
A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

be set apart religiously or 'consecrated in the truth' (v.[17]). Then He declared that He sets Himself apart, consecrates Himself that the disciples also may be consecrated. The tense is a gnomic present, and indicates a continuous action—a governing principle covering His life in all its parts, including also the act of supreme devotion in the death He was about to die. He thus 'consecrated' Himself for His disciples that they might be 'consecrated in (the) truth.' The 'truth' was the sphere in which they were to be set apart. It was not to be the means of their consecration, it was the sphere of it. The construction is what is called 'pregnant' (cf. ἐν τούτοις ἴσθι, 1 Ti 4[15]). The disciples were to be set apart from all others, and from all other interests, 'in (the) truth.' They were to find their business, their life-interests, their life in it. Devotion to the gospel in the highest and fullest sense is what the Saviour sought for them. He had devoted Himself to them for that end. He lived a 'dedicated' life, and was 'dedicating' Himself to death for them, that they might live a 'dedicated' life in the gospel, and for the gospel.

This interpretation casts light on the days of His companionship with them, and explains why He was always in their company, or always took them or some of them with Him wherever He went. Instead of selecting 'passages out of the Gospels exhibiting the Twelve Disciples of Jesus under discipline for the apostleship,' Professor Bruce, in his book on the *Training of the Twelve*, might have taken the whole gospel record.

Then this interpretation agrees with the statement in v.[18], 'As thou hast sent me into the world, so also have I sent them into the world.' He sent them out devoted to one end—the gospel. He had lived for that; He had prayed for that; He was going to death for that. And as we think of what we know of the after lives of the men for whom all this was done, we see that the purpose and prayer of our Lord were fulfilled. These men were set apart in the truth. The gospel was their life-work, and their life, their interest, and their joy.

Sargon of Assyria in the Lake Region of Van and Urmia, 714 B.C.

By Theophilus G. Pinches, LL.D., London.

II.

Returning to the subject of the campaign, Sargon states that the inhabitants of the region, in despair at the defeat of Ursâ, reduced the fortified city Ušqaia, with the villages around it, to a heap of ruins, and abandoned the place, never to return. Sargon completed the work, razing the great rock-supported walls level with the ground, and carrying away much plunder into his camp. What houses remained in Ušqaia met with the same fate, and fire completed its destruction and that of 115 villages around it. Another important city destroyed at this time was Aniaštania, the centre of a stock-breeding district.

Leaving Ušqaia, Sargon entered the pastoral district of Baru (possibly Sofian), which was regarded by the natives as part of Sangibutu. Here lay the towns of Tarui and Tarmakisa, strongly walled, where Ursâ's reserve horses were kept, and supplied to him in good condition yearly. Fearing for their lives, the inhabitants fled into a desert and waterless place, whilst Sargon demolished the towns and 30 villages near, destroyed the standing crops, and carried away the stored grain, for the use of his army.

Here is again a mutilated passage, but sufficient remains to show that the aim of his operations was the city Ulḫu, at the foot of mount Kišpal. According to Sargon's Annals, he took and burned 21 cities and 440 villages in this district. The text seems to state that he had made the inhabitants, on some former occasion, like fish deprived of water, but Ursâ of Ararat, coming to their aid, had carried out hydraulic works, whereby the district had become wonderfully productive. He had also built a palace there roofed with sweet-smelling cypress beams. Everything, however, was de-

stroyed by the Assyrian invader, who thoroughly ravaged the tract, making it worse than before Ursā's improved water-supply. In addition to Ulḫu, Sargon destroyed another large fortress and 57 villages in the region of Sangibutu. The tract is identified by Thureau-Dangin with Marand, where, according to Tavernier, confirmed by Belck and Lehmann-Haupt, and Sester (*Zeitsch. für Ethnologie*, 1892, pp. 137 ff.), remains of these hydraulic works still exist.

