

acknowledged as king, he was nominated by the Roman Senate, and was in fact dependent on Rome. From his reign the imagination flies back to that of Solomon, still famous in Eastern legend. But if Solomon ruled "from sea to sea," from the Lake Asphaltites to the Mediterranean, and "from the river to the end of the land"—that is from the Egyptian frontier to the northern limits of Palestine—and pushed his boundaries to Hamath and to Tadmor, he did not rule either Phœnicia or Philistia. In the former part of the country the King of Tyre treated with the King of Israel on equal terms. "Even unto the land of the Philistines" is a limit fixed in the Book of Chronicles; and Gaza was taken from the Canaanites by the King of Egypt far on in the reign of Solomon. Thus but little of the coast could have been under the sway of the wise king. In the time of his son the Egyptians mastered a great part of the territory of the King of Judah, and the division between the Jews and the Samaritans reduced the kings of either division of Israel to a very feeble condition. The seaports of Tyre and of Sidon are the points which would have offered the surest stay for a permanent autonomous rule of Palestine; but none such is known to history.

HISTORY OF THE HITTITE INSCRIPTIONS.

ABOUT eight years ago, the Hamath tablets, one of which had been seen by Burckhardt, were practically offered to the attention of Orientalists, in the shape of a re-discovery, by Burton and Drake. Squeezes, photographs, and hand copies were, I believe, at once attempted with more or less success, and the copies being sent to England were printed by the Anthropological Society, and were said to contain 500 different letters.

It is not fair to judge those early copies by our present knowledge, and those who laugh at their uncouth appearance would do well to remember that even as it was, the stones containing them were very nearly broken up by the villagers of Hamath. Had they been thus destroyed, nothing that has been found since would have been equally useful, for even in their then state I was soon able to see there were four peculiar tablets built up on one and the same plan, yet differing in what I supposed to be certain names, which names I, not unnaturally at the time, supposed to be those of Kings. This fact gave a solid starting-point, and all subsequent progress has been due in fact peculiarly to them. These four will often recur when men begin to investigate this subject, and I propose to call them A1, A2, A3, and A4. Besides these, there were three others which I call B, C, and D. All these came from Hamath.

Three or four years after this, our lamented George Smith copied an inscription across the back of a decapitated priestly-looking figure at Jerebis or Europus.* The figure still lies, I believe, at Jerebis, "un-

* Possibly Carchemish, but I know of no proof.

housed, unanointed, unaneled," and the remarks made above, which hint at the comparatively low value of mere copies, are equally applicable here ; for though Major Butler has recently made another copy, it has become clear that the function of the best of copies is principally to corroborate *fac similes* obtained by more accurate methods.

This figure I should wish to call E, leaving F for a well preserved portion of door-post now visible to the public at the British Museum. G is the melancholy relic of a warrior next to it at the same place. All these were from Jerebis or Europus, leaving H for Mr. Davies's copy of rock figures at Ibriz in Caramania.

The Hamath and Europus inscriptions differ considerably from each other. Many Hamathite forms look like brokendown European ones. If so, the Hamathite are the later. It may be as well here to mention that in my opinion none of the small findings at Karabel, Boghos Keui, Eyuk, or Ghiaur Kalessi are Hittite at all.

Between the discoveries of the Hamath and Europus tablets, it may well be imagined there was a good deal of interest manifested in so new a subject. In Europe, photographs were shown about, many of which were wrong side upwards ; and the chief stone having been squeezed in two operations, the two impressions were taken photographically with lights on the right or the left side indifferently. I was thrown back a good deal by all this, till the Palestine Exploration Fund received authentic casts from Beyrout. In Turkey, a Pasha, whose name I have forgotten, pounced down one night on to the unfortunate cottage, bridge, and bazaar, into whose walls A, B, C, and D had been imbedded. Next morning there were great holes found in the masonry of Hamath, and the tablets were well on their way to Stamboul. At Beyrout, however, on the road, certain cunning Europeans offered to clean the stones. This included of course the taking of casts ; and Dr. Ward was by this means soon able to reduce the 500 alleged letters to about 50. Dr. Ward's restorations from the real stones are much more accurate than mine, and remain, so far as I know, the only restorations yet published. They are to be found in the journals of the Palestine Exploration Fund.

