

Babylonian Elements in the Levitic Ritual.*

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IN a footnote of my paper on "The Origin of the Pentateuch," read at the meeting of the American Oriental Society in New York, March 1894,¹ I pointed out that the Hexateuchal Priestly Code seemed to be influenced by Babylonian institutions, and that we could trace the Babylonian prototypes, not only for certain Jewish rites, but also for several technical terms of the Levitic ceremonial; I stated that the term *qordbn* 'gift' or 'offering' was a Babylonian loan-word,² and that the euphemism 'clean place' for 'dumping ground,'³ was found in the cuneiform incantations.⁴ My explanation of this euphemistic⁵ term was adopted by Professor Zimmern⁶ of Breslau in the first part of his *Contributions to the Study of Babylonian Religion*,⁷ which contained an excellent interpretation of the so-called *šurpu*-series of incantations. The second part of this valuable work, the first half of which was issued a few months ago, contains a number of cuneiform ritual texts for three classes of Babylonian priests: *barūtī*, *dšīpe*, and *zammare*, that is, diviners, enchanters, and singers.

* Note the following abbreviations: *ASKT.* = Paul Haupt, *Akkadische und Sumerische Keilschrifttexte* (Leipzig, 1881);—*AV.* = Authorized Version;—*AW.* = Friedrich Delitzsch, *Assyr. Wörterbuch* (Leipzig, 1886 ff.);—*HW.* = Friedrich Delitzsch, *Assyr. Handwörterbuch* (Leipzig, 1896);—*KAT.*² = Eberhard Schrader, *Die Keilinschriften und das Alte Testament*, second edition (Giessen, 1883);—*KB.* = E. Schrader, *Keilinschriftliche Bibliothek*, vols. i.-v. (Berlin, 1889-96);—*R.* = Sir Henry Rawlinson, *The Cuneiform Inscriptions of Western Asia* (London, 1861-91);—*RV.* = Revised Version;—*SBOT.* = Paul Haupt, *The Sacred Books of the Old Testament*, critical edition of the Hebrew Text, printed in colors, with Notes (Baltimore, 1893 ff.) and new English Translation, with Explanatory Notes and Pictorial Illustrations (New York, 1898 ff.) commonly known as *The Polychrome Bible*;—*ZA.* = *Zeitschrift für Assyriologie* (Munich, 1886 ff.);—*ZAT.* = *Zeitschrift für die Alttestamentliche Wissenschaft* (Giessen, 1881 ff.).

The specialty of the *barûti* was haruspicy, prognostication by inspection of the entrails of victims slain in sacrifice, above all hepatoscopy, divination by inspecting the liver of animals offered on the altar of the gods. This Babylonian practice is alluded to in the twenty-first chapter of the Book of the Prophet Ezekiel, containing the wild ode to the avenging sword of the Chaldeans: "A sword, a sword! Sharpened and polished! Sharpened to slay! Polished to flash forth" lightning!" etc.¹⁰ We read there in v. 29: "The King of Babylon stands at the fork of the road" to practice divination: he shakes the arrows, consults the teraphim,¹¹ inspects the liver." In the sixth part of the *Cuneiform Texts from Babylonian Tablets etc. in the British Museum* (London, 1898) we have a photographic reproduction of an ancient Babylonian terra-cotta model of the liver of a sheep,¹² divided into some fifty squares for the purpose of divination.

Occasionally the Babylonian *barûti* resorted to other methods of divination, especially hydromancy, including cyclicomancy and lecanomancy,¹³ divination by means of cups or bowls: oil¹⁴ was poured in a cup¹⁵ filled with water or *vice versa*,¹⁶ when the oil sank, reached the bottom of the cup, re-ascended, it had a special meaning; also when it remained compact, or divided itself, touched the cup on the right or left, in front or behind etc. Cf. in the story of Joseph, Gen. 44⁸: "Why have ye stolen the silver cup?" Lo, it is the one out of which my master drinks, and with which he divines."¹⁷ It is possible that the Babylonian *barûti* were authorized to interpret all omens including auguries, portents, etc.¹⁸

While the specialty of the *barûti* was haruspicy, above all hepatoscopy, the *dûipe*¹⁹ recited incantations and performed rites of atonement, and the *sammare*²⁰ sang religious hymns. The ritual tablets for the singers will be published in the second half of the second part of Professor Zimmern's work, which will be issued in the course of this year. These ritual texts will give us a much more accurate conception of Babylonian religion than do the cuneiform hymns and incantations which have been published during the past twenty-five years. A number of these ritual tablets are incidentally referred to in Delitzsch's Assyrian dictionary; but to the majority of Assyriologists the texts, except some fragments published in the second volume of Rawlinson's *corpus inscriptionum*, have

been inaccessible. In his interesting introduction to these ritual texts Professor Zimmern adopts my theory that there may be a historical connection between the Babylonian cult and the Levitic ceremonial as described in the Priestly Code.

The Babylonian *barûti* formed a special guild. No one was admitted who was not of priestly descent, of legitimate birth," clean-limbed, without any defects of the eyes," teeth," or fingers." A member of the guild whose stature and form was not perfect," or who was suffering from a contagious skin disease," was unfit for the priestly functions; he was still counted as one of the brethren of the craft, but was not allowed to officiate as *barû*." The institution of the *barûti* was an old one; they are mentioned more than 2,000 years B. C. under the reign of King Hammurabi, supposed to be identical with Amraphel," King of Shinar, in the fourteenth chapter of the Book of Genesis. Just as the Etruscan haruspices were supposed to have received their knowledge from Tages, so the art of the Babylonian *barûti* was looked upon as a special revelation of Ea," and the origin of their priesthood was traced to the ancient mythical king of Sippar, Enmeduranki, who is evidently identical with the seventh primeval king of Berossus, Evedoranchus of Pantibibla," and also with the Biblical Enoch," seventh in descent from Adam, in the line of Seth."

Barû, or more accurately *bârû* (for *bâri'u*) is the participle of *barû* 'to look, inspect,' originally 'to discern.'" Professor Zimmern thinks" that this Babylonian term may be concealed in the obscure השמים הברוי Is. 47" (*K'thîb* הברוי), AV. 'the astrologers' (margin, 'viewers of the heavens; RV. margin, 'dividers of the heavens'), LXX. οἱ ἀστρολόγοι τοῦ οὐρανοῦ, Vulg. *augures cali*." This passage is rather doubtful, but it seems to me certain that we have the name of the Babylonian diviners in Is. 44" and in Jer. 50" where the Received Text has כבדים 'liars' instead of כבדים 'diviners.'" For the Hebrew מפרס הולל אתות בדים וקסמים in Is. 44" the Vulg. reads *irrita faciens signa divinatorum et ariolos in furorem vertens*," in the same way the Vulgate has for חרב אל הכבדים ונואלו, in Jer. 50", *Gladius ad divinos ejus*" *qui stulti erunt*. A *Shaf'el* form of the root כר is found in Jud. 7" ויהי כשמע גרעון את מספר 7" החלום ואת שכרו וישתחו

of the dream (and its interpretation) he bowed in adoration," where **ואת שנתו** probably represents a later gloss.

Before the Babylonian *barš* rendered a decision concerning the advisability of an act to be undertaken by the enquirer, he seated himself on the *kusst da'anāti*, the seat of judgment.⁴⁸ His principal function is *šakānu ša ādāni*, to determine the proper time for an undertaking, and Zimmern⁴⁹ thinks it not impossible that the Biblical name for the Tabernacle of the Congregation (so *AV.*), or Tent of Meeting (so *RV.*), or Tent of Revelation,⁵⁰ Heb. **אהל מועד**, may originally have denoted the tent where the proper time for an undertaking was determined; both **מועד** and Assyr. *ādānu* go back to the same root.⁵¹ The technical term for a favorable answer is *annu*, which corresponds to Heb. **ענה** 'to answer, to respond, to give a favorable reply.'⁵² Zimmern's view that this *annu* is connected with the Assyrian demonstrative pronoun *annū* 'this' (*cf.* Heb. **הנה**) seems to me untenable.

The indication of the divine will from which an oracle is derived is termed *tertu*,⁵³ and I showed several years ago⁵⁴ that this word was identical with Ethiopic *temhert* 'instruction' as well as with Heb. **תורה**, while Aram. **אריתא** and Ethiopic *ḥst* corresponded to the Assyrian byform of *tertu*, viz. *ḫrtu*.

Both *ḫrtu* and *tertu* go back to the same stem **מרר = אאר**.⁵⁵ Professor Zimmern adopts my view.⁵⁶ He also raises the question whether the Heb. **אורים ותמים** in **אורים** may not be connected with this Assyr. *ḫrtu=tertu*. I believe, however, with Wellhausen and Schwally,⁵⁷ that **אורים** must be combined with **ארר** 'to curse,' while **תמים** means 'blamelessness,' 'acquittal': **אורים** represents the unfavorable, condemnatory answer, Assyr. *ullu*, and **תמים** the favorable, acquitting answer, Assyr. *annu*.⁵⁸ In the Greek Bible we read in 1 Sam. 14⁵⁹, after Jonathan's violation of Saul's taboo: "Saul said: O Yahweh, God of Israel, why hast Thou not responded to Thy servant this day? If the guilt be in me or in my son, Jonathan, O Yahweh, God of Israel, give Urim; but if thus Thou say: It is in my people Israel, give Thummim."⁶⁰ Here *Thummim* corresponds to Assyr. *annu*, the favorable answer of the deity, and *Urim* to the unfavorable answer, Assyr. *ullu*,⁶¹ which may be connected with the Heb. **אלה**, 'curse': Assyr. *ullulu* means 'bound,'⁶² just as Assyr. *ardru* means not only

'to curse' but also 'to bind';⁵⁸ or as Heb. **חֶבֶר** denotes both 'association' and 'enchantment.'

According to the Priestly Code (Exod. 28³⁰ Lev. 8³) the Urim and Thummim were kept in the **חֶשֶׁן מִשְׁפָּט**,⁵⁹ 'the breastplate of judgment,' that is, the sacred pouch or bag⁶⁰ worn on the breast of the high-priest. The 'sacred pouch of the mystery of heaven and earth' (Assyr. *takálta*⁶¹ *ša pirišti*⁶² *šame u erçili*⁶³) plays an important part in the cuneiform ritual texts; it is repeatedly mentioned in connection with 'the tablet of the great gods.'⁶⁴

Following Delitzsch⁶⁵ and Jensen, Professor Zimmern believes that the Hebrew term **בְּרִית** 'covenant' is identical with the Babylonian *birtu*, which is derived from the same stem as *barû* 'diviner'; **בְּרִית** seems to be a Babylonian loan-word, just as **תּוֹרָה**,⁶⁶ and the original meaning of **בְּרִית** may have been 'oracle.' When Yahweh made a covenant with Abraham, promising to his descendants the whole land of Palestine from the Stream of Muçr⁶⁷ to the Euphrates, he told him to take a heifer,⁶⁸ a she-goat, and a ram, each of them three years old, also a turtle dove and a young pigeon. These were to be divided in two, except the birds,⁶⁹ and the half of each placed against the other.⁷⁰ A similar ceremony is mentioned in the so-called Cuthean Legend of Creation:⁷¹ before setting out on his campaign the king enquires of the gods; fourteen male lambs are placed in two rows opposite each other,⁷² evidently for the purpose of inspecting the intestines of the victims, in order to obtain oracles⁷³ concerning the expedition.

