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 qorbdn 'gift' or 'offering' was a Babylonian loan-word, and that the euphemism 'clean place' for 'dumping ground,' was found in the cuneiform incantations. My explanation of this euphemistic term was adopted by Professor Zimmern of Breslau in the first part of his Contributions to the Study of Babylonian Religion, 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: barditi, dāšpe, and zammarē, 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. = Eberhard Schrader, Die Keilschriften und das Alte Testament, second edition (Giessen, 1883); KB. = E. Schrader, Keilschriftliche Bibliothek, vols. 1.-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 Altestamentliche 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. We read there in v. "The King of Babylon stands at the fork of the road to practice divination: he shakes the arrows, consults the teraphim, 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, divided into some fifty squares for the purpose of divination.

Occasionally the Babylonian **barûti** resorted to other methods of divination, especially hydromancy, including cyclocomancy and lecanomancy, divination by means of cups or bowls: oil was poured in a cup filled with water or vice versa; 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. 44: "Why have ye stolen the silver cup? Lo, it is the one out of which my master drinks, and with which he divines." It is possible that the Babylonian **barûti** were authorized to interpret all omens including auguries, portents, etc.

While the specialty of the **barûti** was haruspicy, above all hepatoscopy, the **dêîpe** recited incantations and performed rites of atonement, and the **sammare** 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, 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 bárû (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 הָבָרִי (for bâri’u) AV. ‘the astrologers’ (margin, ‘viewers of the heavens’; RV. margin, ‘dividers of the heavens’), LXX. οἱ ἀστρολόγοι τοῦ ὀφθαλμοῦ, 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 מְלֵא in Is. 44: the Vulg. reads irrita faciens signa divinorum et ariolos in furorem vertens; in the same way the Vulgate has for יִרְדַּכְתָּנָא, in Jer. 50: Gladius ad divinos ejus qui stulti erunt. A Shaf ‘el form of the root בֹּרִי in Jud. 7: when Gideon heard the account
of the dream (and its interpretation) he bowed in adoration," where יִרְכֶּסֶת לְאָנָי probably represents a later gloss.

Before the Babylonian bart rendered a decision concerning the advisability of an act to be undertaken by the enquirer, he seated himself on the kussat da‘ānīti, the seat of judgment.45 His principal function is bakānu әә әtāni, to determine the proper time for an undertaking, and Zimmern46 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,47 Heb. מִלְחָמָה לְאָנָי, may originally have denoted the tent where the proper time for an undertaking was determined; both יִרְכֶּסֶת and Assyrian әtānu go back to the same root.48 The technical term for a favorable answer is annu, which corresponds to Heb. הָנה ‘to answer, to respond, to give a favorable reply.’49 Zimmern’s view that this annu is connected with the Assyrian demonstrative pronoun әna ‘this’ (cf. Heb. הָנה) seems to me untenable.

The indication of the divine will from which an oracle is derived is termed tertu,50 and I showed several years ago51 that this word was identical with Ethiopic temērt ‘instruction’ as well as with Heb. הָנה, while Aram. מִרְכֶּסֶת and Ethiopic ]]= correspondent to the Assyrian byform of tertu, viz. ārtu.

Both ārtu and tertu go back to the same stem לְאָנָי = לְאָרְט,52 Professor Zimmern adopts my view.53 He also raises the question whether the Heb. מִלְחָמָה in מִלְחָמָה לְאָנָי may not be connected with this Assyrian ārtu=tertu. I believe, however, with Wellhausen and Schwally,54 that מִלְחָמָה must be combined with לְאָרְט ‘to curse,’ while מִרְכֶּסֶת means ‘blamelessness,’ acquittal: מִרְכֶּסֶת represents the unfavorable, condemnatory answer, Assyrian  tileSize, and מִרְכֶּסֶת the favorable, acquitting answer, Assyrian annu.55 In the Greek Bible we read in 1 Sam. 14", 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."56 Here Thummim corresponds to Assyrian annu, the favorable answer of the deity, and Urim to the unfavorable answer, Assyrian  tileSize, which may be connected with the Heb. לְאָרְט, ‘curse’: Assyrian  tileSize means ‘bound,’ just as Assyrian ārdru means not only
to curse' but also 'to bind;' or as Heb. יָרָב denotes both 'association' and 'enchantment.'

According to the Priestly Code (Exod. 28:10; Lev. 8:30) the Urim and Thummim were kept in the קֹדֶשׁ, 'the breastplate of judgment,' that is, the sacred pouch or bag worn on the breast of the high-priest. The 'sacred pouch of the mystery of heaven and earth' (Assyr. takdila ša pirišti šame u eršiti) plays an important part in the cuneiform ritual texts; it is repeatedly mentioned in connection with 'the tablet of the great gods.'

Following Delitzsch and Jensen, Professor Zimmern believes that the Hebrew term הָבִיּו 'covenant' is identical with the Babylonian biritu, which is derived from the same stem as bārā 'diviner'; הָבִי seems to be a Babylonian loan-word, just as הָבִי, and the original meaning of הָבִי may have been 'oracle.' When Yahweh made a covenant with Abraham, promising to his descendants the whole land of Palestine from the Stream of Muṣr to the Euphrates, he told him to take a heifer, 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, and the half of each placed against the other. A similar ceremony is mentioned in the so-called Cuthean Legend of Creation: before setting out on his campaign the king enquires of the gods; fourteen male lambs are placed in two rows opposite each other, evidently for the purpose of inspecting the intestines of the victims, in order to obtain oracles concerning the expedition.

In Lev. 24:8 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. In the Old Testament it is nowhere stated that this 'showbread' was unleavened, but we know that according to the later custom these cakes were made without leaven. In the Babylonian ritual one, or three, or six dozens of showbreads were laid before the deity, and it is expressly stated that these cakes are to be unleavened, Assyr. mutqu, in fact, mutqu is given in the cuneiform vocabularies as the equivalent of akal pānī 'showbread' Heb. שִׂמְכָה מַעַל פָּנָי.

According to Deut. 18:11 the offerer had to give the sacrificer the shoulder, the jowls, and the rennet stomach, i. e.
the fourth or digestive stomach of a ruminant, the abomasum, not the omasum or third division of the stomach. The rennet stomach was a favorite dish at Athens. Stomach and head are still the butcher's fee in Arabia. The shoulder probably refers to the right shoulder (Assyr. imittu). This Deuteronomic regulation is at variance with the Priestly Code which prescribes the brisket and the right thigh as the priest's due at a sacrificial meal.

