

Cling, O sailor, to that breast,  
 As 't were thy mother lulled thy rest!  
 Clasp that gaunt neck, firm as steel,  
 Ere thy fainting senses reel.  
 Clasp and cling, for this is she  
 Shall save thee from the greedy sea.

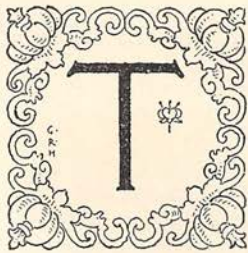
Back and forward moves the chain;  
 Back and forth, and back again;  
 Breathless 'mid the beating surge  
 Still their steadfast way they urge,  
 Reck nor pain nor toil nor chafe,  
 Till the last faint life is safe.

Toss and howl and shriek together,  
 Night and death, in the wild weather;  
 Woman's love has barred your way,  
 Woman's strength has snatched your prey.  
 Wail and howl round the black rock;  
 Woman has you still to mock.

*Laura E. Richards.*



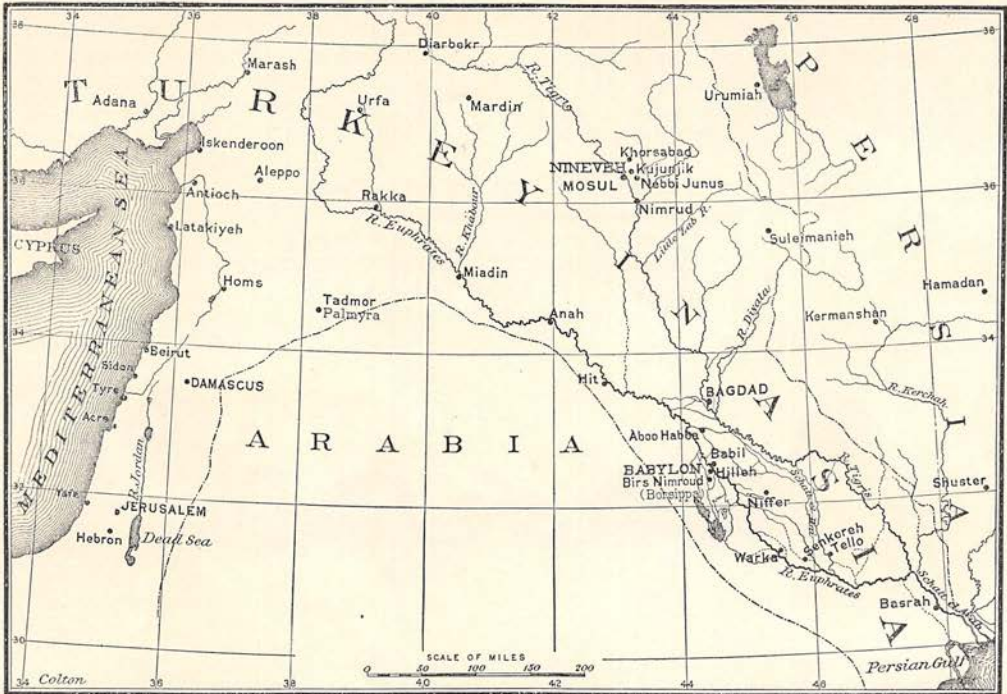
## THE BIBLE AND THE ASSYRIAN MONUMENTS.



THE revolution of the present is going hand in hand with the resurrection of the past. Through the remarkable excavations that have been carried on during the past decades in the seats of ancient culture, and through the laborious researches of modern scholars, entire civilizations, of which, only a short time ago, it was barely known that they flourished and decayed, have been revealed to the astonished gaze of this generation. Records belonging to periods from which we are separated by an abyss of thousands of years have been rescued from oblivion. From monuments we now read the annals of the youth of mankind. The Egypt of the Pharaohs has come to life again, and, stranger still, the Babylon of Semiramis and Nebuchadnezzar, the Assyria of Sargon and Sardanapalus, rise like phantoms from their graves.

THE rediscovery of the ancient sister empires of Mesopotamia is to be classed among the most remarkable achievements of the present century. Three generations ago but little was known of the civilization that once flour-

ished in the region to which a time-honored tradition assigned the distinction of being the cradle of mankind. The awful doom pronounced by Hebrew prophets had been fulfilled almost to the letter. The "glory of the kingdoms" was transformed into a scene of desolation; the "cedar of surpassing beauty" was hewn down. The recollection of Babylon and Assyria began to fade out of the memory of man. Fable and legend, usurping the place of history and fact, came to weave a dense veil of mystery around the past. The fierce winds, sweeping the hot sands of the desert across the plains, completed the work of destruction, and what little the hand of time had spared became lost to view. Where once proud and stately cities arose, only huge and shapeless mounds were to be seen. Travelers looked with curiosity upon these mounds, which, varying in height from 40 to 150 feet, and occasionally 1000 feet long, lined the banks of the Tigris from Mosul to Bagdad, and abounded in the valley of the Euphrates. In time the attention of the scholarly world was drawn toward the mounds, and the thought arose in some minds that they might still harbor remains of antiquity. It was not, however, till the year 1842 that the growing curiosity of scholars was to be satisfied. With the arrival of P. E. Botta at Mosul, as the French consular agent, begins the brilliant series of excavations which, continued almost without in-



MAP OF BABYLONIA AND ASSYRIA, SHOWING THE PRINCIPAL SITES OF THE EXCAVATIONS CARRIED ON DURING THE LAST FIFTY YEARS.

terruption down to the immediate present, have resulted in bringing to light a lost and forgotten chapter in the history of man. Commissioned by his government to open some of the mounds, Botta succeeded in striking the remains of a stone wall under a mound at Khorsabad, some miles to the north of Mosul, and before he closed his labors he had unearthed the greater portion of an Assyrian palace of vast dimensions, which, as was subsequently ascertained, was erected by King Sargon about seven hundred years before our era. Botta was followed by Sir Austen Henry Layard, whose work at the mounds, extending over a period of five years, far outstripped that of his French colleague. In the mound Kouyunjik, directly opposite Mosul, the royal palaces of Sennacherib and Sardanapalus, containing an endless succession of halls and chambers, were laid bare; at Nimrud, a few miles to the south, no fewer than three palaces, besides parts of a temple, were discovered, while still farther south at Kalah-Shergat, Layard came upon another palace, rivaling its

companions in magnitude. After Layard came Saulcy, Oppert, Rawlinson, Loftus, George Smith, Rassam, De Sarzec, Ward, and Peters,<sup>1</sup> who extended the work to the mounds of southern Mesopotamia.

In the buildings thus brought to light there were found statues of gods, demons, and kings, tablets of gold, silver, copper, and antimony — all covered with writing in the strange-looking cuneiform character. The walls of the palace chambers were generally found to be lined with slabs of marble, limestone, and alabaster, on which were sculptured scenes illustrative of life and events in ancient Assyria and Babylonia, and accompanied by explanatory inscriptions. A large number of closely inscribed clay barrels and prism-shaped cylinders were also found, which generally proved to be the annals of the kings, besides thousands upon thousands of small bricks, and a large variety of ornaments and other objects. Six large, well-stocked halls represent the share of the hard-earned spoils which fell to the British Museum. The Louvre follows with an exceed-

<sup>1</sup> An American expedition, under the leadership of Dr. William Hayes Ward of New York, was fitted out in 1881 through the munificence of the late Catharine L. Wolfe, but it confined itself to a study of the topography of the mounds. To the Rev. John P. Peters, Ph. D., now of New York, belongs the distinction of having been the first American to undertake excavations in Mesopotamia. In 1888 he organized an expedition

which went out under the auspices of the University of Pennsylvania, and for two seasons continued extensive diggings at Niffer, one of the largest mounds of southern Mesopotamia, and standing on the site of the ancient Nipur, which was a most important religious and political center in the early days of Babylonia. The results, which were most gratifying, are now in course of publication.

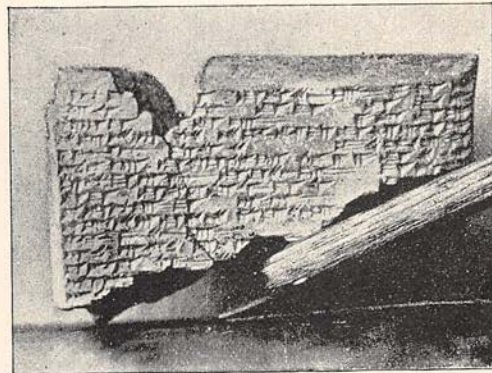
ingly rich collection, while smaller though valuable collections are to be found in Berlin and Constantinople, and in this country at the University of Pennsylvania, the Metropolitan Museum, Harvard University, and elsewhere. Out of the material thus brought together, a fair picture could be constructed of the high state of culture that had once been reached in this region, but without a knowledge of the contents of the inscriptions, there was little hope of lifting the veil which still enveloped the inner history of the two monarchies, whose rôle in the drama of time we were left to surmise from insufficient notices in the Old Testament, and in some of the ancient authors.

