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# THE HITTITES:

THEIR

INSCRIPTIONS AND THEIR HISTORY.

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VOLUME I.

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BY

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## PREFACE.

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WHATEVER defects the criticism of this book may bring to light, its publication demands no apology. It embraces the results of patient and laborious researches, extending over a score of years; for, three years before the discovery of the inscriptions of Hamath was made known, the history of the Hittite nation, as set forth in the Hebrew, Egyptian, and Assyrian records, had engaged my attention.

The book consists of two parts; the first being an analysis of all the legible Hittite inscriptions so far published; the second, an extended history of the Hittite people. In presenting the translations and the history, I have had in view no controversy with any school of philology, history, or theology, my simple aim being to reconstruct with truthfulness, out of many widely scattered fragments, an important and long lost page of ancient history.

The few scholars of note who have attempted the work of Hittite decipherment, and the value of whose labours I gratefully recognize, will not charge with injustice the statement that, up to the present time, the inscriptions of Hamath and Jerabis have guarded their secret. Five years ago, having discovered the method of interpretation, I gave in pamphlet form a Translation of the Principal Hittite Inscriptions yet Published. The method pursued in that paper was the true one, and many of the interpretations set forth in it were correct, but it abounded with such errors as are incident to all first essays in the decipherment of the unknown. In order to bring more light to bear upon the task, I meanwhile made a careful study of the inscriptions of Asia Minor, Etruria, Celt Iberia, and Pictish Britain, of Turanian India and of Siberia, all of which belong to the Hittite, or Canaanitic category, and by their means withdrew the Syrian documents from their isolation, to read their hieroglyphics in the reflection of the more recent and apparently alphabetic characters of these monuments. Some of these translations have already been published in fugitive form, and some are collected into a volume, entitled *The Hittite Track in the East*, shortly to appear.

In the following pages I have, at the risk of being thought tedious, set forth minutely the process by which results have been reached in the transliteration of the hieroglyphics and the translation of their phonetic contents, so that any reader possessed of ordinary scholarship may, by means of the plates and text, follow it at every step and verify or criticize its results. For the plates I am indebted to Mr. W. Harry Rylands, of the Society of Biblical Archeology, who has kindly permitted me to copy his admirable drawings of the inscriptions. The historical contents of these, commencing

with the reign of the Assyrian Assur-nazir pal in the latter part of the tenth century, B.C., extending to that of Esarhaddon in the first part of the seventh, and embracing brief accounts of the first overthrow of the Assyrian empire by the Babylonian Phul, and of the conspiracy that led to the destruction of Hittite monarchy and the deportation of the tribes of Israel, should be of great interest to students of the Bible and of ancient oriental history, although disappointing, perhaps, to those who looked to the monuments for records of greater antiquity. All the collateral information furnished by the Assyrian monuments and ancient tradition has been made available for the elucidation of these invaluable documents.

The second and larger part of the book contains a history of the Hittites from a period of time some three generations before the patriarch Abraham. The materials for this history are furnished by the Egyptian and Assyrian monuments, by the Greek historians, and by almost universal tradition, arising from the fact that the Hittites were in many respects the greatest of ancient peoples, and constituted the substratum of all early civilizations. The Turanian element that came into prominence in the palmy days of the Egyptian Hycsos, that underlay the culture of the empires on the Tigris and Euphrates, that preceded Israel's occupancy of Palestine, that filled Syria and Asia Minor, that gave to Greece her mythology and sacred rites, and, overflowing into Illyria, Italy, Spain and Britain, bore the Iberic and Pictish name, now only recognizable in the Basques of the Pyrenees; that element on which Cyrus built up his first Aryan empire, and which, volcano-like, broke forth in Parthian days, that preceded the Brahman in Northern India, that, in early Christian centuries, traversed Turkestan and peopled the Siberian wastes, that for two centuries turned China into Cathay, and that still occupies Corea and the islands of Japan; that Turanian element, moreover, that, driven by adverse fortune, crossed the Northern Pacific into the New World, that reproduced the mounds of European Scythia, of Syria and the Caucasus, of India and Siberia, on level prairies and the alluvium of rivers from Alaska to the Gulf of Mexico, that founded the empires of Mexico and Peru, and that lives in many an Indian tribe from the frozen north to the southern land of fire, is the Hittite. It is impossible to over-estimate the importance of this ancient people, without a record of whose exploits ancient history can hardly be said to exist.

The thread on which the fragments of history, drawn from many lands and from documents most diverse in character, crystalize in order, is one furnished by the Hittites themselves. Some fifteen years ago, in the pages of the *Canadian Journal* and elsewhere, I drew attention to the presence of ancient Gentile records in the well known Hebrew Scriptures. All of these may be of Hittite origin; one certainly is, the long genealogical record of the first book of Chronicles, so far a mere Bible lumber room, the despair of all commentators, but in reality a mine of historic treasure. In that list but partially concealed lie all the great names of the ancient world, from the time of the dispersion of nations down to the Exodus of Israel, and even beyond it.

Thus the story of the Hittites furnishes that great desideratum of the Bible student, the connection of sacred and profane history, and to the investigator of the Egyptian and Euphratean monuments, it gives chronological data of the utmost importance.

I have indeed written for students in all departments of learning who may care to read my book, inviting that candid criticism and fair discussion by which the cause of truth must be advanced ; but above all, I have written for the educated reader of the English language, and, while I cannot flatter myself that in so extensive a field every obscurity has been removed, I may claim the merit of him who believes that no science need transgress the limits of his mother tongue to find its adequate expression.

JOHN CAMPBELL.

*Montreal.*





PART I.

THE INSCRIPTIONS OF THE HITTITES.



# THE HITTITES:

## THEIR INSCRIPTIONS AND THEIR HISTORY.

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### CHAPTER I.

#### DISCOVERY OF THE MONUMENTS.

IN Central Syria, almost half way between the borders of Palestine and Asia Minor, lies Hamah, the Hamath of the Bible and the Epiphaneà of the Greeks. Beautifully situated on either bank of the Orontes, it has little else than natural beauty to boast, for its temples and palaces are heaps of ruins. Surrounded by lofty mountain ranges, it is so isolated from the rest of the world that it seems a relic of a former state of existence, and has been compared to a Pompeii of the living.<sup>1</sup> Yet in Hamah itself and in all the neighbouring country there linger traditions of a glorious past, when Hamath was among the chief cities of the world. These traditions can hardly relate to Mohammedan days, although an Arabian dynasty kept regal state in the ancient town, and sent forth from its line and capital the great historian and geographer Abulfeda.<sup>2</sup> Nor can the Syrian successors of Alexander have been witnesses of a dignity which they endeavoured to restore by imparting to the city the name of the infamous Antiochus Epiphanes. Back into the past we must go, to a time coeval with the ancient monuments of which it has recently been deprived, to find in Hamath a competitor for greatness with Babylon and Nineveh, with Jerusalem and Damascus. For there were ancient monuments in this sleepy hollow of the nineteenth century. The traveller Burekhardt passed through Hamah in the year 1812 on his way from Aleppo to Damascus, and saw stones engraved with strange characters. He chronicled the fact

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<sup>1</sup> Porter, *Giant Cities of Bashan*, p. 304.

<sup>2</sup> Abulfeda *Historiæ Antæislamicæ*

but did nothing more.<sup>3</sup> Fifty-eight years came and went before the stones were rediscovered, although many observing eyes must have peered into the city's recesses, and its thirty thousand inhabitants must have had ample opportunity for making their treasures known. Then the United States Consul General Johnson, in company with the Rev. S. Jessup of the Syria Mission, paid a visit to the old town. Like all strangers they sought the Bazaar and inspected the wares with which the Syrian merchants tempt the eye of the occidental and deplete his purse. From shop to shop they went, until in the corner of one their gaze rested, for there, engraved upon a large stone, were mysterious characters akin to those which had attracted the attention of Burekhardt. To obtain a squeeze of this stone was their great desire, but a desire they failed to realize; for the native frequenters of the bazaar thronged about the strangers, and, with the brutal menacing attitude so naturally assumed by the sons of the Prophet, compelled them to relinquish their examination of the ancient record.<sup>4</sup> Probably the black stone of the Caaba at Mecca has something to do with the strange superstition that Mohammedans evince regarding inscribed stones. There is virtue in them, and that virtue must not pass into the possession of the Frank, lest it give him power to inflict injury on the Moslem.

The two travellers learned that other inscriptions similar to that in the bazaar, were to be found in Hamah. They went forth, and saw one on a stone over the city gate, in which the elders sit as in ancient Syrian days. Near the gate they found another; and, crossing one of the bridges that, spanning the Orontes, connect the two divisions of the city, they were shown a third. As the inscriptions of Hamath are five in number, that found near the gate must have been the one which Mr. Jessup tried to purchase, as the stone in the bazaar furnished not one but two inscriptions. The missionary failed to make a bargain, for the blue stone was a source of revenue to its owner, who, for a consideration, allowed people afflicted with spinal disease

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<sup>3</sup> Burekhardt, *Travels in Syria and the Holy Land*, p. 146.

<sup>4</sup> American Palestine Exploration Society, First quarterly statement.

to lie upon its uneven surface. The consul and he were therefore compelled to have recourse to a native artist, who made faithful copies of the inscriptions, and sent them on their way rejoicing. Returning to Beyrout with their treasures, Messrs Johnson and Jessup communicated the intelligence of their discovery to two eminent men, the lamented Professor E. H. Palmer and Dr. Eisenlohr of Heidelberg. The former, deeply interested in the documents, induced the Palestine Exploration Society to send Mr. Tyrwhitt Drake to Hamah, to obtain undoubted copies of the inscriptions already found and of any others that subsequent research might discover. Thus the scientific world was awakened to the knowledge that important records of the past awaited decipherment.

The following year, 1871, Mr. Tyrwhitt Drake visited Hamah provided with apparatus for taking squeezes and photographs. He was more successful than his American predecessors, and obtained copies of the inscriptions more accurate than those made by the native artist.<sup>5</sup> A third series of casts was taken in 1872, by the Rev. William Wright, of Damascus, through the influence of Mr. Green, H. M. Vice-Consul in that city.<sup>6</sup> Illustrations of the copies thus obtained were published in the statements of the British and American Palestine Exploration Societies, and in Burton and Drake's *Unexplored Syria*. Taking as his basis the casts made by Mr. Wright, now in the British Museum, the Secretary of the Society of Biblical Archaeology, Mr. W. Harry Rylands, prepared from the three sources indicated the *textus receptus* of the Hamath inscriptions, which he published in 1882, in the transactions of his society. Individual inscriptions and fragments had been published as early as 1871 by various writers, and since the appearance of Mr. Rylands' copies, the public has had opportunities of becoming acquainted with the whole of them, through the works of Mr. Wright and Captain Conder.<sup>7</sup> The sleepy Porte awoke at last to the knowledge that the stones of Hamah were valuable. Men and oxen and camels

<sup>5</sup> Palestine Exploration Fund Statement, 1872, p. 11.

<sup>6</sup> Palestine Exploration Fund Statement, 1873, pp. 61, 74.

<sup>7</sup> Wright, *The Empire of the Hittites*, London; Conder, *Altaic Hieroglyphs and Hittite Inscriptions*, London 1887.

were provided for the removal and transportation of the precious relics; and amid the wailing of the proud and superstitious Mohammedans, bereaved of their talismanic glories, the stones were taken from the positions in which barbarous ignorance had placed them and laboriously conveyed away, to find a resting place at last in the Museum of the Seraglio at Constantinople. So large were they that Mr. Wright tells us "it took four oxen and fifty men a day to bring one of the stones a distance of half a mile. The others were cut in two and the fragments inscribed were carried to the Serai on the backs of camels."

In the course of his investigation of the ruins of the ancient Carchemish, the site of which is now called indifferently Jerabis and Jerablus, doubtless corruptions of the Greek Hierapolis, Mr. George Smith found on a broken statue lines of hieroglyphics similar in many respects to those of Hamath. Copies of the inscription reached England, but they were so imperfect that nothing could be made of them. However Consul Henderson continued the work of excavation, and at last in 1880 sent to the British Museum several inscribed monuments. Others were furnished by Mr. Rassam, the worthy successor of Mr. George Smith in the work of Assyrian discovery. Nine of these are mere fragments, and the remaining three are much mutilated. Of the two that present sufficient material for decipherment, one is a block of basalt over three feet in height, cut in vertical steps, and containing figures more archaic in appearance than those of Hamath. The other is a statue of about five-and-a-half feet high, also in basalt, representing "the full face figure of a king or priest, standing in a niche." The inscription is carved upon the back of the stone which was smoothed to receive the writing. These Jerabis inscriptions have been carefully copied by Mr. Rylands from the originals in the British Museum.<sup>8</sup>

Before the discovery of these relics of Carchemish, and as early as 1872, Mr. Tyrwhitt Drake found an inscription of Hamathite character at Aleppo, in Syria, built into the wall of a ruined mosque. Copies of it were taken by him, by M. Clermont Ganneau, Mr. George Smith, Major General Crawford and Mr.

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<sup>8</sup> Transactions, Society Biblical Archaeology, vol. vii. p. 429.

W. Boscawen. These various copies have been published by Mr. Rylands in the proceedings of the Society of Biblical Archæology, but they are so indistinct, and differ so widely, that the restoration of the text by their means is impossible.

Long before the hieroglyphics of Hamath and Carchemish were known, Sir Henry Layard found in Sennacherib's palace, at Kouyunjik, a number of clay seals, the characters on which were unlike anything then discovered. These are now found to belong to the category of the Hamathite inscriptions, but their legends are so brief as to shed little light upon the language they set forth.<sup>9</sup> More important by far is an inscribed stone bowl found at Babylon, an illustration of which was published by Mr. Rylands in the Proceedings of the Society of Biblical Archæology. While the inscription contains many symbols identical with those of Hamah and Jerabis, it also has others much less elaborate in character, which indicate a more recent origin for the bowl and an approximation to a simpler alphabetic or syllabic notation.<sup>10</sup>

Turning now from the Syrian and Euphratean region to Asia Minor, the mysterious characters still meet us. The first monument containing these which attracted attention was the representation of a figure of a warrior holding a wine cup, before whom stands a captive. The hieroglyphics, of which as yet there is no perfect copy, are in three small groups about the figures. This monument was first depicted by Major Fischer in 1838, but was rediscovered by the Rev. E. J. Davis, who published an account of it in the Transactions of the Society of Biblical Archæology.<sup>11</sup> It was found at Ibreez in Lycaonia, in the neighbourhood of the Lystra and Derbe, with which readers of the Acts of the Apostles are familiar. The sight of this sculpture and inscription led Professor Sayce, of Oxford, to compare with it the drawings made by Texier, Hamilton, and Perrot, of specimens of the ancient art of Asia Minor, found in Phrygia, Lydia, and the adjoining regions.<sup>12</sup> He also made a personal inspection of

<sup>9</sup> See also M. Schlumberger's *Terra Cotta Seals*; *Trans. Soc. Bib. Archæol.*, vol. viii, p. 422.

<sup>10</sup> *Proceedings Soc. Bib. Archæol.*, May, 1885.

<sup>11</sup> Vol. iv, p. 336.

<sup>12</sup> *Trans. Soc. Bib. Archæol.*, vol. vii, p. 249.

many of the monuments, and in particular of the two sculptures at Karabel between Smyrna and Sardes, which Herodotus observed twenty-three centuries ago, and attributed to the mythical Egyptian Sesostris. At once Professor Sayce came to the conclusion that these and all monuments of the same class were the work of the Hittites, and necessarily gave a similar origin to the allied records of Syria. As early as 1874, the Rev. William Wright had indentified the Hamah Inscriptions with the Hittites, and in 1871, Consul General Johnson of Beyrout had suggested that they might contain an account of the struggles of the Egyptian and Assyrian conquerors with the Hittite people.<sup>13</sup> Only one of the pseudo Sesostris figures is accompanied with hieroglyphies, and these, originally eight in number, are somewhat defaced, yet not so much so as to be unintelligible.

The most recent addition to the Hittite *corpus inscriptionum* is the lion of Merash. At Merash, the ancient Marasia on the eastern border of Cappadocia and Cilicia, where Asia Minor meets Syria, two stone lions were found over a gateway, the front and one side of the animals being covered with hieroglyphies in a good state of preservation. They were conveyed to the Museum at Constantinople, where Mr. F. D. Mocatta obtained a plaster cast of one of them. From this cast, Mr. Rylands has made two admirable drawings, thus furnishing students with one of the longest and most perfect Hittite documents.<sup>14</sup>

Owing to the exertions of Professor Sayce, a bilingual inscription, Hittite and cuneiform, was brought to light. An illustration of it with a detailed account of its discovery and characters was published by him in the Transactions of the Society of Biblical Archaeology.<sup>15</sup> This inscription is on a silver boss, which may have been originally the knob of a sceptre or dagger. It has been traced back to Smyrna where the Russian numismatist, Mr. Alexander Jovanoff, purchased it. Dr. Mordtmann was the first to call attention to the boss, but it would have been lost to sight had not the Oxford Professor, with untiring perservance, sought

<sup>13</sup> British and Foreign Evangelical Review, January 1874; American Palestine Exploration Socy., First quarterly statement.

<sup>14</sup> Proceedings Soc. Bib. Archaeol., vol. ix. p. 374.

<sup>15</sup> Vol. vii. p. 294.



it out and set its contents before the world. Doubts have been cast upon the genuineness of the article itself, but none upon the inscription, which, if the boss be spurious, must have been taken from an older original.

This semi-cuneiform inscription leads to the last class of Hittite documents, a series of clay tablets found chiefly in Cappadocia. These are in cuneiform writing, but the language they set forth is not Semitic. The original occupation of the whole of Asia Minor by the Hittites, and the undoubted occupation of Cappadocia by that people, naturally lead to an identification of the contents of the tablets with the language of the scribes of Hamah, Jerabis and Merash. Yet so far the text of these tablets is but imperfectly determined, inasmuch as some of the cuneiform signs are indistinct, others obscure, and some that are well known, capable of different transliterations. A knowledge of the context is thus necessary, in order to decide the reading of the latter class, so that the tablets will not be available for purposes of translation, until from other sources the Hittite language is fairly known.<sup>16</sup>

It will thus be seen that of the numerous inscriptions attributed to the Hittites, those which are susceptible of a satisfactory rendering are, the bilingual inscription on the silver boss, the five from Hamah, two from Jerabis, the bowl inscription from Babylon, and the lion inscription of Merash. The reading of these ten documents will afford a solid basis for Hittite studies, and give opportunity for scientific conjecture as to the signification of more fragmentary records, and of the cuneiform tablets from Cappadocia.

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<sup>16</sup> Proceedings Soc. Bib. Archaeol., Nov. 6, 1883.

## CHAPTER II.

THE WORK OF DECIPHERMENT.—THE DETERMINATION OF  
THE HITTITE LANGUAGE.

SIXTEEN years have elapsed since the first Hittite inscription was published, and five, since Mr. Rylands furnished the world with his admirable copies of those of Hamah and Jerabis. Many scholars have exercised their ingenuity upon them; some, like Professor Sayce, resting content for the present with the indication of probable values for particular signs; others, like the Rev. Dunbar J. Heath and Captain Conder, hazarding translations that have not stood the test of criticism.<sup>1</sup> The partial success attained indicates that there are grave difficulties in the way of Hittite decipherment. Two things are necessary in order to the reading of an inscription; the one, a knowledge of the phonetic value of the characters, the other, a knowledge of the language in which it is written. To begin with the latter, the only words known to be Hittite are proper names preserved in Egyptian and Assyrian monuments. These Professor Sayce has collected in his article on the monuments of the Hittites.<sup>2</sup> It is supposed that there is no modern or, at least, literary language which can perform for the stones of Hamah and Jerabis the service rendered by the Coptic to the Egyptian monuments, and by the Zend and Pehlevi to the Achæmenian Persian. Nevertheless, guesses have been made in this direction by the late M. Lenormant and Professor Sayce. The latter writer says: "As M. Lenormant was the first to point out, the language of the Vannic inscriptions (proto-Armenian) seems to belong to the Alarodian family of speech, of which Georgian is the best known living example, and in the modern Georgians we may perhaps see the physical type

<sup>1</sup> Professor Sayce's Articles in *Trans. Soc. Bib. Archæol.*, and in Dr. Wright's *Empire of the Hittites*; Captain Conder's *Altaic Hieroglyphs*; the Rev. D. J. Heath, *Squeezes of Hamath Inscriptions*, *Journal Anthropological Institute*, May 1880; the *Order for Musical Services at Hamath*.

<sup>2</sup> *Trans. Soc. Bib. Archæol.*, vol. vii. p. 288.

of the Hittites and their kindred.”<sup>3</sup> To this conclusion Professor Sayce was led by observing the similarity between Hittite names and those of the ancient Armenian inscriptions. Now Georgian is one of the unclassified languages of the northern hemisphere in most systems of comparative philology, but has been classified by the author with its sister tongues of the Caucasus, with the Basque of western Europe, the languages of northern Asia, (Yeniseian, Yukahirian, Koriak, Japanese and Korean,) and with many American forms of speech, as constituting the Khitan family, the name being taken from the race that took possession of northern China, in the middle of the tenth century A.D., and imposed upon that empire the designation Cathay.<sup>4</sup>

In calling this family of languages, hitherto unclassified, by the name Khitan, an assertion is virtually made, that the namer has discovered the dialects of which the Hittite of Syria and Asia Minor was the parent, and that he has thus solved half the problem of Hittite decipherment. Rigorous scientific proof will necessarily be demanded for such an assumption, which in its details can hardly prove of interest to the general reader. Let it be remembered, however, that proper names are our only materials for connecting the Hittite with other forms of speech, and that these are the foundation of Messrs. Lenormant and Sayce's affiliation of Hittite to the Alarodian family. True science says, carry forward this comparison of proper names, and, if you are able, show that these names are significant in known languages. Take for instance the name Hittite, in Egyptian, Khita, in Assyrian, Khatti, Khatte, Kheti. It does not follow that all Hittites called themselves by this name, for they themselves were Canaanites, and yet did not adopt the name of Canaan. This they left to the family of Sidon, Canaan's first-born. In the same way the name Hittite may have been restricted to the senior branch of the descendants of Heth. It is allowed that the aboriginal Cilicians were Hittite; and Cetus, a district of that country in which the Cetii dwelt, confirms the fact. The Paschal

<sup>3</sup> Trans. Soc. Bib. Archaeol., vol. vii. p. 283.

<sup>4</sup> The Khitan Languages, Trans. Canadian Institute, vol. i., fascic 4, p. 282; and vol. ii., fascic 2, p. 158; Etruria Capta, Proceedings Canadian Inst., vol. iii. The Mound Builders Identified; Proceedings A.A.A.S., 1883, p. 419.

Chronicle, as was indicated many years ago, derives the Dardani of the Troad from Heth : and Professor Sayce includes the Trojans among Hittite peoples.<sup>5</sup> In their neighbourhood dwelt the Ceteii of Homer, whom Mr. Gladstone has indentified with the Hittites, and with them were the Cilices of the Troad.<sup>6</sup> In the region of the Caucasus, Colehis preserved the Cilician name, and added to it that of Cyta, a place of such importance that the whole country was called the Cytean land. In the Susian inscriptions commented upon by M. Lenormant and Professor Sayce and translated by Dr. Oppert, a more eastern land of Khiti, or Attar-Kittah, is mentioned, lying somewhere between Media and Susiana.<sup>7</sup> The ancient Persian historians place Cheen and Khatay between Persia and India, the approach to the latter country from Khatay being along the sea shore, so that the commentators are evidently in error who regard Khatay as northern China.<sup>8</sup> Cataea, the sacred island of the Carmanians mentioned by Nearchus, and many similar names in that province and in Gedrosia, indicate an eastern migration of the Hittites.<sup>9</sup> But in north-western India they appear once more as a historical people, the Cathaei of the Punjab, whose capital Sangala was stormed by Alexander the Great.<sup>10</sup> Sangala in the Persian annals of Mirkhond and Firdusi becomes the name of a king, Shaukal or Sinkol of Hindostan.<sup>11</sup> In Indian writings Sangala is called Sagal and Sakala, and is thoroughly identified with a Turanian people.<sup>12</sup> A fragmentary inscription from Buddha Gaya mentions, *Sungara atogo goyoshi*, the mighty successor or descendant of Sangara. And in another from Mathura, occurs the same name as *Aramaka ga Sagara*, or Sagara of Aramaka.<sup>13</sup> In the Assyrian

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<sup>5</sup> Chronicon Paschale, Migne, p. 126 ; Trans. Soc. Bib. Archæol., vol. vii. pp. 271, 285.

<sup>6</sup> Homeric Synchronism, p. 174.

<sup>7</sup> Trans. Soc. Bib. Archæol., vol. iii. p. 465 ; Records of the past, vol. vii. p. 79.

<sup>8</sup> Mirkhond, History of the Early Kings of Persia. Oriental Translation Fund, p. 317.

<sup>9</sup> Vincent, Voyage of Nearchus, ch. 37, 38.

<sup>10</sup> Arrian, Anabasis, lib. v. c. 22.

<sup>11</sup> Firdusi, Shah Nameh, Oriental Translation Fund, p. 274.

<sup>12</sup> Hardy, Manual of Buddhism, pp. 515, 518.

<sup>13</sup> Cunningham, Archæological Survey of India, vol. iii. plate xxvi. i. ; plate xiii. 6. The translations are mine, not General Cunningham's.

records of Samas Rimmon, the Singuriai are mentioned in an enumeration of the Hittite tribes.<sup>14</sup> Asshur-nazir-pal places a river Sangura among the Khatti, from which doubtless the Sangarius of Asia Minor derived its name, flowing as it does through a region that was originally Hittite.<sup>15</sup> Sangara or Sagara, king of the Hittites at Carchemish, appears in the inscriptions of Shalmanezar and other Assyrian monarchs; and, in a note of his translation of the monolith inscription of Shalmanezar, Professor Sayce suggests that the Hittite king "gave his name to the Singara of the classical geographers which was situated upon the Khaboras."<sup>16</sup> The word Khita occurs in many Indian inscriptions, one of which from Mathoura reads as follows: *Tsutemame ri ma Para Humara yofu Hoshrori, Sibir ga Kita ga meta*, Hoshrori, the Father of Pala Humara, king of Sibir and Kita, conquers the Tsutemame.<sup>17</sup> The Tsutemame here mentioned were the Sushmins of the Puranas, the Assacani or Astaceni of the classical geographers and the namers of the Acesines. They also were a people of Hittite origin, the Zuzim or Zanzummin of the Bible, the Gagama of the Egyptians, the Ganguni of the Assyrian monuments, whom Professor Sayce classes among Hittite tribes.<sup>18</sup> The whole of northern India was filled with Hittite conquerors from at least the sixth century B.C. till the sixth century A.D. Such were the Oxydracæ of Arrian, the Tsutaruki of the Indian inscriptions, descendants of the Susian Sutraks; and such, the Tokhares or Tucharas of Taxila, whom, as Tochari, Strabo brings from the Jaxartes, but whom Semacherib found, as Tocharri, among the mountains of Nipur seven hundred years before.<sup>19</sup>

At length the Brahmins overcame the war-loving Kshattriyas. The great struggle seems to have begun shortly before the Christian era, and to have terminated in the expulsion of the Indo Scythians or Hittites between the fourth and tenth centuries. The

<sup>14</sup> Records of the Past, vol. i, p. 19.

<sup>15</sup> Records of the Past, vol. iii, p. 73.

<sup>16</sup> Records of the Past, vol. iii, p. 88.

<sup>17</sup> Archaeol. Survey of India, vol. iii, plate xiii, 4; my translation.

<sup>18</sup> Trans. Soc. Bib. Archaeol., vol. vii, p. 283.

<sup>19</sup> Arrian, Anabasis, lib. v. c. 22; Strabo xi. 8. 2.; Records of the Past vol. i. p. 11.

fugitives occupied Turkestan, or great and little Bukharia, for a while, but, being pressed by Aryans from the south, Tartars from the west, and Chinese on the east, they were compelled to move northwards into the inhospitable country beyond the Thianchan mountains. Thither they carried one of their distinctive names, calling the country in which they dwelt Soungharia, a name afterwards appropriated by a family of the Mongol Kalmuks. Still the pressure continued, and the Hittite tribes which had already crossed the Himalayas and the Thianchan range, were forced to traverse the Altai mountains and take up their abode on the banks of the Yenisei. The tribe which named this new home was known in Indian story as the Sabaras or Sauviras, the Sibiras of the Buddhist inscriptions, whose ancient Palestinian record was Tabor. They called the land in which they settled, Sibir, a name afterwards borrowed by the Tartars, whose Khanate of Sibir imposed upon all northern Asia the designation Siberia. A miserable remnant of the Hittites is still found in that country. They are called the Yeniseians, but their own names for their various tribes are Kenniyeng, Assan, Kottuen and Arin, and every man is, according to the various dialects, *ket*, *kit*, *khitt*, *hitt*, *het*, in other words a Hittite.<sup>20</sup> The Yenisei country especially about Minousinsk and Krasnoiarsk is full of the remains of ancient empire. They have been described by Pallas, Castren, Popoff, Spassky, and Youferoff; and consist of mounds from which many valuable and curious relics have been exhumed, and inscriptions on standing rocks and scattered stones.<sup>21</sup> Some of these inscriptions are of the same character as those found in parts of America, depicting hunting scenes in a similiar conventional way. Others bear Buddhist emblems, such as the hat and the cross. But most of them are engraved with characters closely akin to those which constitute the Lat inscriptions of northern India.<sup>22</sup> They contain the names of several

<sup>20</sup> Klaproth, *Asia*, Polyglotta, p. 166; Adelung, *Mithridates* vol. i. p. 560; Latham's *Varieties of Man*, p. 268.

<sup>21</sup> Pallas, *Reise durch verschiedene Provinzen des Russischen Reichs*; Spassky, *Inscriptiones Sibericæ*; Castren, *Reiseberichte und Briefe aus den Jahren 1845-49*; Popoff and Youferoff in the *Journal of the Imperial Society of Geography*, St. Petersburg.

<sup>22</sup> Copies of these inscriptions I owe to the zeal and courtesy of my colleague M. Vl. Youferoff, Délégué général de l'Alliance Scientifique Universelle, at St. Petersburg.

monarchs, such as Sakata, Matome, Makuba, who ruled over the Raba-Kita in the interests of Buddhism, and whose chief opponents were the Futamame, a tribal name inviting comparison with that of the Tsutemame in the Indian inscriptions. One of the dates given, that namely of the discipleship of Sakata, is 970 years from the death of Buddha. Now the attainment of *nirvana* by Buddha is placed by different writers in 543 or 477 B.C. Thus the era of Sakata must have been either 427 or 493 A.D. Who were the Raba-Kita? Their name recalls that of the Derben Oeroet or four allies, the name of the Kalmuks who appropriated to themselves the Hittite term *Soungaria*. It would thus link itself with the Kiprat Arba or four races of the cuneiform inscriptions, and with Kirjath Arba of Palestine, the city of Ephron, the Hittite son of Zohar. This Arba was originally the name of a man, the father of Anak, who was a great man among the Anakim.<sup>23</sup> Asshur-nazir-pal mentions Aribua of the land of Khatti.<sup>24</sup> Towards India the Arbas may be found as the Arabics of Nearchus, dwelling in his time in Gedrosia, and whom he terms the most western of the Indians;<sup>25</sup> but it is more probable that the Raba country lay to the south of Cashmere adjoining the region of Abisarus, as Darva and Abhisara are constantly united in the history of Cashmere, and that they represent the Palestinian Rephaim.<sup>26</sup> Other Indian writings know them as Darvas and connect them with the Yavanas or Asiatic Huns.<sup>27</sup> The memory of their Hittite origin and rule in the Yenisei country was till recently preserved among the Siberians, for, according to Malte Brun, the wandering Tartars called their mounds *Li Katei* or the tombs of the Cathayans.<sup>28</sup>

The Siberian relics are too few and contain too little information to enable one to form an opinion as to the length of time the Raba Kita maintained themselves on the banks of the Yenisei.

<sup>23</sup> Joshua xiv. 15.

<sup>24</sup> Records of the Past, vol. iii. p. 73.

<sup>25</sup> Vincent's Voyage of Nearchus, ch. 22.

<sup>26</sup> Raja Tarangini, Troyer, tome ii. p. 306, etc. See the chapter on the Eastern Migration in Asia where the Raba are shown to be Rephaim not Arabathites.

<sup>27</sup> Muir, Sanscrit Texts, vol. i. pp. 482, 488.

<sup>28</sup> Malte Brun, Geography, vol. ii. p. 539.

Other Hittite tribes from India and Turkestan joined them or established themselves on the outskirts of the great desert of Kobi. There and in Siberia they gathered strength, and soon measured their arms with those of the Chinese. The historians of that people were guilty of romancing when they placed the Huns or Hiun-yu in warlike contact with their empire, seventeen hundred years before Christ, nor can the later dates from 163 B.C. to 196 A.D. be accepted for the contest between its sovereigns and the Hiong-nou, unless an earlier migration of the Yavanas from India be supposed than that consequent upon the Aryan uprising in the early Christian centuries.<sup>29</sup> It seems evident, however, that the Yavanas or Huns were the first Hittite invaders of China. In Assyrian records they are earliest known as the Hittite Abaeni mentioned by Tiglath Pileser I, about 1100 B.C. Later narratives of conquest place one branch of them in Armenia as the people of Van, and another in the south-east towards mount Zagros as the inhabitants of Diahbina.<sup>30</sup> The Armenian division occupied the country known to the classical geographers as Sophene. In India as in Sarmatia their abode was marked by the river name Hypanis. There are good reasons for connecting the Chinese dynasty of the Oriental Hans with the Huns. This dynasty is placed between the years 25 and 220 A.D. and includes emperors bearing the Yavana like names, Hoping, Heping, Hingping, and Yungping.<sup>31</sup> It was expelled from China; and, while most of the race took refuge in Japan, others are supposed to have gone west to Persia and Armenia, thus seeking the ancient home of their race. If the Japanese annals are to be trusted, the Hans found their way to Japan about 300 A.D.<sup>32</sup> Six centuries passed before the owners of the Cathæan or Hittite name proper replaced them as rulers of China. The historians of that country relate that the Kitan or Khitan made themselves masters of Liao-tong, to the north-east of China on the way to Corea, in the year 907; that they conquered China towards the middle of the tenth century,

<sup>29</sup> Latham, *Varieties of Man*, p. 88.

<sup>30</sup> *Records of the Past*, vol. v. p. 16; vii. 25; v. 96.

<sup>31</sup> Gutzlaff, *Sketch of Chinese History*, vol. i. pp. 248-269.

<sup>32</sup> Titsingh *Annales des Empereurs du Japon*, pp. 21, 38, note.



and were finally expelled in 1125.<sup>33</sup> It is worthy of note that one of the earliest monarchs of the Khitan dynasty was Sheketang, a name that invites comparison with the Sakata of the Yeniseian inscriptions, with the Indosecythic Maurya name Sangata, and with the Japanese Sagateno.<sup>34</sup> Klaproth published from Chinese sources a brief vocabulary of the Khitan language, which he very unsatisfactorily attempted to connect with the Tungusic family.<sup>35</sup> It was the Khitan who gave to China its mediæval name Cathay. "Khanbaligh" says, Sadik Isfahani, "is a place in Khata, one of the works of Kibla Kaan."<sup>36</sup>

The Tungusian Nyuche expelled the Khitan, and the victorious Mongols soon after dispossessed the Nyuche, and drove the Khitan from Liao-tong. Where did they go; in what land did they find refuge from their new enemies? The nearest seat of civilization to Liao-tong is Corea. The historians of that country know the Khitan, and make frequent mention of them from the year 685, when they first conquered northern Corea, till 1216, when their chief Louko was put to death and their reign apparently came to an end.<sup>37</sup> Thus Corean history places the Khitan in Liao-tong almost three centuries before the history of China allows their conquest of that region. The connection of China with Corea is said to have begun in 1120 B.C., when the Chow dynasty of China placed Khitsu, a member of the previous dynasty of Shang, upon the Corean throne.<sup>38</sup> The Shang dynasty had fallen through the inordinate cruelty of the last emperor Chow-sin and his wife Tan-ke. In the Raja Tarangini the same story of barbarous ferocity is related of Ummattavanti, son of Partha of the Varma dynasty of Cashmere, whom Kalhana places between 939 and 941 A.D.<sup>39</sup> An almost identical account is given of the Dairi Bourets, in the history of Japan, but his period is from 499 to 506 A.D.<sup>40</sup> It is worthy of note

<sup>33</sup> Encyclopedia Britannica, Art. China.

<sup>34</sup> Gutzlaff, vol. i. p. 338; Titsingh, p. 97; Ferguson, Essay on Indian Chronology.

<sup>35</sup> Asia Polyglotta, p. 294.

<sup>36</sup> Geographical Works of Sadik Isfahani, Oriental Translation Fund, p. 92.

<sup>37</sup> San Kokf Tson Ran To Sets, Oriental Translation Fund, pp. 31, 80, 83.

<sup>38</sup> Gutzlaff, p. 169; San Kokf, p. 25.

<sup>39</sup> Raja Tarangini, Lib. v. sl. 438, seq.

<sup>40</sup> Titsingh, Annales, p. 31

that the Japanese successor of Bourets is Kei-tai, a name inviting comparison with the Chinese and Corean Khitsu. Stories of revolting cruelty on the part of absolute monarchs are not wanting all the world over, but the similarity of detail in these three accounts, and the coincidence in two of them of the names Partha and Bourets, lead the enquirer after historical truth to ask if they had not a common origin. There are three Indian inscriptions, one from Bitha, and two from Sravasti, which mention Partha.<sup>41</sup> The first reads: *Futa meta Partha, Bagasare ga ojiri, Bika ga shone*, Partha king of Futa, grandson of Bagasare, son of Bika. Outside this inscription are the words: *gonwari Varma Bika, ifuta Sena tami ki ga den*, the regent Varma-Bika, Sena has spoken the word of the mind of the people. Sena then was the mother of Partha, and Varma-Bika, a prince consort or king by courtesy. Other inscriptions indicate that Varma-Bika was the son of Gorami, and that the latter reigned or lived 243 years after Buddha, in ordinary computation 300 or 234 B.C. Gorami would thus be a contemporary monarch with the famous Asoka. The first Sravasti inscription is: *Rataha tsuyoshi; meta Varma-Bika, Partha koka yofu rimaye Kumiri, Matori*, Rataha the powerful: Kumiri and Matori conquer Varma-Bika, the father of Partha. The second is more difficult to translate, and, apart from the proper names, may be considered tentative: *Matori tatsuri Satakwata; itsuwara rogebutsu wabi Bagori Futa to ruri, uru haru wa koka ri Tsutaruki ga rikuta torita Partha yo*. Satakwata sets up Matori: treacherously conquering the peaceful Bagori, ruler of Futa, in contrast to his victory (or in recompense for this victory) he took away from Partha the dominion of the Tsutaruki. In either inscription Matori appears as the vanquisher, in one case of the father, in the other of the son. In the Japanese annals Fegouri-no-Matori is represented as raising an insurrection against Bourets, and suffering death in consequence.<sup>42</sup> In the history of Cashmere, he may be recognized as Matri-Gupta whom Kalhana places between 118 and 123 A.D.<sup>43</sup> The same errors

<sup>41</sup> Royal Asiatic Society Journal, vol. v.; Archæol. Survey of India, vol. iii. pl. 18, c. These translations made from Japanese texts furnished by Hittite transliterations of the Lat characters are here first published.

<sup>42</sup> Titsingh, Annales, p. 31.

<sup>43</sup> Raja Tarangini, lib. iii. sl. 130, seq.

that pervade the Egyptian chronology of Manetho are found in all these ancient histories, the importation of foreign names, and representation of contemporary dynasties as successive. But what is even more important to note is the transportation of history from one scene of national existence to another. Possessing documents setting forth the same traditions, the Indian historian connected them with Cashmere, and the Japanese annalist, with Japan, while the truthful monuments indicate that their scene was the lower waters of the Jumna. It would thus appear that the early history of Corea and Japan, and much of that of China, is imported tradition; and, in the case of the former countries, of such a nature as to connect their populations with the Hittite fugitives from India, and the Buddhist Khita of Siberia. It is impossible to tell when Corea received its Hittite invaders, and almost as hard to recognize in the names of its original tribes Kaokiuli, Weime, Ouotsu, the elements of its population. As the generic name of these tribes was Han, it is probable that the Hiong-nu, Yavanas, or Huns, were its first occupants, and the Khitan proper, their successors. For the presence of the latter as a conquering people in Corea there is abundant historical evidence. The chief Corean tribe was that of the Kaokiuli. In India its seat was doubtless Kosol or Kosala, which formed part of Oude and was famous in Buddhist story. In the older Hittite home in Armenia, Cozala was its habitat, and may be the place called Buna-Gislu by Shalmanezzer, who thus associates the Yavana name with that of its tribe.<sup>44</sup> The first Tiglath Pileser, in his enumeration of Hittite states, mentions that of Huzula, and the Egyptian inscriptions furnish a Hittite name Kazel.<sup>45</sup> In Asia Minor, Gazelonitis of Pontus marks another abode of this tribe, and connects it with the Hummie or Vannic name.<sup>46</sup>

The next stage in Hittite migration was Japan. The Japanese pretend to be descendants of the Chinese, and to have possessed an organized monarchy from 660 B.C.<sup>47</sup> The first pretence is invalidated by language: the second, by the fact that

<sup>44</sup> Records of the Past, vol. iii, p. 97.

<sup>45</sup> Records of the Past, vol. v, p. 16.

<sup>46</sup> Strabo, lib. xii, c. iii., 38.

<sup>47</sup> Titsingh, p. ix.

an item in their history which is placed as late as 500 A.D. has been found to belong to India, and to have occurred two centuries before the Christian era. According to their own accounts they were not the first occupants of their islands, being preceded by the Yebis or Ainos. They make no mention in their history of the Khitan, but the reason is evident, as the Japanese word *hito*, a man, like the Yeniseian *khitt*, denotes their Hittite origin. The story that the eastern Hans sought refuge in Japan about 300 A.D. is confirmed by the Japanese name Nipon, in Chinese Jypen, the Indian Yavana. But the majority of the Japanese did not belong to this Hittite stock, for, while Nipon, or Nippon, denoted their country, Yamato was that of its most ancient district and the designation of the empire as well. The word Yama-to means "the mountain door," and was doubtless the term out of which the Hebrew and Assyrian writers made Hamath. Katsoura was a famous place in the district of Yamato, and Ifori or Kofori, the name of the original chief of that district, was conferred upon its ancient capital. These three words Kofori, Yamato, and Katsoura are the representatives in Japan of the Indian Sabara, Kambodja and Gandhara, names of related peoples who seem to have dwelt in Arachosia and Gedrosia, the modern Cabul and Candahar preserving two of them.<sup>48</sup> Professor Rawlinson points out that Gadar is the original and true form of Gandhara. Besides the disguised form Kambodja, the Indians preserved the name Hamath or Yamato as Himavat, denoting the Himalayas, but never used that word to designate a people. It was of course borrowed from the Cathæi or Hittites by the Aryans. In mythology Himavat and Bharata are brothers, and in Syrian geography Berothai was the chief city of Hamath Zobah.<sup>49</sup> The Parthians represented the Bharatan branch of this race, and in their Gadar set forth Gandhara, while their Sobidæ commemorated Zobah. The Parthian name Tiri-Dates answers to the Hittite Giri-Dadi and Cigiri-Dadi, and is an inversion of Hadad-ezer, the name of a king of Berothai and Hamath Zobah.<sup>50</sup>

<sup>48</sup> This identification of Katsoura with Gedor is doubtful. Elsewhere it is supposed to represent the Zocharite Hazor or Chazor, Zochar itself being represented by Tsougar in Nipon.

<sup>49</sup> Asiatic Researches, v. 251; 2 Samuel, viii. 8.

<sup>50</sup> This name is the Sanscrit Yudisthira and the American Iroquois Atotarho.

A corresponding royal Japanese name is Zada-Akira borne by the fifty-seventh emperor, also called Yozeitenno, in the ninth century.<sup>51</sup> It has been said that the Japanese do not mention the Khitan in their history. This is true, but they call their country, in addition to the two names already referred to, Akitsou-sima, in which it is not hard to perceive the Khitan name.<sup>52</sup>

Is Japan the eastern limit of Hittite migration, or is it possible, save in theory, to follow them across the Pacific to the shores of America? Japan is not the eastern limit, for historical documents vouch for their migration. It is not worth while to give Japanese accounts of expelled tribes, lost navies, and pirates driven to distant shores, for these accounts do not say where the expatriated found land. The country of Fousang, once supposed to be part of America, seems to have been a region of fable.<sup>53</sup> The only aboriginal histories proper of North America are those of the Aztecs of Mexico and of the peoples of Yucatan and Guatemala. The grammatical forms of the Maya and Quiche, the languages of the latter peoples are so distinctively non-Khitan, that it is useless for the present to consult the works written in them. The Aztec grammar, however, is accordant. The Mexican histories bring the various tribes of Mexico into that land from the north, their wanderings leading them slowly southward through a region of caverns, such as the cañons of Colorado contain, to the plain of Anahuac.<sup>54</sup> The Toltecs were the first to arrive, the year 721 A.D. marking the commencement of their era. They founded the two kingdoms of Culhuacan and Tollan, the former of which passed out of their possession in 1072, and the latter, ten years before. After them ruled the Chichimecs of many tribes; and, towards the end of the thirteenth century, the Aztecs or Mexicans came into power, and continued to exercise authority until the arrival of the Spaniards. All these tribes spoke one language and were of one race. Near the middle of the eleventh century, a famous tribe, that of the Acolhua-

<sup>51</sup> Titsingh, p. 121.

<sup>52</sup> Titsingh, pp. xxxiv., 3.

<sup>53</sup> Leland, Fousang.

<sup>54</sup> Brasseur de Bourbourg, *Histoire des nations civilisées du Mexique et de l'Amérique centrale*; Becker, *Migration of the Nahuas*, *Congres des Americanistes Luxembourg, 1877*, tome i. p. 325; Short, *North Americans of Antiquity*, pp. 256 seq.

Tepanecs, came into Mexico through Sonora from the cavern land of the north. The Chichiimec king of Tenayocan received them hospitably, and, as a recommendation to his favour, they made known that they were descendants of the Citin, alike illustrious by the nobility of their race and their heroic deeds. The Citin were the hares, "apparently the name of a northern tribe," says the Abbé Brasseur de Bourbourg.<sup>55</sup> The Aztecs, or Mexicans, again we are told, bore the name Mecitin, which he translates as the hares of the aloes, whatever that may mean.<sup>56</sup> Now in Japanese, *Kitsune* is a fox, and that sagacious animal was worshipped in special temples in Japan; but the evidence of the Hittite monuments shows that the Japanese transferred name and reverence from an original hare to the most astute of creatures. The hieroglyphics of Hamath and Carehemish contain a conventional representation of a hare *couchant* which has the phonetic value *ka*, and among those of Merash, a well executed portrait of the animal is an ideograph with the phonetic value *kata* or *ketu*. Khatte and Khita may have been dialectic differences in Hittite pronunciation which the lapse of ages converted in the plural number to Citin. Hares and rabbits play a very important part in animal mythology. The armorial bearings also displayed upon the most ancient monuments of the Caucasus are hares.<sup>57</sup> Among the Yadavas of India we find a tribe called the Çaças or hares, along with the horse tribe Asvas, and the serpent tribe Nagas. The connection of Çaçā with Yadu, the head of the lunar race, in Sanscrit mythology, may account for the presence of the hare in the moon in colloquial Indian language instead of the man of our nursery rhymes.<sup>58</sup> It is likely that the word Khita or Kata, which the Hebrew rendered by Heth or Cheth, originally meant a hare, the supposed sagacity of that animal making the name a desirable one, as the Japanese *kiten*, clever, ingenious, seems to indicate. The two words Citin and Mecitin recall the Scythian Getæ and Massagetæ, and these, the Cheth and Maachath of the Bible. The Japanese family name Masakado, accompanied by

<sup>55</sup> Brasseur de Bourbourg, tome ii. p. 232; compare p. 208.

<sup>56</sup> Brasseur de Bourbourg, tome ii. pp. 293, 294.

<sup>57</sup> Maregný's Voyages in the Black Sea, p. 210.

<sup>58</sup> Troyer, Raja Tarangini, tome ii. p. 311; Hardy, Manual of Buddhism, p. 422.

Tairano, is undoubtedly of the same origin as Massagetæ.<sup>59</sup> In the Punjab, Massaga is mentioned by Arrian as the capital of the Assaceni, while he appears to place the Massagetæ farther to the north.<sup>60</sup> The Indian writers know the Massagetæ as the Magadhas, and represent them as a branch of the Kshatriyas.<sup>61</sup> In very ancient times one of their seats was Magadha, a kingdom of note, generally supposed to have been in central Bahar. In Palestine they were the Maachathites on the north-eastern border, and, in the times of the Egyptian wars with the Hittites, their capital was Megiddo at the foot of the range of Carmel. The Georgians belonged in part to this Hittite family, deriving themselves from Mtzkehtos, son of Kartli, son of Targamos.<sup>62</sup> In Palestine the latter name survived in the form Trachonitis, which replaced the ancient Maachah. A southern branch of this tribe is placed in Elam by the Assyrian inscriptions, Madaktu, Durundasi, and Durundasima being among its memorials.<sup>63</sup> The Persian geographers assign to Turan the limits accorded to the Massagetæ by the classical writers. If the connection of the Mexicans with the Hittite Maachathites be valid, it would seem that they should be embraced under the larger name Aztec, and the Aztecs, under the more generic Chichimec. The tribal termination *ec* is thoroughly Hittite. Who were the Chichimecs? They were the Zuzim of Palestine, the Assaceni or Assaceni of the Punjab, whose capital was Massaga, the Tsutemame of the Indian inscriptions. In Siberia the name does not appear with any prominence, but Uda, Mangaseia, and Turuchansk, all in the Yenisei country, attest that it should be found there. In Japan the eastern region of Atsouma and Satsonma, of which Yedo is the chief place continue the connection. For Aztec then Yedo and Uda are supposed to stand, the medial *z* representing an original breathing, similar to that in Turuchan as compared with Touran or Tirhan. In the

<sup>59</sup> Titsingh, p. 136, Tairano Masakado in the year 939 headed a great rebellion against the Dairi Zusiak, but was defeated and slain. His name is that of Tirhanah, son of that Maachah who founded the Maachathite Kingdom in Palestine.

<sup>60</sup> Arrian, *Anabasis*, lib. iv. c. 25, and 16, 17.

<sup>61</sup> Vishnu Purana ap. Muir, *Sanscrit Texts*, vol. i. p. 501. Pococke, *India in Greece*, pp. 29, 296.

<sup>62</sup> Klaproth, *Asia Polyglotta*, p. 109; Malte Brun, *geography* in loc.

<sup>63</sup> *Records of the past*, vol. i. p. 82.

Caucasus the Lesghian Kasikumuk are a remnant of the Zuzim or Chichimees, and count among them the Udia and Mukakh. The Armenian historians speak of Udi as an ancient independent kingdom.<sup>64</sup> The Assyrian Sargon tells how he carried into captivity the tribes of Gamgum the great, with the Gamgumian king Tarhulara, but neither he nor other Assyrian monarchs connect the Gamgumi with Uda, Yatu, and Uetas, which, however, they place in the same region.<sup>65</sup> Samas Rinnun does not mention any of these, but enumerates the Asatai and Ustassai among Hittite tribes.<sup>66</sup> In Indian tradition Ayodya or Oude and Hastipura furnish the two forms of the name, the latter corresponding to the Tyrrhenian and Ligurian Hasta and Āsta. The Acolhua Tepanees, who, equally with the Chichimees, claimed descent from the Citin, were, as Tepanees, a branch of the Yavanas or Huns, in the Assyrian form Diahbina, in other words, Japanese, and as Acolhuas, the Kaokinli of Corea. As the Aztec rejects the letter *r*, the Toltees must have been the same as the Indian Daradas dwelling on the Zaradrus and possessing Lahore. As Delhi was a dependency of Lahore, it may be the original of the Toltec Tollan or Tula. Durdukka is a Toltec-like form given to an older abode of the Daradas in Armenia by Sargon, but Zirta, Surda, Surdira, are more common. These were Hittite Dardanians and towns named after them. The Pactyans of Herodotus came from Armenia and from India, the latter division from near Caspatyrus or Cashmere.<sup>67</sup> In the Assyrian records the Lahiru are a tribe of the Pukudu, and in Europe the Peucetia were an Illyrian tribe.<sup>68</sup> With their name are linked in geographical connection the Assyrian Pahalla, Indian Peucela or Puckholy, Chinese Pechili, and American Paxil.<sup>69</sup> Two other Mexican names confirm their Hittite relationship. The first and most important is the name Nahuatl, which some writers suppose

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<sup>64</sup> Hyde Clarke, *Memoir on the comparative grammar of Egyptian, Coptic and Ude*, pp. 12-15.

<sup>65</sup> *Records of the Past*, vol. vii. p. 26.

<sup>66</sup> *Records of the Past*, vol. i. p. 19.

<sup>67</sup> Herodotus, iii. c. 93, 102.

<sup>68</sup> *Records of the Past*, vol. v. p. 102; Callimachus ap. Plinii H. N. iii. 25.

<sup>69</sup> It will yet appear that this name is not Hittite but that of a Japhetic people that followed the fortunes of the Khitan.



applies to all the Mexican tribes, although the Nahuatl are distinguished from the Toltecs and Chichimecs. This word, containing a medial breathing, is capable of becoming Navatl on the one hand and Nacatl on the other. The Niquirians of Nicaragua are southern Nahuatl, adding the change of *tl* to *r* to that of *h* into *q*.<sup>70</sup> The place where the Nahuatl first landed and formed a settlement in Mexico was Tabasco.<sup>71</sup> The greatest of the Hittite families, which the Assyrian, and, before them, the Egyptian inscriptions, held to represent the whole of the Hittite people, was that of the Assyrian Nairi and Egyptian Naharina. Their capital was Khupuscai, the Thapsacus of the classical geographers and the Tiph-sach of the Hebrews.<sup>72</sup> In India the prefix *kh* or *th* was lost, for the Pisachas represented the Khupuscians. These Pisachas were always associated with the Rakshasas and the Nagas who were Nairritas.<sup>73</sup> In the Caucasus the Circasian Abasci of Abasech and the Schapsuch preserved the Pasach name. An ancient document classifies the Etruscans of Italy in the same category, making their tribal divisions Tusci, Naharei and Japusci; and the Basques of the Pyrenees reproduce this nomenclature in their divisions of Navarre and Guipuscoa.<sup>74</sup> In the Navarrese and Naharei, the Scythic Neuri of Herodotus may be found, as well as the Nahri of the Assyrians and the Nahuatl, Navatl, or Niquirians, of America.<sup>75</sup> Yet another link in philology binds the Mexicans to the Hittite race. Their learned men were Amoxoaques, so called, it is supposed, from the word *amox* a book.<sup>76</sup> The Japanese original of *amox* is *shomotsu*, the Loo Chooan *shimutsi*, a very old word, for in the Turanian Accadian of Chaldea it appears as *sumuk*, *sumuk*, a library.<sup>77</sup> The Amoxoaques were the scribes of the Aztecs. Now the literary class among the Hittites were the Kenite scribes of Hamath. In

<sup>70</sup> Squier, Nicaragua, pp. 746-778.

<sup>71</sup> B. de Bourbourg, tome i. p. 110.

<sup>72</sup> Records of the Past, vol. vii. p. 36; vol. ii. p. 24.

<sup>73</sup> Muir, Sanscrit Texts, vol. i. pp. 140, 124.

<sup>74</sup> The Engubine Tables translated in the Transactions of the Celtic Society of Montreal, 1887, p. 186.

<sup>75</sup> Herodotus, lib. iv. c. 105.

<sup>76</sup> B. de Bourbourg, tome i. p. 108.

<sup>77</sup> Sayce's Assyrian grammar, p. 16.

the travels of an Egyptian, Takar-Aar in Hamath is described as the all-assembling place of the Mohars or scribes.<sup>78</sup> The different forms *sumuk*, *shomotsu*, *amœ* are corruptions of the name Hamath, similar to the forms Hamaxia in Cilicia, Hamaxitus in the Troad, and Hamaxœci in European Scythia. The latter were known to Herodotus as the Argippæi, a sacred tribe, the more ancient name Hamath being superseded by Rehob or Rechob. In the peculiarly Hamathite country of Japan the name Rechob survived as Sirakabe,<sup>79</sup> The Indians retained it in the form Rishabha denoting a tribe, but also a hymn writer, related to Bharata and Himavat.<sup>80</sup> It is utterly impossible that such a network of identical nomenclature can be fortuitous.

In the year 1062 A.D., Topiltzin Acxiti, the last king of Tollan, disappeared, and, in the same year, died Manco Capac, the first king of Peru, who is said to have arrived in that country in 1021.<sup>81</sup> According to the Mexican historians, Acxiti and the Toltecs migrated southward and formed a new kingdom in the mysterious land of Tlapallan. The first link that connects the Peruvians with the Hittites is the name of their scribes. They were called Amantas, and, looking for their work, it is found in the rock sculptures in the neighbourhood of Arequipa.<sup>82</sup> Thus the names of Hamath and Rechob once more appear. Among royal names, Amauta, Yupanqui or Tupanqui, Apusqui, Huascar, Marasco, are purely Hittite.<sup>83</sup> The royal title Inca gives back the Anakim, and, as lords of the four quarters, they represented the rulers of Kirjath Arba in Palestine, of Kiprat Arba, supposed to denote Syria on the Assyrian monuments, of the original of the Kalmuk Derben Oerœt, and of the Basque Laur Cantons.<sup>84</sup> The marriage of the Incas to sisters only finds its precedent in the Buddhist story of the Okkaka or Ambatta Sākya race, who ruled at Kapila in north-eastern India, in the vicinity of Kosala,

<sup>78</sup> Records of the Past, vol. ii. p. 111.

<sup>79</sup> Titsingh, Annales, p. 81.

<sup>80</sup> Asiatic Researches, vol. v. p. 251.

<sup>81</sup> B. de Bourbourg, tome i. p. 410; Peruvian Antiquities of River and Toshudi by Hawks, p. 49.

<sup>82</sup> Peruvian Antiquities, pp. 125, 106.

<sup>83</sup> Peruvian Antiquities, pp. 53, seq.

<sup>84</sup> Peruvian Antiquities, p. 52; Genesis xxiii. 2; Records of the Past, vol. v. p. 58; Klaproth's Asia Polyglotta p. 270; Webster, Basque Legends, pp. 108, 132.

and who were apparently of Indo-Seythic or Hittite descent.<sup>85</sup> Although the Toltecs seem to have been the ruling race of Peru, the Inca name and Yunca dialect belonging apparently to them, the Peruvian annals assign the first place to the Chichimecs, whose name is represented by the great capital Cuzco and the purest form of Quichua speech, the Casqueno. The Quiteno dialect spoken in the region of which Quito was the centre, retained the generic name Khita, and another dialect, the Calchaqui, corresponded to the Mexican tribe of the Chalcas and other Cilician forms.<sup>86</sup> The title Inca is found in the LooChoo islands, whose inhabitants speak a Japanese dialect. The royal family bears the name Anzi, the name being applied to the monarch and to all that are of his race.<sup>87</sup> A point of contact between the Toltecs and the Peruvians is presented in the name Huaman which, in the history of Peru, denotes a region, and, at the same time, is a constituent in the titles of certain Incas.<sup>88</sup> In Mexican history Hueman was the great leader of the Toltecs of Anahuac.<sup>89</sup> Now the people of Anaukas answering to Anahuac, Anzi, and Inca, are made Hittites by the Egyptian writers. In the account of the battle of Megiddo they are counted to the Rutennu, who are supposed to have dwelt on the Euphrates, along with the inhabitants of Jumma and Hurankala, and Assuru is intimately associated with them.<sup>90</sup> In the Assyrian inscriptions the Ruten or Rutennu are called the Nirdum and are associated with Kasyari. To these countries belonged Anzi and Nirbu, the fortress of the latter being Tila.<sup>91</sup> It is evident that Kasyari originally denoted Geshur which lay to the north of Palestine, east of the springs of the Jordan, and that that river derived its name from the Rutennu or Nirdunim.<sup>92</sup> Hence the identification of Jumma with Janoah by the late Dr. Birch was correct. The uncommon name Talmai was borne by a king of Geshur and by a much

<sup>85</sup> Hardy, *Manual of Buddhism*, p. 133.

<sup>86</sup> *Peruvian Antiquities*, p. 117.

<sup>87</sup> *San Kaki Tsou Ran To Sets*, p. 171.

<sup>88</sup> *Peruvian Antiq.*, pp. 54, 60.

<sup>89</sup> B. de Bourbourg, *tomé i.*, p. 217.

<sup>90</sup> *Records of the Past*, vol. ii, p. 48.

<sup>91</sup> *Records of the Past*, vol. iii, pp. 49, seq.

<sup>92</sup> *Joshua* xiii. 11, 13.

earlier man of renown, Talmi son of Anak and grandson of Arba, whose brothers were Sheshai and Ahiman.<sup>93</sup> Ahiman is the name which the Mexican historians make Hueman, and the Peruvian, Huaman. It also appeared among the extinct Guanches of the Canary Islands as the eponym of the Achimenceys, and in Japan it, as Hachiman, denotes the god of war.<sup>94</sup> The Geshurites in eastern migration became possessors of Gujerat in western India, the Saurashtra of the Sanscrit writers, and founded the Sah dynasty of that country.<sup>95</sup> There is a remarkable likeness between the royal names of that dynasty on the one hand and those of the LooChooan Anzis and the Peruvian Incas.<sup>96</sup> Among the the Saurashtras, Sah was the chief name, occurring in the forms Rudra Sah, Sri Sah, Daman Sah, Visva Sah. The present dynasty of LooChoo is that of the Sio, among whom appear Sio Sio, Sio Fasi, Sio Sidats and Sio Kin. In Peruvian history are found Say Huacapar, Cayo Manco, Cayo Manco Capac. Another Sah name is Sinha as in Rudra Sinha, Visva Sinha and Sangha Daman. The LooChooan equivalent is Soun as in Soun Teno, Soun Basinki, and the Peruvian, Sinchi, as in Sinchi Cozque, Sinchi Apuzqui, Sinchi Ayar Manco and Sinchi Rocca. Jaya and Vijaya in the Sah names, Jaya Dama and Vijaya Sah, correspond to the Loo Chooan Yei, in Yei So, Yei Si, and to the Peruvian Aya and Ayay, in Aya Tarco Cupo and Ayay Manco. Tame Tomo is made the founder of sovereignty in LooChoo. Among the kings of Saurashtra, Dama and Daman appear as in Jaya Dama, Jiva Dama, Rudra Daman, Daman Sah, Yasa Daman, Vira Daman, Asa Daman, Atri Daman. In Peru the name Tomo or Dama was changed to Topa, the four founders of its monarchy being Ayar Manco Topa, Ayar Cachi Topa, Ayar Auca Topa, and Ayar Uchu Topa. Other Topas are Topa Capac, Topa Yupanqui, Illa Topa, Huancar Sacri Topa, Topa Curi, Illac Topa Capac, Sivi Topa, and Huayni Topa. The remaining names characteristic of the Sah kings are Sri, as in Sri Sah and Damajata Sri, and

<sup>93</sup> 2 Samuel iii. 3; Joshua xv. 14.

<sup>94</sup> Pegot Ogier, *The Fortunate Isles*, by Frances Loeck, vol. i. p. 282. Compare Malte Brun, *Geography*, vol. iv. p. 476; Hepburn's *Japanese-English Dictionary*.

<sup>95</sup> Ferguson's *Essay on Indian Chronology*, Journal R. Asiatic Soc, vol. iv. pp. 81, seq.

<sup>96</sup> For these comparisons consult the *San Kofk. Peruvian Antiquities and the Indian Chronology*.

Data, as in Ushava Data and Iswara Datta. In the Peruvian annals Sri may be represented by Curi, as in Topa Curi Amauta, while Data survives in Titu, as in Titu Capac Yupanqui, Huascar Titu, Quispi Titu, Titu Capac, Huica Titu, Huapa Titu Auqui and many more. The history of Japan places the exile of Tame Tomo, the founder of monarchy in LooChoo, in the year 1156 A.D., and gives as the cause of his banishment, his rising in arms to restore to the empire of Japan, Siutok, who had been virtually deposed in 1142. At the same time the ex-emperor and large numbers of his adherents were sent into exile.<sup>97</sup> It is more than probable therefore that the Sio dynasty of LooChoo is the line of Siutok son of Toba, and that the time of its commencement is some hundreds of years earlier than the date assigned by the Japanese historians. If this expulsion sent the Toltees to America as well as the Sios to LooChoo, it must have occurred not later than the seventh century. Tame Tomo belonged to the family of Minamoto which the emperor Sagateno is said to have created by bestowing the name upon his four daughters in the year 814 A.D.<sup>98</sup> The name Minamoto is found however in an ancient Lat inscription from Mathura in India, but as the inscription is fragmentary, it may be a mere complimentary epithet of Buddha.<sup>99</sup> With Sagateno have already been compared Sheketang one of the earliest and greatest monarchs of the Khitan or Liao dynasty of China, in the beginning of the tenth century, and Sakata of the Siberian monuments who is placed by reference to the death of Gautama Buddha between the fourth and fifth centuries. The Japanese name Minamoto with its suggestion of matriarchy may be represented in part by the Peruvian Mayta, as in Inca Mayta Capac, Usea Mayta, Apu Mayta, Mayta Yupanqui, Huallpa Mayta.<sup>100</sup> Huallpa is probably the Peruvian form of Arba, as it is a name specially identified with the Incas or Anakim. As the Aztec *tl* generally represents the *r* of other languages of the same family, Tlapallan, the Mexican name of Peru, would correspond to the Arbelas of the Old World, which appear to consist of the Hittite Arba and an increment.

<sup>97</sup> Titsingh, *Annales*, pp. 189, 194.

<sup>98</sup> Titsingh, *Annales*, p. 100.

<sup>99</sup> *Archæol. Survey of India*, vol. iii, pl. 15, No. 8.

<sup>100</sup> *Peruvian Antiquities*, pp. 62, seq.

The conclusion to which this mass of Hittite nomenclature, vouched for in its various relations by historical monuments and documents in Egypt, Palestine, Assyria, Persia, India, Siberia, Corea, Japan, the LooChoo Islands, Mexico and Peru, naturally leads is that the ancient Hittite language, in its different dialects in Syria and Mesopotamia, was the parent of the languages spoken by the Turan of the Persians, the Indo Scythys of Hindostan, the Yeniseians of Siberia, the Khitan of the Chinese, the Coreans, Japanese and LooChooans, and by the Mexicans and Peruvians of America. To set forth all the evidence that could be adduced in support of that already given would be to tax unnecessarily the patience of the reader and to anticipate information which the sequel will furnish in its historical and logical connection.

Professor Sayce has been quoted as an authority for recognizing in the Georgians of the Caucasus, the Hittite type. Besides the Georgians the inhabitants of the Caucasus are Ossetes, Lesghians, Mizjejjians and Circassians. Already Georgian tradition has furnished the ancestral name Mtzkhetos in company with those of Kartli and Thargamos. Mtzkhetos the seat of whose empire was Mzkhethi evidently represents an eponymous hero of the Maachathites. So does the Circassian demigod Mesitcha, and the Circassian district of Machothi. The classical geographers knew these Circassian Maachathites as the Maotæ. Assur-nazir-pal calls them the Mattiyati, and places them in the vicinity of Commagene and the land of Yatu.<sup>101</sup> The men of Yatu constituted the Ude kingdom of which Berdaa, now Wartashin was the capital. Their feeble remnant is classed along with the Mukakh among the Kasi Kumuk tribes of the Lesghians. In the time of the Assyrian Sargon, Buritys, which he calls Bit Buritys, was the capital of Ambaris king of Tabal and Colchis.<sup>102</sup> The name Tabal survives in Tibilisi or Tiflis of the Georgians, and has been recognized in that of the Tibareni of Pontus. Buritys must have been a conquest of Ambaris, for neither Tabal nor the Georgians as a whole belonged to the Zuzimite tribe represented by

<sup>101</sup> Records of the Past, vol. iii. pp. 59, seq.

<sup>102</sup> Records of the Past, vol. vii. p. 37.

Maachah, Ude, Buritis and Thargamos. The Georgian connection is found in the names of the twin rivers Cyrus and Araxes. Araxes, Arxata, Arsesa, Arsissa and similar Armenian names denote the presence in that country in ancient times of the Biblical Rosh always united with Meshech and Tubal.<sup>103</sup> The Assyrian inscriptions place one branch of the Rosh in the vicinity of Elam, calling it by the two names Rassu and Ma Rusu. The northern Rosh they present in disguise as the people of Varutsa, Varkasi or Markasi.<sup>104</sup> These three different names equally denote that Merash, the ancient Marasia, from which came the stone lion on which one of the principal Hittite inscriptions is found. It lies in the angle formed by Cappadocia, Cilicia and the Syrian Cyrrhestica. Its Palestinian original was Mareshah.<sup>105</sup> The first Tiglath Pileser places Varutsa in Kharia, by which Cyrrhestica is evidently meant. In the time of Sargon the land of the Rosh had been conquered by the Zuzim, for that Assyrian monarch tells how he led into captivity the tribes of Gangum whose capital was Markas or Varkasi. Professor Sayce in his Hittite map, sets the Gangumi down in the vicinity of Merash.<sup>106</sup> This conquest accounts for the introduction of the Zuzim traditions into Georgian history. The Syrian Cyrrhus and Cyrrhestica named from it connect with Marasia as the more northern Cyrus does with Araxes. The Assyrian records preserve the former name as Khirki and connect it with Subariya, a form of the Iberian name anciently given to and still claimed by the Georgians.<sup>107</sup> The Iberian name, allowed to be Turanian, whether as the national designation of the Georgians, that of the Lesghian Avars, or of the non-Aryan peoples of southern Gaul and Spain, is thoroughly Hittite, and is of great value in following the Khitan in their western migrations.

Like the Georgians, the other non-Tartar tribes of the Caucasus are of Hittite descent: like them also they represent no one original Hittite family, but the remnants of many

<sup>103</sup> Ezekiel xxxviii, 2, improperly rendered "chief prince."

<sup>104</sup> Records of the Past, vol. i, p. 44; vol. v, p. 101; p. 14; vol. vii, p. 40, p. 26.

<sup>105</sup> Joshua xv, 44; 2 Chronicles xiv, 9; 1 Chron. ii, 42; iv, 21.

<sup>106</sup> This map is in the Trans. Soc. Bib. Archaeol., vol. vii, opposite p. 249.

<sup>107</sup> Records of the Past, vol. iii, p. 77; vol. vii, p. 42.

different families. To attempt to set these forth with any degree of completeness, would be to anticipate Hittite history and unnecessarily to plunge the unprepared reader into an abyss of geographical names, tribal wanderings, and family connections, such as would stifle any interest he might feel in pursuing the subject. Let it suffice to say that the Lesghians of many tribes have displaced the ancient Albanians, the Illipi of the Assyrians, who are now partially represented by the Ossetes farther to the north; the Georgians are the descendants in part of the old Iberians; and the Circassians, among whom some of the progeny of the Colehians still dwell, count among them the Schapsuch and other tribes of a different Hittite ancestry. All, however, are Hittites, as their dialects, customs, and relationship to the tribes of Hittites mentioned by the Assyrians, fully attest. The languages of the Caucasus may therefore be legitimately made use of in translating the Hittite inscriptions so soon as the phonetic values of their hieroglyphics are known and these are transliterated into modern speech notation. The somewhat allied Ugrian dialects spoken by the Majjars, Finns, Lapps and other Turanians of northern Europe have been employed in translating the Akkadian or old Turanian language of Chaldea. It was a branch of ancient Hittite speech, so that it is allowable to seek the aid of the Ugrian dialects in interpreting Hittite generally, yet there is much diversity between these dialects and those of the Caucasus. The nearest language in point of vocabulary, and to a certain extent in grammatical structure, to the Caucasian which Europe presents is the Basque of the Pyrenees. Of the same nature, although necessarily more archaic, are the dialects of Spain and Italy known as the Celt-Iberian and Etruscan. In the Umbrian tables of the Eugubine inscriptions the Etruscans are said to have consisted of three divisions, the Tuscer, Naharcer, and Japuscer. The Tusci represent in the west the Tushî of the Caucasus and the Hittite people of Tuskha mentioned by the Assyrians. The Naharcer or Naharci are the Hittite Nairi or Naharina of Mesopotamia, in westward migration, and in the Basque country are represented by the Navarrese. The Japusei in the east were the men of Khupuscia or Hupuscia, the Thapsacus of the Greeks, and the ruling tribe of the Nairi; in the Caucasus they have left the Schapsuch or



Chapsoukes; and into the Pyrenees they have sent the Guipuscoans. Almost all the Hittite names are Basque. The Albanians, or Illipi, are the people of Alava, in Biscay. With Illipi, the men of Allapur are associated by the Assyrians, and from them the Lapurtans of the Labourd have their name. The Alarodians live again in Oleron, and in the ancient Ilergetes and Ilercaones. The Basque Iturgoyen answers to the Assyro Hittite Aturgina, Ripalda, to Rabilu and to the Roplutae of Arachosia, Urkheta to Urikatu, Arrast to Arazitku, Arbona and Arboti to Arbanun and Aribue, Algorriz and Licarraga to Algariga, Turillas to Taurlai, Equiscain and Orisoain to Ahi Zuhina and Ar Zuhina, Alzania to Elisansu, Tardets to Tsaradavas, Lakharre to Lakhiru, Arlas to Karalla, Mugueta to Massut, Besolla to Pahalla, Oloriz to Alluria, Garinoain to Hurunaya, Soracoiz to Surgadia, Izturitz to Istarat, Bassussary to Patusarra, Barcoche to Perukhuz, Bidarray to Paddira, Charricota to Saragitu, Khambo to Khumbi, Arronce to Arranzi.<sup>108</sup> These are but a few of the more prominent coincidences between the geographical nomenclature of the Basques and that of the Hittites. The Iberian wave passed northward into the British Islands, but the remains of the language it carried thither are only to be found in runic inscriptions that have so far been uninterestingly and ungrammatically translated by the aid of the Norse staff. They are therefore useless as materials for the determination of the parent Hittite.<sup>109</sup> The best known and least corrupted Hittite languages of the present day, leaving America out of account, are the Basque of the Pyrenees and the distant Japanese in eastern Asia. If these languages fail to make plain the sense of the monuments, it may be conceded that the Hittite tongue is a dead language without a resurrection. The wide extent of Hittite empire forbids the indulgence of any such fear, and offers in the Old World and the New more than a hundred dialects as keys to unlock the secret of the written monuments so soon as the hieroglyphics shall be converted into sounds.

<sup>108</sup> All of the above mentioned tribes and places are to be found in the Assyrian inscriptions translated in the Records of the Past.

<sup>109</sup> See, however, a rendering of the runic inscriptions of the Isle of Man by the Etruscan Syllabary in the Translations of the Celtic Society of Montreal, 1887, pp. 1, seq.

## CHAPTER III.

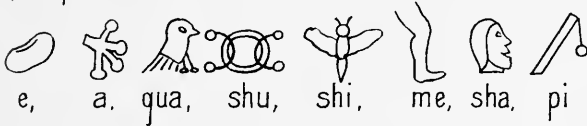
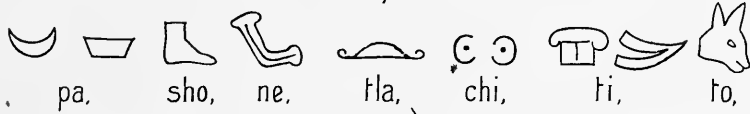
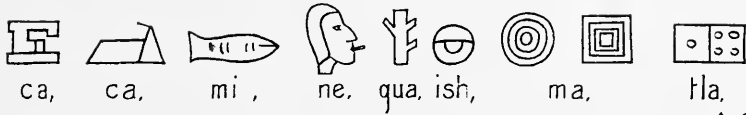
## THE WORK OF DECIPHERMENT.—THE HITTITE CHARACTERS.

THERE are but three purely hieroglyphic systems of writing extant, the Egyptian, the Hittite, and the Aztec. There are indications which point to a hieroglyphic origin of the most ancient cuneiform characters, and of the Chinese signs.<sup>1</sup> The characters of Yucatan and Guatimala and those of Easter Island seem to be conventional renderings of original hieroglyphics. On comparing the Hittite hieroglyphics with those of Egypt, many correspondences appear: the eagle, fish, hare, leg, hand, arm, eye, axe, and cross, are found in both, but the two systems viewed as wholes are irreconcilable. The vast distance in space between the Hittites and the Aztecs has been bridged over by history of a very definite character: but the difference in time is enormous. The Hittite inscriptions go back beyond the eighth century B.C., while the Aztec writings are not many centuries older than the Spanish conquest of Mexico in 1520. A casual glance at the two systems does not show relationship of a close order. The eagle, fish, hare, leg, hand, arm, eye, axe, and cross, are still found, but these are common to the Egyptian and the Hittite. A community of animal signs cannot be expected, because the faunas of the two regions are distinct. But the Hittite tree is Aztec, and the shield-like oval, so characteristic of Hittite inscriptions; the house, the flower, the bean, the human face, the tongue, the teeth, the bonnetted head, the shoe, the knife, the bow, the bee, the animal's head, are all Aztec as well as Hittite. The Aztec hieroglyphics possess the phonetic value of the first syllable, consisting of two letters, of the names of the objects they designate. They were employed by the Spanish priests to teach their converts to repeat

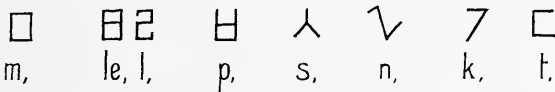
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<sup>1</sup> On the hieroglyphic or picture origin of the characters of the Assyrian Syllabary, by the Rev. W. Houghton, *Trans. Socy. Bib. Archæol.*, vol. vi. pp. 454-483. Morrison, *Chinese Miscellany*, plates 1-5.

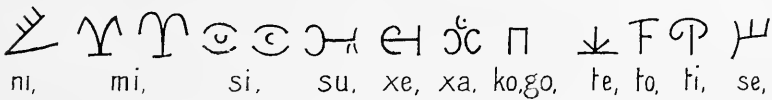
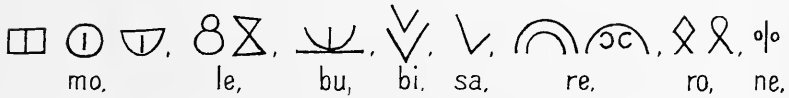
## AZTEE HIEROGLYPHICS



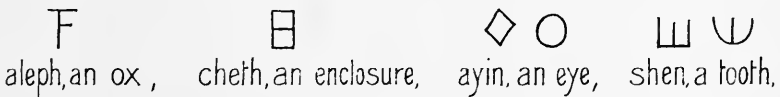
## COREAN CHARACTERS.



## CYPRIOTE EQUIVALENTS.



old semetic characters  
agreeing in form but differing phonetically



To illustrate the "K" of Taraketime.





the Pater Noster and other prayers.<sup>2</sup> Thus a house being *calli*, the hieroglyphic of a house has the phonetic value *ca*, a leg, *metzli*, that of *me*, a shoe *cactli*, that of *ca*, a fish *michin* that of *mi*, a tongue, *nenepilli*, that of *ne*, a tree, *quahuil*, that of *qua*, an eye, *ixtli*, that of *ix* or *ish*. Seeing that the Aztecs are of Hittite ancestry, there is no reason why the phonetic values of their hieroglyphics should not be applied to the Hittite characters of Syria: but the induction is too partial to satisfy the scientific investigator who demands sure ground for his process of transliteration. There are some semi-hieroglyphic characters in a Mound Builder inscription from Davenport, Iowa, and in the Siberian inscriptions from the Yenisei, but they must be read from the Hittite, not the Hittite from them.<sup>3</sup> Nevertheless they present links in the chain that connects the hieroglyphics of Syria with those of Mexico.

There are also several systems of writing that have either not been interpreted at all or have been interpreted in an illogical, unscientific, and altogether unsatisfactory manner. Such are the Phrygian and Lycian inscriptions of that peculiarly Hittite region, Asia Minor, those of Etruria, Celt-Iberia, and Pictish Britain. In the east there are the Parthian on coins, the Lat Indian, so called because chiefly found upon lats or pillars erected by Buddhists over their relics, those of Siberia, and the ancient documents of Japan. The characters of the last are very similar to the present Corean, and the Japanese generally agree that the Corean alphabet was introduced to that country by the Japanese at an early date.<sup>4</sup> The Japanese now use and have used for many centuries modified Chinese characters, and Chinese influence, dating from old Khitan days, has done much to obscure the ethnic relations of the Japanese. The only purely Hittite alphabet, the value of whose characters is known, is the Corean.<sup>5</sup> As the Coreans retain to the present day the tip-tilted Hittite boot,

<sup>2</sup> See Brasseur de Bourbourg, tome i. pp. xlii., seq.; Léon de Rosny, Sources de l'Histoire ante-Colombienne du Nouveau Monde.

<sup>3</sup> Account of the Discovery of Inscribed Tablets, Proceedings, Davenport Academy of Natural Sciences, vol. ii; Youferoff, in the Journal of the Imperial Society of Geography, St. Petersburg.

<sup>4</sup> Aston, Grammar of the Japanese written Language, p. 1.

<sup>5</sup> In the Atlas accompanying the San Kokf Tson Ran To Sets.

so they keep their old mode of speech notation.<sup>6</sup> Yet it is no easy matter to perceive its connection with the Hittite hieroglyphics. Of its fifteen characters only six can in a general way be connected: this however furnishes a good beginning. The Aztec shield-like oval or circle corresponding to the Hittite, has the phonetic value *ma*, for in some mysterious way it denotes the number 10 *matlactli*. This number is also denoted by an inscribed square as well as by a circle. The Corean square or parallelogram, has the phonetic value *m*. The Corean syllable *le* is represented by a bisected parallelogram. In Aztec the bisected parallelogram, which is horizontal, while the Corean is perpendicular, denotes cultivated ground, and gives *tla* from *tlalli*, the earth. A comparison of Aztec with other Khitan languages shows that its *tla* represents *la* or *ra*. Thus *tlalli* answers to the Basque *lurra* and Lesghian *rall*. Other Khitan forms drop one of the liquids for euphony's sake, as the Georgian *lete*, *leta*, Mizjejian *latte*, Lesghian *luchti*, Circassian *tula*, *tzula*, *tshullah*, Corean *chulu*, Peruvian *laccu*, *lacta*. Another Corean character with the phonetic value *p* is like that for *le*, without the enclosing upper horizontal line: it is, therefore, like a capital H with a line drawn across the base. The Aztecs have a similar character representing a box open at the top, or pot or other article capable of holding contents. Its value is *pa*, which has been supposed to come from *palli*, black colour, but which has been shown to mean rather inclosure or contents, as in the word *tenxi-palli*, the lip, as compared with the Japanese *kuchi-biru*, and the Circassian *oku-fari*, meaning that which encloses the mouth.<sup>7</sup> The Aztec unclothed foot has the value *sho* from *xoll*, the foot, and this the Corean represents by a short line drawn at an angle of 30° from the centre of a longer semi-perpendicular one, the former representing the instep or upper

<sup>6</sup> For this characteristic boot see Hall's Account of a Voyage of Discovery to the West coast of Corea and the great LooChoo Island, plate facing p. 16, representing a Corean chief; also Belcher's Voyage of H. M. S. Samarang, vol. i., plate facing p. 353, representing a Corean chief. Professor Sayce remarks in regard to the Hittite boots that they "are always represented with turned up toes, like the boots of the mountaineers of Asia Minor and Greece at the present day. Boots of the same form characterize some of the female figures on the tomb of the Harpies found at Xanthos in Lycia, as well as the Armenian inhabitants of Muzri on the Black Obelisk, and the Etruscans of Italy. Mr. Spiegelthal has seen an archaic marble base of a statue at Ephesus on which there were figures with the same kind of shoes." Trans. Soc. Bib. Archæol., vol. vii. p. 252.

<sup>7</sup> The Khitan Languages; the Aztec and its connections, p. 20.

outline of the foot ; its value is *s*. The Aztec arm, *neitl*, gives *ne*, and *n* in Corean is a perpendicular line with another vanishing stroke ascending from its base at an angle of 30°, like an arm bent at the elbow. Finally *k* in Corean is like the same character turned upside down, resembling a South Sea cassetête. This does not accord with the Aztec, which gives the phonetic value *shi* to all cutting and wounding weapons. This, therefore, may be, and will yet be proved to be, a case in which the Corean is right and the Aztec is wrong. A little confirmation has thus been found, but hardly enough to proceed upon.

The unknown must be interpreted by the known, or, at any rate, a commencement must be made with what is known, and the sphere of inference narrowed to the smallest possible limits. No other form of Hittite writing has been read, but Professor Sayce once held and subsequently reiterated the opinion that the syllabic characters of the Cypriote inscriptions, brought prominently into view since the British occupation of Cyprus, were related to the Hittite hieroglyphics, as the Semitic characters are to the Egyptian.<sup>8</sup> He published a tentative comparison of characters exhibiting many analogies. The Cypriote language is found to be a Greek dialect, through the medium of bilingual Phœnician and Cypriote inscriptions, but its alphabet or syllabary is very far from Hellenic.<sup>9</sup> That Cyprus was occupied originally by Hittites there is abundant evidence, apart altogether from its city Citium. The Cypriote characters have all their analogies with those of Asia Minor, Etruria, and Celt-Iberia, on the one hand, and, on the other, with the Lat Indian and Siberian. There is thus presumptive evidence of their Hittite origin. Looking for the square or shield-like oval identified in Aztec and Corean, it appears in Cyprus as a circle, parallelogram, or genuine shield, with the phonetic value *mo*: this definitely restricts the character's meaning to a power of *m*. The Corean and Aztec bisected parallelogram, *le* or *lla*, is in Cypriote two superposed round or triangular compartments, the former like the figure 8; and its value is, like the Corean, *le*. The Corean and Aztec *p* and *pa*,

<sup>8</sup> On the Hamathite Inscriptions. Trans. Soc. Bib. Archaeol., vol. v. p. 22.

<sup>9</sup> De Cesnola, Salamina.

the enclosure, box, or pot, is represented in Cypriote by a semi-circular or angular enclosure like a U or V standing upon a horizontal base line, with the value *bu*, or by two V's set one above the other, like the beginning of a nest of boxes, with the value *bi*. One of the Cypriote equivalents of *sa* is like a V, one of the lines of which is shorter than the other: it is thus more like the Korean *n* than its *s*, but on comparison with other alphabets of Hittite origin, it appears that the foot was more generally represented by an ascending than by a descending line, the former representing the sole rather than the instep, and following the upward trend of the Hittite boot. The Pictish *sa* is the only one that follows the Korean order in the west. Neither *ne* nor *ku* are accordant in Cypriote: yet the Cypriote and Korean may be held as furnishing evidence that the Aztecs were possessed of at least part of the Hittite hieroglyphic system. Comparing now the Cypriote with the Hittite, we find the former representing the yoke-like hieroglyphic of the latter by a ruder but similar character, possessing the phonetic values *re* and *ro*. This yoke is really a bow, and is the Aztec *tlaoitolli*, a bow, with phonetic value *tlā*, representing an original *ra* or *la*. The Koriak form of *tlaoitolli* is *ratta*. The Hittite perpendicular line with a dot on either side is represented in Cypriote by a straight or doubly curved line with a short line on either side: its phonetic value is *ne*. On the stone bowl from Babylon there is a character somewhat like a Greek lambda with three wedges on its back; the facsimile of this in Cypriote is *ni*. The Hittite two peaked mountain is represented in Cyprus by a spreading limbed M with a line drawn along the centre of its base, and its value is *mi*, which the Basque *mendi*, Georgian *mta*, a mountain, would lead one to expect. A Cypriote character like the eye is *si*, answering to the Aztec *ish*. Another form like the letter C, generally in composition, which is common in Hittite, and corresponds to the Aztec *chi*, from *chichi*, the breast and lungs, is in Cypriote *su*, *xe*, *xa*. The Cypriote *ko*, *go*, looks like a Hebrew *cheth*, or child's rude drawing of a house; there are many house forms like the Aztec in the Hittite inscriptions, to which we may thus venture to give the Aztec value *ca*, from *calli*, a house. Another Cypriote character resembles the Hebrew *shin*, which



originally meant the teeth : in Cypriote, however, its value is *te*, which agrees with the Aztec representation of the teeth, whose value is *ti* from *titlan*. Another link, which also binds in a measure the Semitic and Hittite alphabets, is the Cypriote F-like character, which, in old Semitic, was a form of *aleph*, the ox, represented by his head. Its Cypriote value is *to* and it closely resembles the Corean *t*. In Aztec the animal's head is that of the rabbit, and its value is *to*. From these various sources, the Aztec, Corean, Cypriote, a foundation for work is furnished, and we are not left to mere conjecture, as were Professor Grotefend and Sir Henry Rawlinson in the decipherment of the Achæmænian Persian.<sup>10</sup> These illustrious scholars had no single value of any cuneiform character given them, and yet arrived at definite scientific results.

Suppose that the enquirer begins with nothing but the value of the shield, which Cypriote, Corean, and Aztec declare to be a power of *m*, and for convenience sake calls it *ma*. He has before him several inscriptions from Hamath, and it is reasonable to think that the name of that city appears somewhere in them. He looks then for *ma*, the shield, tentatively, as a possible ingredient in the word Hamath. It is not to be found in Hamath i. ii. or iv. : but it is abundant in iii. and v. In Hamath iii. he sees the shield forming the first character of a group of ten hieroglyphics. It is followed on the left by a basket, value unknown, that by an object that might be a carrot, also of unknown phonetic value ; then comes another *ma*, and immediately below, for the line ends here, another basket. He turns to H. v. There, on the right hand of the second line, is another group. Before the shield *ma* is an unmistakable bean. In Aztec a bean is *atl*, and its phonetic value is that of a vowel. Immediately below, in line 3, is a similar group. That which precedes the *ma* in this case, is an indefinable figure like the Aztec symbol for water, *atl*, having simple vowel power. It is plain from the multiplicity of Hittite characters that the Hittites denoted the same sound by different signs, as did the Mexicans. In Aztec *atl*, the bean, often had the value *eah*, and *atl*, that of *aah*. The carrot-like

<sup>10</sup> Bonomi, Nineveh and its palaces, pp. 465, seq.

character of H. iii. may be also a vowel, or a breathing, such as that with which the Semitic form Hamath, and the Japanese Yamato would begin. If so, and if the student really has Hamath in these three groups, the basket, which in every case is under the shield, must be the Semitic *th*, or the Japanese *to*. But the basket is not *to* in Aztec, nor can any good reason be given why the basket should be *to* or any power of *t*. Turning to Jerabis i. and iii., not without the assistance of Professor Sayce, he finds in the second line of each inscription the basket represented by its handle only: and such a handle with a straight line descending from, but not joined to it is, in Cypriote, *ti*.<sup>11</sup> The Cypriote perpendicular line is thus a linear expedient for the body of the basket, like the linear men made by boys and savages. Now the investigator is at liberty to remember that the LooChooans call a basket *tiru* and that the Iroquois word for it is *atere*. Somewhere between *ti* and *to* therefore, lies the phonetic value of the basket. The explorer finds that while the group Hamati, or Hamato, nowhere else appears, the main part of it, namely *mati* or *mato*, is of constant occurrence; it is therefore, no local term. It is in the 1st line of H. iii., in the 3rd of H. v., in the 2nd and 4th of J. i. in the 4th of J. iii., and on the Babylonian stone bowl. Also in J. i. the shield may be replaced by the Phrygian bonnet, in lines 2, and 5, and in J. iii. by a fish in line 2, each of these being followed by the basket handle. The Phrygian bonnet is not Aztec, but the fish is, having the value *mi* from *michin*, a fish. The Lesghian has *muchol* as well as *migul* for fish, and in America there is a Shoshonese form *mughat*, and a Dacotah *mua*. It is premature, therefore, to decide that the fish, which is abundant in Lat Indian and Siberian, has the phonetic value *mi*, although there can be no doubt that it is a power of *m*.

Thus emboldened, the explorer proceeds to seek for definite results. He finds his character *ma* in two allied groups in J. iii. being the last but one in each. Before it, in each case, is an eagle, which is *qua* or *ka* in Aztec, from *quauhtli*, an eagle, and suggests that the Latin *aquila* may be Hittite. After *ma* comes an inscribed diamond. In the old Semitic alphabets a diamond as

<sup>11</sup> Trans. Soc. Bib. Archæol., vol. vii. p. 303.

well as a circle represented the letter *ayin*, which means an eye. If disposed to rationalize philologically, he may find many Hittite words for eye in the Basque, Caucasian, and northern Asiatic languages. But if satisfied to give the first trial to the Aztec, he will accept *ish*, the initial syllable of *iatli*. If successful so far, the result is *kamaish*; and it is a coincidence that the inscription comes from Jerabis on the site of the ancient Carchemish. In the first line the eagle is preceded by the yoke or bow, which the Cypriote has determined as *ve* or *vo*, the Aztec, as *tla* or *ra*. In line 5, the place of the bow is taken by a character of uncertain signification, rare save in the Merash inscription. If the two groups denote the same word, this boomerang-like character must also furnish *ra*, or at least a power of *r*. The bow, of line 1, is preceded by a parallelogram inscribed with two C-like characters back to back, and its equivalent in line 5 is a human head on a curved support. There is no explanation of either of these in Cypriote, Corean, or Aztec, save that Aztec has a somewhat similar form to the first with the phonetic value *shi*, evidently out of place here; for having already found *rakamaish*, the first syllable should be some power of *k*, furnishing *Karakamaish*, or *Kerakamaish*, inasmuch as the Egyptian inscriptions call the great Hittite capital *Kairkamasha*.<sup>12</sup> The epigrapher has not read the groups with certainty, for three values are inferential and demand confirmation.

The eagle occurs twice in J. i. In line 2 it is preceded by an oval expedient for the eye instead of the diamond, and is followed by the bow; in line 4 it is also preceded by the eye oval, but is followed by a well defined arm. Now, according to the harmony of the Aztec and Corean, the phonetic equivalent of the arm is *ne*; but Ishkane affords no knowledge, even though preceded by the shield and basket *mati* or *mato*. But Ishkara thus preceded in line 2 suggests, as appearing in an inscription from Carchemish, Sagara, who was the king of that city in the time of Shalmanezzer of Assyria; what then is more natural by way of inference than that the preceding *mati*, *mato* should mean king or lord? It stands in front of royal groups in H. iii., line 1, H. v., line 3, and

<sup>12</sup> Records of the Past, vol. ii. p. 67.

on the stone bowl, as well as here. Here is the difficulty however; the word *mata* does not denote a king in any known language of the Khitan. The Georgian *mephe* is king, and the Japanese and Choctaw-Maskoki *miko* means prince in the former and king in the latter language. But the Japanese *mikado* denotes an emperor, and, on analysis, yields *mi* honourable, and *kado*, door, so that the *mikado* is the Sublime Porte. The ancient Japanese word for door was not *kado* but *do* or *to*; hence in the Indian and Siberian monuments king or emperor is *mito* or *mita*, corresponding in a measure to the *mato* of the Hittite. If the groups read as Hamath be rendered in the Japanese form, Yamato, the word for king will be this *mato*, for its hieroglyphic forms correspond to the two last syllables of Yamato. Returning now to J. iii, the shield appears in the beginning of line 5, followed by the line and dots which the Cypriote calls *ne*, giving *mane*. Then comes a kind of cross, which looks like an expedient to represent a winged insect. Try the Aztec *xicon*, a bee, which yields *shi*. Here, therefore, is a possible *maneshi* followed by *ra*, the bow, which makes it *maneshira*. Another group towards the end of line 2 has the leg, *metzli* in Aztec, furnishing *me*, the head with protruding tongue, *nepilli* or *ne*, the face, *xayacatl* or *sha*; in all, *menesha*. Then comes a horned animal, and as the ancient Mexicans had no such creature in their hieroglyphic system, night falls on the explorer. Still he will not give up the search. Preceding the leg is a cruciform object like a cross-handled sword, and, below it, a bisected circle; just as before the shield of line 5 is an indescribable figure that seems elsewhere represented by two lines united at the base and gradually diverging above; below it, is the same bisected circle. Unfortunately all the symbols of the Hittites do not bear public explanation, for they were a naturalistic and even unclean people in Asia and in America; but there are good reasons for connecting the latter symbol with the Aztec bisected parallelogram *tla* and the Corean *le*, which in most Hittite monuments is represented by the figure 8. The character which precedes it in line 5 is the original of the Cypriote *sa*, the V with limbs of unequal length. Thus he has found in one case *salameneshira*, and in the other, *lamen-eshi*. Supposing the cross to be the equivalent of the initial *sa*

of line 5, and at the same time, to be analogous to the differently formed cross in that group, the transliterator arrives at Sa or Shi-lamenesha. Then, to complete the group, the horned head must be a *ra*, the equivalent of the bow. This is probable, as the Basque *ari* means a ram. There is inconsistency in vowel values, but in both groups the name set forth is that of the Assyrian Shalmanezar as Salamanesare.

The student is now in a position to attempt the reading of the entire group in H. iii., in which the name of Hamath appears. The shield and basket give *mato*; the vegetable-like character, with the second shield and basket, *hamato*; and to this the foot is added to denote a particle or inflection. If a foot, it should be *sho* from the Aztec *xotl*, at any rate, *s*, from the Corean; if, however, it is a clothed foot, it may be *ca* from the Aztec *caetli*, a shoe. The lower group, read from right to left, has the inscribed parallelogram, which was queried as *ka* or *ke* in Carchemish, then the line and dots well defined by the Cypriote as *ne*, an animal's head, and finally the bisected circle *la*, *le*. In Aztec the commonest animal's head is that of the rabbit, *tochli*, and in Cypriote the F corresponding to the Semitic *aleph*, the ox's head, has also the value *to*. Thus the name reads Kenetola. No such king of Hamath appears in the Assyrian records, Eniel being the nearest to it which they contain. But among the Hittite Kings of the Lakai appear Khintiel and Aziel. Khintiel, therefore, must be the Assyrian rendering of this Kenetola, answering to the Lydian and Carian Candaules.<sup>13</sup> In the corresponding groups in H. v., the inscribed parallelogram is superseded, in that of line 2, by the tree, whose Aztec phonetic value is *ka*, from *quahuatl*, and, in that of line 3, by a club-like stake expanding above into a wedge with the point upwards. This may denote a rude idol or a weapon of some kind. If the former, it will correspond to the human head in J. iii., the phonetic value of which is *ka* or *ke*. The *ne*, of line 3, is no longer the line and dots, but a phallic figure of similar significance, only found on Hittite monuments proper. In line 2, this character is placed on a pedestal as an object of worship, thus altering its phonetic value, and making it the equi-

<sup>13</sup> Herodotus, lib. i. c. 7; lib. vii. c. 98.

valent of the animal's head, *to*. The character between it and the tree is by a mistake of the copyist made the bisected circle instead of the line and dots. There have been found, therefore, three different groups setting forth Kenetola or Khintiel, king of Hamath.

To the inscribed parallelogram are thus added the tree and the image or weapon as *k* forms, the first character in Carehemish and in Kenetola. These *ks* are important finds, as they should aid in discovering the Khita or Hittite name. In H. iii. the first of them appears, followed by the basket and the line with dots. This combination first makes it clear that *to* is not the power of *t* indicated by the basket, for, however much it may suit *mato* and *yamato*, it is discordant in Kenetola and Keto: it is better, therefore, to regard the basket's phonetic value as *ta*. After Ketane comes a human figure with a hand pointing to the face, which seems from its position to be part of the word. As the hand, on comparison, is not found to be specially connected with the nose or the mouth, it seems to indicate the face, which in Aztec is *xayacatl*: hence phonetically it is *sha* or *sa*. The whole word Ketanesa is a compound one, and, were the Hittite an inflectional language, might be called a form of Hittite declension. The fact is that all languages are inflectional, the only difference in their inflection being that in some cases the modifying particles, forming declensions and conjugations, retain their integrity and submit to analysis, while in others this integrity is lost, and the compound words defy analysis; to the first class the Hittite belongs. Here Keta is the root or word proper. The historical name Khitan indicates that *n* was a plural ending, as in Aztec which changes *cit* or *citli* in the plural into *citin*. If the final *sa* be regarded as a genitive, the grammarian must betake himself for illustration to the Japanese, which has an old genitive particle *tsu*. Looking for further examples of inflection, the student turns to H. i. line 3. There the basket and line with dots are followed by a C form, which, according to Cypriote analogy, should give *s* or *x* with a vowel. In Aztec it has been found to yield *chi* from *chichitl*, breasts, lungs. The basket is preceded by a perpendicular line surmounted by a diagonal cross-piece from which a short limb descends. According to the analogy of the Aztec this should

be *pi* from *pil* a suspended object. If so, the group should be read *pitanesi*, but the initial character has a competitor for the labial in a similar figure with a basal support of two horizontal lines. These characters, together with the phallic ones with and without the stand, are the confusing elements in Hittite epigraphy, and it is not until after long and patient investigation that the student finds that the base lines which convert the *ne* of the latter into a *ta*, also change the former which yields *ka*, *ke* into *ba*, *pa*. The whole word, therefore, he must, by anticipation of his comparisons, set forth as Ketanesa, once more meaning, of the Hittites. This word is followed by a figure like an archaic W, below which is a hatchet or cleaver. The ancient W is unmistakably the same as the superposed Vs of the Cypriote, whose value is *bi*, agreeing with the Corean and Aztec hieroglyphics of content, *p* and *pa*. The connection of the cleaver is found in Cypriote whose *se* represents it fairly well without the upper enclosing line. It only occurs again in some proper names in the Lion Inscription of Merash. Tentatively the word may be read Pisi. In two places in H. ii. appears a crook, which, by the analogy of the Aztec *pil*, should have labial value, and with it, in one case, to the left, in the other, to the right, is the C form which has been found to be a power of *s*. In line 1 it is preceded by C and the bow, *sara*, and in line 3 it is followed by the bow, preceded by a figure that may be the trunk of the body. Its modifications in J. iii. line 5, make it appear more like an altar or fireplace. If this guess be a correct one, the word for fire should be initial in it, and that is the Lesghian *zi*, *za*, *zo*, *zah*, Mizjejian *zie*, *dze*, Basque and old Japanese *su*. Here again, therefore, is read in the 3rd line, as in the 1st, the same legend with inversion of parts, *sara Pisi* or *Pisi sara*. If this be a proper name, it is evident that *sara* is significant, and, looking to the Japanese and the Basque for explanation, the former furnishes *ka-shira*, and the latter *buruzari*, *ajin-t-sari*, a captain or commander, while the Etruscan gives the simpler form *sara* or *sari*. The whole name *Pisi-sari* may thus be that of which the Assyrian scribes made Pisiṛis, and by which they designated a Hittite King of Carhemish. It follows that the group which precedes his name in H. i. line 3, should not be read Pitanesa, but Ketanesa, and, therefore, that

the perpendicular with cross-bar and suspender should be interpreted by *ke* or *ka*, and not by *pi*. Pisisris was the contemporary of Eniel, whom the Assyrians give to represent Kenetala, or Khintiél of Hamath.<sup>14</sup>

This last discovery furnishes the phonetic value of another hieroglyphic, for in H. iv, the fire-place is represented under the crook by a sort of anvil which must also be *su* from the Basque *sutegi*, a forge, Japanese *subitsu*, a hearth. One looks in vain for the shield and basket to give to Pisisris his title of king, but, in front of his name in H. ii. line 3, appears an object not unlike a leaf, which on comparison with other forms, however, reveals itself as the Phrygian bonnet. It is repeated in line 1, and in the second place it is evidently a word subject to declension, for it is followed by *nesa*, the line and dots and the anvil. Also in line 3 of H. i. it precedes Ketanesa. It is either a word of one syllable, or an ideograph, qualified by Ketanesa which it governs. Now Pisisris was the suzerain of all the Hittite tribes, whether he be called emperor, king, lord, or chief. There is every reason to believe that the bonnet, as asserted by Professor Sayce, equally with the obelisk, denotes royalty.<sup>15</sup> But already we have found the word for king to be *mato*, *mata*. The obelisk appears in the beginning of H. iv., in J. iii. lines 2 and 3, and it is the last figure in the brief inscription of Tarriktimme. As a cap is a head piece, *mata* might be a word for head, the Corean *mati*, and Lesghian *metheri*, and thus be applied to one in authority, like chief from *caput*, and the German Hauptmann. As an obelisk, however, the sign of authority rather means exaltation, and is symbolized by a mountain, a summit. The Japanese *moto* means head in the sense of beginning, *princeps*: the Basque *meta* denotes a pile, heap, and *mendi*, a mountain, which in Georgian is *mta*, and in Circassian, *mezi*. In America the word for king or chief-ruler is mountain. Thus in Aztec *tepetl* is a mountain, and *altepetl* is a king; so in Iroquois *onontes*, the mountain, makes *onontiio*, chief governor. This seems to have been the old Hittite terminology.

<sup>14</sup> Lenormant and Chevalier, *Ancient History of the East*, vol. i, pp. 389, 390.

<sup>15</sup> *Trans. Soc. Bib. Archæol.*, vol. vii, pp. 299, 300.



When, therefore, as in H. ii., two bonnets appear in succession, the latter followed by *ne* and *sa*, the plural and genitive particles, the whole yields *mata mata-ne-sa*, the king of kings. In H. i. line 4, there appears, with the same ideograph, *mata Ketanesa* king of the Hittites.

In H. ii. line 1, *mata matanesa* has been read from left to right, and *sari Pisi*, from right to left; to complete the circuit of of the group, and thus reconcile divergent orders of reading by a complete boustrophedon furrow, the three characters above the crook, the bow, and the C must be read from left to right. The first of these is the Phallic *ne*: then follows the line of suspension on a stand, which, if the Aztec is to be still trusted, must give a power of *b, p*. After this come two roughly executed feet, more like carpenters' squares than anything else, and, between them, an arm. The foot has been well determined as *sa*, the arm as *ne*: thus the compound third character gives *sanesa*, of which *nesa* is the genitive plural. There remains *nebasa*. The investigator has reached fairly solid ground as far as consonants are concerned, but he is not sure, doubts if he ever will be sure, of his vowels. The words may be *nabasa*, *nabusi*, *nobesa*, but *n, b* and *s* are there, and something may be made of it, even if he pronounce it, as the Arabs would, *nebese*. The following term is *sari* or *zari*, the captain, which governs *nebese* in the genitive. Of what or of whom is Pisi the Captain? In Basque *nabusi*, *nausi*, *nagusi*, denotes *dominus*, a master or lord. In modern Japanese it is *nushi*, like the Basque *nausi*, but which must have been originally *nafushi*. The root appears in the Aztec *pachoa*, to rule, govern, whence comes *tepacho*, a ruler. Thus Pisi is *nabusi-ne-sa-zari*, the captain of rulers, as well as the king of kings: and this captain of rulers is the equivalent of the Biblical lord of lords. The language of his inscriptions also appears to be fairly indentified with the Basque. The genitive plural is found in many of the inscriptions. In J. i. line 3, it occurs with the ox head and the basket, which are followed by the line and dots and the diverging *s* form found in the name of Shalmanezzer in J. iii. As the Aztecs had no oxen, their hieroglyphic system furnishes no material for interpretation: hence its value must be determined by the context in which it appears in J. iii. lines 2,

and 5. These define its value as *ka*, *ke*: here again, therefore, is Ketanesa, of the Hittites. In the Merash inscription, side, line 3, to the right of the hare is the *ra* figure found in the second Carehemish of J. iii., followed by C accompanied with a stroke which must affect somewhat its *s* value, by the arm, *ne*, and by another I C; this is *Rasa-ne-sa*, of the Rosh, who gave their name to Marasia or Merash. At the end of the line near the lion's neck, the symbols are repeated, the commoner bow taking the place of the variant *ra*.

