

only in forgotten corners of Christianity, and even there it will be now quite extinct, I suppose. In Christian art it became traditional even when the confessional meaning was forgotten, for the custom

of praying in this attitude remained. It is for this reason that for *later* times the explanation as prayer—*adoratio* or even *intercessio*—may be the right one.

Literature.

EUCKEN.

ALL the books that Professor Rudolf Eucken has written (and most of them have been translated into English) are to be passed by for the present until we have read and reread and altogether mastered *Life's Basis and Life's Ideal*. For this book, which has been well translated by Mr. Alban G. Widgery, and has been published by Messrs. A. & C. Black (7s. 6d. net), is not only the latest but also the clearest statement of his philosophical position that Professor Eucken has yet given us.

We say it is well translated. Mr. Widgery has had special advantages. He knows Eucken; he knows him intimately and appreciates him. And to know Eucken intimately and appreciate him is to know his philosophy. His philosophy is the outcome of his attitude to life. To know the man is to understand, better than from all his written works, what he means when he speaks of the development of personality and spiritual individuality.

This book is, we have also said, the latest of Professor Eucken's books. That also is a great consideration. For Professor Eucken's mind is active. Has he a philosophical system? You may call it a system if you please. But it is not a system that is finished and at a standstill. While he lives he thinks, and as long as he lives you will never be sure that you have his last and best word. Therefore read the latest book always. Coming from Professor Eucken it is likely to be the best.

This, at least, is the best hitherto. It is not the clearest. Or at any rate it is not the easiest. It demands study, patient and determined. But it yields the most satisfactory results. It brings out the far-reaching issues that are involved in this philosophy of life, and it lifts the author himself to a mental and moral height which he had not attained before. In popular opinion Eucken

and Bergson are struggling for the mastery. Probably Bergson will win; but Eucken, though he may never become so popular, is likely to live longer.

The Rev. H. W. Morrow, M.A., of Trinity Church, Omagh, having preached a course of sermons on questions put by Christ, and another course on questions put to Christ, has published both courses in a volume entitled *Questions asked and answered by our Lord* (Allenson; 3s. 6d.). The idea is not original; but it is not an accidental idea. Each question has matter in it for many sermons, and the value of the questions is doubled by being considered together. So these sermons of Mr. Morrow's may be read with profit, even by those who have read the sermons of Mr. Bain and Mr. Knight. Their brevity is a surprise, so evangelical are they and even so theological.

The late Professor Adamson of Glasgow wrote the article on 'Logic' for the ninth edition of the *Encyclopædia Britannica*. Before printing it the editor cut it down. Professor Adamson thought that it suffered in that process, and Professor Sorley of Cambridge, who has discovered the original manuscript, agrees with him. Professor Sorley has accordingly edited the manuscript and published it, together with other four articles, in a volume to which he has given the title *A Short History of Logic* (Blackwood; 5s. net). An encyclopædia article is expected to be intelligible to everybody. With the exception of an occasional phrase in Greek, Professor Adamson's article is intelligible. But the book has the appearance of being prepared for the student rather than for the general reader; and for the student no other convenient manual for the history of Logic is in existence,

Professor H. J. White, who worked so long

with the late Bishop Wordsworth of Salisbury on the great critical edition of the Vulgate, has prepared a small edition of the Vulgate New Testament with a selected *apparatus criticus*, which has been published at the Clarendon Press in Oxford (2s. net; and on Oxford India paper, 3s. net). It is an edition which will at once supersede all other small editions. The title is in Latin—*Novum Testamentum Latine: Editio Minor*.

The editing of a magazine like the *Christian World Pulpit* may seem a simple affair. You have just to collect the sermons and fit them into the space. But ask the editor. Ask him what it costs to make the *Christian World Pulpit* representative of the pulpit of the Christian world. Ask him what it means to select the very best sermons, and especially what it means to reject the rest. The new volume (July to December 1911) is the eightieth. It contains sermons by no fewer than 138 preachers, among whom the most conspicuous are Mr. R. J. Campbell, Canon Hensley Henson, Mr. Stuart Holden, Dr. Horton, Dr. Newton Marshall, and the Bishop of Wakefield (Clarke & Co.; 4s. 6d.).

