

THE UNION SEMINARY MAGAZINE

NO. 3—MARCH-APRIL, 1893.

I. LITERARY.

THE EVANGELISTIC MOVEMENT.

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I. THE HISTORY.

The observer of current ecclesiastical events can but notice a wonderful revival of direct evangelistic activity. He whose eye reaches beyond the confines of his own church and time, can see a century remarkable for efforts to carry the gospel to all the world. The reformation of Luther and Calvin was marked, not so much by a great evangelistic spirit, as by a noble zeal for doctrinal purity. "The old truth of justification by faith was exhumed from the rubbish of half-pagan rites, false doctrines, superstitious forms; the rights of the people to have and to interpret the word of God was affirmed and vindicated; and a new and mighty impulse given to Evangelical truth and life, which were not only exhumed, but revived." * The New Reformation beginning with Whitefield and the Wesleys, was the dawn of the Evangelistic era. The century of Foreign Missions which closed in October, 1892, was as much distinguished for the earnest, consecrated effort to reach the heathen at home, as to carry the gospel to the heathen abroad. "During the last fifty years the grand question which has absorbed the best minds and hearts in the church of God is how to bear the message of life to the whole human race as soon as

* A. T. Pierson, *Evangelistic Work*.

THE RESURRECTION OF ASSYRIA.

PROF. W. W. MOORE.

A vast zone of desert stretches across the middle of the Eastern hemisphere from the Atlantic Ocean to the Yellow Sea. There are two parts of this arid belt, divided from each other by the plains of Mesopotamia, and easily distinguished by a marked difference of geological formation. The eastern half consists of a series of lofty plateaus, extending through Persia, Tartary, and Mongolia. The western half, which extends through south-western Asia, and northern Africa, is a low plain, consisting of great seas of sand, such as the Sahara and the Arabian deserts. This immense plain of sand is not absolutely continuous, however, being intersected by the fertile valley of the Nile, and being separated, as we have seen, from the great eastern table-lands by the equally fertile and much more extensive valley of the Tigris and the Euphrates. These two valleys, the one in Africa and the other in Asia, the one draining northwards into the Mediterranean Sea and the other draining southwards into the Persia Gulf, are the two most ancient seats of civilization and empire of which history makes record. Of Egypt, the first break in the desert zone, and of the relations existing between her hoary records and those of the Bible, we have spoken in former papers. We wish now to speak of the Tigo-Euphrates basin, the other and greater break in this desert zone, where records equally ancient and, to the student of Scripture, far more important than those of Egypt, have been brought to light in our own day in the most romantic manner.

THE COUNTRY.

The two great rivers of this region rise not far apart in the mountains of Armenia, the Tigris flowing east and then south-east, while the Euphrates, flowing first west as if to enter the Mediterranean and then breaking through the mountains, also flows southeast, for the greater part of its course, the two uniting near the head of the Persian Gulf. The length of the Tigris is about 1146 miles, that of the Euphrates about 1780 miles. The former is navigable for about 400 or 500 miles

from its mouth, the latter for 1200. They are therefore both rivers of the first magnitude and they carry an enormous volume of water. This water was the very life of the land whose dramatic history we are now to consider. That land lay chiefly between the two rivers just described and was therefore called by the Hebrews *Aran Naharain* (Syria of the two rivers), by the Greeks *Mesopotamia* (between the rivers), and by the modern Arabs *Al Jezireh* (The Island). The name *Mesopotamia*, however, acquired a wider meaning, and is often used loosely of the whole region adjacent to the two rivers, whether actually embraced between them or not. This great region, extending from the mountains of Armenia to the head of the Persian Gulf, consists of two distinct parts, divided from each other by a very clear line of demarcation which runs diagonally across the 34th parallel of latitude, from Hit on the Euphrates to Samarah on the Tigris above Bagdad. North of this line lies Upper Mesopotamia (ancient Assyria), an undulating country, belonging to what the geologists call the secondary formation, while south of it lies Lower Mesopotamia (ancient Babylonia), a vast alluvial flat, about 100 miles wide and extending about 400 miles along the rivers. This was a district of unsurpassed fertility—"the only country in which wheat is known to be indigenous." Other cereals also grow wild. Herodotus says: "Of all countries that we know there is none that is so fruitful in grain. The blade of the wheat-plant and of the barley-plant is often four fingers in breadth. As for the millet and the sesame, I shall not say to what height they grow, though within my knowledge; for I am not ignorant that what I have already written concerning the fruitfulness of Babylonia will appear incredible to those who have not visited the country." Theophrastus also informs us that "in Babylonia the wheat fields are regularly mown twice, and then fed off with beasts to keep down the luxuriance of the leaf; otherwise the plant does not run to ear." Moreover succulent and bulbous plants and fruit trees flourished in abundance without culture, the forests of date-palms being specially notable, while the river banks and marshes were covered with enormous reeds. The whole country, however, is peculiarly dependent on artificial irrigation, as Lower Mesopotamia is in the rainless region and must be watered entirely by the two rivers, while Upper Mesopotamia has rain only in the winter and is consumed by drought during the summer. There is