In Lev. 24⁵ we read that twelve cakes are to be baked of fine flour and set before Yahweh, in two piles, upon the table of pure gold.⁷⁴ In the Old Testament it is nowhere stated⁷⁵ that this 'showbread' was unleavened,⁷⁶ but we know that according to the later custom these cakes were made without leaven.⁷⁷ In the Babylonian ritual one,⁷⁸ or three, or six dozens⁷⁹ of showbreads were laid before the deity, and it is expressly stated that these cakes are to be unleavened, Assyr. *mutqu*,⁸⁰ in fact, *mutqu* is given in the cuneiform vocabularies⁸¹ as the equivalent of *akal pâni* 'showbread' Heb. **לֶחֶם פָּנִים**.⁸²

According to Deut. 18³ the offerer had to give⁸³ the sacrificer the shoulder,⁸⁴ the jowls, and the rennet⁸⁵ stomach, *i. e.*

the fourth or digestive stomach of a ruminant, the abomasum, not the omasum⁹⁸ or third division of the stomach. The rennet stomach was a favorite dish at Athens.⁹⁹ Stomach and head are still the butcher's fee in Arabia.¹⁰⁰ The shoulder¹⁰¹ probably refers to the right shoulder¹⁰² (Assyr. *imittu*). This Deuteronomic regulation is at variance with the Priestly Code¹⁰³ which prescribes the brisket and the right thigh¹⁰⁴ as the priest's due at a sacrificial meal.

According to the famous stone tablet¹⁰⁵ of the Babylonian King Nabû-pal-iddin (the contemporary of King Assur-nâcîr-pal of Assyria, B.C. 884-860) the priests of the temple of the Sun-god at Sippar were entitled to the loins,¹⁰⁶ the hide,¹⁰⁷ the rump,¹⁰⁸ the tendons,¹⁰⁹ half¹¹⁰ of the abdominal viscera¹¹¹ as well as of the thoracic viscera,¹¹² two of the legs,¹¹³ and a pot of broth.¹¹⁴ In the cuneiform ritual texts published by Professor Zimmern the *imittu* or 'right hand' (מִיְמִינָה) is often mentioned.¹¹⁵ This can hardly mean the right thigh, as Zimmern translates, but must denote the right shoulder.¹¹⁶ In connection with the *imittu* we often find *xinçd*, *šume*, occasionally with the addition of *silqu*.¹¹⁷ These terms have not been explained by Professor Zimmern, nor are they given in Delitzsch's dictionary; but it seems to me that *xinçd* (dual)¹¹⁸ corresponds to Heb. חֲלָצִים 'loins,' in Biblical Aramaic חֲרָצָא, and in Syriac ܫܘܘܐ, while *šume* and *silqu*¹¹⁹ mean 'roasted meat' and 'boiled meat' respectively, in Arabic لحم مشوي and لحم مسلوق (Heb. בֶּשַׂר מְבֻשָּׁל and בֶּשַׂר מְשֻׁל). Assyr. *šumû*¹²⁰ appears in Syriac as ܫܘܡܘܐ 'burnt-offering' or 'sweet smoke.' In Ethiopic we have *šaw'a*¹²¹ 'to sacrifice,' and the word ܫܘܐ 'sheep,'¹²² and even ܫܘܐ 'present,'¹²³ may go back to the same root. *Silqu* seems to be connected with the stem ܫܠܩ which means not only 'to cut up,'¹²⁴ but also 'to boil,'¹²⁵ just as ܫܠܩ means (in Hebrew) 'to slaughter,' and (in Arabic) 'to cook.'

It is stated repeatedly in the cuneiform ritual texts that the sacrificial animal must be without blemish (Assyr. *šalmu*, Arab. سالم).¹²⁶ In another passage we are told that the offering of a great man (Assyr. *rubû*) is different from the offering of a humble man (*muššînu*)¹²⁷ just as we read in the Book of Leviticus: "If the means of the offerer do not suffice for a

lamb, he may bring two turtle doves or two young pigeons ; and if this be too much for him, one tenth ephah of flour."¹¹⁴

Before the appearance of the second half of Professor Zimmermann's book, which will contain the conclusion of the ritual texts for the Babylonian enchanters, I must refrain from discussing the functions of the *ššipe*. As stated above, their specialty was incantation and expiation. The latter is called *kuppuru* in Assyrian, which is, of course, identical with the technical term for 'atonement' in the Priestly Code, כִּפָּר. The original meaning of this stem seems to be 'to wipe off,' not 'to cover,' as Albrecht Ritschl supposed in his famous dogmatic work on *The Christian Doctrine of Justification and Atonement*.¹¹⁵ Ritschl's knowledge of Semitic was, according to Lagarde's *Mittheilungen*, somewhat inadequate. The mere fact that the government appointed Ritschl official Examiner in Hebrew proves that he did not know much about it.¹¹⁷

In one of the ritual tablets for the enchanters or atoners it is stated that a lamb is to be sacrificed at the gate of the palace, and the blood of this lamb is to be put on the lintels, on the figures flanking the entrances, and on the doorposts at the right and left.¹¹⁸

It is true a good many of the so-called religious rites practiced by the priests remind us of the familiar story of the old lady who followed a bishop around and was confirmed a number of times because she had found it good for rheumatism.¹¹⁹ Nevertheless I believe that the elaborate priestly ritual as we find it in the Priestly Code is influenced by Babylonian institutions. The comparative study of the ante-Islamic religion of the Arabs undoubtedly throws much light on certain forms of ancient Israelitish worship; but if we want to trace the origin of the later Jewish ceremonial of the Priestly Code, we must look for it in the cuneiform ritual texts of the Assyro-Babylonians.¹²⁰

NOTES.

¹ See *Journal of the American Oriental Society*, vol. xvi. p. ciii.

² I stated that more than thirteen years ago in *Hebraica*, vol. iii. p. 109, note 5; contrast Dillmann-Ryssel's commentary on Exodus and Leviticus (Leipzig, 1897), p. 428. Note Mark 7¹¹: κοῦβᾶν ἔστι δῶρον. The word *gorbān* is not derived from the stem *garābu* 'to approach,' but from *karābu* = כָּרַב 'to bless' (*HW.* 351^b); cf. בִּרְכָה 2 Kgs. 5¹⁵. The קִרְבָּן in קִרְבָּן is due to the influence of the *u*-vowel in *kurbānu*; cf. below, note 4^o. For the transposition in *karābu* = *barāku* compare Ethiopic *mēhra* = *rahima* (*ZDMG.* xxxiv. 759).

³ Lev. 4¹⁹ 6¹¹; contrast מְקוֹם טָמֵא Lev. 14⁴¹. 46.

⁴ 4 R² 8⁴⁸, 14, No. 2, rev. 2.

⁵ For euphemisms in Semitic cf. the *Johns Hopkins Contributions to Assyriology and Comparative Semitic Grammar*, edited by Friedrich Delitzsch and Paul Haupt (*Beiträge zur Assyriologie*), vol. iii. p. 577, ll. 26 ff. and the introduction to Dr. Karl J. Grimm's thesis on *Euphemistic Liturgical Appendixes in the Old Testament* (Baltimore, 1900).

⁶ Cf. *op. cit.*, p. 33, n. 4; p. 59, l. 165; Dillmann-Ryssel, *Exod. und Lev.*, p. 464. Delitzsch in his *Assyr. Handwörterbuch (HW.)* refers for *ābru ellu* 'clean place' to his great *Assyr. Wörterbuch (AW.)*; unfortunately the fourth part of this thesaurus, which will contain the article *ellu*, has as yet not been issued.

⁷ *Beiträge zur Kenntniss der babylonischen Religion* (Leipzig, 1896), being vol. xii. of the *Assyriologische Bibliothek*, edited by Friedrich Delitzsch and Paul Haupt. Cf. L. W. King's review in *The American Journal of Semitic Languages*, vol. xiii. pp. 142 ff.

⁸ That is, 'burning' (שָׂרַף), referring to certain symbolic rites in connection with the incantations. Another series of incantations is called *maglā* (cf. Jer. 29³² יִשְׁמַךְ יְהוָה כְּצַדְקִיהוּ וּכְאֶחָב אֲשֶׁר קָלַם מֶלֶךְ בָּבֶל בְּאֵשׁ); see Knut L. Tallquist, *Die assyrische Beschwörungsserie Maglā* (*Acta Societatis Scientiarum Fennicae*, Tom. xx. No. 6; 1894) p. 23.

⁹ Instead of לְמַעַן הִיָּה־לָּהּ בָּרַק of the Received Text we must read, with Cornill, לְמַעַן הִהָל בָּרַק; the Peshita renders וּתְבַרַק; the Vulgate, *ut splendeat, limatus est*; Cornill's emendation has been adopted by Orelli, Bertholet, and Toy.

¹⁰ See Professor Toy's new English translation of Ezekiel in *SBOT*. (New York, 1899), pp. 34 and 137, and his critical notes on the Hebrew text (Baltimore, 1899), p. 73, ll. 39 ff.

¹¹ The following בְּרֵאשׁ שְׁנֵי הַרְרִים 'at the head of the two roads' in the Received Text is a gloss on the preceding אִם הַרְרִים (Arab. مفرقة *mdfrige*; in Rabbinical Hebrew the part of the lung from which the lobes of the lung (אוֹנֵי רֵאָה) branch off is called אִם 'mother'). Cf. the Latin epithet of Hecate: *Trivia*, Greek τριποδῖτις.

¹¹ For תרפים, probably 'ancestral image,' see H. P. Smith on 1 Sam. 19¹². In the glossary appended to Kautzsch's *Textbibel* (Freiburg i. B. 1899) *Tetraphim* is supposed to denote in that passage an image of Yahweh. The plural seems to be amplificative; cf. the references in Toy's critical notes on Ezekiel, p. 87, l. 4.

כי עמר מלך נבל על אם הדרך לקסם קסם קלקל בחצים
 כִּי עֶמֶר מֶלֶךְ נִבֵּל עַל אֵם הַדֶּרֶךְ לְקַסֵּם קֶסֶם קִלְקַל בַּחֲצִיִּים
 שאל בתרפים ראה נבכר.—Hugo Grotius remarks in his *Annotiones in Vetus Testamentum*, on Ezek. 21²¹ (Heb. ²⁶): *Nec dubitandum puto quin artes ille a Chaldaeis ad Lydos, a Lydis ad Hetruscos venerint*. Diod. Sic. ii, 29 says of the Chaldeans:—ἀντέχονται δ' ἐπὶ πολὺ καὶ μαντικῆς, ποιούμενοι προρρήσεις περὶ τῶν μελλόντων, καὶ τῶν μὲν καθαρμοῖς, τῶν δὲ θυσίαις, τῶν δ' ἄλλαις τισὶν ἔπωδαῖς ἀποτροπᾶς κακῶν καὶ τελειώσεως ἀγαθῶν πειρῶνται πορίζειν. ἐμπειρίαν δ' ἔχουσι καὶ τῆς διὰ τῶν οἰωνῶν μαντικῆς, ἐνσπνίων τε καὶ τεράτων ἐξηγήσεις ἀποφαίνονται. οὐκ ἀσέβως δὲ ποιῶνται καὶ τὰ περὶ τῆν ἱεροσκοπίαν ἀκριβῶς ἐπιτυγχάνειν νομίζοντες. Diodorus speaks only of ἱεροσκοπία in general, and does not refer especially to ἱπατροσκοπία, just as the Vulgate has *exta consulit* for the Hebrew ראה נבכר, while the LXX. renders ἱπατροσκοπήσασθαι.

¹⁴ Not a human liver, as stated in Dr. Budge's prefatory note prefixed to the volume; cf. Dr. A. Boissier's interesting *Note sur un monument babylonien se rapportant à l'Extispicine* (Geneva, 1899), p. 3.

