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ARTICLE IV.

ASSYRIAN AND BABYLONIAN MONUMENTS IN AMERICA.¹

BY REV. SELAH MERRILL, ANDOVER, MASS.

I SHALL cast reflections upon no one if I speak of the ignorance which prevails in our country in regard to these monuments, even among our learned men, to say nothing of the mass of ordinary intelligent readers. Outside of a very limited number, I may say that the ignorance is total, both in regard to what monuments we have and to what they reveal, and as to their place in history. A writer in one of our prominent Quarterlies no longer ago than April, 1874,² speaking of these slabs, says: "In our country there is a small collection at Amherst and at Williams Colleges, and in the New York Historical Society's Museum, but not one has been edited or translated." And in May, 1874, an able literary critic, in the columns of a leading religious journal, stated, speaking of the cuneiform inscriptions in this country: "The material in the colleges of this country still waits for its interpreter, even among the fellows of the Oriental and Philological Societies." The paper was the *Christian Register*, and the critic "B." who is a member of both the societies he has mentioned. I need not produce further evidence to show the need of such a paper as this which I now present.

In consequence of the ignorance just referred to, there

¹ The author desires to state that two only of the museums mentioned in this Article he was unable to visit, viz. those of the Theological Seminary of Virginia, and the Mercantile Library of St. Louis, Missouri. Competent persons, however, furnished minute details of the relics at these places, so that their peculiarities are incorporated under the proper titles throughout the Article. It may be stated also that this paper was read before the American Oriental Society, at its session in New York, Oct. 28th and 29th, 1874, and is published at the request of several of its members.

² *Baptist Quarterly*, p. 203.

is a lack of general interest in this subject, and even a disposition on the part of some to slight it; for in pursuing my investigations, I am constantly met with the questions, "Do you find any thing important?" "Do these inscriptions amount to anything?" The persons who ask such questions — and in some cases they have been persons of prominence in the literary world — cannot appreciate the labors of the archaeologist or the antiquarian. That patient, plodding spirit, which is content to glean on the most barren field that has been trod by our fellow-men in the past, which is thankful for even the smallest hints which shed light on some ancient epoch or people, cannot by its labors satisfy the prevailing spirit of our times, which demands something startling — a gigantic scandal, or defalcation perhaps — before it will consent to listen to any speaker. But the antiquarian knows that the slightest hint, the smallest relic, or even a fragment of an inscription, may be of the greatest importance in reconstructing the past.

THE FIELD NOT A BARREN ONE.

In proposing to give an account of the Assyrian and Babylonian monuments in America, it might seem that we were attempting to labor in a barren field; but because the number of these monuments is not large, is no reason why we should neglect to study and appreciate such as we have. But the field is more promising than would appear to one whose attention has not been specially called to it. Poor as we are in treasures of this kind, compared with those which the British Museum possesses, we still have slabs enough, to say nothing of bricks and smaller relics, to panel or wainscot a wall two hundred and seventy feet in continuous length, and the height of this wainscoting would be for almost the entire distance nearly eight feet. This is the result of actual measurements. Then the cost of these relics has been by no means trifling; but amounts, as nearly as I have been able to collect the facts, to between eight thousand and ten thousand dollars, probably nearer the latter than the former. These relics

have been brought to this country at intervals between the years 1850 and 1860 ; Williams College receiving the first in 1851, which were sent in 1850, and the last lot coming in 1860 for Bowdoin College, Brunswick, Maine, and the Theological Seminary of Virginia. The large slab at Andover was received in this year also. Again, the popular impression is, that Dr. Lobdell, missionary of the A. B. C. F. M. at Mosul, obtained and forwarded all, or nearly all, of these relics ; but the fact is, that six other missionaries were nearly or quite as much interested, and as active in this work as Dr. Lobdell.

WHERE THESE MONUMENTS ARE TO BE FOUND.

The following institutions and private cabinets are the places where these Assyrian monuments are now to be found. I hope the list is complete ; but should any person know of such relics in places not mentioned here, I shall consider it a great favor, if he will take pains to communicate the fact to me. The Theological Seminary at Andover, Mass. ; Amherst College at Amherst, Mass. ; Williams College at Williamstown, Mass. ; Union College at Schenectady, N. Y. ; the Theological Seminary at Auburn, N. Y. ; Yale College at New Haven, Ct. ; the Connecticut Historical Society at Hartford, Ct. ; the private cabinet of Rev. Daniel A. Goodsell of Meriden, Ct. ; the New York Historical Society at New York ; the Theological Seminary of Virginia ; Middlebury College at Middlebury, Vt. ; Dartmouth College at Hanover, N. H. ; Bowdoin College at Brunswick, Me. ; and the Mercantile Library Association at St. Louis, Mo.

THE NUMBER AT EACH PLACE, AND BY WHOM OBTAINED.

It may be of interest to notice the number of slabs and bricks at each place in the order of their arrival, and to mention the missionaries who were specially instrumental in sending them. Williams has three slabs and two bricks. These came at two different times. The first, two of them, were shipped in 1850, and were received in 1851. The rest

were shipped in 1855, and reached here in 1856. They were all obtained by Rev. Dwight W. Marsh, missionary of the A. B. C. F. M. at Mosul, and the two first are interesting from the fact that they are the only slabs ever presented to an American by Mr. Layard. This fact is emphasized for the reason that at Amherst there is an impression that their slabs were received the first of any in this country, and it has even been stated by Professor Tyler that they were presented to Mr. Lobdell by Mr. Layard, both of which impressions are wrong. Mr. Marsh was the only American at Mosul from 1850 to 1851. Mr. Lobdell reached Mosul in May 1852. In the winter of 1852-53 Mr. Layard was in England, and Mr. Lobdell did not even visit the mounds till March 1853, when he selected the first instalment for Amherst. All the slabs which Mr. Lobdell sent, and in fact most of those which have been sent to this country, except the two presented by Mr. Layard, as just mentioned, and excepting perhaps those latest received, were presented to the missionaries by Mr. Rawlinson, Consul and English Resident at Bagdad, also spoken of as Major, Colonel, and at last as Sir Henry Rawlinson, as he is at present known. It is pleasant to know that Mr. Marsh speaks in the most cordial manner of the courtesies shown him by both Mr. Layard and Mr. Rawlinson.

The second lot were presented to the missionaries in 1853 by Mr. Rawlinson, and reached this country in 1854. They went to Yale, Union, and Amherst. This was Amherst's first instalment. Rev. W. F. Williams was chiefly instrumental in getting them, originally designing them for Yale and Union alone. In a letter to Dr. Leonard Bacon, dated June 15, 1853, Mr. Williams says: "Dr. Lobdell, on behalf of Amherst, rather insisted upon having an equal chance with Yale and Union. We, of course, could not go to the mounds as rival claimants We brought away six slabs, and divided them into three lots, as equally as we could, and then I chose first for Yale, second for Union, and the third went to Amherst." Yale has two large slabs, two small ones, two bricks, and besides these there are four small,

broken slabs, in boxes, which have never been mounted; these last were the gift of Mrs. Charles N. Allen, of New Haven, Ct. Yale has also a miscellaneous collection of seals and minor relics. Union has two large slabs, one small one, and six bricks.

