Squeezes of Hamath Inscriptions

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war, and still more those who paid for it, had now-a-days so little to gain by it. It would hardly be worth the while of the average citizen of central Germany to spend his blood and treasure in order that the burghers of Mulhaue should send a representative to Berlin instead of to Paris.

Mr. WORTHINGTON G. SMITH, F.L.S., exhibited a series of 60 palæolithic implements, principally from the Valley of the Axe. Some of the specimens were unusually large and heavy, one broken implement (a butt-end) weighing more than $2\frac{1}{2}$ lbs. The Axe Valley implements were all made of chert, many presenting a large mass of the old crust of the chert on the butt; this crust so readily absorbs moisture, that after a short immersion in water some of the implements become nearly an ounce heavier in weight.

Mr. SMITH also exhibited a fourth series of palæolithic implements of flint, found in the Valley of the Thames at and near London. This exhibition brought the number of Thames implements found by Mr. Smith up to 43, exclusive of 12 large flakes trimmed to an implement-like form.

The PRESIDENT said that living at the foot of the Black-down Hills, he had looked over great quantities of chert fragments, but without finding any implements. For the rude and heavy palæolithic type of instruments, the specimens now exhibited showed the local chert to be a tolerable material, though quite unsuited to the finer flakes and arrow-heads of the neolithic age.

SQUEEZES of HAMATH INSCRIPTIONS.

By the Rev. DUNBAR HEATH.*

THESE "squeezes" come from Hamath and Carchemish, and though a geographical, social, or political account of these countries would perhaps be more interesting, the decipherment of their language is far more important, especially as Mr. Löwy has kindly come down to cross-examine me on my indentifications. Taking one small tablet alone, I had put the whole into English letters, and by grouping them properly certain roots appeared, each of which had formatives affixed or suffixed. By the simple plan of looking these words out in a dictionary, the language was shown to be evidently Semitic, and the

* Read November 25, 1879.

dialect very fair Chaldee. Take for instance the words Sa-khu-ku neginvati, "Play ye my Neginoth." We are familiar with the Hebrew word Neginoth at the head of several psalms in the authorised version, but "neginvati," is Chaldee. Sa-khu-ku is the imperative mood of the verb from which the Patriarch I-sak derived his name. The analysis is as follows :—

"Make songs, play ye my harmonies, that they may cause thee to cure." (This may be supposed to be the divine voice to the body of the Priesthood in the Temple.) "Thy fee is the gift of me, Sahidijah, from which (viz. from the fee) come Praises to his Gods in Iban." Since the above was in type, I have seen that it would be simpler to consider "my" harmonies to be the harmonies bought and paid for by me, Sahidijah.

With reference to this language and the manners and customs of the Hittites, the annexed illustration represents figures on some doorposts or lintels found at a ruinous town on the Euphrates. This has been immediately called Carchemish, but it may be Jerebis or Europus. The actual stone door-posts themselves are in excellent condition, though incomplete, and are visible to the public in the Oriental Department of the British Museum. It happens that some eight years ago the Institute was the first to lithograph the tablets found; it is now the first to publish an inscription divided into words and illustrated by an alphabet and a short but veritable Dictionary.

This work settles, or ought to settle, at once the fact that the language of the tablets is that which has been called Syro-Chaldæan or Aramaic. In the struggle for existence, this is the language which finally swallowed up all the Semitic dialects around it, including Hebrew, so that in the days of Christ, for instance, we have such phrases as "Talitha kumi" and "Eloi, Eloi, lama sabachthani," which are not Hebrew.

But to my mind the glimpse of the inner mind of the Hittites disclosed in these new discoveries is almost more interesting than the increased knowledge on the subject of their language. At any rate, in the following few remarks I will call attention more to the sort of things the Hittites did than to the language in which they spoke.

Let me then begin with the fact that no less than four out of the ten tablets already found are built up upon one and the same model, differing only in the names of the men who originally placed them in their places at Hamath. What we observe in all four is that they begin with a call for music, sacred music, because the cure of disease is distinctly stated to be the object sought to be attained by the music. The fee for the Holy Ceremony is then mentioned, as we should expect among a nation of merchants, and lastly, a liberality of sentiment is

shown which we have not even yet arrived at as a rule in our own day ; for those who paid the musicians at Hamath did not do so in praise of the Gods of Hamath, but each in praise of his own God, whether in Iban or in Naruna, places still unknown.

It has been submitted to me that among all the great and wonderful civilizations lately rediscovered, it may be laid down as a rule that temples were built by monarchs, and that as I have found no king's name at Hamath, there must be an error somewhere in my alleged discoveries. In this very remark (it appears to me) lies a great deal of the interest with which I scan the rediscovery of Hittite civilization. Xenophon, who passed by the Chaldees in his famous retreat, tells us expressly they were *ελευθεροι*, free men, and as free men, is it so wonderful that a temple or fane, an Oracle, or a Beth-el should grow up step by step by individual votive offerings, four of which in the shape of stone records we have but now fallen upon ? That individuals could gradually build up a fane, and should endow it with a system of lordly music, and that hundreds of such fanes should have probably existed is extremely natural in the nation of free men who for a thousand years safeguarded Europe from the cruel empires of the Great Asiatics, and who ultimately, under the name of Syrians, produced a liberal Saul of Tarsus to strengthen and establish a liberal religion out of Galilee.

