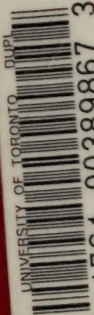



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A POPULAR HANDBOOK  
OF  
ASSYRIOLOGY.





# A POPULAR HANDBOOK

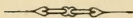
OF USEFUL AND INTERESTING  
INFORMATION FOR BEGINNERS IN THE  
ELEMENTARY STUDY OF

## ASSYRIOLOGY.

COMPILED FROM THE WRITINGS OF SOME OF THE  
BEST AUTHORITIES

BY

F. C. NORTON.

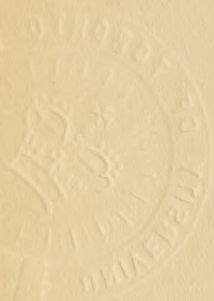


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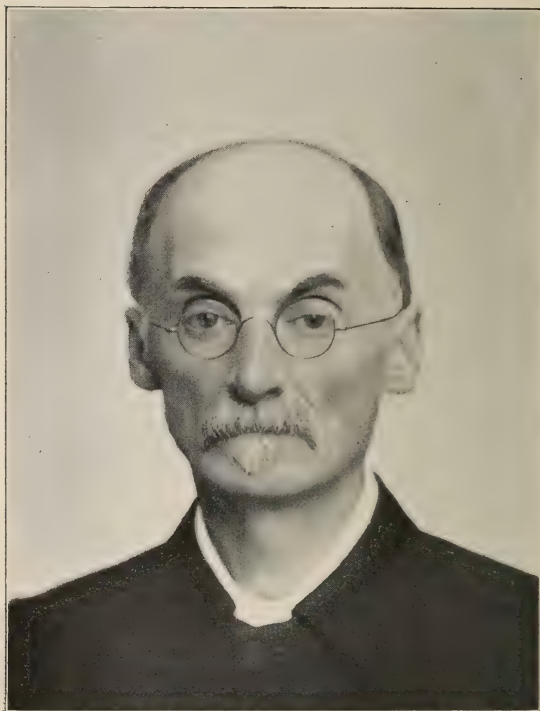
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## DEDICATION

Dedicated by permission, to the Revd. A. H. Sayce D. D. Professor of Assyriology at Oxford — to whom very many are greatly indebted for having sown the seed of Archaeology in their early lives, thereby making many like myself, take an intelligent interest in the forgotten nations of the old World, by the new and ever increasing light from the East.



Elliott & Fry.

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*A. H. Sayce.*

## P R E F A C E.

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This little work is simply a hand-book of reference for very elementary students in the important and very fascinating study of Assyriology. There are very many intelligent people nowadays both in England and America, who take a great interest in the past history of the land where not only Abram, the Father of the Jewish Nation, is said to have come from, but which is also the probable cradle of the Human Race as recorded in the Old Testament. This book is not meant for those who are scholars or advanced in the Science of Archaeology, but for very elementary students who wish to lighten their darkness by more knowledge of the great and ancient Nations of the Tigro-Euphrates Valley than can be acquired except by wading through a host of various large volumes bearing upon the subject.

When we remember that some seventy years ago a single small case was sufficient to hold all the Babylonian and Assyrian Antiquities possessed by the British Museum, and that most of the Museums

in other countries did not even possess as many, while others had none at all, we are filled with amazement at the wonderful change which has taken place in so short a time. Now large halls and galleries are filled with all kinds of Archaeological evidences throwing extraordinary light on the great nations of the Tigró-Euphrates Valley. The Museums of Paris, Berlin, Constantinople and University of Pennsylvania have as large and valuable a collection as our own British Museum — in fact in some cases far more valuable and extensive.

The Science of Assyriology is now advancing by leaps and bounds, not only in this country but also on the Continent and in America. Expeditions for scientific exploration are now of frequent occurrence and are liberally supported, not only by private individuals, but (with the exception of our own country) with State Grants. The result of all this is that a vast amount of new knowledge regarding the history, religion, and languages of the ancient nations of the near East has quite revolutionized our modern ideas of many things, and caused us to alter our views and opinions on many points.

But the Science of Assyriology is yet in its infancy, and many things are still in the dark which more light from the East will undoubtedly in the near future make clear. Many historical names and dates are still uncertain; many religious

ideas and Doctrines still disputed by eminent Professors in this and other countries; many readings and translations of the cuneiform texts are open to doubt by the Decipherer and Critic. The fact that Specialists sometimes disagree about matters of detail, does not as a rule interfere in the least degree with the truth of the evidence of the subject under dispute. The real Scientist is broad and liberal-minded and charitable in his views and opinions. With Experience for his Teacher, he is ever learning and is not ashamed to own that wisdom and knowledge are granted only to those who seek after the truth in order to show forth the honour and glory of God and advance the welfare and happiness of man-kind.

The opinions and views expressed in this book are not my own, (though I perfectly agree with most of them) but culled from the works of the best known and most reliable Authorities on the subject, in England and other countries.

Should this little book, which I have tried to make as popular as possible, be the least means of kindling the flame of an Archaeological spirit in the minds of the rising generation of English-speaking people, I shall venture to hope it has not been compiled in vain.

My best thanks are due to Mrs. Mc. Clure (of the Egypt exploration Fund) and Dr. T. G. Pinches, (the well known Assyrian scholar) for their kind

help and suggestions during the preparation of this Work. At the end of this book will be found a small list of standard works on Assyriology which I have selected out of the vast number bearing on this subject. I venture to suggest to the beginner in this interesting study that small books like those in the series of "Ancient History from the Monuments" published by S. P. C. K. and "Bypaths of Bible Knowledge" published by R. T. S. will be found most useful and better to commence with than those of a more advanced character.

F. C. N.

Ditchling Sussex.

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## ABBREVIATIONS USED IN THIS BOOK.

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- H. D. B.       Hestings' "Dictionary of the Bible".  
 E. B.         "Encyclopaedia Biblica" 4 vols.  
 B. M. G.       "British Museum Guide" by Dr. Wallis  
                   Budge.  
 P. N.         Peters' "Niffur".  
 O. T.         The Old Testament.  
 N. T.         The New Testament.  
 R. H. B. A.   Rogers' "History of Babylonia and  
                   Assyria".  
 T. D. S.       Thomson's "Devils and Evil Spirits".  
 T. R. M. A.   Thomson's Reports of the Magicians  
                   and Astrologers".  
 P. O. T.       Pinches' "Old Testament".  
 P. R. B.       Pinches' "Religion of Babylon".  
 Pa. S. P.      Paton's "Syria and Palestine".  
 B. M.         British Museum.  
 S. G. L.       Sayces' "Gifford Lectures".  
 S. H. L.       Sayces' "Hibbert Lectures".  
 S. R. A. B.   Sayces' "Religions of Ancient Babylo-  
                   nia and Egypt".

- S. H. C. M. Sayces' "Higher Criticism and the Monuments".
- S. A. C. I. Sayces' "Archaeology of Cuneiform Inscriptions".
- K. F. S. A. King's "First Steps in Assyrian".
- K. L. K. King's "Letters of Khammurabi".
- K. T. C. King's "Tablets of Creation".
- K. A. L. King's "Assyrian Language".
- K. B. C. King's "Babylonian Chronicles".
- K. E. W. A. King's Egypt and Western Asia.
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Aa. A Deity whose name is represented by the group Aa, Aê, Ea (Aos) &c. The Deity known as Yâ, Ya'u or Au (the Jah of the Hebrews) is identified with Aa of which it was only another form.

Prof. Hommel suggests that the god Yâ is also another form of Ea the primitive Deity of the Babylonian Pantheon.

Ya'u or Jah was worshipped not only by the Hebrews, but also says Dr. Pinches, by the Assyrians, Babylonians, Hittites and other nations of the East in ancient times. The son of Aê or Ea was Merodach, who in the Babylonian Mythology became "King of the Gods" in place of his father. Aa or Aê had many names and titles. He was the god of handicrafts, rivers and water, the sea and the life therein.

In the eleventh tablet of the Gilgames Series containing the Story of the Flood, Aê warns Pir-napistim (the Chaldaean Noah) of the coming of the Flood and commands him to build "a ship" to save himself and family and the

beasts of the earth and birds of the air, and tells him what to say to the people who wondered at his proceedings. See Ea, also P. O. T.

ABDI-KHEBA, or Ṭâba. Governor of Jerusalem, about B. C. 1479. Three Letters of his to the king of Egypt were found among the "Tel el-Amarna Tablets" in 1887. See P. O. T.

ABEL. (Heb: Habel, Bab: Ablu) son? See Legend of Tammuz or Ablu Kinu, "the true son". Abel in figurative language represented the Nomad or Shepherd as Cain did the Agricultural.

ABESHU. King of Babylon and grandson of Hammurabi, king of the 1<sup>st</sup> dynasty of Babylon.

ABI-MILKI of Tyre. See Tel el-Amarna Tablets, translated by Prof. Pinches, Prof. Sayce and others.

ABRAHAM. A collective name of a group of Aramacan peoples — Hebrews, Ishmaelites.

ABRAM. "The Father is exalted". A local Hero of the region of Hebron. "A Shepherd King or Prince of the Desert" An Amorite. The immigration of Abram, an historical fact. Aburamu occurs as the name of an Assyrian Eponym.

ABSOLUTION. Babylonian Doctrine of. The Ba-

bylonian repented of his sins, whether public or private, either of omission or commission, and confessed them to his God; either in private or public. Penitence implies the need of Absolution. It implies a belief in the sinfulness of human nature, and the purity of the Divine. See S. R. A. B.

ABU-HABBAH. The modern name of the mound marking the site of Sippar, the Sippara of the Greeks, and regarded by some as the Sepharvaim of the Bible. It is situated on the canal called Nahr-Malka, "the royal river" four miles from the Euphrates.

ABU-SHAHREIN. = "Father of two months". This is the modern Arabic name. It used to be called Nowawis. See Eridu.

ACCAD. Akkad, Agadê, perhaps one of the four quarters of Sippara or in its immediate neighbourhood. — Site of city not yet discovered, but certainly in Northern Babylonia Akkad was the Seat of the first Semitic Empire. "King of Accad and Sumer" = King of Upper (or North) and Lower (or South) Babylonia. The land of Accad was originally a collection of small states, each one being ruled by a High-priest or Viceroy (Patési). See Sumer.

ACHAEMENES. Ancestor of both Cyrus the Great, and Darius the Great, through Cyrus the First and Ariaramnes, sons of Teispes, his son, King of Anshan.

ADAD-NIRARI. I, II, III. Kings of Assyria. The first King of this name was son of Arik-Dêu-ilu son of Bêl-nirai son of Ashur-Uballit. A memorial slab was found of this King at Shergliat recording the restoration of the Temple of the God Asshur.

ADAM. = Akkadian word for "man" (*ādam*, to make, produce) from which the "Adamu" of the early Semites sprung. The Adapa (son of Ea the Creator-god of Eridu) of the Creation. See Epic Tablets in B. M. and K. T. C.

ADAPA. The name of the first man in the Babylonian Cosmology. He was the son of the God of Eridu, Ea, who had created him without a helpmeet, and had endowed him with wisdom and knowledge but had denied to him the gift of immortality. See Adam.

ADAR = Ninip, the great Assyrian God of War.

ADDU or Hadad of the Semitic nations in the extreme West of Asia. This god was worshipped by the Assyrians and Babylonians under the name of Rammānu-Rimmon ("thunderer").

He was the God of the Atmosphere. He is identified with Merodach as "God of rain" and in the Flood Story as "God of thunder".

AGADÊ. Semitised Akkadu, the Capital of Accad in Northern Babylonia.

AGUM I and II. Kassite Kings of Babylon.

AHASUERUS. King of Persia (Greek Xerxes) B. C. 485—465.

AKERKÛF. A ruin in the centre of a canal system in northern Babylonia on the summit of a low mound North west of and near Baghdad. The ruined Tower is build of solid Sun-dried bricks. Some inscribed bricks of Kurigalzu II a Cossœan King of Babylon have been found there and are in the Brit. Mus.

AKKADIANS. The pre-Semitic population of Northern Babylonia. (See Sumerians).

AKKI. The irrigator who (as the legend states) rescued Sargon I in his basket of reeds, whom his mother had set floating on the Euphrates, and whom he brought up as his own son, and appointed him his gardener. See "Sargon" of Akkad.

AKURGAL. King of Lagas and the Father of Eannadu, about B. C. 4500.

ALEXANDER the GREAT. Died B. C. 323 in the Palace of Babylon. Now the Mound El-Qusr.

ALU, (Sumerian) A horrible apparition of half-human, half-devilish creation, a Demon that hides itself in dark caves or old ruins and frequents the bedchambers of the weary in order to rush out and pounce upon them; "Envelope them as with a garment". See T. D. S.

ALUSHARSHID, or Urumus, King of Kish before B. C. 3800. An early Conqueror of Elam. A large number of his inscriptions have been found at Nippur.

AMENOPHIS III, Letters of, to Kadashman-Bel, King of Kardunyash, and his answers. See Tel el-Amarna Tablets and P. O. P.

AMENOPHIS IV. See Tel el-Amarna letters. Six letters to Amenophis IV from Burraburiâs II, King of Babylon are at B. M. and Berlin, also one from Ašur-u ballit King of Aššur. See P. O. T.

AMIL-MARDUK, King of Babylon B. C. 561—560. Took the Hebrew exile Jehoiachin out of prison where he had been thirtyseven years.

AMMIZADUGGA, King of Babylon 2202—2182. A Babylonian Chronological Tablet of Dynasty I, dated in his reign is at B. M., also fragment of Deluge Story found dated in his reign.



AMMURABI. See Khammurabi, King of Babylon.

AMNANU, Kingdom of, with Erech for its chief city. Only three of its kings known, Sin-gashid being one.

AMORIA. The land of the Amorites.

AMORITES, Land of the, Palestine and Syria. Amurrū = Hadad "the Amorite". Hadad or Rimmon was the special God of Syria. He was known to the Akkadians as Martu. The Prophet Ezekiel says that "the father of Jerusalem was an Amorite and its mother a Hittite".

AMRAPHEL = Ammu-rapi, King of Shinar in Genesis. See Khammurabi.

AMU, Asiatic = Boomerang throwers.

AMULETS, Babylonian, were made of knots of cord, pierced shells, terra-cotta or bronze statuettes or plaques, which were fastened to the arms or worn round the neck. These were covered with odd-looking characters or incantations which were supposed to protect the wearer from persecuting Demons or Evil Spirits of disease or suffering. These emblems of superstition were not confined to the Babylonians, but common to all the ancient nations of the world. The belief is still current among the illiterate masses of the modern world.

AMURRŪ. See Amorite.

ANGELS. The conception of Angels is in every respect genuinely Babylonian. The idea was that the Deity employs messengers to do his service. As a Babylonian Ruler required an army of messengers to carry his commands into every land, so too must the Gods have their Angels or Messengers. These are represented on the Assyrian Sculptures in human form yet withal provided with wings to allow them to convey the Divine Commands from Heaven to Earth.

ANNALS, Babylonian (See Chronicle).

ANSHAN. See Elam, Anzan, Susa.

ANU, The God of Heaven. The Head of the first Sumerian Triad 4000 B. C.

APADANA. The great Hall of State or Throne-room of Artaxerxes at Susa with one hundred columns and capitals of bull's heads on which rest huge cedar beams. There is a facsimile of it at the Louvre in the Persian Court of the Museum. The Pylons of the Palace and walls of the Throne-room were decorated with magnificent glazed bricks on which animals and men are depicted. The frieze of the Archers

is the most beautiful which is now in the Museum of the Louvre.

APES in Assyrian Sculpture. See B M Guide.

APIL-SIN. A King of the 1<sup>st</sup> Babylonian dynasty.

APSŪ. The primeval Deep.

ARABIA. The primitive home of the Semites is now considered to be Arabia, where there was undoubtedly a very ancient civilization.

ARAD-EA. The Sailor. See Waters of Death, and Epic of Gilgamesh.

ARALLU (or Hades). The land of. In this land was "the Mountain of the World" where Enlil and the Gods were believed to have been born in subterranean abodes.

Ê-Kin "the house of the Mountain-land" was the oldest Sanctuary in North Babylonia.

ARAMŒANS = Hebrews.

ARAM-NAHARAIM, Mesopotamia. The country lying between the two great rivers the Euphrates and the Tigris.

ARBACES. See Cyaxares.

ARCHITECTURE of Babylonia and Assyria. See H. D. B. Vol. I, pp. 177—219.

ARIOCH = Eri-Aku. King of Larsa (Ellasar of O. T.) See Rim-Sin (B. C. 2300).

ARK. The Babylonian and Assyrian "Ship" develops into Biblical "Ark". See Deluge Tablets.

ARMENIA. A country north of Assyria; Babylonian Urartu, Land of Ararat.

ARPAD = Tell-Erfad, a town N. W. of Aleppo.

ARARAT. A mountain in Armenia in three peaks. The Nizir of the Babylonian Deluge Tablets; on which the "ship commanded to be built by Ea of Eridu for the saving of Utu-napistim and his family, rested". See Noah, Flood.

ARSAMES. King of Persia, Founder of the era which began in B. C. 248.

ARTAXERXES. Son of Xerxes, 465—424. There were three Kings of Persia of this name.

ARTS, Industrial. See E. B.

ARVAD. A Phoenician city, built on an island, two miles from the mainland.

ARYAN. (Arya — the Noble) — The Indo-European race split into two branches in Asia: Indian and Iranian.

ARZAWA. The Hittite Kingdom in Cappadocia

which had Khatti (now Boghaz Keui (or Kōi)) for its Capital. Among the Tel el-Amarna letters is one from Tarkundaraba the King of Arzawa, written in the Hittite language, though in the cuneiform characters of Babylonia.

ASARI. See Merodach.

ASHTORETH. From Babylonian Istar—Astarte. An Amorite Deity.

ASNAPPER. "The Great and Noble". A Patron of Art and a bold sportsman and hunter. See Assur-banî-pal.

ASS. Wild, or Onager, was hunted by the Kings of Assyria. See Bas-Reliefs in B. M.

ASHUR, (Ashir,) Assur, City of (Kala Sherghat). The most ancient capital in Assyria — on the Tigris. Shalmaneser I, B. C. 1300, deserted it and built Calah, which he made the Capital of Assyria. Tiglath-pileser I, B. C. 1100, brought back the Capital to Ashur, and rebuilt it.

ASSHUR, Ashir = "the Beneficent", "the Merciful one". (Identified in later times with Ansar). The Supreme and National God of Assyria. His Temple at Ashur was called E-Kharsag-Kurkurra. The name Ashir was originally that of the city.

ASSUR-BANÎ-PAL (Asnapper of O. T.) King of Assyria B. C. 668—626. Son of Esarhaddon. Tablets of the Creation and Deluge-Epics were found in his library at Nineveh in 1852 by Rassam. He was the last King of Assyria but two.

ASSUR-NAZIR-PAL. King of Assyria B. C. 885. He was son of Tukultininib I, whom he conspired against and slew in the city of Ashur. He built a magnificent Palace and Temple at Calah on the ruins of a former one built by Shalmaneser I. The site was excavated by Sir Henry Layard.

ASSYRIA. The country north of Babylon and west of the Tigris. Its early inhabitants were Semites. Founders "came forth out of Babylon" at a very early date. Assyria was originally governed by Patesis or High-priests under its over-lord Babylon. The word King (= Sarru) does not appear till between 1600—1800 B. C. Ashur was the earliest Capital, Nineveh was the next.

ASSYRIAN KINGS. There were some fifty Rulers of Assyria from about B. C. 2000 to about 615. The earliest were Patesis or Viceroy; these were followed between 1600 and 1800 by Kings.

ASSYRIAN SCRIPT. The scientific decipherment

of the Assyrian inscriptions began in 1850, when Dr. Hinks read his paper before the British Association; announcing the important discovery that the Assyrian characters were syllabic, and not alphabetic as had hitherto been supposed. Assyrian is a Semitic language standing in much the same relation to Hebrew that Old Persian does to Zend. It is now extinct but the Nestorians of Mossul claim to be Assyrians.

- ASSYRIANS. Language of, See Language.  
 „ Morals of, See Morals.  
 „ Religion of, See Maspero's "Struggle of the Nations".

ASTROLOGY. The science of foretelling events by the heavenly bodies was believed in and studied by the Ancient Sumerians. An Astrological Report, called "The Day (?) of Bel" dates from about B. C. 3800. (See Thompson's "Reports").

ASTRONOMY. The science of the heavenly bodies was known and studied by the early Semites. The B. M. possesses a large number of Astronomical Tablets dated hundreds of years B. C. They were found in the Temple Libraries of Nippur, Nineveh, Telloh and other places.

ASTYAGES. The last King of Media, conquered by Cyrus the Great, King of Anshan. He was given up by his own soldiers.

ASUR or ASIR. See Assyria.

AZARIAH. (Uzziah) King of Judah, mentioned in the Eponym Canon for the year B. C. 739 as defeated by Tiglath-pileser III. (Pulu of Bible) Azariah of Judah is mentioned at least four times.

BAAL, or Bèl of Babylonians. The Semitic God or Lord of any city or place (pl. Baalim-Gods or "Lords") Bilu or Baal "the Lord" of mankind. A Sky God, whose symbol was the flaming Sun, though the supreme Baal of the Western or Arabian Semites was originally the Moon-God. See En-lil.

BABEL. The Hebrew form of Bab-ili "the Gate of God" = the "Babylon" of the classical writers. The Hebrew "balbel" confound, had nothing to do with Babel. See Babylon.

BABEL. Tower of. Whether Babylon or Borsippa was the site of the tower is still uncertain. See Babylon, Borsippa, Ziggurat.

BABYLONIA = Shinar-Chaldea. "Sumer and Akkad". The country between the Tigris on the



east and the Arabian Desert on the west, the Persian Gulf on the south, and the high ground rising from the alluvial level on the north. The rivers Tigris and Euphrates flow through the length of the land and in early times emptied themselves by separate mouths into the Persian Gulf, which was then about 130 miles further north than it is now, owing to the siltage caused by the washed down soil. Among its earliest cities were Eridu and Nippur. See Cities of Babylonia.

BABYLONIAN intercourse with Egypt. Professor Sayce, in his most interesting book on this subject, says "the Egyptian language was related to the Semitic family of speech which on leaving its original home in Asia, clothed itself in Egypt with an African dress. Language can prove little as regards race, but a great deal as regards history.

The pre-historic Egyptians must have been a people who came from the Semitic area of Asia. In fact this pre-historic invasion from the East has been preserved as an historical tradition on the walls of the Temple of Edfu. That the "Dynastic Egyptians" who founded the first Monarchy in upper Egypt were immigrants from the East under the guidance of their patron Deity, the Horus-Hawk Totem, is

now confirmed by modern discovery. The culture of the "Dynastic Egyptians" was built up on two solid foundations; the engineering skill which made Egypt a land of Agriculture, and a system of writing which made the organization of government possible. These Semitic-speaking people who brought the science of irrigation and the art of writing to the banks of the Nile, came like the wheat and barley they cultivated, from the Babylonian plain.

Other proofs are the early brick buildings in ancient Egypt. Clay was the only material for building or writing in Babylonia where there was no stone. Wherever therefore, we have the clay tablets and the seal Cylinders (Khatem) we have the evidence of Babylonian influence. The button-seal and the scarab, the old method of dating and system of chronology, the artistic motif or palette of Nar-Buzau found at Hierakonopolis and the heraldic design on the rocks at El-Kab, the Sacred Dwarfs of Ptah, the Shaduf and Saqia or water-wheel, all go to prove the intercourse of ancient Egypt with Babylonia.

There are also other curious coincidences, such as the significance of the names of Eridu and Memphis the first Capital of united Egypt. the former was "the good city" and the latter, "the good place"; also the Sumerian Asari of Eridu, the prince, the son of Ea, was entitled

Mulu-Dugga, the good or beneficent one, so was Osiris or Ati, the prince who was addressed as Un-Nofer, the Good Being. Both Deities had human forms and both were "the God who raised the Dead". There are many other points of resemblance between Sumerian and primitive Egypt, such as the theologies, the seated statues, the use of copper, the Deification of the King; one and all going to prove the early relationship between the civilization of Babylonia and Egypt". (The "Archaeology of the Cuneiform Inscriptions", by Professor Sayce, chap. IV). See also Pinches' "Old Testament".

BABYLONIA. The Religion of ancient. See Religion.  
 „ The primitive population of, See Population.

BABYLONIA. Prophets of, See Prophets.

BABYLONIANS. Sumerians, then Semites from Kurdistan or Arabia. They were a very mixed race, including Kassites and Chaldaeans.

BABYLONIANS. Language of See Language.  
 „ Writing of See Cuneiform.  
 „ Manners and Customs of, See Professor Maspero's "Struggle of the Nations".

BABYLONIANS. Burial Customs of the, See Burial.

BABILONIA. Climate of. May to November, cloudless sky. November clouds gather. December and January, heavy rain. February and May is the best climate. On the Persian Gulf and near, the climate is moist, and heat as great as Ceylon, as far north as Mosul. Hot winds, filled with sand, sweep the country in vast clouds, like a thick fog. This was not the case when the canals were kept open in ancient times. Severe cold is unknown in the greater part of Babylonia.

BABYLON. Kings of, See Dr. Wallis Budge's Guide to the Assyrian Department in British Museum.

BABYLON. (Bab-ili, the Gate of God) Fifty miles from Baghdad on the Euphrates. It is still unknown, when and by whom founded but probably long before B. C. 4000.

Possibly Babylon was a colony of Eridu as its god was a son of Ea. It fell in B. C. 538, being handed over "without battle and without fighting", to Cyrus, King of Anshan, by the subjects of "Nabonidus the King who feared not Marduk". A baked clay cylinder of Cyrus (found by Mr. Rassam at Babylon and now in the Brit. Museum) states that Merodach was provoked to wrath with Nabonidus for gathering together into Babylon the images of the

Gods from the local Temples, so decreed the destruction of the city, as he had before done to Nineveh on account of the spoliation of the Babylonian Temples by Sennacherib in 689 B. C. This is mentioned in a stela of Nabonidus. See "Nineveh". The account given by Herodotus, as to the diverting of the river by Cyrus, is untrustworthy. This may have happened at Opis on the Tigris, or Sippara on the Nahr Malka, where we know battles took place. At Babylon was the great "Temple of the high head" E-Sagila with its many coloured tower of seven stages, with shrine on the top without a statue, and lower down, another shrine, containing the great golden statue of Bel Merodach. The height of the tower was 300 ft. above the plain. The mound on which are the remains of this celebrated Temple of Belus (which Alexander attempted to restore) is now called Amran-ibn-'Ali.