¹⁵ ἰδρομαντεία, κυλικομαντεία, λεκανομαντεία (or λεκανοσκοπία). Franz Delitzsch in his commentary on Genesis, fourth edition, p. 479, writes λεκανομαντεία, and this mistake is reproduced in his *Neuer Commentar über die Genesis* (Leipzig, 1887), p. 483, as well as in Strack's commentary (München, 1894), p. 136. For *hydromantia*, cf. Pliny xxxvii, 192: *Anancitide in hydromantia dicunt evocari imagines deorum, synochitide teneri umbras inferorum evocatas, etc.* Strabo, § 762 says: παρὰ τοῖς Πέρσαις οἱ μάγοι καὶ νεκρομάντεις καὶ ἐτι οἱ λεγόμενοι λεκανομάντεις καὶ ἰδρομάντεις, παρὰ δὲ τοῖς Ἀσσυρίοις οἱ Χαλδαῖοι, παρὰ δὲ τοῖς Ῥωμαίοις οἱ Τυρρηνικοὶ οἰωνοσκόποι. τοιοῦτος δὲ τις ἦν καὶ ὁ Μωσῆς καὶ οἱ διαδεξάμενοι ἐκείνον, τὰς μὲν ἀρχὰς λαβόντες οὐ φαύλας ἐκτραπόμενοι δ' ἐπὶ τὸ χεῖρον.

¹⁶ Assyr. *šamnu*.

¹⁷ Assyr. *kdsu*, Aram. כֶּס, Heb. כּוֹס.

¹⁸ Assyr. *me ana šamni innadd*.

¹⁹ למָה גַּנְתֶּם אֶת גִּבְעֵי הַכֶּסֶף; so we must supply, with Kautzsch's *Textbibel* (Freiburg i. B., 1899) following LXX., *ἵνα τί ἐκλήψατέ μου τὸ κόνδυ τὸ ἄργυρουῦν*. The words might be omitted if they were spoken after the cup had been found in Benjamin's bag; but in their present connection they are indispensable; contrast Ball *ad loc*.

²⁰ Heb. הַלּוֹא זֶה אִשֶּׁר יִשְׁתָּה אֲרָנִי כּוּ וְהוּא נַחֵשׁ יִנְחֵשׁ כּוּ.

²¹ The Assyrian name for astrologer is *kald*, and the interpreter of dreams is called *šd'ilu*. According to Professor Jastrow at the Oriental Congress held at Rome in Oct., 1899, הַשְּׂאֵלְתֵיהוּ in 1 Sam. 1²⁸, is a denominative verb derived from this noun *šd'ilu*; הַשְּׂאֵלְתֵיהוּ לִיהוּ means, accord-

ing to Professor Jastrow, 'I have dedicated him as a priest to Yahweh,' See *Bulletins of the Congress*, No. 9, p. 15, and the present number of this JOURNAL, p. 82 sq.

²¹ The stem of *ššipū* is **שִׁפּוּ** (so Prætorius in *Literaturblatt für orientalische Philologie*, 1884, p. 197), cf. *šiptu* (constr. *šipat*) 'incantation'; initial **י** appears in Assyrian as **א**; see my *Sumerische Familiengesetze* (Leipzig, 1879), p. 48, n. 3; Delitzsch, *Assyr. Grammar*, §41; *Assyr. Handwörterbuch*, p. 247. Heb. **אֲשָׁפִים** (Dan. 1²⁰ 2^c) and Aramaic **אֲשָׁפִין** (Syr. *aššāšā* or *aššāšā*) are Babylonian loan-words.

²² Heb. **מְשֻׁרָרִים**, fem. **מְשֻׁרָרוֹת**.

²⁴ Assyr. *ša serušu ellu*, not 'noble' as Zimmern (*op. cit.*, p. 87, n. 6; p. 119, l. 30) translates. Cf. Lev. 21¹⁴ and Canon Driver's new English translation of Leviticus in *SBOT.*, p. 91.

²⁵ Assyr. *zaqtu end*, literally, 'starräugig,' that is, 'staaräugig, affected with cataract;' cf. English 'to stare, star-blind,' etc. (Heb. **קָמוּ עֵינָיו** 1 Kgs. 14⁴; **וְעֵינָיו קָמָה** 1 Sam. 4¹⁵; see also Professor Macdonald's note in vol. xiv. of this JOURNAL, 1895, p. 57). The Vulgate renders the Heb. **תְּבַלְלָ בְעֵינָיו**, Lev. 21²⁰: *albuginem habens in oculo*; the Peshita has

ܫܡܘܢܐ ܫܚܘܚܐܢܐ; cf. Tob. 2¹⁰. LXX. renders in Lev. 21²⁰ *πῖλλος τοὺς ὀφθαλμοῖς*, which means, according to Hesychrius, *μαδαρὸς καὶ λελεπισμένος τοὺς ὀφθαλμοῖς*. *Albugo* denotes not only 'white spot' but also 'white scales'; Pliny speaks of *albugines capitis*. In Arabic, 'cataract' is called **بياضة في العين** 'whiteness in the eye.' For **תְּבַלְלָ** cf. Wetzstein's remark in Delitzsch's commentary on Isaiah, 4th ed., p. 336, n. 2. The rendering 'blear-eyed' (see vol. xvii of this JOURNAL, p. 160 below) is very uncertain. Zimmern translates *zaqtu end*: 'cross-eyed,' but this is undoubtedly wrong.

²⁶ Assyr. *xepā šinnā*; cf. Zimmern, *op. cit.*, p. 97, n. 5; p. 119, l. 31.

²⁷ Assyr. *ša ubdūšu nagpat*; Zimmern, *op. cit.*, p. 97, l. 5; p. 119, l. 31.

²⁸ Assyr. *ša ina qūmti u ina mīndtišū lā šuklulu* (Zimmern, *op. cit.*, p. 119, l. 28). We must, of course, read, with Jensen, *qūmtu* (Heb. **קֹמָה** 1 Sam.

16¹, Arab. **قامة** *qāme* or **قومة** *qawme*, Syr. **ܩܘܡܬܐ**) instead of *gattu* (Delitzsch, *Handwörterbuch*, p. 207^b); *qūmtu* corresponds to **קֹמָה**, while *mīndti* is the equivalent of Heb. **מִינִי**. *Mīndti* is the plural of Heb. **מִין**

'species' (cf. **תְּמוּנָה**); it has no connection with *mīnu* (= *minyū*) 'number,' Aram. **מִנִּין**; cf. *Journal of the American Oriental Society*, vol. xliii. p. ccxliii. n. 14; *Johns Hopkins University Circulars*, Feb. 1889, vol. viii. No. 69, p. 17^b; *Beitr. zur Assyriol.* 1, 124; contrast Delitzsch, *Prolegomena* (Leipzig, 1886), p. 143; *Handwörterbuch*, p. 417^b.

²⁹ Not 'leprosy,' as Zimmern translates. It might be well to state in this connection that 'leprosy' in the Bible is a generic name for a variety of

skin diseases including *psoriasis*, *scabies*, and *lues venerea*, also *leucoderma* or albinism (Lev. 13¹⁵), etc. There is no evidence that the various features of cutaneous affections described in the thirteenth chapter of Leviticus refer to true leprosy (*Lepra Arabum* or *Elephantiasis Gracorum*); cf. Mr. Clifton H. Levy's abstract of my lecture on "Medical and Hygienic Features of the Bible," in *The Independent*, New York, July 13, 1899, p. 1907^a; and the synopsis of my paper on "The Sanitary Basis of the Mosaic Ritual" in the *Bulletins of the Twelfth Oriental Congress* (Rome, 1899), No. 13, p. 7; also critical notes on Numbers 6¹⁸ in *SBOT*.

²⁰ Cf. Zimmern, *op. cit.*, p. 119 below, note *i* and Lev. 21²², 6¹⁸²⁹; Num. 18¹⁹.

²¹ See Cheyne-Black's *Encyclopædia Biblica*, s. v. "Amraphel."

²² Cf. Jastrow, *Religion of Babylonia and Assyria* (Boston, 1898), p. 62.

²³ *Ἐνεδώραχος ἐκ Παντιβίβλων*; cf. Delitzsch, *Wo lag das Paradies* (Leipzig, 1881), p. 149. Sumerian *En-me-dur-an-ki* was pronounced *Eveduranki*. For the assimilation of the *n* to the following *m*, see Haupt, *Die akkad. Sprache* (Berlin, 1883), p. 8; and for the change of *m* and *v*, *ibid.*, p. 6; cf. *Zeitschrift für Assyriologie*, vol. ii (1887), pp. 263, 265 ff. and Zimmern, *op. cit.*, p. 116, note *a*; p. 119, l. 23; see also Bloomfield's paper on the correlation of *v* and *m* in Vedic and later Sanskrit in the *Journal of the American Oriental Society*, vol. xiii. p. xcvi.

²⁴ Gen. 5¹⁸⁻²⁴. Cf. Haupt, *Der keilinschriftliche Sintfluthbericht* (Leipzig, 1881), p. 28, n. 28; Alfred Jeremias, *Isdubar-Nimrod* (Leipzig, 1891), p. 37.

²⁵ Cf. Jude 14: *ἔσδομος ἀπὸ Ἀδὰμ Ἐνώχ, καὶ ἐτά σάβε' emna Adām*, Enoch 60^b; *ibid.* 93^b, *dna sábe' taṃaladká baqadámít sanbat*. Cf. R. H. Charles's articles on the Ethiopic Book of Enoch and the Book of the Secrets of Enoch, in Hastings's *Dictionary of the Bible*, and G. Beer's new translation of the book in Kautzsch's *Apokryphen und Pseudepigraphen des Alten Testaments* (Freiburg i. B., 1899).

²⁶ Cf. Heb. בֵּין 'between' and בִּינָה, תְּבוּנָה 'discrimination, discernment, insight,' Assy. *ina berišunu* means 'between them, among them, in the midst of them;' see *Beiträge zur Assyriologie*, vol. i. p. 160, n.

²⁷ The Assyrian stem בָּרָא or בָּרִי 'to discern,' must be connected with the Hebrew stem בָּרַר, e. g. Ezek. 20²⁸ וּבְרוּתִי מִכֶּם הַמְרָדִים 'I will separate, sever,' but LXX. ἐλέγξω, Vulg. *eligam*, Pesh. סִבַּח (cf. the passive participle בְּרוּרִים 'selected,' 1 Chr. 7¹⁰²⁹ 16⁴¹; fem. בְּרוּרָה 'select, choice,' Neh. 5¹⁹). It is therefore not necessary to read in 1 Sam. 17⁶, with Weir-Driver; Kittel-Kautzsch, Budde, Löhr, H. P. Smith (cf. Zimmern, *op. cit.*, p. 90, n. 6). בָּחַר (so Targ.) instead of the received בָּרַךְ (so Thenius, Wellhausen, Siegfried-Stade, Grätz), following LXX. ἐκλέξασθε, Vulg. *eligite*, Pesh. *ḥē*, and the parallel passages 1 Kgs. 18²⁶ Josh. 24¹⁵ 2 Sam. 24¹². For the infinitive לְבָרַךְ in Eccl. 3¹⁸ (Ges.-Kautzsch, § 67, p) LXX. has

ὅτι διακρυσθεῖ αὐτοῖς (ὁ θεός), Vulgate *ut probaret eos (Deus)*, Pesh. **פְּסַח אֱלֹהִים** (cf. Euringer *ad loc.*). In Ethiopic **ברר** means 'to penetrate.'

It is not impossible that **בחר** is a secondary development of the root **בר**, just as **יִרְחֹק** in Deut. 32¹¹ and **מִרְחַפֶּת** in Gen. 1³ must be con-

nected with Arabic **رَفَرَفَ**, **رَفَّ**, **رَفَّافًا**, *raffa, rafrafa* (= **بَسَطَ جَنَاحَيْهِ**) 'to expand and flap the wings;' see my remarks in *Hebraica*, I, 178, n. 4; *Beitr. z. Assyr.* I, 166; III, 580, I, 35. In the same way **בָּחַן** (cf. Arabic **مَحَنَ** =

بَوَّرَ) may be a secondary development of **בָּן**, **בִּין**. Cf. also Arab. **بَوَّرَ** 'to test, to examine' (**بَارَ فُلَانًا إِذَا اخْتَبَرَهُ**) and the infinitive **لَبَّوْرٌ**

'to test, prove' in Eccl. 9¹, Targ. **לְבַלְלוּשׁ**, Vulg. *ut curiose intelligerem*; it is by no means necessary to read (with LXX. *καὶ καρδία μου σβησαν ἰδὼν τοῦτο* and Pesh. **לִמְנָה**) **מַחְסַד מִן נֶדַע** (cf. Euringer *ad loc.*).

