

GLOSSARY

To make this work of greater help to the average reader not acquainted with the technical terms of Biblical criticism and philology, this glossary has been prepared in explanation of some of the more important of these terms.

Achaemenid. Achaemenes was the great-grandfather of Darius the Great, king of Persia in the days of Marathon, 522 to 486 B. C. The Persian kings of this dynasty are called Achaemenids.

Ashurbanipal. Ashurbanipal was the last great king of Assyria and reigned from 666 to 626 B. C. The best work on him is in three volumes by Streck.

Bar Hebraeus. Bar-Hebraeus, or Abu'l-Faraj Gregory, was a Jewish convert to Christianity and "one of the most learned and versatile men that Syria ever produced." (See Wright: *Syriac Literature*, 265-281.) The account of the conquest of Jerusalem will be found in the *Chronicon Syriacum* (263-266), sold by Maissonneuve, Paris.

Behistun. Behistun, the ancient Bagistana, is the name of a village on the highway between Babylonia and Ecbatana (Hamadan), the capital of Media. On the face of a rock 500 feet above the plain are inscriptions of Darius the Great in Persian, Elamitic and Babylonian. (See Eduard Meyer in *Encyclopedia Britannica*, III, 656; Weissbach and Bang: *Die altpersischen Keilschriften*, 1893; King and Thompson: *The Inscription of Darius the Great at Behistun*, 1907; and works by Prof. A. V. Williams Jackson.) An Aramaic recension of this inscription was found in Egypt and published by Edouard Sachau in his *Aramdische Papyrus und Ostraka*, 1911. [Reviewed

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by the writer in the PTR for 1914.] It is to be found also in Cowley's *Aramaic Papyri of the Fifth Century B. C.*

Ben Sira. Name of **the** writer of the apocryphal book of Ecclesiasticus.

Cartouches. A cartouche is an oval or oblong figure in an Egyptian document, containing the name of a sovereign.

Consonantal Text. Only the consonants and, in some cases, the vowel letters *w* to denote *ô* and *û* and *y*; to denote *ê* and *î*, were used in the Old Testament text before about A. D. 600, at which time vowel signs were added.

Dim. Sumerian word for create and make. (See Delitzsch: *Sumerisches Glossar*, p. 138.)

Elephantine. Elephantine was the name of a city on an island at the first cataract of the Nile. Its name denotes elephant in the Egyptian *abu*, as well as in the Greek from which the English is merely a transliteration. Opposite the island was the city of Syene or Assouan. It is about 551 miles by rail from Cairo.

Gloss. An explanatory word or phrase. In the Amarna Letters the Hebrew glosses explain the Babylonian words.

Grimm's Law. *Grimm's law* is the name for the regular interchange of certain consonants in the so-called Indo-European family of languages. See Max Muller's *Lectures on the Science of Language*, II. Lecture V, Skeat's *Principles of English Etymology*, p. 104, and Whitney's *Language and the Study of Language*.

Hammurabi. Hammurabi (or pi) "the mighty king, the king of Babylon, the king of the four quarters," as he calls himself (see King: *The Letters and Inscriptions of Hammurabi*, p. 179), seems at first to have been subject to Elam, whose king he overthrew in his thirty-first year (*id* 23).

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Hapax Legomena. Words occurring once only in a document.

Hexateuch. First six books of the Bible. Writers on the first six books of the Old Testament commonly employ the letters H, P, J, E, D, to denote the five sources of these books as claimed by the critics.

P denotes the so-called priest-codex, which is supposed to have been written after the time of Ezekiel. Broadly, it embraces all of Leviticus, except chapters xvii-xxvi, nearly all of Numbers, a large part especially of the latter part of Exodus, parts of Genesis (especially the first chapter), and about a third of Joshua.

H is named from holiness (*Heiligkeit*) and gets its name from the fact that it emphasizes the laws of holiness. It is found in Leviticus xvii-xxvi. It is supposed to have been written during the captivity.

D stands for Deuteronomy, and embraces most of Deuteronomy and about a third of Joshua.

J comes from the word Jehovah, and embraces a large part of Genesis and Exodus i-xix, characterized by having the name Jehovah in it.

E comes from Elohim the Hebrew name for God, and includes the parts of the Hexateuch which contain the name Elohim for God and which do not belong to P.

JE stands for the parts in which J and E cannot be distinguished.

Hiphil. Name of a Hebrew verbal form which usually has a causative sense.

Jonathan. Name given the version of the pseudonymous author of a second Aramaic version of the books of Moses.