The task of deciphering totally unknown characters appeared indeed to be a hopeless one, and yet it was successfully accomplished. At the beginning of this century, Georg Freidrich Grotefend of Hanover (Germany) discovered the key that was destined to unlock the mysteries of cuneiform writing. Still the obstacles were great that beset at every step the plucky band of pioneers who struck out in the path opened by Grotefend. From laboriously spelling out each word, like a child learning the alphabet, the decipherment gradually advanced, until to-day scholars read an ordinary cuneiform inscription with almost the same ease as a page of Hebrew in the Old Testament. In some respects the decipherment of the cuneiform inscriptions was attended with even greater difficulties than the reading of the Egyptian hieroglyphics, but the two achievements are to be reckoned among the most notable triumphs of the human mind. The literature so miraculously preserved proved to be varied in character. The cylinders or barrels which were deposited in the corners of the palaces, much as we to-day place documents in corner-stones, gave us detailed accounts of the military campaigns waged by the kings against the great and small powers of that time; or they told us of the new buildings reared by the rulers, and of the improvements they made on existing ones. The inscriptions attached to the pictures running along the walls, and to the huge mythological figures that guarded the approaches to the palace chambers, were similarly of a historic character, while the contents of the bricks and tablets ranged over almost all departments of literature. History and mythology, religious and epic poetry, grammar and lexicography, astronomy and astrology, law and medicine—all were richly represented. As a result of the decipherment of the material stored up in European museums,—though far from exhausted,—the general course of events and the internal development of Babylonia and Assyria have become clear. We have quite

complete histories of a number of Assyrian kings who up to a short time ago were known only by name. The lists of the occupants of the Babylonian and Assyrian thrones are now virtually complete, onward from the fifteenth century before our era. We now know far more of Sennacherib and Esarhaddon than we do of their contemporaries, Hezekiah and Manasseh of Judea; of earlier times we have at least as copious records as of the early days of Greece and Rome; and if the hopes of the present are fulfilled, in another fifty years our knowledge of Assyria and Babylonia bids fair to rival in completeness what we know of the middle ages.

The indirect results are scarcely less important and interesting. The entire panorama of ancient history has been moved into a different light. Through the inscriptions we learn for the first time of states that at one time must have played no unimportant rôle.

But of all the side issues flowing from the excavations and the decipherment, by far the most noteworthy are those bearing on the Old Testament. The scenes portrayed in the opening chapters of the book of Genesis, it will be remembered, are laid in this region. The Tigris and Euphrates are two of the four streams into



FRAGMENT OF CLAY TABLET CONTAINING THE OPENING LINES OF THE BABYLONIAN ACCOUNT OF THE CREATION.

[Photographed from the original in the British Museum, by Mansell & Co., London.]

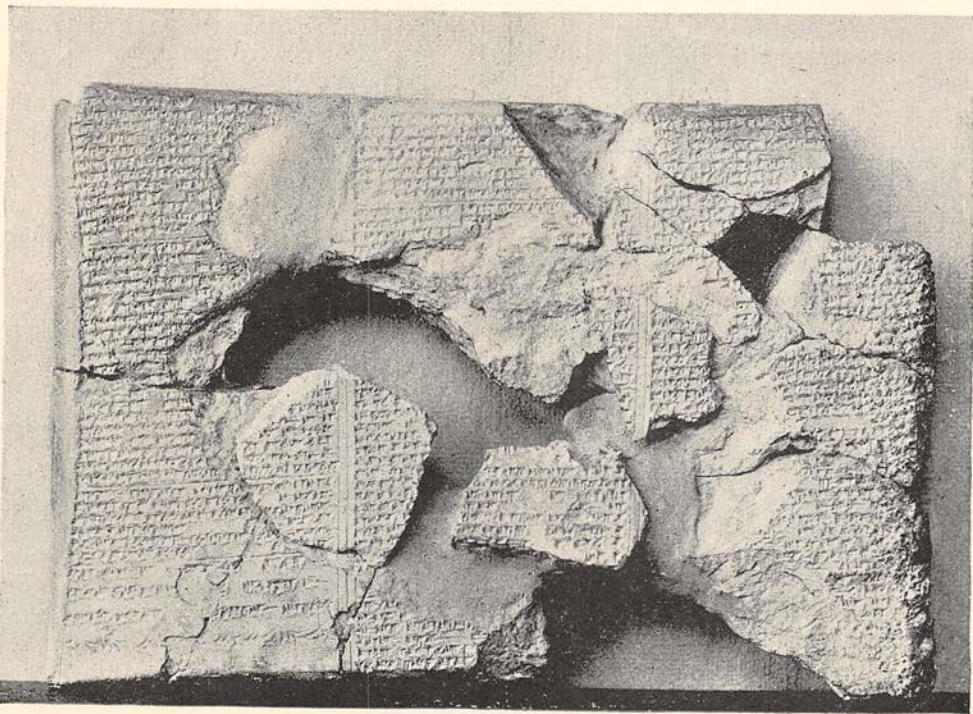
which the nameless river watering the garden in Eden branches out, and the description of the legendary Paradise is so strongly colored by the climatic and physical conditions existing in southern Mesopotamia, as to leave no doubt where popular tradition supposed the earliest habitation of man to be.

The scene of action in the biblical narrative remains unchanged through the period of the deluge down to the dispersion of mankind. The city which the people were building at the time the confusion of languages took place receives the name of Babel, which is of course

no other than Babylon. A few miles to the south of Babylon is Ur-Kasdim, signifying the "city of the Chaldeans," where, according to the book of Genesis, Abram was born. It is not until the emigration of the latter that the Bible transports us to other lands. Even then Mesopotamia is not entirely lost sight of. It is to his old home that Abram, now become Abraham, sends the senior servant of his house intrusted with the delicate mission of selecting a wife for Isaac. Through the temporary sojourn of Abraham's grandson Jacob in Haran, the bond of intimacy between the two branches of the family is renewed, but with the return of Jacob to Palestine the relations seem to break off. Mesopotamia disappears almost entirely from the scene of biblical action. The soothsayer Bileam is invited by the king of Moab to

in Chronicles, while the orations of the great prophets of the time are full of allusions to the Assyrian and Babylonian empires. The "Babylonian exile" was a period of remarkable intellectual activity among the captive Jews. In the biblical literature dating from this period Babylon forms the central figure. "Babylon will fall" is the burden of the prophet's message, and the refrain of the psalmist's song, as it was the hope which sustained the drooping spirits of the exiles. At last the long-looked-for deliverance comes. The approach of the conquering Cyrus changes the weeping into rejoicing. As Babylon falls, the world breaks out into song. The trees of the forest and the cedars of Lebanon rejoice, for the terror of the nations is no more.

In the books of Jonah and Daniel, likewise



REVERSE OF CLAY TABLET CONTAINING THE THREE LAST COLUMNS OF THE BABYLONIAN VERSION OF THE DELUGE.

[In the left-hand lower corner is the colophon stating the tablet to be the second in the "Izdubar" series, and that the copy was made for King Ashurbanabal of Assyria, whose property it is.]

Photographed from the original in the British Museum, by Mansell & Co., London.

curse Israel, and in his mystic utterances, beneath which political references are concealed, there is an allusion to Assyria; but further than this, no mention is made of Mesopotamia until we reach the period of the Israelitish and Judean kingdoms, when the contact again becomes close, and continues almost without interruption down to the destruction of the two kingdoms. The campaigns of Pul, Tiglath-pileser, Shalmaneser, Sennacherib, and Nebuchadnezzar are described in the Books of Kings and

the cities of Nineveh and Babylon form the background to the pictures there unfolded. This prominence given to Mesopotamia in the Bible contributed toward arousing interest in the mounds of the Tigris and Euphrates, an interest which was intensified when supplements to events and scenes described in the historical portions of the Old Testament were found on the official documents compiled by Assyrian scribes, and traditions closely analogous to biblical ones were shown to have

been current among Babylonians and Assyrians. It is to the bearings of the monuments on the Old Testament that we now turn.

