

ON THE PRÆ-ISRAELITE POPULATION OF PALESTINE AND SYRIA, AND THE ASSIGNMENT OF ARCHAIC REMAINS.

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THE ethnological arrangement of the Canaanite population has been none the less obscure and the occasion of controversy because in the Mosaic record that population is embraced among the children of Ham.

Of the population we have no representatives in sculpture or picture, and no identifiable modern descendants. Language does not appear to help us, because the language is unrecognised. The few words in the Scriptures have not proved of any use. There are no monuments that give us assistance. The Moabite Stone belongs to a comparatively late period, when Semitism was predominant.

Under these circumstances a solution is to be attempted, which has been found practicable elsewhere, and that is the names of the places. Most of these, as we have them in the Bible, are Hebrew, and, consequently, afford no help, but there are terms which are not Hebrew. A safe class for such an essay is that of the names of rivers. These are ancient, and if they are not Canaanite, they will reveal to us some antecedent population. Names that we can take are—

Jordan.		Torna.
Kedron.		Bostrenus.
Orontes.		

To these a Hebrew interpretation cannot be attributed. It will be noticed that they all contain the radicals R D N.

We shall find these are the radicals of many ancient river names—

Rhodanus Gaul.		Iardenus Greece.
Rotanus Corsica.		Prytanis Asia Minor.
Eridanus Italy.		Parthenias Greece.
Triton Crete.		Bradonus Italy.
Triton Italy.		Vartanus Sarmatia.
Artanus Bythinia.		Dyardsnes India.
Drinus Illyria.		Kartenus Mauritania.
Iardanus Crete.		

Of the form, D R N in Kedron, we have here—

Aternus Italy.		Matrona Gaul.
Tarnis Gaul.		Saturnus Italy.
Duranius Gaul.		Liternus Italy.
Trinium Italy.		Vatrenus Italy.
Matrinus Italy.		Vulturinus Italy.

Of the form, Orontes, we have only

Barentinus Italy.

There is another form

Mæander..... Caira.	Ætumander .. Asia.
Skamander.... Mysia.	Alander Phrygia.
Skamander.... Sicily.	Tarandrus Phrygia.
Orumandrus .. Cappadocia.	Akalandrus .. Lubanias.

A fifth form gives

Tanarus Italy.

The most casual observer can scarcely hold these forty examples to be casual, and the Semitic scholar will recognise among the prefixed consonants **M T S**.

The question may now be thus directed. Are there languages on the area which will afford a word that is conformable? There are such in the Caucasus, and in Georgian, Dinare, and Mdinare, signifying "River."

If this be a true test, then the other Caucasian words for river should conform to it. They include

Georgian and Min- relgian	Dinare.	Mingrelian	Tsqari.
Swan or Suan	Oruba.	Swan	Gangalitz.
Georgian	Pshani.	Swan	Veets.
		Ancient Phrygian .	Vedu.

These give the same forms with the various inversions of the root letters already seen in **R D N**, and with the same prefixes. Familiar examples are—Arabius, Iberus, Beris, Rhebas; Pison, Sobanus, Phasis, Nymphæus, Banes, Cyrus, Araxes, Akheron; Ganges, Kana, Naka, Bætis, Duba, Tava.

Of prefixes may be cited Marubius, Mekhara, Mogrus; Tiberis, Tigris, Tanazer, Sarabis, Siberis, Sangarius, Khaboras, Liparis, Lokra.

On this system to the root Gangal or Gangir are to be attributed the Kanah and the Lake Samakhonitis; the Abana and the Lake Baneas; Euphrates, Keprates, and, possibly, Kaprusa.

Of these it would be easy to give analogous examples from other sources, but having sufficient instances to identify Kanah, as a river form, and which is explained by Ganga, it is useful to refer to the lake name Samakhonitis, recorded by Josephus. This head lake of the Jordan is marked as receiving *three* rivers and springs. *Three* in Georgian and Swan is Sami (conforming to the main Tibetan and Chinese group), and Sami Gangalitz would mean in Swan, Three Rivers. This instance goes beyond the casual.