In these few remarks it will be seen that I have introduced the word Bethel, and it is not without a purpose that I have done so. I believe that three at least of the engraved stones at Hamath belonged to a Beth-el, in the proper sense of the word, and, strange as it may seem, I can find no better description of the meaning of a Beth-el than by referring my readers to the First General Epistle of the Christian Apostle St. Peter. The "Strangers" to whom he wrote were scattered throughout "Pontus, Galatia, Cappadocia, Asia and Bithynia." These provinces are the very ones subject of old to more or less of Hittite influence which would be bordered by that of Armenia on the east, and substantially Greek civilization on the west. In the second chapter the very idea of the Hittite Beth-el is described as a stone erection, divine in its totality, and composed of individual "lively stones, built up a Spiritual House." But however inviting this subject may be and is, I can but point it out on this occasion.

The scene now changes to a fifth stone (which I call B, the four others being A₁, A₂, A₃, and A₄). I have published nothing yet about it anywhere, and I think I can hardly have mentioned it in conversation. It is unfortunately imperfect here and there, and I do not profess accuracy in the translation. I think it was

probably erected near a large receptacle for oil at the entrance to a town called apparently Lebu, and contained a direction to strangers as to paying the proper fees, etc., etc. The "Custom of the Town of Lebu," it says, was to "collect oil for the Goddess of Oil." "Your libation is to the Goddess of Honey," and "the libation is an obedience to the Hyk" or chief magistrate of a place whose name is given.

I do not doubt that by many this alleged collection of oil and honey may be considered passing strange. Strange or not, however, the substantial proof of it may be found by any one who has a moderate knowledge of Hebrew. Let me ask such a one to carry his eye along my dictionary till he finds the words oil and honey. He will see them given as Mesakh and Dibash. Let him turn to an ordinary Hebrew lexicon—he will find the same. Let him do the same with other words. Again he will find that each introduced hieroglyphic is what it ought to be and where it ought to be. For instance, take the word basket. The Hebrew for this is Dud, and he will find the hieroglyphic D in Dud is the same as in Dibash. We need not trouble ourselves about the rules of logic, for common sense will tell us that the principle of the transliteration here pointed out is sufficient for its purpose.

As to the ruined city from which the lintels have been brought to England, everybody at once called it Carchemish; but for this nomenclature I do not remember that I have ever seen any proof or reason given. Quite lately, Professor Sachau, a Danish professor, has passed a few days with our Consul, Henderson, at the ruins, and gives it as a fact that the place is at present called Jeribis by the natives, and that a Macedonian colony once inhabited the site under the name of Europus. In favour of this latter view, you will recognise the image of a raven in your plate, and the Arabic for a raven is Iareb. This word Iareb, or Europus, also means the west, and Erebus means darkness. Unfortunately, this raven on the door-post has two signs preceding it, neither of which I know. The context shows the three signs together to be the name or title of a person, and there is reason to suppose that he was the high-priest of the city—the city, I should suppose, of Iareb; and that the priestly figure found by George Smith was his statue. The writing at the back of this figure is a record of the mourning ceremonies at his justification or perfectioning or funeral. The writing on this figure I call E and your lintel posts I call F. I have said nothing of C and D, as they are incomplete and contain several letters still unknown.

I am perfectly open to any arguments in favour of the famous old Carchemish; but Chemosh has not supplied his votaries

with any as yet. And now, even the bull that carried off Europa to Crete seems inclined to put in an appearance, for this inscription F seems to point to something very like the worship of Europa, whose legendary journey over the salt sea waves was doubtless a symbol of the introduction into Europe of the Hittite merchandise and civilization from Europus on the Euphrates. If this be so, the festival celebrating this would probably be held once a year at Jerebis. The games seem to have included wrestling matches (or bull-baits) for the furtherance of which the high priest gave a piece of ground without charge.

Unfortunately, this F is again only a fragment, and there are unknown letters in it. The first post (at the left of the right-hand post) begins in the middle of a sentence; the music mentioned, though still probably of a sacred kind, is of a stronger nature, more fitted for bull-baiting than that which Sahidjah paid for. "Clashings of Negrinoth; because we have brought back the bull which now is" (this reminds us of the sacred Egyptian apis) "in order that Europus, here, your glory, might see the wrestling he gives thee, gratis, a ——" Upon the other post, beginning from the ground and from the right-hand of the left post, we read: "Here passes the boundary of the possessions of the cow (or bull) whose Nazarenes" (or priests). . . . I am so uncertain about the rest, that I think it better to wait for fresh material, which is known to be on the road to the British Museum. To students I bid farewell, by asking them to take the very last four letters in the plate F, and they will read the word i.r.b.z., preceded by what is thought to be the sign of a city. In other words, they will recognise "the City of Jerebiz."

