The Names of the Assyro-Babylonian Months and their Regents.

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BNFEY and Stern ¹ sought the origin of the post-exilic names of the Jewish months in the Persian language,—an hypothesis more ingenious than satisfactory. This view has since been abandoned, both on philological grounds and because it meets with no confirmation from the monumental documents of ancient Persia. The names of the months as read on the Behistun inscriptions bear no resemblance to the Hebrew names. In the year 1888 Dr. Paulus Cassel published a pamphlet ² in which he proposes some rather peculiar etymologies for the post-exilic months. נֶפֶל is explained as 'being moist, wet'; בּוֹלַּה properly 'the stick, twig,' because this month, according to the Talmud, is the month in which the trees bloom, as is always the case in the Orient in the month of February; דֵּלָה 'the fire' (of spring); גַּנֵּל the month of 'budding' (comparing it to Mishnic פָּרָת 'flower, blossom'; אַרְבּוֹגָה Gen. xl. 10). מֹסֶל is the Greek Τάφ or Τάφ 'the spring'; מֹסֶל has the same meaning as לְיָד, and would stand for the blooming of the latter end of the season; the name Tammuz stands for תָּמִיע, a compound of לה 'hot' and לְה 'very, strong' + prefix ת, thus probably meaning, 'the month of great heat.' מֹסֶל is 'fruit or harvest,' comparing it with Hebr. בָּקָה, בָּקָה 'germ' (of plants) Job viii. 12; Elûl would be connected with גָּל contained in the name of the month July, representing the summer solstice. But Cassel might at least have remembered that it was already the opinion of the Talmudists that the names of the Babylonian months were introduced by the Jews who returned from the Babylonian captivity (Jer. Talm. רָחָשָׁ-שָׁ-שָׁנָה, I. 1) רָחָשָׁ-שָׁ-שָׁנָה. This opinion, on the whole correct, has been somewhat modified by Aug. Dillmann in his classic article Über das Kalenderwesen der Israeliten vor dem baby-

¹ Monatsnamen einiger alter Völker, Berlin, 1836.
In the July number of the Bibliotheca Sacra for 1889, Dr. Thomas Laurie published a note on the Assyrian months, which also calls for some explanations and emendations. And recently Dr. Bruno Meissner, in a short article on the antiquity of the names of the Babylonian months, maintains that the names of these months did not come from a Semitic race, but, as their very formation would show, from another nation. Meissner, however, fails to substantiate his assertion; and it is the purpose of the following pages to show that most, if not all, the names of the Babylonian months are of Semitic origin.

The Babylonian year began in historical times in the spring. The year is divided into res satti, 'beginning of the year' (I. Rawl. 67, 34), mishal satti, 'the middle,' and klt (qitt) satti, 'the end of the year' (Strassmaier, Nabon. 299); spring in Assyrian was expressed by pän satti, as Prof. Haupt has shown ad Senn. V. 43. The name for 'month' was arxu, c. st. arax; it means properly the beginning of the month. The same word is used in Aramean (Ezr. vi. 15; Dan. iv. 26), Phoenician, and Ethiopic; it is the old Semitic expression for month. In Hebrew it also occurs in prose (Exod. ii. 2; Deut. xxii. 13; 2 Kings xv. 13) as well as in poetry of the pre-exilic time (Zech. xi. 8; Deut. xxxiii. 14); but it was soon entirely superseded by the word שָׁבְיָה. The Phoenicians did not use this word for month, nor the other Semitic nations. Where it is found, it still retains its old force and signification of new-moon (like Assyrian iddišu); its employment for 'month' is an innovation on the part of the Israelites. The ideographic expression for 'month' ITI or ITU (=-aššu) is according to J. Halévy a Semitic noun, connected with Aramean ܐܠ参会 'lunation, festival,' and Arabic اذ (pl. a'ydd) 'fes-
The Babylonian year seems to have consisted of 12 lunar months of 30 days each, intercalary months being added by the priests when necessary. III. Rawl. 52, No. 2, Rev. 37 foll. reads: 12 arxe ša iatti i x vi šuš (6 x 60) ume ša mi-na-at, which means, "12 months in the year 6 x 60 days in number." Then follows a table giving the lucky and unlucky months for military expeditions, etc.

III. Rawl. 60 we read ina arax Nisānā šišū ūmi I adi ūmi XXX, "in the month Nisān from the first to the thirtieth day," and so in the case of all the other months, not one of which numbers 29 days. The Babylonian calendar in V. Rawl. 48-49 has 30 days for every month as far as we are able to make out; so also have the intercalary Elūl (IV. Rawl. 32-33) and Marchešwān (ib. 33). In later years, however, we find, according to Strassmaier and Epping, months of 30 days alternate with those of 29 days.

Every six years an intercalary month (Ve-adar) seems to have been inserted; but it would be found that a year of only 365 days was too short by nearly a quarter of a day, and that the calendar at the end of every sixth year would differ from the true year by about a day and eleven hours. In 124 years this deficiency would amount to a whole month of 30 days, so that another intercalary month besides the Addaru magra (or maxru) would be needed. Accordingly we find the Babylonians making use of a second Nisān, as well as a second Elūl. But it is difficult to say whether these were full months of 30 days each (arxu mušallimu) or whether they were not intercalated whenever the priestly directors of the calendar discovered...
that the disagreement between it and the true year had become a serious matter. III. Rawl. 56, No. 5, gives us the list of the three intercalary months in the Babylonian reckoning of time known to us.

Along with the establishment of a calendar came the settled division of the astronomical day (šumu, 𒈾) into day (light) and night (urru 𒆠 māšu). The old rough division of the night into three watches, which is found also in the Old Testament, remained long in use.

The first night watch was called maṣṣartu bararštu, when the stars began to shine. It is the ṣinner of Lament. ii. 19 at the time of the 𒇻 𒇿 𒇻 𒇻 𒈾 𒇿 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 𒇻 (798,886),(985,985)

This system of division of time was gradually superseded by a more accurate system, that of kasbu's, or 'double hours,' corresponding to the division of the equator. The astronomical day was divided into 12 kasbu, each of two hours' length; the kasbu again was divided into 60 minutes, and a minute into 60 seconds (III. Rawl. 51, Nos. 1 and 2). The etymology of the word kasbu is given in Deluge, I. 269, where we read ana X kas-bu ik-su-bu ku-sa-bu, "they

11 According to Epping the civil day began in the evening; but Jensen, in his review of Epping's book mentioned above, has strong arguments in favor of the beginning of the civil day in the morning (see ZA. V. 124).

12 maṣṣartu (maṣṣartu) for maṣṣartu from naṣaru, "to watch, guard"; Aram. ܢܫܪ (cf. Neh. iii. 25; xii. 39); bararštu fem. to barard from bararu, 'to shine, rise,' said of stars; II. Rawl. 39, 11 cf; V. Rawl. 40, 26. Maspero's Rec. des Travaux, I. (1877) 67; ZK. II. 284.

13 II. Rawl. 39, 12 cf; V. Rawl. 40, 26.

14 Delitzsch in ZK. II. 287 foll.; and Prolegomena 96. He takes šad for the constr. st. of šad, 'height, mountain.' Halévy, however, in the same volume of ZK. p. 406 foll. reads ša-at urri and translates it 'at day-time'; deriving ša-at as constr. st. from šatru 'hour, time' for ša'a(y)tu = Hebr. הדר, Aram. ܚܕ, Arab. ـأ, compare also ina ša-at mutši, 'during night-time' (V. Rawl. 3, 119), and Talm. יִהְיָאָמָּא 'during.' With this šad, Hebr. הדר 'be high,' Delitzsch combines the Hebrew הדר (חדר).
made a march of 10 kasbu"; kasabu = 'to measure, march, travel.' The word, originally an expression for ground-measure, was transferred to that of time-measure. Jules Oppert compares it to the Greek παραμέτροις; kasbu qaqgar being the σχεδόν, the double παραμέτροις. Jensen considers the phrase an ideogram, reading it KAS(GAL)GID = xarrdn arku, 'a long road,' and Jules Oppert as an equivalent of Assyrian as-î (?), III. Rawl. 29, 20, which he connects with Aramean לָשׁוּנָה 'cord,' Arab. asl 'a measure of Bassora 60 cubits in length.' At a later period time was measured by means of the clepsydra, the fine sand in Babylonia being an excellent substitute for the water used in other countries. Herodotus II. 109 (end) assures us that the sundial was an invention of the Babylonians, and the dial of King Ahaz seems to have been the fruit of intercourse between Judah and Assyria.