It might have been expected that the finding of such curious documents would have stirred up at least a dozen decipherers. Such however, was by no means the case. In fact, I really do not know that even one person besides myself has attempted the task. On the contrary, when the study of five years resulted in a clear success, I found I was being judged by great and learned Orientalists who knew not the Newtonian Philosophy, and forgot that of Grotofend. Even as Champollion began with his Cleopatra, and Grotofend with his Darius, and Newton with his apple, so began I with a conviction based on good reasons that the language I should disclose would be Semitic.

As to the bearing this fact had on my decipherments, it might no doubt be made interesting enough to show how I began to discover the letters, roots, and formatives of a Semitic language, by assuming that I had found the word "di," and that it was the ordinary Aramæan sign of the

genitive case. Then also, I observed a great number of words in four letters, where the third letter (clearly a formative), seemed to be a "vau." Then again, an emphatic-looking aleph seemed to appear at the right places. All this, and more, pointed to a Semitic language with about eleven formatives, and Mr. Davies's figures from Ibrez are clearly Semitic. What then more likely than that the required dialect should be Syro-Chaldæan, which, as we know, finally swallowed up all the spoken languages round about, including Hebrew? True, the names of some of the Hittite kings may not have been Semitic, but a people's language need not have been a court's language.

It was by a careful study of letters, roots, formatives, and sense, each supporting the other three, and each receiving from the other three support, that I gradually found myself becoming tolerably confident as to what I had to look for, and the transliteration of letters became no longer mere guesswork. The existence and recognition of the formatives lead us by a very long step to a knowledge of the family of the language we are engaged upon. Then again, if the knowledge of letters leads to that of roots, the knowledge of roots will no less certainly lead to that of letters; and the result was that three or four years ago I was already in a position to show Mr. Boscawen a sequency of four words, and to explain the general meaning of the A tablet in the pages of the *Athenæum*. It is, I think, a pity that, as a hard matter of fact, the history of the Hittite inscriptions means, during this period, the history of my own labours in transliteration. An adversary in the field would have portended an interesting tournament, but if no one has worked in the subject, no one would fight about it. It may perhaps be supposed that Professor Sayce and Mr. Hyde Clarke impugn my results. I do not know that they trouble themselves to do so; and the statements made occasionally by these two gentlemen, however interesting to themselves, are to me so totally incomprehensible that I can offer no opinion at all upon things which they seem to think important. My subject is decipherment; theirs, in a general way, seems to be the ethnology of places or languages I know nothing about. Perhaps I am wrong in this description.

When I speak, however, with such confidence of my own success, I think I am bound to give my readers some sort of explanation as to why I feel able to do so. I suppose I may assume that most people know a little about the doctrine of chances. If the chance of several independent events happening, is $\frac{1}{2}$ for each event, then for two events it is $\frac{1}{4}$, for three events $\frac{1}{8}$, for four events, $\frac{1}{16}$, and so on. Now suppose I take one of the Hamath tablets, A, and find 18 letters in it. There are 68 signs, but each letter has several signs exactly as in Egyptian. The chance is millions upon millions to one that the 68 signs would not have been cut on the stone in such a way as to make sense, except by a superintending intelligence wishing such sense to be given. It is also millions upon millions to one that all the letters will not go exactly into forming ten "roots." Yet I will give the reader the very roots themselves without inflections or formatives.

The ten roots are :—

Nganah, he sang.	} instruments.
Sakhak, he played.	
Nagan, he struck.	
Rapa, he cured.	
Sachar, he bargained.	
Nasa, he carried.	
Sahid, he witnessed.	
Jah, he will be.	
Halil, he sang.	
Baal, he possessed.	

The sense to be got out of these roots, with their formatives, is, that a person named Sahidijah paid money to a temple for a musical service (see Neginoth in the Psalms of David), that he might be cured. Yet out of this fee Sahidijah claimed right to include a service to his own Baalim at a place called Iban.

