

## "THE SPEECH OF LYCAONIA."

(Acts xiv, 11).

It is generally supposed that the language of Lycaonia may have been one of the old dialects of Asia Minor, akin to those of the Non-Aryans. For this reason it is interesting to consider the few words of Carian, Lydian, Phrygian, Cilician, and other Asia Minor dialects preserved for us in classic authors. Lycaonia lay close to Cilicia, west of Cappadocia, east of Phrygia, Caria, and Lydia.

The following are Carian words (*see* "Trans. Bib. Arch. Soc.," ix, 1).

1. *Ala*, a horse. Compare Hungarian *lo*, "horse," Chinese *lu*, "ass," Turko-Tartar *at*, "horse." The *t* and *l* are often interchanged in Altaic speech.

2. *Banda*, "victory." Compare *Banda* in the Malimir texts, where it seems to mean "strong."

3. *Glous*, "robber." The root *Kulu* in Mongolian (Buriat) means "to steal;" the common personal ending in *s* is here added.

4. *Kakkabe*, "a horse's head." The second part may be compared with the Esthonian *hobu* and Ostiak *kopta*, "horse," the first is perhaps *Ka*, "face" (as in Akkadian), or *Kak*, "top." Compare *sak*, "head," "top" in Akkadian and in Ugric speech.

5. *Kōs*, "sheep." Turkish *Kozi*, "lamb," Mongol *Khosa*, "ram," Kirghiz *Koi*, "sheep."

6. *Taba*, "rock." Zirianian *tüp*, "rock," Turkic *tapa*, a "hillock."

7. *Soua*, "tomb." Probably the Etruscan *Suthi*, "tomb," as suggested by Dr. Isaac Taylor.

8. *Tumnia*, "rod." Probably the Ugric root *tumb*, to "strike."

9. *Toussuloi*, "dwarfs." The latter part is perhaps the Akkadian *lu*, "man," Mongol *ulut*, "mankind," or "men;" *tus* appears, perhaps, in the Tartar *tusuk*, "low." The word has, however, been compared by Ellis with the Ossetic *tyusul*, Armenian *dozsn*, "little." That it is to be divided is shown by the next.

10. *Kattouza*, a Thracian town of dwarfs (Prof. Sayce). *Kat* is the Medic *Kat*, "place," from a root which is common to Aryan and Turanian speech, meaning a house or shelter; *Touz* is "short," as above.

### *Lydian Words.*

Many words given as Lydian are Aryan, and throughout Asia Minor a similar mixture of vocabularies exists—as in Armenian and Georgian.

1. *Attalos*, "cessation." Compare the Akkadian *Tillas*, "complete," from the root *Täl*, "full," which occurs in Ugric speech.

2. *Kandaules*, said to mean "dog choker"—perhaps from the old savage sacrifice of tearing a dog. Perhaps we should compare the Chinese *Chuan* for "dog," and the Tartar root *Tol*, "to twist."

3. *Lailas*, a "tyrant." Compare the Akkadian *Lala*, "ruler," Hittite *Lel*, Hunnic *Luli*, "chief."

4. *Sardin*, "year." Compare the Mongol *Zil*, Turkish *Sal*, "year," Medic *Sarak*, "time," Buriat *Sara*, "month."

5. *Targanon*, "branch." The nearest seems to be the Esthonian *türkan*, "to sprout forth."

6. *Mōos*, "the earth." In Vogul *ma* is "earth." Compare also the Sanskrit *Mahi*, the Akkadian *Ma*, Finnic *Maa*, Zirianian *Mu* (Hittite *Me*).

#### *Phrygian Words.*<sup>1</sup>

1. *Papa*, said to be a Phrygian god (Hippolytus), evidently means "father." Turkish *baba*, Mongol *babe*, Akkadian *Abba*.

2. *Ate*, *Atys*, Phrygian deity. Turkish *At*, Tartar *ata*, Medic and Akkadian *adda*, "father," "elder."

3. *Bekos*, "bread"—has been compared with *φαγεῖν*, "to eat."

#### *Scythian Words.*

These I find in Herodotus, who translates them.

1. *Aior*, "men." Compare the Akkadian *eri*, *uru*, "man," Turko-Tartar *er*, Mongol (Buriat) *ere*.