Lists of the Assyro-Babylonian months written syllabically, not merely ideographically, are found in 1, E. Norris, Assyrian Dictionary, I, p. 50; 2, Haupt, Keilschriftexte (=HT), pp. 44 and 64; 3, Delitzsch, Lesestücke 3, p. 92, and 4, V. Rawlinson, 29, No. 1. Lists of Regents of the months are given in George Smith's Assurbanipal, p. 325-26, and IV. Rawlinson 33, col. I. (below). The Zodiacal signs are registered in III. Rawl. 45 and IV. Rawl. 43.

The first month in the Babylonian year is the a-ra-ax Ni-sa-anu,15 evidently pronounced nisdnu, whence Hebr. נֵיסָנָה Greek Νισάν. The noun is derived from the verb nesâ (Hebr. נסה) 'move, start, proceed.' It is the opening month of the ecclesiastical year. It is the post-exilic name for נסן, and is mentioned in Esth. iii. 17 ניָסָן (סָנָה) and Neh. ii. 1. III. Rawl. 60, No. 90, we find the phrase istu rēs satti, istu arax nisdnu, "from the beginning of the year, from the month Nisân." An intercalary Nisân is mentioned III. Rawl. 56, No. 5, arax Nisdnu II. gan-ma, but it does not appear to have been in actual use. The non-Semitic word for Nisdnu is read ITU BARAG-ZAG(-GAR)16 and translated by 'month of the sanctuary.' BA-

15 Grammatically the noun is a form like bi-tan-nu, 'potentate, ruler' (sultan); ištânu; lišnu, 'tongue, speech'; makanu, 'pledge' (from מֶסַּה, Arab. masa'da, 'hold fast'), a homonym of makanu, 'place, locality' (from kakanu, מָסָא; xasdnu, 'ruler of a city' (plur. xasândi, Mishnic מָסָא from מֶסַּה, whence also masdnu מָסָא); bi-tan-nu (Esarhaddon, V. 32), 'palace' = Hebr. מָסָא.

16 These (non-)-Semitic or Akkadian (?) names for the Babylonian months were first determined and explained by the great Irish cuneiformist, Rev. Dr. Ed. Hincks, in his paper Monograms for Assyrian months, names of cardinal points
RAG is evidently borrowed from the Assyrian *parakku*, 'sanctuary' (*Sa* 354 fol.; *Sa* VI. 23 fol.; *ZA*. II. 182–4), the Hebr. מְסָכִים, from *paraku*, 'separate, set aside, dedicate' (like Greek τέμενος from τέμπεω, or Latin templum for tempuslum, from the same root). ZAG is the ideogram for *šēšu*, 'head,' and derived from the Assyrian *ṣagū*, 'be at the head of.' The whole expression thus appears to be of Assyro-Babylonian origin.

That the vernal equinox (Assyrian *sugalulatụtị*) fell in the month of Nisān is mentioned not only by Josephus, *Antt.* III. 10. 5, but also in cuneiform literature. A small tablet published in III. Rawl. 51, No. 1, and Delitzsch, *Leuestücke*, p. 122, No. 1, records the date of the spring equinox. This tablet is valuable in fixing the time of the month Nisān (and therefore also that of the other months) as identical with the latter part of March and the beginning of April, and the length of the *kasbu* at two hours. The astronomer-royal sends to the king the following report: "On the sixth day of the month Nisān day and night were balanced, there were six *kasbu* of day and six *kasbu* of night. May Nabū and Marduk be propitious to the king our Lord." 17 But not always did the vernal equinox fall on the sixth day; another report (III. Rawl. 51, No. 2) dates it on the 15th day of Nisān. In other words the beginning of the year was not on one and the same day every year. Nevertheless all the reports referring to the vernal equinox establish the fact that that period of the year corresponded with the zodiacal sign Aries (*Fam*). The calendar was arranged so as to suit the order of the zodiacal signs, and Nisān, the first month, answered to the first zodiacal sign. 18 The ideogram for this sign is read KU, which according to

(Dublin, 1853). The *parakku* was the *ādūruš*, the גָּדוֹל, of the Assyro-Babylonian temples. As synonyms are mentioned *sukku* (from sakaku, 'shut in, enclose'), *panpanu*, *šēšu* (*diš*, 'habitation'), *kiššu*, *pādšu*, *mašaku*, and *para-māšu*. On the Akkadian calendar see also H. E. Plunkett, in *Proc. Soc. Bibl. Arch.* XIV, 112–119.

17 Üm *kesu* (*kam*) *iti BA-RAG* (= *arax nisānu*) *ūmu u mu-ši šit-šlu VI kas-bu u-mu, VI kas-bu mu-ši* (*il*) *Nabū* (*il*) *Marduk ana ṣarrī en-i-ni šīk-ru-bu.*

18 Epping (*Astronomisches aus Babylon*, Freiburg, 1889, p. 39) has shown that for the year 188 of the Seleucid Era the first of Nisān fell on the 4th of April, B.C. 123; and for the years 189, 190, 201, and 202 of the same era, the first of Nisan was on March 25, 122 B.C., April 12, 121, April 10, 110, and March 30, 109 B.C. He adds: "That at this time the Babylonians in general continued to put the first of Nisan toward the spring, can easily be proved. It is manifest that they always tried to harmonize their lunar year with the solar year. Proof for
Jensen (*Kosmologie*, 317 rem. and 497) is an abbreviation for *kusa-rikku*, ‘one of animals of Tiamat,’ and apparently as synonym of *ditānu* and *sarru*, Sc 315, with the meaning of ‘leader.’ Robert Brown (*Proc. Soc. Bibl. Arch.* XIII. 247 foll.) considers it an abbreviation of *ikā* (*kakdāb ikā*), one of the stars of the constellation Aries. Assyrian *ikā* would signify the ‘front, or leading,’ star of the year and be compared with Hebr. קדש ‘be in front.’ KU, ‘the leader’ of the heavenly flock through the year, would be a very suitable designation for Aries.¹⁹

The second month is the *arax a-a-ru* (var. *-ri*) = April-May. According to Delitzsch this name is connected with the verb *dru* (*דְּרָע*) ‘be bright, light’; it would thus mean ‘the bright month’; but this would hardly yield Hebr. רע (Roš-haš-šanah, I. 3), Greek ἰαό (*Joseph. Antt.* VIII. 3, 1), ἰάρ (Joseph. *Hypomnesticum*, c. 27). I prefer to connect it with the root רע ‘send forth, open, germinate,’ whence we have *drū* (= ἰάρ ‘blossom, flower,’ etc.) and *artu* (the same). The word would correspond in its meaning to Hebr. צִו and ‘April’ (<aperire); it would be the month in which nature begins to put forth green herbs, etc. From a noun with middle yodh we can easily derive Hebrew רע. The Megillath Taanith mentions the 23 Iyyār as the same day on which occurred the event recorded in 1 Macc. xiii. 51 ῥῶ τρίτη καὶ ἐκάθι σεν τὸν δευτέρον μηνός ἐτῶν ἐνός καὶ ἑβδομαδικήν καὶ ἑκατοστίον. The non-Semitic *ITU GUDDA–SIDI = arax alpi isari* is explained as ‘the month of the righteous bull’ (Halévy), but yet better ‘the month of the bull walking on his hind legs’ (see representations of Eabani, and Haupt, *Der Sinnflutericht*, p. 10). This month corresponds to the second sign of the zodiac, the Bull (Taurus). The ideogram *TE* (also *TE–TE*) according to Robert Brown is an abbreviation from *temenā*, ‘foundation.’²⁰ It

this are the intercalary months, of which they knew how many to insert for the above-mentioned purpose. Within every eleven years the Babylonians inserted four months, and besides one more every one hundred and thirty-two years; by which means there appeared but one half-day’s difference between lunar and solar year.” This, of course, has reference only to the system observed in later times, e.g. the Arscidian and Seleucidan eras.


