

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

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## ARTICLE X.

### ASSYRIAN RESEARCH AND THE HEBREW LEXICON

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

Two great principles guide Delitzsch in his lexicographical work.

<sup>1</sup> See Winchell's *World Life*, p. 371.

<sup>2</sup> May 5, 12, 26; June 9; July 21, 28; August 25.

<sup>3</sup> London: Williams and Norgate. 1883.

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

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

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

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

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

Let us first note some common nouns in Hebrew. אָדָם, "man" (p. 58), for which Dillmann admits that no certain etymology has been found, is compared with an Assyrian stem *adāmu*, from which we have *admu*, "a child," synonyme of *lidānu* (לִדְנָן),<sup>1</sup> and *admānu*, "a building, a dwelling-place,"<sup>2</sup> specially used of the sanctuary, the dwelling-place of the gods.<sup>3</sup> The reduplicated stem *dadāmu* gives *dadmu*, "dwelling-place," applied both to houses and to countries.<sup>4</sup> *Admu* is used of young birds, *abal issuri* (cf. אֲבָלִים יִשְׂרָאֵל, "young pigeon"). These words lead us to a stem אָדָם with the meaning

<sup>1</sup> W. A. I., ii. 37, 21; *ibid.*, 30, 44 and 47.

<sup>2</sup> W. A. I., ii. 34, 7 and 8.

<sup>3</sup> *Ibid.*, i. 15, 74; 86, 39.

<sup>4</sup> References in Lyon's *Keilschrifttexte Sargons*, p. 62.

“to build,” or “to beget”; and אָרַם, “man,” Delitzsch regards as a synonyme of בָּן, “the created one,” or “the begotten one.”

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

The word טָבַיַל, “deluge,” is considered as a derivative from יָבַל, for which the meanings “to go” and “to flow” are assumed. Delitzsch objects (p. 67) that the form would be without analogy, and that יָבַל never has in Hebrew the meaning “to flow,” but only the meaning “to lead, to bring,” like the Assyrian *abâlu*. טָבַיַל is from a stem טָבַל, and is such a form as טָבַיַץ, “spring,” from טָבַץ. In Hebrew the intransitive נָבַל is used of the withering of the leaves, and the dead body is נָבָלָה, Assyrian *nabultu*.<sup>4</sup> In Assyrian the verb *nabâlu*, “to destroy,” is of frequent occurrence.<sup>5</sup> The kings name themselves *nablu*, “the destroyer.”<sup>6</sup> The idea of raining down destruction is a familiar one. In a passage of great poetic vigor,

<sup>1</sup> See many references in Lotz's *Die Inschriften Tiglathpileäers I.*, p. 131. In *W. A. I.*, iii. 15, col. i. l. 10 ff., the forms *adju*, “I looked, saw,” and *amur* occur in two parallel clauses.

<sup>2</sup> *Mutul énika ana áshi dugulanni*, *W. A. I.*, iv. 68, 28. 29

<sup>3</sup> *Ibid.*, iv. 19, No. 2, l. 54-57.

<sup>4</sup> *Ibid.*, v. 31, 38.

<sup>5</sup> For instance, in the standing phrase, such and such a city. *ina ishêti aslurup abul okkur*, “I burned with fire, I destroyed, I devastated.” *Ibid.*, i. 10, 1.

<sup>6</sup> *W. A. I.*, i. 9, 42.

describing Assurbanipal's campaign against the Arabians, it is said of the goddess Istar of Arbela, who is represented as clothed with fire: *ēlī Arabi izannun nābli*, "Over Arabia she rained down destruction."<sup>1</sup> The deluge is called *ḫūḫ*, as the "destroyer" or "destruction."

*ḫūḫ*, "price" (p. 49), for which Hebrew has no corresponding verb, has an exact equivalent in the Assyrian *maḫāru*, "price," from the verb *maḫāru*, "to receive." The price is simply that which is received. In Assyrian the verb is in constant use. For instance, Shalmaneser says: "I received (*amḫur*) tribute from Jehu the son of Omri."<sup>2</sup> The booty taken by Assurbanipal in his Arabian campaign was, after the return to Assyria, disposed of by sale. The narrative says of the buyers, *imdanaxaru gammalē u amēlūti*, "they purchased camels and men."<sup>3</sup>

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

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

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

<sup>1</sup> W. A. I., v. 9, 81; cf. *ibid.*, i. 22, 106.

