

(though better scholars may modify many of my renderings) is also a very strong argument.

I now desire to state the points which seem safe.

1. That the Hittites were an Ugro-Altaic people whose language was nearest to those of the Finnic group.
2. That their language was agglutinative.
3. That "packets" occur on the texts.
4. That the ideographic values are the same in some cases as in Egyptian.
5. That certain comparisons are possible with the earliest known cuneiform.
6. That the inscriptions are possibly Talismans in several cases if not in all.

What is now needful is the verification of the roots by careful comparative study, which will require some time and labour to accomplish. To this I hope to devote spare time in the future.

C. R. CONDER.

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## HITTITES AND ETRUSCANS.

THE work which Dr. Isaac Taylor published in 1874, called "Etruscan Researches," was the foundation of a true knowledge of Etruscan language. He found that, like the Akkadian—which has been called the Sanskrit of the Turanian languages—Etruscan was an Ugro-Altaic language, closely akin to the Finnic dialects. It is therefore clear that it will assist us in studying what is popularly called Hittite. The Etruscans were akin to the Pelasgi, the Lydians, Lycians and Carians, and the syllabaries of Lycia and Caria are closely related to the Cypriote, which preserves for us the sounds of the Hittite language. The following notes I have put down in reading Dr. Isaac Taylor's book.

Page 12. The conflicting statements of classic authors as to the populations of Asia Minor are due clearly to difference of date. The earlier tribes were Altaic, but Aryan and Semitic tribes pushed in later. The older writers, such as Homer, refer a<sub>1</sub> parently to the Altaic tribes. Herodotus (I, 57) says the Pelasgic language was barbarous; Homer (Il. v, 867) says the Carians spoke a barbarous tongue. Professor Sayce has just published an important paper on the Aryan Carians.

Page 14. Etruscans and Lycians both traced descent from the mother, indicating the original polyandry, which I believe distinguishes Turanian from Semitic peoples. Page 21. The Tuscans of Italy, the Tusci of Asiatic Sarmatia, the Thuschi, an Ugric existing tribe in the south of the Caucasus, may perhaps be named from the word Tas or Tassak, which means "hero" in Akkadian and in other dialects. Page 23. The Etruscans or Tursci may derive their name from Tur-Sak "tent-son," Tur meaning a

"camp," as Dr. Taylor shows (pp. 343-4). The Etruscans called themselves *Rasenna*, an Ugric word meaning "tribesmen." They are called by the Greek writers *Turrhenoi* and *Tursenoi*, the first meaning Turanians, the latter "tent people" and equivalent to *Tursci*.

Page 29. In using the word *Altaic* or *Ugrian*, I mean it to be understood that I refer to the family of languages divided by Max Muller into five groups, Finnic, Samoyedic, Turkic, Mongolic, Tungusic. The Finnic group appears to be the nearest to the old tongues of Western Asia, Greece, and Italy, but the Turco-Tatar languages also approach the Akkadian. Even in Chinese many words like those used by Akkadians occur, and on the other hand Basque, which as an incorporating language has been divided off from the Altaic family and grouped as Euskaric with Esquimaux and American, has been shown by Lenormant to be likewise connected with Akkadian. The grouping depends on grammar rather than on words, but the old monosyllabic roots are older even than the grammar, and start up in every direction, not only in Altaic but in other groups of North Turanian languages as well.

Page 36. The Etruscans, as known historically, were a burying people, but there is evidence that originally they burned the dead, as did the Akkadians. That they worshipped the spirits of their ancestors is clear, and the word *Kan* for "spirit" appears to be the Egyptian *Ka* for "double" or "image;" Akkadian *Ka* "face," *Gan* "being," Tunguse, *han*; Mongol *t'sen*, "image;" Turkish *jan*, "spirit" (p. 108); Samoyed *Kane*, "face;" Ostiach *kinse*, "image" (p. 277). The worship of the shade was, however, but part of the general adoration of a living spirit in every object of nature which was the essential idea of Akkadian, Etruscan, Hittite, and every other Turanian race.

