

II.

THEIR INSCRIPTIONS.

IN the *Quarterly Statements* of October, 1880, and April, 1881, there appear some notices of the Hittite inscriptions from the pen of Mr. Dunbar Heath. As during the last two years I have devoted considerable study to the inscriptions and the history of the Hittite tribes, I would venture to ask you to allow me space to say a few words in reply to some of the statements and the translations put forward by Mr. Heath. It may be well for me to state at the commencement of my remarks upon the subject, that I do not profess to be a profound student of the Newtonian Philosophy, nor do I possess a deep understanding of the doctrine of probabilities by which Mr. Heath is enabled to toy so freely with his figures; making letters, roots, formatives, to vibrate in harmony with each other and producing a "musical result." I most certainly must say that I cannot understand the system upon which Mr. Heath claims to have deciphered these inscriptions. The translations which he has proposed seem to me to be the most curious readings of inscriptions which I have ever as yet seen. I am willing to admit that the Aramaic commercial language or dialects of Syria have a somewhat mixed vocabulary, but they certainly never afforded such strange examples of ungrammatical and base writing as Mr. Heath would make the Hamathites use. In the latest contrast tablets of the Babylonian Empire of the time of Nabonidus (B.C. 556), Cyrus (B.C. 538), Darius (B.C. 521), or even as late as the Seleucidæ (B.C. 312), where the language is vernacular and therefore liable to decay and to exhibit a mixed vocabulary, there is not an approach to any such linguistic confusion as Mr. Heath would wish us to believe was current at Hamath in the time when the Hittite inscriptions were written. In Babylonia, with its polyglot population and its assemblage of "all nations, people and tongues," such a mixed vernacular might have existed, but the *inscriptions prove did not*. I am therefore, on the theory of probabilities, loath to suppose that it existed at Hamath or Carchemish.

Thus far perhaps Mr. Heath may think that I am only theorising, and not producing sound evidence to the contradiction of his theory; I will now pass to a stronger argument. If the Hittites spoke a quasi-Semitic language, and wrote their inscriptions in that dialect, how is it that their kings and their towns have non-Semitic names? Here we may call in the aid of contemporaneous inscriptions from Assyria and Egypt, and we shall see that certainly they were not Semitic. Such royal names as Mauthanar, Maurosar, Sapalil, Kitasar, which appear in the Egyptian inscriptions, with the personal names of Thargathazaz, Zauzaz.* Marzarima are not, as Brugsch Bey states, capable of explanation by Semitic languages. Nor are the names in the Assyrian inscriptions, such as Sangara, Irkhuleni, Lubarna, who were kings of Carchemish, Hamath, and

* All these names are of contemporaries of Rameses I and II, B.C. 1300.

Azaz in the ninth century before the Christian era. I may also mention Sapalulme, king of the Patinai, Buranate, king of the Yazbukians. In the eighth century we meet with the same class of names, such as Pisiris of Carchemish, Tarkhulara, king of Sambum or Zeugama, the site of which is marked by the village of Balkis, a little north of Beredjik, Tarkhuazi, king of Milid, and others.

In the geographical inscriptions and in the tribute lists and historical records we meet with many names peculiar to the land of the Hittites.

Among these are a number ending in *as*, *az*, and *zaz*. Mairkhuas, Magnas, Ziras, Tainiras, Thukamras, Zarnas, which appear as Hittite towns in the lists of Thothmes. In the Assyrian inscriptions we have Khazaz and Alzi and Puruluz, which are cities of the Hittites.