The third lot reached this country in 1856. They went to Williams, Amherst, St. Louis, Dartmouth, and Hartford. It was in this year that the collection at Williams was completed, as we have already stated, and also that at Amherst. It seems that Dr. Austin H. Wright solicited Mr. Rawlinson for certain slabs for Dartmouth. Under date of Feb. 13, 1854, Rev. W. F. Williams writes: "Colonel Rawlinson has been up, and has given us eighteen slabs, six of them for Dr. Wright [who had previously solicited them] for Dartmouth, if he wants so many." It is this third lot that Mr. Marsh alludes to, when he speaks of certain slabs which "were given to us Americans by Consul Rawlinson, English Resident at Bagdad, who gave equal shares to Dr. Lobdell, Mr. Williams, and myself"; of course, he means those which remained after the six for Dartmouth had been deducted. It is the packing of these slabs which Dr. Lobdell speaks of as superintending, under date of Dec. 29, 1854. In this letter he speaks of six slabs which belonged to Dr. Wright, and which were designed for Dartmouth and the University of Virginia.¹ But we have found, upon inquiry, that the University of Virginia has no slab, and it is probable they were all sent to Dartmouth. In February, 1855, Dr. Lobdell, who was then in failing health, was busy getting the boxes of slabs and bricks ready to be shipped. This was almost the last work which he did; for he died the next month, i.e. in March. Mr. Marsh states that "none of these slabs left Mosul till the summer of 1855." Amherst has, in all, five large slabs and one small one, six bricks, besides a lot of fragments of pottery, broken pieces of stucco cornices, many of which have Babylonian characters upon them, and a variety of minor relics, of which I shall speak hereafter.

¹ See his *Memoir*, p. 359.

Dartmouth has six large slabs, one small one, two bricks, and one fragment of pottery. Auburn has one large slab, which was sent by Rev. W. F. Williams, and was received in 1857. Middlebury has one large slab, which was obtained and sent by Rev. Wilson A. Farnsworth, a missionary, in 1858. My informant states that it was "sent" then, but does not state when it was received. The Theological Seminary of Virginia has three large slabs. Bowdoin has four large slabs and one small one. These last two lots were obtained and sent by Dr. H. B. Haskell, a missionary physician at Mosul, and reached this country in 1860. The custodian of the New York Historical Society's rooms informed me that their collection "was shipped to Boston, and bought and presented to the society by Mr. James Lenox, in the year 1859 or 1860." Their collection consists of twelve large slabs. Andover Theological Seminary has one large slab and one quite small one. The latter was presented by Rev. Leonard W. Bacon, on his return from his visit to the East, which he made with his father, Dr. Leonard Bacon, in 1851. The large one was obtained and sent by Rev. W. F. Williams, in 185—, and was received at Andover in 1860. Rev. Sylvester D. Storrs, now residing at Quindaro, Kansas, asked Mr. Williams to get it for a college in that state. The slab was shipped by Mr. Williams, accordingly; but on arriving in this country it was transferred by Mr. Storrs to Andover, the seminary at which he graduated. There is, besides those already mentioned, a small slab, in the possession of Rev. Daniel A. Goodsell, of Meriden, Ct., which deserves special notice, from the fact that it belonged to Dr. Lobdell's mother. Dr. Lobdell told his mother that he sawed it with his own hands. After his death, his mother presented the slab to Mr. Goodsell as a special token of friendship, and because Mr. Goodsell, she said, could take better care of it than she could herself.

It will thus be seen that in fourteen (fifteen, if we count that of Mr. Edgel of St. Louis, see farther on) of the museums and private cabinets of our country there are to be

found these Assyrian and Babylonian relics. There are, in all, forty-two large slabs and thirteen small ones, making a total of fifty-five. The slabs all have inscriptions, except in the case of two or three of the smaller ones. There are also in this country twenty-two bricks, distributed as follows: Amherst, six; Williams, two; Union, six; Yale, two; Dartmouth, four; Hartford, two. All these bricks, except three, bear inscriptions. There is but one Babylonian brick in the country, and that is in the possession of Amherst College. Two or three of these bricks came from Koyunjik, while all the rest, except, of course, the Babylonian brick, came from the ruins at Nimrud. From these ruins came also all the slabs which we possess. They all bear the same inscription; but in the case of some of the smaller slabs, only a few fragments of the inscription appear. These slabs all belong to the reign of Assur-nazir-pal, who reigned from B.C. 883 to B.C. 859. The earlier date, formerly assigned as the period of this king's reign, is wrong. Perhaps Dr. Oppert is the only respectable Assyriologist who now holds that view, and a few hours examination of the slabs in the British Museum would no doubt convince him of his error.

HOW THE SLABS WERE BROUGHT TO THIS COUNTRY.

It will serve to give completeness to this paper, if a brief statement is made in regard to the manner of shipping these slabs. As they stood in their original places as panelling to the walls of palaces, they were from twelve to eighteen inches in thickness. Mr. Layard states, that they "rarely exceed twelve feet in height; and in the earliest palace of Nimrud, were generally little more than nine; whilst the human-headed lions and bulls, forming the doorways, vary from ten to sixteen feet."¹ Some of the slabs, Mr. Layard states, were twelve feet high and twelve feet wide, forming a block of stone not easy to handle. But the usual width was from six to eight feet. The missionaries had them cut into sections, and also divided laterally, thus reducing the

¹ Nineveh and its Remains, ii. p. 203 (American edition).

length by one to two feet, and the thickness from twelve or eighteen inches, to four or six. But the slabs, besides being cut into sections, have, nearly all of them, been badly broken in the process of removal to this country, and some of them exist now in ten, fifteen, and even twenty, fragments. In their present state Assur-nazir-pal would, no doubt, have rejected the whole as rubbish; while we consider that, mutilated as they are, they adorn the walls of our museums.

Rev. W. F. Williams, writing to Dr. Bacon under date of June 15, 1853, speaks of packing these slabs in wool which cost three cents a pound, and remarks: "I guess it will sell for that in Connecticut." Most of the earlier shipments were by camels to Aleppo and the Mediterranean, while some of the later, certainly those sent to Bowdoin and the Theological Seminary of Virginia, were sent *via* the Tigris and the Persian Gulf and Bombay.

I ought to state, that although the slabs have been cut and broken into so many pieces, they have been fitted together, and mended tolerably well; and I have observed that not only have the seams been cemented, but in a multitude of cases the letters also have been carefully puttied up. The only exception are the slabs in the New York Historical Society's Rooms. These have been simply set up in position, but the seams and broken places have not been patched or cemented at all.

THE KIND OF STONE USED FOR THESE SCULPTURES.