more than enough water in the two streams to supply the needs of the entire district, if it is properly distributed and, as both of the rivers have a great fall through the 800 miles of Mesopotamian territory which they traverse, it is quite practicable to carry their wealth of waters through all the thirsty land on either side. But this can be done only by an elaborate system of dams, sluices and reservoirs, which are of course too costly to be made or maintained except at government expense. Napoleon Bonaparte said of Egypt that under a bad government the desert encroaches upon the Nile and under a good government the Nile encroaches upon the desert. The same thing is true of Mesopotamia. In ancient times, under the strong, though despotic, government of the Babylonians and Assyrians, a life-giving labyrinth of canals covered the whole country, carrying everywhere exuberant vegetation and calling into existence on every hand productive farms, thriving villages, crowded markets and opulent cities. When Alexander the Great was conquering the east and his fleet of light-built Grecian ships were descending the Euphrates towards Babylon, "they were often hindered in their progress by huge dams of stone built across the river. The Greeks, with great labor, removed several, to make navigation more easy. They did the same on several other rivers,—nor knew that they were destroying the last remaining vestige of a great people's civilization,—for these dams had been used to save the water and distribute it into the numerous canals, which covered the arid country with their fertilizing network. Some of these dams remain still, showing their huge, square stones, strongly united by iron cramps, above the water before the river is swollen with the winter rains."

The country has declined steadily since that time, having had an almost continuous experience of neglect and misrule. It is now a province of the Turkish Empire, which is on the whole the worst government in the world, being (at least in its relations to the inhabitants of Mesopotamia) little more than organized robbery. The inevitable result is seen not only in an impoverished and disheartened people, but also in a ruined and desolate country. The ancient canals are choked up and neglected. The life-giving water rushes unused to the ocean, or overspreads flat Chaldea with pestilential swamps, so that Upper Mesopotamia is a wilderness for want of water while Lower Mesopotamia is a marsh for excess of it. Lack of irri-

gation has ruined the one and lack of drainage the other.

THE MOUNDS.

The dreary monotony of a Mesopotamian landscape is broken here and there by certain curious elevations, with which the plains are studded at irregular intervals. These hillocks are of different shapes, some being high and pointed like a pyramid, others being long and low, and others covering many acres and having flat or but slightly rounded summits. These eminences all stand apart. They are not connected with each other or with any range of hills or system of mountains. They rise abruptly from the dead level of Chaldaea, as well as from the more undulating surface of Assyria. The few poor villages now found in this once populous valley are generally built on these mounds. "They are pleasing objects in the beautiful spring season, when wheat fields wave on their summits, and their slopes, as well as all the surrounding plains, are clothed with the densest and greenest of herbage, enlivened with countless flowers of every hue, till the surface of the earth looks from a distance or from a height as gorgeous as the richest Persian carpet." But the substance of these great knolls is for the most part soft and yielding, and the violent rains which fall in Assyria in winter have ploughed deep furrows down their sides and washed much of this substance far out into the plain, where it lies on the surface quite distinct from the soil and looking very much like the rubbish which one sees on the site of a brick house which has just been torn down. These washings, moreover, "contain innumerable fragments of bricks, pottery, stone evidently worked by the hand and chisel; many of these fragments bearing inscriptions in complicated characters composed of one curious figure shaped like the head of an arrow, and used in every possible position and combination. In the crevices or ravines themselves, the waters, having cleared away masses of this loose rubbish, have laid bare whole sides of walls of solid brick-work, sometimes even a piece of a human head or limb, or a corner of a sculptured stone slab, always of colossal size and bold, striking execution.