## II.

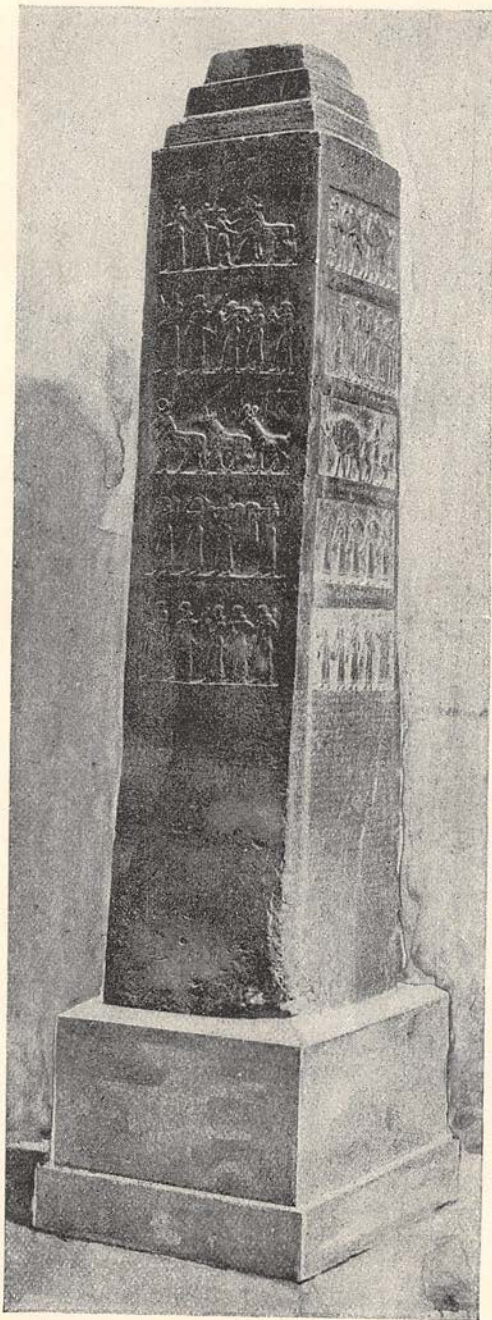
To speak of a library of bricks may sound strange, and yet we are fully justified in calling the miscellaneous collection made by King Ashurbanabal a library. This ruler, whose name Greek writers converted into Sardanapalus, reigned over Assyria from the year 668 till 626 B. C. He was not only a great warrior, but prided himself on being also a liberal patron of science and art. In his days Assyria reached the zenith of her greatness. Ashurbanabal seems to have been bent upon making Nineveh the center of learning and intellectual life. He ordered his scribes to gather and copy all the ancient and modern literary productions to be found in the land. The material used for writing was soft clay, which, after the cuneiform characters had been impressed upon it by means of a sharp-pointed stylus, was baked until it became perfectly hard. These tablets, ranging in size from about six to ten inches square, though not infrequently much larger, were ranged along the walls of the rooms set aside for this purpose. In the case of a number of bricks belonging together,—parts or volumes, as we would say,—each brick had its number, together with the opening words of the series of which it formed a part. Generally a stamp was added with the words, "The property of Ashurbanabal, the king of hosts, the king of Assyria," and sometimes the subscript contained a few additional phrases. The king tells us that he founded the library for the benefit of his subjects. In the palace occupying the southwest corner of the mound Kouyunjik, Layard discovered two rooms filled with such clay tablets, and in another palace of the same mound Rassam, some years later, laid bare a third floor similarly filled. Unfortunately, the majority of the bricks were in a deplorable condition. In falling from their position on the walls at the time of the destruction of the buildings, most of them were broken into fragments. Over thirty thousand of these fragments found their way to the



STONE MONUMENT OF SHALMANESER II., COMMEMORATING HIS WARS, AND WHICH CONTAINS A MENTION OF JEHU, KING OF ISRAEL. [From the cast in the possession of the University of Pennsylvania.]

British Museum, and it was while engaged in the arduous task of arranging, piecing together, and deciphering this material, that George Smith, one of the assistants in the department of Oriental antiquities, made discoveries which rendered him famous.

Next to grammar and lexicography, Ashurbanabal's library was particularly rich in its mythological, legendary, and religious divisions. Some of the hymns addressed to the gods were truly sublime. There were prayers for long life, for prosperity, for forgiveness of sins. Of surpassing interest were some fragments of tablets which contained the Babylonian and the Assyrian cosmogony, and traditions concerning a great flood. It required all the



OBELISK OF BLACK BASALT ERECTED BY SHALMANESER II., KING OF ASSYRIA, IN COMMEMORATION OF HIS VICTORIES.  
[By permission of Mansell & Co., London.]

untiring zeal and inexhaustible patience of George Smith, once having come across these tablets, to search among the mass of bricks before him for missing portions. By piecing together a large number of fragments he succeeded in giving almost a complete text of the cuneiform narrative concerning a deluge. He

was not so successful with the story of the creation, of which, however, fragments of several versions have been found.

According to one of the versions the narrative extended over a series of tablets, certainly as many as seven, and perhaps to the number of twelve. Of these a portion of the first tablet is the most remarkable. It begins as follows:

At a time when neither the heavens above nor the earth below existed, there was the watery abyss, the first of seed, the mistress of the depths, the mother of the universe. The waters clung together [*i. e.* covered everything]. No product had ever been gathered, nor was any sprout seen; aye, the very gods had not yet come into being.

We are involuntarily reminded of the text:

When God began to form the heavens and the earth, the earth was without form and void, and darkness was over the face of the deep.<sup>1</sup>

The similarity between the two descriptions extends even to a partial identity of expressions, for the same word *tehôm* occurs in both the cuneiform tablet and in Genesis with the signification "deep." The cuneiform version then proceeds with an account of the creation of the gods. The second tablet of the series is entirely missing; of the third a few small fragments alone have been found, just enough to indicate that the gods are preparing for a grand contest against a monster known as *Tiâmat*, whose name signifies "the depth." The subject is continued into the fourth tablet where, in great detail, the long fight of the god *Bel-Marduk* against the monster is recounted. It terminates with the overthrow of *Tiâmat*. Again, the fifth tablet is of very great interest to us. It treats of the creation of the stars, moon, and sun. The stars, we are told, were assigned their positions in the firmament, and by means of them the year, divided into twelve months, was regulated "from its beginning to the end." The stations of the gods *Bel* and *Ea* were fixed. Then follows the creation of the moon and sun, the former "for ruling the night, the whole of the night until the break of day," when the dominion of the sun begins. The tablet is not complete, but there is sufficient to warrant a comparison with these verses in Genesis:

And God said, Let there be lights in the firmament to distinguish between day and night, and for the regulation of periods, seasons, days, and years, and God made the two great lights, the greater one for ruling the day and the smaller one for ruling the night.

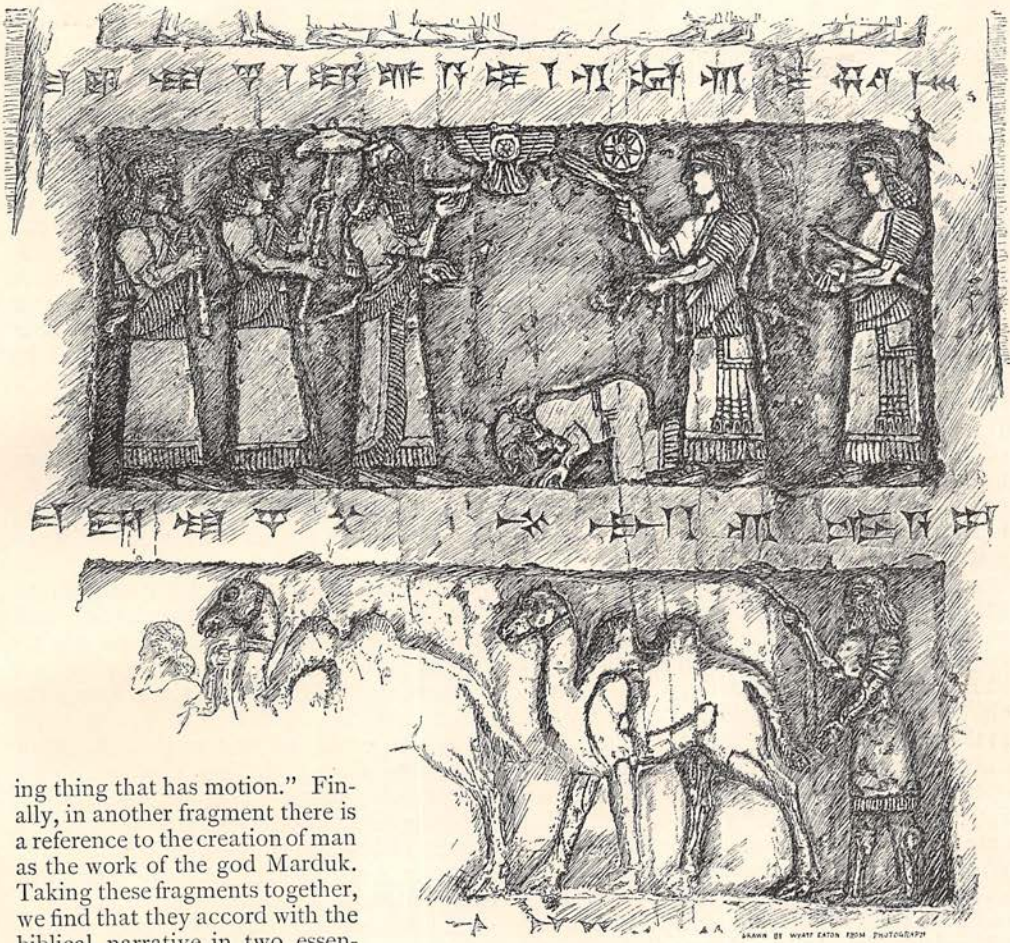
Another fragment, of which, however, only a few lines can be read, begins:

<sup>1</sup> The quotations from the Old Testament in this article are translated by the present writer.

