

Akkadian *Aria* occurs for river, *Re* and *Ria* meaning "to flow." The word *Tha*, *Tai*, for mountain, said to occur in *Sorakte* or "snowy mountain," explains the suffixed *Ta* in several Hittite geographical names.

Cære, "town," is the Akkadian *Kir*, "fortress," and its other name, *Agylla*, appears to be *Ak-alu*, "city of the king."

Page 378. "A cumulative argument," says Dr. Taylor, in conclusion, "is a chain with many parallel links—the strength of such a chain is not measured by the weakness of the weakest of the links, but by the united strength of all those which are without a flaw." Now this applies to the present comparison with Akkadian. The cumulative evidence of language, physiognomy, religion, and custom connects the Etruscans closely with Egyptians, Hittites, and Akkadians. The present comparison will, I think, be considered to give strong evidence in favour of the Altaic origin of the Hittites. If the Akkadian language, customs, mythology, and physiognomy are so faithfully preserved among tribes as remote and as recent as the Etruscans and the Finns; if even in Egypt the same element crops up, and if the vocabularies show so many common words in all dialects, from Basque to Siberian, it becomes probable that the true explanation of the language of Carians, Lycians, Lydians, Khetæ, and Canaanites, is to be sought in a study of Akkadian, controlled by comparison with other Altaic tongues, ancient or modern.

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THE CRITICISM OF THE HITTITES.

ANONYMOUS criticism does not require an answer, since however confident the critic's statements may be, his right to speak can only be weighed when his name is known. Professor Sayce's criticism being signed, requires full consideration. Two other critiques I may make a few notes concerning, in order to show that they would tend rather to mislead the public as to facts. The "St. James's Gazette," of 26th May, having heard what Professor Sayce had to say concerning a language which the writer has apparently not studied, makes the following statements :—

"In the volume before us Captain Conder makes the third attempt at solution which he has adventured in the last four years." This is not exactly correct. I have never before the 26th February, 1887, stated that I felt able to read a single word of the texts. In 1883, I proposed an ideographic comparison with Egyptian, which I hold to be sound in principle. In 1883, I stated that the Hittites were Turanian, and their language probably to be explained by Akkadian. On these lines I have worked ever since. The assertion that the resemblances to Egyptian are "illusory" requires to be proved. Recent discoveries of a connection between cuneiform and Egyptian show that such comparison is not likely to be arbitrary.

"In November, he . . . spoke of the explanation from the Cypriote syllabics in disparaging terms" (but see "Syrian Stone Lore," p. 24), and I still consider that of the eight comparisons put forward by previous writers the majority are very doubtful.

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|---|---|
| 1.  =  = yi. | 2.  =   <i>mo.</i> |
| 3.   =   <i>to.</i> | 4.    <i>se.</i> |
| 5.   <i>si.</i> | 6.   <i>u.</i> |

It was not until working at the comparison further that I found it possible to improve on this attempt, partly by falling back on some of Professor Sayce's earlier work, but also by original research. I here give a sketch of the emblems doubtfully identified. ("Taylor's Alphabet," II, p. 123.) As regards No. 1, Professor Sayce now prefers his old comparison, *Ne*, which I adopt, and agrees that it is a pronoun. As to No. 2, which affects the bilingual, he regards the Hittite now as the emblem for "four," but this must be proved. In Akkadian four has not the sound *Me* required by the bilingual, nor would the value "four" do for the Hamath stones, since in Altaic tongues the numeral precedes the noun. The plural *Me* and *Mes*, in Proto-Medic and Akkadian, Professor Sayce has himself written about, and it rests on the authority of Lenormant. No. 5 I propose to discard because it selects only one form of the Cypriote, *Sz*, and does not exactly give the Hittite form. These values appear to me to have been a stumbling block, and it was only when I found it possible to make the Hittite emblems agree with known values in Akkadian, that I felt the real value of the Cypriote. In "Syrian Stone Lore" I have said (p. 24), "If it were certain that the Cypriote syllabaries were derived from the Syrian hieroglyphs, we should, no doubt, have a most valuable means of determining the sounds represented on the hieroglyphic inscriptions, but the resemblances are at present not numerous nor always very close."

As regards the Plate in "Syrian Stone Lore," I have given 17 comparisons; of these no less than 11 will, I think, stand while 6 are wrong. Out of these I have given 5, which are letters of the Egyptian Alphabet having values represented by the Hebrew letters shown. Those values are correct, but I have not since 1883 ever stated that the phonetic values in Hittite and Egyptian are the same. In the majority of cases the phonetic values differ; but if Dr. Taylor and Klaproth be right in finding Finnic words in Egyptian, some phonetic values even might agree. This will form the subject of my future study of this element.

"Symbols which in November he considered to represent *t* and *u* he now believes to be vowels, those for *p* and *g* have become the syllabics *mes* and *pal*, while the signs for *a* and *p* are now to stand for *zu* and *du*." In the cause of truth I am, I hope, never afraid to own an error, but this criticism shows how hastily the critic has glanced at my work. In fact,

to review within a fortnight the work of three years is evidently impossible. T and N have not become vowels, since the rendering is not alphabetic. The ideographic comparison with N remains untouched. The ideographic value of the Egyptian *K*, which the critic calls *G*, is still, I think, probably the same as that of the Hittite sign compared. The ideographic values of the Egyptian A and B may also be retained, although being mere pictures no argument can rest upon them.