The Babylonian inscription furnishes a *mata* or king, followed by the shield or target, the eye diamond, and a very crude representation of an eagle, altogether constituting the word *Maishka*, which, if it be the name of a Hittite people, will denote the Moschi, whom Professor Sayce has ranked among the Hittites. The name of the king is composed of the basket, the bow, and the house; the last of which, according to the Aztec, is *ca* from *calli*. The king, therefore is called *Taraka*, a very common element in Hittite names, which appears in *Tharga-nnas*, *Thargathazas*, *Tarkhu-lara*, *Tarkhu-nazi*, *Tarkon-dimotus*. Another royal group in the same inscription consists of an uninscribed diamond before the basket, which may be a variant of the shield, like the Corean and Aztec parallelogram; two C's back to back; the line and dots repeated: something that looks like a tadpole; the anvil, the bow and the gallows. The values of all are known with the exception of the tadpole, giving *senna-tadpole-saraba*. Farther on, the word is repeated with variation, the C being this time accompanied by a stroke, and the anvil coming before the tadpole: the reading being *sennasa-tadpole-raba*. Unlike though the embryo batrachian is to the ox, whose dimensions its Æsopian ancestor sought to emulate, that animal is evidently meant by the artist, and its phonetic value *ke* or *ka* makes the two groups yield *Sennaksariba* and *Sennaskeriba*, in plain Assyrian, *Sennacherib*. Is this confirmed? Between these two *Sennacheribs* comes another group of two C forms, the bow, a character like an old Hebrew *shin*, but really the Aztec representation of a plant, or tree, with the value *ka*, the typical animal's head lying horizontally, and a final *ne*. These constitute *sasarakatane*, the Hittite form of *Esarhaddon*, who was the son of *Sennacherib*.

Such then is an illustration of the tedious process by which results have been arrived at, the main materials being furnished by the Cypriote syllabary, the Corean alphabet, and last, but not by any means least, the Aztec hieroglyphic system. The latter is infinitely the most valuable aid, although without confirmation from the Corean and the Cypriote it could hardly appeal with confidence to the critical examiner. The Cypriote, however, supplies many defects in the Aztec, and critical conjecture must occasionally step in to furnish what is lacking in all the sources of information. By the plan adopted by Grotefend and Rawlinson, the decipherment of the Hittite inscriptions would have been an impossibility, as the scribes had so many different characters at their command for denoting each syllable that they rarely represented words twice in the same manner; the sibilants and gutturals are especially numerous and confusing. They had not arrived at conventional writing, but appear to have used any object that occurred to their minds, the first syllable of which denoted the sound they desired to express. Happily the ideographs are very few, those that appear such being often simple characters, and sometimes compound, the mechanism of which is at once apparent. Neither are there any determinative prefixes, as in Egyptian and cuneiform writing. An example of a compound character is the hand grasping a dagger, in which the hand is *ma*, from the Aztec *maittl*, and the dagger, *ka*: the latter is justified by the Corean, whose *k* is a weapon. The Aztec needs to be watched in its vowel values, which are generally weaker than the originals, and in its sibilants, which are many of them transformed gutturals: an example of the latter is Citin, derived from an original Ketan.

## CHAPTER IV.

## THE BILINGUAL INSCRIPTION.

THE importance of bilingual inscriptions in the interpretation of the unknown has been apparent since Champollion compared the Greek and Egyptian hieroglyphic texts of the Rosetta stone. It by no means follows, however, that a bilingual document by its known language clears up the mystery of the unknown. At Limyra, Antiphellus, and other places in Lycia, inscriptions have been found in an ancient character naturally called Lycian, accompanied in each case with a Greek translation or paraphrase. Values have been assigned to the Lycian characters, and Lycian words have been spelled out and compared with their Greek equivalents, but no one who knows anything about languages imagines that the ancient speech of Lycia has thus been discovered.<sup>1</sup> The words thus found, like those made out on Etruscan monuments and Celt Iberian coins, are irreconcilable with the vocabularies of known languages, and constitute as many new and uncouth families of speech as there are classes of monuments.

In comparing the texts of bilingual inscriptions, proper names should furnish a starting point, as they did in Egyptian and cuneiform decipherment. Even in their case, however, caution is necessary, for the name by which a people is known to itself, or the name it applies to places within its area, may not be those by which men of other languages recognize it and them. The land which the Hebrews called Mizraim was the Chemi of its inhabitants and the Ægyptus of the Greeks. The Babylonian of strangers was to himself the man of Duniyas, as in modern times the Deutscher is the Allemand of the French and the German of the English. Almost as great a difficulty is experienced when, a name being significant, as is the case for instance with many Celtic, Basque, and American Indian names,

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<sup>1</sup> Lassen ap. Rawlinson, Herodotus, Appendix, Bk. I. Essay xi.

Trans Soc. Bibl. Arcl. Vol. VII.



## SILVER BOSS

Formerly in the Possession of  
M. ALEXANDER JOVANOFF OF CONSTANTINOPLE.



it is translated into the language of the transcription. The Hebrew name Abimelech ascribed to the kings of the Philistines was undoubtedly a translation of Padishah or other Aryan word of similar signification. This process of translation was carried out to a large extent by the Romans, who in this way deprived the philological ethnologist of most important data for ascertaining the aboriginal population of regions within Rome's area of conquest. Within the limits of the eastern states of the American union and the older provinces of Canada, the original Indian names have been preserved, but, in the west, the Roman example has been unwittingly followed, producing such translations as Ottertail, Yellowstone, Moose Jaw, Pile of Bones, and Medicine Hat. The Assyrian Sargon had a mania for replacing aboriginal names by Assyrian ones, which, however, were not translations, but applications to towns of the names of Assyrian deities, to whose service he devoted them. Shalmanezar set him the example of this renaming a hundred-and-fifty years before.<sup>2</sup>

Another thing to guard against in the comparison of bilingual texts is the assumption that they contain exactly the same legend or statement—in other words, that they are literal renderings of each other. In the case of a public proclamation such exactness may be expected, but not in that of a sepulchral inscription or a brief statement of the attributes of royalty. For the latter each nationality has its own conventional forms, so that in seeking to impart to people of another language the contents of such inscriptions the writer would present a paraphrase rather than a translation, fuller or less complete than the original, according to his conception of foreign usage and the amount of information the stranger required or it was expedient to impart. A lack of attention to this last caution has hindered the progress of Hittite decipherment.

As has already been stated, the bilingual Hittite and cuneiform inscription was brought to light by the diligence of Professor Sayce, of Oxford. He first saw a notice of it in a paper by Dr. Mordtmann in the *Journal of the German Oriental*

<sup>2</sup> Sargon, *Records of the Past*, vol. vii, pp. 21, seq. Shalmanezar, *Ib.* vol. iii, p. 81, vol. v, p. 27.

Society. Dr. Mordtmann had seen the silver boss containing the inscription in the possession of M. Alexander Jovanoff in Constantinople, and learned that it had come from Smyrna. Professor Sayce, after some trouble, came across the facsimile which Dr. Mordtmann had given of the boss in the *Münzstudien* or *Numismatist* published at Leipsic. This further stimulated his curiosity, and led him to ask, through the columns of the Academy, for information as to the original. He was directed by Mr. Barclay V. Head to the British Museum, which possesses an electrotype of the boss, and was furnished by the same gentleman with a wax cast taken from it. Still unsatisfied, Professor Sayce obtained from the late M. F. Lenormant a cast taken by him from the original at Constantinople. Then comparing all the copies and finding their accordance, he published an accurate representation of the inscription and a translation of the cuneiform legend.<sup>3</sup>

The silver boss is a little over an inch-and-a-third in diameter,  $4\frac{1}{3}$  lines in height, and very thin, so much so as to cause many to doubt that it can be original, since the wear and tear of ages on so perishable a metal would have been its destruction. The view of Mr. Rylands is that the original from which the boss was taken was a concave object with incised figures and characters which imparted to the convex impression figures and characters in relief. Two objections to this theory are that such a concave object, while not without parallel, is at least very uncommon; and that Hittite sculpture is generally in relief. Be this as it may, no one doubts that the inscription is genuine, and that the boss furnishes either an actual Hittite document or a faithful copy of one. The central figure in the boss is the effigy of a warrior or royal personage of medium or even small stature, clothed in a tunic and elaborately bordered mantle, wearing on his head something very like a peaked jockey cap, and on his feet, the tip-tilted Hittite boots. He holds a spear or long staff in his left hand, and the right is pressed against his breast. The figure, and indeed the whole inscription, is neatly and carefully

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<sup>3</sup> The Bilingual Hittite and Cuneiform Inscription of Tarkondemos, *Trans. Soc. Bib. Archæol.*, vol. vii. p. 294.



executed, but by one who had crude conceptions of art. Within a circle round this figure are six Hittite hieroglyphics, repeated on either side, and beyond the circle is a rim containing ten cuneiform characters. Professor Sayce refers the form of the cuneiform characters to the age of Sargon, about 720 B.C., or the time of the deportation of the ten tribes of Israel. This, however, by no means settles the antiquity of the inscription, since the same form of writing might be retained for centuries in Asia Minor. Sargon overthrew the Hittite empire at Carhemish, and scattered the warlike tribes that constituted it, many of which took refuge in Asia Minor, carrying with them the latest model of cuneiform writing with which they were acquainted. The reading of the Assyrian characters, according to Professor Sayce, is: *Turrik-timme sar mat Ermee*, Turrik-timme, king of the country of Ermê.

The six Hittite hieroglyphics are, from top to bottom, an animal's head; a peculiar form of the yoke; four separate lines, from the middle of the last of which another projects at right angles; a conventional representation of the teeth in the jaw; a mountain or double obelisk; and a single obelisk. The last of these is to the right in the left hand legend, and, in that on the right hand, is immediately below the head and the yoke, being separated from them by the warrior's outstretched arm. Professor Sayce finds that four of the characters are ideographs, and two only, syllabic characters. With the single obelisk, which he rightly regards as a symbol of royalty, he connects the animal's head and the yoke, giving to the former the value of *turrik*, and to the latter, that of *timme*. The teeth and the four lines he connects with the double obelisk, which he holds to denote a country, and gives the former the value *er*, and the latter *me*. The order in which these characters are read is one that takes a liberty with what seems to be a linear inscription. The word *turkus*, *turrikus* denotes a hare, as the long-eared animal, in Ossetic, a Caucasian tongue, but the animal whose head is here represented is not a hare, and the Ossetic word is borrowed from the Persian, an Indo-European language. No valid reason is given why the characters should denote *timme*, *er*, *me*. Thus, while the explanation is ingenious, it is not scientific and accordingly leads to no results

The Hittite hieroglyphics in this case should be read naturally from top to bottom. The first is an animal's head, which has already been found to have a *t* value. The Cypriote *to* agrees in form with old Hebrew *alephs* originally denoting the head of an ox, and the commonest Aztec hieroglyphic of this nature is the rabbit's head, which also reads *to*. Here the cuneiform rendering demands *to* instead of *to*. The second character, although peculiar, has all its affinities with the yoke or bow, into both of which enters the idea of the arch. Nearly all Cypriote characters of this form are rendered by *re* and *ro*. The Aztec *tlu* from *tlauitolli*, the bow, is an expedient for *ra*, and shows it in the Siberian Koriak *ratla*, the bow. In Basque *ra* must be the root, meaning an arch, which appears in *arrambela*, *uztarri*, *buztarri*, denoting arc and yoke. The four lines constituting the third hieroglyphic correspond to the Aztec hieroglyphic representing several laths fastened together by a band or cross piece. In Aztec its value is *chi* from *chiuhnauh*. In its origin it is the same as the Hebrew *he* meaning a lattice, and is represented by an old Hebrew letter which is the exact reproduction of the Cypriote *ke*, *ge*, *che*, being three horizontal lines united by a long perpendicular.<sup>4</sup> The Cypriote value being most likely the correct one, *ke* may be considered the power of the lattice. The next character is the teeth, which are represented in the Aztec hieroglyphics in a way closely resembling this form. The Aztec sign has the two values *tlu* and *ti* from *tlantli* and *titlan*. The Circassian *dsah*, *dse*, the Lesghian *zawi*, the Mizjejian *tzerka*, and the Yukahirian *toly*, preserve the old Hittite root. The Cypriote *te* has the form of the Semitic letter *shin* which originally denoted the teeth. The double obelisk of Professor Sayce is rather a mountainous region or sierra. The Georgian *mta* and Basque *meta*, *mendi*, furnish its value, for it is not found in the Aztec system. This is confirmed by the Cypriote, whose character, *mi*, exactly corresponds in outline to the Hittite hieroglyphic, with the exception that the basal line is not carried to the extremities.

<sup>4</sup> Compare this Cypriote character in Cesnola's *Salamina* with ancient forms of the Semitic *he* in Lenormant and Chevalier's *Ancient History of the East*, vol. ii. pp. 212-13.

The result attained so far is a syllabic reproduction of Tarriktimme's name by the five characters, ta-ra-ke-ti-me. Every character has been vouched for by the Cypriote syllabary, either viewed in itself or in its relations with Semitic alphabets derived from a similar hieroglyphic source. The inscription has been read naturally from top to bottom in orderly succession. Conjecture has had nothing to do with the process or its result. This bilingual inscription is not the key to the Hittite inscriptions. That is found in the far distant Aztec hieroglyphics. But something of the kind was necessary in order to convince a world credulous enough in many things, but sceptical of truth which conflicts with preconceived notions, that two of the three hieroglyphic systems of the world are in origin and in signification one. Professor Sayce is right in regarding the final obelisk as the sign of royalty. It is an ideograph equally with the Phrygian bonnet to represent the syllabic shield and basket, which furnish the Hittite word *mata*, king. Thus the whole inscription can be read *Taraketime-mata*, Taraketime, the king, or king Taraketime. The term *mata* is not confined to the Hittite inscriptions of Syria and Asia Minor, but appears frequently in the Lats of India in the form *mata* or *mita* and in the Siberian inscribed monuments. As the languages of these Indian and Siberian records approach nearly to the Japanese, it is probable that their *mito* is the original of the Japanese *mikado*. This word, consisting of *mi* and *kado*, means the honourable door, and corresponds to the Sublime Porte of the Ottoman Turks. A simple Japanese word for door is *to*, so that an original Mito would bear the same meaning as the later Mikado. This, however, does not explain the use of the obelisk to denote royalty.

Dr. Mordtmann and Professor Sayce compared the name Taraketime or Tarrikttime with that of the father and son Tarcondimotus mentioned by Dio Cassius and Tacitus as belonging to Cilicia in the time of Augustus. Strabo also speaks of one of them as a person of merit who was made king of Cilicia by the Romans. Professor Sayce has found a Tarcondimatus in

Theodoret, who was bishop of Aegae in Cilicia. The name is thus well substantiated as a Cilician one. But it is also found in India in the form Dirghatamas who was a Kshatriya and at the same time the author of sacred hymns.<sup>6</sup> The country over which Tarriktimme ruled is, in the cuneiform legend, called Erme. If his family remained in possession of their ancient seat of power down to Roman days, this Erme should be looked for somewhere on the borders of Syria and Cilicia, for the later Tarcondimoti were kings of Amanus on the boundary line. No Erme is found there, but there was an Urma eastward in Syria, and a Holmi westward in Cilicia near the Calycadnus. A name that answers in a measure to Erme is that of the Arimi, whom some have supposed to be a fabulous people. They are first mentioned by Homer who places the bed of Typhon in their midst.<sup>7</sup> The abundant references to Typhon by Plutarch and other writers demonstrate that the name denoted that portion of the Hittite family which held sway in Egypt as the Shepherd Kings or Hycsos.<sup>8</sup> Typhon also is said to have been the original name of the Orontes in northern Syria.<sup>9</sup> Pindar derives the Arimi of Sicily from Cilicia, and Strabo quotes Callisthenes to the effect that the Arimi dwelt in Cilicia near the Calycadnus and gave their name to the Arima mountains in that region.<sup>10</sup> Now this coincides with the site of Holmi which must be regarded as a corruption of an original Erme or Arimi. The Arimai were a people of the Nairi Hittites of Mesopotamia, and, under their king Bisirain, paid tribute to the Assyrian Samas Rimmon about the middle of the ninth century B.C.<sup>11</sup> It is probable that the name Armenia was derived from this people. The Vishnu Purana which furnishes the name Dirghatamas places Rambha in the line of his ancestors.<sup>12</sup>

Professor Sayce, whose labours in the field of Hittite research cannot be over estimated, has shown the relation of the name

<sup>6</sup> Muir's Sanscrit Texts. vol. i. pp. 226, 232, 247, 260, 279.

<sup>7</sup> Homer, Iliad, ii. 783.

<sup>8</sup> Plutarch, Isis et Osiris.

<sup>9</sup> Strabo. lib. xvi. c. ii. 7.

<sup>10</sup> Pindar, Pythiacs i. 31 ; Strabo, l. xiii. c. iv. 6.

<sup>11</sup> Records of the Past, vol. i. p. 19.

<sup>12</sup> Muir's Sanscrit Texts, vol. i. pp. 226, 232.

Tarriktimme to the Hittite names Tharga-nunas and Thargathazas furnished by the Egyptian monuments, and to those of the Gamgumian king Tarkhu-lara, and the Milidian Tarkunazi which the Assyrian records supply. The initial syllables of these names may also be compared with the somewhat disguised Scythic word *thyrsus* occurring in the names Aga-thyrsus, Idanthyrsus, the latter of which may be an inverted Tarrik-timme.<sup>13</sup> The Scythian Targitaus whom Herodotus presents as the mythic ancestor of that people corresponds in name to the Egyptian Hittite Thargathazas and to the Syrian goddess Atargatis or Derceto. Her temple was found at Ashteroth Karnaim in Bashan in the time of the Maccabees.<sup>14</sup> Another name within the Scythic area is Tama-tarcha, designating a town on the island Taman between the Crimea and the Caucasus.<sup>15</sup> It inverts the Cilician Tarrik-timme like Idanthyrsus. In Scythic speech *Temerinda* meant the mother of the sea, and *Thamimasadas* denoted Neptune.<sup>16</sup> The Maeotis or sea of Azov bore the former name, according to Pliny, and on the southern shore of this sea was Tama-tarcha. The modern Georgian *tha*, lake or sea, may represent *teme*, *thani*, *tama*, and the words for a spring or source *tzaro*, *zurgi-li*, the final *tarcha*. The Basque form of the latter is *iturri*, and enters largely into proper names, such as Ithuralde, Iturgoyen. It is very unlikely that the *timme* of Tarriktimme's name has any connection with *tama* or *tha*, the sea: but that Tarrik means source, fountain head, and thus supreme authority, like the Japanese *torigo*, is more than probable. As preceding *timme* it must be employed as an adjective, unless *timme* be a word capable of governing one with the meaning of *tarrik* in the genitive, which is very doubtful. Among his Etruscan glosses Hesychius furnishes *drama*, meaning the same as the Greek *arche* and Latin *principium*.<sup>17</sup> This is the Basque *iturri* in the form *iturren*, and in this latter form explains the name Tyrrhenia as the home of the original or primitive people.

<sup>13</sup> Herodotus, l. iv. cc. 10, 126. In the sequel it appears, however, that Idanthyrsus is rather a corruption of Hadadezer.

<sup>14</sup> II. Maccabees, xii. 26.

<sup>15</sup> Constantine Porphyrogenitus, ap. Klaproth. Asia Polyglotta, p. 84.

<sup>16</sup> Pliny, l. vi. c. 7. Herodotus, iv. 59.

<sup>17</sup> Hesychius, Lexicon.

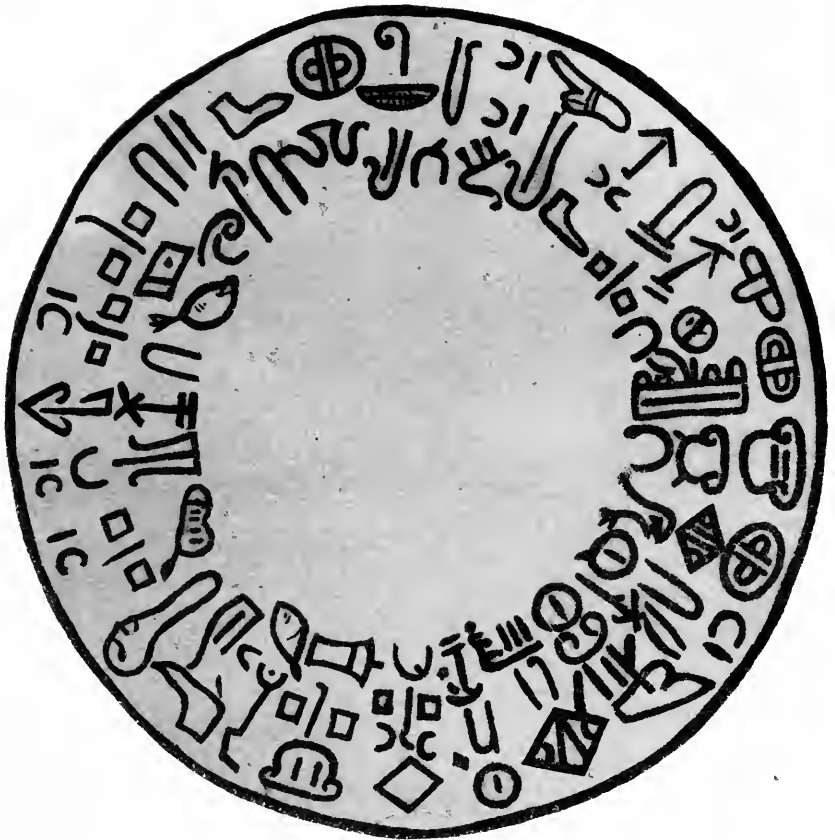
while, in the adverbial form *iturrik*, it furnishes the chief element in the names Tarchon and Tarquin. If it be allowable once more to connect the name Tarriktimme with the Georgian language, which represents the Scythian *tama* by *tha*, its words for head, *tcham* and *tari*, may be compared with *timme*. Should this etymology be correct, as the coincidence of the Japanese *atama*, head, and the Basque *thini*, top, summit, would warrant in admitting, the name of the ancient king of Erme is, the original or supreme head. It might also mean the head of the source or fountain head, seeing that such is the signification of the family name Minamoto, which plays an important part in the history of Japan. The Basque name that corresponds is Iturburu, and the same language furnishes Iturri-aga to compare with the Scythian Aga-thyrsus. The inversion of Tarriktimme in Idanthyrsus makes it natural to suppose that the Greek name Demetrius, common in Asia Minor, is not to be connected in all cases with Demeter or Ceres, but to be regarded as a hellenized rendering of the Hittite word which survived in the Indo-Scythic history of Cashmere as Damodara.<sup>18</sup> M. Renan, therefore, has not necessarily proved the recent origin of the Book of Nabataean Agriculture when he compares the name of Tamithri the Canaanite with the Greek Demetrius.<sup>19</sup> The Basque *tontor*, a summit, presents a modern corruption of the two words in this order, inviting comparison with the Egyptian Tentyris and the Greek Tyndarus, as well as with Din-tirki, the Turanian name of Babylon.<sup>20</sup> The original civilization of the countries occupied during the historical period by Semitic and Aryan nations was Turanian, and the Turanian predecessors of Aryans and Semites were either of the Khitan, or of the allied Ugrian family. It is natural, therefore, and justifiable to seek in the Khitan languages for the etymologies of the most ancient terms, geographical, personal, or mythological, which occur within the area of original Turanian empire. Among these, Taraketime holds no unimportant place.

<sup>18</sup> Raja Tarangini, lib. i. sl. 65.

<sup>19</sup> Renan, Essay on the Age and Antiquity of the Book of Nabathæan Agriculture, p. 40.

<sup>20</sup> I allow this comparison to stand, but in the sequel give reasons for connecting Tentyris and Tyndarus with Idanthyrsus and Hadadezer.





INSCRIBED STONE BOWL FOUND AT BABYLON.



## CHAPTER V.

## THE STONE BOWL FROM BABYLON.

As the process of Hittite transliteration has already been fully described, and as minute explanation of all the characters, their values, and the words and constructions they constitute, can only be wearisome to the general reader, these details are transferred to the appendix, where they may be easily consulted. In looking at the inscription on the stone bowl, it would seem as if the scribe had indicated the point at which it begins by the two dots in the lower part of it as seen in the plate. A slight mistake has been made, however, either by the scribe or the transcriber, for the beginning of the document should be placed two lines to the right of these dots, or between the lines which commence nearest the rim of the bowl, the one with the rude representation of an animal's head, the other with the inscribed diamond. Reading from the rim towards the base, and from left to right, the inscription yields the following: *Asher tsa alka mata Sennukseriba sakutzu ka Assarugotane ne Sennukseriba arte kaku kara mopi bebane sara sesena mane tsuka hasbane salara mata Maishya Tarako Sarara kala takekala.*

The literal translation is: Assyria of powerful king Sennacherib succeeding son Esarhaddon to Sennacherib to hold memory brings two stone bowls, genuine manchs. containing truly pure silver, King Moschi Tarako Sarara City inhabiting.

Translated freely, the inscription reads: TARAKO, KING OF THE MOSCHI, DWELLING IN THE CITY SARARA, BRINGS TO ESARHADDON, THE SUCCESSOR OF THE MIGHTY KING OF ASSYRIA, SENNACHERIB, TWO STONE BOWLS CONTAINING JUST MANEHS OF REALLY PURE SILVER, TO HOLD SENNACHERIB IN MEMORY (*or it may be—HOLDING SENNACHERIB IN MEMORY*).

The first thing which strikes the translator of this document is that most of its words and constructions are Basque. With the exception of the boss of Tarriktinne, the Stone Bowl is the

most recent record of the Hittites in the hieroglyphic character, dating from about 680 B. C. The western dialect which was afterwards spoken in Illyria, Etruria, Spain and Pictish Britain, was then being developed in Asia Minor; while in Media and Parthia, the oriental dialect, afterwards spoken in northern India, Siberia, Corea and Japan, was in process of formation. It does not appear, so far as the inscription goes, that the western dialect had developed the chief peculiarity of Basque grammar in the time of King Tarako. That peculiarity is the combination of pronominal forms with the tenses of the auxiliary verbs, to be, and, to have or do, so as to include in one word the subject and the direct and indirect objects. Such polysynthetic and apparently inseparable forms are *nion*, I did it to him, *hion*, thou didst it to him, *zion*, he did it to him.<sup>1</sup> This system must have been developed in Asia Minor, for it appears in Phrygian and Lycian inscriptions, some of which cannot have been long posterior to that of the Moschian King. In the so called Kelokes inscription, which is really in memory of Meratuneda, probably a Persian Mardontes, occurs the expression, *erausi negara kasapara bazion*, "he poured out to him tears and sighs," in which *bazion* is such a case of polysynthesis as appears in Etruscan and in modern Basque.<sup>2</sup> It would be interesting to find the genesis of this system, which has no place in hieroglyphic Hittite nor in the eastern dialect as written. That it had a place in the latter dialect as spoken, is evident from the fact that the same kind of polysynthesis exactly is found in the Iroquois and some other American languages; but even in America the process is rare, so that it is a misnomer to call the languages of this continent polysynthetic.<sup>3</sup>

The most evident Basque words in the inscription of King Tarako are *alka* from *al* power; *arte kaku*, in Basque *arte gogo*, keep the memory; *kara*, in B. *ekarri*, our English word carry; *sara*, B. *zare*, basket; *sesena*, B. *zuzena* right, equitable; *hasbane*

<sup>1</sup> See Lécuse, Manuel de la langue basque.

<sup>2</sup> Ap. Rawlinson, Herodotus, vol. i. p. 542.

<sup>3</sup> Cuoq, Etudes Philologiques sur Quelques Langues Sauvages, p. 115; Lucien Adam, Examen grammatical comparé de seize langues américaines, Congrès des Americanistes, Luxembourg, 1877, Tome ii. p. 161.

B. *utsebena*, pure, true; *salaria*, B. *zillar*, silver. The Etruscan form of *arte gogo* is the same as that on the stone bowl, *arte kaku* or *gogu*, and its ekarri is *kara*.<sup>4</sup> The word *sesena* occurs in the Cappadocian cuneiform tablets transliterated by Professor Sayce, sometimes, as in this inscription, with *maneh* as *sussana mana*. These genuine or just manehs must have been those of Carchemish, which were standard among the Assyrians. To read the word *susuna*, which doubtless is more correct than *sesenu*, would, as a matter of consistency, require the rendering of the royal names by Sunnaskeriba and Susuragotane. One word, *mopi*, two, is Etruscan, its first syllable being lost in modern Basque, in which two is *bi*.<sup>5</sup> The term *bebane*, for stone, finds no monumental parallel nearer than the Pictish inscriptions of the Isle of Man, in two of which occur the words *sakabama* and *banatsaka*, denoting a dressed stone.<sup>6</sup> The explanation again comes from the far east, Japan furnishing *sekiban*, a lithographer's stone or a slate. In the same language, *banjaku* is a large stone or boulder; while the Basque gives *panitoka* as a synonym of *harritoki*, a pile of stones. Otherwise, *banat*, *ban*, *bebane*, are not Khitan words, and clearly indicate the presence of the people employing them, at some stage in their history, in the vicinity of a Semitic empire, for the original of these terms is the Hebrew and Assyrian *eben*, *abnu*, a stone. To account for such a Semitic root in Biscay and Japan one must needs find the ancestors of the Guipuscoans in Mesopotamian Khupuscia, and those of the men of Yamato in Syrian Hamath. It is thus not hard to understand why the legends of the Basques are full of the Red Sea, and why the Tenno-Sama or ark shrine of Japan should have many features in common with Israel's Ark of the Covenant.<sup>7</sup> The use of the word *sara*, in Basque *zara*, *sare*, in Japanese *zaru*, to denote a bowl of stone, is remarkable, as in Basque and Japanese it means a basket. What makes it stranger is that the Hittite

<sup>4</sup> See my Etruria Capta.

<sup>5</sup> See my Etruria Capta.

<sup>6</sup> Monumental Evidence of an Iberian Population of the British Islands, Trans. Celtic Soc. of Montreal, pp. 52, 57, 63, 64.

Webster, Basque Legends; Simpson, The Tenno-Sama or Mikoshi: Ark Shrines of Japan, Trans. Soc. Bib. Archæol., vol. v. p. 550.

basket as a symbol has the phonetic value *ta*. The inversion must have taken place in Japan, which has *tawai* for a bowl or basin. The word for basket in Loo Chooan, which is a Japanese dialect, is *tira*, the *atere* of the American Iroquois. A similar inversion to the Japanese appears among the Basques, who use the reduplicate *tutula* to designate a handled bowl akin to the American dipper. A very unexpected word to meet with in a Hittite inscription is the Basque *zillar*, silver, as *salara*, probably the original of the German *silber* and English *silver*. The word evidently consists of two parts, as the Georgian renders it *ver-tschili*, *ver-tschle*, *krar-tschili*, an inversion of the German and English form. The final *ar* of the Basque is no doubt *arri*, a stone, and the Georgian *ver*, *krar* must represent an ancient form of the modern *kra*, a stone. The Japanese *shiro kane*, white metal, is in favour of regarding *zill* in *zillar* as a corruption of the Basque *zuri*, white, but the Georgian does not conform although its neighbour the Lesghian has *tchalasa*, white, with which *tschili* may be compared. Professor Sayce calls silver the favourite metal of the Hittites. It is right, therefore, that they should have had the honour of giving a name to their favourite.

There is one word in the inscription under consideration that occurs in many others. It is that read as *kula*, a city. The Georgian *kalaki* and Circassian *shilde* are nearest to the Hittite form, although the Basque *hiri* and Japanese *shiro*, which word only means a fortified place, are of the same origin. The Yeniseian *Kelet*, *Koleda*, transmitted the Circassian variation eastwards, and the Iroquois *kanata* is the same word with the common change in the Khitan languages of *l* to *n*.<sup>5</sup> Looking for the origin of *kula* it is to be remembered that in Georgian a house is *sachli* and *okori*, and that the Aztec and its related American dialects call a house *calli*, *cari*, *caliki*. An examination of the Khitan languages shows a very definite relation between the names for house and city. That the ancient Hittite word for house was *kula* cannot yet be proved, but it is certain that the first syllable of the word was *ku* or *ko*, as that is the phonetic value of the hieroglyphic representing a house in several of the

<sup>5</sup> Some laws of Phonetic change in the Khitan Languages, Trans. Canad. Inst.

inscriptions. In three instances it stands for the first syllable in the word Kumuka, Komuka, denoting Commagene in Syria. If the transliterations of the cuneiform Hittite tablets from Cappadocia are to be perfectly relied on, seeing that Professor Sayce himself regards some of them as doubtful, the pronunciation of the word for city in the time of Hittite supremacy in Cappadocia was *kuul*. In the tablet numbered R. I., and on the obverse, the transliteration is: V mana VI sussana dhu anna ina Abeim-nis-kuul: V bar dhu anna inua Amaas-nis-kuul; XIV bar dhu anna ina Nakhuur-nis kuul; III dhu anna Lusiim nis kuul: III dhu anna Niriim-nis kuul. Professor Sayce reads *sussana* as one third: it is the Basque *zuzena*, standard, right. The word *anna* he translates lead: it is the Etruscan *non*, the relative pronoun, who, which, but in modern Basque signifies where and that, its place as relative being taken by *nor*, *nok*. In Hittite it is represented by two *n* characters, which may be read *nana*, *anan*, *anna*. Here the cuneiform comes to the help of the transliterator. Professor Sayce renders *ina* as in or at; it is an old verb, to give, contribute, surviving in the Basque *indak*, *indan*, *indazu*, give it to me. The words *ni-is-ku-ul* he regards as the Assyrian *niskul*, we weighed; the preceding Abeim, Amaas, Nakhuur he fails to explain, but for *niriim* and *lusiim* he suggests worked and unworked. The fact is that these five words are names probably of cities and the people inhabiting them, the word *kuul* meaning city, and the preceding *ni-is* being the plural and genitive particles respectively. The document may therefore be read without explaining the monetary terms: "Five manehs, six standard *dhu*, which the city of the Abeim gives: five *bar dhu*, which the city of the Amaas gives: fourteen *bar dhu*, which the city of the Nakhuur gives: three *dhu*, which the city of the Lusiim (gives); three *dhu*, which the city of the Niriim (gives)."<sup>9</sup> These cities and peoples were evidently in what afterwards became Galatia, but was Phrygian at the time when the tablet was written. Abeim represents Peium, Nakhuur, Ancyra, Lusiim, Luccium, but Amaas and Niriim are without

other record.<sup>10</sup> It would be an important aid to transliteration could the cuneiform equivalents be relied upon, and the two *n* signs be read *anna*, the plural and genitive particles, *ni* and *is*, and the word for city, *kaul*. A comparative survey of the Khitan languages favours *non* rather than *anna*, and *kula* rather than *kaul*: it is also in favour of *in* or *en* for the plural, and *se* or *sa* for the genitive. The Hittite hieroglyphic system has a symbol for *ish*, the inscribed diamond, but it is not employed to denote the genitive. Yet there is no doubt that *sassana* represents the actual pronunciation of the modern Basque *zuzena*.

The finding of the stone bowl in Babylon is explained by the fact that Esarhaddon was the first among Assyrian monarchs to set up his court in that city. The statement of the Book of Chronicles that Manasseh, King of Judah, was carried captive by the Assyrians to Babylon, illustrates this transference of the seat of empire, for Esarhaddon was his captor.<sup>11</sup> The Assyrian monarch was known as the King of Babylon, and conferred upon his son the title, King of Assyria. This inscription is the only one that calls Assyria by its proper name. In three other inscriptions it is several times mentioned, but under the name Sagane or Sakane, by which Assyria was known to the Hittite kings of Carchemish and of the Rosh. The bowls with their silver contents may have been sent or brought by the Moschian king on the occasion of the accession of Esarhaddon to sole empire, as the statement that they were memorial gifts, evidencing the friendship of Tarako for Sennacherib, the father of that king, would seem to indicate. Unhappily the name of Tarako does not appear in the inscriptions of either Assyrian, nor do they refer to the Moschi. Tarako is more like the Tarkhu of Tarkhu-lara the Gamgumian, and Tarkhu-nazi, the Milidian, than like the Tarrik of Tarrikitimme, and at the same time finds its counterpart geographically in Tarraco of the Celt Iberians of Spain. The application of the same name to persons and places is a common practice among the Khitan, and is well illustrated by the name of a distinguished Frenchman of Basque parentage lately deceased, the Admiral de Jaureguibery, which means the new

<sup>10</sup> Strabo. I. xii. c. v. 2.

<sup>1</sup> Lenormant, Ancient History of the East, I. 406; 2 Chron. xxxiii. 11.

palace. It would be a matter of mere conjecture to suggest a derivation for the word Tarako, although, assuming it to be the same as the Tarkhu of the Assyrian inscriptions, the terms *lara* and *nazi*, which accompany it in these inscriptions, may be helpful in arriving at a possible rendering. The first of these, *lara*, may stand for *lar*, sweet-briar, *larre*, pasture, *larri*, great, *larra* the skin, *lerro*, a rank, *lora*, a flower, *lur*, earth, etc. So *nazi* may be an old form of *nas*, together, *nas-ai*, relaxed, *ansi*, care, *antze*, industry, *antz*, appearance, resemblance. Many Khitan names are composed of the Basque *eder*, Georgian *djiri*, beautiful, agreeable, good. A Basque, bearing the name Darrigol, would at once recognize in that name a corruption of *edergollu*, an ornament or beautiful object. So it is allowable to suppose the *khu* of Tarkhu and the *ko* of Tarako to be the genitive particle *ko*, *go*, which in Basque, being affixed to adjectives, changes them into nouns, while, following nouns, it turns them into adjectives. Recognizing *eder* in *lar*, the name Tarako, Tarraco, simply means beauty, Tarkhu-lara, the flower, earth, meadow of beauty, and Tarkhu-nazi, the likeness of beauty.

Tarako was a king of the Moschi, who are frequently mentioned by the warlike Assyrian monarchs. Long before their time, Rameses II., of Egypt, met them in Palestine, as the Hittite Masu or Maasu, and it is likely that the Mashuash, who boldly invaded Egypt in the reigns of Rameses III. and Menephtah, were the same people.<sup>12</sup> Sir Henry Rawlinson finds an agreement between Moschic names and those of the primitive Turanians of Chaldea.<sup>13</sup> It is not improbable, therefore, that the Moschi formed part of the Hittite population which dwelt about the lower waters of the Euphrates and Tigris. Certainly a branch of the Ras was found there at a comparatively late period in Assyrian history, and the invariable connection of Rosh and Meshech in the Hebrew record would justify the supposition that the Moschi in part at least were not far distant.<sup>14</sup> But the chief portion of this Hittite family, in the time of the later Assyrian kings, was found in the north, somewhere between Iberia in the

<sup>12</sup> Records of the Past, vol. ii. pp. 67, 69, vol. iv. p. 42.

<sup>13</sup> Rawlinson, Herodotus, app. Bk. 1. Essay xi. 7.

<sup>14</sup> Records of the Past, vol. i. pp. 41, 82, vol. vii. pp. 27, 45.

Caucasus and the region of the Rosh, of which Marasia was the capital. The Moschica of the classical geographers extends over the north-western portion of Armenia and parts of Colchis and Iberia. Their most famous seat of empire was Cappadocia, in which the nation underwent a change of name, but retained the primitive appellation to designate the capital Mazaca. Josephus is guilty of many absurdities in his commentary upon the Toldoth Beni Noah, but, in identifying the Cappadocians with the Moschi, through their capital Mazaca, he has shown singular wisdom.<sup>15</sup>

The testimony of antiquity is in favour of connecting the Biblical Caphtorim who came out of Egypt in the Philistines' company, with the Cappadocians. They derived their name from Kebt-hor or Coptus, as Mr. Poole and Sir G. Wilkinson have stated.<sup>16</sup> The almost inevitable conclusion to be drawn from these two identifications is that the Cappadocians or Moschi were not only a tribe of the Hycsos, who long ruled in the land of the Pharaohs, but that they were the leading or royal tribe. The presence of the Mashuash in Egypt and even south of Memphis, in the reign of Rameses III., is thus easily explained. The Caphtorim had either not been fully expelled from the scene of their conquest, or they were seeking to regain their lost empire. Being at length driven out, they retired into southern Palestine and conquered the coast of the Avim, extending from Gaza to the extreme east of the Sinaitic peninsula.<sup>17</sup> Thence they must have made their way in two directions, the one eastward to the Shat el Arab, where they were known as the Hubudu, the other northward, through the country beyond Jordan, to Mesopotamia, Armenia, and Asia Minor, where they were called the Muski or Moschians.<sup>18</sup> The Assyrian Sargon makes them the most northern people of whom he had knowledge, and states that Mita, their king, was the first Moschian to pay tribute to his empire.<sup>19</sup> This seems to indicate that the Moschi were then in the region of the Caucasus.

<sup>15</sup> Josephus, *Antiquities*, l. i. c. vi. i.

<sup>16</sup> See note 5 in Rawlinson, *Herodotus* Bk. ii. ch. 15.

<sup>17</sup> *Deuteronomy* ii. 23.

<sup>18</sup> *Records of the Past*, vol. v. p. 16.

<sup>19</sup> *Records of the Past*, vol. vii. p. 50.



King Tarako indicates the abode of the Moschi in his day by calling its chief city Sarara. Sururia is mentioned by Tiglath Pileser I. as one of the cities of the Nairi in Mesopotamia.<sup>20</sup> In the later list of the Nairi cities, given by Samas Rimmon, it may be represented by Zuzarurai or by Arta-Sirari, but neither account specifies the position of the city.<sup>21</sup> Shalmanezer places Seruria near Kasyari, which was in Armenia near the sources of the Tigris. In the same region he places Saluri, in another inscription calling it the capital of Enzite, but farther on Enzite and Kirruri are combined.<sup>22</sup> Ashur-nazir-pal and Ashur-akh-bal also mention Kirruri as the northern limit of their conquest, and as the former also professed to receive tribute in copper from the Moschi, it is probable that Kirruri represents a migratory Seruria and Sarara.<sup>23</sup> In the classical geographers the name Carura belongs to Phrygia, and should thus be found among the original Phrygians of Iberia. There was an ancient Sura on the river Cyrus in that country, and the Moschi were certainly there, but the absence of the final syllable does not permit its acceptance as the Sarara of the text. It is natural to think that at so late a date as 680, the Moschi had already established themselves in Cappadocia, where the Persians found them a hundred and fifty years later. There was in the north-western part of that country a town called Saralium, which may be taken to represent an aboriginal Sarala or Sarara. The change of tribute, from the copper presented to Ashur-nazir-pal to the very pure silver given to Esarhaddon by King Tarako, is perhaps significant, as Asia Minor was præeminently the land of silver, but no definite argument can be drawn from this distinction in favour of a Cappadocian Sarara. It can only be said that the probabilities are in its favour. The word *sarera* in Basque means an entrance, and may thus denote a pass such as the Cilician gates, in which case the northern Saralium could no longer be regarded as, at least, the original Sarara. This must be found in the south of Cappadocia, where Alexander the Great entered Cilicia on his

<sup>20</sup> Records of the Past, vol. v. p. 31.

<sup>21</sup> Records of the Past, vol. i. p. 19.

<sup>22</sup> Records of the Past, vol. i. p. 26. vol. iii. p. 94.

<sup>23</sup> Records of the Past, vol. iii. pp. 44, 63, 78, 96, vii. 12.

way to meet Darius. Carura in Phrygia does not seem to have denoted a pass, but nevertheless connects with Cappadocia in the worship it paid to the god Men, who was called in Cappadocia and Pontus, Men Pharnaces, in Phrygia, Men Carus. Pharnaces is a purely Hittite word denoting the Barnaki who dwelt in Telassar, and whom Esarhaddon subdued.<sup>24</sup>

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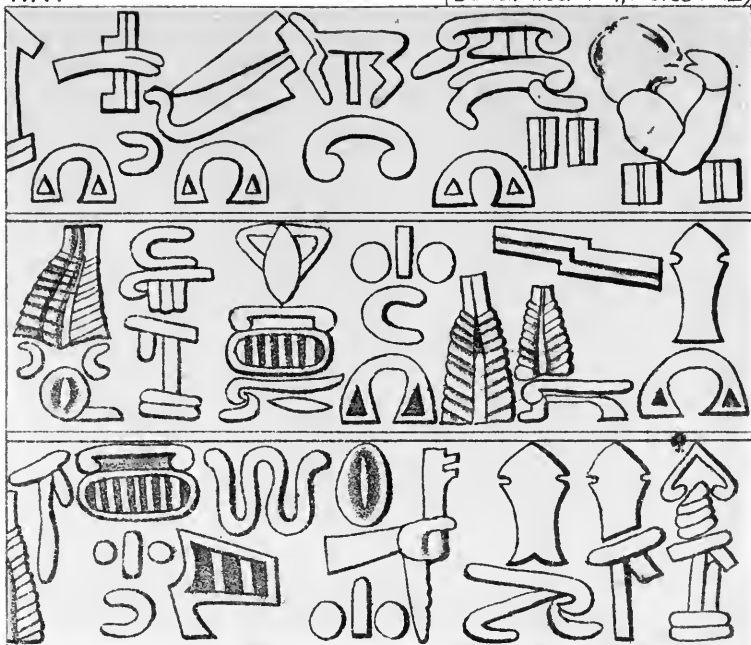
<sup>24</sup> Strabo, l. xii. c. viii. 29; Records of the Past, vol. iii. 113.



# I. HAMATH INSCRIPTIONS.

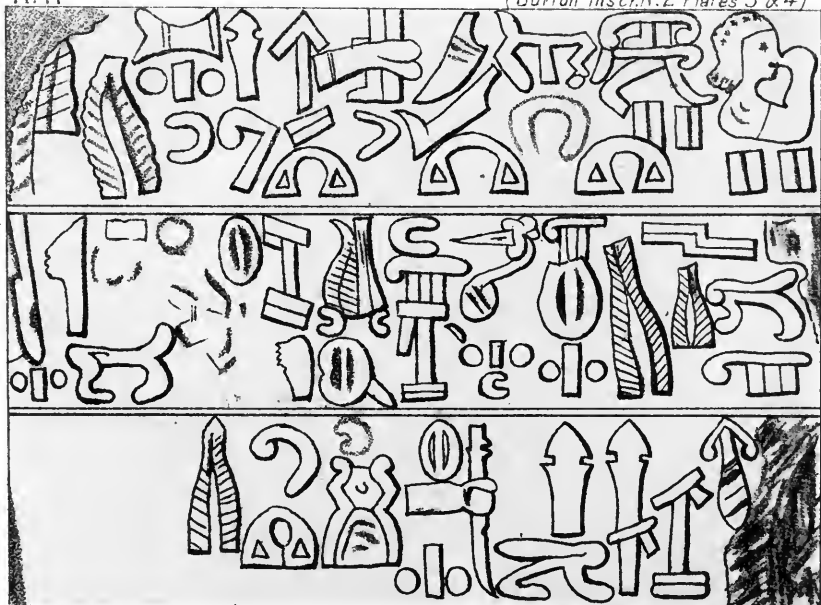
H. I.

(Burton Inscr. N<sup>o</sup> 1, Plates 1 & 2)



H. II

(Burton Inscr. N<sup>o</sup> 2, Plates 3 & 4)



## CHAPTER VI.

## THE VOTIVE INSCRIPTIONS FROM HAMATH.

THE votive inscriptions are three in number and commemorate one person. They differ in but few particulars, the legend in each case being practically the same. The first line reads from left to right, the second from right to left, and the third line of two of them from left to right again. The Rev. Dr. Hayes Ward was the first to point out this boustrophedon order of writing, which is characteristic of many Khitan inscriptions, but is also found in the Sigean and other ancient Greek records. The temptation in reading these tablets is to regard the most prominent hieroglyphic, that of a human head and arm with hand pointing to the face, as an ideograph, or even as a determinative prefix. Determinative prefixes, or suffixes, are found in Egyptian and cuneiform inscriptions. These are not read either alphabetically or syllabically, but simply serve to render definite the meaning of the connected alphabetic or syllabic characters. They are thus ideographs setting forth a god, ruler, man, woman, animal, bird, metal, country, river, city, house, etc. In Hittite there are no determinative suffixes of any kind, every character possessing syllabic or ideographic value and being capable of transliteration in the text. The only importance attaching to the hieroglyphic of the hand pointing to the face is that it denotes the first syllable of the word *saki* meaning supreme head or emperor. It is found in the five inscriptions from Hamath, and in the two from Jerabis which are capable of being translated. That there was no intention on the part of the Hittite scribes to make this character prominent above others appears from Hamath iii., in which it does duty for the genitive suffix. In this connection it establishes the Hittite form of the genitive in *s*, as *sa*, not *is*, for the word *saki*, in which the hieroglyphic more frequently appears, is a well determined word, being the Japanese *saki*,

front, foremost, and the Basque *zagi*, chief. It is not likely that the word has undergone any vowel change since the days of ancient Hittite monarchy.

Hamath i. is imperfect at the beginning of the first and third lines, and at the end of the second. Transliterated, it reads: Line 1, *basanesa sari ke ne ri tohago itsuka Kera saki*: Line 2, *ne tema kara mata matanesa sata kara sutoba matsuhil*: Line 3, *mata Katanesa Pisa, Il Maka ne non gayu bake*. Hamath ii. is deficient in one or two characters at the beginning of the first line, and the latter part of the second is so mutilated as to be illegible, the characters that can be read *ke ka ne ka*, being useless without the context. Its legend is: Line 1, *Mata matanesa nabasanesa sari Pisa ke ne ri to hago itsuka Kera saki*: Line 2, *temakata mata matanesa tala sain sutoba matsuhil Baal ke*: Line 3, *mata Pisa sari Il Maka ne non gayu bake*. Hamath iv., though shorter than the preceding, is apparently more perfect. It reads: Line 1, *Ke ne mata matanesa nabasanesa sari Pisa. ne ri to hago ke itsuka Kera saki*: Line 2, *non gayu bake temata mata matanesa kara sata sutoba matsuhil Baal ke*. Literally translated, the inscriptions yield the following: H. i. line 1, of lords the leader, am I government door bar, whole Syria emperor: Line 2, I offering bring, the king of kings protection to bring, an altar to sacrifice: Line 3, king of the Hittites Pisa, Il-Makah to who mind places. H. ii. line 1, king of kings, of lords the leader Pisa, am I government door bar, whole Syria emperor: Line 2, offered the king of kings to obtain protection an altar to sacrifice Baal to: Line 3, King Pisa the leader Il Makah to who mind places. H. iv. line 1, Am I king of kings of lords the leader Pisa, I government door bar am, whole Syria emperor: Line 2, who mind places to offer king of kings to bring protection an altar to sacrifice Baal to.

Rendered into intelligible English, H. i. reads: THE LORD OF LORDS, I AM THE BAR OF THE GATE OF AUTHORITY, THE EMPEROR OF ALL SYRIA. I BRING AN OFFERING TO GAIN PROTECTION FOR THE KING OF KINGS, AN ALTAR TO SACRIFICE—PISA, THE KING OF THE HITTITES, WHO SETS HIS HEART ON IL MAKAH. H. ii. is much the same: PISA, KING OF KINGS. LORD OF LORDS, I AM THE BAR OF THE GATE OF AUTHORITY,

THE EMPEROR OF ALL SYRIA. THE KING OF KINGS OFFERED TO OBTAIN PROTECTION, AN ALTAR TO SACRIFICE TO BAAL. KING PISA, THE LEADER, WHO SETS HIS HEART ON IL MAKAH. Similar is the legend of H. iv. : I AM THE KING OF KINGS, THE LORD OF LORDS, PISA, I AM THE BAR OF THE GATE OF AUTHORITY, THE EMPEROR OF ALL SYRIA, WHO SETS HIS HEART TO OFFER AN ALTAR TO SACRIFICE TO BAAL, TO OBTAIN PROTECTION FOR THE KING OF KINGS. Part of the same formula is found much disfigured in the upper line of Hamath v., but no mention is there made of any god, offering, or altar. It is improbable that the Hittite king presented three altars to Baal. The three stones, therefore, may be regarded as having formed part of one large altar, containing an inscription on each of its faces. If there were but three of these, the fourth side of the edifice consisting of a flight of steps for the ascent of the priests, we possess in all likelihood the whole of the dedication. The Rev. W. Wright states that H. iv. is on the side of the stone which has H. v. on its face. The internal evidence of the inscriptions is that they have no necessary or even probable connection with each other, and Mr. Tyrwhitt Drake confirms this by uniting H. iii. and H. v. in the way indicated by Mr. Wright, and making H. iv. an independent inscription.

The author of the inscriptions and donor of the altar to which they belonged is Pisa, the *sari* or leader. A comparison of the Hittite formulas for *zuzena*, Sennacherib, and Esarhaddon, has already indicated that accuracy in the expression of vowel values was not a failing of the scribes of Jerabis, Hamath, and Sarera. In this respect they imitated the Phœnicians and other writers of Semitic letters, who rarely sought even for the means of expressing vowels. While, therefore, the first character in the name must be found among the four equivalents, *be*, *bi*, *pe*, *pi*, the second may be almost any power of *s* from *se* to *so* and *su*. Pisa was a common name among the Khitan, both for men and women, and occurs on several Etruscan and Pictish monuments, at the same time designating an Etruscan city, Pisae. Pais appears among the Hittite personal names preserved in the Egyptian monuments, and Bisirain, king of the Arimai, a tribe of the Hittite Nairi, probably bore the same name with an incre-

ment. But the Pisa or Pisi of the three votive tablets is no obscure personage. He is the Hittite suzerain whom the Assyrians called Pisiri or Pisiris, and whose name Professor Sayce has wisely compared as to its second element with that of the ancient Hittite monarch of Egyptian days, Kheta-sira.<sup>1</sup> The Assyrian form of the word is a corruption or abbreviation of Pisari, Pisa the leader or captain. In H. v. Pisa is indicated by an ideograph, the head of a goat upon a stand, which renders it probable that the original signification of the word was goat or kid, from which those of agility and liveliness would naturally be derived. The Georgian *piku* a goat conforms, like the Mizjejian *bohe*, *botsch*, goat, and the Basque *bitika*, a kid, while the Loo Chooan *fija*, goat, kid, exhibits the original labial in the Japanese *hitsuji*, even now sometimes pronounced *fitsuji*, goat. The Basque words *bizi* lively, and *biztu*, excite, animate, display the evolution of abstract ideas from the original Syrian term. The European names Capriolo, Capreol, Caprius, are analogous to the Hittite Pisa, of which indeed they may have been translations. So great was the dignity of the goat in eastern lands that Solomon compares it to a lion and a king.<sup>2</sup>

The Egyptians called a Hittite king Kheta-sira, and the Assyrians called Pisa-zari, Pisiris. May it not be inferred from this that the original form of the second half of the name of the ruler of Carchemish was *sira* or *siri* rather than *sari*? The Japanese word *kashira*, a captain, is the equivalent of the Etruscan and Basque *zari*, and seems to favour *sira* as the primitive form. On the other hand the Basque words *zari* and *zagi*, as in *buru-zari*, *buru-zagi*, are interchangeable, and the latter agrees with the Japanese *saki*. So in Assyrian appear the two forms *saru*, a king, and *saku*, high, exalted. The Japanese *kashira* is *kaiser* and *czar*. There is no doubt about *sar* being Semitic, its philological connections and frequent recurrence in the Hebrew Scriptures to denote a captain and a prince, establishing its claim in this respect. The same connection does not appear in

<sup>1</sup> Trans. Soc. Bib. Archæol., vol. vii. p. 290.

<sup>2</sup> Proverbs xxx. 31. Pisa was a very common Hittite name, but as the sequel will indicate, it was not of Hittite origin, being derived from an Indo-European word called in the Hebrew Scriptures Buz.



the Khitan languages, so that it may be a loan word to them from the Semitic Assyrian, in which case it should be pronounced *zari* or *sari*, as in Basque. The Japanese *saki*, foremost, front, has many connections, but in its own language the Basque *zagi* stands alone. The Georgian *eshgu*, Circassian *seke*, *seka*, denoting the number one, may in the sense of, first, represent the Japanese *saki* and Basque *zagi*.

Pisa-zari or Pisiris was king of Carchemish, the Hittite capital on the northern borders of Mesopotamia and Syria. He is mentioned by Tiglath Pileser II. and Sargon in their annals. The former tells how he received tribute from the Hittite suzerain, placing his name between that of Urikki of the land of Quai in Cilicia and that of Eniel of the city of Hamath. Sargon states that in the fifth year of his reign, or about 716 B.C., "Pisiris of Karkamis sinned against the great gods and sent against Mita the Mosehian messages hostile to Assyria." Thereupon the Assyrian monarch drove Pisiris from Carchemish, plundered the city, carried its people captive to Assyria and replaced them with Assyrians.<sup>3</sup> In Pisiris, therefore, we meet with the last lord paramount of the Hittites in Syria. This expulsion of Pisiris from Carchemish, and virtual overthrow of Hittite dominion in all the adjacent country, is one of the most important events, probably the most important, in Hittite history. It must be contained in some native tradition or document, it may be in many of them, could the disguise be penetrated that time throws over events and personages, when their story is carried to new and distant seats of national life. Some Hittite Homer may have sung the story of Pisiris' wanderings, whether these led him and his followers northward into the fastnesses of the Caucasus, westward to Hittite friends settled throughout the length and breadth of Asia Minor, or into the far east, where, on the banks of the Indus, the sons of Heth were once more to rule as lords of the earth.<sup>4</sup> It is not to be supposed that monumental evidence is all that is available for reconstructing Hittite history, although it must be the test of the truthfulness of material drawn from other sources.

<sup>3</sup> Records of the Past, vol. v. p. 48, vol. vii. p. 30.

<sup>4</sup> Evidence will yet be found for the transference of Hittite monarchy to Hyrcania and Chorasmia on the Caspian.

The early histories of Armenia and Persia were largely derived from Turanian documents and traditions. The greater part of the Raja Tarangini, or history of the kings of Cashmere, was drawn from similar sources. Purely Hittite are the histories of Corea and Japan, and those of the Iroquois, Mexicans, and Peruvians, on this continent. In the west, not only all that Greek writers have preserved of the most ancient history of the states of Asia Minor belongs to the same category; but also all that Pausanias and similar topographical historians have handed down concerning the aborigines of Hellas is to be included in the same. To these materials may be added everything that can be gleaned of Illyrian, Etruscan, and Celt Iberian tradition and the most ancient records preserved by Celtic and Scandinavian writers, who incorporated in their traditions those of the more civilized Turanian peoples whose rule they superseded. Among these the story of the fall of Carchemish and expatriation of king Pisiris will certainly be found by future explorers.

The titles of Pisiris are five in number. First, he is *mata matanesa*, the king of kings, a term which in itself explains the constitution of the Hittite empire. It was a confederacy of independent states, which were generally cities with a portion of the surrounding country, under the presidency of the ruler of one of the states distinguished by power, antiquity, or tribal pre-eminence. This constitution, resembling in many respects the feudal government of mediæval Europe, is found in all countries inhabited by the Khitan, from Etruria and Pictish Britain, on the one hand, to Japan and Mexico on the other. Its order was occasionally set aside by conquerors from among the Khitan themselves, who assumed for a time imperial power, but after their death the old state of things returned. Of the Nairi alone, who were but a branch of the Hittite stock, Tiglath Pileser I. enumerated twenty-three states, and Samas Rimmon counted twenty-eight kings of the same family.<sup>5</sup> Pisiris also calls himself *nabusinesa zari*, which is better expressed by the Latin *dux dominorum* than by any English term, for the Basque *nabusi*, *nousi*. Japanese *nushi*, means a master. In Etruscan, the

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<sup>5</sup> Records of the Past, vol. v. p. 16, vol. i. p. 18.

following *zari* is employed to denote a military leader, a captain, just as *sar* is used in Hebrew. Why it should govern such a word as *nabusi*, master, owner, possessor, in the genitive, is hard to say; one would rather expect to find it thus governing some word denoting a warrior. Translating *nabusi* and *dominus* by lord, the equivalent of *nabusinesa zari* is lord of lords. The king of kings and lord of lords is *ri to hago*, the bar of the door of authority. The Japanese *ri*, more fully *riyo*, means dominion, rule, jurisdiction. The same root is found in Basque, but has erroneously been regarded as a loan word from one of the Romance languages. It appears in *errega*, king, *erretate*, royalty, *erresama*, kingdom, *erretor*, rector. The following *to* is the Japanese word for door, which enters into the constitution of *Yamato*, the mountain door; its Basque equivalent is *ate*, *athe*, Circassian *tsche*, Yeniseian *athol*, Koriak *titil*, etc. The modern Japanese word for a crossbar, such as primitive doors and gates were closed with, is *yoko-gi*. In Basque, *haga*, *aga* means a horizontal pole or bar, but in the form *athal haga* denotes the bar of the door, the word for door, *athe*, taking an increment for euphony's sake. The door played an important part in Hittite phraseology. Already the very name *mata*, *mato*, *mito*, has been found as the original of the Japanese *mikado*, *kado* being also door or gate, meaning the illustrious door or sublime porte. The name of Hamath again as *Yamato* is, the gate of the mountains. In the Book of Rites of the Iroquois, one of the American tribes whose language has intimate affinities to the Basque, the Senecas bore the honourable title *Ronaninhohonti*, the doorkeepers.<sup>6</sup> As applied to Pisisis and other Hittite suzerains dwelling in Carchemish, the term, bar of the gate of dominion, probably means that they were the guardians of the confederacy, considered as a great house or walled city in poetic thought. The fourth title is *tsuka* or *atsuka Kera saki*, the emperor or chief of the whole of Syria. The Japanese word *tsuga* means the whole: in Basque it is *oso*, *osoki*. It has often been asked whence came the word Syria, seeing that the Semitic name of the country so called was Aram. To the Egyptians, Syria was *Kharu*. It has no philological connection, therefore, either with

<sup>6</sup> Hale, The Iroquois Book of Rites, p. 79.

Assyria or with Tyre, Tsor. Strabo informs us that the Cappadonians were called Leucosyri or White Syrians, and they certainly were Hittites.<sup>7</sup> The name Syria is thus a Greek adaptation of the native Kera, and this is probably the same word as the Basque *herri*, Etruscan *kara*, a country which survives in the Japanese *kori*, a province, but finds its best modern exponent in Corea, anciently called Karo, which means the land. Kera, therefore, is the native land of the Hittites, the country, in contradistinction to all other parts of the earth. Pisiris' last title is *mata Katanesa*, king of the Hittites. Any doubt that the Hittites were the authors of the Hamath and similar inscriptions cannot survive this statement. Some of the symbols that constitute the initial syllable of the word read Kata, have the phonetic value *ki*, as in the last line of Hamath iii., but the hieroglyphic employed in the title under consideration in Hamath i. has the value generally of *ku*, *gu*. Although some Assyrian inscriptions call the Hittites, Hatti, Khatti, Khatu,—the Hebrew Heth or Cheth, Egyptian Kheta, Khita, Chinese Khitan, and Mexican Citin, are in favour of *ki*. Yet the Indian Cathaei, Tartar Katei, and mediæval Cathay, seem to indicate, with the Assyrian name, a lack of constancy in the vowel of the first syllable.

The Hittite words *sutoba* and *matsuhil* are worthy of attention. The first of these consists apparently of the Basque verb *sutu* to burn, from *su*, fire, and *ba*, an old word meaning place. The Japanese preserves *ba* in its original signification, but in Basque its place is generally taken by the word *pen* of unknown derivation. Yet *ather-be*, a shelter, and *harro-bi*, a quarry, retain *ba* as *be* and *bi*, the two words meaning a place of shelter, and a place of stones. The Basque *su*, fire, agrees with the Lesghian *zo*, *za*, *zi*, with the Mizjejian *zie*, *tse*, and in part with the Georgian *zez-chli*; but the modern Japanese word is *hi*. However, the Japanese retains the old word *subitsu*, a hearth, the Basque *subazter*, as a reminiscence of the ancient language. Thus *sutoba* is literally a place of burning. The Japanese has an isolated word *sotoba*, denoting a wooden grave-tablet inscribed with

<sup>7</sup> Strabo, lib. xii. c. iii. 5. They were Hittites with a large intermixture of Aryan blood; Caphtorim mingled with Philistim.

Sanscrit characters, but it is improbable that it has any connection with the term employed by the Hittite scribe. It is only by a comparison of different texts that the etymology of *matsuhil* can be decided. It would be a simple matter to compare it at once with the modern Japanese *matsuri*, to offer sacrifice; but what are the constituents of *matsuri*, for the Basque has no such word? In Hamath iii., *matsu* occurs twice with an increment as *matsune*, where a verb, to give, is demanded by the context. This verb is the Basque *ematen*, *eman*, anciently *ematzen*, to give. The Japanese has lost this as a separate verb, but retains its root *ma* as *mu*, to transform nouns into verbs; thus from *ina*, no, and *tsuka*, a handle, are derived *inamu*, *tsukamu*, to refuse, to grasp. but literally, to give a no, to give a handle. In Etruscan the verb is frequently used in its radical form, *ma* or *ema*.<sup>8</sup> About *hil* or *il* there is no doubt; it is the Basque word meaning dead, death, die. This simple radical is concealed in the Georgian *mokluli*, *sikvdili*, the Circassian *tlagha*, *tlash*, and the Mizjejian *legi*, but is preserved in all its simplicity in the Choctaw *illi*. A commoner word for death is the Basque *heriotze*, Lesghian *haratz*, Japanese *korosu*, Iroquois *kerios*, and Dacotah *karrasha*. It is more than probable that *hiltze* and *heriotze* are but variant forms of one root. The absence of the letter *l* in Japanese makes *hil*, *il* an impossibility in that language. The whole word *matsu-hil* is thus an inversion of the Basque *hildu-matzen*, which now means to mortify, but the literal rendering of which is, to give death. A remnant of pagan days is the Basque *abridu*, to sacrifice, literally *abere-hildu*, to kill an animal, but *matsuhil* is a much older term, so much so that its Japanese equivalent *matsuri* has completely lost its etymological connection. The primitive meaning of sacrifice in many languages seems to have been simply that of slaughter.

The deity honoured by Pisisiris at Hamath bears Semitic names, Baal and Il Makah. Now the Hamathites had a god of their own named Ashima, the same doubtless as the Japanese war god Hachiman. Baal must have been borrowed from the Phoenicians, as he was by the Israelites in the time of their long

See Etruria Capta.

apostacy.<sup>9</sup> So great was the fame of this Syrian god that almost every European country retains traces of his worship, and even in America these are not altogether wanting.<sup>10</sup> The other name, Il Makah, can hardly denote a different deity, for we cannot suppose that the Hittite would profane the altar he erected for one god by placing on it a record of his devotion to another. We must therefore regard Il Makah as an epithet of Baal. Il Makah was an Arabian god peculiarly connected with Haran, from which the similarly named region in Mesopotamia is not to be dissociated.<sup>11</sup> In the Semitic tongues the name would signify the god of slaughter, and, in the Hittite language, while Il does not denote a god, the words Il or Hil-maka mean the death striking, for *maka* signifies to strike, wound, kill. It may be, therefore, that the epithet is Hittite, the only thing against this being the absence from the base of the *il, al, la* symbol of the horizontal line denoting a prefixed vowel or breathing, such as appears in the last character of the group *matsuhil*. The reason why Pisisir erected his altar at Hamath rather than at Carchemish, is to be found in the fact that the former place was the abode of the sacred scribes of the Hittite nation, who may also have constituted its priesthood.

The Hittite first personal pronoun and verb substantive are contained in these inscriptions. The pronoun I is *ne* or *ni*, agreeing with the Lesghian *na*, the Basque *ni*, the Corean *na*, the Aztec *ne*, and many similar American forms. The Georgian replaces it by *ma, me, mi*, in its various dialects, but the Japanese, which rarely employs personal pronouns, is quite unconfortable save in its occasional use of *mi*, which is also found in the dialects of the Dacotah language along with the form *niah*. The Hittite verb, to be, is *ke*. In its Hittite state of isolation it is best represented by the *ca* of the Aztec and Sonora dialects of America. But it is easily recognized in *ki* and *ke* forms of the Japanese *shi, suru*, which although professedly meaning to do, like the Basque *dut*, has more frequently the sense

<sup>9</sup> The original Baal was Bela the son of Beor, the first king that reigned in Edom, whose name as that of a deity was changed to Baal Peor before the Israelites entered Canaan.

<sup>10</sup> B. de Bourbourg, H. des Nations de l'Amérique, tome iii. liv. 9. ch. 2.

<sup>11</sup> Lenormant and Chevalier, Ancient History of the East, vol. ii. p. 323.

of becoming, as in *yashi*, *yasuru*, be lean or become lean. The same form, doing double duty for to be and to do, may be detected in the Basque regular verbs falsely said to be conjugated without auxiliary. Thus *erausi*, to speak, becomes in the present indicative *d'araus-kit*, I speak; *d'araus-kizu*, thou speakest; *d'araus-ki*, he speaks; and in the past, *n'eraus-kian*, I spoke; *zen eraus-kian*, thou didst speak; *z'eraus-kian*, he did speak. The Etruscan discards all the prefixes in *d*, etc., of the modern Basque, but retains *ki*, *kio*, *kian*. What are these forms in *ki*? Simply variations of the original Hittite auxiliary, which, being affixed to the present participle, and that is what a Hittite verb really is, gives it either active or neuter value, according to the quality of the participle. Thus *eraus-ki* means literally, he is speaking, which may be neuter enough; but *heriotz-ki*, *he is killing*, is quite active or transitive. The Basque verb thus answers exactly to the Japanese *shi*, and its forms *ki* and *ke*. That the Hittites must have had several other auxiliary verbs and other forms of the verb substantive, is undeniable. Happily, however, their most ancient inscriptions are not burdened with them. The consequence is that Hittite grammar is one of the simplest and most rational in existence.

## CHAPTER VII.

## HISTORICAL INSCRIPTION OF KING KENETALA OF HAMATH.

## PART I.

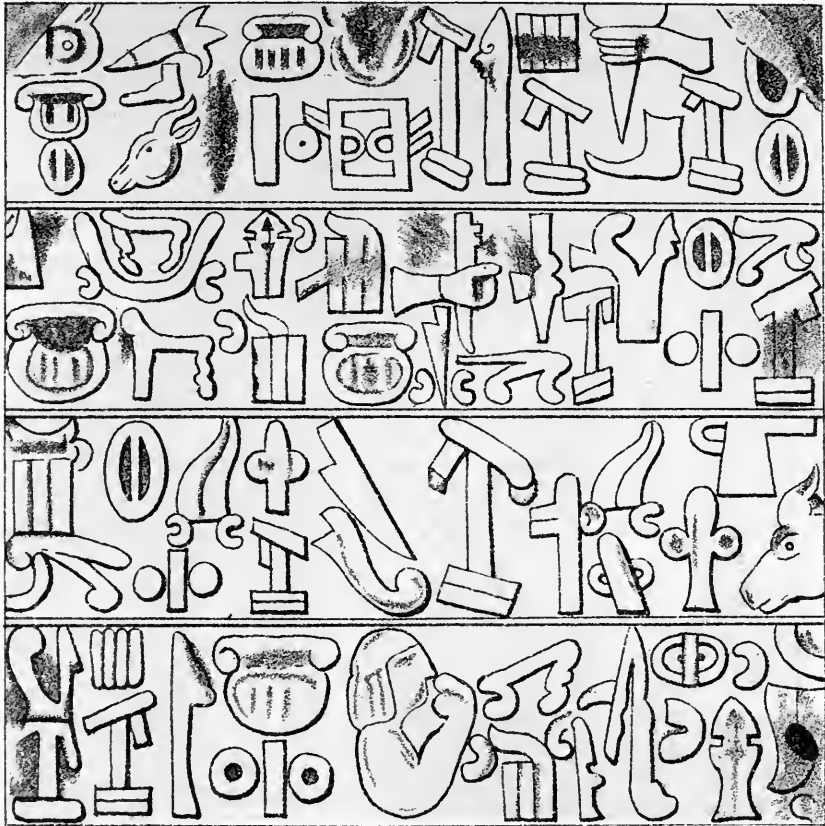
The inscriptions numbered Hamath iii. and v. contain the name of the Hamathite king, Kenetala, and present a connected narrative, or at least two narratives with striking points of contact. The writer has had no opportunity of ascertaining, by examination of the stones themselves, the truth in the discrepancy between the statements of Mr. Tyrwhitt Drake and the Rev. William Wright, as to the connection of the two inscriptions. Mr. Wright's account connects Hamath v. with the votive Hamath iv. Mr. Drake's is to the effect that iii. and v. are on the side and front respectively of the same stone. The correspondence of characters on iii. and v., as well as the contents of the inscriptions, favours Mr. Drake's statement. If, however, Mr. Wright's statement is the correct one, it will follow that all the Hamath inscriptions formed part of the great altar of Baal dedicated by King Pisiris. Some of the hieroglyphics in these two inscriptions do not appear elsewhere, and parts of H. v. are so defaced that it would be at present unwise to attempt their restoration. Otherwise the language employed is coeval with and of the same character as that of the votive tablets. This is by no means so Iberic or Basque-like as that on the Moschian stone bowl, although the Basque connection of almost all the words can readily be indicated. In Hamath among the Kenite scribes, who may have given name to the *Kannushi* or native priesthood of Japan, it is natural to find the dialect of Yamato developing itself. It is not, therefore, astonishing to meet in these inscriptions with words and constructions almost or entirely identical with those of the Japanese language as now written and spoken. The Japanese grammarians insist that their language has undergone but little change from the beginning of



## II. HAMATH INSCRIPTIONS.

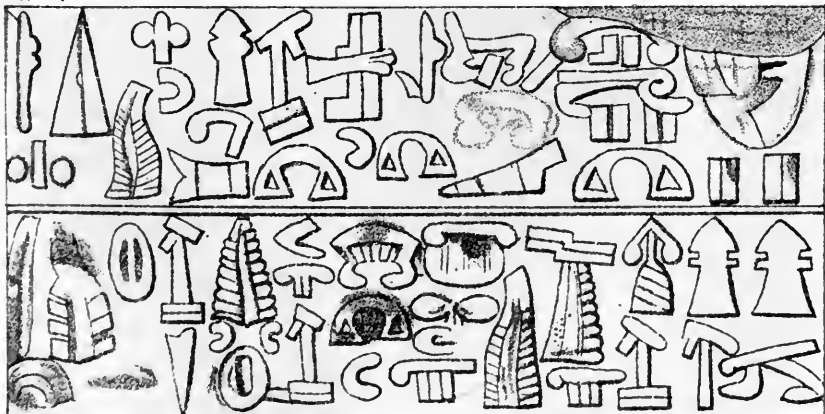
H. III.

(Burton, Inscr. N<sup>o</sup> 4. Plates 7 & 6)



H. IV.

(Burton, Inscr. N<sup>o</sup> 3 Plate 5)





their period, which they place in 660 B.C. The foreign Chinese element that pervades modern Japanese had, however, no place in the ancient documents of the empire. The story that Chinese letters were introduced into Japan in the third century of the Christian era is evidently false, as the first historical connection of the Khitan with China cannot have been earlier than the seventh century. Yet the Chinese, as themselves a migrating people, may in ancient times have been in contact with branches of the Hittite family in the west, since the Persian historians place Chin, Machin and Katay between Persia and Hindustan. Ancient Indian documents mention the Chinas as aborigines of Hindustan and even enumerate them among the Kshattriyas or Indo Scythas.<sup>1</sup> Dr. Edkins exhibits the relation of the Chinese to the western countries of Asia, but places their migration from these at 3000 B.C.<sup>2</sup> This great antiquity of the Chinese people in China not only contradicts the Persian writers, but also gives to the ancient Chinese a prehistoric character, and renders it absolutely impossible to confirm the statements of their historians by those of any foreign document whatsoever. This is a convenient shield for fable, but it takes the early Chinese annals out of the domain of historical science.

### HAMATH III.

The inscription Hamath iii. begins at the right hand corner of the first line, and thence proceeds in regular boustrophedon order to the end. In the preceding inscriptions a commencement was made on the left hand. The Hittites do not seem to have restricted themselves to any one direction in commencing an inscription, the order of reading being as a rule sufficiently indicated by the trend of the hieroglyphics, which are generally to be read toward their backs. The first character in the upper line is half obliterated, so that its syllabic value must be determined from the text of Hamath v. The transliteration of the inscription is as follows: Line 1, *Kaleba makaka keba Kaba ata Hamata ka Kenetala*: Line 2, *Mata Kapesaka Antsu atsata*

<sup>1</sup> Muir's Sanscrit Text, vol. I, pp. 482, 484.

<sup>2</sup> China's Place in Philology, ch. 1.

*makaka sa haka Kaba Kalaka ne ba*: Line 3, *Sugane matsune Kaba aginba ne matsune altoka*: Line 4, *Kaba keba Katanesa katsu saki Damasakusanesa*.

Literally translated, it renders: 1, Kaleba kills chief Kaba: King Hamath in Kenetala: 2, King Khupuscia Yanzu informs killing of, afterwards Kaba Kalaka to places: 3, Assyria to give Kaba army to to-give reinforcement: 4, Kaba, chief of-the-Hittites, conquers lord of-the-Damascenes.

Read freely, the statement of the inscription is: "THE CHIEF KABA KILLS KALEBA. YANZU, KING OF KHUPUSCIA, INFORMS KING KENETALA IN HAMATH OF THE MURDER. AFTERWARDS KABA PROPOSES TO GIVE KALAKA TO ASSYRIA (THAT ASSYRIA MAY) GIVE REINFORCEMENT TO KABA'S ARMY. THE LORD OF THE DAMASCENES CONQUERS KABA, THE HITTITE CHIEF." The record is almost enigmatic in its brevity, and without aid from the Assyrian monuments would be hard to understand. Even with that aid, there is some difficulty in unravelling the twisted threads of the different narratives. These narratives, in addition to the Hittite text, are the inscriptions of Tiglath Pileser II., and Sargon, the former of whom is mentioned in the books of Kings and Chronicles, and the latter in the prophecy of Isaiah.<sup>3</sup>

Tiglath Pileser II. calls the King of Hamath in his time Eniel, and states that he received tribute from him, along with Rezin of Damascus, Pisisis of Carchemish, Hiram of Tyre, Menahem of Israel, and other kings. He also tells how he kept court at Damascus, where twenty-three subject monarchs came to pay homage, including Eniel and Pisisis, with Pekah of Israel, and Ahaz of Judah. Rezin was put to death before this time and the King of Tyre was absent. Was the Eniel of Tiglath Pileser the Kenetala of the inscription? It will be seen shortly that Hamath V. answers this question affirmatively by coupling his name with those of Rezin and Pekah, while the first line of that inscription contains the name of Pisisis. The common Assyrian rendering of Kenetala was Khintiel, the name of a king of the Lakai or ancient Lycians, preserved by Assur-nazir-pal.<sup>4</sup> This, as has

<sup>3</sup> Records of the Past, v. 43, vii. 21: II. Kings xv. 29, xvi. 7, I. Chron. v. 6, 26, II. Chron. xxviii. 20: Isaiah xx. 1.

<sup>4</sup> Records of the Past, iii. 67.

already been indicated, is the Lydian royal name Candaules. There is a natural tendency to regard oriental names terminating in *el* as Semitic, and the words Eniel and Khintiel have been so regarded. But nobody dreams of making Candaules, Semitic. Rather has it been recognized that, as being the son of Myrsus and bearing along with the name Candaules that of Myrsilus, the final syllable of the monarch's name denoted a son. So, in the ancient history of Cashmere, the son and successor of Hiranyakcha is Hiranyakula.<sup>5</sup> In other Indian dynasties appear Kautilya, Sumalya and Kuntulas-wati. Among the royal names of the Iberian Picts, Aniel, Canaul, Deokil, Dereh, Tarla, are of the same character. It is interesting to find the Hamathites in possession of the consonant *l*, which their descendants, the Japanese, have lost, but not the Koreans. If the final *el* or *il* denoted a son or child in some ancient dialect of the Hittite family, such a word as Khinti-el would be of the same formation as the Aegypto-Hittite Zaiath-khirri, and Assyrio-Hittite Sandu-arri, for these are renderings of the Hebrew Ben Zoheth, or rather Ben Zoheth is the Hebrew form of the Hittite name which these represent. The *l* form may be detected in the Georgian *shvili*, son, otherwise *shiri*, in the Circassian *kuala*, *chvale*, *ishale*, the Yeniseian *jali*, the Choctaw *ella*. It is by no means certain, however, that final *el* or *il* had this meaning in Hittite. It is more important to consider the relation of the forms Eniel and Kenetala or Khintiel. The *ke* or *khi* was probably pronounced like the German *che* in *machen*, so that the guttural might easily be changed to a simple aspirate. Then the concurrence of the two dentals, *n* and *t*, would inevitably lead, by a well-known process of phonetic decay, to the disappearance of one of them in pronunciation. Such a process appears in the Celtic word Gaoidheal, pronounced Gael. Either phonetic decay had set in among the people of Hamath, disguising the etymology of their king's name, or Tiglath Pileser's Assyrian scribe took an unwarrantable liberty with the royal word.

The Assyrian records do not chronicle the fate of Kenetala, but, in the second year of the reign of Sargon, the general and successor of Tiglath Pileser, we learn that his throne was occupied

<sup>5</sup> Raja Tarangini, iii. i. sl. 288.

by a usurper named Ilubid. This Ilubid was in the town of Karkar, where he excited Arpad, Simyra, Damas and Samaria against Sargon. Sargon took Karkar and flayed Ilubid.<sup>6</sup> Elsewhere in the same inscription we read: "The people of Kharkhar had enforced Kibaba, the chief of the town, and had sent to Dalta of Ellip for submitting themselves. I occupied this town, I delivered the prisoners, I installed those men whom my hand had conquered. I put over them my lieutenants as governors." This last Kharkhar seems to have been in Armenia in the vicinity of Media, Araxene, and Albania. Yet the name Kibaba connected with it and the very title, chief, agree with the *keba* Kaba, of Kalaka. Both chiefs were apparently friends of Assyria. One difficulty is to reconcile the two cities Karkar and Kharkhar. The former, from its connection with Hamath, Arpad and Simyra, would seem to represent a Syrian Chaleis, of which there was one some distance to the north of Hamath, and another of less importance, almost as far to the south. The Hittite text favours a Chaleis, as the Karkar, by its form Kalaka, and plainly connects Kaba with the town as its captor and the slayer of its ruler, Kalaba or Caleb. It looks as if the annalist of Sargon had confounded two distinct events, through the coincidence in the names of the places in which they occurred. The second difficulty is chronological. Kibaba's fate of enforcement, whatever that may mean, took place, or is recorded as having taken place, in the reign of Sargon, when Rezin and Pekah were dead and Pisisris was banished. But, in the Hittite record, Carchemish under Pisisris, Damascus under Rezin, and Israel under Pekah, together with Hamath under Kenetala, were independent kingdoms. The record, therefore, must belong to the reign of Tiglath Pileser, and to a time when Sargon, as his general, first came into relation with these monarchs and their states. To them the killing of Kaleba by Kaba was a matter of great importance. Indeed, it seems to have been the cause of their revolt against Assyria that the renegade Hittite murderer should be befriended by that powerful empire. The chronological difficulty may be overcome and a synchronism established by supposing that the revolt took place during the reign of Tiglath Pileser, resulting in the over-

<sup>6</sup> See Sargon's Inscription, Records of the Past, vii. 21.

throw of Kaba by Kenetala and his allies, and the occupation of the city of Kalaka, Karkar, or Chalcis, the people of which sided with the enemies of the Hittite chief. The remnant of Kaba's forces were imprisoned in Kalaka, and Kenetala, dying there, was succeeded by Ilubid, who remained in possession of the city. Tiglath Pileser overcame Rezin and put him to death, and Pekah was assassinated by Hoshea. Then, after the death of Tiglath Pileser and the brief reign of Shalmanezzer the sixth, Sargon took Hamath, and, finding its King Ilubid in unlawful possession of Kalaka, stormed that city, released the followers of Kaba, and put the Hamathite usurper to death. The taking of Kalaka or Karkar would thus be the last act in the great tragedy of which the murder of Kalaba was the first.

Of Kalaba, history says nothing. If Kalaka represents the most famous Chalcis north of Hamath, its proximity to Hebron and the land of Chalybonitis is suggestive. The Charashim or Cilices who gave name to Chalcis, Cilicia, Colehis, were of the Kenezite division of the Hittite family, a division in which Caleb was a common name as far back as the time of Moses; and, still farther back, in old Egyptian days, Khilip-sira, the Hittite, fought against the armies of Pharaoh. The connection of the chief Kaba with Sargon's chief Kibaba has already been made. It is very unlikely that there were two chiefs so nearly alike in name in two distinct cities of the same name and in corresponding circumstances. The word *keba*, the chief, specially applied to Kaba, is a very common one in the inscriptions of the Khitan. In the Euboean inscriptions it is one of the most frequently recurring words in the form *kabe*.<sup>7</sup> It also appears in Celt Iberian and in Pictish inscriptions, in Lat Indian and in Siberian. In Japanese its form is *kubi*, *kobe*, head, in Basque, *jabe*, *jabbe*, lord. It seems to be the common property of all languages. That the city seized by Kaba was Chalcis, the capital of Chalcidice, is confirmed by the statement that Yanzu of Khupuscia informed Kenetala of the fact. Khupuscia was the Hittite and Assyrian name of the famous city on the Euphrates called

<sup>7</sup> The English Translation of these Inscriptions is to be found in the Trans. Cent. Socy. of Montreal from p. 159; the Etruscan and Umbrian Texts with grammatical analysis are ready for publication.

Tiphсах by the Hebrews and Thapsacus by the Greeks. It was the capital of the country of the Hittite Nairi, its king being called by the Assyrians the King of the Nairi. The variation in the form of the name as presented by Hittites and Assyrians on the one hand, Hebrews and Greeks on the other, evidences that the root of the word is Pasach, the initial Khu and Cha being significant prefixes. In migration the Pasach were the Abasgi of the Caucasus, but as Khupuscai they are also Chapsonkes of the same region; they became the Basques of Biscay in the Pyrenees, but also the Guipuscoans. The king of the Khupuscai is in the text called Antzu or Hantzu. In the Annals of Sargon his name is given as Yanzu. Although the warlike Assyrian monarch overran the country of the Nairi, he did not treat Yanzu as he had treated Rezin, Pisiris, and Ilubid, but left him in peace, merely imposing upon him a heavy tribute in oxen, horses and lambs.

Assyria is mentioned in the inscription by its common Hittite name Sagane, a word occurring so often in the inscriptions that it is impossible to err in translating it by the Assyrian name. The term may have been one of reproach, for in the only Hittite inscription intended for Assyrian eyes the word Ashur is employed. Yet, as will appear, in the lion inscription of Merash, the word is used, although the evidence of the inscription is in favour of friendly rather than hostile relations between its author and the Assyrians. No common Hittite word suggests itself to explain this term, which, like *saki*, *zagi*, may be of Semitic origin. The Assyrian verb *sacanu*, to dwell, may have been taken by the Hittites to denote those who seemed to arrogate to themselves the sole right to occupy the land, and whose dominion was well established, while that of other peoples was on the wane before them. Or the word may have been a Hittite compound of the Assyrian *saku*, either to denote their preëminence or the mountainous nature of their country. The termination *ne*, however, does not favour the latter view. Were it permissible to enter the region of abuse, the Basque could furnish many terms to correspond, such as *zeken*, mean, and *zikin*, foul. The lion inscription appears to exclude any such rendering of the word Sagane.



The conqueror of Kaba was the Lord of the Damascenes, namely, Rezin, who is spoken of in the next inscription as the chief ally of Kenetala. As the most prominent in the deed of retributive justice, which the Assyrians regarded as one of hostility to themselves, he was the first to suffer the vengeance of Tiglath Pileser. It is not easy to determine the ethnic relations of the Damascenes. Their city was in existence in the time of Abraham, for his steward, Eliezer, was a native of it.<sup>8</sup> Its name, Dammesek or Darmesek, points to a Japhetic origin in the line of Meshech, although Hebrew tradition connects it with Uz, the son of Aram.<sup>9</sup> Certainly it is not to be associated with the Moschi or later Meshech, who were not in existence in Abraham's time. The name of the Moschi, also, as given on the stone bowl, was Maishga, which answers better to the word written Mesha in our English Bibles, but which with medial *yod* and final *ayin*, should be read Meyeshag. The Book of Chronicles connects the Meyeshag with the Ma Reshah or Ma Reeshah, who are the Rosh that named Marasia or Merash in Asia Minor.<sup>10</sup> It is thus a different word from Meshech, although the Bible writers employ the old Japhetic name to designate the Moschi, as they employ the Japhetic Kittim in places to denote the later Hittites. The name Damascus, in itself, is no evidence of a Hamitic or Hittite origin. As the centre of a kingdom, Damascus was unknown until after the fall of the Hittite kingdom of Hamath Zobah, whose kings were Rehob and Hadadezer.<sup>11</sup> The ancient line represented by them, and which came originally from the south where Hadad, the son of Bedad, Saul of Rehoboth, and Hadar, ruled, appears to have transferred the seat of its empire to Damascus, for, according to Nicolas of Damascus, and Josephus, nearly all the kings of Syria Damascus bore the name Adad.<sup>12</sup> The Hebrew record applies to three kings the name Benhadad, and to the present day one of the chief families in Damascus is the Beit Haddad.<sup>13</sup> This word Hadad has often been regarded

<sup>8</sup> Genesis xv. 2.

<sup>9</sup> Josephus, Antiquities, Bk. i. c. vi. 4.

<sup>10</sup> I. Chronicles ii. 42.

<sup>11</sup> II. Samuel viii. 3.

<sup>12</sup> Russell's connection of Sacred and Profane History, by Wheeler, vol. i. p. 432.

<sup>13</sup> Porter, Giant Cities of Bashan, p. 338.

as Semitic, for the reason that every etymologist explains terms by the language with which he is best acquainted. Macrobius in his *Saturnalia* explains Hadad as meaning one, in the Syrian language, and Professor Sayce, referring to the passage, understands by Syrian, Hittite.<sup>14</sup> The ancient Japanese *hitotsu*, Korean *hotchun*, *hoten*, Yeniseian *hanta*, *hutchu*, *chuta*, may be survivals of the early numeral. The evidence of the Etruscan monuments, however, favours *pino*, *pima*, as the original Hittite number one.<sup>15</sup> Hadad was one of the most widely spread Khitan names. In India its chief form was Yadu, the name of a royal line to which Yudhishthira, an oriental Hadadezer, belonged. In Lydia, the Atyadae and Sadyattes preserved it. Macrobius makes Hadad to signify the sun as well as unity. Now, there is no necessary connection between the two ideas, for while it is true that there is only one sun, it is also true that there is only one moon, one earth. It must, therefore, be mere coincidence that unites the meanings in one word. The Lesghian *gede*, with the Iroquois *hiday*, *ahita*, the Loo Chooan *tida*, and Sonora *tat*, are forms for the sun which may have arisen out of a word like Hadad. The Basque word for sun affords a possible solution of the mystery. That word is *eguzki*, *iruzki*, *iduzki*. The first form *eguzki*, connects with *egun*, a day, and when that is said its etymology is stated. But the other forms indicate two verbs, *erantsi*, to spread, and *elatsen*, *hedatzen*, to extend, as their roots. Thus the sun is the far-reaching, widely-extending, all-pervading, for *erantsi* is just our English word, reach. To recover the name Hadad, we have but to take the commonest form of *hedatzen*, which, as *hedatu*, stretching, gives in the Basque of to-day the ancient word. The Japanese, of course, has the same root, but not so fully displayed. Its words, far-stretching, extending, are *toloku*, *todokeru*, with which, as a coincidence, *tada*, alone, may be compared. It is thus settled that Hadad is a Khitan, not a Semitic word. The name Rezin is of the same character. The 18th Emperor of Japan was Ritsion, the 63rd,

<sup>14</sup> Macrobius, *Saturnalia*, l. i. c. 23.

<sup>15</sup> Etruria Capta.

<sup>16</sup> Vishnu Purana, Mahabharata, etc.

Reizen, the 70th, Go-Reizen.<sup>17</sup> Other Syrian names, such as Hazael and Naaman, show Khitan origin. Thus Hazael may be *hezaula*, a pillar, post, stake; and Naaman may be Naimen, the power of will. Whatever the original population of Damascus may have been, it is evident that the royal line overthrown by Tiglath Pileser was Hittite. For four hundred and fifty years that line remained in obscurity, and then, in 255 B.C., it suddenly emerged as the Parthian dynasty of eastern conquerors, replacing the old names Hadad, Hadadezer, and Rezin, with their equivalents Diodotus, Tiridates, and Arsaces.<sup>18</sup> On a coin of Arsaces XII. occur the words, *Basileos basileon Arsakou megalou, dikaiou, euergetou, theou eupatoros philellenos*, which Noel Humphreys correctly translates: "Of the king of kings, Arsaces, the great, the just, the beneficent, the illustriously born, the lover of the Greeks." But he does not translate the words in a strange alphabet written at the base of this inscription in two lines from right to left. That strange alphabet is identical with the Etruscan and Celt Iberian, and the reading of the characters is: *beha hitz. ome baka, Orotu*, behold the word, the peculiar name, Orodes.<sup>19</sup>

" Friend of the Greek, fair fell the mould  
That veiled thy stater's glittering."

It veiled more than the sheen of the gold, leaving the world in ignorance for almost two thousand years of the fact that the Hittites disputed with Rome the empire of the world, as they had disputed it in ancient times with Egypt and Assyria.

The peculiarly Japanese words in this short inscription are *atsuta* and *katsu*. The former is in Japanese *tsutai*, transmit, with which is connected *tsutaku*, communication, information. Its probable Basque equivalent is *edausi*, which combines *ensi*, *ausi*, an old verb, to speak, with *edatu*, *hedatu*, extend. At present *edausi* is used in the sense of gossiping, but its ancient meaning appears to have been spreading speech or communicating information. The other word is *katsu*, which still means in

<sup>17</sup> Titsingh, *Annales*.

<sup>18</sup> It is doubtful that Arsaces represents Rezin; it is rather, like Arish and Araxes, a form of Ma Reshah, belonging to a different Hittite tribe.

<sup>19</sup> Humphreys's *Coin Collector's Manual*, vol. I, plate 7, opp. p. 136.

Japanese, to conquer, defeat, excel. In Basque the present word of the same signification is *garaitu*, a verbal form of *garai*, excellent. But M. Van Eys in his Basque Lexicon says that the primitive meaning of *garai* was not excellent, but high.<sup>20</sup> Now the simplest and commonest Basque word for high is *go*, so that in antiquity the Basques no doubt possessed a verb *gotu*, *gotzen*, which has been replaced by *garaitu*, *garaitzen*, and which came from the same Hittite source as the verb *katsu*. A somewhat similar form is found in a Celt Iberian inscription in which we read *Sipi Erromac almen goegi*, "Scipio makes high the might of the Romans," by which is meant that he conquered the enemies of Rome.<sup>21</sup> The verb *maka* or *makaka* means to kill, in many Khitan languages, and is intimately connected with the verb, to die. Thus the Georgian *mokluli*, die, is the Aztec *michia*, kill, while the Aztec *miqui*, die, is the Sonora and Shoshonese *mukiki*, *meca*, kill. In Japanese, *maka-shi* means to beat, conquer, and *maka-ri* to die. But the radical appears in Basque as *maka*, *makatu*, to strike. The primitive meaning of death in the Hittite mind was a stroke, blow. In this inscription occurs, for the first time, a word several times repeated in the Hittite documents, *aginba*, an army. The temptation is strong to connect it with the Japanese *gumbigo*, an army, derived from *gun*, military. It does not seem, however, that *gun* is a native word. The Japanese word of which it is a synonym is *ikusa*, related to *ikun*, command. In modern Basque, *agin*, *agindu* is the verb, to command, and *agin-tzari*, chief of command, denotes a military officer. The Eugubine Tables employ *agin* frequently to denote an army, just as an English officer, speaking of his command, means thereby the force or troops under his authority. The Hittite usage strengthened the idea by calling an army *aginba* or a place of command.

<sup>20</sup> Van Eys, Dictionnaire Basque-Français, p. 152.

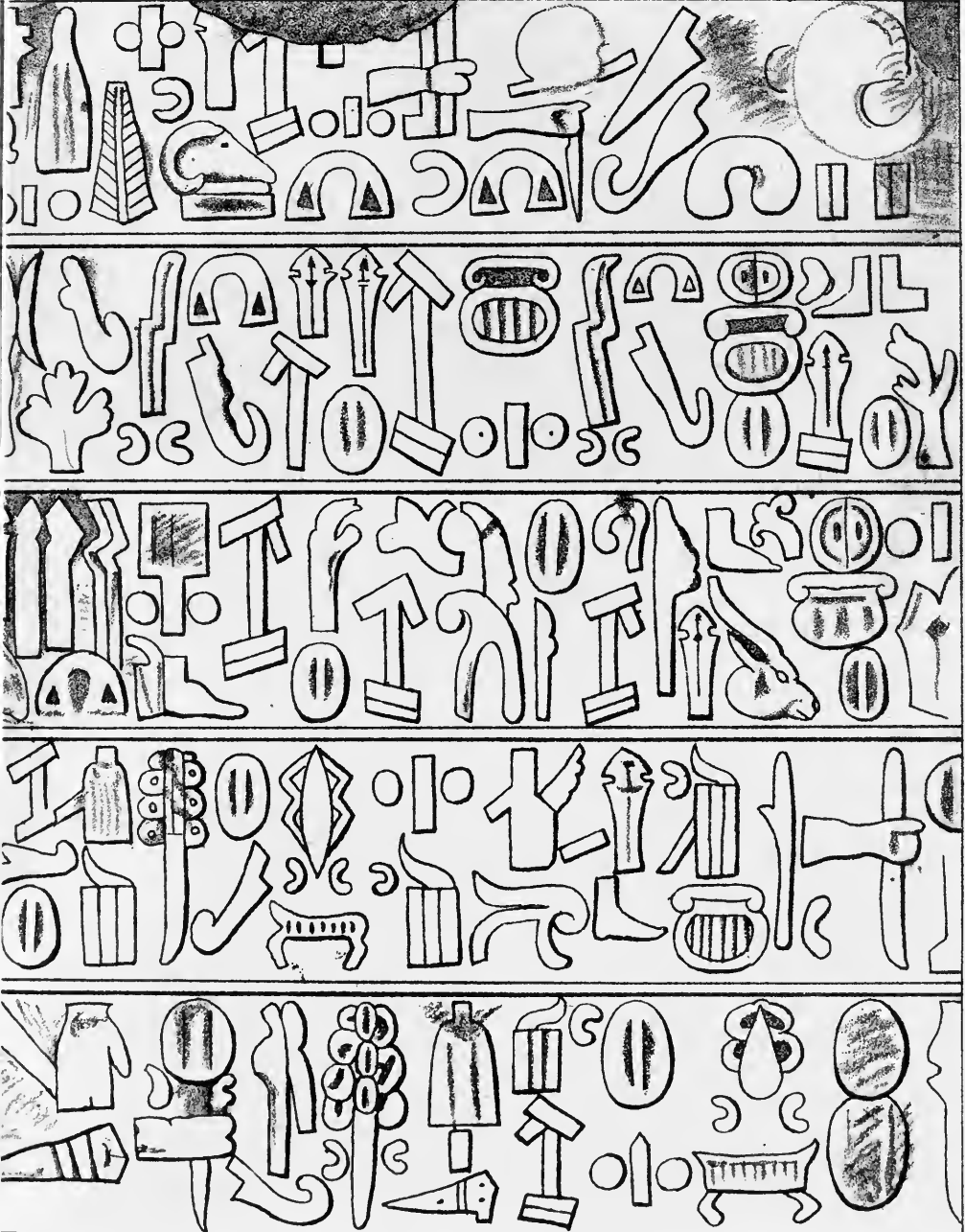
<sup>21</sup> A copy of this inscription was sent to me by the Rev. Wentworth Webster of Bechienea, Basses Pyrénées.





DESCRIPTION

(Burton, Inscr. N<sup>o</sup> 5 Plates 8, 9 & 10.)







## CHAPTER VIII.

## HISTORICAL INSCRIPTION OF KING KENETALA OF HAMATH.

## PART II.

THIS mutilated document, entitled Hamath v., begins in the middle of the top line, reading from left to right, and continues through lines 2 and 3 in boustrophedon order; but line 4 reads from left to right, like line 3, maintaining, however, the boustrophedon order in line 5. It is hard to account for this freak of the scribe, unless we suppose that he desired to end the inscription for some reason in the right half of the last line. The first line is hardly worth counting in the inscription, first, because it is the common formula of Pisiris, and secondly, because it is incomplete, and, so far as our copy goes, fails to yield sense in the latter part. It reads: *Ke ne mata matanesa, nabasanesa ne sari Pisa Il Makara ke ne go saki*. Rendered literally it is: Am I king of kings, of lords, I leader Pisa Il Maka to am I *go*? the chief. It is doubtful that the character read *il* is such, and something is apparently wanting between *ke ne* and *saki* to give significance to *go*. The *ra* following Maka is a synonym of *ne*, the Basque post-position, to. The *ne* over the yoke or *ri* in *sari* is superfluous. What remains is the old formula: I am the king of kings, the lord of lords, Pisa. The presence of the formula is doubtless a recognition of the suzerainty of Carchemish, for the author of the inscription seems to have been the King of Hamath.

Beginning at the right hand corner of the second line, the transliteration is as follows:

Line 2. *Sa ka Hamata Kenetala Retesine taneba non kula Retesine nagoba kula Damasakanesa, kanene Peka Remalike ko saki Batuel.*

Line 3. *Gara? mata Pitane Dahaka kanene Kalaba, haka kula babe Kenetala? Nikutera mata Mansakaba Kalaba haka Kalaka babe Kenetala ka Hamatanesa.*

Line 4, *Kapesa ne Kapesa mata ne alne aginba tama negai ke ne Kalabasa il atatsuko alne zuzitu Antsu atakaka Ankatatsukasa Makaba.*

Line 5, *Kamala zuzitu alne Batsu Tuhasakasa bane ilsa maka takesa sari!*

Literal translation: Line 2, Him in Hamath Kenetala Rezin trust places who city Rezin together places city-of-the-Damascenes, agrees Pekah Remaliah son lord Bethel.

Line 3, *Gara!* King Patini Dahaka agrees Kalaba-the-late city help Kenetala. Nikdera King Mansakaba Kalaba-the-late Kalaka help Kenetala to of the Hamathites.

Line 4, Khupuscia to Khupuscia king to to-come army head desiring am I of-Kalaba death striker comes to-destroy Yanzu neighbour of-the-Ankatatsuites Makaba.

Line 5, Troubler to-destroy comes Batsu of-the-Tahasites to-place of-death the blow hostile lord.

Free translation: IN KENETALA OF HAMATH REZIN PLACES CONFIDENCE, WHO ADDS THE CITY OF REZIN TO THE CITY OF THE DAMASCENES. IN ACCORD IS PEKAH, SON OF REMALIAH, THE LORD OF BETHEL. DAHAKA, KING OF THE PATINIANS, AGREES WITH KENETALA TO SUCCOUR THE CITY OF THE LATE KALABA. MANSAKABA, KING OF NIKDERA, (AGREES) WITH KENETALA OF THE HAMATHITES TO SUCCOUR KALAKA OF THE LATE KALABA. I DESIRE THE LEADER OF THE ARMY TO COME TO KHUPUSCIA, TO THE KING OF KHUPUSCIA. TO OVERTHROW THE MURDERER OF KALABA, COMES THE NEIGHBOUR OF YANZU, MAKABA OF THE ANKATATSU. TO DESTROY THE DISTURBER, COMES BATSU OF THE TAHASI, TO GIVE THE DEATH BLOW TO THE HOSTILE LORD.

It is evident that the above is the record of an alliance which, although ostensibly formed against the murderer Kaba, was intended to oppose the Assyrian power. That Kenetala, Rezin, Yanzu, and their Hittite neighbours, might fitly league themselves against the slayer of their countryman and friend, none can doubt; but what was Pekah of Israel doing in the quarrel? His presence shows that Kalaba's murder was a pretext for raising the standard of independence in Syria and Palestine. The confederates went to war with their eyes open, for Hamath iii. has shown their knowledge of the fact that Kaba had made

over Chalcis to Assyria, and had sent for reinforcements in return. It is natural to think that the strong city of Chalcis, as a barrier against Assyrian aggression instead of a garrison of Tiglath Pileser's army, was a greater attraction to the confederates than the desire of avenging the defunct Kalaba, and simply delivering his subjects from the usurpation of Kaba. By its position it commanded the approach to that portion of Syria in which the kingdoms of the conspirators were situated, so that its occupation by an enemy would place them at his mercy.

The first ally mentioned is Retezine or Rezin of Damascus. Already in Hamath iii. he has been alluded to as the *saki* or lord of the Damascenes, and as the conqueror of Kaba. He was, therefore, the generalissimo of the allied armies of Syria and Israel. His warlike achievements are celebrated in the Book of Kings.<sup>1</sup> The Hittite document furnishes a valuable piece of information regarding his kingdom, by stating that he added the City of Rezin to that of Damascus. This cannot have been Resaena on the Chaboras in Mesopotamia, although that city, planted in a peculiarly Hittite region, had no doubt the same verbal signification. The Syrian Rezin is unmentioned in the Bible, or in the writings of Josephus and the classical geographers. Looking for its site in the area of Arabian occupation, the natural question to ask is, What do the Arabs call the known Resaena of Mesopotamia? The answer is, Ras el Aien. "Ras el Aien," says Sadik Isfaham, "a place in Diar Rabia."<sup>2</sup> Now Ras el Aien, as the head of the spring, is a very common name in the east. Its application in this case illustrates the tendency to make foreign names significant, which has been a source of endless trouble and confusion to the ethnologist. The unknown Rezin was distorted into the known Ras el Ain. There is a Ras el Ain near Tyre and another near the site of Antipatris in Samaria, but these do not satisfy the conditions of the Damascene kingdom. Close to Baalbec or Heliopolis, however, is a heap of ruins called Ras el Ain, supposed to denote the fountain that supplied the great city of the sun with water.<sup>3</sup> It is very probable that this city, lying

<sup>1</sup> II. Kings xv. xvi.

<sup>2</sup> Sadik Isfahani, *Geographical Works*, p. 100.

