

already well known; but there are questions concerning which further explanation is very desirable.

Biblical Illustrations.

The following Biblical questions are illustrated by these replies :—

1. Worship of the calf and of trees.
2. Forbidden food.
3. Rubbing children with salt.
4. Weighing the hair when cut.
5. Riddles asked at weddings.
6. Hired mourners at funerals. *Handwritten: 1, 1, 2, 9*
7. Rending the clothes.
8. Certain proverbs mentioned in the Bible.
9. The use of amulets.
10. Crowns worn by brides.
11. "The corner of the field" left unreaped.

These are, in some cases, not well-known customs as survivals in Syria. and it seems probable that many other interesting notes may be collected by the same method. There was nothing in the questions to lead to the recovery of such illustrations of the Bible in the form of leading questions.

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NOTES BY MAJOR CONDER, D.C.L., R.E.

I.

PALESTINE PEASANT LANGUAGE.

IN "Tent Work in Palestine" I called attention to the importance of studying the local dialects in Palestine, which preserve much that is archaic and which has been lost in the literary language. A good many further notes have accumulated in my hands since then, and a new and most interesting work has been published by C. Landberg, a Swedish scholar, who has given special study to the subject, and whose first volume appeared at Leyden in 1883.

The words commonly used by the Palestine peasantry, and not found in standard dictionaries (such as those of Lane and Freytag), are in many cases the same words used in the Bible or on the Assyrian monuments. Some of these I have noticed previously, others are pointed out by Landberg in his grammatical study of the dialects. The contempt with which the early Arab authors and grammarians regarded the *لسان العامة* or speech of the common people (*עמ ה ארץ*), has caused such dialects

to be much neglected by scholars of Semitic languages; and the study is indeed impossible for any student unless he has had the opportunity of living for a good many years among the peasantry of the country.

An instance of the way in which dictionaries may mislead is found in Professor Palmer's translation of the name *تلّ الحامي قرصه*—*Tell et Hâmi Kurseh*, "mound of him who defends the loaf." This is correct from a literary point of view, but makes no good sense. The peasants, however, say *حاميه* for "heater" (see Landberg, p. 182), and the true meaning appears to be "mound of loaf baker." Words used by the peasantry seem in some cases to have been unknown to Professor Palmer in translating the Survey nomenclature, though he possessed considerable knowledge of the dialect, such as *طرش* "a herd," *دس* "an olive mill,"

طون (for *طون*) "a kiln," *بياره* "a garden with a well," *ساري* p.n. "affable," *بدّ* "a millstone," *غفر* "a village watchman," *عراق* "cliff" and "cavern," *بلوع* "a pond," *عزبه* "a summer hut," *عريس* "bridegroom" (not "bride"), *صرار* "pebbles," *سياره* "a stone heap," *شقيف* "a cliff," *باطن* "a promontory," *سموره* a kind of "acacia," *هوا* "a gorge," *خشم* "a knoll" (Palmer renders it quite incorrectly "channel"), *خرزة* "well parapet," *قصر* "tower" ("palace," among Arabs), *مطبع* "a bog," *نزله* "a settlement" (or hamlet), *شام* for *شمال* "north," *فرد* "a quail," *بصيل* "narcissus," *ساده* "hill," *شقوق* "roller" (bird), *حرش* "a wood," *ناموس* "hermit's cell," *حفيّره* "water pit," *هدهد* "hoopoe," *حبس* "tomb" (or *ناوس* more correctly), *صنوبر* "the pine tree" (not "Cypress"), *عزم* "a heap of corn," *صربوط* "a pillar," *دم* (for *دم*) "blood," *مماّت* "a broad path," *قود* "a sheep walk," *منقوش* "speckled," *خفّ* "death," "dripping." In most of these cases the standard dictionaries give no assistance, and—as also with many other words—no translation can be considered of any value except that which is founded on personal inquiry from natives made on the spot.