Leaving Ulḫu, Sargon approached the chief fortified city of Sangibutu, the name of which is incomplete. Concerning 21 cities of the district to which he refers, the Assyrian king says: 'They shone on the peaks of Arzabia like winestocks, the produce of the mountains.' Notwithstanding the excellence of their fortifications and the height of the walls (120 brick-courses), the inhabitants did not remain to defend their property, but took refuge in the mountains between Arzabia and Irtia, where they were dispersed by the Assyrian troops. These are regarded as the names of mountains, the valley between being now known as that of the Kotour-Chaï. Many cities not mentioned in the text were destroyed, their vast grain supplies captured, heaped up in the Assyrian camp, and stored for the return-journey. In his devastation of this fruitful country, 146 villages were wiped out of existence, and the smoke of their burning covered the face of the heavens like a storm-cloud.

Quitting the province of Sangibutu, Sargon marched to that called Armarili or Armariali, elsewhere called Armiraliu. In this district was the stronghold of Bubuzu, and the double-walled Ḫundur, the upper part of whose defensive towers had a passage like a moat (rendering uncertain). The same scenes of destruction also took place here, these and 5 other strongholds, with 30 villages, being destroyed and plundered. In this province lay Ursā's paternal city Arbu, and Riyar, the city of Sarduri, his predecessor. These, with seven cities in the neighbourhood, were inhabited by the royal family of Ararat, and naturally attracted Sargon's attention. The powerful fortifications of these places were razed to the ground, and the temple of the god Ḫaldia burned down and destroyed.

This devastation accomplished, Sargon resumed his march, and crossed the Uizuku, 'a cypress mountain, whose mass was marble.' Coming to Aiadu, he saw before him 50 cities arranged around a lake—or, in the king's words, beside an undulating sea. The place intended is regarded as being the northern shore of Lake Van. All the names are given, but he speaks more particularly of Argištiuna, 'the city of Argišti,' one of Ursā's predecessors, and Qallania. Both these places were strongly fortified, and were situated at a height of 240 (cubits) on mounts Arsidu and Maḫunnia. Chosen native troops garrisoned them, but apparently their military training was not equal to the task of withstanding the Assyrian troops in the open, for they fled and took refuge behind their defences, abandoning the country to the Assyrians; 87 villages were destroyed and plundered in the usual systematic way.

On resuming his march, Sargon crossed the rivers Alluria, Qallania, and Innäya, and arrived at Uaiais, apparently an exceedingly important town, often mentioned in the letters of about this period under the forms of *âl Uayasi*, *âl Uasi*, *âl Uesi*, 'the city of Uayasu, Uasu, Uesu,' etc. This, which M. Thureau-Dangin identifies with the modern Bitlis, lay on the boundaries of Na'iri and Ararat, and was one of the places in which Ursā especially placed his trust, for it was a fortress of stronger construction than any of the others, and planned with much technical skill. There is no doubt that this was a chief military station of Ararat, with a strong garrison, and well provided with spies. It was taken, however, by a rear attack, and 6 strong cities with 40 villages fell into Sargon's hands. The destruction of the plantations and the forests followed, and what was left was given as a prey to the flames.

To all appearance Sargon had come to the conclusion that he had broken the power of Ararat, which was probably correct; and he now entered the territory of Yanzū[1] of Na'iri. This king, having heard of his approach, marched a distance of four leagues from his capital Ḫubuškia (possibly Saird or in its neighbourhood) to make submission. On meeting him, he kissed the Assyrian king's feet. The two sovereigns then returned to Ḫubuškia together, and Sargon received tribute consisting of draught-horses, oxen, and small cattle.