Having quoted these somewhat strange names, both geographical and personal, I will say a few words with regard to them. In the case of the geographical names I would point out that of those ending in *az*, *as*, or *zaz*, there are yet traces in the localities where these cities were. Both by geographical and historical details, the city of Khazaz, whose king, Lubarna, opposed Shalmanesar II (B.C. 858), is to be identified with the town of Azaz, situated north-west of Aleppo, a city which has been important under Hittites, Assyrians, Greeks, Romans, and Saracens. I visited the place last year, and its lofty tell and ruined castle show that it is the same city as is represented on the bronze gates from Balawat. During my stay at Aleppo my attention was called to a number of village names in the regions of North Syria, which appear to be neither Arabic or Turkish, such as *Anaz*, north of Azaz, *Armenaz*, *Keftenaz*, *Teftanaz*, *Eminaz*, *Kournaz*, towns in the Jebel Ala and the valleys of the Orontes and the Khoweik. I am inclined to think that in these names we have a survival of the Hittite names in *az* and *zaz*. I will now pass to the personal names, as they aid us in effecting the Hittite alliance, which Mr. Heath would break up.

The name Thargathazaz, which Dr. Brugsch gives, is close akin to the names of Tarrik-nazi and Tarrik-lara, and the name of the king on the silver boss, Tarrik-dimmi-dimni. Mr. Heath denies that the boss is Hittite, yet on it are six characters, all of which appear at Carchemish, on the lintel (?) which Mr. Heath has read. In the list of names given by Dr. Brugsch of Hittite towns is Talekh or Tarekh, a name very close to that of Tarrik, and the name would appear to survive in the Hittite land for a little north of Carchemish or Jerablons on the Euphrates in the village of Tarknis.

Mr. Heath denies that the inscriptions at Karabel, on the rocks at Boghaz Keui or Eyuk, are Hittite; how then does he account for their being written in characters every one of which are found on his texts at Carchemish and Hamath, or how is it that the people from the lands where these inscribed monuments were erected appear in alliance with Hittites at the battle of Kadesh? Such inscriptions as these from Hamath and Carchemish, cut in hard black granite and basalt, are in every probability the records of royal personages, either dedications to the gods or

records of victories, and when they are read, as they *will be*, but *are not yet*, they will furnish us with names akin to those of the kings mentioned by the contemporaneous kings of Assyria and Egypt.

The only monument in this country which has been read does furnish a name such as is akin with other Hittite names, and so must the inscriptions from sites such as Carchemish and Hamath if they are correctly translated. Mr. Heath talks very glibly of an "emphatic looking aleph," and of expressions of causation, command, and possession; surely the kings who ordered the stones to be carved at Hamath or the lintel at Carchemish would not trouble to cut hard black granite to record such a thing as the charming of a sick man, and he one, by Mr. Heath's own showing, having no title of royalty or office.

Our knowledge of the Hittite inscriptions is not in an advanced state, being at present confined to four syllabic characters and two ideographs which are derived from the bilingual inscriptions on the boss. I may say, in reply to those who call this boss a forgery, let them prove the need or call for a Smyrna silversmith to forge an inscription in one little known and one quite unknown language, and I will believe in the spurious character of the disc. Had the inscription been in Egyptian and Cuneiform then it may have been a forgery, or had the name of the king been less like a Hittite name then the possibility of its forged character might have been admitted, but it cannot be now.

We cannot read the Hittite inscriptions, but still we can gather many facts relating to the kings and people which are of interest, and with none of which do Mr. Heath's theories agree. When more inscriptions have been recovered, and when explorations have been made on sites where bilingual inscriptions are likely to be found, then we can speak of reading the inscriptions.

Until that time it is premature to put forward readings such as Mr. Heath has attempted. I am certain that when the inscriptions are deciphered they will not contradict the historic records of the nations in contact with the Hittites as they now do. The question of the relation of the Hittites to the Aramean tribes is one which I will ask you at some future time to give me space to say a few words upon.

W. St. C. BOSCAWEN.

III.

NOTE ON ABOVE.

KNOWING the great value of your space, I will answer Mr. Boscawen as briefly as possible.

Mr. Boscawen says he does not profess to be a profound student of the Newtonian philosophy. It is not necessary that he should be so; but nevertheless all knowledge comes to us through the methods of that philosophy, and nothing in Mr. Boscawen's paper shows me that I have