2. *Pata*, "slaying." Akkadian *Bat*, "slay." This is also an Aryan root *pat*.<sup>2</sup>

3. *Papæus*, Jupiter. Compare the Phrygian *Papa*.

4. *Aschy*, a drink. Compare the Tartar strong liquor called *Shauju*.

5. *Apia*, "the earth." Compare the Georgian *obai*, "country," and the Tartar *ab*, *ob*, for an abode in every sense. Akkadian *ab*, "abode."

6. *Oetosyrus*, Apollo. Compare the Mongol *ud*, Akkadian *ud*, Turkish *udun* for "day;" and Akkadian *Sir*, Mongol *Sar*, "light." Apollo being the Sun God, or "day-light."

We have here more than two dozen words referable to Turanian languages nearer to the Ugric on the west, in Lydia and Caria, and to the Tartar further east. Many more might be added from the ancient nomenclature of Asia Minor, but these may serve to show that in St. Paul's time the country was occupied by the same populations still found in Turkey and in Anatolia.

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<sup>1</sup> The Cilician words are mainly names of deities, including *Ma* ("the earth" ?), whose high priest was called the Abakles, probably *Abakal-s*, "great priest." Compare the Buriat *Bo*, "priest." Akkadian *Abā*, rendered a "judge," Medic *Ibba*, "to judge," and perhaps the Malamir *Bukhu*, "priest" (Tartar *baksi*), while *Kal* (Akkadian *Gal*) is a common word for "great."

<sup>2</sup> The Scythians called the Amazons *Aiorpata*, or "men slayers."

## ON COMPARISONS OF HIEROGLYPHICS.

THE idea of comparing the emblems of the four ancient hieroglyphic systems is not a new one. I endeavoured in 1883 to compare Hittite and Egyptian. In 1880 Prof. T. de Lacouperie compared a few Chinese and Cuneiform emblems, and has added other such comparisons in 1888. An excellent paper on the subject was published by the Royal Asiatic Society in 1887, written by Mr. G. Bertin.

The accompanying figures represent many new results in detail, and, as far as I know, the Hittite and Chinese have never been compared before.

Whether these four systems developed from one original system of rude picture-writing, or whether—as some urge—they are independent, it is still useful to compare them, especially as we may thus obtain meanings for Hittite signs. But until it is proved that the grammatical signs (pronouns, particles, &c.) are the same in two systems, it cannot be said that the connection is other than remote. I find on studying the systems in detail that there was no very close connection. Neither of the four systems can be said to be borrowed from the other. They are perhaps radiating developments from one centre. The Hittite seems to be the oldest, for several reasons: 1st, because it is less developed, having no included emblems, and few signs; 2nd, because the forms are less conventionalised; 3rd, because it has apparently no determinatives.

## PLATE I.

The Cuneiform emblems (second columns) are taken from Amiaud's decipherment of the Akkadian texts at Tell Lo (*circa* 2500 B.C.). The Hittite sounds are obtained from Cypriote as already published.

No. 1. Hittite *An*, Cuneiform *An*, "God"—a star (*see* No. 31, Plate II).

No. 2. Cuneiform *Si*, eye. Hittite probably *Is*, *si*, or *an* (*see* No. 2, Plate II, No. 4, Plate III, No. 1, Plate IV).

No. 3. Hittite *me*, Cuneiform plural sign (*see* No. 29, Plate II, No. 36, Plate IV).

No. 4. Hittite *Kon*, Cuneiform *Nun* "prince" (*see* No. 2, Plate IV).

No. 5. Cuneiform *En*, "Lord" (*see* No. 14, Plate IV).

No. 6. Cuneiform *Ma*, "ship" (*see* No. 3, Plate III).

No. 7. Cuneiform *Bara*, "altar" (*see* No. 19, Plate III).

No. 8. Hittite probably *Ke*. Cuneiform *ik*, "open" (*see* No. 8, Plate III, and No. 18, Plate IV).

No. 9. Hittite *Ku*, Cuneiform *Aka*, "high," the royal cap.

No. 10. Hittite perhaps *Te*. Cuneiform *Da*, the hand raised (*see* No. 18, Plate II).

No. 11. Cuneiform *du*, "go," "become" (*see* No. 15, Plate II).

No. 12. Cuneiform *du*, "go" (*see* No. 15, Plate II, No. 30, Plate III).