The kind of stone most in use for these sculptures was gypsum. It is chiefly of a grayish color, shading slightly towards the darker in some cases, and in others towards the lighter colors. Mr. Layard speaks of a coarse kind of alabaster with which the plains of Mesopotamia, as well as the low lands between the Tigris and the hill country, abound.¹ Mr. George Rawlinson speaks of "a soft gray alabaster which abounds on the left bank of the Tigris, and which is easily cut into slabs, and forms an excellent material for the

¹ Nineveh and its Remains, ii. p. 201.

sculptor.”¹ Elsewhere he speaks of “the delicate alabaster used for bas-reliefs.”² Lenormant makes a statement to the same effect.³ Dr. Lobdell, in his Memoir (p. 359), states that the material most in use was gypsum, and in this he is doubtless correct. The only point I raise here, is in regard to the material of a few of the slabs, whose prevailing color is a dirty white, which is very much mottled with greenish and yellowish spots; and instead of calling this alabaster I would call it talco-steatite. It is very soft, and evidently did not work well, and comparatively but little of it was used. It has not borne exposure and time at all well, and the sculptures and inscriptions upon stones of this material are the most imperfect of any. It is my impression that alabaster would endure time and exposure, while exactly the results observed would be produced if talco-steatite were used; but upon this point I only make a suggestion, and do not pretend to speak as a scientific man. A few of the smaller slabs are marble, such as the one in the show-case at Andover.

THE LESSONS OF THE MONUMENTS.

I propose to give, with some detail, the lessons which merely the monuments above noticed give us in regard to Assyrian art and life. Let us take a representative slab and see what we find upon it. In the centre is a colossal human figure, with a noble, expressive face, with muscles finely developed, the form quite erect, giving the impression of intelligence combined with great physical strength and powers of endurance. In front of the figure is half a vine on the edge of the slab, and the same is true of the edge behind him. He has a pair of double wings; two hang down the back from the shoulders, but are slightly raised from the body, while the points of the others rise perpendicularly from the shoulders. Then he has a head-dress which has two, and often three, horns in front. Then he has a cord which passes about the forehead and above the ears, which cord is tied behind the

¹ *Ancient Monarchies*, i. p. 219 (edition in 3 vols.).

² *Ibid.* i. p. 337.

³ *Ancient History*, I. p. 457.

head, and the ends of it fall upon the neck; this cord is often adorned with large rosettes; the hair hangs in a massive mat upon the shoulders; the beard is heavy and curled, and the mustache always close-cut, leaving the lips free, unlike the modern French mustache, which is both inconvenient when eating, and prevents distinct articulation in speaking. The fore-arm is always bare. In one hand he holds at his side a basket, and in the other, which is raised to the vine already mentioned, he holds a cone of some sort,—sometimes this hand, which here holds the cone, is merely held up, with the fingers extended. About his waist he has a belt in which are two, but more commonly three, daggers; these are in sheaths, of which both the handles and the points appear; the points of the sheaths are sometimes embroidered; the handles of the daggers are often ornamented in a variety of ways, sometimes chased, and sometimes with heads of horses or other animals. About his arms above the elbows are arm-bands; the ends of these always pass each other, showing that they were of one piece and elastic; the ends are chased and figured in many ways,—sometimes the four ends of the two bands on the same person are all different in their ornamentation. On his wrists are heavy bracelets, which are also of various patterns. Then the figures have invariably ear-rings and necklaces; the ear-rings are of different styles, one or more of which are in use at the present day; the necklaces seem to be heavy and rich; some are single, and some have a double row of what appear to be pearls; on some of the figures the necklace is light, and tied in a delicate bow in front. Then the figure has on a long robe, which reaches to the feet. About the middle is a cord or sash, which is tied, the ends hanging to the feet and terminating in long heavy tassels; these ends, before they reach the feet, are often looped up in a showy way. The edge of the robe is sometimes folded back; on the edge is a heavy fringe, and also all round the bottom of it, above the feet; back of, or above the fringe, is a belt of embroidery, where appear all sorts of devices—trees, shrubs,

fruit, men, animals, battle-scenes, and a great many other things, which represent needlework. On some of the robes, this belt of embroidery has a pattern something like the Greek square; the space is divided into squares, and inside of each of these are smaller ones, in regular gradation, so that the space is filled with squares of different sizes, each separate from every other. The feet are always protected with sandals; they are bound to the feet with cords or straps. On some of the slabs the sandals are painted black, while the soles are red; these colors, although applied more than eight centuries and a half before Christ, are perfectly distinct at the present time. Most of the figures have a heavy curl, ten or twelve inches in length, hanging down the shoulders, and, in one or two cases, there are three of these curls. The variety of styles in the ear-rings is remarkable: on the few slabs we are here noticing, there are five or six different styles, and some of these differ from any that Mr. Layard has given. Then the variety in the needlework, can hardly be exaggerated. This is true especially of some of the rich robes worn by the royal eunuchs.

On some slabs is represented a hunter. His robe is bound more tightly about him. His cap is also different from that already described, being in the shape of a flat-topped Fez cap. He has a bow in one hand, one end of which rests on the ground; the end grasped by the hand is often figured with the head of some bird or beast. In the other hand is frequently a flat bowl, resting on the extended fingers. On one slab, at Bowdoin, is a king in his hunting costume, and behind him are two eunuchs, holding over the king's head a parasol; while in front of the king, and facing him, is a figure with his right hand raised and extended over the king's head, while in his left hand he holds loosely the ends of the sash which is about him. The figures which hold a basket almost always, and perhaps always, hold it with the left hand; the right holds the cone. Sometimes the right hand is raised and extended, as if the person were praying for some blessing; sometimes the left holds a twig with five

or six leaves, and the right is raised and extended, as just described. In one case the right hand holds a six-leaved twig, and the left holds a mace, which is carried horizontally. Two other maces are represented, and each is of a different pattern from the rest.

In regard to the eunuchs, they have always full fleshy faces, but are by no means gross in appearance. Their robes fit closely about the limbs, but are remarkable for the amount of needlework displayed upon them; they appear to be more richly and elaborately wrought even than those worn by the king. This statement should perhaps be limited to their dress when attending the king, where he appears in his hunting costume, as if about to start for the chase. Sometimes they appear as attendants to carry weapons; on the shoulders is a bow, and they also carry, suspended by a strap from the shoulders, a quiver, which is full of arrows. Some of the figures are eagle-headed; and some of these eagle-heads are crested. In the case of these sculptures, the ear-rings of course are omitted; but beginning with the necklace, they have all the variety of personal ornaments which the ordinary figures have. Figures of this kind are commonly thought to represent the deity Nisroch. It is not for me to decide either for or against this theory; but towards elucidating the true theory, I have one or two suggestions to make. In the first place these eagle-headed figures are doing just what those which represent human beings are doing. In the second place their dress is such, it seems to me, as entirely to preclude the idea, of their being made to represent any deity. We can conceive of a deity making use of a bow, but what would a deity belonging to a severe, literal, non-ideal people, like the Assyrians, want of a bracelet and neckties? And such a necktie! dainty and diminutive enough to satisfy the pride and taste of a boarding school miss, or a sophomore, whose dress is faultless in his own eyes. It seems as if the practical Assyrians would not dress a deity in such a way.¹

¹ It is a singular coincidence that Ezekiel (xvii. 3) should represent the King of Babylon under the symbol of "A great eagle with great wings, long-winged,

On some of the slabs the vine which has been mentioned is omitted entirely ; on others it appears only in front, and again only behind the figure.

