knowledge of mechanical appliances: though we are left in the dark as to their precise nature, for in some instances the use of the inclined plane, which has been suggested, was impossible for want of space.

Our illustration exhibits the transport of a colossus of a grandee ("Teuti-hotep, beloved of the king"). It is fastened on a sledge with double ropes, twisted together, and kept taut by inserted pegs. Compresses of leather or some other substance are placed between the ropes and the statue, to obviate damage from friction. Hieroglyphics state that the statue is 13 cubits, or 22 feet 2½ inches high. It is being dragged by 172 men, in four rows of 43 each, some of whom are Egyptian convicts, others foreign captives, wearing their own distinctive dress. Behind the fourth row are some carriers of grease for oiling the track. Behind these again three men carry a piece of caged timber for placing, when necessary, under the sledge; and after these walk three taskmasters, stick in hand. The four rows of men at the back of the statue are mer or superintendents of the work. A man is pouring grease on the track from the plinth of the statue; and another, standing on its knees, is beating time to the chant of the labourers, to insure all pulling together. In front of the statue a priest is offering incense (arit sentra). A detachment of soldiers, unarmed, and carrying branches of trees, is seen marching towards the statue, beside the first row of labourers.
CAPTIVES DRAGGING A COLOSSAL STATUE FROM THE QUARRY,

Under the supervision of taskmasters and a detachment of soldiers, in the time of Userkaf, king of Egypt.

CIRCA 2566 B.C. (OR 2760-2754, Ptolemaic).

(Wall Painting in a grotto at El-Bersheh.)


Transport of an Assyrian Colossus.

This picture supplies an admirable pendant to the preceding. It is taken from large fragments of sculptured alabaster, vividly representing the transport of one of those huge man-headed winged bulls which were set up as guardian powers in the doorways of Assyrian temples and palaces (see Plate facing page 28). These slabs were brought by Layard from the gallery of Sennacherib's palace at Kuyunjik, which was adorned with a series of similar sculptures. The method of transport is much the same as in the far more ancient Egyptian illustration, the colossus being mounted on a heavy wooden sledge, and dragged along by means of four stout cables attached to the car; but in the Assyrian instance we notice also the use of rollers and levers, which is strangely absent from the Egyptian scene. The men drawing the sledge appear to be captives; and certain differences of costume suggest that they belonged to different conquered peoples. Small ropes, passing over their shoulders, are attached to the four great cables, which are themselves fastened to projecting pins on the front and rear of the sledge. Taskmasters armed with swords and staves are driving them, and the ruthless cruelty of these is painfully illustrated. Behind the sledge, we see the working of the huge lever, used for starting it and helping it over broken ground.

A man, kneeling on one knee, is altering the height of the fulcrum by inserting wooden wedges of different sizes. Below, some are carrying the rollers, over which the sledge has already passed, from the rear to the front. On the colossus are four persons: the first kneeling on one knee and giving the time to the drawers by clapping his hands; the second, with outstretched arm, giving the word of command; the third with a trumpet at his mouth; the fourth bearing a mace. The last three, and four others who are walking before them, are evidently soldiers, as their weapons indicate. Behind the sledge are men drawing carts loaded with ropes and timber, and others carrying other appliances. On the river or canal, at the top of the picture, we see a boat and raft laden with stone, like those still used in the country, and a man swimming on a skin, after the manner described by Xenophon.
Egyptian Musicians and Dancers.

In these scenes we have examples of the guitar, the double pipe, the lyre (the harp of Gen. 4. 21; Ps. 43. 4), and the square tambourine or tabret. They afford some idea of the character of the instruments so frequently mentioned by the writers of the Old Testament, and help us to realize in some degree the state of musical knowledge in the ancient world. Besides the large and elaborately ornamented

harps, four or five other instruments are shown, including the double flute or pipe, the upper part of which is defaced in the third row of figures, but which is perfect in the first. Those who wish to know more about the music of the Bible may be referred to the article by Sir John Stainer, in the Queen's Printers' Aids, revised by the present writer (1897).
EGYPTIAN MUSICIANS AND DANCERS.
Funeral Processions of the Egyptians.

In the upper scene, a shrine, surmounted by the jackal-emblem of Anepu (Anubis), the Egyptian Hermes or Conductor of the Dead, is being carried by four priestly bearers. A woman, perhaps the wife of the deceased, kneels at the side. A master of the ceremonies, followed by eight women with bared bosoms, precedes: and four men with long staffs (the ordinary badges of Egyptian gentlemen) follow the shrine: all making gestures of mourning, by beating their breasts and their mouths while wailing (the interrupted sound has a peculiarly melancholy effect), or by throwing dust on the head.

In the lower scene, the richly decorated hearse, with the sarcophagus laid on a bier inside it, stands in the sacred boat, which rests on a sledge: and the whole is being drawn by four oxen down to the sacred lake (cf. page 100) of the nome, or to the Nile, on the western side of
which were the tombs. A priest, wearing a leopard-skin, offers incense with his right hand and pours a libation with his left before the body. In front of the priest is the Sprinkler, who carries a vase of water and a brush for sprinkling the ground and the passers-by; as is still done at Oriental funerals, to avert the evil eye. The images of the goddesses Asit and Nebhât (Isis and Nephthys) stand in the boat, at the head and foot of the sarcophagus, guarding the pious dead. Behind, follow male and female mourners, throwing dust on their heads. On the prow of the boat is painted the mystic Eye of Osiris; and the hearse is adorned with the hieroglyphs for Life and Permanence, painted in pairs.

**Egyptian Funeral Barge.**

**Bronze Pectoral of Mummy.**

Inlaid with red Jasper, lapis lazuli, phosma, and glazed steatite, bearing cartouches of Rameses III. In the Collection of E. G. Hinton-Patrick, Esq., Bir, S.A.

e.g., the Pyramids, which were royal tombs.
Richly Decorated Mummy-Case.

The first illustration represents the cover of the second coffin of a priest of Amun and Mât (cf. page 99), and prophet of the double heart of Amun. It is painted, as usual, with figures of gods connected with the world of the dead. The other gives the side view of the mummy in its case.

The bodies of Jacob and Joseph were embalmed in Egypt, carried up into Canaan, and buried there; see Gen. 50. 2, 26; Exod. 13. 19; Josh. 24. 32.
Anūbis, the Egyptian Hermes, tending a Mummy on its Bier.

The guardian goddesses Nēbahāt and Asit (Nephthys and Isis) stand in a posture of reverence at the head and feet of the body. The four canopic vases (with the heads of the gods or genii of Amenti, Amset, Hāpi, Tua-māutef, Qebhsennuāf) contain the intestines of the deceased.

The Soul Reanimating the Body in the Tomb.

The mummy lies on its lion-shaped bier, tended by Anepu or Anubis, the jackal-headed god who was the Conductor of the Dead. Over it hovers the soul of the departed, symbolized by a human-headed bird, applying the emblem of breath to the nostrils of the mummy.
“After Death the Judgment.”

Though differing in some details, the general representation of this subject is identical in the Egyptian tombs and papyri. In our two examples, Anepu (Anubis), the jackal-headed god, is seen weighing the dead man’s heart (Egyptian ab, of which the hieroglyph is a two-handled vase) against the ostrich feather, the hieroglyph for Truth and Right (shu, maat) in the other scale. Tehuti or Thoth, the ibis-headed god of letters, is registering the result with reed and writing-palette. Amemt, i.e. the Devourer (of the wicked), a triform monster compounded of crocodile, lion, and riverhorse, keenly watches the recording god, waiting to devour the heart if it should fail to counterbalance the feather exactly.

TWO PICTURES OF THE JUDGMENT AFTER DEATH IN AMENI, THE EGYPTIAN HADES.

The heart of the deceased is weighed against Truth in the Great Balance, and the justified dead is conducted into the presence of Osiris, "the Lord of Eternity." (See Renouf’s Book of the Dead, chap. 119.)
The bust of Maāt, goddess of Truth, rests on the standard of the "Great Balance," in the upper scene; in the lower, a Cynocephalus or dog-headed ape, an emblem of Thoth, occupies the same position (see frontispiece). In the one case fourteen, in the other twelve gods appear, sitting above as assessors of the trial, with a table of offerings before them, by which, in the upper picture, the deceased kneels in prayer (Diodorus gives 12 as the full number of divine Assessors; and this number is actually represented in the Ptolemaic temple of Deir-el-Médineh, Thebes). Another point of difference is that in the upper picture Anepu is seen, on the extreme left, leading the dead man by the hand into the Judgment Hall (the "Hall of Twofold Truth"); in the lower, the deceased and his wife are apparently watching the trial. (The two small female figures which stand in front of the deceased in the lower picture are Meschenit and Renenit, the goddesses of birth and babyhood. The man-headed bird above them is the soul of the deceased man (cf. page 122). Under the beam of the balance stands a figure symbolizing his fate or fortune; above which is a small sphinx.)

To the right of the balance in both pictures, the result of the trial being supposed favourable, the justified person is presented by Háru or Horus, the hawk-headed god, to his father Úasar or Osiris, the "Lord of Eternity," who sits enthroned in his palace, holding the crook, sceptre, and flail, the symbols of sovereignty, power, and chastisement, and attended by his sister-goddesses Asit and Nebhāt (Isis and Nephthys). From the waters under his feet springs a lotus, supporting the four genii of Amenti, the Egyptian Hades, above whom, in the upper picture, floats the winged Eye of Osiris, holding a flabellum or fly-flap. In the lower scene, the deceased kneels at a table of offerings before the great god.

When found righteous, the deceased Egyptian received the title of "Osiris," being in some sense identified with the god, into whose presence he was admitted. Henceforth he was believed to enjoy plenteous fare, and an abode in the Sechet hotep't or Elysian Fields.
The Goddess of the Sacred Fig-Sycamore Tree

A scene often repeated in the wall-paintings of the Egyptian tombs. Sir Gardner Wilkinson describes it as follows:

"The goddesses Aethor and Netpe [Hat-hart and Nut] in their respective trees, the Persea and Sycamore-fig, frequently presented the virtuous after death with the fruit and drink of heaven; which call to mind the ambrosia and nectar of Greek fable."

Dr. Birch, in his notes to Wilkinson’s Egyptians (Vol. IV., page 119), writes:

"Athor, in fact, was identified with Nut, as the goddess of the celestial water or ether, and as such gives the bread and water of life out of the sycamore, to the soul which thirstily drinks the living waters flowing from her vase."

"The Persea was sacred to her, as the sycamore to Nut; and in the funeral subjects of the Theban tombs she is seen performing the same office to the deceased and his friends as that goddess—giving them the fruit and drink of heaven."

The representation also reminds us of the Hebrew "Tree of Life (Gen. 2. 9; 3. 22; Prov. 3. 18; 11. 30), and of the similar supernatural trees of Prophetic and Apocalyptic vision (Ezek. 47. 12; Rev. 22. 2)."
T H E  E X O D U S.

Rameses II., after his long reign, was succeeded by his son Meneptah, or Mer-en-Ptah, i.e. beloved of Ptah, who had lately been associated with him on the throne. His father's enormous expenditure and costly magnificence had impoverished the realm, and left him an embarrassed heritage (cf. in Judah, the case of Solomon and Rehoboam some centuries later). Of Meneptah's reign we know but little; but an inscription in the Temple of Amun, at Thebes (page 99) seems to imply by the phrase "Put away the dejected heart from thee," that he was lacking in energy. During his reign the Libyan tribes invaded the western portion of Lower Egypt. Probably it was then that the watch over the Israelites was removed. On returning from this expedition the Egyptian army pursued the Israelites. It is not to be expected that we should find any Egyptian account of the disastrous result. The Biblical narrative (cf. Ex. 14. 23, 28) does not state that the Pharaoh himself perished in the Red Sea.

At the close of this dynasty, the Egyptian power once more became weak; and probably this weakness enabled the Hebrew people to conquer the Canaanites, who had been disabled by the terrible chastisements of Rameses II., and were disunited among themselves.

In February 1890 Petrie explored the funeral temple of Meneptah at Thebes, and had the great good fortune to unearth both the statue and also the inscribed stele, of which we give copies, pages 128-130.
"And against all the gods of Egypt I will execute judgment: I am the Lord."—Exod. 12:12.
Portrait Statue of Meneptah II., the Pharaoh of the Exodus.

Portions of the grey granite of this life-like statue, e.g. the eyes, are painted. The ovals or cartouches on the shoulders give the names of Meneptah; that on the right, the one shown, is BA-EN-RA MERI-AMUN, i.e. Ram of Ra, beloved of Amun.
Syenite Stele of *Neb-maat-Ra Amun-Hotep-haqq-uast*, i.e. Amenophis III., with added Inscription of *Ba-en-Ra Meri-Amun*, i.e. Meneptah II., mentioning the Israelites.

This large stele of black syenite (somewhat exceeding 10 feet by 5 feet by 1 foot) was originally sculptured by Amenophis III. *Exod. 1. 10-22.* (father of Chu-en-āten, see page 83), but utilised on the other side by Meneptah for an inscription concerning his victories over the Libyan invaders of Egypt, and apparently...
also over various peoples of Palestine, including Israel, of whom it is said that—

"The Israelites (1-s-1-r-a-e-r-u) are ruined; their crops are destroyed."

—the only known mention of this people in the Egyptian monuments,

and indeed "the earliest certain allusion to any historical connexion with them on any monument or record outside of the Old Testament" (Petric). Some think that it offers a striking parallel to the narrative of Exod. 1. 10-22: but this opinion rests on misinterpretation of the text.
Shishak or Shashank I., the Invader of Judah in the Time of Rehoboam.

(Circ. B.C. 960.)

On the southern external wall of the great temple of Amun at Karnak (Thebes), Shashank I., the Shishak of the Bible, who was the first king of the 22nd dynasty, has recorded in characteristic Egyptian fashion the results of his expedition against Judah, which, according to the brief account of 1 Kings 14. 25–28, took place in the fifth year of Rehoboam, the son and successor of Solomon, and which was probably instigated by Jeroboam, king of Israel, who had been a refugee at his court from the tyranny of Solomon (1 Kings 11. 26–40). The Biblical writer gives
no details of the campaign, except the plunder of the Temple treasury: but Shishak has left us a lengthy list of about a hundred captured cities, mostly Judean, though some of them belong to the northern kingdom. Among the names are the Egyptian equivalents of Abel, Adullam, Ajalon, Beth-anoth, Beth-horon, Beth-tappuah, Gibeon, Jud-hamâlek (cf. page 138). Megiddo, Shunem, Taanach, etc.

In the sculpture, the giant-form of the conqueror, Shashank Meri-Amun, is seen grasping with left hand the ends of the ropes passed round the necks of long rows of captives, whose arms are tied behind their backs; and with his right threatening with blows the suppliants who kneel before him with uplifted hands. The names of the conquered cities and districts are graven in the ovals attached to each prisoner. Many of these names have unfortunately been much damaged, as will be seen from the enlargement below. (Yud-hamâlek is the third name in the third row from the top.)
Sword of Rammānu-Nirārī I., King of Assyria.

(Circ. 1300 B.C.)

This interesting weapon is of bronze, and the hilt was originally inlaid with ivory and jewelled. It is sickle-shaped, like the sword of Bēl in the Babylonian sculptures, and is 21\(\frac{3}{4}\) inches by about 1\(\frac{1}{8}\) inches broad. It is inscribed: Ekal Rammānu-nirārī shar kishshati abil Budu-ilī shar Ashshur abil Bēl-nirārī shar Ashshur-ma, “Palace of Rimmon-nirari, king of the world, son of Budu-il, king of Assyria, son of Bel-nirari, king of Assyria.” These three sovereigns reigned from about B.C. 1375 to 1300. Rimmon-nirari was one of the greatest of the early Assyrian kings. He vanquished Nazi-Muru-dash, the king of Babylonia, and annexed part of his territory. The sword seems to have been found by Arabs at Kīleḥ-Sherkat, the site of Ashshur, the old capital of Assyria. It belongs to Col. Hanbury, and an account of it was given some years ago by Mr. Boscawen, in the Transactions of the Society of Biblical Archaeology. In shape it bears no likeness to the straight two-edged sword so often represented in the Assyrian bas-reliefs, some examples of which are figured on p. 199, but it more nearly resembles the falchion-shaped weapons of the Egyptians, as annexed. The one with the figure of Anubis is of bronze.
OLD TESTAMENT ETHNOGRAPHY

Ancient Chaldeans or Accadians
(better Sumerians).

The two heads here reproduced were unearthed by M. de Sarzec at Tell Loh. They are life-size, and are of the same material and workmanship as the statues of Gudea, discovered at the same time and place (see page 54). Very discrepant accounts have been given of them. Menant and others have fancied that a distinct racial type, viz., that of the primitive non-Semitic (Turanian, or even Tartar) Chaldean people, was plainly to be recognised in them. But the unusually large eyes and exaggerated eyebrows, the strongly defined chin, and the nose, which, when unbroken, was probably not flat but somewhat arched, like those of the other heads of the same period, can hardly be considered distinctively
THE SO-CALLED SHEIKH EL-BELED.
A wooden portrait-statue of the time of the Fourth Egyptian Dynasty
Tartar features; and while it is natural to suppose that these and the other heads found by De Sarzec represent average specimens of the Chaldeans of their period, so far as the sculptors had skill to pourtray them, it is well to remember M. Heuzey’s caution, when we are looking for special indications of race in sculptured remains so ancient as these: It is only subject to the greatest reserve that we can venture to say anything as to the ethnography of the types created by sculpture, especially when those types are archaic, and therefore exposed more than all others to the influence of school conventions. It is a common habit with antique sculptors to allow traces of their work in its rough shape to subsist in the finished creation. In all countries the march of art has been from square and angular to round and flowing shapes, from short and thick-set to graceful and slender proportions."

**Typical Heads of the Nations of Canaan and the Adjacent Countries.**

The walls of the great temples of Egypt are adorned with representations of the mighty victories of the Pharaohs: and, owing to their habit of recording conquests by typical portraits of the races against whom the armies of Egypt fought, from these sculptured tableaux we are able to obtain a valuable series of racial illustrations. The sculptures of the great temple of Karnak, dedicated to the god Amun, supply us with portraits of most of the races of Canaan against whom Thothmes III., of the 18th, and Rameses II., of the 19th dynasty, waged war. This valuable collection of ethnographic representations has been photographed by Professor Petrie, and his casts of them are preserved in the British Museum, from which some of the illustrations here given have been made. (The rest are from the pencil of the Rev. H. G. Tomkins.)
Egyptian.—The dominant race in Egypt at the earliest historical period, as portrayed in the sculptures and paintings of the early dynasties, presents a high type of features.

It is now believed that the dynastic Egyptians were members of a white race, which entered Egypt from Punt or South-west Arabia and the opposite coast of Somaliland, at a very remote period.

During the later dynasties the Egyptian type became much changed by intermixture with Asiatics and negroes.

The Philistines were called by the Egyptians the Pulsata or Pulista. The type of the face is very remarkable; so singular, indeed, that it is extremely difficult to class them with other races. There is, however, a resemblance to the early inhabitants of Cyprus and of the coasts of Asia Minor, which enables us to recognise in the Philistines another of the numerous bands of wandering pirate tribes of the Eastern Mediterranean, which had first obtained a settlement in Lower Egypt, and then on the coasts of Syria.

Amorite.—The Egyptian sculptures and paintings afford us many representations of this powerful people. The Amorites are a handsome type, of fair reddish complexion, with blue eyes, red beard and eyebrows, but black hair. The opinion of ethnologists is almost unanimous in regarding them as belonging to an old white race inhabiting the shores of the Mediterranean, of which the only existing type may be preserved in the Kabyles of North Africa. In early times they were the
PROFILE AND FULL FACE OF AMEN-EM-HAT,
An officer of the period of the 12th Dynasty.

[Statuette in Black Stone, British Museum]

TETA, THE ARCHITECT, AND HIS WIFE.

KING KHAFRA (Diorite).

The Second Pyramid was built for King Khafra, third king of the 4th Dynasty (circ. B.C. 3908-3845), by Teta his architect.

A Chief.

AN OFFICER.

MEN OF PÔNT.

In the time of Hor-em-heb, of the 18th Dynasty, circ. B.C. 1330.
dominant race of Syria and Canaan, which are named on the oldest Babylonian monuments “the land of the Amorites.”

Hau-nebu (lit. “all the isles or Coast-lands”; cf. Isa. II. 11, &c.).—The natives of the Mediterranean isles and coasts were attracted to Egypt as early as the 6th dynasty, prior to B.C. 3000. In the time of the 18th dynasty B.C. 1500, we get representations of a distinctly Greek type. This head is from the pylon of Hor-em-heb at Karnak, and has traces of a fine Greek type.

Hebrew. — This figure is taken from the famous sculpture of Yōḏ-Hamālek (the King’s hand; i.e. monument: cf. 1 Sam. 15. 12; 2 Sam. 18. 18; A.V. place, Heb. hand); the name of a town in Judah otherwise unknown, occurring in the tribute list of Shishak (see page 132) at Karnak. The face is distinctly Jewish. (The old reading and explanation of the name —Judah malek, “Judah king”— is philologically impossible.)

Shasu (Nomadic Tribes of the Desert east of Egypt).—The wild bowmen (cf. the Āamu with a bow, page 74), as the Egyptians called them, of Sinai were always a trouble to the Egyptians. They present in their portraits the same type as the natives of the peninsula at the present time.
AN AMORITE.
[From an Egyptian sculpture.]

AN AMORITE KING.
[From a porcelain relief from Tell el-Yahûdeh.]

A NORTH SYRIAN OF AIA
(Keft Ayû, near the Ayrin).

A RUTEN (SYRIAN) ENVOY,
temp. 13th Dynasty.

A SYRIAN OF MEROM.
(Egyptian bas-relief.)

A SEMITIC SYRIAN.
(Egyptian bas-relief.)

A NORTH SYRIAN.
(Man of Yânuâ'mu.)

A JUDEAN temp. SHISHAK.
(The governor of Gannata.)
THE SO-CALLED MONUMENTS OF THE HITTITES.

The system of hieroglyphic writing exemplified by these remarkable monuments has not yet been deciphered, although many scholars have, from time to time, proposed their own solutions of the problem, among the latest Professor Jensen, of Marburg, who calls the inscriptions “Cilician.” His theory, however, has been ably criticized by Professor Hommel, who connects the Hittites with the Scythians, and the first appearance of the Iranians in history; professedly starting from a paper published by myself in the Proceedings of the Society of Biblical Archaeology ten years ago, entitled Iranian names among the Hettas-Hatté see his monograph Hethitter und Scythen, reprinted from the Sitzungsberichte der königlichen böhmischen Gesellschaft der Wissenschaften (Prag, 1898). The system of writing is probably not altogether unconnected with the original pictorial script of Babylonia.*

* The picture-characters are lost. We possess only their linear offspring.
BAS-RELIEF OF A KING, WITH SUPPOSED HITTITE INSCRIPTION.

[From the site of Carchemish.]
site of the ancient Carchemish (Jer. 46. 2), which was taken and destroyed by Sargon, king of Assyria, B.C. 717. The first (page 141) apparently presents the figure of a king, holding a sceptre; and though much defaced, the work is obviously Assyrian in style, and need not be much older than the 8th or 9th cent. B.C.

The same remarks apply to the one on this page the subject of which we recognize at once from its likeness to the familiar Assyrian sculptures (page 33); while of the third, little more can be said than is indicated in the title.

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FRAGMENT OF BAS-RELIEF FROM GERABIS, THE ANCIENT CARCHEMISH.

A cherubic figure in Assyrian style. Hittite characters in four lines in front.
PORTION OF ONE SIDE OF A STONE DOORWAY, WITH SUPPOSED HITTITE
INSRIPTION.

[From Carchemish on the Euphrates, the chief Hittite capital and commercial emporium.]

The stone is a piece of basalt, 39½ inches in height, cut into vertical steps, each
22 inches, 8½ inches, 8½ inches, and 7 inches wide. The steps are here separated, and
arranged as it may be supposed the lines of the inscription were intended to be
read, from right to left and from left to right alternately (i.e., always towards the
animal faces). The longest panel, which was probably within the doorway, is
22 inches wide in the longest line. In this, as in most of the other inscriptions,
the characters are cut in relief. The Stone Bowl (page 140) and the Boss of
Tarkondemos (page 145) are the principal exceptions, the symbols and figures on
these being incised. It seems probable that the group with the bird (an eagle?),
which occurs near the beginning of the second line, and again towards the end of the
fourth, contains the name of Carchemish.
Rock Sculpture of a Local Baal, a God of Corn and Wine, with supposed Hittite Inscriptions.

This fine sculpture is carved on the chiselled surface of the red limestone rock, which rises about 40 feet from the water's edge of the river of Ibriz, a place about three hours S.E. of Eregli, in Lycaonia. A king or satrap is praying to a god (perhaps the god of the stream) whose hands are laden with the bearded wheat and grapes which the neighbourhood still yields in abundance. The design of the figures is good, and strongly suggestive of Assyrian influence, like the sculptures from Carchemish. The god is about 20 feet high, the worshipper about 12 feet.

The existence of this highly curious memorial of the past was first discovered by the Rev. E. J. Davies, M.A., and published by him in the Transactions of the Society of Biblical Archaeology, Vol. IV. part 2, 1876. The horned cap of the god should be noticed as an Assyrian feature (see page 30). "He wears boots turned up in front, and bound round the leg above
the ankle by thongs, and a piece of leather reaching half-way up the shin, exactly as it is worn to this day by the peasants of the plain of Cilicia round Adana” (Davies). The hieroglyphs between the head and arm of the god, and those behind the king, no doubt conceal the names and titles of each. There is another inscription in the same character below the figures, just above the water’s edge.

The Bilingual ("Hittite" and Assyrian) Boss of Tarkondemos.

A thin concave circular silver boss, with an incised figure of a king or warrior holding a lance or staff, and an identical "Hittite" inscription before and behind, surrounded by an inscription in the cuneiform character. This object, which perhaps originally covered a knob of a staff or dagger, was in the possession of M. Alexander Jovanoff, a numismatist of Constantinople, some 40 years ago. The late Dr. Mordtmann published a facsimile of it in 1863. It has since disappeared, but not before an electrotype of it had been taken at the British Museum, where it was offered for sale, but rejected as a possible forgery. The cuneiform legend has been usually read: Targutimme shar mat Erme, Tarqutimme king of the Land of Erme.

Now, however, Hilprecht, with whom Hommel agrees, would read Mitan (=Middanni) as the name of the country. Sayce thinks it belongs to the age of Sargon, circ. B.C. 721. The name of "Targutimme" seems to be identical with that of Tarkondimotos (Dio Cassius) or Tarkondemos (Plutarch), a Cicilian prince in the time of Augustus.

Terra-cotta Seals and Seal-Impressions.

(Cf. Job 38, 14; Cant. 8, 6.)

The interest of these objects lies in the fact that the inscriptions on them are obviously in the strange and still undeciphered character known as Hittite. The eight smaller ones, arranged in the two rows...
at the bottom, are seal-impressions, and were discovered in September 1851 by Sir A. H. Layard in the Record Chamber of the Palace of Assur-bani-pal at Kuyunjik. The last three of them bear the same legend, which Professor Sayce has identified with the name of Sanda-sarmê, a king of Cilicia, who visited Nineveh in the time of Assur-bani-pal, and gave his daughter to that monarch. Sayce thinks these seals were attached to the marriage-contracts (P.S.B.A., June 1882). Their date would thus be about the middle of the 7th cent. B.C. But this ingenious conjecture is still unverified. These eight objects are now in the British Museum.

