

- w. *kakkabu ana libbišu erub-ma atalû da'amat*, a star entered into its heart and there was a dark eclipse. X. 6. 11.
- x. For other examples with clouds, stars, crowns (coronas), etc., see V. 4. 8, VII. 28. 55, 35. 39, 41, VIII. 14, 15, 8, 17, 29, 32. 39, 40, 42, 43, X. 2, 6. 11, 34, 57, 59, XIII. 45, 47. 15, 16, 56, XIV. 85, 116.; and *Cuneiform Texts*, pl. i, WEIDNER, *Handbuch der babylonischen Astronomie*, 36, KUGLER, *Sternkunde und Sternendienst in Babel*, I. 12, and *Ergänzung*, I. 52, and THOMPSON, *Reports of the Magicians and Astrologers of Nineveh and Babylon*, 235, 255, 257, 258.
- z. *Ana ili Sin u ili Šamšu ud-da-su-nu du'-u-mat, šarru itti mati-šu u niši-šu zi-ni i-na-kap-ṣar, ili Sin u ili Šamšu atalû išakanu*, as to the moon and the sun their light was darkened. The king with his land and people were destroyed (?). The sun and the moon were eclipsed. THOMPSON, *Reports*, 82, Obv. 7-9.
- II. The word *iši* is found in a Babylonian astronomical tablet published by STRASSMEIER (*Inscriften von Cambyses*, no. 400, 46). It reads: *Sin atalû ganru iššakin i-ši i-ri-ḫi iltanu izzis*, a total eclipse of the moon took place, extending over the northern half of the moon. The half of the heavens would thus be 90 degrees, or from noon to sunset. It is found, also, in THOMPSON, *Reports*, 155, Rev. 2-4; *Urpatu* . . . *ina lib-bi ūnu i-šu it-ta-ša-a*, half of the cloud disappeared at midday.
- III. The word *'amad* occurs scores of times in the tablets to denote the apparent standing still of the stars in their courses from east to west and from west to east. The noun from the root denotes the place where the star seems to turn back on its course. See Kugler's *S. und S.*, Teil I, pages 40, 70, 80, 82, 84, 86, 88, 92, 96, 98, 100, 102<sup>o</sup>, 106. It is used also for the "staying" of a star in a sign, or house, of the zodiac. See KUGLER, *id.* 82, 88. In this sense, it might be rendered in English by "delayed," or "remained for a time," or "continued to shine." Jupiter appears to stand still for two days. (KUGLER, *S & S*, 82, note.)
- IV. The word *bô'* is the usual one in Hebrew to denote the "going in" of the sun at the close of the day. Thus Deuteronomy XXIV. 13, "in the evening, at the going in of the sun." The verb *erēbu*, from which the Hebrew word *'ereb* "evening" is derived, is the common term in Babylonian to denote the "going in," or setting, of the sun. For the "coming out" in the morning, both Hebrew and Babylonian use the word *yāšū*, (Bab. *āšū*).
- V. The preposition *Kaf* might possibly be translated "about," but the fact is, that it is never found with the word for day in this sense elsewhere in the Old Testament. In two places it means simply "as." Thus in Psalm XC. 4, "as yesterday when it is past," and in Amos VIII. 10, "and the end thereof as a bitter day." In all other places the phrase means "as on a (or the) day." So in I Sam. XVIII. 10, Hosea II. 5, 17, Lam. II. 7, 22, Zech. XIV. 3; and compare especially "as on the day of Midian," Isaiah IX. 3, "as on the day of Egypt," Ezek. XXX. 9, and "as on the day of temptation in the wilderness," Psalm XCV. 8.
- VI. The word *tāmim* usually means "without blemish." If so used here, it would suggest that an eclipse was looked upon as a blemish to a perfect day, just as mists and blizzards are by us. It is more probable, however, that it means ended, or completed, or "done" in the sense in which Longfellow employs it in the lines  
 "The day is done, and the darkness  
 Falls from the wing of night."  
 This sense is supported by the use of the verb in a number of passages. Thus it is said in Jeremiah I. 3 that the word of the Lord came to him unto the end (or ending, Heb. *tōm*) of the thirteenth year of Zedekiah; in Genesis XLVII. 18, it is said that "that year was ended"; in Deuteronomy XXXIV. 8, we read that "the days of the weeping for Moses were ended." Applied to the passage before us the whole statement would mean that the sun kept on shining in the half of the heavens and hastened not to go in as when a day is done.
- VII. The verb *yāšū'*, is rendered here in the Septuagint by