According to the famous stone tablet of the Babylonian King Nabû-pal-iddin (the contemporary of King Assur-nâṣîr-pal of Assyria, B.C. 884–860) the priests of the temple of the Sun-god at Sippar were entitled to the loins, the hide, the rump, the tendons, half of the abdominal viscera as well as of the thoracic viscera, two of the legs, and a pot of broth. In the cuneiform ritual texts published by Professor Zimmern the imittu or 'right hand' (חֹמַע) is often mentioned. This can hardly mean the right thigh, as Zimmern translates, but must denote the right shoulder. In connection with the imittu we often find xinsa, šume, occasionally with the addition of silqu. These terms have not been explained by Professor Zimmern, nor are they given in Delitzsch's dictionary; but it seems to me that xinsa (dual) corresponds to Heb. לְחָמִים 'loins,' in Biblical Aramaic לְחָמִים, and in Syriac لحم، while šume and silqu mean 'roasted meat' and 'boiled meat' respectively, in Arabic لحم مشوي and لحم مسلوق (Heb. לָחָם מְשֻׁוִּי and לָחָם מְסֻׁוּ). Assyр šumā appears in Syriac as ܐܲܫܘܰܥܐ 'burnt-offering' or 'sweet smoke.' In Ethiopic we have የሸው 'to sacrifice,' and the word ወጭ 'sheep,' and even ይሱ 'present,' may go back to the same root. Silqu seems to be connected with the stem שלק̄ which means not only 'to cut up,' but also 'to boil,' just as נחל מת 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). In another passage we are told that the offering of a great man (Assyr. rubû) is different from the offering of a humble man (muškinu) 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."

Before the appearance of the second half of Professor Zimmern's book, which will contain the conclusion of the ritual texts for the Babylonian enchanters, I must refrain from discussing the functions of the ḫāpe. 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, יאש. 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. Ritschl's knowledge of Semitic was, according to Lagarde's Mitteilungen, somewhat inadequate. The mere fact that the government appointed Ritschl official Examiner in Hebrew proves that he did not know much about it.

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.

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. 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.
NOTES.


9 I stated that more than thirteen years ago in Hebratra, vol. iii. p. 109, note 5; contrast Dillmann-Ryssel's commentary on Exodus and Leviticus (Leipzig, 1897), p. 428. Note Mark 7:11: κοπίσαν δέ τοι δώρον. The word γορ­

bάν is not derived from the stem γαρδάμ 'to approach,' but from καρδάμ = ירה 'to bless' (HW. 351); cf. הזרת יכדרו 2 Kgs. 5:10. The י in ירה is due to the influence of the u-vowel in kurbανu; cf. below, note 43. For the transposition in καρδάμ = בardinu compare Ethiopic ራ独一无ብ = ውክجمه (ZDMG. xxxiv. 759).

2 Lev. 4: 61; contrast מלקו Lev. 14: 48.

4 ḫ 84, 14, No. 2, rev. 2.

6 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 Appendices 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 abru ellu 'clean place' to his great Assyr. Worterbuch (AW.); unfortunately the fourth part of this thesaurus, which will contain the article ellu, has as yet not been issued.


8 That is, 'burning' (םַע), referring to certain symbolic rites in connection with the incantations. Another series of incantations is called maqla (cf. Jer. 29:9 שִמְרֵי יְהוָה בִּצְרֵיהוּ וְאֵנָה אֵשׁ קְלַס מִלָּה בַּכָּל אֱמֹר); see Knut L. Tallquist, Die assyrische Beschworungsserie Maqla (Acta Societatis Scientiarum Fennica, Tom. xx. No. 6; 1894) p. 23.

9 Instead of לְמָנַשׁ הַיּוֹרָה הָרִיך we must read, with Cornill, לְמָנַשׁ הַיּוֹרָה הָרִיך; the Peshita renders מַרְבָּרִים; the Vul­
gate, ut splendest, 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 בִּרְאֵשׁ שִׁיִּים רַוְרִיכִים 'at the head of the two roads' in the Received Text is a gloss on the preceding מִפְּרִיָה (Arab. מִפְּרִיָה) in Rabbinical Hebrew the part of the lung from which the lobes of the lung (גַּלְּעָנִי נְעָרִין) branch off is called אִם 'mother'). Cf. the Latin epithet of Hecate: Trivia, Greek ἱππόδημος.
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18 For 'ancestral image,' see H. P. Smith on 1 Sam. 19. In the glossary appended to Kautzsch's Textbibel (Freiburg i. B., 1899) Teraphim 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.

12 כִּי עָמַר מַלֶּךָ בַּכֶל עַל אֶחָד הָרוֹצֵר לִכְסָם לְכָסָם לְכָלָכָם בַּכֶלּוֹ בְּכֵלָל-בַּכֶלּוֹ בְּכֵלָלָם שָׁלָל בַּכֶלּוֹ רָאָה בָּכָרְבָּר—Hugo Grotius remarks in his Annotationes in Vetus Testamentum, on Ezek. 21:12 (Heb. 16): Nec dubitantum puti quin arites ille a Chaldeis ad Lydos, a Lydis ad Hetruscos venerint. Diod. Sic. ii, 29 says of the Chaldeans:—\(\text{αντίχωνα} \delta^{\prime} \\text{ποπολυ καὶ μαντικὶς, ποιουσαντα προρρήσεις περὶ τῶν μελλόντων, καὶ τῶν μὲν καθαροῖς, τῶν δὲ θυσίας, τῶν δὲ ἄλλως ταύτων ἐπονομάζοντας κακῶς καὶ τελειώσας ἅγαθόν περιόνεται πορίζεται. ἐπιστείλας} \delta^{\prime} \text{ἔχουσι καὶ τῆς διὶ τῶν οἰωνίων μαντικῆς, ἐνυπνίως τε καὶ τεράτων ἐξηγήσεις ἀποφαίνεται. τῶν ἀνθρώπων} \δὲ \ποιοῦνται καὶ τὰ περὶ τῶν ἑροσοσκοπίων ἄκρως ἐπιτυχχάνειν νομίζοντες. Diodorus speaks only of ἑροσοσκοπία in general, and does not refer especially to ἤπταγοσκοπία, just as the Vulgate has ēxta consuluit for the Hebrew ēxta, while the LXX. renders ἤπταγοσκοπήσαι Διαβλήτην, which seems to be a misreading of the Hebrew.

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 babyloniens se rapprochant de l'Exépiscine (Geneva, 1899), p. 3.

