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ART. VII.—*Additional Notes to Art. II. on Assyrian Inscriptions.* By H. F. TALBOT, Esq.

[Presented December, 1860.]

I BEG leave to send a few *Addenda et Corrigenda* to my paper on Assyrian Inscriptions, which have occurred to me on subsequent consideration. And I have added a fuller explanation of some words which I had omitted for the sake of brevity.

Page 36, line 3 of the Inscription. 'Naram Nabi' is rather *beloved by Nebo* than *colens deum Nebo*. It is the passive of נָחַם 'raham' or 'râm' *amare* (Ges. p. 933), the same in Syriac and Arabic. Thus Borsippa is called 'ir narmi su' *the city of his love, or his beloved city*.

Page 37, line 12 of the Inscription, *jussit* is an error of the press for *jussit*.

Page 38, line 1 of 2nd column. 'Tsunnu radu.' I perceive that Sir H. Rawlinson translates these two words, *rain* and *wet*. I was not acquainted with either word, and of course translated differently. But on further examination I have found reason to believe that Rawlinson is right. For I have found a passage in the E.I.H. Inscription (col. IV. l. 58,) where 'tsunnu' appears certainly to mean *rain*. Nebuchadnezzar there dedicates a temple to the god Yem, who we know was the deity who presided over the sky and the weather, and the title he gives him is 'Yem mushashnin tzunnu nukhsu in matya,' *Yem who brings by turns rain and sunshine over my land*.

'Mushashnin,' *the exchanger, he who causes a change*, is the participle of the 'sha' or causative conjugation of 'shanan' *to change*, Hebrew שָׁנַן *mutavit* (Ges. p. 1025). The word 'nukhsu' means *sunshine, splendour, &c.*, in many passages;

for example, in the Monolith, l. 52, and Tiglath Pileser, VIII. 28. It bears a certain resemblance to the Hebrew 'natsach' נָצַח *great splendour* (Ges. p. 682).

Compare the passage in Tiglath Pileser, VII. 95, where he says that the temple, 'nutzuku,' *was made bright*. I do not find a word corresponding to 'tzunnu' for *rain* in the other Semitic languages; but 'radu' is frequently used in Hebrew for *falling water*, from רָדַד, as in the passage I have elsewhere quoted. "My eye lets fall ('tarad') streams of water."—(Lamentations of Jeremiah).

The remarks I have made (p. 46) on the word 'tzun,' when it occurs at the beginning of a sentence, are therefore inapplicable to the present passage; although I believe them to be quite correct with reference to the passages there quoted from Tiglath Pileser and the Annals.

Page 38, line 3. 'uptaddiru,' *they were loosen'd, lost, detach'd, &c.* 'Patar' פָּטַר is *to set free, to break a fastening* (Ges. p. 818).

Page 39, line 8. Read 'in arkhi Shalmi' *in the month of Shalmi*.

Page 39, line 11. 'mikitta.' Sir H. Rawlinson (p. 31) supposes this word to stand for 'mikinta,' in which I concur. Similarly we find 'libitti' *bricks*, for 'libinti,' from Heb. 'libnah' לִבְנָה *a brick*. But he refers 'mikinta' to the Hebrew 'makunah' מְכוּנָה which signifies *a base or foundation*. I rather think that the upper part of the building is intended, and I refer the word to the Hebrew 'maginta' מַגִּנָּת (Ges. p. 544) *a defensive covering*. The root is 'ganan' גָּנַן *to cover or protect*. Hence 'magan' מָגֵן *a shield*, also any *armour*. And hence an *armed man* is called 'aish magan' אִישׁ מָגֵן (May not this be the meaning of the common Carthaginian name Magon?)

I think therefore it is probable that the 'mikitta' on the Birs Nimroud were some kind of battlements, perhaps in the form of shields.

Page 39, line 17. 'naram' *amatus*; see the note on column I. line 3.

Page 39, line 20. 'dara' is Hebrew דָּר *'dar' ævum, sæculum*.

'shabie' *numerous, abundant*: from Hebrew שָׁבַע 'shaba' or 'shabaha' *abundantia* (Ges. p. 955).

'littut' *children, race, descendants*, from root יָלַד *generare*.

Page 40, line 21. 'sumsut nakiri.' This I would now render *the enslavement or entire subjection of my enemies*. It gives the same meaning however as my former translation, *triumphum super hostes*.

שָׁמִשׁוּת 'sumsut' *servitium*, from שָׁמֵשׁ *servus* in Chaldee, Syriac, and Hebrew.

Page 40, line 22. 'yabi' *enemies*, from Hebrew 'ayab' אֵיב *to hate*, and אוֹיֵב *an enemy* (Ges. p. 44, who says the word is extremely common in the Hebrew scriptures).

