

. . . And I said—  
 Oh that I knew if He forgiveth,  
 My soul is faint within ;  
 Because in grievous fear it liveth  
 Of wages due to sin.

The answer was ready from the beginning, as the foretold purpose of God. 'The Judge was to be and is the Saviour.' 'To Him give all the prophets witness, that through His name every one that believeth on Him shall receive remission of sins.' Here is the whole doctrine of forgiveness—the author of it, the living Lord,—the power for it, 'through His name,' the revelation of what He is and does,—the one condition of it, faith in Him. The name does not work as a charm ; it takes effect on the believer—*everyone* that believeth in Him. There are subjects for reflexion, truths to sink down into the heart.

But here the first apprehension was enough. Faith in the risen Lord, submission to His rule and judgment, a sense of sin forgiven, even while the word is spoken, have risen like the light of morning on these sincere expectant souls ; and 'God who knoweth the hearts bare them witness' by an instantaneous baptism of the Spirit. At the word 'remission of sins' there is a sudden rush of certainty and joy. A power not of nature is upon them, a spirit not their own possesses them. Adoration and praise burst from their lips in strange voices as under irresistible impulses. St. Peter's companions knew the signs. Men of the circumcision, they stood amazed, because that on Gentiles also was poured out the gift of the Holy Ghost. What is to follow? It was clear to the apostle. As he said afterwards (11<sup>16</sup>), 'I remembered the word of the Lord, how He said, John baptized with water ; but ye shall be baptized with the Holy Ghost.' God has shown that He

receives them—the Church must receive them. 'Can any man forbid the water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ.' His companions were the ministers of the sacrament—to be the witnesses afterwards of all these things, when the Church at Jerusalem calls the deed in question and reaches the conclusion, 'Then to the Gentiles also hath God granted repentance unto life.'

The special inspiration has passed ; the decisive act of adhesion is accomplished ; and these first-fruits of the Gentiles are translated into the kingdom of Christ. It has been very rapid. How much there is to be learned ! how much to be added that St. Peter would have said. 'As I began to speak,' he says, the Holy Ghost fell on them that heard the word. He might well remain for instruction and converse. 'Then prayed they him to tarry certain days.'

We hear no more of Cornelius and his companions. Were any of them in Cæsarea twenty years later, when St. Paul pleaded before Festus and Agrippa, and made his 'Apologia pro vita sua,' an appeal to his hearers' hearts? Were any of these soldiers from Cæsarea among the unknown founders of the Church in Rome, where the Gentile element was strong in the Prætorium? We know not. Cornelius and his friends had done their part in the history, as the chosen persons in whom 'God opened the door of faith to the Gentiles.' For the rest their 'judgment is with the Lord, and their work with their God.' Such is the manner of the Holy Scriptures. They are not biographies, but records of the Kingdom.

(To be continued.)

## The Decipherment of the Hittite Inscriptions.

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THE decipherment of the Hittite texts is a problem which I have kept constantly in view for more than twenty years. But the attempts made by myself and others to solve it have ended in failure : they have satisfied only their authors, and not always even their authors. Before a system of

decipherment could be accepted it was necessary that it should fulfil three conditions : (1) the phonetic values assigned to the characters must be such as to yield not only names similar to those met with in the Egyptian and Assyrian monuments, but also the geographical names belonging

to the several localities in which the inscriptions on which they occur have been found; (2) they must also be such as to give a coherent series of grammatical suffixes consistent with what we know of Asianic grammar, as well as with the terminations of the Hittite names recorded by the Egyptian and Assyrian scribes; (3) and, finally, they must support and verify one another, the same phonetic values appearing in forms and names which we know on other grounds had a similar pronunciation.

The two main difficulties in the way of decipherment have been on the one hand the paucity and imperfection of the texts, and on the other the untrustworthiness of the eye-copies we possessed of them. These difficulties have now been in great measure removed. More texts have been discovered, and we now have photographs, squeezes, and casts of those the originals of which are not in the museums of London or Berlin. One of the results of being able at last to consult accurate copies of the inscriptions was the discovery that the ideographs of 'king' and 'district,' which have hitherto been confounded together, are always carefully distinguished in them. The confusion was due to myself in the early days of Hittite research, and I have been followed in the error by subsequent investigators. The consequences have been fatal, and the primary key to the decipherment of the hieroglyphs has thus been hidden from sight. The discovery once made, I knew where to look for the groups of characters denoting geographical names.

For more than twenty years it has been known that the nominative singular in *-s* was represented by a yoke, and that another character which I believe to represent a sacred stone wrapped in cloths was the determinative of Deity, while the bilingual 'boss' of Tarkondemos had given us four ideographs, two of them being the ideographs of 'king' and 'country,' as well as the phonetic character *me*. From the inscription on a Bowl I had further been inferred that a particular character, which is frequently used as a suffix after a noun, denoted the suffix of the accusative, and another character the suffix of the first person of the verb. A 'word-divider' had also been detected, so that it was possible to break up a passage into its separate words. Recently I had pointed out that the phonetic characters accompanying the picture of the head and tiara of a high priest (an ideograph which is attached to the figure of the high

priest at Fraktin) must correspond to the word *abaklēs*, stated by Strabo to be the title of the 'high priest' at Komana, or *bakēlos*, as it is written by Hesychius, who interprets it as 'gallos priest' and 'magnate.' In this way we obtain *ka* or *ga* as the value of a character which Mr. Rylands identifies with a rabbit's head.