16 ἔδρομαντία, κυλικομαντία, λεκανομαντία (or λεκανοσκοπία). Franz Delitzsch in his commentary on Genesis, fourth edition, p. 479, writes λεκανομαντία, 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 ἤδρομαντία, cf. Pliny xxxvii, 192: Anamnesis in ἤδρομαντία dicitur e vocari imaginis deorum, synochitide teneris inferorum evocat, etc. Strabo, § 762 says: ἀπὸ τοῖς Περσαίων οἱ μάγοι καὶ νεκρομάντες καὶ ὁ ἄλλος λεκανομαντίας καὶ ἑδρομάντες, ἀπὸ τοῖς Ἀσσυρίων οἱ Χαλδαῖοι, ἀπὸ τοῖς Περσαίων οἱ Τυρρηνοκικ σώματος. τοιοῦτος ἀπὸ τοὺς ἰν καὶ τοὺς Μυσάκας καὶ τοὺς διαδεξαμένους ἐκείνου, τὸς μὲν ἀρχαῖς λαβόντες οἱ φαλαξ ἐκτραπάταινος δὲ ἐπὶ τὸ χείρον.

16 Assy. ḫāmnī.

17 Assy. ḫdsu, Aram. ḫē, Heb. ḫōs.

18 Assy. me ḫāmnī innaddā.

19 יָשַׁל הָנְבָאִים אָלֶּכָנִי הַכַּפָּן: so we must supply, with Kautzsch's Textbibel (Freiburg i. B., 1899) following LXX., hανι το εἰλικρινέστατα μονα το κόσμον το ἀργυρόν. 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. ḫē ṣālām הָשָּׂאְרָה שָׁהָרוּ אָזְרוּ נַחֵשׁ נַחֵשׁ נַחֵשׁ נַחֵשׁ נַחֵשׁ בְּר.
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.

9 The stem of ḫīptu is ḫīpt (so Prætorius in Literaturblatt für orientalische Philologie, 1884, p. 197), cf. ḫīptu (constr. ḫīpat) 'incantation'; initial ḫ appears in Assyrian as k; see my Sumerische Familiengesetze (Leipzig, 1879), p. 48, n. 3; Delitzsch, Asyr. Grammar, §41; Asyr. Handwörterbuch, p. 247. Heb. יָדַע (Dan. 1:102) and Aramaic יָדָע (Syr. ḫāfād or ḫāfā) are Babylonian loan-words.

10 Heb. יָדַע, fem. יָדָאָה.

11 Assyr. ḫa naru ešu, not 'noble' as Zimmern (op. cit., p. 87, n. 6; p. 119, l. 30) translates. Cf. Lev. 21:14 and Canon Driver's new English translation of Leviticus in SBO T., p. 91.

12 Assyr. zaqtu end., literally, 'starrægig,' that is, 'starrægig, affected with cataract;' cf. English 'to stare, star-blind,' etc. (Heb. כָּנְעוֹן 'to stare' LXX. 1 Kgs. 14; 2 Kgs. 18; 1 Sam. 4); see also Professor Macdonald's note in vol. xiv. of this Journal, 1895, p. 57). The Vulgate renders the Heb. פimony, Lev. 21:9: albuginem habens in oculo; the Peshita has פimony פimony; cf. Tob. 20. LXX. renders in Lev. 21:9 πτιλικος τοις ὀφθαλμοῖς, which means, according to Hesychrius, μαδαρός καὶ λεπιναμένος τοῖς ὀφθαλμοῖς. Albigo denotes not only 'white spot' but also 'white scales;' Pliny speaks of albugines capitis. In Arabic, 'cataract' is called بباضة في العين 'whiteness in the eye.' For 'whiteness in the eye.' For 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 undoubtcdly wrong.

13 Assyr. ḫa wādīnu nagpat; Zimmern, op. cit., p. 97, l. 5; p. 119, l. 31.

14 Assyr. ḫa ina qamt u ina mdntišu la šuqilu (Zimmern, op. cit., p. 119, l. 28). We must, of course, read, with Jensen, qamtu (Heb. יָדַע) 1 Sam. 16, Arab. qāme or قامة qāme; Syr. instead of gattu (Delitzsch, Handwörterbuch, p. 207b); qamtu corresponds to ḥōm, while mdnti is the equivalent of Heb. מַדְתָי. Mndti is the plural of Heb. מַדְתָי 'species' (cf. מַדְתָי); it has no connection with mdnu (=minyu) 'number,' Aram. מַדְתָי; cf. Journal of the American Oriental Society, vol. xiii. p. ccxiii. n. 14; Johns Hopkins University Circulars, Feb. 1889, vol. viii. No. 69, p. 17b; Beitr. zur Asyr. 1, 124; contrast Delitzsch, Prolegomena (Leipzig, 1886), p. 143; Handwörterbuch, p. 417b.

15 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. 13:18), etc. There is no evidence that the various features of cutaneous affections described in the thirteenth chapter of Leviticus refer to true leprosy (*Lepra Arubum* 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; 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 6:12 in *SBOT*.

20 *Cf.* Zimmern, op. cit., p. 119 below, note i and Lev. 21:9, 6:18; Num. 18:19.


23 *Eveduranki in Parvisištew*; cf. Delitzsch, *Wo lag das Paradies* (Leipzig, 1881), p. 149. Sumerian *En-me-er-an-ki* was pronounced *Evveduranki.* 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 *n*, *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. xcviil.


26 *Cf.* Heb. 'אֵּבֵן 'between' and 'עֵבֶן, 'discrimination,' distinction, insight.' Assyr. *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 *nēr* or *nēb* 'to discern,' must be connected with the Hebrew stem *נְ‎ר‎*, e.g. Ezek. 20:33 נְ‎רִית הַכָּמָה הַמָּרִים *nērit hakama hamrim* 'selectiv, distinguished,' Targ. *הנה* הַכָּמָה הַמָּרִים 'I will separate, sever,' but LXX. ἐκλέγω, Vulg. *elícam*, Pesh. *lēgō* (cf. the passive participle *נְ‎רִית* 'selected,' 1 Chr. 7:40 9:3 16:4); fem. נְ‎רִית *nērit* 'select, choice,' Neh. 5:16). It is therefore not necessary to read in 1 Sam. 17, with Weir-Driver; Kittel-Kautzsch, Budde, Löhr, H. P. Smith (cf. Zimmern, op. cit., p. 90, n. 6). נְ‎רִית (so Targ.) instead of the received נְ‎רִית (so Thenius, Wellhausen, Siegfried-Stade, Grätz), following LXX. ἐκλέγω, Vulg. *elígite*, Pesh. *lēgite*, and the parallel passages 1 Kgs. 18:6 Josh. 24:15 2 Sam. 24:18. For the infinitive נְ‎רִית in Eccl. 3:16 (Ges.-Kautzsch, § 67, p) LXX. has
It is not impossible that **בנה** is a secondary development of the root **בֵּה** just as in Deut. 32:11 and **מלְפָה** in Gen. 1:3 must be connected with Arabic **بَنَّي** (cf. Euringer *ad loc.*). In Ethiopic ** bilder** (6 “t. SC”), Vulgate *ut probaret eos* (*Deus*), Pesh. **בר** means ‘to penetrate.’