Page 40, line 23. 'itsli' Hebrew 'tsil' or 'tsel' צִל *tutela, præsidium* (Ges. p. 863).

'mukin buluk shamie u irtsit,' *O creator (or builder) of the vault of heaven, and likewise of the earth!* Compare the passage which I have quoted in p. 96. 'Ninev mukin timin ir.' And as the god Ninev is there said to have *laid* the foundation of the city of Nineveh, as a builder, so here I think Nebo is said to have constructed the vault of heaven.

Page 42, line 2 of Inscription. I have said here that 'wedib' signifies *conjunxi* or *univi*. For instance, in the 1st volume of the British Museum Inscriptions, plate 38, the king wishing to move a ponderous mass of sculpture, caused the gangs of workmen to pull it all together. He says: 'wedibbu bakhulati' *I join'd the workmen together*. In Hebrew this verb occurs in two different forms, as דָּבַךְ and דִּבְכָּה 'debekh' *conjunxit* (Ges. pp. 229, 230). In Hiphil דִּבְּיִק 'dibbikh' *hæerere simul fecit*. But the final guttural is dropped in Assyrian, as in 'imu' *it decayed*, from מָכַךְ *to decay*.

Page 46, line 10. 'sutishur' *government*. From this root I would derive 'mustishir' *a governor*, a word of frequent occurrence.

Page 48, line 3. 'surku' is, *give thou!* Another tense of the verb is 'ishruk' *he gave*, 'ishrukuni' *they gave*. The root is, I believe, סָרַךְ 'sirik' *redundantia*; so that 'ishruk' is properly, *he gave lavishly*, or at least *generously*.

The following remarks apply to the Michaux Inscription:—

Page 56, line 5 of the Inscription. 'Luhu' *sive*; from 'lu' לוּ *si*. The same in Hebrew, לוֹ *si*: and לוֹא *si*.

Page 56, line 11 of the Inscription. I would now read this line, 'luhu ana giga weshatzu,' *sive de superficie abscondet aliquid*. In the previous line it is forbidden to injure the top of the tablet, where the images of the gods are seen. Then it is forbidden, either to cut off any part of the *surface* ('giga') or to diminish the *lines* of the tablet.

'giga' *a surface*, answers well enough to the Hebrew גִּג 'gig,'

which means (1) *the flat roof of a house*, (2) *the flat surface of an altar*. See Gesenius, p. 195, who considers it to be the same as an Arabic word which he gives, and interprets it *plana superficies rei*.

‘Weshatzu’ from חצה ‘khatzeh’ to cut (Ges. p. 362).

Page 58, line 12 of the Inscription. ‘Dusutzu’ and ‘zirsu’ are erroneous. I am not sure how the first and last signs in this line ought to be transcribed, and I will therefore represent them by (X) and (Y) respectively. The phrase will then be : ‘(X) tsu litzukhu, likalliku (Y) su,’ *may they carry off his (X) and may they spoil his (Y)*.

Now this imprecation occurs again in the annals of Tiglath Pileser, VIII. 78, where the gods are invoked to punish an impious king, in these words : ‘(X) guza sarti-su litzukhu, (Y) bilti-su libullu,’ *may they carry off the (X) of his royal throne, and may they destroy the (Y) of his empire*. I would conjecture that this means, ‘may they carry off the gold of his royal throne (or its golden ornaments), and may they destroy the wealth of his empire.’

Now, to return to our Inscription at l. 12 of the 3rd column. Here the great gods are invoked to punish a private individual : ‘(X) tsu litzukhu, likalliku (Y) su,’ which may mean *may they carry off his gold, and may they despoil his wealth*.

Page 60, line 22 of Inscription. ‘Mala’ comes, I think, from Chald. ‘malah’ מלה *verbum, sermo* (Ges. p. 576). The construction will therefore be : ‘ili rabi mala in naepa anni,’ *Dii magni [quorum] sermo est in hac tabulâ lapideâ,—the gods named in this tablet*. The omission of the relative *quorum* is remarkable, but the same phrase occurs in other inscriptions.

Page 67, line 10 of Inscription. The Assyrian ‘sharak’ to break, is represented in Hebrew, not only by סרה but also in some respects by זרה ‘zarak’ (Ges. p. 311).

Page 70, line 7. The word for ancestor was not pronounced ‘dusi,’ though written so.

Page 70, line penult. ‘Arlia’ is an error of the press for ‘arha.’