Joshua the Stylite. Joshua the Stylite was a Monophysite Stylite monk who lived at Edessa in the early part of the 6th century and wrote a history of the war between the Byzantine and Persian empires which

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took place from 502 to 506 A. D. See Wright's *Syriac Literature*, pp. 77, 78, and his work called *The Chronicle of Joshua the Stylite*.

Mantis. A sort of prophet-priest of the Greeks.

Massorites (or **Massorettes**). Jewish scribes and learned men who edited the text of the Old Testament Scriptures.

Mesha Inscription. The Mesha inscription, also called the Moabite stone, contains an inscription by Mesha, King of Moab, and was found by a missionary named Klein among the ruins of the city of Dibon in the land of Moab in the year 1868. It has been treated in monographs by Smend, Clermont-Ganneau, Nöldeke, Nordlander, and others. The text will be found in Lidzbarski's *Nordsemitische Epigraphik*.

Moabite Stone. See Mesha Inscription above.

Morphology. The science of the forms of words.

Nabunaid (or **Nabonidus**). Name of the last *de facto* and *de jure* king of Babylon according to the monuments; Belshazzar according to the Scriptures being the last *de facto* king.

Onkelos. Name of the author of the best Aramaic version of the books of Moses. The version is named after him.

Ostraka. Fragments of pottery on which are Hebrew, Greek, or Coptic inscriptions.

Paleography. Ancient ways of indicating words in writing, and the study or art of deciphering them.

Peshitto. See Versions.

Pointings. Signs added to the original consonantal text in order to indicate the sound or the sense of the original according to the view of the exegete or pointer.

Preformatives and Sufformatives. Semitic roots have commonly three consonantal letters. Many nouns and forms of the verb are formed from these roots by putting a consonant before or after. When placed be-

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fore, the consonant is called a preformative; when after, a sufformative.

Prosthetic. A letter, commonly Aleph, prefixed to another with *e* or *a* to aid in the pronunciation. Thus in Ashtora for Shtora and in Ahasuerus the A is prosthetic.

Protasis. The clause introduced by “if,” “when,” “whoever,” etc., upon which the main proposition depends. Thus “if you love me” is the protasis of which “ye will keep my commandments” is the apodosis.

Provenance. The locality at which any antique is found or document was written.

Pseudepigraph. A writing ascribed to one who did not write it. In works on the Canon it is commonly restricted to documents which are not in the canon of the Roman Catholics. Apocryphal are the books acknowledged by the Roman Catholics, but not by Protestants.

Pyramid Texts. *Die Pyramidentexte* is the name given to a series of Egyptian inscriptions found in the pyramids. They have been published in the “*Recueil de travaux relatifs a la philologie et a l’archeologie egyptienne et assyrienne.*” The first of these texts were those found in the pyramid of King Ounas the last king of the Sth dynasty. They were edited by Maspéro and published in 1882.

Radical Sounds. The three consonants used in a root are called radicals.

Recension. A text established by revision and editing, either by the author or by another. Thus, there is a longer recension of Jeremiah preserved in the Hebrew Bible and a shorter in the Greek; and there are two recensions of the ten commandments, one in Exodus xx and one in Deuteronomy v. So, there are at least two recensions of the inscription of Darius at Behistun, the longer being that contained in the Persian, of which the Elamite is apparently a translation, and

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the shorter in the Babylonian which is fairly equivalent to the Aramaic. The first three are certainly and the Aramaic probably from the same time and have the same authority. Sometimes we speak of the whole four as recensions.

Redactors. Editors who put together and supplemented the original parts of the Pentateuch.

Sachau Papyri. The Sachau Papyri (or Papyrus) are Aramaic documents (mostly letters and contracts, but containing also a short edition of the Behistun inscription of Darius the Great, king of Persia, and part of a story of a man called Achikar) edited by Prof. Edouard Sachau of the University of Berlin. (See my review in the PTR for 1911.)

Samaritan. Here used for the version of the books of Moses into the Samaritan dialect of the Aramaic. This version is still used by a small number of persons residing in the modern city of Nablous.

Samaritan Version. See Versions.

Sendschirli Inscriptions. Six inscriptions in the Sendschirli dialect are published in Lidzbarski's *Nordsemitische Epigraphik*. The first of these, embracing 34 lines, is by Panammu, king of Jadi and Sam'al, and the second, third and fourth by his son Barrekeb. The others are small fragments.

Siloah Inscription. The Siloah inscription in Hebrew was found in 1880 on a wall of the conduit built by Hezekiah (Isa. xxii. 11). It is the oldest inscription of any length in the Hebrew language. See Lidzbarski: *Nordsemitische Inschriften*.

Sumerian. Name of the people who preceded the Semites in Babylon and apparently invented the system of writing afterward used by the Assyrians, Babylonians, Hittites and others.