Examples of the value of such study are afforded by the peasant names for birds in Palestine, which in some cases serve, I find, to explain the names of birds mentioned in Assyrian monumental lists, which have presented difficulties to scholars (see Rev. W. Houghton's valuable paper, "Trans. Soc. Bib. Arch.," viii, 1, published in 1884). In Palestine, Mr. G. Armstrong made an interesting collection of birds (see P. E. F. Quarterly Statement, October, 1876), including 60 species, and in all cases

where it was possible to obtain certainty I took down the name from the peasantry. Some of these names are the same apparently as those used in Assyrian, in cases where the dictionaries give us no help.

𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 *za-a (khu)* is a "black screaming bird," which Mr. Houghton (p. 109) says he cannot identify. It appears to be the Arabic زَغ (zāgh) Pl. زِيغان (zīghān), which Freytag states to be a Persian word for a "crow." In Palestine, the grey hooded crow is so called as distinguished from قاق (kāk), the black crow, which is apparently the Assyrian 𐎶𐎶 𐎶𐎶 *kakanu*. In classic language we find قايق and قايق for crow.

𐎶𐎶 𐎶𐎶 𐎶𐎶 𐎶𐎶 *Kha-akh (khu)* is said by the same authority to be a bluish bird of the crow family (pp. 61 and 82), but not further identified. This seems clearly to indicate the Syrian word قعج (Kah) for the jackdaw, evidently, like the preceding word, taken from its "caw."

𐎶𐎶 𐎶𐎶 𐎶𐎶 *khu-u-ku*, is the cookoo in Assyrian. In Palestine this bird is called *ku-ku*, قوقو and *wakāk* وقوق.

𐎶𐎶 𐎶𐎶 𐎶𐎶 *ca-ku-u*, or *gu-ku-u* in Assyrian, is the name for a kind of owl, which is otherwise called 𐎶𐎶 𐎶𐎶 𐎶𐎶 *ka-du-u*. The latter name, as Mr. Houghton points out (p. 67), appears to be the Aramaic 𐎶𐎶𐎶𐎶 *kadya*, for an owl. The former name is apparently the قوقا *kāka*, of the Palestine peasantry for the little owl (otherwise بومة *bāmeḥ*), as contrasted with the larger horned owl which is called *Duwa* (دوا).

𐎶𐎶 𐎶𐎶 𐎶𐎶 *si-nun-tu*, is an Assyrian name for the swallow, which is the Talmudic 𐎶𐎶𐎶𐎶 *senunitha*. In Syria the word سنونو *sinunu*, is still applied to the swallow.

𐎶𐎶 𐎶𐎶 𐎶𐎶 *kha-tsi-ba-u*, is another Assyrian name for the swallow. This seems to be clearly the Arabic قِطَاف *kuttāf*, for the "swallow," which is also used by the Palestine peasantry.

𐎶𐎶 𐎶𐎶 𐎶𐎶 *la-ka-la-ka*, for the stork, is the Arabic لُقْلُق *luqluk*. This is one of the names of the stork in Palestine, though it is, perhaps, more frequently called *abu-Said*, "Father of Good Luck," because it appears in the spring. I have, however, also heard it called حاج لُقْلُق *Hajj Luglug*, or the "Stork Pilgrim."

In these words the Fellaḥ dialect appears to be nearer to Assyrian than to Hebrew. The Hebrew words in the Bible for owl, stork, swallow, &c., are quite different to those above noted. On the other hand, the name of a species of deer mentioned in the Bible is known both to the

Fellahin and also to the Arabs beyond Jordan. The יַחְמֹר or *Yakhmor*, of the Bible (Deut. xiv, 5 ; 1 Kings v, 3) is the English roebuck, as we discovered in 1872. It lives on Carmel, and is called *يحمور* *yahmūr*, by the peasantry. The Arabs call it *حمور* *hamūr*.

I have previously pointed out that the geographical nomenclature of Palestine preserves that of the Old Testament (P. E. F., *Quarterly Statement*, July, 1876, p. 132), and retains also Aramaic words, such as *שורה* (طيرس), for a "fenced city," and *בירה* (بيرس), for a "fortress" (1 Chron. vi, 39 ; Neh. i, 1), to which I may add *חֶרֶשׁ* (Hirsh), for a "wood," still applying to the great wood south of *es Salt*, and representing the Hebrew *חֹרֶשׁ* *choresh*, a "wood." The words *סֵד* *sidd*, and *סֵדֶה* *sādeh*, applied to cliffs, or hill ridges, in Palestine, also represent the Assyrian *סֵד* *sadu*, "mountain."