<sup>3</sup> Ritter, *Comparative Geography of Palestine*: De Sauley, *Narrative of a Journey round the Dead Sea and in the Bible Lands*, Philadelphia, 1851, vol. ii. p. 162.

within the territory of Rezin, and the most important next to Damascus in that territory, is the one that received the conqueror's name, and that Ras el Ain, as in Mesopotamia, is an Arabic corruption of the name Resaena. The only doubtful competitor for the honour of perpetuating the Syrian king's memory is Rhose of Peutinger's Itinerary, which replaces the Neve of that of Antoninus. Assuming these to denote the same place, we find them representing the present Nowa on the borders of Ituraea and Gaulonitis, and about a day's journey from Damascus. There are ruins of antiquity in its vicinity, but they are insignificant compared with those at Ras el Ain.

The initial character in Pekah's name is peculiar to this inscription and is partly defaced, but the name of his father Remaliah, and that of his sacred city Bethel, are so well defined that there can be no doubt this intimate friend of Rezin, whose alliance with him is recorded alike by the Hebrew and Assyrian historians, is the person set forth by the tablet.<sup>4</sup> Unfortunately materials are at present wanting to explain why the Bible constantly associates the name of Pekah with that of his father, Remaliah. The latter is not elsewhere mentioned, but the theory of Gesenius that he was a private and ignoble person, and that Pekah was termed Ben Remaliah in contempt, is refuted by the Hittite document which also calls him Remaliah's son.<sup>5</sup> The fact that Pekah's parentage alone is given in this inscription, the object of which must have been to celebrate the names of the confederate princes, rather indicates some special distinction pertaining to Remaliah. It is very unlikely that Remaliah is a Hebrew word. The Philistine Rameh, Armenian Aramale, and Latin Romulus, suggest an Aryan connection of the name. It does not follow, because Pekah was a captain in Pekaliah's army, that he was an Israelite, for by far the greater number of the captains of King David, even, were foreigners. He may, therefore, have been a younger son in some Aryan royal family, who had left the court of his well-known father to take service under the kings of Israel. That he was an alien appears to be indicated by his alliance, contrary to all the Israelite traditions, with

<sup>4</sup> II. Kings xv. 37, xvi. 5; Lenormant, *Ancient History of the East*, vol. i. p. 389.

<sup>5</sup> Gesenius, *Lex. Heb.* in loc.

Damascus, Hamath and Thapsacus; for Jeroboam II., one of his predecessors, had conquered the former two for Israel, and Menahem, whose son he slew and succeeded, had treated Thapsacus with barbaric cruelty.<sup>6</sup> Pekah is called the Lord of Bethel, although he reigned in Samaria, because Bethel was the sanctuary of Israel, as Hamath was the sanctuary of the Hittites.

The next ally mentioned is Dahaka, King of Pitane. The name Pitane doubtless denotes the Patinai of the Assyrian monuments, whom Professor Sayce, in his Hittite map, places to the north of Antioch. They were thus to the north-west of Chalcis, and near the border of the Cilicians, to whom they seem to have been allied in race.<sup>7</sup> The Patinians are often mentioned by the Assyrians, and Professor Sayce has collected from these notices the names of several of their kings. Lubarna, Sapaluvi Girparuda, Matuzza, Sasi, Surri, Lubarna II. and Tutamu.<sup>8</sup> Dahaka does not appear among these names, and the only name like it in the annals of Tiglath Pileser and Sargon is that of Dayaukku, who was the prefect of Van in Armenia.<sup>9</sup> Yet the Patinian character of the name Dahaka seems established by the connection of "the men of Khilakki and Duhuka" in an inscription of Esarhaddon.<sup>10</sup> The name Dayaukku has been compared with the Median Deioees, and both names find their origin in the Turanian Zohak or Dahak of Persian story. That the later Medes may have been Aryans cannot, perhaps, be denied, but that Deioees and his people were such is refuted by his very name as well as by those of Arbaces, Artynes, Astyages, and Cyaxares. The first is the Hittite Arba or Arbag, the next Ardon, the third a reproduction of Deioees with the prefix Ash, as in Ash Dabak or Zohak, and the last is, *mirabile dictu*, Sagara of Carchemish.<sup>11</sup>

Still another ally is Mansakaba, King of Nektera. Shalmanzer II., the greatest of his name, is the first Assyrian to

<sup>6</sup> II. Kings xiv. 28, xv. 16.

<sup>7</sup> The Patinian kings were occasionally of the Cilician family royal, but the people were Celts.

<sup>8</sup> Trans. Soc. Bib. Archaeol. vol. vii. pp. 290-1.

<sup>9</sup> Records of the Past, vol. vii. p. 33.

<sup>10</sup> Records of the Past, vol. iii. p. 113.

<sup>11</sup> It will yet appear that the body of the Medes and Persians, like that of the Patinians, was Sumerian or Celtic. The Median rulers were at times Hittite, at others Aryan, or Japhetic. To the latter class belonged Sagara.

recognize Nigdiara, as he calls it on his Black Obelisk. He there counts it to the Idians with Nigdima; and places it between Zamua and the sea, by which he must mean Lake Van in Armenia, in another inscription, in which he calls it Nikdera.<sup>12</sup> His son, Samas Rimmon, in relating his victories over the Hittite Nairi, mentions Khirtsina, the son of Migdiara, who had 300 cities and eleven fortresses in the land of Sunbai, which is placed between Khupuscai and Manai, the latter being the Minni of Van.<sup>13</sup> There is thus reason for supposing that the Idian land covered an extensive area, from Mygdonia in northern Mesopotamia north-eastward to the shores of Lake Van, and that Nekutera, Nikdera, or Nigdiara, was its capital. The Etruscan and primitive Italian names Incitaria, Nicotera, Angitulae, Anhostatir, reproduce Nekutera, generally in connection with the name Hasta.<sup>14</sup> The Idians, Yahdians, Astians, as they were variously called, were the leading tribe of the Hittites, and Carehemish was probably one of their foundations. Among the Turanian tribes of Liguria, the Celtic tables of the Eugubine inscriptions enumerate two divisions of this stock, the Jovies Hostatir and the Anhostatir. These are the Astian Oxybii, and the Anhostes or Vennostes. The latter must be the descendants in part of the Nikderians and Nigdimians of the Assyrians: the former, as Oxybii, came from the Yatsubi or Yasibi, who, in the time of Sennacherib, dwelt near Albania.<sup>15</sup> The name of the Nekuterian king is Mansakaba, a peculiarly Hittite name of great historical and religious significance. Its Hebrew form was Mezahab, its Egyptian, Methosuphis, Menthesuphis, Mentemsaf, of Manetho's sixth dynasty, who is, however, the same person as Haremhebi of the eighteenth, and the last Pharaoh of the Shepherd line.<sup>16</sup> Medeba, in Moab, first made the name geographical: it appears again in the Assyrian Mazamma of Armenia, in Massabatica of Media, and in Messapia of southern Italy. The Hittite priests of Ephesus derived from

<sup>12</sup> Records of the Past, v. 31, iii. 98.

<sup>13</sup> Records of the Past, i. 15.

<sup>14</sup> Incitaria was in Etruria, Nicotera in Bruttium, where also were the *Aquae Angitulae*: Anhostatir occurs in the Umbrian Eugubine Tables.

<sup>15</sup> Records of the Past, i. 27, vii. 60.

<sup>16</sup> Me-zahab corresponds to the Egyptian Em-nub; the prefixed Har or Hor is honorific.

this ancestor the name Megabyzi; and himself appears in Greek tradition as Methapus or Messapus, a teacher of mysteries.<sup>17</sup> The Indian scriptures furnish the name under the partial disguise of Vitahavya.<sup>18</sup> He is Amatsoufiko, the ancestor of the ancient kings of Japan.<sup>19</sup> The Arimaspi of Siberia, known to the ancients through the information imparted by Aristæus, are linked in the story of Herodotus with the Italian Metapontum.<sup>20</sup> The Yebis or Ainos of Nossabou or Amossibe, are degraded Messapian Japyges.<sup>21</sup> In America the name is divine among the Dacotahs as Wakaghapi. The Messapians and Amossibes live again in Southern California as the Mojeves or Amockhaves of the Yuma family, who apply the name *epatch* to their brother Indians, but call every man of their own tribe *metapaei*. They look for the return of Montezuma, whom they worship, like the Pueblo Indians of Arizona and New Mexico, whose waiting fires are ever burning for his coming.<sup>22</sup> Nor with Mexico, where at least two historical Montezumas reigned, do the ancient name and its traditions end. The Chibchas or Muyscas of New Granada worshipped the ancestral hero as Nemquetheba; and to the Peruvians he was Manco Capac, the progenitor of their race.<sup>23</sup> It is doubtful if throughout the world, apart from Christian teaching, there can be found a name so widely spread in tradition and tribal and geographical nomenclature. Mansakaba, though bearing so illustrious a name, has no other record than this inscription.

A similar name to Mansakaba is that of Makaba, king of the Ankatatsu. It may also be compared with that of Maggubi, king of the Madakhirians, whom Shalmanezzer on the Black Obelisk mentions after the Khupuscians, as if they might be neighbours.<sup>24</sup> However, Shalmanezzer was long before Makaba,

<sup>17</sup> Xenophon, *Anab.*, l. v. c. iii. 6; Strabo, l. xiv. c. i. 23; Strabo, l. vi. c. i. 15, l. ix. c. 2, 13; Pausanias l. iv. c. 1.

<sup>18</sup> Muir's Sanscrit Texts, vol. 1, p. 229.

<sup>19</sup> Titsingh *Annales*, p. xvii.

<sup>20</sup> Herodotus l. iv. cc. 13-15.

<sup>21</sup> *San Koki Tsou Ran To Sets*, pp. 182-3. See also p. 202, where the word means a seal (phoca) in the language of the Ainos.

<sup>22</sup> Bancroft, *Native Races of the Pacific States*, vol. iii. p. 175; Becker, *Congrès des Américanistes*, 1877, vol. i. p. 335; De Lucy-Fossarieu, *Les Langues Indiennes de la Californie*.

<sup>23</sup> Humboldt's *Views of Nature*, p. 426; *Peruvian Antiquities*, p. 41.

<sup>24</sup> *Records of the Past*, v. 39.

and Ankatatsu is not Madakhiri. The second part of the name Anka-tatsu is the Japanese verb *tachi, tatsu*, to stand up, but in Hittite possessing also transitive power. Its Basque equivalent is the verbal termination *tatu, tatsen*, as in *begis-tatu, saris-tatu*, to look, to reward, literally, to set an eye, to set a reward. What is the *anka* that was set up by this people? There is reason to think that it was the palm tree. The region between Hebron and the Dead Sea, where Amorites and Hittites contended in the days of Abraham, bore two names, Hazon Tamar and Engedi. The first word is Semitic and means "the pruning of the palm"; and Aingedi, if Semitic, means "the fountain of the kid." Is Engedi necessarily Semitic? There is a spring or fountain there, but so there is in almost every place that men have chosen for habitation. In the time of Jerome, Engedi was a place of some note, and, three centuries before, Josephus mentioned it as the seat of one of the chief toparchies of Judaea.<sup>25</sup> Pliny, however, who completed his Natural History soon after the fall of Jerusalem, says nothing of the fountain of the kid, but speaks of "the town of Engadda, once only inferior to Jerusalem in fertility of soil and groves of palms; now, like it, a heap of ashes."<sup>26</sup> How came Pliny to know about the palms, since the name of Hazon Tamar was departed? The name was in existence before Israel entered the land of promise, and a town was there. Solomon alludes to its vineyards, but does not bring the fountain of the kid into his imagery.<sup>27</sup> Cyprus was originally a Hittite country, and famous among western regions for its palms and vines. In the time of Esarhaddon there was a city in that island which he calls Antikhadasta, very like an Assyrian corruption of Ankatatsu.<sup>28</sup> The whole island of Cyprus was called Yahnagi according to the Assyrians. Now the initial letter of Aingedi is *ayin*, which the Greeks often rendered by *gamma*, so that in sound and transliteration the word varied according to the speaker as Gingedi, Haingedi, Yangedi. It is not to be supposed, however, that Ankatatsu was in Cyprus. It was Hittite, and in the time

<sup>25</sup> Ritter, *Comp. Geo. of Pal.* iii. 113.

<sup>26</sup> Pliny, *H. N.* v. 15.

<sup>27</sup> Joshua xv. 62, I. Sam. xxiv. 1. Canticles i. 14.

<sup>28</sup> *Records of the Past*, iii. 108.



of Samas Rinnon may have been either Ginkhidai or Ginkhukhtai, both of which he makes states of the Nairi without settling their locality.<sup>29</sup> Sargon mentions a region, Sinukhta, which he took away from its king, Kiakku, and gave to the King of Atuna; and his predecessor, Tiglath Pileser, brings into close proximity Nuqudina, Atinni and Hamath.<sup>30</sup> A final reference to the Assyrian records shows that in the time of Sennacherib, a southern branch of this family, the Nakindati, dwelt in Elam, their capital being Tagab Lishir. Assurbanipal found them in the same region, but calls them Nakidati.<sup>31</sup>

The Hittite text says that the Ankatatsuk were neighbours, literally, at the gate, of Yanzu of Khupuscia. The only neighbours the Thapsacans could have on the west were the inhabitants of Palmyra, for the rest of the country was desert. In ancient Hebrew days, Tadmor, a synonym for Tamar, the palm, was the name of this oasis. Solomon took Hamath Zobah and built Tadmor in the wilderness, and it became a caravan station, with Damascus on one side and Thapsacus on the other, for the great trade that the wise monarch of Israel opened up with the distant east.<sup>32</sup> Had Solomon any predecessors in Tadmor? Were its palms a wild native growth, or had human labour been bestowed upon them? Botanists tell us that most palms need moisture; did any skilled hands irrigate their roots and add to nature's care?<sup>33</sup> When Solomon's northern empire was lost with the rise of Syria Damascus, who cared for Tadmor and led the caravans from Damascus to Thapsacus? History is silent, unless it speaks now through the inscription of King Kenetala. In Ezra and Nehemiah are found three families that returned from captivity in Babylon and are mentioned together, the children of Rezin, of Nekoda, of Paseah.<sup>34</sup> They were not Israelites but Nethinim, the children of Solomon's servants, whom he had doubtless employed in his caravan trade. The children of Nekoda could not even show that they had any connection with Israel. Longing

<sup>29</sup> Records of the Past, i. 19.

<sup>30</sup> Records of the Past, vii. 30; Ib. v. 46.

<sup>31</sup> Records of the Past, i. 44, i. 91.

<sup>32</sup> II. Chron. viii. 4.

<sup>33</sup> Lindley, Vegetable Kingdom, pp. 135, seq.

<sup>34</sup> Ezra ii. 48, 49; Nehemiah vii. 50, 51.

to get back to the palm trees of their Syrian home, they came as the stowaways of Israel's crew. These passages of the Hebrew scribe and courtier reveal the existence of a city of Rezin more clearly than does Ras el Ain, and warrant us in placing between the transported Damascenes and the Pasachites of Thapsacus, the children of Nekoda, who could only have dwelt in Tadmor in the wilderness.

Unhappily the Hittites were removed to lands in which palms do not flourish, so that their vocabularies can afford but doubtful information as to what their word for the palm tree was. Among the Aztecs one kind of palm bore the name *uequa-metl*, the termination *metl* denoting the maguery or American agave. The Japanese call the date *natsume*, but *yanagi*, which, if it meant a palm, would settle the matter, denotes the willow, feathery in its way, but producing no fruit. Nor does the Basque help much, although its words *iñaz*, a fern, *untz*, ivy, *unki*, a tree stump, and *inzaur*, a nut, are suggestive. Most of the Iroquois words denoting trees and vegetation begin with *on* or *ohn*, such as *ohneta*, pine, *onenta*, fir, *onatsia*, corn, *onenste*, maize, *ohonte*, grass, *onerate*, foliage, *onenha*, almond, *onenhare*, vine; and the birch, which in its various uses replaces in cold climates the palm of southern regions, is *onake*, answering in form if not in meaning to the Japanese *yanagi*. The root appears in Choctaw as *anik*, *enik*, to bear fruit, grain, berries, etc.; and the Yeniscian *enahai* and Yukahirian *yungul*, a forest, plantation, like the Iroquois *onashia*, point to vegetation in the form of trees as the meaning of *anka*. Again *anke* is the Lesghian word for wheat, and *untsha* for barley. The Circassian has *san*, wine, *sanahsh*, grape, *sanehtshee*, vine; *ayen* also is a Basque word for vine. Among the Turanian tribes of Northern India, who may in part be regarded as a remnant of ancient Hittite occupation, the name for the plantain, their most familiar tree, is *ungsyé*, *gnaksi*, *gnosi*.<sup>35</sup> All of these terms point to the Hittite word *Anak*, whose initial *ayin*, as in Engedi, satisfies the conditions required

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<sup>35</sup> Molina, Vocabulario de la Lingua Mexicana; Hepburn's Japanese Dictionary; Van Eys, Dictionnaire Basque; Cuoq, Lexique de la Langue Iroquoise; Wright, Chahta Leksikon; Klaproth, Asia Polyglotta and Sprach-Atlas; Hunter, Comparative Dictionary of the Non-Aryan languages of India.

by the varying forms *anka*, *yanagi*, *gnak*. In such forms however as *nequa*, *Nekoda*, *Nuqudina*, the absence of some equivalent for the initial *ayin* can only be explained as a corruption of speech resulting from ignorance of the original signification of the word. If *anak* in Hittite meant a palm, it would be a fitting designation for the men of lofty stature in whose presence the Israelite spies were as grasshoppers. The abode of these Anakim in or near Hebron would also justify a connection of their name with the place called Engedi by the Hebrews.<sup>36</sup> The district in which Palmyra lies is now called Antoura. There, linger traditions of Antar, the Arabian hero; and, near at hand among the mountains of Lebanon, dwelt the Ansarians, whom Burekhardt regarded as a tribe expelled from India, and whose peculiar idolatry points them out as the remains of a primitive Syrian race.<sup>37</sup> What connection these names have with the ancient Ankatatsu is hard to determine.

That a Hittite tribe and family existed which nourished fruit trees and derived much of their sustenance from them, like the African Garamantes and Lotophagi, is capable of proof. Among the Scythians of Herodotus appear the baldheaded Argippæans, who lived on the fruit of a tree called Ponticum, which they made into cakes, and from which they expressed a drink called "aschy." Under these trees or round about them they erected their tents in winter, thus apparently protecting the tree from frost. They were a sacred race and acted as arbiters in the quarrels of the Scyths. As Professor Rawlinson has indicated, they are called Arimphæans by Pliny and Pomponius Mela, and as both of these writers place them in the neighbourhood of the Rhiphæan mountains, there is good reason to think that their name is the most correct of the two, and that the true name of the sacred race lies between Riphæ and Arimphæ.<sup>38</sup> Wheeler, after Heeren, identifies the Argippæi with the Calmaes of Tartary, who make a similar use of the bird cherry.<sup>39</sup> Philology here partly favours

<sup>36</sup> It is remarkable that Attila, the Hun, and a noted Hittite, should, according to Olaus, be "in Engadi nutritus," or, according to Ritiis, "nutritus in Engaddi"; Mascon's History of the Ancient Germans, Englished by Lediard, 1738, vol. i. p. 496.

<sup>37</sup> Lamartine, a Pilgrimage to the Holy Land, New York, 1818, vol. ii. p. 41.

<sup>38</sup> Rawlinson's Herodotus, bk. iv. ch. 23.

<sup>39</sup> Wheeler, Geography of Herodotus, 186.

the Hittite connection and partly opposes. The Calmucs occupy what was an original Hittite region, but their language is Mongolian, which the Hittite language was not. But, on the other hand, these Calmucs call themselves Derben Oeroet, the four allies or brothers, which are the tribes Derbet, Torgot, Choshot, Sungar. The latter tribe has a legend that their great ancestor, being left as a child under a tree, was nourished by the sap which the intelligent tree caused to exude from a branch bent down over his mouth.<sup>40</sup> We have not found Anak, but we have found his father, Arba, in the various forms Argippaei, Arimphaei, Riphaci, Derben, and Derbet. Just as Herodotus makes Targitaus, the mythic Scythian, the father of Leipoxais, Arpoxais, and Colaxais, and represents the first as the progenitor of the Auchatae, so tribal nomenclature in Tartary unites the names and establishes the validity of barbarian tradition.<sup>41</sup> For Targitaus is reproduced in Torgot: Arpoxais lives again in Derbet from *derben*, four, the Hebrew Arba, Arbag: Colaxais is represented by Chalcha or Kalka, a name of the tribe from which the Choshots are derived: and the Auchatae are these same Choshots or Hoshots, as they are sometimes called. As in Europe there are Latinized Etruscans, Iberians, and Celts, Germanized Celts, Ugrians, and Slaves, so in Tartary the Calmucs are Mongolized Hittites.

America also has its fruit-loving tribes. When De Soto crossed the Mississippi near Chickasa Bluff, gaily decorated natives brought him presents of fish, and loaves made of the fruit of the persimmon.<sup>42</sup> These were doubtless members of what Mr. Gatschet, in his elaborate memoir, calls the Maskoki family, including the Alibamu and Koassati or Coosadas.<sup>43</sup> The latter represent the Choshots of the Derben Oeroet, and the former are the Arba Kita. The derivation given for Alibamu is *alba*, a thicket, and *ayamule*, I clear; thus the Alibamu are the clearers of the land or cultivators. De Soto met with the Indian chief Alimamu, whose name stands for the tribe, west of Chickasa, but

<sup>40</sup> Gutzlaff, Sketch of Chinese History, vol. i. p. 7; Klaproth, Asia Polyglotta, 271.

<sup>41</sup> Herodot., lib. iv. c. 5.

<sup>42</sup> Bancroft, History of the United States, London, 1866, vol. i. p. 40.

<sup>43</sup> Gatschet, a Migration Legend of the Creek Indians, pp. 57, seq.

the Choctaw legends place the giant agricultural and peace-loving *nahullo*, who should represent them, to the east of the Mississippi. The absence of the letter *r* in most of the Maskoki dialects accounts for the change of Arba to Alba. The very word "aschy," that the Argippaei of Herodotus called their beverage, made from the fruit of the Ponticum, is the *asahua* or *chicha* which the Peruvians made out of corn, pineapples, plantains, and other vegetable products.<sup>41</sup> Its root is probably identical with that of the Maskoki Choctaw verb *ishkoh*, to drink. The real derivation of the word Arba or Arbag, giving force to the final ayin, is doubtless to be found in the lengthened modern Japanese form *araki-bari*, breaking up wild land, in which *araki* represents the root *ara*, wild, rough, and *bari*, an old verb with the signification of the modern *harashi*, to clear away. There is a Japanese verb *barashi*, to break, but many Japanese words in *h* originally began with a labial, so that *hare*, *harashi* may be regarded as a modification of a primitive *bare*. To get back the *bag* of Arbag, replace *hare* or *bare* by *baki*, now *haki*, which means to sweep away; and in *ara-baki*, the sweeping away of wildness, the old Hittite Arbag is restored. The Maskoki etymologists evidently knew the meaning of the Alibamu name, but not its constituents. Nor are these easy to find. Even in Basque the root *ara* is only found in such words as *irha-zain*, literally, forest guard, *ira-sagar*, wild or rough apple, a quince. That language, however, has a synonym in *lutz*, rough, coarse, rude, evidently of the same origin. This does not appear in the Choctaw Maskoki languages, which use *lukchuk*, mud, muddy, to denote wildness, as in *lukchuk ahe*, wild potato. This *lukchuk* is the Basque *lohitsu*, muddy. It would seem as if the Choctaws had taken their ideas of wild land from a swamp. Their word, to sweep, also is compound, being *bushpotih*, derived from *bushah*, cut, mown, ploughed, etc. Another illustration of the change in signification in the same root is the Choctaw *honatyo*, wild, but the Basque *oihan*, forest. It is evident, therefore, that the Choctaws have merged an original root *ala* or *la*, meaning rough, crude, wild, in another, *hla*, *la*, *le*, meaning wet, whence *lussah*, a swamp, wild land.

<sup>41</sup> Peruvian Antiquities, 198.

Before dismissing the Ankatatsu or Anakim of Kirjath Arba, whom we have followed so far into the western world, it is worth while to note two indications of their presence in ancient times in the region of Palmyra. One of these is the place called Oruba or Oriza, now Sokhne, which the classical geographers set down under the mountains directly to the north of the city of Palms. This is a reminiscence of Arba. An older authority, the poet Homer in his *Odyssey*, has a passage which more than all others puzzled the Greek commentators and was the despair of Strabo. It is that in which Menelaus, describing his wanderings, says: "I came to the land of the Æthiopians, Sidonians, and Erembians."<sup>45</sup> Before these he mentions Cyprus and Phœnicia; and by Æthiopia the commentators are agreed that he means Joppa on the Philistine coast. To explain the word Erembi they propose many different readings, which incline on the one hand to identify the people mentioned with the Arameans of Syria, on the other to make them Arabians. The fact that the poet places the Erembi after the Sidonians, who dwelt not far to the south-west of Palmyra, and the similarity of the words Erembi and Arimphaei, tend to identify them with the line of Arba, whose name in the time of king Makaba was superseded by that of his son Anak. These two names, with a large number of others belonging to the same division of the Hittite race, are constantly connected with agriculture in its various forms and products. That Canaan became a land flowing with milk and honey, or, in other words, a region of grass and flowers, was no doubt due largely to the labours of these Hittite pioneers, who caused even such a desert as Palmyra to rejoice and blossom as the rose.

The last mentioned of the allies of Kenetala is Batsu, or it may be Tsuba, of the Tahasak. Neither he nor his people find a place in the annals of Tiglath Pileser and Sargon, but Assurnazir-pal probably denotes Tahasa by the city of Tuskha, to which he makes frequent reference.<sup>46</sup> He connects it with Kasyari, Nirdun, Nirbie, Anzi, and Sigisa, which are Assyrian forms of the Hebrew Geshur, Ardon, Arba, Anak, Sheshai, and appears to

<sup>45</sup> Homer, *Odyssey*, iv. 84; Strabo, l. i., c. i. 3; c. ii. 23, 31, etc.

<sup>46</sup> *Records of the Past*, iii. 51, 61.

include them all in the territory of the Nairi. The king of the region containing these places in the time of Assur-nazir-pal was Labduri, the son of Dubisi or Dubuzi, a term that affords little help even as a family name, since Tsuba may be the original of its first two syllables, and Batsu of its two last. The Tuscan name in comparative geography is almost confined to Italy, where Tuscania, Tusculum, and Tusculanum denoted the presence of a Turanian people. In the Umbrian tables of the Eugubine inscriptions, the Tuscer are made the leading division of the Etruscans, the other two being the Naharcer and the Japuscer. Daseylum and Daseylitis of Mysia may be compared with Tusculum and Tusculanum, and the Mysian name may claim kindred with that of the Maeotae of the Sea of Azov, among whom Strabo places the Dosei. The Hittite form Dahasa best suits Dausa-ra on the Euphrates above Thapsacus and immediately opposite Chalcis. In migration the Dahasak may have been the Dahae, whom Strabo, placing above the Maeotis, seems to identify with the Dosei, and from whom he derives the horde which under Arsaces overthrew the Greeks in the east and founded the Parthian empire in the middle of the third century, B.C.<sup>47</sup> These people are mentioned in the book of Ezra under the name Debaye, in our English Bible, Dehavites, as constituting part of the imported Gentile population of Samaria.<sup>48</sup> They are probably the Dasyus of the Indian writers, a race devoutly hated by the Aryan Brahmans.<sup>49</sup>

Among Hittite words calling for remark is *sa*, the third personal pronoun. In Basque it has been displaced by the modern *hara*, as a separable word, but is easily recognized in the common prefix of verbs in the third person singular, such as *zuen*, *zuela*, *zuqueygen*, *zegan*, as compared with *uon*, *uuela*, *uqueygen*, *uzgan* of the first. In Japanese the demonstratives, which do duty for the third personal pronoun, are *a*, *ka*, *ko* and *so*, the latter being the original Hittite word. This third pronoun in *s* occurs in Georgian as *is*, *aja*, in Circassian as *sisha*, in Lesghian as *djo*, in Corean as *tsa*, in Daecotah as *ish*, in Sonora as *serai*, *sina*, in Muyscan as *as*, in Chileno as *sas*. A common Khitan

<sup>47</sup> Strabo, xi. ii. 11, xi. vii. 1, viii. 2.

<sup>48</sup> Ezra iv. 9.

<sup>49</sup> Muir, Sanscrit Texts, vol. i. 174, seq.

form is that presented by the Circassian *arr*, Mizjejian *jer*, Georgian *alle*, Basque *kara*, Yeniseian *bari*, Japanese *kare*, Loo-Chooan *ori*, Iroquois *ra*, *re*, *ro*, Dacotah *aar*, *lailai*, Sonora *ar*, *uahari*, Pueblos *looko*, and Cayubaba Peruvian *are*. It does not appear in the Hittite inscriptions. The verb *ba*, to place, occurs in *bane*, *taneba*, *nagoba*. It is represented in the infinitive form in modern Basque by *ipi-ni* or *imi-ni*, the final *ni* being the postposition *ne*, to. In Etruscan, *imi* or *mi* is its usual form. The infinitive form in Hittite is given in *bane*. In *tane-ba* the Japanese *tanomi*, meaning at once, to ask, and, trust, dependence, must be found, and this word combines the significations of the Basque *itan*, *itandu*, to ask, and *adin*, good understanding or agreement. Literally *tane-ba* is to place accord or confidence. The similar verb *nago-ba* consists of *ba*, to place, and *nago*, the Hittite original of the Basque *nas*, *nahas*, together, and the Japanese *naka*, between, which in composition also means together, as in *nakama*, a company, *nakurai*, marriage, both of which denote union. Another verb, *kanene*, *ganene*, occurs twice in the inscription. As a verb its nearest Basque equivalent is *ganatcea*, to attract, the root of which is the postposition *gan*, at, to, towards. In Etruscan both *gan* and *ra*, meaning towards, are converted by the addition of *ne* and *none*, as *ganne*, *ranone*, into verbs signifying to approach, side with, yield to. Such a verb is *kanene*. Japanese has lost the postposition *gan*, but retains the verb *kanai*, to agree with, accord, be in harmony.

The short word *ko*, a son, following Remalike, as in the Bowl Inscription of Babylon it follows Sennacherib, is peculiarly Japanese. Its literal meaning is young, small, child, and, in the sense of son, it occurs in the Lat Indian and Siberian inscriptions. It is the Circassian *kkoh*, Georgian *skua*, Koriak *akek*, *ikuku*, son, the Lesghian *gahé*, boy, the Corean *haia*, and Iroquois *axaa*, child, and the Lesghian *koka*, small. The root appears in the Basque *gazte*, young. Twice in reference to Kalaba the adjective *haka* is employed. This is the Basque *ohi*, former, late, with which *ahuku*, a funeral, connects. So in Japanese, *okuri*, a funeral, connects with *oku*, behind, late, departed, the root of which seems to be *yuku*, *iku*, to go, depart. Twice also one of the commonest words in Etruscan inscriptions is used, *babe* or *pabe*, to help, aid,



its modern Basque forms being *paba*, *babese*, support, protection. In Japanese it is *abai*, to protect, defend. Japanese verbs ending in *ai* and *au* are euphonic variations in almost all cases of originals terminating in a labial, so that the primitive *abau* must have been *ababa*. In the fourth line the city name Khupuscia is abbreviated to Kupusa or Kabesa. The general agreement of the word and the context alone indicate that Khupuscia is still meant. The verb *elne*, twice repeated, is the Basque *el*, *eldu*, *eltzen*, to come, the Choctaw *elah*, and Aztec *vallaah*. It is perhaps to be found in the Japanese *aruki*, to walk, the Corean *kor*, *kiilin*, and Koriak *chelchit*, to go. The Basque verb to walk is *ib-illen*, which, besides confirming the Choctaw connection as corresponding to its *bai-ellih*, also gives in *illen* or *ellen* the Hittite original. It is hard to say whether the two characters rendered *negai* should be read thus or as *nahiga*. As *negai* we have the Japanese verb, to desire; as *nahiga*, a compound of the Basque *nahi*, with the same meaning. The expression *il atatzuko* means a murderer in the literal sense of a death striker, *il* meaning dead, and *ko* being the Hittite mark of agency. In Etruscan the mark of agency is *sa*, and in modern Basque, *ille*, while in modern Japanese *ya* and *shi* perform the same office. It is probably demonstrative in origin and may be represented by the Japanese *tori-ko*, a prisoner, *tana-ko*, a tenant, and the Basque *mende-ko*, *azpi-ko*, a slave, *ararte-ko*, a mediator, *elkar-go*, a company, *lema-ko*, a helmsman, *gezurrez-ko*, a liar. The verb *atatsu* seems to be the original of the Japanese *tataki*, to strike, a reduplicate form of *tsuki*, to stab, pierce. It is hardly recognizable in the Basque *jotzen*, to strike, connected in the same way with *josi*, to pierce. Initial *t* in the Khitan, as in the Gaelic division of the Celtic languages, exhibits a tendency to disappear or be converted into a sibilant. Thus the Gaelic *teine*, a fire, is pronounced *rhéine*, and the same is the case with the English and French word *attention* in its last syllable. The Basque verbal ending, *tatu*, *tatzen*, represents sometimes the verb *jaso*, to raise, and at others, *egotze*, to throw. Similar to these is *jotzen*, to strike, fight.

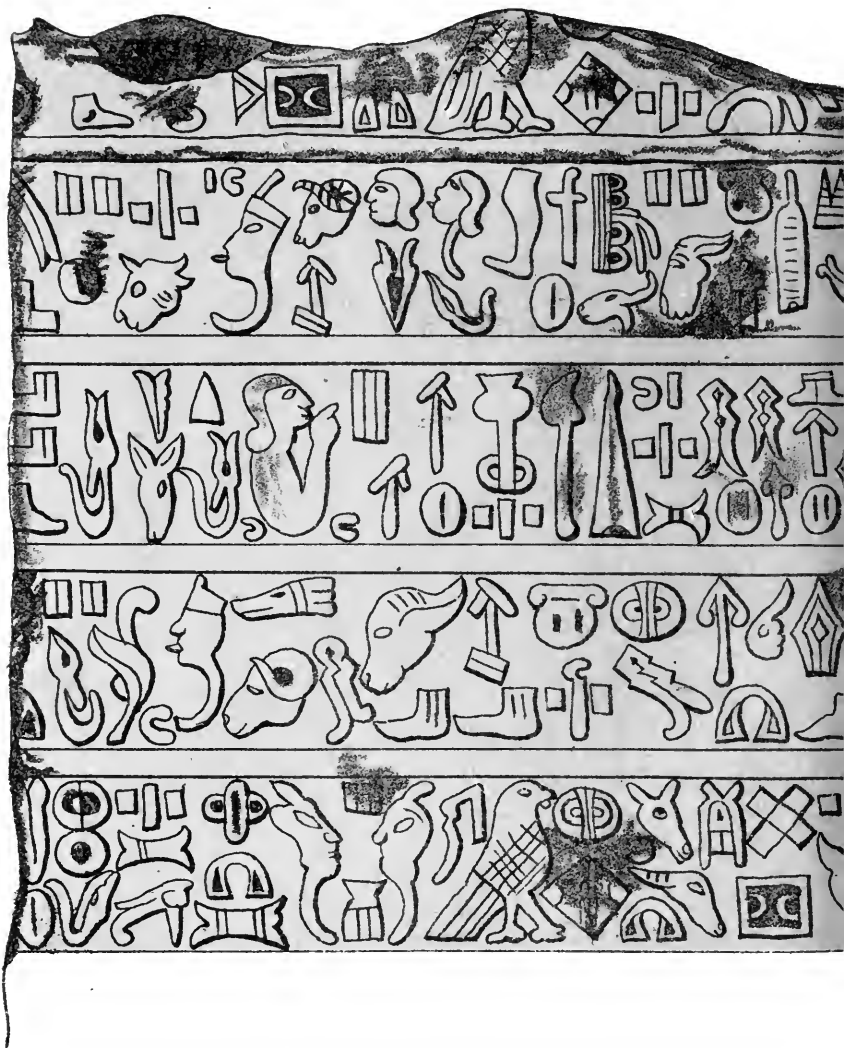
The word *atakaku* has been translated neighbour. If the initial *a* is an essential part of the word, which the figure made

to denote *ataka* hardly determines, it cannot thus be read, nor is it easy to say what *atakaku* means. But if it be simply *takaka*, the first syllable is *to*, the door, in Japanese, in Basque, *ate*, *athe*. The modern Japanese word for neighbour, neighbouring, is *tonari*, composed of *to*, the door, and *nari*, the verb to be. A better form would be *to-chika*, near the door. The Basque word for a neighbour is *auzoko*, which, on comparison with *chitez-ko*, intimate, shows that the second part of the word is *ezko*, wax, that which adheres, so that *atezko* would mean adhering to the door. The verb *zuzitu* occurs twice in the inscription; it is good Basque of to-day, *zuzi*, *zuzitu*, to destroy. The Japanese form is *susami*, in which the verb-forming particle *mi*, *mu*, replaces the Basque *tu*, *tzen*. In the same way the adjective white, *zuri* in Basque, *shira* in Japanese, becomes the verb to whiten by adding *tu* to *zuri*, and *mi* to *shira*. These particles represent old verbs *mu* and *itu*, *itzen*, the former having the meaning of giving, *mu*, and placing, *mi*; the latter, that of placing; thus *zuri-tu* and *shira-mi* equally mean to place whiteness or make white. The last word calling for special attention is the *kamala* of line 5. It answers to the Japanese *komarase*, to trouble, molest, disturb, the Basque *samurtzen*, to vex, and the Aztec *comonia*, to disturb. It is probably the *kambil* of the Basque word *iskambil*, composed of *hitz*, a word, and meaning a great noise of words. The lost *kambil*, signifying in this compound a great noise, is very suitable for denoting disturbance and a disturber. The Japanese *komorase* means to shut up, answering to the Choctaw *akamalih* and *ikemalih*, but these words also mean to obstruct, to molest. The Choctaw forms serve to explain the Basque word *ukhumil*, the fist, as meaning a closed hand. In the Semitic languages the idea of shutting up is closely connected with those of persecuting, vexing, distressing, and the same figurative speech seems to have characterized the Khitan. Their close proximity, during the ages when language was being developed by the two stocks, would naturally tend to impress upon them common forms of thought, but the question, With whom did these forms originate? is not one that can be easily answered. There is so much for the Hittite to explain within the circle of living Khitan tongues, that its relations with outside languages may well be left in abeyance.



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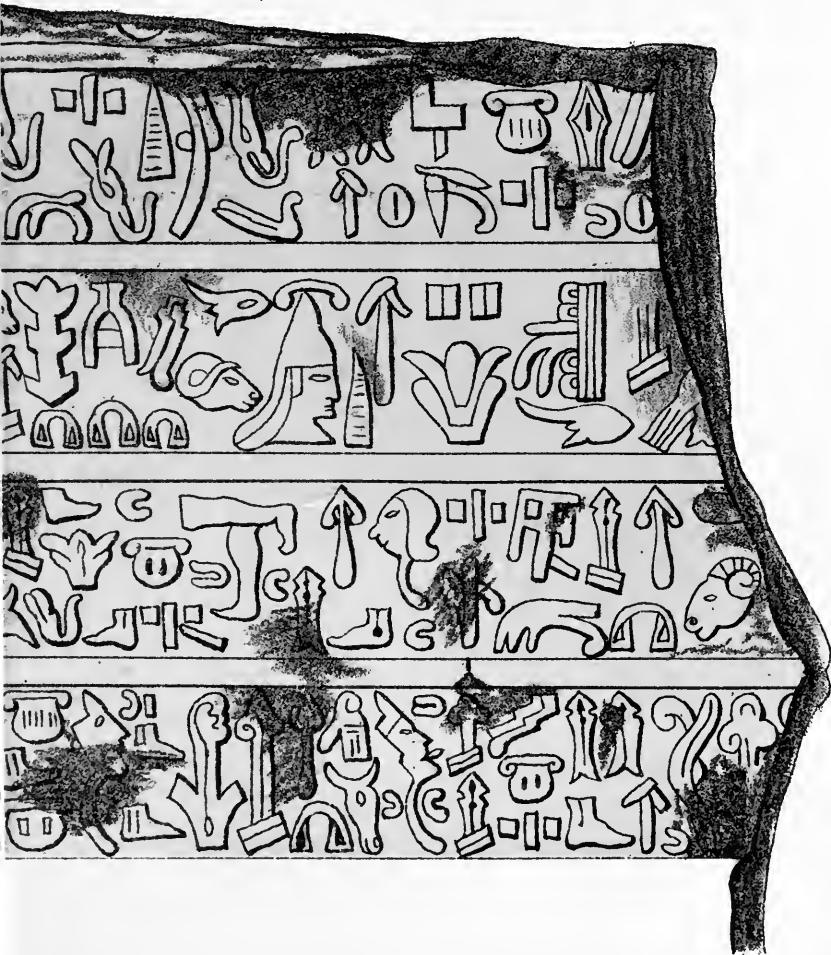


FRAGMENT OF A BASALT FIGURE

FROM THE MUSEUM OF  
CAIRO

Plate III.

Egyptian Museum.





## CHAPTER IX.

## FIRST INSCRIPTION OF KING SAGARA OF CARCHEMISH.

THIS inscription, numbered Jerabis iii., demands attention before Jerabis i., because its contents indicate historical priority. Unhappily it is mutilated at the top and on the right side. The upper imperfect line begins at the left, and the inscription proceeds in regular boustrophedon order. The characters are well executed, distinct, and as a rule easy to read, the chief difficulty being the animals' heads, of which there are no fewer than nineteen, representing five distinct symbols. It can, therefore, no longer be said than an animal's head as such has the phonetic value *tu*, for the ass yields *sa*, the ox, or straight-horned domestic animal, *ka*, the ram, or twisted-horned animal, *ra*, and the fish and the dog-like head, *na*. The human face appears without the indicating arm and hand, but with the same value, *sa*. With protruding tongue it denotes *ne*. An ideograph representing a human head, surmounted by the Phrygian cap, prepares the way for Jerabis i., in which it occurs twice. Its value is *saga*, *saka*, and it was apparently meant to set forth a *saki* or chief ruler. The only word that can be made out in the broken upper line is Carchemish or Kerakamaish.

Beginning then at the mutilated right side of the second line, the transliteration is :

Line 2, *tsala Katanesa sahaka non kula Neneba menene tekane mata Matake Komukasa Salamanesera nebasine sunketsu Salaka.*

Line 3, *Susagane Samessinesa kikulaku Komana Kamessinesa non kula Sagara ka alka ba korosu ri tori mata Sagara nekaka Komuka baka.*

Line 4, *maru kataikane Sagara Sagunekusa memese saka kutainekane Matake Komuka mata baka takakane Teraka marane tsaki marane.*

Line 5, *Salamanesera Sagane ishsa kekisa Kerakamaish Sagara zuzena saki takata kesikaka Gotu Katanesa sari sutate tunceta non kakutsa.*

The literal translation is :

Line 2, *tsula?* of the Hittites opposer who city Nineveh gives-heed to appoint King Matake Commagene-of Shalmanazer commands successor Salaka

Line 3, Sasgane of-the Samessi broke-obedienee Comana of-the-Kamesi which city Sagara in power places kills authority holder King Sagara assaults Commagene *baka?*

Line 4, victory gaining-am-I Sagara-of-the-Assyrians womanly lord overthrowing-am-I Matake Commagene king place-in appointing-am-I Teraka victory follows victory

Line 5, Shalmanazer Assyria holding to injure Carchemish Sagara lawful lord to-fight instigates Gota of-the-Hittites leader to-escape tribute who thinks.

Freely translated, the document is as follows : SHALMANEZER COMMANDS HIS HEIR SALAKA TO INSTAL AS KING OF COMMAGENE ONE MATAKE, AN OPPONENT OF THE HITTITES, WHO PAYS COURT TO THE CITY OF NINEVEH. SASGANE OF THE SAMESSIANS REVOLTS ; COMANA OF THE KAMESIANS, WHO PLACE THEIR CITY IN THE POWER OF SAGARA, KILLS ITS GOVERNOR. KING SAGARA INVADES COMMAGENE. I, SAGARA, GAIN THE VICTORY ; THE EFFEMINATE PRINCE OF THE ASSYRIANS I OVERTHROW. I INSTAL TERAKA AS KING OF COMMAGENE IN THE PLACE OF MATAKE. VICTORY FOLLOWS VICTORY. SHALMANEZER THE POSSESSOR OF ASSYRIA, IN ORDER TO INJURE SAGARA OF CARCHEMISH, INCITES GOTA, A HITTITE CHIEF WHO THINKS TO ESCAPE FROM TRIBUTE, TO FIGHT AGAINST HIS RIGHTFUL LORD.

This inscription gives the cause of the revolt which led to the destruction of Nineveh, and the end of the old Assyrian Empire. It and its sister inscription from Jerabis are of vast historic importance, because the events to which they refer are otherwise shrouded in darkness. The Assyrian monuments are necessarily silent concerning them. Save by the incidental mention of the name of the Assyrian Pul, the ever truthful Hebrew Scriptures afford no information. And the authority of Ctesias and his copyists is felt to be but a broken reed, independent of their discrepancies. These two Hittite inscriptions from the site of ancient Carchemish are, therefore, the only trustworthy records of a period which more than others demands a chronicler, for it



is a period of revolution and change. The philosophical setting forth of causes which marks the history of Herodotus is especially characteristic of the Hittites. This has already appeared in Hamath iii. It is conspicuous in both the Etruscan and Umbrian tables of the Eugubine inscriptions. In the document under consideration, cause, true or false, is clearly stated, and great results are represented as flowing naturally from it. This inscription may have been the model of Kenetala's Hamathite record, which in spirit, if not in phraseology, it resembles. The remembrance of a successful contest with the Assyrian armies in the past would be the source of that confidence which the Hamath inscription breathes, a confidence unjustified by subsequent events.

The author of the inscription is Sagara, King of Carchemish, who, according to Professor Sayce, ruled the Hittite confederacy from 876 to 854 B. C., almost a century and a half before Pisa the *Zuri*. This is impossible since the Assyrian Pul was a hundred years later; not that the historian has made a mistake, for the monuments abundantly testify to the existence of Sagara in the reign of Shalmanezar, the contemporary of Jehu and Hazael; but the Sagara of the inscription is a later namesake and more illustrious occupant of the throne of Carchemish, concerning whom the Assyrian annals are silent. Is there any confirmation of the existence of a powerful monarch named Sagara, who successfully waged war with the Assyrian Empire? The monumental history of Persia and Greek records of eastern tradition answer affirmatively. In the Behistun inscription of Darius we read of two pretenders to royalty; a Median named Phraortes who called himself Xathrites of the race of Cyaxares, and who was joined by the Parthians and Hyrcanians; and one Sitratachmes, who claimed to be of the same race, and set up his kingdom in Sagartia on the Caspian Sea, north of Hyrcania.<sup>1</sup> Herodotus, Ctesias, and other Greek writers mention this Cyaxares, and represent him as the overthrower of Nineveh. Herodotus places this Median revolt about the middle of the eighth century, but represents the conquest of Nineveh by

<sup>1</sup> Records of the Past, vol. i. pp. 116, 119.

Cyaxares as occurring about 620 B.C.<sup>2</sup> On the other hand, Ctesias makes Arbaces head the Median insurrection in 875 B.C., and about the same time aid the Babylonians under Belesis in overthrowing the Assyrian Empire.<sup>3</sup> Already it has appeared that Arbaces, Deioeces, and other so called Median names, are Hittite. Of the same character is Phraortes, with which the Parthian Phraates may be compared. Xathrites and Sitratachmes invite comparison with Seduris, the name of a Hittite King of Van; with Ashteroth in Ashteroth Karnaim, a Hittite sanctuary; with Satiriai, the name of a kingdom of the Nairi; with the Iberian Astures, and the Indo Scythic Kshattriyas. The connection of these men with Parthia, Hyrcania, and notably with Sagartia, regions of Hittite name and occupation, attest their origin. Cyaxares, therefore, must be of the same race, and the association of his name with Sagartia, together with the fact that he headed a successful rebellion against the Assyrian power, mark him as Sagara of Carchemish.<sup>4</sup> The Greek historians confounded the two stories of the fall of Nineveh, the former relating to the conquest of the Babylonian Pul, the Belesis of Ctesias, and the latter to that of Nabopolassar, a hundred and eighty years afterwards. It is necessary to anticipate in order to allay natural scepticism as to the identity of Sagara and Cyaxares. In Jerabis i. we shall find Pul as Palaka or Phalok, the Belesis of Ctesias, a king of the Babylonians, and companion in arms of Sagara; and there also the name of the unfortunate Assyrian monarch, overthrown by them, will appear as Salaka, the Saracus of Abydenus. That author makes the same mistake as Ctesias in connecting Saracus with the conquest of Nabopolassar.<sup>5</sup> The presence of Hittites in Parthia, Hyrcania, and Sagartia, in the time of the Achaemenian Persians, is accounted for by the overthrow of their Syrian Empire by the Assyrian Sargon, and their consequent banishment or transportation to distant regions by their conqueror.

<sup>2</sup> Herodot., L. I. 106.

<sup>3</sup> Diodorus Siculus, ii. 19, seq. Compare Rawlinson's Herodotus, Appendix, Book i., Essay 3, The Great Median Empire.

<sup>4</sup> Sagara was, however, an Aryan ruler of the Hittites of Carchemish.

<sup>5</sup> Ap. Rawlinson, Herodotus, App. bk. i., Essay vii. § 34, note 5.

The Shalmanezer of the inscription is the third of that name, who is supposed to have reigned from 828 to 818 B.C. His reign was a troubled one, the northern provinces of the empire being in a chronic state of revolt, which continued with little intermission till the fall of Nineveh. There is good reason for placing the period of Shalmanezer III. at least fifty years later than the date assigned to him by M. Lenormant.<sup>6</sup> The Assyrian Eponym Canon places a total eclipse of the sun in the year of Bur Sagale, 763 B.C. This is mentioned by the prophet Amos<sup>7</sup> Herodotus states that such an eclipse took place during the war between Cyaxares and the Lydians, which he says was foretold by the philosopher Thales of Miletus.<sup>8</sup> As Thales flourished about the year 600, the statement of Herodotus must be incorrect, or Cyaxares is not Sagara. Yet the eclipse occurred at a time of universal upheaval in Assyria, for the year in which it took place and those that immediately followed are marked in the Eponym calendar by rebellions in Assur, Arbaka and Gozan. Pul also came upon the scene about the year 760, and in 745 Tiglath Pileser II. commenced the new line of Assyrian monarchs. When the events recorded in the inscription took place, Salaka or Saracus was acting as his father Shalmanezer's viceroy in northern Syria. In Jerabis i., which is the historical sequel of this document, Shalmanezer is not mentioned, but Salaka is represented as the Assyrian king. As far as the testimony of the Hittite monuments goes, Shalmanezer must have lived to within a few years at most of the fall of Nineveh. The Eponym Calendar places his death in 771 B. C., but makes no mention of Salaka.<sup>9</sup> If the eclipse of 763 fell within the period of war between the Assyrians on the one hand and the Babylonians and Hittites on the other, that war must have lasted at least eight years. According to Herodotus, twenty-eight years elapsed between the first siege of Nineveh by Cyaxares and its final

<sup>6</sup> Ancient History of the East, i. 385. He calls him Shalmanezer V. and gives his date 828-818.

<sup>7</sup> Boscawen, Babylonian Dated Tablets, Trans. Soc. Bib. Archaeol. vol. vi. p. 34; Bosanquet, Synchronous History of Assyria and Judea, Trans. Soc. Bib. Archaeol. vol. iii. 56; Amos viii. 9.

<sup>8</sup> Herodot., i. 74.

<sup>9</sup> Ap. Bosanquet, loc. cit.

capture, that interval being filled by a period of Scythic domination in Western Asia.

The immediate cause of the Hittite insurrection was the appointment of one Matake as King of Commagene, in the north of Syria. This person was either *zahako* (Basque), an outsider, foreigner, or *giyaku* (Japanese), opponent, traitor, to the Hittites, who, by paying court to Shalmanezzer at Nineveh, had succeeded in gaining that monarch's favour, and with it the gift of the Commagenian kingdom. This was a region of great importance, lying to the north of Carchemish and bordering upon Mesopotamia, Armenia, and Cappadocia. As early as the time of Tiglath Pileser I., who is supposed to have reigned about 1100 B.C., when Saul was King of Israel, Commagene or Comukha appears as an Assyrian conquest, and almost every succeeding monarch who has left records of his exploits, mentions the northern kingdom.<sup>10</sup> Several of its kings are named in these documents, such as Sarupin-Sihusuni, Cali-Anteru, Cili-Anteru, Khattukhi, Sadi-Anteru, Catu-Zilu, Kundaspi, Kustaspi, and Mutallu. In Strabo's time its capital was Samosata, a strong city, which he says was the seat of the kings. He also informs us that Commagene and the neighbouring Melitene of Cappadocia were planted with fruit trees, and contrasts them in this respect with the other provinces of Cappadocia.<sup>11</sup> The capital, Samosata, probably furnishes the more correct form of the name Kumukha; and the earlier seat of those who inhabited that country may be found in the peculiarly Hittite region about Lake Huleh, the waters of Merom of the Bible, and the Samoconites of Josephus. The chief relations of the people of Commagene in Assyrian days were with the Moschi and Rosh. It is vain to look for Matake the usurper, under Assyria, of the Commagenian throne, in the records of the Assyrian empire, as there are none of any detail for the period proper, and as a probable alien his name would not find illustration in dynastic lists. It is a significant fact, however, that Herodotus makes Madyes, the son of Protothyas, a Scythian, and the conqueror of Cyaxares. His progress through Syria, occupation of Palestine, and pillaging of Ascalon in

<sup>10</sup> Records of the Past, v. 9.

<sup>11</sup> Strabo, xvi. 2, 3.

Philistia, as related by the father of history, while not inconsistent with an invasion of Media, are more in harmony with a subjugation of the western provinces of the Assyrian Empire at the request of the Assyrian monarch. This Madyes is doubtless the Madys of Strabo, also a Scythian, who drove the Cimmerian Treres out of Asia Minor.<sup>12</sup> In the straits in which Shalmanezzer found himself, nothing would be more natural than that he should accept the aid of an enemy of the Hittites, and place him in occupation of Commagene, whence he might overawe the tribes of Asia Minor on the west and those of Syria on the south.

The name of Salaka, the successor of Shalmanezzer, is only preserved by Abydenus, who makes him the successor of Sardanapalus, and calls him Saracus. In the Merash inscription, Assurnazirpal is simply called Nazir, and in the western Hittite (Etruscan and Celt-Iberian) inscriptions, foreign names are given in a similar abbreviated form; it is, therefore, probable that Salaka represents but part of the name of the unhappy King of Assyria. The word Asshur does not enter into the composition of it, for the Hittites were quite able to reproduce that name, and did so in Jerabis i., where we shall meet with it as denoting, in all probability, Assur-dayan, whom the Eponym Calendar makes the successor of Shalmanezzer. Salaka may be Salkhu, the lofty, employed as the epithet of a god. He is not called the son of Shalmanezzer, but simply his successor. Esarhaddon is Sennacherib's *sangetsu ko*, or succeeding son, but Salaka is Shalmanezzer's *sangetsu* simply. Still the presumption is that the two monarchs stood in the relation of father and son.

The rule of Matake in Commagene was the signal for revolt, and the leader in disaffection seems to have been Sasgane, a city of the Samessians. Shalmanezzer II. places the Sasganians between the Kharranians and the Andians.<sup>13</sup> The Kharranians are the inhabitants of the Biblical Haran in Mesopotamia. Sasgane, therefore, may denote the Sacane of the classical geographers, lying almost due east of Samosata and north of Haran. It is defined in the inscription as belonging to the Samessians, who must be represented by Simesi in the Assyrian records.

<sup>12</sup> Herodot., i. 103; Strabo, i. 3, 21.

<sup>13</sup> Records of the Past, v. 41.

Assurnazirpal first mentions this region, which he terms the territory of Zimizi, and seems to place in the land of Kurruri, not far from Gauzanitis and Thapsacus.<sup>14</sup> Shalmanezer in three different places speaks of the lowlands of Simesi.<sup>15</sup> He indicates that it was in the land of the Nairi in northern Mesopotamia, and, like Assurnazirpal, he associates it with Ulmanya, which is Alama directly south of Haran. At the close of the Black Obelisk inscription he says: "Into the low ground of Simesi at the head of the country of Khalman I went down." The lowlands of Simesi must have corresponded in part with the Biblical Padan Aram, including the country beginning on the north at Sacane in the extreme west of Mount Masius, and extending southwards, past Haran and Alama, towards Thapsacus. Of this, the northern portion between Haran and Sacane must have constituted Simesi. Lying immediately to the east of Commagene, and bordering Assyria on the north-west, the detachment of this country from the enemy was of the utmost importance to the Hittite revolters, hindering, as it necessarily would, the passage of reinforcements and supplies from one seat of war to the other, and stopping communication between Assyria and Commagene.

Another revolting city was Comana of the Kamesians. Tiglath Pileser I. mentions not the city but the country of Comani, of which Arin was the metropolis, and to which Tala, Khunutsa and Kapshuna belonged.<sup>16</sup> Sargon defines the position of the country of Khammanua by making Miliddie the capital of its King Gunzinan. He says: "I put over him, that is the successor of Gunzinan, my vice-king, as it was in the time of Gunzinan, the preceding king." It is worthy of note that Sennacherib praises the trees of this region. "Around my palace I planted the finest of trees, equal to those of the land of Khamana, which all the knowing prefer to those of the land of Chaldaea." This tallies with the statement of Strabo as to the fruit trees of Melitene, for that is the Miliddie of Khammanua.<sup>17</sup> The country of Comana was thus to the north of Commagene, so that its

<sup>14</sup> Records of the Past, iii. 44.

<sup>15</sup> Records of the Past, iii. 85, v. 30. 41.

<sup>16</sup> Records of the Past, v. 19.

<sup>17</sup> Records of the Past, vii. 38, i. 31; Strabo, xii. 2, 1.

revolt opened up a passage into Asia Minor, through which supplies and levies might be brought from that Hittite region, and by which, if affairs became desperate, the confederate kings might find safety in flight. To the north-west of Melitene, in the time of the Romans, was situated the region of Camisene with its town Camisa, and still farther to the north-west was Comana Pontica, so called to distinguish it from the larger Comana in Central Cappadocia. In Strabo's time the priests of Comana Pontica held sway over Camisene. In the south of Camisene were Aranae and Gundusa, representing the Arin and Khunutsa of Comani, mentioned by Tiglath Pileser I. It is not likely that Miliddie, or the town of Melitene, which gave name to the district, was an original possession of the people of Kamesi, as its name is not generally associated with theirs. It was probably conquered by them from the Gangunians or Zuzim. The people of Comana, which, in the time of Sagara, was probably situated in the east of the Taurus range in Cappadocia, killed their *ri-tori* or governor, the viceroy or lieutenant set over them by the Assyrians, and placed the city in the power of Sagara. Although the fact is not stated in the inscription, it appears that the revolt of these two regions, Simesi and Camise, with their cities, Sasgane and Comana, was due to the advance of Sagara's Hittite army from Carchemish, north-eastward into the former, and then north-westward into the latter country.

Having thus augmented his forces and hemmed in the enemy with hostile states on the east and north, Sagara was ready for the great struggle. It is probable that the west also was hostile to the Assyrians, for Herodotus mentions Syennesis of Cilicia as a friend of Cyaxares, and mediator between him and Alyattes of Lydia.<sup>18</sup> An invasion of Commagene was determined on. Along the banks of the Euphrates, where it opens a way through the mountains from Melitene southward to Samosata, the great Hittite army marched to measure its strength with the forces of Assyria. No details are given. Sagara gained the victory, and overthrew the effeminate lord of the Assyrians. There is something very significant in the adjective *memeese*, Japanese *memeshi*, womanish, here rendered effeminate. The accounts of Diodorus

<sup>18</sup> Herodot., i. 74.

Siculus, Justin, Athenaeus, and other writers indebted to Ctesias, represent Arbaces the Mede, whom the author of the history of Assyria and Persia puts in place of Cyaxares or Sagara, as gaining admittance to the palace of Sardanapalus or Saracus, and seeing the king dressed in feminine costume in the midst of his harem. This sight first roused in him the thought of freeing his countrymen from the Assyrian yoke.<sup>19</sup> The truthfulness of the story is partly vouched for by the use of the word *memese* in the inscription, which indicates, on the part of Sagara, an acquaintance with the disposition and habits of Salaka. After the victory Sagara placed Teraka upon the throne of Commagene in the room of Matake, who had doubtless retired with Salaka and the remnant of his army towards Assyria. Ctesias mentions several defeats of the confederates, but none are recorded in this inscription. It is hard to say who Teraka was. The name is a very common one in Hittite history. Teru was an element in the names of several kings of Commagene, such as Cili-an-Teru, Cali-an-Teru, Sadi-an-Teru, so that Teraka or Teruka may have belonged to the native royal line.<sup>20</sup> Tharsa and Doliche also occur in the classical topography of the country, and tend to associate the name Teraka with the permanent occupants of Commagene. The conciseness of the Hittite documents, which seem to take for granted on the part of the reader a considerable amount of historical knowledge, renders it a difficult task to reconstruct detailed history by their means.

In the midst of his triumphant statement of victory following victory, Sagara suddenly stops short to tell how Shalmanezzer, with the design of injuring him, had instigated a Hittite lord, named Gota, to free himself from tribute obligation and fight against his lawful sovereign. Here unfortunately the inscription breaks off, so that we are unable to say what was the consequence of Gota's treachery. Is the following extract from Diodorus a mere coincidence, or is it history now for the first time confirmed? "The king, seeing that he was about to fall from the throne, sent

<sup>19</sup> Diod. Sic. ii. 19; Justin, i. 3; Athenaeus, xii. 38.

<sup>20</sup> The appearance of the Aryan Kustaspi among the names of Commagenian kings leads one to infer that in that province, as in Carchemish, the Hittites were under Japhetic rule.



away his three sons and two daughters with much treasure to Cotta, governor of Paphlagonia, the most faithful of his satraps.”<sup>21</sup> The word *Catu* is an element in the name of *Catu-zilu*, a Commagenian king, in the middle of the ninth century B.C., and at the same time lived *Cati*, king of the *Kue* in Cilicia.<sup>22</sup> The name is Hittite, therefore, but it is also Paphlagonian, for the first independent king of the Paphlagonians, during the Persian period, was *Cotys*, who, in 394 B.C., allied himself with *Agesilaus* of Sparta against *Pharnabazus*.<sup>23</sup> *Strabo* gives a list of Paphlagonian names, all of which may be Hittite, namely, *Bagas*, *Biasas*, *Aemiates*, *Rhatotes*, *Zardoces*, *Tibius*, *Gasys*, *Oligasys*, and *Manes*.<sup>24</sup> The Paphlagonian word for goat was *gangra*, *gaggra*; this is the Georgian *kazari*, Basque *akher*. *Cotys* was an ancestral name among the *Lydians*, a Hittite people, and among the *Thracian Odrysae* and *Edoni*. *Strabo* compares the *Phrygian* rites with those of the *Thracian* goddess, *Cotys*, and there is little doubt that the *Thracians* represented the aboriginal *Turanian* occupants of *Macedonia* and *Hellas*, who belonged to the same widespread Hittite family.<sup>25</sup> The Paphlagonians are not without record in the *Assyrian* annals. *Shalmanezer II.* found them, not as constituting a kingdom or province of *Asia Minor*, but as the inhabitants of a city which he calls *Paburrukhbani*, situated apparently to the north of *Commagene*, and, therefore, in that *Melitene* which afterwards pertained to the *Kamesians*.<sup>26</sup> In the time of *Sagara* they had probably been driven farther to the north and west in the direction of the *Paphlagonia* of the classical geographers, yet sufficiently near to the seat of war to be, as enemies, a thorn in the side of the Hittite emperor. The *Cotta* of *Diodorus*, or rather of his authority *Ctesias*, may thus be fairly identified with the *Gota* of the inscription.

In this inscription *Assyria* is still *Sagane*, but its capital *Nineveh* is called *Neneba*. To the Hittites we may owe the form *Nineveh*, for in *Assyrian* and *Accadian* its name was *Ninua*. It

<sup>21</sup> *Diod. Sic.* ii. 19.

<sup>22</sup> *Sayce*, *Monuments of the Hittite*, *Trans. Soc. Bib. Archaeol.* vol. vii. p. 291.

<sup>23</sup> *Xenophon*, *Hell.* iv. 1, 13.

<sup>24</sup> *Strabo*, xii. 3, 25.

<sup>25</sup> *Dionysius*, *Antiq.* i. 28; *Strabo*, *Frag.* 48 and x. 3, 16.

<sup>26</sup> *Records of the Past.* iii. 87.

is true that the Hebrew name was Nineveh, but to the Greeks and Romans it was Ninus until the late period of Ammianus Marcellinus, who calls it Nineve.<sup>27</sup> Lenormant states that Asshurlikhish, his Sardanapalus, fixed his residence at Nineveh instead of Ellasar, where his predecessor had lived.<sup>28</sup> Yet it is plain that Shalmanezar had his royal seat in Nineveh. A more interesting name for etymological investigation is that of Carchemish. It has been supposed to contain the name of Chemosh the Moabite god. Now it is true that both Moabites and Ammonites superseded old Hittite stocks in the country east of the Jordan, and that some of them migrated with the Hittites into distant regions, as, for instance, into Cilicia, where the Amanides pylae with Mopsucrene and Mopsuestia commemorated Ammon and Moab: but the speech of the Moabites, as attested by the Moabite stone of King Mesha, was purely Semitic. Carchemish, as the capital of all the Hittite tribes, should bear the name of some great progenitor in the senior family of the nation rather than that of a foreign god. The initial *ca* is not necessarily part of the word, for, in Khupuscia as compared with Thapsacus, the initial *kh* is foreign to the root, being a significant prefix. The final *ish* is the Basque *esi*, an enclosure, which appears also in the Japanese *shi-meru*, to shut, enclose. The remaining part of the word is *rechem*, *rekem*, so that Carchemish may have meant the city or enclosure of the great Rekem. This is the Ragmu of the Izdubar legends and the Sargon or Sar Rukin who heads the ancient Chaldean dynasty of Agade. Some years ago the writer directed attention to the identity of the story of Sargon as preserved in the Assyrian Legend of the Infancy of Sargina, and that of Tilgamus or Gilgamis as told by Aelian.<sup>30</sup> Gilgamis or Girgamis is just Carchemish. The Assyrian changed the *m* to *n*, and made the word Rukin. He was Rekem the eldest son of Yaehdai, whence the name Agade, and belonged to the tribe of the Zuzim, the senior branch

<sup>27</sup> Am-Marcell, xviii. 7.

<sup>28</sup> Lenormant, Ancient History of the East, vol. i. 385.

<sup>29</sup> Smith, The Chaldean Account of Genesis, New York, 1876, p. 257; Records of the Past, v. 1.

<sup>30</sup> Aelian de Animalibus, xii. 21.

of the Hittite family.<sup>31</sup> Among the Arabs he was Lokman the Adite.<sup>32</sup> In India he was called Lakshman, and Lucknow was his city.<sup>33</sup> In northern Persia Hyrcania was his memorial; and Sazabe, the stronghold of Carchemish, was represented by its Casape. There also dwelt the Astaveni, or descendants of Yachdai. The Greeks, eager for etymologies, confounded Carchemish as a name in migration with their word *chersonesus*, a peninsula, notably in the Crimea, where the Chersonitae and the gulf Carcinites might have taught wise men differently. In Hyrcania the old Hittite name became Syracene. Clazomenae in Lydia was another reminiscence of the Hittite capital. Even in distant Japan the name appears slightly disguised. The story of Sargon and Tilgamus or Gilgamus is that, being placed by his mother in an ark like that of Moses, he was found by a water-carrier, or, being thrown out of a window, was caught up by an eagle. The Japanese story is that Ourasima caught in the Mitsou river of Tamba a turtle, which turned into a woman and married him; then they went to live in the island of Fouraisan. It is also found in the Manyoshu, a collection of Japanese poetry dating from the fifth to the ninth century, A.D., in which the hero is called Urashima of Midzunoe. Fouraisan became the name for all treasures in Japan. Both Urashima and Fouraisan contain the root of Carchemish.<sup>34</sup> It is also likely that the Chorasmii to the north of Hyrcania, whom Strabo places among the Massagetæ, were expatriated Carchemishians. Herodotus connects them with the Parthians, a Hittite people. In the time of Alexander the Great they were under their own king Pharasmanes, a western Fouraisan. In his Periplus of the Black Sea, Arrian mentions another Pharasmanes who ruled over the Caucasian Sydretes in the time of Hadrian.<sup>35</sup> As in Japan, so in distant Wales the old Hittite

<sup>31</sup> His Genealogy will appear in the History of the Hittites.

<sup>32</sup> This is not the fabulist mentioned in the Koran, but the Adite who was saved from the destruction of his tribe: Sale's Preliminary Discourse to the Koran, sect. 1; Lenormant, Ancient History of the East, ii. 298.

<sup>33</sup> The Ramayana.

<sup>34</sup> Titsingh, Annales, 28, 104; Aston's Grammar of the Japanese written Language, Appendix, ii. p. x.

<sup>35</sup> Strabo, xi. 8, 8; Herodot., vii. 66; Arrian, Anabasis, iv. 15; Periplus ap. Klaproth, Asia Polygota, 131.

story of Sargon's infancy is found, brought there no doubt by Pietish Silures. From similarity to the name Tilgamus, that of the Welsh bard, Taliesin, who is supposed to have lived in the sixth century, A.D., is united with the legend of a child exposed soon after his birth in a fishing weir on the coast of Cardigan, where he was found by fishermen and brought to Elfin the son of Gwyddno, who ruled the country.<sup>36</sup> In Indian mythology the eponym of Carchemish was known as Krishna, the child of the Yadavas, exposed in infancy and afterwards a great warrior. Sir George Cox compares the intimate relationship subsisting between Krishna and Arjuna with that which united Laxmana and Rama.<sup>37</sup> These are but duplicate representations of the same mythological personage, not really mythological but belonging to old Hittite tradition; for Sargon was the father of Naram-Sin, and the Adite Lokman, the vulture man, the builder of the dyke of Arim. So Urima lay near Carchemish, and Clazomenae was situated on the Hermaeus Sinus. Divested of its adventitious particles, Carchemish is a world-wide name or as extensively spread abroad as is the Hittite race.

Two words in the inscription appear to be compounds of the verb *mi*, Basque *imi*, *imini*, to place, a synonym of the Japanese *ba*. One is *me-nene*, composed of *mi* and the Japanese *nen*, attention, heed, which is represented by the Basque verb *enzun*, *enzuten*, to hear, listen. The other is *me-kuke*, of which the second part is the root of the Japanese *kogeki*, assault, and the Basque *jauki*, with the same meaning. The verb *teka* is used more than once in the signification of setting up, appointing. Its root may be the Basque *tegi*, *toki*, a place, which appears also in the Japanese *tochi*, *tokoro*; but the Japanese *takai*, high, *takeru*, be high, *takame*, make high, raise, is the more natural, and connects with the Basque *jaiki*, to rise. This verb is in one case followed by the personal pronoun *ni*, I, in another by the verb substantive and pronoun *ka ni*, I am. The verb *nebasine*, or better, *nabutzen*, is a genuine Basque form of a derivative from *nabusi*, lord, master. There does not seem to be any modern verb of this kind, but *jabe*, a synonym of *nabusi*,

<sup>36</sup> Parry's Cambrian Plutarch, 41, from Hanes Taliesin.

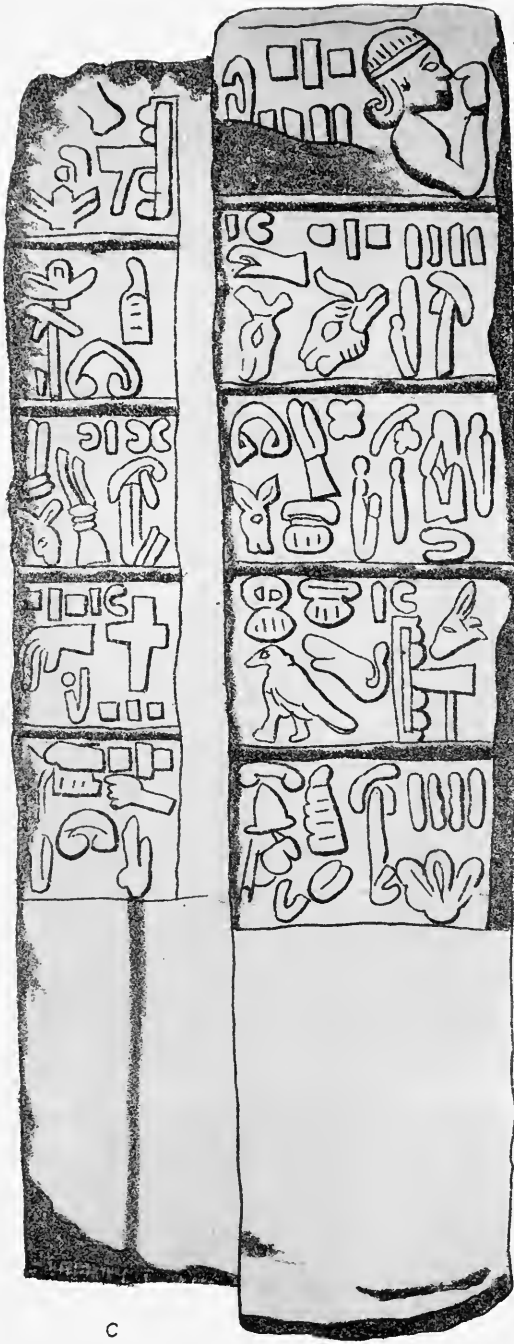
<sup>37</sup> Cox's Aryan Mythology, i. 393, 425.

furnishes *jabetsen*, to master, command. In line three, *kiku laku* is composed of *kiku*, the Japanese verb to hear, obey, and *raku*, omitting or falling from, as in *raku-ji*, a word omitted, *raku-haku*, falling from wealth, *raku-mei*, losing life; it thus means failing to obey. In Basque *entzu* takes the place of the Japanese *kiku*, which is probably represented by *ikasi*, to learn, and *ikusi*, to see, the idea of knowledge being contained in each, although gained by different senses. But *raku, laku*, is the Basque *lekat*, omitted, excepted, *minus*. The word *ri-tori* consists of the Japanese *ri*, more fully *riyo*, government, jurisdiction, and *tori*, the verb to take, obtain, hold, a synonym of the Basque *artu*. The Basque has retained the entire word as *ertor*, *erretor*, rector, which has unnecessarily been supposed a loan from the Romance languages. A somewhat difficult word is *mara, marane*, a victory. It is represented by the Japanese *amari*, to exceed, be more than, and in Basque by *oboro*, more than, and *emparau*, that which is over, the rest. As difficult are the two verbs *kutai-kane* and *kutaine-kane*. The former means to gain, the latter to vanquish. In either case the first part of the verb is the Etruscan *kutu*, which is represented by the modern Basque *ekit*, *ekiten*, to undertake, advance, begin, attack, having in many ways the meaning of the English do. The present verb, to gain, in Basque is *beretu*, to get to one's self, but old Basque, such as Etruscan, rarely used *bere*, replacing it with the demonstrative *au* and its compounds. Another Basque verb is *aurketu*, to find, gain, which seems to be composed of *au*, in an old dative form *aura*, and *ekit*, to do or get to one's self. The Hittite inverts the order, dispenses with the sign of the dative, and in *kuta-au* furnishes the original verb, to gain. In Japanese the primitive verb, to get, gain, is one of the simplest words in the language, being *u*, *u-ru*, more fully *u-keru*, *u-keta*. Similar is *kutaine* or *kutaune*. The latter part of the word *une* represents the root *on*, *hon*, in the Basque *ondo*, bottom, depth, down, like the Japanese *ana*, cave, hole, pit, mine. From the Japanese *ana* comes *anadori*, to despise, look down upon; from the Basque *ondu* comes *ondata*, to destroy, or the French *abimer*. A somewhat similar word is the Basque *onaztu*, to trample under foot. Literally *kutu-une* is to do down, and that was probably the original signification

of the Basque *unhatu*, to weary, depress. The presence of the Etruscan *kutu* in ancient Hittite is of great importance to the student of that language and its later dialects, as it is a verb of frequent occurrence both alone and in composition, and as it is barely recognizable in the Basque *ekin*, *ekiten*, and in the Japanese auxiliary *kuru*, often confounded with the verb to come.

Among the Basque words in the inscription occur *zuzenu* rightful, lawful; *zari*, *zagi*, leader; *zahako*, without, outside; and *kakutsu* or *gogotzu*, to think. The verb *takata*, to fight, is the Japanese *tekitai*, from *teki*, an enemy. In Basque *etsai* is the equivalent of *teki*, and a lost verb *etsaitu*, whence came *etsaitasun*, enmity, should stand for *tekitai*. The Circassian word for enemy, *yedzisho*, agrees best with the Basque, the Corean *taityok*, Dacotah *toka* and Aztec *teyuouh*, with the Japanese. The Aztec *teyaotia*, to fight, is formed like the Japanese *tekitai* and the old Hittite *takata*. An interesting word, exhibiting the vitality of language, is *kesikaka*, to instigate. In Japanese it is *keshikake*, in Basque, *kitzikatu* and *kilikatu*, and in Aztec, *cocolquitia*. It is remarkable that, while the central Hittite and Japanese coincide, there should be a similar coincidence between the Basque and Aztec extremities. Peculiarly Japanese words are *korosu*, to kill, *memeshii*, womanly, *tsugi*, to follow. The verb *ishsa* is the Basque *itsas*, holding, from the root *ich*, to close; and *kekisa*, to injure, is an inversion of the Basque *gaitz-egi*, to do harm. The Japanese form of the latter is *gai-suru*, but as the infinitive *suru* gives in its finite forms *shi* and *ki*, the connection is evident. The only words remaining to note are *sutate* and *taneta*. The first connects with the Japanese *sute*, *suteru*, *suteta*, to reject, abandon, and the Basque *ichtitu*, *ixtitu*, to stop, cause to cease, and *utsi*, to abandon. The word *tanetu*, translated tribute, is the Basque *danda*, now meaning payment by instalments, but denoting tribute in the Eugubine Tables. It is probably a compound of the verb to ask, in Basque *itan*, in Japanese *tano-mi*. The Japanese *denso*, a tax, does not appear to be a native word.



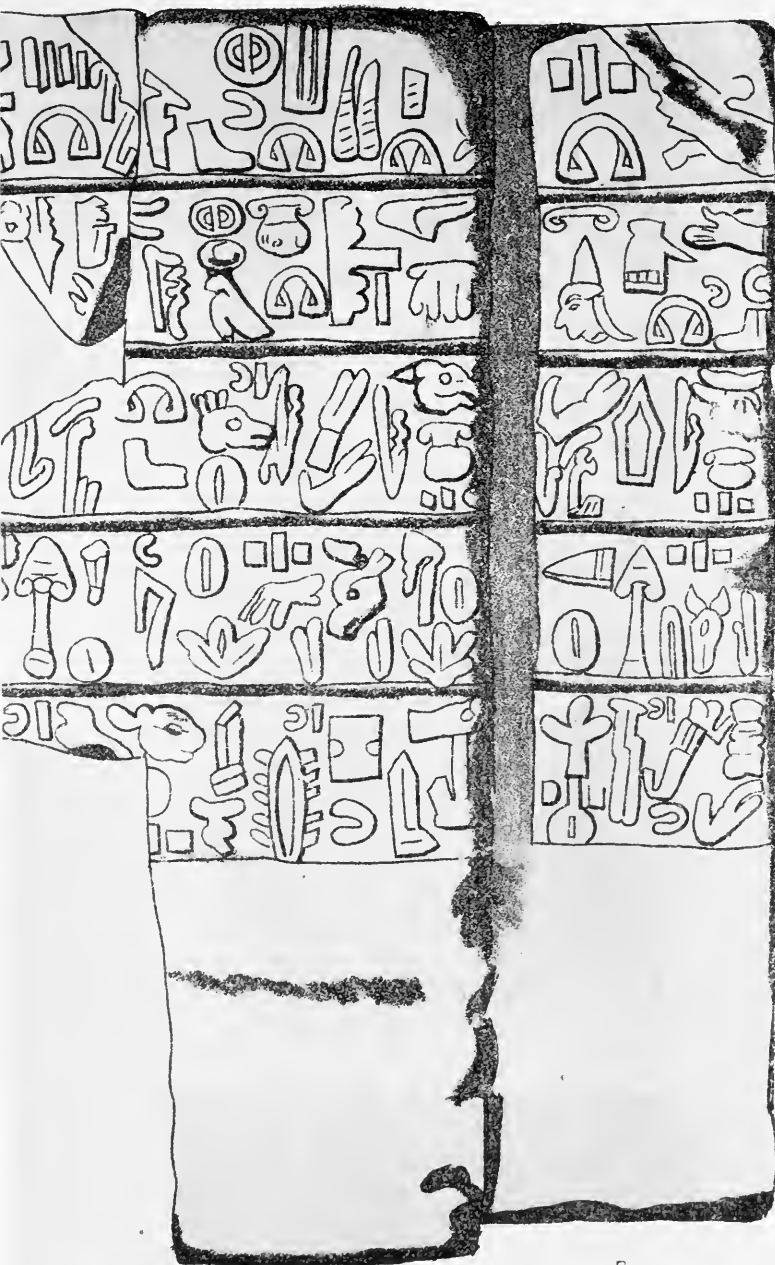


C

A







D

B



## CHAPTER X.

## SECOND INSCRIPTION OF KING SAGARA OF CARCHEMISH.

JERABIS I., so far as history is concerned, is the gem of the Hittite collection, but to the epigrapher it is a most tantalizing document. The inscription does not occupy one uniform surface like the preceding ones, but zig-zags over the tops and sides of two steps. In the plate the portions lettered D and B represent the tops or steps proper, C and A the sides or connecting perpendiculars. To read the inscription, therefore, a commencement must be made either at the right of A or at the left of D: continuing, in the former case, to the right of B, C and D, and, in the latter, to the left of C, B and A. A difficulty appears, however, in the extreme left of D beyond the break in the stone, where it seems evident from the arrangement of characters that the hieroglyphics beyond the break are to be read in the opposite direction to those on its right. This is specially observable in line 4, in which the name of Salaka is read from right to left, while the succeeding Palaka is read in the reverse order. Moreover the portions of the inscription beyond the break are so fragmentary that at the present stage of Hittite decipherment, it would be unwise to speculate as to their signification. From the break in D to the right of that slab, and throughout the other faces, the inscription is perfect, with the exception of the upper line, which is more or less defaced in all four. The only word in it that can be read with certainty is Askara, the Hittite form of Assur or Ashur. There is some difficulty even in determining the direction of that line, for, while the word *saki* in the right of A should, according to analogy, end the line, the direction of other characters favours the reading of it from right to left, which is in harmony with the order of the rest of the inscription. It will thus be necessary for the present to ignore the mutilated top line and all that lies to the left of the break in the step D. Enough remains to excite such interest in this memorial of the Hittites as few other ancient documents are capable of raising in the mind of the student of oriental history.

Beginning at the shield and basket, the hieroglyphics denoting royalty, in the left of D, proceeding from left to right through D, C, B and A, and continuing in regular boustrophedon order to the end of the inscription, we get the following transliteration :

Line 2, *Mata Sagara Komuka bake mata Sagara Dunesinesa Askara neke kusago.*

Line 3, *Sakesaku Askara satasa Katanesa aginba Sasaba katasa Katanesa ajinsa sotala kara.*

Line 4, *Palaka Nenebase gosa Palaka Nenebasa sasane Salaku ne tasasa mata Sagane Askara.*

Line 5, *Kiku ba mata Sagane Dunesinesa tasanema nekasa tarasa makasa take su sugo tasa kula ne.*

Literal translation :

Line 2, King Sagara Commagene appoints king Sagara of-the-Babylonians Assur together to-crush.

Line 3, promptly Assur to-guard of-the-Hittites army Sazabe makes-descend of-the-Hittites commander protection to-bring.

Line 4, Phalok of-Nineveh conqueror Phalok of-Nineveh destroyer Salaka to prefers king Assyria Assur.

Line 5, hearing placing king Assyria of-the-Babylonians watchfulness to-escape being-unable of-wood lights fire conflagration sets city to.

Put into English construction the inscription reads :

KING SAGARA APPOINTS COMMAGENE FOR KING SAGARA AND ASSUR OF THE BABYLONIANS TOGETHER TO STRIKE. PROMPTLY IN ORDER TO GUARD ASSUR, TO BRING PROTECTION, THE COMMANDER OF THE HITTITES CAUSES THE ARMY OF THE HITTITES DESCEND FROM SAZABE. PHALOK, THE CONQUEROR OF NINEVEH, PHALOK, THE DESTROYER OF NINEVEH, PREFERS ASSUR TO SALAKA AS KING OF ASSYRIA. THE KING OF ASSYRIA PERCEIVING THE WATCHFULNESS OF THE BABYLONIANS, AND BEING UNABLE TO ESCAPE, LIGHTS A FIRE OF WOOD AND SETS THE CITY IN CONFLAGRATION.

These are but fragments of the whole story, but fragments invaluable, for they contain sufficient material to make historical the first destruction of Nineveh, which some competent historians have called in question, although M.M. Lenormant and Oppert never doubted it. This inscription places it beyond all doubt.

So thoroughly in many points does the history of Ctesias tally with the facts here briefly stated that, but for his placing Arbaces in the room of Sagara, one would think he had seen the very monument itself and had it translated for him by some Parthian skilled in the writing of his ancestors. There are lacunae in the record as we have it of a most tantalizing kind. It seems that Assur with his Babylonians, who had evidently come northward through Mesopotamia, was unable to reach Commagene, where the victorious Hittites lay, waiting for his arrival before striking the final blow at Assyrian supremacy. On the east of the Euphrates the Assyrian forces met him, but at what point it is hard to decide. According to Ctesias, the first encounter took place in a plain about nine miles from Nineveh, a statement for which there is no other authority. The absence of a postposition after Sazabe is the cause of uncertainty, for, as it stands, the reading "causes to descend *from* Sazabe" is as admissible as "descend *to* Sazabe." This city is mentioned by Shalmanezzer II. He says: "From the city of Dabigu I departed. To the city of Sazabe, his stronghold, belonging to Sangara of the city of Carchemish, I approached. The city I besieged, I took."<sup>1</sup> So far as can be judged from its topographical connections, Sazabe was near the Armenian frontier and much nearer to Assyria than Carchemish. It would thus be a garrison town and fortress of the Hittite Confederacy, not necessarily in the paternal dominion of Sagara, but in his possession as the Hittite lord paramount. The fact that the commander of the Hittite army, and not Sagara himself, led the relieving force, makes it probable that it issued from Sazabe, where it had been left as a home-guard. This Hittite contingent apparently saved the Babylonians under Assur. Then Phalok comes suddenly upon the scene as the conqueror and master of Nineveh. This looks as if there were two Babylonian armies in the field, that under Assur, which was to co-operate with the Hittites under Sagara in Commagene, and another, under Pul or Phalok, which invaded Assyria from the south and east. Ctesias gives colour to this view by making the success of the confederates depend upon a reinforcement from Bactria, which, originally intended to strengthen the army

<sup>1</sup> Records of the Past, iii. 91.

of the Assyrian king, was won over to the side of the revolters by liberal promises. This would necessitate the presence of one of the invading armies near the passes of the Zagros range of mountains, through which the Bactrian troops would reach Assyria. Phalok at any rate is plainly recognized as the vanquisher of the Assyrians in their own territory by the Hittite sovereign, who would certainly not have been slow to assert himself the victor had he possessed any just title to such a claim.

The Babylonians are called in this inscription the Dunesi. This is the name by which they called themselves and by which the Assyrians long knew them. Thus in the Synchronous history of Assyria and Babylonia we read: "Buzur Assur, King of Assyria, and Burna Buryas, King of Gan-Duniyas, made an ordinance." Professor Sayce in a note says: "Gan-Duniyas, also called Gun-duni, the enclosure or fortress of Duni, was Western Chaldea, the city of Babylon having received that name from some Cassite prince or deity."<sup>2</sup> The name passed down into the classical period as Tere-Don on the Persian Gulf, the original of which was Kar-Duniyas. It may be also found in the Book of Ezra, which mentions the Dinaites as a people placed in Samaria by the Assyrians, although they are mentioned apart from the Babylonians.<sup>3</sup> With the Dunesi Sagara connects Askara or Assur as their commander. Afterwards he represents Phalok as placing this Assur on the throne of Assyria instead of Salaka. Now the successor of Shalmanezzer III., according to the Eponym Calendar, was Assur-dayan, in 771 B.C. He cannot be Salaka, who is thus entirely ignored. The eclipse belonging to this period was in 762, and in 760 Pul or Phalok appears. It is, therefore, possible that, although Assur-dayan only began to reign in 760, the previous eleven years, during which Salaka was king, were counted to him. If such be the case, it follows that he must have asserted his claim to the throne immediately after the death of Shalmanezzer. Had he any claim? It seems probable, for Assur is not a Babylonian name; and why else should Phalok prefer him to Salaka? Cases of brothers contending for the crown were very common in Assyrian history. Thus Assur-

<sup>2</sup> Records of the Past, iii. 29.

<sup>3</sup> Lenormant, Ancient History of the East, i. 486; Ezra iv. 9.

daninpal and Samas Rimmon, sons of Shalmanezer II., fought for sovereignty, and so did the sons of Sennacherib.<sup>4</sup> Assur and Salaka may, therefore, have been equally sons of Shalmanezer III., and the former perhaps the offspring of a Babylonian alliance. If he be Assur-dayan or-dan, what is the value of the latter part of his name? It may be the Assyrian *dayanu*, judge, or it may connect with Duniyas, the land of Assur's adoption. Ctesias represents the Median Arbaces as ruling in Assyria, and confirming Belesis or Phalok in his kingdom of Babylonia. The true heir to the Assyrian throne and successor of Salaka is persistently ignored in all the narratives.

Palaka or Phalok is mentioned in the Books of Kings and Chronicles under the name of Pul.<sup>5</sup> Eusebius, quoting Alexander Polyhistor, calls him a Chaldean Phul who occupied the Assyrian throne: but it is impossible to make any rational connection of the ancient lists of Assyrian kings given by the Greeks with the names given in the Bible and on the monuments.<sup>6</sup> The verbal environment of Belochus in the lists of Eusebius and Syncellus is unintelligible. The synchronism is given in the Bible accounts of Pul and the statements of the inscription under consideration. The only other record of any importance that helps to link the Chaldean conqueror of Assyria with historical personages is that of Ctesias, which mentions Belesis as the overthrower of Nineveh. We possess no Babylonian monuments of his time, and the meagre outline of Assyrian history which native documents furnish for the period does not contain the monarch's name. The statement of Ctesias that Belesis was simply confirmed in the possession of the Babylonian monarchy, is at variance with those of the Bible and Eusebius, which make him King of Assyria. Yet a reconciliation may be found in the inscription, which represents Palaka as conferring upon Assur the crown of Assyria, a circumstance that presupposes its prior possession by the Babylonian, and the subordination of the Assyrian kingdom to that of Babylon. Also, as, down to his time, Assyria had retained the supremacy, its monarch would naturally be regarded as the ruler

<sup>4</sup> Lenormant, *Ancient History of the East*, 381, 404.

<sup>5</sup> II. Kings xv. 19; I. Chron. v. 26.

<sup>6</sup> Eusebius, *Chronicon*, i. 5.

of the east, so that for the sake of prestige Phalaka was compelled thus to designate himself even while reigning in Babylon, and governing the kingdom of superior dignity by his viceroy Assur.

The last line of the inscription is so completely in accord with the history of Ctesias that one would almost imagine he had copied the Hittite record. Diodorus, after the Greek physician, says: "The king despaired of safety, and in order not to fall alive into the power of his enemies, he caused a great funeral pile to be built in the midst of his palace, on which he placed his gold, silver, and royal garments. In a chamber constructed in the centre of the pile he shut up his concubines and eunuchs. Fire was set to the pile and he was thus consumed with his palace and his treasures."<sup>7</sup> Abydenus, also after Berosus, writes: "Afterwards Saracus reigned over the Assyrians, and when he had learned that a great multitude of barbarians had come from the sea to attack him, immediately he sent his general, Busalossor, to Babylon. But he, intending to rebel, betrothed Amuhea, the daughter of Astyages, the prince of the Median family, to his son, Nabuchodrossor. Thereafter at once departing, he hastened to attack Ninus, that is, Nineveh. But when King Saracus was made aware of all these things he burned himself together with the royal palace Evoritus."<sup>8</sup> Athenaeus' account, which he owed to Ctesias, is more full. "Sardanapalus, being dethroned by Arbaces, died, burning himself alive in his palace, having heaped up a funeral pile four plethra in extent, on which he placed a hundred and fifty golden couches and a corresponding number of tables, these too being all made of gold. And he also erected on the funeral pile a chamber, a hundred feet long, made of wood: and in it he had couches spread, and there he himself lay down with his wife, and his concubines lay on other couches around. For he had sent on his three sons and his daughters, when he saw that his affairs were getting in a dangerous state, to Nineveh, to the king of that city (*there was a Neneba among the Niphates mountains of Armenia*), giving them three thousand talents of gold. And he made the roof of this apartment of large stout

<sup>7</sup> Diod. Sic. ii. 19.

<sup>8</sup> Ap. Euseb. Chron.



beams, and then all the walls of it he made of numerous thick planks, so that it was impossible to escape out of it. And in it he placed ten millions of talents of gold, and a hundred millions of talents of silver, and robes and purple garments, and every kind of apparel imaginable. And after that he bade the slaves set fire to the pile; and it was fifteen days burning. And those who saw the smoke wondered and thought that he was celebrating a great sacrifice; but the eunuchs alone knew what was really being done. And in this way Sardanapalus, who had spent his life in extraordinary luxury, died with as much magnanimity as possible."<sup>9</sup> The simple story of Sagara is that, owing to the Babylonians' watchfulness, Salaka despaired of escaping, that he made a fire of wood and set the city in conflagration. Such is the account of a contemporary document, too briefly told perhaps to set forth events with perfect exactness, yet it is likely that the fire of wood was magnified by Ctesias and Berosus into the funeral pile which Athenaeus so elaborately describes, and that the destruction of the city as well as of himself was intended by the Assyrian king. A parallel case in some respects in modern history is the burning of Moscow by the Russians in order to rob Napoleon of the glory and advantage of its capture.

The language of the inscriptions presents few difficulties. The verb *bake* is a compound of *ba*, place, and *ke*, the equivalent of the Basque *egi* and Japanese *ki*, makes. The Basque *epatu*, to fix, set a term, contains the same element *ba*, *pa*, but has a different verb-former, *tu*. The word *neke* is apparently of the same meaning as the *nego* or *nago* of Hamath v. Time could hardly have effected the change in the latter syllable, but place may have had something to do with it, the dialect of Hamath, like its characters, being different from that of Carchemish. The Japanese *naka*, between, among, and the Basque *nas*, *nahas*, among, together, are the modern representatives of the word. In *kusago* may be found the Japanese *kudzushi*, to break or throw down, *kujiki*, *kujiku*, to break, *katsu*, a mallet, and the Basque *kaska*, to break, supposed by etymologists to be derived from the Spanish *cas-car*. The Choctaw has *kushah*, broken

<sup>9</sup> Athenaeus, translated by Yonge, p. 847.

and *kittush*, a pestle, agreeing with the Japanese *katsu*. A good example of the longevity of words is *sakesaku*, translated promptly: it is the Japanese *sekaseku*, hasty, impetuous, the Basque *takataka*, promptly, the Aztec *iciahcayotica*, *iciahqui*, immediately, rapidly. The verb *satasa* has appeared in the Hamath Votive inscriptions in the compounds *kurusata* and *satakara*. It is the Basque *zaitza*, to guard, and the Japanese *tsutsushi-me*. In *katasa* appears the Japanese *kudashi*, cause to descend, the Basque *egotzi*, "selon M. Salaberry, faire descendre."<sup>10</sup> Then *satata kara* is in Basque *estali ekarri*, to bring protection, *estali* being the verb, to protect. The Japanese equivalent is *tsutsu-mi*, with which the preceding *tsutsushi-me* may be compared, the original meaning of both words being, covering.

The word Neneba has appeared in Jerabis iii. In this inscription it is partly expressed by an ideograph which might be a glove, but looks more like a hand spanning or measuring distance between the tip of the thumb and those of the fingers. The only word it can stand for is the Etruscan *nabe*, extend, surviving in the Basque *nabe*, a plain, and *nabari*, perceive far off, but to which the Japanese corresponds perfectly in *nobe*, a moor, *nobe-ru*, to stretch, *nobi-ru*, to extend, *noba-shi*, to lengthen. The Semitic meaning of Ninua, a bronze fish, is sufficiently senseless in itself, and if it were the original signification of Nineveh would hardly tempt the Hittites to translate it, but that they should endeavour to make the word significant in their own language is natural. With an old radical *ni*, *ne*, which may appear in the Basque *in-guru*, environ, that which is around, and be the original of *une*, a place, in the same language, and of the Circassian *unna*, *unneh*, a house, place of abode, and with *nabe*, far-reaching, they doubtless made Nenabe the spacious place or house, the latter word being employed tropically for a city. The succeeding words, *gosa* and *sasane*, characterize Palaka in relation to Nineveh. Already in Hamath iii. the connection of the Japanese *katsu*, to conquer, with the Basque *go*, high, has appeared. In the present case *gosa* is a noun, consisting of the Basque *go*, and *sa*, the Etruscan

<sup>10</sup> Van Eys, Dictionnaire Basque.

mark of agency. Thus from *zekken*, parsimonious, *imbe*, to send, *lan*, to work, the Etruscan makes *zekesa*, a niggard, *imbisa*, a messenger, and *lanesa*, a workman. The simple word *gosa* in old Hittite meant he who is above, or the victor, vanquisher. The other word *sasane* has appeared in Hamath v., in the verbal form *zuzitu*, to destroy. It should take the termination of agency also, but three sibilants in succession were not to be thought of, so *n* replaced *s*, and *zuzine* characterizes Palaka as the destroyer of Nineveh. In the same line occurs *tasasa*, a difficult expression, not to explain, for the post-position *ne*, to, after Salaka, the subjective position of Palaka, and direct objective position of Salaka, sufficiently indicate that preference is meant, but difficult to connect with living forms in the Khitan languages. The Japanese *sho-tatsu* means to be eminent, to surpass, being composed of *sho*, much, many, and *tatsu*, to rise. Now the old Hittite has the verb *tatsu*, and this verb is not *tatsu*, but *tasa* or *tasu*, which in line five means to set. Its Japanese equivalent, therefore, is *tsu* in *tsukeru*, to set, which is the Basque *atze* in *atzitu*, to take, seize, but becomes *atzatu*, though from the same root, in the sense of, to touch, set. The Japanese also has *susumeru*, to promote, *su* meaning several, many: and *sakidatsu*, to stand first, *saki* meaning front, foremost. In Basque the sense of many, much, very, is expressed by *as*, *asko*, *oso*, and *atitzen* means to grow, bring up, raise, while *asetzen* means to fill, make full. Literally these words, like the Japanese examples, mean to set much, and like the Japanese, they invert the old Hittite order of *tasu-su*. The living equivalent of *su-tasu* in Basque, although intransitive in meaning, is *chitza*, to precede: and its connection with the various words cited to illustrate the Khitan idiom is found in its radical *chit*, meaning very, much.

In the fifth line the Japanese *kiku* is used as a noun, hearing, and is followed by the primitive verb *ba*, to place. Yet there is a Japanese verb *kiki-wakaru*, to hear and understand. In Basque the equivalent of *kiku* is *jaki* in *jakin*, *jakiten*, to know, the ideas of hearing and knowing being intimately associated. The long word *tasanema* is well rendered by the Japanese *toshinami*, circumspection, care. In Basque it would be *behatzen eman*, to

give attention, or *behatzen imi*, placing attention. The initial *be* is not essential to the word, for *azteitu* means to regard, consider, as well as *behatzen*; so that *atzen imi*, placing attention, may reproduce the Hittite verb. The Aztec disguises the original in *tecuittlavia*, be watchful, careful. The verb *nekasa* is the Japanese *nigashi*, now meaning to let escape, *nigeru* being the modern word, to escape. It is the Basque *inyesi*, now generally pronounced *ihesi*, *igesi*, to flee. The Aztec has changed the initial *n* to *m*, rendering, escape, by *maquica*. The following *tarasa* is the Japanese *taradzu*, to be lacking, unable. It is thus the negative of *tari*, enough. In Basque the negation is placed first in *esturasun*, difficulty, embarrassment; it is the negation of *tireso*, strong, solid, able. The word *maka*, genitive *makasa*, of wood, is the Japanese *maki*, *moku*, Circassian *mitsha*, and the Lesghian *murch*, a tree. It survives in Basque as *mai*, board, *mairan*, building timber, perhaps as *makilla*, a stick, although some lexicographers connect the latter with *makatu*, to strike, and as *ametz*, the oak. Already in considering the vocabulary of the votive tablets, the Hittite and Basque word *su*, fire, has appeared. It is here united to the verb *take* or *taki*. This is the Japanese *taki*, to kindle, the Basque equivalent of which according to form is *izeki*, but as that verb now means to burn, its place must be taken by *izio* or *irazeki*, to light, kindle. Anciently *izeki*, as *izio* seems to indicate, must have possessed transitive power. The last word to consider is *sugo*. The Japanese, which has displaced *su* by *hi*, nevertheless uses *shukkuwa*, *shikkuwa*, to denote, a fire, conflagration. The Basque has no such compound, being content with the ordinary *su*, but it is followed by *k* in composition, as in *etchea sukartu da*, the house has taken fire. There is thus the most perfect accord between the parent Hittite tongue of Syria and its living descendants in Japan and the Pyrenees. The verification of this concordance may, for a time, be a work of difficulty, but its accomplishment will amply repay all the labour expended upon it, by bringing to the philologist the knowledge of the most primitive forms of speech-thought, and enabling him, for comparative purposes, to add to the oldest Semitic and Aryan tongues that branch of the Turanian stock which was most intimately associated with ancient empire and civilization.





Characters cut round curve of base.

# INSCRIPTION ON LION FROM MERASH NOW

From a cast presented to the

Plate II.

Proceedings, Soc. Bibl. Arch. June 1887.



A few characters of the top line repeated, to show how the lines run into one another undivided by any line

Stone worked here to lie against other Stones.

← Back end of beast

Chipped away slanting backwards.

THE IMPERIAL MUSEUM AT CONSTANTINOPLE.

Society by F D Mocatta Esq





## CHAPTER XI.

## THE LION INSCRIPTION OF KING KAPINI OF ROSH.

## PART I.

IT appears from the description of Mr. Rylands that there were in Merash two lion figures engraved with Hittite hieroglyphics, and that they were found over a gateway by Dr. Gwyther of Torquay. Since then they have been removed to Constantinople with other Hittite relics. Mr. Rylands supposes from their resemblance to Assyrian sculptures, and notably to the lion from the palace of Assurnazirpal, now in the British Museum, that they were the bases of columns placed on either side of a doorway, into the sides of which they were built. The inscription is chiefly on one side of the animal, including the large space between the legs and the bevelled part of its back and tail. But besides the six lines thus situated, there are three and a portion of a fourth in the front of the animal. The two series of lines do not form one continuous inscription, as Mr. Rylands appears to think, but are distinct, that in front being a summary of the larger one on the side. The other side of the stone is uninscribed, flat, and was apparently built into a wall. The hieroglyphics of Merash are archaic, and some of them unlike anything found on more recent monuments. The symbol denoting the teeth is more realistic than that of later inscriptions. A new ideograph, shaped like the Roman R, with an inserted dot between the perpendicular and the lower right limb, has the value *kane, gane*, but it is hard to say why. The hare is another ideograph with the phonetic value *kita* or *kata*. The latter portions of the fifth and sixth lines on the side are so defaced and interrupted by cross lines that it is difficult to make any sense of them. Otherwise the inscription yields a continuous and intelligible narrative. That on the side begins at the right hand of the top line, and proceeds in regular boustrophedon order to the end of line 4, but the fifth and sixth lines begin on the left, probably on account of the

many breaks on the right ends. The inscription on the front of the lion commences at the left side of the first line, and continues in boustrophedon order to the end.<sup>1</sup>

Taking the more important or side inscription first, and beginning in the order indicated, the following is its transliteration :

Line 1. *Komuka tata Hapisata ka basaka kane Nira Katara Assatac Assaga Kanirabi mata matanesa Kapini saishish Nazira Sagane saki tamaka Nira Hapisata nekine*

Line 2. *Nazira Sagane saki kutakasata Hapisata sari Bekama Nenebasanesa haneta ka rala sabainasa kutakasa kane Rasa aspikosa kata rala*

Line 3. *Algariga Rasanesa kula rakatsu Hapisata Bekama nekusa Rasanesa ahalsa Katara Nira tobaigo Aranzekasa kutuene aginba bago Akuni Rasanesa Nene-*

Line 4. *basa ta Bekama nekusa basaka ka kikune Assan Kitaraka mata Neritsuke saishsa Kataraka sintara saishish ketsatate sago bakera Bekama arte ketasu-*

Line 5. *taka sinetetsa Sagane saki Komuka ra Nira sinesa Komuka tamalae Nazira Sagane saki Nenebasa. Tsusane \* \* \* \* \* Elisantsu \* \* \* \* \**

Line 6. *Koteni. Tane, Satakane, Sakatsu, Massahuni, Samihane \* \* \* \* \* Sastala \* \* \* \* \**

The literal translation is :

Line 1, Commagene possessing Hapisata from taking I-am Nira. Katara-Assane, Assaga, Kanirabi king of-kings, Kapini press Nazir Assyria lord to-give-back Nira Hapisata desire-I.

Line 2, Nazir Assyria lord instructed Hapisata captain Bekama of-the-Nenebasites boundary from to-turn giver-of-evil instructing am-I Ras of-the-subjects limit to-turn-from

Line 3, Algariga of-the-Rasites city constrains Hapisata Bekama lord of-the-Rasites to-force Katara Nira to-force-back of-the-Aranzites agrees army without Akuni of-the-Rasites Nene-

Line 4, basa out-of Bekama lord depriving is hearing Assan-Kitaraites king Neritsuke press Kitaraites judge press punish gratitude destitute Bekama to-receive punish-

Line 5, ment sentences Assyria lord Commagene to Nira

<sup>1</sup> The Inscribed Lion from Merash, Proceedings Socy. Bib. Archæol., vol. ix. p. 374.

adjudges Commagene forces-to-give-back Nazir Assyria lord  
Nenebasa, Tsusane \* \* \* \* \* Elisansu \* \* \* \* \*

Line 6, Katni, Tane, Sadikanni, Sakatsu. Massahuni, Sama-  
bane \* \* \* \* \* Sastala \* \* \* \* \*

Freely translated, this inscription reads :

FROM HAPISATA THE POSSESSOR OF COMMAGENE I TAKE NIRA,  
KATARA-ASSANE, ASSAGA, AND KANIRABI. I, THE KING OF KINGS,  
KAPINI, PRESSED NAZIR, THE LORD OF ASSYRIA, TO REQUEST  
HAPISATA TO GIVE BACK NIRA.