The latest volume of Messrs. Constable's 'Philosophies' will be the most popular. For its subject is *Bergson*, and its author is Mr. Joseph Solomon (1s. net). In size it is little more than a large magazine article. But as an introduction to Bergson no magazine article that we have seen comes within sight of this book.

To throw the imagination round a fact is not to make the fact less, although it may give it the outward appearance of fiction. Therefore the volume of tales and essays by Mahlon Cooper is called *Fact and Fiction* (Daniel; 5s. net). Did the author contribute these tales and essays to some magazine? If not, what an opportunity the magazines have missed.

Short and practical and very modern are the sermons which the Rev. Edwin P. Barrow, M.A., has gathered into a volume with the title of *The Way not a Sect* (Dent; 4s. 6d. net). The title is taken from the first sermon in the volume, of which the text is Ac 24¹⁴: 'This I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers.' The sermon is

an argument against the sectarian spirit. It may be necessary to form a new Way, as it was with Paul and Wesley, but it is not necessary to form a new sect, and it must never be done. 'It has been the aim of the truest reformers from the time of Paul to the time of Wesley, and from Wesley to Martineau, to prevent the revival of religion from becoming the formation of a sect.'

The Rev. Harry Drew, late Rector of Hawarden, once delivered a series of Advent Addresses on death and preparation for death. The addresses were so good and so characteristic that they have been republished in, and have given the title to, a volume of selected sermons which has been edited by Mr. G. C. Joyce, Warden of S. Deiniol's Library, Hawarden. The title of the volume is *Death and the Hereafter* (Frowde; 2s. 6d. net).

There is a movement on behalf of ethical education that is quite innocent of any desire to supplant religion. Its purpose is simply to enable the teacher to understand that the aim of education ought always to be the formation of character. Many manuals of instruction are in existence; but for thoroughness of treatment and rightness of tone we have seen nothing to be compared with *The Teacher's Practical Philosophy*, by George Trumbull Ladd, D.D., LL.D. (Funk & Wagnalls; 5s. net). Dr. Ladd deliberately prepared himself for writing the book by travel, not only throughout America, but also in Britain, Japan, Korea, and Hawaii, and by visiting seminaries and talking to teachers wherever he went. It is a considerable book to read through, and teachers have little time to spare; but it has been written and rewritten, so that now no time will be wasted in spelling out the meaning of it.

The unpardonable sin of the American pulpit is dulness, and very few of the American preachers are guilty of it. The risk they run is in the opposite direction. It is therefore a relief to find a preacher like the Rev. P. S. Henson, D.D., LL.D., who is not afraid to offer his people good solid exposition, with a leavening of anecdote but no sensationalism. The first four sermons in his book are on the four faces of Ezekiel's vision, and so the book is called *The Four Faces* (Philadelphia: Griffith & Rowland; \$1 net).

Mr. Martin Haile and Mr. Edwin Bonney have together prepared and produced the *Life and Letters of John Lingard* (Herbert & Daniel; 12s. 6d. net). It was time for this to be done. Lingard died in 1851—sixty years ago. One of the gentlest of men, he lived in a perpetual torrent of controversy, and apparently it has hitherto been considered impossible to tell the story of his life with any frankness. But now the controversy is dead, and even most of the controversialists, and the story of Lingard's life has been told with both fulness and frankness.

The book is more than a biography. It is a history of the English Catholics for the first half of the last century. Lingard is sometimes forgotten for long spaces together. But all that belongs to the authors' purpose. Lingard was part, and no small part, of the times in which he lived. To know him intimately we must know these times well.

Lingard's name lives with his *History of England*. That History, fiercely attacked on its publication by his fellow Roman Catholics because it was too Protestant, and almost as fiercely by Protestant journalists because it was too Roman Catholic, is now admitted to be for its time almost a miracle of impartiality. Lingard's estimate of Thomas of Canterbury, for example—he admits having called him 'saint' once and almost regrets it—is now accepted by history. If Lingard had only cultivated a little grace of style (he says he had not time for it, so occupied was he with research), the History would have remained until this day.

But no one will be disappointed with the biography. It is well written and worth reading; and the publishers have enriched it with four beautiful photogravures and the facsimile of a letter.