Page 39. Dr. Taylor follows Klaproth in believing the Egyptians to have been (in part at least) Turanian. The evidence on this point is growing continually stronger. It is true that the Egyptian language seems to be very distinct from the Altaic; the structure is not that of Akkadian, and the words as a rule are quite distinct. But throughout Asia in all ages we have mixed languages, that is to say, numbers of foreign words are used, so that by structure rather than by words the language must be classed. These foreign words are evidence of foreign influence or of mixed race, and Finnic words in Egyptian are evidence of a Finnic or Ugrian element in Egyptian population just as Semitic words in Egyptian came in with the Hyksos. Among these Altaic words we have *Set*, "fire;" *Aa*, "moon;" *Rut*, "man;" *Atr*, "chamber;" *Ta*, "country," may be compared with *Tha* or *tai*, "mountain;" *Nub*, "gold" or "bright," with *Nab* or *Nap*, "light;" *Ka*, "husband," with *Ak*, "male;" *Ra*, "light," with *Ri*, "shine," and *Ar*, "light." These are but a few instances out of many. The names of the gods tell the same—*Nu*, "heaven" = *Na*, "heaven;" *Tum* or *Tmu*, "sun" = *Tam*, "sun;" *Har*, "light" = *Hur* and *Ar* "light."

Nor is it on language alone that we depend. The story of the wonderful hair of *Bata's* bride may be found in Finnic mythology and in Bengal,

as well as in Egypt. The story of the Caskets, one inside another, is Mongol as well as Egyptian. The Sphinx is found in Cappadocia and in Etruria, as well as in Egypt. The "White Syrians," whom Professor Sayce calls Hittites, were probably Altaic, and connected with the White Lybians. The tomb chambers of Egypt and Etruria, where the family gathered to worship the *Ka*, or "image" of the ancestor, were originally the chambers under tumuli found in Asia and Europe alike. The discovery of a connection between the cuneiform system of writing and the Egyptian hieroglyphics tells the same tale—the Ziggur of Chaldea and the Egyptian pyramids are the same structures. All this shows that the comparison of Egyptian and Hittite symbols is based on a firm scientific basis, and the use of determinatives accompanying words in Egyptian may probably have arisen from the application of Altaic ideographs to a new language, perhaps of African, perhaps of South Turanian origin.

Page 61. The physical type of Etruria—large-headed, with sturdy limbs, a face without hair, short nose, high cheek-bones, black eyes—is Turanian. It recalls the sturdy beardless figures of the Cappodocian monuments. The old Egyptian type was very similar, and in Babylonia the oldest Akkadian type is much the same. The yellow complexion of the pig-tailed Hittites also indicates Altaic origin. The celebrated Hittite boot is the Etruscan *Calceus Repandus*. The Mongol type of modern times Dr. Taylor shows to be the same; and I have recognised this type among the Smyrna peasantry and the Hammals of Constantinople. In fact, their Turanian appearance is as surprising as is that of the Hottentots.

Page 66. If art and love of colour were distinctive of the Etruscans and Egyptians, so also was it of Akkadians and Hittites.

Page 79. The Etruscan name Tarquin, for a king, is compared by Dr. Taylor with the Siberian Tar-khan. This recalls the Chinese custom of making double words, one monosyllable acting to determine the meaning of the other, since each sound had many meanings. So in Akkadian and cognate dialects, *Tar*, *Dur* and *Tur* mean "chief" or "king," but *Dara* means "deer," *Tur* "young," and *Tur* "camp" in many Ugriic dialects, and probably in Hittite. For this reason another word for king is added, which in Akkadian is known in the forms, *Ak*, *Uk*, *Ku*, *Khu*, *Kha*, *Khan*, *Kan*, the Chinese *Kiun*, "prince," and *Koue*, "kingdom," the Tatar *Kan*, the Turkish *Khan*. Again, in the word *Lucumo*, we have the old *Lau-Kan*, "man-prince" of Etruscan monuments, which may be compared with the Akkadian *Lu-gal*, "chief," since *Gal* has synonyms in *Gan*. The word *Tarquin* is the Hittite *Tarku*, *Tarak*, *Tarkhu*, *Tarkha*, the word rendered *Tarkon* in Greek, and the title *Tark-ku* on the Hittite bilingual, where—as an inspection shows—Mr. Pinches' reading, *Ku*, seems much nearer to the existing forms than Professor Sayce's reading, *Rik*.

The name of *Tarkon* thus connects the Hittites with Siberia on the one side, and Etruria on the other.