All this tells its own tale, and the conclusion is self-apparent: that these elevations are not natural hillocks or knolls, but artificial mounds, heaps of earth and building materials which have been at some time placed there by men, then, col-

lapsing and crumbling to rubbish from neglect, have concealed within their ample sides all that remains of those ancient structures and works of art, clothed themselves in verdure, and deceitfully assumed all outward signs of natural hills."

To understand this state of things, a few words are necessary in regard to certain features of Chaldean architecture. The architecture of every country is determined largely by the character of the building material which it affords. Since Chaldea is simply a strip of moist and rich alluvium, deposited in the course of ages by the two great rivers, and therefore contains no stone and produces no trees of sufficient size for making houses, it would seem at first sight to have no building material at all. But it has. Two kinds of material were always at hand in unlimited quantity—*reeds* and *mud*. And it is probable that the huts of the earliest inhabitants were made of these and nothing more. But bent reeds daubed with mud were neither dignified nor durable enough for palaces and temples, and it seems not unlikely that this demand for more ambitious structures for their kings and their gods led these primitive inventors to the use of their most accessible and inexhaustible material in another form: they moulded their mud into blocks, dried these blocks in the sun, and then piled them into walls, using for cement first perhaps sticky clay and certainly afterwards bitumen, abundant springs of which are still found on the Euphrates. But sun-dried bricks themselves are perishable, even when built with cement into walls. The next step in this process of invention, therefore, was to bake the bricks with fire, thus making them hard and durable. "But as the cost of kiln-dried bricks is naturally very much greater than that of the original crude article, so the latter continued to be used in far greater quantities; the walls were made entirely of them and only protected by an outward casing of the hard baked bricks. These being so much more expensive, and calculated to last forever, great care was bestowed on their preparation; the best clay was selected and they were stamped with the name and title of the king by whose order the palace or temple was built for which they were to be used. This has been of great service in identifying the various ruins and assigning them dates, at least approximately."

So much for Chaldean building *materials*. Now a brief paragraph or two as to Chaldean building *sites*. An elevation

was necessary for defence—to protect the palaces and temples against invaders, and also for comfort and health—to lift their occupants above the poisonous exhalations of the swamps and the millions of insects which swarmed near the surface. But, as we have seen, there were absolutely no natural hills on the wide-reaching flats of Lower Mesopotamia, where the civilization in question first began. Hence these ancient builders constructed enormous artificial platforms from thirty to sixty feet in height, made of brick work and more or less filled in with earth or rubbish. The outward facing of these immense structures was usually strong masonry of hard baked brick. For instance, “the platform of the principal mound which marks the place of ancient *Ur* (now called *Mugheir*), is faced with a wall *ten feet thick*, of red kiln-dried bricks, cemented with bitumen. In Assyria, where stone was not scarce, the sides of the platform were even more frequently ‘protected by massive stone-masonry, carried perpendicularly from the natural ground to a height somewhat exceeding that of the platform, and either made plain at the top, or else crowned into stone battlements cut into gradines.’ ”

Dr. Philip Schaff, in writing of the massive monuments of another ancient people, says—“It is a remarkable fact, that the grandest architectural achievements of men are usually found in level countries—as the banks of the Nile, the Euphrates, the Ganges, Lombardy, the Netherlands—where they can display their vastness and majesty without fear of rivalry from the mightier works of God. A pyramid or a cathedral in the Highlands of Berne, in Zermatt, or in Chamouni, would be overpeered and overshadowed by the Jungfrau, the Matterhorn, or Mont Blanc.”