No. 13. Cuneiform *su*, "hand" (*see* No. 1, Plate II, No. 7, Plate III).

	HITTITE.	AKKADIAN.		HITTITE.	AKKADIAN.
1			20		
2			21		
3			22		
4			23		
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7			26		
8			27		
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14			33		
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16			35		
17			36		
18			37		
19					

No. 14. Hittite probably *To*, Cuneiform *Tuk* and *du*, "have" (see No. 5, Plate II, No. 29, Plate III).

No. 15. Hittite *Dim*, Cuneiform *Dim*.

No. 16. Hittite, probably *Tam*, Cuneiform *Tam* or *ud*, "the day," or "sun" (see No. 24, Plate II, No. 23, Plate III).

No. 17. Hittite *Me*, "country," Cuneiform *Mat* and *Kur*, "country" (see No. 6, Plate II, No. 5, Plate III).

No. 18. Cuneiform *Tur*, "abide," "rest" (see No. 28, Plate II).

No. 19. Hittite *No* or *Mu*, Cuneiform *bab*, "oppose" (see No. 26, Plate II, No. 39, Plate III).

No. 20. Hittite, probably *Pu*, Cuneiform *Pu*, "long," apparently a flower-bud (see No. 13, Plate IV).

No. 21. Hittite *Mo*, Cuneiform *Muk*, "female" (see No. 33, Plate II).

No. 22. Hittite *O* or *Pa*, Cuneiform *U*, "superior," supposed to represent the firmament (see No. 16, Plate II, No. 34, Plate III).

No. 23. Hittite *Re*, Cuneiform *Mi*, "dark," supposed to represent rain (see No. 17, Plate II, No. 24, Plate III).

No. 24. Hittite *Tar*, *Tarka*, Cuneiform *Lul*, "chief" (also "stag" in Akkadian). *Dara*, and probably *Turakhu*, is another Akkadian word for deer. *Tarka* is Turkic and Mongol for "chief" (see No. 23, Plate II). The stag's head stands for *Tarka* "chief" on the Hittite bilingual.

No. 25. Hittite *Lu*, *Le*, Cuneiform *Lū*, "yoke."

No. 26. Hittite *Ze*, *Zo*, Cuneiform *Zi*, "spirit" (see No. 28, Plate III).

No. 27. Cuneiform *Kar*, "enclosure" (see No. 11, Plate II, No. 31, Plate III).

No. 28. Hittite, apparently *lo*, Cuneiform *bar*.

No. 29. Hittite *Le*, Cuneiform *Le* or *Lu*, "bull." The bull's head occurs also in Egyptian inscriptions.

No. 30. Cuneiform *Lig*, "dog." The Hittite may be a dog or a lion.

No. 31. Cuneiform *Lu*, "sheep."

No. 32. Hittite *Te*, Cuneiform *Pa*—apparently "flower" or "herb" (see No. 10, Plate II, No. 32, Plate III, No. 8, Plate IV).

No. 33. Cuneiform *Sar*, apparently the sacred tree, commonly shown on the monuments.

No. 34. Cuneiform determinative for "beast."

No. 35. Hittite *Ti*, Cuneiform *Ti*.

No. 36. Cuneiform *Dib*, "tablet."

No. 37. Hittite *Ri* (and *Bil*), Cuneiform *Ri*. In both systems it occurs as the name of a deity.

## PLATE II.

The Egyptian emblems (in the second columns) are taken from Pierret's "Vocabulary," and in many cases occur also in Renouf's Grammar. For the most part they are used simply as determinatives, or pictures showing the *class* of the word they accompany, and as such are very common.

No. 1. The Egyptian is used for the letter *t*, and for "hand."

No. 2. Egyptian determinative for *eye*, with the words *sai* and *an*.

No. 3. The Egyptian is a pot used for the word *nut* and for letter *n*, and attached to the words *a*, "wash," *aaa*, "vase." The sound in Hittite is also *a*, from *a*, "water."

No. 4. Hittite and Egyptian royal cap.

No. 5. Egyptian determinative for "touch," "give" (*see back*, No. 14, Plate I).

No. 6. Egyptian determinative for countries. Hittite *me*, "country."

No. 7. Hittite *ga* or *ka*. Egyptian *hik* and *u*.

