There is a useful index and vocabulary combined, but it is meagre as to details. The introduction is interesting, as it repeats the translations of the gems of the series. A few oath-formulæ are cited, and some special phrases, such as *kî nakutti altappar*, 'although I am sending what is an importunity'; *bêl la isilli*, 'let not my lord be neglectful'; *bātu*, probably meaning 'to pass the time,' etc. If the renderings are in general freer than those given above, this only makes them the more readable.

T. G. PINCHES.

LIGHT ON THE OLD TESTAMENT FROM BABEL. By ALBERT T. CLAY, Ph.D., Assistant Professor of Semitic Philology and Archæology, etc., in the University of Pennsylvania. (Philadelphia: The Sunday School Times Company, 1907.)

This is an interesting account of discoveries in Assyriology, by one who knows the inscriptions well. The chapters include the antiquity of man, in which the author gives many reasons for placing the advent of the human race at a remote period. At the same time, he shows that, as the pavement of Ur-Engur at Niffer rested immediately upon the two-course brickwork of Naram-Sin, the supposition that there was no great interval between those rulers finds support, and the lower date for Sargon of Agadé, which has been put forward by certain Assyriologists, is justified. This would reduce Nabonidus's chronological period by about 1000 years. Between Naram-Sin's pavement and virgin-soil, however, thirty feet of accumulation was found, representing, it is said, between two and three millenniums. Six thousand years B.C. would therefore seem to be a moderate estimate for the foundation of the city of Niffer, where the Americans have excavated.

The story of the Creation and the Flood are again told, and well commented upon. The tower of Babel is correctly described, in accordance with the inscriptions, as the great *ziggurat* dedicated to Bel-Merodach, and not the traditional

Tower, the Birs-Nimroud. Simpson's striking restoration is reproduced, but its form does not agree with the indications of the Babylonian tablet which was for a time in the hands of the late G. Smith. Coming to the 14th chapter of Genesis, the author mentions the tablets containing the names of Tudhula, Eri-Ekua or Eri-Eaku, and Kudur-lahgumal, and speaks of the identity of Eri-Aku with Rim-Sin.¹

These, and many other points, are touched upon at length, and make the book a most useful one. His references to Jâma (= Yâwa) as the Hebrew Jahwah are exceedingly interesting, and many new names are added to the list which I published in 1892 and 1894-5.²

The book has about 120 illustrations, including some excellent pictures of the American excavations at Niffer, an ancient clay map of the north-east section of the city, another "showing towns, canals, and a road in the vicinity," and numerous reproductions of tablets. 'The Dragon of Babylon' has to yield to 'the Dragon of Nippur' in the humour of his appearance, if not in grotesqueness.

An excellent book, which even the specialist will read with interest.

T. G. PINCHES.

In the *American Journal of Semitic Languages and Literature*, vol. xxiii, No. 4, July, 1907, Professor Clay has an interesting article entitled "Ellil, the God of Nippur," in which he shows that a distinction has to be made between and , the former standing for *En-lila*, *Enlil*, *Ellil*, or *Illil*, the *Illinos* of Damascius, and the latter for *Bêl*, 'the lord,' a title of Merodach as king of the gods, and of numerous other deities. This differentiates names which

¹ Concerning these rulers I said, some years ago, it seemed impossible that (as has been suggested) the tablets in question should refer to Tidal, Arioch, and Chedorlaomer, but not the *same* Tidal, Arioch, and Chedorlaomer as are mentioned in Genesis.

² *Proceedings of the Society of Biblical Archaeology*, Nov. 1892, pp. 13-15; *Journal of the Victoria Institute*, 1895, p. 26.