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recent inquiries from Professor A. Winchell,[1] says that the assumption that the Horseshoe fall has receded one hundred feet during the last thirty-three years cannot involve any great degree of uncertainty. Thus from the best light we now have, it seems altogether probable that the cataract is receding at a rate that would suffice to produce the whole chasm from Queenston up in less than twelve thousand years; and if, as is not unlikely, any considerable portion of the gorge above the whirlpool had been formed by preglacial agencies, even that relatively short period must be considerably abbreviated.

ARTICLE X.

ASSYRIAN RESEARCH AND THE HEBREW LEXICON

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LAST year Professor Friedrich Delitzsch published, in the Athenaeum, of London, a series of articles on the Importance of Assyriology to Hebrew Lexicography.[2] Several publishers, who appreciated the excellent quality of the articles, at once offered to reproduce them in a more permanent form. The result is a small book, entitled: The Hebrew Language viewed in the Light of Assyrian Research.[3] For the treatment of this subject no scholar is so competent as Professor Delitzsch. An enthusiastic student, with a genius for language, he has been for several years occupied with the compilation of an Assyrian, and also of a Hebrew, lexicon. His acquaintance with the lexicographical material of the Assyrian and Babylonian monuments is certainly greater than that of any other scholar. His little volume, containing only eighty-five pages, is the product of a mind evidently possessed of its subject. The style is simply charming. There has certainly not appeared for many a year a book more important for Semitic study. Any person interested in the Hebrew of the Old Testament will find this a welcome volume.

Two great principles guide Delitzsch in his lexicographical work.

[1] See Winchell's World Life, p. 371.

[2] May 5, 12, 26; June 9; July 21, 28; August 25.

[3] London: Williams and Norgate. 1883.

The first is that the Hebrew language must be explained chiefly by Hebrew, and the Assyrian by Assyrian. The second is, that the Assyrian is a better source than the Arabic for the explanation of Hebrew. For the explanation of Hebrew out of Hebrew and Assyrian out of Assyrian, we derive great assistance from parallel passages and from the parallelism of clauses. Independently of all help from outside sources, this parallelism, together with the usage in such passages as 2 Chron. xxviii. 15, might lead one to suppose that רבץ and נחל are synonymes in Ps. xxiii. 2, and accordingly to translate: "He maketh me to lie down in green pastures, he causeth me to rest beside the still waters" (p. 6). This conclusion is confirmed by the Assyrian, which represents by the same ideogram the words *na'âlu* (נחל), *nâχu* (ניח), and *rabâṣu* (רבץ).

In claiming that Assyrian is a better source than Arabic for the explanation of Hebrew, Professor Delitzsch has made a new departure. The consideration that Hebrew and Assyrian were literary languages in the same period, while Arabic attained to the literary stage at least a thousand years after the decline of Assyrian, would lead us to expect closer affinities between the two older branches than between the Arabic and either of these. The vindication of this supposition is, of course, a task for patient comparison.

But now what is the actual state of Hebrew lexicography? We find it hopelessly bound in Arabic fetters. Because the last of the Semitic languages to attain to a literary stage has such a large vocabulary, and because, forsooth, it has often preserved ancient meanings and forms, it has come to be regarded as the great source from which Hebrew words are to receive light. It matters not that the three consonants composing the body of a word have in the two languages utterly divergent meanings. Ingenuity can invent a connection. Of course, שָׁלַח, "to send," and Arabic *salaχa*, "to skin," are one word! Starting with the idea of skinning, we pass through the stages "to draw out, to extend, to stretch out, to send." שָׁקַר, "to lie," is compared with Arabic *shaḳira*, "to be red," lying being regarded as reddening or varnishing the truth. The connection between כָּשַׁר, "to join," and Arabic *kasara*, "to break," is that two objects may be either broken or joined by striking them together. Such etymologies, whose number might be increased, Delitzsch regards as ingenious, but worthless (p. 8).

