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ART. I.—*Discourses and Reviews upon Questions in Controversial Theology and Practical Religion.* By Orville Dewey, D.D., Pastor of the Church of the Messiah in New York. New York: C. S. Francis & Co. 1846. pp. 388. 12mo.

THE author of these discourses stands in the very first rank of Unitarian literature. As a pulpit orator, his reputation is distinguished, and the post which he occupies in our greatest city adds importance to whatever he may choose to utter. For these reasons, and because it is some time since a polemic volume has been produced, on the side of Anti-trinitarianism, we are disposed to subject it to a serious examination.

With a few exceptions, which shall be noted in their proper place, these essays are not chargeable with the usual offensiveness of controversial writing. Dr. Dewey possesses all the qualifications which are needed to give seemliness and polish to the form of his opinions. He shines more to our apprehension, in the gentle glow of sentiment, than in the conflict of reasoning. Nothing is more characteristic of the whole work, than a disposition to avoid bold statement of positions, sharp cutting of defini-

shall be a law unto itself: when the outward forms of godliness will not be required as supports of the inward virtue; when the body of Christ shall feel the energy of its proper life, and enter into the joy of an inward, unincumbered, unrestrained activity, walking and leaping and praising God.

ART. V.—*Lettres de M. Botta, sur ses découvertes a Khorsabad, près de Ninive, publiées par M. J. Mohl, Membre de l'Institut.* Paris. Imprimerie Royale. 1845.

It would not be difficult to make a long and interesting article on the subject suggested by this work, if we were able to reproduce its extraordinary illustrations, of which the letter-press is merely descriptive. Of these plates there are no less than fifty-five, in the highest style of lithographic exactness, some of them unfolding to large dimensions. Our remarks, however, must labour under the disadvantage of having no such visible and striking aids. Yet the subject is one of commanding interest, and opens a field of investigation, which promises the richest results for ethnography and apologetical theology. In what follows, we shall employ the language of the author, wherever it is most convenient, but shall generally make some abridgement.

M. Botta went to Mosul in 1843, with the purpose of employing such leisure as might be allowed amidst his duties as Consul, in making excavations at Nineveh, from the supposed ruins of which Mosul is divided only by the Tigris. He caused works to be undertaken, for some time, at that spot on the river, which has long passed for the rampart of the city of Nineveh, but which is now supposed to have contained only the palace of the Assyrian kings. It is so near Mosul, that it has long since become as common as a highway; and the labours of M. Botta resulted in nothing further than a few inscriptions on brick and stone. During this time, the inhabitants of the environs, seeing the Consul of France busied thus, brought him from different directions, bricks with inscriptions, and other remains of antiquity, and M. Botta, hopeless of any great results here, transferred his

operations, at the beginning of the next year, to a place about five hours from Mosul, from which he had received some very fine bricks. It was a hill about a hundred feet in height, and surmounted by the village of Khorsabad.

It was not long before these new labours resulted in the discovery of figured bricks of enormous size, and by degrees of walls covered with sculpture. This was cause of great joy to M. Botta; for hitherto scarcely a fragment of Assyrian sculpture had been obtained; he redoubled his exertions, and in a short time saw his discovery reach an importance far beyond his hopes. He asked aid from the French government, to give all the extension that was necessary to his openings, for he had arrived at the certainty that the entire hill consisted of little else than one vast ruin covered by earth. The French government, with characteristic promptitude, rendered every assistance. M. Duchâtel granted for the work, at first moderate supplies, but afterwards more considerable, as the excavations were extended. M. Villemain, for his part, no sooner learned that M. Botta was in need of a draughtsman to obtain exact representations of such bas-reliefs as could not bear carriage to France, than he charged himself with this portion of the expense, and sent M. Flandin, who was returning from travels in Persia, and had had experience in such labours. M. Botta was thus enabled to carry forward his excavation, and to display the remains of a palace, with walls entirely covered with sculptures and inscriptions; to reproduce, by excellent drawings, the greater part of these antiquities; and to despatch to France all that was not too vast or too fragile for transportation. At our latest information, in the summer of 1845, he was still at Mosul, busied in transporting from Khorsabad to the Tigris, blocks taken from the edifice, some of which weighed as much as thirty thousand kilogrammes. He had already been six months thus engaged, for the task is no easy one, in a country where every thing is carried on the backs of camels and mules. M. Botta found it therefore necessary to improve the roads, to make pulleys to lift the masses, to construct a great carriage, and to prepare air-bags to float the rafts on which these rocks might reach the royal vessel which awaited them at Basora. The weight of the sculptures which he had already shipped to France, at the date of publication, amounts to three hundred tons. The Assyrian Museum, of which they will pro-