**BAGHDAD.** (Bag-Da-Du) A city on the Tigris. On the authority of Dr. Peters of the American Expedition, there are two great fragments of masonry jutting out into the river. For nine or ten feet above the water line, these consist of large hard-burned bricks, laid in bitumen and stamped with the stamp of Nebuchadnezzar, who rebuilt Bag-Da-Du which is

mentioned in old inscriptions as early as B. C. 2000.

Ortelius of Antwerp, who published in 1596, his "Geographical Treasury", states that certain writers identified Babylon with Baghdad, and Nineveh with Mosul. This mistake more or less, occurred up to the end of the 17th Century, after which the intellectual explorer and decipherer arose, and the great mounds of Babylonia and Assyria were visited by men of science, whose scholarship founded a new and enlightened age of exploration.

BAGISTANA, see Behistûn.

BALAWÂT. Fifteen miles from Mosul. The site of the Temple of the God or Goddess of dreams, called Bit Makir was explored by Rassam in 1879. Shalmaneser II had also a great Palace here. The beautiful bronze gates therefrom, are in the B. M.

BANKERS Ancient, in Babylonia. Egibi (? Jacob) of Babylon, in the reign of Cyrus the Great; and Murashû of Nippur, in the time of Artaxerxes I, and Darius II. B. C. 464—45. A large number of Tablets relating to both Bankers have been found.

BARDES or Smerdis, son of Cyrus II, and brother

of Cambyses II, who murdered him before he started to Egypt, which country he conquered in B. C. 527. (See Gomates).

BARLEY was indigenous to the plains of the Euphrates.

BASRA (Bassorah) A Town on the Tigro-Euphrates river, and now a commercial Port for the Valley.

BAS-RELIEFS from Babylonia and Assyria are in various European museums. In the Brit. Mus. are the following most important: The sculptures of Tiglath-Pileser III, from his Palace at Nimrûd, and those of Sennacherib and Assur-banî-pal. The most important are from two Palaces at Nineveh. The siege, assault and capture of Lachish by Sennacherib; Assur-banî-pal pouring out a libation over dead lions, and his battle against the Elamites. In the Louvre, the most famous bas-reliefs, are those from Telloh, before the time of Ur-Nina B. C. 4500 and immediately after, such as the picture of King Ur-Nina and his family; the stela of the Vultures (some fragments of which are in the Brit. Mus.) and the inscription of the High Priest of the God Nin-Girsu, fragments of stele of early Kings of Agade, such as Eannadu, Sargon I, and Naram-Sin. Of the time of Gudea

(B. C. 2500), the stela of the Harper, the God Nin-Girsu; and later still, 2200 B. C. the celebrated stela of Hammurabi on which his code of laws is engraved, which was found recently at Susa by De Morgan.

BASRA, (Busra, Bussorah). A modern city on the Euphrates, sixty miles from the Persian Gulf. Very hot and most unhealthy.

BAU. The mother of Ea. The Great Mother. She had been originally, merely a spirit in the form of a cow. "The Ship of Bau", is called "the ship of the holy cow".

BEHISTÛN<sup>^</sup> Rock of, 700 ft. high; on which, some 150 ft. from the ground, is the celebrated inscription of Darius the Great, written in Persian, Neo-Susian and Babylonian, The King is represented as holding a rope, which is fastened round the necks of ten Kings, whom he has taken captive. Sir Henry Rawlinson, with immense difficulty, and at great personal risk, copied and took squeezes of all the inscriptions (1849—55) some of which are now in the Brit. Mus. He also made an attempt to decipher them which was partly successful so far as the Persian Text was concerned. His memoirs were published in 1846 in the Journal of the Royal Asiatic Society. The Rock is on the road from



Hamadan (Ectabana) to Baghdad. Messrs King and Thompson of the Brit. Mus. have lately completely copied the inscriptions on it, which are being published.

**BÊL** or **BELU** = **THE** Lord (son of Ea of Eridu), "the Lord of the lands" called En-lil in Sumerian. He is sometimes termed "the older Bêl", to distinguish him from Merodach or Marduk of Babylon "the younger Bêl". The spouse of the older Bêl was Beltis or Beltu, which simply meant "Lady", a title which could be given to any goddess; as Bêl or Belu, "Lord", could to any god. See Baal.

**BEL** and the Dragon (rahab) of O. T., and the St. George and the Dragon of the Crusaders, is one and the same story, originating in the fight between Marduk and Tiamat, signifying the fight between good and evil — light and darkness. See "Creation Tablets".

**BELIKH.** A river in Mesopotamia, on which the ancient city of Harran was on the upper part.

**BELSHAZZAR.** (Bêl-sarra-uzur) Son of Nabonidus, and Crown Prince. Though heir to the throne of Babylon, he is never mentioned in the Tablets as King. His father being fonder of archaeology and exploration, than matters of

state, left the government of the Kingdom and command of the army to him so completely, that he was King to all intent and purpose; so much so that the Jewish captives regarded him as such. Daniel tells us that he made him the third ruler in the Kingdom, Belshazzar and Nabonidus being the other two. When he is called the "son of Nebuchadnezzar" it not merely means that he was a "successor" of that King (like Jehu, "the son" or successor of Omri) but that he was most likely descended from Nebuchadnezzar, through his grand-mother Nitocris, who was, according to Herodotus, a wife of Nebuchadnezzar. He was slain with his army at Opis while keeping a Festival, by Gobryas of Gutium (not Darius the Mede) the Persian General, who then "received the Kingdom", for his master, Cyrus II King of the Medes and Persians.

In the well-known prayer of Nabonidus to the God Sin of Ur (now in the Brit. Mus.) the following is a translation from the cuneiform of the original baked clay cylinder: — "And as for me Nabonidus, the King of Babylon, protect thou me from sinning against thine exalted god-head and grant thou me graciously a long life; and in the heart of Belshazzar, my firstborn son, the off-spring of my loins, set the fear of thine exalted god-head, so that

he may commit no sin and that he may be satisfied with the fulness or life". See Brit. Mus. Guide.

BELUS, Temple of, See Babylon.

BENJAMIN, The Rabbi, of Tudela, who visited Nineveh in A. D. 1160 and left an account thereof.

BEROSSUS. A Graeco-Chaldean Priest of the Temple of Babylon B. C. 300. The author of the History of Chaldea, which is lost and only known to us by extracts from Josephus the Jewish Historian and some Greek authors.

BIRS-NIMROUD. (Tower of Nimrod) See Borsippa.

BISMYA = Adab. (? Isin) a very ancient city (now a big Tel on the Shatt-en-nil. It is now being excavated by Banks of the American Mission.

BLACK OBELISK of Shalmaneser II, has five tiers of bas-reliefs and one hundred and ninety lines of inscription. Among the Tributes of the Nations is Jehu (Ya-u-a) "son" of Omri. It was found at Birs-Nimroud by Sir Henry Layard and is now in the Brit. Mus.

BOATS of the Tigris and Euphrates, are the cufa, inflated skins, and rafts Keleks (kaiks). See Cufa.

**BOGHAS KEUI** or **KÖI**. The Hittite Capital in Cappadocia (Khatti). It was the centre from which the early roads of Asia Minor, radiated in all directions. This was pointed out by Professor Ramsay some years ago. The late excavations there conducted jointly by the Turks and Germans have proved this correct. Thousands of clay tablets have been recovered, most of which were written in the 13th Century B. C. They mostly relate to Diplomatic matters with Babylon and Egypt.

**BOOKS**, Babylonian. The British Museum has a valuable series of Tablets relating to the History and Chronology of Babylonia; also syllabaries or spelling books, grammars and lexicons, belonging to various periods. Deeds and commercial documents, dating from about B. C. 2300, relating to sales and exchange of property are also well represented.

**BORSIPPA**, Barsip (Birs-Nimroud). An ancient city close to Babylon, supposed by some to be the site of the Tower of Babel. The God of Learning, Nebo (Nabu) had his great Temple there (E-zida "the Everlasting Temple"); and the Tower or Ziggurat, "the Supreme house of Life", still partly standing, is the remains of it. Nebuchadnezzar II, states, in a cylinder

found there, "that he found the Temple Tower in ruins and restored it". He says "it was very high and had not been finished at the top, which was ninety feet from the plain". Some consider this the foundation of the "confusion of language" story. (See Tablets in Brit. Mus.).

BOTTA P. E. French Consul at Mosul in 1842. Searcher for inscriptions at Mosul, Kuyunjik and Khorsabad.

BOUNDARY STONES. Kudurru, or land marks.

"BOW. Land of" (See Kish).

BRICKS were made of clay, and then either dried in the sun or burnt in the kiln. The latter preserved the brick much better than the former. They were all stamped with the name of the King in whose reign they were made. Before the stamp was invented, they were engraved by hand. The Brit. Mus. has many, dating back to B. C. 2500. The Louvre Museum has bricks of Eannadu dating about B. C. 4500.

BULLS, winged, were composite creatures and took their origin in Babylon. They were believed to have the power of preventing the demons of

evil from passing the door by which they were placed. As the Sphinx (of Gizeh,) was the guardian of the royal tombs of the dead in Egypt, so the winged bulls performed exactly the same office by guarding the entrance to an Assyrian Palace. The Cherubim who stood at the gates of the Biblical Eden, is another example.

BUN-shaped Tablets were used more in business than in private life. The Brit. Mus. has many of the time of Bur-Sin (B. C. 2400), giving a list of Estates. A plan of the Estate is often drawn on the Tablet as well. The series goes down to about B. C. 2100.

BURIAL CUSTOMS in Chaldaeae. Cremation seems to have been the general practice, and the ashes were put into long urns which were preserved. There is no trace of mummification. Vast cometeries have been found in Southern Chaldaeae sanctuaries, especially at Ur and Uruk. There is a great absence of tombs in Babylonia and Assyria. The Kings, after being cremated, were buried in the Palace where they lived and died, and their ashes were preserved in the royal sepulchres. Many Babylonian coffins have been found at Warka, Nippur, Babel and other places. See Article "Bulls", also P. N.; S. R. A. B.

BURNABURIASH. King of Babylon, B. C. 1425, corresponded with Amenophis IV, King of Egypt. (See Tel el-Amarna letters).

BUR-SIN. King of Second Dynasty of Ur, about B. C. 2400.

CAIN or CAINAN (Biblical son of Adam), corresponds with the Babylonian Ammenon (Umanu) "the Smith". Cain, in figurative language, represented the Agriculturist, as Abel did the Nomad or Shepherd.

CALAH (Nimrûd) in Assyria. Built by "Asshur" according to the Biblical account. Shalmaneser I (B. C. 1300) is stated to have built it and made it his Capital in place of Assur.

CALNEH. One of the cities of Nimrod's Kingdom of Shinar, probably correctly identified with Niffur.

CAMBYSES I Son of Cyrus I, King of Anshan, and father of Cyrus II.

CAMBYSES II Son of Cyrus II (the Great) He defeated Psammetichus III, King of Egypt, at the battle of Pelusium, B. C. 525 and died in Syria, on his way home in 521.

CAMELS, (A-AB-BA, "Beast of the Sea") like

horses, were domesticated and brought into use by the Babylonians, but are seldom mentioned, except in lists of captured booty or tribute.

**CANAAN.** The coast region of Palestine. The old home of the Amorites. Meaning of the word, uncertain; probably originally a racial, rather than a geographical name. See Paton's "Syria".

**CANALS.** The whole of Babylonia, was in ancient days, a mass of canals the most famous of which were the Palakuttu and Nahr-Sharri, and an irrigation system was carried out by many of the Rulers of the country who superintended the irrigation works. Eannadu (B. C. 4500) and Khammurabi were both great canal builders, and they were sometimes used for the protection of the country as in the case of Nebuchadnezzar and Nabonidus when the latter king resisted a five years siege of Babylon by Cyrus owing to the inundation of the country.

**CANON** of Dynasty B. C. 2342—2127, discovered by Dr. Pinches.

**CARCHEMISH** (Jarabis) A town on the west bank of the Euphrates. A great stronghold of the Hittites in the North. Geo. Smith, in 1876 was the first to identify the site.



CARTWRIGHT, John. An English traveller who visited Assyria about 1611, but he, like others, confused Mosul with Nineveh, and Baghdad with Babylon.

CASE-TABLETS . . . These are legal and commercial documents of the early Kings of Babylonia, 2300—2800. The transcript on the case or cover, often differs from the original Tablet inside it. Loftus, in 1854, found a large number at Tell Sifr and other sites of early cities. The Brit. Mus. has a large collection of these Tablets with their clay envelopes. There are several late Assyrian and also a few late Babylonian Case-Tablets.

CASSITES. See Kassites.

CHABIRI. See Khabiri.

CHALDAEA. (= Kaldu = Mât-tâmtim, the sea land) The country on the coast of the Persian Gulf, between Arabia and Elam.

CHALDAEANS called themselves Kaldu, and were known to the Hebrews as Kasdim, and to the Greeks, as Chaldaioi. Their origin is still unknown, but it is thought they were Semites, and came out of the heart of Arabia and settled first on the western shores of the Persian Gulf,

and gradually pushed northward until they settled in the country north of Babylon between the Tigris and Euphrates. (See Urartu).

CHALDIA Khaldia = Urartu-Armenia, Biblical Ararat. A country north of Assyria.

CHEBAR. (Kabar) A canal "in the land of the Chaldaeans", near Nippur.

CHEDORLAOMER (= Kudur-laghghamar) "King of Elam" in Gen. IV. See Kudur-laghghamar.

CHERUB or Guardian Angel represented by the Winged bulls with a man's face. They guarded the entrance to the Assyrian Palaces. See "Angels".

CHRONICLES, Babylonian. Fragments of Royal Lists and Chronological Tablets of Dynasties have been found, giving the names of the Kings, the number of years of their reigns, and a list of important events in them. The Babylonians and Assyrians (unlike the Egyptians) gave much attention to Chronology, seeking in a number of ways, to preserve the order of events, and construct a backbone for their historical recollections. Many of these valuable Tablets are in the Brit. Mus., and record, among other events, the murder of Senna-

cherib King of Assyria; the defeat of Astyages, King of the Manda, by Cyrus; and the capture and spoiling of his Capital city Ecbatana; and the taking of Babylon and the downfall of Nabonidus. See King's B. C.

CITIES, Ancient, of Babylonia. Eridu, Ur, Nippur, Lagash, Babylon, Kis, Akkad, Erech, Borsippa, &c.

CITIES, Ancient, of Assyria. Nineveh, Ashur, Calah, &c.

CITIES, Ancient, of Nimrod, as given in the O. T. "Babel, Erech, Accad and Calneh in the land of Shinar". Nineveh, Rehoboth, Calah, and Resen in Ashur.

CIVILISATION in Chaldea was very ancient. There certainly was high culture and education there, as early as B. C. 4500, as the excavations have proved. (See inscription of Manishtusu — about B. C. 4000 — found at Susa).

CLIMATE of Babylonia. (See Babylonia).

CODE OF LAWS of Khammurabi, was found by De Morgan at Susa. The importance of the discovery of this Code, cannot be over-estimated. The analysis of it is as follows: — Khammurabi's life and reign including his

genealogy, nationality, the principal events of his reign, his letters and the extent of his empire. The social grades recognized in the Code, are the aristocrat, the commoner and the slave.

Class legislation is a feature of the Code, including feudal land-owners, professional men and tradesmen. The Code gives laws for the agriculturist, the merchant, including shipping trade and commerce; also laws for the Temple properties and revenues and the courts of ecclesiastical and civil justice. The laws regarding marriage and family life are very full and explicit. There are no laws which are simply ecclesiastical, like the Mosaic laws.

For a full copy of these, see H. D. B. Extra vol. Also Kings "Egypt and Western Asia".

COMMERCE, Babylonian and Assyrian, with other countries. A large series of Tablets in Brit. Mus. prove that trade was carried on with other Nations. Burna-burias, King of Babylon, wrote to Amenophis IV. King of Egypt, about "his merchants" who were killed while trading in Canaan. International law seems to have existed among the nations of the East, by which they were expected to protect the caravans passing through each other's territory, and to see that no harm came to any of each other's subjects.

COMMERCIAL DOCUMENTS of Babylon. The Brit. Mus. has a large quantity of these, and they all go to prove the great age of a high state of civilisation in the Tigro-Euphrates Valley. (See B. M. G.)

CONCEPTION of SIN, Babylonian. The old Babylonian believed that sin was the cause of suffering and calamity, and could be removed by penitence and prayer to the offended Deity. He understood sin to include a good deal more than moral wrong-doing. There were ritual as well as moral sins, offences against the ceremonial law as well as against the moral and spiritual code. (See S. R. A. B.)

CONES or conical objects of baked clay, terra-cotta or bronze, are partly covered with inscriptions, often in archaic characters. The Brit. Mus. has some very old ones, e. g. of Ur-Bau, Viceroy of Lagash, about B. C. 2500, of Kudur-Mabug, Governor of Elam about B. C. 2300, and of Khammurabi, King of Babylon about B. C. 2000. In the Louvre are Stele of Eannadu, Entemena, Mesilim and other very ancient ones.

CONFESSION in Babylonia. The Penitential Psalms which constitute the third division of the sacred literature of Babylonia; were in many respects, like the Hebrew Psalms in the O. T. Like them,

they express the belief that sin is the cause of suffering and calamity, and that it can be removed by penitence and prayer to the offended Deity. They were to be recited while fasting, and were addressed as a rule "to any God". The following Psalm gives a good example :

"The heart of my Lord is wroth — May it be appeased

"May the God that I know not be pacified!

"O my God, my sins are many —

"My transgressions are great.

"I sought for help, and none took my hand,

"I wept, and none stood at my side.

"To my God, the Merciful One, I turn myself, I utter my prayer.

"O Lord, cast not away Thy servant!

"Strip off my manifold transgressions as a garment,

"Forgive my sin, and let me humble myself before Thee!" (See S. R. A. B.)

CONSCIOUSNESS of Sin, Babylonian (See ante, and S. R. A. B.)

CONTRACTS. The Brit. Mus., has a large collection of Tablets relating to legal and commercial transactions, including deeds recording the buying and selling of houses and lands,

the leasing of property, the hiring of slaves and labourers, the loan of money and seed corn, the payment or repayment of moneys received on deposit, the dissolution of partnerships, the adoption of children, marriage contracts, bills of divorce, and legal or judicial decisions concerning the ownership of land and the division of property.

CORN TARIFF in Babylonia in the days of King Manishtusu of Kish, Sargon of Accad, and Gudea of Telloh, is well dealt with by Boscawen in his "First of Empires", which see.

CORVEE. (Dullu) Employment of labour in Babylonia was systematic. Each district had its own local "Board of Works", besides the special Royal extra labour for works of National importance. Interesting light is thrown upon this system by some clauses in a land grant of Melipaksi, dated about B. C. 1300, and found at Susa.

COSSÆANS, see Kassites.

"COUNTRY of the SEA" The, A State in the extreme South of Babylonia in the district bordering on the Persian Gulf. Iluma-ilu was one of its earliest Kings. It is thought they were of Sumerian origin. The Dynasty came

to an end later on by the invasion of the Kassites.

**COW of Ishtar.** Like Hathor of Egypt, from the Arabian land of Punt. Ishtar was the Goddess of Love. On a seal of the age of Abram, is a cow giving milk to her calf. She appears as the symbol of Ishtar; and a hymn of late date, identifies the Goddess with a cow. The sacred barque of Bau (= Istar) is called "the Ship of the holy cow". See Bau. Ishtar.

**CROESUS.** King of Lydia. Conquered by Cyrus the Great, who took possession of his Kingdom. Croesus became the ally of Amasis King of Egypt and also Nabonidus King of Babylon in B. C. 548, when Cyrus the King of Anshan was coming rapidly into power through his conquests over the Medes (See Astyages) and acquisition of Persia. The final victory of Cyrus over Croesus was at a battle in the plain before Sardes where the Lydian cavalry were unable to take part in the engagement owing to their horses taking fright at the smell of a camel corps which Cyrus had placed in front of his lines and refusing to charge. Croesus not bearing to survive the downfall of his kingdom caused a funeral pyre to be erected at his palace on which he perished.



CREATION. The Seven Tablets of, The great Assyrian poem or series of legends, which narrates the story of the Creation of the World and of Man; was termed by the Assyrians and Babylonians, *Enuma elish* "when in the height". The poem was divided into seven sections, each of which was inscribed upon a separate Tablet. Of the actual Tablets inscribed with portions of the text of the Creation Series, we possess none which date from an earlier period than the seventh century B. C. The Assyrian Tablets of this date are from the great library which was founded at Nineveh by Assur-banî-pal, King of Assyria B. C. 668—626, but it is obvious that the poem was not composed in Assyria at that time. These Tablets are but copies of older ones of Babylonian origin, made by the Scribes of Assur-banî-pal for his library. The bulk of the poem as we know it from late Neo-Babylonian copies, was, says Mr. King, probably composed at a period not later than B. C. 2000. The late Mr. George Smith, of the Brit. Mus. was the first to translate these documents, the nature of which he had discovered and given to the World in 1875, through his well-known book, "The Chaldean Account of Genesis".

The poem is divided into a number of parts or sections, each of which is inscribed upon

a separate Tablet. The Tablets were distinguished by numbers, and the whole series was named Enuma-lish "when in the height", from the opening words of the first Tablet. The long lost beginning and end of the Assyrian Tablet No. 6, recording the creation of Man, has at last been found by Mr. King of the Brit. Mus., and agrees with the Hebrew narrative in the making of Man, as the culminating Act of Creation. Marduk is represented as declaring to Ea, that he will create Man from his own blood, and from bone, which he will form. For full and recent translations of these Tablets, see those of Prof. Sayce, and Mr. L. W. King.

CREATION of the Universe; Babylonian conception of the, See Creation Tablets.

CREATION of Man; Babylonian account of the, See Creation Tablets.

CTESIPHON (Arabic Madain) The Capital of the Parthian Empire. (Ist cent; A. D.) It was on the Tigris, opposite Seleucia.

CUFA. A round boat, made of platted laths, and then covered with pitch and bitumen. It was propelled with one paddle worked at the side, like the coracle of the Severn or Dee. Also a reed basket, like a small coracle or bee-hive. See Kufa.

CUNEIFORM, or wedge-shaped characters (from cuneus, a wedge) sprung from the picture writing of the old Non-Semitic race. It was the later hieratic or current form of an ancient hieroglyphic system, first used by the early Sumerian inhabitants of Chaldea. The original emblems were rude sketches of natural and artificial objects. When the Semitic people adopted this cursive script, they used the emblems and employed them as conventional signs for syllables and also they sometimes used the signs for their picture value, translating the name and adding a syllable which showed how the sign should be used in Semitic speech. Cuneiform became the international language of diplomacy, Education and trade before and after the Mosaic age, and was understood, read and written by all Educated persons. The Egyptian Pharaohs wrote in the language and script of Babylon when they corresponded with their own subjects in Canaan which was but a dependency of Egypt after the Hyksos dynasties; in fact Canaan was the centre and focus of Cuneiform correspondence as it was the battle ground and meeting place of the great powers of the Eastern world. There is no reason to doubt but that the original early books of the O. T. were written on Tablets in the cuneiform script, for we have now undoubted Evi-

dence that the deities of Babylon were worshipped on the high places of Palestine, and Babylonian legends and traditions were taught in its schools. See Sayce's "A. C. I." a most interesting and valuable book.

**CUSH.** The Kash or Kesh of Egyptian monuments, who were Nubians, the Kasshu of Assyrian inscriptions, whose home was in the mountains on the East side of the Tigris. Also written, Kas, Kos, or Kus.

**CUTHA.** Now, Tell-Ibrahim (Kutha) A city in North Babylonia, of great importance before the rise of the new Capital. Its chief god, was Nergal (the God of War, Death and Disease) whose Temple was called E-shidlam. The Samaritans, on the fall of the Kingdom of Israel, were deported here by Sargon.

"CUTHAEAN-legend of Creation" — so called, is really a story of an old Babylonian King.

**CYAXARES.** (Arbaces) King of Media. He first invaded Assyria in the reign of Assur-bani-pal and seems to have captured Calah. Later on in the reign of Sin-Shar-ishkun he besieged Nineveh and took it without the help of the Babylonians. "The Oracle Concerning Nineveh" as given by Diodorus Siculus relates the legend

“that the city could not be taken until the river became its enemy”. This then took place owing to a very high flood on the Tigris which washed away a large part of the city walls thereby giving access to the enemy. The King believing this to be the fulfilment of the oracle, burnt himself alive in his palace with his children and wives and Nineveh was taken and Assyria no longer existed.

CYLINDERS are barrel-shaped objects made of kiln-dried clay, there are a great number of these in the Brit. Mus., the most important and interesting being those of Nabonidus and Cyrus II. (See B. M. G.)

CYPRUS. (Ass: Yavnan. Heb: Kittim) This island was perhaps invaded by Sargon of Accad (? 3800). It is mentioned also in the inscriptions of Sargon of Assyria (722—705) and his son Sennacherib.

CYRUS. (Kurush in Babylonian and Kores in Hebrew) The second King of Anshan of that name. He was a lineal descendant of Achæmenes, King of Persia, and by conquest, became King of the Manda, or Medes, and after the death of Arsames King of Persia, took possession of the throne to the exclusion of Hystaspes, the rightful heir, whom he put in a sub-

ordinate position. A cylinder of Cyrus II in the Brit. Mus. tells us that "Merodach sought out a righteous Prince and a man after his own heart, whom he might take by the hand". "He commanded Cyrus to go to Babylon, and like a friend and ally, marched by his side, and without battle and without fighting, made him to enter into his city of Babylon, and delivered Nabonidus the King into his hands". The Babylonian chronicle for the seventeenth year of Nabonidus also gives a full account of the conquest of Babylon by Cyrus, "without fighting".

On another cylinder, Cyrus tells us that "he was the Great King, the King of Babylon, and the son of Kambyses, the King of the city of Anshan, and the grandson of Cyrus the King of the city of Anshan, and the great-grandson of Teispes, the King of Anshan, of the ancient seed royal". In the O. T. we have an account in II Chronicles, and Ezra; of his election to the throne of Babylon; and he is mentioned also by Isaiah as "the Anointed of the Lord", and "the Lord's Shepherd, who should perform all his pleasure".