At this point Sargon comes to the recital of his conquest of Urzana, the Muṣaṣirian, 'a doer of sin and wickedness,' who 'did not keep the oath made to the great gods, and was unsubmissive to rule.' For this purpose the Assyrian king inter-

[1] The word *Yanzū* would seem to be Kassite, in which language its meaning is 'king.'

rupted his return-journey, and 'in vexation of heart' ordered his cavalry and charioteers to return to Assyria, whilst he, with his other troops, went to exact the homage and tribute which had been withheld. Judging from the long introduction to this portion, it was one of the principal operations of the campaign, and special preparations were made for it by observing the signs of the heavens, Magur (the heavenly bark—*i.e.* the new moon) having indicated it as a favourable time for the acquisition of power; the sungod having given his precious consent; and the readings of the entrails having been favourable. The only chariot seems to have been the king's own, and with him were apparently no more than 1000 cavalry, archers, and lancers. Crossing the needle-like mount Arsiu, and passing to the other side of the upper Zab, they found themselves between four heights—Šeyak, Ardikši Ulāyau, and Alluriu (the route was probably from Meuks to Kochannes *via* Taouk, Mervanen, and Billi—Layard, *Nin. and Bab.*, 418 ff.). Here comes a good descriptive passage, in which these mountains are described as 'lofty slopes, peaks of difficult mountains, which reject description, and among which there is no road for the passage of infantry.' Here they saw mighty waterfalls, the noise of which sounded like thunder (*kima Adad*, 'like Hadad') even at the distance of a league. Here grew every kind of desirable fruit-tree, and vines (as abundant) as rushes; but their narrow pathways inspired fear. No king or prince, Sargon says, had ever before penetrated this region, and as there was no road they had to fell the saplings, and cut through the steep peaks with brazen axes. But with all their toil they could only make a narrow path through which infantry might pass in single file, which was the method adopted also by the cavalry, 'in their hardship,' whilst the royal chariot had to be carried shoulder-high.

A gap of five lines and five more mutilated come in here. This part seems to have detailed the preparations of the enemy, who sought the aid of their gods with sacrifices. A royal tiara having been set on the head of Ḫaldia, Ursā's deity, a sceptre was placed in his lifeless hands. Urzana and his followers were soon made aware, however, of the presence of the Assyrians, the noise of whose army thundered against them 'like Hadad.' The despair and terror of the people is described in realistic language—how, mounting on the roofs of their houses, old and young wept bitterly, and those who went to meet the invaders crept forward on all fours, appealing for their lives. Sargon claims to have taken them all away as captives, and this is probably true with regard to the people of lesser note. Urzana, king of Muṣaṣir, however, in all probability escaped.

Entering the city, Sargon went as master into the house (temple) of Ḫaldia, and installed himself also in the royal palace. He found in both buildings enormous treasures, which he naturally took possession of. Besides the gold (38 talents 8 manas), silver (167 talents 2½ manas), and precious stones, he took 3600 talents of unwrought copper, and 305,412 swords, bows, javelins (?), and darts. There was also the golden signet-ring with which the orders of Bagbartu, the spouse of the god Ḫaldia, were achieved, a statue of Sar-dûri, son of Išpueni, king of Ararat: a statue of Argišti, king of Ararat, wearing a tiara adorned with divine emblems, and holding up his hand in the attitude of blessing. This was in bronze, and with its shrine is described as having weighed no less than 60 talents. The statue among the spoils to which most importance was attached, however, was that representing Sargon's principal opponent, Ursā, king of Ararat. This ruler was shown with his two chargers and his charioteer, and bore the following inscription:—

'With my two horses and my single charioteer, my hand has captured the kingdom of Ararat.'

The list of the treasure captured is of considerable length, and interesting philologically on account of the number of unusual words it contains. All this enormous spoil was sent to Assyria, the country was annexed, and the people worked and paid tribute to the Assyrians. Ursā's despair on learning of the desolation and annexation of Muṣaṣir is graphically told. Evidently the conquest was one of the most complete that the Assyrians had ever accomplished, and Sargon 'caused tears to be for an eternity of days in Na'iri.'