When the gods in their assembly had excellently created the great monsters, they brought forth all that has life, the cattle of the field, the beasts of the field, the insects of the field.

This corresponds to the work set aside for the fifth day in the biblical account, in which "God created the great serpents, and every liv-

held by them also to be a *shabbatu*, that is, a sabbath. Setting this aside, it is yet difficult to suppose that the resemblances which have been shown to exist between the biblical and cuneiform traditions should be purely accidental. Naturally, in comparing the two versions, it must be borne in mind that the form



SECOND ROW OF SCULPTURES FROM THE OBELISK OF SALMANESER II., REPRESENTING THE TRIBUTE OF JEHU, THE KING OF ISRAEL, TO THE ASSYRIAN KING. FACE A. (UPPER PANEL WITH INSCRIPTION ABOVE.)

ing thing that has motion." Finally, in another fragment there is a reference to the creation of man as the work of the god Marduk. Taking these fragments together, we find that they accord with the biblical narrative in two essential particulars. Both accounts assume a chaotic condition prior to the creation, and the conception of this chaos is substantially the same in both. Secondly, the creation proceeds in both according to a certain system, the heavenly bodies, for example, forming a distinct division, the animals another. Whether, in the missing portions of the series, the analogy with the biblical order continues is of course only a matter of conjecture. On the other hand, no mention has been found in cuneiform literature that the creation was completed in seven days, nor is there any indication that such a tradition existed among the Babylonians or Assyrians, unless it be the fact that the seventh day was

in which the Hebrew traditions of prehistoric times lie before us, while retaining traces of their primitive character, is the one they finally assumed after the nomadic Hebrew tribes had passed through the remarkable religious development which led to the establishment among them of a religion based on an advanced monotheistic conception of the universe. Traditions form an integral part of a nation's past; only, as in viewing a landscape, the impression varies according to the light, so the aspect of the past becomes colored by the aspect of the present. Thoughts, beliefs,



FACE B, SHOWING CONTINUATION OF THE TRIBUTE OF JEHU.

and conceptions which are the product of a later age are unconsciously read into an earlier one, and traditions thus mold themselves quite naturally into shapes corresponding with later conditions. This is precisely what has happened in the case of such biblical traditions as the creation of the world, the early habitation of mankind, the deluge, and the dispersion of mankind. Their antiquity is lost in the gray mists of the past; they have come down to us transformed in details, and entirely remodeled. It is not the piece of marble, but what is made of it, that marks the artist's skill, and therefore it in no way detracts from the real value or beauty of the biblical tradition of creation to assume that it was hewn out of the same material as its Babylonian counterpart. The former impresses us so deeply because of the grandeur of the underlying conception which makes the universe the emanation of one mighty spirit, while the latter, after all, sounds like a nursery tale because it does not rise above the level of crude ideas. Hence, while in the cuneiform version chaos is followed by the creation of the gods, in the Bible the drama opens with the creation of light. The sublime fiat, "Let there be light," could be intelligible only to a people that had striven for the light. What it concerns us to know is whether, on the assumption of a common origin for the two records, the totally different spirit pervading the biblical tradition can be satisfactorily accounted for by the totally different direction which the development of the Hebrew tribes took from that of their fellows in blood and race after their departure from their native soil. To this an affirmative answer can be given, and the supposition, so natural in itself, that the Hebrews should have possessed certain traditions in common with their former neighbors in Mesopotamia finds further support in the close analogy existing between the story of the deluge in Genesis and the curious tale found among the tablets of the British Museum.

In the subscript attached to the bricks of his library, Ashurbanabal frequently reminds us that their contents were copied from older originals, and we know now that most of the traditions and legends current among the Assyrians took their rise in that portion of Mesopotamia which was once the seat of the ancient Chaldean empire. Following the course of civilization, the traditions traveled from the south to the north. It is in the southern part of Mesopotamia, accordingly, that the scene is laid of the adventures

of a hero who is the counterpart of the Greek Hercules, and also has much in common with the Biblical Samson. Exactly how the Assyrian scribes wanted the name of this hero to be read we do not know, and the reading Izdubar proposed by George Smith must therefore be regarded as a provisional one. Instead of Izdubar, some scholars prefer Gishtubar as a provisional form; others claim to have found evidence that the name is to be read Namrudu, but it seems that the wish to identify our hero with the biblical Nimrod, "the mighty hunter," has in this case been father to the thought. More recently Mr. T. G. Pinches, of the British Museum, announced the reading to be Gilgamesh, but the evidence is not final.

The life and deeds of Izdubar constitute the great national epic of the Babylonians and Assyrians. His wonderful adventures are recounted in a series of twelve tablets, but, sad to repeat, most of the tablets are in a very imperfect condition, of some barely a fragment being preserved. Still, the general course of his career is clear. He frees Chaldea from a foreign sway; engages in contests with a lion and other wild beasts; the goddess Ishtar falls in love with him, but Izdubar, knowing the false character of the goddess, refuses to wed her. The goddess, in revenge, smites Izdubar with painful disease. He thereupon enters upon a long course of wanderings in search of a remedy. He hears of Sit-napishti ("source of life"), his ancestor, who lives "at the concourse of



FACE C OF THE TRIBUTE OF JEHU.



streams," and who was miraculously preserved at a time when the destruction of mankind was decreed by the gods. To him Izdubar goes, and, upon finally meeting him, begins by expressing surprise at the youthful appearance of Sit-napishti. Notwithstanding his great age, his features have not altered; he is in full possession of his powers, and still able to carry on strife. Izdubar asks for an explanation of this miracle, and how he came to attain eternal life in the assemblies of the gods. The eleventh

Sit-napishti, who dwelt in Shurippak, found favor in the eyes of Ea, and received from the latter a warning of the coming disaster. The god says to him: "O man of Shurippak, son of Ubarututu [*i. e.* client of the god Tutu, or Marduk], construct a house, build a ship to save thy life, for the gods shall destroy all seed. Bring into the ship living things of all kinds."

Ea instructs his favorite how to build the ship. The height and breadth are to be propor-



DRAWN BY WYATT EATON.

FACE D OF THE TRIBUTE OF JEHU.

tablet of the Izdubar series contains the reply of Sit-napishti. The narrative, thanks to the labors of George Smith and of others following in his wake, notably Professor Paul Haupt of the Johns Hopkins University, now lies before us in an almost complete form.

I will tell thee [begins Sit-napishti], O Izdubar, the story of my preservation, and the oracle of the gods I will reveal to thee. The gods dwelling in the city of Shurippak, the city which, as thou knowest, lies on the banks of the Euphrates, decided ages ago to bring about a flood. Among these gods were Anu, the senior of the gods; Bel, their warlike councilor; Ninib, their throne-bearer; Ennugi, their prince; and also Ea, the lord of wisdom, sat with them.

tionately determined by measurement, and the whole, a structure of six stories with seven divisions, is to be surmounted with a roof; and furthermore we learn that there were to be several layers of pitch within and without. Sit-napishti faithfully obeys the instructions of his divine protector. He says: "All that I had I gathered together. I brought all my silver and gold and live stock into the ship. All my menservants and maid-servants I brought into the ship." When the time appointed for the flood approaches, a voice tells him: "Enter the ship, bolt the door behind thee, for the moment has arrived . . . The decree has gone forth. In the night terrible destruction will come down in torrents." The *dies iræ* has come, and Sit-

