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index of Scripture references. Both are welcome, and make the book, which has been so well received already, more acceptable because more profitable than ever. It has been well received. It has taken its place as a standard in its science. It has taken its place, and there is no other book to stand beside it. Dr. G. A. Smith's *Historical Geography* is one of the few that are absolutely indispensable to the student of the Bible and the preacher of the gospel.

THE NEW LIFE IN CHRIST JESUS.
EDITED BY JULIAN FIELD. (*Innes*. Fcap. 8vo, pp. xxx, 240. 5s.) There have been many imitations of the *Imitatio*: this is no imitation, but stands beside it worthily. Unknown though it

has hitherto been, or almost unknown, in England, this 'Imitatio Christi' of a French Protestant deserves our best attention. It was never really accessible before, scarcely was procurable indeed, and our ignorance is almost excusable. But it is most accessible now, and our ignorance will be blameworthy and our loss will be great. It is a mystic's work, and as Dean Farrar, who writes an Introduction, admits, its mysticism is not to be unreservedly appropriated. But its thoughts are often very rare and penetrating, while its spirit is always good. 'Be always with Jesus'—that is the sum of the anonymous author's doctrine, and he makes you feel, as he does, that these four words contain all that we need to know on earth. A new 'Imitatio' assuredly; all our lovers of devotional writing will revel in its pages.

Archaeological Commentary on Genesis.

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

X. 15. Sidon, now Saida, may be either 'the fisher's town,' or, more probably, a derivative from the name of the Phœnician god Tsid, 'the hunter.'

Heth, the Hittite, corresponds with the Egyptian Khata, the Assyrian Khattâ and Khatâ (or Khate), and the Khata (Khate) of the Vannic cuneiform inscriptions of Armenia. The name is met with in Babylonian astrological tablets, which are probably as old as the age of Khammurabi (Amraphel). The Hittites were originally a Kappadokian people, who descended from the Taurus, and established themselves in the Aramæan cities of Northern Syria. Thothmes III. received tribute from the 'king of the Greater Hittite land' in B.C. 1470 and 1463, which included silver and negro-slaves. When the greater part of the Tel el-Amarna letters was written (B.C. 1400), the Hittites were attacking the Egyptian possessions in Syria. Tunip (now Tennib) had fallen, and they were intriguing with rebels in Canaan and the land of the Amorites. Soon afterwards they gained possession of Carchemish (Jerablûs), on the Euphrates, a little to the north of its junction with the Sajur, which gave them the command of the trade from east to west, and cut off the Semites of Assyria and Babylonia from those of Syria. The capture of Carchemish was followed

by that of Kadesh, on the Orontes, the 'sacred' city of the Amorites. At Kadesh the Hittites established their southern capital, and it was with the kingdom of Kadesh that the Hittite wars were carried on by Ramses II. These ended in preventing the Hittites from advancing any farther to the south, and in a treaty of alliance for defensive and offensive purposes (B.C. 1327). The power of the kings of Kadesh extended into Asia Minor. Here the Hittite centres were at Boghaz Keui and Eyuk, near the Halys in Kappadokia. But Hittite monuments have also been found along the lines of the ancient high roads as far westward as the neighbourhood of Smyrna (at Karabel and Sipylos). The Hittite monuments are characterised by a somewhat heavy and massive style of art, based partly on early Babylonian, partly on Assyrian models. Composite animal forms, such as the double-headed eagle, are common in it; the goddesses wear mural crowns, and the men are represented with boots with upturned ends. This boot, which was originally a snow-shoe, was characteristic of the people, as is shown by the Egyptian bas-reliefs of the war against Kadesh, in which its defenders—living though they did in the hot plains of Syria—are depicted as still retaining the use of it. The

Hittites employed a peculiar system of hieroglyphic writing, which is still undeciphered. The symbols were written in boustrophedon fashion, and are usually in relief. Both the native monuments and the Egyptian artists agree in representing the people as beardless, with protrusive nose and upper lip, and what craniologists pronounce to be mongoloid features. The type still exists in Eastern Asia Minor. Though the bulk of the Hittite people were to the north of Palestine (1 Kings x. 29; 2 Kings vii. 6), the fact that Thothmes III. calls them the inhabitants of the 'Greater' Hittite land implies that there was a 'lesser' Hittite land elsewhere. For this we must look to the south of Palestine, where, according to the Old Testament, there were Hittites at Hebron (Gen. xxxiii.) and Jerusalem (Ezek. xvi. 3). At Karnak the inhabitants of Ashkelon are represented with Hittite features.