Page 96. Kulmo is apparently Etruscan for death ; it is the Finnic Kalma. Dr. Taylor connects the Indian Kali, whose other name is Durga—the Akkadian word for “fate.” The Akkadian word Khal, “slay,” is no doubt connected ; and the goddess Nin-ki-gal, who ruled the infernal region, the Susian goddess Khali, the Akkadian infernal God Ir-Kalla (whom I regard as the original of Herakles), may also be connected, as also the Akkadian word Khul, “evil.” In Permian Kul means “devil,” in Samoyed Kolma is “ghost,” Kurmo “to die.” The Ostiak and Turkish word Ghul for ghost has come to be used even by Arabs for a vampire. The Etruscans, like the Egyptians, distinguished apparently the ghost or shade from the spirit or double.

Page 113. The demon called Nathum in Etruscan Dr. Isaac Taylor compares with the Mongol Natagai, and with the Ostiak Notam “to pursue.” In Akkadian certain demons were called “pouncers,” and supposed to leap on men like the Semitic Lil. The Chaldean demon called Nattig may be connected with the Mongol Natagai.

Page 114. The Etruscans regarded red apparently as a propitious colour. So did the Egyptians, who are represented red on the monuments, as the Hottentots also to the present day paint themselves red. Set, the “fire” god, is represented red in Egypt. In the Etruscan Hades the good spirits are red, the evil ones black. Red is the second sacred colour of Moslems. The Arabs, however (connected with the dark south Turanian race), represented heroes as black.

Page 117. The demon Charon of the Etruscans appears to have answered to the Akkadian Mulge. The manes of Etruria are compared with Mana, the Finnic god of the dead. This is apparently the Cretan Minos, one of the judges of Hell, and perhaps ultimately connected, as Dr. Taylor says, with Menes in Egypt, and Manu in India, the first man and king of the dead, as Yima or Yama among Aryans is the first man and also king of the dead. Dr. Taylor suggests a derivation from Ma-na, “of earth,” but the root may have been Man. The Egyptian Amenti, the Finnic Manala for Hades, are no doubt connected.

Page 122. The Lares take their name from Lar, meaning “lord.” This word is clearly traceable in the Hittite and Cappadocian names for princes, Tarkhu-lara and Sap-ler ; and is perhaps the Akkadian *rar* or *lul* for “prince.”

Page 124. Tar and Tarku, gods of Asia Minor, are clearly connected with Tara, the Esthonian word for “God,” and with Tar, “chief,” just as An—meaning “high”—is found to be the root of words for both God and king in the Akkadian. As regards the word Lemur for a ghost, this Dr. Taylor derives from the root Lem, recalling the Akkadian Lam or Lama, which became the Babylonian Lamma for a good spirit.

Page 127. Genius which Dr. Taylor connects with Turkish Jan for “soul,” is no doubt connected with Kan, already noticed. Penates Dr. Taylor derives from the root Pan, and compares with the Buni, or protecting spirits of the Tunguses. Probably the word Phanu or “fane” for a sacred place, comes from the same root, and this may explain the

occurrence of Ban as a topographical word in Hittite, while the names of deities Lugal-ban-da (ban-da means youth or strength according to Mr. Pinches), Ea-bani, and Pani-dimri in Akkadian and Susian must also be recalled. The word Bin, though now generally read Rimmon, might have the same origin.

Page 129. As regards Malavisch, a beautiful fairy of the Etruscans, if it be correct to compare the Esthonian Maallused, this may suggest the origin of the beautiful Melusina, who is the Phœnician Leiathane or Leviathan, connected with the sun-god Melcarth, whose name I believe to mean Muluk Ar-ta, or "King of Light."

Page 131. Turanian gods, says Dr. Taylor, have names compounded with Tin and Sil. These are probably the Akkadian Tin, "life," and Sir, "light." Tina, the Etruscan god of heaven, may, he supposes, come from Tien, "sky." The word occurs in the Akkadian Din-ir, "God," the Turkish Ten-ri, "God," and in many of the Altaic dialects. The ideas of grow, live, rise, and shine, are connected in many other roots, such as Ri, Te, Ak, &c., &c.

Page 134. Thana, who became the Roman Diana, may perhaps be connected with Tan or Dun, "powerful," "high;"<sup>1</sup> and from this root, I believe, came the non-Semitic Phœnician Tanith, the Egyptian Tan.

Page 134. Turan, the Etruscan Juno, is perhaps simply as in Akkadian, Tur-an, "Chief of the Sky."