NAZIR, THE LORD OF ASSYRIA, INSTRUCTED BEKAMA, THE  
CAPTAIN OF HAPISATA, TO REMOVE FROM THE POSSESSIONS OF THE  
PEOPLE OF NENEBASA. I INSTRUCTED THAT MALEFACTOR TO WITH-  
DRAW FROM THE BOUNDARIES OF THE SUBJECTS OF RAS.

HAPISATA CONSTRAINED BEKAMA THE *nagusi* TO FORCE AWAY,  
FROM THE PEOPLE OF RAS, ALGARIGA, A CITY OF THE RASITES,  
KATARA AGREED WITH THOSE OF ARANZI TO FORCE NIRA BACK  
AGAIN. BEING WITHOUT AN ARMY, BEKAMA THE *nagusi* DEPRIVED  
AKUNI OF THE RASITES OF NENEBASA.

THE ASSAN-KATARITES HEARD THIS. THE KATARITES PRESSED  
KING NERITSUKE TO PRESS THE JUDGE TO PUNISH THE MAN  
DESTITUTE OF RIGHT PRINCIPLE. THE LORD OF ASSYRIA SEN-  
TENCED BEKAMA TO RECEIVE PUNISHMENT. HE ADJUDGED NIRA  
TO COMMAGENE. NAZIR, LORD OF ASSYRIA, COMPELLED COM-  
MAGENE TO GIVE BACK NENEBASA, TSUSANE \* \* \* \* \*  
ELISANSU \* \* \* \* \* KATNI, TANE, SADIKANNI, SAKATSU,  
MASSAHUNI, SAMABANE, \* \* \* \* \* SASTALE \* \* \* \* \*

This inscription is the oldest Hittite document yet discovered.  
Its preservation from the destroying hands of the Assyrian  
conquerors may have been due to the fact that it contains no  
statement derogatory to them, and that it recognizes their  
sovereignty instead of recording conspiracies against their  
authority, as do the monuments of Hamath and Carchemish.  
The resemblance which Mr. Rylands detected between the lion  
of Merash and that of the Assyrian Assurnazirpal is confirmed by  
the text of the sculpture, which speaks of him under the abbrevi-  
ated form Nazir as a contemporary monarch. Assurnazirpal  
was a great king and the father of the still greater Sialmanezzer II.  
His date is variously fixed by different writers. Lenormant

placing him between 930 and 905, and the Rev. J. M. Rodwell, the translator of his Annals, between 883 and 858 B.C., a difference of almost fifty years. He did not dare to attack the kingdoms of Israel and Judah, which were in a flourishing condition in his time, but his arms extended from southern Syria to Pontus and the borders of Colehis. The Nairi felt his power; Carehemish under another Sangara paid him tribute, as did the cities of Phœnicia; and Commagene he frequently overran. None of the Assyrian monarchs, to judge by their inscriptions, were destitute of cruelty, but a more bloodthirsty wretch than Assurnazirpal, who smiles with benign dignity in the statue he has left of himself, is not to be found on all the page of history. A very pious worshipper of the gods, his records are stained with blood, and filled with the accounts of such revolting barbarities as might make the world loathe the Assyrian name. Yet he is the man whom king Kapini calls the Judge.

The author of the inscription is one Kapini, who apparently did not recognize the supremacy of Carehemish, for he calls himself the king of kings. He nowhere styles himself king of the Ras, the Rosh of the Bible, but from his frequent mention of that nation and from the fact that his inscription was set up in Merash or Marasia, it may be concluded that he was their sovereign. It has already been shown that the Rosh are the people of Mareshah, the prefix *ma* being doubtless the initial syllable in *mata*, king, meaning great or illustrious. It is the Japanese *mi* of the present day and is the root of the Basque *mira*, astonishment, admiration. As Rosh or Reshah, with this prefix, became Mareshah, so Gog became Magog, Reehab, Marcaboth, Dimnah, Madmannah, Cabbon, Machbenah, Caphal, Machpelah, Zahab, Mezahab. The recognition of this complimentary or honorific prefix is indispensable to the student of Hittite proper names. The Assyrians do not seem to have known the northern Rosh by that name, but the southern division of the family dwelling in Elam their inscriptions make frequent mention of. Sargon calls them Ras; Sennacherib, Rassu; Assurbanipal, Rasi; but Tiglath Pileser II., Marusu.<sup>2</sup> They are there connected with the Lehitau or Lihutahu, who were Lydians, their eponym being

<sup>2</sup> Records of the Past, vii. 27, i. 44, 82, v. 101.

the god Laguda.<sup>3</sup> Two Lacotenas near Marasia, the one in northern Syria, the other in south-eastern Cappadocia, preserved the connection; and in Lydia, where Alyattes reigned, also reigned Myrsus, and flowed the Marsyas river, while more than one Larissa honoured the name of Rosh with a different prefix, not the Semitic article, but the Khitan *al*, strong or powerful. It has been said, wherever you find Larissas there you find the Maeonians. This is true, for Maeon was a later name of the Lydians or Rosh, coming to them in the line of Rekem. These Maonites or Mehunim are mentioned in many parts of the Bible as dwelling from the Arabian border of Palestine northward to the land of the Ammonites. In I. Chronicles iv. 41, their name is translated by "habitations"; and it is a curious coincidence that the derivation of the name Mosynoeci, by which they were known in Pontus, is given by Strabo as *mossyn*, a tower, or as other writers translate it, a wooden house. Though adopted by the Greeks, it is a foreign word, and Professor Sayce calls it Mosechian.<sup>4</sup> The medial *ayin* in Meon or Maon gives the Mehun and Mosyn forms which find illustration in the Cappadocian area of Lacotenia and Marasia as Messena. In the same way the name given by the Hebrews as Laadah, the father of Mareshah, containing a medial *ayin* of doubtful consonantal power, became Lehitan, Laguda, Lacote, Lydia. That there may have been Lydians in the western extremity of Asia Minor in the ninth century B.C., cannot be denied. They were there apparently two centuries later, for Assurbanipal speaks of their king Gyges as dwelling far over the sea. But great changes took place during these two centuries, so that it is possible that Marasia was the Lydian centre of the earlier period. Were early Roman history to be trusted, the time of the Etruscans' advent to Italy would help to decide the question, for besides the general tradition that they were a Lydian colony, and Ovid's statement that they were Maeones, the name Rasaena decides their Lydian and Hittite connection.

Kapini is not a name certainly that belongs to Lydian

<sup>3</sup> Records of the Past, i. 26, v. 101, vii. 25, 49.

<sup>4</sup> The Hittite genealogy illustrated is in I. Chron. ii. 42-45: Trans. Soc. Bib. Arch., vii. 285.

tradition. He is called by Assurnazirpal, Habini of Tul Abnai, and that monarch also mentions Akuni, son of Adini of Habini, of the city of Tul Abnai, thus apparently setting forth three generations of his family. "In these days" he says, "I received the tribute of Habini of Tul Abnai, four maneh of silver and 400 sheep. Ten maneh of silver for his first year as tribute I imposed upon him." Shalmanezzer II. also says: "In my seventh year to the cities of Khabini of the city of Tel Abni I went. The city of Tel Abni his stronghold together with the cities which were dependent on it I captured." In his monolith inscription he states that he received the tribute of Khapini of Tul Abna.<sup>5</sup> The Tul Abnai of Assurnazirpal and Shalmanezzer is an Assyrian adaptation of the names Aravene and Saravene. The former was in Syria to the north of Commagene and contained a Lacotena; the latter was in south-eastern Cappadocia and also contained a Lacotena. These words have no connection of any kind with the stony hill or cairn which Tul Abnai means. They represent the Biblical Beth Zur descended from Maon, the Hittite form of which would be *Tsura-wune*, the word *wune* being Circassian for house, and the equivalent of the Hebrew *beth*. Sargon calls the region Surgadia, and Tiglath Pileser II. called the southern or Elamite namesake of it Saragitu.<sup>6</sup> It will yet appear that Kapini terms himself king of Surakata. The replacement of *wune* by *kata* may be explained by the Circassian *hadshishish*, a dwelling, the Japanese *yudo*, a home. Probably *kata* was the original Hittite word for house, which, in its first syllable, furnished the hieroglyphic of a house with the phonetic value *ka*. In Lydia the word was reduced to Sar-des, perhaps a corruption of *Sar-etché*, in which the Basque form replaces the older Hittite house name. Joannes Lydus sent etymologists on a fruitless errand by stating that Sardes was the old Lydian word for "year."<sup>7</sup> It really means the house of the heavens, and might thus denote a zodiac, for *sar* is the Basque *zeru*, Lesghian *ser*, *sur*,

<sup>5</sup> For these statements see The Annals of Assur-nasir-pal, Records of the Past, iii. 37; Monolith Inscription of Shalmanezzer, Ib. 81; Black Obelisk of Shalmanezzer, Ib. v. 27.

<sup>6</sup> Records of the Past, vii. 32, v. 47, 101.

<sup>7</sup> Ap. Anthon, Classical Dictionary, Sardis.

and Japanese *sora*, the heavens. No Khitan word for the year answers to *sardes*, unless it be the Georgian *tsebitzadi*, the derivation of which is unknown to the writer. The Circassian seems to agree in *ilshes*, *thesi*, but these words have lost all semblance to the name of the Lydian capital, if they ever had any. The present Basque word for year is *urte*, but in Etruscan days it was *arsa*. The representative of Sar-etehe in Etruria was Soracte. Virgil, Pliny and Strabo speak of the peculiar religious rites connected with this place.<sup>8</sup>

The region over which Kapini held sway extended from Commagene to the north and west, and eastwards into Armenia. Between him and the king of Commagene there was war. The king's name in the inscription is Apisata or Hapisata. Three times Assurnazirpal mentions Commagene, but only once does he refer to its ruler Catuzilu. His successor was Kundaspi, and, a hundred years later, Kustaspi sat on the throne of Commagene, being the successor of that Teraka whom Sagara elevated to royalty. Professor Sayce identifies Kustaspi with what he terms the Aryan Hystaspis. Now Hystaspis was a Mede and the Medians have been proved to be Hittites; the succession, therefore, of Kustaspi and Teraka, although in inverted order, is like that of Hystaspes and Darius, thus rendering it probable that Darius Hystaspes was of the Commagenian line.<sup>9</sup> Among Hittite names resembling that of Hapisata are those of two kings of the Nairi mentioned by Samas Rimmon, Aspastatauk of the Huilai, and Bazzuta of the Taurlai.<sup>10</sup> Of the Commagenian royal names, that of Sadi-an-Teru exhibits what may be the second part of Hapisata in the element Sadi. Assuming the word to be compound and the parts not to depend upon each other, as in genitive government, the name of the hostile monarch may be inverted as Sata-hapi, which is not indeed Kustaspi, but an advance towards it. The *sata* in this name can hardly be other than that which has appeared in Hamath i. and iv. and in Jerabis i., meaning to guard, protect, save, the Basque *zaita*, and Japanese

<sup>8</sup> Virgil, *Æneid*, xi. 785; Pliny, H. N. vii. 2; Strabo, v. 2, 9.

<sup>9</sup> The Medes were not Hittites, but Celts under Hittite rule, if Arbaces and Deioces were their kings.

<sup>10</sup> *Records of the Past*, i. 19.

*tsutsu*. It is also, strange to say, the Greek *sozein*, whence *sotêr*, a saviour. In the treaty of Rameses II. with the Hittites, the chief god of that people is frequently mentioned, his name being in the Egyptian rendering, Sutech.<sup>11</sup> This is the precise equivalent of the Greek *sotêr*, the Hittite sign of agency, *ko*, being added to *sata*, to make *Satako*, a saviour. The prefixed *hapi* in *Hapisata* seems to be an old word for town, surviving in its simplest form as *fu*, an imperial city in Japanese, but the original of the Georgian *daba* and *sope-li*, town, village, the Mocsian and Dacian *dava*, and the Celt Iberian *deba*, *duba*. In modern Basque it may be found as a constituent of *ibirizka*, village, *habi*, *abi*, a nest, *abata*, a hunter's lodge in a tree, in which case it answers to the Japanese *daiba* and *odaiba*, a fort. It thus denoted originally a fortified town situated on an eminence, natural or artificial, and the use of the same term to designate a nest may be illustrated from the prophecy of Balaam, who says of the Kenite, "Strong is thy dwelling place and thou puttest thy nest in a rock."<sup>12</sup> The name *Hapisata* is then the Hittite equivalent of the Greek *Sosipolis*, a name applied to Jupiter by the Magnesians of Lydia, and to a daemon worshipped in Greece by the Eleans.<sup>13</sup> There were at least two cities called *Sozopolis*, the one in Pisidia in Asia Minor, the other in north-eastern Thrace. All of these seem to have been Greek translations of the significant Hittite name. It is not essential to Khitan syntax that the verb should follow its regimen, so that *sata* being a verb, and not the noun *satako*, may either precede or follow *hapi*, to signify "saving, guarding the city," or "he guards the city." It is probable that the city of *Astapa* in Baetic Spain bore originally the name *Satahapi*. Before leaving the royal line of Commagene it may be remarked that its ancient names *Cili-an-Teru* and *Calian-Teru* are commemorated by two places called *Celenderis*, the one in Cilicia, the other in Argolis of Peloponnesus. The latter was situated in a region famous for the worship of Jupiter *Sotêr*. The former was founded by *Sandochus*, the son of *Astinous*, who married *Thanacea* or *Pharnace*, daughter of *Megessar*. their

<sup>11</sup> Records of the Past, iv. 25, seq.

<sup>12</sup> Numbers, xxiv. 21.

<sup>13</sup> Strabo, xiv. 1, 41; Pausanias, vi. 20.



offspring being Cinyras, king of Assyria. Such is the tradition reported by Apollodorus, who says that Sandochus came to Cilicia from Syria. Cinyras was the father of the famous Adonis worshipped in Phoenicia and Cyprus, but also in Argolis, where Pausanias places his temple near that of Jupiter the Saviour.<sup>14</sup> A form of Celenderis is Cleandria in the Troad not far from the river Andirus, the proximity of which appears to indicate an ethnical and philological connection, and to require that Anteru in Cili-Anteru be regarded as one word. In this case the whole name will be Kula-indar, the first part being the old Hittite word for city, the second the Basque for strength, thus answering to the Greek Astykratos, Polikratos, of which Polyerates may have been a corruption. Were it not indeed for the express statement of Herodotus that Polyerates of Samos was a Greek, there would be great reason for regarding his name as a translation of Cili-Anteru, inasmuch as Samos is but an abbreviated Samosata, the capital of Commagene.<sup>15</sup>

Hapisata had deprived Kapini of many cities, some of which the latter monarch took back evidently by force of arms. These were Nira, Katara-Assane, Assaga and Kanirabi. The position of two of them is well marked by the classical geographers, namely, Katara-Assane and Kanirabi. The former is Citharizum, on the Arsanian branch of the Euphrates in Armenia; the latter, Analiba in Cappadocia, a short distance to the north-west of the Armenian city. In another part of the inscription Katara-Assane is called Assan-Katara. Neither of these forms of Citharizum is found on the Assyrian monuments. But Kanirabi goes back to the time of Tiglath Pileser I., who reigned in the eleventh century B.C. He speaks of Milidia, the Melitene of Cappadocia, as belonging to the country of the Khani-Rabbi, but makes no mention of Katara-Assane.<sup>16</sup> Assurnazirpal tells of the tribute he received from the princes of the land of Hanirabi, but is silent regarding Katara. Finally Esarhaddon, speaking of his return to Assyria from the snow-clad mountains of the north to

<sup>14</sup> Apollodorus, iii. 14, 3.

<sup>15</sup> The above statement is allowed to stand for what it may be worth. My conviction is that the rulers of Commagene at this time were Aryans. Sandochus, however, is a purely Hittite word.

<sup>16</sup> Records of the Past, v. 18.

avenge his father's death, tells how he was waylaid in the hill country of the Khani-Rabbi by all their warriors.<sup>17</sup> These Khani-Rabbi were at one time a powerful Hittite family, being the Beth Rapha and the Rephaim of the Hebrew record.<sup>18</sup> Their name is given by anticipation in the Book of Genesis, for, although their race was in existence in the time of Abraham, the eponym Rapha was much later. That race inhabited Ashteroth Karnaim in Bashan, so that they belong to the Ashterathite branch of the Hittite stock. Rapha himself is the Hammu-Rabi of the Assyriologists, who is said to have headed a stranger dynasty of Babylonian kings, and whom George Smith placed about 1550 B.C. This is almost two centuries too late, as the notice in Genesis is two centuries too early. Hammu-Rabi, or, as the Turanian Accadian gives it, Gaammu-Rabi, means in Assyrian Kimta-Rapastum, that is, the family of the great or of the giants. It might also mean the family of the physicians, and either of these meanings may be expressed by the Hebrew Beth-Rapha. It is evident, however, that these are all translations, in part, at least, of a Hittite word. There is no difficulty with the *kani* of Kani-Rabi, which is more to be trusted than the Accadian *gammu*; it is the Japanese *kanai*, family. But what is Rabi or Rapha? In Aztec a physician is *tlama*, which should, according to the laws of phonetic change, be *rama* or *raba* in other Khitan languages possessing the letter *r*. The Basque for a remedy is *erreparu*, derived from *eri*, sick, ill; the Japanese for the same is *riyoji*, but its etymology hardly favours the connection, although the Choctaw, which is just American Japanese, has *ilillih*, disease, *ilawelih*, care for the sick, *alikehi*, a doctor. The reason for an inquiry into the meaning of this word Rapha is that the Greeks carried away the tradition of a Hittite family of physicians in their legend of Melampus. The Basque *luminac* or *labinak*, beings possessed of magical power, may be a reminiscence of the Rephaim.<sup>19</sup> The Greeks knew the Kani-Rabi as the Merope or Me-Ropidae, and in old Trojan days joined with them

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<sup>17</sup> Records of the Past, iii. 104.

<sup>18</sup> I. Chron. iv. 12; Genesis, xiv. 5.

<sup>19</sup> Francisque Michel, Le Pays Basque, 153.

the peoples of Pedasus and Lyrnessus.<sup>20</sup> But, long before, the Egyptians met them in Egypt itself, along with other Hittite tribes, as the Rubu or Lubu, generally translated Libyans and connected with the Berbers. Yet these Rubu took possession of the cities of Egypt on the western side of the Nile as far as Memphis, which no body of Libyan colonists that history knows of would be likely to do, and certainly they were not Libyan aborigines. Their dress indicates rather that they came from a country of a comparatively cold climate.<sup>21</sup> As Rephaim the Bible frequently alludes to them, and mentions their dwellings near Jerusalem and in Ephraim.<sup>22</sup> In India a migrating body of this people was known by the name Kamarupa.<sup>23</sup> In the time of the inscription under consideration the main body of the tribe probably was in north-eastern Cappadocia, where the classical geographers place Analiba, north of the Melitene.

The only record that seems to relate to Katara-Assane or Citharizum is the Annals of Assurnazirpal. That monarch speaks of "the strong city of Katrabi, a city exceedingly strong," which he took in Bit Adini, a region that he connects with Tul Abnai of Habini. The remaining places, Nira and Assaya, are easily identified in Assyrian story after this. Along with the princes of Hanirabi, Assurnazirpal mentions the land of Nilaaï, of which he makes Ahiramu, the son of Yahiru, the lord. Then, after the passage relating to Katrabi, he refers to the same region under the two names Nilaya and Anili, which seem to indicate a double monarchy in the land. A third time he tells of the tribute of Nilaya and associates it with Assaya, whose king was Giri-Dadi, a northern Hadad-Ezer. These two places were doubtless situated on the borders of Commagene and Armenia. At first Kapini, either from fear of Hapisata or from a desire to keep the peace, called in the intervention of the Assyrian

<sup>20</sup> Strabo, xiii. 1, 7; for the Meropidae in general see Bryant's Analysis of Ancient Mythology, svo, 1807, vol. v., pp. 75-92.

<sup>21</sup> Kenrick, Egypt under the Pharaohs, New York, 1852, vol. ii., 279; Lenormant, Ancient History of the East, vol. i., 244, 259; Records of the Past, iv. 37.

<sup>22</sup> 11. Sam. v. 18, xxiii. 13; Josh. xvii. 15. Compare Ritter, Comp. Geog. of Palestine, vol. ii. 131. The term Rephaim is often used without ethnic signification to denote men of large stature, as among the Philistines, 11. Sam. xxi.

<sup>23</sup> Muir's Sanscrit Texts, vol. i. 495.

monarch, requesting him to make the king of Commagene surrender Nira or Nilaya. At the time that he did so, Hapisata was continuing his conquest of Kapini's subjects by his general named Bekama. The Assyrian inscriptions mention a name somewhat similar and sufficiently rare in form to make its appearance at the time more than a mere coincidence. This is Assurnazirpal's "Bahiani of the land of the Hittites," whom he introduces between Nilaya and Hanirabi. Again, just before Anili and Nilaya are referred to, he says: "To Bit Bakhiani I approached; the tribute due from the son (or tribe) of Bakhiani I added to my magazines." When he mentions Nilaya the third time under its king Ittiel, he makes no allusion to Bakhiani, but refers immediately to the tribute of Commagene. Neither does his son Shalmanezer number Bakhiani among his tributaries. The first passage relating to the general of Hapisata is confusing as rendered into English by Mr. Rodwell. It reads: "In those days the tribute of Ahiramu son of Yahiru of the land of Nilai son of Bahiani of the land of the Hittites and of the princes of the land of Hanirabi I received." The language of the Hittite inscription seems to imply that Bekama, rightly or wrongly, was the ruler of Nira, and that, deserting Kapini, he had transferred his allegiance to Commagene. As the general of Hapisata he sought to bring other subjects of the king of Marasia under the sway of the Commagenian monarch. He, for this purpose, invaded the land or city of Nenebasa, which is characterized as subject to Ras or the great nation of the Rosh, of which Kapini was the head. Nenebasa was apparently not far from Citharizum. It is probable, therefore, that it gave name to the Niphates mountains in south-western Armenia, just under Citharizum. Tiglath Pileser I. records warfare with the people of the countries of Tsaravas and Ammavas in the land of Aruma or Armenia.<sup>24</sup> Shalmanezer calls the same place Nappigi, for it was one of the cities of Bit Adini.<sup>25</sup> It is well authenticated as belonging to Ras, for among the Elamitic people of that name, was an Ammava, and Napsa was one of their gods.<sup>26</sup> Assurnazirpal

<sup>24</sup> Records of the Past, v. 14.

<sup>25</sup> Records of the Past, iii. 92.

<sup>26</sup> Records of the Past, vii. 42, note; i. 86.

and Kapini both sent word to Bekama to withdraw from the territory of the Nenebasa, which he did not do. On the contrary, despising the commands and making little of the opposition of Citharizum and Aranzi, he took the city and annexed it with other places to Commagene. Thereupon the people of Citharizum pressed their regulus Neritsuke, who is nowhere else mentioned, to lay the matter before the Assyrian king, who, either in person or by deputy, enquired into the matter and sentenced the disobedient lord of Nira to receive punishment. This, judging by what we know of the tender mercies of Assurnazirpal, must have been no light infliction, flaying alive being one of his ways of rewarding his disobedient officers. Bekama is twice called the *nagusi* in the inscription. It seems to be the same as the common Hittite word *nabasi*, master, dominus, for the Basque has the two forms *nagusi* and *nabusi*, and the Japanese *nushi*, having suffered syncope, inclines to either form.

The general of Kapini who waged unsuccessful war with Bekama was Akuni, otherwise a man of great note, at least in the eyes of the Assyrians. Assurnazirpal first alludes to him in connection with the flight of Aziel, king of Lakai. He says: "To the cities of Dumite and Aznu belonging to the son of Adini I went down after him." Next he tells how he stormed Katrabi, the strong city of Bit Adini. Then he received the tribute of Ahuni son of Adini of Habini of the city of Tul-Abnai, which has been found to be no city, but the countries of Aravene and Saravene. Ahuni, son of Adini, is thus either the grandson of Kapini, or his officer. The latter is most likely, as Kapini does not call him his successor or heir. Farther on there seems to be a separation of Akuni and Kapini. "From Anili I withdrew: to Bit Adini I approached: the tribute of Ahuni son of Adini I received: the chariots and warlike engines of the officer of Ahuni I added to my magazines. In those days I received the tribute of Habini of Tul-Abnai: from Bit Adini I withdrew." If we may read the officer Ahuni, and see in him a petty sovereign who acted as Kapini's general, as Bekama did for Hapisata, the constant association of his name and kingdom with Kapini's will be accounted for. Akuni seems to have been the chief opponent of the great Shalmanezer. In his monolith inscription he says:

“The countries of Khasamu and Dikhunu I passed through. To the city of Lahlahte which belonged to Akhuni the son of Adini I approached. Exceeding fear of Assur my Lord overwhelmed him and he fled to his fortified city. The high ground I ascended. The city I threw down, dug up, and burned with fire. From the city of Lahlahti I departed. To the city of Ci...ka, which belonged to Akhuni the son of Adini I approached. Akhuni the son of Adini to the power of his army trusted and battle and war he made with me. In the service of Assur and the great gods my Lords with him I fought. A destruction of him I made. In his city I shut him up. From the city of Ci...ka I departed. To the city of Burmarahna belonging to Akhuni the son of Adini I approached. The city I besieged, I took. Three hundred of their fighting men with arrows I slew. A pyramid of heads over against the city I built up. The tribute of Khapini of the city of Tul Abnai, of Gahuni of the city of Sa . . . and of Cigiri Rimmon of the city of . . . silver, gold, oxen, sheep and goats I received.

“From the city of Burmarahna I departed. In great vessels of skins the river Euphrates I crossed, and the tribute of Katazila king of Commagene, silver, gold, oxen, sheep and goats, I received. The city of Paburukhbuni and the cities of Akhuni the son of Adini on the hither banks of the Euphrates I approached. A destruction of the country I made,” etc. Professor Sayce, to whom the world is indebted for this translation, elsewhere admits having made a mistake in reading the name Cigiri-Rimmon, which should be Cigiri-Dadi, the same as Assurnazirpal's Giri-Dadi of Assaya.<sup>27</sup> In the sequel of the inscription, Shalmanezer tells how Akhuni the son of Adini made a league with Khanu of the Samahlians, whom Professor Sayce places to the north of Marasia, but who might perhaps be better located about Salmalassus in north-western Armenia, with Sopalulme of the country of the Patinians in north-western Syria, and with Sangara of Carehemish, against the Assyrian tyranny; and, after the defeat of their armies, made another with the same monarchs, together with some others, of whom the names of Pikhirim of the Cilicians, and Buranate of the Yazbukians, alone are legible. Akhuni was the leading spirit in this war or succession of wars. Shalmanezer continues: “The

<sup>27</sup> Trans. Soc. Bib. Archæol., vol. vii. p. 286, note 2.

river Tigris I crossed. Through the countries of Khasamu and Dikhunu I passed. To the city of Tul-Barsip, the stronghold of Akhuni the son of Adini, I approached. Akhuni the son of Adini to the power of his armies trusted and to meet me came. A destruction of him I made. In his city I shut him up. From the city of Tul-Barsip I departed. In large vessels of skin the Euphrates in its upper part I crossed. The cities of . . . . ga, Tagi . . . ., Surunu, Paripa, Mabasere, and Dabigu, six of his strongholds belonging to Akhuni, I took. His fighting men in numbers I slew. Their spoil I carried away. Two hundred cities which depended on him I threw down, dug up, and burned with fire." The gallant Akhuni was still unsubdued. "The river Tigris I crossed. The countries of Khasamu and Dikhunu I traversed. To the city of Tul-Barsip, his stronghold, belonging to Akhuni the son of Adini, I betook myself. Akhuni the son of Adini from before the sight of my mighty weapons and my watchful battle to save his life fled in fear. The Tigris I crossed to go against the hostile countries which had revolted. By the command of Assur, my great Lord, the cities of Tul-Barsip, Aligu . . . . sagukana, and Manya, I seized. Men, even the men of Assyria in the midst of the country, I settled." Then Shalmanezzer goes on to tell how he gave to Tul-Barsip, Nappigi, Alligi and Ruguliti, Assyrian names which did not last long. The further mention of Akhuni seems to summarize some of the preceding events. "In the lowlands of the country of Kurruri at the entrance of the city of Arbela I came forth; and Akhuni the son of Adini who with the kings my fathers a covenant and treaty had made, with regard to whom when at the beginning of my reign in the eponymy of the year of my own name from the city of Nineveh I departed, the city of Tul-Barsip his capital I besieged; with my warriors I attacked it; a destruction in the midst of it I made: its groves I cut down: a falling rain of clubs upon it I poured; from before the sight of my weapons and the terror of my Lordship he retreated, and his city he left; to save his life the Euphrates he crossed. In the second year during the eponymy of Assur-Banaya-Yutsur after him I rode down. The country of Sitamrat and the heights of the mountains on the banks of the Euphrates, which like a cloud equalled the sky, as a stronghold he made. By the

command of Assur, the great Lord, my Lord, and Nergal who goes before me, to the country of Sitamrat I approached. Where among the kings my fathers none within it had ever penetrated, in three days my warrior host traversed the mountain; bravely in its heart opposition it brought, and ascended on its feet. The mountain I swept. Akhuni to the extent of his numerous forces trusted and against me came forth. The line of battle he formed. The weapons of Assur my Lord in the midst of them fell full. A destruction of them I made. The heads of his fallen I cut off. With the corpses of his soldiers the mountain I strewed. His multitudes into the hollows of the mountains had been driven together. Fierce battle in the midst of his city I engaged. Exceeding fear of Assur my Lord overwhelmed them. When they had descended, my feet they took. Akhuni with his numerous forces and chariots, his magazines and the goods of their palaces in great quantities, of which the whole was not taken, to my presence I brought. The Euphrates I crossed. To my city Assur I conveyed them. As men of my own country I counted them." The capture of Akhuni is placed by this inscription in 856 B.C., in that of the Black Obelisk, in 854. It was the great event of Shalmanezar's reign. The Black Obelisk tells how Shalmanezar in his second year besieged Akhuni in Tul-Barsip, taking Dabigu and other cities from him; in his third year he took Tul-Barsip, which Akhuni had strongly fortified and from which he fled; and in his fourth, he pursued the son of Adini to his stronghold on the mountain banks of the Euphrates, where he captured him with all his treasures and brought them to the city Assur. Three years later he went to Tel Abni or Saravene, and took possession of the dominions of Khabini.

That Bit Adini belonged to the Rosh is evidenced by the appearance of the name in Elam, where the southern Rosh dwelt in the time of Sennacherib. It is coupled by him with Bit Amukkan, an Assyrian form of Maeon, Magan, Mosyn, Messen.<sup>28</sup> The northern Bit Adini should be recognized by its capital Tul-Barsip and the neighbouring Nappigi, Alligi, and Ruguliti. Nappigi has already been identified with the Niphates mountains in name and was probably the place from which the district of

<sup>28</sup> Records of the Past, i. 47.



Amphissene was so designated. Alligi was represented in the classical scheme of geography by Elegia, situated in an angle formed by the winding of the Euphrates west of the Niphates range. Ruguliti has left no memorial: but Tul-Barsip must be the classical Arsamosata, a famous city to the north-east of Elegia. The Hebrew equivalent of the Assyrian Tul-Barsip is Birzavith, the Tul or Hill being an Assyrian addition to the word, and out of this, by the rejection of the initial labial, the Greeks and Latins made Arsamosata. Birzavith belonging to the senior family of Rosh is a name of great antiquity, being the original of Borsippa, one of the oldest cities of Babylonia. Strabo speaks of the inhabitants of this older Borsippa as astronomers, and mentions two famous ones among them, Cidenas and Sudinus, names so like Adini the father of Akuni, as to suggest that such forms were characteristic of Borsippian nomenclature.<sup>29</sup> The name of the country in which Tul-Barsip was situated, namely, Bit Adini, was doubtless derived from the father of Akuni. It is first mentioned by Ashurakhbal, a predecessor of Assurnazirpal, as one of his conquests.<sup>30</sup> Barsip followed the western Hittites in their migrations as Bersovia of Dacia, situated in the angle between the Tibiscus and Marisus rivers, whose names commemorated Thapsacus and Marasia. But, nearer to the ancient seat of Hittite empire, it survives to the present day in the name Perekop, designating the isthmus which unites the Crimea to the Russian main. The Umbrian Celts, whose ancestors had dwelt with the Cimmerians or Cymry in this Deffrobani, carried away the name as Tefrejovie, the prefixed De or Te being probably the Hittite syllable out of which the Assyrians made their Tul or Tel. The Greeks abbreviated the word, calling it Taphrae, and connecting it, in their rage for etymologies, with *taphros*, a trench, although Strabo says the inhabitants were called Taphrii. The Umbrian Frejovie answers to the modern Perekop, or better still, to Barsip. In Italy the people of this tribe built the city called by the Romans Bergomum, thus disguising the original as much as in the east Arsamosata disguised Barsip. The name was carried by the Iberians into the west, Burdova being its Spanish

<sup>29</sup> Strabo, xvi. 1, 6.

<sup>30</sup> Records of the Past, vii. 13.

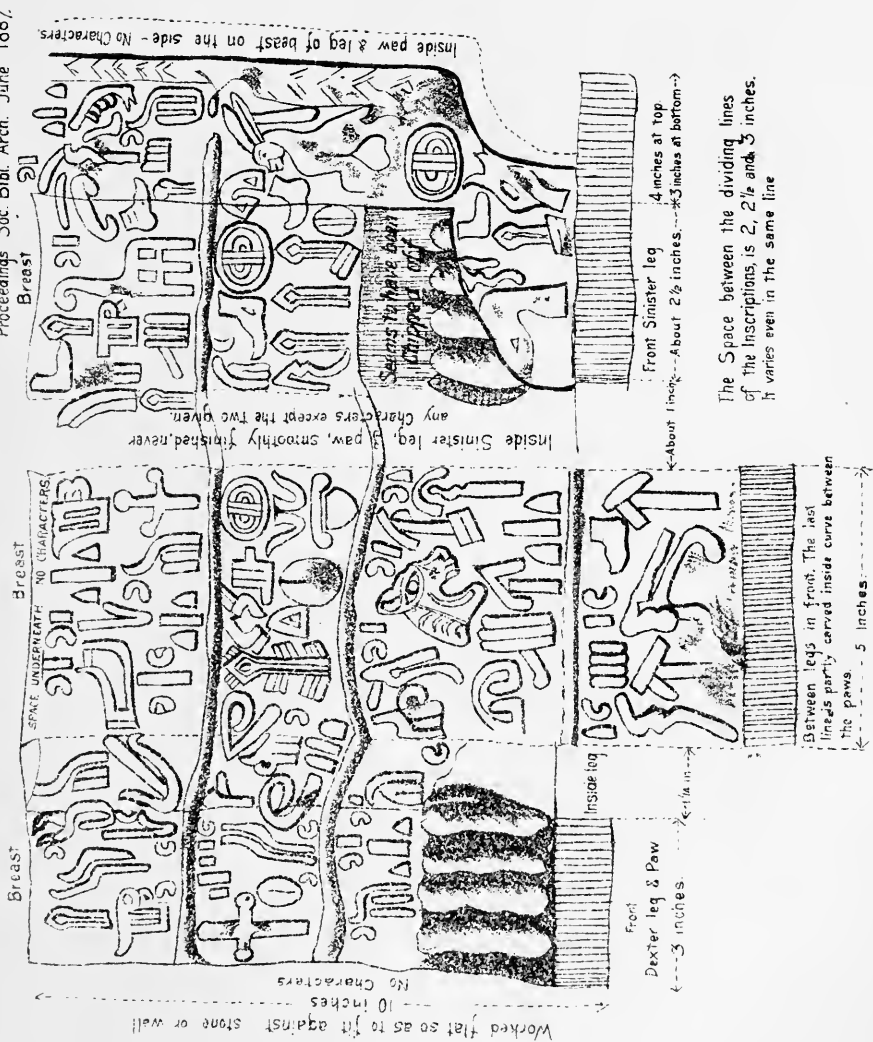
reproduction, and Brocavum and Borecovicus those of Pictish Britain. The latter places were within the area of the Iberian Brigantes.<sup>31</sup>

It will be remembered that in the accounts of the fall of Nineveh in the time of Saracus, that monarch is said to have provided for the safety of his children by sending them away. According to Diodorus, they found refuge with the Paphlagonian Cotta; but Athenaeus says that the Assyrian king sent them to the care of the king of Nineveh. This last apparently absurd statement becomes historically probable, in view of the fact that there was a Hittite Nenebasa among the Niphates mountains, and, somewhere near at hand, a place called Paburrukhbuni by the Assyrians. In the time of Saracus they may easily have been under the sway of one petty king, Cotta or Gota, whose Nenebasa would be the Nineveh of Athenaeus, and whose Paburrukhbuni would furnish the Paphlagonia of Diodorus. Two other cities or regions mentioned in the Hittite inscription as belonging to the confederacy of Kapini are Algariga and Aranzi, the former being taken by Bekama, and the latter being associated with Citharizum in an effort to win Nira or Nilaya back from that conqueror. The only Algariga mentioned by the Assyrians was in the Ras country of Elam, but Lagalaga, a similar word, is given by Assurnazirpal as the name of a city in Dagara, which was neighbour apparently to Nilaya and the land of Hanirabi.<sup>32</sup> It may have been the same as Lahlate, a city of Akhuni the son of Adini; and is it not the same as that Ruguliti which constituted with Barsip, Alligu, and Nappigi, the tetropolis of Adini?<sup>33</sup> The name is a common Iberian one, finding representation among the Basques of the Pyrenees as Alzorriz, Liçarraga, Lakharra, Lekhurin. The Basque word *elkargo*, a company, assembly, may have been the original signification of the name. Sargon mentions the land of Aranzi, but places it in eastern Armenia, whither of course the Aranzites might have retired between his time and that of Assurnazirpal. The same region seems to have contained Illinzas, another form of the name. The branch of the Euphrates

<sup>31</sup> Trans. Celtic Soc'y. of Montreal, 1887, p. 181, note.

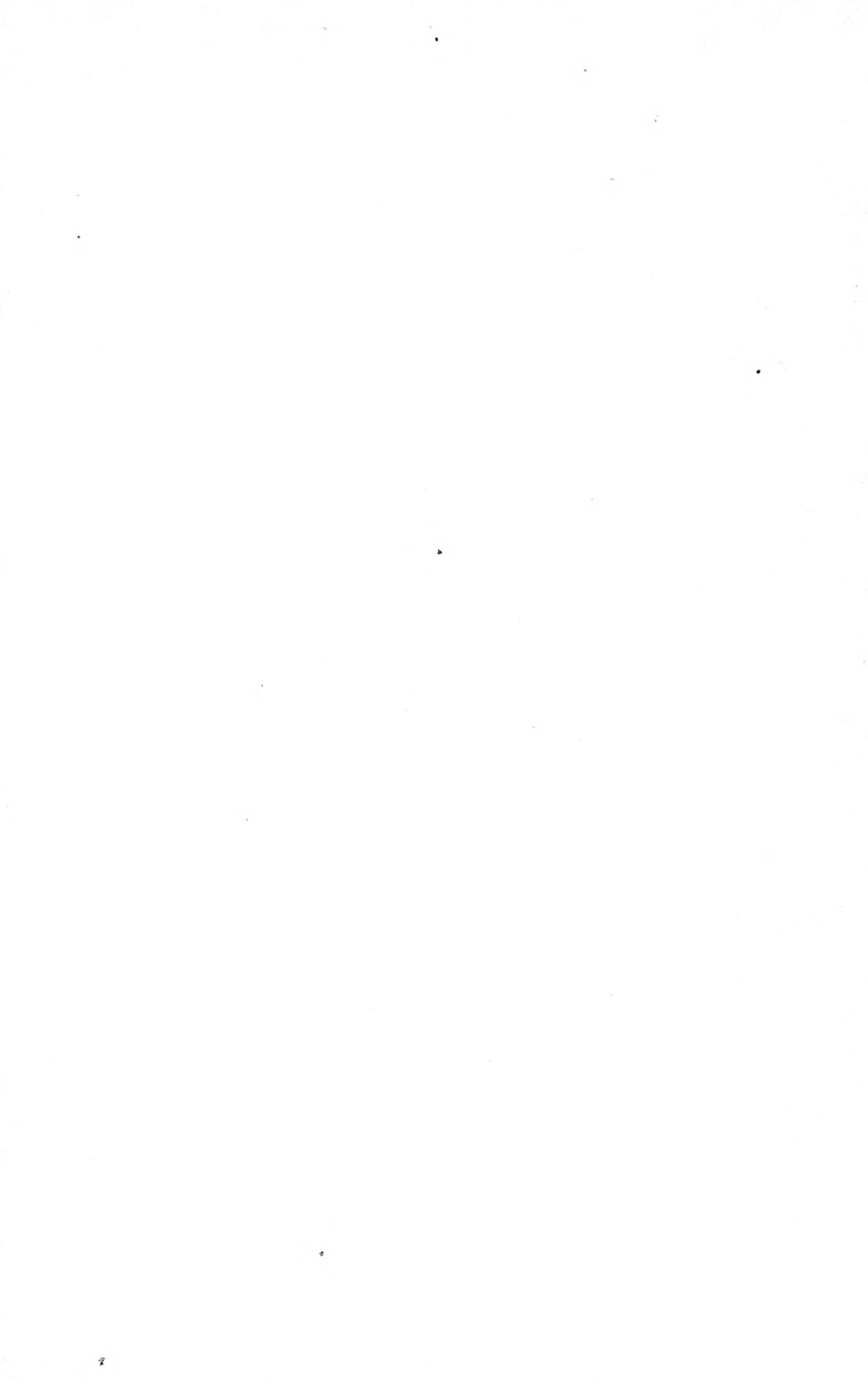
<sup>32</sup> Records of the Past, iii. 53.

<sup>33</sup> Records of the Past, iii. 86, 92.



INSCRIPTION ON LION FROM MERASH NOW IN THE IMPERIAL MUSEUM AT CONSTANTINOPLE.

From a Cast presented to the Society by F.D.Mocatta Esq.



on which Citharizum was situated was called Arsanius, indicating the existence at some time of a city or people upon its banks known by the name Arsan or Aranes. A word like Aranes would easily take the more euphonic form Arsanes. There was an Aranzese among the Elamitic Ras. The Basques also preserve this geographical name as Arronce, Errangua, Arrangoitz. The derivation of the word is probably from the Basque *arrantatze*, meaning to harvest, but primarily, to work in concert, as a band of reapers or other labourers might do.

Aranzi and Assan Katara failed to get back Nilaya. Akuni being without an army, thanks to the paternal care of Assurnazirpal, who informs us that he added to his magazines the chariots and warlike engines of the officer of Ahuni, the vigorous Bekama carried all before him. But, after Assurnazirpal as umpire adjudicated the disputed territories, and decided that Nira belonged to Commagene, we find Kapini, doubtless by the arms of Akuni, taking that land back again and thus commencing the career of conquest that made the son of Adini so formidable a rival of Shalmanezar. Many other places were adjudged to the king of Marasia, or to belong to the confederation of which he was the head. The names of many of these, owing to the breaks in the lines and to some defacements, are at present illegible. Of those that remain the first is Nenebasa, the Assyrian Nappigi immediately followed by Tsusane. This place belonged to Katara-Assane or Citharizum, as the sequel shows, and must be the Armenian Zanziuna of Shalmanezar, and the Danziun of Tiglath Pileser II., who mentions it along with Elugia, the Alligu of the older Assyrian monarchs.<sup>34</sup> This identification is confirmed by the following name, Elisansu, which Tiglath Pileser names in the same category. Then follows Katni, which is only named by Assurnazirpal, and has been supposed to be a town on the Chaboras which flows into the Euphrates in the centre of the Mesopotamian border. But Assurnazirpal's account is that he crossed the Tigris, skirted the Kharnis and the Chaboras, and so came to the Euphrates, thus indicating that his Chaboras was the river of that name which flows into the Tigris.<sup>35</sup> The

<sup>34</sup> Records of the Past, iii. 95, v. 49.

<sup>35</sup> Records of the Past, iii. 46, note.

following Tane should probably be read Adini or Atini, denoting the city named after Akuni's father which gave name to the surrounding country. Sadikami is twice mentioned by Assurnazirpal. It was near Commagene, and at the same time on or near the banks of the Chaboras. Its king, or more probably, its Assyrian viceroy, was Salman-haman-ilin. It was also near Katni. In migration the name was carried to the north of lake Van as Astacana. Sakatsu is not easy to identify. Esarhaddon connects Ashguza under its king Ispakaya with the Manna or Armenians. It may be represented by Dascusa of the classical geographers, on the borders of Armenia and Cappadocia, and north of Elegia. Both Ashguza and Dascusa indicate that Asgutsa and not Sakatsu was the pronunciation of the name.<sup>36</sup> Massahuni represents the name if not the locality of Amassihuni, one of the districts of the Nairi in the time of Tiglath Pileser I. In Assurbanipal's annals it is called Musazina, and is connected with the land of Dagara in which Lagalaga was situated; but Munzigani, also mentioned by him as lying between Carchemish and Lebanon, bore a similar name.<sup>37</sup> The classical Moxoene to the north-west of lake Van is probably the memorial of Massahuni. Samabane or Samaibane cannot be the Samibnaya of Sargon, for that town belonged to the Ras of Elam, but it may be the Zamba of Assurnazirpal, which he places near the Tigris in the vicinity of Amida or Diarbekr, and the classical Sophene may be its reminiscence. The only other legible name is Sastale. This is either Sedala in north-western Armenia, on a branch of the Apsarus, or Satala at the sources of the Euphrates in Armenia Minor or north-eastern Cappadocia, or some place nearer the Niphates mountains whose record is lost. It may be the Khastare of Tiglath Pileser I., but beyond the fact that it adjoined the country of the Nairi, we are ignorant of its position.

All of these places lay in eastern Armenia, with the exception of one or two, like Kanirabi or Analiba, which were in northern Cappadocia, or, as it is generally called, Armenia Minor. They were all governed by kings whose allegiance appears to have been

<sup>36</sup> Records of the Past, iii. 114.

<sup>37</sup> Records of the Past, v. 16, called Amalziu; comp. Trans. Soc. Bib. Arch. vii. 293, for Amassihuni; Records of the Past, iii. 54, 72.

divided between Kapini of Marasia and Hapisata of Samosata. This division is not surprising, inasmuch as Commagene with Cyrhestica to the south of it, was of Rasite origin. It is certain, however, that Kanirabi did not originally pertain to the family of Ras, although both families belonged to the Ashterathite division of the Hittite race. The Chelubite branch of the Ashterathites, of which the Kanirabi were the senior members, and the Shubite, of which Ras was the chief representative, appear to have kept company in their northern migrations, for in Asia Minor both east and west they occupied adjoining countries: in European Scythia they were found together by Herodotus and the classical geographers; they dwelt side by side in Dacia, Moesia, and Thrace; in Etruria they were mingled, and in Iberian Spain they maintained their ancient friendship. The Ras also are found throughout in alliance with the Moschi or Cappadocians, who belonged to the Zuzimite or senior division of the Hittites. This alliance took its rise in Egypt during the time of the Hittite or Hysesos' occupation of that country, and a tradition of it seems to have remained with the two peoples ever after. It is somewhat remarkable, therefore, to find Kapini of Marasia making no mention of the Moschi in his inscription. The Rasites must have superseded the Moschi in the possession of the country north of Commagene, for, in the eleventh century B.C., during the reign of Tiglath Pileser I, the Commagenians and Moschi are named by that monarch as conterminous peoples. As for Tubal, the Tabalu of the Assyrian monuments, whom the Bible associates with Rosh and Meshech, it does not denote the Tubal of the Toldoth Beni Noah, as he lived long before the nation forming period, but a Hittite family, the namers of Tibilisi or Tiflis in Georgia, and who may be in part identified with the Tibareni of the Black Sea.

## CHAPTER XII.

## THE LION INSCRIPTION OF KING KAPINI OF ROSH.

## PART II.

THE inscription on the front of the lion is brief compared with that on the side, and contains little new material of an historical character. It seems to have been intended as a summary of the latter for the purpose of drawing attention to its detailed account and of pointing a salutary moral. The inscription begins on the left of the top line, and proceeds in boustrophedon order to the end. Its transliteration is :

Line 1, *Ni tatsu Tsusane ta Assane zuzene ni tosatsu Neritsuka ni take Hapisata kakane sakake ni tatsu*

Line 2, *Katara kala matane Neritsuka mata Hapisata Komuka bisitane kata Tsusane alsa*

Line 3, *Tsusane sa tosatsu atesa Rasa Hapisata ne bakera Sarakata mata*

Line 4, *Kuka saka kiku sari.*

The literal translation :

Line 1, I set out Tsusane from Assane spoiler I take-back Neritsuka I appoint Hapisata concerning writing I set-up

Line 2, Katara city king to Neritsuka king Hapisata Commagene inhabiting country Tsusane forces-away

Line 3, Tsusane of takes-back friend Ras Hapisata I deprive Sarakata king

Line 4. Concerns grateful learn recompense

Free translation:

I ARISE FROM TSUSANE. ASSANE FROM THE SPOILER I SEIZE BACK. I ESTABLISH NERITSUKA. CONCERNING HAPISATA I SET UP THIS WRITING. FROM NERITSUKA, KING OF THE CITY OF KATARA, KING HAPISATA, LIVING IN COMMAGENE, TOOK FORCIBLY THE LAND OF TSUSANE. THE RAS FRIEND SEIZES BACK TSUSANE ; I, THE KING OF SARAKATA, DEPRIVE HAPISATA OF IT. IT CONCERNS THE GRATEFUL TO KNOW THE REWARD.



This part of the inscription says nothing of the Assyrians or of the rival generals Bekama and Akuni. It records an exploit or feat of arms of Kapini himself. One single region is mentioned by him, that of Tsusane, the Assyrian Danziun or Zanziuna. Its name may have been Etehezaina, the house-guard, in Basque. It seems to have been situated to the south-west of Citharizum and towards Commagene, but this is largely a matter of conjecture, for the Assyrian conquerors made no attempt to set forth their movements in geographical order, writing for their contemporaries only who were acquainted with the places whose names they commemorated, or, if for posterity, with the hope that these names would not pass away. It is only incidentally, therefore, that they afford any help in determining with accuracy the positions of the towns and regions conquered by them. In the same way king Kapini probably held the opinion that everybody ought to know where Tsusane was. It was one of the conquests of Hapisata by his general Bekama, no doubt. So long as that redoubtable Hittite warrior lived, even Akuni, the illustrious opponent of Shalmanezzer, could gain no advantage over the Commagenians. But Bekama had met his fate at the command of Assurnazirpal, and Commagene was deprived of her right hand. This was Kapini's opportunity. He went to Tsusane, took it from the enemy, and then relieved the city of Citharizum or Assan-Katara, confirming Neritsuka in possession of both regions. This he sets forth as a reward for Neritsuka's gratitude or loyalty. Having accomplished this feat, he, like the Assyrian monarch whose warlike achievements he so feebly emulated, ordered the lion statues, emblems doubtless of his prowess, to be erected, and dictated, to the Hittite engraver, the account of his contest with Commagene, at the same time exalting himself and doing honour to his Assyrian lord. The admission of weakness in the side inscription gives confidence to the historian of the truthfulness of the narrative. Indeed, whatever else the Hittites were, they were not liars. Some of their records may be puerile in their simplicity of statement, but they are all manly and honest. The corrupting influences of oriental Aryan and Chinese servility and exaggeration, which were felt by Hittite immigrants into India from the fourth or fifth century before the Christian era, and into

China from the sixth century A.D., are to blame for kindred vices among oriental Hittite stocks in Asia and America. The more savage branches, that had little contact with Indo-Aryan and Chinese civilization, are almost altogether free from the taint of falsehood. In the west, the Etruscan documents are singularly candid, contrasting favourably in this respect with contemporary Roman and Celtic records.

Kapini is very fond of the Ras name. Four times in the previous inscription it is contained, and here again it appears. He is himself the Ras friend who, as such, interferes on behalf of Neritsuka, a man of Ras. It is a case of blood being thicker than water, and displays a clannishness more characteristic of the Celt than of the Iberian. The Etruscans, Basques and Piets had no clans. Even among wild Khitan tribes, the tribe proper is regarded more as a political expedient than as a bond of kindred, the tendency being to subdivide into *gentes*, and narrow the limits of kinship. Wise men, therefore, like the Iroquois Hiawatha, who sought to unite the divisions of even one tribe into a confederacy, were regarded as phenomenal, almost as innovators. And this was just the source of Hittite weakness. Herodotus believed that if the Thracians, who were chiefly of Hittite origin, had been united, they would have surpassed all other nations; but such a union he thought impossible.<sup>1</sup> The Assyrians knew this trait and took advantage of it, disuniting their Hittite enemies and defeating them in detail. The Romans saw the same fault in the Etruscans, and by tactics like those of the Assyrians, overthrew their empire. And in Britain the total extinction of the once powerful Pictish nationality was the outcome of a want of cohesion among its members. Even to Kapini, Ras was more than Khita. The only Hittite since Egyptian days who appears to have sought a union of all the tribes or confederacies of tribes that constituted the nation, if a people of one blood but without common government can be called a nation, was Akuni the son of Adini, and he met with but partial success.<sup>2</sup> Traitors were easy to find among them, not that they were faithless

<sup>1</sup> Herodotus, v. 3.

<sup>2</sup> This statement is perhaps too sweeping, as the Jabins of Canaan and Chu-han Rishathaim probably acted a similar part.

people—far from it—but because they did not recognize the claim of their brethren upon their fealty, and allowed any family blood feud or even petty grievance to sever the bond, which if maintained, would have rendered them irresistible. Strange to say, the sovereign state system of the Hittite confederacies is reproduced at the present day in the United States, and in the Canadian and Australian colonies of the British Empire, and threatens to dismember that empire's home kingdoms. If Hittite history all the world over has a voice to teach the politician of the present, it is a unanimous one that cries, Sovereign states have been our ruin.

The most important statement in the inscription is that which makes Kapini king of Sarakata. This is the name of which the Assyrians made Surgadia and Sarragitu, and it may be represented by the Basque place named Charriçota, of uncertain etymology. It is also, as has been seen, an original of the Lydian name Sardes. The earlier Assyrian monarchs knew Sarakata as Tul Abnai, which was a significant Assyrian corruption of Zeru-wune, a synonym of Zeru-kata. To the Semite the sound of a combined *b* and *n* indicated chiefly three things, a son, a stone, a building: and this the Assyrian thought he found in *wana* or *canat*. The prefixed *zer* he easily changed to *Tel* or *Tul*, and thus made of the whole word *Tul Abnai*, the stony hill. That the form *Zeruwune* was early in use is attested by an inscription of Tiglath Pileser II., who places *Sarrapanu* or *Sarrabamu* in Babylonia, where, as in Elam, the southern *Ras dwelt*.<sup>3</sup> In Syria and Cappadocia also it seems to have been more in use than *Sarakata*, inasmuch as the latter form has left no distinct trace, while the classical geographers preserved the former in their *Saravene* and *Aravene*. The statement of Joannes Lydus, already alluded to, that *sardes* was a Lydian word for the year, opens the way for much curious speculation. Literally the word means the house of the heavens, and the circuit of that house by the sun would constitute the year. The idea of time is bound up with this circuit, and the Persian *zarwan*, time, although belonging to an Aryan people, is not necessarily unconnected with it, for all the primitive history of the Persians

<sup>3</sup> Records of the Past, v. 102, 103.

is Turanian. This *zarvan* as Zarvan Akarana, time unlimited, became the supreme deity of the Zarvanite Zoroastrians, who brought the Ormuzd and Ahriman of their prophet under this principle of unity.<sup>4</sup> But Zarvan or Zervan was an ancestral god of the Babylonians, from whom the Zarvanites borrowed much of their creed. Moses of Chorene, the Armenian historian, reports Berossus, the historian of Babylon, representing Zervan as lord of the earth in the time of Xisuthrus, his competitors and brethren whom he subdued being Titan and Japhetos.<sup>5</sup> Now Xisuthrus, or Hasisadra, as his name has been read in the Chaldean Deluge Tablets, is the Hittite Ahashtari, the head of the Ashterathite division of the Hittite race, whose record is Ashteroth Karnaim in Bashan.<sup>6</sup> To his line belonged the Ras, of whom came Beth Zur or Zeru-vune; and the Moschi or Cappadocians, whom Japhetos represents, were their intimate allies, and probably for a long period their subjects, inasmuch as, in the enumeration of peoples, Rosh always has the pre-eminence. In the account of Berossus, therefore, we have no mythology but a fragment of ancient historical tradition relating to a time when the Moschi and Rosh ruled in Chaldea. In a paper on the astronomy and astrology of the Babylonians, Professor Sayce translates a document belonging to the time of Sargon of Agane, whom he places in the nineteenth century B.C., in which the following passage occurs: "On the twentieth day an eclipse happens. The king of the Hittites or the king of the Khati lives and on the throne seizes."<sup>7</sup> Sargon was himself a Hittite on the father's side, but, as a dispossessed prince who had to make his way to empire without paternal aid, he disowned the name and the language of his ancestors. George Smith assigns the year 1600 B.C. to Sargon but his true date is between 1700 and 1750. As early, therefore, as the time of the patriarch Jacob, the Hittites were in occupation of kingdoms in Chaldea and the neighbouring Elam.

In the peculiarly Hittite Dacia, answering in a measure to the modern Roumania, for the Roumanians are Romanized

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<sup>4</sup> Lenormant, *Ancient History of the East*, ii. 30, 45; Hyde, *Religio Vet. Pers.*

<sup>5</sup> *Ib.* i. 504.

<sup>6</sup> Smith, *Chaldean Account of Genesis*: 1 Chron. iv. 6.

<sup>7</sup> *Trans. Soc. Bib. Archæol.* vol. iii. p. 245.

Hittites, the Sarakata of Kapini, Saravene of the Greeks, and Sardes of the Lydians, became Ziri-dava, a town appropriately situated on the Marisus. In its case and in that of the Spanish Corduba or Cordova, *kata*, *vune* and *etche* were superseded by *dava* or *duba*, a Georgian word for town. Nearly all Khitan words for town are derived from house names. This *dava*, *duba* is the Korean *zibu*, *tsipka*, a house, the Japanese *sumai*, a dwelling, the Choctaw *temaha*, a town, and the Dacotah *tibi*, *tipi*, a house, as well as the Georgian *daba*. Saratov in Russia, lying north of Astrachan, is a word probably of the same origin, for the Ras were the most ancient inhabitants and the namers of Russia.<sup>8</sup> In America the Iroquois had their heaven-town in Karonhiatsikowa or Longueuil, the *karonhia* of which answers to the Basque *zeru* and old Hittite *sara*.<sup>9</sup> In their mythology also they preserved the tradition of Berosus as quoted by Moses of Chorene, for Tharonhia-wakon, the holder of the heavens, is Beth Zur, Sarakata, Zer-vune, and his enemy whom he overcame, his brother Tehotennhiaron, is the Titan whom Berosus unites with Japetos as the opponent of Zervan. The Iroquois form of Titan, namely, Tehotenn, is invaluable as defining the Hittite stock which united with the Moschi for a time in opposing the Ras in the line of Beth-Zur.<sup>10</sup> The Hebrew form of the name is Zoheth, the Egyptian Zaiath, which as Zaiath-khirii may correspond to the Iroquois word in full. In the Izdubar legends the eponym of the tribe is called Zaidu, but the Assyrians replaced the medial breathing by *n*, making the word Sandu; their Sandu-arri and Sandu-sarvi of Cilicia reproducing the Egyptian Zaiath-khirii.<sup>11</sup> To the Persians the eponym was the wicked Zohak or Ashdahak, whence came the twin names Deioeces and Astyages; and this form was adopted by Esarhaddon to denote a Cilician tribe. "Trampler on the heads of the men of Khilakki and *Dahaka*, who dwell in the mountains which front the land of Tabal."<sup>12</sup> The Titan of Berosus thus represents a Xanthian or Sindian

<sup>8</sup> The original Russes (Segur. Histoire de Russie) were called by the classical writers Rhoxani and Rhoxolani.

<sup>9</sup> Cuoq, Lexique de la Langue Iroquoise.

<sup>10</sup> *Ib.*, p. 180.

<sup>11</sup> Sayce, Trans. Soc. Bib. Archaeol. vii. 290-1.

<sup>12</sup> Records of the Past, iii. 113.

tribe of the Cilicians, which, in migration, is or was known as the Circassian Adighen, the Dahae of Media and Bactria, the Tehuktchis of the Koriak stock in Siberia, the Dacotahs proper, and the Tshekto or Choctaws of America.<sup>13</sup> At the same time that the Iroquois tradition furnishes this information, it indicates the Hittite family, to which at least part of the Iroquois confederacy belonged, as that of Ras. This is confirmed by the name of their god of war, Agreskoue among the Iroquois and Areskoui among the Hurons, who is Reshah or Mareshah, the eponym of the Ras, and the Ares of the Greeks, who borrowed him, with many other mythological personages, from the Hittites, as the Romans borrowed the fuller name Mars from the Etruscans.<sup>14</sup> The very forms Ares and Mars indicate a Hittite origin.

It will be observed that the caparisoned horse's head in the centre of the third line has been rendered by *ra*, to make with the following symbol the word Rasa. It is vain to look for this symbol in Aztec, as the horse only came to America with the Spaniards; nor do the Japanese or Basque languages furnish names for that animal whose first syllables conform. But the Lesghian *artsh*, *urtshi*, and Mizjejian *ulok*, agree, and the Corean *mol* may represent the *mari* of the Basque *zamari*. From such a Hittite source would come the Cymric *march* and Gaelic *maire*. The English *horse*, old German and Scandinavian *hors*, modern German *ross*, have no affinities with other Indo-European names for the king of domestic animals. They must, therefore, be loan-words from an underlying Turanian stratum of language, and that language the Hittite. In some of the non-Aryan languages of India, the horse is called *roh*, *rhi*, *broh*, and these must be the same as the Japanese *ro*, meaning a mule. The Japanese *uma*, horse, seems to have been borrowed from the Chinese *ma*. The Ugrians again in the Mordwin branch have *alasha*, in the Vogul, *lo*, *lu* and *liuv*, in the Magyar *lo*, and in the Ostiak, *lou*, *loch* and *loy*. If the Ugrians be not a division of the Hittites, they are at least the race with which philologically and otherwise the Khitan

<sup>13</sup> A competitor for the Titanic name and its Iroquois equivalent is Ethnan, the eponym of a very large Hittite family. These notes on the inscriptions should be re-read in the light of the History.

<sup>14</sup> Charlevoix, *Historie de la Nouvelle France*, 1744, tome vi. 64.

have most in common.<sup>15</sup> Coins of Larissa in Syria and Thessaly, of Argos, Orisia, Rhaucus, and of the Spanish Arsi, bear the device of a horse, and it is exceedingly probable that these devices descended to the Aryan conquerors of these places from the hieroglyphic system of their Turanian predecessors.<sup>16</sup> Much of Welsh mythology circles about the horse in the persons of Mareh and Meirchiawn, who, taken back to their originals, may exhibit an alliance of Iberians and Cymri in the ancient days of Mareshah. The early inhabitants of that Chaldea in which Ras and Moschi once held sway, are known from ancient monuments to have been chiefly Sumerians and Accadians, the latter being the Turanian element whose affinities are with the Ugrians. Yet their language is full of Celtic roots. So far we have no monuments of the Sumerians, whom there are good reasons for regarding as the ancestors of the later Zimri, Gimiri, Cimmerians, and Cymry, and thus as Celts, in contact with Turanian peoples to whom they lent and from whom they borrowed much in speech and oral tradition. Ælian has a story that there lived anciently in Italy a being named Mares who was so called because he was half horse and half man.<sup>17</sup> It is easy here to detect the Celtic *mare*, but when this Mares is connected with the Marsi said to have descended from Marsus and Circe, he leads the ethnologist into an Iberian rather than into a Celtic connection, for the Sabine cantons were of Hittite origin and claimed kindred with the Etruscans. Yet, as in Italy, so in all parts of Europe where Celts are found, there will be found well defined traces of conterminous or intermingled Iberians, so that the Spanish name Celt-Iberian might be applied everywhere to a mixed population migrating, from ancient Chaldean days, along the Hittite lines. It may be hard to tell from which race, the Celtic or the Iberic, the horses of St. Mark of Venice took their rise; but it is certain that the Maruts and their progenitor, Rudra, the wild horsemen of Sanserit mythology, were borrowed by the Aryan Indians from the Indo-Seythie aborigines whose blood runs in the veins of the horse-loving Mahrattas.<sup>18</sup>

<sup>15</sup> They are a branch of the Hittites, as the History will show.

<sup>16</sup> Hyde Clarke, *The Early History of the Mediterranean Populations*, illustrated from autonomous coins, etc.

<sup>17</sup> Ælian, *Var. Hist.* ix. 16.

<sup>18</sup> These, however, do not belong to the race of Ras or Ma Reshah.

Among the words occurring in the inscription on the side of the lion, the first requiring attention is *tata*, which has been translated, possessing. Its relations are with the Basque *edutsi eduki*, the originals of the modern *etsi* and *euki*, to have, hold, possess. Their Japanese equivalent is *tamotsu*, which is really composed of two verbs, the lost *tata* of the Hittite, and *uotsu*, having the same signification. The verb *basaka* is thoroughly Basque, being *ebatsi, eba*i**, rob, deprive; as *ebaska* it means *à la dérobée*, by stealth. It survives in Japanese as *ubai, ubatta*, to rob, take by force. Another verb, *saishish* or *saishsa*, appears thrice in the inscription with the meaning, press; it is the Japanese *seki, saisoku*, and the Basque *estutzen*. Several verbs begin with *ta* or *to*, such as *tamaka, tabaigo, tamalane*. In these the first syllable represents the Japanese *ato* and Basque *atze*, back. The *maka* of *ta-maka* is the Basque *emun, ematen*, to give, which becomes *emak* in the imperative and in compounds. In Japanese this verb is disguised as *watashi, watusu*, which, however, agrees with the commoner Hittite form *matsu* in Hamath iii. The root is *ma*, to give, in Etruscan *ma*, in Basque *ema*. It is the Choctaw *imah*, the Aztec *maca*, and the Sonora *mak, maka, emaka*. The *baigo* of *tabaigo* contains *bai* or *bea*, answering to the Basque *bear*, in *bearta*, oblige, constrain, which in its primitive sense of duty, corresponds to the Japanese *beki*, ought. The final *go* is the Basque particle with future or infinitive power, meaning to, in order to. In *tamalane*, the verb, to give, is in its simplest form *ma*, and *lane* is a verb formed from *al*, power, force, which the Basque has lost, but which the Etruscan possessed as *alin*. Thus *tamaka* means give back, *tabaigo*, to force back, and *tamalane*, compel to give back. In the second line appear *kutakasa* and *kutakasata*. Of these the first part is the Etruscan *kutu* and Basque *ekit*, to undertake, begin, attack, being, as M. Van Eys indicates, the equivalent of the Spanish *acometer*. This verb has been sufficiently explained under Jerabis iii. The second part is the Basque *ikasi, ikasten*, to learn, so that *kuta* has the power of a causative, and the whole verb is a synonym of the Basque *erakasi*, cause to learn, teach. From the verb *kiku*, to hear, the Japanese has derived *keiko*, learning, and *kiyoju*, teaching. The final *ta* of *kutakasata* is



hard to explain. The only parallel to it is in *temakato* of Hamath ii., where it looks like the Japanese sign of the preterite tense. The language of this inscription, however, is distinctively Iberian or Basque, and in that language there is no such sign. Final *ta* should be equivalent to the Basque *da*, he is, *du*, he has or does, which replaces the commoner auxiliary *ki* or *ka*. The word rendered *haneta* is blurred in the inscription, so that the reading is doubtful. It may answer to the Basque *ontasan*, goods, possessions, or better, to *ondo*, extremity, denoting, like the following *kuta*, the Basque *gede*, Japanese *kata*, side, boundary, limit. This word is followed by *rala*, an impossible word in Japanese, which has no *l*. It is the Basque *iruli*, *irauli*, to turn, turn over, turn back. The following *sabaimasa*, or rather *esbaimasa*, consists of the *bai* or *bea* which has already appeared in *tabaigo*, and the negative particle *ez*, the whole word *esbai* being the original of the Basque *ezbear*, misfortune, evil, that which ought not to be. The Japanese inverts the parts and lengthens the word into *bekaradzu*. In *masa* we have *ma*, give, and *sa*, the Hittite and Etruscan sign of agency; hence *masa* is the giver. In Basque *emaitza* is a present.

In the third line the first syllable of *rakatsu* is doubtful, the figure which has been read *ra* being indistinct. If read correctly it is the Basque *erchatu*, force, constrain. The carelessness of the Hittite scribe or the general indifference of his people to vowel values presents what is undoubtedly the same word as *nekusa* and *nekusa*. This is the Basque *nagusi*, a variant of the commoner Hittite and Basque *nabusi*. It has been widely spread abroad, for we find it in the Agow, Galla, and Tigre languages of Africa, as *negus*, *negusish*, and in the Zulu Caffre as *enkhose*, always denoting a lord and master. The verb *alsa*, *ahalsa*, is a compound of *al*, power, force, the meaning of which is evidently to force away. The Basque *men*, as a synonym of *al*, *ahal*, power, has superseded the latter in compound words. Its compound, *menderatu*, to subjugate, consists of *men* and *artu*, to take, hold, treat; its literal translation is to apply force. In the same way *alsa* may be said to consist of *al* and *atzi*, *atzitu*, hold, touch, and also to mean to apply force. The Japanese equivalent of *al* is *riki*, but that language has lost nearly all its compounds of the

word. The post-position *bago*, without, answering to the Basque *baga*, *gabe*, is the Japanese *hoku*, the *ho* of which means the same as *ba*, a place. There is no doubt that *ho* is a phonetically converted *ba*, showing a movement on the part of the Japanese towards that open-mouthed speech which has culminated among the Iroquois in the rejection of all labials. The fourth and fifth lines contain three compounds of *sin*, namely *sintara*, *sinetetsu*, *sinesu*. This *sin* is doubtless the Basque word of identical form; but that has changed its signification, denoting at present an oath, and in its compounds setting forth, belief, witness, pledge, seriousness. Its original meaning seems to have been thought, opinion, judgment, answering to the Japanese *shin* and *zoni*. In Etruscan *sin* meant to think, but in Basque, *etsi*, *etsten*, to judge, consider, appreciate, has taken the place of *sin*. In *sintara* or *sintar* the word is followed by what is now called the ethnic suffix in Basque, but that is not really such, for it appears in *anaitar*, fraternal, from *anai*, brother, and in *itsastar*, a sailor from *itsaso*, the sea. The *sintar*, therefore, is the judge or umpire: *sin-tetsu*, literally, to set up an opinion, means to sentence; and *sin-etsi*, now signifying to believe, in Hittite days bore the sense of adjudicating. Probably *sin* was the root of *zuzen*, right, equitable, in Hittite and Basque. The *din*, just, of the latter language, looks like a Semitic loan. Hittite words for punish and punishment are *ketsutate* and *ketsutaka*. The first part of these is *gaitz*, bad, which appears in *gatzekatz*, to punish, literally, to inflict bad. The *tate* of the verb is the element that appears in the Basque *saris-tatu*, *haris-tatu*, *lan-dutzu*, to reward, sew, cultivate, from *sari*, recompense, *hari*, thread, *lan*, work, and in *gaich-totu*, to become wicked, from *gaich*, *gaitz*, bad. It is probably the Japanese *tachi*, *tatsu*, to stand up, set out, begin. The noun is formed by converting the final *te* of the verb into *ka* or *ko*. Ungrateful is the meaning given to *sago bakera*. The Japanese *sha* means thanks, acknowledgment, confession, and shows the root of the Basque *esker*, thanks, which makes *eskergabe*, ungrateful. The Hittite word was *sago* or *es-go*, and the following *bakera* is the variant of *gabe*, namely, *bage*, in the equivalent of the Basque *bagurik*, as in *duda bagurik*, without doubt. For *baguric*, *bakera*, the Etruscan has *mikara*,

and the Japanese *nakereba*. The Basque character of the inscription is evinced by the presence in it of *azpiko*, a subject, and *arte* to receive, two forms still in use in the Pyrenees.

In the inscription on the front of the lion *tutsu* appears twice, once in the sense of setting out, and again in that of setting up. Twice also appears *tosatsu*, a compound, like *tamaka* and *tabaigo*, of the Japanese *ato*, Basque *atze*, back, and the Basque *itsatsi*, seize. The Japanese root in *tsu* assumes now the form *tsukami*, to give the sense of seizing. Near the end of the first line is *kakane*, which denotes the same verb as *kuka* of the fourth line. The invariable Etruscan form of this verb is *kuka*, and it answers to the Basque *egoki*, to concern, relate, pertain to, and to the Japanese *kaka-ri*. It is in the infinitive when ending in *ne*, the post-position, to. The following *sakake* is a noun formed from the Basque *atzegin*, to scratch, the pronunciation of which may have been *atz-eg-ik*. In Etruscan this verb was used to denote engraving, writing on a monument. In the second line there is a most unlooked-for word, *bisitane*, answering to the Basque *bizitzen*, to live, and *biztandu*, to dwell. In Japanese the Basque *bi* is *mei*, life, and with the prefix *su* this becomes *su-mai*, to dwell. The following *kata*, Japanese, side, region, place, only survives in Basque in *kotor*, sloping ground, *kanti*, a place near at hand, whence *kantitu*, to leave a place, and *kantoi*, a quarter, region. In the third line the word *atesu* occurs, consisting of the Basque *adi*, good understanding or concord, and the sign of agency. The modern Basque word for friend is *adiskide*, but as the final *kide* means like, similar, it is evident that the idea of friendship must have previously existed in *adis*. The form *bakera* is found in the same line as a verb meaning deprive. The ancient Hittite, therefore, possessed all the flexibility of the Basque in its power to verbalize any part of speech. In the last line *saka* is the same word as the *sago* of the side inscription, being the equivalent of the Basque *esker*, but its following *kika* is the purely Japanese verb, to hear, which has no immediately corresponding verb in Basque. This *kika* is a comparatively rare form of the verb to hear. It is not to be found among all the non-Aryan languages of India, whose verb to hear generally resembles the Basque *entzu*, *entzun*.

In this place *kika* means to learn, thus answering to the Basque *ikasi*. The Hittite, however, has both verbs, for *ikasi* has already appeared in the side inscription. The last word, *sari*, is Basque, and means a reward; it answers to the Japanese *sharei*, an acknowledgment, the root of which is *sha*, thanks. Thus, the two apparently distinct Basque words *esker* and *sari* have the same root, a root which is found in the form *ish* or *ich* on the Etruscan inscription known as the Leaden Tablet of Magliano.<sup>19</sup> It is not surprising when words from a common source differ so widely in their radical as do *sari* and *esker*, that it should be a matter of some difficulty to determine the exact phonetic values of the ancient hieroglyphics by which such radicals are set forth.

<sup>19</sup> See *Etruria Capta*.

PART II.

THE HISTORY OF THE HITTITES.



## CHAPTER I.

## SOURCES OF HITTITE HISTORY.

THERE are actual Hittite records in existence which have been preserved by branches of the great dispersion that survived the continuous assaults to which the race has been subjected from early days. Chief among these is the history of Japan ; but it does not profess to carry us back farther than the middle of the seventh century B.C., and even for that period has been so disguised by national vanity and by attempts to synchronize it with the history of China, that in itself, without other materials for comparison, it is almost valueless.<sup>1</sup> There is no real history of Corea and the Loo-Choo Islands, but many historical facts are to be gleaned from their literature.<sup>2</sup> Mexican history, Toltec and Aztec, compiled about the time of the Spanish Conquest from older documents, is very full and complete, back to the beginning of the eighth century A.D. The histories of Yucatan and Guatemala are of greater antiquity, but, as belonging to an entirely different race, cannot be expected to shed much light upon Hittite origins.<sup>3</sup> Shortly after the conquest of Peru, natives of that country, Spaniards indeed, but who prided themselves most upon their Peruvian descent, compiled from oral tradition the annals of the fallen empire. One of these records begins in the commencement of the eleventh century A.D; the other professes to relate the history of Peru from the five hundredth year after the Deluge.<sup>4</sup> Fragments of history are also to be found in the traditions of less civilized tribes of the American Khitan, such as the Iroquois and the Maskoki.<sup>5</sup> None of these documents can stand alone as a trustworthy record. They furnish abundant

<sup>1</sup> Titsingh, *Annales des Empereurs du Japon*, Oriental Translation Fund.

<sup>2</sup> San Koki Tsou Ran To Sets, *Ib.*

<sup>3</sup> Brasseur de Bourbourg, *Histoire des Nations civilisées du Mexique et de l'Amérique Centrale*.

<sup>4</sup> Abstracts in Rivero and Tschudi's *Peruvian Antiquities*, by Hawkes.

<sup>5</sup> Brinton, *Library of Aboriginal American Literature*.

material for negative criticism, by means of which their credibility can be denied, and a position of historical agnosticism be maintained. But for him, who, following the highest of all examples, would build rather than destroy, they provide many scattered elements of truth, which, by careful collation and comparison among the various sources, may find the confirmation that is established out of the mouth of two or three witnesses, and thus lay the foundation of a harmonious and continuous Hittite record. Among the western Khitan the oral and written traditions of the Caucasian peoples, Georgians, Lesghians, and Circassians, should be collected, as likely to furnish much information, seeing that these peoples are in close proximity to the seat of ancient Hittite empire. The histories of Armenia, the aborigines of which were Hittite, contain much that belongs to the aboriginal period, although it is not always easy to separate it from Indo-European tradition.<sup>6</sup> There are no aboriginal histories of Parthia, or of the nations of Asia Minor, and Thrace and Illyria, nor do we possess any trustworthy Etruscan record of antiquity, although many of the Fragments of Inghirami bear internal evidence of genuineness.<sup>7</sup>

The monuments of Egypt and Chaldea are the oldest and best sources of information concerning the Hittite people, did we but possess the key by which to read them in chronological order. The unlearned reader of early Egyptian and Babylonian history is under the fond delusion that he is studying the actual statements of contemporary monuments, arranged by themselves in successive order, until he changes his work of compilation for another, when the lack of agreement between the two narratives makes him aware of a great measure of uncertainty pervading the whole scheme of ancient history. Until the great names of Lenormant and Rawlinson gave confidence to teachers, the early history of the great monarchies of the East had virtually no place in our University courses, for its ground was felt to be too unsubstantial beneath the feet of professor and student alike. Nor, in spite of these and other great names that might be mentioned, has the historic ground yet become solid. The reason is evident. The monuments contain fact, and are the work of

<sup>6</sup> Moses Chorenensis.

<sup>7</sup> Inghirami, *Fragmenta prope Scornellum reperta*.



those contemporary with the facts they relate, but these facts are in ancient languages full of equivokes and by no means easy to read. But, supposing that we have in every case the true reading, they are still not a continuous history, but scattered tablets in indescribable confusion. How can they be pieced together or strung in orderly succession? When a monument of Shishak was found, the Bible settled its place in time. When the names of Shalmanezer, Tiglath Pileser, and Sargon, came to light, the same historical document decided their epochs and succession. But of the earlier Pharaohs and Chaldean monarchs, with the exception of Chedorlaomer, the Bible is supposed to be silent. It remains, therefore, to have recourse to other records in the form of continuous history as skeletons on which to hang the *disjecta membra* of monumental lore. These records are the fragments of Manetho's Egyptian History preserved by Eusebius and other writers, and those of Berosus' History of the Chaldeans, which have come down to us through the same authors. Manetho belonged to the third, and Berosus to the fourth century B.C. Of late years the authority of Berosus has been largely discarded, but Egyptian history to-day is Manetho illustrated by the monuments. It will yet appear that there is a skeleton of ancient history older than those cited by fully a thousand years.

The oldest Hittite monument is that of Kapini, belonging to the ninth century B.C., but the Assyrian inscriptions furnish information concerning the Hittite people about two centuries before.<sup>8</sup> The inscriptions of Asia Minor, with the exception of that of Kapini, are subsequent to the Hittite dispersion in the end of the eighth century B.C., and those of Etruria, Spain, and Pictish Britain, appear not to be older than the third century B.C. In northern India inscriptions of the fourth century before Christ have been read, and it is probable that some are in existence belonging to the time of Gautama Buddha in the sixth century.<sup>9</sup> Those of Siberia are all later than the Christian era. But there is an Indian work written in Sanserit verse by the poet Kallhana, who was alive in 1148 A.D., entitled the Raja

<sup>8</sup> Inscription of Tiglath Pileser I. Records of the Past, v. 7.

<sup>9</sup> The Lat Inscriptions contained in the Reports of the Archaeological Survey of India, and in the Journal of the Royal Asiatic Society.

Tarangini, or History of the Kings of Cashmere, which is drawn almost entirely from non-Aryan or Hittite sources. In spite of the venerable antiquity of 2500 B.C., which he claims for the beginning of his narrative, it does not appear to contain any trustworthy information prior to the Indian settlement of the Khitan, for like Manetho, he has made up his period by arranging contemporary dynasties in successive order.<sup>10</sup> Coming westward, the Persian poem of Firdusi, the Shah Nameh, composed about the year 1000, and the Chronicle of Mirkhond, about four and a half centuries later, contain a record of so-called Persian history beginning with Kaiomars, a grandson of Noah. There are some elements of Aryan tradition in these histories, but the greater part of them deals with a time of Hittite supremacy, when Jerusalem was regarded as a great centre. The so-called mythology and early history of the Greeks is largely of the same nature. The Latin traditions contain much that is Turanian. The German and Scandinavian mythology is non-Aryan, if indeed there be any Aryan mythology; and the Celtic histories and traditions, Welsh, Irish, and Scottish, contain little that is purely Celtic. How can this be explained? Very simply; the Hittites were the pioneers of colonization and civilization in many lands. They were, and are to-day all over the world, inveterate storytellers, and these stories of theirs were picked up by the Aryan peoples who settled among them, conquered, and finally either expatriated or assimilated them. Many writers have set forth by numerous examples the fact that identical stories are found in lands thousands of miles apart and among peoples of different races, and have sought in vain the source from which they emanated. That source is the hitherto unhistorical but once illustrious race of the Khitan. It is allowable, therefore, to lay under contribution the most ancient records of all civilized nations with whom the Hittites came into contact, in order to build up the history of that long-forgotten people. Still, however, with all the various sources of information at our disposal, we possess but an anarchical agglomeration of Hittite facts, which, lacking geogra-

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<sup>10</sup> On comparing the Raja Tarangini with the Indian Epics and Puranas, much information appears belonging to what has hitherto been regarded as the Mythological Period.

phical and chronological definiteness, cannot be called history. Where is the Bible, the Berosus, the Manetho, that will help us to bring order out of chaos?

There is an ancient record, not of Hittite history alone, but of the whole ruling population of the East, made by Hittite scribes in the fifteenth century B.C., and by them laid up in the Hebrew archives. This was found by Ezra, or whoever edited the books of Chronicles, and by him inserted in the early part of the first book. Either by him or by a subsequent hand, this historico-genealogical record was brought into relation with the tribes of Israel. The contents of the record, however, make it evident that there was no intention to deceive in so doing, for had there been any such intention, many passages, whose inconsistency with an Israelite connection is apparent on the face of them, would not have been permitted to stand. The confusion of the Hebrew and Hittite lists will doubtless long remain a mystery. The last verse of the second chapter of first Chronicles sets forth incidentally the authors of the Hittite record: "And the families of the scribes which dwelt at Jabez, the Tirathites, the Shimeathites, and Sucathites. These are the Kenites that came of Hemath, the father of the house of Rechab." Michaelis had his attention drawn to this verse by Venema's commentary on Jeremiah, but hardly ventured to connect the Hemath or Hamath of the passage with the famous city on the Orontes.<sup>11</sup> Nevertheless the names are the same, the former denoting the progenitor of the Hamathites and the eponym of their city. He is probably the Thamus to whom the Egyptian Thoth is said to have communicated his discovery of the art of writing, for the Arabian name of the early Hamathites is Thamuul, and the Dumuzi of the Izdubar legends seems to represent their ancestor.<sup>12</sup> Part of the Kenite genealogy is found in the 17th and 18th verses of I Chron. iv., which authenticate the residence of the family in Egypt by stating that Mered, from whom Marathus on the Syrian coast opposite Hamath got its name, as well as the Mardian or Amardian tribe, married Bithiah, a daughter of Pharaoh. Lepsius

<sup>11</sup> Michaelis, *Spicilegium*, Pars secunda, 59.

<sup>12</sup> Plato, *Philebus*, ii. 18, *Phaedrus*, iii. 274; Tabari, *Chronicle*, 121; Smith, *Chaldean Account of Genesis*, New York, p. 219.

found this prince Merhet's tomb among the pyramids of Gizeh and carried away the skull of the ancient Kenite. He was a priest of Chufu, the Cheops of the great pyramid, whose daughter Bithiah was, and at the same time belonged to a college of sacred scribes.<sup>13</sup> The names Jether and Heber associated with his in the genealogy appear among the later Kenites—Jethro, the father-in-law of Moses, and Heber the husband of Jacl.<sup>14</sup> It is apparent that the Kenites must have been in Egypt some time before Israel entered that country, forming part of the great Shepherd or Hittite race.

The city with which the Book of Chronicles associates the scribes is called Jabez. There was no such city in Palestine, for its Hebrew form is Yaabets, or, as the Septuagint renders the name in one place, Igabēs, the *g* standing for the Hebrew letter *ayin*.<sup>15</sup> Now the Egyptian name for Thebes, the Biblical No-Ammon, was Apet, and it became Thebes by prefixing the feminine article *t* or *ta*. This Apet is the Yaabets or Jabez of Chronicles, for the Egyptian not possessing the letter *z*, replaced it by *t*. It is an abbreviation of the longer form Aahpeti, by which the great Shepherd king Apophis was sometimes known, and which as perfectly corresponds to the Hebrew Yaabets as it is possible for an Egyptian word to do. Thebes was a great university city famous for its scribes and learned men. Originally an Ammonite foundation, whence its name of No-Ammon, it received its later and almost universally recognized name from the illustrious Pharaoh who was of Ammonian descent on the maternal side. It was this Aahpeti, no doubt, who removed the scribes from Memphis, in whose cemetery of Gizeh Merhet's mummy was laid, to his new capital in the south, where the Tirathites, Shimeathites, and Sucathites continued to be masters of inscriptions, writers of papyrian despatches, and historiographers royal. Of all men likely to be acquainted with early history, these Kenite scribes were the chief, for in their possession would be all the archives of the greatest empire in the

<sup>13</sup> Lepsius, *Egypt, Ethiopia, and Sinai*, 61-3; Osburn, *Monumental History of Egypt*.

<sup>14</sup> Exod. iii. 1, Judges iv. 17.

<sup>15</sup> 1 Chron. iv. 9.

world, which stood in intimate relation with all adjoining populations, Japhetic Philistines, Semitic Arabs and Assyrians, and Hamitic Canaanites. They necessarily possessed a perfect knowledge of at least two languages, the Egyptian and the Hittite, and probably added to these the Semitic *lingua franca* and the Philistine. As their work began in or before the reign of Cheops, and continued down to within a hundred years or less of the Exodus, the scribes must have performed the duties of chroniclers, recording for the most part contemporary events, so that their records are thus of the highest historical value. There are facts briefly stated in these records which tend to show either that they carried on their historical work after leaving Egypt, or that they did not all leave that country until some time after the general Hittite expulsion.

In Egypt, the Kenites adopted the Hebrew faith which the great Aahpeti received the knowledge of from his minister, Joseph. It is to them, therefore, and not to any Israelitish writer, that we owe the remarkable statement that Jabez called upon the God of Israel, and the prayer that accompanies it.<sup>16</sup> This faith they still possessed when dwelling in Arabia Petraea, after their expulsion by the kings who knew not Joseph, for Jethro, the priest of Midian, was recognized by Moses as a worshipper of the true God. When Israel traversed the Sinaitic peninsula, a body of Kenites, under the leadership of Hobab, the son of Jethro or Raguel, and the brother-in-law of Moses, accompanied them as guides.<sup>17</sup> They entered the land of promise and received an inheritance in the south of Judah, facing the Arabian land of their adoption. In that region they were protected by Saul and David in later years, on account of ancient friendship, although they never appear to have amalgamated with the Israelites.<sup>18</sup> But a northern branch of the same family dwelt, in the time of Barak and Deborah, in the plain of Zaanain in northern Palestine, its head being Heber, a descendant of Hobab.<sup>19</sup> There were other branches of the Kenite family in the vicinity of Palestine, for in an Egypt-

<sup>16</sup> 1 Chron. iv. 9, 10.

<sup>17</sup> Numb. x. 29.

<sup>18</sup> Judges i. 16; 1 Sam. xv. 6, xxx. 29.

<sup>19</sup> Judges iv. 11.

tian papyrus of the time of Rameses II., a *mohar* or scribe writes: "Let me go to Hamath, to Takar, to Takar-aar, the all assembling place of the Mohars." Here, prior to the Exodus, therefore, were Kenite scribes pursuing their vocation. They, in all probability, were the authors of the inscriptions which Rameses II. ordered to be engraved on the rocks at Adloun, near Tyre, and at the passage of the Nahr el Kelb, near Beyrout.<sup>20</sup> But a fourth off-shoot of the Kenite family, at the time of Balaam's prophecy when Israel was preparing to cross the Jordan, was in sight of the covetous prophet as he stood upon Mount Peor: "And he looked on the Kenites, and took up his parable and said, Strong is thy dwelling place and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive."<sup>21</sup> These were the Thamud of the Arabian historians, who so frequently refer to their rock dwellings that modern writers have identified them with the Horites of Mount Seir.<sup>22</sup> It is not likely that either of the last mentioned branches of the Kenite family contributed anything to the Hebrew Scriptures. There is, of course, a bare possibility that Jonadab, the son of Rechab, in the time of Jehu, or his descendants in that of Jehoiakim, the son of Josiah of Judah, furnished the historical data, which, if proved, would tend to diminish their value.<sup>23</sup> But this is rendered improbable by the fact that the genealogies of the Hittite record proper do not extend beyond the time of the Exodus. We are justified, therefore, in regarding the original copy of the summary of universal history contained in First Chronicles as the gift of Hobab, or his father Jethro, to Moses, who, being learned in all the wisdom of the Egyptians, would be able to appreciate it. From it, probably, the Hebrew lawgiver extracted that part of the 36th chapter of Genesis which contains the genealogies of the Horites, and the list of kings who ruled in Edom.

The reasons for refusing to regard the genealogies of the earlier chapters of First Chronicles, other than those of David,

<sup>20</sup> Records of the Past, ii. 111.

<sup>21</sup> Numbers xxiv. 21.

<sup>22</sup> Tabari, Chronicle, p. 121. Lenormant's An. Hist. of East, ii. 286.

<sup>23</sup> 2 Kings x. 15; Jeremiah xxxv. 2.

the Levites, and those which mention merely the sons of the patriarchs, as Hebrew compilations, are too numerous and require too elaborate illustration to be given in this place; yet a few of the more obvious may be specified. There is no evidence that the Israelites ever made use of them for genealogical purposes, nor has any commentator, Jewish or Christian, succeeded in harmonizing them with the genealogies of the tribes of Israel given elsewhere. They contain the names of many non-Israelite and even of hostile peoples, such as Kenites, Jerahmeelites, Horites, Garmites, Maachatlites, Manahethites, Zorites, Eshtaulites.<sup>24</sup> The Moabite country beyond Jordan not only claims many of the persons mentioned through the correspondence of such geographical names as Ataroth, Madmannah, Charashim, but in chap. iv., verse 22, dominion in Moab is expressly assigned to some of them. Comparatively few of the names are Israelite in character, and several, such as Shobal, Abashtari and Zoheth, are unsemite. Manabath, Etam, Coz, Anub, Aharhel, are purely Egyptian, answering to Month, Atum, Choos, Anubis, Archles. Kenaz, Othniel, Caleb, and Jephunneh, are Kenezite names. The name Caleb, which occurs so frequently, is an Israelitish impossibility, for no amount of reverence for the Kenezite son of Jephunneh, would induce an Israelite to call his son a dog. The express statement that Jabez was more honorable than his brethren, because he called on the God of Israel, testifies to the idolatry of these brethren, even if the expression "God of Israel," were not antithetic to Jabez, indicating that he was not of Israel. In chap. vii., verse 22, Ephraim is represented as mourning for his descendants of the seventh generation, which no amount of longevity will justify, and which is plainly inconsistent with the fact that Israel came out of Egypt in the fifth generation. The families of Kirjath Jearim are counted among the descendants of Judah, although it is stated in the book of Joshua that they were Gibeonites of the Amorite family.<sup>25</sup> Such are a few of the objections to regarding the document as a Hebrew one. On the other hand, when its contents are compared with what is known from other sources

<sup>24</sup> 1 Chron. i. 40; ii. 55; ii. 25; comp. 1 Sam. xxvii. 10; 1 Chron. iv. 19; ii. 52-54.

<sup>25</sup> 1 Chron. ii. 52-3; Joshua ix. 17.

of the history of those ancient times that preceded the Exodus, they become full of light and significance, presenting, even in the baldest form, a panorama of the early ages. The names belong to the nation-forming period of history, and on this account, as well as from the celebrity of many of those who bore them, have attained a permanence in tribal and geographical nomenclature such as later names do not possess. The presentation of the names in genealogical order, which compels the investigator to relinquish hypothetical identifications presented in the similarity of individual names, and to remain unsatisfied until he has found them in concatenation, takes the work of successful comparison out of the category of mere coincidence, and by its results establishes the gentile character of the genealogies.

The principal races whose genealogical history is set forth in these chapters of Chronicles, from the second to the eighth inclusive, omitting however the third and the sixth, are three, the Horites, the Jerahmeelites, and the Hittites. The Horites were a sub-Semitic people of Canaan, allied to, and probably including, the Phœnicians.<sup>26</sup> The Jerahmeelites were an Aryan or Japhetic race that contributed largely to the population of Philistia. And the Hittites were in point of numbers, at least, the greatest nation of antiquity, and the pioneers of culture in many lands. In some cases the genealogies are continuous; in others they have been broken up, perhaps by the original compiler, or it may be by the editor of the Books of Chronicles. The work of re-uniting the fragments is sometimes simple enough, as when the mention of Mareshah in chap. iv., verse 21, refers the student back to chap. ii., verse 42, where his descendants are given. The family of Shobal the Horite also is easily traced in chap. i., verse 40, chap. ii., verse 50, and chap. iv., verse 2. But the Hittite line which begins in chap. iv., verse 5, has its continuity broken by the mention at verse 8 of the Ammonite line of Coz, for the purpose of introducing Jabez, whose mother Zobeab was of Ammonite descent, while his here-unnamed father was a Hittite. As Jabez was the ornament and glory of the Hittite tribes, this pre-eminence in the genealogy was doubtless the work of the Kenite

<sup>26</sup> The Origin of the Phœnicians, British and Foreign Evangelical Review, 1875, p. 425.



scribe. But in seeking the genealogical continuation of the Jerahmeelites, whose line of Onam is given in full in chap. ii., verses 25-41, we must turn to chap. vii., verse 6, to find the descendants of the Jamin of ii. 27, who, in the seventh chapter, is falsely called Benjamin in the English version. More obscure in some respects is the Kenite genealogy, the only obvious connection between chap. ii., verse 55, and chap. iv., verses 17-19, being that presented in the Socho of the latter to the Sucathites of the former. It thus appears that light is not always to be attained by means of this fragmentary Kenite document, interlarded as it is occasionally with Hebrew interpolations and additions, but that it must sometimes find its explanations and connections in other historical narratives. Nor can it be said that in every case it gives a correct transcript of Hittite names, for Beth Zur, Beth Raphal Ben Hanan, and Ben Zoheth, are, at least in their first elements, Hebrew translations. Nevertheless it contains the most ancient, the fullest, and the most trustworthy, if at the same time the bald-est history of the Hittite people which the world is ever likely to possess. Without this document the Hittite inscriptions would not now have been deciphered, and the history of the Hittites would be an impossibility.

It is not proposed in the following pages to identify all the Hittite personages, more than two hundred in number, who are mentioned in the book of Chronicles and in other parts of the Bible. That task, involving a comparison of the Kenite record with the details of Egyptian and cuneiform inscriptions, with the fragments of universal history preserved by Greek and Latin and Arabian historians, with the primitive history and so-called mythology of the Greeks, Arabians, Persians, Indians, Teutons and Celts, is too vast a one and too uninviting to the general reader in its setting forth to call for performance here. Nevertheless there are some Hittite names around which cluster facts so interesting and historically important as to make it desirable to establish them by wide induction. The statement of such induction in these cases will serve to indicate the process by which the Kenite record has been first of all discovered, and afterwards applied for the reconstruction of Hittite history. If the Kenite document be as old as the author of this book maintains it to be, its

paramount importance is evident in the task of sifting the truth of history. It cannot indeed sit in judgment upon contemporary monuments, but it may question all inferences drawn from these, and without arrogance may call Manetho, Berosus, and all ancient historiographers, before its bar. Let one example suffice. Manetho in his sixth dynasty gives a Methosuphis as a predecessor of the Phiops who reigned a hundred years, and was succeeded by a Menthesuphis with a reign of one year, after whom came queen Nitocris. Eratosthenes calls the king who reigned a hundred years Apappus, makes his successor a nameless monarch reigning one year like Menthesuphis, and places after him queen Nitocris.<sup>27</sup> With the exception of Apappus or Pepi, the Aahpeti of the Egyptian inscriptions, the monuments do not know Manetho's Pharaohs. But in the end of the eighteenth dynasty Egyptologists have placed the Haremhebi of the monuments whose daughter Mutretem or Mytera married a Thothmes and united Egypt under one sceptre.<sup>28</sup> Her father, Haremhebi, has left no record later than his second year. He is supposed to be the golden Horus. The Kenite record, which gives the names of all the Egyptian monarchs down to the time of the Exodus, recognizes only one Methosuphis in Mezahab, whose name contains the Semitic *zahab*, gold. He was the father of Matred, the Mutretem of the monuments and the Nitocris of the lists, and her daughter was Mehetabel, the Egyptian Mauthemva.<sup>29</sup> By a comparison of other documents with the Hittite, Mezahab is found to have been the son of Ziph, in Egyptian Neb, the grandson of Mesha, the Egyptian Amosis, wrongly called Aahmes, and the great grandson of Jabez or Aahpeti. He is thus the last of the Shepherd or Hycsos line, and from the day of his death began the sway of the Pharaohs who knew not Joseph. The Greek tradition preserves the name of Mezahab in the two forms Acrisius and Megapenthes, the former being a translation of the golden name. Acrisius was the son of Abas, grandson of Lynceus, and great grandson of Ægyptus, who represents Aahpeti as Jabez in

<sup>27</sup> Manetho, Fragments in Eusebius, Chron; Eratosthenes in George Syncellus, Hist. Script. Byzant.

<sup>28</sup> Sharpe, History of Egypt, vol. i. p. 46; Birch, Inscription of Haremhebi, Trans. Soc. Bib. Archæol. vol. iii. p. 486.

<sup>29</sup> Genesis xxxvi. 39.

the Greek form Igabes. In the Sicyonian genealogies he is Messapus, the fifth from Apis, who came from Egypt.<sup>30</sup> In Persian legendary history his name is disguised, somewhat in the Greek form, as Kai Khosrou, the grandson of Kai Kobad, who is still Egyptus and Aahpeti.<sup>31</sup> Geographical and tribal nomenclature also unite the names of Mezahab and Jabez in the Messapian Japyges of Southern Italy. The Kenite record thus places the history of Egypt in harmony with that of the Bible by bringing the favorable Shepherd line down to within two generations of the Exodus of Israel.

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<sup>30</sup> Du Pin, *Bibliothèque des Historiens*, 315, 309.

<sup>31</sup> Mirkhond, *Kings of Persia*.

## CHAPTER II.

## THE PRIMITIVE HITTITES.

IN the generations of the sons of Noah given in the tenth chapter of Genesis, we read: "And Canaan begat Sidon his first-born, and Heth." These are the only personal names, those that follow being names of tribes. Of these tribes the Hivites and Amorites are to be counted to Sidon, and the Hamathites to Heth. The two Canaanitic families, therefore, which rose to empire, are the Sidonians or Phœnicians, more generally known in the wider extension of the race as Horites, Hivites, or Amorites; and the Hittites. The former, in some at least of their divisions, became thoroughly Semitized in speech; the latter remained typical Turanians. The initial letter of Heth is not a mere aspirate, but a guttural; hence the Septuagint makes the word Chettai, which corresponds better to the form of the name common among the Hittites themselves and the peoples with whom they came into contact.

In the fifth generation after Noah, in the days of Peleg, the earth was divided. The empire of Shinar was overthrown, and mankind, to whom had been given a command to replenish the earth and subdue it, were foiled in their effort of concentration. Five generations after the dispersion, Abram made his way towards the land of Canaan, and found the Canaanite and the Perizzite already in the land.<sup>1</sup> At some point, therefore, between the periods of Peleg and Abram, the Canaanites, in the line of Sidon, migrated westward from Shinar towards the Mediterranean, while their brethren of the line of Cush passed southward into Arabia. The Canaanites established themselves in five distinct colonies, the chief of which was Sidon, named after their progenitor. The next was Shechem, in central Palestine; the third, Salem or Jerusalem, over which Melchizedek ruled;

<sup>1</sup> Genesis xiii. 7.

the fourth, Mamre, where dwelt the Amorites, Aner, Eshcol, and Mamre; and the fifth, Mount Seir, the home of the Horites. It is almost necessary to suppose that a large Semitic element accompanied the Canaanites in order to account for the radical diversity of their speech from that of the Hittites, their nearest relatives, and for the retention by some of them, down at least to the time of Isaac, of the worship of the true God. The Semitic element, in which the Arabian historians seem to recognize a branch of Lud, became thoroughly incorporated with the Canaanites.<sup>2</sup> A large Japhetic migration took place at or near the same time. As the Canaanites called Sidon after their father, so the Japhetic descendants of Meshech honoured his name in Damascus, one of the oldest of cities, whence came Abram's steward Eliezer. Then south of Sidon dwelt the Goim, who gave to Galilee its name, Galilee of the Goim, or Gentiles, as the word is often translated. They were known in Assyrian days as the Kue, their home then being Aegae in Cilicia, but in the far more ancient days when Thargal or Tidal was their king, they occupied Aecho, Achzib and Achshaph on the Galilean coast.<sup>3</sup> These were the ancestors of the Achaeans; and to the south of them in Dor and Endor dwelt their brethren, the Dorians. Other Japhetic tribes, including the families of Jerachmeel in the lines of Ram and Onam, probably occupied the coast of what afterwards became Philistia, in Abram's time. At Gaza or Ione the line of Onam made a beginning of Ionian sovereignty, while farther to the north, Eker, the son of Ram, was commemorated in Ekron.<sup>4</sup> Still another Japhetic nation was that of the Philistines who dwelt in Gerar to the south-east of Gaza, and between that ancient city and Beersheba. And it is more than probable that the five cities of the plain, notorious for their wickedness and their punishment, were Japhetic settlements. The names of the cities and their kings are not Semitic, nor do they connect with the Hittites. The Persian story of a great destruction of mankind in the time of their first king, Kaiomars, corresponds with the story of Genesis; and the name Symobras, sometimes given

<sup>2</sup> The Koran by Sale, preliminary dissertation.

<sup>3</sup> Records of the Past, i. 29, ii. v. 48, vii. 34, 59.

<sup>4</sup> Steph. Byzant, Gaza, Ione, Minoa; 1 Chron. ii. 26, 27.

to the grandson of that monarch, agrees more nearly than any other ancient name with Shemeber, the king of Zeboim. Kaiomars itself is suspiciously like Gomorrah, and Balkh, the first Persian city, answers exactly to Bela or Belag, the name of which was afterwards changed to Zoar, and which alone escaped overthrow owing to the intercession of Lot.<sup>5</sup>

There is no record of the Hittites crossing the Jordan and making settlements in Palestine until the time of Sarah's death, when Abraham had been more than sixty years in the land. From whence did they come? Ephron, whom the aged patriarch addressed, as he stood up from before his dead, is spoken of as if he were in the third generation of Hittite sovereignty, being the son of Zohar, and the grandson of Ashehur and his wife Helah. The genealogy is given in I Chron. iv., verses 5-7: "And Ashur, the father of Tekoa, had two wives, Helah and Naarah. And Naarah bare him Ahuzam, and Hopher, and Temeni, and Haahash-tari. These were the sons of Naarah. And the sons of Helah were Zereth, and Zohar, and Ethnan." In chap. ii., verse 24, Abiah is made the mother of Ashur of Tekoa, but her connection with the Jewish Hezron is an interpolation. Giving full value to the Hebrew letters, the names of the Hittite progenitors are Abiah, Ashehur, Chelah, Nagara, Achuzam, Chepher, Temeni, the Achashtari, Tsereth, Tsochar, and Ethnan; the name of their city was Tekoag. Where was Tekoa? There was a place of that name in Judah, which accounts for the genealogy of Ashehur being connected with that of the tribe of Judah. But Ashehur certainly did not live there any more than in Tegea of the Grecian Arcadia, and many other places in the world named after the ancestral city. There is a fragment of Damascius which presents an indistinct reflection of primitive Hittite tradition: "The Babylonians constitute two principles of the universe, Tauthe and Apason, her husband. From them are derived Daehe and Dachus, and again Kissare and Assorus."<sup>6</sup> An old geographical Babylonian list gives to Cutha, north of Babylon, the Assyrian Kute, the Turanian name Tig-gaba-ki.<sup>7</sup> Had the Turanians who

<sup>5</sup> Mirkhond, Firdusi, the Dabistan.

<sup>6</sup> Coy's Ancient Fragments, p. 318.

<sup>7</sup> Records of the Past, v. 107.

preserved the name been pure Hittites they would doubtless have written the word *Tiggaauki*. Ptolemy calls the city *Digona*. This early city, bearing the double name of *Cheth* and *Tekoa*, was the point at which Hittite empire began. An ancient tablet from *Cutha* presents under disguise the story of the rise of this empire :

“Men with the bodies of birds of the desert, human beings with the faces of ravens,

these the great gods created

and in the earth the gods created for them a dwelling.

*Tamat* gave unto them strength,

their life the mistress of the gods raised,

in the midst of the earth they grew up and became great,

and increased in number,

seven kings, brothers of the same family,

six thousand in number were their people.

*Banini* their father was king, their mother,

the queen, was *Milili*,

their eldest brother who went before them, *Mimangab* was his name.”

The second brother was called *Midudu*, but the names of the others are defaced.<sup>8</sup> These seem to be the same as the seven evil spirits who are represented in another tablet as rebelling against heaven :

“They are seven, those evil spirits, and death they fear not !

They are seven, those evil spirits, who rush like a hurricane, and fall like fire-brands on the earth !

In front of the bright moon with fiery weapons they draw nigh.

But the noble Sun and *Im* the warrior are withstanding them.”<sup>9</sup>

The tribes of the Arcadian *Tegeatae* were seven in number, according to *Pausanias*, and the Mexican historical documents refer continually to the seven tribes<sup>10</sup>. All that can be gathered from the vague Babylonian traditions is, that from *Cutha*, or *Tiggaba*,

<sup>8</sup> Smith, Chaldean Account of Genesis, 163.