The others are in the collection of M. Schlumberger of Paris, who bought them of a dealer in Constantinople, about 1879, to whom they had been brought from Asia Minor. Most of them are conical in shape, with a hole near the point, and are inscribed at the larger end. M. George Perrot published an account of them in the Revue Archéologique, December 1882. See also Proc. Soc. Bibl. Arch., Vol. VI., page 111, and Transactions, pages 422-424.
Stone Lion from Marash with “Hittite” Inscription.

A small stone lion, of Assyrian type, covered with “Hittite” hieroglyphs, from the Turkish castle of Marash or Marash in the Taurus, about 100 miles N. of Aleppo. Drawn by Mr. Rylands from a cast in the library of the Society of Biblical Archaeology. The original has been moved to Constantinople.

For the sake of comparison, I add a drawing of an Assyrian lion by the same hand. It will be immediately evident, even to an untrained eye, how far the model surpasses the diminutive copy in boldness and freedom of design, in power of execution, and, in spite of certain conventional features characteristic of Assyrian art, in the truthful delineation of nature.
Babylonian Boundary Stones or Landmarks.

(Circ. B.C. 1150-1100.)

The boundary stone or landmark was one of the most ancient institutions in Chaldea, no estate being considered safe without one or more such being placed upon it. The stones were always boulders or natural stones, of which the surface was sufficiently smooth for the inscription. The title-deeds to the land, with particulars and dimensions of the ground, were inscribed on the stone; and all the gods of the pantheon, especially those of the household of the owner of the land, are invoked to curse any person who injures or removes the landmark. (With this compare the Biblical curse against such a one as removed his neighbour's landmark.) The stones are often mentioned in deeds, and are analogous to the Hebrew "Stones of Witness.

Deut. 27. 17:

The stones set up did not always relate to private ownership; e.g., the first of the two here figured contains the charter of freedom granted to a certain territory called Bit-Karziyabku, by Nebuchadnezzar I., king of Babylon, about B.C. 1150.

The other records the sale of a piece of ground by Amel-Bel to Mardug-nāšir, in the time of Mardug-nādin-āhi, Nebuchadnezzar's successor, who reigned about fifty years later.

Both are decorated with emblems of the gods, prototypes of our signs of the Zodiac, but the second displays also a characteristic figure of the king.
BABYLONIAN BOUNDARY STONES, OF THE TIME OF NEBUCHADNEZZAR I. AND HIS SUCCESSOR MARDUG-NADIN-AHI.

(Circ. B.C. 1150-1100.)

The first displays emblems of the gods, prototypes of our signs of the Zodiac; the second a figure of the king Mardug-nadin-ah. 
The Religion of Babylon and Assyria, as Illustrated by the Seal Engravings.

I.—THE MOON-GOD.

Ur, the original home of Abram, was the seat of the worship of Sin, the Moon-god, called by the old Sumerians En-zu, "Lord of Knowledge"; a name which Hommel has identified with the Egyptian Chon-su. The great temple of Ur was built by Ur-ba-u, about B.C. 2800 (see page 63). The same god had a famous temple at Harran, the place where Terah and Abram settled after leaving Ur (Gen. xi. 31).

Sin was naturally the god of nomadic tribes, whose journeys are usually made by night; and it is generally held that mount Sinai was so called, as being an ancient "high-place" of Sin. The antiquity of the worship of Sin, and the reverence in which he was held, are indicated by the fact that the great goddess Ishtar, universally adored by the Semitic peoples, is called "the daughter of the Moon-god."

The first of the two small Seals here given shows Sin seated on his throne, holding a cup of wine in his right hand (Bel and Dragon, vv. 3, 6 sqq.). A priest stands praying with uplifted hands before him; and, behind the priest, a worshipper whom he has brought into the god's presence. The symbol of the crescent moon attached to an inverted tree, suggesting the waxing or monthly growth of the moon's disk, establishes the identity of the god.

The second Seal shows Sin, the moon, and Shamash, the sun, enthroned opposite each other, and each holding a bowl of food or wine in the right hand. A king, holding a sceptre in one hand, and stretching forth the other towards Shamash, stands between. The symbols of the star and the crescent indicate the sun and moon respectively. Behind the
Sun-god is a tree with seven branches, suggesting perhaps the week of seven days, regulated by these deities (Fifth Tablet of Creation series; Gen. i. 14-18). See also Sacred Trees.

The third Seal (of lapis lazuli) exhibits the worship of two eagle-headed deities, wearing feathered kirtles, and attended by priests in the like strange garb. An antelope and sacred tree fill up the picture.

II.—THE SUN-GOD.

The worship of the sun is well illustrated by these three Seals. Most happily for the identification of the subject, on the first Seal the god, who reappears on the second without a name, is designated Dimmer utu (or Babar), Dimmer Satum, the Sun-god, the god Shaddai.

Satum is a Babylonian pronunciation of shad-dim or shaddē, "mountains"; and is equivalent also to Sati, which is explained bāmītu, "highplaces, hill-tops" (Heb. bāmōth). There can be little doubt that this old Babylonian title is the origin of the enigmatical Hebrew Shaddai, rendered "Almighty" in our version. El Shaddai, Gen. 17. 1 (A.V the Almighty God), Exod. 6. 3 (A.V God Almighty), exactly corresponds to the Sumerian Dimmer Satum, Assyrian iӓ shaddē. According to Amos 4. 13, God walks on "the bāmōth (A.V. high-places) of the earth."
The great doors of heaven, surmounted by lions (representing perhaps, as in Egyptian mythology, Yesterday and To-day), are held open by attendant deities; and the morning sun is seen climbing over the mountains. Rays of light rise from his shoulders, and he grasps a recurved sword: details which are also present in No. III. His royal sceptre, with a head like the one dedicated to the Sun-god of Sippara by Sargon I. (see page 51), stands by the door on the left in No. I.; in No. II. he holds it in his left hand.

(It is possible that the scene above described represents two priests opening the doors of a shrine, within which the Sun-god was thus exhibited as rising over the mountains at day-break. The figure with folded arms on the right in No. I. would then be a worshipper.)

No. III. shows the same god, apparently ascending a temple-tower in four stages. Before him stands a sceptred king, in an attitude of reverence. Behind the god is an altar, on which is the linear symbol of grain repeated. Two tall figures, wearing shaggy hides—like the leopard-skins of the Egyptian priests—stand with raised arms, about to strike at the neck of a half-naked man who kneels between them. On one side of the victim is a bird of prey, ready to devour his flesh; on the other, a small antelope—a symbol of sacrifice. Above him is a trace of the winged solar disk. Clearly the scene represents a human sacrifice, either actual or symbolical (cf. Jer. 7. 31; 19. 5; 2 Kings 3. 27; 16. 3; 21. 6).
III.—THE GODDESS ISHTAR (Ashtōreth).

The great Oriental Venus, under one or other of her names—Ishtar in Assyria, Ashtōreth in Canaan, and Aphrodite amongst the Greeks—was common to all the religions of Western Asia; it is, however, from Babylonia and Assyria that we obtain most information regarding this widely prevalent form of worship.

The cultus of the goddess Ishtar is extremely complex in its character, owing to the fact that in Assyria especially she was the goddess par excellence, and absorbed the attributes and epithets of many other goddesses of the older creeds.

The various forms in which she appears there may, however, be thus distinguished: she was the celestial goddess, the goddess of love, and the goddess of war.

In her celestial character the goddess represents, first, the crescent moon, and is called the "Daughter of the Moon-god." In this character she appears in the legend of the descent of Ishtar into the under-world in search of her lover Tammuz, or Adonis: in this character, as Queen of Heaven, we find her worship practised by the Hebrew women and rebuked by Ezekiel and Jeremiah.

The weeping for Tammuz, the Dumuzi of the Babylonians, was a great festival in Phœnia, especially in later times in the glen of Abaka, "the vale of weeping," at the source of the Adonis river in the Lebanon. Tammuz was the youthful summer sun, the lover of the youthful moon, Ishtar, who was killed by the cruel tusk of winter. It was in this celestial character that Ishtar appeared as the "two-horned Ashtōreth (cf. the name Ashteroth-Karnaim, i.e. the Ashtoreths of the two horns, Gen. 14. 5) with a crescent moon on her head like the Egyptian goddess Isis. The cakes offered to the Queen of Heaven are often mentioned in the Babylonian religious texts. She was also the goddess of the planet Venus.

The second character of Ishtar, as the goddess of love and lust, is one of which we
have many examples in the Assyrian inscriptions. It was her special character as the Ishtar of Erech. The story of her amours is told in the sixth tablet of the Epic of Nimrod, where, like the Greek Circe, Ishtar changes her lovers into animals, by way of punishing them. Her temptation of Anu's gardener may contain the germ of the story of the Fall. Gilgamesh reproaches her thus:

"Thou didst love Ishullanu, the gardener of thy Sire,  
Who constantly brought thee precious things (dainties).  
Daily adorning thy table.  
But when he lay down to sleep, thou wouldst bind (ensnare) him:—  
' My Ishullanu! come, let us eat (enjoy) thy manly strength,  
And let thy hand * come forth, and touch thou our middle!'  
Ishullanu answered thee:—  
'Me—what askest thou of me?  
Mother, thou hast not baked; I eat not!  
The food I shall eat is bad † and bitter;  
Cold, numbness, darkness!"—(Epic of Nimrod, Tab. VI., Col. II., 20 ff.)

In her character of goddess of war, Ishtar is but little met with in the Scriptures, being a distinctly Assyrian goddess, whose chief seat of worship was in the city of Arbela. In this form she is represented as armed with the bow.

* An euphemism: cf. Isa 57: 8
† Pishāti = bēšāti, from bēšu, stinking, bad.
A Stone Tablet pourtraying the Worship of the Sun-god, and bearing an Inscription of Nabû-apla-iddina, King of Babylon.

(Circ. B.C. 879-853.)

ABŪ-HABBĀH, where this monument and other important remains of antiquity were found by the veteran explorer, Mr. Hormuzd Rassam, lies about 16 miles S.E. of Bagdad, and is the site of the old Babylonian city called SIPPAR in the inscriptions, the Sipphara of the Greek writers. The stone is about 11½ inches high by 7 inches broad and 2 inches thick. A grey terracotta box, inscribed on each side with words meaning Image of Shamash, the great Lord, Who dwelleth in E-Barra, some clay moulds of the upper portion of the stone, and two inscribed cylinders of Nabonidus were found along with it, buried beneath the asphalt pavement of the ruined temple.

In the inscription, NABÛ-APLA-IDDINA, or Nebo-baladan, as the Israelites would have called him, relates the former destruction of the sanctuary by the SUTû, who are thought to be the Shoa of Ezek. 23: 23, and his own restoration of it and of the services and sacrifices. The vestments to be worn by the god on special days, e.g. the 7th Nisan, are enumerated, ending with the statement, Total: six splendid robes of costly material, the King’s Gift (Col. VI. 5, 6).

About 620 B.C., Nabopolassar, the father of Nebuchadnezzar, again restored the temple of Sippar, and by his orders the box was made for this stone, and also the moulds of the obverse, on the back of one of which he recorded his work. Finally, Nabonidus, the last king of Babylon, also repaired the temple, depositing his two cylinders as a memorial of the fact.

This inscription is far from easy. I have translated the portion shown in the illustration from the text as published in The Cuneiform Inscriptions of Western Asia, Vol. V., Plates 60, 61. Mr. Pinches was the first to describe the stone: see T.S.B.A., Vol. VIII., Part 2.
Translation.

SHAMASH, the great Lord, Who dwelleth in E-BARRA which is in SIPPAR, which owing to the troubles and confusions of the land of ACCAD the SUTU folk, an ill foe, destroyed, wrecking the sculptures: His laws were forgotten, and His figure and His ornaments disappeared (lit. fled out of hands), and none was seen anymore. SIMMAM-SHICHU, king of Babylon, purposed to rebuild it, but He (the god) gave him not His countenance: His image and His ornaments he found (lit. saw) not; but the portion of the Lord’s Presence he . . . , and reestablished His Continual Offering. E-KUR-SHUMA-IBASHSHI, the Pontiff of Sippar, the Elder (?), he appointed to worship (?) in BIT-HU-SHUL.HI (?). Under KARSHU-KADAN-AHI the king, that Continual Offering was cut off, and the Incense-offering ceased. Under E-ULPERS-SNIN-SHUMI the king, E.Kur-shuma-ibashshi, the Pontiff of Sippar, the Elder, [Col. II.—] went before the king his lord: “The perpetual offering of Shamash hath ceased!” said he.—One cab of food, one cab of sesame wine, the victual of the SAG-ZAL (Chief Anointer) of E-Sag-gil, out of the perpetual offering of Bel, for Shamash he (the king) appointed; and unto E.Kur-shuma-ibashshi, the Pontiff of Sippar, the Elder, he showed favour. The left portion of the garden-land on the border (?) of Gibilki (New Town?) which is within Babylon, unto Shamash he gave, and put E.Kur-shuma-ibashshi, the Priest of Sippar, the Elder, in charge of it.

Afterwards, NABU-APLA-IDDINA, king of Babylon, the called of Merodach, the beloved of Anu and Anatu, the rejoicer of the heart of Ena (Zeribinnu), the brave hero, who came (?) to the kingdom, the bearer of the strong bow, the overthrower of the wicked foe the Sutu folk whose sin was heinous; whom—that he might avenge the land of Accad, make the towns inhabited, [Col. III.—] found the sanctuaries, carve the carven work, fulfill the divine laws and the statutes, reestablish the Continual offering, make splendid the Freewill-offerings,—the great Lord Merodach invested with a righteous sceptre to execute the shepherding of the people:—SHAMASH the great Lord, Who had long been angry with the land of Accad (and) had turned away His neck, in the reign of Nabu-apla-iddina king of Babylon did show compassion, and turned His face again. A sculpture (or model) of His image in tinted clay (?), His make and His ornaments, was found on the bank of the Euphrates, on the western side. NABU-NADIN-SHUMA the Pontiff of Sippar, the Elder, of the seed of E.KUR-IBASHSHI, the Pontiff of Sippar, the Elder, the sculpture (or model) of that image [Col. IV.—] unto NABU-APLA-IDDINA, the king his lord, showed; and NABU-APLA-IDDINA king of Babylon commanded him to make that image.

In the sculpture, as will be seen, the Sun-god sits on a carven throne, in a shrine or Holy of Holies. In his right hand he holds a symbol indicating the straight course of the sun across the heavens. (But cf. the Egyptian Qeshen, circle.) Above are the symbols of the sun, moon, and the planet Venus, under which, and opposite the horned tiara of the god, is written, “Tiara of Shamash the Lofty of Eyes” (cf. Isa. 3. 8). The first line of inscription, above the symbols of the heavenly bodies, reads: “Sin, Shamash, and Ishtar, who dwell in Ocean (ZU-AB).” The two little figures under the throne are composite, and may be human-headed apes: cf. the Egyptian ape-attendants of the Sun. Before the shrine is an altar with a large solar disk, connected by ropes with two small figures on the top of the shrine (perhaps the genii who guide the sun along his celestial path). A priest is presenting the king to the god. Behind
STONE TABLET FROM THE TEMPLE OF THE SUN AT SIPPARA.
stands a third person, with hands uplifted in prayer. Over them we read:  
Salam Shamshi beli rabi Ashih E-Barra Sha kihib Sipar, i.e. "Image of the Sun-god, the mighty Lord, Who dwelleth in E-Barra (Bit-shamshu, the House of the Sun; cf. Beth-shemesh) which is in Sippar."

Seal of Arad-Nabium.

As pointed out by Lenormant and Mr. Tomkins, this fine Seal seems to offer a striking parallel to some of the principal details of Ezek. 1. It represents a god, like the Sun-god in the preceding illustration, sitting on a throne which is supported by four winged man-headed bulls or cherubim (though only two are visible), on the deck of a boat, beneath which appear the waters of the ocean. This recalls the expression of the Sun-tablet from Sippar: "Sin, Shamash, and Ishtar, who dwell in the Ocean." The heavenly bodies appear to rise out of the ocean, and to descend into it again. Hence, Ocean and the Deep (Apsi and Tiamat; page 2) are the parents of the gods of light. Hence also the classical myth of Venus rising from the sea, to which the subject of this Seal may present a parallel: for the planetary symbol is seen on each side of the throned god, and the terminal figures of the boat and the two emerging from the waves remind us of the Tritons of Greek sculpture, and may be supposed to be lifting the god and his ark above the water. Behind the seated god stands a small figure, who perhaps represents his divine messenger. A larger figure on either side appears to be making offerings. The boat terminates in human half-figures, and two others are seen in the water below. Possibly, the former pair are intended for oarsmen. The Seal belonged, as the inscription indicates, to Arad-Nabium son of , the servant (i.e. worshipper) of Nin-si-anna (i.e. Ishtar).
ASSYRIAN WARFARE AND MILITARY ENGINES

Assur-nāṣir-pal II. Besieging a "Fenced City," and, for comparison, Rameses II. and his three Sons Besieging a City.

The wheeled tower, from within which the battering-ram is worked, also carries bowmen and shield-bearers. Bricks or stones are falling from the breach in the wall of the beleaguered place. The king leads the assault in person, attended by his Tartan or Commander-in-Chief, his Rabshakeh or chief of the officers, and his Rabsaris or chief eunuch.

With this line specimen of Assyrian sculpture compare the Egyptian wall-painting below it of "Ramesses Meri-Amon, User-maat-Ra, son of P-en-Kā," i.e. Ramesses, beloved of Amun, Potent by the Lake of Ra, Chosen of Ra (= Rameses II., see page 105) and his three sons assaulting a city in chariots (Isa. 31. 1) some 400 years earlier.
ASSUR-NASIR-PAL II, KING OF ASSYRIA, B.C. 883-860, BESIEGING A CITY.

RAMESES II, KING OF EGYPT, CIRCA B.C. 1375, AND HIS THREE SONS BESIEGING A CITY.
Limestone Monolith of Assur-nāṣir-pal II., King of Assyria.

(Cir. B.C. 885-860.)

Layard found this fine monument in the ruins of the N.W. palace at Nimrūd, standing on a plain square pedestal, apart from the wall, with the altar before it. The altar, which has lion's feet and is much like a Greek tripod, may have been used for the worship of the royal image.

Within the arched frame incised in the stone the king is seen, clad in his sacrificial robes. Round his neck he wears the four sacred symbols of the crescent, the star, the trident, and the cross. A knotted cord girdles his waist, above which are shown the hilts of three daggers. In his left hand he holds a mace or sceptre, while his right is raised, with the forefinger extended. The position of the hand is probably a form of worship not unlike that used by some of the human figures when near the sacred tree. He seems to be adoring the symbols of the five planets which are sculptured between the head and the right hand.

The block is entirely covered, except on the sculptured parts, with well-graven inscriptions relating the history of the king.
Royal Hunting Scenes.

The old Egyptian and Assyrian kings were as proud of their feats in the chase as in the battlefield. In Gen. 10. 9 the legendary founder of the Babylonian monarchy is called a mighty hunter before the Lord (cf. page 44, supra).

AN EGYPTIAN LION HUNT.

The superior truth of the Assyrian portraiture of the royal beast becomes manifest at a glance. It is evident that the Assyrian sculptors

ASSUR-NASIR-PAL HUNTING THE LION.
were familiar with lions. The artists may have been permitted to witness some of the royal hunts; they may also have made their sketches from captive specimens on the spot. The lions of Assyria were gradually thinned down, and perhaps became extinct in the country. Individual kings killed great numbers of them: thus, Tiglath-pileser I. (B.C. 1120), boasts of having slain as many as nine hundred and twenty lions. The passage is worth translating, as it informs us what other large game the old kings hunted.

"NINIR and NARGAL gave into the hands of my lordship their own mighty weapons and august bow. At the bidding of NINIR, who loveth me, four wild bulls riminim Heb. Pâl. Ps. 29. 6, etc., strong, enormous, in the wilderness, in the land of MATAN and at MARZIQ, which is east of the land of the Hittites, with my strong bow, iron lance, and my pointed spears, I put an end to their life. Their skins, their horns, to my city Assur

ASSUR NASIRI-PAT ABOUT TO POUR A LIBATION. AFTER A SUCCESSFUL LION HUNT.

I brought. Ten strong bull elephants, in the land of HARRAN and the basin of the Habur, I slew. Four elephants I took alive. Their hides, their ivory, along with the living elephants, to my city Assur I brought. At the bidding of NINIR who loveth me, 120 lions, in my daring courage, with the assault of my prowess, on my feet I slew; and 300 lions from my chariot I had low. All kinds of wild beasts and winged birds, the prize of my catchings, I heaped up. Pissur-inscription, Col. VI., 38-42.
Lions seem to have become so scarce in Assyria that, by the time of Assur-bani-pal, they had to be imported and kept in cages for the royal hunting-days. They are still found in the basin of the Hābir, and have been seen among the ruins of Babylon.

A Keeper releasing a captive lion from a cage, for the royal sport.

The sequel.
The Black Obelisk of Shalmaneser II., King of Assyria.

This famous monolith, now in the British Museum, was discovered at Nimrud, the ancient Calah (Gen. 10. 11), the royal city of the Middle Assyrian Empire. It is inscribed with a long record of thirty-one years of the reign of Shalmaneser II., king of Assyria:

"In the first year I crossed the Euphrates Western Sea, the marches. I washed my weapons in the sea; my gods; ..." (2 Kings 15:19).

"But in the sixth year I marched..." (2 Kings 15:19).

It is in full flood. To Mediterrenean and my weapons in the sea; my gods; ..." (2 Kings 15:19).

"In the sixth year I approached the cities on Balh. They killed them: I entered..." (2 Kings 15:19).

"I crossed the Euphrates in full the kings of the Hittite..." (2 Kings 15:19).

"In the sixth year I approached the cities on Balh. They killed them: I entered..." (2 Kings 15:19).

"But in the sixth year I approached the cities on Balh. They killed them: I entered..." (2 Kings 15:19).

"I crossed the Euphrates in full..." (2 Kings 15:19).

"In the sixth year I approached the cities on Balh. They killed them: I entered..." (2 Kings 15:19).

"But in the sixth year I approached the cities on Balh. They killed them: I entered..." (2 Kings 15:19).
SCENES FROM THE BRONZE GATES OF SHALMANESER II.
Compare with this epitome the fuller narrative of the stele of the same monarch, found at Kurkh, S. of Diarbeikir, and now in the British Museum (W.A.I. III. 8. 78 sqq.):

"In the eponym-year of Daian-Asshur (B.C. 854), in the month Iyar, on the 14th day, I set out from Nineveh, crossed the Tigris, approached the cities of Gaimmu, on the Balih. They were afraid of the terror of my lordship, the glancing of my strong weapons, and with their own weapons killed Gaimmu their lord. I entered Lillala and Til-sha-Balachi. I brought my gods into his palaces; a feast in his palaces I made. The treasury I opened, his hoard I found, his goods and substance I spoiled, to my city of Asshur brought them. From Lillala I set out, approached Kar-Shulmanusharid; in boats of sheepskin I crossed the Euphrates in full flood a second time. The tribute of the kings of that side of the Euphrates, Sangar (Shamgar) of Carchemish, Kundashpi of Kumuch (Commagene), Arame son of Gusi, Lalli of Melidi (Melite), Chatay son of Gabari, Garpurada of Patin, Garparuda of Gurgum, silver, gold, tin, copper, vessels of copper, at Asshur-utir-asbat on that side of the Euphrates, above the Sagur (Sajar), which the Hittites call Pitru (Pethor), I there received. Setting out from the Euphrates, I approached Hahman (Alepp); they dreaded battle, clasped my feet. Silver, gold, their tribute, I received; offerings before Rimmon of Hahman I made.

"Setting out from Hahman, I approached the cities of Irchuleni of Hamath: Adennu, Bargā, Arganā, his royal city. I took; his spoil, his substance, the goods of his palaces, I fetched out; I set fire to his palaces. Setting out from Argana, I came to Qarqara. Qarqara, his royal city, I wrecked, razed, burnt with fire. 1,200 chariots, 1,200 saddle-horses, 20,000 men of Addu-'idri of Damascus, 700 chariots, 700 saddle-horses, 10,000 men of Irchuleni of Hamath, 2,000 chariots, 10,000 men, of Ahab of Israel (A. ha. ab. bu ml/l Sīr 'i. la. ad), 500 men of Guē, 1,000 of the land of Muṣr (in Cappadocia), 10 chariots, 10,000 men of Irqanat, 200 men belonging to Matimu-Bāli (Mattan-Baal); cf. Mattan, 2 Kings 11. 18., of Arvad, 200 men of Samsatana, 30 chariots, 10,000 men of Adunu-Bāli (Adoni-Baal) of Shiānu (the Sinite, Gen. 10. 17), 1,000 camels of Gindibiu the Arabian, 1,000 men of Ia'sa (Baasha) son of Ruchubi (Rehob) the Ammonite,—these twelve kings he took to help him; to make war and battle they came to meet me. With the august forces which Ashur the Lord bestowed, with the strong weapons which Nergal who marcheth before me conferred, I fought with them; from Qarqara to Gitzau I routed them. 14,000 of their fighting men with the sword I laid low; like Rimmon, I rained 1 storm upon them, spread their carcasses far and wide, covered the ruins with their numerous troops, shed their blood with the sword: the low ground (mus̄hpattu) was narrow, the field too confined (?) for the slaughtering of them; the broad plain was used up for burying them by their people. I reached the Arantu (Orotetes) before turning back. In that engagement I took from them their chariots, their saddle-horses, their horses harnessed to the yoke."

In the eighteenth year of his reign, that is B.C. 842, the king made war against Hazael, king of Damascus. The record of this on the obelisk
is very short: but a longer account is given on one of the pavement slabs from Calah. It reads as follows:

"In the eighteenth year of my reign, for the sixteenth time I crossed the Euphrates; Hazael of Damascus trusted to the strength of his armies, and mustered his troops in full force. Senir Hermon, a mountain summit which is in front of Lebanon, he made his stronghold. I fought with him; his defeat I accomplished, 12000 of his soldiers with weapons I laid low; 1121 of his chariots, 450 of his horses, with his camp, I took from him. To save his life, he retreated; I pursued him; in Damascus his royal city I shut him up. His plantations I cut down. As far as the mountains of the Hauran I marched. Cities without number I wrecked, razed, burnt with fire. Their spoil beyond count I carried away. As far as the mountains of Baal-Resh, which is a headland of the sea at the mouth of the Yahr el Kuri, i.e. Dog River, I marched; my royal likeness I there set up. At that time I received the tribute of the Tyrians and Sidonians, and of Ahab (Jehu) the son of Omri (Omri)."

Scenes from the Black Obelisk.

The bas-reliefs on the obelisk represent the tributes received by Shalmaneser II. from the various nations, whose submission is recorded by the inscription.

In the illustration on the opposite page the upper relief records the payment of tribute by Zua, king of Gozan (2 Kings 17. 6); the lower relief represents the embassy of Jehu, humbly offering to the great king

"the tribute of Yahua (Jehu) the son of Khumi:Omri, bars of silver, of gold, basons of gold, bowls of gold, cups of gold, flagons (lit. buckets) of gold, bars of lead, a royal sceptre, and spearshafts (?),"

![Image of relief](image)

Indian elephant and apes, the tribute of the Armenian Muzri (cf. 1 Kings 10. 22).

In the above picture is represented the tribute of the Muzri, comprising an elephant and apes of various kinds (cf. 1 Kings 10. 22). It is important to notice that the Assyrians knew of a northern as well as a southern Muzri (Egypt). The former lay in N. Syria, between the Orontes and the Taurus range: and it is this country which seems to be intended in 1 Kings 10. 28: 2 Kings 7. 6. See Winckler, Altttestamentliche Untersuchungen, page 172.
ENLARGED VIEW OF ONE SIDE OF THE APEN OF THE BLACK OBELISK.