The Arnon conforms with Arno, Rhenus, and other well known types, and so do many other of the names of the Syrian region conform to external types belonging to a homogeneous class.

Certain it is that the languages of the Caucasus, belonging strictly

to the Georgian branches, have relation to one ancient language, which I have denominated the Palæogeorgian or Palæoasontic, in which were formed the oldest geographical names of rivers, islands, countries, mountains, volcanic regions, metalliferous sites, and cities.

In the same way that several roots form what may be called "river" names, so there are several transposable roots used for "fire" names. These names are applied to volcanoes, mountains, volcanic countries, and some cities. They include the well known names of Moloch and Baal, and are referable to Caucasian roots for light, fire, flame, sun, day, &c. All are founded on one mythological system.

With such names as Ebal, Gilboa, Libanus, Thabor, Atabyrius, Abarim, Peor, Hebron, will be found to be allied Abila and Kalpe, Olumpos, Alpes, Sipylus, Pyrenœi, and a vast group, widely distributed over the same regions as the "river" names.

While to so many countries "river" names are given, as Sardinia, Dardania, Mauritania, Britannia, Europa, Arabia, Iberia (2) Hibernia, Kupros, Umbria, &c., we find such fire names as Italia, Sicilia (Sikilia), Cilicis (Kilikis), Apulia, Lipari, Melita, Mitulene, Thule, Ætna, Vesuvius, Khimæra, Asphaltites, &c. &c.

The fire and water names again bring us in contact with a large group of names in comparative mythology such as Moloch, Milkom, Mulciber, Vulkan, Baal, Apollo, Pallas, Pollux, Cybele, Athene, Hephaistos, Vesta, Castor, the Dioskeuroi, Saturnus, Poseidon, Nereus, Triton, the Nymphs, and many others, representing nature worship.

The means of conciliating the linguistic phenomena are afforded by the Caucasian languages in their modern and ancient forms, including the materials available in Phrygian, Lydian, Carian, Lycian, Thracian, and Etruscan. The means of conciliating the ethnological affinities are afforded by the Mosaic record, when properly understood, and by the facts of comparative mythology recorded there and elsewhere.

If we set aside the false interpretation of Cush introduced in the Septuagint as Ethiopia, then we reject Ethiopia from the scheme of Paradise and of the Tholedoth, and in the latter we recognise among the children of Ham not African races, but the Tibeto-Caucasian, and among these the Canaanites as a branch. We thus get a harmony of the Mosaic record illustrated by the canon of archaic history here restored, and to be further illustrated when the subject comes to be discussed.

Under this interpretation we find Syria and Palestine conquered and occupied by the races which should occupy them when the adjoining region and the whole western world, from the Asian frontier to the Atlantic, was occupied by one great empire or succession of kingdoms using the same language. This explanation gives us a better view of the circumstances of the Israelite invasion, and what we may look for in præ-Israelite investigations in Palestine and Syria.

In a practical point of view we get another standard to enable us to judge of the probable antiquity of sites, because if the name indicates a

Tibeto-Caucasian or Canaanite connexion, we may look for earlier remains in deeper excavations.

To apply this test successfully we must observe what was the condition or relative development of the Palæogeorgian language, as used by the Canaanites and their kindred. It is evident it had not reached the state of fixity of the Hebrew and its congeners, nor the same stage of advancement. All the Georgian languages are now fixed languages in comparative grammar; but the Palæogeorgian belongs to the earlier stage, when there were several types of the same root, and when the radical letters were susceptible of permutation at will. As the Hebrew is a language highly developed, it is consequently relatively later than a language in a less advanced condition.

With regard to the Palæogeorgian in the case of Dinare, the *D* and *N* represent water, and the *R* gives the idea of flowing or running, but it was indifferent to the Canaanite where he placed the *R*, at the beginning, middle, or end, and the other letters were similarly permuted. In Jordan it is in the beginning, in Kedron and Orontes in the middle. In Arnon we get an exemplification of another property, for the *R* of the same type is worked with only one letter of the root for water, *DN* or *ND*.