<sup>9</sup> Records of the Past, v. 166.

<sup>10</sup> Pausanias, viii. 45 ; B. de Bomboing, i. 104.

as a centre, the seven sons of Ashchur went abroad extending their empire, until a Semitic people allied to the Assyrians arose and expelled them for a time.

While still in their home upon the banks of the Euphrates the family of Ashchur became connected in history with a flood, into the story of which many elements belonging to the Biblical account of the Noachian deluge were introduced. The hero of this deluge among the Babylonians was the Hittite Achashtari, the Sisithrus or Xisuthrus, of Berosus, and the Hasisadra of the deluge tablets. In the account of Berosus he is associated with the city Sippara, to the north of Babylon, named after his elder brother Chepher, and, in the deluge tablets, he is called a Surippakite and son of Ubara-tutu, Surippak deriving its name from the son of Chepher, namely, Chareph, the father of the house of Gader, and Ubara being a Babylonian form of Chepher.<sup>11</sup> The Gordyeanean mountains between Assyria and Armenia where the ark of Xisuthrus rested, received their name from Tsereth, the eldest son of Helah, whose name, owing to the neutral character of its initial letter, was variously rendered as Sard, Dard, Gord and Cret. Among the Welsh Britons the deluge was associated with the name of Yssadawr, but more frequently with that of Dylan, the Irish Declan, whom Davies compares legitimately enough with the Greek Deucalion.<sup>12</sup> The flood of Deucalion is placed in Thessaly, the aborigines of which were not Greeks, but Hittites adjoining Molossi or Amalekites, Epirotes of Hepher, and Athamanes of Temeni. Thessaly and Deucalion are both forms answering to Tsochar as Hiddekel does to Tigris. The deluge again happened in the reign of Phoroneus, the son of Inachus, who is Ephron, the son of Zohar, his Hittite relationship being evidenced by the Anak name. Another Greek diluvian hero was Ogyges, whom St. Jerome places not in Greece but in Egypt, while Fourmont identifies him with the Amalekite Agag.<sup>13</sup> The universal tradition of the Greeks, as reported by Julius Africanus, is that this flood took place in 1796 B.C. The Indian legend makes Satyavrata the hero, the Saphari fish, his informant that

<sup>11</sup> Chaldean Account of Genesis: 1 Chron. ii. 51.

<sup>12</sup> Davies, *Mythology of the British Druids*, 121, 99, seq.

<sup>13</sup> See these and other authorities in Banier, *Mythology and Fables explained by History*, iii. 368.



a deluge was coming, and Himavat, a Sanscrit Hamath, the mountain to which he anchored his great ship.<sup>14</sup> One of the Aztec accounts makes the flood to have been accompanied with volcanic eruptions, and states that those who survived it were changed into Chichimecs.<sup>15</sup> The latter are the Achuzamites or Zuzim of the Bible. The Peruvian deluge was a rain of fire that fell upon the Sodomites in the reign of Ayatarco Cupo, who once more represents Ahashtari.<sup>16</sup> Some of these accounts, like Ovid's story of the Phrygian city turned into a lake by Jupiter and Mercury, for refusing them hospitality, while Philemon and Baucis, whom the two gods led to a hill to witness its destruction, were rewarded, refer evidently to the overthrow of the cities of the plain.<sup>17</sup> But others seem to point to some overflow of the waters of the Euphrates, that took place at an earlier period, and which, together with the enmity of surrounding Semitic peoples, led to the dispersion of the Hittites from Cutha. With the story of this local deluge some of the traditions of the universal one of Noah were incorporated.

The superiority of Chepher, which the prominence given to his name in the forms Sippara, Saphari and Ubara seems to attest, was continued by his son Chareph or Hareph, the father of the house of Gader, or, as it is more frequently called, Gedor. He established himself, after leaving Surippak, in Elam or Susiana to the east of the Tigris, where he brought the Semitic Elamites into subjection and established the Hittite dynasty of the Kudurs, which continued in existence till the Persian conquest. The son of Chareph was Chedorlaomer, the first element in whose name is Gedor or Kudur, while the second consists of Omer or Gomer, the name proper, and the Hittite prefix *al*, the powerful. The same element, *al*, is found in the word Leophras, as compared with its original, Ophrah.<sup>18</sup> The name of Omer does not appear among the genealogies, but Lagomer appears among the Elamite gods, with Sumudu, Ragiba and

<sup>14</sup> Muir's Sanscrit Texts, vol. i, 297, seq.

<sup>15</sup> B. de Bouhoub, i, pp. 55-6.

<sup>16</sup> Peruvian Antiquities, 56.

<sup>17</sup> Ovid, Metamorphoses, viii, 630. Lafontaine has an admirable translation of this story. The name Philemon is a corruption of Ben Ammi, or Ammon.

<sup>18</sup> 1 Chron. iv, 11; Micah i, 10 (Hebrew).

other Chepherite names.<sup>19</sup> The invader of the west was not Kudur Mabuk, as has been supposed, for he was the father of Ardu-sin or Jered, another father of Gedor. He was the older Kudur Nankhundi of whom Assurbanipal speaks, saying that he oppressed Akkad 1,635 years before his time.<sup>20</sup> As Assurbanipal lived in the seventh century, B.C., his reckoning is about four hundred years in excess of the antiquity which the Bible gives to Chedorlaomer. The second element in Kudur Nankhundi's name is an Elamite corruption of the Horite name Manahath, or Manachath, with whom Chareph, the father of Laomer, was connected by marriage, so that his posterity were counted to Manahath.<sup>21</sup> The assumption by Laomer of his grandfather's name is an instance of that matriarchy or counting descent on the mother's side, which peculiarly characterized, and still in many places characterizes, the Hittites. A similar instance is Kudur Mabug, whose own name was Jether, but who assumed his wife's name, which was afterwards applied to Mabog in Syria, where their daughter Jerigoth was worshipped as Atargatis, being the head of the Tirathites, or Targathi Kenite clan. No original monument of Kudur Nankhundi has been found, but it seems very probable that he as Laomer was the Lubara of the Chaldean tablets, which connect him with Cutha and Elam, represent him as marching to the conquest of Syria, followed by the seven warrior gods, as being angry with revolting nations, and as foretelling a time of universal strife arising apparently from a rejection of central authority.<sup>22</sup> The Arabian historians have preserved the name of the Elamite conqueror in two different forms. The most easily recognized is Kodar el Ahmar, a man of the tribe of Thamud, who dug dwellings in the side of the rock. He killed a miraculous camel, created at the instance of the prophet Saleh, and brought vengeance on his tribe from heaven. Thamud is the old Arabian name of Hamath, as Sumud and Yamut are the Elamite forms. Thamud himself was the son of Gether, the Gader or Gedor of

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<sup>19</sup> Records of the Past, i, 85.

<sup>20</sup> Records of the Past, iii, 8.

<sup>21</sup> Manahath, or Manachath, second son of Shobal the Horite, was Menes, the first Pharaoh and king of Mendes and Zoan. Hareph married his daughter, thus becoming in the language of Egyptian mythology, Harphre, son of Month and Ritho.

<sup>22</sup> The Chaldean Account of Genesis.

the genealogies, the Kudur of the monuments; and Diar Thamud, or the land of Thamud, was called Hezer after Ezra, the son of Hamath, the ancestor of the Gezrites.<sup>23</sup> Lactantius preserves this old Gedor connection, making Balti, queen of Cyprus, marry Tamuz, son of Cuthar.<sup>24</sup> Hadher, or Jether, was a Thamudite name, and Tabari says that Morthed, the son of Schedad, had the empire after the death of Themoud, whom, however, he connects with Egypt, thus adding Mered, the Egyptian Merhet, to the list of Chepherite names.<sup>25</sup> The Arab name Kodar el Ahmar, both in itself and in its national connection, answers perfectly to that of Chedorlaomer, but it is strange that the killing of a camel should be his chief exploit. Abulfeda calls him Djundu ibn Omar. The second name which, from its place in history, can hardly denote any other than Chedorlaomer, is Schamar Iarash abou Karib, who conquered the world and left his name to Samarcand.<sup>26</sup> The name Karib appended to that of Schamar relates to Chareph, his father. In the distorted Greek traditions Chareph was Cerberus and Omer or Gomer, the Chimaera, while his son Salma became the eponym of the man-eating Solymi, and Beth Lechem, founded by him, the Lycian people. In Lycia the name of Laomer was preserved as Limyra as well as in the form Chimaera.

Hamath, or Hemath, was probably another son of Chareph, for it does not appear that he descended from Laomer. From him came the Arabian name of Thamud. As son of Gether, according to the Arab tradition, his father may have been a Gedor or Gader, and his grandfather Aram may be an Arabic corruption of Hareph.<sup>27</sup> This would place him a generation later than Chedorlaomer. He gave the name of Yamut-bal to Elam and became the Elamite god Sumudu. But, as Professor Sayce has indicated, the Elamites were also called Apharsites, Aipir-irra, men of Khubar or Subarti, in the language of the genealogy, Chepherites.<sup>28</sup> The first Hittite tribe, therefore, to which history

<sup>23</sup> Lenormant, *An. Hist. of East*, ii, 146, 286, 297; Sale's *Koran*, dissertation and notes; Tabari, *Chronicle*; Baring-Gould's *Legends of Old Testament characters*: 1 Chron. iv, 17.

<sup>24</sup> Lactantius, *Inst. Div.*

<sup>25</sup> Sale's *Koran*, London, 1865, p. 123, note; Tabari, 54.

<sup>26</sup> Baldwin, *Pre-historic Nations*, 110.

<sup>27</sup> Sale's *Koran*, *Preliminary Discourse*.

<sup>28</sup> *Records of the Past*, iii, 19; *Trans. Soc. Bib. Archaeol.*, iii, 165, seq.

scribes empire is that of Hopher; but the Bible calls Amalek the first of the nations, so that an Amalekite empire in Arabia Petraea must have preceded that of Chedorlaomer in Elam.<sup>29</sup> As far as Arabian tradition sheds any light upon this primitive Hittite empire, it consisted in the subjection by the Amalika of the Japhetic Arkam, or Jeraclmeelites. Then the ancestors of proud Indian Brahmans, Greek Erechthidae, and Latin Romulidae, were under the sway of a tribe whose fortunes have dwindled away through the ages, until now, amid the Arctic snows of America, the degraded Esquimaux of the Amalig-mut arrogate to themselves the once glorious name of Amalek.<sup>30</sup> *Sic transit gloria mundi!* These Amalekites, whose father was Temeni, the third son of Ashchur and Naarah, dwelt in the time of Abram at Enmishpat, or Kadesh, to the south of Beersheba in Arabia Petraea, and ruled over all the eastern part of that peninsula down to Elath on the eastern gulf of the Red Sea, and eastward beyond Bozrah, which afterwards became the Edomite capital.<sup>31</sup> To their race belonged Elon, the grandfather of Esau's wife, Adah or Judith, the mother of Eliphaz, whose Amalekite name was borne by one of Job's friends, Eliphaz the Temanite.<sup>32</sup> Two also of the kings that ruled in Edom, Jobab the son of Zerah of Bozrah, and Husham of the land of Temani, were Amalekites, who revived the honour of their tribe, which for a time Chedorlaomer had humbled in the dust. The Japhetic Arkam, whom they subdued, carried away to their later seats of empire many traditions of the sea god Melicerta, son of Athamas, of Ogyges and of Telephus. But the most wonderful one in its minuteness of detail is the story of Proteus, the old man of the sea, whom Menelaus found at Pharos, before Egypt, counting his sea-calves. His original is Beeri, the Hittite father-in-law of Esau and ancestor of the Beerolithes of Hamath Zobah. His daughter Eidothea is the Judith of Genesis, and his wife Psamathe, daughter of Nereus, is Judith's mother, Bashemath, daughter of Elon.<sup>33</sup> The Bible statement of the descent of Judith is a clear case of matriarchy. She

<sup>29</sup> Numbers xxiv. 20.

<sup>30</sup> Lenormant, *An. Hist. of East.* ii. 289.

<sup>31</sup> Genesis xiv. 7; compare Lenormant, vol. ii., *Arabian History.*

<sup>32</sup> Genesis xxvi. 34, xxxvi. 2.

<sup>33</sup> *Comp. Genesis xxvi. 34, and Homer, Odyssey, iv. 365, Eurip. Hel. 7.*

is called the daughter of Beeri and Bashemath, the daughter of Elon, the ancestry of Beeri the Hopherite being unnoticed. Her son again is named not after his maternal grandfather's, but after his grandmother's family, for Eliphaz was always a Temanite or Amalekite name. Two of the sons of Eliphaz also bore the Amalekite names Teman and Amalek, while the Hopherite line of Beeri was unrepresented by them, for Omar, the name of one of these sons, is not the same word as that borne by Chedorlaomer. Yet Beeri was a man of note, being, through his son Bedad, the grandfather of Hadad who smote the Midianites in the field of Moab, and superseded the Amalekites in the government of south-eastern Palestine and Arabia Petraea.<sup>34</sup>

Two only of the seven tribes of the Hittites have thus been accounted for; the Hopherites in Elam and the Temenites, or Amalekites, in the Sinaitic peninsula. Two other tribes had found their way to the east of Jordan in the time of Abram. The descendants of Achashtari had established themselves in Bashan in the north, Ashteroth Karnaim being their centre.<sup>35</sup> This city is presented in the Bible in a Semitic form, so that it has been generally regarded as Astarte of the two horns, or Europa, who was changed into a cow. The first part, however, is a Semitic rendering of the name Achashtari, while the second translates the Georgian *akra*, Basque *alarra*, horn, by the Hebrew *heren* in the plural. The name belongs to Achashtari himself, who is the Dhu el Karnein of the Arabian historians, a conqueror contemporary with Abram, who built a great wall near Armenia to keep out Gog and Magog.<sup>36</sup> The two horns were his sons, Chelub and Shuah, who, like Ephraim and Manasseh from Joseph, doubled the representation of Achashtari among the Hittite tribes. There is an allusion to this addition to the number of the Hittite tribes in Sauchoniatho. "From Sydyk came the Dioscouri, or Cabiri, or Corybantes, or Samothraces. To Sydyk, or the just, one of the Titanides bare Asclepius. These things the Cabiri, the seven sons of Sydyk, and their eighth brother Asclepius, first of all set down in memoirs as the god Taautus commanded

<sup>34</sup> Genesis xxxvi. 35.

<sup>35</sup> Genesis xiv. 5.

<sup>36</sup> The Koran, ch. xviii. The two horns are the two divisions of the tribe.

them."<sup>37</sup> By Sydyk, Sanchoniatho means Ahashtari, who was called Sheth and Sisit by Egyptians and Chaldeans. He is in error, therefore, in making him the father of the seven tribes, but right in calling him the father of Asclepius, or Chelub, who is thus proved younger than Shuah.<sup>38</sup> The name Dioseuri given to the seven tribes has no connection with the Greek *dios kouroi*, sons of Jove, for they were no Greeks, one of the twin brethren among Greeks and Romans being Castor, or Ahashtari. But it fitly denotes all the seven as being the name of their father Ashchur, with a prefix that seems to be Semitic rather than Hittite. To the name Pasach, belonging to the line of Chelub, the Hebrews prefixed this particle, making it Tiphsach, the Greek Thapsacus, while the Hittites called it Khupuscia, in which they were followed by the Assyrians. In Pictish Hittite occurs Kuoskar as a form of Ashchur, and in Peruvian it is Huasear. The Basque Euskara, denoting the race to which the Basques belonged, is sometimes pronounced Heuskara. In the Caucasus the town Dioseurias has rejected the initial *di* of the Greeks and is now Iskurih. The only tribes that seem to have retained the Dioseurian prefix are the Iroquois, one of whose sections is that of the Tuscaroras. Sanchoniatho also calls the Ashchurites Cabiri after the illustrious race of Chepher; Corybantes, after his son Chareph; and Samothracians after some later Hittite, from whom Samosata in Commagene received its name. The early history of this island of Samothracia, as told by Diodorus Siculus, is full of the names of Jasion or Achuzam, Dardanus or Zereth, Corybas or Chareph, Cybebe or Zobebah, and Plutus or Peleth all Hittites by birth or by marriage.<sup>39</sup>

Moses must have anticipated when he called the people of Ashteroth Karnaim. Rephaim, for Rapha their eponym was four generations after Ahashtari, Chelub being followed by Mechir, he by Eshton, and Eshton being the father of Beth Rapha, Pas-each, and Techinnah the father of Ir Nachash. The name of Chelub fades from view in the history of this tribe, being superseded by that of his son Mehir, whom it is likely that Chedor-

<sup>37</sup> Sanchoniatho's Phœnician History, Cumberland, pp. 32, 39.

<sup>38</sup> 1 Chron. iv. 11.

<sup>39</sup> Diod. Sic. v. 30.

laomer encountered. It is not easy to understand why the initial *m* of Mehir's name was changed to *n*, but it was so changed almost invariably. The Egyptians knew the Chelubite Achasharites in Mesopotamia as the Naharaina, which has been improperly regarded as a form of the Hebrew Aram Naharaim, or Mesopotamia. The fact that they dwelt in Mesopotamia is a mere coincidence. The Assyrians called them the Nairi. Herodotus knew their migrating descendants as the Neuri of Scythia. When they reached Italy they became the Naharcer of the Eugubine Tables, a division of the Etruscan people. In Spain the medial breathing was converted into a labial, and the Navarrese claimed the ancient name. So also in the far east, but west of Navarre, the Aztecs, destitute of the letter *r*, called themselves Nahuatl, or Nawatl, and their brethren of Nicaragua, having retained the harsh liquid, re-established the full power of the word in their name Niquirian. From Eshton, his son, probably came the abbreviated forms attributed to Ashtar, or Achashtari, such as Sheth and Seth, Sisit and Aston. The Egyptians knew his people as the Shetin, while those of Rapha were the Rubu, of Paseach, the Patasu, and of Tehinnah, the Tohen.<sup>40</sup> One of the most famous names in this tribe was that of Ir Nahash. Not only is Nahusha celebrated in Indian story, but everywhere the word appears as Arnossus, Dirnacus, Parnassus, Lyrnessus, and in many other forms.<sup>41</sup> The elder brother of Chelub representing the chief horn of the Achashtarians was Shuah, the ancestor of the Shuhites, to which family belonged Bildad, the friend of Job. His son was Shelah, the father of Er, Laadah, and other families, that dwelt at some time in Moab.<sup>42</sup> Er was the father of Lecah, from whom came the Lakai of southern Mesopotamia, always united there with the Shuhites. More illustrious was Laadah, or Lagadah, an ancient Lyctius, the god Laguda of the later Elamites, but the ancestor of the Lydians, and the original Lydus. As the Salatis of the Egyptian lists, his glory was eclipsed by that of his son Mareshah, the Egyptian Moeris and Phrygian Marsyas, the head as Ma-Reshah of the Biblical Rosh. His son

<sup>40</sup> Kenrick's Egypt, 234, 218, 279; Records of the Past, ii. 69.

<sup>41</sup> Muir, Sanscrit Texts.

<sup>42</sup> 1 Chron. iv. 21.

was Chebron, a Pharaoh like his father, and from him came the four families of the Rosh, namely the Korach, Tappuach, Maon, and Shemag.<sup>43</sup> The Maonites, or Magonites, descended from Chebron through Shammai and Rekem, and Bethzur, were their posterity. Shemag was the father of Racham, and he of Jorkoam, or Yorkogam. In Maon, the ancestor of the Lydian Maeonians appears, and the house of Zur gives the original of their capital, Sardis.

To the south-east of Astheroth Karnaim in Ham, which afterwards became Rabbath, the Ammonite capital, the Zuzim dwelt. This was not a Hebrew plural, but a corruption of Achuzam, the name of the eldest son of Ashchur and Naarah. The Egyptians called his descendants Gagama, and the Assyrians termed them Gangumi, corresponding to the larger Hebrew form Zamzummim.<sup>44</sup> Achuzam was the father of Haran, a famous name among the Arabs, although they generally count him to Amalek, as they do most heroes of great antiquity.<sup>45</sup> But he was also the Ouranos of the Greeks, whom they admitted to be the son of Acmon, a Phrygian, or Seythian. The son of Haran was Gazez, and his, Jahdai, or Yachdai, whom we shall meet with as the leader of the Hittites in their invasion of Egypt. His sons were all famous, being at first six in number, Regem, Jotham, Gesham, Pelet, Ephah, and Shaaph. These seem to have been born in Palestine, but Jabez, his youngest son, who eclipsed them all, was a native of Egypt. To the history of that country their record chiefly belongs. It is possible that there was an earlier Ephah between Achuzam and Haran, but this is by no means well authenticated by tradition. As the Hittite Haran was the ancestor of the Yahdaites, or Adites, as the Arabs called them, so the Indian Varuna, who represents the Greek Ouranos, was the chief of the Adityas, who are sometimes seven, sometimes eight in number.<sup>46</sup> He was also an Asura and a Kshattra. Hitzig, in his remarkable work on the Philistines, identifies Varuna with Marnas, a god of Gaza, somewhat unsatisfactorily.<sup>47</sup> However, Gazez, the name of

<sup>43</sup> 1 Chron. ii. 43.

<sup>44</sup> Sayce, *Monuments of the Hittites*.

<sup>45</sup> 1 Chron. ii. 46; Tabari, 209-10.

<sup>46</sup> Lenormant, ii., *Arabian History*; Muir, *Sanscrit Texts*.

<sup>47</sup> Hitzig, *Urgeschichte und Mythologie der Philistaer*, 203.



a brother and of the son of Haran, has no connection with the Philistine Gaza, or Azza.' It is rather the original of the Hebrew Kadesh, and especially of the city of that name, in which the Hittites contended with the Egyptians. The word Haran begins with the guttural Hebrew *cheth*, so that it may be read Charan. In Greek and Sanscrit *ouranos* and *varuna* denote the heavens, but in Hittite the commoner form for sky is *ser, zer, sor*. However, in the thoroughly Hittite Iroquois the word for heaven is *karonhia*. Among the non-Aryan languages of India the usual word for heaven, sky, is *sarag*, but in some we find *sarang*, answering to the Iroquois and the Zuzimite form, of which *ser*, etc., are probably abbreviations. No Hittite family is more famous than that of Achuzam, yet it is hard to say which of his successors was in authority when Chedorlaomer smote the dwellers in Ham.

We have so far anticipated in considering the genealogy of Shuah, the first son of Achashtari, in connection with the Rephaim of Ashteroth Karnaim. The two horns had separated thus early, and the land of the Zuzim lay between them, for the Shuhites were the Emim of Shaveh Kiriathaim, to the north of what afterwards became the land of Moab. The word Shaveh in Hebrew differs little in form from Shuah, so that the reading of *car* as a labial instead of as a long vowel may be a Hebrew corruption of the word, or it may denote such phonetic decay as has taken place among the Hittites themselves, who have converted Nahar into Navarre, and Niquir into Nawal. In any case Shaveh Kiriathaim was the possession of the Shuhite Achashtarites. They are called Emim, or Eimii, a name which the Egyptians changed to Amu, and by which they designated part of Egypt occupied by the Hyesos, and an inimical Asiatic people.<sup>48</sup> The name continued in use among the Assyrians in the forms Ama and Amatu, to denote a southern people connected with Saal or Shelah, Lehitan or Laadah, and Marusu or Mareslah.<sup>49</sup> It is evident, therefore, that the son of Shuah was Eimii, and that his name, in certain periods and among certain peoples, superseded that of his father, only to be eclipsed in the main line

<sup>48</sup> Genesis xiv. 5; Deut. ii. 10, 11; Records of the Past, ii. 4, 61.

<sup>49</sup> Records of the Past, v. 101, vii. 44.

of the family by the greater Lydian, Rosh, and Maconian patronymies. The proximity of this family to the abode of Jacob in southern Palestine is evidenced by the fact that Judah married into it, his wife being the daughter of one who bore the ancestral name of Shuah and commemorated the great men of her race in the names of her sons Er and Shelah. The latter was born at Chezib.<sup>50</sup> Now, many years before Judah's time, Laadah, the father of Mareshah, and probably Er, the father of Lecah, had descended as waves in the great tide of invasion that swept over the fertile banks of the Nile. But others of their race remained behind, well satisfied with the good things of the fat land of Moab. These were "the families of the house of them that wrought fine linen (byssus) of the house of Ashbea, and Jokim, and the men of Chozeba, and Joash and Saraph, who had the dominion in Moab and Jashubi Lehem. And these are ancient things. These were the potters, and those that dwelt among plants and hedges; there they dwelt with the king for his work."<sup>51</sup> As the Kenite Hephherites were the authors of literary culture among the Hittites, so the Shuhite Achashtarites were the leaders in the useful arts. The word rendered fine linen is *butz*, the original of the Greek *byssos*, and was probably a family name at first connected with that of Ashbea; but Chozebah, the Chezib of the story of Judah, must have been intimately connected with the cultivation of the cotton that supplied the weavers of Ashbea with their material, for that Hittite name is the source of the Latin *gossipium*, denoting cotton and the cotton plant, as it does in the botanical language of to-day. Commentators on Pliny are agreed that *gossipium* is no Latin word, but the barbarous name of the plant. De Goguet in his *Origin of Ancient Nations*, and Bryant, in his ponderous *Analysis of Ancient Mythology*, cite many authorities as to the invention of spinning and weaving. Most of the names of persons and places mentioned by them and by Pliny in this connection relate to the Shuhite family, Arachne for instance denoting Rekem, a son of Hebron. Even that ancient language, the Hebrew, seems to have borrowed its verb *rakam*, to embroider, from this artistic family; and the

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<sup>50</sup> Genesis xxxviii. 2.

<sup>51</sup> 1 Chron. iv. 21-3.

Gaelic *breacaim* with the same signification, doubtless had a similar origin. Although it is more than doubtful that so useful an art as weaving was a Lydian invention, as the Lydians claimed it to be, it is nevertheless true that the art was most extensively practised in ancient times by the posterity of that Shuah from whom the Lydians descended in the line of Laadah. But a volume would not suffice for the history of the Shuhite craftsmen.

These were all the Ashchurites whom Chedorlaomer encountered beyond Jordan and in Arabia Petraea. The three sons of Helah had not yet made their way to the west. But with the King of Elam three other kings were confederate, Amraphel, King of Shinar or Shingar; Arioch, King of Ellasar, and Tidal, Tidal, or Thargal, King of Goim. The latter was of Japhetic descent, his people, as has already been indicated, being the ancestors of the Cilician Kue of Aegae, and the Achaeans of Greece. Thargal, the Septuagint form of this monarch's name, is probably the correct one, answering to the Greek name Thargelia, and to Thargelion, that of one of the Attic months. It may have had the signification of the kindred Greek word *tharsaleos*, the bold. The ethnic relations of Amraphel of Shinar are not easy to determine. His name has been read as *emeraphel*, the commandment which went forth, in Hebrew, but such an explanation carries its refutation on its face. The name of his city has all its connections with the Hittites, who in Mesopotamia had a King Sangara, and a river Sangura, answering to the Sangarius of Asia Minor. In India also they had many kings called Sankara.<sup>52</sup> Nothing could be more natural than the alliance of Chedorlaomer with his half brothers, the sons of Helah. If Amraphel was of them he can only have belonged to the family of Zohar or Tsochar. Ephron, called his son, cannot have been such save in the sense of a descendant, for Chedorlaomer was in the second generation from Hephher, and Ephron did not appear until about sixty years after his invasion. This Ephron also possessed the cave of Machpelah, in which the *pel*

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<sup>52</sup> It has already been indicated that the name Sagara, or Sangara, is not Hittite, but Indo-European, and there is no evidence that at this early date the Hittites, or any portion of them, were under Japhetic rule. Tsochar, however, might easily become a Singar.

or *phel* of Amraphel reappears. There were similar names among the Hittites, for Homer speaks of Eurypylos, the son of Telephus, who led the Ceteans, and elsewhere the name is connected with Thessaly, which, like the Indian Taxila, represents the Tsocharites as a people who interchanged the letters *l* and *r*. Tsochar himself was the Teucer of the Greeks, and in his line, conformably with Greek tradition, appear Ephron or Apollon, Jephunneh or Paeon, Pan, Evander, and Caleb or Æsculapius. The sons of Caleb were Iru or Giru, Elah the father of Uknaz, and Naam or Nagam, the father of Keilah or Kegilah, the Garmite, and Eshtemoa or Eshtemoag, the Maachathite. The most illustrious of these is Naam, the namer of Capurnaum, of whom the Greeks made the physician Machaon, and from whom descended the Nasamones and Garamantes. Eshtemoa is the Astamu or Astamaku of the Assyrian monuments, always connected with Hittite peoples. Renan identifies the Tenkelusha of the Book of Nabataean agriculture with Teucros.<sup>53</sup> It may be that Shingar was a corruption of Tsochar by the same process, but it remains to be proved. It certainly reduces one's opinion of the heathen gods to find Abraham purchasing a sepulchre from Apollo. Yet there is nothing in Hittite history more clear than that Ephron was the Apollon of the Greeks and the eponym of Apolloniatis at the foot of the Zagros mountains which separated Assyria from Media, and near which the Garamaei or Garmites dwelt. To this Hittite family it is possible that Amraphel belonged, but the complete proof is wanting. A branch of the family established itself in Africa round about Cyrene, for there in classical days were Teuchira, Apollonia, Hippon, the Nasamones, Augila, the Garamantes and the Macatutae. Adjoining this country was Marmarica. Apollo Marmarinus was worshipped in the island of Euboea, his name being derived from the Greek *marmaros*, stone, marble. The Aryan connections of *marmaros*, Latin *marmor*, English *marble*, are non-existent. The word is Turanian and Hittite, and occurs continually in Etruscan inscriptions, in which *maranokoya* means a chamber of stone, and *luranokoya*, an earthen chamber or tumulus. In modern Basque *malkar* is a stony place, and *murra* and *harmora* denote a stone

<sup>53</sup> Renan, Essay, 94.

wall. From stone it was transferred to iron in many Khitan languages, as in the Basque *burni*, so that its root may be the same as that of the Semitic *barzil*, iron. Taking this word as the *amra* of Amraphel's name, the last syllable is probably an old Hittite word for coat, dress, the root of which appears in the Lesghian *paltar*, the Mizjejian *bartshag* and the Natchez *paele*, and with disguise in the Basque *chamar*, *zamarra*, all denoting a vestment. The Utes of Colorado, remote descendants of the Hittite Yahdai, whose congeners, the Shoshonese, retain the Zuzim name, have a story of Sikor, the crane, an ancient hero, who was killed by Tumpwinairogwinump, which being translated, means "he who had a stone shirt." The man of the stone shirt carried off the wife of Sikor, but left her son behind. This son, being cut in two by his grandmother, became Sokus Waiunats, the two-one boy, and these two, learning their father's fate and their mother's imprisonment, travelled among the nations, carrying with them a magic cup, and inciting them to attack the tyrant. Under the leadership of Sokus Waiunats, aided by Shinauav, the wolf, and Togoav, the rattlesnake, the nations marched against the slayer of Sikor. When they arrived at his castle the two-one boys transformed themselves into mice, and, entering Stone Shirt's abode, gnawed the bowstrings and other weapons of a magical nature belonging to his invincible daughters, the consequence being the overthrow of the tyrant and the deliverance of his prisoner.<sup>54</sup> Students of mythology and folk lore will doubtless find many stories of the man in armour resembling this, but it is more interesting to know that the Assyrian god Ninib was called *nin kattin barzil*, the lord of the iron coat.<sup>55</sup> Ninib's Turanian name was Bar, and his wife was the Queen of Nipur and Parzilla. In the Migration Legend of the Creek Indians the following passage occurs: "At that time there was a bird of large size, blue in colour, with a long tail, and swifter than an eagle, which came every day and killed and ate their people. They made an image in the shape of a woman and placed it in the way of this bird. The bird carried it off and

<sup>54</sup> Exploration of the Colorado River of the West, 1869-72, Smithsonian Institution Publication, p. 116.

<sup>55</sup> Talbot, Four New Syllabaries, Trans. Soc. Bib. Archaeol. iii. 523.

kept it a long time, and then brought it back. They left it alone, hoping it would bring something forth. After a long time a red rat came forth from it, and they believe the bird was the father of the rat. They took counsel with the rat how to destroy its father. Now the bird had a bow and arrows, and the rat gnawed the bowstring, so that the bird could not defend itself, and the people killed it. They called this bird the King of Birds. They think the eagle is also a great king."<sup>56</sup> There is a mixing of the elements in the two stories, for the great blue bird is plainly Sikor, the crane, who is put in the place of the man with the stone shirt. Strabo tells the story differently. "The Teucri who came from Crete were told by the oracle to establish themselves in the place where the Autochthones attacked them, which happened near Hamaxitus, for at night great swarms of mice came and consumed all that was made of leather in their weapons and equipment; therefore the colony established itself in that place."<sup>57</sup> At Hamaxitus, Chrysa, and Larissa, in Rhodes, and in Tenedos, Apollo Smintheus, or Apollo of the rat, was worshipped in commemoration of this event. Near at hand, the Teucric cities of Cebrene and Neandria preserved the Zoharite names Ephron and Naam. More discordant is the account of Herodotus, who represents Sethos, a priest king of Egypt, going forth with a hastily collected army to meet Sennacherib the Assyrian. At Pelusium the armies faced each other, and through the night the field mice came in multitudes, devouring the bowstrings, the quivers, and the thongs that fastened the shields of the Assyrians, so that the Egyptians gained a great victory. Herodotus says that in his time there was in the temple of Vulcan at Memphis, a stone statue of Sethos with a mouse in his hand, and an inscription telling the beholder to learn by looking at him to reverence the gods.<sup>58</sup> The father of history has confounded an old tradition carried into Egypt by the invading Hittites with the Jewish story of the miraculous overthrow of the hosts of Sennacherib. Another version of the Creek legend agrees in part with the Egyptian. The four tribes, Kasichta,

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<sup>56</sup> Gatschet, *Migration Legend of the Creek Indians*. 247.

<sup>57</sup> Strabo, *xiii.* 1, 48.

<sup>58</sup> Herodotus, *ii.* 141.

Kawita, Chicasa, and Abika, in their wanderings, crossed the falls of Tallapossa above Tukabachtchi, and visited the Chatahuchi river. "They found a race of people with flat heads in possession of the mounds in the Kasichta fields. These people used bows and arrows, with strings made of sinews. The *aliktchalgi*, or great physic makers, sent some rats in the night time, which gnawed the strings, and in the morning they attacked and defeated the flat-heads."<sup>59</sup>

All of these passages relate to primitive Hittite history, and to a time when the Hittites were at war among themselves. The presence of the Teuceri and their Sminthian god at Hamaxitus, as recorded by Strabo, is evidence of an ancient alliance of the Tsocharites and the Chepherites of whom Hamath came. Sikor, Shingar, and even the Sanacharib of Herodotus seem to be corruptions of Tsochar, and the flatheads of the Creek tradition may connect in the Basque word *zahal-buru*, a flathead. The general consensus of the traditions is that the Teuceri, or Tsocharites, were the sufferers by the action of the Sminthoi, mice or rats, the Aztec *quimichin*, and Japanese *nedzumi*, which latter seems to be an inversion of an original *dzumi-ne*. Thus Amraphel, Ninkattin-barzil, and the Stone Shirt of the Utes, are identified with the line of Tsochar in opposition to other Hittite tribes. The Sokus Waiunats, or two-one boy, probably represents the double empire of the family of Ahashtari, which Sethos the Egyptian, as Sheth, also sets forth. It seems likely that the rats or mice were the Shuhites, or Shuchites, for the Basque *sagu*, Circassian *dsugoh*, Georgian *tagwi*, Mizjejian *dachka*, Yeniseian *djuta*, and Corean *dsui*, present the common Khitan word for mouse. The Assyrians called the Shuchites the Tsukhi and Tshui. Returning, however, to Amraphel, while we cannot identify him with Nurlul, an ancient Chaldean king of Larsa, we at least find in the name of that monarch one similar to that of the king of Shinar. In later days the longer and less common word for stone and metals, *maru*, was replaced by the more general *arri*. The Greeks represented the Hittite name by Eurypylus. One of this name led the Trojan Ceteans; another, from Ormenium in Thessaly, was an opponent of the Trojans; and a third, also from Thessaly, sailed to

<sup>59</sup> Gatschet, 224.

Libya and became king of Cyrene, where Teucra and a host of other geographical names commemorated the line of Tsochar. Herophile, the Trojan Sibyl, was the guardian of the temple of Apollo, and was buried in the grove of Smintheus. Herophilus, the physician, was of the family of the Asclepiades. The Pacones, who, in legendary Greek history, in the person of Pacon, their progenitor, unite Æsculapius and Apollo, dwelt about Mount Orbelus, in the north of Macedonia. They were a relict of the Teuceri. In the prophecy of Hosea, Aven and Beth Arbel seem to be connected, the latter being referred to as a city spoiled by Shalmanezzer.<sup>60</sup> The only city whose name corresponds to Arbel and whose fate justifies the language of the prophet, that the inscriptions of Shalmanezzer record, is Aramale in Vannic Armenia. 'To the city of Aramale I approached. Its cities I threw down, dug up, and burned with fire.'<sup>61</sup> The prophet seems to say to Israel, you worship the gods of Aven; see how Shalman has spoiled their city of Arbel; how much more, therefore, may he prevail against you? Among the Huns who left China and returned to their ancient home in the west, in the second Christian century were the Orpeliens, who settled in Georgia.<sup>62</sup> In the line of Tsochar, the name of Jephunneh, the son of Ephron, superseded all others, so that Aven, Van, Pacon, and Hun, furnish the most natural connection for forms of Amraphel's name in history and geography. The site of Shinar, where he ruled, is not determined, as that name is applied by sacred and profane writers to three regions; to the part of Babylonia proper that lay between the narrowing course of the Tigris and Euphrates, to the southern region of Mesopotamia, immediately to the north of it, and to the district of Singara and Zagora, in central Mesopotamia.

The third confederate king was Arioeh, king of Ellasar. His kingdom has been supposed by almost all commentators from early days to be that called, in later books of the Bible, Telassar. But this is not of much assistance, for the children of Eden are said to have dwelt there, and their home apparently was in north-western Syria.<sup>63</sup> In an inscription of Esarhaddon the city or

<sup>60</sup> Hosea, x. 5, 8, 14.

<sup>61</sup> Records of the Past, iii. 95.

<sup>62</sup> Stephen in Latham's Varieties of Man, 114.

<sup>63</sup> 2 Kings xix. 12; Isaiah xxxvii. 12.



region is mentioned: "Crusher of the people of Barnaki, enemies and heretics, who dwell in Telassar, which in the language of the people, Mikhran Pitan, its name is called."<sup>64</sup> But this is still more perplexing, as it seems to carry us to north-western Cappadocia, where Parnassus represents Barnaki, and Saralium Telassar. A famous Hittite of the line of Zereth was Asareel. His ancestor, Zereth named Zarthan, and Zereth Shachar, and Cherith, with many other places in Israel and Moab. From Zereth descended Shachar, and he was the father of Jehaleleel. The prophet Isaiah has preserved a poetic fragment relating to Jehaleleel, which he applies to Babylon. In the English version it reads: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!"<sup>65</sup> The true reading of "Lucifer, son of the morning," is "Helel, son of Shachar," thus presenting in an abbreviated form the name of the grandson of Zereth. Zereth in the forms Zarthan and Kartan, appears as the eponym of the Dardanians and Sardinians, and in the form Cherith, of the Cherethites, Cretans, and Kurds. The Paschal Chronicle asserts the descent of the Dardanians from Heth. His descendant, Jehaleleel, is the Dardanian Ius and eponym of Ilium, and the sons of that famous hero, Ziph, Tiria, and Asareel, are the Dardanian Capys, Tros, and Assaracus. His daughter Ziphah married into the family of Ammon, and, if the Egyptian tradition be correct, was the wife of Coz, the son of Ammon, and as Nephthys, the mother of Anub, or Anubis. As Anub begins with the Hebrew letter *ayin*, it may be rendered Ganub. This the mythologists changed to Ganymede, another Dardanian, who was carried away to replace Hebe, his sister Zobeah, as cup-bearer of the gods.<sup>66</sup> The Egyptians very frequently changed a Semitic, or Turanian *z* into *n*; thus the Hebrew *zahab*, gold, in Egyptian became *nub*, and *zepheth*, pitch, became *naphtha*. Nephthys, therefore, is the true Coptic equivalent for Ziphah. In Greek, as well as in other mythologies, the gods represent the ruling powers, and generally the Pharaonic families of Egypt. The taking away of Ganub, or Ganymede, simply

<sup>64</sup> Records of the Past, iii. 114.

<sup>65</sup> Isaiah xiv. 12.

<sup>66</sup> 1 Chron. iv. 16, 8.

means that his family was not counted to the Dardanians, but to that of his grandfather Ammon. Nevertheless, he followed the fortunes of the Hittites.

The name of Ziph, after whom the Assyrian rivers, the Zabs, were called, appears in an ancient cuneiform list of Babylonian kings, and he is referred to by the Babylonian Nabonidus as a very ancient monarch.<sup>67</sup> The father and predecessor of this Zabu is, in the list, called Sumulailu. The Lailu is right, but the preceding *samu* must surely be a misreading. In Moab, where Zereth-Shachar was the memorial of his forefathers, the name of Jehaleleel was preserved in Elealeh, but also in the river Nahaliel. In Asia Minor the river Halys commemorated him, but, when his descendants dwelt in Egypt, they gave to the great river of that country the Nahaliel form of his name and called it the Nile. He is the Ilus of Sanchoniatho's Phœnician history, which, however, is silent concerning his downfall. But the Basques have a record of it in the beginning of their oldest extant literary production, the Song of Lelo :

“ Lelo ! il Lelo	Lelo, dead Lelo,
Lelo ! il Lelo	Lelo, dead Lelo,
Leloa ! Zarac	O Lelo, Zarac
Il Leloa.”	Kills Lelo.

M. Francisque Michel, in his Pays Basque, says: “There was, according to Basque tradition, a very brave and much beloved chief called Lelo. This chief being obliged to make a warlike expedition into a strange country, a certain Zara profited by his absence in seducing his wife, Tota. Lelo, having ended his expedition and returned to his home, the two lovers plotted together to kill him, and did kill him. The crime was discovered and created an uproar. It was decided in the assembly of the people that the two guilty ones should be forever banished from the country. As for Lelo, it was commanded that, in order to honour his memory and perpetuate regret for his death, all national songs should begin with a couplet of lamentation for him.”<sup>68</sup> Hence the everlasting Lelo has passed into a proverb. M. Michel fitly compares the song of Lelo with the Linus, or Ailinus, of the Greeks,

<sup>67</sup> Proceedings Soc. Bib. Archæol., Jan'y 11, 1881, 43; Records of the Past, iii. 8.

<sup>68</sup> Francisque Michel, Le Pays Basque, 229.

which Herodotus was much astonished to hear sung in Egypt. "Where," he asks, "could the Egyptians have got the Linus from?"<sup>69</sup> It is everywhere to be found among the Khitan. Even among the Senel of California the mourners sing over and over again :

" Hel lel li ly  
Hel lel lo  
Hel lel lu,"

their version of the everlasting Lelo.<sup>70</sup> Apollonius Rhodius tells the story of Hylas, who, in the course of the Argonautic voyage, went to look for a spring of water and was carried off by the nymph Hydatie, although others thought he had been killed by a *ther*, or wild beast.<sup>71</sup> Hydatie resembles the Tota of the Basque legend. Hesiod makes Tethys the mother of the Nile and many rivers, thus confirming the connection of the two names.<sup>72</sup> Yet the historical material for clearing up the mystery of the fall of Helel, the son of Shachar, is wanting. It may refer to the fall of the Ilian dynasty, wherever that was, rather than to the death of its founder. The Greeks have preserved Jehaleleel's name in many different forms, as Ilus, Æolus, Aloeus, and Eleusis; that of his ancestor in Cretheus, Sardus, and Dardanus; and that of his eldest son in Sisyphus. The only Greek legend that sheds light upon the fate of the son of Shachar is the obscure one of Zagreus, who was killed out of jealousy by the Titans, and from whose heart came Bacchus.<sup>73</sup> Here Zagreus is Shachar, and the heart is his daughter Ziphah. Cicero makes Nilus the father of this Bacchus.<sup>74</sup> The fall of Jehaleleel may be set forth in the still more obscure Chaldean tablets relating the sin of the Zu bird, for in them the god Elu is mentioned, as is Sarturda, in the land of Sabu, while Zu, on account of his sin, is banished from the society of the gods.<sup>75</sup> The most important tradition of this memorable event is that which Diodorus received from a tribe of North African Hittites,

<sup>69</sup> Herodot. ii. 79.

<sup>70</sup> Yarrow, Introduction to the Study of Mortuary Customs among the North American Indians, 56.

<sup>71</sup> Apol. Rhod., i. 1350.

<sup>72</sup> Hesiod, Theogony, 337.

<sup>73</sup> Creuzer, Symbolik.

<sup>74</sup> Cicero, de natura deorum, iii. 23.

<sup>75</sup> Chaldean Account of Genesis.

whom he calls Atlantes. They stated that their first king was Uranus, the Hittite Haran. In his line came Helius, who was drowned in the Eridanus by his uncles, the Titans, and whose name was given to the sun.<sup>76</sup> The name Eridanus is quite consistent with the tradition, for Ardon, the namer of the Jordan and the two rivers Jardanus in Crete and Elis, was of the posterity of Zereth. This Helius is Helel, or Lucifer, and his name actually denotes the sun among many Khitan families. Thus the Basques have a form *iluzki*; the Yukahirian word is *yelonsha*, the Koriak *kulleatsh*, *shahalch*, the Kamtchatdale *kuleatsh*, the Iroquois, *kelanquau*, the Pueblos *hoolenwah*. As a rule, however, the Khitan use the same word to denote both sun and moon, so that the Basque *illargi*, Yuma *hullya*, *hullyar*, and Peruvian *quilla*, the moon, belong to the same category. Thus Jehaleleel, or Helel, is simply Lucifer, the light bringer, whether by day or by night. The Greek *helios* and Latin *sol* are loan words from the Hittite

The youngest son of Jehaleleel was Asareel, the Assaracus of the Greeks. Now, immediately after Zabu, George Smith, in his Early History of Babylonia, places Uruk, who at Zirgulla built a temple to Sar-ili, the king of the gods. This Sarili is the Hittite Asare-el, and while Zirgulla and Zarilab, in Chaldea, were his memorials, Bit Hiliani, an ancient Ilion, was that of his father Jehaleleel. The Hebrew record inverts the parts of the name Assare-el and calls it El-assar, for *el*, the Basque *al*, power, was, in ancient Hittite days, the adjective, powerful, mighty, so that the name might be read indifferently Assar-el, Assar, the mighty, or El-assar, the powerful Assar. When the name was removed into the north, and especially after it was appropriated by non-Zerethite tribes, such as the Eden and the Barnaki, Semitic writers, able to make nothing of the initial *el*, changed it into *tel*, as Tel-Assar, the mound of Assar. The son of Asareel was the Babylonian Uruk, the Dardanian Erichthonius of the Greeks. But an older Erichthonius, or Uruk, whom the Greeks make the brother of Ilus, must be the Arioeh king of Ellasar, who was confederate with Chedorlaomer. It is exceedingly probable that branches of the families of Zereth and Zohar settled among the Semitic descendants of Asshur and Arphaxad, acquired their

<sup>76</sup> Dioid. Sic. iii. 29.

language and became the rulers of the Assyrian nation, which is now represented by the Kurds, undoubted descendants of Zereth. The Assyrian eponym was, therefore, the mighty Assar, father of Arioch, rather than the more ancient Asshur, son of Shem.<sup>77</sup> The whole Assyrian area is thickly planted with Hittite names pertaining to the two families of Zereth and Zohar, including Arbela in the centre of the country, which has been found to commemorate Amraphel. In the persons of Asareel and his son Arioch, we may see the beginnings of Assyrian monarchy. The posterity of this second Arioch is given in the genealogy, but so vaguely in the Hebrew version that it is difficult to connect him with it. They are credited to the ubiquitous and impossible son of Hezron, who it is said "begat Azubah (or Gazubah), a woman, and Jerioth (or Yerigoth); and these are her sons, Jeshur and Shobab and Ardon."<sup>78</sup> The evidence of tradition is that Yerigoth was a daughter of the Hamathite Jether, known in the Elamite records as Kudur Mabug, being the Atargatis who was worshipped at Mabog and Ashteroth Karnaim, and, at the same time, the head of a line of Tirathite, or Targathite, scribes.<sup>79</sup> As Derecto, she is made the mother of Semiramis. She is also as Orithyia made the daughter of Erechtheus, and, as Eurynome, the wife of the oriental Orchamus. The only queen that appears in early Chaldean history is Azagbau, called in Assyrian Bauellit, who in the lists follows Sargon of Agade.<sup>80</sup> Now this Azagbau must be Azubah, who is accordingly later than Uruk, or Arioch. She was undoubtedly the wife of Sargon, who is the Orchamus of Ovid, and her importance is indicated by the retention of her name to designate Sazabe, the stronghold of the men of Carchemish. She must, therefore, have been the daughter of Arioch and probably of Yerigoth, who would thus be his wife. This genealogy explodes the Aryan myth borrowed from the Persian Scriptures. The true Iraj, head of the Arians of Ariana, was Arioch, whose son Ardon is the Persian Feridun, wrongly made the father of Iraj. In Ariana the large region of Arachotia commemorated

<sup>77</sup> Another competitor for this honour is Asher, the son of Ziph, or Zabti, whose line is given in 1 Chron. vii, 30.

<sup>78</sup> 1 Chron. ii. 18.

<sup>79</sup> There is no other claimant for the name Targathi, or Tirathite, in 1 Chron. ii. 55.

<sup>80</sup> Proc. Soc. Bib. Archaeol., January 11, 1881, 37.

Yerigoth, or a son called after her, in which case Jeshur, Shobab and Ardon would be Arioeh's grandsons; and the Casirotae were the descendants of Jeshur, the Biblical Geshur, from whom also Gujerat in India, and the Jaxartes, received their names. The supposition that this family contributed largely to the population of Assyria and obtained empire there, is in accordance with the views of Lenormant, who identified the Assyrians with the Rotennu of Egyptian days.<sup>81</sup> These Rotennu were the people of Ardon. Assurnazirpal speaks of the river Radanu, near his birth-place, and not far from the lower Zab.<sup>82</sup> Zereth's family was one of river namers, and among the most prominent in it in this respect was Ardon, whom the Palestinian Jordan and Assyrian Radanu, the Jardani of Crete and Elis, the Italian Eridanus, and Gallie Rhodanus, alike held in honour. His elder brother Jeshur, or Geshur, seems to have been the ancestor of Arba, or Arbag, the namer of Arrapachitis, who had a son Anak, and three famous grandsons, Sheshai, Ahiman, and Talmi.<sup>83</sup>

Twelve years the Hittite tribes beyond Jordan had owned the sovereignty of Chedorlaomer, the Hopherite of Elam, and had doubtless aided him in subjecting the Japhetic pentapolis of the Jordan and the neighbouring Horites to his sway. But in the thirteenth year they rebelled, as Hittites with a strong love of personal freedom have ever been prone to do. History may yet enlighten us as to the provocation of this rebellion. For a year the Elamite king was engaged collecting his forces, and then, with the mailed Amraphel, the Tsocharite lord of Shingar, with Arioeh I, the Dardanian or Zerethite king of El-Assar, and with the Japhetic Thargal, who either from Galilee of the Goim or some more eastern seat of that Achæan stock, joined the confederates, he proceeded to punish his rebellious brethren of the house of Naarah. Following the well-known route from Damascus, he fell first upon the younger branch of the Ahashtarites in Ashteroth Karnaim. Then, moving to the south-east, the Zuzims felt his power, and the elder brother, already sufficiently humbled as the tributary of the younger, was still further

<sup>81</sup> Lenormant, *An. Hist. of East*, i. 371.

<sup>82</sup> *Records of the Past*, iii. 55.

<sup>83</sup> *Joshua* xv. 13, 14.

disgraced. Next, in the north of Moab, the elder branch of the Achashtarites, known as the Emim or Shuchites, met with overthrow at Shaveh Kiriathaim. Farther south, a foreign race, the remnant of the Horites, whose brethren were in Zoan and Mendes, sovereigns in the land of Egypt, were smitten by the ever victorious Chaldeans. One Hittite tribe remained, Amalek, the first of the nations, vainly endeavouring to regain supremacy. Its Agag of the time, some Elon or Eliphaz, they overcame and ravaged all his land. Then sweeping northward, fearful of the Philistine standing army under its general, Phichol, that was waiting a favourable opportunity to carve out a Japhetic home in the Nile valley, and would doubtless have enjoyed a brush with the Hittites,<sup>84</sup> the men of the east moved rapidly between them and the scene of their Horite conquest, and dispersed the Horite or Amorite settlement at Hazezon Tamar which faced the wealthy cities of the plain. Pride and fulness of bread were of no avail, for thus early in the world's history luxury had enervated those who might have ruled it as kings of men. The five kings fell in the slime pits, and, with the booty of many peoples, Chedorlaomer and his host hastened home. The sequel is a well-known story, though unrecorded save in the Hebrew record. That valiant Semite, Abram, whose three hundred and eighteen fighting men show him to have been a king, as kings went in these days, over about two thousand people, with perhaps an equal band under Aner, Eshcol, and Mamre, the Horites of Hebron, pursued the spoilers and overtook them. By night the rescuers and avengers fell upon the Hittite host, little dreaming that an enemy was near, and smote them. They left their ill-gotten spoil in haste and fled, but not until they reached Hobah on the left of Damascus did the Hebrews and Amorites cease pursuing. This was the thunderbolt that on the morning of the fourth day, according to Arabian tradition, fell on Codar el Ahmer and his Thamudites, and, if the Ute tradition, preserved for nigh four thousand years, is to be trusted, its stone shirt man, the iron-coated Amraphel, must have succumbed to the same stroke. Such is the primitive history of the Hittite race, embracing the

<sup>84</sup> Genesis xxi. 22.

rise of their empire at Cutha or Tiggaba near Babylon, the fall of Jehaleleel, the dispersion of the youthful tribes westward to the borders of Palestine and southward to Chaldea and Elam, the revival of sovereignty under Chedorlaomer, the rebellion and overthrow of the western Hittites, and the dispersion of the conquering confederates by the army of Abram.



## CHAPTER III.

## THE HITTITES IN PALESTINE.

GREAT changes took place in the fifty years following Abram's victory. Himself was no more Abram, but Abraham, the father of a multitude. His sons Ishmael and Isaac were men. The cities of the plain lay beneath the waters of the Dead Sea, and Lot, having escaped from the great destruction, had sent his two sons to push their fortunes among the Horite Pharaohs of Egypt, from whose race, it may be, had come their unhappy grandmother, who perished by the way. Abraham had taken up his abode in the south near the friendly Philistines of Gerar, whose king may have been the Gilshah of the oriental historians, who was also called Ubul Muluk; but Sarah remained in Hebron. During these fifty years the Hittites had pushed their way westward, reconciliation having taken place between the Euphratean and Jordanic divisions; and part of the tribe that had followed Amraphel in the western foray of Chedorlaomer now occupied the Amorite city of Manre. Their chief or king was Ephron or Gephron, a descendant of Zohar. He is well identified with the Greek Apollon, not as the son of Zeus and Latona, for that genealogy gives Horus, the Apollo of the Egyptians, but by his race and his descendants. Apollon was the tutelary god of the Teneri or Tsocharites. Among the Tochari of Strabo, Aparni was the name of a tribe called after him, but generally the *r* is changed to *l* as in the confines of Mysia and Bithynia, where the connected Daseylium, Apollonia, and Aphneia, represent Tsochar, Ephron and Jephunneh. So Apollon, in what is called mythology, is the father of Pacon, and he, of Æsculapius. From Æsculapius comes Machaon or Nicomachus, who is associated with Isthmius, Acaecallis, and Garamas, and whose name is reproduced in the son of the latter, Nasamon Caphareus; thus connecting Caleb son of a Jephunneh, with Naham and Capharnaham, Eshtemoa, Keilah or

Kagilah, and the Garmites, of whom he was the father. Comparative geography tells the same story. In Asia Minor, Daseylum, Apollonia, and Aphneia have appeared; alongside of them were Zeleia and Germe. In southern Assyria in classical times were the Zagros mountains, Apollonia and the Garamaei. In the time of Sennacherib the Tocharri dwelt in the Nipur mountains in six tribes, Kalbuda or Caleb, Sharun or Garmi, Ezama or Eshtemoa, Kana or Uknaz, and Kipsu and Kua undetermined.<sup>1</sup> Already the Cyrenian connection has been shown in Teucra, Apollonia, Hippon, Nasamon, Augila, Garamas, and the Macatutæ. To repeat such identifications would be tiresome alike for the writer and his readers, but this example may indicate how, by actual tribal and city names, the historical character of mythologies may be attested, and the information they afford be scientifically applied to the connection of the Kenite record.

Abraham stood up from before his dead and spoke to the sons of Heth, asking their good offices with Ephron the lord of the land, that he might sell him the cave of Machpelah. This Ephron or Apollon had, according to Greek tradition, taken service as a herdsman with the Thessalian Admetus. In common speech he had accepted the thrall of Thamud, the tribe to which Chedorlaomer belonged, but now apparently he was free. He was a courteous Hittite and spoke royally to the bereaved patriarch. Some writer has thrown discredit upon Ephron's generosity, comparing his language with that of the Arabs at the present day. But Ephron was no Arab. He belonged to a race possessed of many faults, but lying and begging are not among them. How little that strangely assorted couple thought of what the world yet would witness; the name of the greater suppliant confined for almost two thousand years to the little land in which he dwelt, and that of the other spread abroad throughout the world as the name of a god. To think of nations, mighty in numbers, in prowess and in intellect, the Greek and Roman masters of the world, taking up a distorted tradition of Hittite ancestor worshippers, and weaving into a divine creation the story of a name they did not understand and of which their language furnished no etymology; of Hittite Hyperboreans in the far north sending their

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<sup>1</sup> Records of the Past, i. 41.

tribute now and again to the distant Delphic shrine; and of Iberian tribes in remote Aquileia and the Gallic country of the Arverni erecting statues to him as the god Belenus; nay more, of Semitized Hittites, who, passing over the broad Pacific from the Malay archipelago to the New World, still kept their ancient faith, and, adoring the ancestral Zohar as Tohil, gave him to Guatemala as the god Balam: this surely is one of the strangest thoughts that the mind could conceive, yet it is but the first of many.

There is an Indian story given in many forms and under manifold name disguises, from which looms out the fact that Hebrew traditions had found their way into India through the Tukharas and Yavanas, who contributed so largely to its non-Aryan population. It is the story of the intended immolation of a son by his father and of the miraculous deliverance of that son from death by the intervention of the gods. Professor Max Müller regards the story as too revolting to belong to Aryan tradition and refers it to a Turanian people. The victim is always called Sunahsepa, but his father is called Ajigartta and Richika. The father in one case consents to sell his son and sacrifice him for the benefit of Ambarisha, the father of Yuvanasha, and in the other for Rohita, the son of Harischandra. In both cases the priest king Visvamitra, a man of great piety, descended from the Bharatas and the ancestor of the Kusikas, is the deliverer of the victim, and adopts Sunahsepa, calling him Devarata or the god-given. Elsewhere he is called the priest of Sudas, the son of Pijavana. The two names, Yuvanasha and Pijavana, connected with this legend, are indicative of its source, for both relate to the Yavanas, who came of Jephunneh, the son of Ephron. The migration of Visvamitra, who took his property and crossed the rivers, is frequently referred to in the Indian scriptures. Some remarkable names, such as Kachapa and Rupin, appear among the Kusika descendants of Visvamitra, who seems to set forth, under a disguise that it may be hard to penetrate, the patriarch Abraham. In the Aitareya Brahmana, Sunahsepa is represented as saying to his father, "They have seen thee with the sacrificial knife in thy hand—a thing which men have not found even among the Sudras." And Visvamitra says, "Terrible was the

son of Suyavasa as he stood, about to immolate thee with the knife : continue not to be his son ; become mine." It is natural to think that Sunahsepa is a form of the name of Joseph, whose greater fame would eclipse the memory of his grandfather Isaac. The names of Ishmaelites, Midianites, and Edomites are bound up with the Indian tradition, but as some of these have been translated into Hittite, and then from Hittite into Sanscrit, it is not easy to trace them back to their originals.<sup>2</sup>

Long before the trial of Abraham's faith, the patriarch had received a divine intimation that his descendants in the line of promise should possess all the land from the Arish, or river of Egypt, to the Euphrates, including in addition to that of the Canaanitic tribes proper and Hittite tribes already mentioned, the territory of the Kenites, the Kenezites, and the Kadmonites. The Kenites were the Hamathite Chepherites of the line of Ezra, now making their way westward. Their name Kenite probably comes from the Japanese *ken*, intelligent, wise, answering to the Aztec *amoxoaques* and the Peruvian *amautas*, who were wise men or scholars, but whose title has no such radical signification, being derived from Hamath, the father of the scribes. The Basque verb *jakin*, to know, may relate to the Japanese *ken*. Hamath's story is hinted at in the Izdubar legends of Chaldea, which call him Dumuzi and make Ishtar of Erech his widow.<sup>3</sup> According to Professor Sayce, his father was Ubara-Tutu, a name belonging to his ancestor Hopher.<sup>4</sup> In the book of Nabathæan Agriculture he is the martyr Tammuzi, the first to found the religion of the planets, who was put to death and afterwards lamented by his followers.<sup>5</sup> Tabari says that Morthed had the empire after his death, a statement disproved by the Egyptian monuments, although the connection is valuable.<sup>6</sup> Plato calls him Thamus and represents him as receiving instruction in letters and astronomy from the Egyptian Thoth. The prophet Ezekiel speaks of women weeping for Tammuz at one of the gates of the

<sup>2</sup> Muir's Sanscrit Texts, vol. i. 350, seq.

<sup>3</sup> Chaldean Account of Genesis.

<sup>4</sup> Trans. Soc. Bib. Archaeol. iii. 165.

<sup>5</sup> Renan's Essay, 25.

<sup>6</sup> Tabari, 54.

Temple.<sup>7</sup> The Japanese historians, however, call him Yamato no orotsi, and state that he was a destroying dragon killed by Sosanno, the first of the terrestrial spirits, in whose name the Hittite Zuzim appears.<sup>8</sup> From these and numerous other references to Hamath in many traditions, it appears that he lived somewhere in Elam or the neighbouring Chaldea, where he cultivated letters and ruled despotically, that he was assassinated like Jehaleleel, and that his death was avenged, and commemorated by fixed periods of mourning. The Peruvian annals know him as Manco Capac Amauta, an Inca much given to astronomy, who convoked a great assembly for the purpose of making celestial observations.<sup>9</sup> In Mexican primitive history he is Mixcohua Camaxtli, or, according to some writers, Mixcohuac Amaxtli, who married the Amazonian queen Chimalman, founded a secret scientific society with peculiar rites, extended his empire widely, and was assassinated by his nobles, the ringleaders of whom were Apanecatli, Zolton and Cuilton. He was avenged by his son Ceacatl, and Brasseur de Bourbourg says regarding the act of vengeance: "This bloody holocaust was only the prelude to what succeeding ages offered to Camaxtli's manes in the barbarous feasts which were instituted in his honour."<sup>10</sup> From a Turanian source his name found its way into the Norse mythology as Heimdall, the doorkeeper of the gods, which gloss is explained by Yama-to, the mountain door. His acute powers of sight and hearing are often alluded to, but his scientific attainments and unhappy end find no mention.<sup>11</sup> The Indian Jamadagni, assassinated by the sons of Arjuna, whose powers he had curtailed, has many points of contact with Hamath, but his son Parasurama, who avenged him, belongs to a much later period in history. The true representative of Hamath in Indian mythology is Himavat, connected with Rishababa and Bharata, or Rechab and Beeroth, and the Emodi montes or Himalayas. The German *himmel* and English heaven are derived from the Hittite name. In the Norse story Heimdall is the son of nine mothers, and Oegir,

<sup>7</sup> Ezekiel viii. 14.

<sup>8</sup> Titsingh, *Annales*, xix. 14, note.

<sup>9</sup> *Peruvian Antiquities*, 57.

<sup>10</sup> B. de Bourbourg, i. 246.

<sup>11</sup> Grimm, *Deutsche Mythologie*: Mallet's *Northern Antiquities*.

who is Hamath's son or grandson Ezra, the Arabian Hezer of Thamud, is by his wife Ran the father of nine children. In Indian mythology Agnidhra is the father of nine sons, including Bharata and Himavat. Herodotus speaks of the nine springs of Hymettus, with which may be compared the nine wells of Amatha, Hammet or Gadara in Palestine, and the nine muses of Pieria in Æmathia, who deprived the bard Thamyris of sight and his musical powers, and overcame the nine daughters of the Æmathian king.<sup>12</sup>

It is difficult to fix with certainty the genealogies of Hamath, yet in all probability Reehab and Ezra were his sons, the former being the father of Beerî, and the latter of Jether, Mered, Ephër, and Jalon.<sup>13</sup> Of the latter, Mered sought and obtained his fortune in the land of Egypt as the son-in-law of Cheops, the builder of the great pyramid. But Jether remained in the old seat of Chepherite empire in the east. He called himself in his inscriptions Kudur Mabuk, father of Martu, which may mean lord of Syria, and lord of Yamut-bal or Elam.<sup>14</sup> The name of his father, read Sintî Silhak, may contain disguises of those of Ezra, the father of Jether, and Hamath, his grandfather. Mabuk, as replacing Jether, denotes the matriarchy characteristic of the Hittites, and refers to some connection with the family that named Mabog in Syria, where Atargatis or his relative, Jerigoth, was worshipped. Sanscrit mythology explains Mabog by the name Vach, who is Sachi, Indrani, the wife of Indra and the source of his knowledge, so that the prefixed *ma* is the honorific Hittite particle, meaning great, illustrious. This Indra is Jether and the Adar of the Assyrians and Chaldeans, to whom as a god the month Tammuz was dedicated, while as himself naming a month he was dedicated to the seven great gods. The Aztec story calls him Mapach, and says he was the grandson of Camaxtli or Hemath. He presided over the temples of Camaxtli, to which was reserved the right of initiation into mysteries, and of conferring the highest degrees of chivalry. His attendant

<sup>12</sup> The Nine Bow Barbarians of the Egyptian monuments, and the various places called Enneahodoi, or the Nine Ways in Greece, may relate to the same family.

<sup>13</sup> 1 Chron. ii. 55, iv. 17. Compare Genesis xxvi. 34.

<sup>14</sup> Records of the Past, iii. 19.

guards were the Cintin.<sup>15</sup> The Ithrites, descendants of Jether, are in the Kenite genealogy counted along with the Puthi or Puhites to Kirjath Jearim, an Amorite family descended from Gibeon or Zibeon, a Horite. Jether, therefore, must have married into the ruling Horite family of Egypt, and have thence obtained that knowledge of sacred things which is represented by the Soma Draught that made Indra strong.<sup>16</sup> The name Mabog reappears in Ambika, a sister of Rudra, for the Rudras and Maruts were Indra's constant attendants. But Bog, Buk, Puth, is undoubtedly the Sanscrit frog princess, Bheki, who married a king with the condition that he would never show her a drop of water, and who vanished from him when the condition was broken. Sir George Cox has compared this with many parallel tales in folk lore, including the story of Psyche.<sup>17</sup> In the Japanese story the heroine is the daughter of Toyo Tama; the hero or king who marries the sea maiden is Fiko Foko; their son is Fiko Naki; and the father who did not long survive his wife's departure was buried at Faka ya no Yama, in the Province of Fiouga.<sup>18</sup> In Aztec, *pachtli* is the name of a month, and means moss or a tree parasite, according to the commentators on the calendar. The interpretation of these ancient signs is, however, very doubtful, but as the month Quecholli of the Mexicans represents the Semitic Chisleu, and their Atemoztli, the Semitic Tammuz, so may Pachtli, as containing the *bog* of Mabog, represent the month Adar called after Jether or Mabuk.

The relations of this family with the legendary history of the world are so vast, owing to the fact that the family was one of scribes identified with the most ancient seats of learning, that mere suggestion for the present must take the place of an attempt to give its record. Kudur Mabuk's own inscription leads George Smith to say that he did not reign personally in Babylonia. The inference, therefore, is that he dwelt in Elam, there continuing the line of the Kudurs. Yet the Arabian historians know him as Hadher, son of Thamud, son of Gether,

<sup>15</sup> B. de Bourbourg, i. 303.

<sup>16</sup> 1 Chron. ii. 53.

<sup>17</sup> Cox, Aryan Mythology.

<sup>18</sup> Titsingh, Annales, xxiv.

and place his dwelling in the region of mountains between the land of Moab and the Ælanitic gulf of the Red Sea, originally occupied by Horites and Amalekites.<sup>19</sup> In the history of David, King of Israel, it is stated that the Gezrites, descendants of Ezra or Gezra, father of Jether, were, with the Geshurites and Amalekites, the inhabitants from of old of the wilderness of Shur or northern Arabia Petraea.<sup>20</sup> Not of this region only, but of the whole of Syria, Kudur Mabuk called himself the lord. The three sons of Jether were Jered, the father of Gedor; Heber, the father of Socho; and Jekuthiel, the father of Zanoah. The eldest of these, Jered, is Ardu-sin of the monuments, the son of Kudur Mabug, and the founder of Eridu. His brief inscription reads:

“ To Ur his king : Kudur Mabuk lord of Syria,  
son of Simti Silhak, worshipper of Ur,  
his protector marching before him, Bit Rubmah,  
for his preservation and the preservation of  
Ardu-Sin, his son, king of Larsa, they built.”<sup>21</sup>

This Jered, or Ardu, was a man of great note in his day. From him the Red Sea gained its name, Erythraean, he, and not Esau, being the Erythras after whom it was called. He was also Orthos, or Orthros, the Typhonian dog that guarded the oxen of Geryon, as his ancestor Chareph was Cerberus. In the Sanscrit mythology he was Rudra, always associated with Indra and the Maruts. Aditi, daughter of Vasus, also is made the mother of the Rudras. Brihaspati, the tutor of the gods, the priest of Indra, friend of the Maruts and Rudras, and the restorer of the cows stolen from Indra by the Panis, is but a form of the name of Reehab, the brother of Ezra. He is the same as Vrishakapi the ape, the Greek Cereops, the Persian Gerehasp, or Keresaspa. Professor Max Müller compares with Vrishakapi the obscure Greek name Ericapaeus.<sup>22</sup> The relationship is made still closer when Vrishakapayi is made the mother of Indra, and mother-in-law of Vach. The monkey Cereops are represented in the Greek mythology as infesters of Lydia, whom Hercules led captive. The traditions which best set forth Jered are the Welsh, which were borrowed from the

<sup>19</sup> Sale's Koran, Preliminary Discourse.

<sup>20</sup> 1 Sam. xxvii. 8.

<sup>21</sup> Records of the Past. iii. 20.

<sup>22</sup> Max Müller, Science of Language, vol. ii. Lecture 11.



Turanian Ottadini and Silures. He is in them the original Art or Arthur, who, as Davies says, "is a traditional character totally distinct from the prince who assumed that name in the beginning of the sixth century. He is placed, as Mr. Owen remarks, high in the mythological ages, and far beyond the reach of authentic profane history."<sup>23</sup> This Arthur was the son of Uthyr Pendragon, and the name of his mother, Eigyr, or Ogyrven, is really that of his grandfather Ezra, the Indian Guzra and Agra, and the Scandinavian Oegir. As the Welsh tradition makes Ezra a woman, so the Scandinavian does Jered, who becomes Jörd, or Hertha.<sup>24</sup>

The book of Genesis is silent regarding the empire of Jether and Jered in Palestine, but mentions the Kenites in the passage alluded to, as inhabitants of a region that was to become the possession of the Israelites. That region was somewhere between the Arish and the Euphrates, and may very well have been part of Mount Hor, in which the Kenites dwelt when Israel was essaying to enter the land of promise. There are some names belonging to primitive Egyptian history that seem to indicate Kenite sovereignty over part of that country, and certainly Mered, the brother of Jether, lived and died there. Jether and Jered must have been later than Abraham, who was doubtless contemporary with Hamath as he had been with Chedorlaomer.

Another tribe, whose lands were promised to Abraham's descendants, was that of the Kenizzites. They were the posterity of a Hittite ancestor, who has so far been merely named, Ethnan, the youngest son of Ashchur and Helah. Yet, according to Greek mythology, he must have been one of the most warlike and turbulent of the seven Hittite kings, for from his name came that of the Titans, who warred against Jove. His people were the Uten or Aten of the Egyptian monuments, identified by interpreters with the Danai. There is little doubt that the identification is correct, and that, still further, the famous name of Athene, or Minerva, arose with this line; but of course neither the Danai nor Athene were originally Greek. The Ethnanites appear to have been dwelling in close proximity to the Kenites in the northern part of the range of Hor, for the earliest Greek traditions connect

<sup>23</sup> Davies, *Druids*, 187.

<sup>24</sup> Geoffrey's *British History*.

Emathia, an ancient abode of the Hamathites, with the Titanic region of Pieria. The first king who ruled in Edom, that is, in the country south of Moab, if indeed it do not include Moab and all the habitable district eastward towards Chaldea, was Bela, or Belag, the son of Beor, or Begor, and he was an Ethnanite. The materials are at present wanting in history to fill up the gap which exists between Beor and Ethnan. No mention is made of this tribe in the story of Chedorlaomer. The Arabian historians count Adnan in their genealogies and unite him with Bera, but generally refer them to the posterity of Ishmael.<sup>25</sup> Ethnan himself may be Tanaus the Scyth, whom Justin makes contemporary with the Egyptian Sesostris.<sup>26</sup> He is the Titan from whom came Pallas, the father of Athene, and his name is represented by Ætna, the mother of the Palici. In every case Bela, or Belag, is the earliest historic name in the line, and he is the Belus of the Chaldean and Greek records, an Assyrian, a Lydian, a Phœnician, an Egyptian, a Titan, as fancy dictated. The author of Phallic worship, the most revolting kind of religion man has conceived, he gained a wide notoriety. The place in which he set up his empire is called Dinhabah, a word that seems decomposable into Di Nehabah, the latter part of which was afterwards contracted to Nebo. At Mount Nebo, therefore, so famous in the story of Israel's wanderings, the tribe of Ethnan began its empire, while Baal Peor, near at hand, was the sanctuary in which was instituted the licentious cult of the emblem to which the Greeks gave the name of Priapus, but which the Hittite traditions show only too clearly to have been the same as the Palladium, on which the safety of Troy depended. Although history furnishes no connection of Ethnan with Bela, the son of Beor, other mythologies besides the Greek help to do so. In the Chaldean, Bel, called Merodach, is the son of Hea, and the father of Nebo, his wife being Zirpanit, supposed to be the same as Succoth Benoth of the Bible. The Welsh deity corresponding to Hea is Hu, who is also called Teithan and Beli, into whose ritual the word Beer of unknown signification enters, and whose connections were largely of a phallic character.<sup>27</sup> In this Hea, or Hu, doubtless the Ahi of

<sup>25</sup> Sale's Koran, Genealogical Tables.

<sup>26</sup> Justin, i. 1, 6.

<sup>27</sup> Davies, Druids.

the Sanscrit, who is connected with Bala as an enemy of Indra, we may see a son or near descendant of Ethnan, and at the same time the namer of the mysterious Avim, Avites, Auites or Gauites, who dwelt from Hazerim to Gaza, or along the whole of the south of Judah, before the Caphtorim came from Egypt and drove them out.<sup>28</sup> This identification is strengthened by the fact that the Avites, who were settled in Samaria, made Nibhaz and Tartak their gods, in the former of whom Nehabah, or Nebo, may be recognized.<sup>29</sup> The Arabian tradition makes Acc a son of Adnan. The chief difficulty in this genealogy is to explain the name Merodach. If it be the same as Amaruḍ there is no reconciling it with the Kenite genealogy, for Mered, whom all such forms represent, has no relation with Bel. It is confessedly an obscure term, and may consist of two words, Beor as Meor, and *dach*, the Georgian *tzes*, a son, Lesghian *darga*, Japanese *doji*, a boy. Thus Bel as Bela might fitly be called Meor-dach, the boy or son of Beor. The Etruscan Tages, who, as a child, issued from a clod and taught the Tarquins, probably presents this *dach*, and it may be contained in the name of Moritagus, or Moritasgus, a god of the Senones. It will thus answer to the Irish name Murtough and the Welsh Meriadawc.

Diodorus Siculus, who makes Busiris one of the generals of Osiris and a protector of the Egyptian coast, derives from Egypt the Belus who established the Babylonian empire. The resemblance of the Osirian rites to those of Baal Peor certainly suggests contact between Egypt and the kingdom of Gebalene. The common Greek tradition regarding Belus is that he was the son of Neptune and Libya, that he ruled either in Egypt or in Phœnicia, and that his children were Danaus and Ægyptus. According to Diodorus, an Egyptian king was Bocchoris, the son of Gnephaetus, who cursed Menes for introducing luxury into the land. Poseidon was the Greek name of Neptune, but Plutarch informs us that the Egyptians called a sea-beat shore Nepthun; and it is known that Napata was the name of Ethiopia. In the Arabian genealogies Adnan, Acc, Beor and Bera, are always connected with Nabet who is Nebaioth, the eldest son of Ishmael. In the Sanscrit

<sup>28</sup> Deut. ii. 23.

<sup>29</sup> 2 Kings xvii. 31.

traditions he is Nabhaga, wrongly associated with Ambarisha. Nebaioth is the Gnephactus of Diodorus, and stands in some definite marriage relation towards Beor, Begor, Busiris or Bocchoris, and Bela or Belus. If Nebaioth were the father-in-law of Beor and the maternal grandfather of Bela, the latter is in the fourth generation after Abraham, which makes a late beginning for Palestinian monarchy, and is chronologically irreconcilable with other data given in history. We must, therefore, rest contented with the fact that the Nabateans and Ethnanites were connected by marriage. Ishmael, the father of Nebaioth, had an Egyptian mother and an Egyptian wife. It is natural that his eldest son should have sought his fortune in his maternal country, and have left in it the impress of his name, the signs of which have generally been attributed to the unhistorical Naphtuhim of Mizraim. The account which the Greek writers give of Busiris most frequently is, that he and his brother Antaeus were tyrants in Egypt, and that he was in the habit of sacrificing red-haired foreigners, for which he was put to death by Hercules. The story is probably true, in spite of the numerous disclaimers and attempts that have been made to explain it away. The sacrifice of human victims was characteristic of some of the Hittite tribes, and continued to exist in Mexico down to the time of the Spanish invasion. The Greek story represents the human sacrifice as a recommendation of the Cyprian prophet Thrasius to deliver Egypt from a dearth that had lasted nine years. The Mexican legend says that, being long deprived of the light of the sun, the gods assembled at Teotihuacan to devise means for bringing back the luminary. An altar fire was kindled, and one of the gods named Nanahuatl, who was suffering from a loathsome and incurable disease, threw himself into the flames, being followed in this act of self-sacrifice by another called Metztli. Then the sun reappeared, and the captives, whom these two gods had previously taken for the purpose, were immolated to their manes.<sup>30</sup> Nanahuatl represents Tonatiuh, or the sun, and Metztli is the moon. It is significant that one of the deities who presided over the primitive sacrifice was Nappateuetli. This practice was continued till the time of the reformer Quetzalcohuatl, who, however, was

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<sup>30</sup> B. de Bourbourg, i. 182.

overthrown by the votaries of Tetzcatlipoca, representing the ancient sanguinary creed, when human sacrifice resumed its reign. In the time of Herodotus, the Tauri, who dwelt among the European Scythians, sacrificed strangers. The Indian story of the origin of human sacrifice and phallic worship is very like the Mexican, the name of Siva replacing that of Nanahuatl in all the disgusting particulars of the legend.<sup>31</sup>

The connection of Siva, whose licentious worship has often been compared with that of Baal Peor and Priapus, with Bela, the son of Beor, is historical. The brother of Belus, according to the Greeks, was Agenor, representing the Hittite Kenaz, who was the head of the Kenezites. This Kenaz was the father of Othniel, or Gothniel, from whom descended a daughter Hathath, or Chathath, the wife of Abiezer, who was the son of a famous Gileadite queen, Hammoleketh; their son was Meonothai, or Megothonai, and his son was Ophrah, Gophrah, Leophrah, or Legophrah. But the second son of Kenaz was Seraiah, an ancient Syrus, Sirius, or Surya. He is the Soris who heads Manetho's fourth, Memphite dynasty, and his son Joab is the following Suphis. Of Joab it is said that he was the father of the valley of the Charashim. This Joab, or Suphis, is the Siva whom the Hittites introduced into India to form a triad with Vishnu and Brahma. The sons of Siva were Kartikeya, Skanda or Guha, and Ganesa or Nagamukhi. In Ganesa and Skanda the Kenezite name is concealed, and Kartikeya denotes the Charash, from whom the Charashim, or Cilicians, received their name. The various names of Siva's consort are Uma, Parvati, Gauri, Bhavani, and she was either identified or intimately associated with Durga, Nareda or Kali, who delights in the blood of human victims. The same licentious orgies which characterized the line of Seraiah were found in that of Othniel, for his daughter Chathath was the original goddess Cotytto of the Thracian Edoni, whose name was probably derived from that of Othniel, rather than from that of the more remote ancestor Ethnan.<sup>32</sup> His line was equally

<sup>31</sup> Maurice's *Indian Antiquities*, vol. ii. p. 268. Mr. Maurice, knowing nothing of the corresponding Mexican tradition, in that of Siva tells one that tallies with it, and presents the accordance therewith of the story of Aristophanes and his Scholiast regarding the institution of the Greek Phallica.

<sup>32</sup> Strabo, x. iii. 16.

prominent in Egypt with that of Seraiah, for Meonothai furnished the name Menephthah, his mother Hathath, or Chathath, Hatasu, and his son Leophrah, the Labaris or Laobra of the labyrinth. It appears, therefore, that Beor, or Begor, the head of this corrupt family, really reigned in the land of Egypt, and that his descendant Kenaz, who was most likely the Apachnas of the Hysesos lists, ruled in that country long after Bela fled to Gebalene and established, at Dinhabah, the dynasty of the kings who reigned in Edom.

Bela and his son, after whom he named his city Dinhabah, as Cain was the first to do, are represented by the Greek Belus and his son Danaus, by Belus and Ninus of Babylonian and Lydian tradition, the Bel and Nebo of Chaldean mythology, and by many similar names pertaining to primitive history. To the period of their rule must belong a great contest, the account of which is preserved in the Indian Scriptures, and which resembles the Mexican story of the long darkness that fell upon the gods. The Mahabharata says: "the gods and Danavas fought together in dreadful darkness; when Svarbhanu pierced with his arrows the sun and moon. Enveloped in gloom the gods were slaughtered by the Danavas together with the Balis. Being thus slain and exhausted, the Celestials beheld the Brahman Atri employed in austerities." Atri shed light upon the world, and Indra drove Balis and Danavas far to the south.<sup>33</sup> The Brahman Atri is not to be confounded with Indra. As a Brahman, if he be an historical personage, he may be represented by Jether, son of Jada, or Yadag, son of Onam, whose mother was Atarah, the wife of Jerahmeel.<sup>34</sup> It is recorded that this Jether died without children. Now to the north of the land of Moab and in the south of Ammon was Ataroth, a famous city, and still farther north in Gilead was Ataroth Shophan, while, exhibiting the connections of the name, there was a third city called Ataroth Adar, on the boundaries of the tribes of Ephraim and Benjamin, south-east of Joppa, to the north of which lay Ono, and, to the west, Rama, Arimathea, or Raula. The Ataroths were memorials of their great mother Atarah, made by the Onites, or Ionians, of the race of Jerahmeel

<sup>33</sup> Muir's Sanscrit Texts, vol. i. 469.

<sup>34</sup> 1 Chron. ii. 28.

and Ram. This family, therefore, dwelt beyond Jordan, and united with the Hamathites, or Kenites, in the south, in overthrowing the power of Bela and Nehabah. Strange to say, commentators upon Indian and Arabian history have made the same mistake of identifying Atarah with Keturah, the last wife of the patriarch Abraham. As the word Atarah begins with *ayin*, it may be pronounced Gatarah. She is thus Gayatri, wife of Brahma and at the same time the female head of the Arabian Katoora who are always connected with the Arkam, or Yerachmeelites. The Arabian traditions tell of war between the Nabateans and the Katoora, which resulted in the latter being driven northwards.<sup>35</sup> With the Nabateans we have already seen that the Ethnanites, whom Bela and Nehabah represent, were closely allied. It would appear, therefore, that the united forces of Ethnan and Nebaioth had established Bela upon his throne in Dinhabah, where he eclipsed the sun and moon, perhaps the solar and lunar Hittite lines, for there were such in Palestine and Syria long before they fixed themselves in the solar Ayodya and the lunar Pruyag of India. For a time the Hittite tribes endured this rule with its concomitant slavery, but at length they rebelled, and with the aid of the Japhetic Ionians of Cythera, overcame the tyrants and their bestial followers, who probably took refuge in the east, making Chaldea acquainted with the names of Bel and Nebo. In Greek story Bela continued to be known as Phlegyas, the strong and impious, who warred against the gods and took Delphi, although some writers attribute the latter exploit to Danaus.<sup>36</sup> From him the Phlegraean fields of Thraee and Italy received their name, being the supposed scenes of the war between the Titans and the gods.

There is a story connected with Phlegyas that tends to illustrate the relation of Bela's family with other peoples. In the Greek mythology his brother, or son, is called Ixion, who married Dia, the daughter of Deionens, and promised his father-in-law large nuptial gifts. When Deionens came to receive them, the treacherous Ixion had a fire pit prepared, which he covered over with a semblance of solid ground. The unhappy father-in-law fell into

<sup>35</sup> Lenormant, *An. Hist. of East*, ii.

<sup>36</sup> Di Nhabah, son of Bela, is Danaus as well as Nebo and Ninus.

the pit and was consumed.<sup>37</sup> This story is the counterpart of the Persian one concerning Zohak, or Biurasp, who by his second name exhibits his descent from Beor, the father of Bela. He also destroyed his father-in-law, Mirtas the Tasi, by suffering him to fall into a pit of fire. Thereafter he was troubled with a disease which could only be cured by the application to the part afflicted of human brains, to supply which large numbers of persons were put to death, until Gavah, the blacksmith, arose in arms, overcame Zohak and placed Feridun upon the Persian throne.<sup>38</sup> This Zohak represents a late descendant of Beor, the Zoheth of the Kenite genealogy, whom we shall yet meet with in Egyptian history.<sup>39</sup> The fire pit and slaughter of men for the purpose of curing the tyrant's disease, alike refer to the bloody rites inaugurated by Beor, or Busiris. So famous did the name of Zoheth, the son of Ishi, the son of Leophras, become that it eclipsed those of his predecessors in tribal nomenclature. From him, among others, the gallicized Tectosages of Galatia and Gaul received their designation, and in the latter country they called themselves Volcae, thus adding the name of their remote ancestor Bela, or Belag. This and similar connections make it clear that Kenaz was the descendant of Bela and the ancestor of the Ixion who is made the son of Phlegyas. Kenaz also is well identified with the enemy of the Indian Krishna, namely Kansa, king of Mathura, whose successor Sura is Seraiah, the second son of Kenaz. None of this race belong to the Vedic period, but its members occupy a large place in the later literature of the Hindoos. A common hatred to the peaceful precepts of Buddhism united the proud Brahman and the Turanian worshipper of Bali and Siva, and thus brought the Ethnanite abominations into the Indian pantheon. To the present day the Khonds, fit descendants of the ancient Kenaz, retain their sanguinary rites, and steal children to immolate them to their vile gods.

Ephron in Hebron, and Bela in Dinhabah, were but the first waves of a tide that overswept Palestine east and west of Jordan, carrying away in its course the traces of Horite, or Amorite,

<sup>37</sup> Diod. Sic. iv. 26.

<sup>38</sup> Mirkhond, 123. Compare the Shah Nameh.

<sup>39</sup> 1 Chron. iv. 20.



sovereignty, and leaving an alluvium of Hittite nomenclature on the land that the wear and tear of ages has not been able to remove. South-east of Bethlehem the ancestral name of Tekoa was revived, and to the west of it lay the land of Hopher, with Marath and Gedor. Farther south in Caleb's land was Eshtemoa, and to the east of it Keilah was commemorated in the hill of Hachilah, an ancient Thessalian Achilles. Southward again, Ithnan and Nebo joined Ethnan and his descendant Nehabah. Halhul, Ziph, and Arba celebrated the Zerethite line of Jehaleleel: Mareshah, Hebron, Tappuah, and Maon, the Shuhite division of the Achashtarites; and Goshen, Beth-Palet, and Madmannah, the families of Achuzam. In the west of Judah, the Japhetic Philistines and Jerachmeelites held their own, and the latter people, passing eastward along the north of that thickly peopled region, erected a line of fortified cities, of which Jericho, facing the Jordan, was the most famous, that they might keep up communication with the Ionians of the trans-Jordanic Ataroths. But in that eastern country, as well as in all northern Palestine, the Hittites were the great namers of cities, rivers and mountains. Not Esau only, but the sons of Jacob also married into the Hittite families, as the story of Judah shows, and as the names of the sons of many of the patriarchs plainly declare. Such are the names of Zohar, son of Simeon, Tola of Issachar, Elon and Jahleel of Zebulon, Beriah of Asher, Naaman and Rosh of Benjamin, and Hushim of Dan. It is no wonder, therefore, that an editor, uninspired for this work, regarded the Israelites as the eponyms of the places in which they dwelt so long, and counted the great heroes of Hittite empire among their progenitors. All civilized nations that followed in the track of the Hittites have done the same thing, so that what is true of the land of Israel is equally applicable to Persia and India, to Greece and Italy, to Spain and Gaul and Britain. Everywhere, that ancient people became the pioneers of civilization, and to their successors in all these lands the words are appropriate, "other men laboured and ye are entered into their labours." The Cadmonites were not Hittites, but of the Horite family of Etam, or Getam.<sup>40</sup>

<sup>40</sup> Ib. iv. 3.

## CHAPTER IV.

## THE KINGS THAT REIGNED IN EDM.

THE king whom the revolting Hittites placed upon the throne of Gebalene, after the expulsion of Bela and his son Nehabah, was Jobab, the son of Zerah of Bozrah. In his person, Amalek, the first of the nations, regained the empire of which Chedorlaomer had deprived that son of Temeni. The son of Amalek was probably an ancient Eliphaz, and the son of Eliphaz was the Elon of whom Esau's wife Judith was the grand-daughter. These Amalekites, or Amalika, as the Arabian historians call them, dwelt in old times from Mecca in Arabia to Mount Seir, including the lands of Tayma and Ayla, the Teman and Elath of the Bible, the former being named after Temeni and the latter after Elon. Among their tribes were Laff or Eliphaz, Bodayl or Bozrah, Azrak or Zerach, and Djasim or Husham.<sup>1</sup> The son of Elon was Bozrah, from whom came the name of the city, which was the centre of the new Amalekite dominion, between the foot of the Dead Sea and Petra. This Bozrah was the father of Zerach, and his son was Jobab, the successor of Bela on the throne of Gebalene. The ancient Greek writers preserved traditions of this ancient family, and either transported its local and tribal names to the soil of Hellas, or received them from Amalekite predecessors in that land. In Achaia especially do these appear as the group of cities called Dyme, Olenus, Patrae, and Ægium, commemorating Temeni, Elon, Bozrah and Husham. Olenus is famous in classic poetry as the man turned into a rock from devotion to his wife, a fable which finds its explanation in Bozrah, the name of his son who replaced him, out of which the Greeks made Petra, a rock. The many names given to certain gods, such as Abadir, Baetylus, Lapis, all denoting stones, appear to have had the same origin. The Amalekite connection of Bozrah is well set forth by the tradition that Eumelus, a hellenized Amalek, first dwelt at Patrae.<sup>2</sup> The name

<sup>1</sup> Lenormant's Manual, vol. ii.

<sup>2</sup> Pausanias, vii. 18.

of Elon, also, in the Homeric Olenus, in Ætolia, is associated with Amalthea, who was called Olenia. She and her sister Melissa were the daughters of Melisseus, king of Crete, who fed the infant Jupiter. Eumelus, Amalthea, Melisseus, with the Molossi of Epirus and Amphilochia, are all Greek versions of the Hittite Amalek. So great was the fame of Elon that poems were attributed to him, and, as the Lycian Olen, he was regarded as an older bard than even Orpheus.<sup>3</sup> But nearer to the ancient seat of Hittite empire a remnant of Amalek survives to the present day in the Ossetes of the Caucasus, the descendants of the ancient Albanians. In *lug*, their word for a man, they preserve that portion of the name Ama-lek which seems to have been most important, for Olen was called a Lycian, and Um-lak now denotes the ancient Lachish. They call themselves Iron, and are called Osi by the Georgians, but are well identified with the Alans of the early Christian centuries. Iron and Alan are forms of Elon, and Osi, As, Huzi, are derived from Husham.<sup>4</sup> The river Terek on which they dwell commemorates Zerach, and their tribal names Badill and Fitghor set forth Bozrah, the former resembling the Arabic Bodayl.<sup>5</sup> Other tribal names, Dugor and Globi, suggest an admixture of Amalek with the Calebite Tsocharites. But Georgian legendary history recognizes Jobab as the author of Ossetic sovereignty in the story that the king of the Chasars, from the countries north of the Caucasus, having carried away captives from Georgia and Armenia, settled them to the west of the Terek under his son Uobos, and these constituted the Ossetic people.<sup>6</sup>

The story of Jobab and his ancestors, as reported by the Greeks from imperfectly understood Hittite tradition, is one of cruelty and marvellous transformations.<sup>7</sup> His father Zerach gave name

<sup>3</sup> Ib. ix. 27.

<sup>4</sup> Husham, the following king in Edom, was of the same Temenite family.

<sup>5</sup> Malte Brun, Geography: Klaproth's Asia Polyglotta.

<sup>6</sup> Klaproth, Asia Polyglotta, 82. The name Chasar is discordant, as it pertains to the Zocharite lords of Hazor, or Chazor.

<sup>7</sup> These, and many other classical stories referred to, have been drawn from a great variety of sources, and are here mentioned so briefly that to cite authorities would overburden the pages with notes. Many of them are found in Ovid, Hyginus, Apollodorus, Pausanias, in Banier's Mythology explained, Cox's Aryan Mythology, or in a good Classical Dictionary.

to Thrace, which was a transplanted Zerka from the land of Moab, and figures as Tereus, the earliest king of that country. Herodotus makes a later Teres, or Tereus, the founder of the monarchy of the historical Odrysae. The first or legendary Tereus is said to have married Proene, daughter of Pandion, king of Athens, and to have offered violence to her sister Philomela, after which he cut out her tongue. Thereupon Proene served up to Tereus the flesh of his own son Itys, and fled with Philomela towards her father's dominions. When about to be overtaken by her husband, she prayed that she and her sister might be turned into birds. The prayer was granted; Proene became *aedon*, the nightingale, and Philomela, *chelidon*, the swallow, while Tereus was metamorphosed into *epops*, the hoopoe. It is hard to penetrate the disguise of the narrative, but it is evident that *epops* denotes Jobab, the successor of Zerach, just as the *petra* into which Olenus was turned denotes his son Bozrah. In a companion story, Tereus is replaced by his father Bozrah, who is called Pandareus, the son of Merops of Miletus. He had a daughter Ædo, who married Zethus, the brother of Amphion. Envyng the numerous posterity of her sister-in-law Niobe, she resolved to kill her eldest son, but by mistake put her own son Itys, or Itylus, to death. Still another legend makes Pandareus of Ephesus the father of Ædon and Chelidonia. Ædon married Polytechnus of Colophon, who some time after their marriage went to Ephesus, at the request of his wife, to bring to Colophon her sister Chelidonia. He behaved towards her as Tereus had done in the case of Philomela, whereupon the two women resolved to make him eat the flesh of his son Itys. Finally the whole family were transformed into birds. Similar in its horrors is the Lydian story of Tantalus, who served up the flesh of his son Pelops to the gods. It connects with the foregoing, in that Pandareus, having stolen the golden dog that guarded the Olenian Amalthaea, gave it to Tantalus. As Tantalus refused to restore the dog to Jupiter, a rock was suspended over him. The reduplicate word Tantalus suggests Daulis, the constant scene of the exploits of Tereus, and the very name of Tereus with the change of *r* to *l*. The rock again is Petra, or Bozrah. Another name for Pelops is Apis.

The names of Zethus and Amphion have occurred in these

legends. A more historical tradition represents Antiope, the daughter of Nycteus, as fleeing to the court of Epopeus, king of Sicyon. Epopeus married her, whereupon Lycus, at the last request of his brother Nycteus, invaded Sicyon, killed Epopeus and brought away Antiope, who became the mother of Zethus and Amphion. The Zerach name is in this story attributed to a woman, Dirce, the wife of Lycus, who cruelly treated Antiope until her sons avenged her. Yet another horrible legend is that of Nyctimene, the daughter of Epopeus, king of Lesbos, who, being vilely treated by her father, fled to the woods and was metamorphosed into an owl. According to Pausanias, the predecessor of Epopeus on the throne of Sicyon was Corax. In the Chaldean Izdubar tablets, part of the story preserved by the Greeks is recorded. Hubaba, or Humbaba, is there represented as a tyrannical eastern king, holding his court among the *crini* and *surrean* trees. Izdubar plotted his death, and sent his attendant Zaidu to bring the hermit Heabani to aid him in the enterprise. Some woman is alluded to in the narrative, but the tablets are so fragmentary that nothing can be gathered of her part in the history. Izdubar and Heabani, however, attacked Hubaba in his palace and cut off his head, but not long afterwards Heabani himself was slain.<sup>8</sup> In Chaldean sculptures Heabani is represented with half a goat's body, precisely as Pan and the Fauns and Satyrs were afterwards delineated. He is undoubtedly the original Pan, Paeon, Faunus, Favonius, Hipponous and Evander. Taken along with Zaidu, the Greek Zethus, he is Amphion and a Hittite Jephunneh. The Arabian story calls the tribe of Jobab by anticipation the Tasm, for it was Husham, his successor, from whom that name was derived. It states that a Tasmite tyrant, ruling also over the Jadis, descended from Jether, made a law subjecting the daughters of the Jadis to his lust, whereupon the men of that tribe conspired, invited the king and chief nobles of the Tasm to a banquet, and there despatched them. A few escaped, however, and, being aided by Dhu Habshan ebn Akran of Yaman, they destroyed the Jadis.<sup>9</sup>

From all the above mentioned sources of information, it appears that Jobab ruled as despotically as Bela, that the sacrifice

<sup>8</sup> Chaldean Account of Genesis.

<sup>9</sup> Sale's Koran, Preliminary Discourse.

of children, attributed generally to Lycaon, marked the worship of his tribe, and that his expulsion of the votaries of Baal Peor was counterbalanced by his personal immorality. The Ethnanites and Tsocharites, represented by Izdubar and Zaidu on the one hand, and by Heabani on the other, and confusedly set forth in the Greek legends as Zethus and Amphion against Lycus, resenting injury inflicted upon the women of their tribes, attacked Jobab and put him to death. It is a question whether the kingdom established by Zerach, the father of Jobab, which the Greeks called Thrace, while at the same time they made Corax the predecessor of Epopeus, be not the same as the Karrak kingdom so often referred to in early Chaldean inscriptions. No such city is known in Chaldea. The name of the first king of Karrak is doubtful, but it has been provisionally read as Gamil Nimip; then come Isbi Barra, Libit Anunit, and Ismi Dagan. Of these the last is the only one that remotely resembles the Kenite list of the descendants of Zerach.<sup>10</sup>

The Amalekites did not lose their supremacy with the fall of Jobab. His successor on the throne of Bozrah was another man of the family of Temeni, named Husham or Chusham, and he is the Hasem of the Arabian historian Tabari.<sup>11</sup> From him came the Ossetic, and many similar names of the dispersed Amalekites. He is the Sicyon of the Greeks and the eponym of the kingdom of that name, which they regarded as the most ancient in the world. It is said to have embraced the whole of Achaia, but it ceased to exist as a kingdom even as early as the time of Homer. Its tribes were Hylleans and Dymanes, Pamphyllians and Ægialeans, of whom the Hylleans and Dymanes represented the posterity of Elon and Temeni. In Achaia we have already found Dyme, Patrae, Olenus and Ægium, setting forth the same family. Sicyon himself, who named the ancient kingdom, was far down in the list of kings, for he is variously called the son of Marathon and grandson of Epopeus, the son of Pelops, of Erechtheus, of Methion.<sup>12</sup> Lamedon of Sicyon, who appears to be the same as the Trojan

<sup>10</sup> Records of the Past, iii. 12. Ismidagan was not a Temenite, but it will yet appear that Isbi Barra was.

<sup>11</sup> Tabari, Chron. 54.

<sup>12</sup> Pausanias, ii. 6.

Laomedon, married his daughter Zeuxippe, and thus inherited the kingdom. It is abundantly evident that Chusham as Sicyon was a relative of Jobab. His daughter Zeuxippe is apparently the same person as Hecuba, who married not Laomedon, but his son Priam. By some accounts Hecuba was the daughter of the Phrygian Dymas and the sister of Asius; by others, the daughter of Cisseus of Thrace. Asius, son of Dymas, answers to Casus, or Cisus, son of Temenus, and many neutral characters in Greek legendary history are similar echoes of Husham. But he was no neutral character, although his record is hard to glean. It must be found in connection with the story of Jobab, his predecessor, and with that of his successor, Hadad, the son of Bedad. This Bedad was probably the son of Beerli and grandson of Rechab, the Hamathite. Thus Hadad represents the Beerothite or junior division of the Hopherites.

Diodorus found an echo of the primitive Thracian history in which Husham, as a descendant of Zerach, should flourish, in the island of Naxos. It was first inhabited by Thracians, whose king Boreas had banished them, together with his rebellious son Butes, from the mainland, when they took refuge in this island. Thence Butes made an expedition in search of wives for the colonists, and, landing in Thessaly, carried off the Bacchante Coronis, on account of which evil deed the offended god struck him with madness, so that he threw himself into a well and was drowned. But his followers succeeded in escaping to Naxos, taking with them Iphimedeia, the wife of Aloeus, and her daughter Paneratis. Then they appointed Agassamenus king instead of Butes, and made him marry Paneratis, after two of their lords, Sicelus and Ecctor, had slain each other contending for her hand. The bereaved Aloeus sent his two sons, Otus and Ephialtes, to seek their mother and sister. They came to Naxos, vanquished the Thracians, and reigned in the island where their sister soon after died.<sup>13</sup> The historic elements are present in the narrative, but much confused; for Boreas, though rightly the father of Butes, as Beerli was of Bedad, was no Thracian. In Agassamenus, the successor of Butes, however, Chusham, the Thracian, appears. Homer knew him as a king of Thrace, Aecessamennus, the father of Periboea,

<sup>13</sup> Dioid. Sic. v. 31.

who married Axius and became the mother of Pelegon. And he seems to be the same person as Dexamenus of Olenus, the father of Deianira, but also of Theronice and Therophone, who married Cteatus and Eurytus, the sons of Actor. With Amphimachus and Thalpius, their sons, was associated in government Polyxenus, son of Agasthenes and grandson of Augeas. This Pelegon, or Polyxenus, will yet appear. Hellanicus, according to Pausanias, made Polyxenus a son of Jason and Medea, the Colchian princess. Pausanias continues, quoting Eumelus, some hellenized Amalekite, to the effect that the Sun had given Ephyræa to Æetes, who departed to the region of the Colehi, whereupon Epopeus, son of Alocus, usurped its sovereignty. After his death and that of Corinthus, the son of Marathon, the Corinthians called Medea to be their queen, and, through her, Jason reigned in Corinth. Now Corinth and Sicyon were not far apart. Epopeus and Marathon occur in the traditions of both, but the Sicyon of the one is replaced by Jason in the other. Homer knew nothing of the story of the Argonauts which has been told by so many poets and prose writers. Different traditions of the same man coming through various channels have multiplied traditional personages, so that Husham, or Chusham, is represented in Greek story alone by Sicyon, Agassamenus, Accessamenus, Dexamenus, Jason, Axius, Augeas, Cisseus, Asius, and even Aegeus, who is said to have married Medea and to have been the father of Medus. The Mede connection is constant, Jason and Aegeus marrying Medea, Agassamenus marrying the daughter of Iphimedeia, Sicyon being called the son of Methion and marrying his daughter to Lamedon. In the story of Jason, Husham's enemy, whom he plunders, is Æetes; in that of Agassamenus, who occupies the throne of Butes, the enemy and avenger is Otus. Then comes in Pelegon, the descendant of Accessamenus, or Polyxenus, attributed equally to Jason and Augeas. Strabo regards the expedition of Jason as well attested by the Jasonia of many lands that marked his track and preserved his memory, such as the Jasonian promontory in Pontus, and towns called Jasonia in Media, Armenia, and among the Ceraunii mountains in Albania. Wherever the Elon or Iron name is found in ancient geography, there will that of Jason, or Husham, appear, and the same is true if Eliphaz, or Alp, replaces Elon, or if both give way to Temeni, Amalek, Bozrah, or Zerach.



The story of Husham is one of a period of warfare between the Temenite or Amalekite line to which he belonged, and the Hopherite or Hamathite one of Beerî, Bedad, and Hadad. The historians of Athens represent Bedad by Pandion, as the Sanserit writers do by Pandu, a change analogous to that which appears in the word Hindu as compared with its Hebrew equivalent Hod. Pandion was at war first with the Theban Labdacus, an Egyptian king, for there was no other Thebes then in existence than the Egyptian, and called in the aid of the Thracian Tereus, whose story has already been considered. Similar names connected with Athenian history are those of Butes, the son of Pandion, Pandion II., and Peteus, the father of Menestheus, who fought in the Trojan war. Pandion II. belongs to the history of the next reign in Gebalene. Already it has been seen that the Jadis of Jether, some Hadadite relatives of the greater Hamathites in the line of Jether, the son of Ezra, rose in rebellion against Jobab, the son of Zerach, or Tereus, and put him to death. According to the Naxian story of Diodorus, this event was followed by the death of Bedad, his Butes son of Boreas. Pandion is said to have died of grief for the misfortunes of his family. Then Husham, after a struggle, was accepted as king of Gebalene, and allied himself by marriage with the Beerothite line, represented by a second Bedad, or a first Hadad. By this marriage he came, rightly or wrongly, into possession of a treasure represented in the story of the Argonauts by the golden fleece, and in the mythology which the Teutons borrowed from their subject Turanians by the wealth of the Volsungs and the Niflungs, or Nibelungen.

