

'I smiled and replied, "That is excellent teaching, my friend. Where did you get it?"

"Where! Why, everybody knows the old saying, 'Do as you would be done by.' If it is good, what does it matter where it came from at first?"

"It matters a good deal to me, my friend, for it is in that old Book you have been running down that we first find the text: 'Whatsoever ye would that men should do to you, do ye even so to them.' There are a few more sayings of the same sort in that Book—all old-fashioned ones, such as, 'Thou shalt love thy neighbour as thyself': 'Love worketh

no ill to his neighbour.' But the old Book goes right on, and says, 'If ye love them which love you, what thank have ye? Love ye your enemies; do good and lend, hoping for nothing again'; and 'If thine enemy hunger, feed him; if he thirst, give him drink,' and so on."

'The men looked at each other as much as to say, "He has us there. He has met us on our own ground." My stopping-place was near, but I had time to offer a few words of advice as to the use and abuse of the Bible, and we parted good friends.'

<sup>1</sup> Ruth Lamb, *In the Twilight*, 83.

## Pir-idri (Ben-Hadad) King of Syria.

By STEPHEN H. LANGDON, M.A., PH.D., SHILLITO READER IN ASSYRIOLOGY, OXFORD.

IN 2 K 8<sup>7-15</sup> has been preserved the Hebrew source of the usurpation of the throne of Damascus by Hazael, who is mentioned thrice in the inscriptions of Salmanassar II., who conducted a campaign against him and drove him into Damascus.<sup>1</sup> In the Hebrew source mentioned above the king who was slain by Hazael appears as Ben-Hadad. Historians have generally supposed that the deposed king of 2 K 8 is identical with Ben-Hadad, king of Syria, of 1 K 20, who warred against Ahab (875-853). In the inscriptions of Salmanassar II. [860-825] he mentions several campaigns against Damascus which preceded those against Hazael of the same city. The first occurred in 854, in which year Salmanassar fought not only against Damascus, but against a coalition composed of Irhuleni of Hamath, Ahab of Israel, <sup>iii</sup>IM-idri of Damascus, and others. This same <sup>iii</sup>IM-idri is named in the inscriptions of Salmanassar as king of Damascus in the campaigns of 850,<sup>2</sup> 849, and 846.

In the Hebrew sources, Ben-Hadad, בְּנֵי-חֲדָד, evidently corresponds to the Assyrian <sup>iii</sup>IM-id-ri, and various theories have arisen to account for this difficulty. Most recently, Dr. Luckenbill, in the *American Journal of Semitic Languages* (April 1911), has attempted to solve the difficulty by supposing that the scribe of 2 K 8 made a mistake and should have written Hadad-ezer, the Hebrew equivalent of

<sup>iii</sup>IM-id-ri or Adad-id-ri. He supposes that Ben-Hadad, who appears in 1 K 20 as the foe of Ahab, with whom he then made peace, perished before 854, in which year (or before) Hadad-ezer (not mentioned in Hebrew sources) succeeded to the throne. The accuracy of 2 K 8 is, however, greatly strengthened by the new inscription of Salmanassar inscribed on his statue and published by Messerschmidt<sup>3</sup> in *Keilschrift-Texte aus Assur* (Leipzig, 1911, No. 30). Here it is expressly stated that Hazael, the son of a nobody, seized the throne of <sup>iii</sup>IM-id-ri, and that the latter fled from the country.

The only possible way out of this difficulty is to go back to the interpretation of Winckler and Delitzsch, now held also by Zimmern,<sup>4</sup> and read the Assyrian name as <sup>iii</sup>Pir-id-ri. Great objection to this reading has been raised in various quarters, it being asserted that no reason can be found for the epithet *pir* for Adad, the Aramean thunder-god identified by the Babylonians with their Sumerian deity *IM*, i.e. *immer* > *mer* and *iskur*. Yet the Assyrian syllabar (*C. T.* xxv. 16. 8) has clearly <sup>iii</sup>pi-ir = <sup>iii</sup>IM, and proper names of the early period have been found, namely, <sup>iii</sup>pi-ir-abu-šu,<sup>5</sup> <sup>iii</sup>pi-ir-

<sup>3</sup> This accomplished scholar has recently passed away. In him Assyriology has suffered an irreparable loss. He combined modesty and culture with great and accurate scholarship. The writer has composed this short article as a tribute to a lamented colleague.

<sup>4</sup> In his article 'Benhadad,' *Hilprecht Anniversary Volume*, 299-303.

<sup>5</sup> Thureau-Dangin, *Lettres et Contrats*, 74. 33, and 73. 40. Also <sup>iii</sup>pi-ir-aštar (73. 40, 74. 33), a name which appears to include two divinities. See further Ranke, *Personal Names*, 135, <sup>iii</sup>pi-ir in several names, and *V. S.* viii. 48. 15.

<sup>1</sup> In the campaign of 842 B.C. [*R.* iii. 5, No. N6 = Black Obelisk 97-99] and in the campaign of 839 [Obelisk 102-104].

<sup>2</sup> So Salmanassar, Bull Inscr. 87-91, supposed to be a repetition of the campaign of 849, see Ungnad, *Texte und Bilder*, 111.