²⁰ *Temenā*, however, is by no means Akkadian, but an Assyrian *-ri* formation from *amanu* = *🎂* ‘be firm.’
refers to Taurus as at one time the ‘foundation’ or beginner of the calendar, and leader of the zodiacal signs, which must have been mapped out at the time when the vernal equinox still fell in Taurus. Taurus is also called the messenger of the great twin-brothers, because it precedes that constellation in its rise; cf. Jensen, *Kosmologie*, 62–64.

The first two months were presided over by the three great gods (ilāni rabūti) of the Assyro-Babylonian Pantheon: Nisān by Anu and Bel; Āru by Ea. At the head of the Pantheon was Anu, the ‘Avos of Damascius. Anu (ideogr. AN) originally meant ‘the firmament, heaven,’ as opposed to the earth, from the stem ḫr ‘be opposite’; it was so named as being opposite the upward glancing eye, cf. H 10, 29 A-NA=samū, ‘heaven,’ and Lagarde’s combination of ḫr with the stem ʾdār; then it meant ‘god’ in general, Sb II. 16 foll. = ʾilu=dingir, with the feminine ʾantu and the abstract noun ʾantuū, and finally it became the proper name of a special god, H 10, 30 and 39; 37, 21; Sb 379. The form is preserved in the Hebrew proper name ʾānu-mālik, 2 Kings xvii. 30.

That ʾānu = ‘heaven’ is used to designate the idea of God, is not confined to the Semitic race. By metonomy ʾāvanā is put for God (cf. Dan. iv. 23 and often by the Rabbins, influenced by an over-scrupulous reverence for the name of God himself).


Anu was the local deity of Uruk (Erech), the modern Warka; his sacred number is sixty (šāmu = šānu), expressed by one vertical wedge. He is often called the ‘father of the gods’ (abū ilāni), ‘the chief, noblest among the gods’ (āsarīd ilāni, II. Raw!. 19, 20); he is also called ‘the king’ (āruru, IV. Rawl. 5, 28), and

21 See E. Schürer in *Jahrbücher für Protest. Theologie*, 1876, p. 178 foll.; in the Talmud, e.g. Pirke abodo IV. 12, we have ʾāšāʾ for God.

22 But this āsarīdu is an epithet given to a number of other gods. Nabū, bel āsarīdu, “Nebo, the first Lord,” II. Rawl. 60, 30; Sin-a-ša-ri-id (Proceedings of the Berlin Congress of Orientalists, II. 1, 352–53); Šamāš aš-a-ša-rid ilāni, IV. Rawl. 14, 45; Rammān āsarīd (written TIG-GAL) šānu u ʾerṣītim, “Rammān, the leader of heaven and earth,” IV. Rawl. 33, 46; Āsarīdu (plur. āsaridāti) is a compound of āsaru + ēdu, properly ‘being the first in place or rank, the chief, noblest.’ In Hebrew it is found in the proper name ʾāman-āsarīd (E. Schrader in ZK. II. 198) = LXX Σαλαμανας, Σαλάμας (ZA. I. 12; Amer. Journ. Philol. VIII. 285). This form is to be explained partly by dissimilation, partly by the influence exercised by the name ʾāman-āsarīd.
Sargon, *Annals*, 309, says: *ina arax nisânu arax a-çî-e (il) bêl ilâni,*
‘during Nisân, the month in which the Lord of the Gods comes forth’; *nesû = açû,* ‘start, go forth.’ The *samû sa Anû* is the ‘sky’ (see Jensen, *Kosmologie der Babylonier* ad Deluge, 108).

Anû’s consort is Anatû (J. Halévy, *Mélanges de critique*, 223 fols.), a name preserved in the Old Testament נו, with which also compare the Phoenician goddess ‘Anat (Pietschmann, *Geschichte der Phöni­zier*, p. 150). The fire god, Gi-bil, and the god of the air, Ram­man, are mentioned as his sons. Anû is especially the king of the Igigi and Anunaki (šar (il) Igigi u(il) Anûnaki).

The Igigi are the spirits of heaven; according to Stanislas Guyard (ZK. I. p. 111, § 18) their name is connected with the verb *agâgu,* ‘be strong’ (cf. Arab. *hâga,* ‘be aroused’); II. Rawl. 35, 37 ef., we find the Igigi mentioned as a synonym of *ri-i-bu,* which is derived from *ra-a-bu (ם),* synonym of *uggatum* (anger, fury), *ummulu,* and *mamu* (strong); they have nothing to do with the number ‘seven,’ as Jensen (ZA. I. 7 sqq.) has shown against Pognon, *Bavian,* p. 25 fols. The goddess Ištar is called in II. Rawl. 66, 5 ursanat Igigi, “the mistress of the Igigi.” The Anunaki were the spirits of the deep sea (cf. Tigl. *Pileser,* I. 3, Deluge, l. 99 and 118); they are termed *ilâni rabûti,* ‘great gods’; and Ištar is called in II. Rawl. 66, 3, *lê’at Anûnaki,* “the mighty one over the Anunaki.” These demons, or rather warrior gods, who periodically waged war against Sin, the god of the moon (IV. Rawl. 2, 52), seem to have been charged with the watch of the deep sea; their name is derived, according to J. Halévy, from annu, ‘watch, guard,’ which was dis­guised into *a-nuna-ki.* According to J. Oppert and others their name is Akkadian and means DINGIR = *ilu* = god; A = water + NUN (deep) + NA (phonetic complement) + KI (= KID > KI­DA, ‘at the side of’) genitive exponent; but unfortunately nun is of Semitic origin and derived from *nunu* (𒐐 ‘be plentiful, large, abundant’) properly a collective noun; cf. *𒆠 ‘posterity’ = *𒈨𒆠. The* seven Anunaki are the enemies of the god Ea; together with the gods Adar and Nergal they destroy the earth in the deluge (Deluge, l. 99 foll.). They are also the messengers of fate, *marâni sipri sa namûrî* (IV. Rawl. 1, 8); the messengers of King Anû; but the seven evil spirits are likewise Anû’s messengers (IV. Rawl. 5, 28).

As Anû was the god of heaven, so Bel was the lord of the earth and all that therein is; therefore he is often called “Lord of the countries,” *bêl matâtî; “the lofty Bel, father of the gods, creator of all,” Bêl *çtru, abu ilâni, banû kalâma.* His name is written EN—
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LIL(KID), whence the Ἰλλυνς of Damascius; V. Rawl. 37, 21 we read Ἰλλ. EN is by no means Akkadian; Ἱερ. 37, 27 we read (AN) EN = βε-ελ; the former is connected with Assyrian 鹗, 'Lord,' from the verb ἐνθ (Hebr. הַנָּת), 'oppress, rule'; this 鹗 has two ideograms, BE (from βῆλος) and EN (from ἐννυ). Bel seems to have been the national god of the Babylonians, just as AŞur of the Assyrians; thus also Bellu was with the Babylonians the wife of Bel, with the Assyrians the wife of AŞur.