The following remarks apply to the Bellino Inscription :—

Page 83, line 1 of the Inscription. ‘Mikal’ valor, i.e. *numerus*. This word may come from Hebrew יכל ‘ikal’ *valuit*, which indeed may be the root of the Assyrian ‘kal’ *validus*, in Cuneiform

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Page 83, line 2. 'ribitu namdanu,' I have rendered *the illustrious ruler*. 'Namdanu' may come from Hebrew 'medun' מִדּוֹן or 'medin' מִדְיָן *great*, as for example מִדְיָן אִישׁ *vir procerus* (Ges. p. 546).

Page 83, line 5. 'sarut la shanan.' Another explanation of this phrase is, *the undisputed sovereignty*, on the supposition that the root is 'shanan' *to fight*, a verb of which we find the T conjugation in 'ashtanan,' otherwise 'altanan,' *I fought*. It is the same as the Hebrew שָׁנָא 'shana' *an enemy* (Ges. p. 965).

Page 83, line 6. For 'ad,' at the end of the line, read 'adi.'

'ashtakan sisi-su.' This very common phrase certainly means *I destroyed his army*, but it has not yet been analysed. We often find it written 'ashkun sisi-su.' 'Ashtakan' is merely the T conjugation of 'ashkun.' The root of this verb is seen in the title which Sargon gives himself of 'Shakin sisi Kumba-nikash sar Nuvaki,' *destroyer of the army of Kumba-nikash, king of the Susians*.

'Shakin' is *a sword*, if I am not mistaken, so that the king compares himself to a destroying sword. Hence 'ashkun' or 'ashtakan' means literally *I smote with the sword, or I cut in pieces*. But an important question remains, viz., why 'sisi' should signify *an army*? I explain it in this manner:

𐤔— besides its phonetic value 'si,' has also the numeral value of *a thousand*, and the plural 𐤔𐤔— 𐤔𐤔— signifies *thousands*. Consequently the phrase 'ashtakan sisi-su,' literally means *I destroyed his thousands*. Of course, therefore, the word was not pronounced 'sisi,' its pronunciation may have been 'alphi' (*thousands*), but this is uncertain. Compare 1 Samuel, xviii. 7: "Saul hath slain his *thousands* and David his *ten thousands*."

Page 83, line 18. 'tamarta' *rich presents*, is a very common word, but I do not find it in the other Semitic languages. I think it is one of the numerous derivatives of 'mar' *to be seen, to shine* (as being *conspicuous gifts*). So 'namar' means *conspicuous*, and is often an epithet of gold (khurassi namri).

Page 86, line 49 of the Inscription. I have an important correction to make here. Before the verb 'abbuslu' insert 𐤁𐤁 (‘ya’ *water*). This is distinctly written in the inscription, and I had noticed it in a previous transcription, but afterwards I overlooked it. "During 16 years ('ya bbuslu') the water had been dried up by the Sun."

The plural *waters*, occurs very frequently, but the singular *water*, is of rare occurrence.

Page 89, line 7. I find that Dr. Hincks had already published the Cuneiform sign for 'tsib,' in the *Journal of Sacred Literature*, No. VI. p. 402, July, 1856. The passage had however entirely escaped my observation.

Page 89, line 9. 'aptiu' *I open'd*, Hebrew פתח 'patach' *to open*. But the final guttural of Hebrew words often disappears in Assyrian. So in the Syriac *εφφαθα*, *be thou opened*, which is found in the Greek New Testament (Mark, vii. 34). However, since פתח 'pata' also signifies *to open* in Hebrew, 'aptiu' may correspond with that verb rather than with 'patach.'

Page 90, line 14 of Inscription. 'mirani' *a young man*, also *the young of any animal*.

'zakri' *gallant, heroic*. Another form is 'zikaru' (see l. 4 of this Inscription, 'zikaru gardu'). The root is Hebrew זכר 'zakar' *masculus*.

Page 94, line 31 of Inscription. 'in tamisu' is the correct reading, and therefore the conjecture given in the text must be discarded: especially as the phrase sometimes occurs in the singular 'in ta su' (see the inscription of Shamas Phul.)

Page 94, line 31 of Inscription. 'Basu' is an obscure word. The text, more carefully examined, appears to read 'kalbasu:' but this verb is unknown.

Page 100, line 50 'Kattiti.' The word is found in Gesenius, p. 382, חתת 'khatat' *broken*. Also כתת 'katat,' p. 510, has the same meaning.

Page 100, line 53. Another etymology of 'adir' *worship*, may be suggested, viz. עתר 'atar' (Ges. p. 807) *incense, sacrifice, or prayer*.

ADDENDA.