In two or three cases we find on some of the smaller slabs, a figure kneeling. The dress is peculiar ; it is a robe which fits tightly, and descends to the feet ; it appears to be made of coarsely-ribbed material, and hangs in folds, of which there are five in number. In these figures the right hand is supporting a bunch of the leaves of the vine already mentioned, before which it is kneeling ; while the left is resting lightly upon the same cluster of leaves, and above it. In one figure I noticed that the belt above the fringe of the robe was divided into squares, as if the intention was to fill these with smaller squares. Possibly this was not the intention ; these squares may have been simply another variety of ornamentation by needle-work.

WHERE THE FINEST SLABS ARE FOUND.

If it is of any importance, I would like to indicate where the finest slabs are to be found. The one marked No. 3 (if my notes are correct), at Amherst, I would notice as remarkably beautiful. Also one of the slabs at Yale, and especially the "eunuch," at Dartmouth, and the slabs at Union, all deserve to be mentioned for their beauty and excellence. At Bowdoin also, there is one slab which exhibits superior workmanship. Some of these slabs are remarkable for the richness of the robes which the figures wear, and especially for the extravagance, both in quantity and variety, of the needlework upon them. Bowdoin has two slabs unlike any others in the country. One consists of a group of four figures ; the king in his hunting-dress ; behind him two eunuchs, holding over the king's head a parasol ; in front of the king, and facing him, a figure with the hand extended over the king, as if pronouncing a blessing upon him. The other is a long, narrow slab, with two figures, one full of feathers, which had divers colors [marg. embroidering]." It seems not improbable that these eagle-headed figures on the slabs suggested the symbol and parable here referred to.

of which is a hunter. The faces of both figures are badly mutilated. Then the inscription begins at the top, and is written in letters of enormous size. The lines are two inches apart, and the letters are as tall as the lines are wide.

The New York Historical Society has one slab which must be specially mentioned. It is a large slab, and nearly or quite eight feet high. Running through the centre is a broad belt of inscription, which belt serves to divide the slab into two sections, an upper and a lower. On the extreme left of the upper section, as one faces the slab, is a complete vine. Near the centre of the remaining portion of this section is another perfect vine. On each side of this last vine, and facing it, are two kneeling figures, such as have been already described (the kneeling figures at Union and Yale must have formed the upper section of such a slab); then in the lower section there is the complete vine to the extreme left. In the centre of the remaining portion is also a perfect vine, and on each side of it, and facing the vine, are two eagle-headed figures, each with the cone in one hand and the basket in the other; these two last figures, supposing, with some, that they represent deities, must be worldly-minded, for they have all the personal ornaments that the most fashionable Assyrian could desire. The small eagle-headed figure at Amherst, with the one at Yale, would form the lower section of a slab of this description. In a glass case at Hartford is a small slab without inscription, but interesting from the sculptures upon it. It has five figures all facing the right; the two foremost appear to be female captives; they have long hair, full and very fair faces, and each has something in the left hand. Behind them are three warriors with bows and quivers. There is no other sculpture like this in the country.

SMALLER OBJECTS.

Among the smaller objects, I would call attention to a human figure at Amherst, about seven inches long, which has no head; his right arm hangs by his side, his left is bent so that the hand is on a level with the chest; in this he holds a

dish full of fruit, very much like the large glass fruit-dishes which stand upon our tables. The figure has the belt and one dagger, and the left wrist has a bracelet; at its left side was originally some object like a human head; but the whole figure or group is much mutilated. Then at Amherst also, there is a great variety of small articles—seals, cylinders, rings, fragments of stucco-work and of marble, fragments of clay tablets, etc. These fragments came, probably, from Babylon, as many of them have Babylonian letters, or fragments of letters, upon them. It is possible from them all to make out twenty or thirty syllables, perhaps; but in no case a connected sentence, so far as I observed.¹ At Hartford there is the bottom of an earthen jar, which Mr. Marsh brought from Koyunjik; the material is burnt earthenware, and the diameter is about three inches and a half. At Yale also, there is a miscellaneous collection of gems, seals, cylinders, part of a bracelet, and other small relics. It is not certain that they are all Assyrian. One of the seals has characters upon it which I am unable to read. Most of them were procured of Rev. J. H. Shedd, in 1871. Allow me to say that when I have made farther progress in Assyrian studies, I propose to re-examine the seals, cylinders, and smaller relics which are found at Yale and Amherst.— After this Article was prepared a note was received from Mr. George S. Edgel of St. Louis, Mo., stating that he has in his cabinet “a piece of a jar” and “a small alabaster slab,” which were presented by Mr. Marsh at the same time that he sent the large slab, namely in 1855, reaching here in 1856.

THE INSCRIPTIONS THEMSELVES.

A word must be said in regard to the inscriptions themselves, and the chisel-work upon the slabs. On a large slab the inscription is usually in nineteen lines. Here the letters are well made, and are not crowded. It is, no doubt, well

¹ Some important corrections could be made in the account of what the “Nineveh Gallery” at Amherst contains, which is found in the Memoir of Dr. Lobbell, pp. 362, 363.

understood that the sculpture was first made, and the inscription cut across the slab like a belt subsequently. On the narrower slabs the number of lines runs up to twenty-six. But we find them of sixteen, seventeen, eighteen, nineteen, twenty, twenty-two, twenty-six, and twenty-seven lines. On the narrower slabs the letters are apt to be crowded. In many cases the fringe on the robe is skipped, which would necessitate the letters being crowded more, and would also increase the number of lines. I have already spoken of the inscription in large letters on one of the slabs at Bowdoin. It is hardly possible to exaggerate the effect upon one, of those wide lines and enormous letters. Two or three lines of this inscription were omitted. The lines were marked; but the inscription was never completed. A similar omission is noticeable on one of the slabs at Dartmouth. And several of the inscriptions, as the slabs now are, are incomplete. On one of the sculptures at Bowdoin the calf of the leg stands out quite prominently, and on this are nicely cut certain cuneiform characters. This may have been done to relieve the eye, or possibly merely as the sport of some workman. On one of the slabs at Williams the inscription began on the edge. We have already stated the thickness of the slabs, which would leave an edge twelve or eighteen inches wide, and in this particular case the inscription began on this edge; the slab having been cut laterally, the inscription as now found does not, of course, begin at the beginning. This slab, doubtless, stood at some doorway, or at the corner of some hall, where the edge would be exposed, and hence it was covered with the inscription.