16. The Jebusites were the tribe which occupied Jerusalem when the Israelites entered Canaan. In Num. xiii. 29 they are conjoined with the Hittites and Amorites as dwelling 'in the mountains,' but they were probably (like the Anakim of Hebron) of Amorite descent.

The Amorites are called Amurrâ and Amurri in Assyro-Babylonian, Amur in Egyptian, the Amorite land being Martu in Sumerian. In early times they must have been the dominant people of Syria, since Syria, including Palestine, was known to the Babylonians as 'the country of the Amorites' as far back as the age of the annals of Sargon of Akkad (B.C. 3800). It continued to be called by this name in Babylonia; but among the Assyrians the Hittites took the place of the Amorites, they being the dominant people of the West when the Assyrian kings first became acquainted with it. In the age of the Tel el-Amarna tablets, 'the land of the Amorites' was specially the country immediately to the north of Palestine; but we learn from the Old Testament that there were Amorite kingdoms and settlements on both sides of the Jordan, and as far south as the Dead Sea and Kadesh-barnea (Gen. xiv. 7; Deut. i. 19), which explains the Babylonian extension of the name. The Amorites were a fair-skinned, blue-eyed, light-haired race, as we learn from the Egyptian monuments, with regular features, thin lips, and pointed beards. At Abu-Simbel their skin is painted a pale yellow, their eyes blue, and their eyebrows and beard red, while the hair of the head is black (see Tomkins, in the *Journal of the Anthropological Institute*, Feb.

1889, p. 225). It is clear that they belonged to the same race as the blonde, blue-eyed Libyans of Northern Africa, whose descendants are the Kabyles of to-day, and whose racial connexions can be traced through Western Europe into the British Isles. At Karnak the Amorite figures which surmount the names of the places captured by Thothmes III. in Palestine have the skin alternately a sun-burnt red and a pale yellow, the Egyptian equivalent for white; and since the names of the places captured in Southern Palestine by Shishak are also surmounted by the figures of Amorites, we may gather that the predominant population of Judah in the time of Rehoboam was still Amorite. The Amorite proper names found in the Tel el-Amarna tablets are not Semitic; but it would seem from the fragment of the song of victory quoted in Num. xxi. 28-30, that the Amorites beyond the Jordan at all events had adopted the Semitic language of the country.

Qarqish was one of the vassal countries which sent troops to the Hittites of Kadesh in their wars with Ramses II.; but as it seems to have been in Northern Syria or Asia Minor, it cannot represent the Girgasites of the Old Testament, unless we suppose that, like the Hittites, emigrants from Qarqish had settled in Canaan.

17. Hivite is not a gentilic, but a descriptive name, and denotes the 'villagers' or fellahin of Canaan.

The Arkite belonged to the Phœnician city of Arka, now Tell 'Arqa, called Irqat in the Tel el-Amarna tablets, and also in an early Babylonian inscription. In the Assyrian texts it is Arqa. Sin was in the neighbourhood of Arka, and is mentioned by Tiglath-Pileser III. Shalmaneser II. writes that Hadad-ezer of Damascus (B.C. 853) received the help of ten chariots and ten thousand men from the Irqanations (of Arka), and twenty chariots and ten thousand men from Adoni-baal of Sian (or Sin).

18. Zemar, the classical Simyra, now Sumra, was in the mountains of Phœnicia, near Arka. It is called Zumur in the Tel el-Amarna tablets, where it plays an important part as the inland capital of Phœnicia, Zimirra in the Assyrian texts. Simurum or Zemar was one of the conquests of Ine-Sin of the second dynasty of Ur, which ruled over Babylonia before the dynasty of Babylon to which Khammurabi or Amraphel belonged. Arvad (now Ruâd) is named repeatedly in the Tel el-Amarna tablets as an important fortress, with a fleet of its

own. Hamath (now Hamah), called Khamat and Amat in Assyrian, was conquered by Thothmes III., who calls it Amatu. It was also conquered by Ramses III. At one time it must have been in the hands of the Hittites from Kappadokia, as Hittite inscriptions have been found there.