Many years ago M. Six, the eminent numismatist, suggested to me that a particular group of characters which is found in the inscriptions of Carchemish and nowhere else represents the name of that city. The first character is not met with elsewhere, and therefore would probably express a closed syllable, the second is the rabbit's head, the third *me*, and the last a goat's head. But, misled by the bilingual 'boss,' where the goat's head is used ideographically to denote *tarku*, 'a goat,' as well as by my false conception of the character which is really the determinative of 'district,' I rejected the suggestion at the time. Since then, however, inscriptions have been found in which the goat's head interchanges with the ordinary representative of the nominative suffix *-s*, while the discovery I made last winter that the determinative always attached to the group of characters is not the ideograph of 'king,' as I had supposed, but of 'district,' made it suddenly clear that M. Six was right after all, and that the name actually reads *Kar-ka-me-is*, or, adopting the Assyrian pronunciation, *Gar-ga-me-is*.

Now the cuneiform tablets discovered by M. Chantre at Boghaz Keui, the Hittite northern capital, have proved to be in the same language as the two letters from Arzawa in the Tel el-Amarna collection, or at all events in a closely related dialect, and thanks to ideographs and the stereotyped formulæ of the Tel el-Amarna letters, some of the Arzawa grammatical forms can be made out. Thus the nominative singular of the noun ends in *-s*, the accusative in *-n*, and the first person of the verb in *-i* and *-ya*, while gentilic adjectives are formed by the suffixes *-nas* and *-yas*. The Hittite names found in the Egyptian and Assyrian inscriptions also give us the gentilic suffixes *-nas*, *-yas*, and *-sis*. Applying this to the Hittite texts we get the value of *n* for the sleeve which in the Bowl inscription marks the accusative. Along with two other characters which interchange with it, it also represents the first letter or syllable of a gentilic suffix which can on other grounds be shown to be *-nas*.

The gentile adjective, however, formed from the name of Carchemish does not terminate in *-nas*. For reasons too detailed to be given here, the suffix can be shown to be *-yas*. This gives us the value of three more characters, *si* (which takes the place of *is*), *ya*, and *yas*, which last interchanges with *ya-s*. The second *-ya* is also the character which in the Bowl inscription represents the suffix of the first person of the verb.

There are two characters which, from their frequency and the fact that they are omitted or inserted at will after syllables like *na* and *me* or *mi*, must be vowels, and since one of them follows syllables ending in *a* and the other syllables ending in *e* and *i*, I assign to the first the value of *a* and to the second the value of *i*. M. Halévy has already long ago pointed out that this latter must represent a vowel.

With the phonetic values thus obtained we can now proceed to read some more of the geographical names to which the determinative of 'district' is attached. The name, for instance, of the prince who is commemorated on the stela of Tyana is followed by a word which ends with the determinative. This word reads: *\*a-n-a-n-a-s*. Here it is obvious that we must give the first character the value of *tu*, and so get the geographical name that will alone suit the inscription, *Tuana-nas*, 'the Tyanian.'

The suffixes are invariably written phonetically.

The stems of the noun and verb, on the other hand, are usually expressed by ideographs, and the pictorial character of Hittite writing gives us, not unfrequently, a clue to their signification. Determinatives are numerous, especially in the inscriptions of Carchemish.

In Syria the geographical names are for the most part written phonetically, an indication that they were not of Hittite origin. As we advance northward, however, ideographs take the place of phonetic characters, thus confirming the view of Professor Ramsay that the primitive home of the Hittites and the script they invented or adapted was in Cappadocia. On the other hand, my decipherment of the texts has brought to light a fact which I did not at all expect. The name of 'Hittite'—*Khatta-nas* and *Khatta-is*—is found in the inscriptions eastward of the passes of the Taurus, but not in Cilicia and Cappadocia. We meet with it in the inscriptions of Hamath and Carchemish, of Mer'ash and Izgin, but not farther west. It thus occupies exactly the region in which the Hittites of the Egyptian, Assyrian, and Vannic monuments are placed. Westward of the Taurus it seems to have been either unknown or disused.<sup>1</sup>

<sup>1</sup> The above is a synopsis of the lecture I delivered before the Society of Biblical Archaeology on Wednesday, 11th June 1902. My Memoir dealing with the subject in detail and accompanied by a list of Hittite characters will be published in the course of the year in the *Proceedings* of the Society.

## The Great Text Commentary.

### THE GREAT TEXTS OF THE ACTS OF THE APOSTLES.

#### ACTS IV. 11, 12.

**'He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved'** (R.V.).

#### EXPOSITION.

**He is the stone.**—All English versions before the Revised translate it 'this,' referring the pronoun to 'stone,' but in the next verse a *person* is directly spoken of, not under the metaphor of a stone.—KNOWLING.

**The stone which was set at nought.**—This very passage from Ps 118 was quoted by Jesus Himself, in re-

sponse to the challenge of His right to teach in the temple made by certain of 'the chief priests and the scribes, with the elders' (Lk 20<sup>1-17</sup>); and it was probably read in a Messianic sense by the Jewish teachers of that day. It recurs in 1 P 2<sup>7</sup>.—BARTLET.

**Set at nought.**—St Peter, quoting apparently from memory, used a different word (*ὁ ἐξουθενηθεῖς*) from that which is used in the LXX and in the Gospels, a word expressing still greater contempt.—KNOWLING.

FOR the English phrase, 'set at nought,' see Hastings' *Dictionary of the Bible*, under NAUGHT (vol. iii. p. 496a) and SET (vol. iv. p. 470a).

**Of you builders.**—There is more severity here than in the speech to the people (3<sup>17</sup>).—JACOBSON.

**Which was made the head of the corner.**—Both (a) foundation-stone and (b) corner-stone of God's temple.