No. 8. Hittite *sa*. Egyptian determinative for the word "sickle;" also used for letter *m*.

No. 9. Hittite *Ta* ("beat"). Egyptian determinative for "words implying strength" (Renouf). It accompanies the Egyptian word *ta*, "to strike." (In Chinese also *ta* means "beat.")

No. 10. Hittite *Te*. Egyptian determinative of plants (Renouf).

No. 11. Egyptian determinative for house, accompanies the word *i*, "house."

No. 12. Egyptian determinative for ship.

No. 13. Egyptian determinative for "all actions performed by the mouth, such as eating, drinking, speaking" (Renouf). Hittite, probably *En* or *Ni* ("prayer" in Akkadian; Medic *Na*, "speak").

No. 14. Egyptian determinative for head, top, or front.

No. 15. Egyptian determinative for "words implying motion" (Renouf). The single leg stands for "walk," "climb," &c. (Pierret).

No. 16. Egyptian emblem for heaven (*Pe* and *Pet*). (*See back*, No. 22, Plate I.)

No. 17. Hittite *Re*. Egyptian determinative for sky, rain, air.

No. 18. Hittite, probably *Te*. Egyptian determinative for "give."

No. 19. Egyptian determinative for "twins" and "brotherly union" Pierret, "Vocab.," pp. 386, 510).

No. 20. The Egyptian emblem of the rising sun (Renouf).

No. 21. Egyptian emblems for "Isis," "throne," &c.

No. 22. Egyptian emblem for "monument."

No. 23. In Hittite Tarka, in Egyptian *hik*, both used to mean "chief" (*see back*, No. 24, Plate I).

No. 24. Egyptian emblem for "sun," "day," &c.

No. 25. The second Egyptian emblem accompanies the words *sau*, *sa*, "cut."

No. 26. The Egyptian determinative for things, "contrary."

No. 27. The Egyptian determinative for "flowing" (*e.g.*, "blood," "wound," &c.).

No. 28. The Egyptian emblem of "stability" (*see back*, No. 18 Plate I).

No. 29. The Egyptian plural (Renouf). The Hittite emblem is also a plural with sound *Me*.

	HITTITE.	EGYPTIAN.	HITTITE.	EGYPTIAN.	
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	AKKADIAN.		CHINESE.		AKKADIAN.		CHINESE.
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No. 30. The Hittite emblem occurs as the name of a deity. The Egyptian stands for "day" (Pierret, "Vocab.," p. 152).

No. 31. Egyptian emblem for "star" or "god," &c. (*see back, No. 1, Plate I.*)

No. 32. The Egyptian emblem of life. The Hittite *Ra*, apparently meaning "power." It is also suspended to the necklet of Assyrian kings.

No. 33. The Egyptian emblem accompanies the word *Mat*, "mother" (*see back, No. 21, Plate I.*)

No. 34. Hittite, probably *Ti*. Egyptian has the sound *aa*, and is comparatively rare.

No. 35. The Egyptian determinative for pyramid, tomb, monument, &c. (Pierret.)

This comparison is purely ideographic, as Egyptian and Hittite are not of the same group of languages; but out of about 70 common determinatives used in Egyptian 33 have here been compared with Hittite emblems. Other emblems, such as the bull's head, the eagle, the lion, the serpent, the corn ear, the altar, &c., might be added, but are less interesting.

### PLATE III.

The cuneiform to the left is taken, as before, from the Tell Lo monuments. The Chinese is copied from the ancient *Seal* character, which occurs on monuments in 827-782 B.C. (*see J. R. A. S., North China Branch, 1874, p. 133*), and is given by Dr. Chalmers ("Structure of Chinese Characters," 1882) with the Cantonese sounds, representing one of the oldest Chinese dialects ("Eitel Cantonese Dict.," 1877, p. xii). Of the 39 emblems compared, the first 10 are given by Prof. T. de Lacouperie in his recent paper on this comparison (1888). He gives about 30 in all, but I have omitted those which seem to me doubtful on various accounts, and the remaining 29 are, as far as I know, new suggestions.

No. 1. Cuneiform *Khu* determinative for "bird," and *Nam*, for "swallow" (as the latter is explained by Mr. Houghton). Chinese *chü* for a short-tailed bird, and *tiu* for a long-tailed bird (Chalmers). Prof. de Lacouperie compares *Khu* with *tiu*.