The Teuton-Hittite versions of the story of Husham came from two different sources. The Niflung, or Nibelungen, name is the Nipur of the Chaldeans and Assyrians, a nummated form of Hopher, answering to it as Nergal does to Hercules and Nizroch to Zerach.<sup>14</sup> The Niflung names, Gunther, Gutturin, and Gudrun, represent the Hopherite Gedors, the Elamite Kudurs, the first and chief of them, in the historical Gandarian and mythological Centaur form. Sigurd, or Siegfried, a name yet to be identified, married Gudrun, or Kriemhild, the sister of the Niflungs, and was killed by Hagen, who is called her uncle. This Hagen is Husham,

<sup>14</sup> Der Nibelungen Lied.

set forth as the ally of the Niflung brothers, who got possession through his means of the great treasures of Kriemhild. Kriemhild seeking revenge, married Atli, whose name recalls the Itylus of the Tereus legends, and put Hagen and her brothers to death. This legend indicates an alliance of the elder branch of the Hephherite family, represented by the Gezrites of southern Palestine, or it may be by the Elamite Kudurs, with the Amalekites under Husham, and the overthrow of both by the Beerothite Hadad. The Volsung story bears the name of Polyxenus or Pelegon, who descended from Husham as Aecessamenus, Augeas, or Jason.<sup>15</sup> In this, Sigmund is the first hero, far surpassing Siggeir, the husband of his sister Signy. Sigmund and Siggeir contend for the magic sword Gram, and Sigmund is made a prisoner, but is freed by his sister. He fights his old battle over again with the sons of king Hunding, "in whom," says Sir George Cox, "are reflected the followers of Siggeir," and falls before the might of Odin.<sup>16</sup> In this case Sigmund is Chusham, in a Sicyonic form, and king Hunding is Hadad, the Had becoming Hund, as Hod becomes Hind. In another part of the Saga he is Hogni, whose heart Atli cuts out of his body, and Regin is the possessor of the treasure. But who are the Volsung? They are Amalekite Pelagones, Paphlagonians, Peligni, and their ancestor, who restored empire to the line of Temeni, was one of the kings that reigned in Edom.

India, as the land of Hud, where ruled the Bharatan race, should know something of the Hushamite war. It does, but altogether from the Beerothite point of view. The Mahabharata sets forth the contest between the Pandus and the Kurus, or Kauravas.<sup>17</sup> They descended from a remote ancestor Budha, who came to India from some Scythic region. In his line was Bharat, king of Hustinapore, from whom came Yuyati, the father of Uru, Puru and Yadu, and from Puru came Pandu and Dhritarashtra. The latter was the father of the Kurus or Kauravas, but Pandu's sons were Yudisthira, Bhima and Arjuna. In this genealogy Beeru is twice represented as Puru and Bharat, as is Bedad, whom

<sup>15</sup> Die Sagen von den Wolsungen, etc.

<sup>16</sup> Aryan Mythology.

<sup>17</sup> Veda Vyasa, le Maha Barata.

Budha and Pandu set forth, while Hadad has triple mention in Yuyati, Yadu and Yudisthira. The last form of Hadad's name corresponds to the Biblical Hadad-ezer, which in David's time was the name of the son of Rehob, king of Hamath Zobah, who possessed Betah and Berothai. There were two Yudisthiras among the kings of Cashmere. The Parthians, or later Bharatas, whose empire began in the third century B.C., inverted the elements of this name, giving it to their kings as Teri-dates. It became Zada-akira among the Japanese, Ato-tarho among the Iroquois, Huascar-titu among the Peruvians. Even among the Pictish Britons it survived in the corrupt form Hudi-bras, the son of Brutus, and father of Badud. In the Assyrian stories of Hittite conquest it has been read as Giri-dadi and Cigiri-dadi. There can be no doubt that the Yudisthira of the Mahabharata is the Hadad son of Bedad who followed Husham on the throne of Gebalene. Yet Husham was not his chief enemy. The Indian epic gives this place to Duryodhana, an Indian Dardanus, whose mother was Gandhari. He belonged, therefore, to the family of Zereth, which, in the person of Arioeh or Urukh, the son of Asareel, had married into the Gedor line of Hittite Elamites, his wife being Jerigoth. He can be no other than her son or grandson Ardon, the Feridun of the Persians. For it is worthy of note that many Indian gods were Persian demons, including Ander and Saurva, or Indra and Siva. This interchange of name with difference of function between two Aryan nations is not indicative of religious opposition or of racial antipathies, but of the fact that the two peoples received what became to them mythology from two distinct and hostile divisions of the Hittite stock. The father of Duryodhana is wrongly made a descendant of Puru, Yuyati and Budha, and his name Dhritarashtra is probably derived from that of Zereth, the ancestor of the tribe to which Ardon belonged.

Yudisthira established himself at Indraprutha, where Duryodhana visited him and won away his kingdom in gambling. The accomplices of Duryodhana in his act of trickery, for he appears to have loaded his dice, were the king of Gandhara and a certain deceiver named Cakuni. This Cakuni, or Sakuni, the Greek Sicyon, is Chusham in his Indian dress. His character of treachery identifies him with Khasm, or Eshma-daeva, in the

Zend Avesta, who is the same as the Asmodeus of the apocryphal book of Tobit.<sup>18</sup> He is probably the Sisunaga who is fabled to have reigned in Magadha in 1962 B.C.<sup>19</sup> In Buddhist history he figures favourably as Kakusanda and Kshema, whom it is hard to separate from Kasyapa.<sup>20</sup> To him seems to relate the story of Çaça the hare, who gave his flesh for Indra to eat, and whom that deity placed in the moon, çaçin, to become what in western nursery language is the man in the moon.<sup>21</sup> The Buddhist Calmuks tell the same story of Sakyamuni, an ancient Buddha, who, meeting a starving man, metamorphosed himself into a hare and allowed himself to be taken to satisfy the man's hunger. Thereupon the figure of a hare was placed in the moon to commemorate this act of devotion.<sup>22</sup> All that can be gleaned from a brief survey of Indian mythology and legendary history is that Husham was the ally and intimate friend of the Chepherite Kudurs represented by Gandhara, the Niflung Gunther, whose strength is Hagen, and by Indra, who represents Jether, the head of the family of Gedor.

The story of the Mahabharata leads naturally to the history of Husham's successor, Hadad, the son of Bedad. He removed the seat of empire from Bozrah to Avith, a place whose name so closely resembles that of the Avites as to lead one to look for it in the Avite country in the north of Arabia Petraea. There was probably a place of this name in Gebalene, but the more famous Avith, in which the line of Hadad held royal state, was Abydos in Egypt. The name Avith connects with the Ethnanite line of Beor and Bela, and the presence of Bedad and Hadad in that city may explain the appearance of Pandion among the kings of Athens, for Ethnan's name furnished the original Athene. It is stated that Hadad smote Midian in the field of Moab, a fact of great historical importance. Of the sons of Abraham and Keturah, the most famous were Zimran, the progenitor of the Zimri, who are connected with the Medes; Jokshan, the father of the later

<sup>18</sup> Zend Avesta, Spiegel and Bleek, *Vendidad*, Fargard, x. 23; Tobit, iii. 8, 17.

<sup>19</sup> Raja Tarangini, Troyer, ii. 409.

<sup>20</sup> Hardy. *Manual of Buddhism*, 96.

<sup>21</sup> Raja Tarangini, i. 450. In India the representation of a hare, or rabbit, constantly accompanied that of a lunar divinity, Maurice, *Indian Antiquities*, ii. 291.

<sup>22</sup> Raja Tarangini, i. 450. Sugamuna was the Chaldean name of Chusham.

Sheba and Dedan of Arabia; and Midian, from whom came Ephah, Epher, Hanoeh, Abidah and Eldaah.<sup>23</sup> In Greek legendary history the two last are, as Aphidas and Elatus, made the sons of Arcas, indicating thus some connection with the Jerachmeelites through their grandmother Keturah. The Midianites are first set forth in the Bible as merchantmen trafficking between Gilead and Egypt. Prior to the Exodus they must have exerted much influence in Arabia Petraea, for it was called after them the land of Midian, and the Kenite Jethro who dwelt there was a priest of Midian.<sup>24</sup> When Israel, on the way to the land of promise, halted in Moab, the Midianites were there confederate with King Balak and partakers in the abominations of Baal Peor. Their five princes, Evi, Rekem, Hur, Reba and Zur, the father of Cozbi, were slain by Joshua in the same field of Moab in which Hadad encountered them.<sup>25</sup>

In the Izdubar legends, Heabani says :

“ I will bring to the midst of Erech a Midannu.  
And if he is able he will destroy it.  
In the desert it is begotten, it has great strength.”<sup>26</sup>

Is not this the encroaching Midianite rather than the tiger, as the word has been provisionally rendered? One of the Attic Pandions was driven from his dominions by the mysterious Metionidae and died in exile at Megara.<sup>27</sup> Metion, their ancestor, is made a son or grandson of Erechtheus, thus indicating his Jerachmeelite descent. In the Mahabharata, Indra and all the gods are said to have been enclosed within the mouth of Mada, a great monster. They sought deliverance from the Brahman Chyavana, from whom the monster proceeded. He weakened its power, and Indra then clove Mada to pieces. This Mada is no other than Madhuchhandas, or Madhusyanda, a son of that Visvamitra whose story has been compared with Abraham's, and he is also Matanga, who was found by a speaking ass whose colt he had struck with a goad, to be no Brahman, as was supposed, but a half-breed. The unhappy Matanga made innumerable

<sup>23</sup> Genesis xxv. 1-4. For Zimri and the Medes see Jeremiah xxv. 25.

<sup>24</sup> Exodus ii. 15, 16.

<sup>25</sup> Numbers xxxi. 8.

<sup>26</sup> Chaldean Account of Genesis, 263.

<sup>27</sup> Pausanias, i. 5.

efforts to attain Brahmanhood, but without success. Again, he is the giant Madhu, overthrown by Krishna, or, along with his companion, Kaitabha, slaughtered by Vishnu.<sup>28</sup> As a people, the Midianites may be identified with the Mutibas, descended from Visvamitra and the Madavas of Cashmere. Berosus places a Median dynasty on the Babylonian throne at an early and indefinite period, and states that it continued in power for two and a half centuries.<sup>29</sup> In the story of the preceding reign the Midianite name appears as Metion, a supposed father of Sicyon, as Lamedon, his son-in-law, and as Medea, the wife of Jason, with a son Medus. Iphimedeia, again, whose daughter Agassamenus married, was the wife of Aloeus, or Aleus, the son of Aphidas, or Abidah. It is evident, therefore, that Husham was allied with the Midianites, and that they aided him in oppressing the Beerothite Bedad, in other words, were the Metionidae who expelled Pandion. So well versed did they become in the worship of Baal Peor during their reign in Gebalene and in Chaldea that the Romans called that god by their name, Mutinus Titinus.<sup>30</sup> An idea of what the Midianite invasion must have been may be gathered from the record of a later one: "And they encamped against them and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number; and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites."<sup>31</sup> No wonder that Mahdu is spoken of as a giant, or that Mada is represented as gathering Indra and all the gods into his mouth and depriving them of earth and heaven. One branch of the Keturites remained long in Chaldea, the descendants of Zimran, called the Sumerians, whom the prophet Jeremiah calls Zimri, and unites with Elam and the Medes. So great was their fame that the Chaldean monarchs called themselves kings of Sumer and Accad. These were the

<sup>28</sup> Muir, Sanscrit Texts.

<sup>29</sup> Lenormant's Manual, i. 351.

<sup>30</sup> Festus : Augustine, De Civitate Dei, iv. 11.

<sup>31</sup> Judges vi. 4-6.

Zimri of the Assyrian inscriptions, the Gimiri of the Persian, the Cimmerians of the Greeks, and the Cymri of Wales.<sup>32</sup> The allied Midianites were the Medes, among whom in Media many Hittite tribes, especially those of Hopher and Temeni, were mingled. The Indian story of the disowned Matanga, who at first passed for a Brahman, seems to indicate a separation of the sons of Keturah from their mother's Aryan race, and their alliance with the Hittite stock, an alliance that continued down to the palmy days of the Roman Empire, when, in Europe at least, the Hittites, or Iberians, almost disappeared as a distinct people.

Hadad must have been a man of amazing energy and courage, for his foes were many. The Temenite line, represented by Husham, was in undoubted alliance with his Midianite adversaries. The Zerethites, or Dardanians, under Ardon, were his enemies, for the Mahabharata represents Duryodhana as the chief of his opponents. The Kudurs of Elam, related to Beeroth by ties of blood most closely, were also in league with those who oppressed his country. Yet, if the Indian story of the great war be true, he must have gained over part, at least, of these kinsmen, otherwise Indraprutha, named after their great hero Jether, would not have been his capital. Moreover, Krishna and Baludeva his brother, who represent two families of the Achuzamites, or Zuzims, were on his side. The Mahabharata sets forth the Hadad side of the conflict; the Teutonic legend of the Three Helgis, that of his enemies. But in the legends of Dietrich of Berne, who is imprisoned by Sigenot in one of them, and kills Eeke in another, the Beerothite story is told, for Dietrich is but a form of Hadadezer, as Eeke and Sigenot are forms of Husham. In the Greek mythology Hadad has also a prominent place. The Thracio-Athenian annalists with the second Pandion connect Ægeus and his son Theseus, but re-establish the descent of the latter from Bedad by making his maternal grandfather Pittheus of Troezen. His character as a great conqueror and wise legislator, his overcoming the Amazons and escaping the enmity of Medea, both of which point to Midianite opposition, and his unhappy fate at the hands of Lycomedes, King of Scyros, to

<sup>32</sup> For the Zimri of the Assyrians see *Records of the Past*, i. 22, v. 34, 41. For the others, Rawlinson's *Herodotus*, App. Bk. iv., Essay 1., on the Cimmerians.

whom he had fled when the Dioscuri invaded his country, and the Pallantidae rebelled against him, all reflect vaguely the incidents of Bharatan story. His capital of Aphidna may also be an echo of the Avith of Hadad. A much inferior personage is Tydeus, the son of Ceneus, whose father was Parthaon. He murdered his uncle Lycopus, a Hittite Rechab, and fled to Adrastus, whom he joined in the war against Thebes. His son was Diomedes.<sup>33</sup> This latter name has a curious connection with Hadad, whose city was Avith. In Hamath Zobah the name of this city was revived as Betah and as Tibhath, which is the Dyved that the Welsh mythological writers place in the land of Hud; and this Dyved by a common change became Demetia. In the tribal nomenclature of South Wales it was represented by the country of the Demetae about the Towy and the Teify, in Latin the Tobius and Tuerobis rivers, in which St. David received honours, being but a form of the Hercules Diodas who, according to Eusebius, anciently ruled in Phœnicia. There is reason to believe that Avith was the name of Hadad's wife, for he himself, in the Yudisthira or Hadadezer form of his name, is well identified with the Scythian Apollo called Cetusyrus, while Tabiti, the Scythian Vesta, is Avith with the prefix as Tibhath.<sup>34</sup> The Welsh Tuerobis paves the way for the comparison of Tabiti with Draupadi, daughter of the King of the Upper Doab, the consort of Yudisthira, won for him by his brother Arjuna. Davies associates Demetia with the worship of Demeter or Ceres, and Sir George Cox similarly connects Draupadi, the daughter of Guzra Bai, with her daughter Persephone.<sup>35</sup> Macrobius states that Adad, denoting both the sun and unity, was the chief divinity of the Syrians, and Sanchoniatho calls Adodus the king of the gods. He is thus the same as the Welsh Aedd, from whom the Edui are supposed to have received their name.<sup>36</sup>

“And Hadad died and Samlah of Masrekah reigned in his stead.” The Indian account of Yudisthira's death is that it overtook him in exile. Weary of the strife, and sad at heart for the

<sup>33</sup> It is doubtful that Tydeus in any way shadows Hadad.

<sup>34</sup> Herodotus, iv. 59.

<sup>35</sup> Davies' *Druids*; Cox, *Aryan Mythology*.

<sup>36</sup> Macrobius, *Saturnalia*, i. 23; Cumberland's *Sanchoniatho*, 35; Davies' *Celtic Researches*.



bloodshed by which he regained his throne, he abdicated and took his way to Mount Meru, the cradle of his race. One by one his friends perished on the road, till he and his dog alone were left, and these Indra received into the heavens. According to the Raja Tarangini, a blind and dissolute king of the name went into exile and became a peaceful sage, although the author admits that others thought he had made an attempt to regain the kingdom and was imprisoned by his officers.<sup>37</sup> The Iroquois legend of Atotarho, King of the Onondagas or mountain men, represents him as a great tyrant, as well as a most successful warrior and a man of powerful intellect. It tells how he became partially insane after killing a fabulous bird, but is silent regarding his death.<sup>38</sup> In the Greek story of Theseus, exile is the fate of the hero, whom the rebellious Pallantidae, descendants of Bela, and the invading Dioscuri, representing the family of Achashtari as Castor, drove from his kingdom. To the Achash-tarite line belonged Samlah of Masrekah. His father, or more probably his grandfather, occupies one of the most prominent positions in legendary history, but has happily left inscriptions which justify his withdrawal from the cloudland of mythology. This personage is the Hammurabi that set up a kingdom in Babel, thenceforth to remain the capital of Babylonia. The exiled line of the Ethnanites had taken refuge there, and Hammurabi joined himself to its fortunes, making Bel Merodach, Nebo, and his consort Urmitu, his divinities. In Babel he reigned as King of Sumer and Accad, or of Cymri and Heth: from that capital he went forth on many a warlike expedition, bringing all Chaldea under his sway. He built cities, excavated canals, gave dykes to the Euphrates, and strove, as he says, to give pleasure to his people.<sup>39</sup> His supposed successor, whose name is found on some tablets but on no public monument, was Samsu-iluna, a lengthened form of the Hebraeo-Hittite Samlah. Already the name of Hammurabi has been considered. In Assyrian it is Kimta-*rapastum*, the family of the physicians or of the mighty, equivalent to the Hebrew Beth Rapha the head of the Replaim

<sup>37</sup> Raja Tarangini, L. i. sl. 352, seq.

<sup>38</sup> Hale, *The Iroquois' Book of Rites*.

<sup>39</sup> *Records of the Past*, v. 68.

who dwelt in Ashteroth Karnaim. In one Babylonian list his successor is made Ammisadugga, but the cuneiform character read as *dug* may also denote *cir*, thus changing the name to Ammisacirga, which is like the Masrekah of the Kenite list. Of this Masrekah Samlah was the son. In giving the genealogy of Beth Rapha, the editor of the Book of Chronicles adds, "and these are *anshe Rechah*," the men of Rechah. The Rekah of Masrekah and the Rechah of Chronicles contain different medial letters, nevertheless many facts indicate that they refer to the same person and race. The Indian scriptures constantly unite the Rakshasas, Pisachas, and Nagas, or the three families of Rapha, Paseach and Nahash, and sometimes call the former Mahoragas.<sup>40</sup>

The story of Rapha's family is told in the Finnish Kalewala, a poem that furnished Longfellow with the metre of his Hiawatha, and in the Kalewipoeg of the Esthonians.<sup>41</sup> Rawa is set forth as the descendant of Kalew or Kaleb, and the Esthonian name from an ancient Eystein, reproduces Eshton. But the sons of Rawa are Wainamoinen or Orpheus, and Ilmarinen or Vulcan. These latter names bear little resemblance to any that other stories connect with that of Rapha. In Ramus's *Historiae Norvegicae*, Rolvo, who is Rawa, is made the husband of Goe, the sister of Nor, in whom we find the eponym of Norway. Nor married his sister Hoddu. The mother of Rolvo and Hoddu was Askilda, the daughter of Eistenus. Chelub, instead of heading the list, is represented by Gylvus, King of Sweden, who was the son of Geiter, a nephew of Queen Goe. Leaving out Kare, Froste and Snaer, or Wind, Frost and Snow, whom the most ardent Euhemerist would hardly care to personify, the earlier Norse genealogies are those of Rapha and of the Hephertite line of Ezra.<sup>42</sup> In Ezra must be found the original of the Ugrian name, applied to the Finnic family of peoples and languages which, though varying somewhat from the Khitan type proper, have at the same time their closest affinities with it. As Greeks, Romans, Persians, Indians, and Celts adopted the legendary lore and

<sup>40</sup> Muir, Sanscrit Texts.

<sup>41</sup> Castrén, Kalewala; Schott, Kalewi-Poeg.

<sup>42</sup> Ramus, *Historiae Norvegicae*, c. 1.

worship of the Turanians they conquered, so did the Norsemen of Scandinavia, their brethren of Germany, and the Slaves of eastern Europe. Even when the Japhetic name Rom is reached in the genealogies, and an Aryan connection is fairly established, many Hittite names still remain to attest the admixture of races in the north.<sup>43</sup> Chelub in the form Kalew shines forth in the Ugrian epics as the ancestor of the race. The primitive people of Finland and Esthonia are made the descendants of his son Rawa, or Rahwa, whose name is also presented in that of the Esthonian god Tarapyha, and in Revel the modern name of Esthonia, as well as in Dorpat of Livonia, which in Riga gives a home to the men of Recah. These names are valuable as explaining such forms as Triopas and Trapezus among the Greeks. The Lapp name, whence comes Lappi-gunda, an inversion of Khani-Rabi, is of the same origin, and may be compared with the Lebu or Libyans of the Egyptian monuments, whose name is frequently read Robu and identified with the Berber nomenclature of northern Africa. The vocabulary and grammatical structure of most Berber dialects are not Khitan, but akin to the Celtic; nevertheless there was a large Hittite element in the Berber area. What light does the Ugrian mythology shed upon the relation of Samlah of Masrekah to Rapha? The very clearest, for he is the supreme god of the Rahwas and Lappis, being the Finnish Jomala and Jomal, the Esthonian Jommal, the Lapp Jabmel and Ibmel, and the Permian Jenlen. Their brethren, the Mordwins and Mokshas, seem to trace their descent from Paseach the brother of Rapha, for their great god is Paas or Shkipaas. This Jomala or Yomala is the Zamolxis of the Thracian Getae noticed by Herodotus and Strabo, and the statement of the former that he was no god but a slave of Pythagoras, the son of Mnesarchus, arose doubtless from a misunderstood report that he was the son of Masrekah.<sup>44</sup> It is true, as Diogenes Laertius shows, that Pythagoras was the son of Mnesarchus, but Herodotus is the only authority for connecting Zamolxis with him, and he doubted the report, believing him to be much older

<sup>43</sup> Ramus, *Historiae Norvegiae*, c. 1.

<sup>44</sup> Herodotus, iv. 94-5; Strabo, vii. 3, 5; xvi. 11, 39.

than the philosopher.<sup>45</sup> In the dialect of some Thracians Zamolxis was Gebeleizis, the *m* of the former being naturally converted into the labial *b*. From this latter form came the Greek kobalos and German kobold, as well as the English goblin, which translates them. In Syria the name received an increment, for the god representing Jomala was Carmelus of Mount Carmel, whom Tacitus and Suetonius mention, and whom Hitzig in his book on the Philistines, compares with the Indian Kumara.<sup>46</sup> There was a Carmalas river in Cappadocia, and a town Carmylessus in Lycia. Among the Greek quasi-divinities, Camillus, an epithet of Mercury, and Camillus or Casmillus one of the Cabiri, denote Samlah: and Camirus, a city of Rhodes named after one of the Heliades, answers to the Sanserit form Kumara. He was also worshipped by the Gauls as Camulus; and Cameliomagus in Cis-alpine Gaul, Samulocenis in Vindelicia, Camalodunum in Britain, with the Pietish Camelon, and Arthurian Camelot, received his name. The prophet Jeremiah mentions a sanctuary of his in Moab to the east of Nebo, called Beth Gamul.<sup>47</sup> Eusebius cites a city Masreka in Gebalene, but its site is undetermined. The descendants of Samlah retained his name, and were known to the great Shalmanezzer as the Samahlians, and to Tiglath Pileser II. as the Samhalians.<sup>48</sup> These, according to Professor Sayce, dwelt in Cappadocia on the western border of Commagene. But another, and apparently a larger, body of them constituted the Gambulians, who are mentioned by many Assyrian monarchs. They dwelt in the marshes south of Babylonia, where they constructed lake dwellings like those which Herodotus attributes to the inhabitants of lake Prasias in Thrace.<sup>49</sup> Similar dwellings once existed in some of the lakes of Switzerland, and are found at the present day in parts of the Malay Archipelago, and on the Orinoco in South America.

As a race, the Greeks called the Rephaim by many names. One of these was that of the Lapithæ, who fought with and finally overcame the Centaurs or Elamite Kudurs. A curious and

<sup>45</sup> Diog. Laert, Lib. viii., Pythag. i.

<sup>46</sup> Tacitus, Hist. ii. 78; Suetonius, Vespasian, 5; Hitzig, Die Philistaer, 257, seq.

<sup>47</sup> Jeremiah xlvi. 23.

<sup>48</sup> Records of the Past, iii. 88; v. 48.

<sup>49</sup> Records of the Past, i. 26, 47, 72; iii. 117; vii. 27, 41-3.

valuable piece of history relating to Beth Rapha or Hammurabi, under the name Lapithus, is that he married Eurynome, the widow of Arsinous, who represents the Indian Crishna.<sup>50</sup> His sons, Phorbas and Periphias, but repeat the Rapha name. Again, they were the Dryopes of Thessaly, who dwelt on the river Campylus, and whose original home in Parnassus connects them with Ir Nahash, the son of Techinnah, Rapha's youngest brother, whose name descended to the Tugeni of the lake-dweller area in Switzerland, that have left the Toggenberg as their memorial. In Switzerland, also, Beth Rapha survived as Urbigenus pagus. But a more famous name was that of the Meropes. These were connected with the island of Cos as a race of giants and physicians, rivalling the line of Æsculapius and Paeon, and their ancestor was Eumelus, the son of Merops, in whom the Yomala of the Rahwas is at once visible. Homer gives to Troy the Meropian name, which is justified by the vicinity of Pegasus and Lyrnessus, named after Paseach and Ir Nahash. Northern Africa, where the Rubu or Lebu dwelt, is also made the home of the Meropes, who are identified with the Atlantians. The Meropes were also called Macares, a name that seems to set forth Masraka rather than Mehir or Mechir, for Pausanias connects Macareus, Trapezus and Thoënus as sons of a mythical Lyeon, and Macareus and Merops are associated with the earliest history of the island of Lesbos, famous in the story of Orpheus, who will yet be found to represent Rapha. Lesbos again was a son of Lapithus, and he married Methymna, the daughter of Macareus. Diodorus makes Macareus the son of Crinacus, who is Ir or Gir Nahash, and says that he composed a book of laws. The same connection appears in Pausanias, according to whom Megareus was the son-in-law of Nisus, king of Megara. Now Nisus is Nahash once more, and the Sanscrit Nahusha. Megareus is called the son of Poseidon or Neptune, but it is evident that Po-Seidon is Eshton, his grandfather, for another account gives Megarus as the son of Jupiter and one of the Sithnidian nymphs.<sup>51</sup> Samlah reappears in Timalcus, the son of Megareus, who was slain by Theseus, according to some Greek writers, a statement

<sup>50</sup> Diod. Sic. iv. 26.

<sup>51</sup> Pausanias, i. 40.

which Pausanias denies. In Pontus of Asia Minor the Macrones represent Megareus and Macareus, Colopene of the Chalybes, the ancestral Chelub, Sidene, Eshton, Trapezus, Beth Rapha, and Pharmacia of the Chalybes, Ir Nahash. In Thrace the Sithones were ancient Esthionians.

Turner suggested that Rapha was the original of Orpheus, and that he was a great physician as well as the chief among ancient musicians. It was a mere guess, and the Abbé Banier cites it only to pass it by as improbable.<sup>52</sup> Perhaps Turner was led to make the suggestion by the statement of Pliny that medicine was discovered by Arabus, the son of Apollo and Babylonis.<sup>53</sup> Orpheus also was reputed a son of Apollo and Calliope, whose name reflects that of his ancestor, Chelub, but was also made a son of Oeagrus, king of Thrace. He was a Thracian, and Tertullian says was honoured by the Thracians as a god. Strabo calls him a Ciconian, but Pliny a Sithonian, and the latter is right, for the Sithonians were of Eshton, the father of Beth Rapha. The Cicones dwelt about Mount Rhodope, the Sithonians on the shore of the Black Sea, where places named Tarpodizus represented the Dorpats and Tarapyhas of the north. Conon has a strangely mixed up story about Sithon, the ancestor of the Sithones. He was the son of Poseidon and Ossa, who offered his daughter in marriage to the man who could conquer him in single combat, whereupon Merops of Anthemusia, and Periphetes of Mygdonia, entered the lists against him and were killed.<sup>54</sup> In Poseidon his own name is repeated, and the two unfortunate suitors bear the name of his eldest son. Visiting Egypt, Orpheus learned mysteries, and, returning to Thrace, moved all nature by the charm of his lyre and song. When his wife Eurydice was taken away, he entered the land of the immortals, lulling the watchers to sleep by his music, and gained permission to bring Eurydice back; but, looking upon her before they were outside of the spirit world, he lost her forever. Afterwards the Thracian women tore him to pieces and his head floated to the island of Lesbos. The comparative mythologists have identified the story of Orpheus with

<sup>52</sup> Banier, *Mythology Explained*, iv. 157.

<sup>53</sup> Pliny, *H. N.* vii. 57.

<sup>54</sup> Conon, x.

two others that are well known. One is that of Wainamoinen, the son of Rawa, as told in the Kalewala of the Finns. He made himself a lyre, and with it delighted gods and men. At the sound of his harp and voice the forests blossomed and bore fruit. Seeking greater things, he descended to Pojola, the realm of gloom, like Orpheus, disarming the warders by his song, and fled to the light with the mystic Sampo. In the mediæval tale of the Pied Piper of Hameln, which Mr. Browning has immortalized in his verse, the wonderful musician, whose strains draw all the rats of the infested city into the Weser, and who similarly leads away all the children when the town council refuses to satisfy his demands, we have not only a repetition of Orpheus and Wainamoinen, but a connection of Samlah, for Hameln is the Finnie Yomala. But the most famous counterpart of the story of Orpheus is the Indian one of Pururavas. He loves Urvasi, a heavenly nymph, who marries the king with the condition that she must never see him unclothed. Being alarmed, he suddenly rises from his couch, and the moonlight falling upon his figure reveals him to his spouse, who, like Eurydice, disappears never to return. In other accounts Pururavas was the author of the triple Veda, and was the son of Sudyumna or Ila, who was at times a man, at others a woman; but Sudyumna is a Sanserit Eshton or Sithon. The son of Pururavas was Ayus, and of him came Nahusha or Nahash, Rambha, a repetition of Rapha, and Raji or Recah, while a fourth son, Kshattravridha, whose name sets forth the great ancestor Ahashtari, had in Sunahotra a much disguised Samlah.<sup>55</sup> Professor Max Müller has identified Pururavas of the three Vedas, and Orpheus, with the three wise Ribhus, and the Bribus or carpenters, and these are the Chelubite trio that came of Eshton, the first of whom was Rapha.<sup>56</sup>

Mythology is not yet done with the house of the physicians. He is Enmolpus, another Thracian, the son of Poseidon and Chione. He was brought up in Ethiopia, from whence he returned to Thrace and took refuge with King Tegyrus, some Tsocharite, bringing with him his son Ismarus, who represents Samlah. When war took place between the Thracians and

<sup>55</sup> Muir's Sanserit Texts.

<sup>56</sup> Max Müller, *Chips*, vol. ii., *Comparative Mythology*.

Athenians and the former were defeated, the family of Eumolpus was retained in power by the victors, as a priestly caste presiding over the Eleusinian mysteries. Again he is Melampus, the first physician, who is mistakenly called the son of Amythaon and Idomene. In his brother Bias, however, Paseach appears. Melampus saved some young serpents, the parents of which had been killed by his servants, and they in gratitude licked his ears so that he understood the songs of the birds and all earth's voices. Apollo taught him divination and he grew wise in the healing art. When his brother Bias, wishing to marry Pero, the daughter of Neleus, was told that she could only be his on the condition that he brought back from Iphiclus, King of Phylace, in Thessaly, the cows of Tyro, the mother of Neleus, Melampus took his brother's place, and by his arts got back the cows, famous in Sanscrit as in Greek story. Then he healed the daughters of Proetus, King of Argos, and, marrying one of them, shared the kingdom with that monarch's successor, Acrisius. The name of Samlah is obscurely given as Amphiloehus, the son of Amphiarus, his descendant. To Herodotus, the physician was no myth, for to him he attributes the introduction into Greece of the Dionysiac abominations of Phallus worship.<sup>57</sup> The monuments of Hammurabi confirm this charge of Herodotus, for they indicate that his deities were the Ethnanite ancestral gods, and in particular Bel Merodach, the Hebrew Baal Peor. In Persian legendary history Rapha is a somewhat neutral character, being Mihrab, King of Cabul, whose daughter Rodabeh married Zaul, the son of Saum.<sup>58</sup> This Rodabeh can hardly be any other than the Rhodope, or Rhodopis, of the Greeks, who is said to have been a Thracian. The name certainly was Thracian, for the western mountain range of Thrace was called Rhodope. With this Rhodope originated the nursery tale of Cinderella. An eagle, having picked up one of her sandals, dropped it into the lap of Psammetichus, the Pharaoh, who sought out its owner and married her. Herodotus attributes the third pyramid to Rhodope, while Manetho says it was built by Queen Nitocris, who succeeded Menthesuphis, of the sixth Egyptian dynasty.

<sup>57</sup> Herodotus, ii. 49.

<sup>58</sup> Mirkhond, 170.



Historical truth is lying about in these stories, and may be ascertained by a comparison of legends. Virgil did not invent his heroes, but found them in popular story. One of these is Metabus. King of the Volsci, to whom he gives a wife Casmilla and a daughter Camilla.<sup>59</sup> Now, according to Macrobius and Servius, Camillus was the Etruscan equivalent of Mercury. The marriage of a daughter of Samlah to Mezahab, who is Metabus and Menthesuphis, may have been the fact that tradition has disguised. As a descendant of Rapha she could be imputed to Mibrab, while her father Samlah would furnish the Latin writer with the name Casmilla, which would descend to her daughter Matred in the similar form, Camilla. The Egyptian connection is set forth in the marriage of Melampus to a daughter of Prœtus, a descendant of Ægyptus. In another account he married the daughter of Megapenthes, who represents Mezahab. The same fact is referred to in the Sanscrit scriptures, which make Gritsamada the son of Sunahotra, of the line of Pururavas, and at the same time the son of Vitahavya, or Mezahab.<sup>60</sup>

The record of Samlah is but a shadowy one. Camillus, as the Cabir and the Etruscan Mercury, the Celtic Camulus, the Finnish Jomala, are shadowy personages, like the Semalean Jove who was worshipped with the Parnethian Jove at Parnes in Attica.<sup>61</sup> Zamolxis and Ismarus have no story to speak of. Even Samsu Iluna simply tells of making a canal and adorning the shrines of the gods. It is hard to say whether the supposed Gamil Ninip, who ruled in Karrak, but was also lord of Nipur and Eridu, is the same person, and whether he is to be identified with Gamil Sin, King of Nipur and Ur, and a worshipper of Bel and Nugan.<sup>62</sup> In the ancient history of Lydia he has double mention. In the line of the Atyadae after Hermon, a genuine historical character, the Harum of the Kenite genealogies, comes Cambles, a king so gluttonous that Athenæus says he devoured his wife in his sleep, and, awaking to find one of her hands, all that remained of his consort, in his mouth, he slew himself.<sup>63</sup>

<sup>59</sup> Virgil, *Æneid*, xi. 540, seq.

<sup>60</sup> Muir, *Sanscrit Texts*.

<sup>61</sup> Pausanias, i. 32.

<sup>62</sup> *Records of the Past*, iii. 15, 12.

<sup>63</sup> Athenæus, x. 8.

This king is repeated in Tmolus, the last of the Atyadae. He must have been a monarch of note, for Mount Tmolus in Lydia was called after him. He is variously made the son of Mars and Theogena, and of Sipylus and Eptonia. His queen was Omphale, the daughter of Jardanus, King of Crete, who is Ardon of the line of Zereth. Now, as one of the sons of the Persian Feridun, who is this Ardon, was Selm, the comparison which Professor Rawlinson institutes between the latter and Zamolxis, or Zal-moxis, as he is sometimes called, is a just one.<sup>64</sup> Selm is represented by the Persian historians as possessing the western part of the empire, as warring against Feridun, and meeting death at the hands of his successor, Minucheher.<sup>65</sup> The rest of the story of Tmolus is that he wronged Arriphe, a companion of Artemis, in the temple of Diana, after which he was carried off by a bull and thrown upon sharp stakes, which pierced him and caused his death. This may set forth his fate as the impaled victim of his conqueror: for impalement, a common mode of punishment among the Assyrians, was probably borrowed from the Hittites. Even the Esquimaux legends contain references to this barbarous custom.<sup>66</sup> Herodotus, in describing the worship of Zamolxis, says that every five years the Getae sent a man to lay their wants before him. Three lances were held with their points upwards, and the victim was thrown into the air so that he might fall upon them. If they pierced a vital part, he was a true messenger; if he lived, he was scouted as an outcast unworthy of the favour of their god.<sup>67</sup>

Julius Africanus begins his list of Chaldean kings with the family to which Samlah belonged. His first Chaldean monarch is Evechous, a name that meant nothing until Assyrian glosses were found for Accadian words. It is now known that Evechous is the Greek rendering of the Accadian Hubisega, which is translated by the Assyrian Bilu, or Bel. The connection of this name with the line of Chelub is justified by another gloss, for Khilip is Ilu, a god.<sup>68</sup> It is natural, therefore, to find the languages of

<sup>64</sup> Rawlinson's Herodotus, note 5 to Bk. iv. c. 94.

<sup>65</sup> Mirkhond : Firdusi. Shah Nameh.

<sup>66</sup> Rink, Tales and Traditions of the Esquimaux, by Brown, p. 233.

<sup>67</sup> Herodot., iv. 94.

<sup>68</sup> Sayce, Assyrian Grammar.

those Ugrian peoples who trace their descent from Kalew, the medium for interpreting Accadian. Evechous, or Hubisega, lives in Hittite geographical nomenclature as Hupuskia, or Khupuscia. The Circassian Schapsuches and Basque Guipuzcoans must once have worshipped him, as did the Mordwin Ugrians, under the name Shkipaas. In America the Iroquois, whose language possesses no labials, called him Iouskeha; the Maskokis knew him as Efikisa, and the Muyscans, of New Granada, adored him as Pes-ca. He is Paseach, the brother of Rapha, whose name in the Semitic languages means the lame or limping, as it does in some Khitan tongues, for *bikko* is the Japanese word for lame. In Sanscrit it is *pangu*. Paseach is thus the Egyptian god Ptah, and the Greek Hephaestus. Pachacuti, the fourth Peruvian Inca, was probably the same lame man, for he was the inventor of carriages called *Llamadores*.<sup>69</sup> In the Bible account of David's conquest of the Jebusites, it is said that they told him: "Except thou take away the blind and the lame, thou shalt not come in hither." So David smote the blind and the lame "that are hated of David's soul."<sup>70</sup> Why should David hate the lame and the blind? Do not Hapishim and Hagivrim, the lame and the blind, rather denote the worshippers of two heathen deities, one of whom was Hubisega? The successor of Evechous was Chomasbelus, and he is the Samlah of the Kenite record. M. Lenormant reads it as an Assyrian word, Shamash Bel, but it is the Greek rendering of the Assyrian version of a Hittite name, resembling the Welsh form of the same, Cymbeline. Apollonius Rhodius places the Symplegades, or clashing rocks, in that region of the Black Sea wherein the Chalybes, Sidene, the Maerones, Trapezus, and many other memorials of the Chelubite line are found. There also were the Harpies and the Stymphalides, allied birds of evil omen; and in the same country Strabo places Symbolon Limen, or the signal harbour. All of these words, Symplegades, Stymphalides, and Symbolon, for which Greek etymologies have been furnished, were originally variations of Samlah in the Gambuli, Cambalidus, and Campylus form which the name assumed. There was a Stymphalis in Macedonia, and

<sup>69</sup> Peruvian Antiquities.

<sup>70</sup> 2 Sam. v. 6-8.

a town Stymphalus in Arcadia, near the Stymphalis Palus, where the birds Stymphalides are said to have dwelt. They are often confounded with the Harpies, as, like them, feeding on human flesh. The destruction of these birds was the sixth labour of that Hercules who married Omphale, the widow of Tmolus, from which union sprang Alcaeus, or Agesilaus, the head of the Heraclid dynasty of Lydia. Hercules also took in marriage Parthenope, the daughter of Stymphalus, who was the mother of Eueres. Strabo makes Stymbara a city of the Dryopes of Thessaly. There was a bird called *stymphalis* by Pliny, and supposed to be a kind of crane. Now the Megareans, who represented the family of Masrekah, pretended descent from cranes; and Garanhir, the crane, was a divine personage in Welsh mythology. Mirkhond, in his history of the kings of Persia, says that Saum, the chief officer of Minucheher, gave his son Zaul into the keeping of a hermit named Simurgh, who dwelt in a cell among the mountains. But in another part of the history he makes Esfendiar, the son of Gushtasp, taunt Rustam, Zaul's son, in the following manner: "I have heard from those of former times that Zaul was the offspring of evil spirits, by whom he was exposed in his infancy on the bank of a river: there the Simurgh seized him and took him to her nest as food for her young; but even they were so alarmed at his hideous countenance that they would not devour him. The Simurgh, too, regarding him attentively and perceiving his repulsive features, suffered him to remain in a corner of her nest and eat up the fragments of their food. When he grew up she cast him out on the bank of the Helmund, the inhabitants of which place, on beholding his forbidding figure, took him for some demon sent to destroy the human race."<sup>71</sup> The Simurgh is famous in oriental fiction as an enormous bird with a human voice, answering to the Roc of the Arabian Nights. It is also called Anka, and it is related that some Thamudites dwelling at Al Rass, who despised and at last killed their prophet, Handha, or Khantala, were annoyed by the Anka, which lodged in the mountain above them and used to snatch away their children when other prey was wanting.<sup>72</sup> The

<sup>71</sup> Mirkhond, 167, 300.

<sup>72</sup> Sale's Koran, ch. xxv. and note *a*.

winged Sphinx, whom earlier tradition calls Phix, and who sat on the Phicean hill propounding riddles and devouring the people of Thebes, until Œdipus made a happy guess and caused her downfall, represents the same family as the Harpies, and Stymphalides, the Simurgh, Anka, and Roc; but while Rapha and his descendant, Samlah, appear in the former, the Phix denotes the kindred line of Paseach.

The traditions regarding this family point to their occupation at one time of part of Egypt, to their expulsion from it in the two lines of Chelub and Shuach, the former being represented by Hammurabi, who established himself on the throne of Babylon, and the latter by the Ras, or people of Ma Reshah.<sup>73</sup> Samlah, the son of Masrekah and grandson of Rapha, or Hammurabi, being allied with the Ethnanite worshippers of Baal Peor, whom the Greeks called the Pallantidae, and being himself the descendant of Ahashtari, or Castor, the head of the Dioseuri, overthrew the Beerothite dynasty of Hadad, Yudisthira, or Theseus, and established himself on the throne of Gebalene. There he dwelt among the mountains, and strengthened himself by an alliance with the Zerethite tribe, taking to wife a daughter of Ardon, the eponym of the Assyrian Rutemu. Continuing the sanguinary rites of Beor, or Busiris, and sending forth warlike bands to procure captives for his holocausts, he was compared to a ravenous bird devouring human flesh. By some avenger, called in the Greek story Hercules, he was at length killed by impalement, a fitting recompense for his horrid cruelties. His subjects calling themselves by his name as Samahlians, or Gambulians, fled for refuge to the marshes south of Babylonia, and fixed their abode in the water beyond the reach of their enemies. From their lake dwellings they still, however, sallied forth to get victims for their gods, so that they were no longer represented by the Simurgh in his lofty nest among the hills, but by the water haunting Stymphalides, well trained by Mars, with beaks and talons of iron, and furnished with darts of the same metal for the slaughter of the human victims devoured by them. The Symbolon Limen of the Tauri, where dwelt the Symbolian tribe of that family, was a harbour

<sup>73</sup> Al Ras, their region, was the Arish or river of Egypt, or even Larsa in Chaldea. All the Larissas were originally Al Reshahs, abodes of the mighty Ras.

with a lighthouse, where an ever burning fire invited passing ships to enter to the destruction of their crews, for the Tauri sacrificed all shipwrecked persons to their gods. And such fires, burning on the marshy borders of lakes and rivers in Chaldea, in Asia Minor, in Thrace and Switzerland, and in the New World as well, oft tempted travellers seeking hospitality to venture on the treacherous ground that lay between the light and them, until the gliding canoe of the lake dweller was by their side and the Stymphalian dart laid them low, victims for the slaughter. Out of this story of revolting treachery, often repeated in the world's history, has grown the *ignis fatuus*, Will o' the Wisp, or Jack a Lantern, the Japanese *kitsune-bi*, or fire of the fox, which flickers before the eye of the belated wayfarer in the fens, leading him on to his evil fate.

## CHAPTER V.

## THE KINGS THAT REIGNED IN EDM (CONTINUED).

THE Chelubite Achashtarites had but a short reign in Gebalene, for Saul of Rehoboth by the river restored the Beerothite empire. That Saul was a Beerothite Hittite is attested by many facts. The name Saulius belonged to the European Scyths, denoting a brother of Anacharsis and descendant of Spargapithes, while the similar name Scylas pertained to a son of Ariapithes and grandson of Idanthysrus, his brother being Octamasadas.<sup>1</sup> Ariapithes and Spargapithes are Rehobothite names; Idanthysrus is a corruption of Hadadezer; and Octamasadas is Eshtemoag. The Hadadezer whom David conquered was a son of Rehob, and his country of Hamath Zobah was the land of Rehob.<sup>2</sup> The slayers of Ishbosheth, the son of Saul, were Rechab and Baanah, the sons of Rimmon, a Beerothite.<sup>3</sup> But Pliny, in a remarkable and much disputed passage, establishes the descent of Saul from Hadael. "Saulaces, the descendant of Æetes, who reigned in Colchis, found in the land of the Suanes virgin soil, from which he extracted much gold and silver. We read of the golden arches of his palace, its silver columns and pillars which he gained when he conquered Sesostris, king of Egypt, so proud a monarch that every year he chose one of his subject kings by lot and yoked him to his car to celebrate anew his triumph."<sup>4</sup> In addition to this passage, we have already found Saul appearing in profane history as the Persian Zaul. The ancestry given him by Firdusi and Mirkhond is all astray, for Saun was not his father, nor Nariman his grandfather. Gurchasp is the Persian equivalent of Rechab or Rehoboth. Nevertheless, the connection of Zaul with the Simurgh points him out as the Saul who succeeded Samlah, whom the Simurgh sets forth. This Zaul was an

<sup>1</sup> Herodot., iv. 76, seq.

• <sup>2</sup> 2 Sam. viii. 3.

• <sup>3</sup> 2 Sam. iv. 2.

<sup>4</sup> Pliny, H. N. xxxiii. 15.

Albino, his hair, eyebrows and lashes being entirely white.<sup>5</sup> The Simurgh brought him up in the mountains until his seventh year, when his father brought him home and exhibited his heir to the people. When he came to manhood king Minucheher made him governor of Nimruz, and, while occupying this position, he married Rodabeh, daughter of Mihrab, king of Cabul. The famous dialogue between Esfendiar and Rustam, the son of Zaul, contains accounts of the miraculous interposition of the Simurgh on behalf of his family. Zaul refused to accept the faith of Zoroaster, and in his old age, after the death of Rustam, was taken prisoner by Belmen, Esfendiar's son. All the men of his race were great heroes, and the bulwarks of Iran against her enemies.

In the Mahabharata the maternal uncle of Yudisthira is Salya, king of the Madras, an indication that the name Saul was in the family. In the Raja Tarangini there appears Jaloka, a famous king, who at an early age revived the institutions of Yudisthira in Cashmere. He smote the Mlechhas or Amalekites, and paid homage to Rudra, but was also a zealous votary of Siva, the unclean God. Nevertheless, he had a horror of human sacrifice, and when the goddess Kritya, in the disguise of a starving woman, asked him for human flesh, he, rather than shed blood, offered her his body to eat.<sup>6</sup> Homer preserved the name of Saul as Axylus, the son of Teuthras of Thrace, who dwelt in Arisba. A similar verbal series is presented in Calchas, the son of Thestor, and his sister Leucippe. Again Saul is Calais, the brother of Zetes and son of Boreas, who conquered the Harpies. But firmer ground is reached when it is remembered that the advent of the Achashtarites to Gebalene, in the person of Samlah, introduced that country into Lydian history, for the Lydians were the Shuchite Achashtarites in the line of Laadah. Agelaus or Agesilaus is called the son of Hereules and Omphale, and the successor of Tmolus on the throne of Lydia, and he is Saul.<sup>7</sup> He was the head of the dynasty of the Mermadae, a name which finds no explanation among ancient writers, although the Myr-

<sup>5</sup> Mirkhond, 167.

<sup>6</sup> Raja Tarangini, lib. i. sl. 108, seq.

<sup>7</sup> Apollodorus.



midons, or transformed ants of Ægina, the Mariandyni of Bithynia, and other peoples and places of like name, invite comparison. The name that answers to Mermna is the Miriam of the Kenite genealogy. She was the daughter of Jether or Mered, by Bithiah, the daughter of Pharaoh, who seems to have been originally the wife of Jether, but to have been taken from him by Mered.<sup>8</sup> Homer knew both mother and daughter, for he tells of the mound in front of Troy, "which mortals call Baticæ, but the immortals, the tomb of quick dancing Myrina," and Apollodorus mistakenly makes Baticæ a daughter of Teucer.<sup>9</sup> The Arthurian legends here come to our assistance, giving Coll or Huail, the great law-giver and priest of mysteries, who is the same person as Hoel, king of Armorica, and Coel, duke of Caer Colvin, as the British version of Saul.<sup>10</sup> Alas! he has fallen on evil days, for the great Saul of Rehoboth by the river, who measured his strength successfully with the might of Egypt, is "Old King Cole, that merry old soul," of the nursery rhymes. Hoel was the son of a sister of Arthur, by Dubricius, king of Armorica. He had a daughter Helena, who was carried off to Michael's Mount by a savage and deformed giant from Spain, and died in his hands. Coel also was the father of another Helena, who is fabulously represented as the wife of Constantius Chlorus and mother of Constantine the Great, although Helena is well known to have been a native of Bithynia. Again, the name of Helen is preserved in that of the Gwyllion, or nine prophetic virgins of Seon, pertaining to the rites of Coll or Huail. Davies says concerning the Gwyllion: "There was some signal disaster attendant upon the fall of one of these ladies, hence the bards use the simile in illustrating a hopeless calamity."<sup>11</sup> Arthur is the Kenite Jered, the father of Gedlor, whose half-sister or cousin was Miriam, and she it is whom the father of Saul married.

The story of Miriam is a remarkable one. Diodorus Siculus calls her Myrina, as does Homer, and makes her the Queen of the African Amazons, who dwelt about Lake Tritonis in the Roman

<sup>8</sup> 1 Chron. iv. 17.

<sup>9</sup> Iliad, ii. 813; Apollodorus, iii. 12, 1.

<sup>10</sup> Davies' Druids; Geoffrey's British History.

<sup>11</sup> Druids, 167.

province of Africa. With thirty thousand foot and two thousand horsewomen she captured Cercina, the city of the Atlantides, and put all adult males to death. Then she exterminated the Gorgons, a nation of women like her own, and, entering Egypt, made alliance with Horus, the son of Isis. Afterwards she invaded Arabia, and brought all Syria under her sway. The Cilicians submitted to her yoke, but the other countries of Asia Minor she conquered, finally establishing her empire on the Caius, which separates Mysia from Lydia. There Myrina, Cyme, Pitane, Priene, and other cities, commemorated her and her companions. Making an expedition to the island of Lesbos, she founded Mytilene. She also colonized Samothrace, and inaugurated mysteries in that island. But the Thracian Mopsus, banished by Lycurgus from his native land, and Sipylyus, a Scythian, uniting their troops, fell upon the country of the Amazons, defeated the female warriors, and killed their queen.<sup>12</sup> This story is virtually that of Semiramis; for Xanthus, the Lydian, says that her mother, Atargatis was taken prisoner by Mopsus and drowned in a lake near Ascalon, where Semiramis was born.<sup>13</sup> Miriam was not a daughter of Jerigoth or Atargatis, but, belonging to the same family, tradition naturally connected their names. It is probable that Shimron Meron, which, in the time of Joshua, was situated not far from Cana in Galilee, was an epithet of Miriam as well as the name of a city, and that out of this epithet the name Semiramis arose.<sup>14</sup> The connection which Macrobius sets forth of Adad and Atargatis is explained by the union of Miriam, who was a niece or second cousin of Jerigoth, with a son of Hadad. The double mention of Mopsus in the Greek tradition is important, as is that of his alliance with Sipylyus. Sir Gardner Wilkinson says: "The names of the children of Ammon, as well as of Chemosh, their god, are too near to the Khem and Amun of Egypt to be accidental."<sup>15</sup> The same may be said of Moph or Memphis and Moab. Mopsus is the personification of the Moabites, who, under some predecessor of Zippor, the father of Balak, were expelled from Egypt, and, uniting with the similarly banished Amorites, whom their

<sup>12</sup> Diod. Sic. iii. 27.

<sup>13</sup> Athenaeus, viii. 39.

<sup>14</sup> Joshua xii. 20.

<sup>15</sup> Rawlinson's Herodotus, App. bk. iii., Essay i. 21.

great ancestor, Shobal, the Egyptian Seb-ra, denoted in the form Sipylus, began that warfare with the Hittite tribes which dispersed them to the north and east, before Israel entered the land of promise. That the dynasty of Saul fell when the Moabites returned to Palestine is set forth figuratively by many Greek writers, who represent the two great sages, Mopsus and Calehas, meeting, according to some in Colophon, according to others in Cilicia, and exhibiting their skill in divination. Mopsus proved himself the truer prophet, and Calehas, mortified, put an end to his own life.<sup>16</sup>

The Greek accounts of Saul and his father are numerous and very confused. Theseus, who has been found to illustrate in his history the reign of Hadad, retired to the court of Lyeomedes, king of Seyros, by whom he is reported to have been put to death. Prior to his exile, his son, Hippolytus, whose mother was Hippolyte or Antiope, queen of the Amazons, was falsely accused by his step-mother, Phaedra, after the manner of the Hebrew Joseph. Theseus cursed his son, whose chariot was overthrown so that he died, although Virgil and Ovid make him live again under the name Virbius, near Marruvium, in the country of the Marsi, where his name is associated with that of Archippus. The people of Troezen, in Argolis, worshipped Hippolytus, and informed Pausanias that he was translated to the skies, where he forms the constellation called the Charioteer. This must be the Cacab Rueubi of the Assyrians and Chaldeans, a Hebrew celestial Beth Mareboth. The name Hippolytus is thus a Greek rendering of the original name, the *hippos* or horse replacing *vakab*, the horseman or driver of a war chariot. Pausanias mentions Melanippus as a son of Theseus, victorious in the Nemean races, who can be no other than the father of Saul as Mareboth. The same writer has the story of a Melanippus of unknown parentage who carried off a beautiful maiden, Comaetho, contrary to the will of her parents and his. As she officiated in the temple of Diana, the enraged goddess sent a plague upon the people who had allowed her to be robbed of her priestess, from which they were not delivered until they obeyed the Delphic oracle by annually

<sup>16</sup> Pherecydis Fragmenta, Sturz, p. 171. Other authorities in Bauer; Strabo, xiv. 1, 27, etc.

sacrificing to the goddess a youth and maiden of great beauty. A tale of manly virtue, corresponding to that of Hippolytus, is told of Peleus, whom Acastus of Iolchos, believing him to be guilty, exposed bound upon Mount Pelion to be devoured by wild beasts. He broke his chains and fled, like Theseus, to Scyros, where he married Thetis, the sister of Lycomedes, its king. Other writers say that he took refuge in the Achaean kingdom in Thessaly, and was there united to Philomela, daughter of Actor, the son of Myrmidon. Peleus was the son of Æacus and Endeis, daughter of Chiron, in whose time a pestilence wasted the island of Egina and carried off large numbers of its inhabitants, whereupon Æacus prayed to Jupiter for relief. In a dream he beheld swarms of ants issuing from the root of a tree, which forthwith became men, and in the morning he learned that his kingdom was more populous than ever. This is doubtless a classical invention to explain by *myrmex*, an ant, the name Myrmidones, applied to the earliest inhabitants of Ægina. Æacus like Ægeus, is probably a form of Husham, as the Jason who also sets forth his name is made by Medea the father of Mermerus. Peleus settled in Thessaly as king of the Myrmidons there, and his son was Achilles, who led these Myrmidons to the siege of Troy. Thus Achilles is another Greek name for Saul of Rehoboth; and the presence of a Course of Achilles in European Scythia, over which, near the time of Herodotus, a Saulius ruled, and the statement that Achilles himself had been king over all the Scyths, are justified.<sup>17</sup> The fact that Homer, out of one historical personage, made two such opposite characters as Achilles and Calchas, is sufficient to show that he must have composed his immortal epic long after the events it records. In other records the character of Saul, as uniting warlike prowess with zeal for religious and political reformation, furnishes the materials out of which, by the aid of different one-sided traditions, the Homeric sage and warrior were evolved.

The three religious reformers among the Britons were Menu, Math and Coll.<sup>18</sup> The first of these is doubtless the same as the Indian Manu, author of the Institutes, the Egyptian Menes, the

<sup>17</sup> Herodotus, iv. 55; consult Rawlinson's Herodotus, notes in loc.

<sup>18</sup> Davies' Druids.

first Pharaoh, and Minos, the law-giver of Crete. In Math or Amathaon appears Hamath, from whom came the Amautas and Amoxoaques of the New World. And Coll, who appears to be the same as the bearded stranger, Morien, that guarded the sacred fire, built Stonehenge, and introduced new rites, while he was also regarded as a public benefactor for superseding the aboriginal oats and rye with wheat and barley, is Saul of Rehoboth. He is represented among Greek Hierophants by Dysaules, which is but another name for Celeus, in whose time barley was first sown in Eleusis, and who founded the Eleusinian mysteries, with which the ancient British mysteries seem to have been identical. Celeus was by Metanira the father of Triptolemus, whose name is akin to that of Neoptolemus, the son of Achilles by Deidamia, daughter of the ever recurring Lycomedes of Scyros. Saul is the ancient Arabian god Sohail, the Lesghian Saal and Zalla, the Mizjejian Dalle, the Yukahirian Chail or Koil, and the Mexican Quetzalcoatl. To establish his identity with the great culture hero of the New World it is necessary to consider the meaning of the word Saul. It is virtually the same word as Hazael, which denotes a usurping king in the same Syrian line, and is the Basque *hesaula*, *hezaul*, a stake, post, pillar, which the Japanese, having no *l*, represents by *hashira*. The German *säule* is doubtless a loan word from the Hittite in the Basque form, as is the Hebrew *asherah* in that of the Japanese, for *asherah* is generally understood to mean a wooden pillar. The Asherahs are frequently mentioned in the Bible, and have been wrongly translated as groves and the goddess Astarte.<sup>19</sup> They were columns such as the Romans found in Etruria and called by the name *cippus*, and such as the Brahmans in India named *sthapas* or *topes*, of which the Buddhist *lots* were the simplest. Pausanias connects the name of Rehob, Rechob, or Reehoboth, the father of Saul, with similar monuments, making mention of that which is called Colona or the mound and the temple of Dionysius Colonata in Sparta, who was worshipped by the Lencippides.<sup>20</sup> In the Thupawansa and other Singhalese books which relate the manner in which the Buddhist relics were distributed to be

<sup>19</sup> Gesenius, Lex. Heb.

<sup>20</sup> Pausanias, iii. 13.

inclosed in topes as objects of adoration, the Lichawi princes of Wisala and the princes of Allakappa are made the recipients of some of these treasures.<sup>21</sup> The eponym of the Leucippides, Lichawis, and Allakappas, is Leucippus, whom Diodorus wrongly represents as the son of Naxius or Nahash, and the father of Smardius or Samlah, who, he says, received Theseus when he fled to Naxos with Ariadne, and in whose time Dionysius was born.<sup>22</sup> This passage sets forth the kinship of Nahash and Samlah, the Rapha, and confirms the Persian story of the upbringing of Zaul by the Simurgh, in the connection of Leucippus, his father Rechoboth, with Smardius. A similar error is found in the Indian genealogies, which give Sumarti as the son of Bharata, whose father is Rishababa.<sup>23</sup> Regal succession has in either case been taken for hereditary descent, and in the Indian list the older Rechab, father of Beerli, the head of the Beerothite or Bharatan race, is confounded with the later Rechoboth.

Returning, however, to Quetzalcohuatl, the fair god of the Mexicans, we find that his name is translated by *quetzalli*, which Molina renders *pluma rica, larga, y verde*, a rare large green feather, and *coatl*, a snake. He is thus the plumed serpent, but there the explanation ceases, for the serpent had no special part in the rites instituted by him. The head of the Hittite serpent line was Techinnah of the Chelubite line of Aehashtarites, the father of Ir Nachash, the Sanscrit Nahusha, from whom came the snake worshipping Nagas of Cashmere, and the American Natehez. The original signification of *quetzalli* was a pillar or column of squared timber, which answers to the Basque *hezaula* and the Japanese *hashira*. But modern Aztec disguises the word by prefixing the syllable *tlu*, so that even in Molina's time the wooden column was *tlu-quetzalli*, which, strange to say, also meant a story or myth. This adventitious *tlu*, which frequently has substantive power, disguises many Aztec words, as for instance *tl-atconli*, an axe, which is the Iroquois *atoken* and the Koriak *adaganu*. Etymologically, therefore, the name of Quetzal corresponds to that of Saul. His genealogy is not given, for like

<sup>21</sup> Hardy, Manual of Buddhism, 353.

<sup>22</sup> Diod. Sic. v. 31.

<sup>23</sup> Asiatic Researches, v. 251.

the British Coll he was regarded as a distinguished stranger coming with a priestly company from Tlapallan, and returning thither when his work was done, Orizaba being the point of his departure. But, when the name of Quetzalcoatl is introduced into dynastic lists, it is always associated with that of Camaxtli, the grandfather of Mapach, in whom we have already found the martyr Hamath, whose grandson Jether was called Kudur Mabug, the father of Jered or Ardu-Sin.<sup>24</sup> Like the British Coll or Huail, and the Greek Celeus and Dysaulces, who discovered wheat and barley, he went forth on a journey and found Indian corn, with which priceless boon he enriched the Mexican and surrounding peoples.<sup>25</sup> Like the Indian Jaloka, he abolished human sacrifices, and, resisting all temptations to renew them, lost his throne rather than sanction such barbarities. Coming suddenly upon the scene, like Zaul from the abode of the Simurgh, he was, like him, white haired, a tall, well-made man of venerable aspect, though young, full bearded, and clad in a flowing robe of white sewn with black flowers. In his train came artists, artificers, men of science, all that could enrich a country and add to its happiness. While he was making progress through the land of the Toltecs, everywhere teaching his new ritual which he professed to have received from the heavens to whom his loud prayers were offered, the old King Ihuitmal died at Tollan, and the people of Anahuac called him to the throne.<sup>26</sup> History is silent about Ihuitmal, the Aztec version of Samlah or Yumala, save to tell that he had reigned for thirty years, and that Quetzalcoatl was his successor. At Tollan the royal pontiff fixed his seat, making it "the abode of felicity, of luxury and abundance." Extending his peaceful sway far and wide, peace reigned in all the land, and the blessings of agriculture turned the desert into a garden. The Mexican historians love to tell of his markets containing the produce of the whole earth, of the wondrous tissues woven in his factories, the gold and silver ware fashioned by his smiths, the gems and mosaics, the inlaid tables, the marvellous fans, and a thousand other objects that were so common as to be

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<sup>24</sup> B. de Bourbourg, i. 255.

<sup>25</sup> B. de Bourbourg, i. 58.

<sup>26</sup> B. de Bourbourg, 265.

thought little of in his day. He built four palaces of materials so precious that the description of them rivals the dreams of fairyland, and beside them four temples, the first of which was called the Temple of Gold, the second of Turquoise and Emerald, the third of Shells, and the fourth of Alabaster. He founded a priesthood and established monastic colleges for their education. Of their ritual he was the author, and at the same time, as chief pontiff, the faithful observer. Everywhere the long-haired priests in their black robes and capuchined heads, like those represented in the Scythian portraits from Kertch, went about proclaiming the new laws, and bringing the people into the paths of peace and virtue, until the Golden Age and Saturnian Reign seemed once more to be realized. These priests celebrated the opening of the day with instruments of music, and chanted divine songs as they relieved each other in the temple watches. And the wise king, having established his religion and promulgated his laws, gave his mind to literature and science in his palace, or "hanging gardens like those of Semiramis," writing the history of the early world and the *Tonalamatl* or Book of the Sun, one of the most ancient of astrological treatises. Nor does Mexican history fail to note the mines that Pliny mentions in his brief record of the Colchian Saulaces, or the pillars that, bearing his name, became objects of adoration.<sup>27</sup>

For twenty years this happy state of things lasted, but vice and cruel superstition were not dead. The great city of Teotihuacan, under its petty king, had refused to give up its human sacrifices, and Quetzalcoat! was not able to reduce it to obedience. In other regions the severity of his laws, which seem to connect him with the Locrian Zaleucus, hindered the devil-worshippers from openly practising their horrid rites and abominable revels, but secretly, under the veil of night, they continued to celebrate the bloody mysteries of Tetzcatlipoca. The king of Culhuacan bore the name of this sanguinary deity, and, with the king of Otompan, he insisted that the sage of Tollan should restore the ancient rites. Entering Tollan itself and inciting the people with superstitious fears, he led them to sacrifice human victims within ear-shot of the wise king. Then Quetzalcoatl, unwilling to shed

<sup>27</sup> B. de Bourbourg, var. loc.



blood, retired secretly, carrying away some of his literary treasures, and attended by such a concourse of people that Tollan seemed deserted. Reaching the mountains, he wept over the rebellious city that he had beautified. But new troubles arose, for the enemy pursued him, robbed him of his books, and compelled all artificers and useful persons in his train to return to Tollan. Then, with a few attendants, he gained the plain of Huitzilapan and founded Cholullan, the City of Exile. Ten years he reigned there, building a temple to Camaxtli and repeating on a humbler scale the glories of Tollan, when Tetzeatlipoeca, or one of his successors under the name of Huemac, came with a large army against him. The pontiff-king would not allow blood to be shed on his behalf. With four of his disciples he bade farewell to the people of Cholullan, and in a barge descended the rivers to the mouth of the Coatzacoalco, after which no trace of him could be found. Then Huemac wreaked his vengeance on Cholullan, and brought all the neighbouring country under his sway.

In endeavouring to glean history from the field of Mexican tradition, names present the greatest difficulty, for it seems to have been a point of honour with the Aztec historians to elongate royal names and to give them significance in a dialect which had widely departed from ancient Hittite simplicity. The annalists were all astray in making the historical Quetzalcoatl a son of Camaxtli, or Hamath, for five generations, represented by Rechab, Beer, Bedad, Hadad and Rehoboth, intervened; but they were right in representing him as the son of a warlike Amazonian queen whom they call Chimalman, an echo probably of Samlah. The great enemy of the fair god they call Tetzeatlipoeca, Telpochtli, and Yaotzin, as well as Huemac. The name of Yaotzin, or the prince of evil, seems to be a travesty of Huetzin, who is said to have occupied the throne of Tollan in the time of Camaxtli, and whom Brasseur connects with Texcaltepecatl, a form of Tetzeatlipoeca. Other names belonging to the same race are Yohuallatonac and Matlaexochitl. The line they set forth is evidently the Amalekite, for Huetzin is clearly Husham, and the Telpoch, Tezealtepec and Tetzeatlipoeca forms are disguises of Eliphaz, like the Greek Telephus, Teleboas and Delphi. The sacrifice of human victims has been already found to characterize the Amalekites,

who were the chief enemies of the Beerothites, and their murdered Jobab became the Delphic Phœbus, an entirely different being from the Teucrian Apollon. The name Eliphaz was so celebrated among them that it superseded the Temenite and Amalekite names in Assyrian days in the form Ellip, denoting the Albanians of the eastern Caucasus, ancestors of the Ossetes. Strabo describes the human sacrifices in vogue among the Albanians.<sup>28</sup> Theleba and Thelbis in ancient Albania are Telpoeh and Delphi-like versions of Eliphaz, and Dalphon, the son of Haman, the Agagite or Amalekite, is another.<sup>29</sup> Such a name also is that of Telephus, the son of Auge, whose mother married Teuthras of Mysia, and whose son Eurypylus led the Ceteans, or Hittites, at Troy. Daulis, near Delphi, was famous in the story of Tereus; Pteras, another form of Patrae and Patara, built the first temple to Phoebus, which was situated over the Corycian cavern; Olen first prophesied there; and Delphus was the son of Phoebus Apollo and Celaeno, the grand-daughter of Lycorus, who was the son of Corycia. The Greek story of the infancy of Telephus is, that his mother Auge exposed him when born, on Mount Parthenius, where a hind that had lost her young came and suckled the child, so that the shepherds who witnessed the act called him Telephus, from *elaphos*, a hind. The Welsh legends invert the incidents by representing Elphin as the deliverer of the infant bard Taliesin, whom his mother had sent to sea in a little ark or coracle, which drifted into the fish weir that enriched the prince. In Pictish tradition Eliphaz is Alban, son of Isicus, and other Pictish royal names are Aleph, Elpin and Olfincta.<sup>30</sup> When, according to Greek story, Hercules was in Ligurian Gaul reforming the blood-thirsty inhabitants, his progress was checked by the giants Alebion and Dereynus, whom he could not overcome until Jupiter showered stones upon them from heaven, which the Stony Plain between Marseilles and the mouths of the Rhone attests.<sup>31</sup> This seems to be a confusion of a Hittite tradition setting forth Amalek's opposition to the introduction of a humane creed, with the story of

<sup>28</sup> Strabo, xi. 4, 7.

<sup>29</sup> Esther ix. 7.

<sup>30</sup> Chron. Pictorum.

<sup>31</sup> Pomp. Mela, ii. 5; Apollodorus, ii. 5, 10; Strabo, iv. 1, 7.

divine interposition in Joshua's war with the five kings of the Amorites, when "the Lord cast down great stones from heaven upon them unto Azekah."<sup>32</sup>

The different versions of Saul's history represent him as a great reformer, opposing the sanguinary creed that had been adopted by at least three branches of the Hittite family, the Ahashtarites, as evidenced in the history of Samlah, the Temenites, as seen in that of Jobab, and the Ethnanites, as illustrated by that of Beor. The contest between the votaries of Quetzalcoatl and Tetzatlipoca continues through the whole of Mexican history; in India a similar war between the Buddhists, who must have been recruited from the peace-loving tribes that followed the laws of Saul, and the murderous Sivaites, presents a companion picture: it appears in the earlier part of Japanese history, and, indeed, wherever the two Hittite creeds came into contact, the same struggle continued through the ages. The Welsh poets regarded Coll as a foreigner and his sectaries as fit objects for persecution by the native hierarchy, who slaughtered men on their altars, and they set him forth as the slayer of the two dusky birds of Gwenddolen, "which were in the daily habit of consuming two persons for their dinner, and the like number for their supper," under the name of Gall Power.<sup>33</sup> He is also Ys Colan, whom Davies would identify with St. Columba, because he is called an Irish scholar, although his black horse, dress and cap, are the opposite of the white attire of the Culdees, and better suit the priest of Quetzalcoatl. The Druid Merddin sees him coming and says to his flock: "Attend, little pig! it is necessary to depart, to avoid the hunters of the water dwellings, if they should attempt to seize us, lest the persecution should come upon us and we should be seen." In this case the tables are turned, and the laws of Saul are plainly in force against the treacherous lake-dwelling Gambulians, for Ys Colan threatens the Druid with the wrath of the king. In this contest Saul took an active part, not merely as a teacher, but as a warrior. The Homeric Achilles unworthily represents him, but the Indian Jaloka, who by his valour breaks the power of the Mlechhas, or Amalekites, and then conquers the

<sup>32</sup> Josh. x. 11.

<sup>33</sup> Davies' Druids.

whole world, while, at the same time, he makes canals, builds temples and palaces, enriches his kingdom, introduces wise laws and imperial state, cultivates piety, and offers his own body rather than permit human sacrifice, fairly mirrors the grandest of the kings that reigned in Edom. The Persian Zaul is an Achilles and a Calebas combined to form a character like Ulysses, or Nestor, and never reaches the dignity of the original. Pliny's brief record of Saulaces tallies best with Jaloka. As for Quetzalcoatl it may be said that his story, under Buddhist influences in India and Japan, lost some of the virility of its prototype, but gained in mysticism and humanity, necessarily presenting a very one-sided picture of the great culture hero, who deserves to take rank among the chief benefactors of mankind. Whence did he derive his humane and elevated creed? Did Egypt's civilization help him to it? did it descend to him from the martyr Hamath? or had the purer faith of the great Apophis, taught to the marvellous boy by his prime minister Joseph, found its way into his mind and heart, setting Saul also among the prophets? We cannot tell. If the Japanese had left any particulars about their white-headed dairi Siragano, we might be wiser; and if we could be sure that the Kanyakubdja, which Jaloka subdued, and from whence he brought his institutions and laws, was the land of Egypt, then his casting down the heathen temples and setting up pillars like that of Bethel for the worship of him who dwells in the heavens, would enable us to rank Saul among the saints of ancient days, a worthy namesake of him who fell fighting on Gilboa as Israel's first king, and of that warrior with spiritual weapons in a holier cause, the great apostle of the Gentiles.<sup>34</sup> In any case, all honour is due to Saul of Rehoboth by the river, whose fame has slumbered through thousands of years.

Jaloka was translated to the skies, and the Aztecs in Cortez's time still looked for the return of Quetzalcoatl, but "Saul died, and Baalhanan, the son of Achbor, reigned in his stead." The name of Baalhanan at first sight is purely Semitic, being the same as Hannibal, Baal's favour. There is reason to think that thus early a desire to extend the worship of Bel had led the families of Achashtari and Ethman, his chief votaries, to confer upon him

<sup>34</sup> Titsingh, *Annales*, 29; Raja Tarangini, lib. i. sl. 117.

the Semitic name Baal, for in the Hebrew record he is always spoken of as Baal and Baal Peor. They were successful in this attempt to denationalize their deity, for, besides the Midianites, the Semitic speaking Moabites and Amorites adopted his worship, and some of the latter installed him in the highest place in the Phœnician pantheon. In the name Baalchanaan, the title of the god is Semitic, but the following *chanan* is an ancient form of the Basque *gan*, to, at, pertaining to, *ganako*, towards, *ganatzea*, to attract, and of the Japanese *kanai*, to agree, be in harmony with *kan*, admiration, *kanji*, to admire, esteem. Thus Baalchanaan really means, the lover or follower of Baal, and indicates that the line to which he belonged was one that had accepted the blood-thirsty and licentious rites of that god, and that stood in mortal opposition to the purer faith of Saul and his ancestor Hadad. There is no difficulty in determining what that line was, for a glance at the classical atlas furnishes the data. In Albania the traces of Baalhanan are not very distinct in Abliana and the Alazonus, but in Asia Minor Paphlagonia reproduces his name, and its districts Blaene, Domanitis and Timonitis, exhibit his relation to the family of Temeni. Even in Britain the Voluntii dwelt with the Damnii Albani. Now, in the history of Husham of the land of Temeni, there appeared a certain Pelegon, or Polyxenus, his grandson, whom the Volsung story celebrates, and who was there declared to be one of the kings who reigned in Edom. He is Baalhanan, the son of Achbor, or Gachbor. The materials which tradition furnishes for constructing in outline the history of father and son are so numerous, that only a small portion of them can be employed in this sketch.

First of all there is monumental evidence for the existence of Achbor, or Gachbor. In the time of Sennacherib, Akupardu was a town of Illipi, or Albania, and the king of that country was Ispabara.<sup>35</sup> It seems strange that the Temenites should have retained the original name for the city, and have much modified it to denote a royal personage, for Akupar and Ispabar are forms of the same word. Going back to the early history of Babylonia, we find a tantalizing fragment, yet valuable, which contains these

<sup>35</sup> Records of the Past, vii. 60.

words: "Isbibarra, king of Karrak."<sup>36</sup> An old Babylonian list gives a king Iskipal, but at present nothing can be made of his connections. Knowing that Ispabara was a Temenite or Albanian name, and that Karrak denotes the Zerka of Moab, named after the Amalekite Zerach, where Husham reigned, it is impossible to avoid the conclusion that Isbibarra, king of Karrak, is the same person as Achbor. While Saul of Rehoboth reigned over Gebalene and all Syria, he, as tributary king in Karrak, represents the Tetzcatlipoca of Culhuacan in the Mexican annals, so that Karrak and Culhuacan are thus identified, although Tetzcatlipoca cannot designate Achbor save as the Eliphazite. During this time of subjection, Achbor, or some other subject prince who was a votary of Baal, took it upon him to unite the name of Saul with that of his deity. At Abu-Shahreïn many inscriptions have been found of a great monarch, whose name has been provisionally read Zur-Sin. George Smith says that he is probably closely connected with Gamil-Sin from the great similarity of their legends, and that he was deified after his death. The connection with Gamil-Sin, or Samlah, the nearness of the names Zur and Shahrein to Saul, and the statement that he was a Nipurite, or descendant of Hopher, in Teutonic phraseology a Niflung, all tend to establish the oneness of Zur and Saul. One of the inscriptions in which his name appears reads:

"Zur-sin, Bel the Nipurite blessed,  
 the leader of the house of Bel,  
 the powerful king, king of Ur,  
 King of the four regions, Hea the king,  
 his delight the . . . . . of his delight he built."

Another is as follows:

"Zur-sin the Nipurite Bel blessed,  
 the leader of the house of Bel,  
 the powerful man, king of Ur,  
 King of the four regions."<sup>37</sup>

These cannot have been the work of the man whose whole life was spent in warring against the infamous worship of this Bel, but must have emanated from some friendly and probably subject

<sup>36</sup> Records of the Past, iii. 13.

<sup>37</sup> Records of the Past, iii. 16.

king, who, clinging to his own idolatry, yet had sense enough to appreciate the virtues of the reformer. They may have been written by Achbor, but more likely by a descendant of Samlah, who continued the line of Hammurabi in Babylonia.

The Greek traditions represent Pelegon, or Polyxenus, as a son of the daughter of Husham, and with this the Norse annals and legends agree. In the history of Ramus, the son of Sigmund and Hilda is Sigar, and his daughter Signe is the wife of Hagbart; but, in the *Volsung* and *Nibelungen sagen*, Siegfried, or Sigurd, is the son of Sigmund, and marries a sister of the Niflung Gunther. In other legends, however, the heroine whom Siegfried, or his representative, marries, is Sigrun, the daughter of Hogni, or Hilda, the daughter of Hagen, and even as Kriemhild she is made Hagen's niece. It is more than doubtful that Achbor was a Hittite. Esarhaddon conquered Akbaru, king of the Arabian Dupiati, and Kitsu, king of Kaldili, ruling over allied tribes. The name Kaldili is a form of Gilead, which denoted a region beyond Jordan long before the grandson of Manasseh bore it. Gilead, a purely Celtic word, is also the original of Galatia in Asia Minor, of Calydon in Grecian Ætolia, and of the classical appellations Galatae and Celtae. The Gileadites were a branch of the Midianites, but their history must be left for another treatise. The sons or near descendants of the Midianite Gilead were Peresh and Sheresh: those of Peresh were Ulam and Rakem; and the son of Rakem was Bedan.<sup>38</sup> The first of their line who appears in the early Babylonian lists is Ulam, who adds to his name that of his father Peresh, calling himself Ulam Buryas.<sup>39</sup> When the name Ulam occurs again in the list, it is in the form Ulam Girbat, who heads a dynasty containing as the third in succession Meli Sumu, or in Assyrian, Amil Sukamuna. He is followed by Meli Sibarru. Lower down in the list are three names compounded with Buryas, showing the connection of the dynasty with that in which Ulam Buryas appears, occupying the fourth place after Hammurabi.<sup>40</sup> Here then we have the Median dynasty of Berosus. So far the name of Bedan has not been found, but in an inscription

<sup>38</sup> 1 Chron. vii. 16, 17.

<sup>39</sup> *Records of the Past*, v. 79; *Proceed. Soc. Bib. Arch.*, Jan. 11, 1881, p. 38.

<sup>40</sup> *Proceedings*, p. 41.

discovered by George Smith at Koyunjik, a king Agukakrimi, who traces his descent from Sugamuna, calls himself king of Padan Alman, of the Guti, the Saklaati, and of the four regions.<sup>41</sup> Assurnazirpal connects the Ulmanyans, who represent the Alman in later history, with Zimira, a trace of the Midianite Zimran, and Shalmanczer unites them with the Sirisians, descended from Sheresh, the uncle of Ulam.<sup>42</sup> But the name Padan acquired celebrity in more recent times as that of the Patinians, often mentioned by the Assyrian conquerors. One of their kings was Sapalulme, a name which Professor Sayce has compared with that of Seplul, king of the Hittites, with whom the Egyptian Rameses I. made a treaty of peace.<sup>43</sup> From the similarity of the two names Professor Sayce was led to class the Patinians as a Hittite people. It is to be remembered that Seplul and Sapalulme are an Egyptian and an Assyrian version of a foreign name. Also the latter word is compound like Ulam Buryas, adding the ancestral Ulam to Sapal, as Sapal Ulme. In Celtic history Ulam is well known as Ollamh, denoting a family descended from the Nemedians, Numidians, or Midianites, so famous for its learning that the name became the title for a scholar.<sup>44</sup> With this family the Temenite Husham became connected by marriage.

The Norse genealogies contain the elements of the Kenite, but somewhat confusedly arranged. Their Sigmund is the Sugamuna, or Amil Sukamuna, of the Babylonian record, and he is the Greek Sicyon and Kenite Chusham. In one place he is made the husband of Hilda, daughter of Griotgard, a name which the romancers amplified into Brynhild and Kriemhild. But elsewhere his wife is Hjordis, and she is the daughter of Eilimer, son of Hialm Tere, king of Cimbria. Skiold, another Cimbrian king, represents the Saklaati of the Koyunjik inscription, the Scythic Scoloti of Herodotus, whose name Dr. Donaldson supposes to be Asa Galatae.<sup>45</sup> Thus the Gileadite line of Ulam Buryas appears to be Cymrie, or Sumerian; in other words, to descend from Zimran, the eldest son of Abraham and Keturah. With this family the Hittite line of

<sup>41</sup> Trans. Soc. Bib. Archaeol., iv. 132; Records of the Past, vii. 3.

<sup>42</sup> Records of the Past, iii. 44, 85.

<sup>43</sup> Trans. Soc. Bib. Archaeol., vii. 288, 291.

<sup>44</sup> Keating's Ancient History of Ireland.

<sup>45</sup> Ramus, Hist. Norveg.; Donaldson, Varro.



Temeni, or Amalek, united in the person of Husham, who married a daughter of Ulam and sister of Bedan.<sup>46</sup> This Hjordis is the Medea of the Greeks, who was no daughter of Æetes of Colchis, fairly identified with Hadad, the son of Bedad, but a granddaughter of Peresh the Gileadite, whom, as Perses, the Greeks made a brother of Æetes and the usurper of his kingdom. From her descended that Polyxenus, who is Baalhanan, the son of Achbor. The question to be settled is, was Achbor the son of Husham and the daughter of Ulam, or was he the Midianite husband of their daughter. Now, Sigurd Föfnisbane is called the son of Sigmund and Hjordis, and their daughter was Aslauga. He is also called Sigvard, a word plainly identical with Gachbor. In another Norse list Sigar is the son of Sigmund and Hilda, and Sigar's daughter, Signe, is the wife of Hagbart, who even better sets forth the Kenite Gachbor. The intervening Sigar seems to be a myth. The Greek genealogists make Pelegon the son of a daughter of Accessamenus, and Polyxenus, the son of a daughter of Augeas. Lamedon again married Xeuxippe, the daughter of Sicyon, and Laomedon, son of Ilus, married Strymo, daughter of Scamander, which is just the Norse name Sigmund, or Sigmunder. The latter form appears in Ramus. The explanation of Lamedon and Laomedon must be found in an ancient Ulam Bedan, although the analogy of Ulam Buryas would lead one to expect Bedan Ulam, or Padan Alman. If the Greeks received the name from the Cymri, or from a Semitic people, equally preposing the nominative to the genitive, Bedan Ulam would be the form, answering in part to Bodonhely in Hungary, an ancient Celtic habitat: but if, as seems most probable, they received it from the Hittites, who postpone the nominative, the form would be Ulam Bedan, and this through Lampelon would become Lamedon and Laomedon. The two names figure largely in Greek mythology as Lampus and Phaethon, the steeds of Eosphoros or the dawn, Lampetia and Phaethusa, daughters of Helius and sisters of Phaethon; but these are intangible personages.

Homer knew Phaethon, or Bedan, as Phidon, whom he calls king of Thesprotia.<sup>47</sup> The Thesprotians were a very ancient

<sup>46</sup> There seems to have been another union of Husham with a Beerothite princess.

<sup>47</sup> *Odyssey*, xiv. 316.

people, who originally possessed the oracle of Dodona in Epirus. They were also called Tomuri from Mount Tomarus, which they inhabited. Pindar, appreciating their sacred character as interpreters of the gods, nevertheless speaks disrespectfully of these Cymric druids, calling them men with unwashed feet who made their bed on the ground.<sup>48</sup> Under the Dodonean oaks, sacred to Druidism, these Zimrites prophesied, until the Molotti, or Molossi, superseded them. Now, whence came the Thesprotian name to connect so intimately with the Tomuri, who are Sumerians and Zimrites, and their king Bedan? Eosper, Hesper, Thesper, are forms of Gachbor, or Achbor, and the Molossi, who superseded his family, are the Amalekites. This seems to place Achbor in the line of Zimran and Gilead. Pausanias says that he searched diligently in order to find some record of a Polycaon, but found little more than that a person of this name was the son of Butes. If this Polycaon, like Pelegon and Polyxenus, represent Baalhanan, the reference would place him in the line of Bedan. Again, all the names circle about Laomedon and his son Priam, for Lampus and Clytius are sons of the former, while Priam has a son Echephron and a daughter Polyxena. Another Echephron was the son of a nameless Hercules, and Psophis, the daughter of Eryx, the son of Butes. Here Eryx represents Rakem, not the son, but the uncle of Bedan. But Oxiporus, who better retains the name of the father of Baalhanan, belongs to the line of Phaethon, who, through Tithonus, descends from Laomedon. As Cephalus he is made the father of Phaethon, to whom Helius and Clymenus are also given for fathers, such is the disorder in which the genealogies are found. In the ancient British annals, where, if of Cymric birth, Achbor should be found, he appears as Caswallon, Cassibellanus, Cadwallader, and his son Baalhanan, dropping the first part of the name, is Conan.<sup>49</sup> They are everywhere conjoined, but Caswallon, son of Heli, is the Cymric hero, while Conan is the offspring of a foreign marriage. Thus in Merlin's famous prophecy these words occur: "Cadwallader shall call upon Conan and take Albania into alliance. Then shall there be a slaughter of foreigners; then shall the rivers run with blood. Then shall

<sup>48</sup> Strabo, vii. 7, 11.

<sup>49</sup> But Conan as Conan Meriadawe, restores the Baal.

break forth the fountains of Armorica, and they shall be crowned with the diadem of Brutus. Cambria shall be filled with joy; and the oaks of Cornwall shall flourish." <sup>50</sup> In this passage Conan, the son of Caswallon, or Cadwallader, is made to unite the Albans and the Cymri, or, to go back to ancient nomenclature, the Amalekites and the Sumerians. Persian history has little to say of Achbor, but calls him by a name so similar to the British one that it suggests a relationship of the two peoples, which the Sumerian names Peresh and Ulam strongly favour. That name is Goshpul Dandan, who ruled over Chin, but, making his submission, was highly esteemed by Feridun. <sup>51</sup>

In some genealogies Feridun, who is the Kenite Ardon, descendant of Urukh and Jerigoth, is called the son of Abtin of Farshad. This impossibility, for Abtin, son of Farshad, is Bedan, grandson of Peresh, may be explained by the presence of Bedan among the descendants of Ardon, through the marriage of one of his ancestors to a daughter of that monarch. The alliance is attested by the presence of the two names in one genealogy in the book of Judges. There Abdon, the son of Hillel, whom Samuel calls Bedan, is said to have been a Pirathonite, and to have been buried in Pirathon in the mount of the Amalekites. <sup>52</sup> The Kaldai, who were the leading tribe among the Accadians, moved northward, and gave their ancestral name to the Armenians, whose chief god was Khaldi, but the Kaldani to this day constitute part of the population of Kurdistan, and side by side with them are the Kurdish Bottani. This places them in relation with the Zerethites, Cherethites, or Dardanians, among whom Ardon occupied a prominent place, both as the Persian Feridun and the Indian Duryodhana. Strabo confirms this by saying that the Bottiaci of Macedonia came from Crete under the leadership of Botton, for Crete simply means the abode of the Cherethites, with whom the line of Bedan was allied. He also mentions a later Baton who was in command of the Brenci, Peirustae, and other Pannonian or Celtic tribes, who dwelt in that Illyria in which the Dardanii made their underground dwellings. <sup>53</sup> In British

<sup>50</sup> Geoffrey's British History, vii. 3.

<sup>51</sup> Mirkbond, 144.

<sup>52</sup> Judges xii. 13; 1 Sam. xii. 11.

<sup>53</sup> Strabo, Frag. 11. vii. 5. 3.

story Ceredig, or Caradoc, preserved the name of the Zerethite ancestor, between whose descendants and the Cymri there had long reigned peace and intimate friendship. He is often invoked in the Bardic measures as the strong arm of the Cymri. Even in Mexico the memory of this union was retained, if indeed it did not continue, for the Toltecs, whose name presents the Aztec form of Zereth, found the Olmecs in the land and united with them. These Olmecs, whose kingdom was at Potonchan, were the posterity of Ulam, the father of Bedan.<sup>54</sup> In the Greek story of Phaethon, who disputed the empire with the great Epaphus, the occurrence of the Eridanus, into which river he fell and was drowned, is but a reminiscence of his Zerethite alliance, for the Eridanus, or Jordan, was the river of Ardon. The Greek record fails to give the full Dardanian line of monarchs, because the genealogists confounded Ardon, the son or grandson of Uruk and descendant of Asareel, with the ancestral Dardanus or Zereth who named Zarthan. Laomedon was no Trojan, save by marriage, and his father, the second Ilus, was really Ulam who begins the Cymro-Dardanian dynasty. To this dynasty Achbor belonged, for his descendants, the Caspiri of India, dwelt on the Jelum, and those nearer to the original seat, known as Saspire, occupied part of Media, the land of the Midianites.

The Raja Tarangini represented Jaloka or Saul as the enemy of the Mlechhas and the conqueror of Kanyakubdja. It also sets him forth as the oppressor of the wandering Bauddhas, a people not to be confounded with the later Buddhists. The goddess Kritya, a personification of the Zerethites, interceded with him on behalf of these Bedanites, being the woman who had asked him for human flesh. Jaloka was followed by a Damodara, who, Melchizedek like, has neither ancestors nor posterity assigned him, and then the stranger kings of Turuchka race, Huchka, Djuchka, and Kaniehka, who built Djuchkapura, came on the scene. During their reign Cashmere was in the hands of the Bauddhas, "whose strength increased by their wandering life."<sup>55</sup> The succeeding king was Nagardjuna, who was himself of the Bauddha race and protected these scourges of the land that

<sup>54</sup> B, de Bourbourg, i. 151, seq.

<sup>55</sup> Raja Tarangini, lib. i. sl. 171.

corrupted the morals of the people and brought upon them the vengeance of heaven. The Tibetans say that he was born in the country of Beta and was the first Buddhist, and according to the Mongols he reduced to writing the doctrines of Sakyamuni.<sup>56</sup> This is important information. It is doubtful that Turuchka denotes the Zerethites and that the city name Djuchkapura is Achbor. But we have the fact of a race persecuted by Saul gaining the upper hand in the time of Nagardjuna, who, though of this Beta or Bauddha land and race, yet reinstated the creed of Husham or Sugamuna. In the Mahabharata he is known as Arjuna, and his Zerethite connection is set forth in the statement that he was the son of Kritavirya. His subjects, the Haihayas, are the Hushamites much disguised. There was another Arjuna, brother of Yudisthira, who seems to have been a creation of the poet's imagination, and to whom are ascribed many attributes of the historical character. Thus he is called Delbhi and Phalguna, names which are foreign to the Beerothite family, while the first of them illustrates his Delphic, Albanian, or Amalekite descent, and the second restores his Kenite name Baalchanan. His father Achbor, as in the Greek story, has no mention. Arjuna was a giant with a thousand arms, who became lord of the seven dvipas or abodes of men. In his aerial car of gold whose course was irresistible, "he trod down gods, yakshas, rishis, and oppressed all creatures." Going to Kanyakubdja, he entered the abode of King Jamadagni, whose wife Satyavati respectfully received him; "but he requited this honour by carrying away forcibly the calf of the sage's sacrificial cow, and breaking down his lofty trees." Thereupon Parasu Rama, the son of Jamadagni, filled with indignation, attacked Arjuna and cut off his hundred arms. "Arjuna's sons in return slew the peaceful sage Jamadagni in the absence of Parasu Rama." Whereupon the champion of Kanyakubdja killed Arjuna's sons and their followers, and "twenty-one times swept away all the Kshatriyas from the earth, and formed five lakes of blood in Samantapanchaka."<sup>57</sup> Pocoeke has shown that Parasu Rama combines the names of the Greek Perseus and the Egyptian

<sup>56</sup> Troyer, Raja Tarangmi, tome ii, 425.

<sup>57</sup> Muir, Sanscrit Texts.

Rameses.<sup>58</sup> He is undoubtedly right in this double identification, but the history of Egyptian and Hittite warfare must wait until we have considered the story of these warriors in the land of Egypt. It is evident from this Indian legend that Baalhanan was lord of a great empire in Syria, and that, emulating the warlike achievements of Saul, he measured his strength with the Pharaohs. His people also are thus well identified with the Kshatriyas or warrior caste of India, the Dioseurian Castoridae of the Greeks, a name which the superior dignity of the Achash-tari father of two tribes had imposed on all the children of Heth.

In other versions of the reign of Baalhanan he is called Harischandra and Jarashandha, which are lengthened forms of Arjuna. Out of these names grew the Greek Alexander, as applied to Paris son of Priam, and the Persian Iscander, whose story has been mixed up with that of the conquering Macedonian. One favourable account of Harischandra makes him the son of Satyavrata or Trisanku, who had been disinherited by his father for carrying off the wife of one of his citizens. The name Satyavrata is a feeble echo of Gachbor. When Harischandra began to be lifted up with pride because of his wealth and the glory of his reign, and dared to bandy words with the Brahman Visvamitra, that insulted sage required him, being a Kshatriya, to bestow gifts upon him as a Brahman, which, in plain English, means that he conquered him and compelled him to pay tribute. Then follows what Dr. Muir calls one of the most touching stories in Indian literature. The relentless Visvamitra takes from his opponent, now humbled in the dust, his wealth and his empire. He strips him of his ornaments, bids him clothe himself with the bark of trees, and sends him forth from the kingdom with his queen and son. The tale relates the agonies endured by Harischandra, as, pursued by his Brahman enemy, he is compelled to sell his wife, his son, and lastly himself, into slavery, to satisfy his demands. Sent by his cruel master, a low-born Chandala, to steal grave-clothes in a cemetery, he there meets his wife, who has come to bury her dead son. A funeral pile is erected to burn the boy's body, and the parents are preparing to cast them-

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<sup>58</sup> India in Greece.

selves upon it and so end their miseries, when Dharma, who had transformed himself into the Chandala, arrives accompanied by the other gods and takes the little company to heaven. The Buddhists have a similar story of Prince Wessantara, son of Sanda, king of Jayatura, whose soul in transmigration became that of Gautama Budha.<sup>59</sup> A synchronism with the record of Arjuna is found in another legend already referred to, in which Sunahsepa is the vicarious victim for Rohita, the son of Harischandra, and in which Jamadagni, whom the sons of Arjuna slew, is represented as assisting at the intended sacrifice.

Very different is the account of Jarashandha. He is regarded as historical, and a massive stone foundation at Kusagarapura, supposed to be the ancient Rajagriha, is still pointed out as *Jarasandh-ki-baithak*, the throne of Jarasandha. Yet he is the same person as Harischandra, his son Lahadeva answering to Rohita or Rohitasva, the son of that unhappy monarch, king of Rajagriha, the capital of Magadha; the Kurus or Kauravas were his protectors, and this identification with the family to which Duryodhana belonged has caused the Indian poets to import into his story Yudisthira, Krishna, and the whole Pandu family who long before warred with that Zerethite and his Midianite allies. Jarashandha was a great conqueror. He drove the Bojas to the west and the Matsyas to the south. He held in subjection Vacradanta, king of Carusha, the prince of the Yavanas, Bhagadatta, king of the south and west, the kings of Banga and Pundra, of the Surasenas. Bhadracaras, Bodhas, Salwas, Pannaras, Susthalas, Mucutas, Pulindas, Salwayanas, Cuntyas, Panchalas, and Cosalas. But that which fixes his era is his supremacy over a first named and principal vassal, Sisupula, king of the Chedi. A battle was fought between Jarashandha and the impossible Krishna, for he was long dead, on the Jumna, in which Bala Rama, who is really Parasu Rama, drove Hansa, an ally of the king of Magadha, into the river in which he was drowned, while another prince, Dimbiea, fell in the contest. At last the defunct Pandus came upon the scene, surprised and killed Jarashandha; but the Kurus established Karna as his successor on the throne. In all of these names Ar-juna, Haris-chandra, Jara-shandha, the

<sup>59</sup> Muir's Sanscrit Texts; Hardy's Manual of Buddhism.

initial Baal of Baal-ghanan's name is replaced by an equivalent term for deity. So in Albania, that land which pre-eminently should exhibit in its geographical nomenclature the names of the Amalekite family, Baalghanan is represented by the river Alazonus or Abas. After the Paphlagonians, Homer mentions "Hodius and Epistrophus, who led the Halizones from Alybe afar where there are mines of silver."<sup>60</sup> Herodotus places the Alazonians among the European Scyths.<sup>61</sup> But to return to Jarashandha. His chief vassal was Sisupula, king of the Chedi. This is unmistakably Seplul, king of the Hittites, with whom Rameses the First made a treaty of peace.<sup>62</sup> The Indian scriptures also mention a Sisupula, who was the greatest enemy of the god Vishnu, and who was intimately connected with another of his great enemies, Virochana, whose name is a version of Baalghanan. Before Bali, the son of Virochana, who had terrified the gods, Vishnu appeared as the dwarf Hari, asking the Asura for as much ground as he could cover with three steps. This modest request being granted, Vishnu assumed his original form, and in three giant strides took possession of all kingdoms. The four names Sisupula, Sisupala, Seplul, and Sapal-ulme of the Patinians, represent Gachbor, whom Mirkhond calls Goshpul, and Firdusi, who makes him a son of Gavah the blacksmith that gained Feridun the kingdom, calls Shahpur. As a foreigner, his lordship over the Hittite tribes can only have been through his son Baalghanan.

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<sup>60</sup> Iliad, ii. 856.

<sup>61</sup> Herodot., iv. 17.

<sup>62</sup> Lenormant, Manual, i. 241; Records of the Past, iv. 29.



## CHAPTER VI.

## THE KINGS THAT REIGNED IN EDM (CONTINUED).

IT must already be evident that the characters of Homer's great poem belong to the period of these kings. The actual genealogy of his Trojan monarchs tallies marvellously with that of the Zerethites as given by the Kenite scribes. The Indian Kurus or Kritas are these same Zerethites, called by the Greeks Dardanians from their towns Zarthan and Zaretaan. These Zerethites were brave warriors, true Curetes, the Cherethites of David's army in later days. They are spoken of on Egyptian monuments as the Shardana, being sometimes represented as mercenaries in the pay of the Pharaohs, at others as their bitter enemies.<sup>1</sup> But they had a kingdom of their own in the heart of the Hittite settlement east of the Dead Sea, which they had carved out from among their brethren with their good swords. Its centre apparently was Zareth-Shachar, situated near the Dead Sea, on the river Nahaliel, which honoured Jehaleleel or Helel, son of Shachar. But their dominion must have extended to the west of the Dead Sea, including the land of Ziph and that famous city Kirjath Arba, where the Tsocharite Ephron once dwelt. Northward they made the Jordan their river, named after their own Ardon, giving to its tributary, the Cherith, their tribal name, and erecting cities called Zartan, Zartanah, and Zaretaan, to guard its passages. Pushing southward below the Arnon, they gave their name to Zered, afterwards a station in the homeward journeyings of Israel. Round about them were their friends and allies, the Midianites. Nor are we to suppose that all the Dardanian families were within the borders of Palestine, for the Cherethites, who served, and fought against, Egypt, were a seafaring people south of the Philistine coast, by whom perhaps Crete had already been discovered and named, and others of them doubtless kept the

<sup>1</sup> Records of the Past, viii. 50; iv. 40.

highways of the Euphrates and Tigris, where their ancestors had made their first conquests. This was the old Trojan line; Zereth, its founder Dardanus, and the nameless Shachar, and unhappy Jehaleleel of the everlasting Lelo, the Ilus who gave name to Ilium; then the three sons, Ziph, Tiria, and Asareel, and Ziphah the sister's son, Ganub, who were Capys, Tros, Assaracus, and Ganymede, in classical story. Of Assaracus came Hur, the second Arioch of Ellasar, the Uruk of the monuments, whom as Erichthonius the Greeks misplaced, and from him in the first or second generation descended Jesher, Shobab and Ardon, the Kurus of the Mahabharata, with whom began the great war. Allied with the Midianites, they came to the northern borders of Moab when Husham was king in Edom, and established themselves in Zareth-Shachar and Elealeh. For safety's sake the Temenite monarch of Gebalene was forced to take a Midianite wife in marriage, but, as it brought him no respite, he seems to have tired of his bargain. One brave man stemmed the invading tide that swelled day by day, until he seemed to stand alone with his people against the Midianites and almost all the other Hittite tribes. This was Hadad, the son of Bedad. Advancing into the heart of the enemy, for Kuru-kshetra, where the great battle between Kurus and Pandus was fought, is no other place than the country about Zareth-Shachar, their stronghold, he smote Midian in that field of Moab, and Ardon, the chief though last mentioned of the Zerethite brethren, whom the Indian epic knows as Duryodhana, fell by the hand of one of Hadad's allies, an unknown Bhima.<sup>2</sup> The Greeks lost sight of Ardon, and after Tros, whom they made the son of Erichthonius, placed Ilus the second. He it was that built a second Ilium, the citadel of which was Pergamus. This citadel's name reveals a secret which the Babylonian lists have also laid bare in part. The second Ilus was no Dardanian, but Ulam Buryas, or Ulam the son of Peresh, a Gilcadite or Caledonian Midianite, who by his own marriage or that of his father, succeeded the vanquished Kurus in the sovereignty of northern Moab. And Pergamus, the citadel, he named in fraternal affection after his brother Rakem, for the Hebrew word *rakam*, to variegate, embroider, is the Gaelic *breacaim*, and this Rakem is no less

<sup>2</sup> The Mahabharata.

a person than Breogan, the ancestor of the British Brigantes, who dwelt side by side in Yorkshire with their relatives of the senior line that preserved, as Parisii, the name of Peresh.<sup>3</sup> After Ilus came Laomedon, or Ulam's son Bedan, who married a daughter of the Temenite Husham. Although Bedan was a Midianite, his unhappy story is so linked with that of the Hittites as to claim a passing notice.

Bedan as Laomedon or Ulam-Bedan married a daughter of Scamander, Sigmund, Sugamuna, the Temenite Chusham, and thus allied himself with the family of Amalek, whose capital was Zerka, or Karrak, in the south. According to Pausanias this was Xeuxippe, called a daughter of Sicyon; according to other writers, Strymo, daughter of Scamander: but her parentage is well attested by the name of her daughter Hesione, which agrees with Husham. Laomedon fortified the walls of Troy with the aid of some tribes, figuratively designated by the names of Apollon and Poseidon, but refused to pay them the sum stipulated for the work. Thereupon Apollon sent a pestilence, and Poseidon a sea monster, which ravaged the Dardanian coasts. An oracle was consulted, probably the Delphic, for near Kerak the Jebel el Tarfuyeh would be a very suitable place for the Temenites to erect a sanctuary, and its response commanded that Hesione should be given to the monster. But while Laomedon was making the sacrifice, or, as the legend has it, had chained Hesione to the rocks on the sea shore, Hercules, a convenient name for any hero, passed that way and offered to deliver her, on condition that Laomedon would give him a stud of horses. The condition was accepted, and Hercules killed the dragon, but, anxiety being now removed, the perfidious king of Troy declined to keep his promise, and Hercules sailed away vowing vengeance. After he had completed his time of servitude with Omphale, widow of Tmolus, which seems to identify him with Saul of Rehoboth, Hercules collected an army and made war on Laomedon, which resulted in the death of the Trojan monarch and all his sons, with the exception of Podarces or Priam. A story similar to that of

<sup>3</sup> There seem to have been two nations of Brigantes, the one Celtic, descended from this Regem as Breogan; the other, Iberian, tracing its descent from the Zerethite Berigah. Those in Yorkshire were largely Iberic.

Hesione is told of Andromeda, the daughter of Cepheus, king of Joppa, and Cassiope or Cassiepea, the hero in this case being Perseus, the Indian Parasu Rama. Thus was the unhappy Phathon hurled from his seat to fall into the Eridanus. Of his son or cousin Achbor the Trojan genealogists made no record. The Indian writers make Bali the son of Virochana, or of Sutapas, the son of Phena, and Sutapas may be a corruption of Sutapal, the British Cadwal. In the Harivansa it is said that Sisupala of Chedi was a son of Damagoshā, and that he and Jarashandha both descended from Vasu, but, although this statement is valuable as uniting the Indian representatives of Achbor and Baalehanan in the same family, it otherwise sheds little light upon their ancestry.<sup>4</sup> Yet Sisupala, as Isbibara, king of Karrak, whither, according to the Indian legend of Harischandra, he seems to have fled in disgrace, must have married into his mother's family and have gained a new lien upon Amalekite sovereignty, although holding the throne of Karrak in trust for his son Baalchanan, who was also to be recognized as the lawful king of Zareth-Shachar. This Baalhanan, contracted though the Greek name may be, can be no other than the Trojan Priam, the father of a son Echephron and a daughter Polyxena.

Where was his Ilium or Troja? That it was in the land of Moab is certain, as is its identity with the Indian Raja Griha. It must also have been situated not far from Zareth-Shachar, now called Sara, the chief abode of the Zerethites or Dardanians, and thus between the Nahaliel or Zerka Main and the Arnon. Zareth-Shachar may represent the original Dardania of the Homeric story. The Indian and Greek epics associate Raja Griha and Ilium with hot springs. Homer, describing the flight of Hector from Achilles, tells how they passed the pleasure ground and waving fig trees along the road by the walls of Ilium, reaching the springs Callirhoe, where rises the eddying Scamander, one of which flows with warm water, so that steam as of fire ascends from it, but the other even in the heat of summer is cold as snow or ice.<sup>5</sup> In January, 1807, Seetzen left the Arnon and made his way northward to look for the celebrated baths of Callirhoe,

<sup>4</sup> Harivansa, i. 494.