In Mesopotamia the most imposing of these stupendous piles that soared from the plains were the *Ziggurats*, or temple sites, of pyramidal construction, made in successive stages by building several of these great square platforms one upon another, diminishing in size from bottom to top, each stage being somewhat smaller than the one below, and the whole series being crowned with the shrine itself. These lofty shrines were used not only as temples but also as observatories, religion and astronomy sustaining very intimate relations among these early star-worshippers. The great Temple of the Seven Spheres at Borsippa, the ruins of which may still be seen at Birs-Nimrud, had seven stages and was 153 feet high. “The

ornamentation of the edifice was chiefly by means of color. The seven stages represented the Seven Spheres, in which moved, according to ancient Chaldean astronomy, the seven planets. To each planet fancy, partly grounding itself upon fact, had from of old assigned a peculiar tint or hue. The Sun (Shamash) was golden; the moon (Sin or Nannar), silver; the distant Saturn (Adar), almost beyond the region of light, was black; Jupiter (Marduk) was orange; the fiery Mars (Nergal) was red; Venus (Ishtar) was a pale yellow; Mercury (Nebo or Nabu, whose shrine stood on the top stage), a deep blue. The seven stages of the tower gave a visible embodiment to these fancies. The basement stage, assigned to Saturn, was blackened by means of a coat of bitumen spread over the face of the masonry; the second stage, assigned to Jupiter, obtained the appropriate orange color by means of a facing of burnt bricks of that hue; the third stage, that of Mars, was made blood-red by the use of half-burnt bricks formed of a bright red clay; the fourth stage, assigned to the Sun, appears to have been actually covered with thin plates of gold; the fifth, the stage of Venus, received a pale yellow tint from the employment of bricks of that hue; the sixth, the sphere of Mercury, was given an azure tint by vitrification, the whole stage having been subjected to an intense heat after it was erected, whereby the bricks composing it were converted into a mass of blue slag; the seventh stage, that of the Moon, was probably, like the fourth, coated with actual plates of metal. Thus the building rose up in stripes of varied color, arranged almost as nature's cunning hand arranges hues in the rainbow, tones of red coming first, succeeded by a broad stripe of yellow, the yellow being followed by blue. Above this the glowing silvery summit melted into the bright sheen of the sky."

It makes the heart sick to think of the immense labor required for the erection of these gigantic piles. They represent untold suffering and toil, the tears and blood of thousands of slaves and captives of war, driven to their tasks with the pitiless lash. "The careful measurements which have been taken of several of the principal mounds have enabled explorers to make an accurate calculation of the exact amount of labor employed on each. The result is startling, even though one is prepared for something enormous. The great mound of Koyunjik—which represents the palaces of Nineveh itself—covers an area of one hundred acres, and reaches an eleva-

tion of 95 feet at its highest point. To heap up such a pile of brick and earth 'would require the united exertions of 10,000 men for twelve years, or of 20,000 men for six years.' Then only could the construction of the palaces begin. The mound of Nebi-Yunus, which has not yet been excavated, covers an area of forty acres and is loftier and steeper than its neighbor [Koyunjik]: 'its erection would have given full employment to 10,000 men for the space of five years and a half.'" The wall of Nineveh alone would have required the labor of 140,000 men for eight years.

"All this sufficiently accounts for the peculiar aspect offered by the Mesopotamian ruins. Whatever process of destruction the buildings underwent, whether natural or violent by conqueror's hands, whether through exposure to fire or to stress of weather, the upper part would be the first to suffer, but it would not disappear, from the nature of the material, which is not combustible. The crude bricks all through the enormous thickness of the walls, once thoroughly loosened, dislodged, dried up or soaked through, would lose their consistency and tumble down into the courts and halls, choking them up with the soft rubbish into which they crumbled, the surplus rolling down the sides and forming those even slopes which, from a distance, so deceptively imitate natural hills. Time, accumulating the drift-sand from the desert and particles of fertile earth, does the rest, and clothes the mounds with the verdant and flowery garment which is the delight of the Arab's eyes.

It is to this mode of destruction the Assyrian kings allude in their annals by the continually recurring phrase: 'I destroyed their cities, I overwhelmed them, I burned them with fire, *I made heaps of them.*' However difficult it is to get at the treasures imbedded in these 'heaps,' we ought not to repine at the labor, since they owe their preservation entirely to the soft masses of earth, sand and loose rubbish which have protected them on all sides from contact with air, rain and ignorant plunderers, keeping them as safely—if not as transparently—housed as a walnut in its lump of candied sugar." [The foregoing description of the Mesopotamian mounds is chiefly a condensation of the accounts of Ragozin, Rawlinson, and Layard, to which the reader is referred for more detailed statements.]