His volume is throughout a polemic against this mode of treating Hebrew. He arraigns specially the editors of the recent editions

of Gesenius's Hebrew Lexicon. The charge is not that they have been unable to give the true etymology of words which could be explained only by a knowledge of Assyrian, but that they have forced different and often late Arabic meanings on Hebrew stems, that they have in the last edition repeated errors from which the glossary of any Assyriological publication might have saved them, and, worst of all, that they have made such persistent use of the doctrine of bi-literal stems, at best only an unproved theory. He would dispense with these features of the lexicon, and use the space thus gained to better purpose. Arabic, and indeed all the Semitic languages, should be retained, but he would give to Assyrian the prominent position which Arabic now occupies. Hebrew lexicography has been greatly aided even by adding the Assyriological material at the end of the articles, or placing it in parentheses; but the case is so serious that this treatment will no longer suffice. The greatest Assyrian authority demands nothing less than such a thorough revision of the Hebrew lexicon that scarcely a single stem shall escape the process of overhauling. It may be that the value of Assyrian is here too strongly stated. It may be that Delitzsch's new volume commits the same kind of mistake as that which is chastised in Gesenius's lexicon, and offers here and there a far-fetched etymology or one which time will not confirm. Yet, taken as a whole, the work is so suggestive as to be worthy of the minutest study. In the notices which follow I shall select from Delitzsch's list some of the more interesting words, adding occasionally illustrations and references to the original works.

Let us first note some common nouns in Hebrew. אָדָם, "man" (p. 58), for which Dillmann admits that no certain etymology has been found, is compared with an Assyrian stem *adâmu*, from which we have *admu*, "a child," synonyme of *lidânu* (ילד),[1] and *admânu*, "a building, a dwelling-place,"[2] specially used of the sanctuary, the dwelling-place of the gods.[3] The reduplicated stem *dadâmu* gives *dadmu*, "dwelling-place," applied both to houses and to countries.[4] *Admu* is used of young birds, *abal issuri* (cf. בֶּן־יוֹנָה, "young pigeon"). These words lead us to a stem אדם with the meaning

[1] W. A. I., ii. 37, 21; ibid., 30, 44 and 47.

[2] W. A. I., ii. 34, 7 and 8.

[3] Ibid., i. 15, 74; 36, 39.

[4] References in Lyon's Keilschrifttexte Sargons, p. 62.

"to build," or "to beget"; and אָדָם, "man," Delitzsch regards as a synonyme of אָדָן, "the created one," or "the begotten one."

Much more probable is the explanation of דֶּגֶל, "a banner" (p. 39). Starting from the Arabic *dajala* (*dagala*), "to cover," the lexicon explains דֶּגֶל as "the covering of the staff." The verb דגל is further explained as a denominative verb, meaning "to erect a banner," or "to provide with a banner," while דְּגוּל (Cant. v. 10) is one provided with a banner. In Assyrian *dagâlu*, synonyme of *amâru*, is a verb oft occurring, and meaning "to see."[1] In an oracular address to Esarhaddon, a goddess says: "Direct thine eyes to me, look to me."[2] From the verb *dagâlu* comes the noun *diglu*, "something to be looked at." The sun-god is called, in a remarkable psalm recounting his glories, the *digil* of the vast earth, to which all nations look up and rejoice.[3] דֶּגֶל (with suffix דִּגְלוֹ) is evidently the same as the Assyrian *diglu*. The verb דגל, in Ps. xx. 6, may be a denominative from דֶּגֶל; but Delitzsch even here holds to the meaning of the Assyrian *dagâlu*, and renders: "We will rejoice in thy salvation, and *keep our eyes directed upon the name* of our God." "The chiefest among ten thousand" (דָּגוּל מֵרְבָבָה, Cant. v. 10) is not the standard-bearer among ten thousand, but the one who attracts the eyes more than any other among ten thousand.

The word מַבּוּל, "deluge," is considered as a derivative from יבל, for which the meanings "to go" and "to flow" are assumed. Delitzsch objects (p. 67) that the form would be without analogy, and that יבל never has in Hebrew the meaning "to flow," but only the meaning "to lead, to bring," like the Assyrian *abâlu*. מַבּוּל is from a stem נבל, and is such a form as מַבּוּעַ, "spring," from נבע. In Hebrew the intransitive נָבַל is used of the withering of the leaves, and the dead body is נְבֵלָה, Assyrian *nabultu*.[4] In Assyrian the verb *nabâlu*, "to destroy," is of frequent occurrence.[5] The kings name themselves *nablu*, "the destroyer."[6] The idea of raining down destruction is a familiar one. In a passage of great poetic vigor,

[1] See many references in Lotz's Die Inschriften Tiglathpilesers I., p. 131. In W. A. I., iii. 15, col. i. l. 10 ff., the forms *adgul*, "I looked, saw," and *amur* occur in two parallel clauses.