<sup>5</sup> Iliad, xxii. 143, seq.

which Herod the Great visited when the hand of death was upon him, vainly hoping to find in them the fount of life. Along a rough, rocky path beset with precipices he journeyed, and came at last to the traces of springy land. "The land then began to be covered with sedge and stringy plants, some of them growing to the height of thirty to forty feet, and testifying to the extraordinary influence of the tropical heat acting on a moist soil. In the wild deep gorges he also espied trunkless palms, willows, and tamarisks growing. Thicker and thicker these became as he advanced northward, until he came to a spring of clear, cold and excellent water, which slaked the thirst caused by his simple breakfast of bread and salt. Half an hour farther on he encountered a small brook, and still a quarter of an hour farther on, a larger one, which murmured delightfully as it ran onward, shadowed over by mimosæ, to the sea. His course led him on past brook after brook, till he came to a place where the mountains, which had thus far followed the shore closely, receded, and left an amphitheatrical opening—a small fertile plain an hour long, a half hour broad, sown by the Aduan Beduins with wheat, barley and durra. Here he discovered a large brook, the water of which was hot. This spring forms the outlet, his guides told him, of three springs a half hour's distance from the sea, two of which are so hot as to be unbearable to the hand. The Arabs said, besides, that there were ruins also there bearing the name Sara. Seetzen was inclined to think that these indicate the site of the "Zareth-Shahar in the mount of the valley" mentioned in Joshua xiii. 19. In spite of the distance from the spring, the water at the mouth of the brook was so hot that it was disagreeable to wade through it. Some thirty date palms were standing there: and in the wild luxuriance of the spot, traces could apparently be seen of the site of the former Callirhoe and its gardens. Here was abundant room for the city."<sup>6</sup> In the map of Moab drawn by Captain Warren and Professor Palmer in accordance with the most recent surveys, the hot springs are placed between the well-preserved ruins of Attarus and the Zerka Mayn, and to the south of Attarus rise streams that flow southward into the Arnon.<sup>7</sup>

<sup>6</sup> Ritter, *Comp. Geog. of Palestine*, iii. 68.

<sup>7</sup> *Palestine Exploration Fund, Quarterly Statement*, April, 1871.

Probably at Attarus, farther removed from the sea than Zareth-Shachar, and in the vicinity of the celebrated hot springs, the Ilium of Priam reared its lofty walls, before which an adverse host assembled for a long siege. It would be tedious to enumerate all the statements of writers which give to the Trojan war its true antiquity and connect it with Egypt, Phoenicia, and Assyria. Mr. Gladstone, in his *Juventus Mundi*, holds that the siege must have been long before the year 1209 B. C., when Sidon was demolished by the Philistines, and Pliny says that Troy was taken in the reign of an Egyptian Rameses.<sup>8</sup> M. Lenormant places the Dardanians of Troy among the allied Hittites who fought against Egypt.<sup>9</sup> According to Guigniaut, the Æthiopsis of Actinus the Milesian associated the war of Troy with Ethiopia, an ancient Greek name for Joppa in Philistia.<sup>10</sup> Herodotus received a version of the Trojan war from the Egyptian priests, and so did Dion Chrysostom, who made an oration upon it within the walls of the Mysian city. All that is now known of ancient history is utterly opposed to the existence of a state in the western extremity of Asia Minor having relations with the great empires of the east at so distant a period, for, so far down as the time of the Assyrian Assurbanipal, that part of the world was an unknown land. That monarch speaks of "Gyges, king of Lydia, a district which is across the sea, of which the kings, my fathers, had not heard speak of its name."<sup>11</sup>

The cause of the Trojan war was the carrying away, from the court of Menelaus, his wife Helen by Paris or Alexander, the son of Priam. She was the daughter of Tyndarus and sister of Castor and Pollux. In British story Helena is the daughter of Hoel and of Coel, the maid Gwyllion of the mysteries. Then Tyndarus, king of Lacedemon, is but another form of Hadadezer, like the Seythian Idanthyrus, son of Saulius. As for Castor and Pollux, they have no more to do with the story than this, that the families of Achashtari and of Pelet the Achuzamite were probably allies of the Beerothite line to which Saul and Hadad belonged. The Mahabharata, therefore, is the record of no one

<sup>8</sup> *Juventus Mundi*, 143; Pliny, xxxvi. 14.

<sup>9</sup> Lenormant, *Manual*, i. 249, 266; these are the Hittites of Zarthan.

<sup>10</sup> Guigniaut, *Réligions de l'Antiquité*, iv. 358.

<sup>11</sup> *Records of the Past*, i. 68.

war, but of dynastic strife continuing through several generations between Beerothites and Zerethites, or the Bharatas and the Kritas or Kurus. Helen again is the calf carried away from the house of the sage Jamadagni by the ravisher Arjuna, and the fair woman named Quetzalxochitl taken away from her husband Papantzin by the second Huemac. For this sin of Huemac's disasters fell upon his kingdom; the wild Chiehimecs or Zuzim invaded the land and laid siege to his great city. Spite of heroic efforts, Tollan fell, Quetzalxochitl perished in the melee, and the empire of the Toltecs came to an end.<sup>12</sup> The name of the Toltec queen is worthy of note, for *xochitl* means a flower, and she is thus the flower of Quetzal. In the Welsh traditions she is Flur, the Blanchefleur of the story of Sir Tristrem, and the daughter of Mygnach Gorr, king of Brittany, who is Huail, Hoel, Coel, Coll or Saul in another form. It is said that she had been carried off by the Gaulish Murchan to give to Cæsar, and that Caswallawn rescued her from him and thus brought the enmity of the Romans upon Britain. But Davies shows that in his expedition Caswallawn was accompanied by the British gods, who were hardly in existence in Cæsar's day.<sup>13</sup> Conan, the son of Caswallon, also called Kynan, son of Clydno, to denote his Gilthead descent, was the second of the three great lovers of Britain, and cherished a fruitless passion for Morvyth, the daughter of Urien Rheged. but elsewhere he is called Kynan Meriadawe, and made the brother of Helen Luyddawg, who married Maxen Wledig.<sup>14</sup> It is interesting to find the Hebrew Baal represented in the Cymric legend as in Assyrian by Merodach. Their father was Eudav, like the Indian Sutapas, father of Virohana. The third great lover of Britain, who completes the series, was Trystan, the son of Tallwyeh, names hard to reconcile with the others, but he took from March, the son of Merchiawn, his wife Essylt Vyingwen, or Essylt of the fair tresses, once more the daughter of Saul as Cul vanawyd Prydain, whose Beerothite nationality is set forth in the name of Prydain, who was the son of Aedd the Great. His people were the Gododin or Ottadini who fought the great

<sup>12</sup> B. de Bourbonnais, i. 343, seq.

<sup>13</sup> Davies' Druids; Geoffrey's British History; Lady Guest's Mabinogion and notes.

<sup>14</sup> *Ib.*

battle of Cattræth. Once more the ravisher is the Spanish giant Dinabue, who carried off Helena, the daughter of Hoel of Brittany. Helen, therefore, is an historical personage, well determined as the daughter of Saul of Rehoboth and the wife of Menelaus, Murchan, Maxen Wledig, March or Papantzin, being also in Indian story under the protection of Jamadagni.

There is no difficulty in deciding what person in the Kenite list answers to Menelaus, for Egypt furnishes the indications necessary. There, on the Mediterranean coast, between the western branch of the Nile and the Mareotic lake, on the shore of which Alexandria was afterwards built, was situated the Mene-laite nome, and in it was Canobus, so called, we are told, after the pilot of Menelaus, who died there. But Canobus or Canopus was in existence long before Menelaus, being a Hellenized version of Anubis, who in Hebrew is Anub or Ganub, the son of Coz, and, while an Egyptian god, at the same time a Pharaoh, Ouene-phes of Manetho's first dynasty. He seems to have been the founder of the Xoite kingdom, which is generally placed in the Delta, for the Xoite and Onuphite nomes were contiguous. It was a region of marsh and water broken land, affording a safe retreat from invasion, and to it the blind Anysis and the later Amyrtaeus fled from Ethiopian and Persian enemies.<sup>15</sup> As an original abode of lake dwellers, its inhabitants may compete with the descendants of Samlah of Masrekah for the honour of naming the marsh-loving Gambulians of Chaldea, for one of the heads of the Xoite or Onuphite family was Shemuel. The history of this family belongs to Egypt, but is intimately connected with early Hittite tradition outside of that country. It will be remembered that the great Jehaleleel of the family of Zereth had a daughter Ziphah. She married Coz, the son of Ammon, in Egyptian, Chons, son of Amun and Maut, and her son was Anub or Ganub, the Egyptian Anubis, son of Nephthys. Accordingly, Ganub, as Ganymede in the Greek story, was reported to have been carried away by Tantalus to become the cup-bearer of the gods. Pindar, however, recognised Ganymede as a great Egyptian deity presiding over the Nile.<sup>16</sup> The Tantalus who is

<sup>15</sup> Herodot., ii. 137, 140.

<sup>16</sup> Schol. in Arat. Phaenom., 232.



charged with taking him away is really the same as Talus, the son of Cenopion, and he is the Tola or Tolag of the Kenite record.<sup>17</sup> He had six sons, of whom Uzzi was the chief, the others being Rephaiah, Jeriel, Jahmai, Jibsam, and Shemuel. Uzzi or Guzzi is the Itys or Pelops whom Tantalus is said to have served up to the gods, and his son was Izrachiah or Atreus, son of Pelops. From Itzrachiah or Atreus came Michael, Obadiah, or Gobadiah, Joel, Ishiah, and Chamisha, and Michael is Menelaus, generally called the son of Atreus. In Michael, then, the different names of the injured husband, such as Murchan, March, Maxen, and Menelaus, are reconciled, and the story that the giant Dinabuc, a form of Anub, carried Helena, daughter of Hoel, to Michael's Mount, finds confirmation. The name of Tristan's father, namely, Tallwych, is that of Tolag, and Tristan is a disguised Izrachiah, so that the particulars of his story are altogether untrustworthy. The carrying away of Ganymede by Tantalus to Olympus, indicates that in the time of Tolag, the son of Anub, the Cozites separated from the Hittite family of Zereth, and continued that independent national existence which had been inaugurated by their great father, Ammon. It is also stated by the Greeks that the act of Paris in sailing away with Helen was but a reprisal for the abduction of Ganymede.<sup>18</sup>

The descendants of Anub have a history of their own, the wildest, most fantastic history that the world contains, for they are the Quiches of Guatemala, and their history is the Popol Vuh.<sup>19</sup> The Quiche language in which it is written may be called Turanian by careless philologists; but, if the Khitan languages are Turanian, it is not. The particles and parts of speech which the Khitan languages postpone, it preposes, and its vocabulary is more Malay-Polynesian, more Semitic even than anything else, as well as its grammar. The Quiches or Kiches bear themselves the name of Coz; their ancestral deity is Tanub, a form of Anub, and their original home, Tula, named after his son Tola. In pagan times they preserved the rite of circumcision. As they represent

<sup>17</sup> 1 Chron. vii. 1.

<sup>18</sup> See Banier, iv. 213.

<sup>19</sup> Popol Vuh, Brasseur de Bourbourg.

part of the Ammonite dispersion, so their neighbours in Yucatan the Mayas, whose kingdom was Mayapan, and who worshipped Baklum Chaam, a western Chem or Chemosh, are fugitive Moabites speaking a dialect of the same language. Both of these peoples were tyrannized over by the Olmees, who dwelt at Potonehan. These descendants of the Gileadite Ulam took forcibly from the Mayas and Quiches their wives and daughters, and so oppressed them that they were compelled to migrate to what seems to have been the country about the mouths of the Nile. In the Maya chronicles the Quiches are called the Tutul Xius, who dwelt in Chichen Itza and also made their home in Chacnabito.<sup>20</sup> According to their own account, the chief rulers of the Quiches were Hunahpu, Cotuha, and Iztayul, who reflect Anub, Guzzi, and Izrahiah. To these the Maya chronicles add Hunacel, a monarch in whose time great troubles took place. The Maya story of Can Ek, which unhappily does not contain the name of the injured monarch, is that of Helen and Essylt. "The king of Chichen, about to be married, had, as was customary, sent the chief nobles of his court to the abode of his father-in-law to bring home his bride. The cortege returned to Chichen to the sound of musical instruments, amid dancing and all kinds of rejoicing, escorting the young princess with great pomp, seated in a litter and surrounded by noble matrons charged to wait upon her. But this marriage was taking place against her liking, for she loved Can Ek, distinguished for his courage and fine appearance above all the nobles of Chichen, and who on his part had vowed inviolable affection. With her consent he formed the project of carrying her off. He assembled his vassals and posted them in a road through which the procession had to pass. It was night; the moment the convoy arrived, he fell unexpectedly upon it with his little troop, dispersing without difficulty the lords and dames and seizing the princess, with whom he fled to the sea shore. There a little fleet was waiting for him, in which he embarked with the princess and his friends, making sail for the coast of Zinibacan, whence, by the neighbouring rivers of Bacalar, he gained the interior of Peten."<sup>21</sup> Now this Peten is the same as

<sup>20</sup> Brinton, *The Maya Chronicles*.

<sup>21</sup> B. de Bourbourg, *Nations Civilisées du Mexique*, ii. 592.

Potonchan, the region of the hated Olmees. The following is the confused Maya account of the great war that seems to have followed this action: "In the eighth *ahau*, the governor of Chichen Itza (city) was driven out on account of his plotting against Hunac Eel; and this happened to Chac Xib Chac of Chichen Itza, on account of his plotting against Hunac Eel, the governor of Mayapan, the fortress. Four score years and ten years, and it was the tenth year of the eighth *ahau*, that it was depopulated by Ah Zinteyut Chan with Tzuntecum and Taxcal and Pantemit, Xuchuet and Ytzeuat and Kakaltecat: these were the names of the seven men of Mayapan. In this eighth *ahau* they went to the fortress of the ruler of Ulmil on account of his banquet to Ulil, ruler of Itzmal; they were thirteen divisions of warriors when they were dispersed by Hunac Eel, in order that they might know what was to be given; in the sixth *ahau* it ended, one score years and fourteen."<sup>22</sup>

In the Popol Vuh and other Quiche documents the greatest historical event is the taking of Xibalba, a city that has been identified with Palenque. Xibalba was the hated land, the very hell of the Quiches, for they had suffered from its oppression. As it was a foundation of Votan, who came from Valum Votan, its rulers are well identified with the Olmees of Potonchan, under whose tyranny the Quiches are also said to have groaned. Its fall is the theme of the Quiche epic. The Quiches had been victorious over Xibalba, but had lost their power, and the hated kingdom became strong again under its kings Huncame and Wucubcame, when the Quiche Exbalanque died. His brother, Hunahpu, remained at Tula, and by his wife Xbakiyalo had two sons, Hunbatz and Hunchowen, whom he taught to be skilful warriors and magicians. After the death of Xbakiyalo, Hunahpu and his bachelor brother, Wucub Hunahpu, are represented as journeying towards Xibalba to play ball with its two kings and their tributaries, who were Xiquiripat, Cuchumaquic, Ahalpuh, Ahalgana, Chamiahae, Chamialholom, Ahalmes, Ahaltocob, Xic, Patan, and Oloman. Some of these names at once declare the Zerethite alliance; Cuchum-aquic as Chushan, Ahalpuh as Eliphaz, Ahalgana as Ba-alehanan, Oloman as Ulam, and Patan

<sup>22</sup> The Maya Chronicles, 102.

as Bedan. This playing ball was very deadly work, for it cost the two their lives. But in a supernatural way Xquic, the daughter of Cuchumaquic (or Chusham), one of the thirteen princes of Xibalba, became by the dead Hunahpu the mother of Hunahpu and Exbalanque. Prior to their birth she left Xibalba and cast herself upon the protection of the mother and sons of the dead Hunahpu, who, however, treated her and her children harshly. But these children grew up, endowed with marvellous power and wisdom, every juggling feat ever performed by the most accomplished of oriental wizards being imputed to them. They first showed their skill by changing their half brothers into monkeys, whose appearance was so grotesque that their grandmother Xmucane, though grieving over their transformation, was compelled to laugh at their grimaces, whereupon they left in dudgeon and betook themselves to the woods. Then the wonderful children cultivated the ground, while, night after night, wild beasts came and destroyed their work. They set watch accordingly, and one night caught a mouse, which they were about to torture in revenge for the injuries committed, when, begging for life, it told them that agriculture was not for such as them; let them take up the ball-play in which their father and uncle had fallen. The mouse probably denotes the Tsocharites, who dwelt in southern Palestine, on the coast of the Mediterranean, for already mice and rats have been found to relate to these Teuceri, and the presence of Tohil or Zockill in the Quiche and Maya pantheons, with other facts, attest an alliance of the Tsocharites with these families. The lads, who remind one of the Epigoni returning to Thebes to avenge their fathers who had fallen in the first siege, hurled the ball towards Xibalba, after bidding farewell to their mother and grandmother. Dr. Tylor thinks he sees a connection between New and Old World legends in the incident recorded as accompanying their departure.<sup>23</sup> They planted a cane of Indian corn in the middle of the house, which, if it withered, would denote that they had perished in their enterprise, and, if it flourished, that they were alive. Then once on their way, the creatures did their bidding; the Xans, small stinging gnats, were their spies, and the birds called Molay carried them

<sup>23</sup> Tylor, *Researches into the Early History of Mankind*.

over the rivers. Shut up by the thirteen of Xibalba, who represent the thirteen regiments defeated by Hunaceel, in a place of darkness, they filled it with light. A game of ball took place next day and the brothers were victorious. Again enclosed in a house in which sharp knives of flint revolved, they by magic made them cease their deadly revolutions, and, when commanded to fill four vases with rare flowers in that place of horrors, they called in the aid of the ants Zanpopos, which, spite of the precautions of the royal guards, cut down the choicest blossoms in the garden of the kings and brought them to the prisoners. They then passed the ordeals of the house of ice, the house of tigers, and that of fire, but in the house of the bats Hunahpu lost his head, so that Exbalanque had to give him a new one. Then followed the most astounding prodigies. A funeral pyre was lit, and the brothers threw themselves upon it and were burnt to ashes. The joyous Xibalbans threw the ashes into the river, and five days after two youths of great beauty, but with fishes' tails, disported themselves in the stream and mocked the thirteen councillors. Then they appeared in the streets of the city as old men clothed in tatters, dancing wild dances, burning houses and restoring them, killing each other and coming to life again. Summoned before the princes, they came and repeated their miraculous juggleries, putting many people to death and reviving them. At length, wrought to a frenzy by the miracles, the kings Huncame and Wucubcame demanded to be thus killed and restored. The brothers, after some hesitation, tore their hearts from their breasts, cut off their heads, and then refused to resurrect the slain. Terror seized the court and the princes attempted to flee, but in vain; all but one perished in the slaughter that ensued, and the Votanide empire of Xibalba came to an end. Such is the weird tale which the descendants of him whom the Greeks called Menelaus tell of his siege of the Cymro Zerethite city near the banks of the Moabite river Nehaliel.<sup>24</sup>

The story of Troy's overthrow includes the history of the last king that reigned in Edom, who was Hadar of Pau. His wife was Mehetabel, the daughter of Matred, the daughter of Mezahab. The wife of Hadar was the daughter of the Egyptian queen

<sup>24</sup> B. de Bourbourg, *Nations Civilisées*, i. 127, seq.

called Mytera on the monuments, in the Greek lists Nitocris, and in Greek legendary history Danae. The father of Matred was Methosuphis, Menthesuphis, or Har-em-hebi, the golden Horus, the last of the Hycsos' line, but not the last of Hittite descent on an Egyptian throne. Matred became the wife of Tahath the Second, generally known as Thothmes, and by this union the two chief kingdoms of Upper and Lower Egypt were united.<sup>25</sup> Mehetabel, the daughter of Tahath and Matred, may be represented by the Egyptian Mautemva, who is said to have been the widow of Thothmes IV., and the mother of Amenophis III., named Memnon. The confounding of Hadar, the husband of Mehetabel, and father or stepfather of Memnon, with Itzrachiah, the father of Michael, inasmuch as either would make a Greek Atreus, was probably the origin of the name Atridae applied to Agamemnon and Menelaus. The two alliances of the Beerothite family of Saul with Egypt, namely, the marriage of his daughter to Michael of the Xoite kingdom, where Metelis seems to be his memorial, and that of his son Hadar to Mehetabel, daughter of Thothmes II., were undertaken, it is clear, for the purpose of strengthening that family for its contest with the might of the Zerethites and their numerous allies. The resemblance of the name Hadar to Hadad, and the fact that the Kenite list in Chronicles calls him by the latter name, together with the evidence already collected, that the history of the kings reigning in Edom is that of a continual struggle between the humane Beerothites and their Amalekite and Zerethite enemies, would justify the placing of this last monarch in the line of Saul. But there is other evidence for so doing, and that is contained in an epic, less lofty in style and briefer than some that have shed light on early Hittite history, but well worthy the attention of the scholar. This epic is the Gododin of the Welsh bard, Aneurin.<sup>26</sup> That there have been late Aneurins cannot be doubted, but the bard who wrote the Gododin, as a contemporary of the heroes whose deeds he relates, must be exceedingly ancient, and worthy of the mystery enshrouding his life. His poems have been tinkered by many hands, and, as they are explained by commentators, are often

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<sup>25</sup> 1 Chron. vii. 20; Sharpe's History of Egypt, i. 46.

<sup>26</sup> Williams, Aneurin, Y Gododin.

quite unintelligible, for they are made to relate to contests between the Britons and the Saxons, a people that have no real mention in the work, unless the Amalekite Chusham or Sugamuna's posterity can be called such. Aneurin is said to have been the son of Caw ab Geraint, lord of Cwm Cawlwyd, or the region of the Ottadini, or Gododini, in Northumberland.<sup>27</sup> Though himself a man of Gododin, or a Hadadite, he does not allow tribal prejudice to sway his judgment, but gives such meed of praise at times to enemies, that the commentators have frequently classed these as allies of the Gododin.

The Gododin then has been read as the story of a contest between the Cymri under Urien Rhegel, and the Saxons under an unnamed leader, supposed to be Hengist, or Ida. At the great battle of Cattræth five hundred thousand warriors met in conflict, and only three chieftains escaped slaughter on the side of the Cymri. Aneurin himself was taken prisoner, and, after languishing for some time in a loathsome dungeon, was released by Cenau, son of Llywarch. Now, if Aneurin was of the Gododin, he was no Cymro, but one of their bitterest foes. Cattræth does not exist in Britain, but it answers to Zareth-Shachar and the Kuru-kshetra of the Bharatan war. The whole story of the war between Zereth and Beeroth, as told in all the narratives, is that of two warlike expeditions of the latter into the country of the former, the first of which was singularly disastrous to the Beerothite host, while in the second they gained a complete victory. This is very evident in the Quiche version which has just been considered. When Aneurin and the other bards who deal with this contest are read without reference to the history of the Saxon invasion, the same duality appears, a defeat to weep over and a conquest to make the heart glad. There is no word of Hengist in the original poems, but the makers of early British history introduce him and his slaughter of the British chiefs to explain the first expedition that ended in massacre. The great hero of the Gododin, and poems dealing with the same events, is Eidiol, also called Eidol, Edol, and Eldol, who in the mysteries is always associated with Coll, Corr, or Saul, as Eiddilie Corr, or Gwyddeliu Corr. He is thus well identified with Hadar, who

<sup>27</sup> Ib. ; Parry, *Cambrian Plutarch*.

must have been a son or grandson of Saul of Rehoboth. The bard Cuhelyn tells of the first expedition and the cause of its overthrow. "Darkening was the sullen wrath of the wolf, naturally addicted to the law of steel, his accustomed rule of decision. At the time when the brave Eidiol was presiding in the circle, a man eminently distinguished for wisdom: then the chief, having malice in his designs against the Britons, made with them a pretended compact. A proclamation was issued, inviting equal numbers to a conference at a banquet of mead." Now, it is to be observed that those who were with Eidiol were not Cymri, but "Brython," or Britons, Bharatas, Beerothites; the Cymri never called themselves Britons, but applied that name to the Picts, of whom were the Ottadini, or Gododin. This inimical *blaidd*, or wolf, who is either Aehbor or Baalehanan, pretending a desire for a peaceful conference, invited the warriors of Beeroth to a banquet of wine, as the kings of Xibalba received into that city the elder Hunahpu and his brother, only to slay them. Sweet strains arose from "the minister of Buddud, possessing the talent to rehearse the gentle song of praise, chanting his music like a golden hymn on the area of battle: but it was the battle of sudden assault, of the dreadful bursting shriek, the mysterious purpose of the chief, who exclaimed, with a curse, 'I will rush forth,' with an execration, 'I will command, I will bind the sovereign.'" Then followed the massacre, when Eidiol, according to tradition, seizing a stake near at hand, swept it around him with terrific effect, breaking heads, legs, and arms, and killing seventy men before he made good his escape from the scene of treachery. This was the disastrous battle of Cattræth, that seems to have been fought when the Britons were intoxicated with the enemy's wine, and when the chiefs were separated from their retinues. Eidiol's bard, who is called the minister of Buddud, links that hero with the ancestral Bedad.<sup>23</sup>

Aneurin says, concerning the feast, "Adorned with his wreath, the chief announced that upon his arrival, unattended by his host and in the presence of the maid, he would give the mead; but he would strike the front of his shield if he heard the din of

<sup>23</sup> The quotations are from the version of Davies in his *British Druids*.



war, and to those whom he pursued he would give no quarter. . . . He had devised a better stratagem. Here his party did not shrink, though they had fled before the army of Gododin. The water-dweller boldly invites us to a mixed assembly where neither spear nor shield was to be admitted. . . . The haughty chief excludes men of a humble station. . . . The man of Gododin, upon his return before the tents of Madawe, has reported but one man in a hundred who escaped from the hand of the water-dweller." Again he says, "The heroes who went to Cattræth were renowned. Three and three score and three hundred were they, wearing gold chains. Of those who hastened to the excess of liquor, three only escaped from the confident stabbing. The man of Gododin reports that after the gashing assault, there was none found more ardent than Llywy." This Llywy is the maid before mentioned. Michael is referred to as one saved from the slaughter by Eidiol: "True it was as the songs report. No steeds overtook Marchlew. The governor (Eidiol) extended his spear before the swordsman in his thick-strewed path. Then, as when a reaping comes in doubtful weather, did the splendid knight cause the blood to flow." The bard gives praise to Baalchanan, the enemy of his race: "As for Cynon of the gentle breast, the governor of the feast, he sat not inactive upon his throne. Those whom he pierced were not pierced again. Keen was the point of his lance. Heavy was the stroke which had fallen in the first assault, but he who administered the liquor put an end to their outrage. Effectual was his valour in behalf of Elphin." The men of Cattræth were scalpers, for Aneurin sings a lament "for the piercing of the skilful and most learned man, for the fair corpse which fell upon the sod, for the cutting of his hair from his head." Taliesin, the friend of Elphin, representing the Albanian Amalekites, to whose race Baalchanan belonged, sang the praises of Aneurin's foes, but, while the latter was in prison, he gained information from the Trojan bard, to which he thus refers: "I am not violent nor querulous: I will not avenge myself on the petulant: nor will I laugh in derision. This scoff shall drop under foot, where my limbs are inflamed in the subterranean house by the iron chain which passes over my two knees. Yet of the mead and of the horn and of the assembly

of Cattraeth, I, Aneurin, will sing what is known to Taliesin, who imparts to me his thoughts." Helen is again referred to, when the poet tells of the arrangement of the guests at the feast: "And with speed were they distinguished into tribes, whilst the lady and her paramour were stowing their parties, an armed man and a man unarmed by turns. . . . It is an imperative duty to sing the illustrious patriots who came on the message of the mountain chief, sovereign of the natives, and the daughter of the lofty Eudav, the same who selected the unarmed, and dressed in purple those who were destined to be slaughtered. . . . The placid Eidiol felt the heat of the splendid Sun when the maid was treated with outrage. His associates join in the fray, determined to stand or fall." Now, the daughter of Eudav was Helen Luyddawg, wrongly called the sister of Kynan Meriadawc, or Baal-Chanan, and Eidiol was her brother Hadar.

This is the dark side of the picture. Aneurin thus depicts the bright one: "We are called! The sea and the borders are in conflict. Spears are mutually rushing, spears of those whom we cherished. There is need of sharp weapons. Gashing is the sword. Before the hostile band flaming in steel there is a prosperous leader, even he who supported the steeds and the bloody harness on the red stained Cattraeth. We are called to the bright glory of conflict, led on by the hand of the meritorious, the iron clad chief, the sovereign, who is the theme of the Gododin, the sovereign who deplores our divisions. Before Eidiol, the energetic, there is a flame; it will not be blown aside. Men of approved worth has he stationed in command. The firm covering guard has he placed in the van. He it was who vigorously descended upon the scattered foe. When the cry arose, he supported the main weight. Of the retinue of the mountain chief, none escaped but those defenceless ones whom his arm protected. I beheld a spectacle from the high land of the Done, when they were descending with the sacrifice round the omen fire. I saw what was usual in a town closely shut up, and disorderly men were pierced with agony. I saw men in complete order approaching with a shout, and carrying the head of the freckled intruder. May the ravens devour it!" The bard Taliesin was evidently a Cymro, for he prays that the Cymri may

be delivered from the oppression of the Gwyddyl, the Brython, and the Rhomani. At first he was the friend of the Amalekite Elphin, who had brought him up, and he procured his benefactor's deliverance from the prison in which Maelgwn had confined him. Afterwards he transferred his services to Maelgwn and to Urien Rheged, who fought at Cattræth on the side of the Gododin. Of the former he says: "It was Maelgwn whom I saw with piercing weapons before the master of the fair herd. The host of Maelgwn, exulting, advanced: and severely did the embattled warriors pierce in the bloody inclosure. The grey stones they remove. Soon is Elgan and his retinue discovered—for his slaughter, alas! how great the vengeance that ensued. Through and through, wide and pointed, they came, advancing and surrounding the only wise Bran, son of Elgan." The identity of Elgan with the Cynon of Aneurin is attested by the statement that Bran was his son, for Bran, or Brian, is made the nephew of Cadwalla, the father of Conan Meriadawe. This is a mistake, for he was his grandson, but the connection is sufficient to prove the correctness of the identification. The reader of ancient British traditions must, therefore, discriminate between the Cymro-Albanian line of Caswallon and Conan, and the Gododin of Coll and Eidiol, with the latter of whom Maelgwn was confederate.

The prose version of the conflict is given by Geoffrey of Monmouth. He tells how Hengist invited the British chiefs, who had come in arms against him, to a banquet, at which he treacherously slew four hundred and sixty of their number. But Eldol, consul of Gloucester, finding a stake, laid it about him with great effect, and succeeded in making his escape. Some time after, Eldol, in company with Aurelius Ambrosius, attacked and defeated Hengist, who fled to his sanctuary, Caer Conan. However, he came forth once more and engaged in combat with Eldol, who, "seizing on his helmet, by main force dragged him in among the Britons, and then in transports of joy cried out with a loud voice, 'God has fulfilled my desire! My brave soldiers, down, down with your enemies the Ambrons.'" So Hengist was taken and beheaded, and a mound raised over his body.<sup>29</sup> The name of Hengist is in none of the ancient documents from which Geoffrey

<sup>29</sup> Geoffrey's British History, viii. 6.

got his history, and the name of Caer Conan sufficiently indicates that it was not the Saxon invader, but the son of Caswallon, who, as Conan Meriadawe, answers to the Kenite Baalehanan, that fell by Eldol's hand. The Cymrie historians have multiplied Caswallon and Conan into many Cadwallas, Cadwalladers, Cassibelauns, and Conans and Kynans. Before leaving the British traditions of this great contest, it is worth observing that they state the number of the divisions of the Trojans. According to Homer, these were sixteen, according to Dictys Cretensis, fifteen, according to Dares of Phrygia, fourteen, including the Ethiopians under Perses and Memnon.<sup>30</sup> But the Maya and Quiche accounts, so entirely dissimilar as to mark their independence, agree in making them thirteen; and the British Aneurin further reduces the number in the song entitled "Truan yw gennyf," where he says: "But fixed was the decree of fate when they arrived, that vexatious multitude—with sorrow I recount their bands—eleven complete battalions. Now there is precipitate flight and lamentation upon the road."<sup>31</sup> Ossian's song of Temora, in which the usurping Cairbar invites Oscar, with his three hundred companions to a feast at which, after a preconcerted signal, similar to that described in the Gododin, he kills his guest, but himself falls by Oscar's hand, is probably a Gaelic echo of the Cymrie story, the name Cairbar being that by which the Gael would naturally denote Gachbor, the father of Baalehanan.<sup>32</sup>

In Persian story Hadar is represented by Gudarz, who is called the son of Kishwad. He was sent by the Persian king Kai Khusrau against the Turkish Afrasiab, and was overthrown "Seventy persons of the family and household of Gudarz were plunged into destruction; this hero, after a thousand wiles, was scarcely able to extricate himself with a few of his sons from the scene of slaughter." But, returning with a larger force, Gudarz engaged anew in conflict with the Turks, killing their leader, Piran Wisah, with his own hand, and utterly routing the forces of the enemy, of whom two hundred thousand men fell before his victorious troops. He also cut off the head of Afrasiab, as Eldol

<sup>30</sup> Iliad, ii.; Dictys Cretensis, ii. 35; Dares Phrygius, 18.

<sup>31</sup> B. de Bourbourg, Nations Civilisées; The Maya Chronicles; Davies' Druids.

<sup>32</sup> Ossian, Temora.

decapitated the supposed Hengist, when there was a fear of his being spared. As a reward for his valour the countries of Isfahan, Jirjan and Kuhistan were assigned him by Kai Khusrau, who represents an Egyptian Pharaoh about the time of Methosuphis.<sup>33</sup> This Persian connection is valuable as illustrating the Egyptian alliance of Hadar, who must have been the viceroy of Thothmes III. in Palestine. In Egypt his family were the namers of Abydos, a transplanted Avith, and Tentyris, a corruption, like Tyndarus and Idanthyrus, of Hadadezer, which were situated between Coptos and Thebes. At Tentyris was the temple of Hathor, and at Abydos, the Memnonium. Hadar, therefore, was a subordinate Pharaoh, and, through his wife, Mehetabel, the Mautemva of the monuments, was reckoned among the Thothmes. In one of the chambers of the ancient Theban palaces Mautemva is represented with the attributes of Hathor giving birth to Amenophis III., or Memnon. The Hathor whom the queen personifies is called the mistress of Mafkat, the land of copper, by which name the Sinaitic peninsula was known, and her temple was at Surabit el Khadim in that country. She is also represented as the messenger of the Egyptian gods, who goes forth smiting their enemies. It is plain that Mehetabel, the daughter of Thothmes II. and Matred, is herself the original Hathor, taking that name from her husband, Hadar, an Egyptian Ra Hathorsi, who was the smiter of Egypt's Hittite foes in the land of Moab, and to whom, as of Kenite race, Arabia Petraea and its mines belonged. These are also the mines discovered by Saul of Rehoboth. The monumental history of Egypt connects these mines with the twelfth dynasty of Manetho, or rather with the Osortasens of the tablet of Abydos, who have been supposed to represent part of that dynasty. From the Osortasens the Amenophids traced their descent, thus uniting Memnon with the miners. Again Osiris, from whom the Osirtasens, or Osortasens, are supposed to have derived their name, and who was a comparatively late Egyptian divinity, was lord of Ebot, or Abydos. According to Plutarch, he travelled through the world teaching men agriculture and the arts of civilization, peacefully bringing the nations under his beneficent sway. All these indications point to the occupation of an upper Egyptian kingdom

<sup>33</sup> Mirkhond, 251, seq.

by Saul and his successors, and show that Hadar, by his marriage with Mehetabel, united the Amenemhe, or Ammonite, dynasty of Thebes, and the Thothmes, or ancient Egyptian line, with the Osortasens of Abydos. His father, Saul, may thus be identified with Osortasen III., the founder of the fortress of Semneh named after Hadar's son Shimon, the Osymandyas of Diodorus, whose son Ammon is the Memnon and Agamemnon of ancient tradition.<sup>34</sup> The Persian story calls Shimon by the name Esfendiar, and makes him the father of Behmen, but by an unpardonable corruption of the original record, styles him the son of Gushtasp and sets him forth as the enemy of Rustam, the son of Zaul. Nevertheless, the Persian account is valuable, as showing that Shimon, or Esfendiar, died before his father, whose successor was his grandson Ammon, thus identifying him with prince Schaemdjom, called the son of Rameses II.<sup>35</sup>

The connection of Hadar with Egyptian monarchy makes it evident that, great as was the conquest of the Cymro-Zerethite capital on the Nahaliel, it was not the chief exploit of the Beerothite hero. Although his father-in-law, Thothmes II., had married the heiress of the Theban-Hittite line, he had not come into the possession of Thebes itself, which was held by a king claiming descent from Mezahab. In Greek story his name is Creon; in one Indian version he is Karna, and is regarded as a successor of Jarashandha; and in another his people are the Srinjayas descended from Vithavaya, or Mezahab.<sup>36</sup> In the Great Harris Papyrus, Rameses III. describes the anarchy that reigned in Egypt prior to his time: "The land of Egypt was in a state of ruin. Every man did as he liked. There was no head to them for many years, who might preside over other matters. The land of Egypt belonged to the princes in the districts. One killed the other through envy of power. Other events took place thereafter in years of distress. One Syrian chief had made himself a prince among them. He brought the whole land into subjection under his sole rule. He assembled his companions, plundered the treasures of the inhabitants. They made the gods like human

<sup>34</sup> 1 Chron. iv. 20.

<sup>35</sup> De Lanoye, Rameses the Great, New York, 236.

<sup>36</sup> It will yet appear that the names Creon and Karna denote the Ekronite auxiliaries or mercenaries of the Ammono-Hittite line. The study of the Hittites in Egypt will more fully explain the position of Hadar.

beings. Offerings were no longer presented in the interior of the temples. The images of the gods were thrown down and remained on the ground. The gods appointed their son, the issue of their limbs, to be prince of the whole land on their seat, the great son of Ra, Ra Seti Nekht. He was Khepera Sutech in his tempest. He arranged the whole land which had revolted. He executed the criminals who were in the land Mera. He purified the great throne of Egypt. He designated me as crown prince on the seat of Seb."<sup>37</sup> It was during this period of general upheaval that Thothmes sent his sons together with Hadar, and Labaris, the builder of the labyrinth, who reigned at or near Heracleopolis, and whose Kenite name was Ophrah, or Leophrah, against the Zuzimite holders of Thebes. The Thebans had a body of Philistines in their pay, and, with the aid of these Japhetic warriors, defeated the allies signally, killing four of the sons of Thothmes and the chief leaders of the expedition, with the exception of Hadar. This is the historical event which, under manifold disguises, has been set forth by many Greek writers as the Seven against Thebes. In it Hadar appears as Adrastus, the son of Talaus, who was saved by the swiftness of his horse. Ten years later, Adrastus led the sons of the slain heroes against the obnoxious city. This time they were victorious, and, taking Thebes, razed its walls to the ground. The Greek story relates that Adrastus lost his son in this engagement, who, as his name was Shimon, may have been the Schaendjoun claimed by Rameses.

It appears that these two entirely distinct warlike expeditions, the siege of Thebes and the capture of the Zerethite capital in Moab, have been confounded with each other in the traditions which the Hittites delivered to many peoples. It does not seem that there was any disastrous assault upon the Zerethite city, such as the Welsh story of Catterath indicates, but the deadly repulse at Thebes is thus transferred into the narrative. The names of Plisthenes and Polynices again have been imported into the genealogy of Atrous and Agamemnon, and into that of the Theban line, from the Trojan story of Priam, or Baalhanan, and Hadar, the grandfather of Amnon, who is the Egyptian Memnon and Argive Agamemnon, has been confounded with

<sup>37</sup> Eisenlohr, *Trans. Soc. Bib. Arch.*, i. 372.

Izrachiah, the father of Michael, who represents truly the Greek Menelaus. But, while Atreus, who by his descent from Tantalus, is proved to be Izrachiah, grandson of Tolag, is made to do duty for Hadar as the father of Agamemnon, that hero's individuality is restored in Adrastus, the son of Talaus, which latter name may be derived from Talut, the Arabic form of Saul. According to Homer, Adrastus was dead before the Trojan war, for in mentioning the possessions of Agamemnon, he specifies Sicyon, "where Adrastus formerly reigned." In the *Odyssey* also he represents Memnon as a Trojan ally and enemy of the Greeks, while in reality he was either the same person as Agamemnon, or his son Annon, if the Greek generalissimo be Shimon, the Egyptian Osymandias. The Indian story of Troy's overthrow is confounded with the battle of Megiddo, in which Thothmes III. defeated the Hittites, for Jarashandha is made the king of Magadha. Megiddo was possessed by the Maachathites, a junior branch of the Achuzamites, or Zuzims, united with the Horite line of Jezreel. From among all the varying accounts of Hadar's life this can be gleaned, that he was the greatest warrior of his age, leading the Egyptian forces and the Hittites of his own Beerothite family to victory against his brother Hittites of Thebes and Zareth Shachar; that he was a Pharaoh, dividing the empire of Egypt with the Thothmes, among whom he is reckoned, and bringing a great part of Palestine under his sway; and that he was the avenger of the honour of his family and of his brother-in-law Michael, from whom Baalchanaan, the son of Achbor, had taken his sister Helen. It is hard to say where Pau, or Pagu, his capital, was. It may have been the island Bageh, opposite Philae on the Nile, where the second Amenophis has left a statue and a temple, or we may look for it in the land of Gebalene, where, between Sihon and the Dead Sea, Fugua lies.<sup>38</sup> His Palestinian conquests did not pass to his successors. Zippor, the Moabite, with those Ammonite allies whom he had aided against the Zerethites, and an Amorite host, soon after entered the land which he and his ancestors, Saul and Hadad, had fought so hard to gain, and history has no more to tell of the kings that reigned in Edom.<sup>39</sup>

<sup>38</sup> Lepsius, *Egypt, Ethiopia and Sinai*: Palestine Exploration Fund, April, 1871, map.

<sup>39</sup> We shall yet, however, meet with the descendants of Hadar in proximity to Palestine.



## CHAPTER VII.

## THE HITTITES IN EGYPT.

THE first colonists of Egypt were the Hamitic Mizraites, who gave to the land its Bible name, Mizraim. Traditions of this family may survive among the African tribes descended from it, but they have no place in the general history of civilization. The first historical race in that country, according to ancient writers, was that of the Auritae, whom the Egyptian monuments call *Hor shesu*, or the servants of Horus, placing them in the earliest or golden age.<sup>1</sup> These were the Horites, whose genealogies are very fully given in the 36th chapter of Genesis and in some portions of the first book of Chronicles. The ancestor of this race was Hor, or Hur, who gave his name to the range of mountains extending from the Dead Sea to the Ælanitic gulf of the Red Sea. His son, or grandson, was Shobal, the father of Kirjath Jearim, an Amorite region. That he left the mountain range and took up his abode in Egypt is very doubtful, but his name was carried into that country, there to denote as Seb-ra the ancestral god of those who regarded themselves as the rightful holders of Egyptian sovereignty. Nor does the name of his eldest son appear among the Pharaohs, for that son was Reaiah, the Roeh, also called Aliah, Alian, and Alyan. He is the Elioun of Sanchoniatho's Phœnician history, for that author gained his information from a son of Thabion, who was the first hierophant of the Phœnicians, and Thabion is Zibeon the Horite, after whom, by another change of the initial letter, the Gibeonites of Kirjath Jearim were called.<sup>2</sup> The son of Zibeon, either Ajah or Anah, naturally ascribed the highest place to him whom the Horites regarded as the first in importance of their race. In Egypt, Roeh, or Reaiah, became Ra, the sun and chief of all the divinities. His son Jahath exercised sovereignty, however, occupying the second place in the first

<sup>1</sup> Kenrick, *Egypt under the Pharaohs*, ii. 97; Lenormant's *Manual*, i. 202.

<sup>2</sup> Sanchoniatho, by Cumberland, 340.

dynasty under the name Athothis. He is said to have been a physician and to have built a palace at Memphis, where he was doubtless succeeded by his son Achumai, the Khem of Egyptian worship, after whom Chemmis in the Thebaid was called, and the original of the Moabite Chemosh.<sup>3</sup> Etam was apparently the son of Achumai. As a god he was called Atmu, or Re Athom, and as a monarch Manetho designates him Timaeus, placing the invasion of the Shepherds in his reign. "We had once a king called Timaeus, under whom, from some cause unknown to me, the Deity was unfavourable to us, and there came unexpectedly from the eastern parts a race of men of obscure extraction, who confidently invaded the country and easily got possession of it by force without a battle. Having subdued those who commanded in it, they proceeded savagely to burn the cities, and razed the temples of the gods, inhumanly treating all the natives, murdering some of them and carrying the wives and children of others into slavery. In the end they also established one of themselves as a king, whose name was Salatis; and he took up his abode in Memphis, exacting tribute from both the Upper and the Lower Country, and leaving garrisons in the most suitable places. He especially strengthened the parts towards the east, foreseeing that on the part of the Assyrians, who were then powerful, there would be a desire to invade their kingdom. Finding, therefore, in the Sethroite nome a city very conveniently placed, lying eastward of the Bubastic river, and called from some old religious doctrine, Avaris, he built it up and made it very strong with walls, settling there also a great number of heavy-armed soldiers to the amount of 240,000 men for a guard. Hither he used to come in the summer season, partly to distribute the rations of corn and pay the troops, partly to exercise them carefully by musterings and reviews, in order to inspire fear into foreign nations."<sup>4</sup>

The son of Etam was Jezreel, and it was with his history that the Osirian rites were connected rather than with that of Saul the Beerothite. His name is used in the Hebrew scriptures as a synonym for corn, and he appears to have been the first monarch to devote attention to agriculture.<sup>5</sup> As Saul did the same, the

<sup>3</sup> 1 Chron. iv. 2.

<sup>4</sup> Josephus against Apion, i. 14.

<sup>5</sup> Hosea ii. 22.

histories of these two great culture heroes have been confounded. But Jezreel is the Osiris whom Typhon killed and cut to pieces, the discription of his body into fourteen parts denoting, under a figure, the dismemberment of his kingdom by the invading Hittite chiefs. From him descended the line of the Thothmes, whom the Kenite record enumerates in succession as Shuthelah, Bered, Tahath I., Eladah, and Tahath II.<sup>6</sup> It is now known that the true reading of the word formerly called Thoth is Tahuti, and this is the Kenite Tahath; the final *mes* of Thothmes means child or offspring.<sup>7</sup> At Chemmis first the expatriated Horites found a refuge, and afterwards, when the Hittites extended their dominion southward, they sought shelter on the Ethiopian border. The marriage of the second Tahath with Mezahab's daughter Matred brought about the restoration of the ancient line of Pharaohs, called in the Bible the kings "which knew not Joseph."<sup>8</sup> This was not the only Horite family of monarchs driven into exile by the Hysesos. The first king of Egypt was Menes, and he is the Manahath who appears in the Kenite lists as the second son of Shobal. As a deity he was called Month-ra, a name which Osburn has compared with that of the Horite.<sup>9</sup> According to Manetho, he founded the first or Thinite dynasty at This in Upper Egypt, near Abydos. This is an error, for the most ancient monarchy in Egypt was that of Zoan, or Tanis, in the Delta, not far from the borders of Palestine, and near that Mendes which commemorated Manahath. Zoan was built seven years after Hebron in Palestine, and bore the name of a grandson of Manahath, called in the English version Zaavan, but the Hebrew form of which is of the same character as Zoan.<sup>10</sup> The father of Zaavan was Ezer, and his brothers were Billhan and Akan, the latter being the Vedic Agni and the Agenor of Phœnicia.<sup>11</sup> While some traditions associate Etam, or Getam, with Achumai, the grandson of Reaiah, there are others which connect him with the family of Manahath.

<sup>6</sup> 1 Chron. vii. 20.

<sup>7</sup> Trans. Soc. Bib. Arch., iii. 345, Goodwin.

<sup>8</sup> Exod. i. 8.

<sup>9</sup> Monumental History of Egypt.

<sup>10</sup> Numb. xiii. 22.

<sup>11</sup> Gen. xxxvi. 27. The Origin of the Phœnicians; British and Foreign Evangelical Review, July, 1875, 425.

Such in particular is the Greek story of Cadmus the Phœnician, who is represented as a son of Agenor. To the same family also belonged Zibeon, the eponym of Gibeon. His sons were Ajah and Anah: the son of Anah was Dishon; and from him came Hemdan, Eshban, Ithran, and Cheran, tribes so extensively connected with ancient history that it is inexpedient for the present to set forth their record.<sup>12</sup> From Zibeon, or Zibegon, however, descended the Sebekatefs of Upper Egypt. The only Horite line that has importance in the Bible story of Egypt is that in which the Tahaths appear and which traced its descent, either from Reaiah through Achumai, or from Manahath through Akan.

Theophilus calls the first king of Egypt Nechaoth, and seems to place him near the time of the invasion of Chedorlaomer.<sup>13</sup> This Nechaoth is the Horite Manachath, who must, however, have been earlier than the Elamite raid, for Harphre, who is made the son of Month and Ritho in the Egyptian pantheon, is the Hareph, or Chareph, father of the house of Gader, whom the Kenite scribe counts to the Manahethites, and he was the father of Chedorlaomer.<sup>14</sup> Hareph was the son of Chepher and son-in-law of Manahath, but his son Laomer took his grandfather's name, calling himself Kudur Nankhundi. The contemporary of Hareph would be the Horite Ezer, and the contemporary of Chedorlaomer, his son Zaavan, from whom Zoan received its name. Zoan, or Zaavan, therefore, was no doubt the Pharaoh whom Abram found in the city of the same name. It is very likely that the alliance between Hareph and an Egyptian princess was the means of introducing Hittite deities into the valley of the Nile, for one of the most venerated of Egyptian divinities was Khepera Sutekh, whose name is no other than that of Chepher, combined with the Hittite title of divinity. This alliance also brought into Egypt the Kenite Mered, whom the Egyptian inscriptions know as Prince Merhet, the son-in-law of Cheops. Cheops, Suphis, or Chufu, as he is variously called, did not belong to the ancient Horite line of Pharaohs. He was an intruder of the Hittite race, being Ziph, the eldest son of Jehaleleel the Zerethite. Leaving his brother

<sup>12</sup> Gen. xxxvi. 24.

<sup>13</sup> Ad Autolyceum, ii. 31.

<sup>14</sup> 1 Chron. ii. 51. For Harphre and other gods, see Kenrick, vol. i., c. xxi. s. i.

Asarcel upon the Zerethite throne on the Euphrates, and, accompanied by his other brother Tiria and his sister Ziphah, he entered Egypt and established himself apparently at Memphis. There he enslaved the native Mizraites, compelling them to build at Gizeh, near at hand, the great pyramid and the stone causeway to it, which Herodotus looked upon as quite as wonderful an achievement. He was thus the inaugurator of those megalithic structures for which Egypt afterwards became famous. To his ancestor Zereth he attributed, under the name Tosorthrus, or Sesorthus, the invention of building with hewn stones. This Tosorthrus appears in Manetho's third Memphite dynasty, and the Tyreis and Souphis who follow him denote Tiria and Ziph himself.<sup>15</sup> In a list of Lower Egyptian kings, prepared by Eratosthenes and preserved by Syncellus, the ancestral name of Zereth appears as Curudes, immediately after that of Menes. This custom of inserting the names of ancestors in the lists of the Pharaohs enormously increased the number of spurious monarchs, who never saw Egypt save in the persons of their descendants. So far did this practice extend that Manetho's fifth dynasty of Elephantine kings, in the latter part of which one or two Kenite names may be detected, begins with Usecheres, or Usercheres, who is Ashelur, the father of Tekoa, whose bones had long since been laid in Babylonian Cutha, and he is followed by Sephres, his second son Chepher. On the eastern bank of the Nile the place called Troja, opposite Memphis, was, with the more easterly Troieus mons, a memorial of Tiria, and in the great river Nile his father, Jehaleleel, was commemorated as, at a later period, in the Nahaliel of Moab. From the people of Ziph the Egyptians picked up the *linus* that astonished Herodotus, the refrain of *ya laylee, ya layl*, which Sir Gardner Wilkinson heard sung by the Copts of modern days, who little dreamt that they were unconsciously bewailing Helel, the fallen son of Shachar.<sup>16</sup>

In Græco-Egyptian tradition Ziph was Typhon, the monster from whose presence the gods fled, and his sister Ziphah was Nephthys, the sister of Typhon, a name that has already been explained. Nephthys was the mother of Anubis, who is the

<sup>15</sup> Manetho's dynasties are given intact by Kenrick.

<sup>16</sup> Rawlinson's Herodotus, Sir G. W.'s, note 5 on ii. 79.

Kenite Anub, or Ganub, son of Coz, so that Ziphah must have been the wife of Coz. This Coz is well identified with the deity Chonso, called the son of Amun and Maut, and Amun is no other person than Ammon, or Ben Ammi, the son of Lot. Amun is called Amun-ra, a name which indicates relationship with the solar or Horite family of Ra, and this relationship can only have been through his wife Maut. It would seem, therefore, that Ammon, whose maternal grandmother was probably an Egyptian princess, had preceded the Hittites in their occupation of the Delta, where he allied himself with the ruling Horite race. His son Coz, a thoroughly historical personage, for he is the Choos to whom Eusebius gives the second place in Manetho's second Thinite dynasty, established the worship of animals in Egypt, of the goat at Mendes, where the sovereignty of his father Ammon had its commencement, and of the bulls called Apis at Memphis, and Mnevis at On, or Heliopolis. Lepsius found a shield bearing the name Kekeou in a tomb near the pyramids of Gizeh, which he supposed might belong to Choos, or Kaiechos, as another Manethonic list calls him.<sup>37</sup> The absence of the final *s* is hurtful to this identification, for that letter appears in Kaiechos, Choos, Coz, and Chonso, as well as in the articulated form of the latter, Pachons. It was from the latter form that the Greeks and Romans derived their Bacchus, also called Iacchus, who was the son of Ammon and Amalthea, according to Diodorus. The son of Bacchus was CEnopion, king of Chios, and he is Anub of the Kenite list, and the Egyptian god Anubis, son of Nephthys. It is probably more than a coincidence that the Greek CEnopion, the maker or drinker of wine, should designate the same person as the Semitic Anub, or Ganub, meaning grapes, and that he as Ganymede should be called the cup bearer of the gods. As a Pharaoh, he is Ouenephes, the fourth king of Manetho's first dynasty, who is said to have built pyramids at Cocheme, and in whose reign there was a great famine in Egypt. He is also mentioned in the fragments of the Turin papyrus, in which Annoub replaces the Anon, or Bnon, whom Manetho makes the immediate successor of Saïtes, the leader of the 15th and 17th Shepherd dynasties. The home of this Ammonite family was probably

<sup>37</sup> Kenrick, i. 106, Lenormant's Manual, i. 204.

Onuphis, in the Delta, whence they spread to Metelis and Canopus, and still farther to the west, constituting the unhistorical Xoite line, which Manetho names as a fourteenth dynasty, but without specifying any of its members. The son and successor of Anub was Tola, or Tolag, who is the Tlas of Manetho's second dynasty, and the Greek Talus, son of Cœnopion. His descendants, Uzzi, or Guzzi, Izrachiah and Michael, have already been considered in the connection of the Greek Menelaus and the British Michael's mount with Helen, the author of the Trojan war. Some branches of the Ammonite stock accompanied the Hittites in their migrations, and many traces of Anub and his descendants are to be found, not only in the legends of the Khitan, but also in their geographical and tribal nomenclature. But most of the children of Ziphah adhered to their sub-Semitic speech and followed that southern Asiatic route in migration which led them to Malacca, and thence, by the Malay archipelago, to the New World, where, in Guatimala, they founded a new Quiche kingdom and emulated in their monuments the structures which had been erected in Egypt by the forefathers whose memory they kept and have communicated to the world in their fantastic traditions.

The Ammonite connection of Ziph by marriage is of great chronological value, as it proves that Jehaleleel, his father, who was at the same time the father of Ziphah and Asareel, must have been contemporary with Ammon, and thus posterior to the raid of Chedorlaomer. It follows of necessity that Arioch of Ellasar was not the son of Asareel, but some earlier member of the Zerethite family, and that Jehaleleel was coeval with the latter portion of the life of Abraham. His son Ziph and daughter Ziphah would thus belong to the time of Isaac, in whose day the great pyramid of Cheops was erected: for, although Ammon and Isaac were contemporaries, Jacob and Esau were not born until the patriarch had attained his sixtieth year. The story of Esau affords material for the chronology of the two great nations of Palestine and Egypt, inasmuch as his wife Abolibamah was the granddaughter of Zibeon the Horite, and his wife Judith, or Adah was the daughter of Beerli, the head of the Hittite line of Beeroth, and the granddaughter of Elon the Temenite or Amalekite. Mered, again, as the son of Ezra, was in the same generation as Beerli, the

son of Ezra's brother Rechab, so that his marriage with Bithiah, the daughter of Ziph, fulfils all chronological conditions. The entrance of Ziph, or Typhon, into Egypt marks the beginning of Hittite sovereignty in that land. It does not appear that his family retained the empire which he had gained for any length of time, for the Greek legend of Sisyphus, the son of Æolus, represents him as incessantly rolling a huge stone to the top of a hill, only to see it slip from his grasp and descend to the bottom. His kingdom apparently fell, soon after his death, into the hands of Anub, his sister's son, the second Souphis of Manetho, and the Kneph Chufu of the pyramid inscriptions, who was in turn dislodged by his sister Zobebah. The Egyptians regarded the sway of Cheops and his successors as one of unparalleled oppression and cruelty, although in later times his name of Typhon was replaced by that of Apophis, to denote the great enemy of the native Egyptian race. In the Babylonian list Zabû is succeeded by Apil Sin and Sin Muballit, after whom comes Hammurabi. Ziph must, therefore, have retained his possessions in the east, leaving his son as viceroy. The Babylonian Apil Sin may be the same as Cephren, Chabryis, or Shafre, of the Egyptian lists and monuments, who is made by some a brother, by others a son of Cheops. The Hebraeo-Kenite name capable of such apparently diverse renderings would be Heber or Cheber, which as Heber would answer to Apil, and as Cheber to Chabryis and Cephren. There is in the Kenite list a Heber wrongly attributed to the family of the Israelite Asher, the editor of the genealogies having confounded that patriarch's descendants with the royal line of Assyria.<sup>18</sup> He is called the father of Japhlet, or Yaphlet, a name not indeed identical with Muballit, the son of Apil, but which appears to denote the same person, for in the Synchronous History of Assyria and Babylonia we meet with the following explanatory passage which justifies us in regarding the prefixed *m* as *mi* or *ma*, the honorific Hittite suffix: "In the time of Assur-Yupalladh, king of Assyria, Cara-Murdas, king of Ganduniyas, son of Mupallidhat-Serua, the daughter of Assur-Yupalladh, men of the Cassi revolted against and slew him."<sup>19</sup> This

<sup>18</sup> 1 Chron. vii. 31.

<sup>19</sup> Records of the Past, iii. 29.



passage indicates that Yupalladh, or Yaphlet, was the true name of the eastern monarch, and by calling his daughter Mupallidhat, an evident compound of Yupalladh, asserts the identity of Muballit, son of Apil, and the Kenite Yaphlet, son of Heber. In addition to this, Serah appears as a woman's name in the same Kenite list, answering, not indeed to the daughter of Yupalladh, for she was the aunt of his father Apil, or Heber, but to the form Serua, indicating the existence of such a name in the family. Confirmation is thus obtained of the truth of the suggestion already made that the line of Zereth acquired regal power in Assyria, a power which, it may be, never left their hands until the great empire was overthrown. An explanation is also found for the statement of Manetho that the Shepherd Salatis fortified Avaris on the north-eastern border of Egypt as a protection against the arms of the Assyrians, "who were then powerful."

The next Hittite invasion of the land of the Pharaohs is that most memorable in Egyptian history, and of which echoes are to be heard all over the world. Its leader was Jahdai, son of Gazez, who was the son of Haran, of Ephah, of Achuzam, the eldest born of Ashchur and Naarah. Great as the fame of Haran, or Charan, at once an Ouranos and a Cronus, became in later days, there is no record of Zuzimite sovereignty before the time of Jahdai. Smitten by Chedorlaomer in Ham beyond Jordan, they were again invaded by the conquering sons of Zereth, and, with their brethren, the Achashtarite Rephaim of Ashteroth Karnaim and Enim of Shaveh, were forced to look out for new homes. What could be more inviting than the valley of the Nile, improved and beautified by the labours of the first Horite Pharaohs, the Ammonites, and the Hittite lines of Ziph and Mered, with the aid of their Mizraite slaves? It was a divided land Hittite and Horite, Ammonite and Moabite striving for supremacy, and not far from its borders lay the fortified camp of the Philistines of Gerar, a hardy Japhetic race, powerful allies for him who could win their friendship. The Zuzims acquired that alliance. In the time of Isaac the Philistine Abimelech, or Padishah, came to Beersheba to see the patriarch, not unattended. Pichol, the chief captain of his army, was in his train, and with him came Achuzzath, whose name corresponds to no other in the Sacred

Record, save that of Achuzan, the Hittite.<sup>20</sup> Achuzzath, the companion of the Philistine, was thus a Zuzimite whose friendship prepared the way for that alliance which placed Jahdai on an Egyptian throne and enabled Philitis to pasture his flocks on the Nile pastures, richer by far than the fields of Gerar and Beersheba. The invaders took their name from their leader, who gave to the senior Zuzim tribe that title of Yahdaites which it has ever since borne. "It happened," says the First Sallier Papyrus, "that the land of Egypt fell into the hands of the Aadtous, and then there were no native Pharaohs left in the whole country. The Aadtous held the strong City of the Sun, and their king resided at Avaris."<sup>21</sup> In Arabian story these strangers, or Aadtous, are the Adites, the greatest of the Arab tribes, who, under the leadership of Shedad, the son of Ad, took possession of the land of Egypt, and brought the rest of the world into subjection.<sup>22</sup> Some writers trace Ad's descent from Aws, the son of Aram, the son of Shem, while others make his father Amalek, but Tabari says the Adites were Akhahami, by which we must understand Achuzamites, or Zuziums.<sup>23</sup> The Egyptian word Hysesos, supposed to mean shepherd kings, is a corruption of the Achuzamite name, the final *m* being dropped under the impression that it marked a Semitic plural. In Indian story, as the Ramayana records it, the Adites are the Ayodyas of Oude, a race of conquerors.<sup>24</sup> Manetho says the invaders took possession of Egypt without a battle. The army of Jahdai must have struck terror to the hearts of the petty Pharaohs and caused them to submit tamely to the new domination. One sovereign alone showed courage, and she was a queen, Zobebah, the daughter of the Ammonite Coz, and sister of Anub. According to tradition, she was no longer in her first youth when Jahdai sought her in marriage, but she refused to accept him save on condition that the child born of her should inherit the throne. In the lists of Manetho she is called Usaphais, Biophis, and Binothris, and it is recorded that in her reign women were granted the prerogative

<sup>20</sup> Gen. xxvi. 26.

<sup>21</sup> Records of the Past, viii. 3. Aadtous is improperly translated "the impure."

<sup>22</sup> Lenormant's Manual, ii; Sale's Koran.

<sup>23</sup> Tabari, Chronicle, 113.

<sup>24</sup> The Ramayana, by Griffith.

of royalty. Jahdai accepted the condition, thus disinheriting the six sons borne to him by his previous wives. These sons were Regem, Jotham, Geshan, Pelet, Ephah and Shaaph.<sup>25</sup> The Ramayana tells the story of the dispossessed princes, but very incorrectly, for it calls their father Dasaratha, although rightly making him king of Oude, and styles the four sons Rama, Bharat, Lakshman, and Satrugna. Of these, Lakshman answers to the Arabian Lokman, son of Ad, and he is the Regem of the Kenite list and actual hero of the story, whose place the Ramayana gives to Rama. The son, again, in whose favour Rama, Lakshman, and Satrugna are disinherited, is in the Indian epic Bharat, the Pelet of the genealogy, who was one of the dispossessed princes. Rama represents the Hittite Harum, son of Regem, and Satrugna is an Indian version of Jezreel, or Yetsregel, whose daughter Pelet married. The Buddhist version of this legend calls the king of the Solar race Amba, or Okkaka the third, and says that by his wife Hasta he had four sons, Ulkamukha, Kalanduka, Hastanika, and Purasunika, or Sirinipura.<sup>26</sup> Of these, Ulkamukha, a kind of Lokman or Regem, is the only one that answers to the record. In his old age the king married again, and his new queen insisted that her son Janta should be his successor, whereupon Amba was compelled to dismiss his four older sons, who went away and founded the race of the Ambatta Sakyas, preserving the purity of that race by marrying their sisters. The names Amba and Ambatta are probably corruptions of Anub, since the daughter of Anub married Harum, the son of Regem. This Regem belongs to the Accadian history of Chaldea, in which he is called Sar Rukin, or Sargon of Agade. He is represented in Indian story by Krishna, as well as by Lakshman and Ulkamukha, and his brother Pelet is Krishna's brother Baladeva.<sup>27</sup> While, however, Regem established himself in Chaldea, and Pelet founded a kingdom at Beth Pelet in southern Palestine, the other brothers would seem to have dwelt with their father Jahdai in Egypt. Geshan, or Geshem, certainly did, for he named the land of Goshen so celebrated in the history of Israel.

<sup>25</sup> 1 Chron. ii. 47.

<sup>26</sup> Hardy, *Manual of Buddhism*, 130.

<sup>27</sup> Krishna belongs to the Mahabharata in which Yudisthira is the chief hero.

Jahdai's reign was a short one, and, according to some traditions, one of cruelty terribly avenged. He died before his son was born, and the brief Kenite record states that the child's mother, Zobebah, "called his name Jabez, saying, Because I bare him with sorrow."<sup>28</sup> It is rather a strange coincidence that the Abbé Banier interprets the name of the goddess Cybele by the Hebrew *chebel*—*enfanté avec douleur*—the very expression that the sacred narrative employs in regard to the birth of Jabez, for the Phrygian Cybele, or Cybebe, as she is often called, is the same as the Ammonite Zobebah, and Jabez is the heir for whose sake Regem and his brethren were disinherited.<sup>29</sup> In the Phrygian story, Cybebe, an old queen reigning in her own right, is the lover of Atys, a beautiful youth who is put to death before her eyes. Lamenting his death, she roams throughout the earth, like Io, the mother of Epaphus, and at last brings forth her child Sabus, or Sabazius, whose name is intimately connected with the worship of Bacchus. Jahdai has a very full record in Egyptian lists. According to Lenormant, his name appears on the monuments as Ati, whose throne was disputed by Teta and Userkara, and whose son was the glorious Pepi Merira. This makes him the same as the Othoes of Manetho's sixth Memphite dynasty, who was killed by his life guards, and was followed by Phios. Nor can he be any other than Achthoes, the only Pharaoh whose name is given in the ninth Heracleopolitan dynasty, the most atrocious of monarchs, who did much mischief to the people of Egypt, and, falling into madness, was devoured by a crocodile. Once more, Diodorus places before Moeris, or Merira, one Actisanes, an Ethiopian, who cut off the noses and ears of offenders and banished them to Rhinocolura on the borders of Syria. But Jahdai continued the line of Ammon, which Coz probably had commenced, as the first Amenemes, or son of Amun. These Amenemes appear in Manetho's twelfth Diospolitan or Theban dynasty, for Thebes was No Ammon, a foundation of the Ammonites.<sup>30</sup> The second Amenemes was killed by his own guards of

<sup>28</sup> 1 Chron. iv. 9.

<sup>29</sup> Banier's Mythology, ii. 562, English translation; the quotation is from the original.

<sup>30</sup> Nahum, iii. 8.

the bed-chamber, and was followed by the great Sesostris, who ruled over all the nations. The guards of the bed-chamber were eunuchs, and such *evirati* were almost unknown in Egypt, hence the statement of Manetho that they were such, and the peculiar features of the legend of Cybele and Atys, which will not bear transcription here, point to the introduction into the Nile valley of the barbarous Oriental custom, the origin of which is ascribed to Semiramis, and which exists in the harems of eastern lands to the present day. The creatures whom he had constituted his guards avenged their wrongs upon their master's person, and the story of this deed carried down through the ages became that of the Lydian Atys, son of Cræsus, who was killed by those whose duty it was to defend him, and that of Actæon, so well told by Ovid; the hunter transformed by Diana into a stag, and killed by his own hounds. Ovid got his information from an historical source, for the names of the dogs and the regions whence they came are full of meaning.<sup>31</sup> Homer knew the ghastly tale, for, in his *Odyssey*, he makes Antinous threaten to send Irus, the beggar, who wishes to drive away Ulysses, in a ship to King Echetus of Epirus, who cuts off the noses and ears of people, and, inflicting other unmentionable injuries upon them, throws them to his dogs to eat raw. Echetus is thus Actisanes and Achthoes, and his Epirus was the strong city of the Hysesos, Avaris in the Sethroïte name.<sup>32</sup>

Such was the father of Jabez, an inhuman monster, according to popular tradition, which no doubt exaggerated his vices. The Arabian writers tell of the pride and wickedness of the Adites, of the vain efforts made by the prophet Hud to wean them from their evil ways, and of a black cloud of judgment that burst upon them, carrying universal desolation. It involved Walid, who is the Kenite Pelet, in ruin, but Lokman, or Regem, escaped.<sup>33</sup> Jabez was born in a time of strife, typified in after ages by the march of the armed Galli, the priests of Cybele, in Galatian Pessinus, in many parts of Greece, and even in Rome, by the clashing of cymbals, the shrill notes of pipes, and the beating of the

<sup>1</sup> *Metamorphoses*, iii. 138.

<sup>2</sup> *Odyssey*, xviii. 80.

<sup>3</sup> Lenormant, *Saba*, etc.

timbrels of the Corybantes, by the mad race of worshippers amid wild shrieks and frantic yells, and the melee in which the knife-bearing sacrificers lacerated their own bodies. Zobebah was not left alone. What aid the dispossessed princes rendered cannot yet be told, nor how her brother Anub in his kingdom in the Delta was affected by his sister's woes; but a brave warrior of the Amu, as the Egyptians called the Bible Emim, fought her battles and conquered all her enemies. This true friend of Cybele, the Phrygian tradition calls Marsyas the Lydian. A Lydian indeed he was, the very son of Laadah, the original Lydus and the Salatıs of Manetho. As Lydus, however, Laadah was no son of Atys, as the Greeks report. His father was Shelah, the Shuhite of the family of the great Achashtari; but he had joined his fortunes with those of the Zuzimite Jahdai in his expedition to Egypt, and thus came to be ranked in Lydian history among the kings of its first dynasty, the Atyadae, Lydian Jahdaites, Aadtous, Adites, Ayodyas, whom, in respect for the elder line of Achuzam, the historians of Lydia placed at the head of the monarchs of their race. And his son Reshah, better known as Mareshah, or Reshah the illustrious, became the friend of the widowed queen, and a true father to her illustrious son, warring with skill and courage against the turbulent conspirators, and bringing the land into order and subjection.<sup>34</sup> What accounts we have of Ma Reshah represent him in his relations with Zobebah as the model of chivalry and lofty honour, at a time when qualities of an opposite character were most in vogue. As Marsyas, he was the faithful friend of Cybele, accompanying her in all her wanderings and providing for her safety. The story of his musical contest with Apollo, his victory over that god, the subsequent triumph of the lord of the lyre, and the flaying alive of the vanquished Marsyas, are allegorical representations of the overthrow of the Egyptian line of Horus by Ma Reshah, of its restoration in after years, when his posterity were driven from Egypt and his name was erased from the monuments erected in his honour. The Shah Nameh calls him Arish and erroneously makes him a son of Kai Kobad, but Mirkhond simply refers to him as an officer of that monarch. The Persian name is valuable, as it connects

<sup>34</sup> 1 Chron. iv. 21; ii. 42.

the Lydian hero with the river of Egypt which formed the boundary between that country and Palestine, and the name of which was Arish, or El Arish. Out of El Arish, which, as the mighty Arish, was a synonym for Ma Reshah, the illustrious Reshah, the Greeks made Larissa, and the Assyrians, Larsa. But, without the adjectives *el* and *ma*, the Persian form is the original of the Greek Ares, the Koriak Arioski, and the Iroquois Areskoui, all of which words denote the god of war, and the Latin Mars is the same with the prefix as in Mareshah. Even the Peruvians had a tradition of this great warrior, whom they called Marasco Pachacuti, who "reigned forty years and lived double that space of time. This prince conquered the barbarians recently come to Peru in a bloody combat, and strengthened the garrisons as far as the banks of the Rimac and Huanuco. Zealous in religion, he opposed the progress of idolatry, and published several decrees favourable to the worship of his predecessors."<sup>35</sup> Irish history recognizes the valour of Ma Reshah under the name Milesius, whom it calls, not indeed the son but the near relative of Lughaidh, or Laadah, and the father of Heber, who is Mare-shah's son Hebron. His posterity were the Clana Rughraidhe, the most ancient occupants of Uladh, or Ulster. And Milesius himself, who fought unnumbered battles in Seythia, Egypt and Spain, "was, as the chronicles of Ireland give his character, a prince of the greatest honour and generosity, and for courage, conduct and military bravery, the world never saw his equal since the creation."<sup>36</sup> He is also the Rothesay of the Scottish chronicle who first brought the Scots to Albion, giving his name to the island on which he landed and calling the others the Hebrides; nor can his father Laadah be other than the mythical Captain Lutork who settled in Ross-shire.<sup>37</sup> The history of the Welsh Britons gives honour to Laadah as Lud, the founder of London, and Lot, the brother-in-law of Arthur, but consigns Ma Reshah to infamy as their sons Androgeus and Modred, while recognizing their valour and military skill. This disparagement of the Achashtarite hero by the Welsh is to be accounted for by the fact

<sup>35</sup> Peruvian Antiquities, 57.

<sup>36</sup> Keating, General History of Ireland, Dublin, 1865, 123.

<sup>37</sup> The Scottish Chronicle, or Black Book of Paisley.

that they received their Hittite history from Zerethite Silures, Temenite Damnii Albani, and Hephherite Ottadani and Demetae, tribes that were anciently at war with those of Achuzam and Achashtari.

All writers on Egyptian history mention Ma Reshah. He is the Moeris of Herodotus, who places him before Sesostris, and ascribes to him the excavation of the great lake above Memphis, which bore his name. After the death of the cruel Actisanes, sufficiently identified with Jahdai, Marrus became king, according to Diodorus. That author, however, confounds him with Mendes, the author of the Labyrinth, and credits him with no conquests. Eratosthenes gives his name four times in his list of Upper Egyptian Pharaohs, placing him as Mares before Anoyphes, or Anub, as Myrtaeus after Nitocris, as Meres philosophus before Choma Eptha, and as Maris before Siphos Hermes. In Manetho's twelfth dynasty he appears out of place as Ameres following the Pharaoh of the Labyrinth. But on the monuments he is first Maire Pepi, or Pepi Merira, the successor of Ati of the sixth dynasty, and secondly a contemporary of Amenemes III., with whose name Lake Moeris is associated. In an imperfectly translated inscription on a sarcophagus from the pyramid of Pepi at Sakkara, which contained the mummy of a young man, the name Merenra occurs, and on the pyramid itself there is a statement that he who erected it had come to avenge his father. According to Brugsch Pasha, this Merenra, whose surname was Haremsaf was the son of Pepi Merira and Merrra-ankmas, his queen, who descended from Khua and his wife Nebet. The brother of Haremsaf Merenra was Noferkara.<sup>38</sup> This genealogy, if correct in all its particulars, would make doubtful the identity of Pepi Merira and Mareshah. Khua and Nebet are unmistakably Khons and Nephthys, or Coz and Ziphah, but Merrra-ankmas cannot be Zobebah, who was their daughter. Haremsaf is most likely Harum, whose posterity in the Kenite genealogy is counted to the family of Coz, but tradition indicates that this was owing to the marriage of Harum to a daughter of Anub. We shall yet see that Harum did conquer part of Egypt, and that he was a descendant of Jahdai. The use of the name Pepi prior to the reign

<sup>38</sup> Proc. Soc. Bib. Arch., June 7, 1881, pp. 111, seq.



of Jabez, or Apophis, is itself a mystery, although the story of Cybele displays it as the title of the murdered Atys, who was also called Papas. Papaeus was the name of the Scythian Jupiter.<sup>39</sup> It may be, therefore, that the title descended from Ephah, the son of Achuzam and father of Haran, whose grandson was Jahdai.

Jabez is the most glorious character in Hittite history. His name may be read in two ways, as Yaabets, or, following the Septuagint, as Igabes. In Egyptian inscriptions he is generally called Aahpepi, but in the inscription of the officer Aahmes his name is correctly given as Aahpeti.<sup>40</sup> The Egyptian language could not express more accurately the word recorded by the Kenite scribe, for it is destitute of the letter z. In Manetho's sixth dynasty he is called Phiops, the third after Othoes; and it is recorded that, beginning to reign in his sixth year, he continued to the age of a hundred. Eratosthenes styles him Apappus, and says that he reigned a hundred years within an hour. He also must be the Sesostris of Manetho's twelfth dynasty, who immediately follows that Amenemes whom his eunuchs slew, and who is most fitly represented on the monuments by Amenemes III., the greatest of that line. He is said to have subdued all Asia and part of Europe, and to have been four cubits, three palms, two fingers in height. But his true place is among the Hyesos or Shepherd Kings, variously constituting the fifteenth and seventeenth dynasties. There his father Jahdai appears as the leader Saites, the Arabian Sheddad, son of Ad, these Saites and Sheddad being but sibilated forms of that father's name. His uncle Anoob follows, and in one list his relative Acharchel, the son of Harum, precedes, while in another he follows, Aphobis, or Aphophis, as Archles. There is no evidence that Acharchel exercised independent sovereignty in Egypt, so that his 49 years may be added to the 61 of Aphobis, to represent the long reign of the latter, and the whole 103 years which Eusebius accords to the Shepherd dynasty may be assigned to Aphophis, instead of the 14 with which he credits him. The unanimous testimony of ancient writers is that Israel entered Egypt in the seventeenth year of Apophis, and, as Joseph was exalted nine years before that time, the youthful mon-

<sup>39</sup> Herodot., iv. 59.

<sup>40</sup> Records of the Past, iv. 8.

arch, before whom the inspired interpreter stood to tell his dreams, had been but eight years on the throne.<sup>41</sup> The strong arm of Ma Reshah and the valour of his Lydian warriors had brought peace to the land. It is not likely that the petty kingdoms were absorbed into one stable empire, for such has rarely been the Hittite rule. Far south in Syene, or Assouan, the Horite monarchy of Zoan was revived. At Abydos the Hephherites of the line of Beeroth kept their court. The Xoite kingdom in the Delta, over which reigned kings of the family of Anub, was undisturbed. West of the Nile, about lake Moeris, the region of the Amu or Emin constituted the patrimony of king Ma Reshah. Pelusium was in the hands of the Philistines; On, in that of the Japhetic Jerachmeelites descended from Onam; and at Philae, near Syene, the Kenezite posterity of Bela, son of Beor, continued to practise their horrid rites. But the king of kings, emperor, lord paramount, over all these little royalties was the child Jabez, and his right hand was the warrior Ma Reshah. If we rely upon ancient testimony and find that Jabez was a king from the day of his birth, we see Joseph appearing before a child in his eighth year. The use of the third person in the address of the chief butler to Pharaoh, when he said, "me *he* restored unto mine office, and him *he* hanged," may be simply court etiquette, but again it may point to one different from the youthful monarch, and exercising sovereignty in his name, in other words, to Ma Reshah, or Moeris.<sup>42</sup> If this be the case, we may presume that since his act of judgment upon the two officials he had died, and that Joseph became his successor as the royal adviser and viceroy. At any rate, we know, from Joseph's calling himself "a father to Pharaoh," though he was but thirty years of age when he stood before him, that Jabez must have been at best a youth; and the fact that Joseph was exalted to the highest position under the king, would seem to indicate the previous death, or withdrawal from office, of the Lydian regent.

The most important fact in the life of Apophis, and indeed in the history of the ancient world, was his adoption of the pure faith of his prime minister, Joseph. The royal youth, the ingenu-

<sup>41</sup> Lepsius, Egypt, Ethiopia and Sinai, 487.

<sup>42</sup> Genesis xli. 13.

ousness of whose years was yet uncorrupted by the degrading superstitions of his race, perceived that Joseph's God was able to bestow upon his servant wisdom far surpassing that of the priests of Amun and Kheper and Ra. He believed the prophetic interpretation given of his dreams, and acted promptly in accordance with it. The Kenite chronicler says: "Jabez was more honourable than his brethren. And Jabez called on the God of Israel, saying, O that thou wouldest bless me indeed and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil that it may not grieve me! And God granted him that which he requested."<sup>43</sup> The First Sallier Papyrus, in what is unhappily a much mutilated fragment, tells the same story from a foreign inimical standpoint. "It came to pass that the land of Egypt was held by the Aadtous; there was no sovran master on the day when this came to pass. Then king Sekenen-Ra was ruler in the southern region, the Aadtous in the district of Amu, their chief, King Apapi, in the city Avaris. The whole land did homage to him with their handiwork, paying tribute alike from all good produce of Tameri. King Apapi took to himself Sutech for lord, refusing to serve any other god in the whole land. He built for him a temple of goodly and enduring workmanship. King Apapi appointed festivals, days for making sacrifice to Sutech, with all rites that are performed in the temple of Ra Harmachis."<sup>44</sup> The remainder of the fragment relates the story of a message sent by Apapi to Sekenen Ra in the south, and of the dismay of that king and all his court when they heard it, but the import of the message is doubtful. It is evident, however, that Jabez overthrew idolatry and established throughout Egypt the worship of the one God. This God he called Sutech, which is not a Hittite word, but a form of the Semitic Shaddai, the almighty, the name by which God revealed himself to Abraham and to Jacob, and in whose name Jacob was blessed by his father Isaac.<sup>45</sup> It afterwards became, as a loan word, the Hittite generic term for divinity. The legendary history of Persia confirms the story of the conversion of Jabez, whom it calls Kai

<sup>43</sup> 1 Chron. iv. 10.

<sup>44</sup> Records of the Past, viii. 3.

<sup>45</sup> Gen. xvii. 1; xxxv. 11; xxviii. 3.

Kobad. A dialectic form of Jabez was Igabes, or more perfectly Igabetz, which became the Greek Aiguptos and Coptos, whence Caphthorim and Cappadocia. Mirkhond makes the absurd statement that Elias, Joshua, Samuel, and Ezekiel, were invested with prophetic dignity in the reign of Kai Kobad, and adds: "He is also said to have embraced their faith, and to have used all possible exertion to exalt the precepts of the glorious law." The same author mentions his long life and prosperity in the following words: "His authority was then still more cemented by the different classes of the military again solemnly renewing their allegiance; in short, during his reign he so widely expanded the carpets of justice and grace, and the fame of his equity was so extensively diffused, that most of the empires of the world were governed according to his ordinances, regulations, concessions and prohibitions. Notwithstanding such a height of power, this prince continually paid to Heaven his grateful adoration for the distinguished favours and blessings conferred on him: he always maintained his subjects in the region of security and the sanctuary of tranquility; and passed a hundred, or, according to others, one hundred and twenty years, in the possession of transcendent majesty and sovereignty." The *Tarikh Maajem* says: "When the revolution of his fortune was nearly completed, and the days of his life drew near their destined period; when he began to think of departing from this sojourn to the abiding place of futurity, and the idea of meeting the Supreme Creator became uppermost in his mind; that he then, as is the custom of the righteous and of those destined for happiness, bitterly lamented the actions of his past life and the abuse of the days now gone by; he folded his hands in the mantle of eternal grace, and fled to the Lord for refuge; he prayed to the Almighty for the aid of resignation in the trying hour, and with contrite submission implored mercy and forgiveness:—

"I have derived no lasting good from my existence;

"My actions and words were alike all vanity:

"When I had the power of acting, I knew not what was good:

"Now that I know what is good, I no longer have the power."<sup>46</sup>

In the mythology of the Greeks and Romans, Jabez is repre-

<sup>46</sup> Mirkhond, 215.

sented by Japetus, Ægyptus, and Epaphus, the son of Io, but nothing that may serve to illustrate his reign can be gathered from the accounts of these shadowy personages. In the story of Bellerophon, which has one important point of contact with that of Joseph, he appears as Jobates, king of Lycia, and father-in-law of Proetus of Argos, in an unenviable light, the enemy for a time of his guest. It is very probable that Proetus, who represents Bered, the son of the Horite Shuthelah, was the son-in-law of Jabez, for his great grandson Tahath, or Thothmes II., married the daughter of Mezahab, the great grandson of that monarch. In Persian story Ferud and Kai Khusrav are made the grandsons, or great grandsons, of Kai Kobad.<sup>47</sup> The officer Aahmes in his inscription tells how his services were regularly transferred from Aahpeti to Thothmes I., who, as the first Tahath, was the son of Bered and grandson of Jabez through his daughter, whom the Greeks call Antea, or Sthenobœa. Bellerophon again was the grandson of Sisypheus, Chufu, or Ziph, whom, as Zaub, the Persian historians place immediately before Kai Kobad, and to whom they attribute virtues which there is otherwise no reason to think that monarch possessed. The Indian Scriptures have no trustworthy record of Jabez. The story of the conquering Jayapida of Cashmere, youngest son of the cruel Vappiya, who subdued Kanyakubja and all other lands, excavated a large lake, patronized and cultivated learning, and in his old age perished miserably for contemning the Brahmans, if intended to represent him, is a cruel travesty of the original.<sup>48</sup> He is also the ancient Vivasvat, the son of Aditi and descendant of Ikshvaku, son of Manu, who is Coz, son of Ammon; hence Vivasvat is Manu Vivasvata. But Kasyapa, Marichi, Nabhaga and Krishna, with Ikshvaku's kingdom of Ayodhya, are so mixed up in the traditions that nothing can be gathered from them, but that our hero's wife was Saranyu, and one of his successors was Manu Savarna, or Hebron, son of Ma Reshal.<sup>49</sup> The Mexicans knew Jabez as the venerable chief Opochtli, better known as the god Huitzil Opochtli, who was held in special honour by the Aztecs, and for whom Montezuma I.

<sup>47</sup> Firdusi, *Shah Nameh*.

<sup>48</sup> *Raja Tarangini*, L. iv. sl. 402. *seq.*

<sup>49</sup> *Vishnu Purana*, Muir's Sanscrit Texts.

built a sanctuary; but the information their historians have transmitted regarding him is vague in the extreme.<sup>50</sup>

In looking to the Egyptian monuments for the desired knowledge concerning Jabez, much caution must be exercised to secure that there is no mistake in identifying him with Amenemes III., whose monumental record furnishes the chief materials for illustrating his history. There is no doubt that the mother of the great Pharaoh was an Ammonitess, for Egyptian mythology and Greek tradition concur in making Coz the son of Ammon. The Bible name of Thebes is No Ammon, and Amun had a special sanctuary there. Chief among the Theban Pharaohs were the Amenemes or Amun-mesu, children of Ammon; and the second of these by his peculiar fate has been identified with Jahdai. The word Thebes itself, being the T'Apet of the Egyptians, corresponds to Jabez, the city in which dwelt the Kenite scribes who provided in their lists the clue to Egyptian chronology. Yet the unanimous testimony of antiquity, received by the best Egyptian scholars of the present day and confirmed by such documents as the First Sallier Papyrus, identifies the royal convert of Joseph with the Hycsos king Apophis, the Apappus Maximus of Eratosthenes, who, reigning a hundred years, is shown to be the same as the Pniops of Manetho's sixth dynasty, and, therefore, the Pepi, son of Ati, of the corresponding monuments. There is no inconsistency in a Pharaoh calling himself, or being called by his scribes, by two different names, especially if he traced his descent from two distinct royal families. Jabez was on the side of his father a Hittite, to the native Egyptians a member of an intruding and hated race. But on his mother's side he was an Ammonite, thus belonging to a family that had been two generations longer than the Achuzamite Hittites in the possession of regal authority in the land of the Pharaohs. His great ancestor, allied with the native line of Horite kings, had attained the eminence of divinity under the name Amun Ra, and the person of the god's progeny was sacred in the sight of the people. Nothing, therefore, could be more natural than that Jabez should assume in his purely Egyptian monuments, intended chiefly for native eyes, the great name of Amun, and that the same should

<sup>50</sup> B. de Bourbourg, ii. 294.

be given to his unhappy father as entering by marriage into the divinely royal family, thus saving him from the contempt which would attach to his Hittite designation.

Mr. R. S. Poole was the first to indicate that most of the early dynasties of Manetho were not successive, but contemporaneous, so that sometimes no fewer than five of these dynasties were on petty thrones together.<sup>51</sup> Professor Rawlinson, a careful student of ancient history, finds that when the Shepherd Kings occupied Egypt there were four other dynasties in that land, Xoite, Heracleopolite, Theban, and Elephantine.<sup>52</sup> In the Theban list he places Amenemes II., who has been identified with Jahdai, over against Anocb or Buon, the brother of Zobebah, his wife, and Amenemes III. over against Apophis. This is almost an accidental coincidence, but it is a startling one. No record tells that the famous city of Thebes was in the hands of native Pharaohs in the time of Apophis, who was lord of the whole land and commanded the obedience of the only Pharaoh left, namely, Ra Sekenen of Syene. Manetho gives Amenemes III. a reign of only eight years, which is significant, for in his eighth year Jabez renounced the worship of heathen gods and called on Shaddai, the God of Israel. But Sir Gardner Wilkinson has shown that inscriptions have been found as late as the 44th year of his reign. That the Xoite kingdom existed under the successors of Anub, but tributary to the empire, can hardly be doubted, and the Heracleopolite kingdom was that of Ma Reshah and his sons, for it included lake Meris. Professor Rawlinson extols the powerful monarchs of this twelfth Theban dynasty, saying that they extended their authority from the borders of Ethiopia to the neighbourhood of Memphis: that they occupied the Sinaitic peninsula, and carried their arms into Arabia and Ethiopia. Lepsius read the name of Amenemes III. on the walls of the Labyrinth and on the stones of the pyramid of Meris; he found it in the rock grotto near the copper mines in Arabia Petraea: and, far up the Nile at Semneh, copied the inscriptions which in that monarch's time recorded the height of the river.<sup>53</sup> At Benihassan and El Bersheh in Central

<sup>51</sup> *Hæcæ Aegyptiacæ.*

<sup>52</sup> *Manual of Ancient History.*

<sup>53</sup> *Egypt, Ethiopia and Sinai.*

Egypt, the tombs whose paintings afford such an insight into Egyptian life pertain chiefly to the peaceful days of the twelfth dynasty, a golden age for the oft harassed dwellers on the Nile. Nor is there any evidence that Amenemes III. was not lord of all the Delta as well, away eastward to that Arish which bore the name of Ma Reshah. Comparing the achievements of Pepi, the son of Ati, with those of Amenemes, it appears that his monuments have been found in all parts of Egypt from Syene in the south to Tanis or Zoan in the north. He made expeditions towards the cataracts, repelling the Wa Wa negroes, and subduing Bedouin tribes. Passing into Arabia Petraea, he punished the enemies that had molested the miners there. He opened the route across the desert from Gheneh near Tentyra to Kosseir on the Red Sea, making caravan stations along it and causing wells to be dug for the benefit of travellers. Wherever the name of Amenemes III. is to be found there also that of Pepi Merira may be discovered, or that of Apepi, who is the same illustrious Pharaoh. If it be objected that some of these inscriptions and the structures on which they appear are ruder, more archaic than others, it may be answered that this is just what might be expected in a reign of one hundred years and in so early a stage in the world's history. Popular tradition in Egypt, and such tradition is valuable when it regards geographical names, associates the name of Joseph with Amenemes III., by calling the canal, which connects lake Moeris with the Nile, Bahr Jusuf.<sup>54</sup>

What Sir Gardner Wilkinson wrote many years ago is still true, despite the large additions that have been since made to our knowledge of ancient Egypt. "It would certainly be more agreeable to the writer as well as to the reader of Egyptian history if the dates of the accession of each king and the events of his reign could be described as established facts, without the necessity of qualifying them by a doubt; but this cannot be done; and if it is necessary to break the thread of the history by conjectures, the uncertain nature of our authorities must plead an excuse. Indeed, we may be well contented to have any approach towards the determination of events that happened in so remote an

<sup>54</sup> Sir G. Wilkinson in Rawlinson's Herodotus, Kenrick, Sharpe, Lepsius, Lenormant, Birch, Smith.



age."<sup>55</sup> With the information we at present possess, information which has been gathered from the monuments to illustrate and also to correct the lists of Manetho, but always in reference to that author, there are difficulties in the way of reconciling Pepi Merira of the sixth dynasty with Amenemes III. of the twelfth. Chief among these is the fact that the Tablet of Abydos, which sets forth the ancestors of Rameses II., seems to regard the three Osortasens as more ancient than Amenemes III. This tablet, however, was intended to show the relation of Rameses to four distinct royal families, those, namely, of Amenemes, Osortasen, Thothmes, and Amenhotep. These four families are clearly distinguished in the Kenite genealogies. In the Hall of Ancestors at Karnak, the contemporary of Osortasen III. is Laobra, and he is the Kenite Leophras or Ophras, son of that Meonothai with whom the Mentuhotep or Amenhotep name originated. He was also the grandfather of Seti Menephtah, regent for the second Rameses. This being the case, Osortasen III. cannot possibly have been earlier than Amenemes III., if the latter represent the Pharaoh of Joseph. Manetho places the great famine of Egypt in the reign of Onenephes or Anub of the first dynasty. Now as Anub was no doubt on the throne of Onuphis in the Delta when his nephew Jabez was reigning as a youth at Memphis, this famine will perfectly coincide with that which brought Israel into Egypt. It was to guard against such famines, arising from irregularity in the overflow of the Nile, at one time excessive, so as to drown the crop, at others insufficient, so as not to irrigate the cultivated land, that the great lake Moeris was built. This lake drained off superfluous waters, or by outflow in time of drought provided the necessary irrigation. Hence Lepsius has concluded that Joseph must have been in Egypt at a time when the great work of Amenemes III. had been suffered to fall into decay, thus rendering a famine possible.<sup>56</sup> It is a mere hypothesis of the illustrious German scholar, and a hypothesis without foundation of fact. The famine furnished the suggestion that such a reservoir as lake Moeris was necessary, and its connection with the name of Amenemes III. goes far towards making that monarch the Pharaoh of Joseph.

<sup>55</sup> Rawlinson's Herodotus, App. Bk. ii. ch. 8.

<sup>56</sup> Egypt, Ethiopia and Sinai, 481.

Who were the Osortasens ? There is a document of great value called the Instructions of King Amenenhat I. to his son Usertesens I., of which there are several copies.<sup>57</sup> In it the old king speaks of his earlier years as a time of war and rebellions, but gives himself credit for being the benefactor of his people. In addressing Usertesens, he says, "From a subject I have raised thee," and "Behold! what made thee king is what I made be." This is not the language of a Pharaoh to his son, for by their birth the children of Egyptian monarchs were not only royal personages, but divine. In Usertesens or Osortasens we must, therefore, recognize an adopted son or son-in-law of Amenemes. Amenemes, being a son of Ammon, can be no other than Coz, and Greek legendary history, which knows him as Iacchus and Bacchus, furnishes the desired connection of Osortasens. Theseus, who has been identified with Hadad, the son of Bedad, visited Crete and there became enamoured of Ariadne, the daughter of Minos and Pasiphae, whom he carried to Naxos and there deserted, whereupon Bacchus took her in marriage and she bore to him a son, CEnopion. This much mixed up story confuses Minos or Ammon with his son Coz, who married the Zerethite or Cretan Ziphah, called Pasiphae in the tradition, and again, making Coz as Bacchus, the father of Anub or CEnopion by Ariadne, causes him to marry his own daughter. The Kenite genealogy makes no mention of any other daughter of Coz than Zobeab, and it does not appear that she had married previous to her union with Jahdai. We must, therefore, suppose the existence of a second daughter named Avith or Aphidnae, the wife of Hadad, whom the Egyptians called Osortasens, a disguised inversion of Hadadezer. And, first of all, the presence of the family of Beeroth in Egypt and in the time of Coz is vouched for by the name of Boethos in Manetho's second dynasty, immediately preceding that of Kaiechos or Choos. It is stated that in the time of this Boethos a great opening of the ground took place at Bubastis, in which many persons perished. This is an echo of the same calamity to which Diodorus refers in his Naxian history, which represents Butes the son of Boreas throwing himself into a well. The Romans preserved the name of Bedad as Mettus Curtius, who sprang full armed into the yawning chasm in the

<sup>57</sup> Records of the Past, ii. 9.

Forum. The name of Boethos on the monuments is Butau, and his successor is Hatefa.<sup>58</sup> But the simple form of Hadad's name in Egyptian is Teta, and he it was that disputed the empire with Ati, Othoes, or Jahdai. It is worthy of note that Teta was accepted as the legitimate king by the compilers of the Tablet of Sakkara, and of the Second Tablet of Abydos, for Abydos was the principal or original Avith in which Hadad the son of Bedad held his court. Still more convincing is the fact that the name of Teta is found on the steles of Amenemes I. and Osortasen I.<sup>59</sup> A surname of the Osortasens which descended to some Thothmes is Ra Cheper ka, in which the word Cheper denotes the same divinity as Khepera Sutech, who is Chepher, the ancestor of the Beerothite and Hamathite families. The Beerothite origin of the Osortasens, among whom the great Sesostris figures, was probably the cause of the statement in the Paschal Chronicle, that Sesostris, having conquered the Scythians, sent a colony of 15,000 of them into Persia, where they were known as Parthidians.<sup>60</sup>

It is hard to understand why Coz set aside his son Anub and recognized Hadad as his colleague and successor; yet opposition to his wife's family must have had much to do with this conduct. The Greek story of the Minotaur which devoured human beings and was called the offspring of Pasiphae, seems to point to the fact that enmity arose between Coz and his brother-in-law Ziph, the Zerethite builder of the great pyramid, and that Anub, and perhaps his mother Ziphah, sympathized with that tyrant, whereupon the warrior Hadad, as the Greek Theseus, glad to oppose the enemies of his Beerothite family, took service under Coz and overthrew the Zerethites in Egypt as well as in Palestine, being thus the slayer of the Minotaur and the destroyer of Typhon. As Osortasen I. his forty-fourth year is found on the monuments, During many of these years he was co-regent with Amenemes I. or Coz, and the second year of Amenemes II. or Jahdai corresponds with his last. But Amenemes II. is said to have reigned after this, thirty-three years, which is inconsistent with all traditions. The second Osortasen has but three years assigned

<sup>58</sup> Lieblein, *Recherches sur la Chronologie Egyptienne*, 13.

<sup>59</sup> *Ib.* 73.

<sup>60</sup> Galloway, *Egypt's Record of Time to the Exodus of Israel*, 322.

him, which are said to be contemporary with the three last years of Amenemes II. The monuments of these latter monarchs were found in the desert near Kosseir, on the Red Sea, opposite to Tentyris and Abydos.<sup>61</sup> Osortasen II. must thus represent Rehob or Rehoboth, the son of Hadad and father of Saul, for he is the third Osortasen whom Thothmes III. at Semneh, and Thothmes IV. at Amada, worshipped as a god. Lieblein's researches into Egyptian chronology have established the most intimate chronological, but otherwise indefinite, relations between Pepi Merira and the first Osortasen and the third Amenemes. Already it has been indicated that Teta, who was Pepi's predecessor, has his name on steles of Amenemes I. and Osortasen I. But Chroti, a contemporary of Pepi, is also on a stele of the first Osortasen.<sup>62</sup> Chroti also is found with Mentuhotep, with whom the Antefs, generally placed in the time of the Twelfth Dynasty, are connected, and Antef-anx is the wife of Pepi.<sup>63</sup> As Pepi is called Merira, so Amenemes III. bears the name Mara or Maura, and on one of his steles a contemporary Satisi is mentioned as a son of Osortasen I. or Ra Cheper ka.<sup>64</sup> It is evident that the monuments of Pepi and of Amenemes III. must be attributed to Jabez, thus illustrating the reign of the greatest of the Pharaohs.

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<sup>61</sup> This proximity to the seat of Hadad, namely Avith, seems to mark them as local monarchs.

<sup>62</sup> Lieblein, 73.

<sup>63</sup> *Ib.* 72, 71.

<sup>64</sup> *Ib.* 82, 78.

## CHAPTER VIII.

## THE HITTITES IN EGYPT.—(CONTINUED).

EWALD recognizes the story of Jabez as one of great antiquity although he does not solve its mystery nor rise above the Jewish tradition that the lad who called upon the God of Israel was a wise doctor of laws,<sup>1</sup> His long reign made him outlive his son Mesha and his grandson Ziph, so that his immediate successor was the son of Ziph, named Mezahab, who in Manetho's sixth dynasty is called Menthesuphis. In that dynasty he immediately follows Phiope of the hundred years, and is succeeded by Nitocris, a queen. So in the twelfth dynasty, the last Amenemes precedes Scemiophris, called his sister. Herodotus tells a romancing story of this queen Nitocris, to the effect that some of his subjects having killed the king, her brother, and appointed her his successor, she invited the conspirators to a banquet in an underground chamber, into which, by a secret channel, she let the waters of the Nile, thus drowning them all; after which she smothered herself in a room full of ashes.<sup>2</sup> That Mezahab was put to death seems to be borne out by tradition, but that his daughter Matred avenged him in the manner indicated, and that she committed suicide, there seems to be no other reason for believing. To return to the son of Jabez, named Mesha: he is the Amos or Amosis of Manetho's eighteenth dynasty, and his name has been read on the monuments as Aahmes. It is, however, capable of being read Mesaah, which is the true form, as even the Amosis of Manetho indicates, the prosthetic *a* being placed there so as to prevent the Jews claiming the Pharaoh as their prophet Moses. In a remarkable passage in the Catalogue of the kings of Armenia, it is stated that Meesak was a relative of the Armenian Aram, and that another king of that country named Kegham, banished Paiapis, prince of Cappadocia, and left Meesak

<sup>1</sup> History of the People of Israel, i. 373.

<sup>2</sup> Herodot. ii. 100.

as his deputy on the throne.<sup>3</sup> In another Armenian history the line of Haic and Aram contains the name of Mezahab disguised as Manavaz.<sup>4</sup> Mesha, or Meshag, was the eponym of the Cappadocian Moschi, who gained their name of Cappadocians or Caphtorim from Jabez or Igabets. It is not likely that Jabez lost his throne, but it is certain that his son Mesha did not follow in his father's footsteps, for we read that he left an inscription in the twenty second year of his vice-regal sway at Masarah, near Cairo, stating that stones had been taken from the quarries there for the temples of the Memphite Ptah and the Theban Amun.<sup>5</sup> Mesha had the government of Nubia, and to strengthen himself in that region married an Ethiopian princess, black but comely, called Nofre-t-ari. But an insurrection broke out in the north, the centre of which was Tanis or Zoan, which most writers have regarded as the act of the Shepherd Kings. It was quelled, we are told, by Aahmes, and the Shepherds were expelled, but for this there is no adequate authority. For in the first place the two documents supposed to relate to Aahmes set forth Neb-pehti-ra, who is Ziph the son of Mesha, the initial Neb representing Ziph as Nebet and Nephthys represent Ziphah, and the following Pehti being an abbreviation of Aahpeti, his grandfather's name. The officer Aahmes Pennishem states that he followed the king Neb-pehti-ra and his successors Ra-tser-ka, Ra-tser-kheper, Ra-aa-kheper, and Ra-aa-en-kheper, but he also states that he was contemporary with Aapehti or Jabez. "I never left the king out of sight from the king of Upper and Lower Egypt, Ra Aapehti, the justified, to the king of Upper and Lower Egypt, Ra Aakheperu, the justified. I was living in the days of the reign of the king, ending under the king of Upper and Lower Egypt, Ra Menkheper, the ever living."<sup>6</sup> The last of these kings is said to be Thothmes III. The other document is the inscription of Aahmes, son of Abana, a captain general of marines. He tells that he was born at Eilethya, some distance to the south of Thebes, and that his father was an officer of king Sekenen Ra, belonging to

<sup>3</sup> General Catalogue of the Kings of Armenia, Miscellaneous Translations, vol. ii. Oriental Trans. Fund, p. 18.

<sup>4</sup> Kings of Armenia, O.T.F., p. 12.

<sup>5</sup> Lenormant, i. 225; Wilkinson in Rawlinson's Herodotus, app. bk. ii. ch. (18th dyn).

<sup>6</sup> Records of the Past, iv. 8.

the line of ancient Egyptian monarchs mentioned in the first Sallier papyrus. Aahmes, however, was the officer first of Ziph or Neb-Pehti-Ra, and accompanied him, not his namesake Aahmes or Mesha, to Tanis, where he fought against an unnamed enemy. After taking Tanis, the officer of marines tells of the siege of Sharhana, supposed to be Sharuhin in Palestine, and of the return to Nubia. Aahmes continued to serve Sorkara, Aa-Cheper-kara, and some later Pharaoh, under whom he fought the Rutemu and Naharina of Mesopotamia.<sup>7</sup> Neb-Pehti-Ra has generally been identified with Aahmes, but his name plainly declares his relation to Aahpeti or Jabez, and his personality as his grandson Ziph. Again there is no mention of the Shepherd Kings in these inscriptions, or in any document bearing the name of Aahmes. Apion, the Alexandrian adversary of the Jews, made the assertion that Ames drove the Hyesos from Avaris, but Manetho, as quoted by Josephus, calls their conqueror Thummosis, son of Alisphragmuthosis.<sup>8</sup> Dr. Wiedemann, in a communication to the Society of Biblical Archaeology, cites the names, as he thinks, of several Hyesos kings, nearly all of which contain the word Nub.<sup>9</sup> The Egyptian *nub* means gold, and is the equivalent of the Semitic *nabab*, which appears in the name of Mezahab, the son of Ziph, so that *nub* is more likely to represent the latter. One Hyesos name, Ra-nub-neh, unites the two forms, and others are Ra-nub, Ra-en-nub, Ra-nub-maa, Ra-nub-maa-nefer, Ra-nub-peh. These all relate to Ziph, the son of Mesha, and to his son Mezahab. The connection of the two names Ziph and Mezahab, which are not conjoined in the Kenite record, is found in the Metapontine tradition, which makes Metabus the son of Sisyphus. The sanction of this tradition is the vicinity to Metapontum of the Messapian Japygians, who dwelt in Apulia, to the north and east of that city, and whose name combines those of Jabez and Mezahab.

Some mystery attaches to Mesha or Aahmes. Already he has appeared as a restorer of idolatry, and Armenian tradition represents him as superseding his father under the name of Meesak, for Paiapis, prince of Cappadocia, can be no other than Jabez, the

<sup>7</sup> Records of the Past, vi. 7.

<sup>8</sup> Josephus against Apion, i.

<sup>9</sup> Proc. Soc. Bib. Arch., Feb. 2, 1886, p. 92.

