THE EXPOSITORY TIMES.

Now go back again. The Rev. Frederic E. Dewhurst in *The Investment of Truth*, from the same press, takes his texts from the Bible and expounds them. There is no volume in all the list that goes deeper into the heart of God than this, the volume of a student, but not of a student apart.

The strength of the Rev. J. Sparhawk Jones, Minister of Calvary Church, Philadelphia, in his volume entitled *The Invisible Things*, published by the firm of Longmans, Green, & Co. in New York, lies in the care with which he explains the historical situation of his chosen text. The 'historical situation' sermon is a favourite with some preachers because it is so easily accomplished. But if anything is to be accomplished by means of it, it is most difficult. Mr. Jones succeeds in interjecting his lessons as the narrative proceeds, so that his sermons have no formal application at the end. And yet he is an earnest successful preacher of the gospel.

We end, as we began, with Dr. Banks. Messrs. Funk & Wagnalls publish some volumes for him. To the one before us he or they have given the title of *Sermons which have won Souls*. There is a certain modesty in the title. For the saying is 'he (not it) that winneth souls is wise.' Dr. Banks would give the credit to the sermon. In the end he would not refuse to give the credit to the Holy Ghost. The point is that these sermons were all preached for the purpose of convincing and converting. And it is interesting to know that the freest quotation of poetry, sometimes the quotation of poems of great length, can be made use of to this end.

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**The Oldest Library in the World and the New Deluge Tablets.**

I.

BY THEOPHILUS G. PINCHES, LL.D., M.R.A.S., LECTURER ON ASSYRIAN TO THE UNIVERSITY OF LONDON.

When, in 1872, the late George Smith published his great discovery of the Babylonian story of the Deluge, every Hebraist and student of the narratives in Genesis was naturally intensely interested. Though defective, the inscription of which he then gave the first translation was in a sufficiently complete state to furnish an exceedingly connected narrative. Since the date of this first publication, the text has been much improved and augmented, and at present fairly trustworthy renderings of it are obtainable.

Many will remember the renewed attention which was directed to the legend when, in the following year, the same Assyriologist was able to announce that he had found at Nineveh a portion of the missing lines of the first column of 'The Chaldean Account of the Deluge.' It was not very much, it is true, and the new text did not fit in very well, but it was thought that further research and the recovery of other missing pieces might explain the difficulty of making it agree with the rest. Doubts, however, as to its being part of the original tablet began to be expressed, and when I came to re-edit, with Sir H. C. Rawlinson, that plate of the *Cuneiform Inscriptions of Western Asia* on which it was published, I was so convinced that the little piece belonged to another version that I omitted it from the first column of the Deluge story, in which it had been printed, and placed it among the additions (p. 9) at the end of the volume. The principal reason for supposing that it belonged to a different version was, that the narrative was in the third person instead of being in the first, as in the eleventh tablet of the Gilgamesh series.

Another event of importance in connexion with the history of the Flood legend was the discovery, by the Rev. V. Scheil, of a fragment of an archaic version from Sipper, which he acquired and published. This fragment, which has since passed into the possession of the great millionaire, Mr. Pierpont Morgan, is very mutilated, and gives but few details with regard to which comparisons can
be made. Of special note, however, is the state-
ment that the copy was written in the time of
Ammi-zaduga, the fourth in descent from
Hammurabi. This naturally proves the extreme
antiquity of the legend; and the numbering of the
lines suggests that it had already attained to the
importance of a standard work, possibly regarded
as belonging to the sacred literature of the country.
The colophon also states, that it was the second
tablet of its series, which was entitled ‘When the
man reposed,’ a phrase which is explained by
Jensen as referring to the occasion of the revealing
of the coming of a Flood to the Babylonian Noah
in a dream. The tablet discovered by Scheil,
when complete, seems to have had no less than
439 lines of writing.

The fragmentary condition of this text is in
marked contrast with the now almost perfect
document first published by the late G. Smith.
Addu (Hadad) seemingly appears therein as the
destroyer, and Ea or Aa as the creator (begetter)
of man; whilst the Babylonian Noah is mentioned
under the name of Atram-šasis, ‘the exceedingly
wise.’ It is noteworthy that the chief actor in
the bringing of destruction is the god of rain and
storms, Hadad, and that, in the version in Genesis,
the Flood is caused by the rain. Like G. Smith’s
version, the Sippar text represents Ea or Aa as
protesting against the destruction. The version
discovered by the Rev. V. Scheil seems to occupy
the whole of the tablet, and contained, according
to its discoverer, four columns on each side when
complete. It must therefore have been told at
much greater length than that already known.