The Aramaic word *דְּדִבְאוֹת* "watch-towers," as I have previously pointed out, survives in the Fellaḥ *ديبة* applied to ruins of a "watch-tower" on a high hill. The word *مطبع* for a "bog" also retains the meaning of the Hebrew root *טָבַע* "to sink," as in mud (Psalm ix, 16 ; lxix, 3, 15 ; Jer. xxxviii, 6 ; Lam. ii, 9). I have mentioned a good many other cases in the Memoir nomenclature, and in these cases Professor Palmer has usually adopted my comparison.

In agricultural terms, as has long since been pointed out, the same archaism is observable, as in *جُرْن* *jurn*, the common peasant word for a "threshing floor," which is the Hebrew *גֹּרָן* *goran* (Ruth iii, 2 ; Judges vi, 37 ; Num. xviii, 30 ; Isaiah xxi, 10) ; in modern Arabic the word is used only for a "trough," and is so understood by townsmen in Syria. The threshing sledge also (*نورج* *nurej*, in common Arabic) is called *مورج* *murej*, by the peasantry, thus reproducing the Hebrew *מֹרַג* *Morag*, for the same instrument (Isaiah xli, 15 ; 2 Sam. xxiv, 22).

The same archaism is also sometimes observable in grammatical forms. Thus the peasantry use *נחנא* *nahna*, instead of *נחנ* *nahn*, in both feminine and masculine, which approaches the Hebrew *נחננו* and *נחנו*, and the Aramaic *נחננא* (Dan. iii, 16, 17 ; Ezra iv, 16). They do not use the old Hebrew *אנכי* for the singular, however, but the Aramaic *אנא* (انا)---other common grammatical expressions also approach more closely to the Aramaic than to any other Semitic language, as, for instance, the common word *היך* *hayk*, "thus," which may be compared with the Aramaic *היך* *haik*, "how" (Dan. x, 17 ; 1 Chr. xiii, 12), also in Samaritan *היך*

which in Hebrew is אֵימָתָא. The word אֵימָתָא *aimata*, is also commonly used for "when," being the Aramaic אֵימָתָא.

Some of the common peasant confusions between certain letters, and the peasant pronunciation of others show the same connection. Thus the Galileans in the Talmudic age confused נ and ע (Tal Bab Erubin, 53B) as the peasant says عَق for قاق and, again, ע with ה, as the peasant says مَحْمَا *mahha*, "with her," for مَعْمَا *m'aha*. The pronunciation of the ז is hardly ever attempted by the peasants, who say either ד or ז. Thus for هَذَا *hadha*, "this," we find that in various parts of Palestine, and in different grades of society, the pronunciation is *hada*, or *heidā*, or *haza*. In words where the Hebrew *Zain* is represented by the Arabic *dhal* the pronunciation appears to be generally a *Z*, as in the older language, e.g., أَخَذَ *akhudh*, pronounced *akhuz*, as in the Hebrew אָחַז "he took."

In the same way ت which, like ז is not a letter of the early Semitic alphabet, is not pronounced by the peasantry ; ثَلَاثَا *thalātha*, is the proper pronunciation of the word "three," but in Syria it is pronounced either *talāta* or *salāsa*, the latter being close to the Hebrew שְׁלֹשָׁה "three." The letter ו which is absent from the Moabite Stone and from the Siloam inscription (though found early in Phœnician) is properly the Arabic ط but the peasantry in Palestine not unfrequently confuse this with ت the Hebrew ה, as for instance, in the words طَنُور and تَلَق. The pronunciation is by no means clear in this case, or in the case of ص and س which are similarly confused, not merely in the writing of uneducated natives, but also in actual pronunciation.