It is not impossible that **בנה** is a secondary development of the root **בֵּה** just as **בַּלְפָה** in Deut. 32:11 and **לְפָה** in Gen. 1:3 must be connected with Arabic **بَنَّي** (cf. Euringer *ad loc.*).

Another secondary stem derived from the same root **בנה** is the Piel **לְבַלְפָה** ‘to make plain,’ in Deut. 1:9 (cf. also Arab. *لَبَلَفَْ** ‘to test, prove’ in Eccl. 9:1, Targ. *לְבַלְפָה*). It is by no means necessary to read (with LXX, *καὶ καρδία μου συμπάν ἱδον ρώτοι* and Pesh.: **לְבַלְפָה** *הָאָבֶּד*; cf. Euringer *ad loc.*). Another secondary stem derived from the same root **בנה** is the Piel **לְבַלְפָה** ‘to make plain,’ in Deut. 1:9 (cf. also Arab. *لَبَلَفَْ** ‘to test, prove’ in Eccl. 9:1, Targ. *لَبَلَفَْ*).

**לְבַלְפָה** means originally, like Heb. **פִּיתָה** ‘to transfer,’ then ‘to translate, interpret, explain’ (cf. German *übertragen, übersetzen*). The use of the preposition **עִבְרִי** in connection with **עִבְרִי** makes this perfectly plain **עִבְרִי** means originally, like Heb. **פִּיתָה** ‘to transfer,’ then ‘to translate, interpret, explain’ (cf. German *übertragen, übersetzen*).

The synonym **עִבְרִי** ‘to make plain’ (cf. the German phrase *mit jemand Deutsch reden* or ‘to talk plain English’ *etc.*

**עִבְרִי** may be a transposition of **עִבְרִי** ‘to speak plain Arabic’ (cf. the German phrase *mit jemand Deutsch reden* or ‘to talk plain English’ *etc.*

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zodiac and gaze at the stars.' Hitzig, in his commentary on Isaiah (Heidelberg, 1833), suggested "Hittite = Arabic "البزوغ " (die Himmelskundigen, who have a knowledge of the heavens) from "البزوغ " = Arab. خيبر "astronomer". In his commentary on Daniel (Leipzig, 1850), p. 29 below, Hitzig proposed to read "البزوغ " (cf. Ps. 139:1; cf. Eccl. 3:18 and above, note 36; see also Hitzig's Psalmen, vol. ii. (Leipzig, 1865), p. 415 (ad Ps. 139:1). The omission of the relative pronoun before "البزوغ " would, however, be rather harsh, and it would be better to read "البزوغ " as perfect Qal of "البزوغ " or "البزوغ ", with the prefixed article as relative pronoun as in Josh. 10:4 (E') "البزوغ " cf. Ges.-Kautzsch, § 138, p.; König, Syntax, § 52; Reckendorf, Die syntaktischen Verhältnisse des Arabischen (Leiden, 1898), § 192); Wright-de Goeje's vol. i. p. 269, D (the "البزوغ " , grateful for what he has." lit. "for the with him," instead of "البزوغ " , which is preferable to transposing "البزوغ " and reading "البزوغ " (the "البزوغ ") accordance with 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, § 126) "البزوغ " as a construct state in "البزوغ " nor is there a plural in "البزوغ " in Assyrian (against my Sumer. Familiengesetze, p. 23, n. 5 and Delitzsch's Assyrian Grammar, § 67, 5); Assyrian "البزوغ " must be explained as a compound like "البزوغ " (Hebraica, ii. 98, n. 2; xi. 19. 27) or "البزوغ " (Ges.-Kautzsch, § 124, n). The pointing "البزوغ " is not so radical an emendation as the substitution of "البزوغ " (cf. Aram. "البزوغ " Dan. 11:4; 24:11 and the Heb. verb "البزوغ " 'to cut up, divide,' 1 Kgs. 3:18; Ps. 136:10) or "البزوغ " (cf. Prov. 16:2; Prov. 21:24, parallel to "البزوغ " Targ. Pesh. "البزوغ " , although "البزوغ " is used in modern Hebrew for "astronomer." evidently refers to the "astronomers" Arabic حازم عارف بعدم الفلك والنجوم خيبر بالفلك to the 'astrologers' (Arab. حازم, Syr. منظم, "Mundeneh") 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 חָלַח (with Arab. Interop, 'to cut into large pieces') is impossible (against Gesenius, Jersia, vol. ii. p. 554; Delitzsch, Jersia, p. 475); nor can חָלַח or חָלַח be combined with Arab. חָלַח 'to know.' It will therefore be best to read חָלַח 'who observe the heaven.'

For the frequent confusion of ר and ר 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 קָרָה instead of קָרָה of the Targumic קָרָה. The corruption may have been intentional, to assimilate the word to חָלַח 'liar.'

The Targ. renders קָרָה, Pesh. קָרָה, i. e., 'enchanters, necromancers'; cf. Roediger's Chrestom. Syr., s. v. קָרָה; 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 סֶנֶסֶס has as yet not been discovered, but קָרָה (cf. Targ. קָרָה, קָרָה; אֱלֹהִים קָרָה, אֱלֹהִים קָרָה, אֱלֹהִים קָרָה, אֱלֹהִים קָרָה, אֱלֹהִים קָרָה, אֱלֹהִים קָרָה; see Dalman's Wörterbuch) is evidently derived from Assyr. נָלָא iii sakdr, 'to pronounce the name of a god. to swear;' cf. Zimmerm., op. cit., p. 55 (Šuru, iii, 14). Delitzsch's Assyrian dictionary gives this verb under סֶנֶסֶס; isguŕ, however, is nothing but phonetic spelling for isku'r: the ס is due to partial assimilation of the ס to the following ק, and the q instead of k to the following u-vowel; cf. my ASKT. 50, 19. 22. 25. 28, see also Beitr. z. Assyr., i. 76, n. 2 and above, note 2. For נָלָא (= Heb. נל, Syr. נל) see my remarks in the critical notes on Ezekiel, p. 82, l. 24, and for the partial assimilation סֶנֶסֶס, p. 67, l. 13; Isaiah, p. 152, l. 39. Cf. below, notes 60 and 120. Delitzsch's Assyrian dictionary gives נָלָא (i. e. the form qitl of נלון) on p. 482b.