And now, owing to a discovery by Professor
Hilprecht, another version, apparently, of the
legend of the Flood has come to light. It was
found among a number of fragments excavated by
the American expedition to Niffer, which that
scholar has been studying for some considerable
time, and when taken out of the box in which it
was sent to Philadelphia (Pennsylvania) was so
covered with crystals, that only a few characters
were recognizable. Being attracted by the word
šubi, ‘deluge,’ he proceeded to clean the docu-
ment, a process which, working for an hour or two
daily, took about three weeks. Like most tablets
from Babylonia, it is of unbaked clay, and measures
2 3/8 in. high by 2 3/8 in. wide, and 3/8 of an inch
at the thickest part. The text on what Professor
Hilprecht regards as the obverse is lost, but the
reverse has the remains of 14 lines of writing,
as far as it is preserved, fairly clear. According to
Professor Hilprecht (and his opinion is worthy of
all respect), the tablet to which this fragment
belonged had been inscribed more than 600 years
before the date generally assigned to Moses, and,
in fact, even some time before the Patriarch
Abraham rescued Lot from the hands of Amraphel
of Shinar and Chedorlaomer of Elam.

Unfortunately it is a mere scrap, and has text
on one side only, that on the other (the obverse)
having been broken away—a fate which overtakes
tablets of unbaked clay (as this is) even more than
those of clay which is baked. As to the size,
Professor Hilprecht estimates the original tablet as
having measured about 78 cm. (= 7 in.) high by
24 4/10 (= 10 in.) wide, and contained a total of about
130 lines of writing. As it was found among the
dated and undated tablets of ‘Tablet Hill,’ it follows
a priori that it must have been inscribed at the
same general epoch. Now the inscriptions of this
stratum, he says, were written before the reign of
Rim-Sin of Larsa (about 2000 B.C.), and from
other considerations the tablet was written between
2137 and 2005 B.C., or, in round figures, about
2100 B.C. ‘This is the very latest date to which
this fragment can possibly be assigned, both ac-

3 The Babylonian Expedition of the University of Pennsyl-

vania. Series D: Researches and Treatises, edited by H.
V. Hilprecht. Vol. v. fasciculus 1: The Earliest Version
of the Babylonian Deluge Story and the Temple Library of
Nippur, by H. V. Hilprecht, Philadelphia, published by the
University of Pennsylvania, 1910.
neighbours of the Gutl. This mountain of Gutl is associated by Professor Sayce with Jebel Jōdî, which he regards, with great probability, as the late form of the word. Professor Hilprecht is of opinion, with Delitzsch, Billerbeck, and Strack, that Mount Niṣīrī lay originally in the district of the upper courses of the'Adhaim and Diyālā rivers, between lat. 35 and 36. With a subsequent migration of the Gutl northwards, the mountain of the ark migrated with them, and became attached to an unknown range in the neighbourhood of Lake Van, identified in late times as Mount Ararat.

Though Professor Hilprecht's new fragment is so very small, and has not a complete line even in its most perfect part, in all probability it gives us, of all the text which it originally had, the portion which, at present, Assyriologists would most like to have. The number of lines preserved is about 14, with characters varying from 1 to 22 in each, all of them fairly clear, and, as Professor Hilprecht says, of the period of king Rim-Sin. The following is Professor Hilprecht's transliteration and translation (with slight modifications):

1. .......................... (?)-sa(?)-si-il(?)-i(?)-. . . . .......................... (?)-ka
2. .......................... a-pa-aš - šar
3. .......................... ka-la ni-fi lš-te-nīš i-za-bat
4. .......................... ti lu-an a-bu-bi wa - ši - e
5. .......................... (?)-a-ni mu-la i-ba-šši-šu lu-kīn ub-bu-ku
7. .......................... eb-lippu ma-gurgurrum ba-bil lu-na-at-rat
8. .......................... sa-ta lu-na-piš-tim
9. .......................... ri(?)-zu-la-la dan-na zu-ul-li
10. .......................... te-ip - pu - šu
11. .......................... lam(?)-u ma-am ši-ri-m im-sur ša-me-ec
12. .......................... ku-um mi - ni
13. .......................... pa(?)-u ki[n]-ta ru(?)-
14. .......................... u(?)-

Translation.