Suras. Name for the chapters of the Koran.

Syriac. The name given to the dialect of Aramaic spoken in Mesopotamia at Edessa. The common ver-

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sion is called the Syriac Peshitto, and is cited either as Peshitto, or Syriac.

Targum. There is only one targum, or translation, to the prophets in Aramaic, called the targum of Jonathan Ben Uzziel. See Stenning in *Encyclopedia Britannica* XXVI, 421. See also Versions.

Tel-el-Amarna Letters. The Tel-el-Amarna or El-Amarna Letters were discovered in 1888 at Tel-el-Amarna in Egypt and date from the reigns of Amenhotep III and IV. They were written in cuneiform, mostly in the Babylonian language, from Babylon, Assyria, Syria, Palestine, and other countries, to the kings of Egypt, and some of them from the kings of Egypt in reply.

Tetrateuch. *Teuch* is from a word which in post-Alexandrine Greek means "book." *Penta* means "five," *hexa* "six," and *tetra* "four." It is used on page 52 for the books from Exodus to Deuteronomy inclusive.

Textus Receptus. The "received text"; the text published in our ordinary Hebrew Bibles.

Tidal. Tidal, king of nations (Gen. xiv. 1). If the Hebrew *goyim*, "nations," is a rendering of *kissati*, it is found as a title of Shalmanassar I of Assyria about 1300 B. C. and of Ramman-Nirari his father and was probably used of his ancestors back as far at least as Asuruballit. See Schrader in *The Cuneiform Library* (KAT I. 9). It is used at Babylon also, of Merodach-Baladan I about 1200 B. C. (*id* IIP 162).

If we assume that the Hebrew text comes from Kutim, the phrase "king of Kutim" is found as early as Naram-Sin, long before Hammurabi and Abraham (See Thureau-Dangin: *Sumerische und Akkadische Koniginschriften*, p. 225) where we read that Sharlak, king of the Kuti, was taken by Sargani-shar-ali, and (p. 226) where something was done to the land

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of the Kuti. See also p. 171, where a tablet of Lasirab king of Gutim is given.)

Translate. To give the sense, as in "praise Jehovah."

Transliterate. To give the letters of the original, as in *Alleluia*.

Versions. There are three versions of the books of Moses from the Hebrew language in which they were originally written into the Aramaic which many of the Israelites learned and spoke from some time before the time of Christ and for many centuries after. Targum is the Aramaic word for version.

Latin Vulgate. The Latin Vulgate is the translation made by Jerome from Hebrew into Latin about A. D. 400. It is the Bible used today by the Roman Catholic church. See Kaulen: *Geschichte der Vulgata*, and Berger: *La Bible Francaise au Moyen-age*.

Samaritan Version. The Samaritan version is the translation of the Samaritan Hebrew recension of the books of Moses. It is still used by the small Samaritan synagogue in Nablous in Palestine.

Syriac Peshitto. The Syn'ac Peshitto is the name of the version commonly used in the Syrian churches. Peshitto means simple or explained.

Vowel Signs. See Consonantal text.

Vocable. A word, or vocal sound.

Vulgate. See Versions.

Wau Conjunctive. The Hebrew conjunction *w*, meaning "and."

Wau Conversive. The Hebrew conjunction *w* "and" when used before the perfect, or imperfect form of the verb, with the power of converting the perfect into the sense of the imperfect or the imperfect into the sense of the perfect.

Zadokite Fragments. The Zadokite Fragments are the portions of a work in Hebrew supposed to have been

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written about the time of Christ. See Charles: *Apocrypha and Pseudepigrapha of the Old Testament*, II. 785-854, and Schechter's *Documents of Jewish Sectaries*.

ABBREVIATIONS FREQUENTLY USED

CT—*Cuneiform Texts from Babylonian Tablets, etc., in the British Museum.*

H.P.J.E.D.—See *Hexateuch*, above.

KAT—*Die Keilinschriften und das Alte Testament*, by Eberhard Schrader.

KB—*Die Keilinschriftliche Bibliothek* or Cuneiform Library (contains translations into German of the leading historical, poetical, and contractual inscriptions of the Assyrians and Babylonians).

LOT—*An Introduction to the Literature of the Old Testament*, by S. R. Driver.

LXX—An abbreviation for The Seventy or The Septuagint.

O. T.—Old Testament.

PSBA—*Proceedings of the Society of Biblical Archaeology.*

PTR—*Princeton Theological Review.*

TSBA—*Transactions of the Society of Biblical Archaeology.*

VASD—*Vorderasiatische Schriftdenkmäler.*

ZATW—*Zeitschrift für die Alttestamentliche Wissenschaft.*