Bellu, const. st. Belit, is the Greek Βελήθ and the Mālēta of Herodotus. The name occurs in the Old Testament in Isa. x. 4, where Lagarde (Symmieta, I. 105, and Gött. Gel. Anz. 1884, p. 259) reads, "Whither are you to flee? Belis is sinking, Osiris is broken" (kład ציר הס). The sons of Bel are Sin and Adar. He is the local deity of Nipûru, the modern Niffer; the great temple of that city was called E-KUR = בעל סדה, 'mountain-house' (a compound of E = בעל 'house'= Hebr. אֹז, 'island,' from the root אָז 'to live,' and KUR = סדר). The sacred number of Bel is fifty.

Associated with Anu, who is throned in the highest heavens, and Bel, the stern god of death, the punisher and avenger, is Ea, the benignant god, granting life and all life's blessings. Thus we read, Anin Bel u Ea marazisuna ušramma, "he let Anu, Bel, and Ea dwell in their cities" (Jensen, Kosmologie, 288, 146). He is the regent of the second month. V. Rawl. 1, 11 we read, ina (arax) dri (arax) Ea, bel lenetiti, "in the month Aru, the month of Ea, the Lord of mankind"; also cf. IV. Rawl. 33, 37 b. He is the god of the deep water, the ocean, sar apšu25 muslm simditi, "the king of the deep, who decides the fates" (Sarg. Cyl. 47; II. Rawl. 55, 24 cd); he is often surnamed 'Lord of wisdom,' bel nemēqi, is the deus aevruncus sar השקעה (F. Lenormant; Johns Hopkins Circular, March, 1884). Damascius calls him 'Αδως. His sacred number is

25 With the god Ba'al of the Canaanites Bel has nothing in common save the name; the Phœnician Ba'al = Assyrian Șamai; and בּ in Isa. xlvi. 1; Jer. i. 2 is Merodach.

24 Amer. Journ. Philol. VIII. 269; Ἱερ. 37, 45.
forty; his consort Damkina, the Δαμκινη of Damascius; see HT 37, 48; II. Rawil. 55, 53-54 d; ibid. 1. 55 she is called simat apsd, 'belonging to apsd.' According to J. Halévy (Recherches critiques, p. 95) Damkina is a compound of Dam (= tam, root דםם) + kin (קינ) signifying, 'maîtresse de la vérité (fermeté),' while Δαμκινη corresponds to the Aramaeän form דאמגניא. If this is the correct etymology, there would have been the same disfigurement which, as I have shown, was the case with damgaru and dim-gal-lu, which ought to be read tamkaru (from makaru, 'to buy,' 'a bought slave,' but according to Jensen 'a merchant'), and timkallu for tinkallu (from nakalu, 'be skilful'), 'artist, architect' (Hebraica, VII. 255). His first son is Marduk, the regent of the eighth month; his seat of worship was Eridu, the modern Abu-Shahrein, wherefore he is called the Lord of Eridu; it is situated on the left shore of the Euphrates river, not far from Muqayyar.

The third month is the arax si-ma(n)-nu, pronounced in later times si-šānu; whence Hebrew יבש Esther viii. 9, Greek Σωδάλ. Delitzsch, Hebrew and Assyrian, p. 16, rem. b, and Prolegomena, p. 138, rem. 3, derives this name from šāmu (שע), to 'appoint,' i.e. the time or month appointed for the making of bricks; this inference being drawn from the interpretation of the Akkadian column: ITU MUR (or SIG, Jensen, etc.) GA = 'month of making bricks;' arax laban libnāti (Haupt, Sintflutbericht). Prof. Haupt (ZA. II. 265, rem.' 3), however, derives the word from the stem asdmu (Arab. wasama), to 'mark, distinguish' (Sp 100; also see Fleming's Nebuchadnessar, 41, 37), a form like šānu, 'child,' from aldu = walada, 'beget, bear.' The word simānu meant properly 'a signal, sign, trophy.' Again, according to others, it was the month when the time for the ripening of the field-fruit was at hand; while F. Lenormant derived the word from the same root as Hebrew יבש, Aramaean יבש 'dirt, clay.' An epithet of Simānu is ku-zal-lu, V. Rawil. 43, 14 ab; so also Tīgl. Pileser, VIII. 89 kuzallu is not Kislev, but Simānu, just as (ITU)tam-ṭe (!)-ri, Senn. IV. 73, is an epithet of Tēbêt. In V. Rawil. 43, 13 a, the month is called arax si-i-ri ebūri, 'month of the growth of the field fruit.' The presiding divinity of this month was Sin, the moon-god, whose ideogram is composed of that for ilu, 'god,' and the number thirty,

58 V. Rawil. 6, 17; ZA. IV. 169 māru ʿālid ina si-man-ni-ṣu, "a son was born under her sign" (i.e. of the moon); II. Rawil. 32, 17 ab, ina la simānīṣu, "not in its time," perhaps = ina la adannīṣu.
which is sacred to him. Sargon calls this month "the royal month" (arax sarru), perhaps because it was dedicated to Sin, from whom the kings of Assyria and Babylonia traced their descent. He was the first of the second triad of Babylonian divinities (Sin — Šamaš — Rammàn). He is called mar reš-ti-i ša Bēl,27 the 'first-born son of Bel'; and Asurbanipal (V. Rawl. 4, 110) says, ina arax Simānī, arax Sin, bēl purussī (written EN EŠ—BAR) mar reš-tu-u a-ša-ri-du ša Bēl, "in the month of Sivān, the month of Sin, the Lord of decisions, the first and foremost son of Bel"; cf. also ibid. col. VIII. 96–98. He is called bēl namrašit, IV. Rawl. 2, 22, "the Lord glorious in his rising" = ša čēsu namraš, 'whose rising is glorious'; Sin šar a-gi-e ša-qu-u nam-rir-ri, "Sin, the king of the orb, great in glory"; qarrad išāni, "the hero among the gods" (Sarg. Cyl. 58); he is the nannaru,28 "the luminary of heaven and earth" (samē u erṣītim, IV. Rawl. 9, 3 and 18 a; V. Rawl. 23, 32; 52, 23 a; 64, 8; also the form na-an-nir occurs). It is certainly strange that the name of this god should be derived from the Akkadian EN-ZU, pronounced ZU—EN = 'Lord of wisdom,' bēl nemēqi, which latter is the title, not of Sin, but of Ea. Si-in occurs in V. Rawl. 37, 42 d (which passage, however, cannot prove anything for its etymology; Jensen, Kosmologie, p. 101) and IV. Rawl, 68, 9 b; cf. ZK. I. 271; ZA. I. 227, note g. Could this be a later Assyrian form of the earlier (II) Sī-nu-um, read by M. Jules Oppert on an unpublished tablet in 1855 (see Gött. Gelehr. Anz. 1878, 1032) and derived from īnāš to change'?29 The occurrence of Sin among the southern Arabians proves it to be a Semitic word. In importance he preceded the god Šamaš.