Showing the Cuneiform Text with which it is inscribed.
TARGETS WITH METAL ORNAMENTS

METAL BATTERING RAMS.
[From the Gates of Shalmaneser at Palästina]
Inscribed Statue of Nebo, the Babylonian God of Letters.

Nebo or Nabû, i.e. the Prophet, was the Babylonian god of learning and the special patron of the scribes.

His great sanctuary was the temple called E-Zidda at Borsippa, the principal seat of learning in Babylonia (see pages 201, 203, 219, 221). In the prophecy (Isa. 46. 1) Nebo represents the scribe and priest caste, as Bel represents the civil powers.

The statue in the illustration was erected by the governor of Calah, named Bel-tarzi-iluma, for the preservation of the life of the Assyrian king Rimmon-nirari III. (B.C. 812-783) and his wife Sammuramat (Semiramis), who were contemporary with Jeroboam II.

The titles of Nebo are interesting. In this inscription he is called the master of devices or skilled in (artistic) designs; the All-knowing; the broad-eared, i.e. widely receptive, intelligent (elsewhere the open-eared); the wielder of the writing-reed; holder of the measuring-rod; He whose it is to make to know and to divine (aright); without whom no counsel is taken in heaven. The close is remarkable: Man of the future! in Nebo trust! in another god trust not! The wife of Nebo was Tasmit, "hearing," evidently in the sense of the "pupil" or "student."

S 7986.
Tiglath-Pileser II. (III.).

[745-727 B.C.]

This monarch, who usurped the throne of Assyria in B.C. 745, was a Babylonian prince formerly known by the name of Pulu, the Pul of 2 Kings 15, 10, and the Pors of the Canon of Ptolemy. In his annals, now preserved in the British Museum, he mentions Rezin, king of Damascus, Menahem, and Pekah, kings of Israel, and Azariah (or Uzziah), king of Judah. It was this very king who first introduced the system of the deportation of the inhabitants of conquered lands; a precedent afterwards followed by Sargon II. (B.C. 721) in the case of Samaria, and by Nebuchadnezzar in the case of Judah and Jerusalem.

Chronological Table of Events of the Reign of Tiglath-Pileser II.

The following extract from the Assyrian Eponym Canon gives a chronological summary of the events of the reign of Tiglath-pileser II. I translate from The Cuneiform Inscriptions of Western Asia, Vol. II., Plate 52, l. 26 sqq. See also Schneider, KAT II, page 468 f.; Delitzsch, Lexerücker, page 94; and Rost's Tiglath-pileser.

[B.C. 745.] In the month Iya, day 13, Tiglath-pileser seated himself on the throne.

(B.C. 744.) In the month Tisri he marched to the Medrove[land].

[B.C. 744.] To the land of Namri.

[B.C. 743.] At (?) to the city of Arpad (Tell Eridi). The slaughter in the land of Ararat was effected.†

[B.C. 742-740.] To the city of Arpad. To the same city. In three years it was taken.

To the city of Arpad.

[B.C. 739.] To the land of Ulluba. The city of Birtu was captured.

[B.C. 738.] The city of Kullani (= Kalneh, B.C. 10, 9) was taken.

[B.C. 737.] To the land of Media.

[B.C. 736.] To the foot of Mt. Našr.‡

[B.C. 735.] To the land of Ararat.

[B.C. 734.] To the land of Philistia.§

[B.C. 733-732.] To the land of Dimashqa (= Damascus; 2 Kings 16, 9). To the land of Dimashqa.

[B.C. 731.] To the city of Shapia.

[B.C. 730.] In the country. I.e., The king remained at home: there was no expedition.

* i.e. five months after his accession.
† i.e. There was a slaughter in the land of Ararat. bt The smiting of the land of Ararat was smitten (cf. Ararat).
‡ Probably the Armenian Taurus. The expedition was against the Našrî, who lived there.
§ Philistia, i.e., the small Philistine states (Rost)
ASSAULT OF A CITY BY TIGLATH-PILESER II. (III.),
The cuneiform text of the sculptured slab represented in the plate is part of a fragment of the annals of Tiglath-pileser II. The preceding lines may be rendered as follows:

"The tribute of Kushtashpi the king of the city of Kummuch, Rasunnu (Rezon) of the land of Damascus, Menahime of the city of Samerina (Samaria), Hiram of the city of Shurru (Heb. Sör; Tyre), Sibitti-ili of the city of Gublu (Gebal), Urikki of the land of Que (Koa), Pisiris of the city of Gargamis (Carchemish), Eniel of the city of Hamath, Panammu of the city of Sam'al, Tarchalara of the land of Gurgum, Sulumal of the land of Melid, Dadiel of Kassāa-city, Usurume of the land of Tabal (Tubal), Uschitti of Tunāa-land, Uballā of Tuchanā-land, Tuchamme of the city of Ištundu, Urimme of Churnā-city, Zabibē queen of the land of Aribi (Arabia)—gold, silver, tin, iron, elephant hides, ivory, particoloured cloth, linen cloth, blue-purple stuffs, red-purple stuffs, ashdūlwood, boxwood, all that is costly, the treasure of royalty."

Then follows what we read here, though in a more or less mutilated shape, viz.:

"(fa)l (sheep), whose fleeces were dyed red-purple, flying birds of the air, whose wings (were dyed to a blue-purple; horses, mules), oxen and sheep, he-camels, she-camels along with their young, (I received. In the ninth year of my reign, Assur my Lord strengthened me, and unto the land of Bit-Kabsi, the land of Bit-Sangī, the land of Bit-Urzakki, the land of Medes, the land of Bit-Zulażash, the land of Bit-Matti... the city of Kindgiakush, the city of Kingalkasish, the city of Ku... the city of Kimbazchati, along with the cities of their territory, I captured... A sharp iron lance I made; the victories of Assur my Lord upon it (I engraved)*—See Layard's Inscriptions, Plate LXVIII., and 3 R. 9. 3.

Official Records of Tiglath-Pileser II.

(A LARGE clay tablet inscribed on both sides, found in the ruins of the king's palace at Nimrūd, the ancient Calah, and now in the British Museum.) In this tablet, which is most unhappily broken across the middle, the king relates the course of events to the seventeenth year of his reign (B.C. 729). The original text is published as Plate 67 of the second volume of the Cuneiform Inscriptions of Western Asia. In translating from this, I have not thought it necessary to note the lacunae supplied from a duplicate (see Schrader's Keilschriftliche Bibliothek, Band II., pages 8 sqq.), but only my own conjectures, which are not very numerous.

Since writing the above, I have had the advantage of comparing my text and translation with those of Dr. Paul Rost in his special edition of the inscriptions of this monarch.

* Cf. the votive sword of an earlier Assyrian monarch, page 133.
Translation.

1 Palace of Tukulti-Ninni-Esharra, the Great King, the powerful king, the king of the world, the king of Assyria, the king of Babylon, the king of the land of Shinar and Accad, the king of the Four Quarters:

Ps. 2. 9. 2 The mighty, the brave, who by help of Assur his Lord brake
Isa. 8. 7; 41. 16. in pieces like a potter's vessel the whole of them that obeyed him not, like a flood overwhelmed them, and gave them over to slé. reckoned them for the wind.

3 The king who by the command or in the name of Assur, Shamash, and Merodach, the Great Gods, went hither and thither; and from the briny flood of Beth-Jakin * to the land or mountains of Binni (Domaterra) towards the morning.

4 And the sea of the sunsetting ** unto the land of Egypt, from the base of heaven to the top of heaven, took possession of the countries and exercised sovereignty over them.

5 From the beginning of my reign unto my seventeenth year the men of Itu, the men of Kubbir or Shubaru, the men of Chammar-anu, the men of Dibhii, the men of Chatalu, the men of Rubal, the men of Kapiq, the men of Chabani, the men of Ribalu,

6 The men of Naisat, the men of Gallus, the men of Nabatu, the men of Kachiq, the men of Najlun, the men of Rannunni, the men of Ashl, the men of Kipta; the men of Ubada, the men of Garuma, the men of Baghala, the men of Chabani,

7 The men of Damaru, the men of Damru, the men of Nal, the men of Kali, the men of Dar, the men of Ubada, the men of Kanka, the men of Amatu, the men of Kuta, the men of Qabala, the men of Litu, the men of Marbu,

8 The men of Amatu, the men of Chagarina, the city of Duk-Kuragal, the city of Adina, the city of Bittu-Saraqina, the city of Bittu-Labloan, the city of Bittu-shamkali-Kur-Bachmata,

9 The men of Amnu Anam, all of them, bordering on the Tigris, the Euphrates, and the Tigris, unto the river Ukbi (Kherka), on the coast of the Lower Sea, i.e. the Persian Gulf, I conquered, made a slaughter of them, carried off their spoil.

10 The men of Amnu, all that there were, to the territory of C. 2 Kings 25. 22. Assyria I annexed them; and my officer, the governor, I placed over them. Above Til-chamni Jef. Hamur, which they call Chumud,

11 I built a city, Kan-Assur I called its name; the people of the countries, the conquest of my hands, I settled there lit. made to enter it. At Sippur,

2 Kings 17. 24. Nippur, Babylon, Borsippa, Cutha, Kish, Dilbah, and Erech, the peerless cities,

2 Sam. 8. 18 (and 1 Chron. 16. 18); Nergal, i.e. the great Gods my Lords. I offered, and they loved my ministration lit. priesthood. The broad land of Kür-Duniash, to its entire extent. I took possession of, and

* The Persian gulf Lit-Jakan or Beth-Jakin was the name of the chief Chaldean tribe established on its shores.
† The Mediterranean.
‡ The names in lines 3-2 are those of Babylonian communities (so Schrader KAT-
§ Rost, Veld-Di-ku; Aramean tribes which had settled in Babylonia.
¶ With or without the God Dinnis, the old Canaanite name of Babylonia proper. The Babylonians appear to have welcomed Teglah-pileser, as their deliverer from the domination of the Arameans.
13 Exercised sovereignty over it. — The men of Pekod,* as with a net I threw down; I made a slaughter of them, carried off their plentiful spoil. The selfsame men of Pekod, the city of Lachiru-sha-Idibirna, the city of Chilimmu,

14 The city of Pillutu, which is on the border of Elam, I annexed to the territory of Assyria, and put them in charge of my officer the governor of the city of Arrapcha. The land of Kaldudu, all (the people) that there were, I removed, and

15 In the interior of Assyria I stationed (i.e., settled them). The land of Kaldu (i.e., Chaldea), to its entire compass, as with a birdsnare I threw down; of Nabû-ushabshi, son of Shilân, his slaughter in the neighbourhood of his city Sarrabânû I accomplished,

16 And himself before the main gate of his city I impaled, and I made his land subject. Sarrabânû with mounds and siege-machines I captured; 55,000 people with their property,

17 His spoil, his goods, his chattels (or substance), his wife, his daughters, and his Gods, I carried off. That city along with its dependent towns, I wrecked, razed, burnt with fire, and to heaps and ruins turned.

18 The city of Tarbasû, the city of Laballu, I captured; 30,000 people with their property, their spoil, their goods, their chattels, and their Gods, I carried off. Those cities, along with their dependent towns (lit. the cities of their environs)

19 Like a storm-heap I destroyed. Zaquiru son of Sha’alû sinned against the commands of the great Gods, and [made] a compact with [my enemies]. On him with his grandees I laid hands,

20 Fetter of iron I threw on them, and took them to Assyria, The men of the land of Bit-Sha’alli were afraid, and the city of Dûr-they took refuge in (lit. took for their stronghold).

21 That city with mines and siegeworks I captured, and made even with the ground; 50,400 people with their property, their spoil, their goods, their chattels, his (Zaqiru’s) wife, his sons, his daughters, and his Gods, I carried off.

Cf. the present Naḥr Pakod near Nîrs.

† Kfiwa til abûl, like the rubbish-heap tossed together by a hurricane, or the dôbris piled up by a flood. Or may the term “heap” refer to the columns of dust raised by the hurricane, or to the bore of the flood?
22. The city of Ammiadu I captured, the people with their property, their cattle was destroyed, and I caused the city to be burned. The land of Bit-Sha‘allî, to its entire extent, like a deluge or storm, I overwrought, and laid waste its dwelling-places.

23. These lands to the territory of Assyria I annexed. Ukin-žar, of the tribe of (lit. son of) Ummalkam, in the city of Sāpē = Supil, his royal city, I shut him up; a great slaughter of his troops before its gates I made.

24. The groves of Biz-sycamores I cut hard by its walls I cut down, and left not one. its date-palms within the bounds of its land I felled, and its timber I reduced to a low; I felled the trees thereof, and filled the cities therewith. The whole of his cities

**Amos 7. 14.**

**Deut. 20. 19, 20.**

**2 Kings 3. 19, 25.**

25. I wreaked, razed, burnt with fire. —The land of Bit-Sha‘allî, the land of Bit-Ummalkam, and the land of Bit-Sha‘allî, to their entire extent, like a storm-sea I destroyed, to mounds and ruins I turned them.

26. The tribute of Balasu Be‘leys, of the tribe of Dakkar and 2 Kings 20. 12. of Nahon Nathan, the Lurakite, silver, gold, precious stones, I received.

—Merodach-Baladan, of the tribe of Jakin, king of the sea, who had come before none of the kings my fathers, and

27. Had not kissed their feet. —the fear of the Majesty of Asshur my Lord overwrought him, and unto the city of Sūpil, to my presence he came and kissed my feet. Gold, the dust of his land, in abundance,

Or palms, as distinct from date-palms

† Delit. ed. writes "ahman" but cf. Arab. "ahman," which denotes "racclo di palma," according to the Italian editor of the Book of the Palm; also "dense trees" (Lat. "quarum"); a collection of dense trees *agham*, green, leafy. As the Assy term has the determinative prefix of vegetation, it may mean the foliage or leafy head of the palm.
28 Vessels (ornaments) of gold, necklaces (? of gold, precious stones the produce of the sea (i.e. pearls or amber), tall trunks of ushā-wood, horchound, gal-anu, variegated stuffs, fragrant plants of all sorts, oxen and sheep, as his tribute I received.

29 The land of Namri; the land of Bit-Sangibuti, the land of Bit-Chambah, the land of Sumurzu (or Suchurzu), the land of Barua, the land of Bit-Zualzash, the land of Bit-Matti, the city of Niqqu of the land of Umliahs, the land of Bit-Tar-anzā, the land of Parsua, the land of Bit-Zatti,

30 The land of Bit-Abbadani (Abbadan), the land of Bit-Kabsi (or Chubsi), the land of Bit-Sangi, the land of Bit-Urzakki, the land of Bit-Ishtar, the city of Zakruti, the land of Gizi-nikissi, the land of Nishshā, the city of Šibur, the city of Urumzan, the land of Rahusun,

31 [The land of Nippara, the land of Bustus, the land of Ariarmi, the land of Darugalē, the land of Saksukini, the land of Araqutu, the land of Kār-Zibra, the land of Guqinnana, the land of Bit-Sakbat, the land of Silchazi,

32 Which they call The Stronghold of the Children of Babylon

33 Made much slaughter of them; 60,500 people with their property, their horses, their mules, their dromedaries, their oxen, their sheep, beyond number I carried off.

34 Their cities I wrecked, razed, burnt with fire, to heaps and ruins turned.—The land of Namri, the land of Bit-Sangibuti, the land of Bit-Chambah, the land of Sumurzu, the land of Bit-Barua, the land of Bit-Zualzash,

35 The land of Bit-Matti, the city of Niqqu of the land of Umliahs, the land of Bit-Tar-anzā, the land of Parsua, the land of Bit-Zatti, the land of Bit-Abbadani, the land of Bit-Kabsi, the land of Bit-Urzakki, the city of Bit-Ishtar,

36 The city of Zakruti, remote [districts] of Media, 1 annexed to the territory of Assyria. The cities in them I rebuilt; the might of Asshur my Lord I made to dwell therein; || the people of the countries, the conquest (captive) of my hands, therein I settled.

37 My officer, as governor (cf. l. 10), over them I placed; the image of my Majesty in the land of Tikrakki, the city of Bit-Ishtar, the city of Šibur, the land of Ariarmi, the land of Darugalē,

* The plants called lal (cf. Chinese lai, a kind of horehound, with fragrant leaves, anciently burned in worship, and other fragrant plants and roots) and gal-anu were doubtless aromatics, as usual in tributes.

† On the S.W. border of Media, whence the conqueror advanced northward.

‡ Written DAR-LUGAL.west, which means "cocks"; cf. Aramean tarxgālā.

§ Diri = shuṭarrum, outspread. Rost reads Dax = danaiti, and renders, "districts of the mighty Medes."

|| Established the worship of Asshur in the conquered districts.

* Possibly the same as Shikraki, l 32.
38. The city of Sabzvar, which they call The Stronghold of the Children of Babylon, I set up. The tribute of the land of Medjja, the land of Ellipi, and of the city-governors of the hill-country, all of them, unto the land or mountains, of light.

39. Towards the sunrise, I horses, mules, dromedaries, [oxen], and sheep [I received] in last letters of a lost name, the glorious valor of Asshur my Lord, which He or I had displayed in all the highlands.

40. [Heard of fear of the Majesty of Asshur my Lord,] which I had displayed in all the highlands.

41. [Horses, mules, oxen, and sheep, weapons] as his tribute I received.

42. My [officer] Asshur-damin-am to the land of the remote Medes eastward [I sent; 5000 horses, men, oxen, and sheep beyond numbering he took away.]†

43. [The land of the land of Ulluba, the land of Kish, I occupied; I annexed them to the territory of Assyria. [In the land of Ulluba I built a city; Asshur-iqisha I called its name.]

44. [A palace for the dwelling of my Majesty therein I founded; the Might of Asshur my Lord I made to dwell therein; the people of the countries, the conquest of my hands, thereof I settled; my officer the governor general over them I placed.]

45. [Sardanap of Ur joint Ararat, Subulal of Medide Hulatine, Tachullara of Gurgum,]

46. [Kushatashp of Kumuch] commissary to conquer, to spoil [came forth].

47. [Between the land of Kushatashp and the land of Ulupi, districts of the land of Kumuch, I utterly routed them.]

48. [I took away from them in battles] with them [blood] the Smit river like scarlet wool [I dyed].

49. [The] royal couches

50. 1 yard of silver 100 lines.

ASSYRIAN SOLDIERS CARRYING AWAY SPOIL.

Read piti, as in lines 42, 36, not kala, "mighty."
† So Kost, from a parallel passage in another inscription.
51 [The Mas][\textit{j}a], the Tem\textit{\aa}, the Sab\textit{\aa}, the Chaapp\textit{\aa}, the Badan\textit{\aa},* [the H\textit{\aa}te\textit{\aa}, the Adbeel\textit{\i},

_of the border of the lands]

52 [Of the sunsetting,] whom no man had known, and whose locality is far away, the renown of my Lordship [overawed them, and]

53 [Gold, silver,] he-camels, she-camels, fragrant growths of all sorts, as their tribute, like one man, unto [my presence they brought and kissed my feet.]

54 The Adbeelite (chief) to keep a look-out on Egypt,† I appointed. In the countries, all of them, which

55 The tribute of Kushtashpi (Gushtasp, Hystaspes), of the land of Kumuch, Ur\textit{i}k, or Ur\textit{i}gal of the land of Qu\textit{\dot{e}} (Koa), Sibitti-Bihil (Shibeath-Baal) of the city of Gebal,

56 Eniel of the land of Hamath, Panam\textit{\u{u}} of the city of Sam\textit{\u{u}},

(Cf. page 181.) Tarchulara of the land of Gurgum, Sulumal of the land of Melid

57 Uassurme of the land of Tabal (Tabul; Cappadocia), Ushchitti of the city of Tun, Urball\textit{\u{u}} of the city of Tuchan, Tuchamm\textit{\u{u}} of the city of Ishtunda,

58 Matan-Bi\textit{\i}l (Mattan-Baal) of the city of Arvad, Sanibu,

Gen. 10. 18; 14. 2. (Shinab) of the city of Bit-Ammana (Ammon), Salamanu (Solomon) of the land of Ma\textit{\u{a}} (Moab)

59 Mitinti of the land of Asqaluna (Askelon), Jauchazi (J\textit{\ua}chaz = Ahaz) of the land of Jauda (Judah), Qaush-malaka of the land of Udumu (Edom), Muz\textit{\i}]

60 Ch\textit{\ua}nu (Hanun or Hanaw) of the city of Chazat (Gaza), gold, silver, tin (?); † iron, lead, variegated stuffs, linen-stuff, the wear of their country, red-purple woollen stuff,

61 Whatever is precious, the yield of sea and land, the speciality (\textit{lit.} property) of their country, the treasure of royalty, horses and mules broken (\textit{lit. harnessed}) to the yoke

[in abundance I received.]

62 Uassurme of the land of Tabal aped the style (?) of Assyria, and came not before me [to do homage]. My officer the Rab-\textit{shakeh} (i. 65) I sent against him, and accomplished his slaughter? Cf. l. 16.]

63 Chulli, the son of a nobody, I seated on the throne of his

Cf. 2 Kings 15. 19. (Uassurme\textquotesingle s) kingdom; 10 talents of gold, 1,000 talents of silver, 2,000 horses,

[as tribute I laid upon him ?]

The N Arabian tribes of Massa, Tema, Sheba, Ephah, and Nodab (1 Chron. 5. 19).

* "Nodab" may be a corruption of Badan\textit{\u{a}}, with which Delitzsch compares the Greek form Badanatha.

† Some think that Mun\textit{\u{u}} here denotes a N Arabian tribe.

† Anaku, tin; cf. the Armenian an\textit{\a}, tin. Abaru, lead, is perhaps akin to the Armenian k\textit{\u{a}}par, lead.

S 7080
2 Kings 18:17. 64 My officer the Rabshakeh to the city of Tyre I sent; of Me-tema the Tyran 150 talents of gold [as tribute I received.]

67 The ground space, which I made larger than that of the former palaces of my fathers, extending from the Tigris.

68 All the clever craftsmen wisely I lavished on the work. 1

2 Chron. 2:7. 69 In a height of 20 great cubits from the bottom of the angry waters I heaped up huge blocks of hewn stone [or Limestone], like the heaping up of a mountain, and

1 Kings 7:6, etc. made then top lofty. Half a c. C 2 4 cubits and two-thirds of a cubit the house, 1 I constructed, and

71 Made to face the north. Their gates, in ivory, cedar-wood, boxwood, sycamore, [pine], [pistacia], juniper.

72 The tribute of the kings of the Hittite land, the princes of the Armeeland and the Kaldi-land, whom by dint of my valour I had humbled to my feet [I fashioned]

I filled them with lavish decoration.

73 3½ c. C 4 cubits, from the bottom of the water to the roofline. I designed their structure, and made their buildings greater than the palaces of the countries.

1 Kings 5:8. Cant. 4:8. 74 Beams of tall cedars, sweet to smell as the scent of cedar-wood, [the growth of mount Chamana, Lebanon, mount Lebnam, Lebanon, and mount Amman, Damascus = Tyre, Antioch,]

75 I had on them as roofing, carefully completing it. To make the decoration of the brilliant, with stones, the work of sculptors, I built, and beautified the gate.

1 Kings 6:31-35. 76 Doors of cedar and cypress, two-leaved, hospitable to [or making to abound], hum that entereth them, the scent whereof is fresheth [lit. bloweth on the heart.

77 With plating of zr. Elit bronze; and white metal = silver I covered, and fixed in the gateways. Lion-colossi and bull-colossi, whose figures were very cunningly wrought, clothed with power.

whazzit or whassit(?)
78 I stationed in the entries, and set up for wonderment. Thresholds (or slabs) of white alabaster beneath them I laid, and made splendid the exit.

79 And with a relief (or image) of stone, the watcher of the great Gods, a creature of Ocean, I encompassed the side-walls, investing them with awe.

80 Enclosing spikes of gold, silver, and bronze, for their border (?) I put around them (the palaces), and made their appearance brilliant.

81 In my royal seat, the mansion of white marble and costly stones, the work of I took up my abode:

82 “The Palaces of Delight, furnished with Abundance, blessing the King, ensuring old age to their Maker”† for their name I called them.

83 “The Gates of Righteousness, ordering aright the Judgment of the Princes of the Four Quarters, receiving the Tribute of Mountains and Seas, admitting the Fulness of the Nations to the Presence of the King their Lord,” named I the name of their gates.

Old Babylonian Seal of Sin-Iqisha, “the Servant of the Lord of the Foundation-stone” (i.e. Sin), who was probably a Priest or Scribe.

A PRIEST is offering a goat to the statue of a god, behind which is the figure of another god, resembling the Egyptian Bes, mounted on a stand for carrying in processions.

In the illustration, page 173. Gods carried in procession by Assyrian warriors, we have a vivid commentary on such passages as Hos. 10. 6:

* shashki = Heb. shayish, 1 Chron. 29. 2.
† So Nebuchadnezzar called his palace “May Nebuchadnezzar live! may the patron of E-Sagilla live long!” (P S.B.A., June 1889, page 322).
1. SO LIGHT FROM THE EAST.

Jer. 15: 12; Isa. 49: 1, 2, 7; Baruch 6: 48, 57; see also 2 Kings 18: 33, 34; Isa. 19: 11. A later Assyrian king, Assur-bani-pal, has recorded that when he conquered Elam and took Susa, he recovered the image of the goddess Nannâ, which had been carried off from her temple in Erech by Kudur-Nanhundi, king of Elam, 1515 years previously a.e. about 1515 B.C. Assur-bani-pal also carried off the principal Elamite gods.

We do not know from which of the cities taken by Tiglath-pileser III. the gods portrayed (see page 173) were borne away; nor can we certainly say what gods are represented in the sculpture. The standing figures with four horns (a symbol of the sun's rays; cf. Hab. 3: 14), and holding an axe (Baruch 6: 15) and thunderbolt (see page 67) is probably Bel-Merodach. The seated goddesses may be Ishtar and Zêrpanit, wife of Merodach, or Beltis, the wife of the elder Bel, i.e. the great mother, or mother of the gods. The figure within the covered throne seems also to be a goddess.
The Old Aramean Inscription of Panammu.\(^7\)

(8th century B.C.)

This and other relics of ancient Aramean culture, including a large statue of the god Hadad erected by Panammu I., and an inscribed bas-relief of Bar-Rekûb, who erected the present memorial stele in honour of his deceased father, Panammu II., were found by Dr. von Luschan in the course of his excavations in the neighbourhood of Zengirli in Northern Syria in 1888-1891, and are now in the Berlin Museum. These monuments are of the highest value, as proving that the old Aramaic tongue resembled the Hebrew far more nearly than its modern forms in the books of Ezra, Daniel, and the Targums would indicate; while the written characters are, as a whole, practically identical with those of the Moabite Stone and the oldest Phœnician inscriptions. An interesting feature is that the letters are cut in relief, like the so-called Hittite inscriptions, instead of being incised on the stones.

Sham'al or Sam'al is often mentioned in the Assyrian historical inscriptions, from B.C. 859 downwards. The country lay in the N.W. corner of Syria, between the lake of Antioch and Marash. Tiglath-pileser III. twice mentions Panammu (II.) of Sam'al, among the tributary princes of the West; firstly, in a list of those who paid him tribute in B.C. 738, which includes Kushtashpi of Kummuh or Commagene, Rezin of Damascus, Menahem of Samaria, Hirom of Tyre, Pisiris of Carchemish, Eniel of Hamath, Tarhulara of Gurgum, and others; and secondly, in another list recording the tributes (B.C. 734) of Mattan-baal of Arvad, Sanibu of Ammon, Salamanu of Moab, Mitinti of Askalon, Jehoahaz (=Ahaz) of Judah, Qaushmanaka of Edom, Hanun of Gaza, and other kings.