It is interesting to observe that the second and fifth of the above roots belong to the names of the patriarchs Isaak and Issachar respectively.

Such then are the "brief annals" of the Hamathite votive tablets. The Jerebis mural engravings may perhaps be thought to be more important. I think that when competent men turn their minds to this matter, I shall find in this word Jerebis, either victory or Westminster Abbey. In the first place, on the left-hand stone lintel, at the top we find the phonetic signs i, r, b, z, preceded by the determinative of a city. This is crucial. Allow the letters and you allow the city. Disprove the letters, and great therewith is the fall of the city. In the last few words, however, of George Smith's statue occurs the sign of a raven, the Semitic of which is Jereb. This is preceded also by the sign for a city, and followed by the letter z, forming as a whole the word "City of Jerebiz." It is very greatly to be lamented that we have not yet received either a squeeze or a photograph of this statue. I may here mention a rather remarkable corroboration of my success with the stone lintels. After the erection in the museum, I found I could construe the right-hand lintel but not the left. After a few months, ten or twelve small fragments were sent us, which may be seen now to belong to the left lintel, showing that all the ends of the left lintel stones had been sawn off. Thus, if I had been able to make sense, my system would have been fearfully damaged instead of profited thereby. At the time when the Anthropological Institute published these lintels, I was not aware of all this. I can translate their first line but not their second.

These lintels seem to me to relate to the probable worship of the Bull Europus, from whence the Greeks got their legend of Europa. Like the Hamaths, they too begin with the preparation for a musical service, not for cure of health, but apparently for joy at bringing back the Bull. This reminds us of the Egyptian Apis worship. There were probably annual games, and a piece of land seems to have been given free of rent, for the

purpose of seeing the wrestling matches. Here we have again a patriarchal root in the word "putal," from which comes "Naphtali."

I have alluded to an unexpected amount of backwardness in accepting what I have done. Yet have I spoken with 8 or 10 competent men, with whom, curiously enough, the chief objection is that the language as represented by me is not a pure one. Here a Hebrew word, there a Phœnician. This, however, seems to me exactly what might have been expected, for we know that the Aramæan ultimately devoured all the neighbouring dialects, which could not have been done without a good deal of mixing. In fact, this very objection really grants what I myself say, viz., that the language is Semitic, with a large predominance of Aramæan grammatical forms.


DUNBAR J. HEATH.

KHITA.

As my earliest communications on Khita, then called Hamath, appeared in the *Palestine Exploration Journal*, I take the opportunity of communicating the later results. One of those articles was on the Town Names of Canaan, &c., in which I showed the affinity of these to the same class in Asia Minor, (Lydia, Phrygia, &c.) præ-hellenic Greece, Etruria and Italy and Iberia or Spain. This was my basis of argument with regard to the affinity of languages which was thence to be deduced, as has since been done. I have also supplied a few words of Canaanite illustrative of this relationship. A series of papers, not embraced in the *Journal*, records the latest progress of the investigations.

In the last year Professor Sayce recognised Khita characters in Lydia and Phrygia in Asia Minor, and this year he has published his identification of Khita as the other language with Assyrian in the seal of King Tarkondemos, discovered by Dr. Mordtmann.

The Khita of this seal I have found on the Carchemish monument. This gives us the name in the southern Khita district. Linguistically, I have stated that Canaanite is allied to Lydian and Phrygian and these to Etruscan as the town names indicated. These languages have been exterminated by Semites and Aryans. The living representatives of the languages are to be found in Africa, among those tribes formerly under Khita subjugation.

Employing the materials at my disposal I assign to the two animal heads in the inscriptions the value of Tar(a), and Ku(no), for which I find equivalent animal meanings, having also the signification of King and God. These animals are the fetishes or totems of the kingly race. Timmi, which is separable, standing for || || means son, child or offspring. The word I suggest for the emblem of the King is Manes or Minos. The name of the country I cannot explain.  the emblem for country must be Ni, a word for land, region, place.