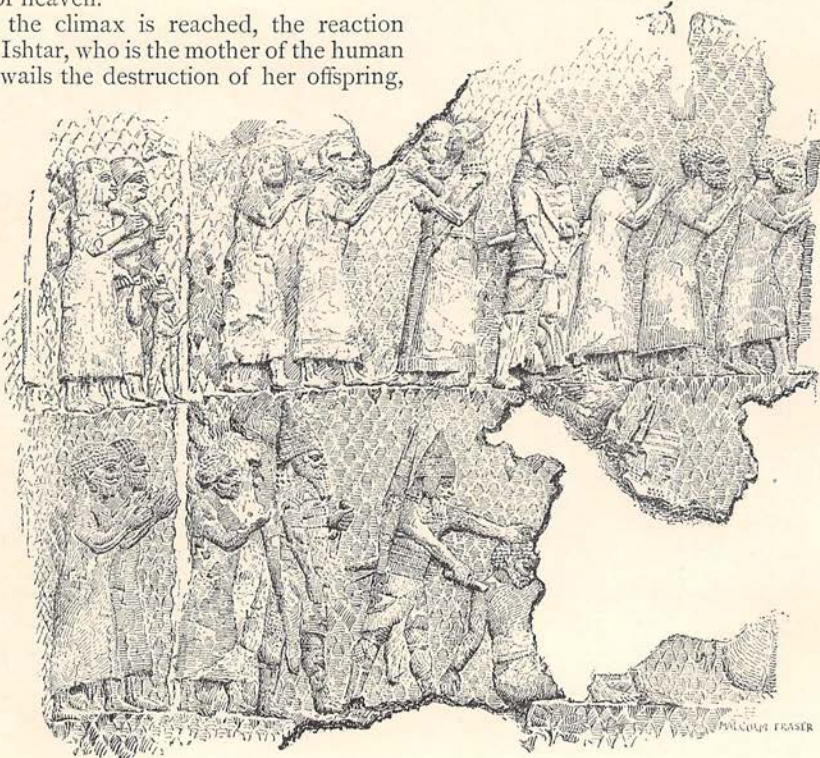
napishtu tells us that he "feared the dawning of the day fixed for entering the ship." The description of the storm which follows is unquestionably the finest passage in the narrative. Dark clouds cover the heavens, peals of thunder resound, and all the forces of nature, personified according to Assyrian beliefs by gods, are let loose. The description continues: "Light is changed to darkness. . . In the warfare of the gods against men brother sees not brother, and men care not for one another." It is a fine touch of the narrator to represent the gods themselves as terrified at their own work of destruction. They flee to the highest heaven, and "cower together like dogs at the railing of heaven."

After the climax is reached, the reaction begins. Ishtar, who is the mother of the human race, bewails the destruction of her offspring,

down my cheeks. I sailed about in all directions, until after twelve days a piece of land came into sight. It was the mountain of Nisir [*i.e.* preservation] which the ship had reached. There the ship held fast, and did not release its hold.

After waiting seven days, Sit-napishtu goes on to relate:

At the break of the seventh day I took out a dove and let her fly. The dove flew to and fro, but, finding no resting-place, she returned. Then I sent out a swallow, but she also flew to and fro until, finding no resting-place, she returned. Then I released a raven. The raven flew about, and saw that the waters had decreased, and came



SCENE FROM THE WALL OF SENNACHERIB'S PALACE, REPRESENTING

and some of the other gods who were not in the assembly that decreed the deluge join her. They sit down and weep, but it is too late.

During six days and seven nights, wind, flood, and storm raged violently, but with the break of the seventh day the storm abated, the flood, which had waged a war like an invading army, ceased, the waters decreased, and wind and storm ceased. I sailed over the waters [says Sit-napishtu], raising my voice in loud lament that the habitations of men had been turned into mud. Then I opened a window, and as the light of day fell upon my countenance I covered it, and sat down and wept. The tears rolled

very near to the ship again, croaked, but did not return. Then I let out everything to the four winds, and offered up a sacrifice, making an atonement on the summit of the mountain.

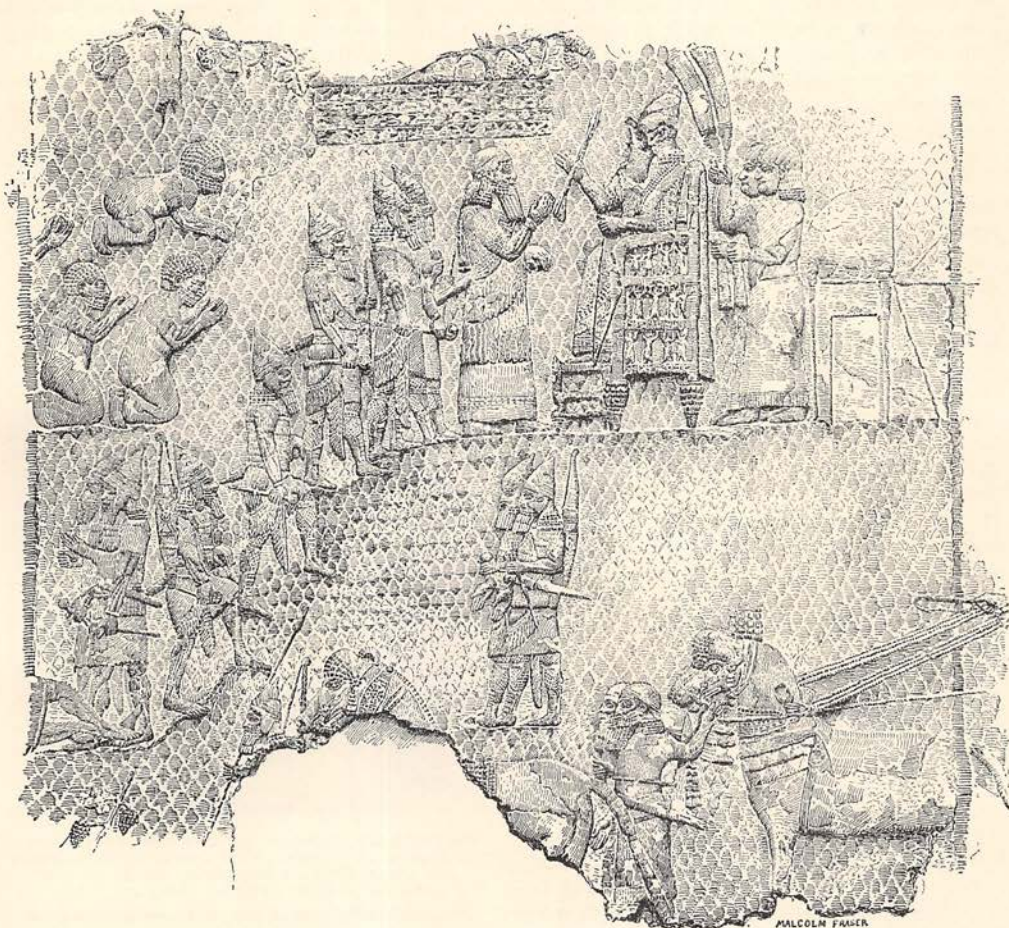
Sit-napishtu erects an altar, and "the gods, gathering around the sacrifice like a swarm of flies, inhale the perfume." Now comes the final scene in the drama — the reconciliation. Bel, who was the chief instigator of the flood, approaches and sees the ship. Enraged at the sight, he cries out:

"What soul has escaped? No one was to survive this destruction!" Thereupon Ninib opened

his mouth and spake—spake to the belligerent Bel. “Who except Ea could have hit upon the device? Ea knew of the decree, and must have told everything.”

Then Ea opened his mouth and spake—spake to the belligerent Bel. “Thou art the warlike leader of the gods! But why hast thou acted so inconsiderately in bringing about a deluge? On

Bel entered the ship, took hold of my hand, and raised me on high, and also raised on high my wife; he laid her hand in mine, and with his face turned toward us he stood between us and blessed us, saying: “Until now Sit-napishti was a man; henceforth Sit-napishti and his wife shall be as gods, and the dwelling of Sit-napishti shall be in the distance at the mouth of the rivers.”



THE KING AT LACHISH DURING HIS CAMPAIGN AGAINST HEZEKIAH, KING OF JUDEA.

[By special permission of Mansell & Co., London.]

the sinner let fall his sin, let the culprit bear the brunt of his crime; but be merciful, and let him not be cut off altogether. Why bring about a deluge? May lions come and diminish humanity: why bring about a deluge? Let hyenas come and diminish humanity: why bring about a deluge? May famine enter the land, or a pestilence.”

Ea accompanied his appeal with the acknowledgment that he sent Sit-napishti a dream which the latter correctly interpreted. Bel's anger is appeased. He is reconciled, and magnanimously bestows on Sit-napishti his blessing. The story closes with the following words:

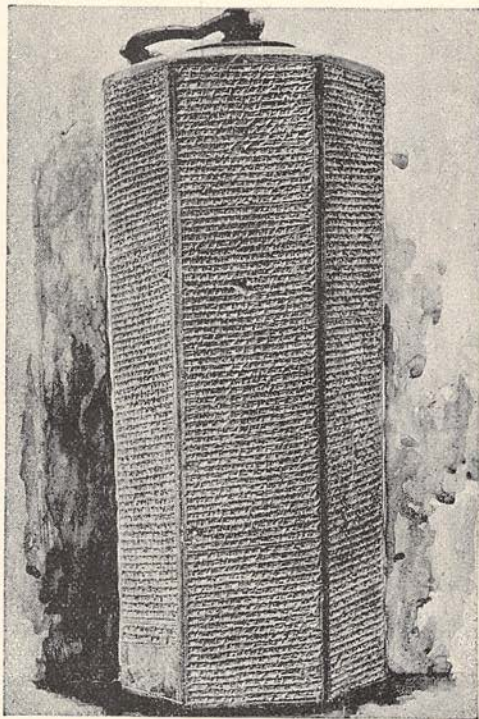
Then they took me and placed me in the distance at the mouth of the rivers.