There is no doubt that Cyrus' care for the restoration of neglected worships, and for the return of the inhabitants of certain cities, to their former habitations, aroused the Jewish

exiles in Babylon to hope and expect that they would one day benefit by it; but that he fulfilled their expectations, does not appear at least from his inscriptions that have yet come to light. That Cyrus was a wise and liberal-minded man, so far as his religion went, is clear by his conduct. Though he himself was a Mazdyasnian, (that is a worshipper of God, according to Zoroastrian faith) yet he recognized Bel-Merodach, the God of the Babylonians, as well as Jahweh, the God of the Jews, as "the God of Heaven, who had proclaimed his name for sovereignty over the whole world". This great King of the Medes, Persians, and Babylonians, reigned from B. C. 538 to 529, and the tomb of "Cyrus the King, the Achaemenid", is still to be seen at Murghab (? Pasargadae) in Persia. See Prof. Maspero's "Passing of the Nations".

DAMASCIUS. A Syrian Writer in the Sixth century. He wrote a Work called "Doubts and Solutions of the First Principles" in which he explained and commented upon the Introduction of the Babylonian story of the Creation, as recorded by Berossus and preserved by Apollodoros, Abydenus, and Alexander Polyhistor.

DAM-KINA. The wife of Ea of Eridu the Crea-

tor of Gods and mankind. Her name means "the mistress of the Earth".

DARIUS the Great King of the Medes and Persians — son of Hystaspes. The Genealogy of Darius (Darayavush) was by his command, cut upon the Rock of Behistun. It states that he was "the son of Hystaspes, who was the son of Arsames, who was the son of Ariaramnes, who was the son of Teispes, who was the son of Achaemenes". He adds, "there are eight of my race who have been Kings before me, I am the ninth. In a double line, we have been Kings".

As we now know, Cyrus the Great, re-united Anshan and Persia, to the exclusion of Hystaspes, thereby proving the truth of this statement. The account given by Herodotus, of his election as King is incorrect. After the death of Cambyses II, in B. C. 521, Darius defeated Bardes and a number of other pretenders and mounted the throne of Persia. His reign was one of tolerance in religion. He says on his inscription at Behistun, "that he restored the temples of the gods, which Gomates the Magian, the pseudo-Bardes or Smerdis had destroyed; and that twenty-three countries owned his sway. After an active reign, he died in B. C. 486 and was buried at Naksh-i-Rustam, in a magnificent rock tomb.



DATE-Palm From the products of this tree, the peasantry were able almost to support life.

“DAY (?) of Bel”. A very ancient series of documents on Astrology, dating it is said, from the time of Sargon, B. C. 3800. These Tablets were found in the royal library at Nineveh. added to by Assurbanipal B. C. 668—626.

DEATH. Babylonian origin of, See P. R. B.

DECIPHERERS, Early, The most important were Grottesfend, Burnouf, Hincks, Lassen, Rawlinson, De Saulcy, Oppert, Sayce, Schrader E. (who is the Father of Assyriology in Germany) Lenormant, Halévy (of Paris) and others.

DEIFICATION of Kings. As far back as can be traced in the history of Semitic religion; its fundamental conception is always the same — the gods are human, and Kings are divine. In the older Sumerian Epoch, we look in vain for the Deification of man; but as soon as the Semitic element became paramount in Babylonia, the King became a god. Sargon of Akkad, the first Semitic King, and his son Narām-Sin, were explicitly deified and the latter even addressed as “the God of Akkad”; and the title of “God”, is assumed by the Semitic successors of Sargon, to whatever city or Dynasty

they belonged. Even the Sumerian Princes in Southern Babylonia, followed the example of their Semitic Suzerains; and Gudea the Priest-king of Lagas, built Temples to his own god-head, where for centuries, his cult continued to be observed; and sacrifices and offerings to be made to him.

**DELUGE TABLETS.** The earliest fragment known, was found by Scheil at Sippara, of the date, about B. C. 2170. Those found by Smith, in Assur-banî-pal's Library at Nineveh, are of about B. C. 666 and docketed as being copies of older ones.

There seems to have been originally more than one version of the story; which must have been of great antiquity in Babylonia. Berossus, the Chaldaean Historian, has left us his account of the story which agrees with the Tablets; and its parallelism with the account of the Deluge in the O. T., is very striking and startling. (See S. R. A. B.)

**DEMON,** The Babylonian (*gallû*) as depicted on the monuments, is a monster with a man's body; but with the head of a beast with horns, and feet with immense talons.

**DE MORGAN** M. Jacques. Delegate-General of Antiquities in Persia, accompanied by Father

V. Scheil, the well-known Assyriologist, explored and excavated the ruins of Susa, in 1897, and the work is still going on. The results up to the present time, are most satisfactory and the objects found are very varied and all most valuable, and highly interesting. Many Chaldaean sculptures imported into Susa by the victorious Elamites, have been found; amongst the most valuable of which are the stele of Khammurabi on which his code of laws is engraved; the triumphal stela of Narâm-Sin, and the Kudurru of Milipaksi, and Nazi-Maruttas, Kings of Babylon.

DER SHARRUKINI see Khorsabad.

DEUKALION. The Greek Noah. See Flood Story.

DEVILS and Evil Spirits of Babylon. The Eastern Races have always believed in demons from the earliest times. The Semitic Babylonians, took over the learning and beliefs of their Sumerian predecessors. They recognised three distinct classes of evil spirits. First came the disembodied human soul, which could find no rest, and so wandered up and down the face of the earth; secondly, the gruesome spirits, which were half human and half demon; and thirdly, the fiends and devils who were of the same nature as the Gods, who rode on the

noxious winds or brought storms and pestilence. The Demon of the South-west wind which came off the Arabian Desert, was the cause of much trouble and sickness; besides storms, tempest, and floods in Southern Chaldaea. See the carved slab of this Demon in the Brit. Mus. (See also T. D. S.)

DIODORUS SICULUS. An historian who lived B. C. 44. He was a Sicilian. His "Universal History" was in forty books. It was supposed to be a history of the world from the Creation to B. C. 60. Only fifteen books now remain.

DISK. The winged disk was the symbol of Asshur, the National God of Assyria.

DIYÂIA. This river runs into the Tigris above Babylon.

DOOR SOCKETS (early) are in the Brit. Mus. and the Louvre, of Entemena, Sargon of Akkad, Narâm-Sin, Ur-Gur of Ur, &c.

DRAGON, Babylonian The approach to the Palace of Nebuchadnezzar at Babylon, through the Ishtar-gate, is adorned with a relief in enameled bricks, of the Great Dragon of Babel. This fabulous beast is represented with a long double-tongued head, a long scaly body and tail like

a serpent; but it also at the same time, possesses the fore-legs of the panther, while its hind legs are armed with immense talons; and in addition, it carries long straight horns on its head, and a scorpion sting at the end of the tail. See "Babel and Bible" by Prof. Delitzsh of Berlin.

**DRAGON MYTH.** In the Creation Story, Tiamat generally represented as a dragon — a creature with a beast's body, covered with fish scales, a serpent's head with horns on it, big bat-like wings, large bird's claws, and a tail like a fan — arose out of Chaos, and gave battle to the Gods. Marduk the God of Light, fought with this terrible adversary, and hewed it in pieces. On an ancient slab, he is shown as standing on the dragon, (rahab) and on another, striking him with thunderbolts. See the Epic of Creation, also T. D. S.

**DUNGI.** Son of Ur-bau, An early King of 2<sup>nd</sup> dynasty of Ur, about B.C. 2500, which included Elam within the limits of the Empire. See De Morgans "History of Persia".

**DURA = The Mound.** Plains of Dura, mean probably an extensive open space near some fortifications, like the site of Duwan, a mound east of Babylon, where Prof. Oppert found the base of a large statue.

DÛR-ILU. Mutabil was an early Governor of this city.

DÛR-SHARRUKÎN. See Khorsabad.

DYNASTIES of Ur, Isin and Larsa preceded the first Babylonian Dynasty. See K. E. W. A.

DYNASTIES Babylonian, The dates assigned to the first three Babylonian Dynasties differ considerably with Assyriologists like Sayce, Winckler, Maspero, Delitzsh, Haupt and King. See K. B. C.

Ea (or Ae) The Aos of Damascius. The Chaldean God of Culture. Of Eridu. The "Creator of the Gods and Mankind", "The God of the Ocean" "The Lord of Heaven and Earth" "The God of the Abyss". "The Lord of the World". (Enki of Sumerians) The Father of Merodach. "The Potter or Moulder of Gods and Man" — as was Ptah of Memphis. Berossus tells us that Oannes, a creature with a man's head and feet, but covered with a fish's body over his own body and the back part of the head, lived in the Persian Gulf, but landed every day to teach mankind building and agriculture &c. Such a creature is depicted on the bas-reliefs brought from Nineveh, and now in the Brit.

Mus. It was Ea who taught Utu-*napistim*, the Babylonian Noah, (see Noah) to make a ship wherein to save himself from the coming flood. (See Deluge Tablets)

EA-BANI = Ea is my Creator. A creature depicted on inscriptions, as half beast, half man. He was the great friend of Gilgamesh. See Epic Tablets.

E-ANNA. The Temple of the Goddess Istar, at Erech.

EANNADU. King of Shirpurla about B. C. 4500. The Brit. Mus. possesses a mace-head, and other inscribed stones and a stela of his.

E-BABBARA = "The House of Great Light". The Temple of the Sun, at Sippara.

ECBATANA. (modern Hamadân) The Capital of Media, captured by Cyrus II, in B. C. 549.

EDEN. Garden of, The Sumerian Edin or plain. It originally meant all the uncultivated land on either side of the Euphrates (Paradise, of Semites) The ancient city of Eridu, and the more modern cities of Ur and Borsippa stood on the western edge of this plain, which extended from the Arabian plateau on the west, to the Tigris on the east. See "Sippara".

EDOM — THE RED LAND. The Udumu of the Tel el-Amarna Tablet 64 in the Brit. Mus. Idumaea. The country south of the Dead Sea to the Gulf of Akabah, including Mount Seir.

EGIBI (= Jacob) and Co. Bankers and Moneylenders of Babylon in the time of Cyrus II.

EGYPT (= Babylonian Misir) was invaded by Sennacherib, King of Assyria, between B. C. 688—680. On a cylinder in the Brit. Mus., he says, "The charioteers and the sons of the King of the Musuraa (Egyptians) my hands captured alive in the midst of the battle". The legend of the field mice eating the gut on the bows and quivers, thereby giving the King of Egypt (Tirhakah) the victory over his enemy, is given by Herodotus.

Ê-KUR = "The House of the Mountain". The Temple of Bel at Nippur. The house of the God En-lil, "the Lord of the ghostworld", was the oldest in Northern Babylonia, and according to Prof. Sayce, "it represented that underground world which was the home of En-lil and his ghosts and this under-ground world, was conceived of as a mountain. The cuneiform character which signifies "country", also signifies "mountain", and the hieroglyphic picture out of which it developed, is the picture



of a mountain range. The land in which it was first drawn and stereotyped in writing, must it would seem, have been a mountainous one, like the land in which the subterranean realm of En-lil was regarded as a lofty hill. In other words, the Sumerians must have been the inhabitants of a mountainous country before they settled in the plain of Babylonia and laid the foundations of the Temple Ê-Kur at Nippur”.

ELAM = Numki — “the high land”. The country on the east of the Tigris, which occupied the western slopes of the Luristan Mountains, and the fertile plain between them and the Tigris. Susa was its Capital. The Astrological Tablets assert that Narâm-Sin the Son of Sargon King of Akkad (B. C. 3800) conquered Elam.

ELAM Kings of, The names of some thirty Kings are now known through the explorations of De Morgan, at Susa. See his History of Elam and explorations at Susa.

ELAMITE The, invasion of Babylon by Kudur-Nankhundi was about B. C. 2280. The date of Kudur-Lagamar’s raid depends upon that of Khammu-rabi which Nabonidos places B.C. 2100.

ELATH — Now Akabah.

ELDRED John, A Merchant of London. Visited Babylon in 1583, and left an account of it.

ELEPHANTS were known in Northern Syria in the time of Tiglath-pileser I.

ELLASAR now Senkereh. See Larsa.

EL-MADÂM. See Ctesiphon.

ENKI. Sumerian for "Lord of the Land".

EN-LIL of Mul-lil = "the Lord of the Ghost or Spirit world". Sometimes represented as the "Storm God". His Temple, and centre of his worship, were at Nippur. He became a Semitic Baal, and man himself became "the Son of his God". Bêl-Merodach of Babylon took the place of En-lil and became the Supreme Bêl or Baal of Semitic faith and the Father of Gods and Man.

EN-SHAG — Lord of Kengi, about B. C. 4500.

ENTEMENA. Son of Eannadu, King of Shirpula about B. C. 4500. The Brit. Mus. has several door sockets and cones, bearing his name, and the Louvre Museum has cones and a splendid Silver vase bearing his name.

ENVELOPES Clay, for Tablets. See Tablets.

EPICS, Chaldean, or Legends of the Creation, Flood,

&c. They are contained in a large number of Tablets. Mr. Geo. Smith, of the Brit. Mus., was the first to recognise some of these interesting and valuable fragments as belonging to a series of Tablets, giving an account of the Creation and the Flood. The literary epics of Babylonia, seem to have been numerous. The Brit. Mus. possesses a good many fragments. They belong for the most part to the same period, the age of national revival, which began with the reign of Khammurabi and continued for several centuries after his death. Prof. Sayce, thinks it possible that Sinligiunnini, the author of the Great Epic of Gilgames, was a contemporary of Abraham. The Epic was but the final stage in the literary developement of the tales and myths of which it is composed; older poems or parts of poems, having been incorporated into it, and the elements of which it consists, being multiform and of various origins. See S. R. A. B. also K. B. C.

**EPONYM CANON.** Contains a consecutive list of the Eponyms (that is, the official title of a man of high rank, who held office in Assyria for one year, and whose name was used to date all documents, executed during his period of office) from B. C. 893 to 666. These important documents, relate to the chronology and

history of Assyria, and the chief events which took place during the year of office. By fixing the date of one of the events mentioned, the date of every Eponym in the series will be known. An eclipse of the sun, we are told, took place in the Eponym of Sagali, in the month of June; and recent astronomical calculations, prove that such was the case on June 15th B. C. 763, and that it was visible at Nineveh!

ERAN. See Iran.

ERI-AKU or Rim-Sin. King of Larsa, about B. C. 2300. The "Arioch King of Ellasar" of O. T.

ERECH, Uruk, A very ancient city of Central Babylonia. The Creation Tablets, tell us that it was built by Merodach, the son of Ea, and others say, it was called "Erech or Uruk the Sheep-cote", and was ruled over by Gilgames. In the O. T. it is given as one of the cities of Shinar, built by Nimrod. Its modern name is Warka.

ERIDU (Eri-dugga = "the good city") The most ancient city in Chaldea, is situated on the west side of the Euphrates, on the Arabian plateau. In ancient days, it was a seaport, and may have continued so till about B. C. 5000,

but not later, now it is over one hundred and twenty miles from the Persian Gulf, which, since the time of Alexander the Great, (B. C. 332) is proved to have silted up at the rate of one hundred feet per year. This siltage alone, would make it over six thousand years old. In the Creation Tablets, the account is as follows: — “In that day Eridu was made, E-sagila was constructed, E-sagila which the God Lugal-Du-azaga founded within the Abyss”. This, says Dr. Pinches “shows with little or no doubt, that the Eridu then referred to, was not the earthly city of that name, but a city conceived of as lying within the Abyss”. This Eridu was “the blessed city” or Paradise, wherein was the tree of life. Ea, the father of Merodach, was the chief god of Eridu. The foundations of his Temple were found by Taylor, during his casual explorations in 1850, since when, no work has been done on this ancient and most important site, therefore the early history of Eridu is still unknown. We hear of Patesis or High-priests of Eridu who would have been viceroys of the supreme King of Sumer like Gudea of Lagas. The mound used to be known by the name of Nawawis, but now by the name of Abu-Shahrein.

ERISHUM. A High-Priest of Asshur, about B.C. 2000.

E-SAGILA = "the Temple of the high head" in the City of Babylon. It had its original home at Eridu and was founded by the God Lugal-Du-azaga. Bel-Merodach, the God of the Temple was the son of Ea of Eridu, and built Babylon (see Creation Story). The stage-tower of this Temple is considered by many to be the Tower of Babel. This Temple was known in later days, as the Temple of Belus, and is now the ruin mound of Amran-ibn-'Ali. (see Babylon)

ESARHADDON = Assur-akha-iddina. King of Assyria B. C. 681—668. He succeeded to the throne after the murder of his father Sennacherib, and was crowned at Haran, in the Temple of the Moon God "Sin". The Brit. Mus. possesses many inscribed cylinders of this King, giving lists of his conquests, and building operations.

ESAU = ? Êsâ of the west Semites.

"ETANA and the Eagle". The story of, is a moral on the presumption of man to attempt to be as a God. See Etana Tablets in Brit. Mus., also Adam.

EUPHRATES. (Purattu, from Pur "water") "the life of the land". This river rises on the north side of the mountains of Armenia. It rises in

March, and is highest at the end of May and lowest in September.

EVE. The name given in the O. T. to the first woman, is not a proper name, but simply means "life". The same may be said of Adam = man. See Tiamat in Creation legend, also H. D. B.

EVIL-MERODACH = Awel-Maruduk (the son of Nebuchadnezzar) King of the last Babylonian Empire; B. C. 561—559. He was murdered in this last year and his brother-in-law, Neriglissar, seized the throne.

EVOLUTION, Babylonian belief in, Dr. Pinches considers that the Babylonians seemed to have believed in a kind of evolution, for he says they evidently regarded the first creative powers, Tiamtu "the sea", and Apsû "the Abyss", as the rude and barbaric beginnings of things, the Divine powers produced from the first principles. From these come forth in successive generations, the other gods, ending with Marduk, or Merodach — also named Bêl (Bêl-Merodach) the son of Aa (Ea) and his consort Damkina.

EXPLORERS in Babylonia, Assyria, and Elam since the 18th Century. Although Jean Otter was the father of the new age of exploration

(1748) nothing was done until 1820, when C. J. Rich, really commenced digging in the mounds. He was followed by Botta, and Sir Henry Layard (in 1845) Rawlinson, Taylor, Rassam, Loftus, Geo. Smith, Peters and Haynes, Hilprecht, De Morgan, Kaldowey, Clay, Banks &c. and the work is still going on, though far too slowly for the all important results of systematic exploration in "the cradle of humanity".

E-ZIDA (= the Everlasting Temple) in Borsippa, "the second Babylon". Its Temple tower was called "the supreme house of life". Nebu or Nabo — the God of Learning — was the God of the Temple. Nebuchadnezzar II restored this great Temple-Tower as well as others — some think this was the Tower of Babel and not the Temple-Tower of Babylon.

FALL OF MAN LEGEND. Not only do the legends of the Babylonians seem to imply that they had an account of the Fall similar to that of the Hebrews, but there is also a cylinder seal in the Brit. Mus., representing a man and woman, both clothed, sitting under a palm tree bearing fruit. The man has on his head, the horned hat, emblematic of Divinity, and behind the woman, standing erect on its tail, is a serpent appearing to be speaking to her. Dr.



Pinches gives the date of this seal as being about from B. C. 2700 to 2000.

**FASTS**, Babylonian and Assyrian. In times of danger and distress, fasts were specially ordained, both in Babylonia and Assyria. When Esarhaddon, King of Assyria, was hard pressed by his Northern enemies, he ordered prayers to be made and ceremonies to be performed to the Sun-God, lasting for one hundred days and nights.

In a penitential psalm, the penitent is made to say: — “Instead of food, I eat bitter tears, instead of palm-wine, I drink the waters of misery. Food I have not eaten, weeping is my nourishment, water I have not drunk, tears are my drink”. See S. R. A. B.

**FEDDAN**, The — was about one acre and a ninth, which = a gan. The estimated yield of corn land, was six gur (= 48 bushels per feddan), The Obelisk of Manishtusu, found at Susa proves this. It says that “eight bushels of corn could be purchased for a silver shekel!” See Boscawen.

**FERTILITY** of Babylonia. Herodotus tells us “that of all the countries we know, there is none that is so fruitful in grain, which commonly yields two hundredfold, and sometimes three”. He says “the fruitfulness of Babylon, must seem incredible to those who have not visited the

country". Modern travellers, like Rich and Chesney; say "the soil is extremely fertile, producing great quantities of rice, oats, and grain of different kinds, though it is not now cultivated to above half the degree of which it is capable. It was a land of vegetables, also, and fruit trees, of great variety that yielded abundantly.

FESTIVALS, Chaldean The New Year began in the old days of Gudea of Lagas, in the middle of October; but in the time of Khammurabi, in March. In consequence of the difference of the climate in North and South Babylonia, the Festival of the New Year, might commemorate the beginning or the end of the agricultural year. At Lagas, it was Bau to whom the Festival of the New Year was sacred; at Babylon, it was Merodach.

Before the time of Khammurabi, the great sanctuaries, had each its own calendar, but he imposed a fixed and uniform calendar upon all the sanctuaries of Babylonia. Besides the Festivals of the Spring and Autumn, there was a third, which took place in June, and marked the drying up of the soil and disappearance of the crops and vegetables of the Spring. These three great agricultural festivals were supplemented by others, such as the Deifica-

tion of a new King, the building or restoration of a sanctuary, or the dedication of a statue. A characteristic of the Babylonian festival, seems to be the temporary freedom granted to the slave. When Gudea consecrated the Temple of Ingurisa at Lagas, he tells us how he had "remitted penalties, and given presents". "During seven days no service was exacted. The female slave, was made the equal of her mistress, the male slave, was made the equal of his master, the chief and his subject have been made equal in my city. All that is evil I removed from this Temple". See S. R. A. B.

**FIRST DYNASTY** of Babylon. This began about B. C. 2200. The first King of this Dynasty was Sumu-abu, who was a Semite; and this purely Semitic Dynasty lasted for about three hundred years. These Kings of Babylon were not of Babylonian origin, but Semites from the land the Amorites. (Amurrū) There were eleven Kings in this Dynasty ending with Samsu-Titana. It is now considered certain that the First and Second Dynasties over-lapped each other for about 200 years. The second Dynasty was first established in the "Country of the Sea" on the shores of the Persian Gulf and it is thought by some never reigned in Babylon. The Kassite or Third Dynasty is considered

to have partly overlapped or followed immediately after the First Dynasty of Babylon but the arrangement of the chronology is still uncertain and experts like Oppert, Sayce, Winckler, Delitzsch, Haupt, Maspero and King differ as to matters of detail. The "King List" gives a list of the following six Kings of the Third Babylonian Dynasty Gandash, Agum, Bitiliashi, Ushshi, A-Du-me-tash, and Ur-zi-gur-mash.

**FISH.** The rivers swarmed with fish. The barbel and carp grew to a large size and were highly esteemed. Eels and other kinds of fish were found in great abundance.

**FLOOD STORY.** Mr. Geo. Smith of the Brit. Mus. was the first to detect the nature of the series of Tablets giving the story of the Flood, as known to the Babylonians and Assyrians. The legend is contained in one chapter, or book, consisting of twelve similar divisions, the first line of the series, beginning with the words, "He who saw the world, the legend (or history) of Gilgames". As we learn in the course of the narrative, Gilgames was Lord or King of Uruk Supuri or "Erech the walled". See Epics. Gilgames. Noah.

**FOUNDATION CEREMONIES.** The Kings of Babylonia and Assyria were by virtue of their

royal office, also High Priests; and had from time to time, to perform religious functions in the Temples of the Gods. Amongst others was the ceremony of laying the foundation stone of the Temple-tower, which, as being the Shrine of the God, was the holiest place. On a stone stela in the Brit. Mus. Assur-banî-pal, King of Assyria, B. C. 668—626, is represented in his capacity of High Priest. He is robed in a long cassock, with a mitre on his head. His two hands are raised above his head, and in them, he bears a basket, like a bee-hive, in which are the offerings and inscribed cylinders, which he will place in the four corners of the foundation of the Ziggurat. He will then cover them with a sealed stone to make them secure from robbery. Many of the foundation deposits are in the Brit. Mus. and are of the greatest interest. The Archaeologist, Nabonidus, tells us he found the foundation cylinder of Narâm-Sin, the son of the great Sargon, who reigned about 3800 years before him; and for which his predecessor, Nebuchadnezzar had searched in vain. It is from this baked clay cylinder that we know the date of Sargon of Akkad. See "Narâm-Sin" — "Nabonidus".

GAMIL-SIN. King of 2<sup>nd</sup> Dynasty of Ur B. C. 2400.

The Brit. Mus. has many door sockets and bricks of this King.

GAN-GI-DA = field measures. The land surveyor, or official who measured the land with a cord.

GAN (= padanu) A land measure of an acre and a ninth. Arabic = feddan.

GAN EDEN = Garden of delight. A region between the Tigris and Euphrates some 25 miles north of Babylon, formally known for its wonderful fertility in ancient times. — The Shatt-en -Nil and other canals pass through this once prosperous locality which in now an utterly barren desert.

GARDEN of EDEN. In the Babylonian inscriptions, called „the holy grove of Eridu” in which grew the sacred palm (or vine) or tree of life; guarded by winged genii.

GARDENS Hanging, of Babylon, were laid out on a platform of masonry on arches, the water being brought up by machinery.

GATES, Bronze, of Shalmaneser II. from the Temple at Balawât. They are in the Brit. Mus. There are Thirteen bands on them, each band giving some special scene in the life of the King.

**GENEALOGY of Kings.** The Babylonian and Assyrian Kings, like the old Egyptians, often gave their pedigrees on their monuments. The two most important, are those of Cyrus the Great; on a cylinder in the Brit. Mus., and Darius the Great, on the Rock of Behistûn.

**GEOLOGY of the Persian Gulf.** In remote geological times, the whole of lower Babylonia, as far inland as a line drawn from Hit to Samarah, that is a distance of about four hundred miles from the present mouth of the Shal-el-Arab, was under the sea as is clearly indicated by the formation of the country. "The rapid growth of the alluvial deposits, drove the waters of the Gulf back, and formed a rich and fertile plain, and traces of the old sea-bed remain in the low sandy and pebbly ridges which rise above the surface of the plain". The enormous sand-hills, found in the neighbourhood of Jokha, Warka, Kutha, and Nippur, were noticed by Dr. Hilprecht, and according to Mr. Boscawen, were known to the ancient Babylonians by the name of Tul Abubi, or "Mounds of the Deluge". See P. N.

**GILGAMISH, Gilgames (Izdubar) = "the great Father", Lord or King of Uruk or "Erech the Sheep-fold".** Marad was the place of his birth. The Chaldean story of the Flood, is in the

eleventh chapter or book of a legend, consisting of twelve similar divisions; the first line of the series, beginning with the words, "He who saw the world, the legend of Gilgames". The large number of Tablets found in 1872—3 by Rassam, and Geo. Smith, late of the Brit. Mus., in the ruins of the Royal Library at Nineveh, were copies of old originals from other Libraries. Assur-banî-pal caused his scribes to visit all the ancient cities of his day, and make copies of all rare and important works for him. Among the copies, were a number of Tablets (many much broken, but now mostly adjusted and made complete) relating to "the Creation of the World" and "the Flood". This collection is now known as "the Gilgames Series" of which Sin-liqi-unnini was the author, about B.C. 2300, and the place of origin was Erech. See K. T. C. also K. B. C.

