

tioned in the Bible are found in the Assyrian writings. The correspondence of these is one of the most striking evidences of the accuracy of the Biblical narrative. I shall only touch on a few of the more outstanding of these.

Tiglath-Pel^{ezzer}isir was succeeded by his son, Shalmanizir V. Hoshea who had been made king of Israel by Tiglath-Pel^{ezzer}isir, conspired against Shalmanizir and depending on the promise of Egyptian help, stopped paying tribute. Shalmanizir came with his army and besieged the strong city of Samaria. It took a three year siege to conquer this city. Before the siege had come to a successful conclusion, Shalmanizir died and a usurper assumed the throne. His name in the Assyrian pronunciation is Shar-ukin. The Bible refers to him as Sargon.

The many cases in the code of Hammurapi and other Babylonian writings in which a koph is represented by a "g" shows us that the strong "k" was pronounced very much like a "g". Probably the Biblical for Sargon corresponds very closely to the actual pronunciation of the Assyrian name. It is striking to compare it with the Greek pronunciation. Ptolemy refers to him under the name of Arkeanos. The name of Sargon only occurs once in the Bible (Isaiah ^{20,1}~~xxx~~). Formerly, it was not realized that this was the same king whom Ptolemy speaks of as Arkeanos.

In the eighth edition of the Encyclopedia Britannica, under the name of Sargon the statement is made that since the name occurs only once in the Old Testament, and since we have no reference to him in any of the Greek writings, we can be certain that no such king as Sargon ever existed.

By the time the ninth edition of the Encyclopedia Britannica was ready for publication, the Assyrian materials proving Sargon to be one of the greatest of all the Assyrian kings had come to light and