[2] *Mutuχ énika ana âshi dugulanni*, W. A. I., iv. 68, 28. 29

[3] Ibid., iv. 19, No. 2, l. 54–57.

[4] Ibid., v. 31, 38.

[5] For instance, in the standing phrase, such and such a city, *ina ishâti ashrup abbul akkur*, "I burned with fire, I destroyed, I devastated." Ibid., i. 10, 1.

[6] W. A. I., i. 9, 42.

describing Assurbanipal's campaign against the Arabians, it is said of the goddess Istar of Arbela, who is represented as clothed with fire: *êlî Arabi izannun nabli*, "Over Arabia she rained down destruction."[1] The deluge is called מַבּוּל, as the "destroyer" or "destruction."

מְחִיר, "price" (p. 49), for which Hebrew has no corresponding verb, has an exact equivalent in the Assyrian *maχîru*, "price," from the verb *maχâru*, "to receive." The price is simply that which is received. In Assyrian the verb is in constant use. For instance, Shalmaneser says: "I received (*amχur*) tribute from Jehu the son of Omri."[2] The booty taken by Assurbanipal in his Arabian campaign was, after the return to Assyria, disposed of by sale. The narrative says of the buyers, *imdanaχaru gammalê u amêlûti*, "they purchased camels and men."[3]

The word מִין, generally rendered "species" or "kind," has no Hebrew etymology, and none that is satisfactory from the Arabic. Delitzsch proposes to identify it with the Babylonian *mînu*, "number" (p. 70). This gives, he thinks, good sense in all passages where the word occurs, and corresponds well with the Assyrian usage. Compare such expressions as *ana lâ mîna*, "without number."[4]

It is usual to regard מַלָּח, "seaman," as connected with מֶלַח, "salt." Delitzsch, on the contrary, considers the word as of non-Semitic origin (p. 63). In the (non-Semitic) Sumero-Akkadian the idea "seaman" is composed of the two signs *ma*, "ship," and *laχ*, "to go." Thus in the cuneiform account of the deluge, after mentioning the closing of the ship's door, the narrator states that the control of the ship is delivered to the *ma-laχ*.[5] There is evidence that this non-Semitic *malaχ* was adopted by the Assyrians in the form *malâχu*,[6] and through them, or directly, it may have passed to other Semitic peoples. This view is strengthened by the circumstance that the word מַלָּח occurs only in Jonah (once) and in Ezekiel (three times).

נִיר, "to cultivate a field," is supposed by the lexicons to be related to נוּר, "to give light," cultivating a field being considered as giving it light. But the Arabic *nîru*, "a yoke," ought to have led to a more likely etymology. The Assyrian *nîru*, "yoke," and the Assyrian verb נִיר, "to subjugate," scarcely leave a doubt that the Hebrew

[1] W. A. I., v. 9, 81; cf. ibid., i. 22, 106. [2] Ibid., iii. 5, 65.
[3] Ibid., v. 9, 52. For *maχîru*, "price," cf. also W. A. I., ii. 13, 27.
[4] Ibid., i. 9, 84. [5] Ibid., iv. 50, 38. [6] Ibid., v. 21, 5.

יָרַר is the same word, and has nothing to do with נוּר and נהר, "to shine." To subject a king or a nation *ana nîrî'a*, "unto my yoke," occurs in large numbers of the Assyrian royal annals. See also the verb *ninâra*, "we will subdue" (thine enemies), said to have been spoken by the gods to Esarhaddon, apparently at the time when he was contending with his brothers for the throne of Assyria.[1] Delitzsch even mentions a use of the word for the cultivation of a field, as in Hebrew (p. 53).

In some cases the Assyrian makes known the radical nature of consonants which have been supposed to be only formative in Hebrew words. Thus, in מְאֹד, "much, many," Assyrian *ma'du*, the stem is not אוד, and מ is not formative, but the three letters are radical, which is abundantly proved by such verb forms as *u-ma-'-du*.[2] Similarly ת is radical in תְּהוֹם, Assyrian *ti'âmtu, tâmtu*, "the sea" (p. 66).