1. .......................... thee,
2. [the confines of heaven and earth] I will loosen,
3. [a deluge I will make, and] it shall sweep away all men together;
4. [but seek thou life before the deluge cometh forth;
5. [for over all living beings], as many as there are, I will bring overthrow, destruction, annihilation.
6. .......................... build a great ship and
7. .......................... total height shall be its structure.
8. .......................... it shall be a houseboat carrying what has been saved of life.
9. .......................... with a strong deck cover (it).
10. [The ship] which thou shalt make,

.. [into it bring] the beast of the field, the bird of the heavens,

11. .......................... [and the creeping things, two of everything] instead of a number,
12. .......................... [and the family]
13. .......................... and (?) ..........................

In the photograph (of which Professor Hilprecht has sent me an exceedingly good copy) there are traces of a line before that numbered 1, but the characters are not sufficiently clear to enable them to be read with certainty. Also, in line 1 itself, I should feel inclined to read ša a-šṭ-ri-ia, but all is uncertain, and Professor Hilprecht, who has studied the tablet at first hand, is much more likely to be right. The following are his suggested completions, upon which the restorations in the English version are based:—

2. [Uṣurat šāmē u ėrsītim] or [Kippat šāmē u ėrsītim.]
3. [Abu-ba a-ša-ka-an-ma.]
4. [U at-ta-ma še-2-e (or bu-li) na-piš]-ti.
5. The character preceding -a-ni looks to me as though it might be the aspirate (?). If this be the case, the completion of the word is more difficult than even the discoverer of the text regards it, and he does not put forward anything more than suggestions.1 Obūku is the Pu'ul of ādāku, 'to overthrow,' and lu-pu-ttu is practically a synonym of that word. Ḥurrūšu is probably written for ḥurrūšu, from ḥarāšu, 'to grind,' 'crush.'

6 and 8. The different expressions for 'ship' are noteworthy. The usual word is liipi, 'boat,' and in G. Smith's version it is also called ippūšu, 'palace' — literally, 'great house,' and bitu, 'house,' simply. Here, however, it is called a ship — literally a 'great boat' (ēlippu ra-bētū). Ma-gurgurrum, which Professor Hilprecht translates 'house-boat,' seems to be connected with ma-gur, the Semitic ma-kurrā, 'shrine' or 'ark,' and if this be the case, it would explain why the Hebrews used the word na. Gabē Professor Hilprecht connects with našu, 'to be high'—gabē gabbi, 'the whole (or 'total') height.' He has some exceedingly interesting remarks upon the nature of the 'strong deck' with which the craft was covered in, and quotes the first Nineveh version: kima āpšt šāši šulil-ši, 'like the Abyss, as for that (boat), cover it in,' and also the

Can it be gabānī, 'heights,' referred to by Professor Hilprecht on p. 52 of his book?
second version: (sulut-ša) kūm hīppati šāmē li ḍan elli, ‘let its covering be strong above like the vault of heaven.’ It was, therefore, to all appearance, a house-boat with a domed roof, and the expressions used suggest that the structure within it may have been circular, even if the boat itself were not.

Another important word to which the author of the book refers especially is mini in the expression kūm mini. If the reading be right (and the only other possibility would be to render it as one word, kūmmin, which is less satisfactory), then Professor Hilprecht is justified in comparing it with the Hebrew lēmnēhā, lēmnēah, lēmnēhom, translated ‘after its (their) kind.’ The rendering which he recommends for the Hebrew, however, is ‘instead of its (their) number’—not seven, or any other number, but two only. If this be the case, it suggests that the writer of this portion of Genesis introduced into his narrative the Babylonian mini, which, deprived of its termination, became a homophone of ša, already used in the narrative of the creation (Gn. i. 24). He cites Delitzsch, Hebrew Language, pp. 70 f., and Prolegomena eines neun Hebräisch-Aramäischen Wörterbuchs zum Alten Testament, pp. 142 ff. He concludes with the following comparisons:

Nippur Version.


9: ‘with a strong roof cover it.’

10: the boat] which thou shalt make,’ . . . . ‘into it [bring]ing the beasts of the field, the birds of heaven,’

11: ‘instead of a number’

12: ‘and family’

Asyrian literature was evidently rich in Flood legends, and it is not to be wondered at that Hebrew literature also contained the account of the great catastrophe. It seems impossible that one or more of these versions should not be augmented and completed as the result of future researches, and it is to be hoped that the prospect will stimulate those who have the wherewithal to renewed effort. Even if the Flood stories do not come to light, there are innumerable other things worth having, which would reward the explorer, and, in turn, delight the subscriber or financier of an expedition.