Another secondary stem derived from the same root **בר** is the *Piel* **בִּיַּר**

'to make plain,' in Deut. 1⁵ **הוֹאִיל מֹשֶׁה בִּיַּר אֶת הַתּוֹרָה הַזֹּאת** (*AV.* 'began to declare this law.' *i. e.* 'to make clear, expound'); 27⁸ (**וּכְתַבְתָּ עַל הָאֲבָנִים אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת בִּיַּר הַיִּטֵּב**):

Hab. 2² **כָּתַב חֲזוֹן וּבִיַּר עַל הַלְּחוֹת לְמַעַן יִרְחַן קוֹרֵא בּוֹ** 'write, the vision plainly on tablets so that it may be read fluently'). Barth's combination of Heb. **בִּיַּר** with Arab. **عَبَّرَ** is, of course, impossible.

عَبَّرَ means originally, like Heb. **הֶעֱבִיר**, 'to transfer,' then 'to translate, interpret, explain' (cf. German *übertragen, übersetzen*). The use of the preposition **عَنْ** in connection with **عَبَّرَ** makes this perfectly plain

عَبَّرَ عَنْهُ غَيْرُهُ إِذَا أَعْرَبَ عَنْهُ عَبَّرَ عَمَّا فِي نَفْسِهِ إِذَا أَعْرَبَ أَي (بِئْسَ

أَعْرَبَ الشَّيْءَ إِذَا أَبَانَ) 'to make plain' **أَعْرَبَ** (בִּיַּר). The synonym **أَعْرَبَ** (בִּיַּר)

may be a transposition of **أَعْبَرُ**, influenced by **أَعْرَبُ** 'to speak plain Arabic' (**أَعْرَبَ كَلَامَهُ أَفْصَحَ وَلَمْ يَلْحَنَ فِيهِ**); cf. the German phrase *mit Jemand Deutsch reden* or 'to talk plain English' etc.

²¹ *Op. cit.*, p. 85, n. 8.

²² For the Heb. **וַיּוֹשִׁיעֵךְ הַבְּרִי שָׁמַיִם הַחֲזִיזִים בְּכּוֹכְבֵי** the Peshita reads **לְעַמְּדֵיכָם מִחַיָּתָא שְׁמַיָּתָא עֲמַדְתָּא מַעֲרֻבְתָּא** 'Let the Chaldeans who gaze at the heaven and the stars save thee,' Targ. **דְּהוּוּ מִסַּכְנֵי** (**סַכְיָי**) 'who observe חוֹן בְּכּוֹכְבֵי

zodiac and gaze at the stars.' Hitzig, in his commentary on Isaiah (Heidelberg, 1833), suggested **חברי שמים** *die Himmelskundigen*, who have a knowledge of the heavens (in Kautzsch's *Textbibel: die des Himmels kundig sind*) from **חבר** = Arab. **خبير** (*cf.* Arab. **بالفلك** 'astronomer'). In his commentary on Daniel (Leipzig, 1850), p. 29 below, Hitzig proposed to read **הַבְּרוּ**, perf. *Hif.* of **ברר**, *cf.* **לְבָרַם** Eccl. 3¹⁸ and above, note 36; see also Hitzig's *Psalmen*, vol. ii. (Leipzig, 1865), p. 415 (*ad* Ps. 139³). The omission of the relative pronoun before **הַבְּרוּ** would, however, be rather harsh, and it would be better to read **הַבְּרוּ** as perfect *Qal* of **ברר** or **ברה**, with the prefixed article as relative pronoun as in Josh. 10²⁴ (E²) **ואנשי המלחמה ההלכו אתו**; *cf.* Ges.-Kautzsch, § 138, p; König. *Syntax*, § 52; Reckendorf, *Die syntaktischen Verhältnisse des Arabischen* (Leyden, 1898), § 192; Wright-de Goeje³ vol. i. p. 269, D (**شاکر على البعة**), 'grateful for what he has,' lit. 'for the with him,' instead of **شاکر على الذي معه**). This is preferable to transposing **מֵאֲשֶׁר** and reading **יעמדו-נא וישיען מֵאֲשֶׁר הַבְּרוּ שָׁמַיִם הַחַיִּים בְּכוֹכְבֵי מְדֵלַת הָאָרֶץ מֵאֲשֶׁר** (*cf.* Jer. 40⁷: **מועדים לחרשים יבאו עליך**: **לא הגלו בגלה**). For the use of the Hebrew article as a relative see also D. B. Macdonald's note in *The American Journal of Semitic Languages*, vol. xiii. p. 213.

It is, of course, impossible to take (with Gesenius, *Lehrgebäude*, § 126³) **הַבְּרוּ** as a construct state in *א*; nor is there a plural in *א* in Assyrian (against my *Sumer. Familiengesetze*, p. 23, n. 5 and Delitzsch's *Assyr. Grammar*, § 67, 5); Assyr. *parçu relätlu* must be explained as a compound like **שירי המעלה** for **שיר המעלות** (*Hebraica*, ii. 98, n. 2; xi. 19. 27) or **בית אבות** (Ges.-Kautzsch, § 124, n). The pointing **הַבְּרוּ** is not so radical an emendation as the substitution of **גָּזְרִי** (*cf.* Aram. **גָּזְרִין** Dan. 2²¹ 4⁴ 5^{7.11} and the Heb. verb **גָּזַר** 'to cut up, divide,' 1 Kgs. 3²⁵ 26; Ps. 136¹³) or **הַכְנִי** (*cf.* **תוכן רחות** Prov. 16²; **תוכן לבות** Prov. 21² 24¹³, parallel to **נִצֵּר נפֶשׁךָ**, Vulg. *inspector cordis* = *servator anima*, Targ. **באקי**, Pesh. **عی**), although **תוכן** is used in modern Hebrew for 'astronomer.' **הַבְּרוּ שָׁמַיִם** evidently refers to the 'astronomers' Arabic **بالفلك** **خبير** or **الفلك والنجوم** and **הַחַיִּים** and **عارف بعلم الفلك** to the 'astrologers' (Arab. **منجم**, Syr. **حصفا**). For the Babylonian calculations of the new moon, etc., *cf.* *Die babylonische*

Mondrechnung by F. X. Kugler, S. J. (Freiberg i. B., 1900). A combination of הברו with Arab. قطع قطعاً 'to cut into large pieces' (كبارا) is impossible (against Gesenius, *Jesaja*, vol. ii. p. 554; Delitzsch, *Jesaja*⁴, p. 475); nor can הבר' or חבר' be combined with Arab. خبر 'to know.' It will therefore be best to read הברו שמים 'who observe the heaven.'

³⁹ For the frequent confusion of ך and ך see notes on the English translation of Joshua in *SBOT*. (New York, 1899), p. 63, l. 27. In the same way we should, perhaps, read ברין instead of the Targumic ברין ברין. The corruption may have been intentional, to assimilate the word to בדאח 'liar.'

⁴⁰ The Targ. renders כבטל אותות בירין, Pesh. ܡܨܒܝܐ ܐܘܬܘܬܐ ܕܒܝܪܝܢ, *i. e.*, 'enchanters, necromancers'; *cf.* Roediger's *Chrestom. Syr.*³ s. v. ܐܘܬܘܬܐ; Lagarde, *Nominalbildung*, p. 111, l. 17 (*Register und Nachträge*, p. 65); Schwally in Stade's *ZAT.* xi. 179. The cuneiform prototype of the Babylonian word *saxxûmâc* has as yet not been discovered, but ܐܘܬܘܬܐ (*cf.* Targ. דכירתא, דכורותא; זכורותא, זכורו, 'necromancy'; see Dalman's *Wörterbuch*) is evidently derived from Assyr. *nšš ili zakârû* 'to pronounce the name of a god, to swear'; *cf.* Zimmern, *op. cit.*, p. 55 (*Šurpu*, iii. 14). Delitzsch's Assyrian dictionary gives this verb under סקר; *isqur*, however, is nothing but phonetic spelling for *iskur*: the *s* is due to partial assimilation of the *z* to the following *k*, and the *q* instead of *k* to the following *u*-vowel; *cf.* my *ASKT.* 50, 19. 22. 25. 28, see also *Beitr. z. Assyri.*, i. 76, n. 2 and above, note 2. For *nššû* (= Heb. נֶשֶׁם, Syr. ܢܫܐ and ܢܫܐ) see my remarks in the critical notes on Ezekiel, p. 82, l. 24, and for the partial assimilation *ibid.*, p. 67, l. 13; Isaiah, p. 152, l. 39. *Cf.* below, notes 60 and 120. Delitzsch's Assyrian dictionary gives *nššû* (*i. e.* the form *qitl* of נֶשֶׁם) on p. 482^b.

⁴¹ The Peshita reads ܫܘܒܐ ܠܐܘܪܫܠܡ (Targ. על קסמהא) (על קסמהא). In the LXX. we must insert, with Theodotion, at the beginning of v. ²⁶: *μάχειραν ἐπὶ τὰ μαντεία* (or *τοὺς μάντειες*) *αὐτῆς, καὶ ἐξαρθήσεται* (or *ἐξαρθήσονται*). This clause was omitted in LXX. owing to the similarity of *τοὺς μάντειες* and *τοὺς μαχητάς*. It was probably added in the margin and crept in afterwards, in its corrupt form *μάχειραν ἐπὶ τοὺς μαχητάς αὐτῶν*, into the text at the beginning of v. ²⁷. This doublet in v. ²⁷ is not "an accidental repetition from the similar words of v. ²⁶" (so Streane, *The Double Text of Jeremiah*, Cambridge, 1896, p. 292) but the misplaced corrupt remnant of the original clause at the beginning of v. ²⁴. For ברין ברין (read כרין ברין) = *μαντεία* *cf.* Is. 16⁶ where

LXX. has $\text{o}\tilde{\upsilon}\chi\ \text{o}\tilde{\upsilon}\tau\omega\varsigma\ \delta\ \mu\alpha\nu\tau\epsilon\iota\alpha\ \sigma\upsilon\upsilon$ for the Heb. לֹא-כֵן בְּדִיּוֹ, while Pesh. reads $\text{וְהָיָה\ חֶסֶד\ מִן\ חֶסֶד\ מִן\ חֶסֶד}$. Aquila has in Jer. 50²⁴. $\text{\pi\rho\acute{o}\varsigma\ \tau\omicron\upsilon\varsigma\ \epsilon\kappa\lambda\epsilon\kappa\tau\omicron\iota\varsigma}$, which is an additional confirmation of the reading בְּרִים with ך .