A commentary on this strange tale is superfluous. Nor is it necessary to point out its strong resemblance, equivalent practically to an identity with the biblical version. The variations are slight, and affect only such minor points as the measurements of the ark, the continuance of the flood, the kind of birds sent out, and the order of their sending. Besides this, the biblical narrative is somewhat more elaborate, and gives details concerning the animals that entered the ark, and other matters, which

the cuneiform record omits. It is also to be noted that there is no mention in the latter of the olive branch which in the Bible the dove brings to Noah. Nor is there any distinction in the Babylonian version between clean and unclean animals; but this omission is satisfactorily accounted for on the theory, now almost universally accepted by scholars, that the biblical narrative of the deluge in its present shape is itself the result of a combination of two slightly different versions which have been dovetailed into each other. In the one version, the older of the two,—which assumed a definite shape at a period when the sanitary regulations as embodied in the Book of Leviticus regarding clean and unclean animals were not yet enforced,—Noah is told to bring of “every living thing, two of every kind, male and female,” into the ark, without distinction of clean and unclean. In the second version, which furnishes us in this way with a good example of the manner in which old traditions were transformed to meet changed conditions, we read “of every clean beast thou shalt take seven pair, male and female, but of the unclean two pair.” Leaving this aside, the general course and sequence of events are precisely the same in both, and there is scarcely any room for doubt that they must have sprung from a common source. Here again, as in the story of the creation, the superiority of the biblical version over its Babylonian companion is due purely and solely to the advanced religious and ethical spirit pervading it. In the cuneiform record the dire decree is simply a whim of the gods; in the Bible the deluge is sent as a punishment for wrong-doing. Noah is singled out because he was “just and upright”; but we are not told for what virtues Sit-napishti finds grace in the eyes of Ea. The varying conclusions of the two accounts are no less characteristic. Ea’s appeal to Bel has certainly marked beauties, and the blessing bestowed on Sit-napishti and his wife forms a finale of true dramatic power; but how infinitely grander is the establishment of the everlasting covenant between God and Noah with which the eighth chapter in Genesis closes. There is indeed a curious trace of an old heathenish notion in the words, “And God smelled the sweet savor” of the sacrifice, just as in the cuneiform document “the gods inhale the perfume,” but at once in the following words there is a leap to the highest plane of religious thought. God says that he will never again destroy the universe on account of men. “So long as the earth continues, seed-time and harvest-time, cold and heat, summer and winter, day and night, shall not suffer interruption.” The cuneiform story ends as it began—with caprice; the reconciliation of Bel is as

capricious as his anger. The Bible begins with the promulgation of righteousness, and closes with the confirmation of law.

Concerning the other traditions related in Genesis, as the fall of man, the building of the tower of Babel, and the dispersion of mankind, the bricks are as yet silent, but there is every reason to suppose that these traditions also formed a part of the common stock which the Hebrews took with them upon their departure from Ur-kasdim.



SIX-SIDED CLAY CYLINDER, FROM THE PALACE OF KING SENNACHERIB AT NINEVEH, CONTAINING ON THE SECOND AND THIRD SIDES AN ACCOUNT OF SENNACHERIB'S CAMPAIGN AGAINST HEZEKIAH, KING OF JUDEA.

[From the British Museum photographs, by special permission of Mansell & Co., London.]

Leaving the nebulous realms of tradition, and turning to a period which may more justly be designated as historical, the testimony of the stones is no less remarkable and interesting.

### III.

SARGON I., an early Babylonian ruler, whose reign may be fixed at 3800 B. C., claims in his inscriptions to have conquered “the land of Amurri,” a designation that embraced the entire Phœnician coast and Palestine proper. Two millenniums later, when Thotmes I. opens the series of campaigns that rendered the lands bordering on the Mediterranean, and up to the foot of the Taurus range, for several centuries tribu-

tary to Egypt, the rulers of the Nile found traces of early Babylonian supremacy in the language and writing of Babylonia, which, at least for official purposes, had secured a firm foothold in this region. The scribes of Egypt had to acquire the cuneiform characters so as to be able to communicate with the officials—in most cases natives—of Phœnicia and Palestine, who were stationed as governors at various places under Egyptian control. Several hundred clay tablets with cuneiform writing, found in upper Egypt a few years ago, proved to be portions of the official archives of Amenophis III. and Amenophis IV., who belong to this period; and it is interesting to note in passing that seven of these tablets are letters written by a certain Abdikheba, who, about 1400 B. C., occupies the position of "governor of Jerusalem," under Amenophis IV. A century or thereabout after Amenophis IV., when a decline in the Egyptian power takes place, Assyria steps in to take up the heritage of Babylonia and Egypt, and by the twelfth century before our era, before the Hebrew tribes had yet been united under a monarchical form of government, the Assyrian kings had firmly established their power over the lands of the Mediterranean. Tiglath-pileser I., who reigned about the year 1130 B. C. till 1100, speaks of himself as ruling "from the great sea of Amurri to the sea of the land of Na'iri." By the latter "sea" is probably meant Lake Van in Armenia, while the former is one of the designations in the inscriptions for the Mediterranean sea.

After Tiglath-pileser's death, the Assyrian power lost much of its prestige, but three centuries later, under Ashurnasirbal, a new period of greatness began. Ashurnasirbal reconquered the territory lying to the west of the Euphrates. His dominion again stretched, as we read in his annals, "from the banks of the Tigris to the mountain of Lebanon, even to the great sea." All the lands from the rising of the sun to the setting of the sun submitted to his yoke. It was not, however, until the days of his successor, Shalmaneser II., who reigned from the year 860 B. C. till 826, that Assyria and Israel met on the battle-field. The conquests made by Ashurnasirbal were not permanent ones, as appears from the fact that his son found himself obliged to undertake no less than four military expeditions against the "Amurri-land." They were directed chiefly against two Syrian princes who are well known to us from the Books of Kings, Benhadad and Hazael, but, as we shall presently see, the kingdom of Israel was also involved in the conflict. We have four separate monuments on which Shalmaneser tells us the story of his eventful reign, and, of these, three belong to the most

remarkable specimens of Assyrian art that have as yet been found.

Some distance to the north of Mosul, at Kurkh, an arch-headed monolith was discovered on which there was sculptured in high relief a life-size figure of King Shalmaneser, clad in his royal robes. The front, back, and sides of the stone are covered with cuneiform characters, amounting in all to a little over one hundred lines. The monument is somewhat over seven feet high, and almost three feet in width. The monarch speaks of his valiant deeds, of the cities he conquered, how he pillaged and burned them, what he did with the captives, how much booty he took. The inscription closes with the first expedition against Syria in the sixth year of Shalmaneser's reign. In rapid marches he advances upon Karkar (not far from Aleppo), where he finds a powerful combination drawn up against him. At the head stands Benhadad of Damascus with 1200 chariots, 1200 horsemen, and 20,000 soldiers. With him are the troops of no less than twelve principalities. Enrolled in the "Belle Alliance" were, as we read on the monolith, "2000 chariots and 10,000 horsemen of Ahab of Israel." In the Books of Kings there is no direct reference to this event, but this need not astonish us, for these biblical histories merely claim to be extracts taken from the royal chronicles. On every page we are referred to the annals of the kings of Judah and Israel, where the "rest of the acts" of this or that king may be found. One of the greatest services which the cuneiform inscriptions can render us is to assist in filling out these gaps, at times so keenly felt through the loss of the more complete chronicles. It is evident from Shalmaneser's inscription that Ahab joined with Benhadad in order to resist the attack of a common foe. The compiler of the Books of Kings was more interested in the Syrian chief than in the Assyrian prince, and hence we are well informed concerning the relations existing between Ahab and Benhadad. Three times the latter gathered an immense force for the purpose of crushing Ahab's power. In the first two campaigns the Syrian is defeated; the third ends with the death of Ahab. But between the second and third, we are told "there were three years in which there was no war between Aram (Syria) and Israel." Furthermore, we are told that at the end of the second expedition, which proved to be extremely disastrous to Benhadad, the latter "made a covenant" with Ahab. Exactly what the covenant was the compiler omits to tell us, but what more natural than that the two kings should have agreed, while the peace lasted, to aid each other in the event of a common danger threatening them? It is just within these three years that the ex-

pedition of which Shalmaneser speaks occurs. Shalmaneser is victorious. He gains a great victory at Karkar—in the year 854—over Benhadad, Ahab, and those united with them, which he describes in the following words:

By the high power which Ashur the lord bestowed, with the powerful weapons which Nergal, who goeth before me, presented, I fought with them. From the city of Karkar to the city of Gilzan I accomplished their overthrow. Fourteen thousand of their warriors I slew. Like the god of thunder, I rained down upon them an inundation, and I scattered their corpses in all directions. The face of the plain I filled with the numerous hosts. By means of my weapons I made their blood flow over the extent of the field.