The inscription on the stele of Panammu is unhappily too much injured for consecutive translation. It seems to give some details of the family history of the royal house of Sham'al before the Assyrians appeared.

\(^7\) See Professor Sachau's Die Altaramäische Inschrift Panammu's Berlin, 1894. Die Altsemitischen Inschriften von Sindschiri, by Professor Dr D. H. Müller, of Vienna, has reached me unfortunately too late for comparison here.
on the scene a story of confusion and bloody usurpation (2 Kings 16:10) followed by a period of order and prosperity under Panammu. It then goes on to tell how Panammu, as a trusty vassal, helped Tiglath-pileser in his wars, and was rewarded by the gift of some towns in the adjacent country of Gurgum: dying afterwards, apparently in the camp before Damascus, which the Great King was besieging (B.C. 735). His death was mourned by the whole army. The author of the inscription adds that because of his own and his father's righteousness "the king of Assyria seated him on his father's throne: whereupon he erected this monument as a memorial of his father.

The following selections will give some idea of the general tenor of the inscription:

"This statue Bar-Rekûb set up for his father Panammu, son of Bar-Šûr.
As for his father, the gods of Raši delivered him out of his dungeon.
For his younger brother had conspired [and slew Bar-Šûr, his father]; and he slew seventy of his father's brethren.
And the remnant thereof died, filling the prisons. And he made the wasted cities more numerous than the inhabited cities.

The parricide seems to have issued in civil war, followed by dearth and famine.

Then (line 71—

"The king of Assyria" is mentioned who, apparently, "made him Panammu, king over all the house of his father; and he slew [the conspirators?] and destroyed out of his father's house.
And opened the prisons, and loosed the captives of Raši [and rebuilt] the house of his father, and made it fairer than aforetime. And the wheat and the barley and the spelt and the millet were multiplied in his days; and at that time food was abundant,
and he exalted his father Panammu among the kings of Chebar."
And my father, though he was an owner of silver and an owner of gold, in his wisdom and in his righteousness he held mouth to the skirt (i.e. kissed it) of the Lord, the king of Assyria.

(The "righteousness" of Panammû and his son may be contrasted with Zedekiah’s breach of fealty, 2 Kings 36. 13, which was solemnly condemned by the prophets, Ezek. 17. 12–21.)

and the Lord, the king of Assyria, suffered him to make war against the kings of Chebar [And he ran]

By the chariot-wheel of the Lord, Tiglath-pileser, king of Assyria (cf. 1 Sam. 8. 11; 2 Sam. 15. 1; 1 Kings 1. 5: who made war (?) from the rising of the sun to the setting thereof, [and became lord ?]

Of the four quarters of the earth; and the produce of the East was the tribute of the West, and the produce of the West the tribute of the East. And as for my father,

The Lord, Tiglath-pileser, king of Assyria, [added to] his borders some cities of the borders of Gurgum And my father Panammû, son of Bar-Sûr.

Fell sick; yea, my father Panammû died among the troops (or during the campaign) of the Lord, Tiglath-pileser, king of Assyria, in the camp.

And his royal wept for him; and the whole camp of the Lord, the king of Assyria, wept for him. And the Lord, the king of Assyria, took His corpse (?), and appointed a mourning (?) for him on the way, and conveyed my father from Damascus to (his own) place

And all his house [wept] for him. And as for me, Bar-Rekûb, son of Panammû, because of my father’s righteousness and because of my own righteousness the Lord, the king of Assyria, made me to sit [on the throne].

Of my father Panammû, son of Bar-Sûr; and I set up this statue [for a memorial of my father], for Panammû, son of Bar-Sûr, and built [a chapel ?]

* * * * *

"And this memorial is the portion (?) of Hadad and El and Rekûb-El, the Lord of the House, and Shemesh and all the gods of Ja’dî. [And cursed be he who shall destroy this memorial which I have set up]"

For my father, before my gods and before men!"

* Shamrag, fell sick, is from a root marag = marag = maras; cf. Assyrian maris, to be ill.
The close affinity of the language here to that of the historical books of the Old Testament must strike every reader. There is also an affinity of religious ideas; and it is especially interesting to observe that these old Aramean kinsfolk of the Hebrews worshipped not only Hadad, the god of Damascus, and Shamash, the Sun (cf. Beth-shemesh), but El, "the mighty," and Sin, "the Rock," both of which are well known Biblical designations of God. Resheph, too, was one of their deities (cf. Hab. 3. 5; Ps. 76. 3; and page 2471, but perhaps the most noteworthy of all the Divine names in these inscriptions is Rekûb-El, "God's Chariot," i.e., evidently, the cherubic bearer of the Deity (cf. Ps. 18. 10: "He rode on the Cherub," where the Hebrew combines rakûb, to ride, and kerûb, cherub: also Ps. 68. 17). The god Rekûb-El is called "lord of the house," as guardian of the palace, like the Assyrian cherubim which guarded the king's doors (see Chêrubim). The notion of a winged bearer of deity travelled further east, and is found in the Garuda, the winged and beaked bearer of Vishnu, of which we give a characteristic representation.

A HINDU CHERUB OR GARUDA.
Broken Cylinder of Sargon II., King of Assyria.

(B.C. 722-705.)

These fragments were found in that great store-house of Assyrian literature, the Library or Record Chamber of Assur-bani-pal (see page 200), the great-grandson of Sargon II., one of whose campaigns they chronicle.

Azuri, king of Ashdod, had conspired with his neighbours to throw off the yoke of Assyria; and Sargon had deposed him, and made his brother Ahimiti (- Ahimoth ?) king in his place. But the disaffected princes and peoples of Palestine would not recognise Sargon's vassal-
king, and set Yamani on the throne of Ashdod. (Judah, Edom, and Moab were in treasonable correspondence with "Pharaoh, the king of Egypt, a prince who could not deliver them," as Sargon himself says, in language vividly reminding us of Isa. 30. 5. 7.) Without waiting to muster his entire forces, Sargon at once marched against Ashdod. Apprized of his

coming, Yamani fled to the south borders of Egypt, and "appeared no more." Ashdod, Gath, and Ashdodim were besieged and taken: and Yamani’s gods, wife, sons, daughters, treasures, and people became the victors’ booty. Sargon repopled the towns with foreigners from other conquered places and appointed a governor. Afterwards the king of Ethiopia, overawed by the might of the Great King, sent Yamani in chains to Assyria.
SENNACHERIB.

(b.c. 705-681.)

Record of the Invasion of Judah and the Siege of Jerusalem.

The famous Cylinder of Sennacherib is a six-sided cylinder of terra cotta which was found at Nineveh. Before its acquisition by the British Museum, it was in the possession of Mr. Taylor; and it is known as the "Taylor Cylinder" among Assyriologists. It contains a record of eight years of Sennacherib, including his third expedition, B.c. 701, which was directed against the kings of Phœinia and Palestine, who had been incited to revolt by Tirhakah, king of Ethiopia. The Phœnician cities surrendered to the invader, while the king of Sidon fled to Cyprus, then largely colonised by Phœnicians; Judah and Philistia, being nearer Egypt and expecting help from thence, held out. Askelon was first captured, and Zedekiah its king taken prisoner and sent to Assyria, while the Philistine towns of Beth-Dagon, Joppa, Bene-berak, and Azur, also fell. The people of Ekron had revolted against Padi their king, because he had sided with the Assyrians, and had dethroned him and sent him in chains to Hezekiah. A pitched battle, in which the allies were aided by the chariots of the kings of Egypt and their overlord, the king of Ethiopia, was fought at Eltekeh, and terminated in a victory for the Assyrians. The turn of Judah now came, and this is best described in the words of the inscription:—

"But as for Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with numberless fortresses and small towns in their neighbourhood, I invested and took by means of the battering of rams and the assault of scaling-ladders (? or
signs—towers, the attack of the foot-soldiers, mines, balls, and axes. I brought out from the midst of them, and counted as spoil 200,150 persons, young and old, male and female, horses, mules, asses, camels, oxen, and sheep, without number. As for himself, I shut him up like a bird in a cage in his royal city of Jerusalem. I built a line of forts about him, and whoever came forth from the gate of his city, I punished. His cities which I had plundered I severed from his territory, and gave them to Mititti king of Ashdod, Iaudi king of Ekron, and Zibbaal king of Gaza; and so I diminished his territory. To their former annual tribute I added an impost of presents to my Lordship, and laid it upon them. Him Hasekiah, the fear of my august Lordship cast down, and the Arabians; and his trusty warriors whom he had brought in for the defence of Jerusalem his royal city, tell away. Along with 30 talents of gold and 800 talents of silver, he caused to be brought after me precious stones, carbuncles, kassft stones, great pieces of lapis lazuli, ivory beds, ivory thrones, elephant hides and tusks, ushu wood, boxwood, all sorts of things, a huge treasure, and his own daughters, the women-folk.of his palace, two-singers, women-singers, to Nineveh the city of my Lordship; and he despatched his envoy to pay the tribute and do homage (cf. Isa. 30 & 37).

The Scriptural and monumental accounts complete and supplement each other. Sennacherib makes no mention of the disaster which befell the Assyrian host; but it is evident that he did not take Jerusalem, for the tribute was sent after him to Nineveh, not, as in the case of the captured city of Lachish, brought to him before the city. Besides, had he done so, he certainly would not have omitted to state the fact. There may at first appear to be a contradiction in the amount of the tribute. In 2 Kings 18. 14 the tribute is given as "three hundred talents of silver and thirty talents of gold; while in the inscription it is "eight hundred talents of silver and thirty talents of gold." The difference is possibly to be accounted for by the Assyrians and Jews using two different silver tariffs, but more probably by corruption of the Hebrew text. There is no difference in the gold standard.
ASSYRIAN MILITARY ENGINES, ROYAL STANDARD, MOVABLE SCREENS, AND TENT.
The Storming of Lachish in Judah, with Sennacherib Receiving the Spoils and Captives.

This fine series of sculptures from the ruins of Sennacherib's palace at Nineveh, now in the British Museum, represents the assault and surrender of Lachish (2 Kings 18, 13, 14 & 19, 36; a stronghold of the ancient Amorites (Josh. 10, 31) which retained or regained its importance in the times of the Judean monarchy, having been fortified by Rehoboam (2 Chron. 11, 9; cf. 2 Kings 14, 19, Mic 1, 13). It was one of the sites reoccupied by the restored exiles after the Babylonian captivity (Neh. 11, 30).

In the first portion of the bas-reliefs (page 191) we see the fenced city on its heap (cf. Jer. 30, 18, and page 194), its towers filled with archers, and others who rain lighted torches upon the wooden cars under cover of which the battering-rams are worked, and upon the tall wicker screens behind which bowmen and spearmen and slingers are assailing the defenders. Here and there scaling-ladders are reared against the walls. From the principal gate captives are issuing; and in the immediate foreground two soldiers are in the act of impaling a youthful prisoner, side by side with his father and brother—an atrociously cruel mode of execution, practised by the Assyrian kings on important captives (see page 173, l. 101, and still in vogue among the Turks until quite recently.

*Note the discharge of water from within the cars upon the battering-rams, apparently to prevent them from catching fire.
THE STORMING OF LACHISH BY THE TROOPS OF SENNACHERIB, KING OF ASSYRIA (2 Kings 18, 13, 14, 17; 19, 8).

[Sculpture from the ruins of Sennacherib's palace at Nineveh.]
Herodotus relates that when Darius took Babylon, he impaled about 3,000 of the chief men of the city (iii. 150).

In the second portion of the sculptures (page 193), Sennacherib sits on his splendid throne of bronze and carven ivories, while his great officers present the prisoners from the fallen city. Above is the inscription:

"Sennacherib, king of the world, king of Assyria, sat on a throne, and caused the spoil of Lachish to pass before him."

The victorious monarch grasps bow and arrows, the speaking symbols of his warlike prowess and recent success (cf. Gen. 48. 22; Isa. 5. 28; 2 Kings 19. 32; and see the plate facing page 200, where Assur-bani-pal holds his bow and arrows over the lions he has killed in the hunt). Behind the throne stand two eunuchs, holding fly-flaps over the king's head; and behind them is a large tent, over which we read:

"Tent of Sennacherib, king of Assyria."

Below is the great king's chariot with its attendants, one of whom carries a state umbrella; and on the left, some captives are being despatched. Palms, vines, and olives adorn the landscape. The distinctly Jewish type of face of the inhabitants of Lachish should be noticed. During his explorations at Tell el-Hezy (page 104), Professor Petrie discovered the steps and guard-house of the great gate of Lachish, through which the prisoners are represented as passing to surrender (see the Plate, page 104).

SUBMISSION OF THE PEOPLE OF LACHISH

Upon the whole, in spite of the total absence of perspective in the design, it will be recognised that these relics of ancient art convey a powerfully realistic impression of the incidents they were intended to commemorate.
SENNACHERIB RECEIVING THE CAPTIVES OF LACHISH IN JUDAH (c. B.C. 701).

[Continuation of sculpture on page 191.]
Mound of Tell el-Hesy, the Site of the Ancient Lachish.

The mound of Tell el-Hesy is situated a short distance north-east of Gaza. In 1888 digging was commenced here by Dr. Flinders Petrie on behalf of the Palestine Exploration Fund, and has been subsequently continued by Mr. W. Bliss, who named it "a mound of many cities." The exploration led to the identification of the site as that of Lachish, and this has been subsequently confirmed by the discovery of a cuneiform letter which mentions Zurrida, a governor of Lachish (see page 901).

The excavations, carried downwards 120 feet from the top of the Tell, i.e. heap, to the rocky platform of the original site 200 feet above the stream, revealed a regular series of ruined cities one above the other, eight or nine in number. The uppermost of these ruined cities belongs to the later Jewish period, representing the city destroyed by Nebuchadnezzar, below which were the ruins of the city besieged by Sennacherib in B.C. 701. Below this, again, were the ruins of an older town, probably of the age of the Judges; and at still greater depth the yet older settlement of the pre-Israelite age of the Amorites. The ruins of this portion were very carefully explored, and show that the Amorite city was a fortress of great strength, walled up to heaven. The walls were over 20 feet thick and built of mud-bricks sun-dried. When such buildings fell into ruins the roofs and upper portions of the walls resolved themselves into a mass of crumbling earth, which effectually protected and preserved the lower portion of the houses, as well as all but the most fragile of their contents. On these "heaps" (cf. Jer. 30. 18) of rubbish the subsequent inhabitants built their new city; and so as city after city fell into decay it made a foundation for its successor, and buried its own records, to be unearthed by explorers. In the centre of this portion Mr. Bliss found the remains of the residence of the governor, with a kind of primitive barrack before it.

In one of the excavated chambers of this building was found a small clay tablet, in shape and style of writing resembling those found at Tell el-Amarna (see page 80, supra). This tablet is most important, as it shows that the cuneiform writing was in common use in Palestine about B.C. 1400; a century before the conquest by the Israelites.

* Petrie estimated the average rate of accumulation on this site at five feet per century.
TELL EL-HESY, "A MOUND OF MANY CITIES."

Probably the ancient Lachish, showing, on the bed-rock 66 feet above the stream, the remains of the lowest (the Amorite) city excavated in 1891.
Phœnician Ships in the Service of Sennacherib.

(End of 8th cent. B.C.)

From the remotest antiquity the Phœnicians have been the maritime people of the Oriental world. The earliest Biblical reference is that in the blessing of Jacob—"Zebulun shall dwell at the haven of the sea; and he shall sojourn in ships: and his border shall be unto Zidon."

From tin-antiquity the Phœnicians have been the maritime people of the Oriental world. The earliest Biblical reference is that in the blessing of Jacob—"Zebulun shall dwell at the haven of the sea; and he shall sojourn in ships: and his border shall be unto Zidon."

Phœnician trade is, however, much earlier than this: and it was probably in ships from Phœnia that Sargon I., about B.C. 7800, crossed to the "land in the midst of the sea of the setting sun," that is to Cyprus. One of the earliest records of Phœnician ships is in the tablets from Tell el-Amarna, in one of which Rib-Adda, the vassal-prince of Gebal, writes to the Egyptian King Amenophis IV., that "the ships of the men of Zemar, Beyrout, and Zidon, all who are in the land of the Amorites, are attacking me."

It was by Phœnician agency that the ships of Solomon were built and manned, sailing from Ezion-Geber, in the gulf of Akabah, to Ophir; and it was with the Phœnician traders that the vessels of Solomon sailed for Tarshish. The great
protection of the Phœnicians was their ships. On the approach of the armies of Assyria against Tyre or Zidon, the kings at once took to their ships and fled to Cyprus. The wealth of Tyre truly lay in her ships, as so graphically described by Ezekiel. The Assyrians were not a maritime people; but in order to finally crush the Chaldean tribes supporting Merodach-Baladan, who lived on the shores of the Persian Gulf, near the mouth of the Karûn, Sennacherib employed Phœnicians and Yavnana‘a (Cypriote Greeks) to build ships for him. We give, page 196, a representation of one of these vessels of war. It bears a close resemblance to the Phœnician and Greek vessels figured on coins. Like the other sculptures of Sennacherib, the slab is unhappily much injured; but enough remains to show that the vessel is a bireme with two decks, on the upper of which are the warriors, with their shields hanging over the side, while the oarsmen sit on the lower, eight on a side. The crab catching the fish is a humorous touch.

On the Taylor cylinder (see page 187), Sennacherib has thus described the campaign in which these vessels were employed:—

"In my sixth expedition, the remnant of the men of Beth-Jakin, who had run like wild asses before my strong weapons, took all the gods of their country out of their sanctuaries, and crossed the Great Sea of the Sunrising [the Persian Gulf], and took up their abode in the town of Nagitu in Elam. On ships of Hatti-land I crossed the sea: I took Nagitu [and] Nagitudibina, besides Hilmu, Pillatu, and Hupapanu, districts of Elam; the men of Beth-Jakin, with their gods, and the men of the king of Elam I carried off and left not one escaped. I embarked them in the ships, and took them over to the other shore, and made them take the road to Assyria. The towns in these districts I wrecked, razed, consumed with fire, turned into mounds and rubbish-heaps." (Taylor Cyl., col. iv. 21 sgg.)
Monolith with Sculptured Portrait of Esarhaddon, King of Assyria.

*Circ. 681-668 B.C.*

This monument was discovered in the ruins of Sin'irli, north of Antioch, in the Taurus range, which represents the ancient city Sam'al, the capital of a Hittite, and afterwards of an Aramean, kingdom. Upon the front of the monolith we have a representation of Esarhaddon in his royal robes, with two figures at his feet. The first of these is a negro, whose hands and feet are bound with fetters, and who kneels in a supplicant attitude before the king. This, the inscription informs us, is

2 Kin. 19. 9. *Tirhakah,* king of Egypt and Ethiopia, while the standing figure is probably the king of Sam'al. In front of the king's head are a number of figures of the gods invoked in the inscription *Bel, Rimmon, Merodach,* and the goddess *Ishtar* (Ashtoreth *cf.* pages 153, 154), represented as standing on the backs of animals.

The inscription is of great importance, as it relates the defeat of *Tirhakah* by the Assyrians, and the siege and capture of Memphis (Hos. 9. 6, Heb. *Moph,* Isa. 19. 1; *Noph*), and enables us to identify *Esarhaddon* with the *cruel lord* and *fierce king* of Isaiah's prophecy. The description which the king gives of the campaign is short but graphic:

As for *Tirhakah,* king of Egypt and Ethiopia, the favourite *lit. proteges* of their great deity, from Iskhupru to Memphis his royal city, a march of fifteen days, daily without ceasing great numbers of his warriors I slew, and himself five times with arrow [and] spear I struck with deadly stroke. Memphis, his royal city, in half a day with war engines I besieged, captured, wrecked, razed, burned with fire."

The Babylonian Chronicle informs us that the capture of Memphis took place on the 12th Tammuz (June–July), in the 18th year *i.e.* B.C. 670.

In this inscription Esarhaddon styles himself


The monument supplies an interesting illustration of the custom referred to in Isaiah—*Therefore will I put my ring in thy nose, and my bridle in thy lips.* This cruelty to captives of distinction was much practised by the Assyrian kings, especially *Sargon,* *Sennacherib,* and *Esarhaddon.*
MONOLITH WITH SCULPTURED PORTRAIT OF ESARHADDON.
ASSYRIAN SWORDS, SHIELDS, AND MACES.

[From the Monuments.]
Assur-bani-pal, King of Assyria.

(Circ. 668-626 B.C.)

The great and noble Asnapper of Ezra 4. 10 is certainly to be identified with Assur-bani-pal, the son of Esarhaddon, who reigned over Assyria with great splendour from B.C. 668-626. He probably, after the example of his grandfather, Sargon II. (B.C. 722), had transplanted rebels from Shushan, Elam, Babylonia, and other places to dwell in the cities of Samaria. The expression used here, “great and noble,” is a very remarkable one; as this monarch was certainly the most powerful and magnificent of the kings of Assyria. In the early part of his reign he conquered Egypt, capturing Memphis and Thebes; while in subsequent wars he reduced Elam to a tributary state, and reconquered Babylonia after the revolt of his brother Shamas-shum-ukin.

But Assur-bani-pal derives most honour as founder of the royal library which has preserved to us so valuable a collection of the best Babylonian and Assyrian inscriptions. This library contained many thousands of tablets, a great number of which have been recovered by the
ASSUK-BANI-PAL POURING A DRINK-OFFERING OF WINE OVER LIONS SLAIN IN THE CHASE.

The altar, with the incense burner (or sacred symbol) beside it, and the eunuch minstrels indicate a religious service.
explorations of Layard, Rassam, and Smith, and are now among the treasures of the British Museum. The foundation of this library was due, not so much to any love of literature on the part of the king, as to a political motive; that, namely, of preventing the young Assyrians from going down to Babylon to be educated, where treasonable ideas would be instilled into their minds by the priests of Babylon, who were always in patriotic opposition to Assyria (cf. 1 Kin. 12. 27). The library was a direct copy of the great library in the temple of Nebo, E-Zidda, at Borsippa (see pages 169, 203, 219, 221), and was dedicated to that god. The king, however, claimed to be the founder of it; and placed this colophon, as a sort of book-plate, on all the tablets:—

"Palace of Assur-bani-pal, king of the world, king of Assyria, to whom Nebo and Tasmit have given a broad ear (intelligence); who hath gotten a clear eye (and) the jewel of the scribe's mystery, an art which none among the kings who preceded me had acquired. The wisdom of Nebo, even the contents of the inscriptions, as many as had been made, on clay tablets I wrote, graved, examined (or, united, divided), and for my own reading laid up in my palace."

The inscription in the field of the second sculpture (see Plate facing page 200) reads:—

"I am Assur-bani-pal, king of the world, king of Assyria, on whom Assur and Belit have conferred exalted power. The lions that I killed—the strong bow of Ishtar, Lady of Battle, I held upright over them; a drink-offering over them I poured; wine I offered over them."

The mention of "the Bow of Ishtar, Lady of Battle," is of considerable interest, as tending to confirm my conjecture (page 40, note) that the jewelled collar which Ishtar lifts up in heaven after the Flood is the rainbow. According to one myth, the rainbow is the necklace of Ishtar, the goddess of love and motherhood; according to the other, it is the war-bow of Ishtar, the goddess of battle. Iris, the goddess of the rainbow, is associated with Aphrodite (Ishtar) in Homer (II. 5. 353 sqq.). On the other hand, in the old Aryan mythology, the rainbow is the war-bow of Indra, which he hangs up in heaven after vanquishing the storm-demons.

SPHINX DISCOVERED IN RUINS OF S.W.
PALACE, NIMROD.

S 796.
Assur-bani-pal and his Queen Banqueting in the Garden.

This fine sculpture, from the palace of Assur-bani-pal at Nineveh, illustrates in a remarkable manner the banquets given to Ahasuerus by Esther. The discoveries of M. Botta at Khorsabad, the palace of Sargon II, (see 722, cf. page 185), have shown that to each of the three houses of the queens were attached gardens; and we may infer the same in the case of the harem of the palace of Assur-bani-pal at Nineveh. In one of these gardens the queen is giving a banquet to the king. The king has laid aside his arms, perhaps having just returned from a lion hunt, and is resting upon a couch. Eunuchs and a harper are in attendance; and the head of the slain king of Elam hangs from one of the trees. Like those of the Book of Esther, this is a "banquet of wine" (Esth. 5. 4; 7. 10).

(Whatever may be thought of the historical character of the Book of Esther, it is certain that, as Professor Driver has remarked, "the writer shows himself well informed on Persian manners and institutions." It is, therefore, quite open, even to a critic who regards the story as a romance rather than a history, to make comparisons of the kind here suggested.)
ANCIENT MONUMENTS OF THE PERIOD OF THE CAPTIVITY OF JUDAH.

India House Inscription of Nebuchadnezzar II.

(the Great), King of Babylon.

(B.C. 605-561.)

This inscription, which was found among the ruins of Babylon, is now in the India Office. It consists of six columns of archaic writing in excellent preservation. It contains the name and titles of Nebuchadnezzar II., the son of Nabopolassar, and a record of all the great public works he undertook during his long reign for the improvement of Babylon. It gives an account of the rebuilding of more than twenty temples in Babylon and Borsippa, of the strengthening of the fortifications of the city, and of the making of the great quays beside the river.

The inscription thus shows us that the question of the Babylonian king, *Is not this great Babylon that I have built*? involves no exaggeration: for the king certainly rebuilt not only the city of Babylon, but almost every great temple and public building in Babylonia. Hardly a single mound throughout the whole of the land has been opened in which bricks bearing the name of this great king have not been found. They are mostly cemented with bitumen (*kupru*), the “slime” of Gen. 11:3.

Among the works recorded here the principal is the restoration of the two great national temples—that of Nebo at Borsippa, called E-Zidda, i.e. The lasting house, and the great temple of Bel Merodach
in Babylon, called E-Sagilla, i.e. The house of the lofty head (pages 210, 220). On the bricks of this great builder, of which we give a specimen,

Nebuchadnezzar is styled the patron of both these temples. The inscription, like others of the same pious monarch, closes with a prayer:

"To Merodach, my Lord, I prayed, I lifted up my hands. Merodach, Lord, wisest of gods, glorious prince! Thou it was who madest me, and with the sovereignty of all mankind didst invest me! Like dear life I love thy lofty image: above thine own city Babylon, I have adorned no town in any place. Like as I love the fear of Thy Godhead, [and] regard Thy Lordship, favour Thou the lifting up of my hands; hear my prayer! I am the patron king that rejoiceth Thine heart: the prudent minister, the patron of all thy cities. By Thy command, O merciful Merodach! may the house I have built endure for ever! may I be satisfied with the fulness of it: and therein may I come to gray hairs, [and] be satisfied with children. May I receive therein the rich tribute of the kings of the regions of all mankind from horizon to zenith—the places of the rising sun—may I own no enemy, have none to make me afraid! Let my offspring therein rule the black-headed folk for evermore!"
The king of Babylon who destroyed Jerusalem and deported the Jews to Babylon, B.C. 586.
INDIA-HOUSE INSCRIPTION OF NEBUCHADNEZZAR II.

The King of Babylon who destroyed Jerusalem and deported the Jews to Babylonia, B.c. 586.
Cylinder with Inscription of Nebuchadnezzar II.
(the Great).

