

Venus, and stands on the stream of Kadesha, or Kadesh. To Venus the sacred fish were no doubt once holy, and at Ascalon and Accho, down even to the fifth century, the Syrian Venus had still her sacred ponds. It is interesting, therefore, to note that there yet remains at Accho (St. Jean D'Acre) another pond of sacred fish, and that a riot was caused in this town not many years ago by the imprudence of a monk who fished up and broiled for his own eating one of the supernatural fish of Accho."

The Character of Muhammad.

"Muhammad was a poet who had gathered a scanty crop of materials from sources almost inexhaustible: these ideas he clothed in language which cannot compare for force and beauty with that of the originals, and he repeated them with wearisome iteration. His ideas were essentially narrow, and without originality, as compared even with the teaching of Zoroaster and Buddha; and, however great his triumph among Arabs, who were mere savages in a boundless wilderness, the power of Islam has been consolidated by men not of Arab race, and it is impossible for the civilised European, unless led astray by enthusiasm or by interest, seriously to maintain that the barbarous fatalism of Islam is the religion of the future."

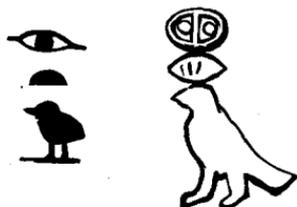
HAMATHITE AND EGYPTIAN.

It may be of interest to give the values of some of the Hamathite signs which would result from the supposition that the phonetic sound is the same as in Egyptian.

The comparison with the Semitic alphabet was established by Mariette; as regards the rabbit, I still incline to think the explanation possible. Professor Sayce gives us a rabbit from Boghaz-Keui ("Trans. Bib. Arch. Soc.," 1881, p. 257). The use as a suffix (p. 276) would agree with its value as *Vau*.

An interesting suggestion in this matter was made to me by Rev. W. Wright, namely, that the Hittite names on the Egyptian monuments should be compared with the Hamathite texts to see if any of them (personal or geographical) occur.

I understand that Professor Sayce connects the upper of the three symbols here given with the name of a goddess, 'Ate, עתי, worshipped in Northern Syria ("Trans. Bib. Arch. Soc.," 1881, p. 260). Now the combination shown occurs on the texts from Jerabis three times, and if the Egyptian equivalents are correctly given it would read 'Atu (עתי).



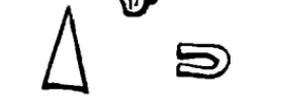
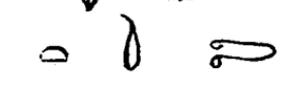
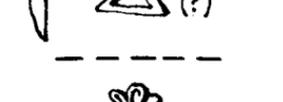
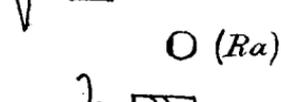
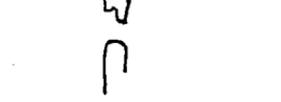
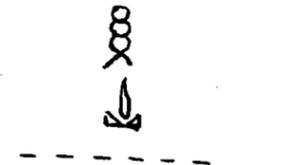
Another suggestion as to these figures may also be hazarded. The two signs here

HEBREW.

EGYPTIAN.

HAMATHITE.

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Comparison of Hebrew and Hamathite, based on Mariette's identification of Hieroglyphic Equivalents for Hebrew Sounds.

O. R. CONDER, R.E., del.

shown indicate a suffix, according to Professor Sayce. According to the attached proposed alphabet, they would read *eth* or *ath* (𐎠𐎢), which might be a feminine noun ending.

I offer such notes as suggestions only, not as proven facts, believing it possible that, either these unread monuments have a common origin with Egyptian, or that the Northern nations borrowed their signs from Egypt itself at an early historic period.

Lieut. Mantell, R.E., has kindly obtained for us a photograph of the wooden texts on the tomb of Hosi; and Emile Brugsch Bey has kindly given him a squeeze, which has also arrived safely, of the wooden inscription at Sakkarah. The interest of these lies in the fact that they are Archaic specimens of hieroglyphic writing in relief, as in the Hamathite texts. Of the symbols published in the last *Quarterly*, as many as twenty-five are found on these archaic monuments. The comparison of these texts will, I hope, lead to further illustration of the Hamathite. At present the result of the comparison of the wooden texts with the so-called Hittite ones is the addition of three characters, viz., first *Ka*, the well-known emblem for "spirit," which seems to occur on seals; secondly, a determinative; and thirdly, an unusual character from the Sakkarah texts, also found at Jerabis.



HITTITE GEOGRAPHY.

THE Karnak lists from No. 120 to 349 give a long category of towns in Northern Syria, and Mesopotamia, and possibly in Asia Minor. A few of these now begin to be recognisable, and the following identifications are partly those published by the Rev. H. G. Tomkins and partly new suggestions.

| | | | |
|--|------|------|----------|
| 121. <i>Ai</i> , perhaps Kefr Aya, south of Homs | .... | .... | H. G. T. |
| 122. <i>Amaru</i> , or <i>Amatu</i> , perhaps Hamath | .... | .... | H. G. T. |
| 125. <i>Tharmanna</i> , perhaps Turmanin | .... | .... | H. G. T. |
| 157. <i>Khallos</i> , perhaps Killis | .... | .... | C. R. C. |
| 165. <i>Kanretu</i> , possibly Kinnesrin, near Aleppo | .... | .... | C. R. C. |
| 189. <i>Nireb</i> , probably Nirab, south of Aleppo | .... | .... | H. G. T. |
| 190. <i>Theleb</i> , perhaps Edlib | .... | .... | C. R. C. |
| 196. <i>Nishapa</i> , clearly Nisib, near Bir | .... | .... | H. G. T. |
| 201. <i>Natub</i> , perhaps Ain Tab | .... | .... | H. G. T. |
| 203. <i>Aithna</i> , probably Ataniya | .... | .... | C. R. C. |
| 204. <i>Sukana</i> , probably Sukneh | .... | .... | C. R. C. |
| 205. <i>Tuaub</i> , probably Taiyibeh (C. R. C.) or Kefr Tob | .... | .... | H. G. T. |
| 206. <i>Abir (na)</i> , th probably Bir (=Birejik) | .... | .... | C. R. C. |