Minerva, also Etruscan, Dr. Taylor connects with Men, the Samoyed for "house." She was a dawn goddess. The Ostiak Noman (said to be equivalent to the Roman Numen) means "heaven" or "God's house." This brings us back to Ea, "the house," who is the Akkadian ocean and heaven god. Dr. Taylor decides in favour of the roots Er, "red" or "dawn," with suffix va, and Men, "heaven." In Akkadian we have Ir and Ar for "light."

Page 138. Neptune or Nethuns he compares with the Hungarian Nap for the Sun, the Samoyed Nup, Nub, Nop, and the Japanese Nipon. Here, again, we have the Akkadian Nab or Nap for "light"—Egyptian Nub, generally rendered "golden," an appellation of the rising sun.

Page 140. Sethluns, the Vulcan or fire god of Etruria, is derived from the root Seth for "fire." Here, no doubt, we have the true origin of Set, the red god in Egypt; the Hittite Set or Sut, or Sut-ikh, with a final guttural, perhaps the Shita of the Assyrians. Un, Uns, and lun, luns, are words for God—the Ostiak *lung*, the Permian *lun*, perhaps the Akkadian Un, "chief," An, "God."

Page 142. Usil, the Etruscan Apollo, is said to come from Ausel, "dawn," the Permian Asal, "morning." The root Sil or Sir in Akkadian, and in many Altaic dialects, means to shine or rise.

The Novensiles, or nine great Etruscan gods, Dr. Taylor connects with

<sup>1</sup> The primary root is Ta. This occurs also in Chinese for "great," and here again my rendering Ta for the hand holding a stick is strengthened by the universal occurrence in Turanian dialects of this root.

the Samoyed words, *nom numma noman* (*m* and *v* being originally one sound), meaning "heaven," or "God." In Akkadian we have *num* and *nim* for high, *num-ma* "high-land," etc. The Novensiles were "heaven shiners," or "those who rise (or shine) above." The *Æsars* come from the root *Is*, the common Altaic word for God and sky. The Akkadian *Is* = mountain or light.

Page 146. In the names *Feronia*<sup>1</sup> and *Annaperenna* we have the root *Par*, also in the Albanian *Perendi* "God." It is evidently the Akkadian *Bar*, or *Par*, or *Bil*, meaning "bright," "fiery," "white," "day," and hence "year," or "period." *Anna-perenna*, "God of day" (or of time), was the Goddess of the new year, and occurs in India as *Annapurna*.

Page 147. *Ceres* Dr. Taylor derives from *Ostiac kyra*, *Lapp aker*, "a field"—*Ceres* being the harvest goddess. In Akkadian we have *Kir*, *Khir*, *Kar*, *Kil*, *Gil*, *Gin*, *Gan*, all meaning "enclose," "surround," whence perhaps *Gilgal*, a circle—a word not properly Semitic.

Page 148. *Vesta*, usually regarded as an Aryan word—though the *Tur*anians were great fire-worshippers—Dr. Taylor connected with the *Ugric ewsta*, for "hearth." *Janus*, the other primitive Roman God, is also known as *Janes* and *Janis*. The similarity to the non-Vedic *Ganesa* was long ago pointed out; no doubt these words, with *Juno* and *Junones*, come from the root *Gan*, for spirit, already mentioned.

Page 149. *Tur* was the Etruscan God of the boundary stone connected with *Tur*, "to stand." Perhaps the Akkadian *Dul*, for *tumulus*, may be connected, as well as *Tur*, "abode" or "stand."

Page 189. The words for numerals do not appear to be closely connected with Akkadian, which shows us that the Etruscans must have migrated in an early stage of civilisation. *Ki*, for "two," is probably the Akkadian *Kas*; *Thu*, "five," may be the Akkadian *S'a*, and *Sa*, four (or *Za*), perhaps *Za*, "four" (if that be correct in Akkadian), but *Tivr*, "ten," is not the Akkadian *Ge*, "ten." That the Etruscan numerals are Altaic is however the real test of Dr. Taylor's discovery.