No. 2. Cuneiform *tur*, "son." Chinese *ma*, "twins." Prof. de Lacouperie compares *Tur* with *tok*, "son," which has only one, instead of two emblems.

No. 3. Cuneiform *Ma*, "ship." Chinese *Chau*, "a boat." The second Chinese emblem is not in Chalmers.

No. 4. Cuneiform *Si*, "eye." Chinese *muk*, "eye."

No. 5. Cuneiform *Kur*, "mountains." Chinese *shan*, "mountains."

No. 6. Cuneiform *Gut* (and *lu*) "bull." Chinese *ngo*, "bull."

No. 7. Cuneiform *Su*, "hand." Chinese *tso*, "left hand" (Chalmers, No. 37), *shau* or *seu*, "the hands" (No. 113). Prof. de Lacouperie gives the second.

No. 8. Cuneiform *Ik*, "open." Chinese *ku*, "door."

No. 9. Cuneiform *Ban*, "bow." Chinese *kung*, "bow."

No. 10. Cuneiform *du*, "go." Chinese *to* (or *tsuuk*), "foot."

The additions which I propose are—

No. 11. Cuneiform *us*, "man." Chinese *tai*. This is purely a pictorial comparison.

No. 12. Cuneiform *zir*, "light." Chinese *pak*, "white."

No. 13. Cuneiform *ti*, Chinese *chih*, "arrow" (see No. 22, Plate IV).

No. 14. Cuneiform *nun*, "prince." Chinese *wong*, "king." Compare the Akkadian *wun*, "prince."

No. 15. Cuneiform *i*, "pure," representing, perhaps, rain. Chinese *chun*, "stream."

No. 16. Cuneiform *Ra*, "irrigate"—a field and water channel. Chinese *tin*, "a field." The relation, like the preceding, is purely pictorial.

No. 17. Cuneiform *Ne*, "fire." Chinese *im* (and *yen*) "flame."

No. 18. Cuneiform *ga*, "staff," apparently a reed. Chinese *tün*, a "young plant."

No. 19. Cuneiform *bar*, "altar." Chinese *tsü* "altar."

No. 20. Cuneiform *sana* and *se*, "corn." Chinese *shang*, "growth."

No. 21. Cuneiform *tir*, "jungle." Chinese *chok*, "bush."

No. 22. Cuneiform *tar*, "divide." Chinese *a*, "forked."

No. 23. Cuneiform *ud*, "sun." Chinese *yat*, "sun." (N.B. Mongol *ud*, "day.")

No. 24. Cuneiform *mi*, "dark." Chinese *yü*, "rain."

No. 25. Cuneiform *suk*, "baggage." Chinese *päu*, "bundle."

No. 26. Cuneiform *sa*, "middle." Chinese *chung*, "centre."

No. 27. Cuneiform emblem of plural. Chinese *yam*, "many."

No. 28. Cuneiform *Zi*, "spirit," "breath." Chinese *hi* (or *chi*), "vapour," "breath."

No. 29. Cuneiform *tu*, "have." Chinese *cheung*, "take hold," and *chau*, "clutch."

No. 30. Cuneiform *du*, "go." Chinese *chik*, "step."

No. 31. Cuneiform *Kar*, "enclosure." Chinese *wai*, "enclosure," or "round."

No. 32. Cuneiform *Dur*, "bondage." Chinese *taan*, "prisoner."

No. 33. Cuneiform *Pa* (? "flower"), *Pu* (? "bud"). Chinese *put*, "vegetation;" *fung*, "vegetation."

No. 34. Cuneiform *U*, "above." Chinese emblem of heaven and all superior things.

No. 35. Cuneiform *idu*, "month." Chinese *üt*, "month." The words are alike, but the emblems have no resemblance.

No. 36. Cuneiform *Khi* and *Sar*, "a measure," perhaps a vase. Chinese *chze*, "vase," and *fau*, an "earthen jar" (see No. 17, Plate IV).

No. 37. Cuneiform *a*, "hand." Chinese *yau*, "right hand." The sounds are somewhat alike.

No. 38. Cuneiform *As*, a "curse" or "charm;" supposed to mean

	HITTITE.	CHINESE.		HITTITE.	CHINESE.
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2			20		
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something "bound." Chinese *chak*, representing a "bundle of documents."