bably form the basis, at the Louvre, may be considered as unique, and may well be added to the instances, already innumerable, in which the French government has lent its aid to the cause of science and the arts.

The letters which compose the work now under our consideration were published in the *Asiatic Journal*, from May 1843 to February 1845. M. Mohl numbers sixty which he had received from M. Botta, since the excavations began. These give but a faint view of the extraordinary patience and energy which have been required. The ill-will of Mehemet, the pasha of Mosul, was continually hindering the work. Sometimes he imprisoned the labourers; sometimes he forbade the villagers to sell their houses; sometimes he wrote to Constantinople that M. Botta was building a fortress at Khorsabad; sometimes he declared that he desired all these old stones, in order that every cause of contention might be removed, between himself and his good friend the French consul. To this must be added, that the divan prohibited the exportation of the sculptures and inscriptions; that M. Botta was in ignorance of the measure of patronage which he was receiving in Paris; that he had all the while the duties of his consulate to discharge, which circumstances rendered perplexing; and that except during the six months when M. Flandin was with him, he had no one to aid in the direction, in copying inscriptions, in drawing from the sculptures, in defending his ruins from the Turks, or in transporting the remains. But the work was accomplished, and M. Flandin had set out for Paris with drawings of a hundred and thirty bas-reliefs. The sculptures were mostly at Bagdad, and only awaited a vessel to go down to Bassora. M. Botta had also been summoned to Paris. These letters, M. Mohl assures us, are the only authentic pieces which have appeared on the subject; as the articles which have been inserted in various journals have abounded in strange mistakes.

The village of Khorsabad, Khortabad, or Khorstabad, for it is pronounced in all three ways, is situated five caravan-hours north-east of Mosul, on the left bank of the little river Khauser. It is built on a hill extending from east to west. The eastern end rises into a cone, which is said to be artificial and modern, but M. Botta doubts this, as the man who told him so has erected a house on the spot, and has reason to dread excavations.

The western end is bifurcated, and it is on the northern fork that the recent discoveries have been made.

When the workmen broke ground on the summit of the hill, they immediately discovered the lower part of two parallel walls separated by a platform of considerable width. The extremity of these walls, at the acclivity of the hill, is such as to show that the structure is incomplete on this side. These walls, after proceeding eastward some distance, suddenly approach at right-angles, so as to form a narrow passage. In the absence of any plan, the reader may imagine two principal passages running east and west, and one running north and south; on either side of these are apartments, not symmetrically arranged, and not of similar figure. The right lines which bound them are in every case broken into recesses. At least five such apartments have been opened. But we already feel all verbal description to be inadequate. As the hill ascends, going eastward, the walls increase in height, and M. Botta saw, with a delight which may be imagined that the whole of their surface was covered with bas-reliefs, each of which appeared to depict some historical event.

As the field is altogether novel, we will give a hint of the general character of the representations. In one plate, we have a warrior, in coat of mail and helmet, falling backwards, pierced by a lance. Behind him are two warriors, in like armour, directing their arrows in opposition to the lance. In another, is a fort formed of two indented towers, on which are two figures, greatly out of proportion. One lifts his arm to heaven, in a despairing attitude; the other is throwing a javelin. Near these are two archers, kneeling on one knee, with coats of mail, and pointed helmets. Behind these are two other archers. These figures are about three feet high. The drawing is simple, but full of nature and life. Over this scene is a cuneiform inscription, of such a character that it is unfit to be transferred. Again another figure, on the same scale, with cap, beard, long curling hair, a staff in the hand, and a sword at the side. Trains of figures, pedestrian and equestrian, occur; some beardless, others with flowing beards; some in rich apparel, with singular and mystical ornaments, and others in chains. The drawing is often masterly; the relief higher than in Egyptian remains, and the anatomy well observed. The horses are heavily caparisoned,