The peasantry use the word نَحْوِي *nahwi*, of correct speech (in grammar نَحْو *nahu*, means "etymology"), and speak of those who speak in correct manner as نَحْوِيَّيْن *nahwīyīn*. They are themselves innocent of any knowledge of the rules of grammar found in books, being unable to read. Their pronunciation is much broader and more vigorous than that of the literary language, or than that of the townsmen. Thus the vulgar pronunciation of ق as *hamza*, so usual in the towns, is not usual in the country, where the sounds *k* and hard *g* stand for this letter. It must be allowed that what the language of books and of schoolmasters may have gained in elegance it has lost in pith and epigrammatic force, as compared with that of the peasantry.

The literary language was a result of the adoption of the Moslem faith. The Korân language was the Arabic of the Hejâz, just as the early Moslem script, which superseded the Syrian alphabets, was the writing used in the Hejâz. The admiration for their sacred work is expressed by the Arab author in the words—

اشرف اللغات لغة النبي

“The best of words is the word of the Prophet,” and hence the Korân grammar and vocabulary became the standards, and remain the Moslem standard of language, though Christian grammarians in Syria never fail to point out that the vulgarisms of Arabia were thereby as much disseminated as were the classic words of Arabic.

El Mukaddasi (as quoted by Landberg) in the tenth century, says—

لا احسن لسانا من اهل بغداد ولا اوحش من لسان صيدا

“The people of Baghdad speak the best, and those of Saida (Sidon) the most barbarously.”

His standard was the language which the great grammarians of Baghdad had formed during the palmy days of the Abbas dynasty; while the tongue of Sidon, which he so much despised, probably still retained traces of its Phœnician origin, which the modern philologist would regard as highly important.

The peasant dialects differ considerably in different parts of Palestine, and even in every village—as is usually found the case among illiterate populations. The townsman’s pronunciation and vocabulary differs from that of the peasant, and the vocabulary and pronunciation of the desert Arab is again so different that townsmen cannot understand him. Nevertheless, many phrases used by these latter are admired by educated natives, because they approach nearer to classical Arabic, and naturally so, because some of the Eastern tribes are descendants of inhabitants of the Hejâz, who, in some cases (*e.g.*, the 'Adwân), only left Arabia some two centuries ago.

The importance of studying the peasant dialects is therefore very great; and much that the student of the literary tongue will not find in even the most celebrated dictionaries, may be studied among Fellahîn, and Arabs of the desert; just as in our own country the philologist traces the survival, among the peasantry, of ancient words and phrases which have long ago passed out of the ordinary English tongue. For this reason the work of Mr. C. Landberg, who has been almost the first to study this question on the spot with adequate grammatical and philological attainments, promises to be of great interest. In 1883 he published the first volume of his “*Proverbes et Dictions de la Syrie*,” including 200 native

proverbs, from the vicinity of Sidon; and in four more volumes he hopes to treat of all Syria, from Aleppo to Jerusalem, and including the Arab tribes east of Jordan.

The proverbs themselves are of great interest.¹ They show us every side of the peasant character. On the one hand his coarseness, his admiration of the clever liar, his abject submission to tyranny, his hopelessness and cynicism; but on the other hand also his patience, his wisdom, his compassion for the poor, his high idea of the duties of a neighbour, and his religious faith. The explanations of the proverbs are equally valuable, being in the peasant dialect; but many of these are taken from Christian sources, and in some cases the real meaning of the proverb itself is not seen.² As an instance I would note No. CII—

بوس الأيدي ضحك على اللحي

“Kiss the hands laugh at the beards.”

The meaning is perceived by Mr. Landberg, but not clearly explained by the native. In Syria it is considered disgraceful to allow the hand to be kissed. Only the Christian priests allow such a reverence, and the natives laugh at them, and at anyone who allows his hand to be kissed, زي النورى “like the curé,” or مثل القسيس “like the priest.” Travellers who do not know this, fail to draw away the hand when a native wishes to kiss it, and are consequently laughed at behind their backs—which is the explanation given to Landberg. A Moslem would have reminded him of the ordinary comparison, as to which the Christian was silent.