The talco-steatite (or soft alabaster, if it is such) evidently was not considered good material for sculpture. This stone would not allow needlework, and consequently there is noticeable on the slabs of this material the absence of delicate work of every kind. Besides, this material would not stand time and exposure well. I noticed on one of the slabs at Dartmouth that all of one side was left unfinished. There were marks of the workman's chisels, which appear to have

been both narrow and keen, so that the cuttings were as smooth as the marks of a sharp instrument upon a cheese. In one case, another sort of instrument had been applied, evidently preparatory to the work of polishing. The instrument was a pointed one, which, being driven against the surface repeatedly, left the place to be polished full of little holes resembling the pores of the skin under a strong magnifying-glass.

SUMMARY OF WHAT THE SLABS REPRESENT.

A recapitulation of what is found upon the slabs may not be out of place. We find the ear-rings of several different styles; the necklaces single and double; the neckties, the bracelets, and arm-bands variously ornamented; then several styles of hat or head-dress; the horns and rosettes upon them; the robe, with its fringe and rich embroidery; the sash or cord and tassels; the curl back of the shoulders; the sandals, with their fastenings, and the black and red paint upon them; the belt, with its daggers; the sword, with its sheath; two or three styles of maces; the bow, the quiver, and the arrows; the eagle head, sometimes crested; the manly beard, and the smooth face of the eunuch; the parasol; the baskets of two or three styles; the vine; the manly form of the king; the king prepared for the chase; the attending eunuchs; the priest in the act of blessing; the kneeling figures; the figure with hand raised and extended, as if in prayer; the bowl of wine; the soldiers; and the female captives.

SIGNIFICANCE OF THE SCULPTURES.

It is noticeable that the prevailing sentiment expressed by these sculptures is that of joy and triumph, mingled with religious devotion. If we had no other means of judging than the few sculptures now brought under review, we should say at once that the Assyrians were a highly religious people. There are the twigs held in one hand, while the other is raised as if in prayer; then the basket in one hand, and the other raised in the same manner. Then we have the kneeling figure, and the hands resting upon the vine, as if

praying or pronouncing a blessing. Then the king as he goes forth to the chase receives the blessing of the priest. Then, again, the king himself appears to offer a libation before he starts out for the chase or battle. The vine, the fruit, the baskets, the wine, the blessing, the praying, all imply devotion, joy, hope, prosperity, and plenty. They were not a gloomy people, either in their religion or their social life. They enjoyed the productions of the earth, and expressed their thankfulness for them in numberless ways.

THE BRICKS IN THIS COUNTRY, AND THEIR INSCRIPTIONS.

We have already said that they were found at Hartford, Yale, Amherst, Williams, Union, and Dartmouth. Amherst has six, five of which are Assyrian, and one is Babylonian. The Babylonian brick is inscribed, and four of the Assyrian bricks have also inscriptions. I have taken pains to measure the bricks, being under the impression that their size is significant. Doubtless they had a reason for making them of a certain size, rather than of a certain other size. Mr. Birch long ago suggested that the size of the bricks may represent multiples of some measure, perhaps the cubit. He was speaking of the Babylonian bricks, of which Mr. Layard says, "The usual dimensions are as nearly as possible one foot square, by three and a half inches thick." Mr. Rich says they are thirteen inches square.¹ The Babylonian brick at Amherst is thirteen inches square by three inches in thickness. The Assyrian bricks, as students are aware, are not of a uniform size. Of those at Amherst, the dimensions are as follows :

No. 1. Length nineteen and a half inches, width nineteen inches, thickness two and a half inches ; No. 2. length fifteen inches, width fifteen inches, thickness five inches ; No. 3. length fifteen inches, width twelve inches at one end, thirteen inches at the other, thickness three and three-fourths inches ; No. 4. length fifteen inches, width seven inches, thickness five inches ; No. 5. is broken at one edge, but the whole width

¹ Nineveh and Babylon, p. 452 note.

was fourteen and a half inches. Its present thickness is about two inches, but it has been sawed apart laterally.

I also took particular pains to ascertain whether they were burnt, or simply sun-dried. I have not found any that appear to be sun-dried. I am not aware that the sun produces all the effects on clay when exposed to its rays that fire produces; and every one of these bricks when probed at all below the surface shows the action of fire. The labels on some of the bricks at Amherst, and, in a few cases, on those in some of the other museums, mark them as "sun-dried," which, upon examination, I think is a mistake.

Then a careful examination of the bricks brings out clearly another fact; namely, in regard to the manner in which the inscriptions were written, and the implements used for that purpose. All students agree, I believe, in the theory that the Babylonian bricks were stamped, so that a single blow with the stamp would make the whole inscription. Mr. Birch thinks that the inscription upon the Assyrian bricks was also made by a stamp, "as the trouble of writing upon each brick would have been endless." But Mr. Layard, whose opportunity for observation was much greater than Mr. Birch's, thinks a triangular style was used. Mr. Layard is, no doubt, correct. The bricks themselves prove as much. The person inscribing the brick could make most of the characters perfectly as he stood before it, without bending his wrist; but in a few cases, in order to make them perfectly, he must have gone around, so as to face the base of the brick. But in every case these characters are not made perfectly. If made with a stamp these would have been as perfect as the rest, but being made with a style their imperfection is easily and naturally accounted for. The person writing, by turning the point of his instrument in towards his body, and then striking, would make an impression exactly like what we find in every case upon these bricks. There are some horizontal strokes made perfectly; but for these the writer may have taken the instrument between his thumb and finger. Nor would the labor be endless as Mr. Birch supposes. Slaves

and boys were numerous; and a boy, with a little practice, could inscribe one of these bricks with a triangular style, very much quicker than the same number of characters could be made with a pen.

Although the bricks are kiln-burned, yet it is noticeable that they were only slightly burned compared with our own; and some seem to have been burned less than others. Then, in some cases, I notice that they seem to fall short of the full dimensions; instead of fifteen inches we have fourteen and a half; instead of twenty, nineteen and a half; and it is possible that a mass of clay fifteen or twenty inches square, would shrink in the process of drying and burning so as to account for the discrepancy. I notice that when a brick is made half the size of the large bricks, the width only is altered. A brick fifteen inches square and five inches thick, in the half form would be fifteen inches long, seven and a half inches wide, and five inches thick.

THE INSCRIPTIONS.