In the end Sargon gives praise to his gods. All this success was brought about by Aššur's supreme force, the power and might of Bel and Nebo, the constant goodwill of Šamaš, and the majesty of Nergal, who, from his entry into Sûbu, and throughout his expedition, had gone by his side and protected him. In a short recapitulation of

his successes, we learn that Sargon estimated the cities in Ararat which he had conquered as numbering no fewer than 430, in 7 provinces. Besides the deities worshipped by Urzana, Ḫaldia and Bagbartu, and besides the great spoils of the palace and the temple, 6110 men, live stock, also Urzana's wife, sons, and daughters, were brought to Assyria. Sargon then returned safely to his country by the defile of Andarutta, which brought him out before the city Ḫipparna—probably the long defile of Dehok, by way of Amadieh and Daudieh.

The final paragraph, which is spaced wider than the rest, is in the form of a colophon, and reads as follows:—

'1 charioteer, 2 cavalrymen, 3 sappers, were killed.

'The great omen-reader, Ṭâb-šâr-Aššur, conducted the forerunners to Aššur, my lord.'

'Tablet of Nabû-šallim-šunu, the great scribe of the king, the great instructor, Sargon, king of Assyria's Master of Arts, eldest son of Ḫarmakku, king's scribe, the Aššurite.

'Brought in the eponymy of Ištar-dûri, governor of Arrapḫa.'

Such is the outline of the contents of this noteworthy inscription, which not only throws considerable light on the geography of the Ararat district, but is, in its way, a valuable fragment of Assyrian literature and a document of human interest. We have been accustomed, in the other inscriptions of Sargon, already known, to note his comments upon his foes—comments as forcible as his treatment of them was generally cruel, but in all probability none of his records equals this in the amount of information of a general nature supplied. The question naturally arises, whether it was the custom of Sargon to send to some chosen deity similar reports of his expeditions? It seems not improbable, and in this case further detailed accounts may be expected. Reports like this of his Palestinian and Babylonian campaigns would be of priceless value.

As M. Thureau-Dangin points out, there are several documents bearing upon portions of this campaign, the most interesting being the letter of Urzana, and that king's cylinder-charm. The latter is a well-known document, engraved with a design showing a four-winged genius in human form holding by the neck two ostriches (were there ostriches in the Armenian district in Sargon's time?). Accompanying this are seven short lines of Assyrian writing, six of which read as follows:—

Kunuk Urzana,	Seal of Urzana,
šar âl Muṣaṣir	king of Muṣaṣir,
âl Uarti	the city of Uarti,
ša kima ṣiri	whose mouth like a
ina šadê limnūti	serpent in the evil
pî-šu pitu	mountains is open.

Whether *uarti* may have designated a bird—that shown on the cylinder—I leave undecided.[1]

The letter of Urzana quoted by Thureau-Dangin is supposed to belong to the period before the 8th campaign of Sargon, and reads as follows:—

'Letter of Urzana to the palace-steward. May there be salutation to thee. Concerning what thou sentest, (saying) thus: "The Araratian king, is he going with his army *chez toi*?"[2] "Where is he?"

'The prefect of Uaṣi (Uaiais or *Bitlis*), (and) the prefect of the Ukian tract, have arrived. They have performed the service in the House of God. They say thus: "The king is coming—he is at Uasi. The (other) prefects are late, (but) they will come. They have done the service in Muṣaṣir."

'Concerning what thou sentest, (saying) thus: "No one ought to bring his troops to the service without the word of the king"—when the king of Assyria came, did I prevent him? What one has done, the other does, and this one, how may I prevent him?'

It is the impertinence in these last words which suggest that the document belongs to the period before the final overthrow of Urzana,—he would not have dared to write thus after his defeat even to the palace-steward.

Another official of the Assyrians about this time was Aššur-rêṣūa, who furnished information to the Assyrian king. In one, a longish letter, he speaks of certain persons who had been imprisoned in Ṭur-ušpā, and a man named Isîae, about whom the king had made inquiries. Aššur-rêṣūa had asked repeatedly about him, but nobody knew whether he was dead or alive. As one of his letters has 'in' instead of 'to,' it may be doubted whether he was an Assyrian, notwithstanding his Assyrian name, which means 'Aššur is my help'

[1] M. Fr. Thureau-Dangin's monograph, *Une Relation de la huitième Campagne de Sargon* (Paris: Geuthner, 1912), contains (p. xii) a reproduction of this work of art.