I am said to "have practically abandoned my attempt at explaining the Hittite hieroglyphs from the Egyptian." This, as will be seen from my book, is quite incorrect. On the contrary, the discovery of the language has enabled me to pursue this comparison more surely, and the labours of others have shown that I may have been right in making the comparison ideographically, though phonetically only certain words can be compared. I hope soon to publish a much more extensive plate in confirmation of this comparison, which rests on a true scientific basis.

"It was probably an agglutinative language belonging to . . . the Ural-Altai." Yes, but no one has said so before, as far as my reading goes. The comparisons hitherto have been with Georgian and Hebrew, both inflexional tongues. Georgian is as yet not classed, though Hommel shows a connection with Proto-Medic. Hebrew is Semitic, not Ural-Altai.

"It is, however, quite another question whether out of the vast group of the Ural-Altai tongues . . . Turkish, Tamil, Lapp, Magyar, and Mantchu, Captain Conder is justified in accepting the Accadian speech." This a fair but a very weak objection. Max Muller and Dr. Taylor, neither of them class Tamil as an Altaic language. Max Muller groups the eight Tamulic dialects as South Turanian—a family by themselves.¹ In language all philologists tell us structure is more important than words, yet a large vocabulary is common to the Turkic and Finnic groups of the Altaic, and the old monosyllabic words or roots, such as *Ma*, *Ku*, &c., which are "primary roots," are traceable in the Mongolic dialects and in the monosyllabic Chinese. These roots are indeed generally recognised to be the oldest elements in Altaic speech. Akkadian is the oldest known dialect, and has a vocabulary comparable with all the Altaic vocabularies. There are, moreover, two good reasons for looking to Akkadian and to Proto-Medic. First, that they are the dialects of the countries nearest to the land of the Hittites. Second, that the grammar of these dialects appears to agree better with the texts than any other grammar. Had I looked to Turkish, or Tamil, or Japanese, for the key, it would have been pointed out that these languages were too modern, and I might have been referred to Akkadian as a better guide.

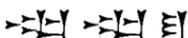
¹ It may, however, be well to quote Max Muller's words as to "the relationship of both these branches (North and South Turanian) themselves, and their ultimate dependence on the Chinese." ("Science of Language," 5th edition, p. 377.)

"The Proto-Medic, which is very distantly connected with the Akkadian . . . may possibly furnish a nearer analogue." Proto-Medic is known to us in the later times of the Persian Achæmenidæ. It is, therefore, perhaps, not as safe a guide as the old Akkadian, which is traced more than 1,000 years earlier. Proto-Medic is very closely allied to Akkadian. The writer cannot, I think, have read Lenormant's works on the subject. Not only is there a large common vocabulary, but the structure of the grammar is practically the same, differing from the Susian structure. It is the old structure which distinguishes these tongues from later Altaic dialects, and the structure will, I think, prove to be that of the Hittite texts. Even the bilingual is in favour of Akkadian, the genitive being placed after the nominative, not before, as in Proto-Medic and Chinese, and being without declining particle, on the bilingual.

"Professor Sayce has asserted . . . that no Akkadist will admit" my statements as to certain words. This is a question for further detailed study.

To explain this important point, I must say that certain symbols like the two here given   occur in Akkadian either alone or with others, They have known sounds. The first has the sound *Pa*—as in the word *Pa-te-si*, for a "ruler." The second has the sound *Ku*—as in *Likku*, for a "dog." It is contended by Professor Sayce that when they occur alone they are to be regarded as pictures only (ideograms), and rendered by the words *gisdar*, "sceptre," and *anin*, "king." It might be urged that land-lord is to be so read, but that "land" standing alone is to be read "country," and "lord" standing alone to be read "master." The existence of the words country, district, region, does not disprove the existence of the word land, and the existence of master, king, prince does not show that there is no word lord. What we want to know is, was there a word *Pa*, meaning "sceptre," and a word *Ku*, meaning "king?" Dr. Taylor, Mr. Houghton, and others say *Pa* means sceptre; Lenormant and Fox Talbot says *Ku* means king. But the true way of settling the question is to see whether *Ku* is a word for king common to many Altaic tongues, and whether *Pa* is an old word in such tongues for sceptre. In the case of *Pa*, my evidence is not ready, for I never expected that so well recognised a word would be doubted. I rest at present on Dr. Taylor and Houghton. As regards *Ku*, I do not for a moment doubt that *Ku* is the old Altaic word for king. Even in Chinese this may be recognised in the word *Koue*, "kingdom," and in Akkadian we hear *Ku*, *Ak*, *Uk*, *Khu*, all stated by cuneiform scholars to mean king, though *Ku* means also "high," *Ak* also "male," &c. Professor Sayce's denial, that *Ma* is the word for country may be met. He has repeatedly said that *Ma* is Akkadian for country. The word is given by Lenormant, and occurs in all the Finnic dialects, according to Taylor. It happens that both the words, *Anin* and *Murun*, mentioned by Professor Sayce, are noticed in my book.