THE EXPLORERS.

For ages the people of the surrounding country have been

carrying away the hard bricks from these mounds in large quantities for the purpose of building houses in Baghdad and other modern towns, but it never occurred to them to make a thorough exploration of the mounds. In addition to the fact that they are ignorant and superstitious, it is well known that the Mohammedan Bible, the Qoran, prohibits all painting and sculpture, lest they should lead the people back to idolatry. As the whole population is Mohammedan, and as they knew from the accidental revelations made by the rain-washed ravines that the contents of the mounds included such works of art, this prohibition deterred them effectually from undertaking any systematic excavations. Moreover, European scholars, until near the middle of our own century, remained strangely indifferent to the mystery of these Assyrian mounds. "This want of interest may be in part explained by their peculiar nature. They are so different from other ruins. A row of massive pillars or of stately columns cut out on the clear blue sky, with the desert around or the sea at their feet,—a broken arch or battered tombstone clothed with ivy and hanging creepers, with the blue and purple mountains for a background, are striking objects which first take the eye by their beauty, then invite inspection by the easy approach they offer. But these huge, shapeless heaps! What labor to remove even a small portion of them! And when that is done, who knows whether their contents will at all repay the effort and expense?"

This indifference on the part of occidental scholars in regard to the buried ruins of the Assyro-Babylonian civilization continued almost down to our own day. Mr. Rich, the representative of the East India Company at Baghdad, did indeed make a small beginning as early as 1811, continuing his work at intervals until 1820, visiting and measuring various mounds, and employing men (at his own expense) to dig for the contents. But he had little success. The few inscribed bricks and other relics which he found were placed in the British Museum, and it was to these that Layard referred when he said that up to 1842 "a case three feet square inclosed all that remained, not only of the great city, Nineveh, but of Babylon itself!"

The next explorer was Monsieur P. C. Botta, whose appointment as French Consul at Mosul in 1842 marks an epoch in the history of Assyrian excavation. This town stands on the western bank of the Tigris, just opposite the ruins of ancient

Nineveh. Mr. Botta therefore naturally began his operations on the larger of the two mounds which cover those ruins, called by the natives *Koyunjik*, and labored for about three months, sinking perpendicular shafts from the top, with very disappointing results. One day a peasant from a distant village who stood watching the work and who noticed that every fragment of brick and alabaster unearthed was carefully picked out of the rubbish and preserved, asked the reason for these strange proceedings, and, when informed that they were looking for sculptured stones, remarked that they ought to try the mound on which his village was built, as many such things had been exposed when they were digging for the foundations of new houses. Mr. Botta had often been deceived by similar statements, but after a while concluded to act on the suggestion thus made and sent a few men to the mound indicated, which is called *Khorsabad* and stands about fourteen miles north of *Koyunjik* on the same side of the river and farther from it. On sinking a well here, his workmen came to the top of a wall which they presently found to be lined with sculptured slabs of gypsum. This discovery brought Botta himself to the spot at once. He opened a wide trench following the direction of the wall, and to his astonishment and delight soon found himself in a hall lined all round with sculptured slabs (except where interruptions marked doorways into other chambers), covered with representations of battles and sieges. "He walked as in a dream. It was a new and wonderful world suddenly opened. For these sculptures evidently recorded the deeds of the builder, some powerful conqueror and king. And those long and close lines engraved in the stone, all along the slabs, in the same peculiar character as the short inscriptions on the bricks that lay scattered on the plain—they must surely contain the text to these sculptured illustrations. But who is to read them? They are not like any known writing in the world and may remain a sealed book forever. Who, then, was the builder? To what age belong these structures? Which of the wars we read about are here portrayed? None of these questions, which must have strangely agitated him, could Mr. Botta have answered at the time. But not the less to him remains the glory of having first of living men entered the palace of an Assyrian king. Mr. Botta henceforth devoted himself exclusively to the mound of *Khorsabad*. His discovery created an immense sensation in Europe. Schol-

arly indifference was not proof against so unlooked-for a shock; the revulsion was complete and the spirit of research and enterprise was effectually aroused, not to slumber again. The French consul was supplied by his government with ample means to carry on excavations on a large scale." The whole of the great building first discovered by Botta (which is now known to be the palace of Sargon, king of Assyria, B. C. 722-705, the same who is mentioned in Isaiah 20:1) was disinterred by the beginning of 1845, as well as the remains of a temple and a grand porch, and the French explorer returned to Paris with the splendid collection of Assyrian sculptures and inscriptions which may now be seen in the Louvre.

