



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

prefix *patiy*. The *prius* of the Mod. Pers. compound is more probably to be found in the Anc. Pers. *pā* 'protect.' The *nomen agentis pātar* 'protector' would appear in the Mod. Pers. as *pād*, cf. Bartholomae, *Altiranisches Wörterbuch*, 887, Hübschmann, *Persische Studien*, 35. The Mod. Pers. *pādisāh* < Anc. Pers. *pātar* + *xšāyathiya*, 'protector-king' would illustrate Iranian *r* changed into *i* as in New Pers. *giriftah*, Bal. *gipta*, cf. Av. *garəpta* 'seized'; New Pers. *χirs* cf. Av. *arəša* 'bear'; New Pers. *dāl*, Bal. *zirdē*, cf. Av. *zərədaya* 'heart'; New Pers. *tīš*, cf. Av. *taršna* 'thirst.' Cf. change of Skt. *r* to *i* in the Indian dialects, Skt. *kṛta*, Prak. *kita*; Skt. *ghṛta*, Bang. *ghi*, Sindhī *gihu*, Anglo-Indian *ghee*, cf. Gray, *Indo-Iranian Phonology*, 71.

Herodotus (3. 61) states that Cambyses had left Patizeithes τῶν οἰκίων μελεδωνόν. If this is not a title but his real name as Hdt. implies, we find his Magian designation in *Oropastes* (Justin. 1. 9.). This reverses the now generally accepted theory which would find in the latter the proper name and in the former the title. The derivation of *Oropastes* is clear—*prius* Anc. Pers. *aura* 'lord,' *posterius upastā* 'aid.' Just as his brother Gaumāta (*nomen proprium* as given in the Behistan Inscription) bore the Magian appellation Σφενδαδάτης according to Ctesias, *Pers.* 10, which is the YAv. *spəntōdāta*, 'created by the Holy,' so we can believe that in **auraupasta* 'possessing the help of the Lord' we restore the Magian title of Patizeithes.

H. C. TOLMAN

Vanderbilt University

A possible Sumerian original of the name Nimrod

According to the tradition recorded in the genealogical tablet, Gen. 10. 8 ff., Nimrod, son of Cush, founded the empire of Babylonia. This Nimrod is mentioned in v. 8, as having been 'the first great warrior in the land' (this seems to be the meaning of the words: **החל להיות גבר בארץ**), and in v. 9 it is stated that Nimrod was a 'great warrior hunter before Jahve,' i. e., so great as to attract the attention of Jahve (**הוא היה גבר ציד לפני יהוה**), a tradition which does not appear to have any connection with the rest of the text. For this reason some scholars have concluded that verse 9 is a gloss (Procksch, *Die Genesis*, 1912, p. 74).

Admitting that v. 9 may be an interpolation, there must have been some reason in the mind of the glossator for the assertion that Nimrod was a hunter of distinction. One's first instinct would be to seek the cause of such a tradition, but, unfortunately, the Biblical Nimrod has not been successfully identified with any Babylonian hero and especially with no one who was specifically devoted to the chase.

Thus, the name *Nimrod* has of recent years been subjected to the following analyses: Nimrod = Nin-Murda, Maynard, *AJSL* 34, p. 30, cf. Clay, *Miscellaneous Inscriptions*, 1916, pp. 93 ff.; Nam-urta = the god Ninib (Procksch, *op. cit.*, p. 74); Nimrod = Namir-udda, a supposed epithet of the god Ninib, Jeremias, *Light on the Old Testament from the East*, 1, p. 290. Here should be noted also Hommel's derivation: Nimrod = Namra-uddu, *PSBA* 15 (1893), pp. 291 ff., 'shining light,' a view opposed by Jensen, *Kosmologie*, pp. 104 ff.; etc.¹