No. 39. Cuneiform *bab*, "opposite." Chinese *ng*, used with words for "crossing" and "disaster." (Compare the use of this emblem in Egypt, No. 26, Plate II.)

A few of these comparisons are sufficiently remarkable, though many are only pictorial. The coincidence of sound is only found in a very few cases. The emblems are all common ones in the two systems, but it must not be forgotten that there are many important emblems in the two systems which have no connection, and that the compounds and numerals differ entirely. The connection is remote, and is with the earliest Akkadian emblems, which all stand upright in the line.

#### PLATE IV.

This comparison of 37 emblems is new, and for the most part it results from the facts gathered in comparing the known systems as given in the preceding tables.

- No. 1. Hittite *Si*, *Is*, or *An*, Chinese *muk*, "eye."
- No. 2. Hittite *Gon*, Chinese *Kon* and Chinese *wong*, "prince."
- No. 3. Hittite *To*, Chinese *chau*, "clutch."
- No. 4. Hittite *Se*, Chinese *tso*, "hand."
- No. 5. Hittite, perhaps *Te*, Chinese *kwang*, "the arm."
- No. 6. Hittite, perhaps "go," "run," Chinese *chik*, "stride."
- No. 7. Hittite *Me*, "country." Chinese *shan*, "mountains."
- No. 8. Hittite *Te*, Chinese *chit*, "sprout."
- No. 9. Hittite *Gu* and *Vo*, Chinese *haru*, "speech."
- No. 10. Hittite only once known (J. iii, last line), where the sound is unknown; presents a head with two small arms. Chinese *tsze*, "small," "child," used phonetically and also radically (Chalmers, p. 76).
- No. 11. Hittite *U* or *pa*, Chinese emblem of heaven.
- No. 12. Hittite *Ze* or *Zo*, Chinese *hi*, "breath."
- No. 13. Hittite *pu*, Chinese *put*, "vegetation."
- No. 14. Hittite, probably *En* (Khitai *Hain*), "throne," or "lord." Chinese *ün*. Said, however, to mean a "rolling thing."
- No. 15. Chinese *tsap*, "collection," apparently "mound."
- No. 16. Hittite, probably *Zi* or *Uz*, Chinese *tiu*, "bird."
- No. 17. Hittite *Pe*,<sup>1</sup> used phonetically. Chinese *fau*, also used phonetically as well as radically.
- No. 18. Hittite, probably *Ke*, Chinese *hu*, "door," a key.
- No. 19. Hittite *a*, "water," used phonetically. Chinese *yar*, "jar," used phonetically.
- No. 20. Hittite *Ne*, "male," used phonetically. Chinese *lik*, "strength," used phonetically.

<sup>1</sup> Appears in the combination *Sag-pe*, "charm" (J. iii). *Pa*, *Ba*, in Akkad'an, *Boi* in Tartar and Mongol, for "incantation." *Sag-ba* means, apparently, "chief charm."

- No. 21. Hittite, perhaps *Pi*, Chinese *pat*, used for "division."  
 No. 22. Hittite *ti*, used phonetically. Chinese *ting*, an important phonetic, and *chi*, "arrow."  
 No. 23. Hittite "flame" (*gi* ?), Chinese *chiü*, "flame."  
 No. 24. Chinese *tu*, "rabbit," the emblem of the moon. In Hittite it is the name of a deity.  
 No. 25. Chinese *put*, "spread," "trample," used for "send."  
 No. 26. Chinese *ma*, "twins. (Compare the Egyptian emblem for "twins," No. 19, Plate II.)  
 No. 27. Chinese *muk*, "tree," is not unlike the Cuneiform *mu*. The Hittite appears to be a fruit tree such as is commonly shown on engraved gems.  
 No. 28. Hittite *Re*, Chinese *Fü*, "rain" (see No. 23, Plate I ; No. 17, Plate II ; No. 24, Plate III).  
 No. 29. Bull in each system.  
 No. 30. Chinese emblem for "contrary" (see No. 19, Plate I ; No. 26, Plate II ; No. 39, Plate III).  
 No. 31. Hittite *Pa*, Chinese *fung*, "vegetation."  
 No. 32. Chinese *tu*, "knife," common as a phonetic and also as a radical.  
 No. 33. Hittite, probably "go," Chinese "foot" (see No. 11, Plate I ; No. 10, Plate III).  
 No. 34. See what is said of No. 38, Plate III.  
 No. 35. Hittite, probably the sun, as is the Chinese.  
 No. 36. Hittite plural, Chinese "many" (see No. 3, Plate I ; No. 29, Plate II).  
 No. 37. Chinese *fai*, "viper."