and the royal personages decorated. In some, there are only the vestiges of colouring; in others the hues are bright, and are reproduced in some of the plates. There is, in one instance, a lively representation of a fortress under siege, on fire, assaulted by scaling-ladders, with warriors in conflict or dying. In another, there are indications of battering-rams and other engines of assault. One represents mountains, with a river descending from one of them. The ancient war-chariot frequently appears, with many Homeric appendages, and vivid groups of fighting and wounded persons. The physiognomy is bold and noble; the hair is flowing, the brow is ample, and the nose aquiline. The bare contemplation of such figures strangely affects the imagination, presenting to us a majestic race, burdened with the ornaments of extreme wealth and luxury, and aiding our endeavour to form some image of the court and armies, by whom God was pleased to chastise his heritage.

There are manifest tokens that these ruins were embedded by slow degrees, and that certain parts were long exposed to the air. The lower parts, which were of course first covered, are often complete, but their surface is encrusted with calcareous granulations which sometimes fill the characters. We are nevertheless astonished at the amount of cuneiform inscription which has been copied. The construction is uniformly of immense slabs of marmoriform gypsum. Copper nails and fragments of a thick plaster of azure colour, are found in abundance. As much charcoal is found, M. Botta concludes that the wood-work suffered by fire, which calcined the gypsum walls, so that they fall to pieces. Several pieces of glazed earth were discovered, some bearing a mythological seal, a personage piercing a lion with a sword. One or two altars, of delicate contour, are represented; these have inscriptions. The beauty of the sculptures has awakened the admiration of connoisseurs in France. The masses of gypsum, ten or twelve feet square, and somewhat less than a foot in thickness, rest on the bare earth. The inscriptions are like those of the bricks of Nineveh. The bricks are also similar, being cemented with bitumen. Thus far, the mythological emblems are entirely Babylonian. No trace of iron has been found, but there are many remains in copper, of rings, bands, and even of a small wheel. These are indications of antiquity. But on the other hand, there are signs that these

monuments are built of the materials of still older structures; and the reverse of some of the slabs shows undecipherable inscriptions.

The inscriptions in the cuneiform character, which load these valuable plates, have an importance which no antiquary can for a moment overlook. For while they are at present unintelligible in a great degree, it is well known that French and German sagacity have already made some entrance on the mystery; and since the Egyptian revelations, it is not too much to expect that the key will one day be found for even these obscure characters. It could scarcely have been credited, some centuries ago, that the day would come, in which, by researches of the sons of Japheth, the secrets of Thebes should be better understood than by Clemens Alexandrinus. Some Champollion may yet arise for Babylonia and Assyria: to the common eye, the knot would not seem so hard to loose. The arrow-headed character has already been subjected to a rigorous analysis, and close analogies have been discovered between its results and the language of the Zendavesta. In no department of knowledge is the adage more just, that Truth is the daughter of Time.

Our confidence is most firm, that every ray derived from these researches will throw light on the scriptural record, and corroborate its evidences. How signally has this proved true, of the chimeras of Volney and his school, under the rebuke of modern discovery! As the world grows older, we not only derive the additional evidences of experience and fulfilled prophecy, but we push our excavation more and more deeply into the earlier strata of ancient monuments. And while the tool of the geologist turns up much that is startling, and which in the infancy of that science it is as difficult to reconcile with the Mosaic account, as the discoveries of Galileo once seemed to be, the slow approaches of archaeological and ethnographical patience are reaching memorials of what may render the *fossil evidences* of revelation its most striking credentials. Nor do we think it wild to expect, even if the dream of Abarbanel should never come true, and no opening rock should give back the lost ark of the covenant, that nevertheless the faithful earth may one day disclose remains which may carry us back to an earlier date than all profane history.