Another name for Sin is Aku, II. Rawl. 48, 48 a Il Aku, a variant of aqā, 'disk of the moon, or orb, crown'; with it is connected the proper name Eri-Aku, Gen. xiv. īnāš, king of Ellasar = 'son of Aku,' Arad-Sin = 'servant of Sin.' His consort was NIN—GAL, the

27 Reš-tu-u is a nisbe form from reštu, 'beginning, referring to the beginning,' first,' while reštu (fem.) to reštu, 'head, chief,' means 'princess,' e.g. — Ištar reštu ildni, 'Ištar the princess among the gods.'
28 Hebr. īnāš, LXX φωστήρ; nannaru is a form like babbaru; according to ZA, II. 82, ZDMG. xlii., 199, and Lyon, Assyr. Manual, 121, it is derived from īnāš.
29 See Hebratica, VII. 254, note 5, where I have shown that almost half of the so-called Akkadian columns in S*, Sb, and Sc have been 'borrowed' from the Assyrian; i.e. the Assyrian scribes, compiling syllabaries, etc., disfigured and mutilated Assyrian words so as to make them appear like Akkadian.
great Lady,' called **bêlît râbîtu.** It was to him that the old imperial city of Ur was dedicated, the modern Mugheir, or rather Muqayyar, 'bituminosa' (*Journ. Roy. Asiatic Soc.* 1891, 479), the Greek *Kapâ-pa,* moon-city; it was first identified by Sir H. C. Rawlinson (*Götts. Gelehrte Anz.* 1877, p. 1426, note). 30

Simân corresponds to the zodiacal sign **BI(KAŠ) = 'the twins, gemini,'** which according to some refers to the friendship between Eabâni and Nimrod = Gilgameš, called hitherto Izdubar. 31 Robert Brown refers it to the sun and moon, the two hostile brethren. "The archaic cosmogonic myth or legend attached to the month is that of the two hostile brethren and the building of the first city. Now, the great twin brethren who join in building a mysterious city, and who are hostile to each other although they work together, were originally the sun and the moon engaged in securing the preservation of cosmic order, and yet also constantly antagonistic. Gemini is a diurnal sign; for the twins are only seen together by day, and when the one is up, the other is generally down." 32

The fourth month is the **'arax Du-'(u)-u-zu.** This word is usually derived from the Akkadian **DU(= son) + ZI(= life, abbreviated from ZID) = 'son of life';** for **DU** we also find the forms **DAMU and DUMU = dûmu** (II. Rawl. 40, 4 ac), and in IV. Rawl. 28, so a, we read **Dumuzi.** This was later changed into Tammûz and under this form was borrowed by the Hebrews. 33 M. J. Halévy, on the other

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81 See *Babyl. and Oriental Record,* IV. 264. Gilgameš is the Γοναμος of Aelian ∥*ωλαρ X. 21.

82 The ideogram for twins (*tu'dûmu*) is read **MAS–MAŠ,** the whole group consisting of four wedges, two upright and two horizontal; the sign **BI(KAI)** also consists of four wedges, two horizontal and two corner wedges, and it is not unlikely that **MAŠ–MAŠ** and **BI(KAI),** in this instance at least, were originally one and the same group of signs. On the Twins see also Jensen, *Kosmologie,* 64-65.

hand, considers it a genuine Babylonian word. In his Recherches bibliques, p. 95, he says: "Dans Tamouz on voit la racine = réduite à 'du' dans la forme assyrienne = 'maître de force,' surnom d'un dieu," also cf. ibid. p. 260. In his Mélanges de critique et d'histoire (1883), 179, the same writer says: "La lecture Duzu admise jusqu'à ce jour est erronée; la syllable du a encore la valeur tum, l'orthographie Tum'uzu prouve que ce mot dérive de †."

In the Old Testament the word occurs in Ezech. viii. 14 as the proper name of the god Tammúz, LXX Ἄδωνις, Joseph. Hypomnemata cum Ἄδωνις; Vulgate, Adonis. It is mentioned as the name of a month in the Megillath Taanith, IV. 5, 6. Tammúz, whom the Phœnician and other women bewailed in their δόξαμενοί, is the "Ἄδωνις" of the Greeks. He was the youthful husband of Ištar, according to the Babylonian mythology; he is the sun-god, who, from year to year, decreases, becoming weaker and weaker, and at last during the winter dies, his death being bewailed by the Phœnician women with the cry θλοῶν 'woe unto us' = aîlŭvov, aîlŭvov. The name is the same as that of the fourth month, in which occurs the summer solstice (Assyrian manzazu šamas), the beginning of the retrograde motion of the sun-god. The Akkadian ITU ŠU–GUL–NA (cf. ZA. II. 209 for variants) is explained as the month of the hand which sows. The regent of the fourth month was Adar. He is the god of hunting, and as such he became more important among the Assyrians than he was among the Babylonians, as also did Nergal, the god of war. Adar is also the god of judgment, 'the decider' (mdlik); "Lord of oracles" (bēl purussâ); He is called the 'warrior' among the gods (qurddu, IV. Rawl. 33, 39), the "destroyer of the faithless"; "lord of totality" (bēl ša nap-xa-a-rî); šar samē ṣerqîm, "king of heaven and earth." He is the god of the hot mid-day sun, destroying all vegetation and human life, and Tammúz, being the hottest month, is dedicated to him. According to Delitzsch, the reading NIN–IB is the ideogram for Adar; but Jensen contends that Ninib is the true reading for Adar in the meaning of the East-sun (die Ost-sonne), the sun-glow. Regarding the etymology of

34 I.e. Ἄδωνις 'my Lord'; "Ἄδωνις also occurs.
35 See Baudissin, l.c., p. 21.
36 Cf. the god Moloch.
38 Kosmologie, 457 sqq., and Keilinschriftliche Bibliothek, II. 154, rem. 6.
Adar, I should say that it might be derived from *addaru*, a synonym of *sapatu* and *dānu*, thus = 'the judge, decider'; the ideogram (AN)BAR is from Semitic *barā*, 'cut, divide, decide.' (See, on the other hand, J. Oppert in ZA. VI. 112). Like Bel, his father, Adar is the local deity of Nipur and has 'fifty' as his sacred number; his consort was *Gula*, "the mighty majestic lady" (Anna); she is called *bēltum rabītu*, "the great lady"; *asītu gal-la-tu bē-el-tu rabītu*, "the great physician, the mighty lady"; she is entitled to this epithet, because she is mistress over life and death (II. Rawl. 59, 31 d-f); "she protects and spares life" (ēturat gamīlat nabišṭi'ā, says Nebuchadnezzar, E. I. H. IV. 38), "she who preserves the body" (mutobat ʾi-ri-ia), also see Haupt and Delitzsch, Beiträge, I. 197 and 219; according to V. Rawl. 56, 39 she is the dannat Ėšara, "the mighty one in Ėšara." The star of Adar is also called (kakkab) su-ku-du, 'javelin-star,' IV. Rawl. 59, 11 a; Jensen, Kosmologie, 53. Adar occurs in the Old Testament in the proper name Adrammelek = *Adar-malik*, 2 Kings xix. 37. Another name for Adar seems to have been Nusku, whose sacred number was ten; he was the god of fire. His name I have derived from *nasaku* (Hebraica, VII. 89, rem. 17); compare Sb 212 nu-us-ku = ʾi-rī-u; it is the Hebrew ʾiš-rāʾel, says Nebuchadnezzar, in ZA. II. 266-67 = Assyrian Kāmanū (Kaimānu, pronounced ʾKeʿunu), which in II. Rawl. 32, 15 cf, is mentioned as the name of the planet Saturn (so first Jules Oppert). "The * in the first syllable of the name for Saturn ʾGūšat mentioned in Amos v. 26 ought to be pointed ʾakkūth; compare AN SAG-GUD = AN NIN-IB, Haupt, Texts, 37, 31, which is usually explained as 'the supreme judge.' The LXX ὁ σωζόντας, of course, is based on Ṣn = Ṣw. Explanations of the name are attempted in Schrader's Keilinschriften und das alte Testament, 442, Delitzsch, Paradies, 215 sq., and Georg Hoffmann in Stade's Zeitschrift, III. 112 sq.; Ṣ2 (ibid.) is a wrong reading for Ṣ3 (or rather Ṣ2; Haupt in ZA. II. 266-67) = Assyrian Kāmanū (Kaimanu, pronounced ʾKeʿunu), which in II. Rawl. 32, 15 cf, is mentioned as the name of the planet Saturn (so first Jules Oppert). "The * in the first syllable of the name for Saturn ʾGūšat contrasted with the Assyro-Babylonian ḫāmnū, goes back perhaps to a byform ḫēyān, with the first ʾ modified to ṣ, which may have been current in every-day speech" (Delitzsch, Assyrian Grammar, § 64, note). Saturn was called ḫāmnū (Mandean ʾGūšat) 'true, durable, eternal,' because of his slow motion (Jensen, Kosmologie, 114, and ibid. p. 502); it is explained as "the star of justice and righteousness" (kakkab ṣāliṭti Ṣ mišar, II. Rawl. 49, 41).