They vary in the number of lines. One is of Assur-nazir-pal, and his are invariably of three lines. Three belong to Shalmanezer, Assur-nazir-pal's son, and these invariably cover the entire surface of one side of the brick. The characters are always quite large. Some of Shalmanezer's inscriptions on his bricks consist of seven lines, and others of five, according to the shape of the brick. The inscription of Assur-nazir-pal is generally in the centre; the lines extending entirely across the brick, with wide margin at the top and bottom. This particular brick of Assur-nazir-pal (at Amherst) has bold lines to guide the writer. The characters are neatly made, as if the brick were to be in an exposed place, where it would meet the eye. This brick was broken into four pieces, and one line was badly defaced. The inscriptions on the other bricks are, for the most part, well preserved. The one which has no inscription is marked on the label as from Koyunjik,—“brick with bituminous cement.” I am in doubt as to the accuracy of this last statement. It is covered with a black

substance which appears to be merely a mixture of ashes and burnt earth, which, being wet, would adhere to the brick. It flakes off, and crumbles to powder in the fingers. Still, it is possible that it may have been bitumen, and been burned.

The seven-line inscriptions read, and are divided into lines as follows :

1. " Shalmanezzer, king great,
2. King mighty, king of nations, king of the country of Assyria,
3. Son of Assur-nazir-pal, king great,
4. King mighty, king of nations, king of the country of Assyria,
5. Son of Tuklat-Adar, king of nations, king of the country of Assyria also,
6. Builder of the ziggurat (i.e. tower)
7. Of the city of Calah."

The inscription in five lines is identical with this ; but is divided as follows :

1. " Shalmanezzer, king great, king mighty,
2. King of nations, king of the country of Assyria, son of Assur-nazir-pal, king great,
3. King mighty, king of nations, king of the country of Assyria, son of Tuklat-Adar,
4. King of nations, king of the country of Assyria also, builder
5. Of the ziggurat (i.e. tower) of the city of Calah."

I have numbered the lines for convenience, though they are not numbered on the bricks. The inscription of Assur-nazir-pal reads and is divided as follows :

1. " Palace of Assur-nazir-pal, king of the country of Assyria,
2. Son of Tuklat-Adar, king of the country of Assyria,
3. Son of Bin-nirari, king of the country of Assyria."

In some cases after the last word in the third line occurs the word " also," or " the same," meaning " the same Assyria."

We have on these slabs four kings of Assyria in the order of their succession ; Bin-nirar, Tuklat-Adar, Assur-nazir-pal, and Shalmanezzer. This was Shalmanezzer II., who reigned B.C. 858 to B.C. 823.¹

Williams has two bricks, both of which bear the seven-line inscription of Shalmanezzer, as given above.

The bricks are fourteen and a half inches square, by four and a half inches in thickness. It is noticeable that one of

¹ See Schrader, *Die Keilinschriften und das Alte Testament*, p. 297.

these bricks — what I have not observed in any other case — has three lines of the inscription on the upper edge of the brick; the inscription then breaks over to the side of the brick, which is covered with the remainder of the inscription.

Union has six bricks; one is not inscribed; one has the three-line inscription of Assur-nazir-pal, and is identical with that at Amherst. Its size is nineteen inches by twenty inches. The uninscribed brick is twenty-three inches square, the largest of all in the country. Of the rest, two of the seven-line bricks are fourteen inches square, by five inches in thickness. One of these has a very old look. Possibly it was in a very exposed place, but the inscription has suffered greatly. The inscription is identical with the seven-line brick at Amherst. One of Shalmanezzer's bricks at Union has but six lines (if my notes are correct), but the inscription is the same. The remaining brick here is fourteen and a half inches long, six and a half inches wide, and five and a half inches thick. Here is an instance where the thickness is greater than the usual measure.

Yale has two bricks, both of Shalmanezzer. One is fourteen by fifteen inches, and four and a half inches in thickness. The other is fifteen by seven inches, and five inches thick. One is of seven and the other of five lines, and the inscription is the same as that given above.

Dartmouth has three whole bricks and one broken one. Three of the inscriptions are the seven-line inscription of Shalmanezzer. One is the three-line inscription of Assur-nazir-pal, but it is remarkable because it is on the edge of the brick, and not on the side. The inscription is identical with that at Amherst. These bricks are all fourteen inches square by four and a half inches in thickness.

Hartford has two bricks; one has no inscription; the other has the seven-line inscription of Shalmanezzer as given above. The dimensions are, of the first, ten and a half by fourteen inches, and three inches thick; the second, thirteen and a half by fourteen inches, and four and a half inches in thickness.

Thus there are in all twenty-two bricks ; the inscribed ones (except the Babylonian brick) belonging either to Assurnazir-pal, or to his son Shalmanezzer. It will be noticed that the king making the brick inscribes it with his own name, and those of his two immediate predecessors. Thus, as already remarked, we have four kings in the order of their succession.

The one Babylonian brick also bears an inscription, but it is so effaced as to be almost illegible. Indeed it is doubtful if it was ever inscribed at all. The impress of the stamp upon it is so faint, that it leads me to suppose that the workman merely set his stamp down upon the soft clay, and the weight of the stamp made whatever impression there is upon the brick. By the closest inspection, about half the characters can be made out. The brick is thirteen inches square, and three inches thick. It is kiln-burned. The inscription is in the centre, with a margin on its four sides. Mr. Birch says that the inscription on the Babylonian bricks varies from three to seven lines.¹ This brick has seven lines. I think I am able to make out about half the characters upon it. It belongs to Nebuchadnezzar, and, like all the Babylonian bricks, it bears his legend.²

The translation is as follows : "Nebuchadnezzar, king of Babylon, restorer of the temple SAG-GA-TU and of the temple ZI-DA, eldest son of Nabopolassar, king of Babylon I am."³ Schrader makes *za-nin*, here rendered *restorer*, imply not only that, but *guardian* also, and gives prominence to the latter signification.

TRANSLATION OF THE INSCRIPTION ON THE SLAB.

There is, as I said, but one inscription. I have made the translation from the slab at Andover. I have compared it with the slab at Amherst, from which Mr. Ward made his translation ; and, unless I overlooked some portion, the two inscriptions do not vary in a single character. This is im-

¹ Ancient Pottery, i. p. 133.

² Rawlinson, Monarchies, iii. p. 56 note.

³ See Ménant, Leçons d'Épigraphie Assyrienne, p. 44.

portant, if one wishes to compare the two translations. The translation of the gentleman referred to, may be found in Manuscript in the Library of Amherst College. Also in a printed form in the History of Amherst College by Professor Tyler, and in the proceedings of the American Oriental Society. This inscription will serve as a fair specimen of Assyrian style. One may learn from it also, what subjects that people considered most important to be introduced into their public records, viz. religion, conquest, transplanting tribes, the building of cities and palaces, and the accumulating of public treasures.

I have aimed to preserve as nearly as possible the Assyrian idiom.