These curious comparisons give more instances of similarity of sound than we get in Plate III, but none of the Hittite "weak roots" seem to be represented, and the connection is evidently somewhat remote. In the cases in which an emblem can be traced with the same ideographic meaning in Egyptian, in Cuneiform, and in Chinese it is only natural to suppose that it may have been used in Hittite with the same idea. This is confirmed in such a case as to "have," "take," "touch" by the sound obtainable for the Hittite from the Cypriote.

Thus I think we may conclude<sup>1</sup> that in Hittite, 1, star (*an*), means "God ;" 2, four strokes (*me*), "plural ;" 3, throne (*en*), "majesty ;" 4, foot (*du* ?), "go ;" 5, hand open (*se*), "favour ;" 6, hand grasping (*to*), "have," "take ;" 7, saltire (*no* or *mu*), "opposition ;" 8, firmament (*u*), "that, above ;" 9, zigzag (*zo*), "breath," "wind," "spirit ;" 10, hand with sceptre (*gon*), "rule ;" 11, hand to mouth (*En*), "saying ;" 12, hand with stick

<sup>1</sup> Many of these values I obtained already in 1883 by comparing Egyptian and Hittite (see *Quarterly Statement*). Shortly afterwards Wright's "Empire of the Hittites" was published, and in this Prof. Sayce gives the following values: foot, "go ;" hand grasping, "take ;" firmament, "superiority ;" hand to mouth, "speech." He also first recognised the deer's head for chief, and the emblem for country.

(*ta*), "beat," "cause," or "power;" 13, rain (*re*), "flow," perhaps phonetic; 14, two faces opposed, "twins;" 15, deer's head (*tarka*), "chief;" 16, jar (*pe*), probably phonetic; 17, hare or rabbit, probably the moon; 18, water pot (*a*), "water," and used phonetically; 19, two feet opposed, possibly "send;" 20, a bundle, or scroll, perhaps "charm." These conclusions in many cases seem independently established by other considerations (see my previous paper on the "Hittite Language"), but we obtain several valuable hints by observing the signification of similar emblems in the other systems, and there is at least a possibility that they all really grew out of one primitive picture system which was invented by the Turanians in Asia. Among the most certain Hittite signs we may now enumerate those for "god," "country," "sun," "king," "female," "male," "bull," "lion," "chief" (*Tarka*), "sheep," "tablet," "flame," "have," "go," "house," "spirit," "water," "beat," "grow," "ship," "head," "flow," "majesty," "moon," "life," "power," "word," "tree," "twin," "snake," with the personal pronouns, case endings, plural, verbal ending (*mak*), adjective ending, and negative—as mentioned in my previous paper ("Hittite Language"). The system is ideographic with phonetic additions—or agglutinated particles—but apparently with very few, if any, determinatives, and the signs enumerated above as explicable amount to 60 in all out of 120, including all those most commonly found, the sound being known in 40 cases.

C. R. C.

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### KIRJATH JEARIM.

By an oversight, which I fear is my fault, on page 113 of the "Names and Places," the claim of the Rev. A. Henderson to the identification of Kirjath Jearim at 'Erma has been left unnoticed. In "Tent Work in Palestine" I proposed Soba, but Mr. Henderson convinced me that the border of Benjamin must have passed far south of the points then supposed to have been long since fixed. In 1881 I revisited 'Erma to ascertain the character of the site, and found (as noted in the Memoirs) that Mr. Henderson's view agreed well with local indications. A reference should be made in future editions to his papers, *Quarterly Statement*, January, 1878, p. 19, October, 1878, pp. 196-8.

C. R. CONDER.

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### THE CONDUIT NEAR THE POOL OF BETHESDA.

HERR SCHICK, in his account of the Pool of Bethesda, describes the conduit lately discovered on the north of the Birket Israel; he says it is "in some places covered with thick flagging stones, in others with a kind of arch, consisting only of two stones placed in a slanting position one