These properties of the language, while in the mass they afford characteristics for determination, yet in the case of an individual word in our present state of knowledge, they expose us to possible difficulty. There is little apparent difference between the "Fire" term Tabor and the "River" term Tiber (probably Tibur).

It was perhaps such properties in the Palæogeorgian language, of which we find traces even in early Hebrew, which, in the schools of Babylon and Nineveh, were developed in the dual system, and afterwards in the form of the Cabbala were made to react on Hebrew thought and Hebrew composition. Among the Caucaso-Tibetans we have such carefully selected pairs as Abila and Kalpe, Kastor and Pollux, Sardinia and Corsica, Britannia and Hibernia, Scilla and Charybdis. We have the germs of an organised dual system.

The area of the Caucaso-Tibetan migration, so far as determined by the local names, reaches from furthest India to the Atlantic. It embraces consequently the whole range of megalithic monuments, which in the west have been so fancifully assigned as Druidic. On this area, near the point at which the Caucaso-Tibetan race probably descended from Thibet, we find a living race, that of the Khasias, engaged in the building of megalithic structures in our times. We thus again get a concord of facts. The Celtic theory, or any other, does not cover the area of the monuments, but in the case now assigned, the whole area of such monuments can be assigned, and we bring into connection the old and new monuments of India, of Persia, Palestine, the Caucasus, North Africa, Gaul, and Britain. A migration of various tribes, headed by a leading race, would bring with it monument-builders and metal-workers, and many rude races exercising arts, which have been commonly regarded as denoting high civilisation.

The facts here brought forward give a new interest to exploration in Palestine and Syria, for they may enable us to determine many ancient monuments and works of art, as also to account for phenomena of population. With the help of the Biblical record they will give us a far better and safer view of comparative mythology, previous to the Aryan period, than we have yet obtained. What were chance conjectures of men of learning will, in many cases, be converted into ascertained facts. It is within compass that we may, in the countries referred to, find characters or inscriptions, far older than the Moabite, in a cuneiform letter and Caucaso-Tibetan language.

The statements here made already rest on the testimony of numerous facts, but they are so new that there has not been time for their full development. When the strangeness of them has passed away, and instead of looking for a Scythian language without the means of interpretation, we begin to avail ourselves of the neglected languages of the Caucasus, for which we have liberal materials, then the Bible, and the scenes of its events, will become of the greater interest and value in throwing a new and clear light on that obscure and remote epoch of the western world between three thousand and four thousand years ago, which has as yet wanted a history. In return the Bible will receive further and safer illustrations, in addition to those as yet obtained.

LETTER FROM DR. CHAPLIN.*

"A few days ago I received a visit from Herr Victor zur Helle, of Vienna, who informed me that he had been able to enter the hitherto unexplored southern passage of the 'Ain es-Shefa, and had followed it to its termination, 96ft. from its commencement. He had lost his compass in the water, and consequently could not be certain of the exact direction of the passage, but believed it to be south-west. As the water is seldom so low as to admit of an examination of this canal, and the winter rains, which are now anxiously looked for, may soon close it again, I took the earliest opportunity of descending, and the following are the notes of my observations:—

"The descent was made on the 29th of November, 1870. The passage commences at the southern end of the western wall of the basin. It runs 43ft. 6in. in a direction S. 84 W., 13ft. 5in. S. 80 W., 5ft. 4in. S. 1 W., 12ft. 6in. S. 65 W., and, lastly, 27ft. 6in. S. 4 E., its entire length being about 102ft. At its termination it is blocked up by fallen, or most irregularly constructed, masonry, and has no basin. A stick could be thrust in under the blocks of stone for about 3ft., but no continuation of the passage could be made out. The floor slopes towards each end, the highest part being about the middle. At the entrance,

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