41 The Peshita reads מָכָה (Targ. ומכה) מָכָה, מָכָה (Targ. ומכה) מָכָה, מָכָה (Targ. ומכה). In the LXX. we must insert, with Theodotion, at the beginning of v. 36: μάχεσθαι ἐπὶ τὰ μαντεῖα (or τοὺς μάντεις αὐτῶν, καὶ ἐξαφθάνεται (or ἐξαφθάνεται). This clause was omitted in LXX. owing to the similarity of τοὺς μάντεις and τοὺς μαχητάς. It was probably added in the margin and crept in afterwards, in its corrupt form μάχεσθαι ἐπὶ τοὺς μαχητάς αὐτῶν, into the text at the beginning of v. 36. This doublet in v. 36 is not "an accidental repetition from the similar words of v. 34" (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. 36. For בֵּית (read בֵּית) = μαντεῖα cf. Is. 16 where
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LXX. has οὐχ οὖν ὑμῖν μαντεῖα σοι for the Heb. ἐπὶ νοεῖται τὴν δυνάμειν ἡμῶν [LXX. 59], while Pesh. reads καθώθις δύναμίν ἡμῶν, which is an additional confirmation of the reading בְּרוּבֵּר with א. 42 Barth’s combination of this רְבָּעָן with פָּשְׁרָן (Targ. has חֲשָׂרָן, Pesh. צָחָה for the Heb. כָּשָׂר) is impossible; כָּשָׂר ‘visionary, dreamer,’ and פָּשְׁרָן ‘to interpret’ (Haupt, ASKT. p. 205, No. 27; Nimrod. Ep. 50, 210; 6, 44; ZA. iv. 26, l. 38) occur in Assyrian side by side; cf. HW. 639b, 549b, 183a. In l. 196 of the cuneiform account of the Deluge (Haupt, Nimrod. Ep., p. 142) we read Atra-xasls 8abrd ma pirišti ilāni išmit ‘I caused Atra-xasls to see dreams, so he heard the decision of the gods;’ see Haupt in Schrader’s KAT. 78, 28; Guyard, Notes de lexigraphie assyrienne (Paris, 1883), p. 77; Zimmern in Gunkel’s Schöpfung und Chaos (Göttingen, 1895), p. 428. בֵּרִי abre-ma means ‘I saw visions,’ (Aram. מִצְרִי, Heb. מִצְרָי or מִצְרָיִם). The relation of 8abrd to Assyr. pašxnu is discussed in Beitr. z. Assyr., vol. i. p. 181, n. 2; see also below, note 116, as well as critical notes on Ezekiel, p. 86, l. 14; and for the name Atra-xasls or Xasis-atra = Ζησοῦν, 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 8abrd Eccl. 81 and 8abrd (Gen. 40a–b, 18–41b) to Assyr. pašxnu is discussed in Beitr. z. Assyr., vol. i. p. 181, n. 2; see also below, note 116, as well as critical notes on Ezekiel, p. 86, l. 14; and for the name Atra-xasls or Xasis-atra = Ζησοῦν, 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.

Assyr. כָּשָׂר can hardly be explained as a combination of the relative pronoun 8a and כָּרָה (so Jensen, ZA. vii. 174, n. 1; Zimmerm, op. cit., p. 86, n. 3), cf. for these forms Krätzschmar in Beitr. zur Assyriol., vol. i. p. 385; כָּשָׂר must be a Shaf‘el form just as כָּרָה ‘sacrifice’ (cf. Beitr. z. Assyr., i. 160, n. 2; 178, n. 3) which may be connected with חָרָה ‘to sacrifice,’ HW., p. 673b and 479b); בָּלָסָר ‘outer wall,’ (HW., p. 662a) may be a similar form.

43 Cf. Zimmerm, op. cit., p. 104, l. 122. Heb. רְבָּעָן (Prov. 20a) or רְבָּעָן מַיְסֵם (1 Sam. 18) (where we must read, following the LXX. παρὰ τὴν πίστιν εὐφρενίων τῶν δώδεκα, ὥστε οὐκ ὑπάρχει ὡδεῖς πάντα ὁ θεοῦ άνθρώπον; cf. Lōhr, ad loc.).

See the notes on the translation of Leviticus in SBOT, p. 61, 1. 20.

See my note in Schrader’s KAT 5, 502, s. v. דינה; Beitr. z. Assyri., 1.

Jensen, ZA. vii. 215; HW. 265, 244, 326, 323. The doubling of the ד in דינה must be explained in the same way as the doubling of the ל in לילה.

Dan. 61 (so Bär, Strack;—Ginsburg, Marti, incorrectly, "ןוחה"); cf. Noldeke, Syr. Gr. 1 8 105.

Heb. הָעָנָה is used of the indication of the divine will in 1 Sam. 91:

ושכלור לא ראה אָוֶיל יְהוָה יְהוָה הָעָנָה לאָוֶיל עֲמָרִית.

It refers especially to answers of the deity in response to oracular enquiries or prayers (e. g. 1 Sam. 141 231 281 18 Jer. 231 423 31 Mic. 31), and although we find וַתָּעַנֶה (1 Sam. 201) and וַתָּעַנֶה (1 Kgs. 121; cf. 2 Chr. 101 and Mic. 1 Sam. 41), the verb denotes, as a rule, a favorable answer (cf. Payne-Smith, Thes. Syr., col. 2925 above: propitius respondit, exaudiavit):

for זרימת עננים in 1 Kgs. 121 the parallel passage in 2 Chr. 101 has זרים עננים (cf. Is. 491 quoted below); see also Hos. 217. 14 (19 is doubtful) and Eccl. 101. (For the passage in 1 Kgs. 121 ff. compare Beiträge sur Assyriologie, vol. iv. p. 224, where Dr. Zehnpfund points out that the עקרבים or 'scorpions' in Rehoboam's answer refers to scarifying instruments (Assyr. sugqipum, syn. aqarabu.)

The obscure

In the title of Ps. 88 might be interpreted to mean 'to cause to respond, to make God grant the prayer'; cf. לודקרך, פֶּן in the offering of the askarah,' Pss. 381, 701, etc.

For the Assyrian phrase anu kenu cf. Pss. 691 14; for anu balimtu cf. Gen. 411: אלוים ענה אָוֶילוֹ אַלּוֹ מְעֹרֶה. There is no Assy. anu =
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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 dictes in l. 3, and in l. 7 auf beiden Seiten! Heb. יִנְּעָי may be connected with this Assyrian anna; it can hardly be derived from בเช่า_ית 'cloud.'

The phrase ב יִנְּעָי 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 וָיִנְּעָי (Jud. 68 Ps. 51 Gen. 30).

In Eccl. 59 ב יִנְּעָי is causative of לא wides; see Bernstein's Syr. Christ. Kirsch. (Leipzig, 1836), p. 381 below; Pseudo-Callisthenes, ed. Budge, 241, 17. We must read, with the Vulgate occupet delictis cor ejus, but by being dependent on ב יִנְּעָי, not genitive depending on יִנְּעָי, 'is one idea; therefore ב יִנְּעָי: cf. modern Arabic استعانا 'to give one's entire attention to a thing.'