GIRSU, Now, Tell Id. An ancient name for a division of Lagash. Ningirsu was the divine Lord of its Temple. See Telloh.

GISDUBAR, Izdubar. See Gilgamish.

GISH-BAN and GISH-KHU mentioned often in early Tablets are compound ideographs. They have been confounded together by some Assyriologists but are really, says Prof. Sayce, two



distinct characters, one reading Upe (i. e. Opis) the other probably Ukhu (i. e. Jokah).

Ush was Patesi of Gish-Ban, being mentioned on the cone of Entemena, about B.C. 4500. The site has not yet been identified but probably is not far north of Telloh on the west bank of the Shatt el-Hai.

GIS-KIN = tree trunk. The Sumerian for the Sacred Tree in the sacred grove of Eridu. Taylor found two brick pillars set up before the gate of the city of Eridu, which perhaps represented the tree-gods who guarded the gate of Heaven.

GIZ-UKHA (Iskha) mentioned in the stela of the Vultures in the Louvre and Brit. Mus.

GLASER E. Dr., who since 1882 has made four journeys to Arabia, and brought a large number of inscriptions from there, which seem to prove, that the whole series of inscriptions called Minean, must be placed before the Sabean.

GOBRYAS of Gutium or Ugbaru (I) a General in the Army of Cyrus the Great who entered Babylon without a struggle. See Opis. (2) Also a General of Darius, and often confused with the former.

GOD. The Sumerian term is Dimmer (from Dim

“to create”), Divine or Superhuman; called *ilu* (pl. *ilani*) by the Semites. (Hebrew, *Ēl*, *Elōhīm*) The ideograph by which it is symbolised is an eight-rayed star. See S. R. A. B.

**GODS** of the Babylonians and Assyrians. There were Gods of a city, of Nature, National and Household Gods (Heb. *Teraphim*). The chief Divinities were Anu (= the sky) Ea (= water) Marduk (= the Mediator between man and God) Bel (= the Lord), Sin and Nanner (= the Moon) Samas (= the Sun), Dagon, Rimmon, or Hadad (of the air). Ishtar (= love), Nebo (= learning), Nergal (= Hades). For fuller information on this subject, see “The Religion of Babylonia and Assyria” by Dr. Pinches. Also S. R. A. B.

**GOMATES.** The Median Magician, who gave out that he was Bardes, or Smerdis, the son of Cyrus the Great who had been murdered by his brother, Cambyses II, and who took advantage of his absence in Egypt, to usurp the throne; which he held till defeated by Darius the Great.

**GOYIM.** Heb. “Nations”. Gutium, the country north of Babylon in Kurdistan. See Tidal, also Gutium.

**GOZAN.** A Province in Mesopotamia.

GROTEFEND G. F. A native of Hanover, born 1775. In 1802 his attention was drawn to the inscriptions from Persepolis, and he at once set himself to work upon them. He knew nothing of Oriental languages, but he had a passion for the unravelling of difficult questions. For his first attempts at decipherment, he chose two of the old Persian inscriptions, copied by Neibuhr in 1765, and laid them side by side, and carefully examined them. He came to the conclusion that a certain word in both of them meant "King", and he was right. He next made out the word "Darius", then "Hystaspes", then "Xerxes", and so on. Having so far succeeded in deciphering this much; the rest was but a matter of time. Decipherers arose one after another from all parts of Europe, and now the long forgotten language of the Tigro-Euphrates Valley, like the long lost language of the Nile Valley, can be both read and understood by endless scholars, in this and other countries. As the Rosetta stone was the key by which the hieroglyphics of Ancient Egypt were deciphered, so the trilingual inscriptions of Persepolis. Hamadân and Behistûn, were to the cuneiform of Babylonia.

GUBARUS (Gobryas) Governor of the district or country of Gutium, and a General of Cyrus II.

and who became also Governor of Babylon under the Persian King.

GUDEA, Priest-King or Patesi of Shirpurla about B. C. 2800. He was a great Tower builder. There are some splendid sitting statues of him in the Louvre; and the Brit. Mus. possesses many gate-sockets and bricks of his reign. His Palace was excavated by De Sarzec, and the Museum at the Louvre, contains many of his statues.

GUR (Heb. Kor) = Eight bushels. A corn measure.

GUTIUM. Some say, a district in North Babylonia; others say Media. Prof. Sayce says Kurdistan.

GYGES (Gugu, in Assyrian) King of Lydia (? Gog of O. T.). He was cursed by Assur-banî-pal, King of Assyria, for not submitting to him. The God Asshur, is reported to have appeared to Gyges in a dream, exhorting him to submit to Assur-banî-pal and to invoke his name in order to succeed in conquering his enemies. Following this advice, he succeeded in conquering the people of Gomer, and as an Ally of Assyria, sent the spoil of victory to the King. His son who succeeded him as King of Lydia, (Luddu? = Biblical Lud) renewed the

Assyrian alliance and reminded Assur-banî-pal of his former curse on his father and begging the King "to be gracious to him his servant, who was wishful to bear his yoke".

**HABOR.** A river in Gozan (= Chaboras), by which the Samaritan captives were carried by Sargon of Assyria. See O. T.

**HADAD** = Addu, was the same as Rimmon-Rammanu. He was the Syrian Supreme God; in Assyria, the God of the Air.

**HADES,** Babylonian idea of, The Hades of the Babylonians, was an underground place of darkness and gloom, "the land of no return" and "the pit" of the Tablets. The world beyond the grave, was a place of unspeakable dreariness. It resembled the Hebrew Sheol (= Silan, "the hollow place underneath the earth") and the name is believed to have been borrowed from Babylonia. Over its gloomy portals, was written "Abandon hope all ye that enter here". Death meant the extinction of light and hope. The old Egyptian, looked forward to the next life in "the fields of Alu"; not so the Babylonian; to him, this life was everything, and he contemplated the future with dread. See S. R. A. B.

**HALAH-Khalakhkha,** near Haran. Mentioned as

one of the places where Sargon of Assyria, carried the captive Samaritans. See O. T.

HAMADAN, See Ecbatana.

HAMMURABI (or Khammurabi, which see) King of Babylon, was a great soldier and conqueror, and also, as his numerous letters and inscriptions prove, an able administrator. See King's "Letters &c of Hammurabi".

His "Code of Laws" is written on a block of diorite, seven feet three inches high; with twenty-eight columns on one side with two thousand five hundred lines of inscriptions, and on the other side, sixteen columns, with one thousand, one hundred, and fourteen lines of inscriptions, with five more erased. The King is represented, as receiving the laws from Samas the Sun God, who sits on his throne on a mountain-top and gives him a stylus with which to write them down. (See H. D. B. extra vol.)

HANGING GARDENS of Babylon. See p. 229 in Vol. I of H. D. B.

HARAN = Kharran (road-town). A very ancient city in Mesopotamia, on the trade route from east to west. It was the centre of the worship of the Moon-God Sin, like Ur in South Babylonia,

to which place it no doubt owed its origin. Its Temples were of great importance, as is shown by the crowning of Esarhaddon there, and the restoration of the Temple of Sin by Nabonidus. In the days of Tiglath-pileser I, it was a great hunting ground for elephants, he, as he tells us, on one of his Tablets, having killed ten powerful bull elephants there, and taken four alive back with him to Asshur. The site has never been excavated. The O. T., tells us that Abram and his father Terah, settled in Kharran after leaving the old home at Ur about B. C. 2000.

HEAVEN Chaldaean idea of, The old Babylonians had no idea of what we mean by "Heaven". At death, man went to the "land of no return". "The pit" closed over him. The future was a blank. The Egyptian, believed in the Osirian Doctrine of the resurrection of the dead and had his "fields of Alu" to look forward to, not so the Babylonian. (See "Encyclopaedia Biblica" under Eschatology).

HEBREWS were a group of peoples to which Israel, Moab, Ammon and Edom, belonged. They appeared on the stage of history about B. C. 1500. They were of Aramaean origin. Their speech was called in the O. T. "the language of Canaan" and which before the introduction

of the Phoenician Alphabet, was written in cuneiform characters. In the Aramaic papyri, lately found at Assuan, the Jews are called indifferently "Jews" and "Arameans" and their Court of law known as "the Tribunal of the Hebrews".

As early as the time of the Assyrian Empire, the Semitic countries, west of the Euphrates, had come to be known as Ebir-nâri "beyond the river", and it is therefore very possible (says Prof. Sayce) that their inhabitants were grouped together, under the general name of "Hebrews".

HEBREW MYTHOLOGY, Babylonian influence on. See Myths.

HERBERT Sir Thomas, Made an examination of the ruins of Persepolis in 1638, and wrote an account of it which proved to be very inaccurate.

HERODOTUS. Born at Halicarnassus in Caria about the middle of the 5th Century B. C. He lived in Samas for some time and travelled largely. He represents himself as having been in Babylon and talked with the Priests there but it is rather doubtful if this be fact, or a literary fiction. The remains of Ctesias of Cnidus in Caria (a contemporary of Xenophon circa



B. C. 400) which are preserved in the writings of Photius, Patriarch of Constantinople in the 9th Century A. D. are probably more important than the writings of Herodotus with whose statements, he is frequently at variance. Ctesias lived seventeen years at the Persian court, and wrote in the Ionic dialect a great Work, compiled from Oriental sources, on the History of Persia in twenty-three books. The first six of which contained the History of the Assyrian Monarchs, down to the foundation of the Kingdom of Persia.

**HEZEKIAH.** Attacked by Sennacherib, who tells us in his inscriptions, that "he shut him up in his city of Jerusalem, like a bird in a cage". "Khazaqiau", had to pay a large tribute to the King, which he sent to him at Lachish. This interesting clay cylinder of Sennacherib is in the Brit. Mus.

**HILLAH.** The Mound of the site of Babylon. See Babil.

**HILPRECHT** Dr. One of the Heads of the American Explorers at Nippur; and Editor of many valuable works on Assyriology.

**HINCKS** Revd. Edward. An Irish Clergyman. One of the first and most advanced decipherers of

the ancient Persian and Assyrian inscriptions. It was in 1846 that his first memoir was published anonymously, and read before the Royal Irish Academy. He was also one of the pioneers of Egyptian decipherment.

HIT (= Is) A town of the Euphrates, long celebrated for its inexhaustible springs of bitumen; and for boat-building.

HITTITES. (Khatta of Assyrians, Kheta of Egyptians) See Hastings's "Dictionary of the Bible" Extra vol., also Prof. Sayce's "Story of a forgotten Empire". Prof. Sayce, has for the last twenty-six years, held the opinion that the Hittite race was of Cappadocian origin. The treeless plateau of Central Asia Minor, was their first cradle and home; they called themselves Kas, or Kaseans. Their Capital was Khatti or Khattu (now Boghaz Keui or Kõi) north of the Halys, but they extended on both sides the Taurus Mountains and at an early date had planted themselves in Northern Syria. In the 12th Century B. C. there were four Hittite Kingdoms in the North. The late explorations at Boghaz Keui or Kõi (? Pteria) in Cappadocia, have proved that Prof. Sayce was right.

In the correspondence between Ebed-Kheba,

the King of Jerusalem, and the Egyptian Government in the 15th Century B. C., we learn that some Kaseans had found their way to Jerusalem, and become the body-guard of the King. Besides these, there were other Hittites in the neighbourhood of Jerusalem, who were really enemies of the King and threatened Jerusalem itself. These, Ebed-Kheba calls Kha-biri or Confederates, who sold their military services to the highest bidder and carved out Principalities for themselves in the south of Canaan. The O. T, tells us that Abraham had commercial dealings with Ephron the Hittite (or son of Heth) about the parcel of ground at Hebron in which was the cave of Machpelah.

**HITTITE LANGUAGE.** The language is Mongolic like the Akkadian or Kassite. The Hittite hieroglyphs never developed into a cursive script. The Babylonian cuneiform was borrowed by them as it was by the Canaanites or Egyptians. A large number of cuneiform Tablets (numbering many thousands) of the Tel el-Amarna period (15th Century B. C.) have been found at Boghaz Keui by Prof. Winckler of Berlin; giving a mass of valuable information which not only will be of historical interest, but also will materially aid in deciphering the Hittite Script. One of the most important of

the Diplomatic communications as yet deciphered is a version in the Babylonian language of the well known treaty between Ramses II and Kattu-shili the Hittite King. All the Tablets found by Prof. Winckler at Boghaz Köe are written in the cuneiform characters of Babylonia. Some are written in the Babylonian language and others in the Hittite and perhaps other languages of the near East. Mons. Chantre also has found Hittite Tablets at Kara Eyuk in Cappadocia; and others have been found at Carchemish and Hamath. Many Hittite sculptures on rocks in Asia Minor are still in situ.

**HORSE**, wild. Common in Chaldaea, and was often hunted. It was also domesticated.

**HUNTING**. The lion, urus, horse, onager, and elephant were often hunted by the Babylonian and Assyrian Kings, as a favourite pastime. See the slabs and cylinder seals in the Brit. Mus.

**HYKSOS** = (Hakshasu = Bedouin) Nomads, Asiatics (Amu). They were most likely Semites, speaking a language of the West-Semitic type. They came from Canaan and their conquest of Egypt, made of it a Dependency of Canaan, hence they fixed their head quarters in Northern Egypt, so as to easily keep up communication with Asia.

They seem to have made a raid on Egypt about B. C. 2100 but did not establish themselves till about one hundred years later. The whole duration of the foreign dominion of the Hyksos and their descendants was, says Prof. Flinders Petrie, 511 years. They were then expelled from the Thebaid by Aahmes and driven into Tanis which they were soon after forced to leave and retreat into Syria, from which country they had originally come.

The Jews were a late branch of the Semitic-Hyksos migration, who drifted down in later times from Haran to Judea. (See Prof. Flinders Petrie's "Sinai" and "Hyksos and Israelite Cities").

HYMNS Babylonian. These were composed at different periods of time and written in different languages-Sumerian and Semitic-Babylonian. They were addressed to the God or Gods of the sanctuary in whose service they were used. Many of the hymns were employed as incantations, and were therefore considered sacred. Extracts from the following Hymns to (1) the Moon-God of Ur, (2) to Bel-Merodach of Babylon, (3) "to any God", will shew this:

- (1) "Father, long-suffering and full of forgiveness,  
 "Whose hand upholds the life of all mankind.  
 "In Heaven who is supreme?  
 "Thou alone, Thou art supreme.

On earth, who is supreme?

“Thou alone, Thou art supreme”.

- (2) On New Years Eve at the Festival held in the Temple of Bel-Merodach at Babylon the priest was ordered to go down to the Euphrates and bring up some of its water in his hand and enter into the presence of Bel and there recite a long hymn in praise of the God, of which the following was the final prayer:

“Shew mercy to thy city of Babylon, to E-Saggil thy Temple incline thy face; grant the prayers of thy people the sons of Babylon”.

- (3) The following is an extract from a long penitential psalm which is addressed “to any God”.

“The heart of my lord is wroth, may it be appeased!

May the God whom I know not be appeased!

May the God I know and the God I know not be appeased!

O Lord my sins are many, my transgressions are great!

The sin that I sinned I knew not.

The transgressions I committed I knew not.

The Lord in the wrath of his heart has regarded me, God has visited me in the anger of his heart.

I sought for help and none took my hand,

I wept and none stood at my side.

I cried aloud and there was none that heard me!

I am in trouble and hiding I dare not look up!  
 To my God, the merciful One I turn myself,  
 I utter my prayer.

O Lord look upon me, receive my prayer.

O Lord cast not away thy servant.

The sins I have sinned turn into a blessing,  
 the transgressions I have committed may the  
 wind carry away!

Strip off my manifold transgressions as a  
 garment.

O God whom I know and whom I know not,  
 seven times seven are my transgressions, for-  
 give my sins!

Forgive my sins and let me humble myself  
 before thee!"

INCARNATION, Babylonian Doctrine of, As with  
 the ancient Egyptian, the incarnation of the  
 Deity presented no difficulty to the Babylonian  
 mind. Man, on the one side, became a God in  
 the Person of the King, the Gods on the other  
 side, became men.

INDIA HOUSE Inscription; of Nebuchadnezzar II,  
 at Whitehall, and cast of it in Brit. Mus. It gives  
 an account of the rebuilding of two great walls  
 at Babylon, and the building of a third very  
 high wall on the east side of the city.

INE-SIN. A King of the 2<sup>nd</sup> dynasty of Ur.

## INSCRIPTIONS, Important, in Brit. Mus.:

The Black Obelisk.

The Creation, and Flood Tablets.

Memorial Tablet of Eannadu.

Bricks of Gudea, Merodach, Baladan I, Tiglath-pileser, Shalmaneser II, Sargon II, Sennacherib, Nebuchadnezzar II.

Boundary Stones of Nebuchadnezzar I, Melishikhu, &c.

Cones of Ur-Bau, Gudea and others.

Cylinder-seals.

Babylonian Chronicles.

Babylonian Spelling-books.

Tel el-Amarna Tablets.

Cylinders of Nabonidus, Cyrus, Sennacherib, Esarhaddon, &c.

Mace-heads of Sargon I, Eannadu, Manishtusu, &c. See Dr. Wallis Budge's very interesting and valuable "Guide to B. M."

IRAK. A district in North Babylonia.

IRAN or Eran. The district between the Euphrates and the Ganges.

IRANIANS or Eranians. A branch of the Aryans, living in Iran.

IRRIGATION of Babylon. In ancient days, the whole country between the Tigris and Euphrates,



was a network of canals, which carried the waters of these rivers on to the land. Breakwaters and sluice gates controlled the rise and fall of the yearly inundations, thereby making this great valley the then world's granary. This system is now a vast ruin and the country a desert.

IS. See Hit.

ISHME-DAGAN, King of Isin B. C. about 2400.  
Some bricks are stamped with his name.

ISHME-DAGON, A patesi of Asshur about B. C. 1840.

ISHTAR, (Sumerian) Istar of the Semitic-Babylonians (? Hathor of the Egyptians). The Goddess of Love, and was the same as Ashtoreth. She was venerated at Nineveh also at Erech along with Anu. See the Flood Story; Also S. R. A. B.

ISHTAR, Gate of, Mentioned in the Great India House Inscription, and was in the Procession Street of Marduk, which led to the Palace of Nebuchadnezzar. The gate was adorned with enamelled bricks, on which rēmu and immense serpents, standing erect, were depicted. The recovery of this Ishtar Gate, in splendid pre-

servation, has been achieved by the late German Excavations on the site of Babylon.

ISHTAR, Descent of, into Hades. See S. R. A. B.

ISIN. (Karrak) A Semitic Kingdom of Babylonia. It was followed by the dynasty of Larsa. An early Dynastic Tablet gives a list of 16 Kings and proves that the Kingdom of Isin succeeded that of Ur. See Prof. Hilprecht's lately published Chronological Tablets from Nippur.

The site of the ancient city has not yet been discovered. (? Bysmya).

ISRAEL, Origin of, The probable Assyro-Babylonian form was Sar-îli = "Prince of God".

ISRAEL, Pre-Mosaic Religion of, See H. D. B. extra vol. p. 612.

ISRAELITES. In the reign of Shalmaneser II, about B. C. 854. Ser'ilâa is written for Israelites. See Dr. Pinches' "The Old Testament", a book full of interesting and instructive matter.

IZDUBAR. See Gilgamesh.

JACOB. This name occurs many times in the Tablets of the period of the first dynasty of Babylon under the forms of Yakubu, Yakubi, meaning, as Dr. Pinches explains "he has supplanted". The longer form of the word Ya'Kub-

ilu = Jacob-el is also met with, which means "God hath restrained". Jacob-el was the name of one of the Kings in one of the three Hyksos dynasties. Some Egyptian scarebs, have proved this.

JAHWEH, Jehovah, Jah, (O. T. "I AM that I AM") proclaimed by Moses on Sinai as the National God of Israel, was, as Prof. Sayce has pointed out, known in Babylonia, in the Kassite age, down to the 14th Century B. C. Mr. Clay, of the Philadelphian Exploration at Nippur, has found Tablets, on which are the names Ya-a-u, Ya-u-ba-ni. The words Yau and Ilu, are used indifferently by Sargon, when mentioning the name of a King of Hamath. (Sayce)

JEHU. On the Black Obelisk, Jehu, (= Yaua) the son of Omri, (= Khumri) is represented as giving tribute to Shalmaneser II. He was not "the son", but the destroyer of the House of Omri. He was "son", only as a successor to the throne of the late King. In the O. T. Belshazzar, is spoken of as "son" of Nebuchadnezzar, when he was son of Nabonidus, who succeeded to the throne of Nebuchadnezzar.

JERUSALEM. Its old name was Jebus or Yebûs (= Eb-usu, town of rest or safety) Its Semitic name was Uru-Salim, "... city of safety".

**JEWS** in Babylonia and Assyria. Sargon King of Assyria carried into captivity, 27290 Israelites out of Samaria, into Mesopotamia, and Nebuchadnezzar II carried the Judaeans into Babylon, where they remained captives until released by Cyrus the Great. (B. C. 538 to 529).

**JOKHAH**, Ukhu, (Gish-Khu) A very ancient city in Babylonia.

**JONAH**. Tomb of the Prophet. Nebi Yunas at Nineveh.

**JOSEPH**. The word appears in the Tablets of the First Babyloian Dynasty, as Yasup — “He hath added” and Yasup-ilu — “God hath added”.

**JOSEPHUS**. The Jewish Historian, who lived in the 2<sup>nd</sup> Century A. D. He quotes from Herodotus and Berossus many events which are reported to have taken place in the histories of Babylonia and Assyria.

**KADESH**. On the river Orontes. (Qodshu) A great stronghold of the Hittites in South-west Syria. Carchemish was their northern stronghold.

**KALA SHERGHAT**. See Ashur.

KALDU = Chaldeans. See p. 37.

KALNE. A city of Nimrod, in Shinar = Nippur.

KAMBYSES I and II. See Cambyses.

KARÂN. This river rises in the mountains of Elam and empties itself in the Persian gulf.

KAS. The Hittite Kingdom in Cappadocia.

KASSITES (Assyrian = Kashshu) = Kossaeans. A mountain race, east of the Tigris and north of Elam. They invaded Babylonia about B. C. 1800 and ruled for 576 years.

KASSÛ = the Cossaeans.

KELEK. A raft made with inflated skins and reeds; used on the Tigris and Euphrates, and also on the near coast of the Persian Gulf where the water was shallow.

KENGI or KINGI. This was the old name of a district of Babylonia, probably the "Sumer" of the Babylonian inscriptions. The name in the Akkadian language signified "the country". The O. T. "land of Shinar" where the early "Eastern" emigrants settled in "the plain" was Kengi.

KERKHA. This river rises in the high ground in Elam and runs into the Tigris south of Susu, near which place it passes.

KER PORTER Sir Robert, Visited Persepolis and Babylon in 1818, and made copies of inscriptions. He also published a book of his sketches, giving pictures of mounds, ruined walls, and inscribed bricks. His book excited the wonder and enthusiasm of the day, and rekindled zeal in the pursuit of Oriental learning and for systematic exploration in the recovery of the ancient civilisation of the Tigro-Euphrates Valley.

KHABIRI. "Confederates". The Tel el-Amarna Tablets, have now proved who these were. They were not "Hebrews" as was supposed, but bands of Hittite Condottieri, who sold their military service to the highest bidder, and carved out for themselves Principalities in the south of Canaan. The Egyptian Government, found them useful in escorting and protecting the trading caravans to Asia Minor and the Taurus region, and as long as their leaders professed themselves the devoted servants of the Pharaoh, they were allowed to do pretty much as they liked. See S. A. C. I.

KHABUR. The name of a canal at Nippur, often

called in the Tablets "the Euphrates". The Habor of the Samaritan exiles. See O. T.

KHALDIA, See Chaldia.

KHAMMURABI or Ammu-rabi, or Ammu-rapi = Amraphel. The sixth King of a purely Semitic Dynasty who first occupied the throne of Babylon about B. C. 2100. The Dynasty was of West-Semitic origin. Khammurabi was the son of Sin-Muballit. He was a great ruler, and law-giver, and has left us a code of laws, of which a perfect copy has been found at Susa by De Morgan, quite lately. The original stele is in the Louvre, and a cast in the Brit. Mus. In the opening lines of this code, Khammurabi speaks of Ea, the God of Eridu (identified with the mysterious fisherman Oannes) as "the Divine Lord of Law". The Code of Khammurabi is the oldest in the world. As a Ruler, Khammurabi was a benefactor to his country, and a lover of peace and order. He was the first King to unite the whole of the city-kingdoms in Babylonia, thereby consolidating the Empire. As he says, in the Epilogue to his Laws, "I am the King who rules among the Kings of the Cities". The Brit. Mus. possesses a large number of clay documents of the reign of Khammurabi, and one on which

is his portrait. He was succeeded by his son Samsu-iluna, who followed closely in the footsteps of his great father. See K. B. C.

**KHARRAN.** (See Haran) = road, was a Sumerian word borrowed by the Semites.

**KHATTI** = Syria, Cappadocia — the land of the Hittites.

**KHETA** = Hittites. They occur in Egyptian inscriptions as early as Amenophis I, who died B. C. 1423. They made a treaty with Rameses II, who was at war with them. Pentaur recorded the expedition into Syria, and the conquest of the Hittites, in his celebrated heroic poem depicted upon the wall of the Temple of Abu Simbel. On the Monolith, found by Prof. Flinders Petrie at Qurneh, Meneptah, the son and successor of Rameses the Great, says "Kheta is at peace".

**KHORSABAD** = Dûr-Sharrukini — Sargon's Castle.

A city in Assyria, where Sargon II had a splendid Palace, which has been excavated by Botta and Place.

**KHOSR.** A river running through the city of Nineveh.

**KINGS** of Babylonia. See Brit. Museum Guide.



KINGS of Assyria. See Brit. Mus. Guide.

KINGS of Elam. See p. 61.

KINGS of Early Babylonian States. There are some twenty-eight names of Kings, known before circa B. C. 2200, when the First Babylonian Dynasty began. Uru-Kagina was King of Shirpurla about B. C. 4500, as a fragment of an inscribed alabaster vessel shows. All the Tablets at this age and later, are inscribed in archaic line-Babylonian characters which are semi-pictorial and belong to the Sumerian and other non-Semitic inhabitants of the country, from very early times. See Brit. Mus. Guide, also K. B. C.