Palace of Assur-nazir-pal, servant of Assur, delight¹ of Bel and Adar, chosen of Anu and Dakan, worshipper of the great gods, king mighty, king of nations, king of Assyria, son of Tuklat-Adar, king great, king mighty, king of nations, king of Assyria, son of Bin-nirari king of nations, king of Assyria also,—a warrior victorious, who in the service of Assur his lord has marched and among the kings of the four regions who his equal had not: a prince wonderful,² not fearing war: a leader mighty, who a rival has not: a king, subduing those not submissive to him: who many bodies of men has ruled: the valiant, the mighty; passing over the heads of his enemies;³ trampling upon all enemies, crushing the assemblages of the wicked: a king who, in the service of the great gods his lords has marched and countries all of them, his hand captured, their territories⁴ possessed, and their tribute received, taking securities, establishing⁵ laws over all those countries. When⁶ Assur, the lord, proclaimer of my name, enlarger of my royalty, his unfailing forces for the hands of my majesty extended;⁷ the armies of the broad lands of Lullume in the midst of battle with weapons I subdued: by the favor of Samas and Vul,⁸ the gods my protectors, the armies of the countries of Nairi, Gilhi, Subarie and the adjacent country, like Vul the inundator, upon them I rushed. The king who from the crossing of the Tigris to Mount Lebanon and the Great Sea, the country Laqe according to its whole extent, the country Sui unto the city Rapiqi, to his feet subdued: and from the head sources of the river Supnat to Armenia his hand captured; from the country adjoining the country Gilruri to Gilzani, from the crossing of the lower Zab to the city

¹ Schrader, KAT. p. 69.

² Sayce, "a prince of great deeds."

³ Norris, p. 782. ⁴ Norris, p. 704; but *har-sa-ni* is usually rendered "forests."

⁵ Lit., *taker of*, and *establisher of*.

⁶ Sayce, "at that time."

⁷ Perhaps, "wielded his invincible weapons," etc.

⁸ The air-god, called "Rimmon" by Sayce.

Tel-Bari which is beyond the province of Zab, from the city Tel-Sabtani to the city Tel-sa-Zabdani, the city Hirumu, the city Harutu, the country B-rate of the province of Babylonia to the borders of my country I restored: from the country adjacent to the country Babite to the country Hazmar to the people of my province I counted. In the countries which I held them, my lieutenants I established. Homage they did. Assur-nazir-pal, prince, glorious, worshipper of the great gods, generous, great, powerful, acquirer [by conquest] of cities and territories,¹ the whole of them, king of lords, devouring the wicked, strengthening the peaceful, not fearing war, a chief unyielding, divider of spoils,² king of gifts, a ruler strong over men, who the command of his mouth he has established, shaking³ mountains and seas, who in the union⁴ of his dominion kings powerful, fearless, from the rising of the sun to the setting of the sun under one [ruler] has brought. The former city Calah which Shalmanezzer, king of Assyria, a prince, going before me, built, that city had decayed and fallen into ruins. That city anew I built. People, captured by my hand, from the countries which I ruled them, from Subi, Laqe, according to its whole extent, the city Sirqu, which is across the Euphrates, the country Zamua according to the whole of it, Bit-Adini, Hatti, and that of [king] Lubarna [i.e.] the country of the Patenai, I collected, within I made occupy. The old mound I threw down: over to the water I brought [it]: one hundred and twenty courses on the bottom I made good. A palace of cedar, a palace of box, a palace of cypress, a palace of *ku-i*,⁵ a palace of *mis-tan-ni*, a palace of *bu-ud-ni* and of *tarpih*-wood for the seat of my royalty, for the glory of my dominion forever, in the midst I placed. [Images of] creatures of the mountains and the seas of fine white stone, and ornamented stones I made, in its gates I erected, I placed, I consecrated.⁶ Coverings of copper I added. Doors of cedar, box, cypress, *mis-tan-ni*, in its gates I hung up.⁷ Silver, gold, lead, copper, iron, acquisitions of my hands from the countries which I ruled them, abundantly I collected, in the midst I placed.

PROGRESS MADE IN ASSYRIOLOGY.

It will serve to show the wonderful progress of Assyriology from the region of guess-work towards the condition of scientific accuracy, if we give the fullest information which the best Assyrian scholars were able to give twenty years ago in regard to the Standard Inscription of Assur-nazir-pal. This king was called "Assur-adan-pal, or Sardanapalus." We

¹ See p. 343, note 4.

² *A-nun-te*, a difficult word, but must mean *spoils*.

³ Root 𐎠𐎢𐎡.

⁴ See Norris, p. 541.

⁵ Four kinds of wood not certainly identified.

⁶ Norris, p. 608.

⁷ Or *fixed*; cf. Heb. 𐤏𐤓𐤓.

shall reproduce the account given by Mr. Vaux, in his *Nineveh and Persepolis*.¹ He alludes to the fact that the inscription is repeated more than a hundred times on the slabs in the Northwest Palace of Nimrud, and then gives the commencement, as follows: "This is the palace of Sardanapalus, the humble worshipper of Assarac and Beltis, of the shining Bar, of Ani, and of Dagon, who are the principal of the gods: the powerful and supreme ruler, the king of Assyria: *son of the servant of Bar*, the great king, the powerful and supreme ruler, king of Assyria; who was the son of Hevenk, the great king, the powerful and supreme ruler, king of Assyria." The translation Mr. Vaux takes from "Major" Rawlinson. Mr. Vaux continues: "After this introduction, the inscription goes on, apparently, to notice the efforts made by the king to establish the Assyrian worship; and then occurs, incidentally, perhaps, a long list of the geographical names of the nations at that time tributary to Nineveh.

"Major Rawlinson states that he can neither follow the sense throughout, nor read with certainty some of the names; yet, nevertheless, that it is possible to gain some general insight into the geographical distribution of the places mentioned. First of all are noticed the people of Nahiri (or Northern Mesopotamia), most likely the land about the heads of the Euphrates and Tigris; Aram Naharaim of the Bible, and Naharaina of the Egyptians; of Lek (perhaps the Lycians before they moved westward); of Sabiri (perhaps the Sapires); and of the plains sacred to the god Hem. Then there is an allusion to the countries beyond the Tigris as far as Syria; and, after the enumeration of several names not otherwise known, there is a notice of the city of Rabek, which, from many points of evidence in the later inscriptions, appears to represent Heliopolis, the capital of Lower Egypt. The inscription continues thus: 'I received homage (?) from the plains of Larri to Ladsan, from the people beyond the river Zab, as far as the city of Til Biari, from the city of Tel Abtan to the city of Tel Zabtán; from the cities of Akrima and

¹ *Nineveh and Persepolis*, pp. 457, 458.

Kharta, and the sea-coast dependent on Taha-Tanis to the frontiers of my country I brought abundance; from the plains of Bibad, as far as Tarmar, I bestowed (all) upon the people of my own kingdom.' ”

The foregoing is a good illustration of Assyriology twenty years ago. It is like a man groping in the dark. Yet it is interesting in a historical point of view. This same inscription, which is not by any means easy reading, we are able to render now with nearly the same accuracy that we can a page of Greek or German.

In the two passages which purport to be translations from the inscription, the names are so changed, and the meaning is so far from what the inscription really states in these paragraphs, that we constantly feel as if we were dealing with an entirely different inscription, which, of course, is not the case.