We come now to the most illustrious name in the history of Assyro-Babylonian excavation, *Austen Henry Layard*, who began operations the same year that Botta quit, 1845. Layard had visited the mounds opposite Mosul in 1840, and again in 1842, when he found Botta engaged in his unsuccessful work at Koyunjik. These travels in Mesopotamia, taken with a strong taste for antiquarian research, developed in this enthusiastic and fearless young Englishman a determination to explore some of the mounds himself. But there seemed to be an insuperable difficulty, viz. the lack of funds to carry on the costly excavations. This difficulty was happily met by the generous offer of Sir Stratford Canning, then British Ambassador to Constantinople, to defray the expense of the work for a limited period from his own pocket. The mound selected by Layard, called *Nimroud* by the natives, is situated on the eastern bank of the Tigris about as far below Mosul and Koyunjik as Khorsabad is above, *i. e.*, about 14 miles. He began work here in November, 1845, and was successful from the start, in spite of innumerable hardships and hindrances. The violent rains of winter, the fierce heats of summer ("the thermometer generally ranged from 112 deg. to 115 deg. in the shade"), the destructive whirlwinds and sand storms, the annoyance of swarming vermin—these material hardships affected his comfort and health, but they were easier to bear after all than the vexatious interference of the Turkish officials and their ignorance, bigotry and rapacity.

Instead of sinking shafts from the top, Layard dug trenches from the sides at different points towards the center of the mound, high enough to clear the great foundation platform, and reach the palace walls themselves. This is the scientific

method of excavation, and he rapidly unearthed great numbers of inscribed slabs and after a while some sculptures in bas-relief representing various battle scenes in an exceedingly spirited manner. "One day, as Layard was returning to the mound from an excursion, he was met on the way by two Arabs who had ridden out to meet him at full speed, and from a distance shouted to him in the wildest excitement: 'Hasten, O Bey, hasten to the diggers! for they have found Nimrod himself. It is wonderful, but it is true! We have seen him with our eyes. There is no God but God!' Greatly puzzled, he hurried on and, descending into the trench, found that the workmen had uncovered a gigantic head, the body to which was still imbedded in earth and rubbish. This head, beautifully sculptured in the alabaster furnished by the neighboring hills, surpassed in height the tallest man present. The great shapely features, in their majestic repose, seemed to guard some mighty secret and to defy the bustling curiosity of those who gazed on them in wonder and fear." Layard "saw at once that the head must belong to a winged lion or bull, similar to those of Khorsabad and Persepolis," but he says—"I was not surprised that the Arabs had been amazed and terrified at this apparition. One of the workmen, on catching the first glimpse of the monster, had thrown down his basket and run off towards Mosul as fast as his legs could carry him." His report of the discovery threw the town into such a commotion that it became necessary for Layard to discontinue his work for a while, until the excitement among the image-hating Mussulmans had somewhat subsided.

We are tempted to describe in detail the progress of his operations and especially the dramatic incidents connected with the removal of the great human-headed, eagle-winged bulls from the mounds in which they had lain for ages, and their transportation first in an improvised cart drawn across the plain by hundreds of shouting Arabs, and afterwards down the Tigris on a raft to Busrah, and thence to London; but we must refrain. A meagre summary of Layard's great discoveries is all that we can give. At Nimroud he unearthed three large Assyrian palaces: (1) The Northwest Palace, built by the bloody Asurnasirpal (884-858 B. C.), which yielded a very rich return of interesting objects and inscriptions; (2) The Central Palace, probably built by Shalmaneser II. (858-823 B. C.), where he found the celebrated Black Obelisk of Shalmaneser,

which speaks of Jehu, king of Israel, and describes the tribute paid by him to the Assyrian monarch, and which is well known to many readers of this journal who have seen the plaster cast *fac simile* of it in the Library of Union Theological Seminary; (3) The Southwest Palace, built by the able and farsighted Esarhaddon (680-669 B. C.), who is mentioned by name in 2 Kings 19:37 and referred to in 2 Chron. 33:11.