They are completely routed, and obliged to pay a tribute to the Assyrian powers. On a second monument of Shalmaneser we find a notice of this tribute. In the mound Nimrud—a few miles below Nineveh proper—Layard found a black obelisk about seven feet in height and two feet wide, with five rows of sculptured illustrations passing around the four sides of the stone, accompanied by one hundred and ninety lines of cuneiform writing. In this space he tells, very briefly, of course, the history of thirty years of his reign, which is little else than the story of a thirty years' war.

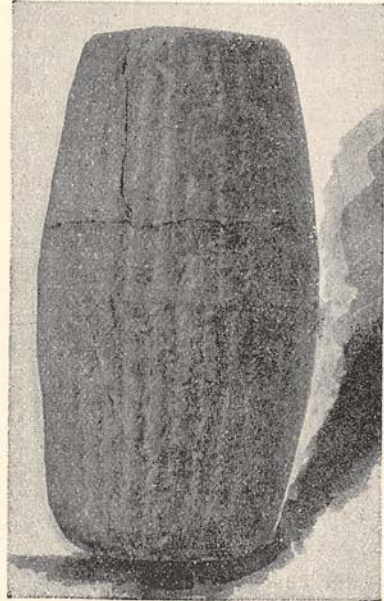
Jehu, who began to reign in 842 B. C., was obliged to purchase the favor of the Assyrian king by sending a tribute. The illustrations on the black obelisk represent the embassies of various nations passing in procession before the king, each offering costly presents. Underneath the second row of figures we read the following:

The tribute of Jehu, son of Omri. Silver, gold, a golden bowl, a golden chalice, golden jars, golden goblets, golden buckets, lead, aroyal scepter, spears, I received from him.

The illustrations, which are of an unusually fine character even for Assyrian monuments, show us the Israelitish ambassadors carrying the articles named into the presence of the king. The expression, "son of Omri," must not be taken literally in this instance, for Jehu was not Omri's son; it is equivalent in Eastern parlance to "descendant of Omri." The dynasty founded by the latter must have achieved great renown, for we find the northern Jewish kingdom generally designated as "land of the house of Omri" or more briefly, "land of Omri," in preference to "land of Israel."

After Shalmaneser, Rammân-nirari III. undertakes an expedition to Syria about the year 800, and imposes a tribute on "Tyre, Sidon, the land of Omri, Edom, Philistia, even to the great sea of the setting sun." Of this tribute,

as well as of one which Tiglath-pileser III., who usurped the throne of Assyria in 745 B. C. imposes on Azariah, king of Judah, the Bible omits to tell us anything. But this same Tiglath-pileser is spoken of in the Second Book of Kings, both under his royal designation and under his real name Pul, which he bore as governor of Babylonia. On the appeal of King Ahaz of Judah, who was threatened with an attack from Pekah of Israel in alliance with Rezin of Syria, he enters Palestine with his army, and delivers Ahaz from his enemies. Pekah himself is killed in a conspiracy which Hoshea forms against him. The result is the



BARREL CYLINDER OF NEBUCHADNEZZAR, THE CONQUEROR OF JERUSALEM.

[In the possession of the University of Pennsylvania.]

accession of Hoshea to the throne, and the carrying away of Israelitish captives to Assyrian cities. So runs the narrative in the Second Book of Kings. It is rather unfortunate that the inscriptions which have been found of this Tiglath-pileser are in so bad a condition. We learn from some fragments that Tiglath-pileser marched against the "house of Omri." Among the cities which he captures there is an agreement with some of the names given in the Books of Kings. Concerning Pekah, he says, "I killed him, and placed Hoshea on the throne in his stead."

It is quite natural for the Assyrian to claim the honor of having put an end to Pekah's existence as well as to his power, and no doubt, even if Hoshea dealt the blow, it was at the instigation of Tiglath-pileser. Some years later this same Hoshea attempted to throw off

the burdensome Assyrian yoke, and by his inconsiderate action brought on the final catastrophe. King Shalmaneser IV., successor to Tiglath-pileser, came up against Hoshea, and laid siege to Samaria. The struggle was a hard one, but, after holding out for three years, the city was taken and destroyed (722 B. C.). In accordance with the practice of the Assyrian monarchs, many of the Israelites were carried away to other lands, and inhabitants of Mesopotamia put in their place. In this way, it was believed, all danger of a rebellion could be averted. For once the Assyrian monuments leave us entirely in the lurch. While in the case of Shalmaneser II. there is in monuments almost an embarrassment of riches, of Shalmaneser IV. no historical records have been found. Of Shalmaneser's successor, however, King Sargon, we have very complete annals, and, curiously enough, this king attributes to himself the destruction of the kingdom of Israel. Speaking of the beginning of his reign, he says:

The city of Samaria I besieged and captured; 27,280 of its inhabitants I carried off; fifty chariots I took for myself, and the rest of the booty I left to my subjects. My governor I placed over them [the Israelites], and the former tribute I imposed upon them.

This discrepancy between the Assyrian and biblical narratives upon examination turns out to be of little significance. Shalmaneser IV., we know, reigned only five years, which accounts for the absence of records prepared by him, and as the siege of Samaria lasted three years, the probability, therefore, is that he died during the siege, which was left to Sargon to complete. Now, the notice in the Bible of the downfall of the northern kingdom is very brief, covering only three verses; and the compiler, who is far more interested in the fortunes of the southern kingdom of Judea, does not deem it worth while to dwell on such details as the death of Shalmaneser during the campaign<sup>1</sup>. It must also be borne in mind that the author of the Books of Kings is writing, not Assyrian, but Israelitish and Judean history, and that from a religious point of view. Events are related, not so much for their own importance, as for the purpose of illustrating the favorite theory of the compiler, that all the misfortunes and the final downfall of the two kingdoms came as a punishment for disobeying the commands of God.

The partiality of the biblical compiler —

<sup>1</sup> Between the ninth and tenth verses (of II. Kings, xviii) the great gap occurs. The compiler leaps at one bound from the beginning to the end of the siege, and the "King of Assyria" of the eleventh verse is accordingly Sargon.

who wrote probably during the period of the Babylonian exile — accounts for the greater detail with which the history of the kingdom of Judah is related. Hence we have more complete accounts of the attack of Sennacherib (701 B. C.) on Jerusalem in the days of Hezekiah, and the final destruction of the southern Jewish kingdom at the hands of Nebuchadnezzar (586 B. C.), than we have of the campaigns of Tiglath-pileser and Shalmaneser against the kingdom of Israel.

The kingdom of Judah survived the fall of her sister for over one hundred years, but it was a feeble existence that she led. The northern kingdom, as long as it existed, was the more powerful of the two. For that reason it was also the more aggressive, and the more subject to attacks from without, while the very weakness of the southern kingdom made her comparatively safe from hostile invasions. But after the fall of Samaria, the eyes of the Assyrian rulers, insatiate in their ambition, were directed toward Jerusalem. The long reign of Hezekiah was on the whole the most prosperous period in the existence of the little Judean kingdom, but it also marked the beginning of the decline. In the fourteenth year of this king's reign, Sennacherib, the king of Assyria, invaded the land. He attacked the fortified cities, and took them. Hezekiah, in great terror, in the hope of pacifying him, sends an humble message to Sennacherib, who had meanwhile advanced to Lachish, within thirty miles of Jerusalem.

"I have sinned," says the Jewish king; "pardon me, and whatever thou placest on me I will bear." The narrator continues: "And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold." We can consider ourselves fortunate in possessing a large number of monuments dealing with the reign of Sennacherib. Besides the annals of the kings, and the usual inscriptions on the great bulls at the approaches to the palace, a number of sculptured slabs illustrating events in the reign of this king were taken to England. One of these is of peculiar interest to us. It is a bas-relief, in the upper corner of which we see a royal personage seated on a throne, and surrounded by his attendants. Before him there are being led a number of prisoners, while farther to the left appear captives in various positions, some prostrate, and others with uplifted hands. Above the king, a little to one side, are four lines of cuneiform writing, which, translated, read, "Sennacherib, the king of the legions, the king of Assyria, sits on the throne of state and receives the tribute of the city of Lachish."

