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of time came, and there is nothing beyond a general statement that God has not left Himself without witness in any nation, to encourage the thought that a similar preparation has been made in other great religious systems. The second fallacy is that with which this paper is concerned. He did not say of the Law that He came to make it bloom out

into perfection, but that He came to obey it. Whether or no He meant that He came to end it, He really did so, and the apostles taught that explicitly.

Dr. Farquhar's practical proposals have no scriptural support here, and his projects show the dangers that arise when we forget the elementary process of examining what a word means.

Recent Biblical Archaeology.

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The Hittites.¹

THE Hittites have fallen into good hands. They have now found a historian in the most distinguished historical scholar of Germany, Professor Eduard Meyer, who has just published an account of them and their monuments, which is at once clear, compact, and thorough. It falls into two parts, the first of these being intended for the general public, while the second part contains an exhaustive list of references together with a mass of scientific details, all brought up to date. There are numerous illustrations, moreover, which have been selected with remarkable skill.

That the work should have been entrusted to Professor Eduard Meyer is peculiarly appropriate. It was an article of his that first drew my attention to the Hittite monuments years ago, and it was he who first welcomed and accepted my discovery of the Hittite empire. To those who remember the controversies of the early eighties, the universal acceptance to-day of the views which I then propounded will seem somewhat astonishing.

But before going further I have to make a confession. While the learned world has come over to my historical theories and combinations, I have myself been forced by the decipherment of the inscriptions to modify them in one important point. Professor Meyer's book represents my historical belief up to two or three years ago; I have now been compelled to change it. Instead of one Hittite empire, with its capital at Boghaz-Keui, north of the Halys, there were two empires, the second of which rose on the ruins of the first. This second empire was the

¹ *Reich und Kultur der Hethiter.* By Eduard Meyer. Berlin, 1914.

Cilician empire of Solinus, which was founded by the Moschians—not by the Hittites proper—about B.C. 1200, and had its main centre at Tyana. It is to this second empire that the hieroglyphic inscriptions belong which testify to its spread from Lydia in the west to Carchemish in the east, and in which Sandes or Sandakos appears as the national god in place of Tesub. Most of the monuments, accordingly, which we have regarded as evidence of the existence of the earlier empire really bear witness, not to the Hittites of Boghaz-Keui, but to the Moschian Hittites of Tyana. Indeed, it is probable that the same Moschians formed part of the host of northern barbarians, as the Egyptians called them, who destroyed the earlier Hittite empire and swept over the civilized world as far as the borders of Egypt. Chushan-rish-athaim of Naharaim would have been one of their kings.

I can, therefore, no longer regard many of the monuments figured in Professor Meyer's book, as well as in other works on the Hittites, including my own, as connected with the empire whose history is now being recovered from the cuneiform tablets of Boghaz-Keui. It is true that the Moschians belonged to the same racial stock as the Hittites of Boghaz-Keui, and the name Hittite occasionally appears in their inscriptions, but their language was not the same as that of Boghaz-Keui and they called themselves Moschians and Cilicians rather than Hittites. Nor were they governed by an autocratic monarchy like the Hittites of the first empire; their government was theocratic, and the numerous kinglets were under the control of a high priest. The Hittite hieroglyphics, however, were used at Boghaz-Keui contemporaneously with the cuneiform characters, but whether the

phonetic values attached to them were the same as those which they had in the later texts is questionable.

It must be borne in mind, therefore, that in Professor Meyer's book, as in all previous works upon the Hittites, two entirely different periods of 'Hittite' history have been combined together, which it will be the business of future research to separate and disentangle. We shall probably discover that what is true of the one is not necessarily true of the other.

It is needless to say that the whole body of material at present known to us has been treated by Professor Meyer with masterly skill. Lucid arrangement, historical insight, and sound judgment are well-known characteristics of the author, and his book, as might be expected, is not a compilation merely, but contains new facts and fresh points of view. Some of the illustrations appear in it for the first time.

The seal with cuneiform characters given on page 44 seems to be an attempt to represent a real inscription and not an example of the use of cuneiform characters for ornamental purposes only. The inner circle of characters would read *us-ti(?) -ku(?) -wa-as*, while the outer circle is *si-i-e(?) -khu-us-si-ya us-te . . . -ka(?) -ar*. The statement that men and deities are not represented with a beard on the monuments of Carchemish must be corrected in the light of the recent excavations there. The identification, moreover, of Katpatuka with Kizzuwadana (as the name is written in the cuneiform tablets of Boghaz-Keui) is not due to Dr. Herzfeld, as Professor Meyer believes, but to Professor Hommel, who suggested it several years ago. In Hittite history Cappadocia took the place of Arzawa—which, by the way, is mentioned in the

Golénischeff Geographical Papyrus—just as Quê took the place of Alashiya in Eastern Cilicia during the Moschian age. But these are minute details, interesting only to the "Hittitologist"!

The first part of the report on the excavations at Carchemish conducted by the British Museum has just been issued in a princely volume entitled *Carchemish* (British Museum, 1914). It contains a short Preface by Sir F. C. Kenyon, and an exhaustive and very instructive introduction by Mr. Hogarth on Djerabis or Jerablus, the modern site of Carchemish. This is followed by a series of plates with photographs of the inscriptions and sculptures discovered by the excavators, Messrs. Woolley and Lawrence. The plates leave nothing to be desired, and the completeness and artistic finish of the inscriptions make them the most valuable Hittite hieroglyphic texts that have yet been found. They materially lighten the task of the decipherer, whose thanks are due to the authorities of the British Museum for their early publication.

Some of the oldest texts belong to Katuas, who may be the Katê of the Assyrian inscriptions, who was king of Quê in B.C. 850. One of the chapels was built by Kanas, high priest of Quê, to whom the long inscription now in the British Museum also belongs. The finest of the inscriptions, however, is that of Imeis (or Yamois), who was viceroy of the great king of Tyana.

The sculptures throw a welcome light on later Hittite art. The archæological results of the excavations, however, are not touched upon in the present volume; for these we must go to the articles contributed to the *Times* and other papers by Messrs. Hogarth and Woolley.

The Great Text Commentary.

THE GREAT TEXTS OF ST. LUKE.

LUKE XVII. 32.

Remember Lot's Wife.

1. Lot's wife appears but a moment on the page of history. She is like a spectre, rising from the earth, moving slowly across our field of vision, and then disappearing. Hence her history is all

centred in a single point, and that the last. It has no beginning and no middle, but an end—a fearful end. Its course is like that of the black and silent train, to which the match is at last applied, and it ends in a flash and an explosion. Our first view of Lot's wife is afforded by the light of the sulphurous flames already bursting from the battlements