This finely moulded and well-written cylinder, which is now in my own collection, records the restoration of E-Barra, the Temple of the Sun at the ancient Sippara (see page 155). It is the most perfect of several which were disinterred from the ruins at Abū Habbaḥ; and duplicates of it exist in the New York Museum of Art and in the British Museum. The script is archaic Babylonian. It was customary to bury such documents in the foundations of temples; much as we deposit newspapers and other articles under the foundation stones of public buildings at the present day (see pages 207, 210, 211).

The large space occupied by accounts of building and rebuilding temples and palaces in the inscriptions of this great king illustrates the narrative of the similar works of Solomon. Here, also, the completion of the temple is followed by the king's prayer, as in the case of the Israelitish monarch.

Cf. 1 Kings 5-8.
The following is a version of the text, which, as will be seen, presents many striking parallels to the phraseology of Scripture:

"Nebuchadnezzar, the king of righteousness, the humble, the lowly, who hath knowledge of the fear of the gods, who loveth justice and righteousness, who seeketh after life, who putteth in the mouth of the people the fear of the mighty gods: who setteth in order the temples of the gods: who keepeth up E-SAGILLA and E-ZIDUAY see pages 109, 201, 203, 214, 221, the true son of Nabopolassar, king of Babylon, and I.

When Merodach, the mighty Lord, to the lordship of the land lifted me up, and called me an exalted name that I might keep up the cities and renew his temples—at that time, E-BARRA, the House of the Sun in Sippata, which had fallen into decay long before my time, was like unto a ruined heap: SHAMASH, the mighty Lord, to no former king had shown favour and bidden him to rebuild it. I the prayerful, the wise, the suppliant, the worshipper of His Godhead,—of the building up of that House my heart bethought itself. I waited for Shamash, I lifted up my hands, I prayed to Shamash, for the building up of that House I. BARRA I besought Him: and Shamash, the mighty Lord, accepted the lifting up of my hands and hearkened unto my prayers. To build up that House, the shrine of Shamash, Rimmon, and Merodach, I decreed: Shamash, Rimmon, and Merodach, for the building up of the House E-BARRA, implanted abiding grace in my mind. For Shamash the Lord, the Judge supreme of heaven and earth, the mighty warrior, the glorious hero, the Lord who ordeth aright the decisions of justice, the mighty Lord, my Lord, His House E-BARRA in Sippata with gladness and shouting for joy I rebuilt.

'O Shamash, mighty Lord, when Thou joyfully enterest E-BARRA, Thy shining House, righty regard the costly work of my hands, and let blessings for me be on Thy lips! by Thy just command let me be satisfied with atspring life unto far off days [and] a sure throne be granted me! my shepherding be long, lengthening out for ever! A righteous sceptre, a good shepherding, a just staff of rule, prospering the people, adorn my kingdom for ever! Amid the fierce weapons, the onset of battle, over-shadow Thou my people! Do Thou, O Shamash, by judgment and vision rightly answer me! by Thy glorious Word, which cannot be made void, may my weapons attack [and] strike home; [and] the weapons of my foes may they dash in pieces."

Cameo Portrait of Nebuchadnezzar II.

This Greek-looking head is engraved on a black stone. The circular inscription in Babylonian characters reads: ANA MARDUG BELISHU NAB-KUDURRI-USUR SHAR BABILI ANA BA-LATISHU EUHSH: To Merodach, his Lord, Nebuchadnezzar, king of Babylon, for his own life gave this The cameo was thus a votive offering, probably presented in the great temple of E-SAGILLA at Babylon.
BRONZE.

Discovered by Mr. Rassam in a mound near Birs Nimrud, used as a doorstep at the grand entrance to a temple. Only one half was recovered (about 6 feet in length), the bronze door (?) having been cut in two at a later date and placed in the position as found.

On the edge is a dedication by Nebuchadrezzar to the god Nebo.
Inscription from the Four Clay Cylinders of Nabium-
na'id or Nabonidus, mentioning the King's Son
Bèlu-sharra-usur, or Belshazzar.

Found at the corners of the Temple of Sin, the Moon-god, at Muqayyar,
the ancient Ur of the Chaldees.

(For the original text see Cuneiform Inscriptions of Western Asia, Vol. I., Plate 68, No. 2.)

Translation

Nabonidus, king of Babylon, Supporter of E-sagila and E-zida, the Worshipper
of the mighty Gods, am I. E-legal-gar-sidi,† the step-tower of E-gishshir-gal at Ur,
which Ur-bau a king of old
did build but finished not;
Dux-gi his son the work
of it did finish. (from the
name-inscriptions‡ of Ur-
bau and Dux-gi his son
I learned that Ur-bau did
build that step-tower,
but finished it not; Dux-gi his
son the work of it did finish.)
—of late that step-tower
had gone to decay; therefor on
the old foundation which
Ur-bau and Dux-gi his
son had made, that step-
tower with asphalt and burnt
brick, as of old, the con-
struction of it I
undertook, and for Sin, the Lord of the Gods of Heaven and Earth,
the King of the Gods, the God§ of the Gods that inhabit great
Heaven, the Lord of E-gishshir-gal which is within Ur, my Lord,
I founded and built it.

Ps. 95. 3;
Ps. 136. 2.

The great temples of Bel and Nebo, at Babylon and Borsippa respectively
† Sumerian name of the gradiform tower, meaning House of directing the king's counsel; i.e.
the place where the king received oracles, omens, etc., in dreams, and from the priestly
astrologers attached to the temple. (The sign Gar in the third character of the name is
probably phonetic; cf. Brunnow, Nos. 5510, 5515, for similar instances of an inserted phonetic
in a compound character.) The temple itself was called E-gishshir-gal, House of the Great
Light (i.e. the Moon).
‡ Mami, an Assyrian loan-word from the Sumerian mami-sar, literally "name-writing" =
Chinese ming-shu or ming-sie.
§ Not an inadvertent repetition, as Peiser suggests, but the plural "gods" used for
"god," as in the Tell el-âmarna tablets, and throughout the Old Testament
Inscription on a Clay Cylinder of Nabonidus.

Found in the Ruins of the Temple of Shamash, the Sun-god, at Arb-Harreh, the Ancient Sippara, and now in the British Museum.

To readers of cuneiform who are already familiar with the inscriptions of Nebuchadnezzar the Great, this inscription presents little difficulty. I have translated it from the original text, as published in The Cuneiform Inscriptions of Western Asia, Vol. V., Plate 64. There is a good German version by F. E. Peser in Schrader's Keilschriftliche Bibliothek, Band III., 2 Hälfte.

Translation:

I am Nabonidus, the great king, the powerful king, the king of Babylon, the king of the Four Quarters, the Supporter of E-Saggil and E-Zula, whose lot SIN and NIN-AL, while he was yet in the bowels of his mother, to the lot of sovereignty allotted, the son of Nabu-budatsu-ahh, the wise Prince, the Worshpper of the great Gods.

Jer. 1. 5
Isa. 49. 1. 5.
Gen. 11. 31.
2 Sam. 7. 13.
1 Kings 5. 5.
Zech. 1. 16.

c. 1 Kings 3. 5.
Zech. 1. 8 sqq.

* Literally, "god." See note § on page 207.
† for the priests and dependents of the temples. The plural pronoun "their" seems right. (Read UKAME-SHUN for UN MESH-SHUN.)
‡ of the world. So the Chinese say shun, "the Four Quarters," for Points of the Compass, for "everywhere," "the world."
§ Summarin = House of Extravagance.
The "Medes" of Aryan, who appear to have been Iranian Scythians. Cf. Jer 4—6.
Herodotus 1. 105 sqq.
great Lord to inhabit his own dwelling within it!” Reverently I spake unto the Lord of the Gods Merodach: “That House which Thou hast commanded to build, the Unman-Manda folk have encompassed it, and their forces are strong.” But Merodach spake with me: “The Unman-Manda which thou hast mentioned,—they, their country, and the kings that marched with them, are no more!” In the third year when it came, they (i.e. the two Gods) caused him (i.e. Cyrus) to march forth, and Cyrus king of Anzan, His (Merodach’s) young Servant, with his few troops routed the numerous Unman-Manda folk. Asystages the king of the Unman-Manda he took, and brought him a captive to his own country. The Word of the great Lord Merodach and of Sin the Light of Heaven and Earth, Whose command is not made void,—at their high command I was afraid, anxious, took alarm, and my countenance was troubled. I tarried not, I drew not back, I was not idle: I put my numerous troops on the march: from the land of Gaza, on the border of the land of Egypt, from the Upper Sea beyond the Euphrates unto the Lower Sea, the kings, princes, governors (shakkanki), and my numerous troops which Sin, Shamash, and Ishtar, my Lords, did lend Assurbanipal king of Assyria son of Esarhaddon king of Assyria, a Prince my predecessor, had built. In an auspicious month, on a favourable day, which in a vision Shamash and Rimmon appointed me, by the wisdom of IA and Merodach, with exorcisms (or magical rites), by the art of the God LIGHT (?), the Lord of foundations and platforms (or substructures), with silver, gold, precious stones, yield of the forest, scented growths, cedar, amid rejoicings and festivities over the foundation-record of Assurbanipal king of Assyria (who discovered the foundation-record of Shalmaneser son of Assur-Nâser-Pal), the foundation of it I laid and made firm its platform. With spirits, wine, oil, honey, its wall I moistened and sprinkled its woodwork (or basement).* More than the kings my fathers (had done), I made strong its fabric, and cunningly wrought the work of it. That temple, from its foundation to its roof, I built anew, and finished the work of it. Beams of tall cedars, the growth of Mount Amman,† I stretched over it (for the roof); doors of cedar, whose smell was sweet, I fastened in its gates. With silver and gold I overlaid its brick chamber (or groundfloor room ?), and made it shine like suns. A wild-bull of gleaming alabaster (?), thrusting away my foes, as a present (?) I set up in the cell thereof; two Lachmus’ of electrum (?), overwhelming my enemies, in the eastern gate on the right and left I fixed. The hand of Sin, Ningal, Nusku, and Sa-Dara-unnna, my Lords, from Babylon my royal city I took, and with rejoicings and festivities made them inhabit therein a dwelling of heart’s delight. Pure sacrifices of lambs, a multitude, before them I offered, and presented to Them my gifts. E-Gâl, the ancient 1 filled, and the city of Harran to its entire extent,—like the New Moon I made its splendour to shine.

O Sin, King of the Gods of Heaven and Earth, apart from Whom city and land are neither founded nor restored! when Thou enterest into the city and to that House be upon Thy lips! let the Gods that inhabit

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* Tarabhus, of נזר ‘arûha, pole, lath.
† Assyrian Ha-ama-a.
‡ Assyrian zahâlu is probably from Sumerian za-šal, “glistening stone” (za = abû; šal = gash = gush, “flashing,” “glancing,” etc., cf. pap-gal and za-gash, “glance” (?); gush-kin, “gold”; gal-bi, “ice”). The same root may be involved in gash-mar = Heb. 고ишь.
Ezek. 1. 4. 27, whence Assyrian eshmard, “electrum,” or some other bright metal.
S 7986.
Heaven and Earth bless the House of SIN, the Father That beget Them! me Nabonidus king of Babylon, the finisher of that House, let SIN the King of the Gods of Heaven and Earth with the lifting up of His pure eyes joyfully behold me, and monthly at rising and setting make my tokens good! my days may He prolong, my years may He multiply! may I establish my reign, vanquish my enemies, overthrow my adversaries, overwhelm my foes! May Sin-Gal, Mother of the mighty Gods, before Sin, Her beloved, speak of the good I do kindly for me! may Shamash, and Ishtar His (Sin’s) bright offspring, to SIN, the Father That beget them, speak of the merit or speak friendly for me! May Nusku, the exalted Minister, hear my prayers and intercede for me!

6 I flooring had Bel, lofty offerings I beheld, and offered and may another may with Bel for Bel. I hearken not; with oil I anointed it, sacrifices of lambs I offered; with my own Mesar I put it and restored it to its place.

For Shamash, the Judge of Heaven and Earth, E-Barru His House, which is within Sippura, which Nebuchadnezzar I former king rebuilt, after searching for its old foundation-record without finding it;—that House he rebuilt indeed, but in 45 years that House’s walls had fallen. I felt uneasy, was fearful, took alarm, and my countenance was disturbed. When I had brought out Shamash from within it and made Him dwell in another House, that House I pulled down, and I made search for its old foundation-record, and I dug to a depth of 18 cubits, and the foundation-record of Naram-Sin the son of Sargon, which for 3,200 years no king that preceded me had discovered, Shamash the great Lord of E-Barru, the House of the dwelling of His heart’s delight, permitted me, even me, to behold. In the month Tishri, in a favourable month, on an auspicious day, which Shamash and Rimmon appointed me in His vision, with silver, gold, precious stones, forest growths, even fragrant plants and cedars, with rejoicings and festivities, over the foundation-record of Naram-Sin, the son of Sargon, another exceeding nor falling short by a finger’s breadth, I laid its flooring on a platform 5,000 stotu cedars for its flooring I laid on; lofty doors of cedars, thresholds, and doors-sockets, in its gates I fastened: E-Barru, along with Bit-ili-Magga (the Babel of the God A-Magga or transcribe: E-li-Magga) its step-tower, newly I built and finished the work of it; the hand of the God Shamash my Lord I took, and with rejoicings and festivities I caused Him to inhabit the dwelling of His heart’s delight within it. The writing of the name of Naram-Sin the son of Sargon I saw, and altered not; with oil I anointed it; offerings of lambs I made; with my own name-inscription I deposited it, and restored it to its place.

O Shamash, mighty Lord of Heaven and Earth, the Light of the Gods His Fathers, Issue of the bowels of Sin and Nin-Gal! when thou enterest into E-Barru Thy beloved House, when Thou sittest in Thine eternal Sanctuary, me, Nabonidus, king of Babylon, the Prince Thy Supporter, the gladdener of Thine heart, the maker of Thy lofty dwelling-place,—my good works joyfully behold, and daily at Thy rising and setting make my tokens good in Heaven and on Earth a height on the ground! receive my supplications and hearken unto my praying! the righteous sceptre and staff of rule which Thou hast placed in my hands, let me carry eternally!

For Anunitu, the Lady of Battle, That beareth bow and quiver, That fulfilleth the command of Bel, Exult! Her Father, That overwhelmeth the foe, That destroyeth the wicked, That marcheth before the Gods, Who at sunrise and sunset maketh my tokens good, E-Dur-bar Her House which is in Sippara of Anunitu,—which for 800 years since Naram-Sin the son of Nabu-Exilu, or Nabu-Belis, no king had rebuilt,—its old foundation-record I dug for and discovered: I found it, and over the

Sommerian = The Great Lady.
foundation-record of Shaga-shali-Buriash son of Kudur-En.lil I laid its foundation and fixed its flooring (or platform). That House I built anew, I finished the work of it. ANUNITU the Lady of Battle, That fulfilleth the command of Bel Her Father, that overwhelmeth the foe, that destroyeth the wicked, that marcheth before the Gods, I settled in the dwelling thereof. The continual offerings and the freewill offerings I made larger than heretofore, and established them before Her.

Do Thou, O Anunitu, mighty Dame! when Thou joyfully enterest into that House, with joy behold my good works, and every month at sunrise and sunset unto Sin the Father That begot Thee present Thou the good (as an offering)!

Whosoever thou art whom the Gods and Shamash shall call to the kingdom, and in whose reign that House decayeth, and who will build it anew,—the MU-SAR, the writing of my name, let him look at andalter not: with oil let him anoint it: offerings of lambs let him offer: along with the MU-SAR, the writing of his own name, let him deposit it, and restore it to its place! May SHAMASH and ANUNITU hear his prayers, hearken unto his word, walk beside him, overthrow his enemies! daily unto Sin, the Father That formed They, may They speak for his good (or tell of his goodness)!

Note on the Date of Hammurabi, the Amraphel of Gen. 14.

In another inscription (Br. Mus. 85, 4-30, 2; published by Bezold, P.S.B.A., 1889), after stating that Nebuchadnezzar, son of Nabopolassar (Nabú-ap-lu-u-sur), in the course of his restoration of the temple of the Sun (E-Barra) at Larsa (now Senkereh), had found the foundation-record or memorial-cylinder (temenna) of his ancient predecessor Burna-Buriash, but had failed to find the corresponding record of “the ancient king who was before Burna-Buriash,” Nabonidus adds that in the tenth year of his own reign Shamash commanded him to restore His Sanctuary again. Winds and storms had wrecked the old clay walls and exposed the old foundations; in consequence of which, Nabonidus states, “The writing of the name of Hammurabi, the ancient king, who 700 years before Burna-Buriash had built E-Barra and the step-tower over the ancient foundation-record, within it I beheld” (col. II. 10-26).

Burna-Buriash is identical with Burra-Buriash, king of Karduniash or Babylonia, whose date is determined by his correspondence with Amenophis IV. or Chu-en-Aten, king of Egypt, circ. 1450 B.C., one of whose daughters was married to the son of Burna-Buriash. (Cf. page 83). The father of Burna-Buriash, Kuri-galzu, is mentioned by Nabonidus in a cylinder-inscription from Ur, now in the British Museum (col. III. 32; see W.A.I. i. 69), and by Burna-Buriash in one of the Tell el-Amarna letters to Amenophis IV., also in the British Museum. Hence we arrive at 2150 B.C. (1450 + 700) as the approximate date for Hammurabi, the Amraphel of Gen. 14.
Inscription of Nabonidus.

Found at the Mound called the Mujelibeh, near Hillah, and now in the Museum at Constantinople.

(Published by V. Schœl, Recueil de Travaux, etc., Vol. XVIII., Liv. 1 et 2. Paris, 1868.)

In this valuable inscription, which is sculptured on a semicircular stele of basalt, Nabonidus has given us some historical notices of the highest interest, which will be found translated below. Although the upper part of the stele is unfortunately broken away, we know that the Assyrian king, whose destruction of Babylon is related in Col. I., must be Sennacherib; for we are told that Merodach, i.e. the image of the god which had been carried off by the conqueror, abode in Assyria twenty-one years. Now Sennacherib took Babylon in the year B.C. 680; and if we subtract 21 from this date, we get 668 the first year of Shamsun-shum-ukin (Sennacherib, saosdachimnu), which, according to the Babylonian Chronicle B. IV., 44, was the year of Merodach's return from Assyria to Babylon. And further, Col. I. concludes with the statement that the king of Assyria was slain by his own son, which agrees with what the Babylonian Chronicle B. I. of the Bible, and Belkostus, relate of Sennacherib's end.

This inscription also enables us to determine precisely the date of the fall of Nineveh. In Col. X., it is said that 54 years had elapsed since the ruin of the temple of Sin at Harran (Charran, Carhae) by the Umman-Manda of Medes, when Nabonidus set about restoring it. As he relates elsewhere (see page 208), he was divinely bidden to undertake this work in the first year of his reign (i.e. in B.C. 556), but was only able to do it three years later, when Cyrus had broken the power of the Umman-Manda, i.e. in 553. Adding 54 to this date, we get B.C. 607 as the year of the fall of Nineveh, and the final ruin of Assyria.

Col. I. 7. To Babylon [he went], he laid the temples in the dust, ruined the sculptures, destroyed the tables of the divine laws; i.e. took the hand of the Prince Merodach, and brought him to Assyur. According to the wrath of the God he did unto

Budu' an Aramaean milli-let, divine command, law, or statute, which corresponds to the Chinese ti-ku, laws and statutes (Cantonese faat-luk).
Col. I.  

Cf. Isa. 10. 5.  
Cf. Isa. 10. 25;  
23. 15, 17;  
Jer. 25. 11, 12.  
Cf. Dan. 9. 2,  
17, 19;  
Ps. 74. 2.  
Cf. Isa. 10. 5.  
2 Kings 19. 37.  

the land. The Prince Merodach relaxed not his anger; for 21 years in Assur He occupied His dwelling-place. After days (i.e. a long while), the appointed time came; then was appeased the wrath of the King of the Gods, the Lords (sing. ?) of E-Saggil and Babylon He was mindful, —the abode of His Lordship. The King of Assyría, who in Merodach's wrath had wrought the ruin of the land,—the son, the issue of his own body, with the sword smote him.

Col. II.  

as a helper He (Merodach ?) gave him  
Ruín de Assíria  
by the Medes and  
Babylonians.  
Cf. Herodotus 
I. 103 sqq.  

The king of the Umman-Manda, who had not an equal, he subdued; at his bidding he made him march to his assistance. [Above and below, [right] and left, like a flood he overwhelmed; he avenged Babylon; he multiplied corpses (lit. bones). The king of the Umman-Manda, the fearless, ruined all the temples of the god(s) of the land of Assyria; and the cities on the border of the land of Accad, which had revolted against the king of Accad, and had not gone to his assistance, he destroyed, and of their sanctuaries (walls ?) he left not any; he laid waste their cities. The king of Babylon, like a flood, carried beyond bounds the work
of Merodach, who had entrusted him with sway. He put not his hands to the commands of any other Gods. He prospered, and lay not down on the bed of idleness or repose.

Col. IV. 11. The goddess ANUNIU, that dwelleth in SIPPARA-ANUNIU, whose abode the enemy had previously changed to ARRAPICHA, and the GOD had destroyed,—her sanctuary walls: NERGAL-SHAREZER

Jer. 39. 13. Nergliissar restored, and with the robe of Deny enrobed her; in E-SUNAMIMA, in SIPPARA-UMNANC, as an abode he established her, and appointed her free-will offerings.

 Col. V. 18. By the word of Merodach the Lord I Nabonidus was raised to the lordship of the land, while they sang “O Father of the land!” and I had no rival. Of Nebuchadnezzar and Nergal-Sharezer, the kings that preceded me, I was their powerful legate; with their troops my hands were entrusted against their bidding I sinned not, and their heart I made glad. As
for Amil-Mardug (Evil-Merodach) the son of Nebuchadnezzar and Labashi-Mardug; the son of Nergal-Sharezer they broke their commands.

Col. VI. Touching the approach of the 
Nabonidus' dream. great star and the moon I commune with myself (lit. speak 
Cf. Dan. 2 & 4. in my heart. The Lord, the Hero, stood beside me, and speketh unto me thus: "The bright approach betokeneth no evil!" In the selfsame dream, Nebuchadnezzar, the king my predecessor, and the Grand Gatewarden (shakkanakku) stood in arms (or sword in hand). The Grand 

Gatewarden speketh unto Nebuchadnezzar thus: "With Nabonidus talk; and this dream which he hath seen, let him tell thee the tale of it!" Nebuchadnezzar hearkened, and speketh with me thus: "What of good omen thou sawest, tell me!" I told him thus: "In my dream, a great star, the moon, and the star of Jove (lit. Merodach), in mid heaven elevated auspiciously, I beheld." By my name he addressed me, and

* I transcribe In-sha-an-ki-ba ulma-a-sha.
At Harran the temple E-GIIbUL1, which had been overthrown 54 years
—by the havoc of the UMMAN-MANaK the temple had been laid waste,—by
help of the God the appointed time of grace drew nigh unto it. It was 54
years,* when SIN returned unto His place. Now at last to His place He
returned, and SIN the Lord of the Diadem was mindful of His exalted abode,
with all the Gods † who had gone forth with Him from ‡ His mansion.
Merodach, the King of the Gods, commanded their gathering together.

The seal of precious jasper 'ashpu the royal stone.

Gen. 38, 18, 25 wherewith ASSHURANIPAL king of Assyria adorned the
image of SIN for a memorial of his name, and made the
seal § thereof,—the praise of SIN on that seal engraved,
and on SIN'S neck fastened it; whose figure from days long past no man [had seen]
owing to the havoc of the enemy; I slept and saw His signs for His oracles, or the tokens thereof, in E-SAGIL, the House of the Keeper of the
Treasure * of the mighty Gods.

We can only guess the sequel of Nabonidus dream, owing to the
loss of the upper portion of Col. XI. Doubtless, he found ASSHUR-
ANIPAL'S votive seal, if not also the image of SIN, under the guidance
of the "signs" revealed in his dream.

Head of a Sceptre from Babylon.

(Circ. 1, c. 600.)

This fine specimen, which is in several respects unique, is a piece
of semi-transparent blue chalcedony, beautifully cut and polished, and
engraved with three lines of neo-Babylonian characters. Part of the
original bronze rod of the sceptre still runs through the centre of it,
though not shown in the illustration. The inscription is:

1 Ana Nabunam beli sin bēlishu Nabû-mukin-abi abi Nūr-Sin
2 amedu BUR-GUL Mardag amedu NADIK DIX-TIK-KI anda DIN ZIM-šu GII-Da
tu-mušu SIM-KU-sū
3 tub bub-shu ina DIX-TIK-KI anda-da-a-ti u-shē-pūš-ma la

This may be rendered:

1 "To Nebu, the lofty Lord, his Lord, Nabû-mukin-abi, son of Nūr-Sin,
2 The sculptor of Merodach, residing in Babylon, for the life of his soul, the
lengthening of his days, the peace of his seed,

* MUNNA-MESH, i.e. shuôati, years Scheil would find a verb in au-na-mesh (s'étaient éboulés).
† The subordinate deities who had shrines in the house of SIN.
‡ Isha may be not so much a "lapseus de gravere," as an instance of what would be called
in Chinese "phonetic writing"
§ after = after, a synonym of rikin, bond, cord, tie
| I transcribe MULUG be-ba-na-na-an-ur-shu, although the engraver has divided the long
word between two lines, and apparently omitted the verb of the relative clause (umuru, or
Attu, or the like)
| Na-tu = nāditu, deposit, treasure
(3) The happiness of his heart in Babylon had (this) made, and gave (it) for ever.'

It appears, therefore, that this was the head of a sceptre dedicated to the god Nebo in some one of his temples, and doubtless fixed in the hand of the image (see pages 51, 160).

**Annals of Nabonidus (Nabû-nâ'id).**

The inscription, of which the chief remaining portions are translated below, is written in Babylonian cuneiform on a much-broken tablet of unbaked clay, which was acquired by the British Museum in 1879, and published in the following year by Mr. T. G. Pinches in the *Transactions of the Society of Biblical Archæology*, Vol. VII. Part I. The size of the tablet is only about 4 in. by 3½ in. The inscription is arranged in two columns on each side of it; but unhappily little is left of the first and fourth. **Nabonidus** reigned seventeen years (B.C. 555–538). The fragments of Col. I., which covers a period of between five and six years, show that in the beginning of his reign he made expeditions westward, **Hamath** and "the land of the Amorites" being mentioned.
Then follows in Col. II, the history of the overthrow of Astyages the Mede called Ishme-dag by Cyrus (Kurash), "king of Anshan." Nabonidus neglected the great Babylonian Festival of New Year and the religious ceremonies connected with it, as noted over and over again in the inscription; the suggestion being, no doubt, that to this fatal omission, repeated year after year, the various misfortunes and ultimate fall of the king were due.

There is a great gap between Col. II, of the Obverse and Col. I, of the Reverse. The former ends with the eleventh year of Nabonidus (Nabû-nâ'idu); the latter describes the final events of the reign—the revolt of the subject-peoples, the king's attempt to conciliate his alienated gods, Cyrus' invasion of Accad, or North Babylonia, where the "king's son," i.e. Belshazzar (Bēlu-sarrā-ānum) as we know from another inscription, was permanently quartered with the troops, apparently waiting for the invader's approach; the surrender of Surru (which was some fifty miles N.W. of Babylon) and the flight thence of Nabonidus to Babylon, the entry of Cyrus into the capital, and his appointment of Gubryas (Uqbaru, Gubaru) as governor of the city. The narrative is evidently of priestly origin, and in all probability was written in Babylon shortly after the establishment of the Persian rule.

COL. I. OBVERSE.

his wise men (orchards)
his [people] the king carried away,
the spoil of their country to Babylon he brought.

