

"Set has nothing to do with Sed (*sic*), a genius, for this latter word comes from the root שֵׁד, to be strong." *Sed* is given by Lenormant as Assyrian. That Shedim comes from the Hebrew root in question is not proved. It is well known that many Assyrian and Hebrew words are of Altaic origin, and De Rouge may be right on this point. I have *not* said Set was one of the gods of the old Akkadian pantheon. I have said I think he was, and as the name appears to have been common to Etruscans, Hittites, and Egyptians, I have reasons for this supposition.

"He informs us that *Ea* means heavenly house, whereas it means house of water." The writer dogmatizes on a matter concerning which Lenormant felt doubt. The emblem *a* may be a phonetic complement, not of necessity to be rendered "water," and the fact that the god whom I identify with *Ea* is represented by the house alone or by the house with short *a*, agrees with this opinion of Lenormant's. That "Anu is a Semiticised form of Ana" of course is clear, but my only scruple was against making use of Semitic forms in speaking of Akkadian texts. That the Egyptian Xi may be rendered *ekh* is not my mistake, for the name of Sutech to which the writer refers is given by Chabas, De Rouge, and others. "The Egyptian emblem for throne does not mean majesty." It is the emblem not only of Isis, but also, according to Renouf, of the rising sun: "The hand grasping a stick does not mean cause, the pair of legs does not mean move, but extend." "The pot does not represent water." In each of these cases the writer is, I think, wrong: the emblems are common determinatives. The stick for "causation," the feet for "movement," the vase for "the watery mass" of heaven. Maspero and Renouf, in the two first cases, are not in accord with the reviewer.

As regards words like *Ma*, *Ku*, &c., it is thought by some cuneiform scholars that their syllabic value may be only part of their value, as words; *Ma*, the syllable, being derived from *Mat*, the original word. This took place in Egyptian, and may have taken place in Akkadian, but if in existing languages a monosyllable still represents the word (as in the case of *Ma*), such a theory becomes unnecessary. It is a question of comparative research in every case.

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## LYDDA AND ANTI-CHRIST.

ACCORDING to Moslem tradition the anti-Christ or Mas'h ed Dejjâl ("False Messiah") is to be slain by Jesus the true Messiah at the gate of Lydda. This idea seems to me to arise from a confusion between Christian and Jewish teaching, not uncommon in the Koran and in the Sunna. In the Talmud (Tal Bab, Succah 52a) the Messiah Ben Joseph is men-

tioned as slain before the triumph of the Messiah Ben David. There is possibly in this some allusion to the Samaritan Taheb, or Messiah, called the Messiah Ben Joseph. Muhammad may, however, have connected the name with that of Joseph, husband of our Lord's mother. Now, according to the Jews (Tal Bab, Sabbath 104 b ; Tal Jer, Sanhed vii, 16), Ben Stada, who is usually identified by the Jews as representing our Lord, was executed at Lydda. So that, from a Jewish point of view, the false Messiah was slain at Lydda. It seems to me that a confused memory of the Talmudic tradition accounts for the Moslem legend, for it is well known that many Talmudic ideas have found their way into the Koran and the Sunna.

Ed Dejjâl appears to originate in the Masdean ideas of the false prophet who is to accompany Ahriman in the last days, for nearly the whole of the Moslem eschatology is founded on Persian ideas, such as may be studied in the Pehlevi Bundahish and Bahman Yast.

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#### THE CANAANITES.

THE probability of the Altaic origin of the Hittites shows that the Canaanites—like Finns and Akkadians—were probably a race who burned and did not bury the dead. The ashes found by Herr Schumacher under a dolmen agree with this view. The burning of children in honour of Moloch is also connected.

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#### THE KARNAK LIST OF PALESTINE.

ON the 3rd May, at a meeting of the Society of Biblical Archæology, the Rev. Henry George Tomkins presented his paper on the "Karnak List of Tributary Places in Palestine ; with an Introduction on the Campaign of Thothmes III against Megiddo." The writer traced the line of march from the Egyptian fortress of Tsar (or Tsal), along the ancient road discovered by the Rev. F. W. Holland, by way of Sharukhen (Tell es Sheri'ah, sheet xxiv), to Gaza, an Egyptian station. Thence the route was deflected eastwards by a tract of forest between Joppa and Carmel, as shown by Professor Maspero, in the *Leemans Album*. At Iakhem (el Kheimh) three roads were discussed by a council of war, viz. I, a dangerous mountain defile near 'Arnâ. II, a high road leading to the east of Ta'anak. III,