KING LISTS. In the Brit. Mus. there are Tablets giving the names of the Kings who ruled in Babylonia. They are grouped under "A" and "B", both lists are early, but without date; perhaps in the reign of Ammi-Zadugga about B. C. 2200. Then there are the Chronicles in the reigns of Nabonidus and Darius the Great, which give much information.

KISH, Kês, Kis. (? El Oheimar.) The Kingdom of Kish was a very old one in Babylonia. A cone of Entemena, mentions (4500 B. C.) "Mesilim, King of Kish". The Kings of Kish, claimed the

title of Nin-Marad "Lord of Marad". Manishtusu was also a very early Semitic King of the city of Kish.

KOLDEWEY, Dr. The Head of the German Exploration at Babylon 1905.

KOSSŒANS. Wild mountaineers who skirted the eastern frontiers of Babylonia.

KOUYUNJIK. See Nineveh.

"KUDURLACHGHAMAR, King of Elam", mentioned in late Tablets of the Persian period, giving accounts of the events which passed between the first and thirty-first years of the reign of Khammurabi or Amraphel; and supposed to refer to Chedorlaomer. The Professor of Assyriology at Oxford, has from the first, held this opinion. The Tablets were referred to at the Congress of Orientalists held at Geneva in 1894, and no publicly expressed objection as to the possible identification with Chedorlaomer was made. See Chedorlaomer.

KUDUR-MABUG. (= "the Minister of the God Mabug") An Elamite. He was called by his son, Eri-Aku "the father of the land of the Amorites". He lived about B. C. 2000.

**KUDUR-NAKHUNTI.** King of Susa B. C. about 2280. Made a raid in Babylonia and decorated his Capital with the spoils of Erech. Amongst them was the statue of the Goddess Nana. See Catalogue of Susa Exploration, in the Louvre Museum.

**KUDURRU,** (= raised stones) limit or boundary stones (the "ancient land-marks" of O. T.) These are the titles of rural properties given by the Kings of Babylon to Temples or individuals. The oldest in the Brit. Mus. is dated in the reign of Meli-Shipak, King of Babylon about B. C. 1200; but the finest specimen of its class is that of Nebuchadnezzar I, King of Babylon about B. C. 1120. A great number of Kudurru have been found at Susa, and do not differ from those of Chaldea, and are without doubt imported from there. These ancient land-marks, always conclude with imprecations against any person whatsoever, who shall attempt to annul, or curtail the privileges of the owner of the land, or abolish his immunity from taxation and compulsory military service by the destruction of the stone, or by sinking it in the river, or by burying it in the earth. "Cursed is he who removeth his neighbour's landmark", of the O. T. So the "Michaux Stone" in the Bibliothèque Nationale in Paris, ends its warning

to anyone who should cause this stela or landmark of "raised stone" to be taken away from its original position in the field. "May the Great Gods cast upon him looks of wrath, may they destroy his strength, may they exterminate his race". Everywhere in the ancient East the sacred character of property was believed in, and the possession of the soil was always firmly secured by religion.

**KŪFA.** A city, west of the Euphrates and south of Babylon, where the Caliphs lived. Old Arabic is called Kufic.

**KUFA,** or Cufa. A boat of the Tigris and Euphrates, also a basket made of reeds. These kufas were only used on the rivers and canals — not on the sea; keleks were used on the near and shallow coasts of the Persian Gulf; but it was the long large rowing boats with curved stem and stern which made the voyages to foreign ports, and they only hugged the shore and did not venture far out to sea. Ur is stated to have had such boats and pictures of them are found incised on some ancient cylinders. See R. H. B. A.

**KUTHA,** now Tel Ibrahim. A city of Northern Babylonia. A Priest-city of great importance before the rise of the city of Babylon. Its chief God was Nergal, whose Temple was called

E-shid-lam. It was one of the exile homes of the Israelites after the fall of Samaria, and the Northern Kingdom of Israel by Sargon the King of Assyria about B. C. 720.

KUYUNJIK. The modern name for Nineveh. The mounds are 9000 ft. in circumference. The site was first explored by Botta in 1842, and Sir Henry Layard succeeded him in the work. Rassam, in 1853 discovered here the great Library of Assur-banî-pal with its numerous Tablets, among which were the Creation and Flood Epics.

LACHISH (Lakisu) Now, Tel el-Hesy. A city between Jerusalem, and the coast of the Mediterranean Sea. The city was besieged by Sennacherib, King of Assyria, and fell in B. C. 382. There is a large Sculpture in the Brit. Mus. representing Sennacherib sitting in state before Lachish, receiving the prisoners and spoil of the city. The Tell was excavated lately, by Prof. Flinders Petrie and Dr. Bliss; the latter of whom, found in it one cuneiform Tablet.

LUGAL-KIGUBNIDUDU. King of Ur, about B. C. 3800.

LUGAL-ZAGGISI. King of Erech, about B. C. 4000. His Kingdom was from the Persian Gulf,

to the Western Sea — the Mediterranean. Many inscribed vases of his, have been found at Nipur, by the American explorers. These prove him to have reigned shortly before Sargon I (about B. C. 3800) He was we know a contemporary of Urukagina King of an early Babylonian State about B. C. 4500. He was the son of Ukush Patesi of Gishkhu. He was King of Erech (Warka) and his title of "King of the World" seems to imply that he was victorious in many battles, but his kingdom seems to have been of short duration.

LAGASH of the Babylonian inscriptions = Shirpurla, Sirpurra, now Telloh. Gudea, Patêsi of Lagas (B. C. 2800) gives minute details of the foundation of the Temple of Nin-Sugir at Sirpurra, where statues and small teraphim figures of Bel, Ea and the Fire-God have lately been discovered. Some thirty thousand Tablets have been found at Sirpurra, dated in the reigns of the Kings of the 2<sup>nd</sup> Dynasty of Ur, B. C. 2500—2300, these are mostly in the Brit. Mus.; the rest at the Louvre, the New Imperial Ottoman Museum at Constantinople, and in the new and splendid Museum of the University of Pennsylvania. (See Tablets and Bunshaped Tablets).

"LAND OF THE BOW", in Middle Babylonia.

LAND SURVEY. See Manistusu.

LANGUAGE of Babylonia and Assyria was a dialect of the great Semitic group, more closely allied to Hebrew Syriac and Chaldee, than to any others. The characters used by the early Sumerians were pictorial. These in time gave place to a group of line characters, each of which had a picture origin. The picture signs were first drawn on stone, then on clay tablets, which were dried in the sun or baked in an oven. Then came the cuneiform, or characters consisting of groups of strokes in the form of wedges, placed horizontally. The characters, were impressed upon the clay while it was still moist, with an instrument of wood, bone or metal, having a point of three unequal facets. This system of writing continued till B.C. 100. See Cuneiform. Also King's "Assyrian Language" and "First Steps in Assyrian".

LANGUAGE, mixed. Babylon was the centre of a mixed population, therefore language was heard in great variety in it; hence the legend of the confusion of tongues, through the Aramaean "balbel" — confusion. See Sayce's numerous works. Also K. F. S. A. and K. A. L.

LARSA or Lassam (now Senkereh), Ellasar. An ancient Elamite city in Southern Babylonia.

It was one of the two centres of the worship of the Sun-God Samas (the other being Sippar), and his Temple E-babbarra — “the divinely brilliant house” with its seven-staged tower E-dûr-ana (or Bet-dûr-ili) was one of the most beautiful in the country. The dynasty of Larsa was the third and last independent kingdom. Its rulers claimed the title of “King of Sumer and Akkad”, as Ur and Isin had done.

**LAWS.** See p. 99 also “Code of Khammurabi” H. D. B. Extra vol.

**LAYARD, Sir Henry A.** One of the first and most interesting explorers in Babylonia and Assyria. His work began in 1845 and continued for many years. His most interesting books, “Nineveh and its remains” and “Discoveries in the ruins of Nineveh and Babylon” read like a romance. Most of the magnificent specimens of Assyrian Art, found by him are in the Brit. Mus.; among them is the great human-faced sphinx, declared by the Arabs, when discovered at Nineveh, “to be Nimrod Himself!”, and still the wonder and admiration of thousands.

**LEGENDS, Babylonian.** Although no early copies of the text of the Creation Series have been yet found, this is not the case with other Babylonian legends.



Among the Tel el-Amarna Tablets, which date from the 15th Century B. C., fragments of copies of two Babylonian legends were found; the one containing the story of Nergal and Eresh Kigal, and the other inscribed with a part of the legend of Adapa and the South Wind. In Babylonia also, fragments of legends dating about B. C. 2100 and 2200, have been discovered. Among these are the so-called Cuthaeen legend of Creation, and a new version of the Deluge Story; also five new fragments of the early Semitic legend of the Etanamyth assigned to a period before B. C. 2200.

“The evidence furnished by recently discovered Tablets, with regard to the date of Babylonian legends in general, may be applied to the date of the Creation legends”. See King’s “Creation Tablets”.

**LENORMANT** François A French Decipherer who wrote a Sumerian Grammar in 1873. Up to this time, no one had studied and translated the Accadian or Sumerian texts, with the exception of Prof. Sayce, who in 1870, published a small inscription of Dungi, thereby making a distinct advance in the study of Sumerian. Lenormant was also the first to discover the sacred literature of Babylonia and its three-fold divisions.

LIL (Lilû, Lilitu, Ardat Lili) A night Spirit, a male or female ghost. The "Lilith" of the Jewish Rabbis, and the "Jinn" of the Arabs to-day.

LIONS. "Big dog" in Assyrian. There were two varieties; one without a mane, and the other, with one of black thick hair. They were very common in Babylonia and Assyria in early days, and were hunted by the Kings, and shot with bow and arrows, as the slabs of Assurbanâ-pal of Assyria (B. C. 668—626) prove. The Brit. Mus. has a long series of these sculptured slabs, representing lion hunts. See Guide.

LOFTUS, W. K. Excavated in 1850, Warka (Erech) and visited Niffur, Ur and a number of lesser sites never before visited by Europeans.

LURISTAN. A district north of Khurdistan.

MACE-HEADS. The Brit. Mus., has several of these objects, dating back to the age of Eannadu, B. C. 4500, Sargon of Akkad B. C. 3800, Manishtusu, B. C. 3000, &c. The use of these objects is still unknown. They were inscribed in the Sumerian language, and dedicated to some god, or recorded the dedication of a Temple. They were generally made of marble or limestone.

MAFK = the land of the Malachite — that is, the Peninsula of Sinai. The Turquoise Mines

in the Maghâreh valley were known and worked by the Kings of the First Egyptian Dynasty, about B. C. 5000. See Prof. Flinders Petrie's "Researches in Sinai", A most interesting and valuable book.

MÂGAN (Mafk) Narâm-Sin carried his arms into the Sinaitic Peninsula B. C. 3750. An alabaster Vase with the name of Narâm-Sin refers to this. This Vase unfortunately was lost in the Tigris but the inscription on it had been copied by Sir Henry Rawlinson who found it. The Astrological Tablets also assert that Narâm-Sin made a war-like expedition to a district of Mâgan. We know also that Ur-Ninâ King of Lagash got timber for building Temples from Mâgan and so did Gudea of Lagash.

MAGIC. The art of Magic, and study of Astrology, was from a very early period believed in and practised by the dwellers in the valley between the Euphrates and Tigris; and it certainly exercised considerable influence over their lives, and formed a part of their religious system.

The very name "Chaldean", became synonymous with "Magician". A very large number of Astrological Tablets have been found, which give us full information regarding the Art. The Heads of the Astrological profession, were men

of high rank and position, and their office was hereditary. Their words were regarded with reverence and awe by the King and his subjects. They observed the position of certain stars, the moon and sun, in order to cast horoscopes. The Magi, or Wise Men, of the N. T. were reported as saying, "We have seen His star in the East". They also interpreted dreams and derived omens from the movements of birds and animals, and from eclipses and earthquakes. Magic was divided into two heads; Black and White; either spoken or written. There were charms and incantations, and what was called "the power of the Name" and "the power of the Book". See "The Reports of the Magicians &c" by Mr. R. C. Thompson of the Brit. Mus.

MAGICIANS = Astrologers, Soothsayers.

MANDA = Nomads of Kurdistan, Medes who conquered Nineveh and threatened Babylon in the time of Nabonidus.

MANISHTU-SU (or Manishtu-irba), a very early King of Kish or Kis and Lord of Marad. An Obelisk of his has lately been found by De Morgan at Susa. It is a text of some sixty-nine columns written in Semitic Babylonian. He was contemporary with Urukagina.

**MAPS** Babylonian. The Brit. Mus. has an ancient Tablet on which is a Map of the World, showing the ocean surrounding the world, and marking the position of Babylon on the Euphrates; the mountains at the source of the river; the country of Assyria; the district of Bit-Iakinu in Southern Babylonia; and the swamps at the mouth of the Euphrates: also another map inscribed with a part of the city of Babylon, and marking the position of the great gate of the Sun-god. Lately, a very early inscription has been found which is stated to be copied in the Neo-Babylonian age "from an ancient document", containing a description of the World with an accompanying map as it was known to an early Babylonian tourist, who probably lived about the age of Khammurabi, about B. C. 2000.

**MARAD.** Now Təl-Idé. A city of Kish, mentioned on the Obelisk of Manishtu-su. The Kings of Marad, claimed the title of Nin-Marad — "Lord of Marad".

**MARTU.** Sumaro-Akkadian equivalent of Amurrū = Amorite. The land of the Amorites was the land in the west, — Syria.

**MASPERO,** Dr. G., Professeur of Assyriology at the College of France, and author of many standard works on Babylonia and Egypt, including a "Guide to the Cairo museum" of

which he is the Head and Chief as well as of the Department of Antiquities in Egypt.

MEDES — Manda — Madaa. Nomads of Kurdistan.

MEDIA. The country east of the Tigris. Its ancient capital was Ecbatana. See Herodotus.

MEDIATION, Doctrine of. This idea of mediation like the consciousness of sin, the conception of repentance, and the exercise of priestly absolution, must all be traced to Babylonia, where they were essential features of Babylonian religion. On the earliest seals, the Priest is represented as acting as a mediator between the worshipper and his God; and it is only through the priest that the layman can approach the Deity and be led into the presence of the God. The Magician of ancient days, was the predecessor of the Priest, who became the vicerent of the God. The Deified King or Pontiff, took the place of the God on earth, and therefore as his adopted son and representative, acted in the God's place. See S. R. A. B.

MEDITERRANEAN, The, was called "the Sea of the Setting Sun".

MELI-SEKHU, The Father of Merodach-Baladan. An inscription of his was found at Susa, dating about B. C. 1400.

MELUKHA. The ancient name for Western Arabia.

MEMORIAL TABLETS. See Tablets.

MENTU were the inhabitants of the Sinaitic Peninsula.

MERODACH, (the Hebraised form of Maruduk or Marduk). He was identified with the gods Ninip, Bel, Nebo, Sin, Shamas, Rimmon and many other deities; and as time went on, Marduk or Merodach became synonymous with the word "ilu" = god. His name was so sacred, that the more devout avoided using it more than was necessary; so submitted the name of some other deity identified with him. A similar example is found in the O. T. in the utterance of the Hebrew Yahveh; though in this case, it was an utter prohibition to pronounce the Holy Name. He was originally believed to be the son of Ea of Eridu (Asari) of whose will, he was the interpreter, and who became the Bel-Merodach of Babylon. He was called the Champion of light and order, the Protector of man, The Lord of life, the King of the heavens (Jupiter), "the Good Shepherd, pasturing the gods like sheep". The origin and derivation of his name is unknown. He is now supposed to represent the Nimrod of the O. T. and the Belus of Damascius' paraphrase. He was the defeater

and annihilator of Tiamat, the Spirit of Evil (Satan, "the accuser").

A small representation of Marduk, which was found by the German Expedition, at Babylon, shows the god clad in majestic glory, with mighty arm, and large eye and ear symbolic of his sagacity. At his feet, is the vanquished Dragon (Tiamat) of the primeval 'ocean. The Procession Street of Marduk, was also found paved with large slabs of stone on each of which was inscribed a prayer of Nebuchadnezzar, concluding with the words, "O Lord Marduk, grant long life".

See the Bas-reliefs in the Brit. Mus. of Marduk and Tiamat (from Nineveh). See "Bel and the Dragon", also Nebo; also S. R. A. B. — P. O. T. — K. E. W. A., and Prof. Delitzsch's "Babel and Bible" p. 51 and notes.

**MERODACH-BALADAN.** There were three Kings of the First Babylonian Empire of this name.

**MESILIM.** Son of Manishtu-su, King of Kish. There is a macehead of his in the Brit. Mus. "Mesalim" is mentioned on the Obelisk of Manishtu-su as "his son".

**METALS.** Silver and copper are spoken of in the early inscriptions. Magan or Sinai, supplied both, while Milukha or Midian had its stores of alluvial gold.



METTANI = the river lands. The upper part of the Tigro-Euphrates Valley, first known through the Tel el-Amarna Tablets of Tushratta King of Mitani. This kingdom originally included the whole of the Steppe of Mesopotamia including Nineveh, and the district called by the Assyrians "Musri", as well as a part of Cappadocia as far as the Taurus. Harran was probably the capital of the Kingdom.

MINEAN KINGDOM was in South Arabia in B. C. 2000. See Dr. Edward Glaser's "History and Geography of Arabia" published in 1890 at Berlin.

MOABITE STONE or Mesha inscription, discovered by Klein, at Dibon in 1868.

MONGOL. There was an early Mongolian civilization in Southern Chaldea, prior to B. C. 4000.

MONOTHEISM in Babylonia. In any treatment of the religious beliefs of the Semitic-Babylonians, says Mr. King, the existence of the Sumerians cannot be ignored, for they profoundly influenced the faith of the Semitic invaders before whose onslaught the Empire fell. The religious beliefs of the Babylonians cannot be rightly understood unless at the outset this foreign influence is duly recognized. Prof. Sayce

has shown that the tendency to Monotheism existed in Babylonia, and could the Babylonians have blotted out the past history of their country which prevented the rise of anything like Monotheism, it might have ended in the worship of but one God. But it was impossible to break with the past and the past was bound up with Polytheism, and with the existence of great cities, each with its separate god and sanctuary, and the minor divinities who revolved round them. As it was, the language of the later inscriptions sometimes approaches very nearly that of the Monotheistic. For example: — the prayer of Nebūchadnezzar to Merodach; and many early prayers to the Moon-god of Ur who is called “Supreme in heaven and earth, omnipotent and Creator of all things”.

Dr. Pinches has also shown that the chief divinities of the Babylonian pantheon are resolved into forms of Merodach, and by depriving them of their attributes and power tended to reduce them into mere angel-ministers of a Supreme God. He says, “It will probably not be thought too venturesome to say that the Monotheism of Abram (about B. C. 2000) was possibly the result of the religious trend of thought in his time”. See Articles “Sin”, “Merodach”. Also S. R. A. B., K. B. C. and P. R. B.

MOON GOD. See, Sin, or Nannar.

MORALS of the Babylonians and Assyrians. If we are to believe Herodotus, they were very low and debased. Under a cloak of religion, the most extreme licentiousness was allowed and practised, both in public and private.

MOSUL, Mûsul, Mossoul, a town on the Tigris 15 miles from Balawât. The Nestorians here claim to be descendants of the old Assyrians.

“MOUNTAIN of the SUNSET” was guarded by a Scorpion-man and his wife. Sabitum, the Princess of the place (the lady of Saba), “sat upon the throne of the Sea, and acknowledged that Gilgames was more than a mere man, and allowed his right to seek his ancestor beyond the river of death”. See Gilgames Epic.

MUGHEIR (Mukayyar) = the place of Bitumen. The modern name of Uru, or Ur. It is situated on the Westside the Euphrates between the river and the Arabian hills about 5 miles from Abu-Shahreïn.

MULLIL, or the old Bel of Eridu, who with Anu and other gods, brought the Deluge.

MURASHU Sons. Bankers and Brokers of Nippur, in the time of Artaxerxes I, and Darius II.

(464—445). Seven hundred and thirty Tablets, were found in the Bank by Dr. Haynes.

**MURU.** A city in South Babylonia (Addu) which was the original seat of the worship of Hadad. The site is still unknown.

**MUSEUMS.** The most important for Babylonian and Assyrian Treasures, are: — the British Museum; The Louvre in Paris; The Berlin Museum; The Imperial Ottoman Museum at Constantinople; The Museum at the University of Pennsylvania.

**MUSRI** was the land to the north-west of Syria, beyond the Euphrates. See "Mettani".

**MYTHS,** Babylonian and Assyrian. "Religion has its Mythology, as well as its Theology", says Prof. Sayce, "and sometimes the Mythology has a good deal to do with moulding or even creating its Theology. The Myths of Babylonia were intimately connected with the worship of its gods. They embody religious beliefs and practices; they contain allusions to local cults; and above all, they not infrequently reflect the popular conception of the Divine". The literary epics of ancient Babylonia, are but the final stage in the literary development of the tales and myths of which they are composed.

The Brit. Mus. has a large collection of Mythological Tablets from the Royal Library at Nineveh; including the story of the Eagle, the Serpent and the Sun-god, and the Etana legend, the legends of the Gods Zu, Ura the Plague God, the Fox and the Sun-god, the Story of Gilgamesh, &c.

See S. G. L. Also *Encyclopaedia Biblica*, vol. 3.

MYTHOLOGY. Babylonian influence on Hebrew, The Hebrew narratives of the Creation were ultimately derived from Babylonia, and were not inherited independently by the Babylonians and Hebrews from a common Semitic Ancestor. The local Babylonian colouring of the stories, and the great age to which their existence can be traced, extending back to the time of the Sumerian inhabitants of Mesopotamia are conclusive evidence against the second alternative. Creation legends, similar to those of Babylonia, had existed among the Hebrews, for centuries before the Exile. The many points of identity between the Hebrew and Babylonian versions of the Creation, prove the early period at which the borrowing from Babylonian sources must have taken place and the striking difference between the Biblical and the known Babylonian versions of the legends, prove that the Exilic and post-Exilic Jews, must have found ready

to their hands, ancient Hebrew versions of the stories, and that the changes they introduced, must in the main, have been confined to details of arrangement and to omissions necessitated by their own more spiritual conceptions and beliefs. See P. O. T. and S. A. C. T.

NABONNIDUS, or Narbonidos (Nabu-na-id = Nabu is glorious) King of Babylon B. C. 555—538. He was a great Antiquary and restorer of Temples, but a bad Ruler. He left the charge of his kingdom and command of his Army, almost entirely to his son Belshazzar. Many inscriptions of the reign of this King exist, and we are able — says Dr. Pinches — to gain from them, an excellent idea of the state of the country, and the historical events of this important period. The name and position of his father is uncertain. The Babylonian Chronicle in the sixth year of his reign, gives us an account of the operations of Astyages King of the Manda (Medes), against Cyrus King of Anshan, and its disastrous results; for he was made prisoner, Ecbatana sacked, and the spoil brought to Anshan. In a cylinder inscription, Nabonnidus tells us how he was unable to carry out the instructions of his god, Merodach, revealed to him in a dream — to restore the Temple of Sin at Harran, owing to the strength

of the Median forces, and how the God had predicted that in three years' time they would be no more. He spent most of his time in Temâ, planning his antiquarian researches, and recording what he had done and found. His great delight, was to excavate in the foundations of a Temple for the records of earlier Kings which he knew to be there, and to read the texts he there discovered, and comment upon them. There are twelve baked-clay cylinders of Nabonidus in Brit. Mus. found at Ur and other Babylonian sites giving full details of his Temple building and restorations. He describes himself as "the Great King, the Mighty King, the King of the World, the King of Babylon, the King of the Four Quarters of Heaven and Earth, the Patron of E-Sagil and E-Zida". He states that before his birth the Gods Sin and Nergal had assigned to him a royal destiny.

He gives full details of his searching for, and finding, the foundation stones of the old Temples at Ur, Larsa, Agade, and Sippar, many of which his predecessor, like Kurigalzu and Nebuchadnezzar Kings of Babylon, and Esarhaddon King of Assyria, had sought for in vain. His most important finds were monuments of Burnaburiash and Khammurabi Kings of Babylon, (about B. C. 2000) discovered at Larsa in the

restoration of the Temple of the Sun-god Shamah, and the inscriptions of Sargon I and Narâm-Sin his son, Kings of Babylon (about B. C. 3800), found in the foundations of the Temple of E-barbarra at Agade and the inscription of Narâm-Sin the original Founder of the Temple of the Sun-god at Sippar, which he tells us "had not been seen for 3200 years" thereby giving us some correct idea of the date of Sargon I. of Akkad. By neglecting to perform the ceremonies and Temple processions of the gods for some years, he fell into disfavour with the Priest-hood, and by their influence with the people as well, which in time led to his downfall, and the end of native rule in Babylonia.

The Babylonian Chronicles for his 17th year, give a full account of the revolt at Akkad, Sippar, and Babylon, and how Cyrus entered the Capital "without fighting". Nabonnidus, fled to Borsippa, but afterwards yielded to Cyrus, who gave him Carmania to dwell in, and there he died.

**NABOPOLASSAR** (Nabû-âbla-usur) Probably a Chaldean general of the last King of Assyria, Assurbanî-pal; and first King of the last Babylonian Dynasty. He, with Cyaxares King of Media, invaded Assyria in B. C. 609. He was father



of Nebuchadnezzar II, and was one of the greatest Kings who had ruled in Babylon. He was the Founder of the new Chaldian Empire.

**NARÂM-SIN.** The son of Sargon of Accad. He reigned about B. C. 3750. "A stela of Victory" bearing an inscription of Narâm-Sin has lately been found at Susa by M. De Morgan, besides other inscriptions now in the Museum of the Louvre, which prove that he made many military expeditions, including one against Magan (the Sinaitic peninsula) where he defeated the Lord of that region. His successor to the Kingdom of Accad was Bingani (? his son) who was also a Semite, but Sumer remained Sumerian, and there were probably Sumerian Dynasties again after the Sargon Dynasty, ruling both Akkad and Sumer. The West Semitic Dynasty beginning with Sumu-abi was preceded by the Semitic Dynasty of Isin with sixteen Kings for  $225\frac{1}{2}$  years, and the Sumerian Dynasty of Ur with five Kings for 117 years making together  $342\frac{1}{2}$  years, but the gap between this and Bingani is still unfilled — further explorations will no doubt supply the missing links.

The date of Narâm-Sin's reign is proved by the cylinder of Nabonidus in Brit. Mus. See Sargon and Nabonidus.

**NAHARAIM,** Naharaina (Mitanni) A district in

Northern Babylonia, between the rivers Euphrates and Tigris, the "Musri" of Assyrians = Mesopotamia; the Aram-Naharaim of the Hebrews, the Naharina of the Egyptians, and also the Khattina "the Hittite land" of the Assyrians.