'I had your short note, the shortest on record, yesterday. I think you are in low spirits, so I am writing this wee "sursum corda." You are probably working above your strength. Please remember that when we give what we have, the Lord makes it enough. He did not bid His disciples bake more loaves: would not even let them go to the villages for more. It is the blessing, not the amount of work, that tells. I always think the sower might have saved the seed that he wasted on the wayside and the shallow

ground. He was in too big a hurry. I have always been a waster, so am now serving as a beacon to you, dear Highland maid. How fine and dear your father's salutation, "My wee seagull."

This letter occurs in the life of *Lady Victoria Campbell*, which has been written by Lady Frances Balfour (Hodder & Stoughton; 6s. net). It is an illustration of 'Don't do as I do, but do as I bid you do.' For Lady Victoria Campbell always worked above her strength. No cause that needed help, and even no person, was forgotten. At first you think of her as though she were the lady of the Song of Solomon, who cultivated every one's garden except her own. But you are arrested with amazement and shame. This woman was a saint.

Few are the men who would have dared to write a book with so comprehensive a title as *The Intellectual Development of Scotland* (Hodder & Stoughton; 6s.). Mr. Hector Macpherson could dare and do it. He has himself had some hand in the development. He has been for many years in the heart of it, and he is both an observer and a writer. He is a writer, we say. You can do nothing with a subject of this kind unless you have a style to carry it off. In case there is nothing to remember afterwards there must be something to enjoy for the moment.

Need we say that no Scotsman will agree with him entirely? No Scotsman agrees with any other entirely on anything. The inevitable criticism is that Mr. Macpherson stands outside some of the movements, and stands outside deliberately. Why should a man, and a Scotsman, who knows what the Church has done for Scotland, write as if he were not a Churchman? No doubt Mr. Macpherson writes also as if he were not a man of science. But he does not of set purpose stand outside the scientific circle. Sometimes his distance seems to give him an advantage, as in the discussion on the dilemma of the modern Church about authority. But the advantage is lost the moment it is felt that the dilemma is exaggerated. What is the difficulty about authority? That the Bible has lost it? Not so. The Bible has educated a Christian conscience which returns to read the Bible and find it as authoritative as ever, though the authority is less external.

Messrs. Hodder & Stoughton have published a new edition (1s. net) of *The Higher Criticism*, four papers written by Professor Driver and Dean Kirkpatrick. To be more accurate, they have published the three papers of the original edition, and added a fourth by Dr. Kirkpatrick. The new edition has also a new preface, which is signed by Dr. Driver, and which explains clearly, and surely once for all now, what the phrase 'Higher Criticism' means.

The power of the pulpit to-day is with the man who has a message and can deliver it in few words. The Rev. J. R. P. Sclater, M.A., minister of the New North Church in Edinburgh, draws young men to his church in great numbers every Sunday evening. For every Sunday evening he has a direct and distinct message for them, and he loses no time in delivering it. Fifty-two of these addresses have been published under the title of *The Enterprise of Life* (Hodder & Stoughton; 5s. net). It would be wrong to say that they lose nothing by being read instead of being heard. But Mr. Sclater has a personality that cannot be killed even by the printed page. The reader has even, in one respect, an advantage over the hearer. He can read the addresses that bear upon the same topic at a sitting and thus feel the accumulating force of their argument more intensely than if he had to wait a week between them.

Messrs. Longmans have published a translation of Mgr. Batiffol's famous reply to Reinach's famous 'Orpheus.' Reinach's 'Orpheus' made a great impression in France, something very like a consternation. Its audacious assumption of superior knowledge, as if all the things that had ever been hidden from the wise and prudent were at last revealed unto this babe, frightened the French theologians almost out of their wits. So Batiffol delivered a series of lectures in answer to 'Orpheus,' and then published them under the title of "Orpheus" et l'Évangile.' They have now been translated into English by the Rev. G. C. H. Pollen, S.J., and published under the title of *The Credibility of the Gospel* (4s. 6d. net).

Batiffol simply annihilates Reinach. Reinach's superior knowledge—that is to say, in the criticism of the Gospels—is superior and incredible ignorance. But Batiffol does more than that. He makes contributions to the study of Christian

origins which are of independent and very considerable value. Thus the volume as it appears in this excellent English translation serves three good ends. It adds to our knowledge of early Christian literature, it provides a useful manual of Christian apologetic, and it repeats with emphasis the valuable advice which is so often forgotten, 'Ne sutor ultra crepidam.'