The confusions between various letters, and the variations of the short vowel sounds, noted by Landberg, are those which the experience of the survey party in collecting nomenclature, and in the daily conversations of six years, made very familiar to me. They are important for comparative purposes, and some have been mentioned already.

¹ They often give words otherwise unknown to scholars of the literary language, e.g. (No. C) :—

المدامة تقطع خرزة البير

“Perseverance cuts the well wall.” Here the word خرزة is seen to mean the round masonry wall of the well. Prof. Palmer renders it “sewing skins.”

² Another curious mistake (p. 49) is the translation of نسناس *nisnás* “monkeys.” There are no monkeys in Palestine, but the *nims* نيمس or short-legged ichneumon is so called by the peasantry (*Herpestés Ichneumon*).

ا = ع = ه	ز = س = ص
ت = ط = ذ = د	ظ = ض = د = ط
ح = ع	ض = ث = ت = ط
د = ذ = ض = ت	ظ = د = ض
ر = ل	غ = ق
ز = ذ	ل = ن = ر
س = ش = ص = ث	م = ن

In addition to which *ي* is interchangeable at times with *و* as in *جيعان* for *جوعان* (*nahwi جوعان*). The formation of diminutives by inserting *r*, and the quadiliterals formed by inserting *n* or *m* into the root, and the frequent use of the *imāla* or *ei* sound for the *alif* are also interesting features of the peasant dialect.

The language is singularly free from foreign words, considering how numerous are the foreign influences. A few Italian words¹ have been brought by traders, and government terms are often Turkish, as are even some of the names for articles of furniture and the like. Persian words also occur, but more particularly among the upper classes. The Fellah seems stolidly to resist all such innovation.

On the other hand, the peasant words, which Mr. Landberg has so carefully studied, are often comparable with Hebrew, Aramaic, and Syriac, and in some instances serve to explain exactly terms which are used in the Old Testament. The following are examples of some interest. In some cases Mr. Landberg has not given a reference to the older languages.

Beiyen Fellah, "he saw;" Heb. *בין* "he perceived."

loghz F., "he murmured;" Heb. *לָלוּ* (Psalm cxiv, 1), of a strange language.

nadah F., "it was greasy;" Heb. *נָדַח* "juice," in Isaiah lxiii, 3-6.

did F., "hand;" Aramaic *איד* "hand."

¹ These Italian words belong to the old *Lingua Franca* of commerce. *Bordugán* "orange" (Portugallo), and *Manjeria* "food" (*mangiare* "to eat"), are instances, and the older *Funduk* (see "Syrian Stone Lore," p. 451; Landberg (p. 111) derives *suttif* (سُتِف) from the Italian *stivare*, meaning to "pile up." These words belong, however, rather to the coast towns than to the country.

فرد *ferd* F., "single, "separate;" Heb. פָּרַד "he separated."

סָכַר *sekker* F., "he shut;" Heb. סָכַר and סָגַר "he shut."

תַּעֲנִיג *t'annij* F., "he enticed;" Heb. יָנַג "he delighted."

בָּאִרָּה *bár-ah* F., "a maiden;" Heb. בָּרָה (Cant. vi, 9, 10).

הִתְּהַחֵט *hutt* F., "he worried;" Heb. הִתְּהַחֵט (cf. Psalm lxii, 3), "How long will ye worry a man?"

מַיָּה *máya* F., "water;" Heb. מַיָּה

כִּרִּיז *kiriz* F., "he proclaimed," is said to be an Aryan word. It occurs in Daniel 4, 29 (כִּרִּיז), and is used in Syriac.

מַהְבֵּל *mahbál* F., "idiot;" Heb. הַבֵּל "obscurity" (Eccles. vi, 4; xi, 8), the *mahbál* is a person of "darkened" intellect.

The work in question contains many interesting statements as to peasant customs, such as that of placing a beetle (حُفْنَس) in a box round a child's neck to ward off the evil eye—clearly a survival of the old scarabeus charm used by Assyrians, and Phœnicians, and Etruscans, as well as by Egyptians. It is remarkable, however, that only one fairy story is given. Such stories are common in the desert, and are read from books by the Syrian upper classes, but my experience led me to think that few, if any, are current among the Fellahín. That given by Mr. Landberg is probably of Persian origin, and recalls the European tale of the "travelling companion." There are interesting notes, on the other hand, of the survival of the *Ashera* worship of the Canaanites at Afka and elsewhere in Palestine.

