

FOR REFERENCE.

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Recent Biblical and Oriental Archaeology.

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A New Exploration Society.

A NEW Society has just come into existence for the exploration of the East. This is 'Die Deutsche Gesellschaft für die wissenschaftliche Erforschung Anatoliens,' the object of which is to do for Asia Minor what the Palestine Exploration Fund is doing for the Holy Land or the Egypt Exploration Fund for Egypt. Hardly had it been founded when its first president, the veteran Virchow, died, but his place has been worthily supplied by Dr. Belck, the well-known traveller and explorer in Armenia and the Hittite region. A great and almost untouched field of research lies before the new Society. It is to Asia Minor that we must look for the answers to some of the chief problems of Oriental and Greek archæology, and the importance of Asia Minor to the student of the Old Testament, and still more of the New, is becoming every day more recognized. Professor Ramsay has shown what a flood of light the Greek inscriptions of Asia Minor cast upon the early history of Christianity, and the records of the Hittite tribes who once exercised so profound an influence upon Palestine, lie buried in the mounds of its ruined cities. It was time that scientific exploration should turn to Asia Minor, the link and bridge, as it were, between the ancient cultures of the East and West.

The primary purposes of the new Society are stated to be 'the discovery of Asiatic antiquities, more especially in Anatolia and adjoining countries; the extension of a knowledge of the results of these discoveries by means of publications; and the awakening of an interest in the investigation of early Asiatic civilization.' Membership can be obtained by a yearly subscription of £1 or a donation of £25.

The Society has already justified its existence by the publication of two papers. The first is an introductory article by Dr. Lohmann, entitled 'Probleme der Orientforschung,' which is well written and interesting. It contains photographs of one of the Hittite cuneiform tablets found by Dr. Belck at Boghaz Keui; of the great Hittite stela of Bogtscha, discovered by the same explorer; of the Hittite obelisk of Palanga; and of the Hittite inscription of Agrak, which allows us at last to read the text. I should translate it: 'Sanda-yaeghas the powerful king, lord of the land, priest of Amma, who has made for the people of the city of . . .'. Dr. Lohmann has also given a selected list of the Hittite characters which I have deciphered, as well as some interesting geographical identifications.

The second publication of the Society is by Dr. Belck, on the bilingual Vannic and Assyrian inscription of Keli-shin discovered by himself and Dr. Lehmann, and it forms the first instalment of the Society's *Journal*. The inscription is a very important one, not only on account of its bilingual character, but also for historical reasons. It gives us the native proto-Armenian version of the campaign of Sargon against Muzazir, and shows that the account of it given by the Assyrian monarch was not accepted by his adversaries.

Oettli on Khammurabi.

Another little book on the relation of the newly discovered Code of Khammurabi to the Law of Israel has been published, under the title of *Das Gesetz Hammurabis und die Thora Israels* (Leipzig: Deichert, 1903), by Professor Oettli. It traverses much the same ground as the work of Dr. Johannes

Jeremias already reviewed in THE EXPOSITORY TIMES, and treats the subject from much the same point of view. Like myself, Professor Oettli is struck rather by the contrast between the codes of Babylonia and Israel than by their agreement. As he remarks, what parallels exist between them are to be found on the Israelitish side chiefly in the Book of the Covenant, to a less extent in Deuteronomy, and least of all in the Priestly Codex. For this, however, there is a good reason. The ritual Codex of Babylonia has not yet been dis-

covered, and it is with the ritual law that the Priestly Codex is pre-eminently concerned. The arrangement of Professor Oettli's book is clear and easy, to follow.

Queen Hatshepsu.

The burial-chamber of the tomb of queen Hatshepsu at Thebes has just been discovered, with the sarcophagi of the queen and of her father, Thothes I. The mummy of the queen, however, has not yet been found.

Contributions to the Greek Testament.

BY PROFESSOR EBERHARD NESTLE, D.D., MAULBRONN.

NOTE ON LUKE ix. 57-61.

AN important religious lesson is to be learned from a minute difference of spelling in these verses. One set of editions prints Κύριε (with a capital K), the other κύριε; among the latter are some in which the custom is followed to print the word where it refers to God and Christ with a capital K.

Compare on the one hand Mill, on the other Lloyd's reprint of Mill and the editions of the B.F.B.S. Scrivener is divided. In his reprint of Stephen's text of 1550 he gives κύριε; in his edition 'according to the text followed in the A.V. together with the variations adopted in the R.V.,' Κύριε. The latter is based on Beza's text of 1598. Scrivener, who noted in Ac 27¹⁷ the difference of spelling between σύρω and Σύρω, and Hoskier, who noted also that between κέδρων and Κέδρων (see *A full Account*, App. B. pp. 6, 14, App. C. p. 20), both fail to call attention to this variation. I have verified the passages in the original editions of 1550 (Stephanus), 1598 (Beza), 1707 (Mill). All have both times Κύριε with a capital. In Lk 23⁴² Scrivener's reprint of 1550 gives (with the original) Κύριε, but 19⁸ κύριε, where the original has Κύριε. Here the capital K seems even more justified than in 9⁵⁷⁻⁶¹.

A comparison of the Gospels gave the following results:—

Stephens (1550) printed Κύριος (capital): Mt 13⁵¹
15²²⁻²⁷ 16²² 20^{30, 31} 22^{43, 44, 45} 24⁴² 26²², Mk
11⁸, Lk 5⁸ 6⁴⁶ 9⁵⁷⁻⁶¹ 10² 17^{37 (-38)} 19⁸ 20⁴⁴,
Jn 8¹¹.

Beza (1598) put a small initial in two passages:
Mt 24⁴² 26²².

Mill (1707) also in two: Mt 15²⁷, Lk 10².

Lloyd (1828) and Scrivener have a small initial in all these passages, except that in the latest reprint of Lloyd (1889) the capital K has been restored in Lk 19⁸, but not in 9⁵⁷⁻⁶¹, nor in any other of the passages above mentioned. Scrivener restored the capital K in the so-called *editio maior* of 1886 in Lk 5⁸ 6⁴⁶ 9⁵⁷ (not ⁶¹) Jn 8¹¹.

Most curious is the case in the parallel passages: Mt 21³ = Mk 11³ = Lk 19³¹⁻³⁴. Here Stephens, Beza, Mill have everywhere capitals; Lloyd and Bible Society only in Matthew, Scrivener in Matthew and Luke.

Similar is the case in Mt 22^{43, 44, 45} = Mk 12^{36, 37} = Lk 20⁴²⁻⁴⁴.

Here already Stephens had a small initial in Matthew twice, in Luke once (not ⁴⁴); Beza and Mill in Matthew once (not ³⁶); Lloyd and Scrivener have it everywhere. Small initials are found in Stephens, also in Mt 15²⁷, Mk 7²⁸.

If the principle be maintained to distinguish between κύριος and Κύριος, it is difficult to see the reason in most of the twenty-one passages why K was given up by Lloyd and Scrivener.

Very interesting, further, is the comparison between the Κύριε in the mouth of the apostles (Mt 26²²) and the ραββί of Judas Iscariot in v. 25.

The R.V. noted the difference of translation, *Sir* or *Lord*, in Jn 4^{11, 19, 49} 5⁷. An article on this