Page 202. *Lupu*, the Etruscan for "died," may be the Akkadian *Rap*, "to seize," which occurs in the names of various kinds of spectres. *Ril*, "years," may be connected with *Ri*, "to shine," or "to rise." *Tular*, for "tombs," from the root *Tul*, originally meant "burning places," the Finnic and Mongolic *tül*, to "burn." With these is connected no doubt the Akkadian *Tul* or *Dul*, rendered "tumulus," and "altar." *Suthi*, for "tomb," said to be known also in *Carian*, also comes from the root *Seth*, *Suth* "fire," considered in speaking of *Set*.

The words for relationships are equally instructive. *Al* for "child" is, perhaps, the Akkadian *Ul*, "male," and *lu*, "man." *Sech*, for "child," is the Akkadian and *Susian Sak*, "son," perhaps connected with *Sag*, "head." *Etera* and *Tora*, for "little," are the Akkadian *Tur*, "young." *Isa*, for a woman, may possibly be connected with *Sal*, "female," in

<sup>1</sup> A great number of these local gods are mentioned by Tertullian and in Ovid.

Akkadian. Kahati, a word rendered *Violens* in Latin, may be connected with *gug, gig, gik*, meaning "violent" in Akkadian and Susian.

Page 260. The words for colours do not seem to agree with Akkadian—another indication that the civilisation of the Etruscans is late.

*Ca* is said to have been an old Etruscan word for a "man" (page 268); the Egyptian *Ka* "husband" or "male." In Akkadian also *Ak* means "male."

The post position, *ina* or *na*, "belonging to," is not only Etruscan and Finnish, but it is the Hittite and Akkadian *Na*, "of." *Mi*, "I," is the Akkadian *Mu*, "I," connected with *Ma* or *Mu*, "to be," and common in many Altaic dialects. The sign of agency, *S*, postposed also, appears to be recognisable in Etruscan.

Page 288. The word *Thup*, or *Thap*, "to engrave," often repeated as a verb, is clearly, I think, the Akkadian *Dub, Dib*, "to split," and hence to "sculpture," which came into use among the Assyrians for sculptured writing.

Page 295. The two-headed Etruscan figures are to be compared with the two-headed god on a Cappadocian cylinder, the two-headed eagle of the same country, and the two-headed god, *Set-Har*, in Egypt. *Janus* originally represented the two aspects, bright and dark, day and night, the kind and the angry, good and evil.

Page 300. *Ken* is Etruscan, probably, for "this," and is a preposition. *Gan*, "this," is preposed in Akkadian. In the Yenissei *kin* = "here," and *kan* = there (p. 303). *Teke*, to give, the Mordwin *tuken* is the Akkadian *tuk*, "give;" and *Thuker*, "gifts" (p. 306), is the Akkadian *tug*, "gift."

Page 314. *Druna*, "royalty," is doubtfully Etruscan; but we have *Dur*, "prince," in Akkadian (p. 317). *Aracos* for a "hawk," seems to include the root *gus*, "bird" or "cock" in Akkadian. *Burrus* and *Burra*, "red," is perhaps the Akkadian *Bar*, "bright." *Toga*, thought to come from a root *Ta*, "make," recalls *Tu* or *Du*, "make" in Akkadian (p. 329). *Atrium* is from an old *atr*, "hall," the Egyptian *atr*, chamber. In Hittite *Atr* appears in town names. In Akkadian *tir* means a "seat."

*Falæ*, "mountains" in Etruscan, is connected with numerous Altaic words (p. 330), meaning "high," "hill," or "sky." I believe this explains *Pil* or *Pal* as a geographic term in Hittite.

*Tepæ*, another Etruscan word for hill, explains the Hittite *Thep*; and in Tartar and Turkic tongues *tepe* means "hill"; Finnic, *typpi*; Mongol, *dobo*.

Page 332. *Arbiter* from *Arpi-ter*, "lot-judge," explained by aid of Finnish, calls the Akkadian *Tur, Ter, Tir*, "judge."

Page 335. *Sagitta*, rendered *Tak-it*, "stone-projectile," illustrates the Hittite *It*, represented by an arrow.

Page 338. The suffix *senna*, in the name *Rasenna*, is very useful. In Ugric dialect *Sena* means "man"—no doubt the Susian and Proto-Medic *Sun*. This explains perhaps *Lab-Senna*, the name of a Hittite king.

Page 345. Not many geographical names are discussed by Dr. Taylor. He connects the river *Arno* with *Arna*, the Tatar word for a "canal." In

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

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

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

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## THE CRITICISM OF THE HITTITES.

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

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