⁴² Barth's combination of this שָׁכַר with פִּשְׁרָה (Targ. has וְיִתְּ פִּשְׁרֵיהּ, Pesh. $\text{וְיִתְּ\ סַפְרֵיהּ}$ for the Hebrew וְיִתְּ שִׁכְרוֹ) is impossible; *šabrā* 'visionary, dreamer,' and *pašāru* 'to interpret' (Haupt, *ASKT.* p. 205, No. 27; *Nimr. Ep.* 50, 210; 6, 44; *ZA.* iv. 26, l. 38) occur in Assyrian side by side; cf. *HW.* 639^b, 549^b, 183^a. In l. 196 of the cuneiform account of the Deluge (Haupt, *Nimrod Ep.*, p. 142) we read *Atra-xastis šundta ušabrišū-ma pirišti ildni išmi* 'I caused Atra-xastis to see dreams, so he heard the decision of the gods'; see Haupt in Schrader's *KAT.*⁹ 78, 28; Guyard, *Notes de lexicographie assyrienne* (Paris, 1883), p. 77; Zimmern in Gunkel's *Schöpfung und Chaos* (Göttingen, 1895), p. 428. *Bire abra-ma* means 'I saw visions,' (Aram. חִזֵּה הַיִּת חִזִּין, Heb. וְאֵרָאָה חִזִּינוֹת or וְאֵרָאָה חִזִּין, or חִזִּין נִרְאָה אֵלַי) and *tabrit māši* corresponds to דִּי חִזֵּה חִזִּין דָּן. 2¹⁹ or חִזִּין דָּן. 7² (cf. vv. 7¹, 12¹); Heb. חִלּוֹם לֵילִיָּא Job. 33¹⁵. For *šuttu*, pl. *šundti* 'dream,' cf. Arab. مَنَام 'dream,' see also critical notes on Daniel, p. 15, l. 52. In Assyrian, *šuttu* 'dream' is differentiated from *šittu* (שָׁנָה) 'sleep,' see *HW.* 246^b. For the name *Atra-xastis* or *Xastis-atra* = $\text{\Xi}\iota\sigma\upsilon\nu\delta\omicron\pi\omicron\varsigma$, see my remarks in the *Journal of the American Oriental Society*, vol. xvi. p. cxi. and the *Bulletins of the Twelfth International Oriental Congress* (Rome, 1899), No. 18, p. 11. The relation of פִּשְׁרָה Eccl. 8¹ and פִּתְרוֹן (Gen. 40^{5, 8, 12, 18, 41}¹¹) to Assyrian *pašāru* is discussed in *Beitr. z. Assyrl.* vol. i. p. 181, n. 2; see also below, note 116, as well as critical notes on Ezekiel, p. 86, l. 14; and for מְשַׁח *colossus* in Ezek. 28¹⁴ cf. מְשַׁחָה Lev. 7^{3b} and מְשַׁחָה Num. 18⁸.

Assyr. *šabrā* can hardly be explained as a combination of the relative pronoun *ša* and *barā* (so Jensen, *ZA.* vii. 174, n. 1; Zimmern, *op. cit.*, p. 86, n. 3), cf. for these forms Krätzschar in *Beitr. zur Assyriol.*, vol. i. p. 385); *šabrā* must be a *Šaf'el* form just as *šangū* 'sacrificer' (cf. *Beitr. z. Assyrl.*, i. 160, n. 2; 178, n. 3) which may be connected with נָקַי 'to sacrifice,' *HW.*, p. 673^b and 479^b); *šalxā* 'outer wall,' (*HW.*, p. 662^a) may be a similar form.

⁴³ Cf. Zimmern, *op. cit.*, p. 104, l. 122. Heb. כָּסָא דִּין (Prov. 20⁸) or ועָלֵי הַכֶּהֵן יֵשֵׁב עַל הַכֶּסֶף עַל מִזְוָחַת) 1¹ Sam. 1¹ כָּסָא מְשַׁפֵּט והִנֵּה עָלַי יֵשֵׁב עַל הַכֶּסֶף לִיד הַשַּׁעַר מִצְפֵּה, 4¹³ (where we must read, following the LXX. $\text{\pi\alpha\rho\acute{\alpha}\ \tau\eta\ \pi\acute{\upsilon}\lambda\alpha\eta\ \sigma\omicron\sigma\alpha\pi\epsilon\iota\omega\sigma\ \epsilon\tau\eta\ \delta\acute{\omicron}\delta\omicron\upsilon\sigma}$, והִנֵּה עָלַי יֵשֵׁב עַל הַכֶּסֶף לִיד הַשַּׁעַר מִצְפֵּה); cf. Lühr, *ad loc.*)

⁴⁴ *Op. cit.*, p. 88, n. 2.

⁴⁶ See the notes on the translation of Leviticus in *SBOT.*, p. 6r, l. 20.

⁴⁶ See my note in Schrader's *KAT.*², 502, s. v. **עָנָה**; *Beitr. z. Assyriol.*, i. 130, n. 2; Jensen, *ZA.* vii. 215; *HW.* 26^b, 24^a, 32^b, 232^b. The doubling of the **נ** in **עָנָה** must be explained in the same way as the doubling of the **נ** in **שְׁנֵתָהּ** Dan. 6¹⁹ (so Bär, Strack;—Ginsburg, Marti, incorrectly, **שְׁנֵתָהּ**); cf. Nöldeke, *Syr. Gr.*³ § 105.

⁴⁷ Heb. **עָנָה** is used of the indication of the divine will in 1 Sam. 9¹¹: **ושמואל ראה את שאול ויהוה עָנָהוּ ויהוה הנה האיש אשר אמרת: אֵלֶיךָ זֶה יַעֲזֹר בְּעַמִּי**. It refers especially to answers of the deity in response to oracular enquiries or prayers (e. g. 1 Sam. 14²⁷ 23⁴ 28⁶. 15 Jer. 23²⁶ 42⁴ Mic. 3⁷), and although we find **יַעֲנֵה אֲבִיךָ קֶשֶׁה** (1 Sam. 20¹⁰) and **ויען המלך את העם קשה** (1 Kgs. 12¹⁸; cf. 2 Chr. 10¹⁸ and **מְבַשֵּׁר** 1 Sam. 4¹¹), the verb denotes, as a rule, a *favorable* answer (cf. Payne-Smith, *Thes. Syr.*, col. 2925 above: *propitius respondit, exaudivisti*); for **עָנִיתָם** in 1 Kgs. 12⁷ the parallel passage in 2 Chr. 10¹ has **רָצִיתָם** (cf. Is. 49⁸ quoted below); see also Hos. 2¹¹. 22 (14⁸ is doubtful) and Eccl. 10¹⁹. (For the passage in 1 Kgs. 12¹⁸ ff. compare *Beiträge zur Assyriologie*, vol. iv. p. 224, where Dr. Zehnpfund points out that the **עֲקָרְבִים** or 'scorpions' in Rehoboam's answer refers to scarifying instruments (Assyr. *zuqāqipu*, syn. *agrabu*.)

עָנָה used especially in the sense of *exaudire*; cf., e. g., Ps. 27⁷: **חָנְנֵי עָנְנֵי יְהוָה כִּי טוֹב חֶסֶדְךָ כִּרְב רַחֲמֶיךָ פָּנֵה אֵלַי**; **וְעָנְנֵי יַעֲנֵךְ יְהוָה בְּיוֹם צָרָה**; Ps. 20³: **עָנְנֵי בָאֵת יִשְׁעֶךָ**; *ibid.*, v. 14: **עָנֵה יְרַעְתִּי כִּי הוֹשִׁיעַ יְהוָה**; *ibid.* v. 1: **יִשְׁגֹּבְךָ שֵׁם אֱלֹהֵי יַעֲקֹב וְיַעֲנֵהוּ** (cf. **מִשִּׁיחוּ יַעֲנֵהוּ מִשְׁמֵי קִרְשׁוֹ בְּנִבְרוֹת יִשְׁעֵי יַמִּינוּ**); **בְּאֵשׁ מִן הַשָּׁמַיִם** 1 Chr. 21²⁶; see also v. 29 and 1 Kgs. 18²⁴. 26. 27); Ps. 65⁴: **אֹדֶךָ כִּי נֹרְאוֹת בְּצַדֶּךָ תַעֲנֵנּוּ אֱלֹהֵי יִשְׁעֵנִי**; **בַּעַת רִצּוֹן עָנִיתִךָ וּבְיוֹם יִשְׁעָהּ**; Is. 49⁸: **עָנִיתֵנִי וְתֵהִי לִי לִישׁוּעָה**. See also Pss. 3⁵ 4³ 13⁴ 17⁶ 18⁴⁸ (2 Sam. 22⁴⁹) 34⁵ 38¹⁸ 60⁷ 81⁸ 86¹⁷ 91¹⁸ 99⁶ 102³ 118⁵ 119¹⁴⁸ 120¹ 138³; Is. 30¹⁹ 41¹⁷ 46⁷ 65²⁴; Gen. 35²; Jon. 2³ Mic. 3⁴ Zech. 10⁶ Job 19⁷ 35¹². In Ps. 22²⁹ we must read **עָנִיתִי** instead of **עָנִיתֵנִי**; see Wellhausen, *ad loc.* The obscure **לְעֲנֹת** in the title of Ps. 88 might be interpreted to mean 'to cause to respond, to make God grant the prayer'; cf. **לְהִזְכִּיר** 'for the offering of the *askarah*,' Pss. 38¹, 70¹, etc.

For the Assyrian phrase *annu kenu* cf. Pss. 69¹⁴ 143¹; for *anni kalimti* cf. Gen. 41¹⁴: **אֱלֹהִים יַעֲנֵה אֶת שְׁלוֹם פְּרֵעָה**. There is no Assyrian *annu* =

הן (Jensen). In the so-called Synchronous History *annama* may mean 'in accordance with the manifestation of the divine will'; contrast Schrader's *KB* i. p. 195, where *annama* is rendered *dieses* in l. 3, and in l. 7 *auf beiden Seiten!* Heb. עִוְנָן may be connected with this Assy. *annu*; it can hardly be derived from עָנָן 'cloud.'

The phrase עִוְנָן ב generally translated 'to testify against' meant perhaps originally, 'to augur, to omen, to portend'; for ב 'against' cf. the use of this preposition in connection with חרה אף, מרה, ריב, נלחם (Jud. 9⁴⁵ 6²² Ps. 5¹¹ Gen. 30²).

In Eccl. 5¹⁹ מענה is causative of חָסַם *ḥaṣam*; see Bernstein's *Syr. Chrest. Kirsch.* (Leipzig, 1836), p. 381* below; *Pseudo-Callisthenes*, ed. Budge, 241, 17. We must read, with the Vulgate *eo quod Deus occupet deliciis cor ejus*, לבו כי האלהים מענה בשמחה לבו being accusative depending on מענה, not genitive depending on שמחת; ענה בשמחה is one idea; therefore מענה בשמחה לבו not מענה לבו בשמחה; cf. modern Arabic استعنا 'to give one's entire attention to a thing.'

⁴⁸ Cf. תִּרְתָּן, the title of the Assyrian general-in-chief, 2 Kgs. 18¹⁷ Is. 20¹, Assy. *tártānu* or *tártānu* (*HW.*, 716^a); both *tertu* (*HW.*, 51^a) and **tártu* are modifications of the original form **tártu*. For the connection of תִּרְתָּן and תוֹרָה, we must remember that Ethiopic *mamēhher* means 'teacher,' while the corresponding Assy. *mum'diru* (*HW.*, 389^b) means 'ruler, commander'; cf. Heb. שֹׁטְרִים Deut. 20^{5, 8, 9} Josh. 1¹⁰ 3²; סוֹפֵר Jer. 52²⁵ 2 Kgs. 25¹⁹ (שֹׁר הַצֵּבֵא) seems to be a gloss to (הַסּוֹפֵר). Assy. *šāpīru* means both 'scribe' and 'ruler' (*HW.*, 683^b). Heb. סֹפֵר etc. is an Assyrian loan-word; see notes on the English translation of Joshua in *SBOT.*, p. 86, l. 27. The original meaning of סֹפֵר is 'message,' Assy. *šipru*.

