

still maintain the unity of the two Ramahs. If there had been two different places of that name, both near Jerusalem, both north of it, both important, both frequently mentioned, how could it happen that nothing ever hints at this fact, and that in the usual language both are always mentioned by the same name, a quite common name, a name which is scarcely a proper noun?

I may add that a superficial reader of Dr. Buhl's very able book, "Geographie des Alten Palaestina" (pp. 170-172), might be easily misled and brought to believe that Ramah of Samuel is always written without the Hebrew article, whereas the "other" Ramah, Ramah of Benjamin = er-Râm, is *ha-Ramah* with the article. This would be quite false; both names have systematically and equally the article.

Geneva, Switzerland.

HEBREW NAMES IN INSCRIPTIONS FROM BABYLONIA.

By THEOPHILUS G. PINCHES, M.R.A.S.

It is with great pleasure that I have read the note of Prof. H. V. Hilprecht in the January *Quarterly Statement*, pp. 54-55. To the American expedition to Niffer we are greatly indebted for a large number of discoveries of the greatest importance, which, under Prof. Hilprecht's able editorship, are now being given to the world.

I have long felt that there must be something in the Hebrew tradition that Niffer is the site of the ancient city of Calneh, and the presence of the Hebrew names of which Prof. Hilprecht speaks seem to give great probability to the statements of those ancient writers, who certainly were in a position—living, as they did, so much nearer the time when the city was in existence as an active and integral part of the Babylonian empire—to know better than we whereabouts the site of that ancient foundation of Nimrod lay.

With regard to the names of which he speaks, it is to be noted that they are of great value as such. Thus we have, among others, the Babylonian forms of Adoram, Haggai, Elzabad, Nathaniel, &c. Most interesting of all, however, are those ending in *āma*—Gadalyāma, Hananyāma, Igdalyāma, and Mattanyāma, which are, apparently, to be read with the final syllable transcribed as *wa*—Gadaliāwa, Hananiāwa, &c., showing the original Hebrew forms of these names (Gedaliah, Hananiah, Igdaliah, and Mattaniah), here compounded with the unpronounceable name Yāwa (Yahwah or Jahwah), later pronounced as *-iah* or *-iahu* only, and changed to Adonai when it occurred in the course of the Bible narrative as the name of God. Yahwah is, in fact, the true pronunciation of the divine name transcribed in our Bibles as Jehovah.

It is noteworthy, however, that names of the same form occur on many other documents, most, if not all, from the well-known city of Sippara. To the four names ending in *-iawa*, quoted by Hilprecht, we may add, therefore, ten others, namely, Abi'yāwa, Aqabi-yāwa, or Akabiah, Azzi-yāwa, Banāwa or Beniah, Gamar-yāwa or Gemariah, Hūl-yāwa, Malaki-yāwa or Malachiah, Natauu-yāwa or Nethaniah, Subunu-yāwa or Shebaniah, and Yase'yāwa or Isaiah.

That this ending *-yāma* is the long-lost pronunciation of the name read Jehovah, and not the Babylonian form of the divine name Jah, is proved by such names as Bel-Yau or Bealiah, Abi-Aa or Abijah, Aḥi-ya or Ahiah, and by some few non-Biblical names—Yaḥabi, Yā-abni, Nabū-yā', Yā-Dagunu, with several others combined both with Yā and with Aa. We may, therefore, expect a rich harvest of interesting names both from the tablets now known and from numberless others yet to be discovered.

Those who care for this branch of Oriental study will find further information in my paper, entitled "The Religious Ideas of the Babylonians," in the *Journal of the Transactions of the Victoria Institute* for 1894-95.