<sup>2</sup> *Ibid.*, iii. 5, 65.

<sup>3</sup> *Ibid.*, v. 9, 52. For *maḫāru*, "price," cf. also W. A. I., ii. 13, 27.

<sup>4</sup> *Ibid.*, i. 9, 84.

<sup>5</sup> *Ibid.*, iv. 50, 38.

<sup>6</sup> *Ibid.*, v. 21, 5.

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

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

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

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

<sup>1</sup> W. A. I., iii. 15, col. i. 9.

<sup>2</sup> Piel impf. *ibid.*, i. 43, 30.

<sup>3</sup> See Friedrich Delitzsch in George Smith's *Chaldäische Genesis*, p. 277 ff.

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

<sup>5</sup> See p. 284 of Schrader's excellent work, *Die Keilinschriften und das Alte Testament*. Giessen, 1883.

<sup>6</sup> *Ibid.*, 433.

<sup>7</sup> *Ibid.*, 434; W. A. I., i. 68, col. ii.

Esarhaddon is the great Assyrian king *Ashûr-âḫ-iddin*, "Asur has given a brother" (p. 12).  $\text{בַּבְּלַיִם}$  is *Bâb-îlu*, "Gate of god."  $\text{לַיְלֵי־נִינְוֵה}$ , the deity whose image was made by the people of Cuth (2 Kings xvii. 30), is the great lion deity guarding the entrance to the royal palaces, whose non-Semitic name (*Nê-uru-gal*) represents him as the deity of the under-world (p. 12). The origin of the name  $\text{נִינְוֵה}$  is obscure. That, however, the goddess of this name is one with the Assyrian *Ishtar* is clear, and the two languages present parallel usages of the word (p. 12).  $\text{רַב־שָׂרָא}$  (Isa. xxxvi. 2), commander of the Assyrian army sent against Jerusalem, is not a proper name, but "the chief of the officers," Assyrian *rab-shâlê* (p. 13).  $\text{רַב־רִמְמוֹת}$  (Isa. xx. 1) is the commander-in-chief, Assyrian *turtânu*, a derivative of *tûrtu* (*têrtu*), "law, commandment" (p. 12).  $\text{רַב־פְּרָסָא}$ , title of the Chaldean prefects, is the Babylonian *paḫâtu* or *piḫâtu*. "a district or province," afterwards the governor of a province, whose fuller title was *bêl paḫâti*, "lord of the province" (p. 13).

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

In the department of natural history Assyrian offers material for comparison with the Hebrew. To explain  $\text{אֲבִנִּים}$ , "stone," however, as the pointed object, because the Assyrian *abnu* means "stone"

<sup>1</sup> W. A. I., ii. 35, 4-9; cf. Lotz, Tiglathpileser, p. 83.

<sup>2</sup> Ibid., i. 38, 35.

<sup>3</sup> Cf. the frequent *tamshil*, "resemblance," e.g. Keilschrifttexte Sargons, 15, 41; 16, 67.

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

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

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

<sup>1</sup> W. A. I., v. 32, 62.

<sup>2</sup> See Max Müller's *Science of Language* (2d series), p. 238 ff.

<sup>3</sup> Cf. Schrader, *Keilinschriften und Geschichtsforschung*, p. 13a

<sup>4</sup> In Lotz, *Tiglathpileser*, p. 87.

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

<sup>6</sup> W. A. I., v. 25, 41.

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

From the stem חתן the Hebrew has the forms חתן, "father-in-law"; חתן, "mother-in-law"; חתן, "bridegroom, son-in-law, one related by marriage"; חתן, "nuptials," and the evidently denominative Hithpael, meaning to contract affinity by marriage. The lexicon compares the Arabic *ḡatana*, "to circumcise," and explains חתן as meaning "to cut, to cut into," applied to "entrance into another family." But the Assyrian has preserved the stem *ḡatānu* in another sense, viz. "to help, to surround, to protect" (p. 45). This *ḡatānu* is a synonyme of *narāru*, "to help."<sup>4</sup> The sun-god is addressed as *ḡa-tin ên-shi*,<sup>5</sup> "protector of the weak," and Sargon applies similar words to himself.<sup>6</sup> Delitzsch regards חתן and חתן as the protectors of the young family, and compares חתן, חתן, "father-in-law, mother-in-law," from a stem חתן, "to surround."