Another objection raised by Professor Sayce is to the word *Kakama* for *Amen*. This, however, might yet prove to have been the case.



Ca - ca - ma.

I find it spelt phonetically *Ca-ca-ma* in an Assyrian text. The Assyrians regarded Akkadian as a holy language, and no doubt imported words into their prayers just as Aramaic words appear in sacred Pehlevi books.

“Dr. Wright’s book contains a table drawn up by Dr. Isaac Taylor of eight Hittite hieroglyphs, whose phonetic values he regards as established. . . . Of these eight interpretations Captain Conder practically accepts seven, while, as to the eighth, he may very possibly be right.” This is not quite the case. Out of the eight I only accept two, and I regard the rest as doubtful. The plate showing these values comes from Dr. Taylor’s “Alphabet.” Dr. Taylor does not by any means commit himself to them. He says: “In the present state of Hittite decipherment they can only claim to be provisional” (p. 123). Nor is it the case that I have only added four new values; I have added twenty-eight in all to the two which I adopted.

“To any one familiar with the style of ancient Oriental records, the readings are preposterous.” I think if the writer had studied the magic tablets of the Akkadians he must have seen the strong family likeness which exists in their phraseology, words, and construction, as compared with my tentative readings. The Assyrian style of 700 B.C. is no guide to the style of talismans perhaps as old as 4000 B.C., written, not in an inflexional, but in a rude monosyllabic tongue, only as yet roughly agglutinative.

The reviewer in the “*Athenæum*” knows no Akkadian, and consequently only repeats Professor Sayce (May 28th, 1887): “His (Captain Conder) Akkadian acquirements are unfortunately meagre.” On this subject his opinion is of no value. Such is the uncertainty of the study that even half the sounds in Akkadian are said to be doubtful.

The words *gistar*, *Anin*, *Murun*, given by Professor Sayce, are all recognised by the very authorities from whom I have taken the words *Pa*, *Ma*, and *Ku*.

This reviewer, however, devotes his attention chiefly to the Egyptian connection, and makes some extraordinary statements. He says of Dr. Wright that he “assumed, without any ground whatever, that the Chita (*sic*) of the Egyptian inscriptions were the same people as the Khatti of the Assyrian inscriptions and the Hittites of the Bible.” The Kheta Khatti and Beni Kheth are identified because they are all proved to have lived in the same country.

“The group of signs referred to does not mean water.” Here the reviewer is, I think, wrong. In November, 1886, I find an authority rendering this ideogram—“Nu” = “watery mass.” The emblem in question not only stands for Nut, but also for Nu and the letter N.

"Set has nothing to do with Sed (*sic*), a genius, for this latter word comes from the root שֵׁד, to be strong." *Sed* is given by Lenormant as Assyrian. That Shedim comes from the Hebrew root in question is not proved. It is well known that many Assyrian and Hebrew words are of Altaic origin, and De Rouge may be right on this point. I have *not* said Set was one of the gods of the old Akkadian pantheon. I have said I think he was, and as the name appears to have been common to Etruscans, Hittites, and Egyptians, I have reasons for this supposition.

"He informs us that *Ea* means heavenly house, whereas it means house of water." The writer dogmatizes on a matter concerning which Lenormant felt doubt. The emblem *a* may be a phonetic complement, not of necessity to be rendered "water," and the fact that the god whom I identify with *Ea* is represented by the house alone or by the house with short *a*, agrees with this opinion of Lenormant's. That "Anu is a Semiticised form of Ana" of course is clear, but my only scruple was against making use of Semitic forms in speaking of Akkadian texts. That the Egyptian Xi may be rendered *ekh* is not my mistake, for the name of Sutech to which the writer refers is given by Chabas, De Rouge, and others. "The Egyptian emblem for throne does not mean majesty." It is the emblem not only of Isis, but also, according to Renouf, of the rising sun: "The hand grasping a stick does not mean cause, the pair of legs does not mean move, but extend." "The pot does not represent water." In each of these cases the writer is, I think, wrong: the emblems are common determinatives. The stick for "causation," the feet for "movement," the vase for "the watery mass" of heaven. Maspero and Renouf, in the two first cases, are not in accord with the reviewer.

As regards words like *Ma*, *Ku*, &c., it is thought by some cuneiform scholars that their syllabic value may be only part of their value, as words; *Ma*, the syllable, being derived from *Mat*, the original word. This took place in Egyptian, and may have taken place in Akkadian, but if in existing languages a monosyllable still represents the word (as in the case of *Ma*), such a theory becomes unnecessary. It is a question of comparative research in every case.

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LYDDA AND ANTI-CHRIST.

ACCORDING to Moslem tradition the anti-Christ or Mas'h ed Dejjâl ("False Messiah") is to be slain by Jesus the true Messiah at the gate of Lydda. This idea seems to me to arise from a confusion between Christian and Jewish teaching, not uncommon in the Koran and in the Sunna. In the Talmud (Tal Bab, Succah 52a) the Messiah Ben Joseph is men-