

III.

ASIA MINOR WORDS.

To the words mentioned in the *Quarterly Statement*, July, 1888, a few may be added from the same lists.

Μόσσον is said to have been a Moschian word for a "wooden house," and *Μυσός* a Lydian word for the "beech." Compare the old Turkic *Mas*, "tree," "wood" (in Yakut), and Manchu *muk*, "tree." In this case the first word will be *Mos-un*, "tree house," *un* being Turkic for a dwelling (Akkadian *unu*).

Τεγόνν, Lydian for a "robber," might be compared with the Yakut *Tiökün*, "a cheater;" and the Lydian |β υ, "much," might compare with Turkish *çok*, "much." The Lydian *Κολαδείν*, "king," may compare with the Yakut *Kolobo*, Russian *Koloba*, "chief." *Παλμυς*, Lydian for "king," may be connected with the Akkadian *Pal*, "chief;" Hungarian *felem*, "to elevate;" Turkish *بالا*, *Bala*, "high." In Chagatai, a very ancient Turkic language, we have the verb *Bailamak*, "to govern."

C. R. C.

IV.

KING ORRY'S STONE.

ANY correction, even of a passing allusion, should be welcome to an author, and I therefore wish to note one which has been pointed out by three Manx gentlemen for "Heth and Moab."

On page 199 I have written—

"In the Isle of Man the laws are read annually by the stone of King Orry, to whom grass is offered."

This is given as one instance of the well-known fact that corn, fruits, and other objects were offered, to a very late period, at holy stones. Cesnola speaks of the practice in Cyprus, and I have gathered other instances. But some inaccuracy seems to have crept into my allusion.

The laws are not, I find, read at King Orry's stone, for the Tynwald mound, near the church of St. John, is on the other side of the island. The stone is shown near Laxey, but the name of King Orry seems much mixed up with controversies, as was evident at the British Association, 1888, when his name, attached to his supposed grave, was stated to represent a quite modern antiquarian joke.

The more correct form of the statement concerning grass appears to be that a mythical earliest King of Man exacted a bundle of meadow grass as tribute on Midsummer Eve, for all the lands of the island. This is stated in a Manx ballad of the 16th century, and is regarded by my correspondents as simply a manorial custom.

In Brown's "Guide to the Isle of Man," p. 200, I find mentioned "the monolith known as King Orry's stone." It is shown on the Ordnance Survey as a "standing stone," near what seems to be popularly known as "King Orry's grave," some 2 miles from Laxey. On p. 315 of the same guide I find mention of Mannanan "as a Paynim and a necromancer, the first who held the enchanted island. . . . The same ballad informs us that the rent paid to this wizard king was a bundle of coarse meadow grass from each landholder yearly at midsummer, brought by some to the top of the mountain of Barrule, and by others deposited with Mannanan himself at Keamool"—Barrule being on the north-east. The same guide book attributes the Tynwald Mount to King Orry, and regards the rushes there strewn at the annual midsummer ceremony of reading the laws, as "in lieu of a rent charge from the small estate of Cronk." My present correspondents regard it as simply the old custom of carpeting the ground with rushes.

This instance shows in an interesting manner that the Palestine Exploration publications are widely known at home, and any correction, even of a sentence which is not directly connected with Palestine matters, is welcome.

C. R. C.

V.

ESSEBU.

THIS word appears to connect the Akkadian, in which it is usually rendered "prince," with the Hittite, in the names of the Hittite kings—

Tartisebu,
Akatisebu,

and perhaps occurs in the name of Ispuinis, King of Van. It is interesting in this connection to note that in the language of the Ostiaks of the Narûn, *Essep* still occurs with the meaning "father;" other words in Akkadian and in Turkic speech (such as *Ai*, *Aga*, *Ata*) mean both "father" and "chief." In the dialect of the Ostiaks of Wasynga, we get *Essem* for *Essep* (Klaproth, "Asia Polyglotta"). In the Egyptian the word is spelt $\aleph \text{ } \aleph \text{ } \textcircled{c}$. It may be the near relation of the common Mongolian *Esega*, "father." The Mongolian *eke*, "mother," occurs in Akkadian, as well as the Turkic *Ama* or *Ana*.

C. R. C.
