

Recent Biblical Archaeology.

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A NEW and interesting volume has just appeared on Babylonian religion. It has been published by M. Fr. Martin under the title of *Textes religieux assyriens et babyloniens* (Paris, 1900), and contains transcriptions and translations of the cuneiform texts edited by Professor Craig, together with an excellent introduction and notes. The texts have all been revised, and the readings corrected in several cases. They are a fresh example of that curious mixture of old women's charms and exalted religious thought which distinguishes so much of the religious literature of Babylonia. Passages which remind us of the Psalms are embedded in spells and incantations, which are at once stupid and wearisome. Popular superstition and deep spiritual feeling are mingled together in a way that is both puzzling and repulsive to the modern mind. The very hymns to the gods form part of a spell. I will take, as an instance, one of the most favourable specimens in the collection—

Incantation.—O Sun-god, thou art the king of heaven and earth, thou rulest all that is above and below, O Sun-god, thou art he that raiseth the dead to life, delivering him with thy hands.

Thou art a judge that taketh no bribes, who guidest mankind aright,

The supreme offspring of the lord of glory, (his) mighty son who kindleth the light of the world, illuminator of the whole heaven and earth, O Sun-god, art thou!

O Sun-god, as for the evil spell which for long days has been bound upon my back and is not loosed, wasting, decay, and illness are (my) lot, among men (and) the beasts of the field whatever be their name it shatters me,

with sickness (and) ceaseless suffering it has filled me; with sickness of heart and ill-health am I smitten, and day and night I remain without taking rest.

I am in deep darkness, and I look up, with pain and lamentation do I waste away: my littleness I knew not, the sin I have committed I know not;

I was little and I sinned, the commands of my god I transgressed.'

As M. Martin points out, pain and misfortune were for the Babylonian, as for the Israelite, a proof of sin. The gods punished the wicked, but the punishment took place in this world, as also did the reward of piety and righteousness. The moral government of the universe was bounded by our

present life. Arallu, the world of the dead, was, like the Hebrew Sheol, a place of darkness and misery, a land of shadows and ghosts, where all things were forgotten. In one of the hymns we read: 'Who knows, O my god, thy habitation? Thy glorious abode, thy dwelling-place, at no time have I seen.'

I have at last found evidence confirming the statement of Ezekiel (16³) that Hittites, as well as Amorites, formed part of the population of southern Canaan. One of the vassal princes whose letters are included among the Tel el-Amarna tablets was the Hittite prince of Rukhizzi, which, as I have pointed out in the *Proceedings of the Society of Biblical Archaeology* (June 1899), is the Rukhasina of the Egyptian copy of the treaty between Ramses II. and the Hittite king. His name was Arzawaya (also written Arzauya), which is a derivative from Arzawa, the name of the country over which Tarkundaraus, one of the Pharaoh's royal correspondents, ruled. Tarkundaraus wrote in his own language, which now turns out to be that of the cuneiform tablets discovered by M. Chantre at Boghaz Keui, and consequently Hittite. Arzawaya, 'the man of Arzawa,' would thus have been a Hittite both in language and race.

It is not surprising, therefore, that we find him taking part with Etu-gama, 'at the head of the soldiers of the Hittites,' in the conquest of Damascus and Kadesh on the Orontes, and of that district of Ammia or Am in which Pethor was situated. What became of him afterwards we do not know. But Ebed-tob (or Ebed-Khiba), the king of Jerusalem, says in one of his letters that the sons of the Bedâwin chief, Labai, had united with 'the sons' of Arzawaya in seizing Rubute and other towns in the extreme south of Palestine, and so taking the country of the Pharaoh for themselves. Here, therefore, we have the sons of a Hittite prince occupying what was afterwards the territory of Judah and acting as the leaders of marauding troops. As Ebed-tob states in another letter that Rubute had passed into the possession of the Khabiri, with whom, as he tells us elsewhere, the sons of Labai had been intriguing, it would seem that the Khabiri were the troops in question.

If so, they were Hittite soldiers, who, as I have long maintained, gave their name to Hebron, the 'Confederacy.'¹ In any case, there were Hittites in the neighbourhood of Jerusalem and Hebron in the century before the Exodus, and as Jerusalem and its Amorite king, Ebed-tob, appear eventually to have fallen into the hands of the Khabiri and their leaders, the ethnological statement of Ezekiel is fully justified. It is even possible that the Jebusites were a Hittite tribe and represent the Khabiri of the letters.