NAHR-MALKA = royal river. A canal between the Tigris and Euphrates.

NAHR-SHARRI. A famous canal in Babylonia connecting the Tigris with the Euphrates.

NANNAR. The name of the Moon-god of Ur, and who was known at Haran, by the name of "Sin". The cult of the Moon-god was one of the most popular in Babylonia. He was a male Deity and had the chief seat of his worship at Uru, the Biblical "Ur of the Chaldees". The Mountain of Sinai, and the Desert of Sin, both bear his name. The spouse of Sin or Nannar, was Nim-Uruwa "the Lady of Ur". He is thought to be identical with Anu, as he is called "Great Anu", "the Lord", "the Prince of the Gods", "who in Heaven alone is supreme". He was also "Father Nannar", "Lord of Ur", "Lord of the Temple Gis-nugala", "Lord of the shining crown". He is also said to be "the mighty steer, whose horns are strong, whose limbs are perfect, who is

bearded with a beard of (the colour of) lapis-stone; who is filled with beauty and fullness of splendour". See S. R. A. B. also P. R. B.

NEBO (Nabu = the Prophet or Teacher) The God of learning. He was the interpreter of the will of Merodach. His great Temple, (E-zid = the everlasting house) where he was worshipped, was at Borsippa, which is quite close to Babylon or Babel. Its tower or Ziggurat is thought by some to be the Tower of Babel. See Borsippa; also Merodach.

NEBUCHADNEZZAR I. (Babylonian — Nabû-Kadurri-usur) King of Babylon about B. C. 1135. He was probably the sixth King of the Dynasty of Isin. He seems to have been a brave General and good Ruler though he was unsuccessful in his attempts to conquer Assyria. In an inscription, he is called "Sun of his land, who makes his people prosperous, the protector of boundaries". See Guide to Brit. Mus. p. 86.

NEBUCHADNEZZAR II. Son of Nabopolassar, King of Babylon B. C. 604—561. He was a great builder and restorer of Temples and cities especially at Babylon and Borsippa. The India-House Inscription gives a full list of his works at Babylon. His new Palace, the Hanging Gardens, and the restored Temple of Bel, were

his pride; and there is hardly a Temple in Babylonia where bricks have not been found bearing the stamp of Nebuchadnezzar, the son of Nabopolassar. He died B. C. 561, leaving his crown to his son Evil-Merodach. Nothing has yet been discovered in the many documents of his reign which have been found, regarding his dreams, the golden calf which he is reported to have set up in the plains of Dura, or his sudden illness. His inscriptions and tablets, show him to have been a man of considerable strength of mind and one who was pious, and an intense lover of his city and country. "His prayers, addressed to Merodach (= THE "God") rise, says Prof. Sayce, almost to the height of a passionate faith in the absolute goodness and mercy of God". The following is an extract from them: "O Merodach my lord, the Wise-one of the Gods, thou art from everlasting, lord of all that exists. I the Prince who obeys thee am the work of thy hands, thou hast created me and hast entrusted to me the sovereignty over multitudes of men; as my own dear life do I love the height of thy court; among all mankind have I not built a city of the earth fairer than thy city of Babylon? Let me love thy supreme lordship, let the fear of thy Divinity exist in my heart and give what seemeth good unto thee, since thou maintain-

est my life". See S. R. A. B. also "India-House Inscription".

**NERGAL.** The God of Death, War, and Disease. He was worshipped at Cuthah.

**NIEBUHR, C.** Visited the ruins of Persepolis in 1765 and copied a large number of inscriptions. In 1765, he also visited Hillah, which he identified with the city of Babylon. He also visited the mounds near the Tigris opposite Mosul, and identified the site of Nineveh.

**NIMROD** (= Nin-Marad. Lord of Marad). The O. T. "son of Cush". Thought by some to be the same as Bel Merodach, the word coming through the old form of Marad. This identification is confirmed by the curious fact revealed in the Epic, that Gilgames was a native of Marad, and thus in the opinion of some Assyriologists, we have an additional proof, tending to confirm his identity with Nimrod. But others say, he had nothing to do with Gilgames. The "mighty hunting before the Lord", refers to the fight between Merodach and Tiamat, the great Dragon of Chaos and disorder, whom he entrapped, conquered, and slew; thereby winning the throne of the Kingdom of Heaven, and laying the Universe under an everlasting debt to him. See P. O. T.

**NIMROUD** Nimrûd (= Calah) twenty miles south of Nineveh. Explored by Layard. See Calah.

**NINA** or Ninni (= Ishtar) The Goddess of the Temple of E-mish-mish at Nineveh. Also a city in South Babylonia.

**NINEVEH.** Nina, Ninus, (now Kouyunjik), a very ancient city which became the great Capital of Assyria. It is not known by whom or when it was founded, but it was in existence at least B. C. 3000. It fell in 607 or 606, when it was taken by the Manda or Medes, and in B. C. 401 was forgotten, when Xenophon encamped under the shadow of its ruins, and knew not what they were! Botta, the French Consul at Mosul in 1842, was the first to begin excavations at Nineveh; and Layard succeeded him in 1845 and his active assistant Rassam, in 1853, discovered the Library of Nineveh, with its multitude of clay Tablets.

The destruction of Nineveh, and downfall of the Assyrian Empire, was, according to a Stela of Nabonnidus (now at Constantinople) wrought by the vengeance of Merodach the God of Babylon, on account of the besieging of his city by Sennacherib. Diodorus Siculus, relates that there was a legend, (according to an oracle) that Nineveh could not be taken until the river

became its enemy. The Hebrew oracle of Nahum is much in the same strain. The "over-running flood" the Tigris, swollen by rains, and being very rapid in its current, carried away a portion of the wall; "the gate of the river was opened" the besiegers led by Arbaces the Scythian, gained an entrance into the city "and the palace is dissolved", the King raised a funeral pyre, mounted it, and perished in the flames. Thus the great Assyrian Empire, which less than fifty years earlier, had been the most powerful Nation of the then known world, came to an end.

NINGIRSU. The God whose Temple was at Shirpurla (Lagash) in the time of Gudea.

NINIP (the God of War), identified with Mero-dach. He is mentioned in the Flood Story. Assur-Nazir-Pal, dedicated his new-built Temple at Calah to him. The God was represented as a bull with a man's head and bust, having also large wings.

NIN-LIL. A goddess whose Temple was at Nippur and whose name is on a door socket of Ur-Gur, King of Ur.

NINNI. A goddess, whose Temple was at Erech. The bricks of Ur-Gur, B. C. 2500, mention her. She was probably the same as Ishtar.

**NIPPUR**, Niffur, Nufar (? Calneh) A very ancient and important city in Northern Babylonia and the oldest centre of the God Bel, the remains of whose Temple (Ê-Kur) has been found and explored by Drs. Peters and Haynes of the University of Pennsylvania Expedition. Thousands of Tablets, anterior to 2000 have been found and are being deciphered by Prof. Hilprecht and Dr. Clay, and other American scholars. See Dr. Peters' "Nippur".

**NISROCK** = Asshur — the great God of the Assyrians. See Ashir.

**NITOCRIS**. A Queen of Babylon, mentioned by Herodotus and also in Tablets of Cyrus II. She was perhaps, the mother of Nabonidus, and of Egyptian descent. She is not to be confounded with the Queen Nitakert of the Sixth Egyptian Dynasty (3347 B.C.) mentioned in the Turin Papyrus and Manetho.

**NITSAR**. Nizir (now Rowandiz). The mountain in North-east Assyria, on which, according to the Deluge Tablets, the Ark grounded. It was in the country called Lulubi or Luluwi by the Assyrians, and Lulu in the Vannic inscriptions, which is made the equivalent of the Assyrian Urartu, the Hebrew Ararat. See Ararat.



NOAH of the O. T. history of the Flood, is represented in the Babylonian Epic, by Utu-Napistim or Xisuthros (Deukalion of the Greeks). He was a worshipper of Ea (= Yau = Jah) of Eridu, and his faithfulness to the worship of the old Deity was repaid by Ea, warning him of the coming flood and thus saving his life. There are two cylinder seals in the Brit. Mus. which are supposed to represent the Chaldaean Noah in the Ark. See Xisuthros also B. M. Guide.

NOMADS-Wanderers, Shepherds, like the Bedawy of to-day. "Land of Nod" or Nomads = the Desert or "No mans' land".

NOWAWIS, now Abu-shahreïn, both Arabic names for Eridu. On the Eastern edge of the Arabian Desert on the west side of the Euphrates. See Eridu.

OANNES. The fish-god Ea, who came out of the Persian Gulf. See Ea.

OBELISK Black, of Shalmanezzer II in the Brit. Mus. See Jehu.

ODORIC. A Wandering Friar, who in 1320 A.D. visited Persia and Persepolis. He has been called "the first voice in the dark", because out of "the dark ages", he saw that "light from the East" must come by knowledge of the past,

which could only be got by education and freedom of thought.

OFFERINGS Babylonian. See Sacrifice.

OMENS. The Babylonians predicted events from the Moon, Sun, Stars, Clouds, Storms, Earthquakes, Eclipses, Births, and many things in Nature.

Among the Tablets found in the Royal library of Assur-banî-pal at Nineveh, were many series of documents which relate exclusively to the Astrology of the ancient Babylonians; who in turn had borrowed it with modifications, from the Sumerian. Among these, was the series which was commonly called "the Day of Bel", said to have been written in the time of Sargon I (B. C. 3800). The profession of deducing omens from daily events, reached to a pitch of great importance in the last Assyrian Empire. The Heads of the Astrological profession, were men of high rank and position and their office was hereditary. Under the chief Astrologer were a number of officials. The reports of the Mesopotamian Astrologers, prove, says Mr. R. C. Thompson, that the writers deduced omens from all the celestial bodies known to them; but it is clear that the Moon was the chief source from which omens were derived — the

shape of the Moon's horns, Halos both of the Moon and the Sun, and Eclipses of the Moon and Sun.

A number of omens were derived from the entrances of planets into the Signs of the Zodiac and the influence of the stars in the various sections of it was thought to be very considerable. See T. R. M. A.

OMRI. The "Humri" of the Black Obelisk, who was Founder of a Dynasty of Israel which Jehu (Yaua) overthrew. "The land of the House of Omri" or "the land of Omri" = Northern Kingdom, hence the mistake of the Assyrian Scribe, in calling Jehu "the son" of Omri.

ONAGER. A kind of wild ass, like a mule, found in Persia and Babylonia.

OPIS (= Upê = Gish-Ban). A town on the Tigris in Northern Babylonia, where Cyrus the Great gave battle to "the son of the King" (i. e. Belshazzar the son of Nabonnidus), which ended in the utter destruction of the Babylonian army and the death of the Crown Prince its Commander in Chief.

OPPERT, Professor Jules. Excavated at Birs Nimroud in 1852, and found rich treasures of art and of inscriptions which were loaded on rafts

to be floated down the river to Bassorah. Owing to "sheer carelessness and mismanagement" the rafts were overturned, and the whole of the collections of Oppert (and also Places', from Khor-sabad) were lost in the river.

ORIGIN of DEATH. The Babylonian legend of "Adapa and his journey to the sky" and that of "Etana and the Eagle" are attempts to explain the existence of Death. They are like, and yet unlike, the O. T. story. Adapa the son of the Creator Ea (of Eridu), was endowed by him with wisdom and knowledge; but the gift of immortality had been denied him. Anu the God of the Sky, offered him the food and water of life, but Adapa refused it by the command of Ea, so remained mortal, and it was never in his power again to eat of the tree of life; but for his refusal of the food of immortality, Ea bestowed upon him dominion and power, and he became the father of mankind. See S. G. L.

ORNAMENTS and JEWELLERY. Necklaces made of gold or precious stones were common. The Kings are often found wearing one in the form of a Maltese cross, which, like the Egyptian Ank, was the symbol of life. Seals and finger rings, often inscribed or engraved with the figures of beasts, birds, reptiles, palm branches,

and a number of mystic symbols — bracelets and chains of gold were worn, and girdles of bronze and other metals. Charms made of gold, silver and other metals, were commonly worn by all classes of the people.

**ORONTES.** A river in Northern Syria, mentioned in B. C. 876 by Assur-banî-pal King of Assyria, and many other Kings.

**OX Wild (Re'em = Urv)** It is depicted in bas-relief at the gates of Ishtar (in the ruins of Babylon), through which the Procession Street of Marduk led. These wild beasts were often hunted by the Kings, not only of Babylonia, but also Egypt, when they came north on an expedition. They were, in old days very common, like the onager, but both are now almost extinct.

**PALACES** of the Kings of Babylonia and Assyria have been found at Khorsabad, Telloh, Babylon and Nineveh.

**PALESTINE.** Syria and the Sinaitic Peninsula, were Babylonian Provinces in the time of Sargon of Akkad, B. C. 3800. The name of Palestine is due to a late Greek extension of the meaning of Philistia, and applies to the eastern Mediterranean Coast from the Hermon south-

wards. See Patons' "Early History of Syria and Palestine".

**PALM.** This tree was very common in Chaldea and produced almost everything required by the people for food and clothing.

**PANTHEON** Babylonian and Assyrian. See H. D. B. extra vol.

**PASARGADĈE** (now Meshed-i-Murgab) Cyrus the Great had a Palace there and was buried in a monumental tomb near by.

**PARADISE.** (= Pardêsu, the domain of the God Esu) A garden or Fertile tract of land, Eden. "Holy Grove of Eridu".

**PARSU** = Persia.

**PARTHIAN** or First Græco-Persian Empire. It lasted four hundred years. Its Capital was Ctisiphon, on the Tigris.

**PATÊSI**, Priest-Kings or Governors (Issaku = Chief) Vassal-Kings of small states in Babylonia before the time of Khammurabi, who united the whole country under one Capital — Babylon.

**PEHLEVI.** A dialect of the old Persian language. The Pehlevi inscriptions are written in a script

which is considered to be derived from a Semitic alphabet, perhaps the Syriac.

PENNSYLVANIA, University of, An expedition to Babylonia was organized by the public-spirited gentlemen of Philadelphia and work commenced at Nippur in February 1889. Since then, digging has gone steadily on, conducted by Messrs. Clark, Pepper, Peters, Haynes, and Hilprecht. The result of this systematic excavating has been most successful, and many thousands of inscribed objects, and inscriptions, which cover a period of over five thousand years, have been discovered. The work is still in progress. The all-important work of systematic excavation in Chaldea, is not only carried on by the Americans, but also by the French, Germans, and even the Turks (!), and supported not only by private contributions, but by the State. England is the only country of note that now does nothing worthy to be called 'systematic excavation' in the cradle-land of the Bible; neither does she give a shilling out of the State purse to support any work of excavation in either Chaldea or Egypt!

PERSIAN GULF silts up at the rate of a mile in seventy, sometimes thirty, years. The Tigris and Euphrates, as one river now flow into it. It is unknown when they joined together.

PERSIAN INSCRIPTIONS are cut on the rocks of Mount Elwend near Hamadân and the Rock of Behistun and other places.

PERSIAN KINGS of Babylon. Cyrus II, was the first and began his reign in B. C. 538. He was followed by his son Cambyses II, who was succeeded by his kinsman Darius, followed by his son Xerxes, and grandson Artaxerxes.

PERSEPOLIS. The Capital of ancient Persia, (Parsua) captured and partly destroyed by Alexander the Great. A large number of inscriptions have been found there during the last hundred years. They generally are in three languages, namely: — in Persian, Neo-Susian, and Babylonian. Rich, who visited the site in 1821 gives a graphic account of the ruins. The Louvre Museum is rich in Persian texts of Darius and Xerxes from Persepolis.

PETERS, Revd. Dr. J. P., of New York, was the Director of the 1888—1897 Expedition to Nippur; and the author of "Nippur", a most interesting book on the work.

PIR-NAPÎSTIM (the Chaldaean Noah) This name has been read in various ways; Ut, or Utunapîstim appears to be the most probable.



PLACE. VICTOR, A French architect, of great skill, and Consul at Mosul about 1852.

PLAGUE-GOD. Tablets inscribed with legends concerning this Babylonian god, are in the Brit. Mus. All the ravages of disease were believed to be his handy-work. Some of the Tablets have holes bored in them for a cord to pass through and allow them to be hung up at the entrance of a house to keep off the plague.

POETRY. There are many examples: — such as the Acrostic Psalms of Babylon and the Penitential Litanies of Chaldea, the Hymn to Nebo, the Hymn from Ur, the Hymn of Khammurabi, the Epics of Gilgames, &c. See Sayce's "Gifford Lectures".

POPULATION, The Primitive, of Babylon. It was called Akkadian by Hincks; Sumerian by Oppert. They spoke an agglutinative language, similar to that of the Turks, Finns, and Japanese, and were the founders of Babylonian Civilization in the Tigro-Euphrates Valley.

POSTAL SERVICE. This probably was originated by Sargon of Akkad (B. C. 3800), and in the early days of the First Babylonian Dynasty, there was a regular system, and letters were

probably carried from city to city by "Messengers", and a special service of swift runners was no doubt established for bearing the royal letters and despatches from one place to another.

PRAYERS. We have handed down to us some Babylonian prayers, such as a prayer "to any God" prayer of Nebuchadnezzar II; prayer of Nabonnidus; and the beautiful "Evening prayer to Bel". See Hymns.

PRIEST-KINGS = Patesî. The Temples were served by an army of priests. At the head, came the Patesî or High Priest who in the days of Babylonian History performed the functions of a King. But the Patesî was essentially the Vicegerent of the God. The God delegated his powers to him and allowed him to exercise them on earth. It was the doctrine of priestly mediation, carried to its logical conclusion. Only through the priest could the Deity be approached, and in the absence of the Deity, the High Priest took his place. At Babylon, the divine rights were conferred by an act of adoption; the Vicegerent of Bel, by "taking the hand" and becoming the son of the God, acquired the right to exercise his sovereignty over men. From the outset, the Babylonian monarchy was essentially theocratic; the King was simply the High Priest in a new form. But with the rise of Semitic

supremacy, the King himself became a God. The Vicegerent had taken to himself all the attributes of the Deity, the adopted son succeeded to the rights and powers of his Divine Father. The Patesî ceased to be the King himself, and became instead, his Vice-roy and Lieutenant. Wherever the Supreme Monarch had a Governor who acted in his name, he had also a representative of his Divine Authority. There were High Priests of the Gods on earth as well as of the Gods in Heaven. Every great sanctuary had its Chief Priests, with a High Priest at their head; under them were a large number of subordinate Priests and Temple Ministers". See S. R. A. B.

PRODUCTS of Chaldaea, were corn, wool, wine and oil. The land was very rich and most productive in old days and would be so now if cultivated and cared for by an enlightened Government.

PROPHETS = Astrologers-Magi. See Seer.

PROPHETS Babylonian, (Asipi) Constituted a class by themselves. In some respects, they resembled the Prophets of Israel, but in others, they differed. The Babylonian Prophet was the interpreter of the wisdom of Ea and the revealer of his counsels. He was not an astrologer, but

an interpreter of the will of Heaven, and one who counselled or foretold the destinies of men. The "Holy of Holies" in the great Temple of Babylon, where Bel (= THE Lord) uttered his oracles, was known as "the house of prophecy". See S. R. A. B.

PROPHETS College of. We are told that it was "by order of the College of Prophets" (isipputi) that Assur-banî-pal purified the shrines of Babylon after the capture of the city, in order that its "wrathful gods and angry goddesses" should be "appeased by prayers and penitential psalms" and that the daily sacrifices in the Temples, might be offered once more. See S. R. A. B.

PROPHETESSES. The employment of women in the Temple services, was peculiarly characteristic of Babylonia. It was a woman only, who was privileged to enter the secret shrine of Bel-Merodach at Babylon. Unmarried women were consecrated, not only to Istar, but also to the Sun-god, and like the priests, formed a corporate community. In the lower world of Hades — the home of the Black Art — there were said to be female, as well as male, soothsayers.

PUL = Pûlu = Tiglath-Pileser III. King of Assyria,

B. C. 729. How it was that this King got the name of Pûlu, says Dr. Pinches — is not known. The name only occurs in Babylonian documents. It may have been his official name in Babylon or it may have been his original name or it may have been given him by the compiler of the Babylonian Canon of Kings as a scornful expression as the word may be read either bûlu or pûlu and means "the wild animal".

QUDESH = Kadish on the river Orontes. A city of the Hittites, frequently mentioned in the wars of the Egyptian Kings.

QUE = Eastern Cilicia. This district is mentioned in the Wars of Sargon II King of Assyria.

RAB-SARIS. An Assyrian Court Dignitary or Military officer.

RAB-SHAKEH. An Assyrian Military officer, who probably acted as interpreter to the Army.

RAMMAN-NIRARI, I. King of Assyria, B. C. 1350.

RASSAM, HORMUZD. A descendant of the old Chaldeans, and Sir Henry Layard's chief lieutenant. In 1852 he began to excavate at Kuyunjik, under Sir Henry Rawlinson, where he found the Palace and Record Chamber of Assurbanipal, in which were hundreds of Tablets;

and amongst them, the Epics of the Creation and Deluge. He was also the finder of the cylinder-inscriptions of Nabonnidus at Abu-Habbah; and elsewhere an inscription accompanying a portrait of Khammurabi.

RAWLINSON Sir Henry, Born 1810, and in 1833 went to Persia, with other British officers, to reorganize the Persian Army. It was while engaged in this work, that his attention was drawn to the inscriptions on the rocks of Mount Elwend at Hamadan, which he copied with great care in 1835, and began his work as a decipherer of cuneiform, and as time went on, became one of the most successful. His greatest, and most valuable work, was the copying of the great inscription of Darius, on the Rock of Behistûn, in the years 1835 and 1837. This was a task of immense difficulty and actual risk of his life owing to its position, but he not only overcame it so as to take copies of all the inscriptions, but also to take squeezes of the whole lot. In 1846, he published his "Memoirs on the Ancient Persian Inscriptions" and so attained an imperishable fame in Oriental research. See Behistûn, Hincks, Cuneiform.

REEDS in Babylonia grew to an immense height by the canals and rivers, and were filled with

an extraordinary variety of birds. A bas-relief in the Brit. Mus. shows men on horseback, riding through a bed of reeds, which rise to a considerable height above their heads.

RE'ĒM, Rêmu, Urus — the wild ox (not the antelope, leukoryx) which was very common in Babylonia and Assyria, the hunting of which was a favourite sport of the Kings. It was a powerful, fierce-looking animal, with strong curved horns, and endowed with immense bodily strength, and was therefore a very dangerous creature. The Ishtar-gate, in Babylon was adorned by Nebuchadnezzar with enamel bricks, on which rêmu were depicted. See "Babel and Bible".

REHOBOTH-IR. One of the cities of Nimrod in Assur, mentioned in the O. T. but of which nothing is at present known for certain.

RELIGION of the Babylonians and Assyrians. The theology of the Tigro-Euphrates Valley, as far as it is known to us, is an artificial product. It combines two wholly different forms of faith and religious conception. One of these, was overlaid by the other at a very early period in the history of the people, and the theological beliefs of Sumer, received Semitic interpretation. But the Semite, though he moulded the old religion of Babylon, could not trans-

form it altogether. The Sumerian element in the population was never extirpated, and probably remained comparatively little affected by the Semitic official influence. For a full account of this subject, see Prof. Sayce's "Gifford Lectures" delivered in 1902; Dr. Pinehes' "Religion of Babylonia and Assyria", and Mr. King's (of Brit. Mus.) "Babylonian Religion", also the article in the extra vol. of H. D. B.

RESEN. One of the cities of Nimrod in Assur, mentioned in the O. T. but of which nothing is known for certain.

RESURRECTION. Babylonian and Assyrian Belief in a — The horizon of the Babylonians was, speaking generally, bounded by death. Their thoughts were fixed on this world, not like the Egyptians — on the next. No trace of mummification is found in Babylonia, though "a corpse being anointed for death", is met with on a Tablet; and the old Babylonian hymns, describe "Asari, or Merodach" as the God "who raises the dead to life". Cremation seems to have been the usual practice. Theories about the future, regarding an invisible world and a second life, had no interest to the practical character of the Babylonians. The small clay cone, recently acquired by the Brit. Mus. seems to be



an exception to this. The inscription, entreats that "whosoever shall find the coffin in which the cone is enclosed, may leave it in its place and do it no injury" and concludes with this blessing on the finder: — "May his name continue to be blessed in the world above, and in the world below, may his departed spirit drink clear water". See S. R. A. B.

RICH, C. J. Born 1787. He had an extraordinary gift for language which he loved to cultivate and make the most of in life. At the age of twenty-four, he was appointed the President of the East India Company, at Baghdad, and in 1811 made his first visit to the ruins of ancient Babylon, and at once there was awakened in him a new passion, which grew year by year. He set to work with pick and spade on the mounds of Babylon, and published his report thereof. Then in 1820 he visited the great mounds of Nineveh, and the following year went to Persepolis. All the inscriptions he had secured came to London, and he has the honour of being the first collector of Antiquities for the Brit. Mus. (if not for Europe). In 1848, a case three feet square, enclosed all that was then known of Assyria and Babylonia! Now see Dr. Wallis Budge's Guide to the Babylonian and Assyrian Antiquities!!

**RIMMON** = Hadad, God of the Air. He is identified with Merodach as "Rimmon is Merodach of rain". In the flood-story it is stated "Rimmon thundered in the midst of it" — a dark cloud

**RÎM-SIN.** An Elamite Ruler of the dynasty of Larsa in the time of Khammurabi and Samsuiluna his son, who defeated him and overthrew his "Kingdom of Sumer and Akkad" and firmly established the 1st Babylonian dynasty.

**RITUAL** of the Babylonians and Assyrians. There are many points of similarity between the Babylonian ritual and arrangements of the Temple, and that which existed among the Israelites. For a full and interesting account of this subject, see Prof. Sayce's "Gifford Lectures".

**RIVERS** of Babylonia. Four rivers originally, the Tigris, Euphrates, Karûn and Kerkha, flowed into the Persian Gulf. See the seals of Ea. The Babylonian river which went out of Eden and which parted and became four heads, was the Gulf of Persia, known then as "the salt river" into which four rivers from the North ran.

**ROADS** of Chaldaea The, were the rivers and canals, on which all the ancient cities and towns were situated, and were the means of social and commercial intercourse throughout the Empire.

ROCK of BEHISTÛN. See Behistûn.

RUM-SIN, Rim-Sin = Eri-Aku, King of Larsa about B. C. 2000. He was the "Arioch" of O. T.

