

## THE "DAVID" STATUE.

BY HUGO RADAU.

The so-called David statue of which Professor Banks wrote in *The Open Court* for April, 1906, under the title, "The Statue of King David and What it Teaches," contains an inscription which must be read:

<i>E'sar</i>	<i>Esar,</i>
<i>sharru da-NU</i>	the mighty king,
<i>shar Adabki</i>	the king of <i>Adab</i> .

The two signs read *da-NU* are written *da-LU*. As *LU* has the value *udu* (which means "sheep"), Banks read *Da-udu*, i. e., the "*Da-sheep*"=*David*. I have to remark, however, that the value *NU* for the sign *LU* is hypothetical, and is based upon the analogous writing *da-LUM*, which, when occurring in Semitic (or Sumerian) inscriptions has to be read *da-num* (i. e., *LUM=num*), and per analogy *LU=nu*!

Thureau-Dangin, *Die sumerischen und akkadischen Königsinschriften*, p. 152, v, reads *da-lu*, referring to a note which says: "Statt *da(n)nu(m)*?—So, nach persönlicher Mitteilung Hommels." *Da-lu* Thureau-Dangin translates "mächtige" (?).

I think, there is absolutely no doubt that *da-LU=da-nu=da(n)nu*, just as *da-LUM=da-num=da(n)num*. The latter is absolutely certain. Both mean "mighty."

## BOOK REVIEWS AND NOTES.

BHAGAVAD GITA. By *Charles Johnston*. Flushing, New York, 1908. Pp. 61.

A new translation of the Bhagavad Gita by Charles Johnston has been published by the author at Flushing, New York. Mr. Johnston has been in the Bengal civil service and is known as an enthusiastic admirer of ancient Hindu lore. He has attained the honor of "Sanskrit Prizeman" in the Indian Civil Service and at Dublin University. His command of English enables him to render this "Song of the Master," so difficult to interpret and to render into English, in a form that will make this strange episode of the Mahabharata intelligible to the English reading public. A General Introduction prepares us for the spirit in which the book is written, and an Introduction of 62 pages familiarizes us with the contents. The song itself covers 61 pages.

PIONEER HUMANISTS. By *John M. Robertson*. London: Watts, 1907.

This book consists of eight separate essays formerly appearing in different periodicals, but since revised and expanded. Those thinkers and reformers included by Mr. Robertson as "pioneer humanists" are Machiavelli, Bacon, Hobbes, Spinoza, Shaftesbury, Mandeville, Gibbon, Mary Wollstonecraft. The book is provided with an excellent index which is not quite so rare an occurrence among English publications as formerly.

THE CHURCH AND THE CHANGING ORDER. By *Shailer Mathews*. New York: Macmillan, 1907. Pp. 255. Price \$1.50 net.

It is of course true that every age is a period of transition, but Professor Mathews thinks that the present day is a time of peculiar crisis in industrial