80 The god ʾGūšat mentioned in Amos v. 26 ought to be pointed ʾakkūth; compare AN SAG-GUD = AN NIN-IB, Haupt, Texts, 37, 31, which is usually explained as 'the supreme judge.' The LXX ὁ σωζόντας, of course, is based on Ṣn = Ṣw. Explanations of the name are attempted in Schrader's Keilinschriften und das alte Testament, 442, Delitzsch, Paradies, 215 sq., and Georg Hoffmann in Stade's Zeitschrift, III. 112 sq.; Ṣ2 (ibid.) is a wrong reading for Ṣ3 (or rather Ṣ2; Haupt in ZA. II. 266-67) = Assyrian Kāmanū (Kaimanu, pronounced ʾKeʿunu), which in II. Rawl. 32, 15 cf, is mentioned as the name of the planet Saturn (so first Jules Oppert). "The * in the first syllable of the name for Saturn ʾGūšat contrasted with the Assyro-Babylonian ḫāmnū, goes back perhaps to a byform ḫēyān, with the first ʾ modified to ṣ, which may have been current in every-day speech" (Delitzsch, Assyrian Grammar, § 64, note). Saturn was called ḫāmnū (Mandean ʾGūšat) 'true, durable, eternal,' because of his slow motion (Jensen, Kosmologie, 114, and ibid. p. 502); it is explained as "the star of justice and righteousness" (kakkab ṣāliṭti Ṣ mišar, II. Rawl. 49, 41).

40 Zimmerm, Busspsalmen, 95; ZK. II. 2 and 242. ʾGū-ʾla Ṣ-u-ʾei-ti būltātum, "Gula, the mistress of life"; ʾgū-ʾlu-u occurs as a synonym of ṣālāt, Haupt, Texts, 59, 12 and 15.

He is the god of the mid-day sun, and thus the god of fire; cf. V. Rawl. 54, 17 a; 64, 18 and 42, where he is called 'the lofty messenger' (sukallu štru). The zodiacal sign for this month is read by some nangar(u), which in Assyrian means 'workman,' Aram. نُمَلَأ, Arab. نَاغَر. According to Sayce it is probably a dialectic form of Lamga, a name of the moon-god (II. Rawl. 47, 66 c). Jensen, Kosmologie, p. 311, reads the sign P(B)ulukku = crab? (S² 171; II. Rawl. 52, 53 ab): but this, according to London Academy, Dec. 6, 1890, p. 530, means 'division,' and also 'circle.' Now we know that the colures (κόλουροι), according to Proclus, are the two great circles passing through the solstitial points, Cancer and Capricorn, so that κόλουρος is an equivalent of κόρων (crab). Hence it is quite possible that pulukku (ideogr. ΧΑÇ, from Assyrian xaçù, 'cut, divide') is 'division,' i.e. the solstitial colure, and is used instead of the sign-name in the same way as κόλουρος; and, further, that this Babylonian usage caused the Greek use which we thus find in Proclus.

The name of the fifth month is a-bu (var. /li), Aramean בֹּשׁ = July-August; Joseph. Antt. IV. 4, 7 'Abá (not  שאב, as B. Niese reads in his edition of Josephus) and רְחֵב (Joseph. Hypomnesticum, c. 27). Delitzsch says 44; "The meaning of בוש is less evident. It may, however, be conjectured that it is the Assyrian ḫū (hostile), an application fully justified by the excessive heat of this month. The Akkadian INU NE–NE–GAR (abbreviated to NE, V. Rawl. 9, 9), 'month making much fire,' would justify this etymology." Against this etymology we raise, among others, the objection, that a-bu is never written a-a-bu. The month Ab is the season for building (קִנַּמְנָּן עַל עְבָּד), "for laying the foundation of cities and houses" (Sarg. Cyl. 60–61); Professor Haupt, therefore, suggests that Ab is the month of the ḥab or 'bulrushes,' 45 as the season in

42 Also see Delitzsch, Die Sprache der Kassiter, 52, rem. 2; Paul Haupt in Andover Rev. II. (1884), 93; Zimmern, Busspsalmen, p. 25 and 76; C. Adler, Proc. Am. Or. Soc. Oct. 1887, XXXIII.
43 Brünnow, Classified List, No. 11163.
44 Hebrew and Assyrian, 16, rem. 2; also Prolegomena, p. 45; Zimmern, Busspsalmen, p. 84.
45 Abu, 'reed, bulrushes, thicket of bulrushes, canebrake (arundinetum).' Asurnaçirpal, I. 23, kīma gañe abi uadciçu, "he cut off like canes of a canebrake" (not "like the reed of the month Ab," as Lhotzky, p. 30 of his dissertation translates); occasionally the word is written with a ב. Cf. Hebrew יַעֲבוֹן יִשְׁבַּע Job ix. 26 = יַעֲבוֹן יִשְׁבַּע Isaiah xiii. 2.
which the reeds and bulrushes were cut for building purposes (Sennach. Bell. 43; Sennach. Rass. 70).

Three months seem to have been consecrated by the Babylonians to building purposes: 1. The month Siwan (May-June), whose ideogram is interpreted ‘the month of brickmaking’; 2. the month Åb; 3. the month Araxšamna (October-November), with the ideogram ‘month of the achievement of foundations.’ The nations which used these ideograms evidently were no longer a nomadic tribe, but a settled people (J. Halévy).

Sargon, in his cylinder, l. 61 (ed. Lyon = I. Rawl. 36, 51), calls the month Åb the arax a-rad Gi-bil (i.e. isdhi) “the month of the descent of fire”; and Asurbanipal (V. Rawl. 9, 9) speaks of it as “the month of the bow star, the daughter of Sin, the archeress” (qa-sit-tu), ina arxi Abi arax (kakkab) qaštî.46 The month is dedicated to the “Lord with the straight weapon” (AN NIN IC ZI-DA EN . . . ), not to the goddess Allat, the queen of Hades, as Dr. Laurie believes. The zodiacal sign is read A, which according to Jensen (Kosmologie, p. 519) is an abbreviation of ard, ‘lion,’ Hebrew אָרָד.

On a cylinder the solar or zodiacal Lion is placed near the head of the solar hero Gilgameš, as he overcomes the lunar ‘Bull.’ Macrobius expresses the general voice of antiquity when he says of the lion, “This beast seems to derive his own nature from that luminary (the sun), being in force and heat as superior to all other animals as the sun is to the stars. The lion is always seen with his eyes wide open and full of fire, so does the sun look upon the earth with open and fiery eye” (Saturnalia, I. 21; Robert Brown, Proc. Soc. Bibl. Arch. XIII. 259–260).

Ululu is the name of the sixth month; Hebrew דָּוָה (Neh. vi. 15), Greek δῶρα (I Macc. xiv. 2).47 I am not aware of any etymology proposed by Assyriologists. To explain it we have to examine the Phcenician inscriptions. In the Phcenician inscription of the Piræus appears for the first time the name of the month יִנְשָׁל (יִנְשָׁל IV שְׂבִיב “on the fourth day of Marzex” 48), representing

46 Professor Haupt (in Mlanges dédiées à M. Leemans) translates: “Im Monat Åb, dem Monat, da der Stern des Bogens, der streitharen (qarittu) Tochter Sin’s leuchtet”; also cf. arax Åb, arax na-an-mur-ti (kakkab) qaštî, “in the month of Åb, the month of the appearance of the bow-star.”