¹ Those who wish, however, may compare the name with that of Khubur, which is given as a synonym of Subartum, or northern Syria, in *W.A.I.* ii. 50, 51, and Khabur, which is coupled with Khamanu, or Mount Amanus, in *W.A.I.* ii. 51, 3. In the Tel el-Amarna letters Su-ba-ri (*Winckler*, 101 R. 7) is interchanged with Su-ri (*Winckler*, 83, 17). It is clear that we should pronounce Suwari, Suwartum.

As for 'the sons of Heth' with whom Abraham had dealings at Hebron, the ethnography of the Mosaic age may have been proleptically transferred to an earlier period, as is the case with the Philistines in Gen 26¹. Or the Heth here mentioned may have been the head of a clan with the Babylonian name of Khattu. At the same time, recent archaeological discoveries have so unexpectedly confirmed the accuracy of ancient tradition, that I should hesitate about denying the existence of Hittites in southern Palestine even as far back as the Abrahamitic age. We must not forget that nearly a hundred years before the period of the Tel el-Amarna correspondence Thothmes III. describes the Hittites of the north as inhabiting 'the Greater Hittite land,' which implies that there was a lesser Hittite land elsewhere.

Newness.

i. HEBREW AND GREEK WORDS—

1. The Hebrew words translated 'new' are—

(1) **חֲדָשׁ**, *new* or *fresh*, the usual, almost the only word; it is occasionally rendered in the LXX by *νέος*, generally by *καινός*. It is always translated 'new' in A.V. and R.V., except Job 29²⁰, 'My glory was (R.V. 'is') fresh (A.V. m. 'new') in me.'

(2) **חֲרִישׁ**, an Aram. form of **חֲדָשׁ**, only Ezr 6⁴.

(3) **טָרִי**, only in Jg 15¹⁵, of the 'new (Amer. R.V. 'fresh') jawbone of an ass,' *i.e.* not yet dry and brittle. The same word is used of 'fresh' meat in Is 16.

(4) **בְּרִיאָה**, only in Nu 16³⁰, a 'new thing,' lit. a 'creation,' from **בָּרָא**, to create.

(5) In Ezk 47¹² the verb **בָּבַר** in Piel, meaning here 'bear early,' is translated 'shall bring forth new fruit.'

2. The Greek words translated 'new' are—

(1) *καινός*, the chief word.

(2) *νέος*, always of wine, except a new lump (1 Co 5⁷), new man (Col 3¹⁰), new covenant (He 12²⁴), and (in fem. plu.) 'young women' (Tit 2⁴). In the compar. it is used of a 'younger' son (Lk 15^{12, 13, 22²⁶}), a 'young man' (Jn 21¹⁸, Ac 5⁶, 1 Ti 5¹, Tit 2⁶, 1 P 5⁵), a 'young woman' (1 Ti 5^{2, 11, 14}).

(3) *πρόσφατος*, lit. 'just slain,' *recent*, only He

10²⁰, 'a new and living way' (cf. Dt 32¹⁷ 'new gods,' Sir 9¹⁰ 'new friends,' and Delitzsch on He 10²⁰).

(4) *γλυκός*, *sweet*, used of wine, only Ac 2¹².

(5) *ἀρτιγέννητος*, *newborn*, only 1 P 2².

3. The Greek word tr. 'newness' is *καινότης*, only Ro 6⁴ ('n. of life'), and 7⁶ ('n. of spirit'): *νεότης* (Mk 10²⁰, Lk 18²¹, Ac 26⁴, 1 Ti 4¹²) is always 'youth.'

4. 'News' occurs only in Pr 25²⁵, 'good news from a far country.' The Heb. is **שְׂמוּעָה**, lit. 'something heard,' which elsewhere is translated 'fame' (2 Ch 9⁶), 'tidings' (1 S 4¹⁹, 1 K 1⁴², Ps 112⁷, Jer 49⁸) or the like.

ii. THE DIFFERENCE BETWEEN *καινός* AND *νέος*.—

The idea of newness as it is revealed in Scripture will not be caught unless the difference between the adjectives *καινός* and *νέος*, with their verbs *ἀνακαινώνω* (2 Co 4¹⁶, Col 3¹⁰, also *ἀνακαινίζω*, He 6⁶) and *ἀνανεόομαι* (Eph 4²³) is clearly seen. The adj. *νέος* (with its verb) refers to time, while *καινός* (and its verbs) refers to nature, quality, or fitness for use. In Lk 5³⁸ both adjectives come together, *οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον*, where R.V. (first of all the Eng. versions), distinguishes the words, 'New wine must be put into fresh wine-skins.' The wine is of a recent vintage,