The Bishop of Down, Dr. D'Arcy, has contributed a volume to the 'Anglican Church Handbooks' on *Christian Ethics and Modern Thought* (Longmans; 1s. net). Into the book is condensed the matter that might have been given in a large octavo. Two things seem to Bishop D'Arcy to need most emphasis—first, that Christian Ethics come from within and therefore must be individual; next, that individual Ethics are nothing if they do not become social.

The President of Oberlin College has written many books, and has gathered confidence. Now he undertakes to survey the whole field of religious thought and experience. In a volume with the title, *The Moral and Religious Challenge of our Times* (Macmillan; 6s. 6d. net), Dr. King causes the whole world of ethical and religious life to pass before him, pronounces judgments, suggests remedies, and finds the one guiding principle which shall heal divisions and lift burdens. That principle is reverence for personality. By that principle he tests individuals and nations. As they attain to it they fulfil their being, as they fall short of it they fail. For the principle of reverence for personality is 'the key for man's discernment of himself, for the interpretation of history, and for the understanding of God in all His relations to men.' So we may say that the most modern rendering of the chief commandment is, 'Thou shalt reverence the Person of the Lord thy God with all thine heart, and thou shalt reverence the person of thy neighbour as thine own person.'

Dr. King did not make his book in order to fit this key. He had written his book before the key was found. And so we have the most interesting phenomenon of a book written under a quite unconscious spiritual influence, which is seen with trembling joy only when the book is finished.

Messrs. Macniven & Wallace have published

for the Church Worship Association, in connexion with the United Free Church of Scotland, a *Manual for Visitation of the Sick*. It is a charming book to handle, but yet more charming and precious within. It is the fruit of both prayer and pains, and a blessing will follow it.

Nearly thirty years ago—it was in the year 1884—Mr. F. E. Marsh published a book called *Emblems of the Holy Spirit*. He did not exhaust the emblems. He noticed only the emblems of Oil, Water, Dew, Wind, the Seal, the Earnest, and the Dove. And he let the book run out of print. He has now completed the emblems and published the whole in a handsome volume with the same title (Morgan & Scott; 3s. 6d. net). Incredibly futile as much evangelical writing on the Holy Spirit has been, this is a book of substance and worth.

Messrs. Morgan & Scott have also published a collection of lectures and addresses on the Jews from the writings of Dr. Adolph Saphir. The title is *Christ and Israel* (3s. 6d. net). And they have issued a small but notable volume of sermons by the Rev. A. B. Simpson, D.D., under the title of *The Christ Life* (1s. 6d. net).

The value of a volume of sermons is in its suggestiveness. A volume of sermons by the late Dr. Collins, Bishop of Gibraltar, has been published with the title *Hours of Insight* (Murray; 3s. 6d. net). Take the sermon on this text: 'The servants which drew the water knew' (Jn 2⁹). It is an exposition of the whole text, indeed of the whole parable. But two things create new thought. There is a new exposition of the word 'kept,' and there is a wonderful application of the fact that the servants knew.

The Rev. J. R. Coahu is an amazingly prolific writer. We could not get past him for a season, if we would. But we welcome him. For his study is always conscientious and his own, whatever the subject may be. This time it is evolution. His book on evolution is worth reading, however much we have read on that subject already. His topic is not evolution and genesis, but evolution and God; and that is the vital topic. The title is *Through Evolution to the Living God* (Parker; 3s. 6d. net).

It is not long since President Taft returned from unveiling a monument at Provincetown, Mass., to the Pilgrim Fathers. But there are other monuments than those in stone. British publishers—Sir Isaac Pitman & Sons—have issued a volume which is not less beautiful in workmanship, and may last longer. It contains no fewer than forty-eight full-page illustrations. Each illustration is printed in brown on separate paper and enclosed in a light green border. The same border runs round the pages of letterpress. The author of the book is Mr. A. C. Addison, who explains that his object is to give the reader an account of the *Mayflower* pilgrims which is concise and yet sufficiently comprehensive to embrace all essentials respecting the personality and pilgrimage of the Fathers whom Whittier pictures to us as:

those brave men who brought
To the ice and iron of our winter time
A will as firm, a creed as stern, and wrought
With one mailed hand and with the other
fought.

The title of the book is *The Romantic Story of the Mayflower Pilgrims, and its Place in the Life of To-day* (7s. 6d. net).