In other cases cuneiform study shows the non-Semitic origin of words, and thus stops further efforts at etymology. מַלָּח as a probable case has been already mentioned. הֵיכָל, "palace," Assyrian *êkallu*, is a noted illustration. As was long since pointed out, this is only the non-Semitic *ê*, "house," and *gal*, "large," *ê-gal* passing over into Assyrian as *êkallu*, "the large house, the palace." The numeral עַשְׁתֵּי, always used in connection with the numeral ten, and making with this the number eleven, can only be the Assyrian *ishten*, which in turn comes from the non-Semitic *ash*, "one," and *tan*, "number."[3]

Various titles and proper names in the Old Testament are made clear by Assyrian study. אֱוִיל מְרֹדַךְ represents a Babylonian original *Avêl-Marduk*, "man *or* servant of Merodach" (p. 12).[4] The Adrammelech and Anammelech of 2 Kings xvii. 31 would be read in Assyrian *Adar-malik*, "Adar is prince," and *Anu-malik*, "Anu is prince."[5] Belshazzar (Dan. v. 1) is the Babylonian *Bêl-shar-uṣur*, "Bel, protect the king."[6] A remarkable prayer is preserved, in which Nabonidus (Babylonian *Nabûna'id*, "Nebo is exalted"), the royal father of Belshazzar, prays that the son may be kept from sin.[7]

[1] W. A. I., iii. 15, col. i. 9. [2] Piel impf. ibid., i. 43, 30.

[3] See Friedrich Delitzsch in George Smith's Chaldäische Genesis, p. 277 ff.

[4] For quotations from contract tablets dated in the reign of this king, cf. p. 79 of Strassmaier's Alphabetisches Verzeichniss der Assyrischen und Akkadischen Wörter, etc. Leipzig, 1882.

[5] See p. 284 of Schrader's excellent work, Die Keilinschriften und das Alte Testament. Giessen, 1883.

[6] Ibid., 433. [7] Ibid., 434; W. A. I., i. 68, col. ii.

Esarhaddon is the great Assyrian king *Ashûr-âχ-iddin*, "Asur has given a brother" (p. 12). בָּבֶל is *Bâb-îlu*, "Gate of god." נֵרְגַל, the deity whose image was made by the people of Cuth (2 Kings xvii. 30), is the great lion deity guarding the entrance to the royal palaces, whose non-Semitic name (*Nê-uru-gal*) represents him as the deity of the under-world (p. 12). The origin of the name עַשְׁתֹּרֶת is obscure. That, however, the goddess of this name is one with the Assyrian *Ishtar* is clear, and the two languages present parallel usages of the word (p. 12). רַבְשָׁקֵה (Isa. xxxvi. 2), commander of the Assyrian army sent against Jerusalem, is not a proper name, but "the chief of the officers," Assyrian *rab-shâḳê* (p. 13). תַּרְתָּן (Isa. xx. 1) is the commander-in-chief, Assyrian *turtânu*, a derivative of *tûrtu* (*têrtu*), "law, commandment" (p. 12). פַּחַת, title of the Chaldean prefects, is the Babylonian *paχâtu* or *piχâtu*, "a district or province," afterwards the governor of a province, whose fuller title was *bêl paχâti*, "lord of the province" (p. 13).

Delitzsch offers for the two Hebrew words מֹשֵׁל, "ruler," and שַׂר, "prince," Assyrian *sharru*, ingenious etymologies, according to which these titles are taken from the brilliant appearance of these two officials (p. 54 ff). The Assyrian stem *sharâru*, "to shine," occurs in the form *sharuru*, "brilliance, splendor," synonyme of *namrirru* and *mêlammu*, which are well known in the sense of "splendor." [1] The kings often speak of the splendor of their dominion. Sennacherib, for instance, says of Lulî, king of Sidon, "the fear of the splendor of my dominion overwhelmed him" (Assyr. *pul-χi mê-lam-mê bê-lu-ti-ia is-χu-pu-shu* [2]). The connection of *sharru*, "king," with *sharâru*, "to shine," seems, therefore, not improbable. For the verb מָשַׁל Delitzsch assumes two different stems, one meaning "to resemble," [3] the other "to shine." From the second he derives מֹשֵׁל, "the shining one, the governor." One wishes that he had here given some references to the original." [4]

In the department of natural history Assyrian offers material for comparison with the Hebrew. To explain אֶבֶן, "stone," however, as the pointed object, because the Assyrian *abnu* means "stone"

[1] W. A. I., ii. 35, 4–9; cf. Lotz, Tiglathpileser, p. 83.