48 Cf. לֹּא יִנְּעָי, the title of the Assyrian general-in-chief, 2 Kgs. 181 Is. 20, Assyrian târdânu or tardânu (HW., 716a); both ùrtu (HW., 5la) and *tartu are modifications of the original form *tartu. For the connection of לֹּא יִנְּעָי and לֹּא יִנְּעָי, we must remember that Ethiopic maméher means 'teacher,' while the corresponding Assyrian muméiru (HW., 389a) means 'ruler, commander;' cf. Heb. שָׂפֶר Deut. 204.9 Josh. 110 3; שָׂפֶר Jer. 5222 2 Kgs. 2519 (טֵּכָה seems to be a gloss to יִנְּמֶּה). Assyrian ùpânu means both 'scribe' and 'ruler' (HW., 683a). Heb. נְפָר etc. is an Assyrian loan-word; see notes on the English translation of Joshua in SBOT., p. 86, l. 27. The original meaning of נְפָר is 'message,' Assyrian ìpâru.

As to the etymology of muméiru, the Assyrian stem ma'dâru 'to send,' cannot be separated from màru 'child' and màru 'the young of an animal;' cf. Arab. muhr 'foal,' also בֵּית 'infant' (Is. 4918 65im) and post-Biblical אְּלִי 'foal;' Assyrian bâru 'child' and 'young of an animal' (HW., 169a; pir'ú 'offspring' 538a) and רָע 'bullock.' The primitive meaning of the stem רָע is 'to be quick' (cf. Heb. רָע 'offspring'); Assyrian màru 'to send' means originally 'to dispatch, to expedite;' màru 'the young of an animal,' and màru 'child,' mean originally 'quick, lively;' just as we call a lively, spirited young girl a 'silly,' or speak of 'casting one's colt's tooth,' cf. Arab. אֵיל (Heb. אֵיל 'calf' and dlil 'quick,'
and the German denominative verb kählen; מָהָד 'skilled' (cf. Prov. 22:7; Ezr. 7:6; Ps. 45:1; Arab. مهارة 'skill') means originally 'quick, nimble, expedite' (cf. our 'quick at figures' and the colloquial German fäh). Ethiopic mahdra (Syr. مَالُدِّرَا 'to train, to teach') means originally 'to make מָהָד' (Arab. مَالُدِّرِ). Cf. below, note 73.

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


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 Heidentums (Berlin, 1887), pp. 145 and 167 below; Schwall in Stade's ZAT., xi. 172 (1891).

53 Cf. Arab. مَالِدِّر (Lagarde, Materialien zur 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. Urm: Urm und Tummtm (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 urtm die Schuld dessen ans Licht, wegen dessen Gott befragt wurde, dagegen das Los tummtm 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.

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

85 See *HW.*, pp. 71b, 113a; Zimmern, op. cit., pp. 88, n. 5.
86 *HW.*, p. 70a.

80 Heb. מַעַדנָא may be connected with the Assyrian stem *xaṣšunu* 'to enclose' (*HW.*, 288a); cf. Eth. ḫaṣṣana (Arab. حاضنة, حضان). Heb. מַעַדנָא 'bosom of a dress' (cf. Arab. جِيب 'bosom of a dress, pocket, purse'); an s is not unfrequently changed into ç under the influence of an adjacent n; cf. מַעַדנָא, Assyr. puḫšuḫu 'appeasement of the wrath of the deity' (Zimmern, op. cit., p. 92, n. 9); מַעַדנָא = מַעַדנָא 'to bind' = Assyr. qaṣšaru (*HW.*, 590b); Ethiopic *quaṣṣa*; see Beitr. z. Assy., vol. i. p. 19, n. 27 and the remarks under מַעַדנָא in Gesenius-Buhl 13, p. 555a.

81 מַעַדנָא מַעַדנָא may have been a sort of sacred dice-box from which the sacred dice were thrown. LXX. renders Ex. 280 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 (εἴδος κρατηρίων); cf. German *Würfelbecher*, 'dice-cup'; Etymol. Magnum, λογεῖον, σημαίνει εἴδος κρατήρως; Suidas (cd. Bernhardt), λογεῖον. τὸ μαντίειον, ὅπερ ἐφόρει ὁ λεφετώς, ἐν ὑς ἔχει τοιχοκολαμμένοι οἱ ὁπλ. 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 מַעַדנָא 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. 1050 81). 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 מַעַדנָא מַעַדנָא 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.
It is clear that Assyr. takaltu 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 הָלִכָּה 'to hold;' cf. HW., p. 320, and Heb. הֵלַכּ (יִלָּכָה. 

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

See Zimmern, op. cit., pp. 117, 118; No. 24, ll. 8, 14, 16.

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

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

Cf. Levit. 11:10.

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.


Assyr. sibitti ana păn sibitti buxdes išputa. 

Um'ādr barūti does not mean 'I commanded the diviners;' but 'I caused them to give a הָלִכָּה;' cf. above, note 48, and Zimmern, op. cit., p. 99, n. μ; the Piel is denominative in these cases. It is possible that Arabic مهَر in the phrase لم تخط هذا الإسراء البهر lam tu'ti hādd el-amr el-mihare 'thou hast not taken up the matter in the right way,' has some connection with this stem הָלִכָּה. For the development of the meanings of the stem נָו cf. our English 'expedient,' which means both 'quick' (originally 'relieved of impediments') and 'advisable.'

Cf. Exod. 25:30. For the golden table of the showbread see the English translation of the Psalms in SBOT., p. 220, l. 28.

Contrast Josephus, Ant. iii. 64; 101.

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.

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

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. 24:9).

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.
See Zimmern, op. cit., p. 98, ll. 33, 43, 45, 47; cf. אָמַר יְהוָהּ: ְיִשְׂרָאֵל. See Arab. 266; cf. Aram. אָמַר יְהוָהּ: ְיִשְׂרָאֵל. 108. matże, Ethiopic metqat. The fifth form of the verb means in Arabic 'to smack one's lips with relish' or rather 'to cluck' (French claquerr, German schnalsen); i. e. 'to make a noise by bringing the tongue in contact with the roof of the mouth.' صوت بلسانه يشبه بالقاطر الأعلى, just as בָּלוֹא אלָד 'to sip with delight,' Is. 66:11; cf. Arab. قصب شكر = قصب مقص 'sugar cane'; it means, originally, 'something sweet,' like Assyr. mutqu, not 'something insipid,' as Ges.-Buhl 18 supposes. In Arabic unleavened dough is called ָחָמָּה, leaven (Heb. חמרא), (cf. Syr. خمار), ָחָמָּה, leaven (Heb. חמרא),. The verb ָחָמָּה means 'to bake hastily unleavened bread' (cf. Syr. خمار). The primitive meaning of the stem ָחָמָּה, is 'to loosen' (HW., p. 522) i. e. with reference to dough, 'to make light.' 11 See v. R. 24, 18 c. d (cf. HW., 436 below); ZA. lv. p. 156, No. 2 (cf. Jensen, Kosmol. 279, n. 2). 11 I shall discuss this term in a special paper.