Mr. J. Arthur Hill's *Religion and Modern Psychology* (Rider; 3s. 6d. net) is not a book of hard scientific fact, but it gives us the best survey we have yet had, short and intelligible, of what has been accomplished by psychical research. Mr. Hill thinks that the survival of the individual after death has been proved, and that the proof has come through our bodily sensations. But he is not by any means dogmatic about it. All he says is that 'things certainly happen which recognized scientific theories will not cover, and some of these happenings are best explained by the hypothesis of the continued existence and agency of disembodied minds.' Has psychical research told us anything of the life which 'disembodied minds' live? He thinks it has. It is a life of latitudinarianism. It is 'an emphatic protest against theological bigotry and dogmatism of all kinds.' Again, 'there is no sudden unalloyed bliss for the good.' The bad go on trying to be not so bad, and the good try to be better. Nor is there any immediate access of happiness, though the disembodied mind hopes

that that will come. In the other world as in this, according to psychical research,

Man never is but always to be blest.

In short, according to psychical research, there is nothing new over the sun any more than under it.

Falling Upwards is the title (within quotation marks) which the Rev. F. W. Orde Ward, B.A., Oxford, has given to his new book (Simpkin; 5s. net). It is a phrase of consummate cleverness, and used quite legitimately by Leibniz. But it has come to grief of late. 'Falling upwards,' as a description of sin, is a moral outrage which the conscience of even the hardest sinner will not accept. But Mr. Orde Ward is no latitudinarian. With a skill in paradox which Mr. Chesterton himself would not always surpass, he is a sound theologian. Listen to what he says about perfection. 'But what do we mean by Perfection? The apparent paradox, but profound truth, that the impossible is the only possible aim for man. "If it be impossible, it shall be done." Christ does not enlist us in His service simply to fight the difficulties or overcome hardships, or even to die daily, as all must do who grow spiritually, because these are comparatively easy tasks. No; but He bids us repent and believe and love, and make others' causes our own and live in them and for them—which we can no more do by nature than we can fly without aeroplanes. He provides us with a new moral centre of gravity, namely, the Cross. To be perfect, then, is to have reached an end. And in our case, it means the acceptance of His law. We can be perfect now potentially—*complete in Him*. Practically we are not and never shall be on earth. But then Christ accepts the will for the deed, the good intention for the fact, the promise for the performance, the ideal for the real and actual. His accomplishment is made over to us, and we rest in His finished work.'

The fifty-fifth volume of *Great Thoughts from Master Minds* (Smith's Pub. Co.) is the first volume of the seventh series. The editor in his preface quotes Charles Reade, who said that he was 'a setter of diamonds.' The editor has sought to be a setter of diamonds also. There is just one thing that would make the book more valuable. It is that the editor would tell us exactly whence he has taken his quotations.

Read books, not books about books. With one exception. Read *Bookland* (Elliot Stock; 2s. 6d. net), by Miss Grace Lambert, though it is a book about books. For it is itself a book.

Is there any great writer of our day of whose personality and doctrine the impression is more indefinite than Tolstoy? His books are a vast cathedral. We need a guide to interpret the several parts and to point out the unity that they lead to. The Rev. Alexander H. Craufurd, M.A., has constituted himself our guide. Already successful as an interpreter of James Martineau and H. G. Wells, he has been encouraged to undertake this mightier task. If we do not understand Tolstoy after reading Mr. Craufurd's book, it must be because Tolstoy is unintelligible. For Mr. Craufurd has manifestly studied him through and through, and writes with most refreshing clearness. Perhaps it is only another Tolstoy that could understand Tolstoy utterly. Mr. Craufurd, though sympathetic, does not believe that Tolstoy's system is consistent, and he does not believe that it would be workable if it were. Is it possible that Mr. Craufurd takes too short a view? Tolstoy's vision is always of the land of far distances. The title of the book is *The Religion and Ethics of Tolstoy* (Fisher Unwin; 3s. 6d. net).

Christ and Human Need is the title of a volume of addresses delivered at a Conference on Foreign Missions and Social Problems at Liverpool in January 1912. Mr. Harry Bisseker has an address in it on 'Social Facts and Spiritual Issues,' and Professor Cairns has one on 'Coming Religious Changes in the Far East' (Student Volunteer Missionary Union; 2s. net).