5 His he destroyed, and carried not away,
[The rest?] of their families, all that there were.
[Alive he left]. The king mustered his troops, and Cittu' or Baqqi; some rebel chief
[to his vole he reduced]

in the month Turrit, in the land of Hamath obedience or submission,

10 [in the month Ab, on the mountains of Ammanahu (Antiochenus)]
the orchards or vineyards he ravaged, all that there were;
[He brought] their [produce] to Babylon.
[Their prince?] he left alive. In the month Cittu', the king his troops
[Mustered, and marched] to Tim, and Nabur-nabhe

15 the sea of the West Country (i.e. Phœnicia-Palestine) to
a fortified camp? they threw up
and many troops
the main gate of the town of Shunshina
his warriors

20 troops

The commander of the column is gone.
ANNALS OF NAHONIDUS.

COL. II. OBVERSE.

[His troops] he collected, and against Cyrus, king of Anshan, he marched.

As for Astyages, his troops revolted against him and he was seized, (and) delivered up to Cyrus.

Cyrus (marched) to Agamiatu (i.e. Ecbatana), the royal city.

Judith 1. 1. The silver, gold, goods, and substance

Of Ecbatana he spoiled, and to the land of Anshan he took the goods and substance that were gotten.  

5 Seventh year. The king was in the city of Tema (a quarter of Babylon); the king's son, the grandees, and his troops were in the land of Accad. [The king at Nisan]

To Babylon came not; Nebo to Babylon came not; Bel went not forth (from his temple); the (New Year's) Feast [was omitted].

Offerings in E-Saggil and E-Zidda (to) the gods of Babylon and Borsippa (duly)

They presented; The Great Keeper (a priestly dignitary) poured the libation, and inspected the temple.

Eighth year.

[.1 blank in the original.]

10 Ninth year. Nahonidus the king was (in) the city of Tema; the king's son, the grandees, and the troops were in the land of Accad. The king in the month Nisan to Babylon

Came not; Nebo to Babylon came not; Bel went not forth; the New Year's Feast was omitted.

Offerings in E-Saggil and E-Zidda (to) the gods of (Babylon) and Borsippa duly were presented.

Month Nisan fifth day, the king's mother in Dur-Karashu, on the bank of the Euphrates above Sippa,

Died. The king's son and his troops for nine days did mourn; weeping was made.

In the month Sivan, in the land of Accad,

15 Weeping over the king's mother was made. In the month Nisan, Cyrus king of the land of Persia ( Parsu) mustered his troops, and

Below the city of Akkata the Tigris he crossed; and in the month Iyar to the land of Ish [he came and]

Its king he slew, took his goods, (and) his own deputy (he stationed therein)

Cf. 1 Kings 22. 47.

Thenceforward, his deputy and a (native) prince existed there.

Tenth year. The king was in the city of Tema; the king's son, the grandees, and his troops were in the land of Accad. The king in the month [Nisan to Babylon came not;]

20 Nebo to Babylon came not; Bel went not forth; the New Year's Feast was omitted. Offerings in E-Saggil and E-Zidda (to) the gods of Babylon and Borsippa duly were presented. In the month Sivan, 21st day, [a name lost],

Of the land of Elam, in the land of Accad (was appointed) governor at Erech.

Eleventh year. The king was in the city of Tema; the king's son, the grandees, and his troops were in the land of Accad. [The king at Nisan to Babylon came not;]

Nebo to Babylon came not; Bel went not forth; the New Year's Feast was omitted. Offerings in E-Saggil and E-Zidda

25 To the gods of Babylon (and Borsippa duly) were presented.

* Reading in tam [he], "which were taken."

† The original shu-lit reminds one of shulit, "governor," Gen. 42. 6. But it may, of course, be an ideogram (shulit), possibly meaning "garrison."
In the month Adar, Ishtar of Erech
the kings of the land of the sea (lit. Phoenicia)

5 Nebo from Borsippa to come forth.
   [In the month] Tebet, the king made solemn entry into E-DEK-KALAMI. In [the month]
   [the kings of the Upper Sea] and the Lower Sea revolted.
   But, went forth: the New Year's Feast they duly celebrated (lt. made). In the month
   [the gods of MARADDUM, the god ZAMAMA, and the gods of KISH, the goddess BITIT, and [the gods of]]
   CARRAG-KALAMI, into Babylon entered (i.e. were brought in procession) until the end
   of the month Elul. The gods of the land of ACCAD, [the gods]
   Who are above the firmament and below the firmament, into Babylon entered,
   the gods of BORSIPPAL, CHIDIA,
   And SIPIKAL, entered not. In the month TAMMUZ, Cyrus I battle at UGAL-KAL, on
   [the bank of]
   The river ZAVALI VI, against the troops of the land of ACCAD having fought, the
   people of the land of ACCAD
   Rose in revolt. People were slaughtered. On the 14th day, SIPPAR was taken
   without a battle.
   15 Nabonidus fled. On the 16th day, GOBYRNAS, pasha of the land of Gutium, and
   the troops of CYRUS without a battle
   Entered Babylon. Afterwards, NABONIDUS, being shut up in Babylon, was taken.
   Until the end of the month, the shields
   Of the land of Gutium the gates of E-SAGIL surrounded. Arms of no kind in E-
   SAGIL, and the same troubles
   Had been stored, and no accoutrements had passed in. In the month MARCHSVN,
   on the 3rd day, Cyrus entered Babylon,
   The walls fell down before him. Peace for
   the city he established;
   OR 6. 20. Cyrus to Babylon peace,
   Ps. 85. 8. To the whole of it, spake.
   Gobyras, his pasha, he
   appointed governor in Babylon.
   From the month CHISLEU to the month Adar,
   the gods of the land of ACCAD, whom
   NABONIDUS had brought down to Babylon,
   In Marchesvan, at dark on the 11th day, GOBYRNAS
   [marched] against

SUMERIAN for House of the Cour; (or resting-place of the World): the name of a temple.
† It would seem that Nabonidus was shut up in the great temple of E-SAGIL, which thus,
like the Temple of Jerusalem during the Roman siege, was the last centre of resistance.
‡ Punches and Sayce render: "The ways were dark," a statement which seems strange in
the context. With the obscure term hamme of HARAN-KAL, HARA-KAL, "bulwark," "fortress,"
"wall, "dalam, halut," and for the character DAG (ĐAR), NOT DIR (SA), the sense of stretching
would after sinking down on the ground be certain. The point seems to be that no resistance
was made, which is expressed by a hyperbole similar to that of Josh. 6. 20.
The king’s consort died. From the 27th of the month Adar to the 3rd of the month Nisan, weeping was made in Accad; All the people gashed their heads. On the 4th day Cambyses (Kambuziya), the son of Cyrus,

Having repaired to (the temple called) E-GAD-kala-ma-summu, * the officials of the House of the Sceptre of Nebo [conferred on him] the sceptre [of the world].

[The remaining three lines of this column, and the nine of col. ii. Reverse are too fragmentary to afford any connected sense.]

Birs Nimrūd. The Ruins of E-Zidda, the Great Temple of Nebo at Barsib or Borsippa.

This huge pile of ruins is situated about ten miles south-west of the mounds of Babylon. Local tradition has long made it the site of the Tower of Babel. Explorations have proved that it marks the Ziggurrat or observatory tower of the great Temple of Nebo, the god of letters (page 169), in the city of Borsippa, the sister city of Babylon. This temple was called E-Zidda, i.e. the lasting house. Borsippa was celebrated as early as B.C. 2000 for its priestly college, where doubtless every branch of the wisdom of the Chaldeans was taught. The Birs marks the site of a great seven-staged tower of considerable height, for even now it rises 253 feet above the plain. In the British Museum is the bronze door-step of this temple, bearing an inscription which reads (see plate, page 206):

"Nebuchadnezzar, the king of Babylon, supporter of the temples of E-SAGILIA and E-ZIDDA, the eldest son of Nabopolassar, king of Babylon, am I. For Nebo, the supreme lord, prolonger of the time of my life, E-ZIDDA his house in Borsippa anew I built."

All the bricks from this site are inscribed with the name and titles of Nebuchadnezzar II., who restored the temple with great splendour. The cement in which they are embedded is so hard that it is almost impossible to detach a perfect specimen from the mass (Layard).

This temple was the great educational centre of Babylonia, and some suppose that hence the story of linguistic confusion was associated with it. Assur-bani-pal copied its great library (see page 200).

* Sumerian for House of the Giver of the Sceptre of the World
Sculptured Stele, with Portrait of Cyrus.

(Circ. B.C. 538.)

This famous bas-relief of the Liberator of the captive Jews is the oldest known relic of Persian sculpture. It stands at Meshed-Murghib, among the ruins of the ancient Pasargadae, which Cyrus made his royal residence after the conquest of Asia Minor and Babylonia. The age of the remains at this site is determined by the inscriptions of Cyrus engraved upon them in Persian, Median, and Babylonian cuneiform; the last indicating that Cyrus had already added Babylonia to his dominions (circ. B.C. 538).

It will be noticed that the features are distinctively European, and quite unlike the Assyrian and Egyptian types. Yet the ornamentation of the figure is entirely borrowed from Egypt and Assyria. The triple crown with uraeus snakes is Egyptian (the small figure held in the right hand is also topped by a uraeus); the four cherubic wings, and the fringed and embroidered border of the dress are Assyrian.
In this inscription the great Conqueror of Babylon and Liberator of the Jews evidently speaks for himself. In spite of the large fracture affecting the beginning and the end of it, the general import is perfectly clear; and the ideas and language present a very instructive parallel to those of the Biblical books of Kings, and the latter half of Isaiah. The religious tone of the whole is as sincere as that which characterises the inscriptions of Nebuchadnezzar himself. Cyrus ascribes the ruin of Nabonidus to the anger of Merodach, “Lord of the gods,” which was excited by innovations and omissions in the sphere of religion (lines 5-10, 33). The opening lines, after relating Nabonidus elevation to the throne, appear to have described the various measures of the new king, which were hostile to the local temples of Babylonia and their time-honoured rights. Nabonidus appears to have aimed at enforcing the universal worship of Merodach, the tutelar god of Babylon, by the suppression of the old local worships—a decided step in the direction of Monotheism. His policy thus resembled that of Hezekiah (2 Kings 18. 4, 22), and Josiah (2 Kings 23. 5, 8, 9, 15, 19). It is unfortunate that his proceedings, which were detailed in lines 5-8 of the inscription, can no longer be precisely determined; but it is evident that the king attempted to centralize the national religion in his capital by withholding the wanted supplies from the great local sanctuaries, and by removing their gods to Babylon (lines 10, 33); abolishing “the continual offering” in each case, and instituting the worship of Merodach throughout the country (line 7). Merodach himself resented the invasion of his own domain by the intruding gods, and chose Cyrus as his minister of reparation, to restore the gods of Babylonia to their proper abodes, and the gods and peoples of other lands and cities, who had been expatriated by the Babylonian sovereigns, “to their own dwelling-places” (line 32). We thus see that the permission given to the Jews to return to their own country, and the surrender to them of the sacred vessels of their Temple (in default of any image of their God), was no act of isolated clemency, but a part of the general policy of the Persian conqueror towards the foreign populations who had been deported to Babylonia by Nabopolassar and his successors.

I have translated the inscription from the original text as published in Vol. V. of The Cuneiform Inscriptions of Western Asia, Plate XXXV.
Translation of the Inscription.

[king of the Four Regions (i.e. of the world],
[his hands with sovereignty filled; he Merodach was appointed to
the lordship of His (Merodach's) land.
he laid on them.

Like E-SAGIL to Ur and the rest of the cities.
An act of dishonour to them daily he contrived
The continual offering he made to cease he [es]tablished in the cities the
worship of Merodach, the King of the Gods, he exalted (?) His name.
by a yoke unrelaxing he ruined them all.
At their lamentation the LORD of the Gods waxed very wroth the Gods
who dwelt among them besought Their abode.

10 In wrath because he brought them into SHI-ANNA i.e. Babylon Merodach
He turned towards all the districts whose dwellings were thrown down.

Isa. 26. 19: And to the people of Shinar and Accad, who were become
Ezek. 37. 1-14 as dead, He turned [His regard?]; He showed compassion
upon all the lands together. He looked for. He found him,
Isa. 45. 1, 2: Yea, He sought out an upright Prince, after His own heart, whom
46. 11 He took by his hand, Cyrus, king of the city of AN-SHAN.
He named his name; to the kingdom of the whole
world He called him by name!
The land of OORU and all the UMMAN-MANDAN he humbled to his feet: the Black-
headed folk, whom his hands subdued.—
In faithfulness and righteousness he looked after them. Merodach, the great Lord,
the Guardian of His people, joyfully beheld his good deeds and his upright heart.

15 To His own city Babylon his march He commanded: He put him on the road to
TIN-TIR i.e. Babylon like a comrade and helper He marched at his side.
His great hosts, whose number like the waters of a river could not be known, with
their weapons girded on, advanced beside him.
Without skirmish or battle He made him enter SHI-ANNA. His own city Babylon
He spared from distress NABONIDUS the king, who feared Him not, He deli-
vered up to him.
The people of TIX-TIR in a body, the entire land of SHINAR and ACCAD, the nobles and grandees, bowed down before him, kissed his feet, rejoiced at his accession; their faces brightened.

The lord who by his power had revived the dead,* who from strait and stress had exempted all,—they gladly did him homage, heeded his word.

Ezra 1. 2. I am Cyrus, the King of the World, the Great King, the King of TIX-TIR, the King of the land of SHINAR and ACCAD, the King of the Four Quarters (i.e. of the world);
The son of CAMBYSES, the Great King, King of the city of ANSHAN; the grandson of CYRUS, the Great King, King of the city of ANSHAN; the great-grandson of TEISPES the Great King, King of the city of ANSHAN;
The enduring seed of royalty, whose reign BEL and NEBO loved, whose lordship for their hearts' delight they longed for. When I [into the midst of TIX-TIR had entered peacefully,
With rejoicings and festal shouts in the king's palace I occupied the seat of sovereignty. Merodach, the great Lord, [turned towards ?] me the open heart of the sons of TIX-TIR; and daily I sought His fear.
My great hosts in the midst of TIX-TIR went about harmlessly; the whole land of SHINAR and ACCAD I suffered to have no terrorizers.

Within BABYLON and all its cities in peace I looked after the sons of TIX-TIR and the yoke of their dishonour I removed (?);
Ezra 1. 2; Isa. Their sighing I stilled, I relieved their sorrow. To [execute] works
44. 28; 45. 13. Merodach the great Lord [upon me] laid command.
To me, Cyrus, the king that feareth Him, and to CAMBYSES the son, the issue of [my] body [and to the whole] of my army
He graciously inclined, and in peace before it kindly All the kings who abode in royal halls,
Who in all the Quarters (of the world) from the Upper Sea unto the Lower Sea abode on the dry [land, together with the whole of] the kings of the Amorite-land who abode in tents, all of them,
Their rich tribute brought, and within SHU-ANNA did kiss my feet. From [the cities of Nineveh, Assur, and Nanna-erî (?),
ACCAD, the land of ABNUNAG, the city of ZAMBAN, the city of ME-TURNU, DUR-ILÎ, unto the border of QUTî, the cities beyond the Tigris whose settlements were founded from old,—
Cf. Ezra 1. 3, 7. The Gods that abode in them I restored to their place, and settled in an eternal abode; all their populations I gathered together and restored to their own dwelling-places.
And the Gods of the land of SHINAR and ACCAD whom NABONIDUS, to the anger of the Lord of the Gods, had brought into SHU-ANNA, by the command of Merodach the great Lord in peace (or safely)
In their own shrines I made inhabit (again) a dwelling of heart's delight. May all the Gods, whom I brought (again) into their own cities,
35 Daily before BEL and NEBO speak of length of days for me! may they utter words in my favour, and to Merodach, my Lord, let them say: "Cyrus, the king that feareth Thee, and Cambyses his son,
made them all dwell in a quiet habitation."

[The remainder of the inscription, lines 37-45, is broken away, only the ends of the lines being preserved.]

* Perhaps this line refers to Merodach, "the Reviver of the Dead," rather than to Cyrus, as most understand. Cf. line 17.
The Tomb of Cyrus at Meshed-Murghāb

is still in a relatively perfect state. The style is neither Assyrian nor Egyptian, but archaic Greek; and it was probably designed by some Ionian architect. Formerly it bore in cuneiform characters the inscription: *I am Cyrus the king, the Achamenide*; but the stone has since been broken away. The sepulchral chamber, which is only 21 ft. by

10 ft. 5 in. on the outside, and is built of great blocks of marble beautifully fitted together without cement, stands on seven white marble steps, of which the lowest measures 43 ft. by 37 ft. It has a sloping marble roof, with triangular pediments and mouldings at each end. It was once surrounded by a colonnade or portico of twenty-four columns. It is now called *Gabr-i-Mādār-i-Soleimān*, "the tomb of Solomon's mother," and some think it was the tomb of Mandane, the mother of Cyrus.
Darius, King of Persia.

(B.C. 521–468.)

There are three kings of this name mentioned in the Old Testament. Of the first, Darius the Median, the monuments know nothing. On the capture of Babylon in B.C. 538 by Cyrus, the government of the city was assigned to Gobryas, the governor of Kurdistan; and by most scholars he is regarded as the person intended by Darius the Mede.

The second was Darius the son of Hystaspes (B.C. 521), who is the Darius of the Book of Ezra. On the death of Cambyses, the Persian empire was for a time disintegrated; and after the death of the Magian Gaumata (Pseudo-Smerdis), a revolt (B.C. 520–519) broke out in Babylon under Xidinta-Bel, who claimed to be Nebuchadnezzar son of Nabonidus (cf. page 208). This revolt, like those which followed it in other parts of the empire, was put down with great severity, as described by Darius himself in his inscription...
on the rock of Behistun. Darius, the son of Hystaspes was descended from the same Achemenian family as Cyrus, but by a different branch. The family of Darius was more purely Persian than that of Cyrus having Median or Hamite (Anzanian) affinities. The former retained the older Iranian creed and the worship of Ahura-Mazda, or Ormuzd; and it is to this one god, the maker of heaven and earth, the creator of men, that Darius Hystaspes dedicates all his works. Although a monotheist, Darius, like Cyrus and Cambyses, found it necessary to be tolerant, even to conformity with the creeds of the nations he ruled. We thus find him in Egypt lavishly endowing the temple of Amun (cf. page 69) in the oasis of El-Kharga; and the same tolerant spirit explains the restoration to the Jews of the privileges granted to them by Cyrus. Although ruling over Babylon, he does not seem to have restored the temples or to have taken any prominent part in the worship of that city.

The illustration, page 227, shows the trilingual seal of the second Darius (Hystaspes) inscribed in Old Persian, Scythian, or Proto-Medie, and Babylonian, "I am Darius the great king." It is now one of the treasures of the British Museum. The king is represented hunting lions under the protecting presence of Ahura-Mazda, or Ormuzd, his god; compare Seal, page 31, Illustrations, pages 5, 101, 162, 166 and Plate facing page 200.

The third, Darius the Persian of the Book of Nehemiah has been identified with Darius II., called Xothus (424-405) or, but is more probably Darius III., Codomannus, who was conquered by Alexander the Great, B.C. 330.

The trilingual inscription on the rock of Behistun, in three forms of the cuneiform writing, of which the Semitic version furnished a key to the decipherment of the monuments of Assyria and Babylon, much as the Rosetta Stone has done to those of Egypt, records the victories of Darius the son of Hystaspes over the revolted provinces of the kingdom of Cyrus. Besides elaborate sculptures of Darius and his two attendants, and ruder representations of the defeated chiefs, it comprises nearly 4,000 lines of cuneiform writing. Unfortunately, owing to the comparative inaccessible of the rock, no worthy reproduction of this most important inscription is possible.
A Babylonian Deed of Sale, dated in the Third Year of Darius (518 B.C.).

This document is given as a good specimen of the so-called Contract Tablets, which have been found in such quantities in the mounds of Babylonia and Assyria. They have their own interest, as records of the legal business of Oriental antiquity. The tablet, which I acquired some years ago, is well-preserved, only the last two or three characters of the first line being much defaced. The text relates to the sale of a field (cf. Gen. 23; Jer. 32), and of the crop of grain and dates standing upon it. The seller is Bēl-ētir, the buyer, Mardug-nāṣir-abil, whose own land abuts on the north side of the field.

The longer sides are adorned with impressions of engraved seals, thus:

![Image of seal impressions]

The symbol of the crescent moon, before which the two men, presumably the two principals in the transaction of which the tablet is the legal instrument, are lifting up their hands in attestation of good faith (Gen. 14. 22; Exod. 6. 8), is suggestive in relation to that verse in the psalm where the moon is called “the Faithful Witness in Heaven”; probably an ancient title of the Moon-god used by the psalmist for the sake of poetic ornament (Ps. 89. 37).

Above the seals, on both sides of the tablet, is written

**KISHIB ERI-MARDUG DUB-SAR. Seal of Arad-Mardug, Scribe.**

On the short ends of the tablet appear impressions of the thumb-nail (supru) of Bēl-ētir, as stated in the text (l. 45).
Translation.

1. One gur, i.e., one, one sixth, seed-corn of the field, the plot of the palm-orchard.
2. And the trunks of productive trees, before the Ishtar-gate,
3. In the district of Babylon, by the old lock of the Cutha canal.
4. Upper end, north, side of Mardug-nasir-abil
5. Son of Itti-Mardug-balatu * son of Egibi,
6. Lower end, south, side of Nabû-ukin-zer
7. Son of Ibm son of Nūr-Sin.
8. Upper frontage, west, bank of the Sippara canal.
9. Lower frontage, east, side of the King's Highway.
10. Total, one gur, one sixth, seed-corn, and the trunks of that field.
11. With Bēl-ēṭur son of Bēl-ushibshi
12. Son of Šamash-iriba son of Nabu-ushibshi
14. At the rate of one gur of seed-corn for 16 shekels of silver a price
15. Did name, and at 9 1/2 manehs of silver he set
16. The full value thereof, and
17. 9 shekels and a third of one shekel of silver as
18. A luck-penny he gave him.
19. Total, 9 1/2 manehs, 9 shekels, and a third of one shekel of silver.
20. Purchase-money, from the hands of Mardug-nasir-abil
21. Son of Itti-Mardug-balatu son of Egibi
22. Bēl-ēṭur son of Bēl-ushibshi
23. Son of Nūr-Sin the value of his field, the full money.
24. Hath received, hath taken away. There shall be no disputing, nor shall they
25. draw back;
26. They shall not dispute with one another.
27. Whene'er among the brethren, the sons, the family,
28. Folk and kindred, of the house of the son of Nūr-Sin
29. They shall dispute thus, "That field
30. Was not sold, and the money was not received!"
31. The bargain-breaker the money that he received
32. Shall repay 12 times over.
33. By the sealing of this tablet
34. In presence of Shirmu son of Žerîa son of Nūr-Sin
35. Paternal uncle of Bēl-ēṭur, 10 shekels of silver as his gift he took:
36. In-azēr-igishe son of Arad-ガラ son of Ahumēa Ahūmēa? 1 Chron. 4. 2)
37. Nabu-shum-幼稚 son of Šamash-iriba son of Eṭeru;
40. Nabû-mushēnum-arri son of Bēl-ushibshi son of Nūr-Sin;
41. The brother of Bēl-ēṭur (15 shekels of silver as his gift he took).

Arad-Mardag, son of Kittīa
Son of Is'a Priest, Babylon, month Nisan.
Day 12, year 3, Dan-나-vush
King of Babylon, king of the countries. Nail of Bēl-ēṭur.
Saller of the field as his seal witnesseth.

* This name means, "With Merodach is life": cf. Ps. 36. 9.
Monumental Names of Babylonian, Assyrian, and Persian Kings mentioned in the Old Testament.

2. **Eri Aku**
   Arrooch, king of Ellasar (Larsa).
3. **Ku dur iagha mal**
   Chedorlaomer, king of Elam.
4. **Tu ud gbul**
   Tidal, king of Goim.
5. **Pu lu**
   Pul, king of Assyria.—2 Kin. 15. 19.
6. **Tukul ti apil E shar ra**
   Tiglath-pileser, king of Assyria.—2 Kin. 15. 26.
7. **Silim ma nu asharidu**
   Shalmaneser, king of Assyria (i.e., Shulmam-asharidu).—2 Kin. 17. 3.
8. **Sharru kenu**
   Sargon, king of Assyria.—Isa. 20. 1.
9. **Sin ahi er ba**
   Sennacherib, king of Assyria.—2 Kin. 18. 13.
10. **Ashshur ah iddin na**
    Esar-haddon, king of Assyria.—Ezra 4. 21.
11. **Ashshur bani apla**
    Ashshur, king of Babylon.—Ezra 4. 22.
12. **Mardug abla iddin - na**
    Merodach-baladan, king of Babylon.
13. **Nabium ku dur ri nu su ur**
    Nebuchadnezzar, king of Babylon.—2 Kin. 24. 1.
14. **A me lu Mardug**
    First-Merodach, king of Babylon.—2 Kin. 25. 27.
15. **Nergal sharra - usur**
    Nergal-sharezer.—Jer. 39. 3.
16. **La ba shi Mardug**
    Laborosoarchad*
17. **Nabu nau id**
    Nabundus.*
18. **Belu sharra - usur**
    Belshazzar.—Dan. 5. 1.
19. **Ku ra ash**
    Cyrus, king of Persia.—2 Chron. 36. 22.
20. **Da ri in a mush**
    Darius, king of Persia.—Ezra 4. 5.
21. **Hi shi ar shi**
    Ahasuerus.—Ezra 4. 6. Esth. 1. 1
22. **Ar tak shat su**
    Artaxerxes.—Ezra 4. 7.

*Not named in Scripture.
The Phœnicio-Hebrew Alphabet, showing its Origin from the Old Linear and Primarily Pictorial Script of Shumir or Shinar, rather than from the Egyptian Hieratic Character.

[Since Dr. Ronger started the theory, many scholars have held that the Egyptian hieratic writing (see page 107) is the real base of the Phœnician alphabet. It is, however, impossible to see any likeness between some of the letters and their supposed Egyptian prototypes; and the theory loses the names of the letters: Alph., Beth., Gimel, etc.—totally unsustained.] Dr. Ronger suggested, but was unable to establish the real case, which is now held by Prof. Hommel and others. For completeness sake, the table gives both the Babylonian and the Egyptian hieratic forms.

It is not so likely that the great monumental systems of hieroglyphic writing originated independently, as that they are offshoots from one original stock. In all branches of research, science looks for ultimate unity in the apparent multiplicity of actual phenomena, and the present case is not to be assumed without reason as an exception to the general rule. If, however, people want a priori grounds for a provisional theory of connexion, such may be found at once in the contiguity of Babylonia, Syria, Egypt, and their immemorial intercourse with each other. But, further, this theory is strongly corroborated by two considerations. The first is that of the still accumulating evidence for the Babylonian origin of the vast system of the Chinese characters; the second, that of the probable derivation of the Egyptian writing and even language from the same ultimate source. It is probable that alphabetic writing is based on a simplification of the same primitive system.