Also in regard to the inscription upon the bricks, which we have given, it is curious to see how it was rendered in the early days of Assyriology. I quote from Dr. Birch's *Ancient Pottery*.¹ He copies three different bricks, making in all thirteen lines. In these thirteen lines, there are seven mistakes. I mean in the cuneiform characters. I will give the translation which is found there only of the seven-line inscription of Shalmanezar :

1. “ Temenbar the great king,
2. The supreme and powerful king, king of Assyria,
3. Son of Asar-aden-pal, the great king,
4. Supreme and powerful king, king of Assyria,
5. Son of Abedbar, powerful king, king of the land of Assyria,
6. Of the city of Halsh.”

The sixth line of the inscription is omitted altogether in the translation. There is no word corresponding to “supreme.” The word *also* is omitted. In regard to this sixth line, Mr. Layard has not copied it correctly. It reads as he copied it *ri-h-sa ziggurat*. It should read *ri-zi-p-tu sa ziggurat*. The root is 𐎠𐎵.

¹ London, 1858, i. pp. 110-112.

NINEVEH GALLERY AT AMHERST.

I proposed also to give a brief notice of the Nineveh Gallery at Amherst, which is arranged and adorned with excellent taste. This notice, however, must be omitted. There is upon one of its walls a fresco painting of Sennacherib, seated on his throne, and beneath it an inscription in colossal letters, which we give, with the translation: Sin-ahi-irib sar Kissati sar mat Assur ina Kussu ni-mi-di u-sib-va sal-la-at ir La-ki-su ma-ha-ar-su i-ti-ik. "Sennacherib, king of nations, king of the country of Assyria, sits upon a lofty throne, and receives before him the spoil of the city of Lachish." The translation given in Smith's Dictionary of the Bible, under the title "Lachish" is quite incorrect; it is the same, however, as that given by Layard in his *Nineveh and Babylon*. Only no longer ago than 1869 Dr. Oppert rendered *Kussu ni-mi-di* by "throne of justice." But the word is an adjective from the passive of the root "*ma-ad*" to be much, and signifies *made great or lofty*. It may also signify *splendid or gorgeous*.¹

ASSYRIAN LITERATURE AND SCHOLARS IN AMERICA.

I proposed to prepare a list of Articles that have appeared

¹ As to the translation here given, which is also that of Schrader, see *Die Keilinschriften und das Alte Testament*, p. 170, there can be no reasonable doubt. Yet the anonymous critic of my Article in *The Nation* for Nov. 5, 1874, disputes the rendering here given of *ni-mi-di* and *i-ti-ik*. *Ni-mi-di*, he thinks, may be from שָׁטַף, to shake, hence a *movable throne*. But שָׁטַף is, perhaps, never used in a sense equivalent to our word *movable*, when we speak of an object that can be moved from one place to another; but commonly in a bad sense of *tottering or shaking*. How undignified to say: "Sennacherib sits on a *shaky throne*." The word belongs, properly, under the root *ma-ad*; see Fürst's *Lex.* under שָׁטַף and שָׁטַף. There are several examples of its use easily accessible in Schrader's work just referred to, namely, pp. 111, 113, 171, 176, 183; and see p. 88. The root appears in *ni-mi-it-ti-Bil*, *Bel is exalted*. How could this word be referred to שָׁטַף?

The root שָׁטַף to which Schrader refers *i-ti-ik*, means to remove from one place to another; and the *Hif.* means besides this, to bring together; see Prov. xxv. 1. Hence the rendering "receives before him," in the sense of *collects*, is preferable to "passes before him," which the anonymous critic just referred to adopts. Besides the conjunction "va" which follows *u-sib* as an enclitic usually connects verbs that are co-ordinate, so that the natural construction would be, *Sennacherib does this, and he does that*. See Norris, pp. 710, 711.

from time to time in our reviews and other journals which treat of Assyrian matters, and also a list of those persons who have devoted any considerable time to the study of this subject. But, at present, other duties make it impossible for me to complete this part of my paper. My object was by showing what had been done, and by whom, to stimulate others to undertake this interesting and important study. I may say, however, that while there is a considerable number in our country who have kept pace with the literature of this subject, the number of those that are able to read the Assyrian text is very limited.¹

MISSIONARIES AND ORIENTALISTS.

I hoped also to notice as they deserve, the faithful missionaries who have promoted Assyrian and other Oriental studies. The eminent service which they have rendered to such studies is appreciated by none more heartily than by Orientalists themselves. On this point the following remarks of Professor Max Müller, in his Address before the late Oriental Congress in London, are of unusual interest. He says: "I have lately incurred very severe obloquy for my supposed hostility to missionary enterprise. All I can say is, I wish there were ten missionaries for every one we have now. I have always counted missionaries among my best friends; I have again and again acknowledged how much Oriental studies, and linguistic studies in general, owe to them; and I am

¹ The new edition of Appleton's American Cyclopaedia, vol. v. p. 576, speaks of Mr. Ward's translation as the "first ever made of an Assyrian inscription by an American scholar." If I have been correctly informed, this is a mistake. Mr. Ward's was made in 1871; while as long before as 1863, Mr. Edward C. Taintor, who graduated at Union College in that year made a translation of this Standard Inscription by the help of Layard, Rawlinson, and others, which I am told was considered quite satisfactory. There is no doubt that the person who has the most thorough and practical knowledge of Assyrian in America at the present time is Prof. G. A. F. Van Rhyne of New York. Among the more noticeable Articles that have been written by American scholars may be mentioned those by Prof. W. H. Green, D.D., in the Presbyterian Quarterly and Princeton Review for July, 1872, and April, 1873, and July, 1874; by Prof. Otis T. Mason, in the Baptist Quarterly for April, 1874; and by Rev. W. H. Ward, a few pages of notes in the Bibliotheca Sacra for Jan. 1870.

proud to say that, even now, while missionaries at home have abused me in unmeasured language, missionaries abroad — devoted, hard-working missionaries — have thanked me for what I said of them and their work in my lay-sermon in Westminster Abbey.” He goes on to show how much more the English Universities might do for missions than they do at present by a sufficient staff of Professors for Eastern languages, who might prepare young men for their special fields of work; “and in these missionaries we might have not only apostles of religion and civilization, but, at the same time, the most valuable pioneers of scientific research.”

CONCLUSION.

Assyriologists have steady and important work before them. They need patience and application. They should avoid what is sensational, as was appropriately suggested by Mr. Rawlinson at the last Oriental Congress in London. If the world asks them for startling news, they should reply: “We have the language and life of an ancient people to explore, which we propose to do in a slow, painstaking, and scientific way.”¹

¹ Yet this must not be understood as meaning that these records are destitute of interest. The Assyrian literature reveals a multitude of new and important facts which illustrate in a remarkable manner the life and thought of the Semitic races, and which constitute a mass of evidence corroborative of the Hebrew history.