As to the etymology of *mum'dir*, the Assyrian stem *ma'aru* 'to send,' cannot be separated from *māru* 'child' and *māru* 'the young of an animal'; cf. Arab. *mahr* 'foal,' also עוֹל 'infant' (Is. 49¹⁵ 65²⁰) and post-Biblical עוֹלָא 'foal'; Assy. *bāru* 'child' and 'young of an animal' (*HW.*, 169^a; *pir'u* 'offspring' 538^a) and פֶּר 'bullock.' The primitive meaning of the stem מָהַר is 'to be quick' (cf. Heb. מְהֵרָה); Assy. *māuru* 'to send' means originally 'to dispatch, to expedite'; *māru* 'the young of an animal,' and *māru* 'child,' mean originally 'quick, lively,' just as we call a lively, spirited young girl a 'filly,' or speak of 'casting one's colt's tooth,' cf. Arab. عجل 'ijl' (Heb. עֲגֵל) 'calf' and 'ajil' 'quick.'

and the German denominative verb *kälbern*; מְהִיר 'skilled' (cf. Prov. 22²⁹ מְהִיר בְּמִלְאֲכָתוֹ; Ezr. 7⁶: מְהִיר בְּתוֹרַת מֹשֶׁה; Ps. 45¹: לְשׁוֹנֵי עֵט סוֹפֵר מְהִיר; Arab. مهارة 'skill') means originally 'quick, nimble, expedite' (cf. our 'quick at figures' and the colloquial German *fix*). Ethiopic *mahdra* (Syr. مَهْدَر) 'to train, to teach,' means originally 'to make מְהִיר' (Arab. ماهر). Cf. below, note 73.

⁴⁹ See Kittel's critical notes on Chronicles (Leipzig, 1895), p. 80, l. 49.

⁵⁰ For $\aleph = \eta$ see my remarks prefixed to Glossary I in Schrader's *KAT.*² p. 492; for $\aleph = \delta$ cf. *Beiträge zur Assyriologie*, vol. i. p. 98 below; vol. iii. p. 580, l. 33; *Journal of the American Oriental Society*, vol. xvi. p. cvii. below; *Zeitschrift für Assyriologie*, vol. ii. pp. 270 ff.; Delitzsch, *Assyr. Grammar*, § 49, 2; note also Assyr. *latānu = la'utānu, lamutānu* (*HW.*, p. 386^b).

⁵¹ See *op. cit.*, p. 91, n. 2.

⁵² See Wellhausen's *Prolegomena*, third edition (Berlin, 1886), p. 412, below; the remark is omitted in the fourth edition (1895); cf. *Reste arabischen Heidenthums* (Berlin, 1887), pp. 145 and 167 below; Schwally in Stade's *ZAT.*, xl. 172 (1891).

⁵³ Cf. Arab. صائم (Lagarde, *Materialien sur Kritik und Geschichte des Pentateuchs*, vol. i. (Leipzig, 1867) p. 93, l. 1.

⁵⁴ Kautzsch remarks in the glossary appended to his *Textbibel* (Freiburg i. B., 1899), s. v. Urim: *Urim und Tummim* (d. h. wahrscheinlich "Licht und Unschuld"), die heiligen Lose, durch welche die Priester den Willen Gottes erkundeten. Wie es nach 1 Sam. 14, 41 scheint, brachte das Los urim die Schuld dessen ans Licht, wegen dessen Gott befragt wurde, dagegen das Los tummim die Unschuld.

⁵⁵ Saul had tabooed all eating before sunset. The people fasted, but Jonathan, who was ignorant of his father's adjuration, ate some honey. Yahweh was offended by this transgression, and when Saul enquires whether or not he shall renew his attack on the Philistines, Yahweh does not respond (i. e. gives no favorable answer). Saul proceeds to discover the offender. The sacred lot is cast, first between the royal house and the people; after it has been ascertained that the royal family, represented by Saul and Jonathan, is the guilty party, the lot is cast between the king and his son. Jonathan is found to be the offender, and is condemned to death, but rescued by the people.

⁵⁶ See Kautzsch's article on 'Urim' in Herzog-Plitt-Hauck's *Real-Encyclopädie*, vol. xvi. (Leipzig, 1885), p. 228; Lagarde, *Mittheilungen*, vol. lii. (Göttingen, 1889), p. 352; Lühr's new edition of Thenius' commentary (Leipzig, 1898), p. 64; H. P. Smith's *Commentary on Samuel* (New York, 1899), p. 122. The Lucianic recension of LXX. (ed. Lagarde) reads: καὶ εἶπε Σαούλ, κύριε ὁ Θεὸς Ἰσραήλ, τί ὄντι οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; εἰ ἐν ἐμοὶ ἢ ἐν Ἰωνάθαν τῷ υἱῷ μου ἡ ἀδικία, Κύριε ὁ Θεὸς Ἰσραήλ, δὸς δῆλον. καὶ εἰ τάδε εἶπous, Ἐν τῷ λαῷ ἡ ἀδικία, δὸς δούτιητα. The Vulgate reads: *Quid est quod*

non responderis servo tuo hodie? Si in me, aut in Jonatha filio meo, est iniquitas hac, da ostensionem; aut si hac iniquitas est in populo tuo, da sanctitatem.
Targ. and Pesh. agree with the received Hebrew text.

⁵⁷ See *HW.*, pp. 71^b, 113^a; Zimmern, *op. cit.*, pp. 88, n. 5.

⁵⁸ *HW.*, p. 70^a.

⁵⁹ *HW.*, 138^a; cf. Delitzsch's *Hebrew Language viewed in the Light of Assyrian Research* (London, 1883), p. 53.

⁶⁰ Heb. חֲשִׁי may be connected with the Assyrian stem *xašdnu* 'to enclose'

(*HW.*, 288^a); cf. Eth. *ħaddna* (Arab. حاضنة, حضان), Heb. חֲשִׁי .

'bosom of a dress' (cf. Arab. جيب 'bosom of a dress, pocket, purse');

an *s* is not unfrequently changed into *š* under the influence of an adjacent ח; cf. חֲשִׁי = חֲשִׁי, Assyrian *puššuxu* 'appeasement of the wrath of the deity' (Zimmern, *op. cit.*, p. 92, n. 9);

חֲשִׁי = חֲשִׁי; קשר 'to bind' = Assyrian *qašaru* (*HW.* 590^b); Ethiopic *qašdra*; see *Beitr. z. Assyriol.*, vol. i. p. 19, n. 27 and the remarks under ח in Gesenius-Buhl¹⁸, p. 555^b.

⁶¹ חֲשִׁי המשפט may have been a sort of sacred dice-box from which the sacred dice were thrown. LXX. renders Ex. 28³⁰ τὸ λόγιον τῆς κρίσεως; cf. Sir. 45¹⁰ and Ryssel's new translation of Ecclesiasticus in Kautzsch's *Apokryphen und Pseudepigraphen des Alten Testaments* (Freiburg, 1899), p. 453, note *i*. According to Hesychius *λόγιον* or rather *λογεῖον* was a kind of small bowl (εἶδος κρατηρίσκου); cf. German *Würfelbecher*, 'dice-cup'; Etymol. Magnum, *λογεῖον*, σημαίνει εἶδος κρατήρος; Suidas (ed. Bernhardy), *λογεῖον*. τὸ μαντεῖον, ὅπερ ἐφόρει ὁ Ιερεὺς, ἐν ᾧ ἦσαν ἐγκεκολλημένοι οἱ εἰς λίθοι. καὶ λογεῖον, τὸ δικαστήριον). It is not necessary to suppose that the Urim and Thummim were regular dice marked with spots from one to six; the sacred lot may have consisted of stones of different colors, small cubes or balls, perhaps one black and one white, so that אורים would practically correspond to our 'black ball.' The method of procedure may have been as follows. When Saul wanted to find out who had violated the taboo (cf. note 55) the sacred lot was cast first between the royal family and the people. The 'black ball' came out first; this showed that the royal family was guilty and not any of the people. Had Thummim come out first, it would have been necessary to try the people tribe by tribe; the first tribe that was 'blackballed' would have been tried clan by clan, and the first clan that was 'blackballed' would have been tried man by man, and the first individual that was 'blackballed' would have been considered to be the transgressor (cf. 1 Sam. 10^{30 31}). As the royal family, which was represented only by Saul and Jonathan, was found to be the guilty party, it was sufficient to cast the lot but once more; if Urim had come out first Saul would have been the offender; the fact that Thummim fell out of the חֲשִׁי המשפט showed that Saul was innocent, and Jonathan guilty of the violation of the taboo. It is hardly necessary to add that this explanation is to a great extent entirely conjectural.

⁶² It is clear that Assyr. *takáltu* denotes some sort of receptacle, but it is not certain that it is a 'pouch' or 'bag,' it may just as well be a 'case' or 'box.' The stem is כול 'to hold;' cf. *HW.*, p. 320^b, and Heb. הכיל (כיל Is. 40¹² is corrupt); כלי.

⁶³ Zimmern (*op. cit.*, p. 89, n. 5) thinks that Syriac פרישא 'miracle' may be a Babylonian loan-word derived from *pirištu*.

⁶⁴ See Zimmern, *op. cit.*, pp. 117, 118: No. 24, ll. 8, 14, 16.

⁶⁵ See Delitzsch, *The Hebrew Language* (London, 1883) p. 49.

⁶⁶ תורה, however, was borrowed at a much later period than ברית.

⁶⁷ For the 'Stream of Muçr' see notes on the English translation of Joshua in *SBOT.* (New York, 1899) p. 81, l. 44.

⁶⁸ English heifer, German *Farre*, fem. *Färse*, may be a Semitic loan-word; see my remarks in *Beitr. z. Assyr.*, vol. i. p. 114, below.

⁶⁹ Cf. Levit. 1¹² 11.

⁷⁰ The greater portion of Gen. 15 is late, perhaps as late as the preceding chapter, Gen. 14. Possibly the first five verses only are pre-exilic.

⁷¹ Col. ii. ll. 5 ff., cf. col. iii. ll. 17 ff. See Zimmern, *op. cit.*, p. 83; *ZA.*, xii. (1897) pp. 320, 324, 327 (issued May 1898). The English translations published in Geo. Smith's *Chaldean Account of Genesis*, ed. Sayce (London, 1880), p. 94, and in the *Records of the Past*, New Series, vol. i. (London, 1888), p. 150, are not reliable.

⁷² Assyr. *sibitti ana pân sibitti buxâde ilputâ*.

⁷³ *Umâ'ir barâti* does not mean 'I commanded the diviners,' but 'I caused them to give a תורה'; cf. above, note 48, and Zimmern, *op. cit.*, p. 99, n. μ ; the *Piel* is denominative in these cases. It is possible that Arabic مهرة in the phrase لم تعط هذا الامر المهرة *lam tu'ti hâdd el-amr el-mihare* 'thou hast not taken up the matter in the right way,' has some connection with this stem מוהר. For the development of the meanings of the stem מוהר cf. our English 'expedient,' which means both 'quick' (originally 'relieved of impediments') and 'advisable.'

⁷⁴ Cf. Exod. 25²⁰. For the golden table of the showbread see the English translation of the Psalms in *SBOT.*, p. 220, l. 28.

⁷⁵ Contrast Josephus, *Ant.* iii. 6^b; 10¹.

⁷⁶ For the origin of the custom of eating unleavened bread at the Passover (cf. above, note 60) see notes on Ezekiel in *SBOT.* (Eng.), p. 199, l. 40; cf. Benzinger, *Heb. Archäologie* (Freiburg i. B., 1894), p. 432 below.

⁷⁷ Cf. notes on Leviticus in *SBOT.* (Eng.), p. 96, l. 30; Dillmann-Ryssel's commentary on Exodus and Leviticus, p. 653 below.

⁷⁸ In the Hebrew ritual the number of the showbreads was limited to one dozen, in accordance with the number of the twelve tribes. The breads were offered on behalf of the Israelites (Lev. 24^b).

⁷⁹ Three dozens are mentioned in ll. 33, 61, 138 of the first ritual text *a* published by Zimmern (*op. cit.*, pp. 98, 100, 104); six dozens (for three tables) in l. 44 (p. 98); for one dozen, as in the Hebrew ritual (cf. above, note 78) see the references given by Zimmern, *op. cit.*, p. 94, 5, a.