[2] *Karkaté*, possibly a non-Semitic (Muṣaṣirian) expression.

—a good name for one dependent upon Assyria for his living and career.

There are also several letters from Tâb-šâr-Aššur, possibly the 'seer' to whom Sargon sent the document. Some of these letters are evidently those of an architect, and may therefore have come from a different person. In one of them, however, the writer quotes a letter from Aššur-rêṣûa, who sends news to the effect that the messenger of the Ukkians had gone to Ararat. Sennacherib, when crown prince, also acted in this region, and received the reports of the military posts established there, which reports he sent, in a condensed form, to his father. In one of these he gives the following news:—

'(So and so), deputy of the palace-steward, came into my presence, (saying) thus: "Urzanna has written as follows: 'The Araratian (king), when he went to Gomer, his troops were killed: the governor of Uasi was killed.'"'[1]

[1] The longest letter from Sennacherib states how 'the Muṣaṣirian' went for alliance to the king of Ararat, and the Ḫupuskians also (*New York Independent* for August 22nd, 1889, p. (1087) 15).

It is difficult, however, at the present time, to co-ordinate all the information contained in these inscriptions, but what is here stated will suffice to show the precision of statement and fulness of detail which will be attained when a thorough and scientific study of all the material has been made.

Naturally, further operations than those recorded in this new inscription were needed to pacify the newly-conquered tracts. Of these the annals of Sargon for the next three years give details, unfortunately more or less mutilated and imperfect. We learn, however, that his armies fought in Ellipu, Bît-Dayaukki, and Kar-alli. On this occasion he seems to have captured a number of cities of Ba'it-îli, distant regions on the borders of the eastern Aribi (Arabs); and Ullu-sunu the Mannean, Daltâ (Taltâ) the Ellipean, and Bêl-ablaiddina of Allabria brought tribute. Ursâ was still hostile, and ready to join in any alliance against Assyria, the result being that Tabal (Tubal) was overrun, and Ambaris of Bît-Buritiš, with his family, sent prisoner to Assyria.

In the Study.

Recent Biography.

Joseph Bell.

A CHARMING short biography of *Joseph Bell, M.D., F.R.C.S., J.P., D.L.*, has been written by Mrs. Jessie M. E. Saxby (Oliphant, Anderson & Ferrier; 3s. 6d. net). It is a demy octavo volume, of attractive appearance, and it is illustrated with ten portraits. Perhaps 'biography' is not the word for it; 'appreciation' Mrs. Saxby calls it. In any case, it is one of the best tributes friend ever offered to beloved friend.

The occasion of its writing was to combat, and if possible kill, the erroneous conception of Dr. Joseph Bell, set afloat by Conan Doyle. It is not denied that 'Joe,' as Mrs. Saxby loves to call him, had the gift of observation in a remarkable degree. But the other attributes of the notorious Sherlock Holmes he had not. Well, if we have ever enjoyed Sherlock Holmes and thanked the author, let us thank him now for being the occasion of this book, the best he has ever had anything to do with.

Let us tell one story out of it. The story has often been told: here is the authentic version.

'A little child, suffering from that terrible scourge [diphtheria], was brought to the Royal Infirmary, and operated upon by Professor Syme; but the "poisonous stuff" had accumulated so much, and the air passages were so clogged, that there seemed no method of relieving the patient except by suction. Instruments for that purpose had not then been invented, and Joe Bell did the service required — sucked the poison from the child's throat, risking his life for that of a poor man's child.

'He took diphtheria very badly. It was scarcely possible to escape, and for a long time the young surgeon suffered from the deadly effects of that action. Indeed, he told me that his voice never wholly recovered.'

George Fox.

When George Fox visited Scotland he was fiercely opposed by 'the clergy of the Scottish Kirk.'