Page 36, line 2 of Inscription. I have translated 'itut kun' *unitus firmè*. A similar construction is found in the E.I.H. Inscription (V. 27), where the king says he built a wall, *joined to the wall his father built* 'itat kar khiriti-sa

Page 37, line 18 of Inscription. 'Ashdakkan' *I made bright*. Com-

pare the Syriac 'daka' דכא *purus* (Schaaf, p. 114), which may have been 'dakan' in Assyrian. In the E.I.H. the king says he finished his palace, 'ta dakim' on a festival day (*die fasto, vel puro*). I believe 'ashdakkan' to be a word entirely different from the common verb 'ashtakan' *I established*, which is the T conjugation of שכן.

Page 44, line 10 of Inscription. Rawlinson remarks (p. 29) that 'enu' and 'ninu' are different forms of the same word. This appears to be the case. But I think that both words signify *favour*. 'Enu' agrees nearly with the Hebrew 'hin' חין *favor, gratia* (Ges. p. 336), and also with חן 'han' or 'hen,' of same meaning. The root is חנן 'hanan' *to favour*. And of this root a Niphal form נחן 'nein' or 'nehin' *to be favoured or pitied* is found (Ges. p. 355), which explains the Assyrian form 'ninu' (*favour or mercy*) in a satisfactory manner. Hence the verb 'weninu' *I showed them favour, I had mercy on them*.

It is hardly necessary to observe, that 'enu' is sometimes a conjunction or adverb, meaning *when*. This is the Hebrew וְ.

Page 45, line 20 of Inscription. 'Nisikti' *precious stones*. Compare root נצח *splenduit*, in Hebrew and in Syriac (Schaaf, p. 357), 'nasika,' fem. 'nasikta' *splendidus, clarus, nitidus, &c.*

Page 45, line 27 of Inscription. For 'bit-tas 7 ki' I would now read 'bit-tal 7 ki.' This Cuneiform sign often has the value 'tal' (as in 'it-tal-la-ku' *he advanced*). And the parallel passage in E.I.H. (III. 67) describing the rebuilding of this very temple, calls it 'bit-talmi 7 ki' *the very old or ruinous temple of the seven planets*. 'Talmi' תעלמה is probably *vetusta* or *sæcularis*, from Chald. עלמא 'alma' *sæculum*, being feminine to agree with 'bit' or 'beth' *a temple*. But in the Birs Nimrud Inscription 'talmi' was written 'tal' for brevity, and thus became difficult to recognize. The Assyrians very often wrote only the first syllable of a word, to save themselves trouble and gain space in the inscriptions. The above form 'talma' תעלמה is found in Hebrew (Ges. p. 1063).

Page 47, line 4 of Inscription. I have translated 'kum' *a mound*, deriving it from קום. I rather think, however, that in many passages it represents the Hebrew חומה 'khuma' *a wall*; see the word in Gesenius, p. 325.

Page 54, line 3 of Inscription. 'Killi' signifies *vir probus, honestus*

from חַיִּל *virtus, probitas* (Ges. p. 335). The name is somewhat doubtful but not improbable.

Page 55, line 14 of Inscription. I think this city was built by some very ancient king of the name of Sargina. I find an old king Sarzina in an Inscription of Pul, and this I take to be the same name. I think both forms of the name mean *rex armatus* or *rex armorum*, because we find that *arms* were called 'gina' in Hebrew, but 'zina' in Chaldee and Syriac, a mere permutation of similar letters. Schaaf, *Lex.* p. 146, for the Syriac word.

Page 56, line 11 of Inscription. I think that חַצְזָה 'khatzeh' was pronounced 'shatzeh' in Assyrian, of which permutation of sounds there are many examples, as 'wesharim' *I dedicated a thing to a deity, I devoted it wholly to him*, from the Hebrew חָרַם. There are a thousand examples of this change of sound in French and Greek, as *charme* from *χαρμα*, &c.

Page 83, line. 6 of Inscription. Of course 'ashkun' *I fix'd up, I establish'd* (in Hebrew שָׁכַן *collocavit*), is a totally different word from 'ashkun' *I destroyed*. They both become 'ashtakan' in the T conjugation, and are written in the same way, so that they are very liable to be confused.

Page 83, line 8 of Inscription. 'yekrup' *conflict*, is probably to be derived from 'kereb' קָרַב *prælium, bellum*.

Page 104, line 4 from bottom. That 'Nabiu-shadu-ussur' meant *Nabo protect my crown, or my royalty*, is further probable from a passage in E.I.H. (IX. 27), where the king describes the building of a magnificent palace, and says 'kima shadim wevalla riesha-sha,' *I finished its summit like a crown*. For the word 'wevalla' see Birs Nimrud, col. I. 26.