It will be noticed that in the list of the sons of Canaan, while places are mentioned (Arka and Zemar) which played a leading part in the Palestine of the Tel el-Amarna tablets, but sank subsequently into unimportant towns, no mention is made of Tyre, which occupied the foremost position in Phœnician history after the time of Hiram, the contemporary of David and Solomon. The list thus takes us back to the Mosaic age.

19. It is curious to find Sodom and its sister cities spoken of as if they were still existing. Lasha' here takes the place of the Bela' of Gen. xiv. 2, and may be a corrupt reading.

22. Elam is the Babylonian Elamu (and Elamtu), 'the highlands,' a translation of the Sumerian name Numma. The earliest seat of Elamite power was at Anzan, but before the age of Abraham the Elamite capital had become Susun (Shushan or Susa). The language of Elam was agglutinative.

Arphaxad, or Arpa-Chesed, must represent Babylonia, but the meaning of the first part of the compound is quite unknown. Schrader compares the Arabic *arfah*, 'boundary.' Why in Hebrew the Babylonians should be called Chesed, Kasdim, is equally difficult to explain. In Gen. xxii. 22, Chesed is the son of the Aramæan Nahor, and would therefore seem properly to denote the Aramæan settlers in Chaldæa. With this agrees a statement in a cuneiform tablet (*W.A.I.* iii. 66. 31) that a goddess of the Sute or Bedouin of Mesopotamia was called 'the mother of the city of Kasda.' Another tablet (81. 2-4, 287) tells us that *kasdû* signified 'ground,' or 'land,' while *kasidi* was the Assyrian word for 'conquerors.' If the name of Shinar was extended from Singara in Mesopotamia to Babylonia, it may be that the name of Kasda was similarly extended from Mesopotamia to Chaldæa. Arphaxad would then be the Babylonian land which 'bordered on Kasda,' if Professor Schrader's explanation of *Arpa* is correct.

Lud cannot be right, as Lydia, the Luddi of the Assyrian inscriptions, belonged to the zone of Japhet, not to that of Shem. Perhaps we ought to read Nod (Gen. iv. 16), the land of the Manda,

or 'nomads,' as the Babylonians called them, to the east of Babylonia.

Aram represents the Aramæans of Mesopotamia and Northern Arabia and Syria. The Assyrian inscriptions repeatedly refer to the Aramu, Arumu or Arimu of Babylonia, *i.e.* to the Aramæan tribes who were settled in various parts of the country, and Tiglath-Pileser I. (B.C. 1100) describes the country eastward of the Euphrates towards Harran as that of the Aramæans (Armâya), while Assurnatsir-pal (B.C. 880) places the Arumu in the neighbourhood of Diarbekir. Here, too, were 'the mountains of Arman.'

23. The Aramæans mentioned here belonged to Northern Arabia. Uz is associated with Edom in Lam. iv. 21, and is probably the Khazu in Northern Arabia into which Esar-haddon marched, and which the Assyrian monarch couples with Bazu, just as Uz is coupled with Buz in Gen. xxii. 21. Hul is the 'sandy' desert of Arabia Petræa, and Mash is the Mas of the cuneiform inscriptions, which describe it as the great desert of Northern Arabia westward of Babylonia.

24. Terah, it will be noted, lived in Ur of the Kasdim, and his ancestor was a son of Arphaxad. Salah may be the Babylonian *salkhu*, 'a wall' or 'rampart,' while in Eber we may see the Babylonian *ebar*, 'a priest,' another form of which was *ubara*, 'a minister.' *Ebar* was one of the words borrowed from Sumerian by the Semites, and is found in Babylonian tablets of the age of Khammurabi. If Eber is *ebar*, the name is abbreviated from one in which the word *ebar* was followed by the name of a god.

25. Peleg seems to be the Babylonian *palgu*, 'a canal,' in which case the division of the 'land' referred to will be that of Babylonia into canals.