[Since writing the above, Prof. A. T. Clay has communicated to me his opinion, that the frequent belongs to the Kassite period, and adds that ‘no record was kept of finds by Haynes on 4th campaign’ (i.e. the 4th season of excavations at Niffer.)

The writing, judging from the photograph which Prof. Hilprecht has been kind enough to send me, is careful, and such as one would expect from a conservative scribe. I have not had an opportunity of examining many tablets of the Kassite period at first hand, but two tablets of that dynasty in the Amherst collection offer respectively early and late characteristics (one is dated in the reign of Sagarakti-Surias, about 1330 B.C.). It might therefore be argued that no hard and fast line with regard to the date of the script

can be drawn, and that the new Deluge-fragment may belong either to the early Kassite or the late Hammurabi period. At least one letter of Burra-Brias (1450 B.C.) is written in a similar style, though the characters are larger and less spread (Tell El-Amarna Tablets of the B.M., pl. 10 b). From the Script, therefore, I should prefer the latter date for Prof. Hilprecht’s new fragment.

II.

BY FRITZ HOMMEL, PH. D., PROFESSOR OF SEMITIC LANGUAGES IN THE UNIVERSITY OF MUNICH.

The newly published pamphlet of Professor Hilprecht1 has caused an unusually great sensation. In the first thirty-two pages, that is to say, the first half of the work, consisting of four sections, the third and fourth of which (pp. 14–32) are most fascinating, Hilprecht discusses the contents of the ancient Temple Library of Nippur, which he discovered ten years ago, and the greater part of which was buried in 2100 B.C. during an Elamitc invasion. In these pages we see, from most accurate quotations, according to the catalogue numbers, after ten years’ work of cataloguing (just completed), that in the reports sent out to Europe by Hilprecht in the year 1900, which were so injudiciously characterized by his American collaborators as fraud and falsehood, not one word too much was said.

The contents of this library, which up to the present include about 20,000 tablets and fragments (a great number of which, however, still lie underground in the ruins of Nippur), are not a whit less rich than those of the much younger library of Sardanapal. Like its younger sister, it also contains lists of cuneiform characters (so-called syllabaries) and ideograms, grammatical paradigms, lists of place-names, gods and temples, plants, stones, and animals, implements, names of professions, and names of measures and months, besides chronological lists,medical prescriptions, oaths against all kinds of misfortune, tables of omens, inscriptions of buildings, purely historical texts, epic fragments, mathematical and astro-

2 A list of kings of the period from 2300 to 2000 B.C. (kings of Ur and Nisim), which may be described as a historic monument of the first rank, was published two years ago along with a series of mathematical tables by Hilprecht.
3 A very important text of this kind, 500 lines in length, will be further discussed below.

logical tables, and, above all, an abundance of hymns to the gods, written in pure Sumerian, which, at the present time, prove to be of inestimable importance for the development of Assyro-Babylonian religion. For Dr. Hugo Radau, an exceedingly clever collaborator of Hilprecht, has recently, in a fairly long article,2 reproduced a series of examples of such hymns, which enable us to form a more correct opinion about them. Thus, one of these songs, a song of praise (seventy-seven lines in length) to the goddess Istar as the morning-star, begins with the following words:

The goddess Istar will I extol, a song of praise will I sing to her.
With cream, dates, and sweet milk, with pastry and seven fishes
Will I load her table, who is called ‘Proclaimer of the World.’
Dark wine will I pour out for her,
Clear wine will I pour out for her.
Dark wine and intoxicating drink made from grain
[i.e. beer].

This introduction to a song composed in pure Sumerian reminds us very forcibly of the beginning of a hymn already handed down in Semitic Babylonian, which probably also emanated from the Nippur Library (Cuneiform Texts of the Brit. Mus. vol. xv. pl. i.):

The song of the mistress of the gods will I sing,

The mother-goddess, her song is sweeter than honey and wine.

Is it really sweeter than honey and wine,
Sweeter than grapes and figs,
Than the choicest of purified cream?
Yes, it is sweeter than grapes and figs!