After making these discoveries, and others of minor interest, at Nimroud, Layard carefully filled up with earth all the chambers he had brought to light, thus reburying the ruins and securing against injury all the sculptures which he had not shipped to England, and then, as a small sum of money still remained at his disposal, he determined to devote it to an examination of the vast mound of Koyunjik, where Botta had made his first unsuccessful attempt. Pursuing the same plan he had adopted at Nimroud, Layard soon discovered the Palace of Sennacherib (705-681 B. C.), the braggart king, who threatened Jerusalem and whose army was smitten by the angel of Jehovah, with the loss of 185,000 men in a single night (Is. 37:36). With this discovery Layard's first expedition, which had occupied about two years, came to an end. He returned to England and shortly afterwards published an account of his work in two large volumes entitled "Nineveh and Its Remains." The book created a great sensation. The *London Times* spoke of it as follows: "This is, we think, *the most extraordinary work of the present age*, whether with reference to the wonderful discoveries it describes, its remarkable verification of our early biblical history, or the talent, courage, and perseverance of its author." The British government now became interested in the matter, and in 1849 granted Layard leave of absence from his diplomatic post at Constantinople for the purpose of making a second expedition, and also appointed Mr. Hormuzd Rassam, a native Arab who was then British consul at Mosul, to assist him. Of the results of this expedition (1849-1851) Layard has given a full account in his portly volume entitled "Discoveries Among the Ruins of Nineveh and Babylon." First of all, he completed the work he had begun at the mound of Koyunjik, laying bare the whole of the palace of Sennacherib (705-681 B. C.), as restored by his grandson Asurbanipal. It proved to be the largest yet found, containing seventy-three rooms. In the neighboring mound of Nebi-Yunus also he found palaces of Ramman-Ni-

rari (811-782 B. C.), Sennacherib (705-681 B. C.), and Esarhad-don (680-669 B. C.). He reopened the mound at Nimroud, visited several sites in Babylonia (which however he was not able to explore thoroughly), and made some excavations at Kaleb-Shergat (ancient Asshur) on the western bank of the Tigris some fifty miles below Mosul. Here Rassam discovered the foundations of a palace of Tiglath-pileser I. (1120 B. C.).

Closely connected with this last expedition of Layard's was that of Rassam (1852-1854) whose greatest exploit was the discovery at Koyunjik of the "Library of Asurbanipal," consisting of thousands of clay tablets covered on both sides with closely written cuneiform inscriptions. The immense importance of this discovery will appear later.

About the same time (1851-1855), Botta's successor at Mosul, Victor Place, did some work on the mound of Khorsabad, bringing to light among other antiquities one of the great gates of the city, flanked on each side by gigantic winged bulls, the space between being spanned by an arch springing from the backs of the bulls.

While this work was going on in Assyria, Fresnel and Oppert began excavations in Babylonia (1852) and secured a valuable collection, which however was lost by the capsizing of their boat on the Tigris. Loftus (from 1849) and Taylor (from 1852) also made excavations in Babylonia. These expeditions mark the close of what Prof. R. F. Harper calls the first period of Assyro-Babylonian excavations.

No further excavations of importance were made for about twenty years. "In January, 1873, with George Smith, the Second Period of excavations began. Between 1873 and 1876 Smith made three expeditions, from the last of which he never returned, dying on his homeward journey at Aleppo, August 19, 1876, of a fever contracted in Baghdad. Smith's chief work was to make a more thorough examination of the palaces in Koyunjik and especially of the Northwest palace discovered by Rassam. Rassam continued the work begun by Smith and between 1877 and 1881 made three expeditions. The chief results of the first were the uncovering of another palace of Asurnasirpal at Nimroud, and the finding of the celebrated Bronze Gates of Shalmaneser II. In the same year he visited the palaces of Sennacherib and Asurbanipal at Koyunjik and brought back with him about 1400 tablets and the large ten-column cylinder of Asurbanipal, known as the Rassam cylin-