SABATTU, Semitic for Sabbath, is derived from the Sumerian sa "heart" and bat "to cease or rest". "A day of rest for the heart". The Sabbath rest was essentially of Babylonian origin. Sabattum is the equivalent of a Sumerian "the day" par excellence. Babylonia was the home of Astronomy, and of the sacredness of the number seven, due to the fact that there were seven planets, so that a seventh-day Sabbath was natural there. "The seventh day is a day dedicated to Merodach and Zarpanit. It is a lucky day and a quiet day (Sulum). The Shepherd of mighty nations (i. e. the King) must not eat flesh cooked at the fire or in the smoke. His clothes he must not change; white garments, he must not put on. He must not offer sacrifice. The King must not drive a chariot, he must not issue royal decrees. In a secret place the Seer must not prophesy. Medicine, for the sickness of his body, he must not apply. For making a spell it is not fitting". The chief difference in the Babylonian and Hebrew institution, lay in the subordination of the Sabbath to the Festival of the "New Moon" among

the Babylonians. There was no Sabbath on the first day of the month, its place was taken by free-will offerings to the Moon. See Sayce's "Religion of the Babylonian".

SABITU. A Princess who helped Gilgamesh. See Epic.

SACRED BOOKS of Babylonia and Assyria. "It was, says Prof. Sayce, Mons. Lenormant who first discovered this sacred literature and drew attention to it and characterised its several divisions. Every organized religion has its sacred books. They bind a religion to its past. In matters of controversy; appeal can be made to them as the ultimate authority. Babylonia possessed an organized official religion, so had its sacred books. They differed essentially from the sacred books of ancient Egypt, which were intended for the guidance of the disembodied soul in its journey through the other world. The old Egyptian lived for the future life, rather than for the present; the interest and cares of the Babylonian, on the contrary, were centred in this present life. The other world, was for him, a land of shadow and darkness. It was in this world that he was rewarded or punished for his deeds, so what he needed from his sacred books, was guidance in this world, not in the world beyond the grave.

The sacred books of Babylonia, fall into three classes:

First. The so-called Magical text or Incantations, the object of which was to preserve the faithful from disease and mischief; to ward off death and to defeat the arts of the witch and sorcerer.

Second. Hymns to the Gods.

Third. Penitential Psalms.

In the older incantations, the gods of the official cult are absent, and their place is taken by the spirits (zi) or ghosts (lil) of early Sumerian belief. The oldest incantations which have come down to us, are considered to have been composed at Eridu, in the days of its Sumerian animism. Magic, which in ancient times had taken the place of religion, was in later times, taken under the protection of the State, and became part of its religious system. See S. R. A. B.

SACRED CHARACTERS of the numbers three and seven. See pp. 163; 178.

SACRIFICE, Babylonian. In the Eleventh Tablet of the Gilgames series, containing the story of the Flood; we read that Ut-Napištim (the Babylonian Noah) on coming out of "the ship" after the subsidence of the waters; poured out

a libation and made an offering to the Deity on the peak of the mountain (Nizir) and "the gods smelled a savour, the gods smelled a sweet savour, the gods gathered like flies over the sacrifice". Babylonian sacrifices were of many kinds: — Human, domestic animals, first fruits, incense, &c.

Human sacrifices, and especially of infants and the first-born of man were in the early days of Babylonian history (as in all ancient religious systems of the old world) included among the sacrifices deemed acceptable to Heaven.

Prof. Sayce long ago asserted this and the evidence of Archaeology has proved that he was right.

The Stela of the Vultures of the time of E-annadu Priest-King of Shirpurla (B. C. 5000) represents to us a sort of wicker-work cage filled with captives who are waiting to be put to death by the mace of the King. And in Egypt and Palestine recent excavations have also abundantly proved this. In the former country foundation-sacrifices have been discovered on old Temple sites, and in the latter country human remains have been found under the walls of Gezer and Taanach. At the former site under the «High Place» were discovered a cemetery of infants buried in jars. In later times, human sacrifices ceased to be practised

and the human victim was replaced by an ox or sheep. This was and is the case with all savage communities throughout the length and breadth of the world where civilization and education have taken the place of ignorance and superstition. See S. R. A. B.

**SAMSU-ILUNA.** The son of Khammurabi and his successor to the throne of Babylon. He left a son Abêshu who attempted to crush the growing power of "the Country of the Sea" but did not succeed.

**SARDANAPALUS.** See Assur-banî-pal.

**SARGON (Sargani)** Sharganisharali of Akkad, King of Babylon about B. C. 3800. He was son of Itti-Bel and the Founder of the First Semitic Empire in Western Asia. His Empire extended from the Persian Gulf to the Mediterranean Sea, besides the Island of Cyprus. There is a Tablet in the Brit. Mus. inscribed with a legend concerning his birth and infancy. Having been brought forth in secret, he was put by his mother into an ark of reeds smeared with bitumen, which she set floating on the river Euphrates. Akki, a water-carrier, found the child and reared him, until the Goddess Fehtan having seen him, loved him, and made him King over the land. Many inscriptions of his reign, have

been found at Nippur and elsewhere. They include bricks, door sockets, and cylinders. His son, Narâm-Sin, who added Elam to his already large kingdom, succeeded him. The Brit. Mus. has inscribed objects of Sargon's reign, including the important Astrological Tablet relating to events therein. The early date of B. C. 3800 as stated by Nabonidus the last King of Babylon and clever antiquary to be the correct one according to the foundation deposits of the Temple of E-Babbara at Sippar which he himself found and read, is believed by many to be the right one. They base their opinions on the fact that other dates given by him are proved from other sources to be correct, ("Khammurabi" for instance, who is now known to have lived about B. C. 2000) others dispute this, and arguments for the reduction of Sargon's date are brought forward; but the eminent Assyriologist Mr. King of the Brit. Mus. says in his most valuable and highly interesting new book "Egypt and Western Asia" (page 186) "We may accept the date (3800) given by Nabonidus for Sargon and his son Narâm-Sin as approximately accurate, and this is the opinion of the majority of writers on early Babylonian History".

The quotation referred to is found in an inscription of Nabonidus on a large barrel



cylinder which was found with others at Sippara in 1881 by Rassam and is now in the Brit. Mus. It reads "the foundation stone of Narâm-Sin which no King before me had found for 3200 years, (this) Shamash the Great Lord of E-barra showed to me".

The recent explorations at Niffer fully corroborate the early date of Sargon of Akkad. Sumerian Rulers of States before Sargon of Akkad are as yet not known so far as their names and number have come down to us, but there were possibly Kings (as opposed to the Patesis) of Lagâs and Kis.

Lugal-Zazzesi and probably Alusarsid were pre-Sargonic, and some others of doubtful date. Sargon of Akkad who was the son of Itti-Bel claimed to be of royal family and so to have inherited the Kingdom by right. It is quite possible there was an historical foundation of some sort for the birth-legend. See S. A. C. I.

**SARGON.** King of Assyria (722—705) He formerly was Tartan in the Assyrian Army (the Arkeanos of Ptolemy). He seems to have been of a very overbearing nature, and to have been continually at war with his neighbours. He was probably assassinated by one of his soldiers.

**SARZEC,** E. de, excavated Telloh in 1877, in a

very systematic way and his results were good in consequence.

**SASSANIAN** or Second Graeco-Persian Empire, from A. D. 227—641.

**SAYCE**, The Revd. Dr. A. H. of Queen's College Oxford. Professor of Assyriology at Oxford. The well-known Oriental Scholar, and author of many highly interesting, popular, and scientific works on the History and Language of the old Nations of the near East. He is one of the original founders of the "Biblical Archaeological Society", and is an active member of many learned societies in England and abroad.

**SCAPE-GOAT.** The Babylonian prayed to Mero-dach that his sins might be carried away by a bird or fish; and the ritual of the Temple ordered that a goat (*sikku*) was to be driven into the desert so that it might carry away with it the sins and sickness of those who let it loose. See O. T. Azazel.

**SCHIEL** Father V. of Paris. An eminent Assyriologist; more especially known for his decipherment of the inscriptions found at Susa.

**SCHOOL-BOOKS** of Ancient Babylonia. A quantity of copy-books, spelling books, and arithmetic books with complete multiplication tables

from one to sixty, were found at Nippur by Dr. Peters and Haynes. The Brit. Mus. has many Tablets of this class, found at other places in Babylonia.

**SCORPION MEN.** Creatures with men's heads and bodies of Scorpions, "guarded the gate-way of the Sun" in "the region beyond the river of death". See the ninth book of the Epic of Gilgames. Also S. R. A. B.

**SCYTHIANS,** (Medes) According to Diodorus Siculus, Nineveh fell into the hands of the Scythians under Arbaces (Cyaxares of Herodotus) their King in 607 or 606 B. C.

**SEA OF THE EAST.** The Persian Gulf was known by this name in ancient times.

**SEA-LANDS,** the country bordering on the Persian Gulf (mat tamti). See King Lists, and "2nd dynasty of Babylon".

**SEALS,** Cylinder in Brit. Mus. The most important are the following: Sargon of Accad; Ur-Gur; Darius; supposed "Temptation"; "The Flood"; "Marduk slaying Tiamat"; Gilgames and Ea-bani.

**SECOND DYNASTY** of Babylon. This dynasty overlapped the end of the 1st and the begin-

ning of the second dynasty. There were eleven Kings of this Dynasty which lasted 368 years, beginning with Iluma-ilu who was contemporaneous with Samsu-iluna the son of Hammurabi, and ending with Ea-gamil. See K. C. B. K. Also "First Dynasty".

SEER, (Babylonian sabru) was distinct from the Prophet, who was "the speaker" who declared the will of the gods, or the fate that was decreed for man. The Seer, through visions and trances, revealed the future, made known to him.

SELEUCIA was a city on the Tigris, founded by Seleucus, the favourite General of Alexander the Great, and who became the ruler of the Eastern Empire known as the "Seleucid era" in B. C. 312, which lasted a hundred and fifty years. The Seleucidæ were Syrians.

SEMIRAMIS (= Assyrian Summu-ramat). The Queen of Ninus the alleged founder of Nineveh as mentioned by Diodorus and Herodotus. She is thought by some to be the Queen of some King of the first Babylonian Dynasty. See Summu-ramat.

SEMITES. The original home of this great race, was, it is thought, Northern Arabia, probably

not far from the lower Euphrates. They were certainly of nomadic origin, and the first of all the Semitics to form fixed settlements were the Babylonians. It is in Northern Babylonia that the Semite is first heard of, with certainty. Sargon of Akkad was the first Semitic Ruler. The Sabaeans, Minaeans, Assyrians, Aramaeans, Canaanites, Hebrews and Abyssinians, were all Semites by descent. The Semites believed in a God, in whose image, man had been created. They worshipped the Baalim or Lords who were like the men whom they protected and whose creators they were believed to be. See Sayce A. C. I.

**SEMITIC LANGUAGE.** The Parent Semitic language says Prof. Sayce, is lost, but it must have stood to the Semitic languages as Latin stands to the Roman languages. The primitive Semites were illiterate, Semitic-Babylonian-cuneiform was borrowed from the Sumerians.

**SENKEREH.** See Larsa.

**SENNACHERIB.** King of Assyria B.C. 705—681. Son of Sargon. His first campaign was to Babylon, which he entered, and seized all the treasures of Merodach-baladan. He made expeditions also to the mountain-land of the Kassû, and other tribes including the Khatti of Northern

Syria. He tells us how he removed Sidqaiia (= Zedekiah) King of the city of Isqalluna (Askelon) and brought him to the land of Assur, because he was not submissive to his yoke. Hazaqiau (Hezekiah) of the land of the Yaudaâ (Jews) who had also not submitted to his yoke, he shut up in his city of Ursalimmu, (Jerusalem) like a caged-bird and caused him to pay a heavy tribute in gold and silver.

Sennacherib seems to have besieged Jerusalem and Lachish twice, as the accounts given by Berossus, Herodotus, and Josephus, appear to refer to two campaigns. The story of the field-mice given by Herodotus, differs from that given by Berossus as quoted by Josephus, who says, "God sent a pestilential distemper upon Sennacherib's army, whereby one hundred and eightyfive thousand, were destroyed in one night".

Besides these expeditions to Palestine, Sennacherib also invaded Elam and Egypt. He was assassinated by one of his sons in the year B. C. 680.

The Brit. Mus. has a series of sculptures, describing the siege, assault, and capture of Lachish, by Sennacherib; and also a clay Tablet inscribed with a chronicle or list of the principal events which took place in Babylonia and Assyria, between B. C. 744 and 668; which

mentions that Sim-ake-iriba (Sennacherib) King of Assyria, was killed by his son on the 20th day of the month Tebet, and in the 23rd year of his reign; and "on the 18th day of the month Adar, Assur-aha-iddina, (Esarhaddon) his son sat upon the throne of Assyria".

SEPHAIRVAIM = the two Sipparas. See Abu-Habba.

SERPENTS. Bronze serpents were erected in the gates of the Babylonian Temples. There was also the serpent with seven heads mentioned in the Tablets. The supposed seal of "the Temptation", has a serpent on it, standing on its tail. See also the mythological Tablet in the Brit. Mus. of the Story of the Eagle, "the Serpent and the Sun-god". Serpents, standing erect are depicted on the walls of the Ishtar gate at the approach to the Palace of Nebuchadnezzar in Babylon.

SEVEN. This was in Babylonia a sacred number. The Seven Evil Spirits, played an important part in the demonology of ancient Eridu, and echoes of it survive in later literature.

The Babylonian Temple-towers, or Ziggurats, were in seven stages or steps. The Tablets of the Creation Epic in seven series, a week of seven days &c. See S. R. A. B. Dr. Pinches says the Hebrew "seven" is often a round number, equivalent to the English "several".

SHAKKANAK — Governor or Viceroy — a title taken by Sargon of Assyria.

SHALMANESER I. King of Assyria. Builder of the city of Calah B. C. 1300.

SHALMANESER II (860—825) King of Assyria. The first to come in contact with the Israelites. On the Black Obelisk in the Brit. Mus. we read that "Jehu, King of Israel" and "Hazael, King of Syria" (Damascus) paid him tribute.

SHALMANESER IV. King of Assyria, attacks Samaria, and is mentioned by the Prophet Hosea in the O. T.

SHAMASH, Samas (Semitic) the Sun-god. His great Temple was at Sippar. He is identified with Merodach as the God of Truth or Righteousness, and appears in the Flood story, as appointing the time of its coming. The Brit. Mus. has a Tablet, sculptured with a scene representing the worship of the Sun-god in the Temple of Sippar and inscribed with a record of the restoration of the Temple by Nabû-palidinna, King of Babylon about B. C. 870. This Tablet was probably a copy from a relief of a very much older period. It was protected by two coverings of clay and a baked clay box.



SHARUHEN, or Sharhanu. A town in South Canaan.  
See Hyksos.

SHASU = Plunderers-Bedouin, or open-country-dwellers. The word is a corruption of the Arab word "badwi" derived from the substantive, badu, "open country".

The land of the Shasu is mentioned on the Egyptian monuments.

SHATT-EN-NIL. A canal in mid-Babylonia.

SHEM. The name given in the O. T. as the ancestor of the Semitic race. The word in Hebrew means "name", and in Assyrio-Babylonian, Sumu also means "name". The first ruler of the first Babylonian Dynasty was called Sumu-abi which means "Shem is my father".

SHEPHERD = Nomad.

SHERGHAT. See Ashur.

SHERLEY Anthony visited Babylon and Nineveh in 1599.

SHINAR in O. T. = Sumer, Sungir (= Kengi) Sumerian. The southern part of Babylonia.

SHIRPURLA of Sumerians = Lagash of Semites = Telloh of Arabs. An ancient city in southern Babylonia. Excavations were begun here by the

French under M. de Sarzec and continued by Capt. Gaston Cros. Thousands of clay Tablets inscribed in Archaic characters and in the Sumerian language have been found. Eannadu, Enannadu, and Entemena were early patesis of Shirpurla. Gudea was the most famous of the later Viceroy.

SUMER = the southern part of Babylonia. Akkad is the northern part.

SHUTRUK — Nakhinta, King of Susa.

SIBE or So (Sabako or Sabaku of O. T.) King by anticipation — really Tartan of Egyptian Army.

SILVER tariff introduced in Babylonia before B.C. 4500. See Tablet of Manishtu-su as quoted by Boscawen in "The First of Empires".

SIN or Nannar, the Semitic Moon-god of Ur and Haran. He was a late personification of Ea of Eridu who is identified with the Yah of the O. T. through yâ or ya'u. See p. 7.

SINAI = Mount of the God Sin (the Moon-god) of Chaldea.

SIN, Babylonian Confession of. See p. 41 ante, also Sayce's "Gifford Lectures".

SIN-IDINNAM. An early King of Larsa, B.C. 2300. See his bricks in the Brit. Mus.

**SIN-MUBALLIT.** King of 1<sup>st</sup> Babylon dynasty about B. C. 2100. He was the father and predecessor of Hammurabi.

**SIPPARA**, now Abu-Habbah (Sippar) discovered by Rassam. It has four names: Sipar, Sipar Edina, Sipar Uldua, Sipar Samas; = Sippara "of the Eden", "the Everlasting", "of the Sun-god". It is thought by some to be the Sepharvaim of the O. T. It is four miles from the Euphrates and situated on the "royal river" or canal called Nahr-Malka between the two great rivers, the Euphrates and the Tigris. It was the Capital of the Province and the Earthly abode of the great Sun-god Samas and his companions, whose chief Temple E-babbarra, "the divinely brilliant house" was here. So great was the renown of this Temple, that even Egyptians (Sun-worshippers in their own country) attended its services and made rich gifts to its sacred shrine. A large number of valuable historical Tablets and Cylinders were found here in 1881 by H. Rassam and are now in the Brit. Mus.

**SLABS** Sculptured, in the Brit. Mus. See Guide.

**SLAVES.** In Babylonia as in all the ancient East, slaves were a recognised institution, Tablets referring to the sale and purchase of slaves

are numerous and do not present much variety being nearly all written in accordance with the usual legal forms.

Slaves were hired also not only from their masters and themselves, but also from their fathers, mothers, brothers, and whoever else might have charge of them. For the trade, value, rights and duties of slaves to their masters — See Code of Khammurabi, translated by Mr. King of the Brit. Mus.

**SMERDIS** or Bardes (Barzia of Babylonians) A son of Cyrus II and brother of Kambyses II who caused him to be privately put to death before his departure to Egypt, which country he conquered in 527. During his absence a Median, who was called Gomates, taking advantage of the dissatisfaction which prevailed in Babylon gave out that he was Bardes the son of Cyrus, (whom Kambyses had murdered) and mounted the throne, which the pretender retained possession of for a very short time being defeated by Darius son of Hystaspes.

**SMITH** Geo. of the Brit. Mus. A successful excavator at Nineveh in 1876 and the first to discover the nature of the Creation and Flood Tablets in the Brit. Mus. — His "Chaldaeian Account of Genesis" was published in 1875.

SOCKETS, Door. See Door sockets.

SOUL The, according to the Babylonians was called Ekimmu "that which is snatched away".

SPIRITS Evil of Babylonia. These were indeed legion! The ancient Babylonian moved in a world peopled by demons and spirits whom he could not see but whose influence at any moment might cause him misfortune, sickness or death. Many of these spirits were actively hostile to man and waged an incessant warfare against him. These beings were conceived to be of hideous and repulsive appearance, often uniting in strange combination of bodies and limbs of various birds and beasts. See the marble head of the Demon of the South-west Wind and other figures in the Brit. Mus. See T. D. S.

SQUEEZE is an impression taken by means of specially prepared paper wetted and then beaten into the characters with a brush. Sir Henry Rawlinson's original squeezes of the Behistûn Inscription are in the Brit. Mus.

STATUES Babylonian and Assyrian. See B. M. G.  
 „ In the Louvre. See Guide to the Museum.  
 „ at Berlin. See Guide to New Museum.

STELE in the Brit. Mus. Eannadu (vultures). Assurbanî-pal as High Priest &c.

STELE in the Louvre. Entemena (4500), Sargon (3800), Ur-nina (4000), Mellechesu (1144). Narâm-Sin — Hammurabi — Obelisk of Manistusu, and the greater part of the Stela of "the Vultures of Eannadu" and "the Stela of Victory" of Narâm-Sin.

STONE was brought from Arabia and the Lebanon for building the great Temples in Babylonia as there was none in the country. In Assyria it was plentiful.

STORM at the coming of the Flood. For the description of this, see the eleventh Tablet of Gilgames series containing the story of the Flood.

SUMER, Sumar, Sungir, Nin-Sugr (Shinar of O. T.) was the old name of the Sumerians for the district of Southern Babylonia, as Akkad was for the Northern district.

SUMERIANS (? Mongols or Tartars) were an immigrant people inhabiting the southern part of the Tigo-Euphrates Valley. They resembled the Bak tribes, and Chinese. Their country was known originally as Sumer, Sungir. It was the Shinar of the O. T. The ancient Sumerians had

no conception of what we mean by a God. Every object in nature — mountain, wind, water, storm, tree — had its “zi” or spirit. The early script of the Sumerians which was picture-writing seems to suggest they originally were a people bred in the mountains, perhaps Elam, before one of their tribes came and settled in the flat plain and Valley of the Tigro-Euphrates. “The Sumerians must have been”, says Prof. Sayce, “the inhabitants of a mountainous country (like those of Elam and Kurdistan) before they settled in the plain of Babylonia”. The cuneiform character which signifies “country” also signifies “mountain” and the hieroglyphic picture out of which it developed is a picture of a mountain range. See S. A. C. I.

**SUMERIAN RELIGION.** In the Museum of the Louvre there are two great cylinders of baked clay of Gudea, patêsi of Shirpurla. They were discovered by M. de Sarzec in 1877 at Telloh but have only lately been translated and published. They were made for Gudea at the rebuilding of the great Temple of E-Ninnû the shrine of the city God Ningirsu. The first cylinder records the building of the Temple. The second records the ceremonies at the consecration of the Temple, and the Worship and ritual connected with it, and also furnishes us

with much valuable information with regards to the details of Sumerian Worship and the organization of the Temples of Babylonia.

There can be but little doubt that the later Semitic beliefs and practices were based upon the Sumerian. For instance the belief in spirits, the ceremony of purification, the consultation of Omens, the belief in myths, such as the seven heroes, the Dragon of the Deep and the God who slew the Dragon, are all to be found in the Sumerian texts. See King's "Western Asia".

**SUMMURAMAT.** Queen of Rammanu-Nirari III, King of Assyria B.C. 812—783. She is thought to be the Semiramis of the Greek and Roman writers.

**SUMU-ÂBI** or Samsu-abu (? = Shem is my father) The first known King of the First Dynasty of Babylon about B.C. 2200 and to which Khammurabi belonged. Their rule lasted about three hundred years.

**SUNGIR.** A District in South Babylonia. See Sumer.

**SUN-GOD.** See Shamash, "Utu".

**"SURPU TABLETS"** (= "Consuming Fever") a collection of nine sacred books. See S.R.A.B.



**SUSA.** An ancient city of Elam. (O. T. Shushan) Excavated by De Morgan who found the remains of six settlements in one hundred and four feet, and the remains of three cities with four feet between each. A vast number of most interesting and valuable objects have been found there and are now in the Museum of the Louvre. See De Morgans books on Excavations at Susa, or Babelons' "Manual of Oriental Antiquity".

**SUSIAN SCRIPT** is in Cuneiform, like the Babylonian.

**SYMBOLS of Royalty.** The Babylonian Kings were always represented as holding a disk and bar in the right hand which is supposed to be symbolic of the Sun's orbit, or Eternity. In Egypt the Ankh took its place.

**SYNCELLUS,** that is one who held the office of Suffragan. The Babylonian King Lists compiled by him were written by a Byzantine Chronographer who is known under the name of Syncellus.

**SYNCHRONISTIC History of Babylonia and Assyria.** This is, as the name implies, a history of events happening at the same time. It refers to a list of the various friendly and hostile relations between Babylonia and Assyria from

the earliest times down to the reign of Adad-Nirari III, King of Assyria B. C. 811—783. The original document made in Assyria has perished, but a copy of it was made for the library of Assur-banî-pal (B. C. 668—626) by some of his scholars. This copy is now in the Brit. Mus. It was found at Nineveh. See H. D. B.

SYRIA (Babylonian Suri). North Mesopotamia, Armenia and Taurus Mountains. At the period when Khammurabi and other Western Semitic Kings occupied the throne of Northern Babylonia (circa B. C. 2100) Syria was an acknowledged portion of the Empire and was for more than two thousand years more or less attached to Babylonia.

SYRIANS = Rutennu of the Egyptian monuments.

TABLETS. Over one hundred and sixty thousand have been found in Babylonia and are now in the Museums of Europe and America. They were made of kiln dried clay and as a rule, covered on all sides with cuneiform. Some are large and some small and of all shapes and appearances. The small holes in the larger Tablets were made to allow the steam to escape during the process of baking. The backs of the Tablets were generally rounded. Some had cases or envelopes to protect them. The earliest kind

are those known as Memorial Tablets like those of Akurgal and his son Eannadu, Governors of Shirpurla about B. C. 4500 and Gudea, Priest-King of Lagash in 2500. Cuneiform Tablets have also been found at Boghaz Keui, Taanach, Susa, Tel el-Amarna and other places in the near East.

TALBOT, H. F. in 1855 proposed a plan for testing the decipherment of Assyrian which was laid before the Royal Asiatic Society, and which was carried out. Sir Henry Rawlinson, Dr. Hincks and Dr. Oppert sent to the Society under sealed covers a translation of the same inscription which the Committee (six in number) found to be in the closest correspondence.

TAMMUZ — the Shepherd, (Adonis) the husband of Istar (Venus). The Myth of "the Lamentations of Tammuz" very ancient — at least B. C. 4000.

TARTAN. Assyrian "Commander in Chief" of the Army.

TAX GATHERER and Money-lender, The — was perhaps a Banker, like Eggibi of Babylon or Murashu of Nippur. See Code of Hammurabi, where the subject is frequently referred to.

TAYLOR, J. E. British Vice-Consul at Bassorah in

1850. He was sent by Sir Henry Rawlinson to excavate at Mugheir (Ur) and Abu-Shahreïn (Eridu) two of the most ancient and interesting sites in Southern Babylonia. Little was done by him and nothing of importance has been done since.

TEISPES. Son of Achaemenes King of Persia. He conquered Anshan and at his death divided his two kingdoms between his two sons — Cyrus I had Anshan, and Ariaramnes had Persia. His grandson Arsames was grandfather of Darius the Great.

TEL-IBRAHIM. See Kutha.

TEL-IDÉ. See Marad.