So also in the first line of the song of Moses (Second Book of Moses, chap. 15), we read: ‘I will sing Jahweh, for highly exalted is he!’ and in passages of the Psalms also, e.g. Ps 95, ‘The judgments of Jahweh are sweeter than honey and the honeycomb,’ or 119103, ‘Thy word is sweeter than honey to my mouth.’

These examples show us at a glance that fixed

1 Miscellaneous Sumerian Texts from the Temple Library of Nippur, pp. 374–457 of the volume which appeared at the end of January 1910 in honour of Hilprecht, Hilprecht Anniversary Volume: Studies in Assyriology and Archaeology (with about 45 plates). Thirty European scholars have contributed to this volume, including four Englishmen, ten Frenchmen, and fourteen Germans.
forms of introduction and the poetical similes of Oriental poetry existed in very early times. There is abundant material here for a new history of the art of ancient poetry (so-called poetics).

Besides, Hilprecht gave fuller and more accurate information concerning an almost completely preserved inscription, about 500 lines in length, of an old king of Gutium (cf. the king of the Goi in Gn i4), probably belonging to the time between Sargon of Akkad and the kings of Ur. His name is Erridu-yisir or En-rida-yisir (i.e. ‘the Lord has formed a seed’ [descendant]), and his title is ‘the mighty king of the Guti and the four (sacred) river-banks,’ which refers to the sacred wine-country east of the Tigris, between the Hamrin Mountains and the Zagros (or Pushti Kuh); north of this sacred district, which in Sumerian is called ‘country of the four quarters of the heavens,’ lay the land of Gutium. The most noteworthy feature of this text is that, like the inscriptions of Sargon and those of his son Naram-Sin, it is written not in Sumerian, but in Semitic. It is therefore the oldest Semitic inscription that we possess of this great length.

But the most interesting specimen that Professor Hilprecht gives is from the Temple Library of Nippur, which is furnishing more and more, is a fragment of a new recension of the Deluge, which, translated and with the additions which suggest themselves as necessary (put by me in square brackets) runs as follows:

[The springs of the deep] will I open,
[A flood will I send], which will affect all mankind at once.
[But seek thou deliverance], before the flood breaks forth,
[for over all living beings], however many they are, will I bring annihilation, destruction, ruin.
[Take wood and pitch] and build a large ship!
[... cubits] be its complete height.
[... ] a house-boat shall it be, containing those who preserve their life.
[... ] with a strong roofing cover it.
[... the ship] which thou makest,
[take into it ...] the animals of the fields, the birds of the air

[and the reptiles, two of each] instead of (their whole) number,
[... ] and the family of the .

The great significance of this fragment, as Hilprecht clearly explains, lies (1) in its extreme antiquity (c. 2200 B.C.), and (2) in its connexion with the versions of the Babylonian Deluge-legend, so far known, as well as with the Biblical account of the Deluge, which itself, moreover, can be traced back to two different accounts of similar matter which have been combined. Although the majority of the additions, as we have already said, suggest themselves, the one in the second last line requires a rather long explanation to justify it, for which we refer the reader to Hilprecht’s pamphlet. His referring to the Biblical statement (Gn 6:4) that two of every kind of animal were to be taken into the ark (the other statement that seven were to be taken [Gn 7:2] comes from another account) quite naturally leads him to add a similar statement before the words ‘instead of the (i.e. their whole) number’ (Bab. kum mini); for only then do these words have a sensible meaning. But it is necessary to add that the Hebrew words le-minê-hu, which are as a rule wrongly translated ‘according to its kind,’ must have meant ‘for its number,’ so that the very same expression appears word for word in Babylonian and in the Old Testament (min = Bab. minu, ‘number’).

The most noteworthy difference in our new (though written at such an ancient time) text-fragment of the well-known Assyrian version belonging to Sardanapal’s library (seven centuries B.C.), which itself can be traced back to ancient Babylonian times, is that in the latter the sender of the Deluge is the god En-lil (or Bel of Nippur), while the saviour of Noah is the Chaldean supreme god, Ea—that is to say, there is a clear antagonism between the Babylonian and the Chaldean supreme god. The whole thing, therefore, is traced back to a similar disagreement in the pantheon, as if it were a scene of jealousy between Zeus and Poseidon in Olympus. Here, on the contrary, it is, exactly as in the Old Testament, one and the same deity who causes the flood, and determines upon, and takes in-hand, the deliverance of his favourite, Noah. In this fact lies the great significance of the new find in the history of religion.