That the names of the months adopted by the Jews in the Babylonian Captivity cannot be explained except by the aid of Babylonian study scarcely needs to be stated. Delitzsch's effort (p. 14 ff.) is in the right direction. He explains נִסָּנוּ, Babylonian *Nisānu*, the first month of the year, as meaning "start, beginning," from the verb *nisū*, Heb. נָסַע. אַדָּרוּ, Babylonian *Addaru*, February-March, is the dull, gloomy month. The stem אדר occurs in a list of words where *ūmu na-du-ru*, "a cloudy day," is contrasted with *ūmu nam-ru*, "a bright day."<sup>7</sup> תֵּבֵטוּ, Babylonian *Tēbētu*, December-January, is the month of showers, the name coming from *tibū*, "to sink," Hebrew טָבַע, possibly a reference to sinking in water. If the name be really derived from a stem טָבַע "to sink," might not the reference be to the sinking of the sun in the short days of December-January? שַׁבָּטוּ, Babylonian *Shabātu*, January-February, is the destroying month, so called from its devastating floods, from the verb *shabātu*, "to strike, to kill." The signs by which the Akka-

<sup>1</sup> W. A. I., i. 57, col. viii. 45.

<sup>2</sup> Ibid., i. 41, 23, *pu-uḫ-ḫir um-man-ka*, "collect thine armies."

<sup>3</sup> Ibid., iv. 19, 57.

<sup>4</sup> Ibid., ii. 39, 2 and 3.

<sup>5</sup> Ibid., iv. 19, 41.

<sup>6</sup> *ḡātin ênshūtē*, "protector of the weak," *ibid.*, i. 36, 4.

<sup>7</sup> W. A. I., v. 30, 23. 24.

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

In large numbers of words the Assyrian has preserved the original meanings of stems, or shows that two stems written alike are etymologically different. In Hebrew  $\text{הָלַךְ}$  means "to rule," in the Niphal, "to take counsel." This latter is in Assyrian the regular meaning of the verb *malāku*.<sup>3</sup> *Malku*,<sup>4</sup> *māliku* is "the adviser," and then "the prince, ruler."  $\text{הָלַךְ}$ , "to measure," and  $\text{הָלַךְ}$ , "to anoint," have been supposed to be the same word. But the Assyrian shows that we have here two different stems, and that the Arabic word which has been used in comparison is perhaps only a borrowed word (p. 63).

It might be interesting to notice other comparisons of Hebrew and Assyrian in Delitzsch's work. But this article is already long enough. Yet pages 61-63 deserve special mention. This chapter concerns those Hebrew words which have a  $\text{ר}$ . By a large induction it appears that when  $\text{ר}$  in Hebrew corresponds to the strong  $\text{r}$  in Arabic ( $\chi$ ) it has been preserved in Assyrian, but when it corresponds to the weak  $\text{r}$  in Arabic ( $h$ ) it has been lost in Assyrian. Thus  $\text{חַטָּא}$ , Assyrian *χittu*, "sin," has an Arabic equivalent with  $\chi$ , whereas  $\text{הִכָּחֵם}$ , Assyrian *saxāpu*, "to overwhelm," has a  $h$  in the Arabic word which has been supposed to be an equivalent (*saḥafa*). By this method it is shown that  $\text{יָרַח}$ , "an arrow," Assyrian *uṣṣu*, has a weak  $\text{r}$ , and is not to be derived from  $\text{יָרַח}$ , "to cut off, to pierce," Assyrian *χasāṣu*, which has a strong  $\text{r}$ . Similarly  $\text{פָּתַח}$ , "to open," Assyrian *pitū*, has a weak  $\text{r}$ , while  $\text{פָּתַח}$ , "to engrave," Assyrian *patāχu*, has a strong  $\text{r}$ .

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

<sup>1</sup> W. A. I., v. 29, 11.

<sup>2</sup> Cf. George Smith, *The Chaldean Account of Genesis* (2d ed.), New York, 1880.

<sup>3</sup> W. A. I., v. 1, 121, *mi-lik . . . im-li-ku*, "they took counsel."

<sup>4</sup> *Ibid.*, i. 36, 8.