DISCUSSION.

The Rev. A. Löwy observed that so long as no principle was laid down and explained as to the system by which the characters had been transliterated, it would be impossible to express an opinion on the value of the proposed reading. The first word as read in Mr. Heath's transliteration, stated to be a pronoun, was not connected with any Semitic language. Several words which followed had forms approximating the Hebrew and the Aramaic idioms. Among the curiosities of the inscriptions as deciphered by Mr. Heath was the occurrence of "yah" (Jehovah) in the same phrase in which the "Baalim" were mentioned. This combination, if correct, would make the adorers of *Jehovah* worshippers of *Baal*.

Mr. BERTIN: Both the Institute and the learned world must be thankful to Mr. Dunbar Heath for having taken up so interesting and important a subject. The lecturer seems to have been through

careful searching and reconstruction able to come to the reading of those inscriptions; but as we have not been through the same study and labour, we must only admit the reading of such and such character on his evidence, so to say, and that is admitting at first what is to be proved. For this reason I should have liked Mr. Dunbar Heath to initiate us in his system of study or indicate the steps he took. The result he has attained is striking, but it would have much more value if we knew how he came by it; we should be able to say the inscription *means that*; now we can only say Mr. Dunbar Heath says it means that. I disagree with Mr. Löwy, and agree with the lecturer that one word which is scarcely used in any dialogue may be of a great use in another; thus we have in Hebrew the word *abel*, which appears only as the name of Adam's son, and in one compound word, though in Assyrian, *abal* (son) is one of the words mostly used. I also agree that a man named from one god may make offering to another god; that appears constantly in the cuneiform inscriptions. The name of the God Jo (form for Jehovah, Mr. Löwy tells us) appears in other Semitic tribes besides the Jews, and we have it also in Assyrian; the Jews seem to have adopted it for their national God, but I cannot see yet for what reason.

Mr. HYDE CLARKE confirmed the statement of Mr. Heath that the investigations of Hamath, Khita, or Hittite had been begun in that room by the exhibition of Captain Burton, and by his own immediate determination that they were syllabic characters, and not pictorial delineations, as some had supposed, nor cattle-marks, as proposed by Captain Burton. The next step for which they were indebted to Mr. Heath was the full establishment of this by the publication of parallel passages. He (the Chairman) had pointed out the Khita marks in Loftus' plate, and had proposed the extension of the Khita area, and determined the philological affinities of the language. His statement had been confirmed by the discoveries of the late G. Smith with regard to Carchemish, and made definite by those of Professor Sayce, who had identified the Khita characters on the Pseudo-Sesostris, besides pointing them out in the works of Texier and G. Perrot as to Central Asia Minor, and of the Rev. Dr. Badger as to Chaldea. The existence of the character in Lydia and Phrygia was now beyond question, and those languages were by him (the Chairman) treated as of the same affinities as the Akkad, but were nearly allied to the Etruscan. The Ivreez inscription was another known locality. He (the Chairman) had pointed out the westward passage of || (=son from cuneiform and Hamath to the Libyan. Professor Sayce was inclined to attribute the Cypriote to the same circle of distribution. These points were now quite clear, that the Khita had a full syllabary, and that it belonged to the same class as all the others of early age, itself most probably representing an archaic form. He had already at Dublin illustrated the community of cuneiform and Chinese, and their origination from an earlier character. To this class too he assimilated the Maya. What the language was of any particular Khita inscription,

it was impossible to tell. It must, however, be taken for granted that earlier inscriptions would be what is called Turanian, and the later Semitic. The Biblical Archæological Society were taking up the scroll, and would most probably produce a fount of type. It was beyond question that the Khita inscriptions would open up a new branch of learning and history of interest comparable with the other schools of palæography. In the absence of bilingual inscriptions, progress is stopped, but he could not concur in the present doctrines of Mr. Heath. † and other characters are found widely distributed, but in each syllabary they have different appropriations.

JANUARY 13TH, 1880.

JOHN EVANS, Esq., D.C.L., F.R.S., *Vice-President, in the Chair* ;
afterwards M. J. WALHOUSE, Esq.

The minutes of the last meeting were read and confirmed.

The following presents were announced, and thanks voted to the respective donors :—

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From Dr. PAUL BROCA.—*Instructions Générales pour les Recherches Anthropologiques*, 2nd Edition.

From the AUTHOR.—*Puerto Rico*. By C. T. Bidwell.

From the SOCIETY.—*Mittheilungen der Anthropologischen Gesellschaft in Wien*. Band IX, Nos. 7-8, 1879.

From J. BARNARD DAVIS, Esq., M.D.—*Strumenti in Pietra delle Provincie Calabresi*. Memoria di Giustiniano Nicolucci.

From the AUTHOR.—*Genesis I, II; an Essay on the Bible Narrative of Creation*. By Augustus R. Grote, A.M.