Dr. Emil Kraeling has suggested that Nimrod was an Amorite who came to Babylonia from southern Arabia (*Aram and Israel*, 1918, pp. 13 ff.). More recently, in the Assyrian Seminar of Columbia University, Dr. Kraeling is now inclined to connect Nimrod historically with Lugal-Banda, a mythological king mentioned in Poebel, *Historical Texts*, 1914, whose seat was at the city Marad, now known to be the modern Wanna Sedoum, west of Nippur on the Euphrates (Clay, *Misc. Inscr.*, notes to No. 10, and Delitzsch, *Paradies*, p. 220). Following Delitzsch (*Sum. Glossar*, p. 206), who derives the name Nimrod from a supposed *nu-Marad* 'man of Marad,' Kraeling suggests rather *en-Marad* = *Lugal-Marad* (*en* = *lugal*, 'king'), whom he identifies with *Lugal-Marrada* = ^dMaš, Br. 12536; viz., ^dMaš = Ninib, Clay, *Amurru*, 1909, pp. 126 ff. Hence Nimrod = Ninib (?).

The king Lugal-Banda, however, was not noted as a hunter. The only two great Babylonian heroes distinguished in the chase were Dumuzi (Tammuz), who was killed while hunting boar (Jeremias, *Altor. Geisteskultur*, pp. 270 ff.), and the renowned *Gilgameš*, whose name, however, contains no suggestion of hunting and has no connection with the name Nimrod (Prince, 'Note sur le nom Gilgameš,' *Babyloniaca*, 1907, pp. 63-65).

A second suggestion of Dr. Kraeling's is that *Nimrod* may have

¹ For other opinions, cf. the material in Gesenius-Buhl, p. 501.

been an epithet of the first great Semitic Babylonian king Hammurapi, who, however, was not distinguished in the chase, but, like the Biblical Nimrod, was an empire builder, which would correspond with the expansion attributed to Nimrod, Gen. 10. 10 ff., and, so far as the historicity of Nimrod is concerned, it is highly probable that we have in this obscure character a reminiscence of early Semitic territorial extensions in the Euphrates valley. But it is doubtful whether Hammurapi is intended.

How can the description of Nimrod as a great hunter in the presumably glossated text of Gen. 10. 9, be accounted for? In the absence of any known tradition confirming this statement, the next step would be to examine the form *Nimrod* itself, to discover whether the name does not offer some suggestion of the chase. Assuming *Nimrod* to be a Sumerian name or epithet, it is highly probable that the first syllable *nim* contains the Sum. *nin*, with gloss *ni-ni* (Del. *Glossar*, p. 204) = *câidu*, occurring in *lu edin ni-ni* (= *kili*), 'field huntsman.' That this stem *nin* (*ni-ni*) is identical with *nigin* = *saxâru*, 'turn, seek,' which itself contains *gin*, *gi* = *târu*, 'turn around, seek,' is highly likely. In *nin-nini*, the final *n* was probably nasal *ng*, as in the equation *gi* = *ni* = 'man' (also = *lu* = *nu*, 'man'; Prince, *JAOS* 39, pp. 270, 275). This *nin-nini* also has the meaning *napxaru*, 'entirety,' a variant of *saxâru*, 'surround,' in which sense the sign has the val. *kili* = nasal *k + l* = *n* = *ningi-ningin*.

The element *-rod* in *Nimrod* is more difficult. It may stand for Sum. *gud*² = *ellum* 'bright, distinguished' (*Glossar*, p. 215), a very common epithet. In this case, *ning-h'ud* = 'distinguished hunter.' It is, however, possible that a later tradition may have confounded this guttural *gud* with *gud* = *qarradu* (*Glossar*, 108), the exact equivalent of the Biblical גַּרְדֵּן. If this supposition is correct, *Nimrod* is merely the original of the rendering גַּרְדֵּן צִיד. This suggestion has never been made before, so far as I know, and would serve to explain the introduction of the supposed gloss, Gen. 10. 9, implying that the glossator connected the idea of a huntsman with the name *Nimrod*.

Columbia University.

J. DYNELEY PRINCE

² Variant *had* = *ellum*, *ebbum*, 'shining, distinguished' (*Glossar*, p. 209).