*abum*, etc., which justify the reading. Zimmern and Lidsbarski have made it probable that the name of Hazael's son on the Zakar inscription of Pognon is really בִּירִידָר (*bir-idar*), who appears as Ben-hadad in 2 K 13.

The Septuagint has, as is well known, *vids* 'Ađép. 'Ađép evidently points to the original second element *id-ri* of the Assyrian inscriptions, whereas *Pir*, the divine name, is misunderstood for the Aramaic *bar*, Hebrew *ben*. This is an old view which has been abandoned and recently revived. The new inscription which I transcribe here will perhaps help in the solution of this problem, and perhaps firmly establish *Bir-adar* in place of the extremely doubtful Ben-Hadad.

BERLIN MUSEUM, No. 742.

*Translation.*

'Salmanassar the great king, the mighty king, king of all the four quarters, the sturdy, the valiant, rival of the princes of the universe, the great kings, son of Asurnazirpal, king of the universe, king of Assyria, son of Tukulti-Ninib, king of the universe, king of Assyria, conqueror of the lands Enzi[ti], Gilzānu, Hūbuš[kia]. Urartu I smote (?). Their overthrow I brought about. Like fire upon them I came. Aḥuni, son of Adini, together with his gods, the soldiers of his land, and the goods of his house, I seized away for the people of my land. At that time Piridri of the land of ANŠU-ŠU, together with twelve kings, his helpers—their overthrow I brought about. 29,000 strong warriors I crushed like chaff (?). The remainder of his soldiers I heaped into the river Orontes. To save their souls they went up. Piridri abandoned his land. Hāzael the son of a nobody seized the throne. His many soldiers he summoned; to conflict and battle against me he went forth. With him I fought. His overthrow I brought about. The wall of his camp I took from him. To save his soul he went up. Unto Damascus the city of his royalty I followed him.'

*Text.*

- (1) <sup>uu</sup>šulmanu-ašaridu šarru rabū šarru dannu  
 (2) šar kul-lat kib-rat arba'i ik-du  
 (3) li'-ú ša-nin mal-ki'<sup>1</sup>  
 (4) šá kiš-ša-ti rabūti šarrāni  
 (5) mar Ašur-našir-apli šar kiššāti šar <sup>mat</sup>Aššur  
 (6) apal Tukulti-Ninib šar kiššāti šar <sup>mat</sup>Aššur-ma  
     ka-sid  
 (7) <sup>mat</sup>En-zi<sup>1</sup> <sup>mat</sup>gil-za-a-nu<sup>2</sup> <sup>mat</sup>Hu-bu-uš-[ki-a]  
 (8) <sup>mat</sup>U-ra-[ar?]-tam as-pan (sic!) [abikta šunu]  
 (9) aš-kun-ma ki-ma išati  
 (10) eli-šu-nu a-ba' A-ḥu-ni  
 (11) mar A-di-ni a-di ilāni-šú  
 (12) šābē-šu māti-šú<sup>3</sup> makkur biti-šú a-] su-[ḥa-šú]  
 (13) a-na nišē māti-ja [ḡ-nu-] šu-ma  
 (14) <sup>uu</sup>Pir-id-ri ša <sup>mat</sup>ANŠU-ŠU  
 (15) a-di 12 mal-ki'<sup>2</sup> ri-ši-šu  
 (16) abikta-šu-nu aš-kun-ma 29,000<sup>4</sup>  
 (17) a-li-li mun-taḥ-ḥi-ši  
 (18) ú-ni-li ki-ma šu-bi  
 (19) si-ta-at šābē-šu-nu a-na  
 (20) nār A-ra-an-te<sup>5</sup> (21) aš-pu-uk  
 (22) a-na (23) šu-zu-ub (24) napšāti-šu-nu e-li-ú  
 (25) <sup>uu</sup>Pir-id-ri māti-su e-mi-id<sup>6</sup>  
 (26) Ḥa-za'-ilu mar la ma-ma-na  
 (27) kussa iṣ-bat šābē-šu ma'-du  
 (28) id-ka-a a-na e-piš (29) kabli u taḥazi a-na irti-  
     a it-ba-a  
 (30) it-ti-šu am-daḥ-ḥi-iš abikta-šu  
 (31) aš-kun dur uš-ma-ni-šu e-kim-su<sup>7</sup>  
 (32) a-na šu-zu-ub napšāti-šu (33) e-li a-di  
 (34) <sup>uu</sup>Di-ma-aš-ḥi ál šarrāti šu ar-di.

<sup>1</sup> Sic! Ordinarily *En-zi-te*, R. iii. 8, 45.

<sup>2</sup> Mentioned also Salm. Colpessus, 36.

<sup>3</sup> For *šābē mātišu*, see Meissner, *Assyr. Grammatik*, p. 31 m. This anticipative use of the 3rd sing. pass. in Semitics (common in modern Moroccan Arabic) is found as early as Hammurabi. *B.A.* vi. 5, p. 3, l. 3, and see Brockelmann, *Vergl. Grammatik*, 471 β.

<sup>4</sup> Salm. Col. 73 has 25,000.

<sup>5</sup> The Orontes.

<sup>6</sup> For this expression for abdicating a throne, see R. v. 2b, 81; Jakinlu, king of Arwad, *e-mi-du māti-šu*, quit his land.

<sup>7</sup> Cf. R. iii. 5, No. 6, 51.