⁸⁰ See Zimmern, *op. cit.*, p. 93, ll. 33, 43, 45, 47; *cf.* מִתֵּק Jud. 9¹¹, Arab. مطقة *matqe*, Ethiopic *metgat*. The fifth form of the verb means in Arabic 'to smack one's lips with relish' or rather 'to cluck' (French *claquer*, German *schmalzen*); *i. e.* 'to make a noise by bringing the tongue in contact with the roof of the mouth' (صوت بلسانه يضمة بالفار الاعلى), just as מצה 'unleavened bread' is derived from מצץ 'to sip with delight,' Is. 66¹¹; *cf.* Arab. قصب سكر = قصب مصص 'sugar cane'); it means, originally, 'something sweet,' like Assyr. *mulqu*, not 'something insipid,' as Ges.-Buhl¹⁸ supposes. In Arabic unleavened dough is called فطير (*cf.* Syr. هَمِيْمَا), leaven (Heb. מְצִיץ) is خمير. The verb فطر means 'to bake hastily unleavened bread' (فطر العجين اذا اختبره) (من ساعته ولم يخمره). The primitive meaning of the stem פטר is 'to loosen' (*HW.*, p. 522*) *i. e.* with reference to dough, 'to make light.'

⁸¹ See v. R. 24, 18 c. d (*cf.* *HW.*, 436* below); *ZA.* iv. p. 156, No. 2 (*cf.* Jensen, *Kosmol.* 279, n. 2).

⁸² I shall discuss this term in a special paper.

⁸³ ונתן לכהן הזרע והלחיים והקבה, LXX. και δώσει τῷ ἱερεὶ τὸν βραχίονα καὶ τὰ σπυγόνια καὶ τὸ ἐνσπρπον, Pesh. لَمَّا سَعَا مَحْمَدًا, Arab. الذراع والفك والقبة.

⁸⁴ Ger. *Labmagen*. Rennet is connected with Ger. *gerinnen* 'to curdle, to coagulate.' A preparation of the mucus membrane of the rennet stomach of suckling calves (rennet ferment, Ger. *Lab*) is used for curdling milk.

⁸⁵ Or *psalterium*, Ger. *Psalter* or *Blättermagen*.

⁸⁶ See Aristoph. *Equ.* 356. 1184; *cf.* Pliny, viii, 180.

⁸⁷ See W. Robertson Smith *The O. T. in the Jewish Church*, 2^d ed. (London, 1892), p. 384, note.

⁸⁸ Steuernagel (1898) translates *ein Vorderbein*; so, too, J. D. Michaelis (Göttingen, 1788): *ein Schulterstück*.

⁸⁹ Compare Num. 6¹⁹.

⁹⁰ See Lev. 7³¹⁻³⁴ 10¹⁴; Exod. 29²⁷⁻²⁸; *cf.* Num. 6²⁰ 18¹⁸.

⁹¹ They are often termed שוק התרומה and הִזָּה התנפה, 'wave-breast' and 'thigh of presentation.' 'Wave' means 'to move to and fro toward the altar,' to symbolize the presentation of the gift to Yahweh. See notes on Leviticus in *SBOT.* (Eng.), p. 70, l. 19.

⁹² v. R. 60, 61. The tablet (size about 11½ × 7 in.) was found, in 1881, by Hormuzd Rassam in an earthenware coffer buried, about three feet below the surface, in a corner of a chamber of the ancient temple of the Sun-god at Sippar, the present Aboo Habba, about sixteen miles southwest of Baghdad. For the representation of the Sun-god's shrine at the top of the obverse see notes on Isaiah in *SBOT.* (Eng.), p. 180, and *Proc. Soc. Bibl. Arch.*, June 7, 1881, p. 109; *Transactions of the Soc. Bibl. Arch.*, vol. viii. p. 164; *cf. ibid.*, p. 175.

⁹⁸ Dr. Peiser in Schrader's *KB.* iii. part 1 (Berlin, 1892), p. 181, l. 10 translates *Schenkelfleisch*; this would be, in the case of beef, the 'round' (Heb. שׁוֹק 'thigh') between the rump (Heb. יֶרֶךְ, Ger. *Nierenstück* or *Schwanzstück*) and the leg. But Assy. *sānu* denotes 'the loins' (Heb. מִתְנִים) between the hip-bone and the false ribs. According to Delitzsch's new cuneiform chrestomathy, p. 17, No. 133, the ideogram is supposed to denote 'loin, hip, thigh, leg,' as well as 'the place at the feet (מרגלות) or at the side of a person,' which is, of course, impossible; see also *HW.*, p. 491^b.

⁹⁹ Cf. Lev. 7^o; Josephus, *Ant.* iii. 9¹.

¹⁰⁰ Dr. Joh. Jeremias in his inaugural dissertation *Die Cultustafel von Sippar* (cf. *Beitr. z. Assyrl.*, vol. i. p. 274, col. v. l. 11) translates *Rücktheil* (whatever that may mean), but in his commentary (p. 286 = p. 19 of the reprint) he substitutes 'ribs,' and this mistake is reproduced in Dillmann-Ryssel's commentary on Exodus and Leviticus, p. 423 below. Dr. Peiser, *l. c.*, renders 'tendons,' but *arkatu* corresponds to Heb. יֶרֶךְ (Arab. ورك) *warik* or *wirk*) and means 'rump' or 'buttock'; cf. Exod. 28⁴³: linen breeches מִמֵּתְנִים וְעַד-יֶרְכֵי. *Arkatu* represents a form *warikatu* (see my *Sumer. Familiengesetze*, p. 15, n. 3): it is by no means necessary to read throughout *arkatu*, fem. plur. of *arkā* (*HW.*, p. 242^b). The יֶרְכֵי, that is, 'nates' (not 'the thigh'), was looked upon as the seat of procreative power; see W. Robertson Smith, *Religion of the Semites*, sec. ed., p. 380; cf. חֲלָצִים Gen. 35¹¹ 1 Kgs. 8¹⁹ = 2 Chr. 6⁹.

¹⁰¹ Assyrl. *bu'and* (*HW.* 168^b). Peiser leaves the word untranslated.

¹⁰² Assyrl. *miñil*. For the connection of this word with Heb. מִשְׁלַל, that is, a poetic line consisting of two hemistichs, see my note on Prov. 1⁶ in A. Müller's and E. Kautzsch's *Crit. Ed. of the Heb. Text of Proverbs*.

¹⁰³ Assyrl. *karšu*. This is הַכֶּרֶם הַפְּנִימִית, not הַכֶּרֶם הַחִיצוֹנָה. In Arabic كرش *kirš* (for *kdriš*) denotes especially the second stomach (Ger. *Netzmagen* or *Haube*) of ruminants, known as *reticulum* or 'honeycomb stomach,' on account of the hexagonal cells formed by the folds of its mucous membrane. The verb كرش means 'to be folded' or 'wrinkled' (تقبض); see Lagarde, *Bildung der Nomina*, p. 44, l. 20. Dr. Jeremias, *l. c.*, translates *die Hälfte vom Bauche* (so, too, *HW.* 356^b); in the Commentary he substitutes *Bauchlappen*. Dr. Peiser renders *das halbe Bauchfleisch*; this would be 'half of the flanks.' For the Syriac form *kris*, *kršd* see my remarks in *Hebraica*, vol. i, p. 228, n. 1.

¹⁰⁴ Assyrl. *qirbu* (Heb. קִרְבָּ) refers especially to the viscera in the thoracic cavity (heart, lungs, etc.), while *karšu* denotes the viscera in the abdominal cavity (stomach, liver, etc.); contrast Dillmann on Lev. 1⁹. This is import-

ant for Exod. 12⁹. The *girbu* (Ger. *Brusteingeweide*) is separated from the *karbu* (Ger. *Baucheingeweide*) by the diaphragm or midriff (Arab. حجاب حاجر 'separating veil,' Heb. קרום החולק 'dividing membrane'). Arabic *qalb* 'heart' is probably identical with קרב (see Ges.-Buhl¹⁸ s. v.) For the change of *l* and *r* cf. חלצים 'hips' Aram. שרשרות; חרצא 'chains,' Arab. سلسلة; אלמנה 'widow,' Arab. ارملة; Mand. תרמידא 'disciple' for תלמידא (Nöldeke, *Mand. Gr.* § 54). Arab. قرب *qurb* means 'hypochondriac region.' Peiser *l. c.* translates *das halbe Innere des Fleisches* (?!); Jeremias, *die Hälfte vom Gekröse*, i. e. 'mesentery,' thinking probably of *Inster* (stomach, intestines and omentum of a calf) and *Rindskaldaunen*. But this would be *karbu* (cf. كرش) not *girbu*.

¹⁰⁰ Assy. *qurstnu*, dual *qurstnd*, plur. *qurstnūti* (*HW.*, p. 355^b) i. e. the part of the leg between the knee and the foot (Heb. כרעים), the knee-joint or knuckle (not the ankle bone). Cf. Heb. לא מערו קרסלי Ps. 18²¹, Syr. مَدْرِي (with partial assimilation of the *ס* to the initial ק (cf. note 105). For interchange between *l* and *n* see note 104.

¹⁰¹ Assy. *diqar me štri*. In the passage of the Babylonian Nimrod Epic quoted *HW.*, p. 634^b s. v. שאר, we must read, not *me štri* = Heb. מָרָק Jud. 6¹⁹ Is. 65⁴ (Arab. مَدْرَاة or مَسْلُوفَة) but *šume štri*, that is, 'roasted meat' (Heb. בשר צלוי, cf. 1 Sam. 2¹⁵); see below, note 107. Dr. Alfred Jeremias, *Hölle und Paradies bei den Babyloniern* (Leipzig, 1900), p. 16, translates *Namen und Gedächtniss*. *Diqaru* is, of course, identical with post-Biblical קדר 'earthen pot,' Arab. قدر (cf. Fränkel, *Aram. Fremdwörter im Arabischen*, p. 63).

¹⁰² Cf. ll. 52, 80, 83, 86, 109, 164, 167, 170, 173, 176, 179, 182, 185 of ritual text *a* (Nos 1-20) published by Zimmern (pp. 101 ff.), also text *b* (p. 111), l. 9.

¹⁰³ Cf. text *a*, ll. 52, 109; *silqu* is omitted in ll. 80, 83, 86, 164, 167, 170, 173, 176, 179, 182, 185.

¹⁰⁴ I learn from Professor Zimmern that his reading *xinšd* for the ideogram ME-KAN is based on the fact that we find in K. 6060 (which will be published as No. 56 of his texts) *xi-in-ša* in the same context where we find, as a rule ME-KAN. See also li. R. 40, No. 1, 27 and Peiser, *Babylonische Verträge* (Berlin, 1890), p. 289, ad No. cvii. l. 9 (p. 150). For the interchange between *n* and *l* cf. Heb. ליש = לישכה = נשכה = Assy. *nešu*

'lion,' Arab. صنم 'image,' كَتَّة 'daughter-in-law' = Assy. *šalmu, kallātu* Syr. لشم = Assy. *liqtul*, etc. (*Beitr. z. Assy.*, vol. 1, p. 17, note 20). Ethiopic *bēndt* 'tribute' = Assy. *bildt* (בלד Ezr. 4¹³, 20, 24). (Cf. *Beitr. z. Assy.*, vol. 1, p. 161 below). There are a number of curious Semitic loan-words in Ethiopic, e. g. *adšām*, plur. *adšāmāt* = Assy. *adnāti* (see critical

notes on Isaiah, p. 133, l. 22); *mašmar* 'line, verse' = Assyr. *mušard* (*HW.* 421^a) or *musard*; with partial assimilation of the *s* to the following *m*: *mazmar*, which may be influenced by *tasamdra* 'to quote, refer to.'

¹⁰² *Silqu* is written with the character NÜN, which is, as a rule, used for *qil* (contrast Jensen in *Zeitschrift für Keilschriftforschung*, vol. I. p. 320, note 2 = p. 39 of Jensen's thesis, Munich, 1885); see No. 4 of Zimmern's texts (pl. xxiii) l. 109; No. 5 (pl. xxiv) l. 109; No. 6 (pl. xxiv) l. 52; No. 11 (pl. xxvii) l. 109; traces of NÜN are visible in No. 12 (pl. xxix) l. 109; in No. 4 (pl. xxiii) rev. 2, No. 5 (pl. xxiv) obv. 53, and in No. 7 (pl. xxv) l. 52 the word is not preserved. If we read *qilqu*, the initial *z* must be explained as partial assimilation of the initial *ḏ* to the final *q*; cf. the remarks above, at the end of note 40 as well as note 60; see also Nöldeke's Mandaic grammar, § 50.