Levy indeed denies the hieroglyphic origin of the Phœnician alphabet. And Von Gutschmid affirms: "That the Semitic alphabet did not come from cuneiform writing may be taken as certain; but also it is not probable that it came from the hieratic character of the Egyptians." (Engel. Brit., s.v. Phœnician.) Against such opinions it may be urged in limine: (1) that the hieroglyphic or pictorial origin of writing in general is now almost universally recognised by those who have given special attention to the subject; (2) that the old Persian cuneiform writing supplies an actual instance of alphabetical development from the Assyrio-Babylonian syllabic system; (3) that the ancient Egyptian system, which probably started from a Babylonian basis, has already developed a set of some twenty-five strictly alphabetical signs, which it uses in combination with pictorial syllabic symbols and determinatives; (4) that the Cypriote syllabary obviously represents an intermediate stage between the pictorial or ideographic indication of entire words, and the alphabetic indication.
COMPARATIVE TABLE

OF

ANCIENT ALPHABETS.
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<th>Babylonian Modern</th>
<th>Babylonian Archaic</th>
<th>Phoenician (Mishna, Etc.) and Old Amorite (Panhurrah)</th>
<th>Babylonian Name and Sounds</th>
<th>Semitic Name</th>
<th>Hebrew Modern</th>
<th>Hieroglyphic</th>
<th>Hieratic</th>
<th>Values</th>
<th>Consonants</th>
<th>Old Testament</th>
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<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>bâl (îl: ël), to flow, running water</td>
<td>al-f</td>
<td>A</td>
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<td>*</td>
<td>A</td>
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<td>bût (îl: ël), slit</td>
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<td></td>
<td>gam, bend, bow</td>
<td>gi'n-l</td>
<td>G</td>
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<td>&amp;&amp;</td>
<td>G</td>
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<td>ku'n, gush, bright, ge, ear</td>
<td>da-l</td>
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<td>da, make, da, shine, barlu</td>
<td>da-l-t</td>
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<td>the, ë house</td>
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<td>zu, wood, rod, etc</td>
<td>ze'a</td>
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<td>za, (ar), zi'di ziîn</td>
<td>zu', zu'm</td>
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<td>jîn, jîl, stylus</td>
<td>bêt</td>
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<td>le, letters, le, round (²)</td>
<td>le-t</td>
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<td>ti², enclosure</td>
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<td>id, (en): i'd, hand</td>
<td>yîd, yîl</td>
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<td>gub, kap, left hand, KABBU</td>
<td>kaphe</td>
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<td>Sign</td>
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<td>6 6 6</td>
<td>lam, to plant, plough (?)</td>
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<td>ka, kuy (lang=lam), lull</td>
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<td>mnu, to grow; mr, ears</td>
<td>mē-m</td>
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<td>mm(n); mm (Gudea B, 5. 29), to sprout</td>
<td>nūn</td>
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<td>sam, herbage; sil ( = sin = sam), great; sil, ditch</td>
<td>sam k</td>
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<td>e(n (gaw, ḫun), eye; François, fish</td>
<td>ain, ghuin</td>
<td>Syr. ē</td>
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<td>pe, ears; pur, pu, pit</td>
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<td>si, (zi), zîtu ; sec, zain</td>
<td>šādē</td>
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<td>kpu, gub, ku</td>
<td>kūph</td>
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<td>ra; riš, head</td>
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<td>sig, sar, herbage; she, sheg, (sheg), corn</td>
<td>shin</td>
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<td>tab, tac, total, all, dab, tab dib, ćib, etc. (see tet)</td>
<td>tān</td>
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of elementary sounds; and (5) that the Jalaneese alphabet or syllabary of seventy-two open syllables, with the vowels a, e, i, o, u, and the diphthongs ai, au, is historically known to have originated in abridgments and contractions of more or less complex Chinese ideographs.

To build an alphabet on the basis of other alphabets is doubtless no insuperable task. We have the historical examples of Mesrop, the Armenian, of the Gothic bishop Ulphilas, and those of many modern missionaries. The old Wigr script, which was the archetype of Mongolian and Manchau, was adapted from a form of the Semitic alphabet; and that splendid monument of the scientific analysis of articulate sounds, the Devanagari, appears to depend on another form of it. The one alphabet has gone the round of the world. It does not look as if men were much given to absolute originality in these matters.

We assume then that the writing of words preceded the writing of the phonetic elements of words. The first writing was pictorial and ideographic; then came the stage of phonetic spelling, partial or complete, in the case of ideograms likely to be misread owing to polyphony or other causes. In Sumerian the addition of the symbol \( \text{シ} \) to the symbol \( \text{タ} \), restricts us to the sound \( \text{シ} \), and excludes the other values of the character. And when the symbol \( \text{シ} \), which might be read either \( \text{シ} \) or \( \text{ペ} \) or \( \text{シ} \), is provided with the gloss \( \text{シ} \), \( \text{イ} \), \( \text{ニ} \), \( \text{IN} \), we understand that in this instance it is to be read \( \text{シ} \), and not \( \text{セ} \) or \( \text{バ} \). Now this resolution of words which are closed syllables, like \( \text{バ} \), \( \text{ガ} \), \( \text{ダ} \), \( \text{シン} \), into the elements \( \text{バ} \)-\( \text{ア} \), \( \text{ガ} \)-\( \text{ア} \), \( \text{ス} \)-\( \text{ウ} \), \( \text{シン} \)-\( \text{イ} \), is an important step towards the achievement of alphabetic writing. The same may be said of such resolutions as \( \text{シ} \) into \( \text{シ} \)-\( \text{イ} \)-\( \text{イ} \)-\( \text{ア} \), or \( \text{イ} \) into \( \text{イ} \)-\( \text{イ} \)-\( \text{ア} \) \( \text{ガ} \)-\( \text{ア} \) \( \text{シ} \)-\( \text{ア} \), where \( \text{シ} \)-\( \text{イ} \)-\( \text{イ} \)-\( \text{ア} \), \( \text{イ} \)-\( \text{イ} \)-\( \text{ア} \), \( \text{シ} \)-\( \text{ア} \), etc., seem to be later developments of the original monosyllabic root. Before however the analysis of closed monosyllables like \( \text{バ} \), \( \text{ガ} \), \( \text{ガ} \), etc., into \( \text{バ} \)-\( \text{ア} \), \( \text{ガ} \)-\( \text{ア} \), etc., was possible or likely to suggest itself, the existence of words consisting of a single open syllable was necessary. The strong tendency of Sumerian to drop final consonants when not followed by a vowel, gave rise, at a comparatively early period, to a number of words of this kind. Thus there can be little question that \( \text{バ} \)-\( \text{ア} \), to divide, was originally identical with the root \( \text{バ} \), to split, to open. S°222; cp. also \( \text{バ} \), \( \text{バ} \), half, and \( \text{バ} \), \( \text{バ} \), axe. This tendency prepared the way for phonetic spelling of the kind under consideration. The comparatively modern Chinese method which spells a word by writing two characters together, and taking the initial sound of the first with the final sound of the second, is similar in principle, if clumsier in effect. Thus the native

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lexicographers spell 心 sim, heart, 般 / bik lim, s-im, the middle letters being disregarded. The Sumerian and the Chinese modes have this in common, that both combine words to suggest the sound of another word. To return to one of our instances, the ᵃᴵ si, originally ᵃᴵ and ᵃᴵ, by which we spell ˢᵢᵢ sim, are by themselves as much significant words as the 般 sik, si, and ᵃᴵ lim, lim, of the Chinese example. And in both languages, when two monosyllables are thus combined to spell another word, they are absolutely as non-significant individually as alphabetic signs. The meanings of sig and in, sⁱ(k) and lim, have no bearing whatever on the meaning of sim, sim. This is surely a decided step in the direction of alphabetic writing, consisting as it does in the use of written symbols to suggest only sounds, not sense. The Chinese it is true, got no further; but a quick-witted people like the Japanese could find out how to utilize simple open syllables for the purpose of constructing a scientific syllabary analogous to the ancient Cypriote.

The ordinary progress of phonetic change and of dialectic variation, by which the vowel of a syllable might fluctuate between a, i, u, would further tend to emphasize the consonantal sound as the constant element in a syllable. When it was observed that ᵃᴵ ha had also the value hi, that ᵃᴵ was ha, and hi, that ᵃᴵ ᵃᴵ was both ma and in, the possibility of using a written symbol to suggest the consonant sound directly and to imply the vowel required by the sense, may have presented itself to the unknown authors of so-called alphabetic writing. I say so-called, for it is evident that the Semitic alphabet and all its ancient off-shoots are essentially syllabic. This is probably the true explanation of the fact that the Phoenician alphabet is destitute of any special symbols for vowel sounds. They were not necessary while the language was still a living one, because each of the twenty-two symbols was itself of syllabic origin and thus implied the presence of a vowel, which was a, i, u, according to circumstances.

It would seem, then, that when a sufficient number of open syllabic sounds, like ba, ga, da, already find appropriate symbols in the script of a language, an alphabet virtually exists. The practical obstacle to the immediate perception or utilization of the fact will lie in the number of symbols, greater or less, with identical values. This and other difficulties in the way of alphabetic origination would not be overcome in a day. We have not to imagine a deliberate invention of the Semitic alphabet.

The Akadian ideogram ᵃᴵ ᵃᴵ sib, shepherd, looks like an instance of the same mode of spelling, being composed of ᵃᴵ ᵃᴵ dib (crook, flock).
THE PHŒNICO-HEBREW ALPHABET.

by some reflective scribe. A hieroglyphic system like that of Babylonia, Egypt, or China, presenting a great number of homophonic symbols, is naturally an *embarrass de riches* to the first simplifiers of writing. The choice, therefore, does not immediately fall on a single sign as the fittest representative of a particular sound. Each simple sound will at first have several allowable symbols. For instance, the Japanese adapters of the enormously complex system of Chinese writing, bewildered by the multitude of available symbols, at the outset naturally adopted too many characters for each of the sounds of their own language. This in turn caused much uncertainty and embarrassment to Japanese writers and readers, until things were reduced to order and uniformity by the introduction of printing from metal blocks, when the number of possible forms was greatly diminished, and fixity was given to the elements of writing (Hepburn). Such difficulties are natural in the attempt to pass from a vast pictorial system to the simpler methods of a syllabary. We may therefore suppose that analogous perplexities beset the primary adaptation of the Babylonian symbols to the purposes of alphabetic writing.

ONE OF A SET OF SIXTEEN BRONZE LION-WEIGHTS,

Found by Layard at Nimrud, of which the largest is a foot long, the smallest about an inch.
This one is inscribed on the side presented in Phœnicio-Aramaic characters, "Marcha II." etc.
On the other side it bears the Assyrian cuneiform legend, ekal Sin-aclu-(tihti). A mana shu sharri.
"Palace of Sennacherib. Two Marchs of the king." It weighs over 5 lb 1 oz.
Since De Rouge, it has, no doubt, been a widely circulated opinion that the Phoenician characters were originally borrowed from the hieratic Egyptian. But almost every scholar who has given any particular attention to the subject has expressed himself dissatisfied with the comparisons suggested by De Rouge and his followers. In some instances the supposed resemblances are remote, in others altogether invisible. (See the Plate, and especially the letters Aleph, Beth, Teth, Nun, Ain, Pe.)

The complete sacrifice of the old traditional names of the letters has also been felt to be a difficulty in the way of the Egyptian theory; and it is plainly in favour of our own view that it, for the most part, retains and accounts for the names of the letters. To take a couple of instances, it will, I think, be generally recognized that ꠇ bêt is sufficiently like & ba, bi, to split (Sumerian bud, bid, Chinese pî). The difference of shape between the Babylonian sign and the Phoenician ꠇ is merely a variation for convenience of writing. The latter may be called a one-stroke adaptation of the former. As to the name, bêt, bêt (Semitic, Babylonian bid, bêl) is the common Semitic term for horse. The original sound of the symbol becomes its name in the Phoenician alphabet; the original meaning is naturally exchanged for a familiar Semitic one which happens to be that of the corresponding Semitic sound.

Gimel, ꠞ. Arabic gam. Greek gamma, resembles ꠞ, the linear equivalent of the Babylonian ꠩, gam, gamma, to bow, bend, curve (Assyrian qaddâdî). This root occurs in ꠠ qaddâmal, “camel” (strictly, “the humped”); a term which passed into Assyrian and the other Semitic languages, and of which the Sanskrit kramā, kramâkâ, is probably an adaptation, ashtâ being the true Aryan term for camel. Gam, as the name of the third letter, was Semitized into gimel, naturally enough in view of these facts. But besides gimel, only three or four of the twenty-two letters can be called perfect triliterals (lamed, samech, aleph, tsadde’î?). The monosyllabic form of almost all the names agrees with our theory that they are partially Semitized (imperfectly triliteralized) Sumerian terms.

It will be noticed that more than one Sumerian prototype is given in the Table for many of the Phoenician letters; and, looking at all the facts, one might be inclined to think that the Phoenician characters represent the common element of Sumerian signs acrophonically similar in sound. Perhaps, however, we should rather say that for an indefinite period the various related Babylonian symbols were used indifferently as alphabetic representatives of the Semitic sounds indicated by the corresponding letters. This would be the first step; and it seems to account
THE STELE OF NERAB.

A Phoenician monument of the 9th century B.C.
for the varying forms of the Phoenician signs, which need not all be
deduced from a single ancestor, but may preserve traces of several. One
locality, even one individual scribe, might prefer one form of a letter,
another another, until at last by the intercourse of commerce and diplo-
macy a form would result exhibiting a likeness to all, but not exactly
identical with any of the prototypes.

(For further details, see Proceedings of the Society of Biblical
Archeology. June 10, 1894.)

The Baal Lebanon Inscription.

We, unfortunately possess only fragments of this ancient and interest-
ing inscription. It is engraved on portions of three bronze sacrificial
bowls (paterae), and is at least contemporary with the inscription of
Mesha (see page 239), if not older than that famous monument.
Some would date it about B.C. 1000. The engraved portions of the
three bowls are shown in the illustration, which is borrowed from the
Corpus Inscriptionum Semiticarum. They are distinguished by slight
differences in the writing. These fragments, which are very thin,
were purchased at Limassol, in Cyprus, from a seller of old iron, by
a dealer named Lantti; and were acquired in 1877 by the Bibliothèque
Nationale of Paris. The bowls are supposed to have been dedicated
originally by different donors at about the same time in a temple of
Baal Lebanon, not far from Sidon. The remains of the inscription
on the fragments of the first bowl may be rendered:—

governor of Qarhadash, servant of Hiram, king of the Sidonians. Then
he gave to Baal Lebanon, his Lord, as the choicest of the bronze for in the best
bronze

The small fragment of the second bowl has only:—

	lib. governor of Qarhadash

Here the syllable lib appears to be a relic of the lost name of
the “governor of Qarhadash,” who dedicated this bowl.
The small fragment of the third reads:—

[to Ba]al Lebanon, his Lord

Both Esarhaddon and Assurbanipal mention a city of Qart-
hadast in Cyprus. It is the same name as Carthage, and means
New-town.
PIECES OF BRONZE BOWLS, WITH PHŒNICIAN INSCRIPTIONS, DEDICATED TO BAAL LEBANON
(circ. B.C. 1000).
The Moabite Stone.

(9th cent. B.C.)

This remarkable Stele was discovered at Dibân, the ancient Dibon (Isa. 15. 2), by the Rev. F. Klein, in August 1868, and is one of the most important historical and literary monuments in connexion with Hebrew history. The inscription is written in the Phœnician character, of which it is one of the oldest specimens extant; the language approaches Hebrew nearer even than does the Phœnician. Great light is thrown by this external record upon the history of the period of the reigns of Omri, Ahab, Jehoram, and Jehoshaphat. At the end of the reign of Ahab, Mesha, king of Moab, who had been obliged to pay Israel a tribute of the wool of 100,000 lambs and 100,000 rams, revolted and re-

2 Kin. 3. 4, 5, 6-27. fused his tribute,

and the allied kings of Israel, Judah, and Edom marched against him and compelled him to flee to Kir-haraseth, where Mesha offered his son in sacrifice. The monument was erected by this king Mesha, circ. B.c. 850, to his god Chemosh, and to com-

memorate his successful revolt from Israel, and furnishes many details in agreement with the Hebrew account, as shown by the following translation:

STELE OF MESHA, KING OF MOAB (circ. B.C. 850).
II am Mo-sha, son of Chemosh—Me-lech, king of Mo-ab, the Dibonite.
My father reigned over Mo-ab thirty years, and I reigned after my father:
And I made this Ha-mah = "high-place" for Chemosh at Korkhah,
A Ba-rov of salvation, for he saved me from all the kings, and made me look on
all my enemies.
Omri was king of Israel, and he oppressed Mo-ab many days, for Chemosh was
angry with his land.
His son succeeded him, and he also said, "I will oppress Mo-ab."
In my days he said [thus]: but I looked on him and on his house, and Israel
perished for ever.
Omri took all the land of Medeba and [Israel] dwelt in it during his days, and
half the days of his son, even forty years.
But Chemosh [captured] it in my days.
And I rebuilt Baal-Meon and made therein the tank or pool,
And I [rebuilt] Kirjathan. The men of Gad had dwelt in the land of Ataroth from
of old, and the king of Israel rebuilt Ataroth for himself or for them
But I made war against the town and took it:
And I slew all the people of the town for the pleasure of Chemosh and Mo-ab, and I
carried off therefrom the altar of Bodah, and dragged it before Chemosh in the city.
And I settled therein the men of Sharon and the men of Micharioth.
And Chemosh said to me, "Go, seize Nebo beside Israel," and I went in the
night, and fought against it from the break of day until noon, and I took it:
And I slew in all seven thousand men and boys and women and girls and damsels;
for unto Ashur Chemosh I had devoted them.
And I took thence the altars of Jehosh and dragged them before Chemosh.
And the king of Israel had built Jahaz, and he dwelt in it whilst he waged war
against me;
But Chemosh drove him out before me.
And I took of Mo-ab two hundred men, all its chiefs; and I carried them to Jahaz,
which I took to add it to Dibon.
It is who rebuilt Korkhah, the Wall of the Woods, and the Wall of the Mound
(Onhel):
And I rebuilt her gates, and I rebuilt her towers.
And I built the king's house, and I made the conduits of the water-tanks within the city:
but there was no cistern within the city, in Korkhah: so I commanded all the
people, "Make you each one a cistern in his own house.
And I dug the channels for Korkhah by means of the prisoners from Israel.
I rebuilt Aroer, and I made the highway through or to the Arnon ravine, and I
rebuilt Bethhamoth, for it was overthrown.
I rebuilt Bezer for all Dibon was subject unto me.
And I rejoiced in a hundred cities, which I had added unto the land.
And I rebuilt Medeba and Beth-Baal-Meon.
And Beth-Baal-Meon, and I took there the sheepmaster, the ricks of the land.
And Horonam = Horonaim—there dwelt in it the Dedanite. And Dedan said
Chemosh said unto me, "Go down, war against Horonam!"
So I went down and warred against it, Chemosh dwelt in it for
restored it in my days.

It is at once apparent how important a document this is to the Bible
student. It affords an apparently independent contemporary record of
the border wars between Mo-ab and Israel, and also throws considerable
light upon topography.
The Siloam Inscription.

(Circ. 701 B.C.)

The characters are Phœnicio-Hebrew, and give a tolerably early form of the alphabet used in common by the Phœnicians, Hebrews, Arameans, and Moabites. The language is Biblical Hebrew. These six lines, the oldest and longest inscription of the Hebrew Monarchy, are inscribed in the rock within a tunnel whose making they commemorate. This tunnel, which brings the water of Enrogel, or Gihon, the single spring at Jerusalem, through the solid rock from the valley of Jehoshaphat outside into the parallel valley within the walls (the later Tyropœon), is assumed to be the "conduit" of 2 Kings 20, 20: 2 Chron. 32, 30, and is consequently attributed to Hezekiah's reign. (But cf. a paper by E. J. Pilcher in P.S.B.A., May 1897, which refers both tunnel and inscription to the time of Herod the Great.) The inscription, though now illegible in many places, may be rendered somewhat thus:

[Finished is] the boring! And this was the manner of the boring. [The hewers were plying the pick-axe, each toward his fellow, and there were still three cubits to finish; when there was heard] the voice of one calling to his fellow; for there was a rift in the rock on the right. And on the day of the boring the hewers struck, each to meet his fellow, pick-axe to pick-axe; and the water ran from the source to the pool, two hundred and a thousand cubits. And a hundred cubits was the height of the rock above the heads of the hewers.

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PHOENICIAN MONUMENTS

Limestone Stele of Jehaumelech, King of Gebal.

(Byblus.)

A PHOENICIAN monument of the 5th century B.C. The king stands in Persian garb before his goddess, whose crown and sceptre are of an Egyptian type, with a cup of wine for pouring a drink-offering in his hand. The winged solar disk overshadows both. Below is inscribed in Phoenician:

"I am Jehaumelech, king of Gebal, son of Jaharhal, grandson of Adon-melech, king of Gebal, whom the Lady Baalath of Gebal made sovereign over Gebal. And I call upon my Lady Baalath of Gebal, for she heareth my voice. And I make for my Lady Baalath of Gebal this brazen altar which is in this place, and this gilded graven figure, opposite my own figure, and the gilded winged solar disk in the middle of the stone, and this colonnade and its pillars and the capitals upon them, and the roof thereof I make, even I, Jehaumelech, king of Gebal, for my Lady Baalath of Gebal; because as often as I have called upon my Lady Baalath of Gebal, she hath heard my voice and done me pleasure. May Baalath of Gebal bless Jehaumelech, king of Gebal, and make him live and prolong his days and his years in Gebal because he is a righteous king! and may the Lady Baalath of Gebal give him favour in the sight of the gods and in the sight of the people of this land, and the favour of the people of other lands for ever! Whatever sovereign or man shall fashion another work upon this altar or upon this gilded sculpture, or upon this colonnade, I, Jehaumelech, king of Gebal set my face against! the maker of that work; and whether may the Lady Baalath of Gebal curse that man and his seed!"

It is hardly necessary to call attention to the close correspondence of the language and religious ideas of this inscription with those of the prophets and psalmists of the Old Testament. But the opposite words of the late Professor Robertson Smith may well be quoted here:—

As the kings of Israel ascribe their sovereignty to the grant of Jehovah, so the king of Gebal, ... declares that it was the divine queen of Byblus who set him as king over the city. As the psalmist of Ps. cxvi. says, 'I take up the cup of salvation, and call upon the name of Jehovah, so this heathen king is figured standing before the goddess with a cup in his hand, and exclaiming: 'I call upon my lady the sovereign of Gebal, because she hath heard my voice, and dealt graciously with me.' And just as the prayer for life and blessing to the king of Israel in Ps. lxiii. is a prayer for a king judging in righteousness, the Phoenician goddess is invoked to bless Jehaumelech, king of Gebal, and give him life and prolong his days in Gebal, because he is a just king, and to give him favour in the eyes of gods and men. Prophets of Israel, Lect. 11., page 51.
LIMESTONE STELE OF JEHAMMLECH, KING OF GEBAL

(byblus)
Inscription on the Sarcophagus of Eshmunazar II.

King of the Zidonians.

Eshmunazar, "Eshmun helpeth," is a name like Eleazar, "El helpeth."
The touching language of the young king's epitaph offers many noteworthy parallels to Old Testament phraseology. Eshmunazar II., as we learn from this inscription, was still under the tutelage of his mother, the widowed queen Ammashtart ("handmaid of Ashtoreth"), when he died, c. 770 B.C.

1 Kin. 6. 33.

2 Kin. 19. 30.

1 Kin. 11. 5.

2 Kin. 19. 30.

1 Kin. 16. 31.

Jer. 7. 18; 44. 17.

Dan. 4. 8.

Ps. 45. 16.

Eccl. 1. 3.

Eccl. 7. 17.


Isa. 57. 2.


In the month of Bul, in the fourteenth year of the reign of Eshmunazar, king of the Zidonians, the son of king Tabnith, king of the Zidonians, spoke: "Eshmunazar, king of the Zidonians, saying:—I was rapt away before my time, during my state of tutelage, an orphan, the son of a widow, and I lie in this coffin and in this grave, in the place that I built. I adjure every prince and every man not to open this bed nor to seek for treasures, for there are no treasures here, nor to carry away the coffin of my bed, nor to build over this bed the chamber of a second bed; yet, if men shall tell thee the contrary, hearken not unto their vain words! for whatever prince or man shall open the chamber of this bed, or shall carry away the coffin of my bed, or shall build over this bed, shall have no bed with the departed Rejeaim, nor be buried in a grave, nor have son or seed in their own stead, but the holy gods shall shut them up with — deliver them into the power of a mighty king, who shall lord it over them to cut off that prince or that man who shall open the chamber of this bed, or shall carry away this coffin and to cut off the seed of that prince or those men; they shall not have a root descended, nor fruit upon, nor an image of themselves among the living under the sun—even as I was rapt away before my time, during my state of tutelage, an orphan, the son of a widow.

For 1. Eshmunazar, king of the Zidonians, son of king Tabnith [cf. Tibni], king of the Zidonians, grandson of king Eshmunazar, king of the Zidonians, even I and my mother Ammashtart, priestess of Ashtoreth our Lady, the queen, daughter of king Eshmunazar, king of the Zidonians—we it was who built the houses of the gods, the house of Ashtoreth in Zidon, the land of the sea, and made Ashtoreth of the glorious heavens [Aphrodite Urania] to dwell therein; and it was we who built the house of Eshmun, the Holy Prince, who answered the poor on the hill; and it was we who built houses for the gods of the Zidonians in Zidon, the land of the sea—a house for Baal-Zidon, and a house for Ashtoreth, the name of Baal. And therefore the Lord of Kings gave us Dor and Japho, the fine corn-land in the field of Sharon as recompence for the great things which I did, and added them to the bounds of the country, that they might belong to the Zidonians for ever.
I adjure every prince and every man, neither to open my chamber nor to dispoil my chamber, nor to build over this bed, nor to carry away the coffin of my bed; lest the holy gods deliver them up, and cut off that prince and those men and their seed for ever.”

The Phœnicians were favoured by the Persian monarchs, on account of their fleet, and a common hostility to the Greeks. The “Lord of Kings” who gave Dor and Joppa to Eshmunazar was probably Artaxerxes II.

**Bilingual Inscription, Phœnician and Cypriote.**

(Circ. B.C. 345.)

The importance of bilingual inscriptions for the decipherment and interpretation of unknown languages and systems of writing is self-evident. It was a famous bilingual, the Rosetta Stone, that gave the clue to the
reading of Egyptian hieroglyphics: and it was by help of such inscriptions as the present that the late George Smith, Dr. Deecke, Dr. Birch, and others read and interpreted the Cypriote characters.

The stone, originally a votive statue, was found by Col. F. Warren, in the course of his excavations at Frangiessa in Cyprus, near the site of the ancient city of Tamassus. The Phoenician text may be rendered as follows:—

"This is the figure of Deut. 4. 10: that Menahem, son of Ben-Hodesh, son of Menahem, son of Araq, gave and erected to his Lord Reseph Elith, in the month of Ethanim of 1 Kings 8. 2, in the thirteenth year of king Molkidayban, king of Chittim, and Idolion = Kition and Idalion, Assy,

E that because. He heard his voice: May He bless him!"
The Cypriote is briefer:—

"The statue which Manasses (sic) Nōmeniōn gave and dedicated to the god Apollo of Helos. With luck!"

The interest of the Cypriote writing lies in the fact that it consists not of letters, but of syllables, although the Cypriote language is a dialect of Greek; i.e. the words ton andriantau, "the statue," are written in the Cypriote thus: TO-NA-TI-RI-A-TA-NE. The system thus occupies a middle position between pictorial and alphabetic writing.

Ben-Hodesh, "Son of (= born at) New Moon," answers to Nōmeniōn, the Greek Nounenios, which has the same sense. Resheph, the Phœnician and Cypriote Apollo, is also mentioned in the old Aramaic inscriptions of Samal. Milkiyathan began his reign circ. B.C. 375.