[2] Ibid., i. 38, 35.

[3] Cf. the frequent *tamshil*, "resemblance," e.g. Keilschrifttexte Sargons, 15, 41; 16, 67.

[4] We meet the word *ma-shal* in the expression *ilâni ma-shal* (*sal, rag*) *mâtishu*, "the gods, the *ma-shal* of his country," W. A. I., i. 39, 55; 40, 23; 43, 8.

and *ubânu* means "tip of the finger, peak" (p. 57), can scarcely be called fortunate. On the other hand, the אוּחִים of Isa. xiii. 21, which the authorized version renders "doleful creatures," seems to have an equivalent in the Assyrian *âχû* (p. 34), "the evil one," probably the jackal. The Assyrian *χabaṣillatu* is evidently the same word as the Hebrew חֲבַצֶּלֶת. But *χabaṣillatu* is represented as a species of reed.[1] Delitzsch would therefore translate Cant. ii. 1; Isa. xxxv. 1: "I am the *reed* of Sharon and the lily of the valley"; "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and sprout like the *reed*" (p. 35) But the Assyrian word cannot do more than suggest that the Hebrew word means a reed. The same word may have different uses in different languages, and this is specially true of the names of trees.[2] The רְאֵם or רֵים is the well-known Assyrian *rîmû*, a powerful mountain bull (p. 6).[3] The rendering of *rêm* by "unicorn" is, of course, impossible, because this animal is represented in Ps. xxii. 21 as having two horns. The Hebrew צֹאן is the Assyrian *ṣênu*, "flock" of sheep and of goats. This word Delitzsch derives from an Assyrian stem צאן, "to be good," which he says is a synonyme of *ṭâbu* (טוֹב). Sheep and goats would then be called *ṣênu* because of their gentleness and tameness (p. 46). One wishes that he had given other illustrations besides those to which he refers.[4] Are goats really better than cows?

The comparison of Hebrew and Assyrian words expressing family relationship is interesting. For אָח, "brother," the Assyrians have *âχû*, meaning both brother and side (p. 59).[5] אֵם, "mother," is explained in the lexicon by the aid of the Arabic *'amma*, "to precede," as the one who precedes the child; and אַמָּה, "cubit," is supposed to have meant originally "forearm," the forearm thus being the mother of the arm; while אֻמָּה, "nation," is said to be the body of people following an *'imâm* or leader. Delitzsh, on the other hand, considers that all these words come from a stem אמם, meaning "to be wide" or "spacious" (p. 60). אֵם, Assyrian *ummu*,[6] "mother," would originally have meant the womb, as the spacious receptacle of the child; and he states that the word is often so used in As-

[1] W. A. I., v. 32, 62.

[2] See Max Müller's Science of Language (2d series), p. 238 ff.

[3] Cf. Schrader, Keilinschriften und Geschichtsforschung, p. 130

[4] In Lotz, Tiglathpileser, p. 87.

[5] Cf. W. A I, v. 1, 69, *a-χi tam-tim*, "the side of the sea," and Delitzsch, Assyrische Lesestücke, 53, 279.

[6] W. A. I., v. 25, 41.

syrian. אַמָּה, Assyrian *ammatu*,[1] "cubit," would be "width, length," and then the definite measure "cubit." אֻמָּה, "nation," Assyrian *ummu*,[2] "nation, army," would be so called as a numerous body of men. Compare such expressions as *nishê rapshûtê*,[3] "the vast nations." This explanation seems quite probable, at least in the case of the words for "cubit" and "nation."

From the stem חתן the Hebrew has the forms חֹתֵן, "father-in-law"; חֹתֶנֶת, "mother-in-law"; חָתָן, "bridegroom, son-in-law, one related by marriage"; חֻתָּנָה, "nuptials," and the evidently denominative Hithpael, meaning to contract affinity by marriage. The lexicon compares the Arabic *χatana*, "to circumcise," and explains חָתַן as meaning "to cut, to cut into," applied to "entrance into another family." But the Assyrian has preserved the stem *χatânu* in another sense, viz. "to help, to surround, to protect" (p. 45). This *χatânu* is a synonyme of *narâru*, "to help."[4] The sun-god is addressed as *χa-tin ên-shi*,[5] "protector of the weak," and Sargon applies similar words to himself.[6] Delitzsch regards חֹתֵן and חֹתֶנֶת as the protectors of the young family, and compares חָם, חֲמוֹת, "father-in-law, mother-in-law," from a stem חמה, "to surround."

