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and to destroy the flock, when every Christian must be on the alert against spiritual foes that are as dangerously deadly at home as they are abroad. War breeds temptations that peace knows nothing of. Let us see to it that we falter not in our fight for all that the Church of Christ stands for—truth, purity, honesty, righteousness, love—that in these difficult times we do not fail as servants of Christ in His Church, as under-shepherds of the flock.

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Recent Biblical Archaeology.

BY THE REVEREND J. W. JACK, D.D., GLENFARG, PERTHSHIRE.

THE tablets unearthed in the mound of Ras Shamra (Ugarit), together with the remarkable discoveries still being made there by Schaeffer, continue to shed an important light on Israelite history and customs. Fortunately, the tablets may now be dated more precisely, for in one of them the name of the king of Ugarit, *Nqmd* (=Nqm-Adad, a Semitic name), under whose reign the poems were composed, is associated with that of the great Hittite king, Shuppiluliuma (c. 1390–1364 B.C.). This places the tablets during the Amarna period, probably just after the Sa-Gaz (Ḫabiru or Hebrews) had invaded the land, though much of the material they contain certainly goes back to earlier ages.

Among the recent discoveries by Schaeffer bearing on the Old Testament, may be mentioned the following: *First*, in a stratum belonging to about 1500 B.C., he has uncovered a great paved hall (ninety-nine feet by thirty-three) used as a riding-school, along with an adjoining stable furnished with four mangers and a water-trough (all made of stone). The scheme reminds us of the buildings and equipment for Solomon's horses at Megiddo, except that, at Ras Shamra, the structure forms part of a building of enormous dimensions. A bronze bit, found near the stable, is of a small

type, indicating that the species of horse used was relatively small, not unlike a pony. Evidence goes to show that Mitanni, with its Hurrian population, must have been the source from which Syria and Palestine drew their horses at this early time. It was the Mitannians, indeed, who first learned to train horses and drill them for use in battle with war-chariots. 'When their chariots came thundering across the plain,' says Schaeffer, 'infantry were scattered like autumn leaves.' Later on, after the kingdom of Mitanni had succumbed (c. 1350 B.C.), the Hittite lands became the chief centre of horse-breeding, and it was probably from these latter regions that the Tyrians obtained their horses (Ezk 27¹⁴) and that Solomon procured them also (1 K 10²⁸, where 'Egypt' is a mistranslation for Muṣri). *Second*, from the same stratum, Schaeffer has recovered an exceptional number of arrows ('sons of the quiver,' La 3¹³ R.V.m.), showing that, apart from the dagger and the spear (which are of great antiquity), this form of weapon was probably the main one used in warfare in Palestine and neighbouring regions at this early date. This is corroborated by the Amarna Letters, where we find Palestinian rulers making earnest and repeated demands to the Pharaoh for 'archers' (*pidātu*, cf.

Muss-Arnolt, 792). 'Amurri,' says Rib-Addi, 'longs day and night for the coming of the archers.' 'If archers are not here this year,' says Abdi-Hiba of Jerusalem, 'the lands of the king will be lost.' In later ages, battle-bows (Zec 9¹⁰ 10⁴) developed a considerable size, some of them being four or five feet long, and the arrows shot from them must have been deadly. At Tell Jemmeh (probably Gerar) Petrie discovered arrow-heads specially made with such strength of penetration that they could pierce the breastplate. In the *Biblisches Reallexicon* (col. 410) K. Galling mentions a type of incendiary arrow found at Shechem, the blade-head of which was pierced with small holes into which oiled tow could be inserted and set on fire, with the object of causing conflagration (a contrivance which throws an excellent light on Ps 7¹³ R.V., 'He maketh his arrows fiery shafts'). *Third*, Schaeffer continues to discover signs of Hurrian influence at Ras Shamra. In particular, he has recently brought to light two beautiful copper statuettes of divinities (dating from the nineteenth or perhaps twentieth century), the art of which he regards as Hurrian. It was at the beginning of the second millennium or earlier that this non-Semitic race (Biblical 'Horites,' Egyptian *Haru*) from the Caucasian Highlands invaded Mesopotamia, coming afterwards into friendly contact with the Hebrews there, and influencing them largely in custom and habit. In this respect numerous analogies are found in the Old Testament, especially in the patriarchal folklore, between the two races.

Fourth, Schaeffer has found a battle-axe, dating from about 1400 B.C., or even earlier, the blade of which, according to analysis, is composed of iron which has been tempered and hardened ('fer aciéré,' as he calls it), thus revealing a knowledge of steel-making at this early period. It is the oldest weapon of iron so far discovered which has undergone a steel-making process, and it puts the existence of iron-work in Syria and Palestine farther back than hitherto supposed. In accord with this, Virolleaud has now found this metal mentioned, under its Hebrew name (*barzel*), in the recently discovered tablets. If we exclude the legend of the 'iron bedstead' of King Og (Dt 3¹¹), which is believed to have been a sarcophagus of black basalt (of which

large numbers are found in the district), the earliest mention of iron in the Bible is found in the record of the Hebrew Conquest, which informs us (Jos 17¹⁶, Jg 1¹⁹) that the Hebrews could not drive out the Canaanites in the valleys because they had 'chariots of iron,' and in the story of Sisera (Jg 4¹³) who is stated to have had nine hundred chariots of this type. In both of these instances, however, the date must be much later than 1400 B.C. The celebrated letter (found at Boghaz-keui) of the Hittite king, Hattushil III., to the Pharaoh Rameses II., in which he refers to iron, and which is often quoted as the earliest mention of smelted iron, cannot be placed earlier than c. 1300 B.C. In his letter Hattushil regrets being unable to send any 'good iron' (*i.e.* pure iron, probably steel), as the stocks at Kissuwadna were exhausted for the time being, but states that he was sending in the meantime a dagger-blade of iron (*i.e.* ordinary iron probably). The battle-axe, therefore, found at Ras Shamra, and dating from about the end of the fifteenth century B.C., puts iron-work, including steel-production, in these regions much further back than was suspected. It is evident that this metal was in considerable use by this time, though employed only for special purposes owing to the prevalence of copper and bronze. It is not generally realized by scholars that objects of iron and steel are mentioned several times in the Amarna correspondence, though statements to the contrary have often been made. In the letter, for example, of the Mitannian king, Tushratta, to Amenophis III. (c. 1415-1375 B.C.), dealing with the marriage of the former's daughter, Taduḥepa, to the latter and mentioning her marriage and dowry presents, we find reference not only to a *miṭṭu* (divine weapon) of iron (*parzillu*) but to bracelets (rings) and daggers of iron, as well as frequent references to weapons of steel (*ḥabal-kinu*).¹ In Tutankhamun's tomb Carter discovered no less than nineteen objects of iron, in spite of the fact that the Egyptians were not fond of this metal, all their wonderful work being done with copper and

¹ Ḥabal here is another form of Tabal (Hittite 'Tipal,' Hebrew 'Tubal,' Is 66¹⁹, Ezk 27¹³, etc.), the ancient iron-producing region between the Taurus and Anti-Taurus, known later to the Greeks as Tibarenia. Cf. Ḥabal-Kinu with Tubal-Cain (Gn 4²²), who was 'the father of all such as forge copper and iron.'

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