The editor of the *Hibbert Journal*, whatever may be said of him as an editor, claims and deserves the reputation of an author. Men may ask what the *Hibbert Journal* stands for; they are in no doubt as to what Mr. Jacks means in his essays. His theology is the theology of Faber:

There's a wideness in God's mercy
Like the wideness of the sea.

And every paper, whatever its form, reads the attractive lesson that it is not possible for any one to pass beyond the sweep of God's white raiment.

Now such a creed as a protest against a narrow orthodoxy is both beautiful and inevitable. We read Faber and reverence him. But is not the orthodoxy of the present day wide enough? Are we not now in imminent danger of approaching God indifferently and indiscriminately, as we might approach a benevolent old gentleman who is too indulgent to see that we are to blame and too soft-hearted to blame us if he saw? The prodigal goes out into the far country and spends his substance

in riotous living. Mr. Jacks seems to say that it scarcely matters. Does he think it matters at all when the end comes? But Jesus said, 'This my son was dead.' The prodigal had to return, saying 'Father, I have sinned,' before the Father could say, 'and is alive again.' In the scenes of Mr. Jacks's new book *Among the Idolmakers* (Williams & Norgate; 5s. net) there is human error enough. Is God really looking on all the while so complacently?

The Archaeology of the Book of Genesis.

BY THE REV. A. H. SAYCE, D.D., LL.D., D.LITT., PROFESSOR OF ASSYRIOLOGY, OXFORD.

Chapter vi.

9, 10. Here we have another extract from the book of generations, or series of tablets called *annâti talidât*. It would seem to have been the third tablet of the series, which followed 5³¹, to which v.³² has been appended by the Hebrew writer. Consequently the words, 'these are the generations,' will have been derived from the colophon of the tablet: *duppu III; Annâti talidât*, '3rd tablet of *Annâti talidât*,' and the extract would not necessarily contain a list of Noah's generations or descendants. And this, in fact, is the case. There are no generations of Noah, only the one generation of his three sons; cf. 25¹⁹. Hence the original would have been: 'And Noah lived (500?) years, and begat three sons, Shem, Ham, and Japheth. And Noah walked with God after he had begotten his sons, 450 (?) years (and begat sons and daughters). And all the days of Noah were 950 years: and he died.' The last sentence has been transferred to 9²⁹. That Noah should be said to have 'walked with God,' like Enoch, is explained by the fact that, according to the Babylonian version, it was Utu-napistim, and not Enwe-dhuranki, who was translated to live 'among the gods'; see note on 5²⁴. Perhaps, therefore, the original had, instead of 'he died,' 'he was not, for God took him.' In any case, the repetition of the name Noah and the want of the copulative conjunction raises the presumption that the words, 'Noah was a just man, perfect in his generations,' were a marginal note which has made

its way into the text. *Zaddiq*, 'righteous,' is the Ass. *isaru*, but as a title of the hero of the Deluge it replaces *atra-khasit*, 'the very wise,' in the Deluge story. While, according to the Babylonian story, it was the wisdom of Utu-napistim which made Ea, the god of wisdom, reveal to him the coming catastrophe, Yahweh's revelation to Noah was due to the latter's righteousness. Once more there is an intentional correction of the Babylonian version on the part of the Hebrew writer. Yahweh demanded not only wisdom, but also righteousness; Babylonian polytheism divided the divine attributes among different gods. 'A righteous man' and 'he was upright in his generations' are alternative renderings of the Ass. *isaru ina amelûti*, 'upright among men.' The Septuagint corrects, 'in his generation'; but the correction is needless, since the patriarch or hero lived through several generations of ordinary men.

II. The Assyrian would be *irtsitu limnit* (or *šukkkhupāt*) *lapâni ilâni*; *irtsitu mikhtsi* (or *limutti*) *malat*. The earth had been pronounced good (1^{10.31}), but murder had brought upon it a curse, the Babylonian *arrat limuttim*, also called *qâlu lâ dhâbu*, 'voice of evil' (as in 4¹⁰⁻¹²). Hence, like the animals, it was to share in the punishment of the Deluge. Here, again, there is an implicit condemnation of Babylonian polytheism, which made the earth a goddess, whose name, *Irtsitu*, is compounded with those of Western Semites in the Khammu-rabi period. In the Epic of Gilgames the