Recent discoveries have shown that the dynasty of Babylonian kings, to which Khammurabi (Amraphel) belonged, was of South Arabian origin. Their names are not Babylonian, but South Arabic. At the same time, the words of which they are composed are also Canaanitish, *i.e.* Hebrew. Thus the last king but one of the dynasty was Ammi-zaduga, and we learn from a cuneiform tablet, in which the explanation of their names in Babylonian is given, that Ammi and Khammu are only different attempts to represent in Babylonian pronunciation the same foreign word. This was the 'Ammi of the South Arabian inscriptions, the

'Ammi or 'Am of Hebrew, as in Ben-Ammi, the 'father of the children of Ammon,' Ammi-el, Ammi-nadab, Bala-am, and Jerobo-am. *Zaduga* is the Hebrew *zadog*, a root unknown to Assyrian; but the name of Ammi-zaduga recurs in that of the South Arabian Ammi-zadiqa who, according to an early Minæan inscription, was appointed by the Minæan king, Abi-yada', governor of the fortress of Za'r on the Egyptian frontier as well as of the neighbouring district of Ashur (see Gen. xxv. 3); and in another Minæan inscription we find the name of Ammi-zadug. The various ways in which the name of Ammi-zaduga is written in the contract-tablets of his reign are of themselves sufficient to show that it was foreign. The grandfather of Ammi-zaduga was Abesukh, *i.e.* the 'Abishua' of the Old Testament, which the Babylonians transformed into their own word, Ebisum, 'the doer.' The founder of the dynasty bore the name of Sumu-abi, 'the god Shem is my father,' his son and successor being Sumu-la-ilu, 'is not Shem a god?' The contract-tablets show that Canaanites bearing specifically Hebrew names were settled in Babylonia at the time when the dynasty ruled over it; thus in one contract we find the name of Abdiel (which would be Arad-ili in Babylonian), also written Khabdiel in accordance with the usage of the Tel el-Amarna tablets, in which the Canaanitish 'ayin is expressed by *kh*; in another, we have 'the Amorite, the son of Abi-ramu,' or Abram; and in another, Lama-il, or Lemuel; while Mr. Pinches has discovered in others Ya'kub-il (Jacob-el) and Yasup-il (Joseph-el). It results, therefore, that in the Abrahamic age (1) there was a Hebrew-speaking population in Babylonia; (2) that the country was governed by a dynasty which came from Southern Arabia; (3) that the dialects, and presumably also the inhabitants of Southern Arabia and Canaan, were closely related to each other; and (4) that the South Arabian dynasty revered Shem as its ancestral god. All this is exactly parallel to the biblical statement that Eber, the native of Babylonia, was the ancestor alike of 'Abram the Hebrew,' and of

the tribes of Southern Arabia, and that he was also a descendant of Shem.

26. The termination *-an* (Heb. *-ân*) is characteristic of South Arabian names, and is met with again in the names of the Horites (Gen. xxxvi.). In Almodad the first element is the Minæan *al*, 'god,' which is frequently found in this position in South Arabian names; cf. Eldad and Medad (Num. xi. 26). Sheleph is Seleph, the name of a district in a Minæan inscription, the Salapâni of classical geography. Hazarmaveth is the modern Hadhramaut or Southern Arabia, written Haḍramôt in the Minæan texts. With Jerah may be compared Yarkhamu, the name of a witness in Babylonian contract-tablets of the age of Khammurabi, which seems to be a South Arabian derivative from *yar-khu* 'the moon.' The word is not Babylonian, but it recurs in the Hebrew Jerahme-el.

28. Abim-ael is similar in formation to non-Babylonian names like Abum-il in Babylonian contracts of the Khammurabi period. For Sheba or Saba, see ver. 7.

29. Ophir was the South Arabian port to which the gold was brought from the mines of Africa, and from whence it was transhipped to other countries. In South Arabia itself, no gold was found. Sargon, after his conquest of Babylonia (B.C. 710), received an embassy from Uperi, king of Dilmun (now Bahrein), which is said to have lain 30 kaspu, or about 210 miles from the coast of the Persian Gulf, and it is possible that the Assyrian scribe has mistaken the name of the king's port for the name of the king himself. If so, we shall have to look for Ophir in the neighbourhood of Bahrein. For Havilah, see ver. 7. In the Minæan inscriptions, mention is made of a district called Khûlan or Khavilan (now Khaulan).

30. Mesha is Mash (ver. 23), with the Aramaic suffix *-a*. In Sumerian days, Northern Arabia was called Ki-mas, 'the land of Mash'; and as copper was brought from it, the metal received the name of *kimas*, borrowed by Semitic Babylonian under the form of *kemassu*.