der and, by all odds, the finest inscription yet found. In his second expedition he directed his attention to Babylon. Besides the so-called Egibi tablets, contracts, etc., he brought with him this time inscriptions of Nebuchadnezzar, and what is more important, inscriptions of Nabonidus and Cyrus. During his last trip, the most important discovery was the Temple of the Sun at Abu-Habba, the Sophervaim of the Old Testament and the Sippara of the inscriptions. This site was accidentally found while Rassam was hunting for another mound. It is only seven to eight hours Southwest of Baghdad, or less than 25 miles. From 1876-1881, while Rassam was also at work, the French vice-consul at Bassorah, Ernst de Sarzec, had been excavating at Tel Loh," in Southern Babylonia. He has made excavations there at intervals during the last eleven years also. The remains discovered, which are now in the Louvre, are for the most part non-Semitic and belong to a very remote antiquity, antedating Sargon of Accad, who marks the rise of Semitic power in Babylonia and who (according to Prof. Sayce and others) reigned as far back as 3800 B. C.

The first American expedition to Babylonia, the expense of which was provided for by the late Miss Catherine L. Wolfe of New York, was sent out in 1884 under the direction of Dr. Wm. Hayes Ward of the *Independent*, but the party made no excavations, their purpose being merely to explore and describe sites. The second American expedition, led by Prof. John P. Peters, went out in 1888, under the auspices of the University of Pennsylvania, and made excavations in the mound of Niffer in Babylonia, with some interesting results. During the last few years the British Museum has been purchasing tablets and making excavations under the direction of Mr. E. A. W. Budge. The native Arabs also have been excavating for years, selling the antiquities they discover to dealers in Baghdad and Hilleh, who in turn have their representatives in London, the best known of these being Joseph Shemtov, an Arab Jew.

The most remarkable discovery made by natives, however, was not made in Babylonia or Assyria but in Upper Egypt, at Tel-el-Amarna, where, in 1888, some Fellahin found several hundred clay tablets, written in the Babylonian language (cuneiform characters), and containing letters and despatches to Amenophis III. and Amenophis IV., kings of Egypt (about

1500 B. C., *i. e.*, before the Exodus of Israel), sent by the rulers of various provinces and towns in the interior of Palestine, along the Mediterranean coast, and along the Euphrates River. Major Conder informs us that the collection contains letters of later date also, including some from Jabin, king of Hazor and Adonizedek, king of Jerusalem, contemporaries of Joshua, and referring to the Hebrew conquest.

In the preceding paper we described the discovery of a cuneiform tablet in the ruins of Lachish (Palestine). For the sake of completeness we should refer to the German excavations in 1888-1889 at the Hittite mound of Zinjirli in Northern Syria, and those of Monsieur Dieulafoy and his wife since 1885 at the Persian capital Shusan or Susa.

Prof. R. F. Harper, a member of the last American expedition, says—"The prospects for future excavations are very poor for two chief reasons, viz: (1) because the Turkish government, in the person of Hemdi Bey of the Stambul Museum, has finally learned the value of these antiquities and has passed a law that all antiquities are hereafter to be regarded as the property of the Sultan. Firmans to excavate are granted only on the following conditions: 1) that the party of excavators be accompanied by a Turkish commissioner—another term for detective—into whose charge all the antiquities found must be placed, 2) that the salary of this commissioner be paid by the excavators, and 3) that the antiquities found and placed in charge of the commissioner be turned over to the Turkish government at the end of the period of excavation. These conditions cannot be regarded as very generous. (2) The jealousy of the ambassadors of the principal powers at Constantinople has frustrated many attempts to obtain special and favorable firmans from the Sultan. On account of the greed of the Turks and the jealousy of the powers, there is little encouragement to attempt further work in excavating these Assyrian, Babylonian and Hittite sites. Some of the most important ruins are situated in the most dangerous districts, in places over which the Turkish government has no control, e. g., Ur, one of the first capitals of Babylonia, Senkereh, Warka, Niffer, etc. The Bedawin, in whose territory these sites lie, do not acknowledge the rule of the Turkish government and they are not the gentlest animals in the world, as some of the experiences of the last American expedition go to prove."

So much for discovery. Now for decipherment. But the story of that wonderful triumph of genius and learning by which the mysterious wedge-shaped inscriptions were made to yield up their secrets and pour a flood of light on the Old Testament Scriptures we must reserve for another paper.