¹⁰⁴ Cf. I Sam. 2¹⁴; Is. 44^{16 18}; Ex. 12⁶. It is possible that *צלי* 'to pray' (Assyr. *ṣullā*) means originally 'to roast, to sacrifice'; cf. Heb. *עתר* 'to pray' = Arab. *عثر* 'to sacrifice,' especially 'to slaughter the sacrificial lamb' (عتيرة). In Ezek. 8¹¹ *עתר* is used of the sweet smoke of incense (ועתר הקטרת עליה) and *ענן* is a gloss). *התפלל* 'to pray,' on the other hand, means 'to appeal' to God as the Supreme Judge, to ask Him to render a decision; cf. Ges.-Buhl¹³ s. v. *תפלה*. In Ethiopic, *ṣaldwa* (ሳልወ) means 'to roast,' and *ṣaldya* (ሳልዳ) 'to pray'; but this a secondary differentiation. The word *צלותא* 'prayer' shows that the stem of *צלי* 'to pray' is *ל.צ*. It is not impossible that there is some connection between *צלה* and *קלה* (Assyr. *qald*, *HW.*, p. 585^a) cf. Aram. *ארקא* 'earth' = *ארץ*. According to Zimmern in Ges.-Buhl¹³ 689^a *מחקה* in Jud. 5²⁶ is a dialectical byform of *מחצה* in the following clause, but this is improbable.

¹⁰⁷ Cf. ZA. II. 230; v, 85; *HW.*, 668^a. The correct rendering 'roast' has been suggested by Jensen; cf. Zimmern, *op. cit.*, p. 95, n. 5. From the Assyrian point of view it would be possible to regard *šumū* 'to roast' as a *Šafel* of *חמי* 'to glow, to be hot' (حميت الشمس إذا اشتد) just as *שדה* 'to be like' might be explained as a *Šafel* of Assyr. *emū* 'to be like,' caus. *ušeml* (pronounced *uševl*) 'I made like' (*HW.*, p. 82^b). In the same way Assyr. *šakdnu* 'to make' could be explained as a *Šafel* of *קאן*, *šamū* 'heaven' as a *Šafel* of *מא* 'water' (cf. critical notes on Isaiah, p. 157, l. 22); *שקל* 'to weigh,' as a *Šafel* of *קל*, Assyr. *šardqu* 'to steal' as a *Šafel* of *riqu* 'empty,' Aram. *סריק*, cf. Assyr. *sardqu* 'to pour out,' *HW.*, p. 512^a.

¹⁰⁸ It would be more correct to spell the word with א; contrast Eth. *sar'e*: 'seed,' generally written with א for ע. The exact equivalent of שרִי is Eth. *šawdya*: 'to ripen' (of grain); cf. בשל קציר Joel 4¹⁸. Arab. مستوی 'ripe, thoroughly cooked' (cf. طبخ 'to ripen') is a later differentiation of שרִי = Assyr. *šumú*.

¹⁰⁹ Assyr. *š'u'u* (Zimmern, *op. cit.*, p. 55, l. 35; *HW.*, p. 632^b). Cf. Syr. لَمَّ 'to sacrifice,' and تَمَّ 'sheep'; see Lotz, *Tiglathpileser* (Leipzig, 1880), p. 171, n. 2; cf. Brockelmann, *s. v.* and *HW.*, p. 480^a. The Bedouins still live chiefly on bread and milk; a שֶׂה, *i. e.* a sheep or a goat (Exod. 12⁹) is eaten only when there is a guest (cf. ξείνω *lepeúō*, Od. 14⁴¹⁴). The settled population of Syria hardly eat any meat but mutton.

¹¹⁰ Cf. critical notes on Isaiah, p. 204, *ad* p. 102, l. 20.

¹¹¹ *HW.*, p. 666^a. The two passages there quoted were discussed in my paper "On the Etymology of נכסים," *Hebraica*, vol. iii. (Jan. 1887), p. 110.

¹¹² Cf. Levy's *Neuhebr. Wörterbuch*, *s. v.* שֶׁלֶק, also סֶלֶק. *Silqu* = *beta vulgaris* (cf. Brockelmann *s. v.* سَلْمًا) has probably no connection with this stem; it may be derived from سَلَم = עֲלָה Gen. 40¹⁰, 41²²; Deut. 29²³ וְלֹא יַעֲלֶה בָּהּ כָּל עֵשֶׂב; Pesh. ܘܠܐ ܝܥܠܗ ܒܗܐ ܟܠ ܥܝܫܒ

¹¹³ Cf. text *a*, published by Zimmern, ll. 36, 72, 113, 121, 153; text *b*, ll. 9, 15.

¹¹⁴ See Zimmern, *op. cit.*, p. 95, 6. For Assyr. *mušktnu* (*HW.*, p. 313^a) 'humble, poor,' Heb. מִסְכֵּן see Ges.-Buhl¹³ *s. v.*; the stem may be כוּן, cf. post-Biblical כּוֹן לֵב לַשְׁמַיִם 'to concentrate one's attention to God,' *etc.*, כּוֹנֵה 'devotion'; so *mušktnu* means originally 'attentive,' then 'devout,' and finally 'humble, poor' (עֲנִי, עֲנִי). I stated in note 54 of my lecture on "The Book of Ecclesiastes," *Oriental Studies* (Boston, 1894) p. 275) that Assyr. *uškīn* was equivalent to Heb. הִתְפַּלֵּל בְּכוֹנֵה. In the Old Testament we have: הָכִינוּ לִבְכֵּם אֶל יְהוָה וְעִבְדוּהוּ לְבָדוּ 1 Sam. 7²; דּוֹר לֹא הָכִין הָיְהוּהוּ וְעִבְדוּהוּ לְבָדוּ וּפְרִשְׁתָּ אֵלָיו כַּפִּיךָ Job 11¹⁸; וְעוֹד הָעַם לֹא הָכִינוּ לִבְכֵּם לְאֱלֹהֵי Ps. 78⁵ (cf. v. 21), Bāthgen's rendering *wankelmüthig* is inaccurate; אֲבֹתֵיהֶם 2 Chr. 20²⁵.

¹¹⁵ See Lev. 5⁷, 11; cf. 12⁸ 14²¹ 27⁸. An ephah is equal to 77 American pints (see notes on Ezekiel, in *SBOT.*, p. 198, l. 50); consequently 1⁰/₁₀ ephah is nearly 1/2 peck or about 4 lbs. of flour, which would be worth, in this country, about 15¢, while two squabs or young pigeons would cost 40 or 50¢.

¹¹⁶ Albrecht Ritschl, *Die christliche Lehre von der Rechtfertigung und Versöhnung*, vol. ii. chapter iii. §§ 24, 25, second edition (Bonn, 1874), pp. 186-208; third edition (1889), pp. 187-212. Contrast W. Robertson Smith, *The Old Testament in the Jewish Church*, second edition, (1892), p. 381, n. 1. Rashi remarks *ad Gen.* 32¹¹ that **כָּפַר** in connection with **עָוֹן**, **חֵטְא**, and **וְנִרְאָהוּ** means 'to wipe off,' and that the verb is Aramaic (**וּנְרָאָה**) **בְּעֵינַי שְׂבַל כְּפָרָה שְׂאֵל עוֹן וְחֵטְא וְאֵל פְּנִים כְּלָן לְשׁוֹן קְנֹחַ** (וְהֵעֲבִירָה הֵן וּלְשׁוֹן אֲרַמִּי הוּא וְהִרְבֵּה בְּגַמְרָא). Cf. Dillmann-Ryssel, *Exodus und Leviticus*, p. 466. For the connection between **כָּפַר** 'to rub, to wipe off, to atone' (cf. **מָחָה** Ps. 51^{2, 11} Is. 43²⁵ 44²³) and **כָּפַר** 'asphalt,' (lit. 'rubbing, smearing, daubing'), compare Arab. **مَسَحَ** which means both 'to wipe off, to deterge,' and 'to rub, to anoint,' (Heb. **מָשַׁח**); **مָسَحَ** 'to measure, to survey,' on the other hand, is an Aramaic (or rather Assyrian) loan-word (= Assyrian *mašaxu* with **ח**); see above, note 42.

¹¹⁷ Cf. Paul de Lagarde, *Mittheilungen*, vol. iii. (Göttingen, 1889) p. 352; vol. iv. (Göttingen, 1891) pp. 109, 393.

¹¹⁸ See Zimmern, *op. cit.*, p. 127, l. 20.

¹¹⁹ Cf. Professor Toy's remarks on The Relation between Magic and Religion in the *Journal of the American Oriental Society*, vol. xx. (New Haven, 1899), p. 331.

¹²⁰ There is no direct reference to Jewish hieroscopy in the Old Testament, but I believe that certain features of the inspection of the intestines of slaughtered animals, which is still practiced by orthodox Jews, to determine whether the meat is fit (**כִּשֵׁר**) or unfit to eat (**טִרְפָּה**) were influenced by the anatomical knowledge and symptomatological experience gained by the Babylonian haruspices. Cf. the regulations concerning the **סִמְנֵי בְהֵמָה** discussed in the Talmudic tract *K'hullin* and in the **שְׁצִיךְ, כֹּה, הַלְכוֹת שְׁחִיטָה, יוֹרֵה דָעָה, עֵרוֹךְ**. **לְבָרוֹק אַחַר הַשְּׁחִיטָה** (p. 41 of the Wilna edition of 1895). An abstract of the principal regulations is given in H. G. F. Löwe's *Schulchan Aruch, oder Die vier jüdischen Gesetzbücher*, vol. i. second edition (Vienna, 1896) pp. 169 ff.

It is interesting to note in this connection that the word **סִמְן**, used of the symptoms indicating whether or not an animal is fit to be eaten, occurs in Assyrian with the meaning 'entrails;' cf. the description of the battle of Halûle in col. v. of the Sennacherib Prism: *simāne u munnešunu ušardd šir erçiti šadilli* 'I scattered their entrails and bowels over the vast field' (*HW.*, p. 491^b; *KB.* ii, 108). The stem of *simānu* (form like *lidānu*, from **וּלַד**) is **وَسَمَ** (note the meaning of the fifth form of the verb in Arabic,

(توسم), while *munnū* (*HW.* p. 419^b) or *mānu* (cf. Arab. مائة *ma'ne*, pl. مائة *ma'ne* 'umbilical region,' or 'hypochondriac region,' or 'peritoneal fat' and مائة *ma'inne* 'mark, sign') corresponds to Syriac ^ⲡⲧⲁⲛⲧⲉ ^ⲡⲧⲁⲛⲧⲉ 'bowels' (lit. 'internal vessels' or 'organs'). Professor Rogers in his translation of the Sennacherib Prism in the new series of the *Records of the Past*, vol. vi. (1892) p. 98, repeated my old translation 'trophies and arms' (see "The Battle of Halûle" in the *Andover Review*, No. xxix., May 1886, p. 546, n. 10). The verb בִּדַק 'to inspect' corresponds to the Assy. stem *batāqu* 'to dissect' (*HW.* 191^a); the ד for ת is due to partial assimilation to the preceding כ, as in אֲכַר and כָּבַר for Assy. *abātu*, *kabātu* (cf. above, note 40).

There can be no doubt that half a loaf is better than no bread at all, and as long as there is no official meat-inspection in municipal abattoirs, as in Europe, the Jewish כְּדִיקוֹתָא is a useful institution, although modern veterinarians would probably attach little importance to a number of points which render an animal טָרְפָה.