That the names of the months adopted by the Jews in the Babylonian Captivity cannot be explained except by the aid of Babylonian study scarcely needs to be stated. Delitzsch's effort (p. 14 ff.) is in the right direction. He explains נִיסָן, Babylonian *Nisânu*, the first month of the year, as meaning "start, beginning," from the verb *nisû*, Heb. נָסַע. אֲדָר, Babylonian *Addaru*, February–March, is the dull, gloomy month. The stem אדר occurs in a list of words where *ûmu na-'-du-ru*, "a cloudy day," is contrasted with *ûmu namru*, "a bright day."[7] טֵבֵת, Babylonian *Ṭêbêtu*, December-January, is the month of showers, the name coming from *ṭibû*, "to sink," Hebrew טָבַע, possibly a reference to sinking in water. If the name be really derived from a stem טבע "to sink," might not the reference be to the sinking of the sun in the short days of December–January? שְׁבָט, Babylonian *Shabâṭu*, January–February, is the destroying month, so called from its devastating floods, from the verb *shabâṭu*, "to strike, to kill." The signs by which the Akka-

[1] W. A. I., i. 57, col. viii. 45.
[2] Ibid., i. 41, 23, *pu-uχ-χir um-man-ka*, "collect thine armies."
[3] Ibid., iv. 19, 57. [4] Ibid, ii. 39, 2 and 3. [5] Ibid., iv. 19, 41.
[6] *χâtin ênshûtê*, "protector of the weak," ibid., i. 36, 4.
[7] W. A. I., v. 30, 23. 24.

dians wrote this word mean "the month of the curse of rain,"[1] and it is, accordingly, in the eleventh canto of the great Chaldean epic, corresponding to the eleventh month, that the episode of the deluge is related.[2]

In large numbers of words the Assyrian has preserved the original meanings of stems, or shows that two stems written alike are etymologically different. In Hebrew מָלַךְ means "to rule," in the Niphal, "to take counsel." This latter is in Assyrian the regular meaning of the verb *malâku*.[3] *Malku*,[4] *mâliku* is "the adviser," and then "the prince, ruler." מָשַׁח, "to measure," and מָשַׁח, "to anoint," have been supposed to be the same word. But the Assyrian shows that we have here two different stems, and that the Arabic word which has been used in comparison is perhaps only a borrowed word (p. 63).

It might be interesting to notice other comparisons of Hebrew and Assyrian in Delitzsch's work. But this article is already long enough. Yet pages 61–63 deserve special mention. This chapter concerns those Hebrew words which have a ח. By a large induction it appears that when ח in Hebrew corresponds to the strong ח in Arabic (χ) it has been preserved in Assyrian, but when it corresponds to the weak ח in Arabic (*ḥ*) it has been lost in Assyrian. Thus חַטָּא, Assyrian *χiṭṭu*, "sin," has an Arabic equivalent with χ, whereas סָחַף, Assyrian *saχâpu*, "to overwhelm," has a *ḥ* in the Arabic word which has been *supposed* to be an equivalent (*saḥafa*). By this method it is shown that חֵץ, "an arrow," Assyrian *uṣṣu*, has a weak ח, and is not to be derived from חָצַץ, "to cut off, to pierce," Assyrian *χaṣâṣu*, which has a strong ח. Similarly פָּתַח, "to open," Assyrian *pitû*, has a weak ח, while פָּתַח, "to engrave," Assyrian *patâχu*, has a strong ח.

In closing this article, I wish to say again that Professor Delitzsch's little volume cannot fail to do a great service for Semitic study, that it deals with facts and principles which no Semitic scholar can ignore, and that with all this it is written in a style so simple and pleasing as to be fully intelligible and enjoyable to a mere beginner in the Hebrew language.

[1] W. A. I., v. 29, 11.

[2] Cf. George Smith, The Chaldean Account of Genesis (2d ed.), New York, 1880.

[3] W. A. I., v. 1, 121, *mi-lik* .... *im-li-ku*, "they took counsel."

[4] Ibid., i. 36, 8.