TEL EL-AMARNA. The site on the Nile of the city where Khu-anaten (Amen-hotep IV) removed to from Thebes. In 1887 the Record Office was found and about three hundred and twenty letters and dispatches from the neighbouring Kings of Babylon, Assyria, Mitanni, Hittite, &c. came to light. They are inscribed on Tablets in cuneiform characters and throw a great deal of light on the history of the time. They are now in the Museums of London, Berlin, Paris and Cairo.

TELLOH. The modern Arabic name for the ancient Sumerian city of Shirpurla (the Lagash of the Semites) in South Babylonia. It was excavated by De Sarzec in, 1882.

TEMA. A favourite residence of Nabonnidus. It was probably an insignificant place in Babylonia, but the Site is still unknown. See p. 122.

TEMPLES. What the Temples of Babylonia were like, we can now know to a certain extent. Not only from the accounts given us by Herodotus but by the excavations at Nippur and a cuneiform Tablet (once at Constantinople but now supposed to be lost!) which described the Great Temple of Bel-Merodach (E-Sagila) at Babylon. The Temple was first entered through the great or outer court, then came the platform of the original Temple, the sides, and not the corners of which, faced the four cardinal points and which possessed four gates each in the centre of a side. In it was the ziggurat or seven staged tower, on the seventh or last stage of which was the Chamber of the God. It contained no image of the Deity, only a couch of gold, and a golden table for the shewbread. No image of the God was there, but in the chapels and shrines which stood at the foot of the tower, images were numerous. The Temple of Merodach was a double building

with a court between the two wings. In the recesses of the inner Sanctuary was the Holy of Holies with its golden image of the God. Here too was the golden table of shewbread (one dozen cakes unleavened) and the mercy-seat. In the great court which was open to the sky, was the great Altar of Sacrifice with large vases for the purposes of ablution by the side of it, as well as a "sea" or basin of water which was made of bronze or stone and was at times supported on the backs of twelve oxen and at others with a frieze of female figures who poured water from the vases in their outstretched hands. At the entrance to the Great Court, two isolated columns flanked the gateway. The Babylonian Temple closely resembled the Jewish, and both had their origin in the Theology of Eridu. For further particulars see Prof. Sayce's "Hibbert" and "Gifford Lectures".

TERAH (Tarakhu = Gazel "the totem of the Moon-god Sin of Kharan"). The reputed father of Abram.

THIRD BABYLONIAN DYNASTY. Kassites — There were 36 Kings from B.C. 1700 to 1100. B.C. See "First dynasty" also Mr. King's "Babylonian Chronicles".

THREE. This number like seven was in Babylonia of a sacred character. The Triads, and earliest types of Ziggurat or Temple Towers were in three stages or steps. The usual formula, "Hail, Hail, Hail" with which the Assyrian Scribe begins his letter; and the thrice repeated "Asur, holy" at the beginning of the Assyrian Temple Liturgies are examples.

TIAMAT — (Tiamtu = the sea), O. T. Tehôm "the deep", representing chaos or confusion, the Babylonian demon of darkness, Dragon, Serpent. This monster assumes many guises — Sometimes it is pictured as a winged and human-headed lion, at others with the body of a horse or bull and the wings and crested head of a bird. On a slab sculptured in relief in a Temple at Nimroud (Calah) built by Ashur-natsir-pal (B. C. 669—625) is a representation of the fight between Marduk and Tiamât. The monster who is here depicted as half bird half lion, turns roaring in anger towards the God who in human form and borne up with four wings swoops down to give battle.

On cylinder seals Tiamât is represented in different forms, such as simply a beast, or an animal with a woman's head, or a huge dragon. See Creation Epic, and King's "Babylonian Religion".

TIDAL = Tudhula, son of Gazza. In the O. T. King of Gozym (nations). Nothing is known for certain regarding him.

TIGLATH-PILESER. There were four Kings of Assyria of this name. The fourth one was called "Pul" in the O. T. The first one was a great soldier and leaves us a history of his campaigns and conquests as well as his pedigree on a fine stela in the Brit. Mus. which came from Kouyunjik.

TIGRIS, the Heddekel of the Sumerians, which with the Euphrates is said to have been created and named by Merodach of Eridu. On an early Babylonian Seal, he is depicted as pouring sometimes four rivers, sometimes only the Tigris and Euphrates from a vase that he holds in his hands. The river rises in the Mountains of Armenia on the southern slopes and is in flood from March till May when it is highest.

TITHES Babylonian, Babylonia was the inventor of tithe. It became a marked characteristic of Babylonian religious life. It was paid by all classes. Even the King and his heir were not exempt from it. A tithe of all that the land produced was claimed by the gods and was rigourously exacted for the support of the Temples and Priests.



**TOTEMS.** All ancient nations had totems or emblems to represent each tribe or clan. The gods also had their totems. In the Babylonian Tablets, Samas was known by the Sun, Sin by the Moon, &c. Even individuals had their totems. One was known as the lion, another the raven, &c. The totem or "coat of arms" of the city of Sungir is on the stela of the Vultures formerly set up in the Temple of Nin-Sungir by Eannadu the Priest-King, B. C. 5000.

**TOWER OF BABEL.** See Babylon.

**TOWER BUILDERS.** The first on record is Urukagina King of Shirpurla, whose city was Sungir in South Babylonia, about B. C. 4500. Then comes about the same time in Sungir, Ur-Nina who, so he tells us, brought timber all the way from Magan for the building of his Temples. Gudea of Shirpurla and Ur-Gur of Ur, Sargon of Akkad, Nebuchadnezzar and Nabonidus were all great Temple builders, and as no Temple was without its tower, its follows they built them also.

**TOWERS, Temple** See Ziggurat.

**TRADES.** All kinds were common in ancient Chaldaea, the Barbers, Weavers, Millers, Smiths, and Money-lenders being mentioned in the Tablets.

TRAVELLERS, Early, in Chaldaeae were Benjamin of Tudela in 1160, John Eldred in 1583, Anthony Shirley in 1599, and John Cartwright in 1611. In ancient days we know that Xenophon (B. C. 400) and Isadore of Charax early in the first century A. D. visited the Tigro-Euphrates Valley.

TREE OF KNOWLEDGE of the Babylonians was the sacred tree of the Garden of Eridu, the cedar tree beloved of the gods, which was the domain of the Lord of Knowledge, the God Ea, the Lord of Eden, "the hidden place of heaven and earth". This plant or tree was called "Kiskanu" and was used by the gods to work a miracle of healing. When a duly qualified person wished to make use of this plant to perform the healing of a sufferer, suitable "Words of Power" were to be recited and appropriate ceremonies were to be performed, before the plant itself was used as a remedy. See Thompson's "Evil Spirits of Babylon".

TREE OF LIFE, The, was like a vine (some say a palm). The Babylonian word for "wine" means "drink of life", and the word for vine means "tree of the drink of life". We know that the Babylonians made wine from the palm as well

as the vine. The Hebrews probably regarded "the tree of life" as having been a vine. So in the N. T. "I am the Vine".

**TRIADS.** The two earliest Chaldaean Triads were: — in about B. C. 4000. Anu, Ea and Bel; and later, Sin, Shamash and Rimmon. They were all males. For further information see P. R. B.

**TSIT-NAPISTIM.** See Noah. Ut-Napistim.

**TUKULTI-NINIB I.** (Grandson of Adad-Nirari I). King of Assyria and conqueror of Babylonia about B. C. 1275. He inscribed a memorial Tablet which he caused to be built into the foundation wall of the city of Kar-Tukulti-Ninib near the Tigris which is of great interest for the information which it supplies on the early history of Assyria.

**TIL-ABUBI** = Mound of the Flood. The name given by the Babylonians to the enormous heaps of sand in the districts of Irac.

**TUNIP** ?Tenneb. A Syrian town. Eighteen miles from Aleppo. It is often mentioned in the Wars between the Egyptian and Hittites.

**TURANIAN.** The yellow race as opposed to Eranian.

**TUSHRATTA.** King of Mittani (about B. C. 1450).

In the Tel el-Amarna letters there are four from this King in one of which he tells Ameh-nophis III that he had slain the King of the Khatti (Hittites). See Brit. Mus. Guide.

UPPER SEA = the Mediterranean. Also called "the Western Sea". The Persian Gulf was called the "the Eastern sea".

UR. (Uru or Eri = the City) now Muqayyar, or Mugheir, an ancient city of Sumer, one hundred and forty miles south-east of Babylon and about five hundred and sixty miles south-east of Haran. The Semitic ʾĪr was borrowed from the Sumerian Eri. It is situated on the west bank of the Euphrates five miles north of Eridu on the Arabian plateau and looked towards the west. It is thought to have been originally a colony of Nippur. Five of its early Kings are now known. With the Jews it was known as Ur-Kasdim or "Ur of the Chaldees" and was considered by them to be the home of their Ancestor Terah and his son Abram. It was in his days (about B. C. 2100) an important place for the worship of the Moon-god (who was a son of En-lil the God of Nippur), as was Haran. At Ur, he was called "Sin" and at Haran "Nannaru". His Temple at Ur was called E-hul-hul: "the Temple of great joy". Nabonnidus restored this

old Temple, and tells us that he found the records which Assur-banî-pal had placed there according to custom. Taylor did a little digging at Ur in 1843, but no systematic work has yet been done there though it is one of the oldest and most interesting sites in the country. The second dynasty of Ur was founded by Ur-Engur who broke the power of the Semitic rulers who had inherited the Empire of Sargon of Akkad. The Kings of this dynasty of Ur claimed the title of "King of Sumer and Akkad" and ruled not only North and South Babylonia but also Elam. The dynasty lasted for 117 years and was ruled by five Kings. It was succeeded by the dynasty of Isin. See note on p. 200.

URARTU (Urastu) = Armenia, Chaldia, and Ararat.  
The country lying to the North of Assyria.

UR-BAU. Governor of an early Babylonian State about B. C. 2500. See his "Cone" in the Brit. Mus. He was a great Temple builder and restorer.

UR-ENGUR. King of Ur, B. C. 2800. There is a cylinder seal in the Brit. Mus. representing the King being led into the presence of Sin the Moon-god. See B. M. Guide.

UR-NINA. King of Shirpurla B. C. 4000. He is

represented on a Tablet now in the Louvre, bearing on his head the Kufa, indicating his office as sacrificing Priest at a Temple Festival. M. De Sarzec discovered the primitive terrace of Shirpurla built by him.

UR-NINGIRSU. King of Shirpurla B. C. 2500.

URUK = Erech (Warka), a very ancient Babylonian city. In a version of the Creation Story found by Rassam at Sippar the name appears: "Erech had not been built".

URUKAGINA. King of an early Babylonian State about B. C. 4500. He was the son of Engilsa, patesî of Shirpurla. An inscription of his was found at Telloh by De Sarzec which records the destruction of the city.

URUSALIM, Jerusalem. According to the Tel el-Amarna Tablets there was a Governor of Jerusalem called Abdi-Khiba nine hundred years after the age of Melchizedek. Ebed-Kheba or Abdi-Tâba as his name is sometimes read, writes to his suzerain, the reigning King of Egypt, that "it was not his Father or his Mother who had set him in Uru-Salim as King", but "the Mighty King". "The hand (or arm) of the Mighty King hath set me in the house

of my Father". The "Mighty King" here referred to is the "King of Egypt" and not the God of Uru-Salim.

USH. A Patesî of Gishkhu, a very ancient city in Babylonia.

UT-NAPIŠTIM, the Chaldaean Noah. See Pir-Napištim.

UTU (Samas). The Sun-god of Larsa. An Elamite city in Southern Babylonia. See "Larsa".

VALLEY, The Tigro-Euphrates — has greatly changed since the year B. C. 705, when Sennacherib King of Assyria came to the throne. He tells us that in his day the Tigris and Euphrates and the two Susian rivers, the Karûn and Kerkha all entered the Persian Gulf by separate mouths.

VAN-DHUSPAS, Biainas, Bianas, Byanna (now-Van). A city in Armenia built by Ispuinis and Menuas. The ancient Vannic script was first discovered by F. E. Schulz in 1827 and was studied by G. F. Grotefend, Dr. Hincks and Sir Henry Rawlinson, but it is only lately that Prof. Sayce has discovered the real clue for the decipherment of the text. The language is now called "Chaldian" or Vannic. See Urartu.

VOYAGES and Trade Routes of Antiquity. See Commerce.

“VULTURES, Stela of the”. The greater part of this is now at the Louvre, the rest in the Brit. Mus. It was written by Eannadu, King of Shirpurla about B. C. 5000. It was by means of this stela that Prof. Sayce discovered the proof that human sacrifices were offered to the gods. It was found by M. De Sarzee at Tello, the ancient Shirpurla.

WALLS OF BABYLON. Nebuchadnezzar built great embankments and walls in and around Babylon and the great triple wall built by him is described by Herodotus. In the Louvre there is a bas-relief of the siege of a fortress with triple walls; also in the Brit. Mus. a bas-relief supposed to depict the triple wall of Babylon. See India-House Slab.

WARKA. See Erech.

WATER. The first Creator. Mummu Tiawatu = the sea; out of which arose the great gods Lahmu and Lahamu, Ansar and Kisar and their son Anu “the God of Heaven”.

WEAPONS, Chaldaean. The Brit. Mus. has many specimens of these, including bronze helmets



belonging to different periods — bronze coverings of leather or wicker shields, bows and arrows, spears and swords.

**WEIGHTS.** Standard fixed in B. C. 2400. See Revenue Tablets in Brit. Mus.

**WHEAT.** Indigenous to Babylonia. Herodotus says that he had been told that two or three hundred fold was often produced in the valley of the Euphrates.

**WINE** was made from the date of the palm tree. Xenophon's opinion of it was not complimentary. He considered it "sweet and heady". See his *Anabasis*.

**WRITING.** The cuneiform or wedged shape writing took the place of the archaic picture writing passing through the age (at about B. C. 5000) of what is called the semi-pictorial or line-Babylonian. The Brit. Mus. has several specimens of this writing, dating in the reigns of Akurgal, Eannadu, and Entemena, Governors of Shirpurla about B. C. 4500. See K. F. S. A., K. A. L., S. G. L., S. H. L., P. O. T.

**XENOPHON** encamped under the shadow of the ruins of Nineveh in B. C. 400 and knew not that it was so, thereby proving how speedily

the once great city was forgotten. His description of the taking of Babylon by Cyrus is inaccurate.

XERXES = Ahasuerus, King of Persia and son of Darius the Great. The name "Ahasuerus" is a corruption of a Persian word meaning "a King" which originally came from the Sanscrit script of the Aryan family of languages.

XISUTHROS. The Hero of the Deluge story. The storm raged seven days and nights. Man and his works were swept away, but the Ark or Ship survived with its living freight. When the waters of the Flood abated, the ship grounded upon the lofty peak of Nizir and after seven days, Xisuthros sent forth a dove to see if the earth were dry. But the dove went to and fro and returned. Next he sent forth a swallow which also returned and lastly a raven which waded and croaked and did not return. The waters being now abated, the door of the Ark was opened and the animals departed towards "the four quarters of the earth". Then Xisuthros offered a sacrifice on the summit of the mountain, setting beside it vases of smoking incense ranged seven by seven. The gods smelt the sweet savour of the offering and "gathered like flies" above the offerer, while

Beltis (i. e. the female Bel) lifted up the bow that Anu the Semitic Babylonian God of the Sky had made. Then the God Bel promised that he would never again visit the earth by the waters of a Flood. Xisuthros and his wife were now blessed by Bel who translated them to the other world. See Utu-Napistim. Noah.

**YAHVEH.** This name occurs in a document of the age of Abraham and was probably a title of the Moon-god among the Western Semites of Babylonia. The worship of Sin or Nannar can be traced from Ur of the Chaldees, the home of Abram the Hebrew, along the coasts of Southern Arabia as far as Egypt. The prayers and hymns addressed to the Moon-god were distinctly monotheistic in their tendency and stand in marked contrast to the polytheism of the solar worship. He was "the Lord of Hosts", the "Prince of the Gods who alone is supreme in Heaven and Earth". See Jahweh, also S. R. A. B.

**YAKUB-ÎLU** = Jacob-el. Ya'kub means "He hath supplanted", Ya'kab-îlu = God hath restrained. Tablets of 1<sup>st</sup> Babylonian dynasty give this name.

**YASUP-ÎLU** = Joseph-el. "He (God) hath added". This name occurs in Tablets of the period of the first dynasty of Babylon.

YAU-ÎLU = "Jah is God". This name is found in Tablets dating about B. C. 2000, together with numerous references to îlu as the name for the One Great God.

YOCKA = Ukhu. See Jokah.

ZAB, Upper and Lower. Rivers in Armenia. They are often mentioned in the cuneiform Tablets.

ZEND and Pehlevi are cognate dialects to the old Persian language. It was through the knowledge of these dialects that Sir Henry Rawlinson was enabled to decipher the Behistûn inscriptions.

ZENOBIA. A city on the Euphrates, built and named after the famous Queen of Palmyra. Its modern name is Halibub, it is now in ruins.

ZI (= Egyptian Ka, double) Sumerian for life or spirit. Every object in Nature had its Zi. The Heaven, the Earth, the sea, storm, lightning, earthquake, wind, rocks, trees, wells, &c. "Zi" was denoted by the picture of a flowering reed. The human Zi was the imperishable part of man — his living soul, Ekimmu. In the oldest period of Babylonia, an eight-rayed star represented the ideograph that denoted "a God". The Zi or spirit was localised in the star which was the symbol of the Divine, so the spirit of

the star became "the Zi of the God". See S. R. A. B. and P. R. B.

ZIGGURAT (= lofty peak or top peak of a mountain). The Ziggurat suggests that the early builders in Chaldaea were originally from a mountainous country where they worshipped the Deity on the mountain tops as being nearest the sky. Babylonia being a flat country, they built their Temples high above the plain to get as near heaven as they could. These towers are found in all Babylonian and Assyrian Temples.

The Ziggurat of the Temple goes back to the days when the gods were still gods of the mountains. The tower was a mimic representation of the E-Kur or mountain of the earth itself where En-lil "the God of the great mountain" had his seat. The earliest type of Ziggurat had only three stories with a chapel on the summit with an altar before the door, access to which was by a straight external staircase on each terrace; examples of which have been found at Ur, Eridu, and Uruk.

The second type of Ziggurat, found in Northern Babylonia, had seven stories all of equal height, connected by one or two lateral staircases, having on the summit the shrine of the god. This type belonged to the age of Astrotheology, to the time when the Moon, and

Sun and host of Heaven became Divine and received the homage of mankind. The seven stories were dedicated to the seven planets and painted in different colours. Examples are seen at Erech, Borsippa, Nippur, Babylon, Lagas and other explored sites.

The 3<sup>rd</sup> dynasty Step Pyramids at Sakkara and Mêdûm were a kind of Ziggurat and are thought to prove a distinct connexion with ancient Egypt and the East. See S. R. A. B.

ZIMREDA, of the city of Lakisu (— Lackish) There were two persons of this name mentioned in the Tel el-Amarna letters one who was hostile to the King (Amenophis IV) and chief of the city of Sidon — the other was on the King's side. See Tel el-Amarna Tablets.

ZIMRI-ERAMMA. An official stationed at Din-Sin about B. C. 2150, writes to his father "to send him food as he has nothing he can eat!" See Tel el-Amarna Tablets.

ZODIAC. The origin of the Zodiac is traced to the Chaldaeans. The twelve constellations were combined into a Zodiac whose twelve signs, transmitted to the Greeks and modified by them, may still be read on our Astronomical charts.

For full account see Prof. Maspero's "Dawn of Civilisation".

ZOROASTER. The Founder of the religion still held by the Parsees. He is thought to have lived about B. C. 640. The Zend Avesta is a work treating of the religion he taught. It was written in Zend, the old Persian cuneiform.

ZŪ. The storm bird who stole the Tablets of Destiny from "Father Bel".

ZŪ-ENA = Knowledge Lord. Perhaps the origin of the name "Sin", the Moon-god.

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**THE FOLLOWING STANDARD WORKS HAVE (WITH OTHERS) BEEN CONSULTED, AND TO THEM THE AUTHOR OF THIS PRESENT WORK IS INDEBTED FOR MUCH VALUABLE INFORMATION**

- BABELON, E. "Manual of Oriental Antiquity".
- BALL, C. J. Light from the East.
- BOSCAWEN, W. St. C. "The First of Empires".  
"The Bible and the Monuments".
- BUDGE, Dr. Wallis (of Brit. Mus.) "Guide to the  
Babylonian and Assyrian Antiquities in the  
British Museum".
- DE MORGAN, J. "History and Travel in Persia".  
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- DRIVER, Prof. D. D. "Introduction to the Old  
Testament". "The Book of Genesis".
- DELITZSH, Prof. F. "Babel and Bible". Edited  
by Prof. C. H. W. Johns.
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Cheyne. 4 Vols.
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- HILPRECHT, Dr. H. V. "Recent Researches in  
Bible Lands".
- HERODOTUS. Translated by Carey in Bohn's  
Classical Library.



- HEUZEY, Léon. "Catalogue of the Chaldaean Antiquities" in the Museum of the Louvre.
- HOMMEL, Prof. "Ancient Hebrew Tradition".
- HARPER, H. A. "The Bible and Modern Discovery".
- JOHNS, C. H. W. Prof. "Babylonian and Assyrian Law &c."
- KING, L. W. (of Brit. Mus.) "Letters of Khammu-rabi". "The Seven Tablets of Creation". "Babylonian Religion". "Assyrian Language". "First Steps in Assyrian". "Records of the Reign of Takulti-Ninib I". "Chronicles concerning early Babylonian Kings". "Egypt and Western Asia".
- LAYARD, Sir Henry A. "Nineveh and its Remains".
- MASPERO, Prof. (of Egypt and Paris). "Dawn of Civilisation". "The Struggle of the Nations". "The Passing of the Empires". "Histoire Ancienne des Peuples de l'Orient".
- PETRIE, Prof. Flinders. "Researches in Sinai". "Hyksos and Israelite Cities".
- PETERS, Dr. J. P. "Nippur". 2 vols.
- PINCHES, Prof. T. G. "Religion of Babylonia and Assyria". "The Old Testament in the light of the Historical Records of Assyria and Babylonia".
- PATON, Dr. L. B. "The Early History of Syria and Palestine".
- RAMSAY, Prof. "Historical Geography of Asia Minor". "Cities and Bishoprics of Phrygia".
- REIMER, Georg. Catalogue of the Chaldaean Antiquities in the Royal Museum Berlin, 1907.

ROGERS, Prof. R. W. "History of Babylonia and Assyria". 2 vols.

SAYCE, Prof. A. H. (of Oxford D.D.). "Introduction to Genesis in Temple Bible". "Records of the Past". "Higher Criticism and the Monuments". "Patriarchal Palestine". "Religion of Ancient Babylonia and Egypt". "Gifford Lectures". "Hibbert Lectures". "The Archaeology of the Cuneiform Inscriptions". "Rhind Lectures". "The near East" in Harmsworth's "History of the World", "Babylonians and Assyrians".

TOMKINS, H. C. "Abraham and his Times".

THOMPSON, R. C. (of Brit. Mus.). "The Devils and Evil Spirits of Babylonia". "Reports of the Magicians and Astrologers of Nineveh and Babylon". "Late Babylonian Letters".

Note. Any of the above books and many others of a like nature can always be procured from Messrs. Luzac the Oriental Publishers of Great Russell St. London W. C.

The Society for Promoting Christian Knowledge (London and Brighton) also publish many books most useful to the young student in Assyriology.

The Series of Handbooks in Semitics edited by Professor J. A. Craig of the University of Michigan, will be found very useful and interesting.

## ADDITIONS AND CORRECTIONS.

Besides the following corrections there are a few unimportant  
Printer's errors which escaped notice in correction of  
proof, which will be rectified in a future edition.

- Map.        for Bysmaya read Bismya.
- Page 5     for Hestings read Hastings.
- „ 7        (Aa) see Ut-Napištim, p. 187.
- „ 10       read Sherghat.
- „ 12       for P. O. P. read P. O. T.
- „ 17       for laier read later.
- „ 24       (Babylon) The old Sumerian name for  
            Babylon was Tindir as “the seat of life”  
            = old Babylon.
- „ 24       line 4. for February and May read February  
            to May.
- „ 35       Bismaya. Dr. E. Banks of the American  
            Mission is still excavating this important  
            site which is producing great results. See  
            Isin, p. 94.
- „ 47       for understand read understood.
- „ 62       line 8. for of read or.
- „ 64       Eri-Aku would seem not to be Rîm-Sin,  
            but his brother, whom he preceded. [Prof.  
            Pinches].
- „ 77       (Gish-Ban) According to Prof. Delitzsch  
            it is possible that “Ukhu” was read “Kisi”.
- „ 78       for Nanner read Nannar.

- Page 79 for mcant read meant.
- „ 91 Ine-Sin. This, says Prof. Pinches, is now read “Ibi-Sin”.
- „ 108 for hegan read began.
- „ 132 for Nisrock read Nisroch.
- „ 144 Pul the Biblical Tiglath-pileser is now regarded as the IV<sup>th</sup> of the name. [Prof. Pinches].
- „ 145 Mr. Hormund Rassam was a brother of Charles Rassam who was British Vice consul at Mosul, both of whom were of immense help to Sir Henry Layard in his excavations in Babylonia and Assyria.
- „ 165 To all appearance, says Prof. Pinches, “Lagâs” was also used by the Sumerians.
- Most of the names of Babylonian cities seem to have been Sumerian: — Tindir (Babylon), Ur, Girsu, Surippake, Adab, Êridu, Nunpê, Nippur, Borsippa, Cuthah, and others.
- „ 184 Ur. The Babylonians seem to have had dynasties from a very early period. We know there were at least two dynasties of Ur. The 1<sup>st</sup> began before B.C. 3800, but how long it lasted is not yet known. The 2<sup>nd</sup> dynasty began about B.C. 2500.
- Lugal-kigub-nidudu the first known king or Patesi of the 1<sup>st</sup> dynasty lived about 3800.

The first king of the second dynasty of Ur was Ur-Engur who was succeeded by his son Dungi. It is highly probable, says Prof. Pinches, there were other dynasties of Ur between B. C. 3800 and B. C. 2500; but at the present time this gap is a blank. Further research will no doubt either fill it or explain matters. We now know the Elamites made a successful campaign in or about B. C. 2280 and from that date Ur became a stronghold of the Elamites until the time of Khammurabi, who defeated their army and overthrew their king Rîm-Sin and added the land of Emutbal (western district of Elam) to his dominions.

Pag. 185 Ur-Gur read Ur-Engur.

August 1908.

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Map of Tigris-Euphrates Valley.

— Canals, or old canal beds  
 - - - - - Supposed courses of old canals.

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