47 With a change of u to e, as Assyrian Udume and Edom, etc.

48 Cf. Hebrew יִנְשָׁל ‘lamentation’ (Jer. xv. 5) and ‘feast,’ ‘jubilant shouting’ (Amos vi. 7).
the idea of a funeral repast, which terminated the ceremonies of mourning and lamentation, and one is inclined to consider *Marzex* as the Phenician equivalent of *Elul* (from *ādālu*, 'shout, cry aloud,' Hebrew יָנֵן 'lament' as well as 'shout for joy') inasmuch as in this month there was celebrated the resurrection of Tammuz-Adonis, who had died in the winter time. The non-Semitic expression for this month is read *ITU KIN DIN GIR NIN-NA*, "month of the message of Ištar," because in this month she went to the underworld. *NI-IN-NI = Ištar* occurs in II. Rawl. 39, 64 ab = Nanā, Greek *Namna* and perhaps Isaiah lxv. 11 ʿאָלָא (Nanai) for ʿאָלָא (Lagarde). The zodiacal sign for this month is *KI*, which according to Jensen (*Kosmologie*, p. 311 and 530) is to be read *širā*, 'ear of corn,' or *abānu*, 'Korn in Aehren,' and is = *staxys* = Spica 'a Virginis'; according to Robert Brown it is to be read *ašru*, a technical term for "moon-station," of which Spica was the twentieth in the Babylonian cycle.

The month is dedicated to the goddess Ištar (Aphrodite). Concerning this name I should say: 1. There are those who still cling to the Akkadian origin of this name, like Sayce (*Hibbert Lectures*, p. 252) and Robert Brown (*Proc. Soc. Bibl. Arch.* XIII. 187); they explain the name as a compound of *IŠ* = 'heaven' + *TAR* = *TUR* (young, small) = 'heaven-child, daughter of heaven.' It is almost needless to add that this is but a fanciful conjecture of Sayce and Brown, especially since *tur* is not Akkadian but of Assyrian origin. 2. Most scholars now believe in the Semitic origin of the name; we find Ištar used, a. in the general meaning of goddess = *ašalu*; (ilat)

Istar, Delitzsch, _Lesestücke_, 135, 42; (i.lat) _iš-ta-ri_, 'my goddess,' preceded by (_i/) _i-li_, 'my god'! Haupt, _Texts_, 123, 8 and 10; plur. _ishtar di māti'ia_, "the goddesses of my country." b. As a proper name = Old Testament 'Aštorah. The word occurs in the Moabite inscriptions as אשתור; Aramean אשתור; Phœnician 'Aṭṭar; Greek 'Aṭrā (Strabo, XVI. 4, 27).

Istar is the daughter of the god Sin, _ma-rat Sin_ (IV. Rawl. 4, 21); _bēlit test, bēlit taxazi_ ("goddess of the battle"); she is called _reš-ti ša šamē u eršītim_, "the princess of heaven and earth." Her sacred number is fifteen, which, with the determinative of goddess prefixed to it, is often used to express her name; according to some, she received that number because, as the daughter of Sin, she was originally a lunar goddess, and full moon was on the 15th of the month. As an original lunar goddess (Ἀστροάρχη) she was a. goddess of births, and b. goddess of fertility (W. H. Roscher, _Lexikon_, p. 390 sqq.). That she is called the daughter of Sin, certainly indicates that the conception of her as a lunar deity is a later syncretism, because ancient Babylonian mythology knows only a male lunar deity, Sin. The lunar character of the goddess may still be seen in Genesis xiv. 5, where instead of הָאָשְׁתֹּר הַשָּׁרָה אֶל שֵּׁבַע we ought to read יָאָשְׁתֹּר הַשָּׁרָה אֶל שֵּׁבַע.

She loved Tammāz (Adonis), the beautiful sun-god; and after his death she descended into Hades (IV. Rawl. 31) to look for the waters of life, whose source rises there. We find in the inscriptions a. _Istar Assuritu_, Assyrian Istar, later on called _Istar ša Ninua_; and b. _Istar ša Arba-ila_ (Arbēla). She was worshipped among the Babylonians as the goddess of the star Venus (called _Dil-bat_, the Διήφατ of Hesychius); as such she is called _nabû; naban kakkabu_, usually translated 'the herald, herald-star,' from a root נָבָי 'call, herald,' but better from נָבָי 'be high, exalted.' As goddess of the star Venus, Istar was for some time a. Goddess of the morning star, _Anunit_, which noun occurs also as name of a star, _kakkab Anunitum_, V. Rawl. 46, 34 a. She is the male Venus, the goddess

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80 Cf. Atargatis, 'Araptrān = Atār-Ate, the Attār of Ate (a Phœnician god) = Διήφατ; A-tar-sa-ma-im we find in V. Rawl. 8, 112, perhaps = אָשְׁתֹּר הַשָּׁרָה (Jer. vii. 18), on which see Schrader in _Proc. of Berl. Academy_, 1886. 477-491; George Hoffmann, _ZA_. II. 48, and the well-known controversy between Schrader and B. Stade; on Atargatis, see also Lagarde, _Armenische Studien_, No. 846, and _Mittheilungen_, I. 77.

81 See, however, Jensen, _Kosmologie_, p. 117; _ZA_. V. 117.

82 On which see Prof. B. L. Gildersleeve's _Essays and Studies_, p. 166.
of war, a daughter of Anu, and worshipped, together with Ašur, as
the principal divinity of the Assyrian pantheon. She corresponds to
the Roman Bellona. b. Goddess of the evening star, goddess of
love and sensuality, a female deity; Bēlit-ilānī, daughter of Sin.
Cf. Ezeh. viii. 14; Baruch vi. 43; Herodotus, I. 199.

The seat of Anunit was Agane, her temple E-ul-bar. The seat
of Belit-ilānī was Erech (Assyrian Uruk, modern Warka, Greek
Ὀξενή); her temple is called E-ana (house of heaven).

Ištar and Belitis were often confounded, indeed they were originally
but two forms of one and the same goddess, and we are therefore
not surprised at the statement (III. Rawl. 53, 36–7), “Venus at
sunrise is Ištar among the gods; Venus at sunset is Belit among the
gods.” As to the etymology of this “mysterious goddess of life and
death, of love and hatred, of pleasure and pain, of things supernal
and things infernal,” I should say that according to Haupt, cited by
C. P. Tiele in Leyden Congress, Transactions, II. p. 497, note, Ašto-
reth (Ištar) is a feminine form of Ašur; Ištar standing for Ištar.54
Ištaru (אשתו) would be a form like ibāru (fem. to ibārū, ‘be-
friend’) from the verb אשתר ‘to unite.’55 Against Haupt
and Delitzsch, Nöldeke maintains that a metathesis of tt into ṭṭ is
not known in Semitic grammar. George Hoffmann, however, in his
excellent article, Über einige phönikische Inschriften,56 p. 22, sides
with Delitzsch-Haupt, deriving Aštoreth from אשת, Aramean אשת
‘be voluptuous,’ which perhaps is the true etymon of Ištar-Aštoreth.