Here, then, we have the very scene described

in the eighteenth chapter of the Second Book of Kings. The captives who are compelled to do homage before the mighty king are in all probability none other than the subjects of Hezekiah. But we have also Sennacherib's account of his campaign. It was in the fourth year of Sennacherib's reign (701 B. C.) that the encounter with Hezekiah took place. His third campaign begins with the capture of the Phœnician cities on the Mediterranean coast. In rapid succession Sidon, Acre, Ecdippa are overthrown. The king continues his victorious march. "All the kings of the extensive Westland," he says, "brought their precious gifts before me, and kissed my feet." Zedekiah, the king of Askelon, together with his whole family, is carried captive to Assyria, and a former king, whom the inhabitants of the city had deposed, is reinstated on the throne. Sennacherib continues:

In the course of my campaign I captured and plundered Beth-Dagon, Yafa, B'nai-Barak, Azur, [Hazor?] cities belonging to Zedekiah, and which refused to submit at once. Thereupon the officials, elders, and inhabitants of Ekron were seized with great terror, for they had placed Padi their king in fetters in defiance of the command and order of Assyria. They handed him over to Hezekiah of Judea to be shut up in a dungeon. Then they appealed for help to the kings of Egypt, who came with the archers, chariots, and horses of the king of Ethiopia, a countless host. In the sight of the city of Elthekeh they drew themselves up in battle array against me, entrusting their fate to their weapons. I fought with them under the protection of Ashur, my lord, and defeated them. The charioteer-in-chief and the royal princes, together with the chief charioteer of the king of Ethiopia, were captured alive by my own hand during the engagement. I laid siege to Elthekeh and Timnath, took and plundered them. Then I advanced against Ekron. The treacherous officials and elders I killed, and fastened their corpses to stakes round about the city, and as for the inhabitants who had so grievously offended me, I led them into captivity. But to the rest, with whom no evidence of guilt was found, I gave their freedom. I brought Padi their king out of Jerusalem, restored him on the throne, after imposing a tribute upon him. As for Hezekiah, however, the king of Judea, who did not submit to my yoke, I laid siege to, and by dint of vigorous fighting with machines of war captured, forty-six of his strongly walled towns, besides smaller places without number. Two hundred thousand, one hundred and fifty [200,150] of the inhabitants, large and small, male and female, besides horses, mules, asses, camels, cattle, flocks without number, I carried off as the booty of war. Hezekiah himself I shut up in Jerusalem, his royal city, like a caged bird. I raised bulwarks against the city, and prevented any one from passing through the gates of the city. I cut off the captured cities from his dominions, and divided them among Mitinti, the

king of Ashdod, Padi, the king of Ekron, and Zilibel, the king of Gaza. In this way I diminished his kingdom. I imposed a still higher tribute than the former one upon him as an homage to my sovereignty. Not only was Hezekiah overthrown by the dread of my illustrious sovereignty, but the Arabs also, and other allies of his, who had gathered for the defense of Jerusalem, became panic-stricken. Thirty talents of gold, eight hundred talents of silver, precious stones (of various kinds), ivory couches, ivory furniture, elephant's skins, ivory and (various kinds of) costly woods, a heavy treasure, besides his daughters and concubines, the musicians and dancers, he sent to my court at Nineveh to offer the tribute, accompanied by an ambassador to do homage unto me.

It appears from this interesting narrative that the attack of Sennacherib upon Hezekiah was only an incident in an extensive campaign undertaken for the purpose of quelling a general uprising that had taken place among the numerous principalities of the Palestinian coast. Hezekiah's share in the movement was particularly offensive in the eyes of Sennacherib, for the Jewish king had imprisoned in Jerusalem the only chieftain — Padi, the king of Ekron — who had remained faithful to Assyria. But it furthermore appears from a chapter in the Second Book of Kings, which although placed after the narrative of Sennacherib's campaign properly belongs before it, that Hezekiah had entered into cordial relations with Marduk- (or Merodach-) baladan, an inveterate enemy both of Sennacherib and of his father Sargon, who gave them constant trouble. However this may be, the combination of the biblical and cuneiform documents enables us to gain a very clear view of the political situation. The agreement between the two narratives is as close as two versions told from different points of view can be expected to be. There is unquestionably a great exaggeration in the number of the captives Sennacherib claims to have made. Two thousand would probably be nearer the sum than two hundred thousand, but a most essential point to be noticed in the comparison is the diverging close of the two narratives. Sennacherib, even in his own account, does not say that he captured Jerusalem. There can be no doubt that it was his intention to put an end to the Judean kingdom. In the second Book of Chronicles we learn of the extensive preparations the Judeans made to withstand the assault of Sennacherib. Had Sennacherib taken the city, he would certainly not have omitted to mention the fact. According to the Bible, it is a severe pestilence breaking out in his camp that compels Sennacherib and his army to retreat in wild confusion. Herodotus says that a plague of mice destroyed the mighty host. Some scholars are of the opinion that the sudden approach of the Egyptians



is the "blast and rumor" to which Isaiah refers as driving Sennacherib away from the walls of Jerusalem. Others, again, conjecture that an insurrection at home forced him to abandon the siege, and to return to Assyria with all possible speed. This latter supposition is supported by the fact that the next expedition of Sennacherib is directed against Babylonia. But whatever the cause of abandoning the siege may have been, it is certain that he did not carry out his plan. That Sennacherib does not tell us of the failure need not surprise us, for the Assyrian kings, with genuine official partiality, speak in their annals only of their victories, and never of the discomfitures they incurred.

The Second Book of Kings, in closing the narrative, says:

So Sennacherib returned to Nineveh. And it happened as he was worshipping in the temple of Nisroch, his sons Adrammelech and Sharezer killed him, and they fled to the land of Ararat. Then Esarhaddon his son reigned in his stead.

We now know that the murder of Sennacherib, which is here made to appear as though following directly upon the events narrated, did not occur until twenty years after the attack on Jerusalem. In an Assyrian-Babylonian chronicle which was discovered a few years ago among the tablets of the British Museum, we read the following confirmation of the murder:

In the month of Tebet [January], on the twentieth day, Sennacherib, the king of Assyria, was killed in an insurrection by his son.<sup>1</sup>

<sup>1</sup> Polyhistor and Abydenus also speak only of one son.

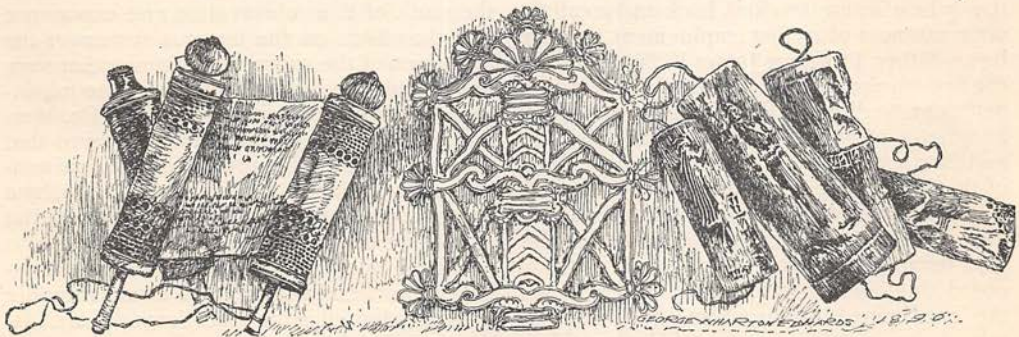
After an interregnum of six months:

In the month of Siman [May-June], on the eighth day, Esarhaddon, his son, ascended the throne of Assyria [680 B. C.].

As a further curious detail it may be noted that, incidentally, Ashurbanabal in one of his inscriptions speaks of the great bull-statue in the temple at Nineveh, where "my grandfather Sennacherib was murdered."

Both Esarhaddon (680-68 B. C.) and his son Ashurbanabal (668-26 B. C.) mention in their annals Manasseh, the successor of Hezekiah, as among the kings who pay tribute to them, but further than this we learn nothing in the cuneiform records from this time on concerning the Judean kingdom. After the death of Ashurbanabal, the Assyrian power begins to decline with great rapidity. Babylonia succeeds once more in obtaining the supremacy. Nineveh is destroyed, and under Nebuchadnezzar II. (604-562 B. C.) Babylon reaches the highest point in her development. Of Nebuchadnezzar a large number of inscriptions have been found, but they tell almost exclusively of the temples he erected, repaired, and enlarged, and of other building operations which he directed at Babylon and elsewhere. His annals giving accounts of his military expeditions still await the spade of the explorer. When these annals shall be found,—and there is every reason for hoping that they will be,—we shall no doubt read of his expedition against Judea, of the attack upon Jerusalem, of the destruction of the city, of the capture of King Jehoiachin, and of the carrying away of Judeans to "the waters of Babylon."

*Morris Jastrow, Jr.*



JEWISH SCROLLS.

SACRED TREE.

BABYLONIAN CYLINDERS.