So numerous are the Syrian proverbs that even the 200 given in this volume by no means exhaust them. Many recently received by the P. E. Fund are not enumerated. Proverbs are mentioned in the Old Testament as well as in the New, and some of these have survived among the peasantry. Thus, in Ezekiel xvi, 44, is mentioned a proverb (مَتَل = مَتَل) "the daughter is like her mother," which is now

تَطَّلَعُ الْبِنْتُ لَأُمِّهَا

"The daughter springs from her mother."

The proverb in Ezek. xviii, 2, Jer. xxxi, 29, "The fathers have eaten sour grapes, and the childrens' teeth are set on edge," also occurs.

الْبِيَّاتُ يَأْكُلُونَ حَصْرَمَ وَالْأَوْلَادُ يَبْصُرُونَ

The explanation is very remarkable, since it attributes leprosy to neglect of the laws of Levit. xv, 33.

The New Testament maxims, "Judge not," "The mote and the beam," "Measure for measure," also occur in Palestine. This might be thought due to Christian influence, were not such sayings of great antiquity.

The general impression resulting from such study is that the Fella language is much more a survival of the old Syriac and of the Aramaic spoken in the time of Christ in Palestine, than it is a corruption of the language of the Arabs of Muhammad's days. It is intimately connected with the old speech which we can trace to 1600 B.C. on Egyptian monuments, as spoken in Palestine before the Hebrews arrived with Joshua, and also to the language of Phœnician inscriptions, of the Moabite Stone, and of the Siloam text. Aramaic was still the language of the Rabbis in the 4th century, and Jerome was able before the Moslem Conquest to study in Palestine what he calls "the Canaanite language." (Comm. on Isaiah xix, 18). Cyril also knew it as the common speech of Palestine (see "Syrian Stone Lore," p. 314), before the Arabs under Omar arrived.

II.

PHœNICIAN NOTES.

Of all the early Semitic peoples, known to us from the monuments, none were nearer to the Hebrews than their immediate neighbours and allies the Phœnicians. It is true that Phœnician population does not appear to have been purely Semitic, for there was, at least among the lower class, an element of population like that usually called Akkadian in Chaldea, and akin to the Hittites in northern Syria; but the kings who have left us religious and funerary texts, wrote in a language closely allied to Hebrew, and in a character closely similar to that of the Moabite Stone, and of the Siloam inscription. I have endeavoured to show (*Quarterly Statement*, January, 1889, p. 21) that the Calendar of Phœnicia was probably the same as the old Hebrew Calendar before the Captivity, which differed from that of the Assyrians; and in many other respects the Phœnician monuments throw light on the social history of the Hebrews, before the conquest of Jerusalem by Nebuchadnezzar.

The Assyrian monuments often present us with notes which show that the differences between the languages of Phœnicia and Chaldea were noted by the writers of Cuneiform. Allusions occur to the "Speech of the western country," and names of gods are given as peculiar to the Phœnicians. Among these *Astaru* is equated with the Akkadian goddess Istar (see "Proc. Bib. Arch. Soc.," March, 1889), and gives a form closely approaching the *Astar* of the Moabite Stone, which is not of necessity a masculine noun, because it differs from the Hebrew feminine form

Ashstoreth. Another Phœnician deity, *Dadu*, mentioned in the same list, is perhaps the *Dodo*, who appears, according to Professors Smend and Socin, on the Moabite Stone (line 12) :

“ I brought back thence (from Ataroth in Moab) the altar of Dodo.”

A third Phœnician deity in this Cuneiform list is *Malakhum*, whose name Mr. Pinches compares with that of Milcom (the \aleph and \beth being frequently interchangeable) : Milcom, or Moloch, being a god of the Ammonites (1 Kings xi, 5, 33 ; 2 Kings xxiii, 13), as well as of the Phœnicians.