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. 26 Or ψαλλέριον, Ger. Psalter or Blättermagen.


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

Compare Num. 6:19.

See Lev. 7:31-34 10:4; Exod. 29:19-28; cf. Num. 6:19 18:18.

They are often termed ָשָׁם הָרְהָרָה 'wave-breast' and ָשָׁם הָרְהָרָה '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.

v. R. 60, 61. The tablet (size about 11½ x 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.
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. יִבְנָל, ‘thigh’) between the rump (Heb. יִבְנָל, Ger. Nierenstück or Schwanzstück) and the leg. But Assyr. ʾādu denotes ‘the loins’ (Heb. הַרְבָּלוֹת) 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 (הַרְבָּלוֹת) or at the side of a person,’ which is, of course, impossible; see also HW., p. 491b.

Cf. Lev. 7; Josephus, Ant. iii. 91.

Dr. Joh. Jeremias in his inaugural dissertation Die Cultustafel von Sippar (cf. Beitr. s. Assy., vol. I. p. 274, col. v. l. 11) translates Rückteil (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. יִבְנָל (Arab. ʿUrban or ʿurū), and means ‘rump’ or ‘buttock;’ cf. Exod. 28: linen breeches מַפָּנָיִים עַד-רַבָּלוֹת. Arkatu represents a form wdrīkatu (see my Sumer. Familiengesetze, p. 15, n. 3): it is by no means necessary to read throughout arkdī, fem. plur. of arkd (HW., p. 242b). The ʿarābīn, 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. Gen. 35:11 Kgs. 8:1 = 2 Chr. 6.

Assyr. ʾu’dān (HW. 168b). Peiser leaves the word untranslated.

Assyr. mēkil. For the connection of this word with Heb. יִבְנָל, 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.

Assyr. karbu. This is not ʿarābīn. In Arabic ʿarābīn denotes especially the second stomach (Ger. Netzmaogen or Hauhe) of ruminants, known as reticulum or ‘honeycomb stomach,’ on account of the hexagonal cells formed by the folds of its mucous membrane. The verb ʿarābīn means ‘to be folded’ or ‘wrinkled’ ( treadmill); see Lagarde, Bildung der Nomina, p. 44, l. 20. Dr. Jeremias, l. c., translates die Hälfte vom Bauche (so, too, HW. 356b); in the Commentary he substitutes Bauchlappen. Dr. Peiser renders das halbe Bauchfleisch; this would be ‘half of the flanks.’ For the Syriac form κερίς, keṛīs see my remarks in Hebrewia, vol. I, p. 228, n. 1.

Assyr. ʿurū (Heb. יִבְנָל) refers especially to the viscera in the thoracic cavity (heart, lungs, etc.), while karbu denotes the viscera in the abdominal cavity (stomach, liver, etc.); contrast Dillmann on Lev. 1. This is import-
ant for Exod. 12a. The girbu (Ger. Brusteingeweide) is separated from the karbu (Ger. Baucheingeweide) by the diaphragm or midriff (Arab. جلباب 'separating veil,' Heb. הָבֵע הָגוֹלָל 'dividing membrane').

Arabic gallb 'heart' is probably identical with גִּרְבּ (see Ges.-Buhl 18 s. v.)

For the change of l and r cf. מִלֶּחָה 'ips' Aram. מִשֶּׁר הַלָּחֵו; מַעֲרַה 'almond'; אָסֵטָה 'widow,' Arab. אָסֵטָה 'disciple' for מַעֲרַה נְפֹד (Nöldeke, Mand. Gr. § 54). Arab. قرب means 'hypochondriac region.' Peiser 1. c. translates das lzarndi Từ Innerne des Fleisches (?); Jeremias, die Hälfte vom Gekröse, 1. c. 'mesentery,' thinking probably of אֵן (stomach, intestines and omentum of a calf) and Rindskrafdenaun. But this would be karbu (cf. קרב) not girbu.

Assyr. qursnu, dual qursnà, plur. qursnàt (HW., p. 355) i. e. the part of the leg between the knee and the foot (Heb. קוֹרָנָה,カルシュ), the knee-joint or knuckle (not the ankle bone). Cf. Heb. מִגְמוֹר קַרְפֵּלַיִן Ps. 183, Syr. מַמְלֵךְ (with partial assimilation of the כ to the initial ק (cf. note 105). For interchange between l and n see note 104.

Assyr. diqar me štirī. In the passage of the Babylonian Nimrod Epic quoted HW., p. 634b s. v. שְׂדֵה, we must read, not me štirī = Heb. שָׂדֵה in Jud. 64 (Arab. שַׂדָּה or מְדַרְחַה but שָׂדֵה שָׂדֵה, that is, 'roasted meat' (Heb. שָׂדָה לֶוֶל, cf. 1 Sam. 219); see below, note 107.


Cf. 11. 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.

Cf. text a, 11. 52, 109; szgu is omitted in 11. 80, 83, 86, 164, 167, 170, 173, 176, 179, 182, 185.

I learn from Professor Zimmern that his reading szngd 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) szngd-za in the same context where we find, as a rule ME-KAN. See also lii. R. 40, No. 1, 27 and Peiser, Babylonische Verträge (Berlin, 1890), p. 289, ad No. civil. l. 9 (p. 150). For the interchange between n and l cf. Heb. שָׂדָה שָׂדָה = Assyr. nebu.

'lion,' Arab. سم 'image,' כִּנָּה 'daughter-in-law' = Assyr. szlmu, kalātī Syr. כִּנָּה = Assyr. liqtul, etc. (Beitr. z. Assyr., vol. 1. p. 17, note 20). Ethiopic berndt 'tribute' = Assyr. biltd (בִּלְדָּת Ezr. 418. 40 76). (Cf. Beitr. z. Assyr., vol. 1. p. 161 below). There are a number of curious Semitic loan-words in Ethiopic, e. g. adjam, plur. adjamt = Assyr. adnatī (see critical
notes on Isaiah, p. 133, l. 22); māšmar 'line, verse' = Assyr. mūšarr (HW. 421) or mūsarr; with partial assimilation of the m to the following n: māsmūr, which may be influenced by tasamāra 'to quote, refer to.'