Pepi of the monuments, and the Phiops and Apophis of Manetho. His descent is traced, not from his father, but from Mentuhotep of the thirteenth dynasty, a dynasty that is supposed to have taken refuge in Ethiopia when the Hycsos settled in Egypt. Dr. Birch was of the opinion that Aahmes fled for similar reasons to the court of these kings, and there married the black queen Ames-nofretari, the mother of Amenhotep I. The Nubian or Ethiopian kingdom was really that which Manetho calls the Elephantine. It embraced Syene, Philae, and Kenes, and extended northward to Eileithya. Its founder was Kenez, who is identified with the Shepherds by his appearance in Manetho's lists of these kings under the name Pachnan, or Apachnas. He follows Anoob or Bnon, and is succeeded by Staana. He is also the Sekenen Ra who is mentioned in the first Sallier papyrus as receiving a message from Jabez. His descent must be traced from Nehabah or Dinhabah, the son of Bela of Beor, whose posterity we left in Chaldea, whence, however, they seem to have migrated along with other Hittite families into Egypt. Kenez or Sekenen had thus no right to call himself a native Pharaoh, but his presence at Syene, a southern Zoan, is indicative of his union with the ancient Horite line of Manahath or Menes, whose grandson was Zaavan. The Greek traditions recognized the Hittite relationship of Jabez and Dinhabah by calling them the brothers, Ægyptus and Danaus, and rightly set forth their enmity. But these traditions also symbolized the union of the families by the marriage of the fifty sons of Ægyptus to the fifty daughters of Danaus; all of the brides putting their husbands to death, with the exception of Hypermnestra, who spared Lynceus, and thus cemented the alliance contrary to her father's will. It is in the person of Mesha or Aahmes that this union must be found. The sons of Kenaz, the descendant of Dinhabah, were Othniel and Seraiah. The latter is the Soris of Manetho's fourth dynasty, who immediately precedes Souphis or Chufu of the great pyramid. The error of Manetho in placing him thus early arose from the fact that Joab, a name nearly approaching Souphis or Cheops, was the son of Seraiah. He is mentioned again in the fifth Elephantine dynasty as Sisires. There his son Joab finds no mention, for Cheres, representing Charash the son of Joab, immediately follows his



grandfather. Ombos and Korusko are memorials of Joab and his son in the Nubian kingdom. The other son of Kenaz was Othniel or Gothniel, a name that no doubt furnished the original of the Greek Sthenelus. He is the Staan who follows Pachnan or Apachnas in the Shepherd list. He had no sons, but a daughter Hathath or Chathath, famous in after years as the licentious goddess Cotys or Cotytto, who was originally a deity of the Edonian Thracians, but whose rites were celebrated in many parts of Greece. She was also as Xochite-catl, the phallic goddess of the Aztecs. When Mesha or Aahmes married her she must have been a widow, for the father of her son Meonothai or Megonothai was Abiezer, the son of Hammoleketh, who was a sister of Gilead.<sup>10</sup> M. Lenormant makes Hatasu, who is this Hathath, the daughter of Thothmes I., and the regent for her brothers Thothmes II. and III. This must be an error, for Othniel, not Tahath, was her father, and her son Meonothai is the Egyptian Amenhotep. Tabari bears evidence in a confused way to the union of the line of Jabez with that of Othniel. The former he calls Kabous, and styles the Pharaoh of Joseph, tracing his descent from Amalek son of Lud through Mosab, Maouya, Nemir, Salwas, and Amru.<sup>11</sup> Elsewhere he makes Joseph's Pharaoh Walid's son Rayyan, and derives Walid from Masab of Moouna of Abou Gayar of Aboul Halwas of Leith of Haran of Omar of Amalek.<sup>12</sup> Moouna, son of Abou Gayar, is Meonothai son of Abiezer, and Mosab or Masab is Mezahab. As for Walid, he is Pelet the son of Jahdai, and Haran is Jahdai's grandfather. Amenhotep traced his descent not from Aahmes, but from the Sekenen Res to whose line his mother belonged, but one of his ovals bears the name Sebekara, which is probably that of his father Abiezer. The voice of tradition gives Abiezer to the family of the Babylonian Hammurabi, whose descendant Samlah of Masrekah seems to have married Gilead's sister Hammoleketh and to have been by her the father of Ishchod, Abiezer and Mahalah. In Greek mythology he is Actor son of Myrmidon, and father of Menoetius, who is also called the son of Phorbas and grandson of Lapithus. This descent connects him with Rapha or

<sup>10</sup> 1 Chron. iv. 13, 14; vii. 18.

<sup>11</sup> Tabari, 261.

<sup>12</sup> Tabari, 210.

Hammurabi, while the name of his wife Molione is that of his brother Mahalah, and the name of his son Cteatus reproduces that of his historical wife Chathath. The name of the son and successor of Samsuiluna or Samlah in the Babylonian list has been read as Elbisum, but whether it is capable of being rendered by anything more nearly approaching Abiezer is hard to say. The descendants of Abiezer and Hathath figure in Egyptian history, their son being Meonothai or Amenhotep, and his, Ophrah, Leophrah or Laobra; the son of Laobra is Ishi or Ishgi, and from him descend Zoeheth and Ben Zoeheth.

Although Mesha married the widow of Abiezer, he seems to have had no posterity by her, so that the claim of Amenhotep to be his successor was founded on the adoptive relation which Mesha sustained to his step son. He had another wife, however, a fair queen named Aahotep, who, when represented on the monument with Nofre-t-ari, always occupies a subordinate position, and this queen must have been the mother of Ziph or Neb-Ra. Persian history tells his story, making him correctly the grandson of Kai Kobad, but calling his father Mesha by the uncomfortable name Kai Kous, better suited to his maternal ancestor Coz. As Siyawesh or Siavesek he is the son of the first wife of Kai Kous, who afterwards marries Soodabeh the daughter of Zual-az-ghar, king of Yemen.<sup>13</sup> Like Joseph, Peleus, Bellerophon, and Hippolytus, he resists the temptation of his father's second wife, who falsely accuses him to her husband. Even after passing the ordeal of fire and being justified, Siyawesh, smarting under the imputation, leaves the court and conducts an army against the immortal Afrasiab of Turkestan, chief enemy in all generations of the throne of Iran. The Turkish monarch agrees to what the Persian prince regards as honourable conditions of peace, but his father Kai Kous repudiates the treaty, and orders his son to break his word. This Siyawesh refuses to do, and, knowing his father's anger, he gives the command of the army to one of his generals and takes up his abode with the Turkish king, whose daughter Ferangiz he marries. Envious of his prosperity, the Turkish nobles calumniate him to Afrasiab, who, relying on the truth of their statements, commands him to be put to death. He is accord-

<sup>13</sup> Mirkhond, 226.

ingly executed and his wife Ferangiz flees to a remote part of her father's dominions with her infant son Kai Khusrau. The Greek legends relating to Ziph are totally different. In one of them, which is the introduction to the story of the Seven against Thebes, Ziph is (Edipus of the swollen feet, but his descent from Laius of Labdacus of Polydorus of Cadmus, if it contain any truth at all, must set forth his maternal ancestry in the line of the Horite Etam or Getim. His mother, however, is called Jocasta the daughter of Menocceus, and she is truly his father Mesha's second wife Chathath, not the daughter, but the mother of Meonothai. As an oracle had foretold the death of Laius at the hand of his offspring, the child was exposed, but was preserved by a herdsman, who brought him to Polybus king of Corinth. Arriving at manhood, he went forth to find his parents, and slew his father Laius in a dispute over the right of way. Immediately the Sphinx appeared before Thebes and devoured the people of that city. Creon, the brother of Jocasta, was on the throne, and offered his widowed sister and the kingdom to the slayer of the monster. (Edipus succeeded in the enterprise and married his own mother. Sir George Cox shows that the companion story to that of (Edipus is the legend of Telephus, king of Mysia.<sup>14</sup> His mother was Auge the daughter of Aleus of Tegea and his father, a mythic Hercules. He was exposed on Parthenion and brought up by the Arcadian Corythus, while his mother was carried away to Mysia and sold to king Teuthras of Teuthrania. Thither as a man he went to find her, and, according to one version, was offered his unknown mother in marriage on condition that he killed Idas, the enemy of Teuthras. He performed this service, but Auge refused to marry him, whereupon Teuthras himself took her to wife, and Telephus married his daughter Argiope. In another tradition, Ziph is the Ethiopian king Cephens, called by Herodotus the son of Belus, although there was a Cephens the son of Aleus of Tegea. His wife Cassiopea by pride of her beauty called down the vengeance of the goddesses, who sent a sea monster to ravage the land and devour the people. The oracle of Ammon being consulted, commanded Cephens to expose his daughter Andromeda to be destroyed by the dragon. This was done, when Perseus

<sup>14</sup> Aryan Mythology.

appeared, slew the monster, and delivered the princess. Cepheus betrothed his daughter to the hero, which roused the anger of his nephew Phineus, to whom Andromeda had been previously promised. Perseus overcame and carried off his bride, but only after a severe contest with the warriors of Phineus, which Ovid spiritedly describes. He names the warriors, among whom appear Phorbas, the son of Methion of Syene, Celadon of Mendes, Amphimedon of Libya, Lycabas of Syria, and Ethemon the Nabataean.<sup>15</sup> These are not imaginary characters, but names that were sung first in Italy in Etruscan and Sabine verse. The Messapian Japygians doubtless knew them well, all confused as they were in coming down the ages. Still one more Greek legend must account for the name Telephus, which does not harmonize with Ziph. It is that of the Taphians, who were also called Teleboans. Apollodorus tells the story. Mestor and Electryon were two sons of Perseus. To Mestor, Lysidice, the daughter of the long defunct Pelops, bore a daughter Hippothoe, who was carried off by Poseidon, and became the mother of Taphius the chief of the Teleboans, a numerous family, so called because they had been taken far from their native land. Electryon had nine sons whose names need not be specified. Mestor and Electryon had reigned together in Mycene, but, by the departure of Taphius to the Teleboan islands, the latter had been left in sole possession of the kingdom. Taphius, however, returned and claimed the throne of his father Mestor. Electryon refused to surrender it, and the Taphians carried off his cattle. The nine sons of the king of Mycene pursued the robbers, but were all killed with the exception of Licymnius. Amphitryon, a nephew of Electryon, being the son of his brother Alceus and Hipponome the daughter of Menocceus, brought back the cattle from the Elian Polyxenus, with whom they had been left by the Taphians, and afterwards accidentally killed his uncle. Then he made war on the Taphians and overcame them.

It is not easy to see the way clearly through this apparently contradictory mass of tradition, although there would be no difficulty in finding it full of solar mythology. A passage of genuine history sheds light upon the path of the pragmatizer.

<sup>15</sup> *Metamorphoses*, iv., v.

In the Kenite record we find these valuable words, few, but full of meaning, when divested of their editorial connections: "And the sons of Ephraim, Shuthelah and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son. And Zabad his son, and Shuthelah his son, and Ezer and Elead, whom the men of Gath that were born in that land slew because they came down to take away their cattle. And Ephraim their father mourned many days and his brethren came to comfort him. And when he went in to his wife she conceived and bare a son, and he called his name Beriah because it went evil with his house."<sup>16</sup> Beyond the fact that one of the sons of Ephraim, an Egyptian prince as Joseph's son, was called Shuthelah after another Egyptian prince, the patriarch has nothing to do with the part of the genealogy here recorded. Tahath, the father of the slain, was the man who mourned, and not the supposititious Ephraim of seven generations back. It is the old story of the Seven against Thebes, which was mixed up in many traditions with that of the Beerothite and Zerethite war, popularly known as the siege of Troy. But the contestants in this case are the petty kingdoms of Egypt formerly kept in subjection by the strong arm of Jabez, on the one hand, and the descendants of that great Theban monarch on the other. The marriage of a daughter of Jabez and a sister of Mesha to Bered the son of Shuthelah, the Cadmonite, gave her son Tahath, the first Thothmes, a claim to universal sovereignty; and the second union of Mesha with the widow of Abiezer made Meonothai, the first Amenhotep, dispute the right of Ziph, the lawful heir but the son of an inferior wife, to inherit empire. Thus the Kenezites or Sekenens, represented by Amenhotep, and the Etamites, represented by the Thothmes, became the opponents of the Jabezites or Amenemes in the struggle for sovereignty. The pretenders were apparently aided by the Beerothites under Saul of Rehoboth, or, to use Egyptian phraseology, by the Osortasens. Two Hittite dynasties and one of Horite origin were in league against the Amenemes of Thebes in the time of Ziph and his son Mezahab. These Thebans had renounced the faith of their great ancestor, and with that faith had renounced his courage and wisdom. The horrid story of

<sup>16</sup> 1 Chron. vii. 20-23.

(Edipus is but one index to the corruption of morals that succeeded the apostacy of the descendants of Jabez.

The short record of the death of Tahath's sons carries us into a region which has furnished romantic tales to many lands and ages. Tahath was no Hittite, but his story is so intimately connected with that of the Hittites in Egypt that it cannot be passed by. His ancestor Shuthelah was the son of Jezreel, the son of Etam, and Etam or Getam, the Cadmus of the Greeks and Gautama of the Indians, stands in a double relation to Achumai or Khem, the Indian Yama and Persian Djemschid, who descended from Reaiah son of Shobal, and to Akan, the Greek Agenor and Indian Agni, grandson of Reaiah's brother Manahath. This explains the worship of Atmoo or Re Athom by the Thothmes, and the Indian connection of Agni and the Divodasas. It was in the time of Etam and his son Jezreel that the Shepherds or Hittites came and drove the Horite family into the south, partitioning its kingdom among them. Etam represents Manetho's king Timaeus, in whose reign the invasion took place, but the Persian Djemschid, slain by Zohak, is Achumai or Khem, his relative, while the true Osiris is Etam's son Jezreel, the sown of God, although the later Hadadezers adopted the Osirian name and located his myth at their Avith or Abydos, for the ancestor of Osiris was the Horite Seb, and Chemmis was associated with his tragic fate.<sup>17</sup> A daughter of Etam married Pelet son of Jahdai and bore him a son named Maachah, the ancestor of the Maachathites, afterwards of Megiddo near Jezreel, and this Maachah is the Macedo whom Diodorus makes a son of Osiris. By this marriage Pelet acquired great dignity, so that in Greek story he became Polydeukes or Pollux, twin brother of Castor or Achash-tari, in the family of the Dioseuri; but as lord of the underworld to which Osiris belonged, he was Pluto and Polydegmon, the Indian Paulastya and Egyptian Balot of the mysteries. His wife Hazel-elponi was to the Greeks Persephone the daughter of Ceres, for Ceres itself is but a form of Jezreel like the modern Zeraheen. By this marriage also Pelet became Polydorus, son of Cadmus, and through it his name became associated with the mournful story of Osiris as Balder son of Odin, whom his brother slew.

<sup>17</sup> Kenrick, vol. i.

A volume would not tell the story of the Osirian line, as many widely separated peoples set it forth in their traditions. Sir George Cox has shown that the cup of Ceres, the basket of the Welsh Gwyddno Garanhir, the jar found by Epiteles at Ithome, the goblet of Djemschid, and the Arthurian Sangreal, mysterious and never failing, all relate to one thing, and to these he adds the lotus flower, which in Indian mythology is Pedma and in that of the Egyptians is sacred to Nofre Atmoo.<sup>18</sup> The connection is plain when sought for by the Kenite key, for Etam is there in Gwyddno, Ithome, Djemschid, Pedma and Atmoo, while Jezreel is Ceres, Garanhir, and Greal. And this lost cup, spiritualized by union with Christian tradition and immortalized in the verse of England's greatest living poet, a cup worth traversing the world and braving all its dangers to find, symbolized Horite empire in the land of the Pharaohs, rudely snatched away by Hittite hands, and, to the people longing for the return of their ancient rulers, it was the little kingdom far up the Nile in which dwelt the descendants of Etam's son, biding their time till the strong heir of Heth and Ammon should weaken, and the children of the lotus come to their own again.

Shuthelah, son of Jezreel, and his immediate successors, do not seem to have resisted the rule of Jabez. If the Persian Dabistan is to be believed when it says that Kai Kobad was aided by the Tartar Hestial, who is Shuthelah, the contrary was the case.<sup>19</sup> Bered, again, who was Shuthelah's son, is the Greek Proetus, whose double relation to Jabez as the son of Abas and son-in-law of Jobates, shows his alliance with the ruling Pharaoh, as does the Persian story, which makes him a brother of Kai Khusrau. It is difficult to determine where the posterity of Jezreel dwelt. The god Thoth, who originated with Jahath, son of Reuiah and father of Achumai, and whose name their Tabath better rendered, was originally worshipped at Eshmun or Hermopolis, but this worship probably belonged to a later period, for the memorials of the first Thothmes, who is Tahath son of Bered and the daughter of Jabez, are found far up the Nile at Kerman, opposite the island of Tombos. Thus the Elephantine kingdom of

<sup>18</sup> Aryan Mythology.

<sup>19</sup> The Dabistan, i. 193.

Syene lay between his province and the Theban capital. Thothmes is said to have warred in Palestine and Mesopotamia, inaugurating the Asiatic conquests of the Egyptians. If he did so, it must have been as the general of his father-in-law Jabez, still firmly seated on his imperial throne. Mesha and he must have been contemporaries during part of their lives, for the Greek tradition, representing the former as Mestor, makes him a brother of Tahath's son Eladah or Elgadah, whom it terms Electryon. From the materials that legendary history afford, it would seem that Jabez and his son married into the old Egyptian line, but whether it was that part of it which reigned in Dongola, or that which was in subjection to the Kenezites of Elephantine and Syene, is not yet determined. One wife of Pepi was Antefanx, and analogy would place her in the latter division of the family, connecting her name with that of the ancestral Manahath through Zaavan. These marriages, instead of strengthening the claims of Jabez' descendants, weakened them, for the Hittite rule of matriarchy made Tahath, the son of the great Pharaoh's daughter whom the Greeks called Antea and Sthenoboea, a formidable aspirant to sovereignty. By these unions also Mesha and his son Ziph were drawn into idolatry, and the former was apparently alienated for a time from his father as well as from his religion. Ziph seems to have been disowned by his father Mesha, and to have been brought up by his grandfather Jabez, who survived him. The latter part of that long reign of a hundred years granted to the son of Zobebah must have been embittered by the idolatry and strife of his descendants, but there is no evidence that he ever relaxed his hold upon the sceptre of Egyptian empire. With his death came the deluge.

There is ample authority for making the immediate successor of Jabez his great-grandson Mezahab, the Menthesuphis who follows Phiops of a hundred years in Manetho's sixth dynasty. The name Mezahab read as a Semitic word means the golden, and has been thus translated in that of the Greek Acrisius, whose descent is traced through Abas and Lynceus to Ægyptus; and an analogous form is that of the Persian Kai Khusrau, who is derived through Siaveseke and Kai Kous from Kai Kobad. Dr. Birch read the name of Mezahab on a statue at Turin as Horemheb,



the father of Mutnetem, and the last of his race.<sup>20</sup> Hor Maanub, seeing he called himself the golden Horus, is a preferable form of the name, most of the elements of which are in Ra-nub-maa, who is known to have been a Hysesos king. He is probably the Menephron of Ovid and the Menophres of Hyginus, who charge him with the crime of Œdipus. The addition of *na*, the sun, to Manub, the Egyptian equivalent of the Semitic Mezahab, would yield Manubra. He was the father of Nitoeris, according to the lists, but on the monuments, as at Abydos and elsewhere, her name may be read as Mykera or Mytera. She is thus the Matred of the Kenite list, and her name, if Semitic, is derived from *matar*, rain. In the tablet of Abydos this queen is represented as the wife of Thothmes II., who is the second Tahath and the son of Eladah. The claim of his family to the Egyptian throne was strengthened by this second alliance of a Tahath with the line of Jabez. It is very unlikely that Matred was the mother of Zabab, since he had three sons, Shuthelah, Ezer, and Elead, who died with their father before the walls of Thebes, before Beriah, the youngest son of Tahath, was born. Beriah was the child of Matred, and he is the Perseus of Greek story. The story of his birth is that Danae his mother, the daughter of Acrisius and Eurydice daughter of Lacedemon, was shut up in a brazen tower, because it was foretold that her offspring would be fatal to Acrisius. But Jupiter visited her in a shower of gold, and her son Perseus was born. Her father then placed Danae and the child in a coffer and sent it forth to sea, thus intending to destroy them, but the winds and waves drifted the ark to the island of Seriphos, where Dictys received it and took its occupants to his home. Polydectes, brother of Dictys, whom he had dethroned, wished to marry Danae. However, he waited till Perseus was grown up, and then, to get him out of the way, sent him on a mad errand after the head of the Gorgon Medusa. Perseus succeeded in his perilous task, and, rapidly returning to Seriphos, to find his mother seeking protection at the altar from the pursuit of Polydectes, he turned the Gorgon's face upon that monster, transforming him to stone, set Dictys on the throne thus vacated, and took his mother home to Argos. On the way

<sup>20</sup> Trans. Soc. Bib. Arch. iii. 486.

home he stopped at Larissa, where Teutamias the king was celebrating games, in which the young hero took part with such success that Acrisius came to see the champion. A misdirected quoit struck the old monarch, and Perseus caused the death of his grandfather, and inherited the kingdom. In this story, Lacedæmon, the father of the wife of Acrisius, is probably Elgadah, the son of one Tahath and the father of another. Acrisius, a corruption of *chryseos*, golden, is Mezahab, and Danae, visited by the rain of gold, is Matred. Jupiter and Teutamias of Larissa are equally the second Thotimes, and Perseus is Beriah or Bérigah. Even Dictys and Polydectes are Zocheth and Ben Zocheth, grandsons through Ishi or Ishgi, of the Elephantine Laobra.<sup>21</sup> The association of Perseus with the stories illustrating the histories of Mesha and Ziph, is an anachronism of the worst description, which arose out of the great fame of the hero, causing poets and other story tellers to ascribe to him and to his posterity all the great events and chief names of the age in which he lived.

The Egyptian story of Mezahab, as told by Herodotus, is that he was assassinated by his nobles and avenged by his sister Nitoeis, who drowned the murderers. The Persian account of Kai Khusrau, son of Siaveseck, is a mixture of two opposite traditions. To avenge his father's murder he engaged in hostilities with the mythical Afrasiab, his chief general being Gudarz, son of Kishwad, who is really Hadar the Beerothite, an ally of the enemies of the kings of Thebes. It has already been shown how the two expeditions of Gudarz, the first unfortunate, the second victorious, represent the two sieges of Thebes from the side of its foes. The other chief event in the life of Kai Khusrau is his abdication and disappearance in a foreign land. This is probably historical, for many Indian tribes have a similar legend concerning him. The Pueblo tribes of New Mexico regard Montezuma as the very essence of goodness and the great benefactor of their race. He was the founder of Acoma and Pecos, two of their cities, and for a time reigned over the tribes. At last he departed from them, prophesying before he went of a

<sup>21</sup> Dictys and Polydectes occur by anticipation, for the former, as Zocheth, married a daughter of Rameses, or Beriah.

time of great drought and famine that was to come, and of their enslavement by oppressive invaders. Planting a tree upside down, he told his subjects to keep the sacred fire burning until the tree should fall, when he would return with an army of white people, destroy their enemies, and restore former prosperity. Dr. Short says: "For generations these strange architects and faithful priests have waited for the return of their god—looked for him to come with the sun and descend by the column of smoke which rose from the sacred fire. As of old, the Israelitish watcher upon Mount Seir replied to the inquiry "What of the night?" "The morning cometh," so the Pueblo sentinel mounts the housetop at Pecos and gazes wistfully into the east for the golden appearance, for the rapturous vision of his redeemer, for Montezuma's return; and though no ray of light meets his watching eye, his never-failing faith, with cruel deception, replies "The morning cometh."<sup>22</sup> Mexican history knows three Montezumas, the well-known historical character, and two of earlier date. The first of these is the Montezuma who reigned over the great city of Chicomoztoc, which some have identified with the "Casas grandes de Montezuma" on the river Gila. He was a harsh and oppressive king who laid heavy burdens on his people and the Aztec Mexicans, so that the latter and many discontented ones among the former left his dominions under the leadership of his son Chalchiuh Tlatonac, whom Opochtli inspired, to find a home elsewhere. The second Montezuma is said to have been one of the greatest Mexican kings, who, during his reign of twenty-nine years, brought his kingdom to a pitch of prosperity before unknown. His surname was Ilhuicamina, and the name of his father, Chimalpopoca, neither of which show connection with the story of Mezahab. Moreover he is reported to have died as recently as 1469 A.D. But it is remarkable that he should have set aside his son, whose name even is not mentioned in the codices, in favour of his grand-children, the offspring of his daughter Atotoztli, the waterfall, and Tezozomoc, son of Itzcohuatl. This certainly looks like the importation of the Egyptian history of Mezahab, who in the same way preferred the child of his daughter Matred and his son-in-law Thothmes, to his own

<sup>22</sup> Short, *North Americans of Antiquity*, 336.

son, into late Mexican history. Kai Khusrau also left the throne of Iran to Lohorasp, a stranger.<sup>23</sup>

That Mezahab had other children than Matred is asserted in the Sanscrit tradition, which is the best illustration of the Kenite record of the slaughter of Tahath's sons, of the story of the Seven against Thebes, and of the destruction of Electryon's sons by the Taphians, as well as of Aneurin's first battle of Cattrath, and the disaster of the Persian Gudarz. "Hear, O king, how the renowned Vitahavya, the royal rishi, attained the condition of Brahmanhood venerated by mankind, and so difficult to be acquired. It happened that Divodasa king of Kasi, was attacked by the sons of Vitahavya, and all his family slain by them in battle. The afflicted monarch thereupon resorted to the sage Bharadvaja, who performed for him a sacrifice in consequence of which a son named Pratardana was born to him. Pratardana becoming an accomplished warrior, was sent by his father to take vengeance on the Vitahavyas. They rained upon him showers of arrows and other missiles as clouds pour down upon the Himalaya; but he destroyed them all and they lay with their bodies besmeared with blood like kinsuka trees cut down."<sup>24</sup> The poet then goes on to tell that when Pratardana wished Bhrgu the sage to surrender Vitahavya, who had fled to him for refuge, he received for answer, "There is no Kshattriya here; all these are Brahmans." Thus Vitahavya became a Brahman, and Gritsamada was his son and from him came the Srinjayas. But the son of Divodasa was King Mitrayu, a Brahman rishi. In other stories the avenger of the slaughtered and exterminator of the Kshattriyas is Parasara, son of Saktri, and Parasu Rama, son of Jamadagni. The latter is Beriah as the descendant on his father's side of Yama and Agni, or Achumai and Akan, and as the first Rameses. The name Mitrayu given to the son of Divodasa, a name which denotes the same person as Pratardana, Parasara, and Parasu Rama, is important, for, besides connecting Matred with this hero, it identifies him with the Persian Mithras. Unhappily the Zend Avesta, which celebrates Mithra, is one of the most obscure of ancient books. In the *Mihr Yasht* of the

<sup>23</sup> B. de Bourbourg, *Nations Civilisées*, ii. 295, iii. 281. Mirkhond, 258, 259.

<sup>24</sup> Muir's *Sanscrit Texts*, i. 229.

Khordah Avesta we read: "Praise to Mithra who possesses wide pastures, who has a thousand ears, ten thousand eyes, the Yazata with named name and Rama-kastra. Ahura Mazda spake to the holy Zarathrusta: When I created Mithra who possesses wide pastures, O holy, I created him as worthy of honour, as praise-worthy as I myself, Ahura Mazda."<sup>25</sup> The religion of Zoroaster was introduced into Persia in the reign of Gushtasp, according to the historians, and the Zend Avesta bears all the marks of a manufactured creed intended to unite the rival Horite and Hittite peoples. Most of the Hittites were sun worshippers and many of them are such to-day. While this sun worship was retained in the new creed it was associated with that of fire, in other words, of the ancestral Horite Akan who is Agni and Ignis. The chief god Ahura Mazda, who was the first Ameshaspenta, may be fairly identified with the legendary Lohurasp, father of Gushtasp, and who resigned the crown in his favour. He is thus a second Kai Khusrau, a Har em hebi or golden Horus, a Mezahab and a fire deity Montezuma. Mithra, proceeding from him through his daughter Ahura, is the son of Matred, namely, Beriah. Spenta Mainyu, connected with Spenta Armaiti, denotes Esfendiar, falsely called the son of Gushtasp, being the Egyptian Simentu and Kenite Shimon, son of Hadar and Mehetabel, whom Spenta Armaiti represents, for she is another daughter of Ahura Mazda. Another great Ameshaspenta is Vohumano or Behmen, and he is the historical Bahmen son of Esfendiar: in the Kenite genealogy, Ammon son of Shimon, Hadar again is Drvaspa in the Khordah Avesta, Darab, absurdly made the son of Bahmen instead of his grandfather, in Mirkhond's history, and the original of the Persian Darius. His war is obscurely mentioned in the following prayer: "Grant me O good most profitable Drvaspa this favour that I may smite the murdering Turanian Frangrasyana behind the sea Chacchasta, the deep abounding in waters, I, the son of the daughter of Syavarsana, the man slain by violence, and of Aghrae-ratha the descendant of Naru." The murdering Frangra-syana is possibly Baalhanan, the chief enemy of Hadar. The much disguised Tahath of the Zend Avesta and of Persian tradition is Vistaspa

<sup>25</sup> Zend Avesta, Spiegel and Bleek.

and Gushtasp, for the final *asp* and *aspu* is an euphonic suffix. Another character who has an important place in the Persian scriptures is Yima, the historical Jemshed, the Egyptian Khem, and Kenite Achumai. Thus the Zoroastrian system was one that mediated between two peoples and their religions, flattering both by recognizing the divinity, not simply of ancestors, but also of the living princely representatives of each. Mithras, whom many writers have compared with the Greek Perseus, is recognized as the mediator. He is depicted in the act of killing the bull Aboudad, just as the Thothmes and Rameses are set forth as trampling upon the snake Apophis. Aboudad the sacred bull is the Egyptian Apis, the worship of which was abolished by Jabez, but reinstated by his successor. The destruction of these symbols of the mighty Pharaoh denoted indeed hatred of him and of his holy creed, but it also had a good side, for it symbolized the supersedence of the prevailing idolatry in the form of image and animal worship by the cult of fire as the emblem of supreme divinity.

We are now in a position to understand the historical connection of the short Kenite account of the slaughter of the sons of Tahath. According to that account it happened before the birth of Beriah, so that if the Sanscrit stories which make him the avenger of his slain brethren be true, the expedition of the Epigoni must have been more than ten years after the first assault on Thebes. Also as Hadar of Edom married a daughter of Matred and sister of Beriah, he was no doubt the contemporary of that monarch, and his father or grandfather Saul of Rehoboth is more likely to have been, as Osortasen III., the ally of Tahath's sons. Jabez was dead, and Mezahab, his great-grandson, followed him on the throne of Thebes as Amenemes IV. But the new king had been brought up an idolater, and, to conciliate the native Egyptians, added to his golden name that of the ancestral god Horus, calling himself Hormanub. This concession did not satisfy the ancient line represented by Tahath, nor the mixed Horite and Kenezite royal family, of which Leophras was the head, being the son of Meonothai, whose mother Hathath had been married by Mesha, the grandfather of Mezahab. Still another opponent was Saul, who, having secured the empire of

Gebalene, and reconquered from the Pharaohs the whole of Arabia Petraea, wished to add to his dominions the throne of Abydos, on which his ancestor Hadad was first seated. On the tablet of Karnak, Laobra appears, as the contemporary of Osortasen III. These three kings, Tahath of Nubia, Leophras of Syene, and Saul of Abydos, resolved to take Thebes from the heir of Jabez. Tahath sent his son Zabad and his three grandsons Shuthelah, Ezer, and Elead, to the war, but did not go himself, although the Greek traditions make him as Tydeus, one of the seven. These traditions do not mention Ezer and Elead,<sup>1</sup> but represent Zabad by Capaneus, the father of Sthenelus. Yet Sthenelus was not one of the Greek seven, unless Eteocles be his disguise and that of Shuthelah. Leophras or Ophras appears in the Greek story as Amphiaras, a descendant of Melampus; for Abiezer, the grandfather of Ophras, was of the family of Rapha. In the Greek, Welsh, and confused Persian accounts, Hadar is made the leader of the expedition as Adrastus, Eidiol, and Gudarz, and the Greek story sets forth Amphiaras as the killer of Talas, the father of Adrastus, in a former feud. Yet his father Saul cannot have conquered Lower Egypt until after the death of Jabez, and that he did conquer it is certain, for his sepulchral pyramid was built at Dashur near Memphis. He is at the same time the Egyptian Sesotris: as Osortasen III. an object of worship to Thothmes III. and IV.; and the Saulaces of Pliny who is reported to have overcome Sesotris. The exigencies of chronology seem to make it imperative to disregard the general voice of tradition and to substitute Saul for his son Hadar in the first history of the Theban war. A passage in Pausanias favours this substitution. He says that Hippocoon, by whom Jabez seems to be designated, and his sons, having leagued themselves with the faction of Icarus, the Ekronites of Philistia, so called from their ancestor Eker, became greatly more powerful than Tyndareus, and compelled him to take refuge with Aphareus in Messenia: and that he had children in Thalamis, a town of Messenia: and that he was restored to his kingdom by Hercules.<sup>26</sup> This statement confirms the monumental illustration of the contemporaneity of Osortasen III. and

<sup>26</sup> Pausanias, iii. 1.

Laobra, for as Ophrah he is Aphareus, whose kingdom of Messenia was named after his father Megonothai, and included Talmis above Syene, the Thalamis of Pausanias. The vanity of the Spartan genealogists led them to derive Eker the son of Ram and grandson of Jerachmeel, Jabez the Great, and Saul the Hadadezrite, from one father (Ebalus, whose name has historical connection only with the first of them.

Eker, the eponym of Ekron in Philistia, is famous in ancient history. He was a Japhetic hero, the son of Ram, from whom the names of Rome and Brahma came.<sup>27</sup> As Geker, for the initial letter is ayin, he is the Greek Cecrops and the oriental Susravas and Sugriva. The only geographical term that connects in Palestine with the names Eker or Geker and Ekron or Gekron is the Maaleh Akkrabbim, or hill of the scorpions, at the foot of the Dead Sea.<sup>28</sup> Gekrab is the same word as the Greek *skorpios* and Latin *scorpio*, and the formidable scorpion men depicted by the ancient Chaldeans were the descendants of Eker, who called themselves Gekrabbi.<sup>29</sup> But the commoner name of this people was Ekronites, although Homer calls them the barbarous-voiced Carians.<sup>30</sup> Their connection with the family of Jabez appears in the adoption by them of his mother Zobebah as tutelary goddess of Ekron under the name Baal-Zebub, which is no doubt a semitized version of her designation.<sup>31</sup> Bryant has shown that Baal-Zebub was a feminine divinity and the same as Achor of Cyrene.<sup>32</sup> Eker was apparently a dweller in Egypt, for Manetho places him, as Necherophes, at the head of his third, but first Memphite, dynasty. He is thus the Uchoreus of Diodorus, for to him that author attributes the building of Memphis.<sup>33</sup> Herodotus makes Psammetichus the first Pharaoh to employ Carian mercenaries, and speaks of the fear with which their brazen armour inspired the Egyptians.<sup>34</sup> It is said that a quarter in

<sup>27</sup> The Brahman name arose in Egypt where Pi was the masculine article, transforming *roui*, a man, into *pirou*. See Herod. ii. 143, and Sir G. Wilkinson's notes in Rawlinson's Translation.

<sup>28</sup> Joshua, xv. 3.

<sup>29</sup> Smith, Chaldean Account of Genesis, p. 249, and illustration 24.

<sup>30</sup> Iliad, ii.

<sup>31</sup> 2 Kings, i. 2, 16.

<sup>32</sup> Bryant.

<sup>33</sup> Diod. Sic. i. 2, 7.

<sup>34</sup> Herodot. ii. 152.



Memphis was assigned to them called Caro Memphis. But the Carians or Ekronites, also called Buzites, from Buz, a descendant of Eker, were Egyptian mercenaries from the beginning of the reign of Jahdai.<sup>35</sup> Whether he led them out of Gerar into Egypt, or found them in that country, they were his allies, and the strength of the Theban kingdom. They are the white men in armour with whom Montezuma promised to return and restore the glories of the Aztec empire, so that when the Spaniards appeared on the Mexican coast the natives deemed them to be the retinue of their ancient divine king. Elihu, the son of Barachel the Buzite of the kindred of Ram, and the friend of Job, was one of these Carians, and Bargylia in Caria bore his father's name.<sup>36</sup> In the time of Jabez this Elihu must have lived, for he shared his faith, being a devout centurion and one that feared God. Unhappily the Kenite genealogy of the Buzites does not contain his name, so that he must have been the son of a younger son. The mailed champions who were in front of the enemy's host in the Gododin were these Japhetic warriors. And they were the faction of Iearius that made Hippocoon stronger than Tyndareus. As they had served Jabez, so they were the protectors of his descendant Mezahab. When the seven came against Thebes, it was these men of Gath born in the land of Egypt, Philistines, Carians, Greeks, who met the armies of the three kings. Zabab son of Tabath and his three sons were brave warriors, but the descendants of the men of Gerar whom Phichol had trained to arms and made the first standing army in the world's history, were more than a match for them and their host. The four Thothmetic princes fell, and the father of Zabab was a childless man. Thus he was Divodasa bereft of his children by the Srinjayas, called sons of Vitahavya, but really the Sharonites descended from Eker. And in the Taphian story, his father Elgadah or Electryon stands for him, a man equally made desolate by the descendants of Taphius. It is a coincidence that one of these descendants is Chersidamas, and that Gritsamada is the son of Vitahavya, and that the Hercules of Strasburg was Krutsanam, which means a valiant man. In the engagement,

<sup>35</sup> 1 Chron. v. 13-15.

<sup>36</sup> Job, xxxii. 2.

Caphtorim and Philistim were victorious over those who came to take away their cattle. But the word *miknehem* does not simply mean cattle; it means possessions, wealth, territory, just as the Basque *abere*, animal, becomes *aberatz*, rich, riches, and the Latin *pecus* gives *pecunia*. For the three kings came to Thebes to deprive the line of Jabez of that city, their last possession, and drive the Ammono Hittite stock out of the land of Egypt.

Although Mezahab was victorious over his three rivals by the help of his Philistine warriors, he was unable to regain the empire of Jabez. Saul as Osortasen III. held all Lower Egypt, with the exception of the Xoite kingdom in the Delta, in which the descendants of Anub still reigned, and from Abydos and Tentyris in the south he menaced the Jahdaites of Coptos and Thebes. The aged Tahath in Nubia, grieving over his slain, yet jealous of Saul's power, made peace with Mezahab, and received in marriage his daughter Matred, who became the mother of his son Beriah and of a daughter Mehetabel. Saul died, according to Greek tradition, by the hand of Amphiaras or Ophrah, and his empire fell to pieces. His son Hadar was compelled to flee from Abydos, perhaps for a time to Xoïs, where his brother-in-law Michael reigned, but afterwards, emerging from obscurity, he began the victorious career that has already been illustrated. The period between the death of Jabez and the accession of Beriah was one of anarchy. Mezahab bound himself to leave the crown of Thebes to his daughter's son, but his own son, Gritsamada, Chersidamas or Crechtasena, son of Megavahana, whose name does not appear on the Kenite lists, refused to ratify the bargain when Mezahab died or went into exile, so that the struggle between the races began afresh. In the former contest, Laobra son of Meonothai of the Kenezzite or Sekenen family, was an ally of Tahath. As his father was the first Amenhotep or Menepthah, he must have been the second of that name. It is not clear what his personal relation to the Jabezite and Tabathite lines was, but it is known that he claimed a quasi descent from the former by the marriage of Mesha to his widowed grandmother Hathath, and that his grandson Zoheth was afterwards united to a daughter of Beriah named Sherah. The name of Laobra or Leophrah is famous in Irish story as Labradh Loingseach. His Kenezzite descent is

given in Ugaine More, the name of his great-grandfather, but his grandfather Laoghaire Lorek is hard to account for, although the true father Meonothai is restored in Maion, which is said to have been Labradh's original name. His reputed father Oilioll Aine may be a corruption of Othniel, the son of Kenaz and father of Hathath. Cobhthach Caolmbreag assassinated his own brother Laoghaire and his brother's son Oilioll. The child Maion he compelled to eat part of the hearts of his father and grandfather and to swallow a living mouse, by which he thought to destroy him. The boy, through these barbarities, lost the use of speech, whereupon the tyrant dismissed him, deeming him harmless. He was carried to Fearnorek in Munster, where King Scoriat entertained him. Afterwards he passed into France or Armenia, and took service under the king, so distinguishing himself that the world rang with his praise. Moriat, the beautiful daughter of Scoriat of Munster, sent the harper Craftine to him with rich gifts, and this action awoke in Maion or Labradh the desire to reconquer his grandfather's kingdom. Arming his Gaulish or Armenian soldiers with broad green battle axes, he took shipping and landed at Wexford, whence he advanced to meet the enemy of his line. He came upon Cobhthach unprepared, defeated, and put him to death. Then he married Moriat and had a prosperous reign of eighteen years. However, it is told that he had enormous ears like those of a horse, to conceal which he allowed his hair to grow long, and on account of which he put to death every barber who polled him. At length a young man who performed this office, being spared on account of his mother's entreaties and on condition that he would never divulge the secret, whispered it into a hollow tree. Of this tree Craftine innocently made a new harp, which, when played before the king, incessantly repeated these words, "Labradh has horse's ears." The king, recognizing the voice of heaven in the harp's tones, repented and uncovered his long ears.<sup>37</sup> The same story is told of Midas of Phrygia, but the Irish one is certainly not borrowed from the Phrygian. After reigning eighteen years, Labradh was slain by Meilge the son of Cobhthach, whom he had put to death.

<sup>37</sup> Keating, 190.

The name Laobra or Leophras is a compound of Ophrah and *al*, powerful, similar in structure to Laomer or the mighty Omer. As a local name it occurs in Palestine as Ophrah and Beth Leophras, being counted to the Abiezrites through the union of Hathath, Ophrah's grandmother, with Abiezer the Rapha.<sup>38</sup> As the initial letter of Ophrah is *ayin* the name may be read Ophrah and Gophras, Leophras and Legophras. Thus it is the same word as Lakabri in an inscription of Sennacherib, and as Leucophrys, the name of a place in the island of Tenedos.<sup>39</sup> Conon tells the story of the hatchet of Tennes, which, like the statues of Jupiter Labradeus or Labrandeus carrying a double-headed battle axe, recalls the green partisans with which Labradh armed his followers. The second wife of Cyenus king of the Troad complained to that monarch of the conduct of her step-children Tennes and Hemithea, and Cyenus, to please his wife, shut them up in the traditional coffer and set them adrift upon the sea. The ark was carried to an island bearing the name of Leucophrys, but as the people received the prince and princess as their sovereigns, it was renamed Tenedos in honor of Tennes. Cyenus repented his treatment of his children and came in a ship to Tenedos to recall them. The vessel arrived in port and was made fast to the pier, but before his father could disembark, Tennes severed the cable with his axe. Hence, he who breaks off an affair abruptly is said to use the hatchet of Tennes.<sup>40</sup> Whatever historical truth there may be here of a quarrel between Kenaz and his son Othniel, these are the names that Cyenus and Tennes stand for, and Leucophrys is Leophras, the man with the axe. The Lombards were Germanized Leophrasites whose own tradition connects their name with the word *halbert* and not with Longobardi or long beards. Pope Stephen knew their name, and in an epistle to Pepin blamed him for having anything to do with a race from whom the lepers originated.<sup>41</sup> Leophras as Labaris was, according to Manetho, the author of the Labyrinth, which can hardly be the structure on Lake Moeris identified with it by Lepsius, as it bears the name of Amenemes III. or Jabez. The

<sup>38</sup> Judges, vi. 11, 24.

<sup>39</sup> Records of the Past, i. 47; Strabo, etc.

<sup>40</sup> Conon, xxviii.

<sup>41</sup> Kohlrausch, History of Germany, New York, 1855, pp. 36, 91.

Cretan labyrinth is said to have been at Cnossus or Gnoosus, which Ulysses in the *Odyssey* describes as the vast city where Minos reigned.<sup>42</sup> This is Konosso or Kenez in Upper Egypt, where the Kenezite Pharaohs reigned, of whom Leophrah was one, and where there are extensive remains.<sup>43</sup> In British story the ally of Eidiol or Hadar is Aurelius Ambrosius, just as Amphiarus and Adrastus, and Aphareus and Tyndareus, are allied in Greek story, and as we know from the monuments, that Saul or Osortasen III. and Laobra dwelt together.<sup>44</sup> The great work of Ambrosius, accomplished by the supernatural aid of Merlin, was the bringing of the Giant's Dance from Mount Killaraus in Ireland to Mount Ambrius in Britain. Stonehenge is popularly connected with this ancient story from the banks of the Nile. The fate of Ophrah is doubtful. As Labradh he was assassinated by his successor. As Ambrosius the same fate befell him at the hands of the Saxon Eopa; and as Amphiarus, the ground opened beneath him when warring against Thebes and he was engulfed. The names Eopa and Cobhthach, and the relationship of the latter to Labradh, seem to indicate that his enemies were the Charashim, sons of Joab, whose father Seraiah was the brother of Leophrah's great-grandfather Othniel, and whose centre was Korusko south of Konosso.

The explanation of the fable of the horse's or ass's ears is to be found in Egypt. It will be remembered that the cognizance of the Hittites was the hare, the long-eared animal. Kenrick refers to a deity that seems to have symbolized the race, saying: "The divinity represented, a sitting figure with long ears and a head similar to that of a tapir, often occurs on monuments, especially in Nubia. The phonetic name was discovered to be Set or Seth. It was observed that the character had been chiselled out whenever it occurred in the name of a king. This appearance of hostility, which Champollion first remarked in the Museum at Turin, and found universal in Egypt, led him to conclude that it could be no other than Typhon, the principle of Evil, one of whose Egyptian names was Seth, and thus the name

<sup>42</sup> *Odyssey*, vii. 178.

<sup>43</sup> Laobra is on the Tablet of Karnak, Sharpe's *History of Egypt*, i. 12.

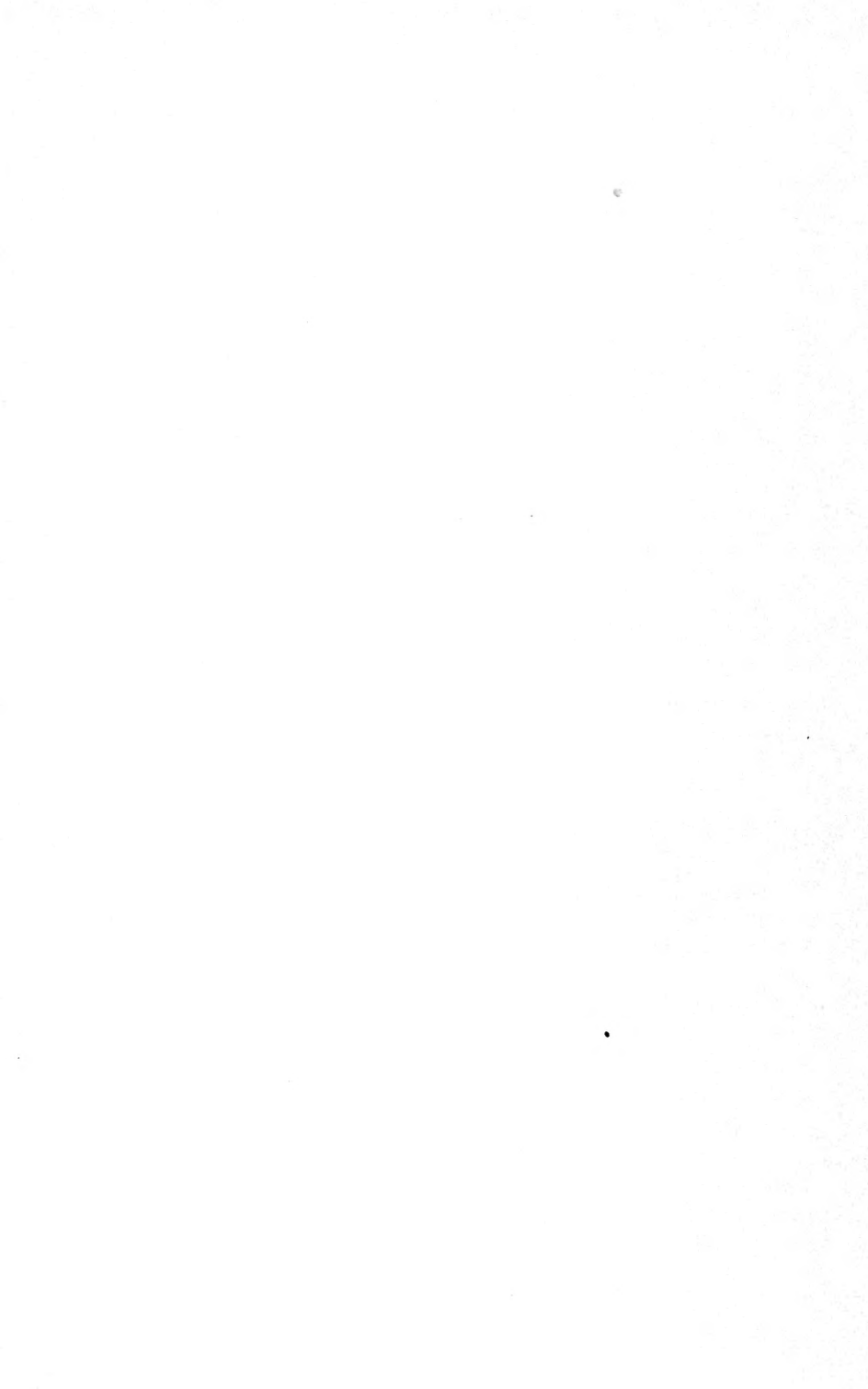
<sup>44</sup> Geoffrey's *British History*.

of the king was read Sethei, and the effaced figure was supposed to be an ass, which was an emblem of Typhon.<sup>45</sup> The king into whose name this long-eared element entered is Seti Menephthah, and the first of that name was the grandson of Leophrah. It would appear that the kings of Elephantine, on account of some alliance with the Horite family at Syene, had striven to suppress the knowledge of their Hittite descent from Ethnan and Bela, and to have themselves recognized as descendants of the most ancient line of kings, but in spite of their efforts the murder would out, and the long ears of Seth declared their parentage. At the death of Leophrah his family fell into obscurity, his son Ishi or Ishgi being merely known as a stranger king whose tomb at Thebes is in a valley apart from the other Pharaohs. His name has been read Skhai, Eesa, Oaiee and Ai. This Ishi had two sons, Zoheth and Benzoheth, and Zoheth is the name which the Egyptians represented by Seti, just as they represented Tahath by Thoth. A truer form would be Saite or Sahid. In Greek story Zocheth is Dietyes, and Benzocheth, Polydectes, whose descent is summarily given, for they are called the sons of Magnes, the son of Pierius. Thus their father and grandfather are omitted, and they are referred to Megonothai, the first Amenhotep or Menephthah, and from him to Beor, who, as Busiris, was among the earliest Egyptian monarchs. In Persian story Zocheth is altogether out of place as Zohak, the slayer of Djemschid, who, along with Afrasiab, divided the hate of the historians of Iran. As Afrasiab is called the son of Pecheng, he no doubt represents Ophrah of the Kenezzites, Sekenens, or Apachnids, among whose descendants Bechen Aten or Atin re Bakhan appears. The Chaldean legend of Izdubar, who is accompanied by Zaidu, his son, sets forth Ophrah and Zoheth.<sup>46</sup> Chronologically they are altogether out of place, as is the presence of the Greek Zethus in the companion tradition to that of Izdubar, but as the Chaldean heroes are represented as killing Hubaba or Jobab, who dispossessed the Ethnanite Dinhaba, son of Bela of Beor, the vengeance of the Ethnanites was placed by the romancer in the hands of the most illustrious persons of that

<sup>45</sup> Kenrick, ii, 214.

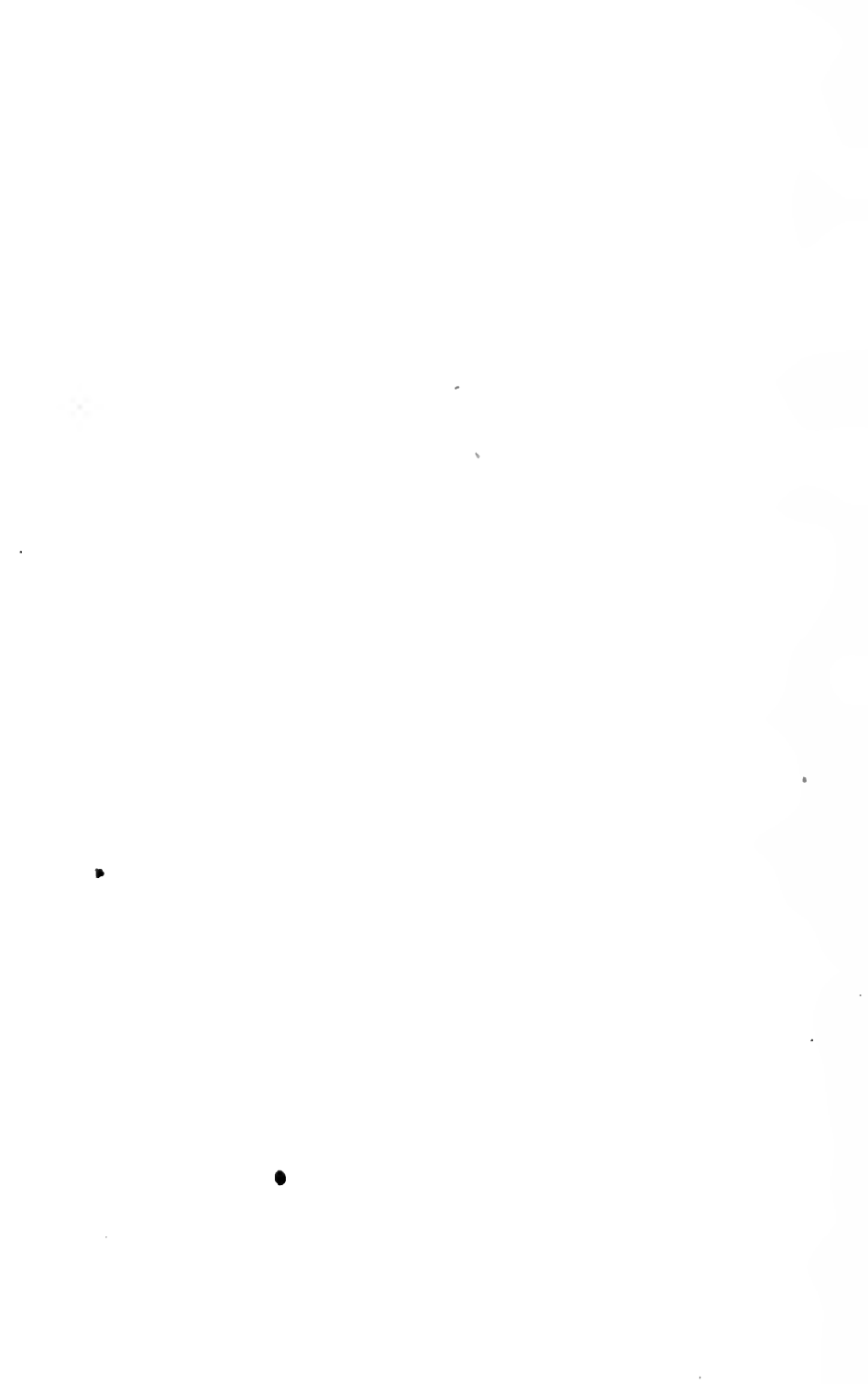
<sup>46</sup> Chaldean Account of Genesis.

tribe, in spite of the fact that they lived many generations later. In Italy Izdubar, as god of pestilence, was Februs, who was connected with or the same being as Lupercus, being associated with Pan, as Izdubar in the Chaldean legend is with Heabani. But he was also Liparus, called the son of Auson, instead of his father. This Auson was the eponym of the Ausones or Osci, also called Aurunci, but Liparus is said to have died at Surrentum in Campania.





APPENDICES.



## APPENDIX I.

## THE ANCIENT HITTITE LANGUAGE.

THIS language is now known, and known only from the inscriptions transliterated and translated in this work. But the history of the Hittite people has shown that the Ugric or Finnic family of languages constitutes one branch of its descendants. Another branch is the Basque or Baskic, embracing, besides the language of the Pyrenees so-called, the Pictish, Celt-Iberian, Etruscan, Phrygian, and Lycian, all dead tongues at this day. A third class is that of the languages of the Caucasus, some of which present the peculiar pronominal characteristics of the Basque. Leaving out of sight the little studied non-Aryan languages of India and the Parthian, only known through inscriptions on coins, the unclassified languages of northern Asia constitute the next group of descendants in which the Japanese alone is classical. The last and by far the largest division of the Khitan languages is the American, including almost, if not all, the postponing forms of speech on the continent. Some of these, and notably the Iroquois, present the so-called polysynthesis which is found in the Basque and in some of the dialects of the Caucasus and of Siberia. In the ancient Hittite inscriptions from Hamath, Carchemish, Marasia and Cappadocia, there is no polysynthesis, no amalgamation of the verb substantive with subjective and objective pronouns, direct and indirect, such as appears in Basque, Caucasian, and Iroquois. The language they set forth is as simple in point of structure as is the Japanese. The inference is that polysynthesis is no radical quality of language, no characteristic demanding classification, but an accident of a peculiar nature to account for if one can.

Language is the expression of thought as well as a help to thought. Grammar is logic in expression, and diversities in grammar indicate diversity of logical process. A sharply defined line cannot be drawn between languages in this connection, but

they can nevertheless be thoroughly classified. The radical diversity is one of thought. Ideas are concrete or abstract, and while the concrete idea is the picture in the mind of an object or an action, the abstract is that of a relation. The Semitic and Sub-Semitic, the Celtic, and generally speaking, the Indo-European mind, was analytical, and placed the abstract idea before the concrete. Thus the Englishman says: "I will give it to him." In this sentence personality is abstract, so is futurity with volition, and of the same nature is the dative *to*. Taking the preposition as the type of this form of thought, it may be said that English is a prepositional language. So are the Semitic and Celtic languages. Sanscrit has many postpositions and postpositional forms arising out of the lengthened contact of the Brahman with the Kshattriya, but it has also many prepositional forms, and the sister tongues of Asia and Europe are prepositional. But the Khitan languages in general terms may be said never to make use of prepositions or prepositional forms. The concrete was the first idea to strike the intelligence of the Hittites, and they postponed the relative term. To call the Malay-Polynesians by the name Turanian, to class the American Mayas and Quiches with the Aztecs, and the Algonquins with the Iroquois, is an offence against logic, an evidence of blindness to the commonest principles of language on the part of the perpetrators.

The Hittite language claims kindred with the Akkadian or old Turanian speech of Chaldea and Babylonia in grammatical forms and in vocabulary, but the two do not coincide. The Akkadian has been ranked in the Ugric or Finnic family, while the Hittite of Hamath and Carehemish pertains to the unclassified group of languages which the author has called the Khitan. In point of vocabulary the Akkadian is full of roots common to it and the Celtic, resulting from the union of Sumer and Akkad. These roots rarely appear in the Hittite and its direct descendants, but in the Toltec dialects of Peru they are found. Now, the Zerethites were the intimate allies of the Sumerians in Babylonia and southern Palestine. The Sumerian or Celtic influence was nowhere sufficiently strong to change the radical current of Turanian thought, but Semitic influence in Assyria and elsewhere completely metamorphosed the speech of some Hittite tribes, making

it akin to that of the Malay-Polynesians, and in point of structure totally un-Turanian. Some Semitic words appear in the Hittite of the monuments, but there is no trace of this Semitizing of Hittite thought.

Little can be said at this stage of Hittite phonetics. The language was expressed by syllables, not by letters, and these syllables seem to have been open, consisting either of a long vowel or of a vowel preceded by a consonant. The aspirate *h* and semi-vowel *y* are indistinguishable. The liquids *l*, *m*, *n*, *r* are all present, although in many descendants of the Hittite some of them are wanting, for Japanese has no *l*, Iroquois no *m*, Aztec no *r*. The labials *b* and *p* have no separate signs, and the sounds of *f*, *v* and *w*, which appear in the Lat-Indian syllabary, have no place in Hittite phonetics. The dentals *d* and *t* are not clearly differentiated, although new texts may enable us to assign *d* values to certain dental symbols, for in Asia Minor and in Etruria a distinction is drawn between the two sounds. The sibilants seem to have been similar to those of the Japanese, including the Italian *ci*, which in transliterated Japanese is represented by *shi*, *chi*, *ji*. The last letter of the English alphabet was a compound one in Hittite as in Japanese, being the equivalent of the Japanese *ds*, *ts*: it is represented by *t* and *s* forms in combination. The phonetic values of the many hieroglyphies representing guttural syllables appear to be reducible to three, *ke* or *ki*, *ka*, and *ko* or *ku*. Even to a greater extent than in Basque and Japanese, *k* and *g* were interchangeable sounds in Hittite.

Looking at the Hittite noun, anyone who has been accustomed to declension would naturally call it declinable. In origin there is probably no difference between the oblique forms of the Hittite nouns and those in Sanscrit, Greek, and Latin; but in the case of the latter there has been such syncope as renders it a difficult task to restore the original suffixes by which the root was modified. In Hittite proper, and in its descendants, there is no such difficulty: the particles remain intact, and the word can be decomposed into its elements of root, number and relation. The mark of plurality is *ne*, which has been read *ni* in the Cappadocian cuneiform tablets, and which in Aztec has become *in*. Thus the Aztec *Cit*, *Citli*, a hare, becomes in the plural *Citin*, answering to the form

Khitan of the Chinese historians and to the Ketane of the Hittite inscriptions. In Hittite as in Japanese, and in such dead Khitan languages as the Etruscan, the sign of plurality is often omitted. All other inflections of the noun are produced by suffixing separable postpositions. Such an one is *sa*, the genitive suffix answering to the old Japanese *tsu*, now entirely superseded by *no* and *ga*, which are the prevailing forms in all the Khitan languages. The Japanese *tsu* appears in the inscription on the stone bowl, replacing the commoner *sa*. The common dative postposition which also forms the infinitive of verbs is *ne*. With dative and locative powers it is found in all the Khitan languages. In the Hamath Votive Inscriptions its place is taken by *ke*, which should perhaps have the meaning *for*. But elsewhere *ka* has the meaning of the Basque *ka* and Japanese *ka-ra*, by, from. In one inscription *ta* appears as a postposition, being the Basque *di*, *dik*, from, out of. In most cases the genitive particle is dispensed with in Hittite, the postposition of the governing word to its regimen sufficiently indicating their relation. Thus *Keta mata* is sufficient to denote "the king of the Hittites." But if for politeness' sake the *meta* is prefixed, the particles must follow the regimen to denote its government, as in *Mata Ketanesa*.

The only pronouns yet found in Hittite are the first personal *ne*, I, and the third *sa*, he, and the relative, which may be read *nene*. The Cappadocian tablet form is *anna*, the Etruscan *none*, and the Basque *non*, now meaning *where*, seems to have been originally this relative.

Hittite adjectives have no special quality. Some are formed from nouns by the suffix *ka*, as *alka*, the powerful, literally "of power"; but others are discordant, like *memesa*, effeminate, *zuzena*, equitable, lawful. They generally precede the noun they qualify, so that some of them are really substantives governed in the genitive of position by the word that follows. Thus *zuzena saki* may be read "a prince of rightfulness" as well as "a rightful prince." Otherwise Hittite adjectives are not declined.

The Hittite verb is simple in the extreme. It seems to have been originally a verb substantive, expressed by the single particle *ke* or *ka*. This was used alone as *ka*, is, or it is, or with a personal pronoun subjoined, as *ka-ne*, I am, *ka-sa*, he is. But the pronoun


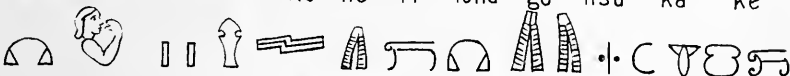

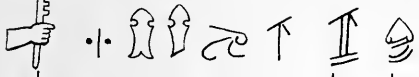
could be separated from the verb and made to precede it, as in *ne ri-atohago ka*, I am the door-bar of authority. This primitive verb had the power of converting any part of speech into a verb. Thus *ba* means a place; but *ba-ke* is a verb, places, or is placing. The Japanese has a large number of verbs similarly formed, with the auxiliary *shi, suru*. The cumbrous conjugations of the Basque which are found in Etruscan, Celt Iberian, and Phrygian, have grown out of this simple Hittite beginning. Similar complicated forms are found in some of the Khitan languages of Asia and America, but the Aztec-Sonora family maintains the simple Hittite verb substantive *ka* in its primitive integrity. Yet as early as the time of Kapini of Ras, other elements were made use of in the formation of verbs, elements that are found in Basque and Japanese. One of these, *ne*, seems to have been originally a mark of the infinitive, but in *kane-ne*, he is agreeing, *el-ne*, he comes, *ba-ne*, he places, this final *ne* plays the part of *ka*. Another is *tsu*, as in *ka-tsu*, he conquers, or is above, and *ma-tsu*, he gives, which also arrogates to itself the quality of the verb substantive with a participle. In appearance these verb-formers are simply postpositions, but it is premature, while Hittite texts are so few and brief, to attempt to decide their origin. The only sign of past time in the inscriptions is a final *ta* in Hamath ii., and in the Merash Lion Inscription; such an indication of the past tense is found in Japanese, but not in Basque, hence its identification is doubtful.

Hittite syntax is purely Turanian, its characteristic being that the governing word follows its regimen. To this, as has been shown, the preceding adjective is no exception, since it may be regarded as a noun in the genitive to the following substantive. Sanscrit suffered largely from Hittite influences in point of syntax, and so to a much lesser extent did Latin. The marvel is that Greek, which grew up among Hittite and Semitic dialects, was so little affected by the former.





VOTIVE INSCRIPTIONS FROM HAMATH.


H1.  ba sanesa sa ri ke ne ri toha go itsu ka ke  
 ra sa ki ne te ma ka ra mata mata ne sa sa ta ka  
 ra su to ba matsu hil mata ka ta ne sa pi sa il  
 maka ne nono ga gu ba ke

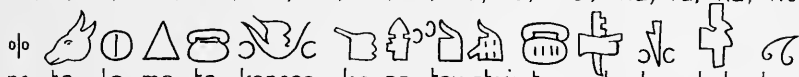
H2.  mata mata ne sa na ba sanesa sa ri pi sa ke ne ri toha  
 go itsu ka ke ra sa ki te ma ka ta mata mata  
 ne sa ta la sa in su to ba matsu hil ba al ka mata  
 pi sa sa ri il maka ne nono ga gu ba ke

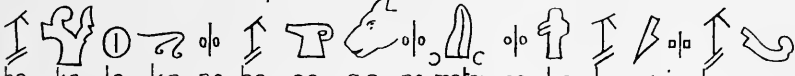
H4.  ke ne mata mata ne sa na ba sanes sa ri pi sa ne ri  
 toha go ke itsu ka ke ra sa ki no no ga gu ba  
 ke te ma ta mata ma ta ne sa ka ra sa ta su to ba  
 matsu hil ba al ka

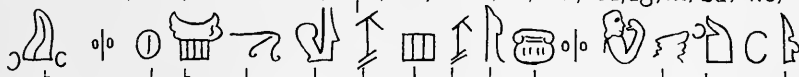


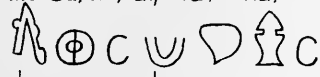
HAMATH, III & V.

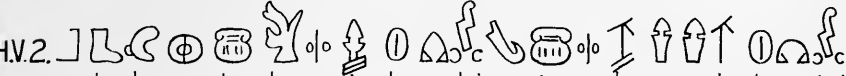
3.  ka, le, ba, maka. ka, ke, ba, ka, ba, ma, ta, ha, ma, ta, ka, ke

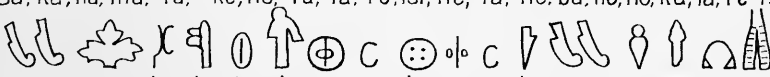
o<sup>o</sup>  ne, ta, la, ma, ta, kapesa, ka, an, tsu, atsu, ta, maka, kasa, haka, ka,

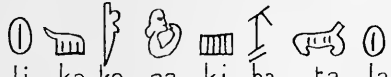
 ba, ka, la, ka, ne, ba, sa, qa, ne, matsu, ne, ka, ba, ag, in, ba, ne,


 matsu, ne, al, ta, ka, ka, ba, ke, ba, ka, ta, ne sa, ka, tsu, sa, ki


 da, ma, sa, ka, sa ne, sa


H.V.2.  sa, ka, ha, ma, ta, ke, ne, ta, la, re, tsi, ne, ta, ne, ba, no, no, ku, la, re tsi

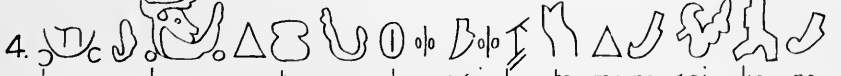
 ne, na, go, ba, ku, la, da, ma, sa, ka, ne, sa, ka, ne, ne, pe, ka, re, ma

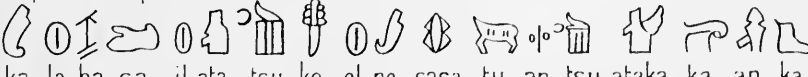
 li, ka, ko, za, ki, ba, ta, la.

3.  qa, ra, ma, ta, pi, ta, ne, daha, ka, ka, ne, ne, ka, la, ba, ha, ka, ku,

 la, ba, be, ke, ne, ta, la, ne, ku, te, ra, mata, mane saka, ba, ka, la,

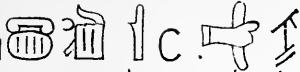
 ba, ha, ka, ka, la, ka, ba, be, ke, ne, ta, la, ka, ha, ma, ta, ne, sa.

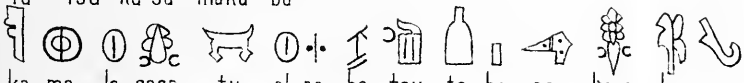
4.  kapesa, ne, kapesa, mata, ne, el, ne, ag, in, ba, ta, ma, ne, gai, ke, ne,


 ka, la, ba, sa, il, ata, tsu, ko, el, ne, sasa, tu, an, tsu, ataka, ka, an, ka,



HAMATH V (Cont'd).

4. Cont'd   
 ta tsu ka sa maka ba

5.   
 ka ma la sasa tu el ne ba tsu ta ha sa kasa ba ne

  
 ilsa maka take sa sa ri

JERABIS III.

1.   
 tsu la ka ta ne sa saha ka nono ku la ne ne ba me

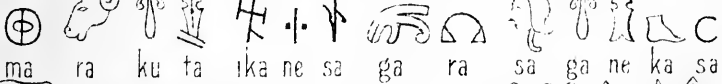
  
 ne ne te ka ne mata ma ta ke ko mu ka sa sa la me

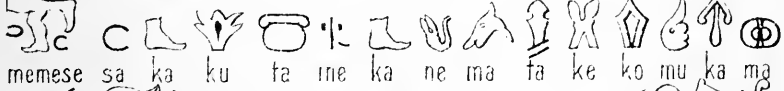
  
 ne se ra ne ba si ne sa ne ke tsu sa la ka


2.   
 sa sa ga ne sa me sisi ne sa ki ku la ku koma ne ka me


  
 si ne sa nono ku la saga ra ku al ku ba ko ro su ri

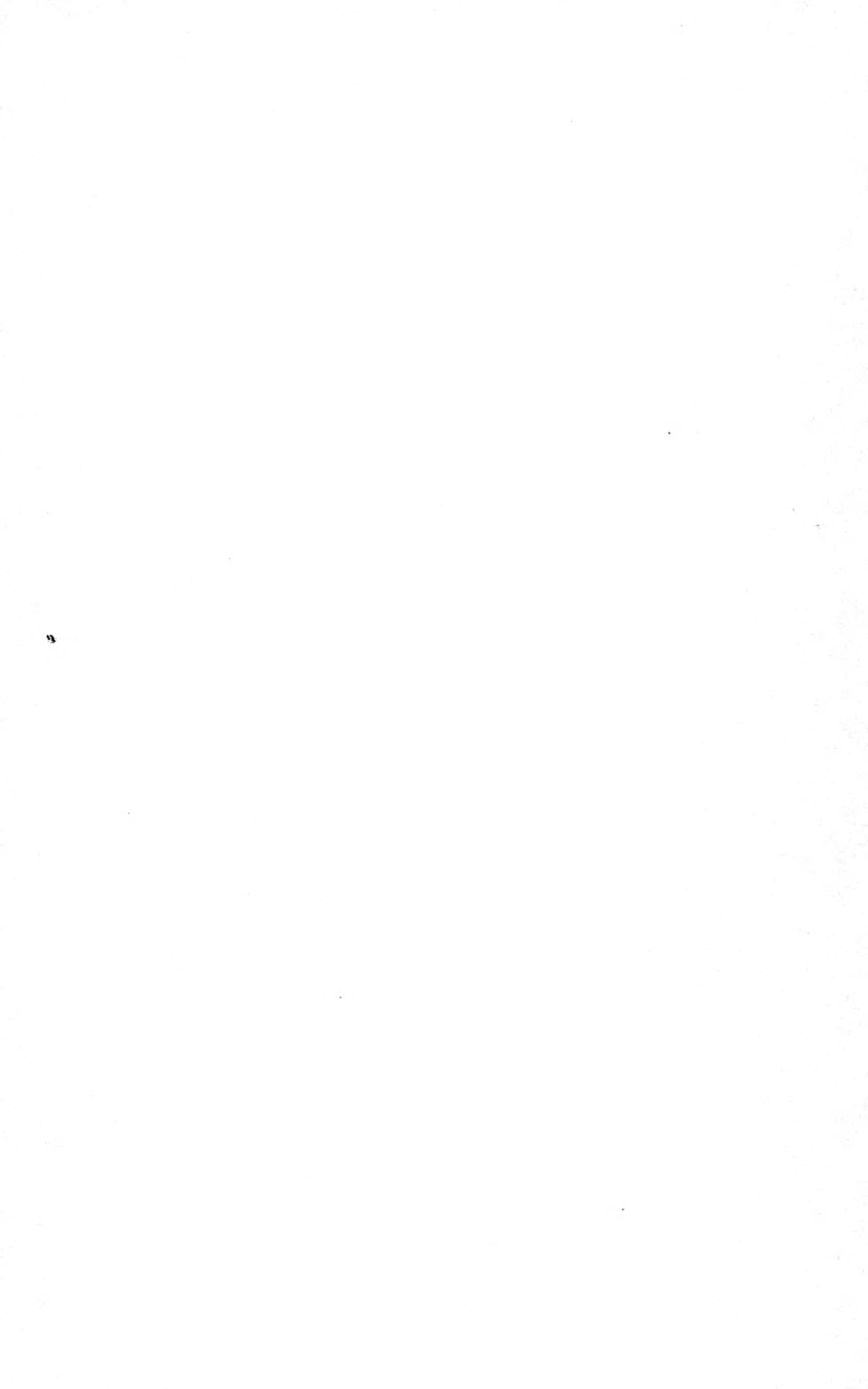
  
 to ri ma ta saga ra me ku ke ko mu ka ba ka

3.   
 ma ra ku ta ika ne sa ga ra sa ga ne ka sa

  
 memese sa ka ku ta ine ka ne ma fa ke ko mu ka ma

  
 ta ba ka te ka ka ne te ra ka ma ra ne tsu

  
 ki ma ra ne

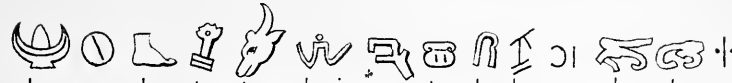


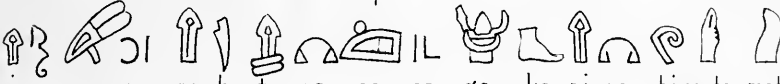


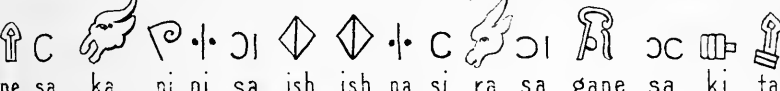


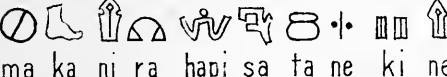


LION INSCRIPTION OF MERASH (Side).

1   
 ko mu ka ta ta hapi sa ta ka ba sa ka ka ne


  
 ni ra as sa ne ka ta ra as sa ga ka ni ra bi mata mata

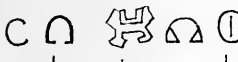
  
 ne sa ka pi ni sa ish ish na si ra sa gane sa ki ta

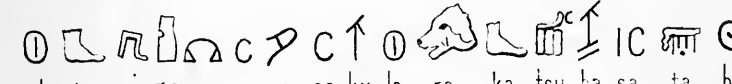
  
 ma ka ni ra hapi sa ta ne ki ne

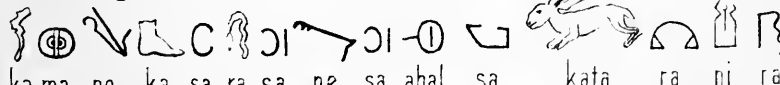
2.   
 na si ra sa gane sa ki ku ta ka sa ta ha pi sa ta

  
 sa ri be ka ma nene ba sa ne sa ha ne ta ka ra

  
 la sa bai ma sa ku ta ka sa ka ne ra sa as pi ko

  
 sa ku ta ra la

3.   
 al ga ri ga ra sa ne sa ku la ra ka tsu ba sa ta be

  
 ka ma ne ka sa ra sa ne sa ahal sa kata ra ni ra

  
 to bai go ar an se ka sa ka ne ne ag in be ba go a

  
 ku ni ra sa ne sa ne ne



LION INSCRIPTION OF MERASH (Side Con.)

4. 
  
ba, sa, ta, be, ka, ma, ne, ku, sa, ba, sa, ka, ka, ki, ku, ne, as, sa, ne, ka
   

  
ta, ra, ka, ma, ta, ne, ri, tsu, ke, sa, ish, sa, ka, ta, ra, ka, si, ne, ta, ra.
   

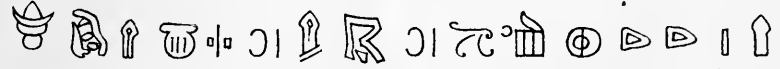

  
sa, ish, ish, ke, tsu, ta, te, sa, go, ba, ke, ra, be, ka, ma,
   

  
ar, te, ke, ta, su.

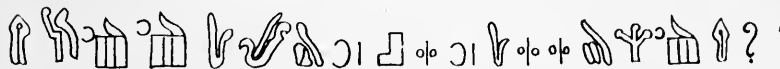
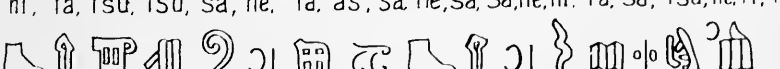
5. 
  
ta, ka, si, ne, ta, tsu, sa, qa, ne, sa, ki, ko, mu, ka, ra, ni, ra, si.
   

  
ne, sa, ko, mu, ka, ta, ma, la, ne, na, si, ra, sa, qane, sa, ke, ne, ne, ba.
   

  
sa, tsu, sa, ne, el, is, an, tsu,


6. 
  
ko, te, ni, ta, ne, sa, ta, kane, sa, ka, tsu, ma, sa, sa, hu, ne,
   

  
sa, mi, ba, ne, sa, sa, ta, la.

LION INSCRIPTION OF MERASH (FRONT)

1. 
  
ni, ta, tsu, tsu, sa, ne, ta, as, sa, ne, sa, sa, ne, ni, ta, sa, tsu, ne, ri, tsu
   

  
ka, ni, ta, ke, pi, sa, ta, ka, ka, ne, sa, ka, ke, ne, ta, tsu

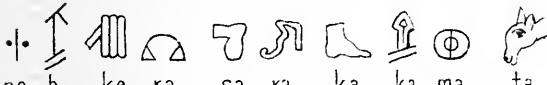


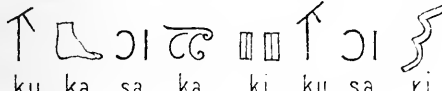
LION INSCRIPTION OF MERASH, (Front Contd)

2.  kata ra ka la ma ta ne ne ri tsu ka ma ta pi

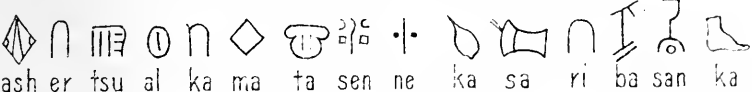
 sa ta ko mu ka bi si ta ne ka ta tsu sa ne al sa

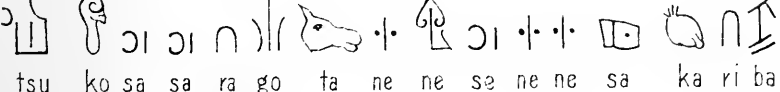
3.  tsu sa ne sa to sa tsu ate sa ra sa ba sa ta

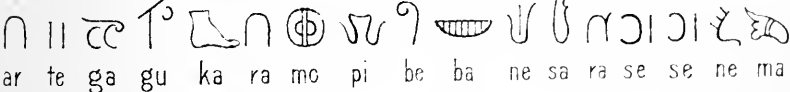
 ne ba ke ra sa ra ka ka ma ta

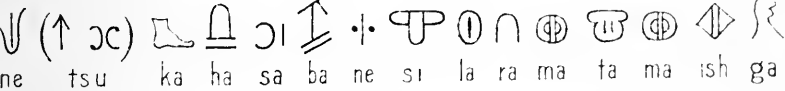
4.  ku ka sa ka ki ku sa ri

THE STONE BOWL INSCRIPTION.

 ash er tsu al ka ma ta sen ne ka sa ri ba san ka

 tsu ko sa sa ra go ta ne ne se ne ne sa ka ri ba

 ar te ga gu ka ra mo pi be ba ne sa ra se se ne ma

 ne tsu ka ha sa ba ne si la ra ma ta ma ish ga

 ta ra ko sa ra ra ku la ta ke ka la









## APPENDIX III.

## GRAMMATICAL ANALYSIS OF HITTITE TEXTS.

## STONE BOWL INSCRIPTION :

*Asher*, in Hittite generally called Sagane, denotes Assyria.  
*tsu*, a late genitive replacing an original *sa*; is an old  
 Japanese genitive.

*alka*, an adjective formed from *al*, power, by *ka*, probably  
 a genitive particle.

*mata*, the equivalent of the Japanese *mi-kado*, the honour-  
 able door.

*Sennakseriba*, the Assyrian Sennacherib.

*sankatzu*, succeeding, is probably formed of an old verb,  
 to come, represented by the Basque *jin*, and *atze*,  
 behind, after.

*ka*, in Japanese *ko*, a son.

*Assaragotane*, the Assyrian Esarlhaddon.

*ne*, the postposition *to*, governing Assaragotane.

*Sennakseriba*, a variant of Sennakseriba, both being  
 perhaps intended to represent Sennacherib.

*arte*, the Basque verb *artu*, *artzen*, to hold, is here infinite  
 without sign.

*kaku* or *gagu*, the B. *gogo*, mind, memory.

*kara*, the B. *ekarri*, to bring, carry, is here in the 3rd sing.,  
 pres. ind., agreeing with Tarako, its subject.

*mopi*, Etruscan word for two.

*bebane*, a loan word from the Semitic, used as an adjective,  
 stone.

*sara*, a bowl, B. *sare*, Jap. *zaru*, a basket: in plural with-  
 out sign.

*sesena*, B. *zuzen*, right, equitable, standard: adj. qualify-  
 ing *maneh*.

*mane*, a Semitic measure: is plural without sign.

*tsuka*, same as B. *itcheki*, holding: verb in participial use.

## STONE BOWL INSCRIPTION—(Continued):

*hasbane*, B. *uts*, pure, *bena*, true: adj. qualifying *salara* or *silara*.

*salara*, B. *zillar*, silver: the two words *hasbane salara* are not in grammatical connection, but are used elliptically as in the language of trade.

*mata*: its use before *Maishga* is ungrammatical but grammar yields to etiquette, which requires the mention of royalty before that of the people.

*Maishga*, the Moschi, in the plural without sign.

*Tarako*, the Moschian king, subject of the sentence.

*Sarara*, his city, in apposition to *kula*.

*kula*, a city, see Inscriptions, ch. v.: in the acc. to *takekala*. *takekala* is probably the B. *toki-zale*, inclined to the place, inhabiting.

## HAMATH I:

*basanesa*, imperfect, should be *nabanesa*, genitive plural of the B. *nabusi*, dominus.

*sari*, B. *zari*, governs the preceding in the gen.

*ke*, simplest form of the substantive verb: is placed in 1st sing. pres. ind. by

*ne*, personal pronoun, I.

*ri*, Jap., authority: see Inscip. ch. vi.

*to-hago*, door-bar, see ch. vi.: governs *ri* in gen. by position.

*itsuka*, Jap., *tsugō*, all: adj. qualifying *Kera*.

*Kera*, Syria, noun in the genitive to the following.

*saki*, Jap. *saki*, B. *zagi*, princeps.

*tema*, Jap. *tama*, gift, governed by the following

*kara*, B. *ekarri*.

*mata matanesa*, king of kings: the inflection is necessary on account of the preposition of *mata*, the governing word.

*sata kara*, *zait ekarri*, B. to bring a guard: is in infinitive to *tema kara* and governs *mata*.

*sutoba*, an altar, see ch. vi.: in apposition to *tema*.

*matsuhil*, to sacrifice, literally, to give death, see ch. vi.

*Katanesa*, of the Hittites, governed by preceding *mata*.

*Pisa*, the Assyrian Pisiris, in apposition to *mata*.

## HAMATH I—(Continued):

*Il Maka*, epithet of Baal, governed by *ne*, the postposition, to, in.

*non*, Etruscan relative, who, which : Pisa is the antecedent.

*bake*, composed of *ba*, J place, and *ke* the verb-substantive, is placing : the immediate subject is the relative *non*, the regimen direct is *gagu*, the mind, heart, and the indirect, *Il Maka*.

## HAMATH II, LINE 2 :

*tema kata* : Jap. has a verb *tamukeru*, past *tamuketa* : this looks like a past tense of an old verb *kara*, but the texts are too few to decide that it is such.

*tala sain*. *sain* is the B. *zain*, guard, protection, answering to the *sata* or *zaitu*, to protect, of H. i. The verb *tala* is the B. *bidali*, to seek, find, obtain, and the Jap. *atari*, to obtain. Compare the B. *estali*, to cover, protect. This clause is in the inf. to *temakata*.

*Baal ke* ; here *ke* must be the B. *ka*, by, J. *kara*, by, from. It is doubtful whether the meaning is "to obtain protection from Baal" or "an altar to sacrifice for Baal."

## HAMATH IV :

*temata* seems to be a shorter verb of giving in the past tense, answering to the Jap. *tamai*, *tamota*, now only used to denote gifts to inferiors.

## HAMATH III :

*Kaleba*, Caleb, king of Chalcis, governed by *makaka*.

*makaka*, kills, see ch. vii. At first sight the final *ka* might be taken for the auxiliary, and it may be such, but in line 2 the noun is of the same form.

*keba*, the chief, qualifying *Kaba*.

*Kaba*, a Hittite murderer of Caleb, the subject of *makaka*.

*Hamata*, Hamath, the Japanese Yamato, governed by *ka*, the postposition, here used locatively, in.

*Kenotala*, Khintiel, king of Hamath, called Eniel by the Assyrians : the object of *atsata*.

*Kapesaka*, Khupuscia or Thapsacus : *mata* united with *Antsu* should follow, governing *Kapesaka* in the gen., but by courtesy it precedes.

## HAMATH III—(Continued):

*Antsu*, Yanzu, king of Khupuscia, in apposition to *mata. atsuta*, verb, to inform, in 3rd sing. pres. ind., governing Kenetala: see. ch. vii.

*makuka sa*, of the murder, *makaka* being a noun in the genitive to the particle *sa*, the indirect regimen of *atsuta*.

*haka*, B. *hango*, *hago*, Jap. *ika*, *iko*, from that, thereafter. *Kaluka ne*, to Chalcis: instead of saying that he gives Chalcis to Assyria, he says that he gives the Assyrian to Chalcis.

*ba*, used as a verb. 3rd sing. pres. ind., literally, he places: in Etruscan the verb *imi*, *imini*, to place, is often used as here in the sense of intending, designing.

*Sagane*, the common Hittite name of Assyria: see ch. vii. *matsune*, the B. *eman*, *ematen*, anciently *ematzen*, to give; governing *Sagane* directly, and indirectly *Kalaka*.

*aginba*, an army: see ch. vii.

*ne*, the postposition, to.

*altoka*, reinforcement, literally, extension of power, from *al*, B. power and B. *edegin*, Jap. *todoku*, to extend.

*katsu*, Jap. conquer, see ch. vii: 3rd sing. pres. ind., with subject *saki*, etc., and regimen *Kaba*.

*Damasakanesa*, some of the characters are doubtful, and in Hamath v. the reading is *Damasakanesa*, which is preferable: it means, of the Damascenes, and is governed in the genitive by *saki*.

## HAMATH V:

*sa*, third personal pronoun in apposition to *Kenetala*, governed by *ka*, the locative postposition.

*Retesine*, the Rezin of the Bible and the Assyrian inscriptions, the subject of

*taneba*, places trust: see ch. viii., 3rd sing. pres. ind.

*nagoba*, places together, adds to; see ch. viii., 3rd sing., pres. ind.

*kanene*, agrees, is in accord, see ch. viii., 3rd sing., pres. ind.

*Peka*, the Pekah of the Bible and *Pakaha* of the Assyrians, the subject of *kanene*.

## HAMATH V—(Continued):

*Remalika ko*, Remaliah's son: *ko* governs *Remalika* in gen. of position.

*Batuel*, Bethel: this is not Hittite order; a postposition must be understood after Bethel.

*mata Pitane Dahaka*: *mata* is supposed to be with *Dahaka*, the name of the Patinian king, governing *Pitane* in the gen. of position.

*haka*, late, defunct, qualifying *Kalaba*: see ch. viii.

*babe*, the B. and Etruscan *pabetu*, to help, in the inf. to *kanene*.

*Kapesa ne*, in *Khupuscia*, should be *Kapesuka ne*.

*elne*, to come, in inf. to *negai*: see ch. viii.

*tama*, Jap. *atama*, head, governs *uginba* in gen. and is obj. of *negai*.

*negai ke ne*, desiring am I, B. *nahi*, Jap. *negai*.

*Kalabusa*, *Kalaba* is followed by the gen. particle *sa*.

*il atatsuka*, the death striker, murderer, governs *Kalaba* in the gen.: see ch. viii.

*elne*, comes, here 3rd sing. pres. ind.

*zuzitu*, B. to destroy, governed in inf. by *elne*.

*atakaka*, neighbour, governs *Antsu* in gen.: see ch. viii.

*Ankatatsukasa*, of the *Ankatatsuites*: here the modern B. plural *ac* replaces the old *ne*, and is followed by the genitive particle *sa*.

*Makaba*, the king or chief of *Ankatatsu*, governing the preceding in the gen.

*kamala*, molester, governed by the following *zuzitu*: see ch. viii.

*Batsu Tahasakasa*, compare *Ankatatsukasa*: as *Tahasakasa* bears the sign of the genitive, *Batsu* which governs it may precede.

*bane*, to place, *ba* with the infinitive sign *ne*, governed by *elne*.

*ilsa naka*, *il* death, *sa* gen. particle, *naka*, stroke, governed by *bane*.

*takesa*, hostile, adj. from Jap. *teki*, an enemy, B. *tsai*: it may be a genitive, hence the *cari* is a lord of enmity.

## HAMATH V—(Continued):

*zari* is conjectural, the characters being obscure: it should be followed by the postposition *ne*, to.

## JERABIS III:

*tsula*, a fragment of some preceding word, untranslatable.  
*sahaka* governs *Kata* in the gen. as *Katanesa*; it may be B. *zahako*, outsider, foreigner, or Jap. *giyaku*, opponent, traitor.

*Neneba*, Nineveh, in apposition to *kula* and governed by *menene*.

*menene*, verb, 3rd sing. pres. ind., of which *sahaka* is the subject and *Neneba*, the object: composed of J. *nen*, heed, attention, and *me*, B. *imi*, *imini*, to place, and Jap. *mi*, *mu*, an auxiliary with the same meaning.

*tekane*, to appoint, inf. with sign *ne* to *nebasine*: see ch. ix.

*Matake*, the opponent or *sahaka*, whose name *Matake* united with *mata*, king, governs *Komuka* in the gen. with *sa*.

*Salamanesera*, *Shalmanezer*, governs the whole sentence through *nebasine*.

*nebasine*, a verb formed from *nabusi*, master: it is 3rd sing. pres. ind. in spite of inf. termination *ne*, which takes the place of *tsu*, thus avoiding a double sibilant. It governs *sanketsu Salaka*.

*sanketsu*, see Stone Bowl.

*Salaka*, the Saruc, or Assaracus of the Greeks, son of *Shalmanezer*.

*Sasgane Samassinesa*, see ch. ix: the city governs the people in gen. plu.

*kikulaku*, J. *kiku* and *raku*, falls from obedience, 3rd sing. pres. ind.: see ch. ix.

*Komana Kamesinesa*, same construction as *Sasgane*, etc.

*Sagara ka alku ba*, places power in *Sagara*, for places in the power of *Sagara*.

*korosu*, J. kills, 3rd sing. pres. ind.: see ch. ix.

*ri tori*, holder of power, J. *erretor* B.: see ch. ix. Properly *ri tori* should precede *korosu*: this form therefore is rhetorical.

## JERABIS III—(Continued):

*mekuke*, assaults, 3rd sing. pres. incl., also in rhetorical order:  
see ch. ix.

*mara*, victory: see ch. ix.

*kutai ka ne*, gaining am I: see ch. ix.

*Suganekasa memese saku*, should be *saki*, the effeminate  
prince of the Assyrians: see ch. ix.

*kutaine ka ne*, overwhelming am I: see notes on text.

*baka*, in place, composed of J. *ba*, place, and *ka*, locative  
particle.

*teka ka ne*, placing am I: see *tekane* above.

*Teraka*, object of preceding verb, in rhetorical, not in  
Khitan order.

*marane*, longer form of *mara*, victory, or it may be the  
plural in *ne*.

*tsugi*, J. join or follow, probably plural without sign.

*Sugane ishsa*, holding Assyria, participial form of B. *itsas*.

*kekisa* = *gaitz egi*, B. to do injury.

*Kerakamaish Sagara*, Sagara of Carehemish in gen. of  
position, object of *kekisa*.

*zuzen saki*, lawful prince, in apposition to Sagara, but the  
object of *takata*.

*takata*, to fight, infinitive to *kesikaka*: see notes on text.

*kesikaka*, instigates, 3rd sing. pres. incl., the subject being  
Shalmanezer, and the object Gota: see notes.

*Gota Katanesa sari*, Gota a captain of the Hittites, the  
object of *kesikaka*.

*sutate*, to escape, inf. governed by *kakutsa*: see notes.

*taneta*, B. *danda*, tribute, obj. of *sutate*: see notes.

*kakutsa*, or *gagutsa*, thinks, formed of *gogo* and the verb  
former *tsu*.

## JERABIS I, LINE 2:

*ba ke*, is placing, in the sense of appointing.

*Dunesimesa Askara*, Assur of the Babylonians, a perfect  
Khitan construction.

*nke*, together, between, J. *naka*, B. *nas*: see notes on text,  
ch. x.

*kusayo*, to crush inf. to *batke*: see notes.

## JERABIS I, LINE 2—(Continued):

*sakesaku*, promptly, J. *sekaseka*, B. *takataka*.

*satasa*, see H. i. *sata kara*: it looks like a gerund, being the root *sata*, B. *zait*, with the gen.-suffix.

*katasa*, causes to descend, J. *kudashi*, B. *egotzi*, 3rd sing. pres. ind., governs *aginsa*.

*aginsa*, commander: see notes on text for Etruscan connection.

*satala kara*, to bring protection, B. *estali ekarri*, inf. to *katasa*.

*gosa*, conqueror, a word that shows the simplicity of the Hittite idiom, being formed of *go*, high, and *sa*, the mark of agency: in apposition to the subject *Palaka*.

*sasane*, see Hamath v., *zuzitu* B., *susami* J.: for euphony's sake *ne* replaces the *sa* of agency.

*Salaka ne tasasa*, prefers to *Salaka*: see notes on text.

*mata Sugane Askara*; here *mata* is regarded as if following *Sagane* to govern it in the gen. of position,

*kiku ba*, J. *kiku*, to hear, *ba*, a place; but *ba* is a verb, to place: hence the expression is participial, placing hearing.

*tasanema*, watchfulness, object of *kiku ba*, is J. *tashinami*.  
B. *atzen imi*.

*nekasa*, to escape, inf. governed by *tarasa*: J. *nigashi*, B. *inyesi*.

*tarasa*, being unable, participial form of J. *taradzu*, B. *estura*.

*maka sa*, of wood; the gen. sign is doubtful; but the expression is in harmony with the simplicity of Hittite language: see text and notes.

*take*, kindles, 3rd sing. pres. ind. J. *taki*, B. *izeki*.

*su*, fire, obj. of *take*, and governs *maka* in gen.

*sugo*, conflagration, J. *shukkuwa*: the difference between the character for *su*, *c*, and the first in *sugo*, which is *ic*, makes this doubtful.

*tasa*, he sets, comp. *tasasa* above, sets before.

## LION INSCRIPTION, SIDE:

*tata*, B. *edutsi*, possessing: see ch. xii.



## LION INSCRIPTION, SIDE—(Continued):

*Hapisata ka*; here *ka* is the privative postposition, answering to the longer J. form *kara*.

*basaka ka ne*, depriving am I, B. *ebaxi*, J. *ubai*.

*saishish*, press, 1st sing. pres. ind., agreeing with Kapimi the speaker: if the final *ne* of *nekine* be the pronoun, *saishish* will be inf.: J. *saisoku*, B. *estutzen*.

*tamaka*, to give back, B. *atze* and *eman*, *emak*: see notes on text.

*nekine*, to desire, inf. of B. *nahi*, J. *negai*, governed by *saishish*, and governing the other inf. *tamaka*.

*kutakasata*, composed of Etrusean *kuta*, B. *ekit* and *ikasi*, in form of Japanese past tense, he caused to understand, or instructed.

*Hapisata sari Bekama*, Bekama, the captain or general of Hapisata, in gen. of position, Bekama being governed by preceding *kutakasata*.

*haneta ka*, from the boundary or possessions: see notes. ch. xii.

*rala*, B. *iruli*, to turn away, inf. to *kutakasa kane*.

*sabaimasa*, B. *ezbear emasa*, the giver of trouble, see notes.

*Rasa aspikosa*, B. *azpiko*, slave, in gen. to *kuta*, B. *gela*, boundary.

*rakatsu*, a doubtful reading, supposed B. *erchatu*, constrains.

*nekasa*, variant of *nebase*, B. *nabusi*, which is also *nagasi*.

*ahalsa*, better *ahal-tzu*, to force.

*tabaigo*, comp. *tamaka* and *sabaimasa*: composed of *atze*, back, and *beartu*, to force: see notes on text.

*bago*, without, B. *bage*, *gabe*, postposition.

*Nenebase ta*, B. *di*, *dik*, out of, postposition.

*basaka ka*, see above, *basaka ka ne*.

*kikane*, J. *kiku*, hear, employed with inf. sign as pres. part. *sintara*, the judge Assurnazirpal: see notes.

*ketsutate*, B. *gaztekatze*, to punish: see notes.

*sago bakera*, B. *esker buyarik*, destitute of gratitude: see notes.

*ketsutaku* and following words: see notes.

## LION INSCRIPTION, FRONT :

*nî tatsu*, J. *tachi*, *tatsu*, stand up, start.

*zuzene*, the spoiler, requires a postposition unexpressed.

*tosatsu*, comp. *tamaka*, etc., B. *atze*, J. *ato*, and B. *itsatsi*, seize.

*kakane*, to concern or concerning, B. *egoki*, J. *kaka-ri* : see notes.

*sakake*, B. *atzegik*, scratching or engraving : see Etruria Capta.

*bisitane*, inhabiting, a doubtful word in Hittite.

*kata*, J. region : see notes.

*alsa*, comp. *ahalsa*, above.

*Tsusane sa*, the use of the genitive is not clear.

*atesa*, B. *adis*, friend : see notes.

*bakera*, the postposition *bagarik*, destitute of, employed as a verb.

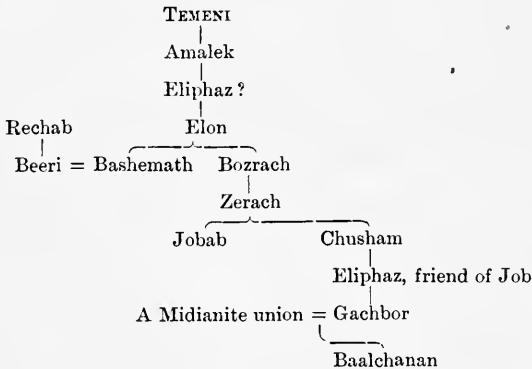
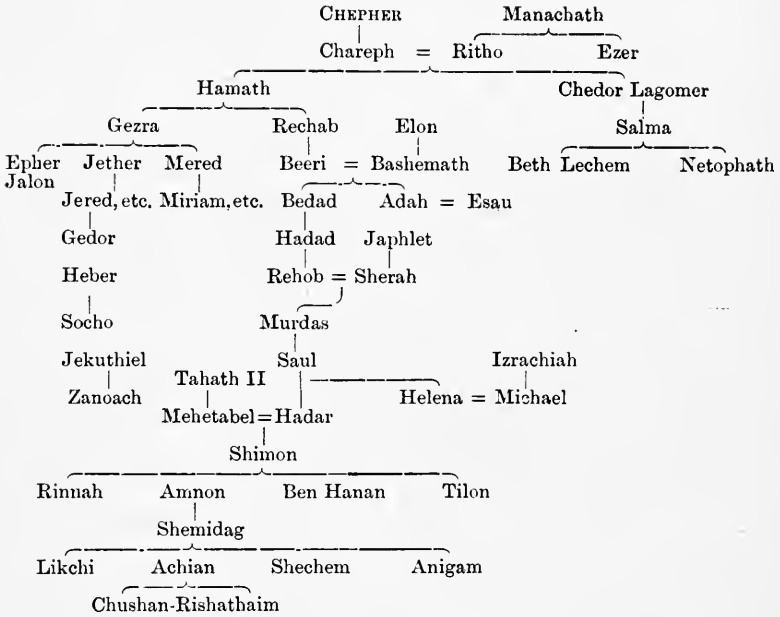
*kuka*, B. *egoki*, comp. *kakane*, above.

*saka*, comp. *sago* above, the grateful : the idiom would be better if *kuka* preceded.

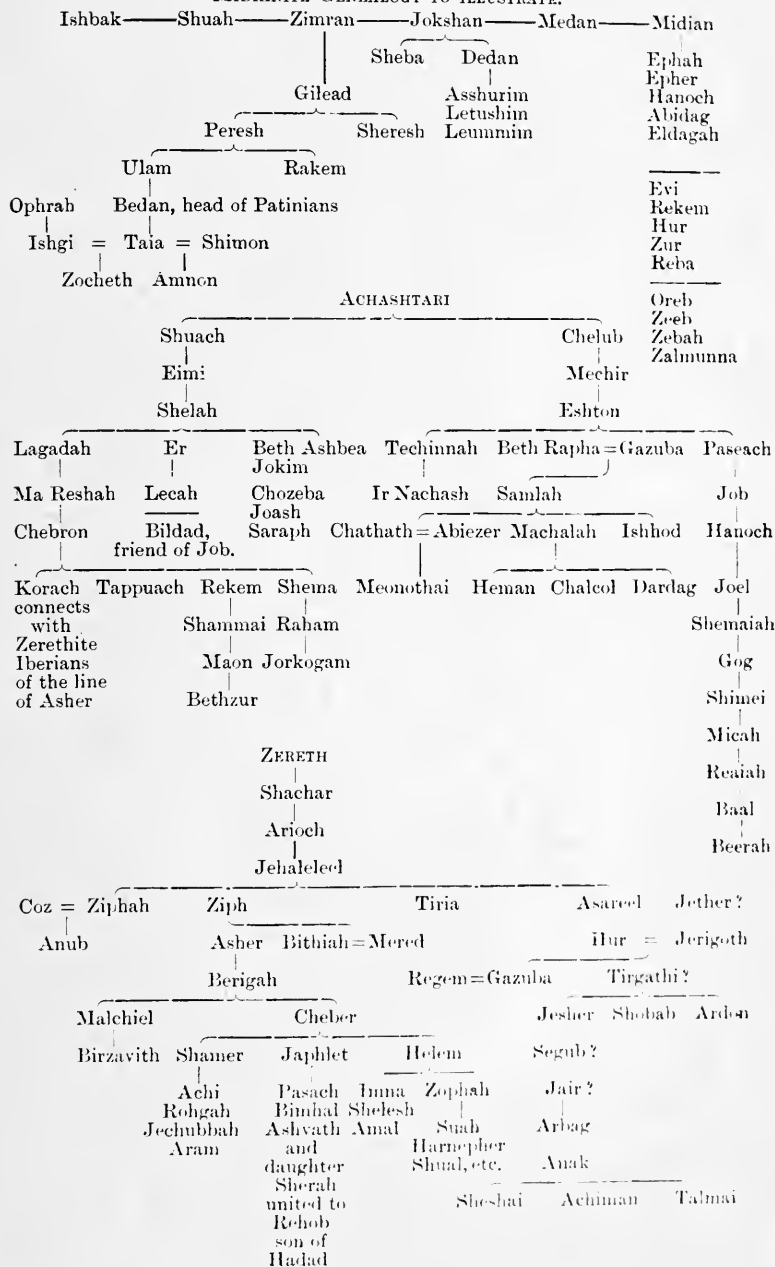
*kiku sari*, to hear the recompense : is rhetorical for *sari kiku*.

Fuller grammatical and historical notes accompany the text and translation of the Inscriptions in Part I.

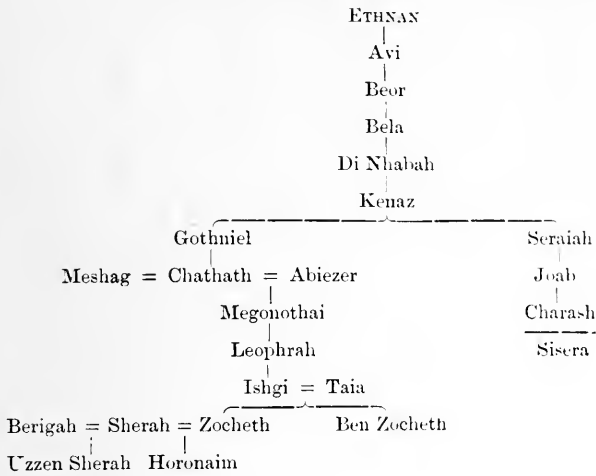




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