The Sacrificial Tablet of Marseilles.

(Corpus Inscriptionum Semiticarum, 165.)

This celebrated monument is a stone inscribed in the Phœnician language and writing. It defines in formal terms the priestly dues in money and portions of the victim, for every kind of sacrifice. The technical terms are much the same as those employed in the Mosaic Law. The tablet mentions the Peace-offering (shēlem), the Whole-offering (khalil), and the Meat-offering (minchath); thus constituting an excellent commentary on the laws of sacrifice in the Book of Leviticus. It originally belonged to "the House of Baal (Zephon)" at Carthage, and was found at Marseilles in 1844-5 (see CIS. Pars. I. Tom. I. Fasc. 3). It may be assigned to the fourth or perhaps the fifth century B.C.

1 The house of Baal-[Zephon]?

2 The Judge, the son of Bod-Eshmum son of Halazbaal; and [their] Associates.

3 In the case of an ox, whether an Whole-offering, or a Peace-offering, or the Peace-offering of an Whole-offering, the Priests shall have ten x. shekels of silver, in each case; and in case of an Whole-offering they shall have, besides this tax, [three hundred, 111 c, shekels' weight] of flesh;

4 And in case of a Peace-offering, the neck and the shoulders: and the fell, and the inwards, and the feet, and the other parts of the flesh, shall belong to the sacrificer (lit. the master of the sacrifice).

5 In the case of a calf, whose horns are yet lacking, an entire animal, or in the case of a ram, an Whole-offering, or a Peace-offering, or the Peace-offering of an Whole-offering, the Priests shall have five, 11[11], shekels of silver [in each case; and in case of an Whole-offering they shall have be-]
Light from the East

7 In the case of a he-goat, or of a she-goat, whether an Whole-offering, or a Peace-offering, or the Peace-offering of an Whole-offering, the Priests shall have i shekel 11 zeros of silver in each case; and in case of a Peace-offering, they shall hare, besides this tax, the neck.

8 In the case of a lamb, or of a kid, or of a young or wether) ram, whether an Whole-offering, or a Peace-offering, or the Peace-offering of an Whole-offering, the Priests shall have three quarters of a shekel and [two] zeros of silver, [in each case; and in the case of a Peace-offering they shall have be-

9 In the case of a h'red, a turtle-dove or a young pigeon, whether the Peace-offering of an Whole-offering, or an Expiatory-offering, or a Covenant-sacrifice, the Priests shall have three quarters of a shekel and two zeros of silver, in each case; and the flesh shall belong [to the master of the sacrifice].

10 In the case of every Peace-offering that is brought before the gods, the Priests shall have the neck and the shoulders; and in the case of the Peace-offer-

11 For hallowed firstfruits, or an offering of corn, or an offering of oil, the Priests shall have X go[rabs] of silver, in each several case; and .

12 In the case of every Peace-offering that is brought before the gods, the Priests shall have the neck and the shoulders; and in the case of the Peace-offer-

13 For meal mingled with oil, and for milk, and for every sacrifice that a man shall offer as an oblation - min hath, | the Priests shall have |

14 In the case of every offering which one that is poor in cattle or poor in birds offereth, the Priests shall have nothing.

16 Every one that hath eruptions, and every one that hath scabs, and every one that is stricken of the gods, and all men that sacrifice

17 Those men (shall pay) a tax for each offering, according to that which is appointed in the written statute (or, book).

18 Every tax that is not appointed in this Table, it shall be paid in accordance with the written statute which [the Superintendents of the Taxes drew up in the time of our lords Halazbaal, the son of Bod-Tan]-

19 th, and Halazbaal, the son of Bod-Eshmun, and their Associates.

20 Every Priest who taketh tax in excess of what is appointed in this Table, he shall be fined

21 Every sacrifice that shall not pay the [amount prescribed for] the tax, which [is appointed in this Table, he shall be fined]

With the above inscription it will be instructive to compare a similar one, found by Nathan Davis in 1858, on the site of Carthage, and now in the British Museum. It will be noticed that in this second Table of
Sacrificial Duties the skins or fells of the victims are given to the Priests, as in Lev. 7. 8, instead of a fixed sum of money in each case.

Portions of eleven lines remain, mostly broken off at both ends; but the general conformity of the inscription with the Marseilles Tablet is so close, that it may be partially restored from that source. (See CIS. 107.) The Translation is as follows:

1 The Requisition of Taxes which the Superintendents of Taxes decreed.
2 In the case of a ox, whether a Whole-offering, or a Peace-offering, the [fell shall belong] to the Priests, and the pieces to the sacrificer.
3 In the case of a calf, whether a Whole-offering, or a Peace-offering, the fell shall belong to the Priests, and the pieces to the sacrificer.
4 In the case of a he-goat or a she-goat, whether an Whole-offering, or a Peace-offering, the fell of the she-goats shall belong to the Priests, and the pieces to the sacrificer.
5 In the case of a lamb, or of a kid, or of a young for whether ram, whether an Whole-offering, or a Peace-offering, the fell shall belong to the Priests.
6 In the case of every offering which is poor in cattle offereeth, the Priest shall have nothing.
7 In the case of a bird, a turtle-dove, or a young pigeon 12 zeros of silver for each.
8 In the case of every Peace-offering which shall be brought before the gods, the Priest shall have the neck and [the shoulders].
9 For [hallowed] [fruits], and for an offering of corn, and for an offering of oil.
10 For meal mingled with oil, and for milk, and for an offering as an Oblation [unctuathne], and for every sacrifice that a man will offer, the Priests shall have.
11 Every tax that is not appointed in this Table, it shall be paid in accordance with the written statute which the Superintendents of the Taxes drew up.
12 In the time of our lords and their Associates.

Notes to the Marseilles Inscription.—Line 1. The Tablet gives the Sacrificial Regulations for a particular temple, viz., that of Baal-Zephon or some other Baal at Carthage. These were naturally adopted in the corresponding temple at the Phoenician settlement of Marseilles. (Greek Massalia: from Phoenician מַמָלַחַת, Mazzal Assyrian ellen, mālad, "station," "dwelling-place").

Zephon (Exod. 14, 21) is a probable restoration, both from the remains of the letters on the stone, and from the occurrence of the name מַמָלַחַת, Mālad-Zephon or Abdi-Zephon, "servant of Zephon," in Punic inscriptions.

The close resemblance of the language of this Tablet to that of the Old Testament is evident from the outset. Baal's temple is his "house" (Judg. 6, 40; 10, 2); 1 Kings 10, 32, etc.: the "taxes" or contributions due to the priests are called מַמָלַחַת, Mas'athath, "gifts" — a plural of the very term used in the Hebrew of 2 Chron. 24, 6, 9, for the Temple-tax (AV "collection"); they are fixed by the men who were over the taxes of 1 Kings 4, 7: 12, 18. Further, Carthage is governed, like
THE DAVIS PHŒNICIAN INSCRIPTION

[Brit. Mus. Inv. No. 99]
NOTES TO THE MARSEILLES INSCRIPTION.

Israel of old, by two “judges” (Phœnician and Hebrew: בְּנֵי־הָלֵּת, shôfeṭîm, whence Livy’s סֵפִּיטָים), assisted by various Boards or Committees, and a Senate, which is perhaps denoted in this Tablet by the term rendered “Associates” or “Colleagues” (דְּבָרִים; cf. the הָלֵּת, “Association,” of the Jews on the Maccabean coins). The names of these supreme magistrates have a Biblical cast: Halazbaal, “Baal delivereth,” is like Helez (2 Sam. 23. 26) for Halaziah, “Jah delivereth”; Bod-Tanith and Bod-Eshmun, “servant of the goddess Tanith” and “servant of the god Eshmun,” recall such names as Obadiah, Abdiel, Obed-Edom, etc.

Line 3. The inscription enumerates all the objects of sacrifice, viz., large and small cattle, birds, and the fruits of the soil, in very much the same order as Lev. 1—7: first, the Bloody, and then the Unbloody Offerings, the latter being called הָלֵּת, as in Hebrew. And it is clear that the הבּ, kâlîl, “whole-offering” or holocaust, answers to the Heb. הָלֵּת, ‘olath, A.V “burnt-offering” (cf. the use of kâlîl in the Hebrew of 1 Sam. 7. 9; Deut. 13, 17; Ps. 51, 19; Lev. 6, 22, 23, 15, 16 Heb., “wholly burnt”). The saw’at (דְּבָרִים) as clearly answers to the Levitical הבּ שְׁלָמִים (Lev. 3, 6), A.V “peace-offering”; so that we have here the two chief forms of Bloody Sacrifice, both of which are prescribed in Exod. 20, 24.

The Phœnician term דְּבָרִים, saw’at, may be compared with the Ethiopic root סאוי : sawi’a, “to call,” “invite,” e.g. to a sacrifice (1 Sam. 16, 3. Ethiopic Version), and may accordingly denote a sacrifice to which guests are invited, as distinguished from a holocaust. Otherwise, as Munk thought, the Phœnician word may be connected with the Ethiopic масъ-ат, “sacrifice,” although the sounds correspond less perfectly.

The הבּ שְׁלָמִים, kalîl, “Peace-offering of (i.e. belonging to) a Whole-offering,” probably denotes a secondary sacrifice, which at Carthage may have been the usual accompaniment of the Whole-offering or holocaust; cf. line 11, and see W. Robertson Smith, Rel. Sem.2 page 237, note.

Line 4. “Neck and shoulders. The breast and the right shoulder (or thigh) belonged to the priest in Jewish law (Lev. 7, 31, 32). The meaning of the Phœnician expressions is uncertain. The editors of CIS render prosecta et augmenta; assuming a correspondence between Phœnician and Roman sacrificial usage. The Phœnician term נָרַל, q-s-r-t, has the same radical letters as the Arabic qasar, “necks.” But it has also been compared with qasra, “short rib”; and we might even suppose a relation to qutr, “side,” which is used in the plural for the prominent parts of a horse, such as the withers and rump.
The other Phoenician term, लिव (sh-l-b-m), resembles the Syriac γαγλα, "yellow." Compare, e.g., Ezek. 1:12, etc.; also Arabic γαγ, "joint," "limb.

The term लिव, sh-l-b-m, is equally obscure. It is hardly akin to Arabic लिव (sh-l-b-m), which means "backbone," "joins." Shelabbim (in the parallel inscription, Davis, No. 90) may perhaps be compared with Assyrian लिव, "worm" or "maggot," and so denote the intestines as vermiciform; or it may be connected with लिब, Assyrian libbi, in the sense of "what is inside," लिब. Possibly also it means the ribs, as being cross-piece: cf. the use of the word in Hebrew, 1 Kings 7:28.

Line 5. The puzzling expression लिबलिङ्ग was ingeniously supposed by Renan and the other editors of CIJS, to cover a loan from the Greek (ὁρμότας ὀρμότας) but the presence of the लिब is against this. I can only suggest that the phrase is compounded of लिब, "not," and a term derived from the same root as the Talmudic लिव, which denotes an animal whose sex is not apparent from लिव में (से) "to close up," "shut in"); so that लिव लिभ (= लिभ में). We might also divide thus: लिभ लिलू में Hebr., "kicking and plunging": a phrase descriptive of the call.

Line 7. Some take लिभ as "ram," instead of "he-goat," and point लिभ in line 5 as लिभ, "hart." But the he-goat, so frequent in Leviticus, is not likely to be wanting here. Besides, whereas the ram is often represented on votive cippi from Carthage, the stag never is.

The term लिब or लिब, which seems related to the Hebrew लिभ, "ring," "circular moulding," reminds one of the gold and silver ring-money of ancient Egypt, and may have denoted the same sort of thing, considering the long-established intercourse between Phoenicia and the Delta.

Line 11. The phrase लिभ लिभ लिभ has caused much perplexity. As the line starts with lamb and kid, a third young animal might be expected; and as in Arabic लिभ is "a cote for lambs and kids," we might, perhaps, take लिभ लिभ to mean "a cote, viz. a ram," i.e., a young ram. But as Arabic लिभ is found in the sense of लिभ में, "to cut," लिभ लिभ is possibly "a wether ram," which is ranged with lambs and kids, as being of less value than an entire animal (line 5. Notice the smaller money-tax).

Line 11. The words लिभ लिभ लिभ have been rendered "tame or wild. In connexion with the sacrifice of birds, however, it seems natural to refer to Lev. 1:14 and 12:6, 8; and when we find that लिभ of Gen. 15:9 is actually rendered लिभ in the Samaritan Targum, it appears likely that लिभ लिभ (or लिभ) may be a Phoenician term for turtledove, derived from a root लिभ लिभ लिभ = लिभ. Assyr. लिभ, "to be sad," or perhaps लिभ = लिभ, लिभ, लिभ, लिभ, लिभ, लिभ, लिभ.
"to sigh," "mourn," Assyr. 'anāchu, "to sigh." To "mourn like a dove" is a common phrase in Babylonian poetry (cf. Isa. 38. 14: 59. 11).

Of the two new kinds of sacrifice here mentioned, שֶׁפֶך Sh-ṣ-ph, and הָזַח Ch-z-th, the former may be connected with Heb. שֶׁפֶך שֶׁפֶך שֶׁפֶך "overflow" (of wrath), Isa. 54. 8, and the Assyr. shispu or shizbu, "milk" (that which overflows). This rare root is apparently cognate with that of מַשׁ לָעַשׁ, "overflow" (Prov. 27. 4). The latter word, חָזַת châzâth, may be akin to זָהַת, châzîth, "agreement" (Isa. 28. 18): see Gen. 15 for the description of a Covenant-sacrifice.

Line 12. The original text begins: "For birds, whether hallowed firstfruits," etc.; but as the words italicised are wanting in the parallel inscription (Davis, No. 90, line 9), it is probable that they should be regarded as due to the scribe's, or rather the sculptor's, inadvertence here. It may be, however, that the term for birds has taken the place of a general word for the various kinds of bloodless offerings which follow.

Line 14. The expression and for milk is written twice in the original; another inadvertence on the part of the engraver of the stone, who need not be supposed to have been a priest, or especially familiar with the sacred laws. To point the repeated letters so as to get the sense and for fat is against the general subject of the line, which deals with Unbloody Sacrifice.

Line 15. The term מַשְׁלֶל, m-n-m, "nothing," supplied at the end of the line from the parallel inscription, I would compare with the Assyrian 만נاما, "any one" (usually with negative, "no one").

Line 16. CIS. translates: Omnis indigena et omnis incola et omnis parasitus deorum: but ושע can hardly mean incola, and מַשׁ לָעַשׁ is strange in the sense of parasitus deorum. As והזָהַת is used of the breaking out of leprosy on a man (2 Chron. 26. 19), and as והזָהַת may bear a similar meaning (Isa. 3. 17: "smite with a scab"), while והזָהַת—note the paronomasia with והזָהַת—in such a connexion recalls מַשְׁלֶל משׁלֶל משׁלֶל (Isa. 53. 4), and may be compared with Arab. razâha, "to fall down through weakness or emaciation (also "to thrust through with a spear"): it would seem that we have to do here with the special case of sacrificers who are ceremonially unclean. Cf. Meier and Schröder; and see Lev. 13—14.

Lines 17, 18. The "writing" or "book" which "the men who were over the taxes wrote," is evidently the Carthaginian source from which the laws of this Tablet were compiled for the benefit of the settlers of Marseilles.

Line 20. There is no root בֵּרִי in Semitic (including Assyrian): ב must therefore be the preposition, and the expression be'dis or be'dis may be taken to mean "in deviation from" cf. Arab. dagâ, "to turn aside or deviate from the right road."
Line 21. I have filled up the gap in the middle of the line thus: נָּפָּס עֹלָּמָּי. If it were not that נָּפָּס precedes, נְפָּס might be suggested (v. Lev. 27: 12, 17).

Notes to the Parallel Inscription, Davis No. 90. — Line 2. The term נָּפָּס t-br-t, is of doubtful origin and meaning. As denoting the portions of the victim which were assigned to the man who brought it for sacrifice, viz., according to the preceding Tablet, the inwards and the feet and certain other parts, the word may perhaps be connected with the root נָּפָּס Arab. habara, "to cut up flesh into great pieces." "to cut off a piece of flesh"; or possibly the root may be seen in Arab. bara, "to cut out" a reed pen, an arrow, a bow, etc.

Line 8. The spelling. נָּפָּס t-br-t נָּפָּס p-n-t, "before," of the Marseilles Tablet, line 13, probably represents a difference of dialect. It reminds one of the Babylonian bapu for punu, "face."
The Rosetta Stone.

(Circ. B.C. 198–195.)

A stele of black basalt, on which is inscribed a decree of the priests of Memphis (Noph) in honour of Ptolemy V (Epiphanes), king of Egypt. It was discovered by a French officer named Boussard, in an old fort which the French called Fort St. Julien, four miles N. of Rosetta, in 1799, and after the surrender of Alexandria in 1801 became the property of the British Museum.

This bilingual inscription in the Old Egyptian and Greek languages is written (1) in hieroglyphics, the uncontracted pictorial character which was the original form of Egyptian writing; (2) in demotic, a running hand or cursive, the ordinary handwriting of the closing centuries B.C.; and (3) in the Greek uncial, i.e. large characters, to be understood by all classes. It was from this inscription, principally by the labours of M. Champollion, that the key was obtained to the reading of the Egyptian hieroglyphics. The Greek text was naturally assumed to be a translation of the Egyptian. Thus it was found that wherever the royal names occurred in the Greek, there were corresponding groups enclosed in ovals or cartouches in the hieroglyphics. By a comparison of these groups some of the characters of the hieroglyphic alphabet were ascertained. Finally, words thus deciphered were found to be closely akin to Coptic, a language now generally recognized as a daughter of the ancient Egyptian.

**Impression of a Small Egyptian Seal.**

Of glazed pottery, inscribed with the throne-names of Usertesen II. (Kha-kheper-Ra) and Amen-em-hat III. (Maât-en-Ra), of the 12th Dynasty. Interesting for the ancient forms of the hieroglyphs, and because the shape of the seal—a bored cylinder—indicates Babylonian influence. (From Mr. Ball’s collection.)

† For the hieratic, from which the demotic was developed, see page 107.

‡ *Uncial,* from Lat uncia, an inch; as though an inch long.
The Bilingual Inscription of Canopus.

(B.c. 238.)

The Bilingual Inscription of Canopus, preserved in the Gizeh Museum, is an official document of the time of Ptolemy III. Euergetes, king of Egypt. It is engraved in thirty-seven lines of Egyptian hieroglyphics and seventy-six lines of uncial Greek characters on a block of hard fine-grained limestone, seven feet high by two-and-a-half broad, found by Professor Lepsius, in the year 1866, in the ruins of Zois, the ancient Tanis. The demotic text, which is in seventy-four lines, occupies the right-hand edge of the slab. It relates to certain divine honours decreed for the king and his sister-consort Berenice, and for the deceased princess Berenice their daughter. The inscription is entire in both languages; a fact which gives it the advantage over that of the Rosetta Stone, which is unfortunately imperfect. The opening lines specify the exact date:—

"Year IX. month Tybi, day 7. month Tybi, day 17. of the Egyptians, under the Majesty of the King of Upper and Lower Egypt, Ptolemy, the Ever-living, Beloved of Phuth, Son of Ptolemy and Arsinoe, the Divine Adelphoi; Apollonides son of Moshion being Priest of Alexander the Justified, and of the Divine Adelphoi, and of the Divine Euergetes Memecatenai, daughter of Philammon being the Canephoros, before Arsinoe, Philadephos; on this day a Decree was made."

This opening reminds us very much of Luke 3. 1, 2. The date is equivalent to March 7, B.C. 238. A version of the inscription, which is too long for translation here, may be seen in *Das bilingue Dekret von Kanopus*, by Lepsius, Berlin, 1866. The closing lines are as follows:—

"That this Decree be written by the Arch-priests of the Temples, and the Overseers of the Sanctuaries, and the Scribes of the House of God, graven on a Stele of stone or bronze, in Hieroglyphics, the Writing of the Books, and the Writing of the Huneb-Greeks; and that it be set up in the Assembly-hall in Temples of the First Class, Temples of the Second Class, and Temples of the Third Class, in order to apprise all men of the honour done by the Priests of the Temples of Egypt to the Divine Euergetes and their children, according to right."
THE BILINGUAL INSCRIPTION
OF CANOPUS (B.C. 238).
A

LIST OF THE PROPER NAMES

In the Old and New Testaments,

Based on that of Professor Cheyne in the Queen's Printers'
Aids to the Study of the Holy Bible:

With the Signification of most of them in the Original Languages,
and the Ancient and Modern Equivalents of the
Principal Geographical Designations.
A

LIST OF THE PROPER NAMES

IN THE OLD AND NEW TESTAMENTS.

Preliminary Note on the Pronunciation of Hebrew Names in the Bible.

Vowels.—a should always be pronounced as oh; i as ee; o as oh; u as oo.
Consonants.—r should always be pronounced as k; ch as sh; j as y.

|| means parallel passage or form; prob. = probably; prop. = proper; nr. = near;
Eh. = Egyptian; O.P. = Old Persian; Pers. = Persian; v.r. = vowel ribbon.
CIS. = Corpus Inscriptionum Semiticarum.

The sign (7), added immediately after a name, means that it is critically doubtful.

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A L I T I T U D E

HEN. Text doubtful. Perhaps, 'one on Emi., 2 Kings 18:5.
HENNY, S. Ezech. 1 Chron. 2:6.
HENRICH, devoted to God, under destruction. Num. 11:4.
HENROTH, the two caves, 'Hebrew Room of the Mound. Stone 1:66 15.
HENSE, a man of Horonaim. Neh. 2:19.
HENSE, and Hodshen, deliverance. Josh. 11:1.
HESHAAH, the Lord is deliverance. Josh. 12:1.
HESHIMA, the Lord heareth. 1 Chr. 11:1. For Heshbon.
HESHAYAH, deliverance. An 'Ak. 2 Kings 15:20.
HETHAM, near. 1 Chr. 7:32.
HETHAM, Hebron. 1 Chr. 11:44.
HETHI, see Midian. 1 Chr. 22:4.
HICKOK, scribe's error for Hichkosh. Chron. 6:75.
HIL. circle Abel the Hebron. Gen. 41:22.
HILDAH, made, woved. 2 Kings 22:14.
HIMHTAH, hazards. Josh. 15:54.
HITMI, see Horm. 14:15.4.
HITPI, see Horm. 14:15.
HITPAAL, H. 1 Chr. 4:19.
HITPAAL, see Horm. 1 Chr. 4:19.
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A LIST OF PROPER NAMES.

ZEPH-A-NA'AH, the Lord hideth. 2 Kings 25. 18.


(ze)PH (the same as Zeph.) 1 Chron. 1. 36.

ZEPH'OH (shortened from Baal-Zeph- oh.) Num. 28. 19.

ZEPH'ONITE, men of Zephôn. Num. 26. 35.

ZER, narrow. Josh. 19. 35.

ZE'RAH. See Zorah.

ZE-RAH'IAH, the Lord appeareth. 1 Chron. 6. 6.


ZE-RE'AH, cooling. Qere Sôrâshâ. 1 Kings 11. 36.

ZE-RE-DÁ'THAI, to Zeredah. 2 Chron. 4. 17.

ZE-RE'ATH, read Zeredah. Judg. 7. 22.

ZE-RES'H. Est. 5. 16.

ZE-RITH, splendour (?). 1 Chron. 4. 7.

ZE'RIL. See Irc. 1 Chron. 25. 3.

ZE-ROR, bundle; small stone. 1 Sam. 9. 1.

ZE-RE'UATH, lepers. 1 Kings 11. 55.


ZE-RÚ'JAH, balm or, creature (?) of Jah. 2 Sam. 2. 18.

ZE-THÁN, rich in olives. 1 Chron. 7. 10.

ZE-ThAR. Est. 1. 10.

ZE'TAH, movement; terror. 1 Chron. 5. 13.

Z'BÁ, 2 Sam. 9. 2.

ZIB'Â. Gen. 36. 9. Gazelle.

ZIB'TÁH. 2 Kings 12. 1.

ZICH'RÎ, famous (?). Exod. 6. 21.

ZÎD-DIM, mountain-slopes. Talmud Yâbhor-Hel进去 (?). = Haflâni, W. of lake of Tiberias (?). Josh. 10. 35.

ZÎD-KI'JAH, Jah is my righteousness. Neh. 10. 1.


ZÎHÁ, dryness. Ezra 2. 43.

ZÎK'DÎ, Ru Ziheîelligah, S.W. of Bêt Gâbor. 1 Sam. 25. 6.

ZÎK'JAH, shadow. Gen. 4. 19.

ZîK'PAH, dropping, i.e. prolific. Gen. 29. 24.

ZÎL-THÁI, shady, protective. 1 Chron. 3. 29.

ZÎMI'HÁH, counsel. 1 Chron. 8. 29.

ZÎ'MÎNÁN, Zechar, old town between Neeba and Medien, mentioned by Pтолemy. Gen. 52. 2.

ZÎM'RÎ, of the clan Chamaos. Gen. 14. 5. 1 Kings 16. 4.

ZÎN. Num. 13. 21.

ZÎ'NÁ, 1 Chron. 23. 10. 'r. H. Zôzâh.'

ZÎPAH, rock, high; protected; or, perhaps cippes, stone pillar (from its original shape). 2 Sam. 5. 7.


ZIPH. Josh. 12. 34.

ZIPH'IAH. 1 Chron. 4. 16.

ZIPH'IÓN, See Ziphon. Gen. 40. 10.

ZIPH'IM. Ps. 54. title. Men of Ziph.

ZIP'ÎTHES. 1 Sam. 3. 17. Zôf Jôf. S. of Zôf Mo'âd.


ZIPPO'RAH, small bird. Num. 22. 2.

ZIPPO'RAH (feminine of Zippor). Exod. 2. 21.

ZIP'TH'IRI, Heb. Sîthri, the Lord is a covert. Exod. 6. 22.

ZÎZ. flower. 2 Chron. 20. 16.

ZUZA. 1 Chron. 4. 37. Jethro, test. of Sûsî, Breast, test.


ZôBA. Copper sheen; Chalkus. 2 Sam. 10. 8. on slopes of Lebanon (—T. A. mod. Nêkab.) Sôbî, 'copper land.' 1 Sam. 11. 7. Halevy. An. Sûbri.

Zô'BÂBA, creeping (?). 1 Chron. 4. 8.

Zô'HÁR, brightness. Gen. 23. 8.

Zô'HÉL'ETH, servant. 1 Kings 1. 9.

Zô'HETH. 1 Chron. 4. 29.

Zô'PH'IAH, prince (b). 1 Chron. 7. 35. 36.

Zô'PH'IAH. 1 Chron. 6. 36.

Zô'PH'Î. Josh. 2. 11.


Zô'RAH, place of hornets (î). T. A. Sûrâh. Now Sûrâ, near Bêt-heshem, Judg. 13. 2.

Zô'RA'TH'ITES. 1 Chron. 4. 2. Men of Zôrû'TÉS. 1 Chron. 7. 31. Zôrâh.

Zô'RAH (the same as Zorâh). Josh. 13. 36.

Zô-RO'BÁ-BEL. See Zorubbabel.

Zû'ÂR, smallness. Num. 1. 3.

Zû'FÁN, horn-comb. 1 Sam. 9. 3.


Zû'HÎL, God is my rock. Num. 3. 35.


Zû'ZÎM. (Perhaps weaker pronunciation of Zemâ'ânum.) Gen. 14. 5.

Perhaps rather = Zerûâh. "My song is Jah"; and to be compared with T. A. Zimrida. Zimrîlî = Zimrî Adda (Addi, Adad), "The god Hadad is my song."
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