105 silmū is written with the character Nun, which is, as a rule, used for til (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 Nun 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 silmū, the initial s must be explained as partial assimilation of the initial s to the final m; cf. the remarks above, at the end of note 40 as well as note 60; see also Nöldeke's Mandalic grammar, § 50.

106 Cf. 1 Sam. 2:1; Is. 44:18; Ex. 12:6. It is possible that nilū 'to pray' (Assyr. gullū) means originally 'to roast, to sacrifice;' cf. Heb. ṭayy 'to pray' = Arab. ʿuttar 'to sacrifice,' especially 'to slaughter the sacrificial lamb' (أم_merge). In Ezek. 8:11 nilū is used of the sweet smoke of incense (א"ת ה"ח ת"ו; Nun is a gloss). nilūlāh 'to pray,' on the other hand, means 'to appeal' to God as the Supreme Judge, to ask Him to render a decision; cf. Ges.-Buhl 11 s. v. nilūlū. In Ethiopic, qaldwa (ג"ל) means 'to roast,' and qalldya (ג"ל) 'to pray;' but this a secondary differentiation. The word נל̄וּל̄וּ 'prayer' shows that the stem of nilū 'to pray' is ג"ל. It is not impossible that there is some connection between nilū and nilūlū (Assyr. qald, HW., p. 585) cf. Aram. נדְּל̄וּ 'earth' = א"ת. According to Zimmern in Ges.-Buhl 11 689 א"ת in Jud. 3:7 is a dialectical byform of נדְּל̄וּ in the following clause, but this is improbable.

107 Cf. ZA. ii. 280; v, 85; HW., 668. 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 ʾumud 'to roast' as a ʾAšš̄el of ʾumūd 'to glow, to be hot' (חמתי השמש إذا א阐明), just as nilū 'to be like' might be explained as a ʾAšš̄el of Assyr. ēmdē 'to be like,' caus. ʾuṃēmt (pronounced ʾuṃēmt) 'I made like' (HW., p. 82b). In the same way Assyr. ʾakānu 'to make' could be explained as a ʾAšš̄el of ʾakān, ʾumud 'heaven' as a ʾAšš̄el of ūmūd 'water' (cf. critical notes on Isaiah, p. 157, l. 22); nilū 'to weigh, as a ʾAšš̄el of ʾumūd. Assyr. šardag 'to steal' as a ʾAšš̄el of šādū 'empty,' Aram. מְכָר, cf. Assyr. šardag 'to pour out,' HW., p. 512a.
It would be more correct to spell the word with א; contrast Eth. "seed," generally written with א for ג. The exact equivalent of 'םי' in Joel 4:18.

The exact equivalent of 1.5 = Etb. 'to ripen' (of grain); cf. Joel 4:18.


Cf. critical notes on Isaiah, p. 204, ad p. 102, 1. 20.

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

Cf. Levy's Neuebr. Worterbuch, s. v. של, also שלך. Silqu = beta vulgaris (cf. Brockelmann, s. v. and HW., p. 480) has probably no connection with this stem; it may be derived from שלך Gen. 40:10, 41:8; Deut.

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

See Zimmern, op. cit., p. 95, 6. For Assyr. משקות (HW., p. 313a) 'humble, poor,' Heb. see Ges.-Buhl. the stem may be בח, cf. post-Biblical בלח לימי 'to concentrate one's attention to God,' etc., 'devotion;' so משקות means originally 'attentive,' then 'devout,' and finally 'humble, poor' (וטון, עני). I stated in note 54 of my lecture on "The Book of Ecclesiastes," Oriental Studies (Boston, 1894) p. 275) that Assyr. משקת was equivalent to Heb. משקת נבונה. In the Old Testament we have: משקת נבונה אולא ירה וגו' והזלאו לבריה לבריה 1 Sam. 7:13; משקת נבונה בברית והברית אל פך אל פך Ps. 78:17 (cf. v. 17), Bäthgen's rendering wankelmühig is inaccurate; rather משקת נבונה אולא ירה Ps. 78:1 (cf. v. 17), Bäthgen's rendering wankelmühig is inaccurate; rather משקת נבונה אולא ירה 2 Chr. 20:3.

An ephah is equal to 77 American pints (see notes on Ezekiel, in SBO T., p. 198, 1. 50); consequently 1 1/2 ephah is nearly 1 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¢.
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Albrecht Ritschl, Die christliche Lehre von der Rechtsfertigung und Veröhnung, 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. 32 that כָּפֵר, כָּפָר, כָּפָר, כָּפָר means 'to wipe off,' and that the verb is Aramaic (כָּפֵר) and כָּפֵר means 'to wipe off,' and that the verb is Aramaic (כָּפֵר) and כָּפֵר means 'to wipe off,' and that the verb is Aramaic (כָּפֵר) which means both 'to wipe off, to deterge,' and 'to rub, to anoint,' (Heb. כָּפָר) and כָּפָר 'to measure, to survey,' on the other hand, is an Aramaic (or rather Assyrian) loan-word (= Assyr. mabasu with כָּפָר; see above, note 42.


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


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 (כָּפֵר, כָּפָר) or unfit to eat (מַלָּפֵר) were influenced by the anatomical knowledge and symptomatological experience gained by the Babylonian haruspices. Cf. the regulations concerning the מַלָּפֵר, מַלָּפֵר discussed in the Talmudic tract Khullin and in the הלֹחָה, חָכָה 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 מַלָּפֵר, used of the symptoms indicating whether or not an animal is fit to be eaten, occurs in Assyrian with the meaning 'entails;' cf. the description of the battle of Halûle in col. v. of the Sennacherib Prism: simânu u munnebu nu šuburta šir eriti šadilit 'I scattered their entrails and bowels over the vast field.' (HW., p. 491; KB. ii, 108). The stem of simânu (form like lidânu, from וְסָמָּה) is (note the meaning of the fifth form of the verb in Arabic,
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while munnu (HW. p. 419\[) or mānu (cf. Arab. مَّالِمَةٌ mā‘me, pl. مَّالِمٌ mā‘mān ‘umbilical region,’ or ‘hypochondriac region,’ or ‘peritoneal fat’ and مَّالِمَةٌ mā‘inme ‘mark, sign’) corresponds to Syriac مَّالِمَةٌ mā‘mān ‘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 בַּדָּאָג bīdāγ ‘to inspect’ corresponds to the Assyr. stem בַּדָּאָג bīdāγ ‘to dissect’ (HW. 191\[); the י for י is due to partial assimilation to the preceding ב, as in בַּדָּאָג and בַּדָּאָג for Assyr. abātu, kūbātu (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 מְלוֹת mā‘lāt is a useful institution, although modern veterinarians would probably attach little importance to a number of points which render an animal מְלוֹת mā‘lāt.