The monuments of Phœnicia are, as a rule, not of very high antiquity, and the use of alphabetic writing itself shows that they are later than the days when hieroglyphics were used in northern Syria for monumental texts. Perhaps the oldest is the much-decayed tombstone of Jehumelek recovered at Gebal, with a bas-relief representing the king adoring Ashstoreth, and generally supposed to date about the 6th century B.C. It is interesting to note that on this monument the common people are described by the same expression, עַם אֲרִץ ,¹ which is used in the Bible (Deut. xxviii, 10) of the non-Israelites ; and that a brazen altar was dedicated by Jehumelek to Baalath, recalling Solomon's altar of the same metal.

The celebrated sarcophagus of Eshmunazar, King of Sidon, belongs to a somewhat later period, and has even been supposed later than the time of Alexander the Great. At this time Dora Joppa and the plain of Sharon were claimed as recent conquests of the Sidonians, but the text is principally remarkable for its reference to the Phœnician beliefs as to existence after death. The dead monarch curses those who may disturb his bones, and wishes that they may have “no place of rest among the shades.”

אֵל יִכּוֹ לֵם מִשְׁכַּב אֶת רִפְאִים

The word used (*Repham*) is the same found in the Bible (Isaiah xiv, 10 ; xxvi, 14, 19) for the *manes*, rendered “deceased,” or “shades,” in the Revised Version.

The position of women in Phœnicia is illustrated by another text from Cyprus, which was erected by a princess in honour of “her lady Ash-torth,” and such votive stones receive on other texts the name מִצְבָּה , which is that used in the Bible for the Canaanite “pillars” (of 2 Sam. xviii, 18 ; 2 Kings iii, 2, &c., &c.) ; answering to the Arab *Nush*, a menhir erected in honour of a deity. In another text from Cyprus we find the dignity of “Judge” הַשֹּׁפֵט mentioned by the same word used of the Hebrew Judges ; and the “Scribes” סֹפְרִים are noticed in another, in which also we learn that the Phœnician temples had veils like that of

¹ Also used in the Mishnah (Perki Aboth II, 5) where R. Gamaliel says “No common man can be a saint.”

Jerusalem ; while the **כלבם** of a temple text from Larnaca are the same devotees mentioned with abhorrence in Deut. xxiii, 19.

Milcom, the Ammonite deity, was also worshipped in Cyprus, as we learn from the famous Phœnician-Cypriote inscription of Idalia, where his name in Cypriote is spelt *Mi-le-ko-ne*.

The well-known Marseilles tablet shows us how completely the Phœnician priesthood was organised, demanding regulated fees for all its duties, whether of sacrifice, or as diviners or augurs ; the payment being in coins of gold and silver not in kind ; and similar records of fees have been found at Carthage.

Not only bulls, sheep, and goats were offered, but oil or butter even was accepted from the poor, and boughs of fruit trees were hung in the temples. The names for the coins or weights used are the same which occur in the Bible and in the Mishnah.

The "hand" which appears on the Phœnician tombstones probably explains the meaning of the term "Absolom's hand" (2 Sam. xviii, 18), used for the monument which he is said to have erected during his lifetime as a memorial. These votive stones have been found in great numbers at Carthage, addressed to deities "because they heard my voice and blessed me," as the inscription usually ends. Some were erected by women as well as by men.

Although the evidence of the Phœnician texts does not carry back their civilisation earlier than the age of the Hebrew monarchies, the bas-reliefs of Egypt show us that it existed even as early as 1600 B.C., or before the Exodus.

Palestine, according to these monuments, was occupied by a mixed population, Semitic and Turanian, which lived in cities, cultivated corn, made wine and oil, had war chariots and fortress walls, was rich in gold and silver, used ivory, precious woods, ebony, and bronze. The Akkadian texts carry back the discovery of bronze to an even earlier age, and the picture of Canaanite civilisation, which we find in Joshua, Judges, and Samuel, is most completely in accord with what is related on the monuments of the trade and wealth of Palestine. Nor was this due only to the influence of Mesopotamia, though the Tell Amarna texts show us close relations between Egypt and the East as early as 1450 B.C. It was a native civilisation of the Hittites, Amorites, and Phœnicians, and it had been spread to Athens and Corinth probably by 1200 B.C.