But what is the relation of Ištar to istaritu (Aramean אשתו),
mentioned so often in the cuneiform inscriptions as a synonym of
gadītu (גדי) and usually explained as ‘the sacred prostitute,’
referring to the account of Herodotus, I. 199? Of the many views
held by Assyriologists I will mention but two: a. M. J. Oppert and
M. J. Halévy (Trans. of Leyden Congress, I. 87–91) explain the
name Ištar(-itu) as a mere appellative noun in the meaning of
‘woman or goddess,’ and as an abbreviation of istaritu a synonym of
gadītum and xarītum. M. Halévy says:57 istaritu and אשתו appear under different forms. The Hebrew, certainly, was
not adopted from the Assyrian; this is shown by the initial י, which is

53 Also Sippara, according to Ed. Meyer (in Roscher’s Lexikon, 649).
54 Also see ZDMG. XXXIV. 758; Am. Journ. Phil. VIII. 278, rem. 1, and De-
litzsch, Prolegomena, 138, rem. 2.
57 Revue des Études Juives, No. 18, 182 sq.
not found in Assyrian any more. It must have been a Semitic noun, used prior to the separation, just as Anu (אנו); Syr. אנה, Sabean אנה (name of a god, not goddess!) are also indigenous. Ethiopic has אנה in accordance with the phonetic change of א to א. The feminine termination -itu (א) appears only in Hebrew-Punic and in Assyrian; ʾistaritū, according to M. Halévy, means 1. female, 2. consort, 3. goddess. We find ʾistarit (א) Anum, “the consort of Anu”; the meaning ‘goddess’ appears in such phrases as ʾidʾa ʾistariʿa, “my god and my goddess.” b. C. P. Tiele explains ʾistaritūm as derived from ʾIstar, in the meaning of “a woman dedicated to the service of ʾIstar.”

A synonym of ʾistaritū is qadīstu (Hebrew קדיש), which is commonly explained as a ‘sacred prostitute.’ This may have been the meaning of the word in the Old Testament; but M. J. Halévy (Revue des Études Juives, XVIII. 182) maintains that its meaning is ‘spouse, legitimate wife,’ who is exclusively consecrated to her husband and defended against others. It has been mentioned before that the Old Testament קדיש is but a mispunctuation, either intentional on the part of the sacred writers, to indicate their contempt for heathen idols, or unintentional on the part of the Massorites — perhaps owing to a popular analogy to the sounds of 'Αφροδίτη. At any rate, we know now that a name for ‘goddess’ in Phœnicia (Assyrian ʾAt Martu-ki) was ʾAs-tar-tu.

Concerning Ασαιρα and Astoreth, I should say that modern investigations have proved that there is no connection between the two words. אסיאר, according to most scholars, is connected with Assyrian ʾaširu, ‘she who brings salvation, prosperity.’ Friedr. Delitzsch explains it as equal to ‘sanctuary, temple,’ whilst there are those who cling to ‘tree, stake, phallus.’ Cf. Collins, Proc. Soc. Bibl. Arch. XI. 291–303; E. Schrader in ZA. III. 367; Stade, Geschichte Israels, I. 184 and 458; Journ. Roy. Asiatic Soc. 1891, p. 511 foll.

On the so-called loan of Greek 'Αφροδίτη on the part of the Greeks from the Semitic, see F. Hommel in London Academy, Feb. 25, 1882, p. 140; and Neue Jahrbücher für klassische Philologie, 1882, p. 176; Lagarde, Mittheilungen, I. 75–78; Pietschmann, Phönizier, p. 284, etc. On the other hand, see the literature cited by Prof. B. L. Gildersleeve in his Essays and Studies, p. 170, note 3. I will add here that I do not believe that Greek 'Αφροδίτη was borrowed from the Semitic; but it would be out of the range of this paper to show proof therefor; I shall return to it in a special essay on “Semitic words in the Greek language.”
In IV. Rawl. 32 and 33, we have a hemerology of the intercalary month Elul, to which in the second edition of this IV. volume has been added, from a number of fragments, another hemerology for the month Marcheswan. These two hemerologies are important, inasmuch as the seventh, fourteenth, twenty-first and twenty-eighth day (besides the nineteenth!) are set apart for special duties, which are to be performed by the king on these days. At the time when this paper was presented to the Society of Biblical Literature and Exegesis, the writer was not aware of an article from the pen of Dr. Peter Jensen of Strassburg, the author of the interesting book on the Cosmology of the Babylonians. Having read the paper, he fully agrees with Dr. Jensen and notes with great satisfaction that his views presented to the society at their meeting in Philadelphia are fully substantiated by Dr. Jensen's article, and he acknowledges his great indebtedness for the light shed by Dr. Jensen on the question of the nu-bat-tu on the nineteenth day of the month. If the Babylonians knew a week of seven days, it began with each month, and was not a week running through the whole year as was the Jewish week. This opinion of Jensen has been fully proved by the discovery of the Marcheswan hemerology, showing exactly the same peculiarity. The seventh, fourteenth, twenty-first, and twenty-eighth days of the month are set apart. The nineteenth day is the forty-ninth, seven times seventh, from the beginning of the previous month, which seems to indicate a counting from a previous month as well as from this. A week of seven days is implied in the Babylonian Flood story, the rain continuing six days and ceasing on the seventh, and another period of seven days intervening between the cessation of the storm and the disembarking of Noah, the dove, swallow, and raven being sent out on the seventh day. The five days singled out in these two hemerologies are called um XUL-GAL, which, according to Brünnow's Classified List, No. 9508, always means limnu, 'evil, nefastus.' It is true that in III. Rawl. 56, 33, we read um XUL-GAL = su- followed by an incomplete sign, which might have been -lum, but could also have had another value, and is, therefore, useless for the matter under discussion. In no instance does um XUL-GAL mean sabattu. As for this sa-bat-tu, which is compared to Hebrew נָשִּׁבַתָּ, I should say that we have thus far three passages in which the word occurs, namely, 1. II. Rawl. 32, 16 ab, sa-bat (pat!) -tum = um

58 I refer to Dr. Jensen's article in the Sunday School Times of January 16, 1892, pp. 35 and 36.
59 Deluge, lines 121-129.
nuxt libbi, "day of quieting the heart" (cf. nuxxu libbi ilâni, "to placate the heart of the gods, reconcile"); but this šabattu could just as well be read ša-pat-tum, from šapatu = šapatu,60 'to judge,' instead of šabattu from šabatu = gamaru, 'cease,' literally 'cut off.'

2. In Proc. Soc. Bibl. Arch. (Dec. 1888) are published some cuneiform syllabaries by Dr. C. Bezold, in which we read, col. I. 25, sur = suppâ, šullû, zuxxu, nuxximu, naxarmûmu, nuxxu, and ša-bat-tim; 3. We read the same in col. IV. 8. The arguments in favor of the existence of a seven-day week among the Babylonians drawn from the existence of several inscriptions containing a list of seven planets are weakened by the fact that these planets are not always mentioned in the same order, and that the moon precedes the sun.

No document tells us anything about an identity between the sabbath and the Babylonian seventh day of the week, or even the seventh of the month. Against the supposed Babylonian origin of the Hebrew week and the sabbath, I should further say that there is, in the Babylonian calendar, published in V. Rawl. 48-49, not the slightest indication of either the week of seven days or a weekly rest-day. On the other hand, we have in V. Rawl. 43 an ideographic list of the names of the twelve months, in which each of the months has six subdivisions. The months apparently were divided into two lunations, and each lunation was further divided into periods of five days each, the first being given to Anu, the second to Ea, and the third to Bêl.

To say that the Jewish sabbath, as known in the Old Testament, is borrowed from the Babylonians is very hazardous, the existence of such a day among the latter nation being a very doubtful thing.61 The existence of the seven-day week among the Babylonians is not demonstrated, still less have we proof of any special observance or celebration of one day in the seven.

60 Cf. tabu for ṭâbu, and many other instances.

61 I call special attention to Prof. Francis Brown's cautious article in the Presbyterian Review, III. 688-700, and on the other hand to such hasty, unwarranted statements as we find among others in the Bibl. Sacra, 1889, p. 331 sqq. The writer of this article shows in almost every line that he has no independent knowledge of the cuneiform inscriptions, and relies wholly upon the statements of Sayce, Schrader, and others.

(To be continued in the next number.)