There is, however, another very interesting result of monumental study in Palestine which is worthy of notice, namely the non-appearance in the Holy Land of those remains of idolatry which are discovered in the immediately surrounding regions.

Northern Syria and Phœnicia have yielded rich collections of statues, amulets, and bas-reliefs, which present figures of gods and demons ; but none such have been found in Palestine. The most southerly monument of the kind (as yet figured) is that which was unearthed at Damascus by Sir C. W. Wilson, though at Gaza terra cottas have been discovered, and gigantic statues of Greek and Roman times in Philistia. The seals as yet

found, which are undoubtedly of Hebrew origin, bear names only, without figures, and the dolmens and standing stones which are so numerous beyond Jordan are not found in Judea or Samaria. Negative evidence is not, it is true, very strong, but it is remarkable that carved figures on rocks have never been discovered as yet south of Kana, near Tyre; and it may perhaps be inferred that the reason is that the injunctions of the Book of Deuteronomy were carried out, and that the idols of the Canaanites were destroyed by the Kings of Judah, as described in the Book of Kings.

III.

HITTITE MONUMENTS.

Near Henâwei, S.E. of Tyre, in Wady el 'Akkâb, there is a group of 15 figures—a deity and 14 worshippers. The men are clothed in short dresses. This monument I have never been able to visit, as I was not in the field when this district was surveyed. It is described by M. Guerin. The fact of the short dress and belts to the figures suggests that it may be of the same class with the so-called "Hittite" processional subjects of Cappadocia. It is said to be much decayed. Exploration might result in the discovery of hieroglyphics.

IV.

THE SOUTH WALL OF JERUSALEM.

In the absence of excavation between the south-west scarp and the Ophel wall, every writer has a right to his own opinion as to the line of this wall. One reason, however, why I think that the line proposed by Mr. St. Clair runs too far north is that there was probably no change between the time of Nehemiah and that of Josephus, whose account is deserving of respect. Josephus says (5 Wars, iv, 2): "after that it went southwards (*πρὸς νότον*),—having its bending above (*ὑπερ*), the fountain Siloam, where it bends again towards the east (*πρὸς ἀνατολήν*), at Solomon's Pool, and reaches as far as a certain place which they called Ophlas, where it joined the eastern cloister of the Temple."

I think the line should run therefore not far from Siloam. This passage identifies pretty clearly the south-east corner of Herod's Temple with the south-east angle of the Haram. Solomon's Pool may be Enrogel (the Virgin's Fountain).

V.

NOTES ON NOMENCLATURE.

It might appear from the "Memoirs" that certain places mentioned by M. Guerin are overlooked by the English surveyors, and the following notes seem necessary in explanation. I have looked into all the cases mentioned in the "Memoirs."

Vol. i, page 353. *Tennameh* of Guerin is the *Tinány* of the Survey—a name carefully ascertained.

Vol. ii, page 12. *Dreimeh* of Guerin is the *Dreibemeh* of the Survey—the latter is Arabic, the former is not.

Page 12. *Senjem* of Guerin is the Survey *Sinjib* "squirrel." M. Guerin's word is not Arabic.

Page 122. *Tell er Rai an*. The name is not omitted on the Survey. I obtained it standing on the Tell.

Tell Bala appears as *'Ain Bala* on the Survey Map.

Tell Asár appears to be the Survey *Tell Sârem*.

Page 126. There is no doubt as to the correct spelling of *Shutta*. It was taken from the Government lists.

Page 171. Both the *Bâka's* are mentioned (*see* page 152) on the Survey.

Page 197. Guerin's *Kafârâ* is the Survey *Jafrân*, *Friâta* is a vulgar pronunciation of *Fer'ata*.

Page 240. Guerin's *Asîr* is the Survey *es Sîr*, but the true name of the site is *es Smeit*.

Page 315. *Deir ed Dham* (Guerin) is the vulgar pronunciation of *Deir en Nidhâm*, as on the Survey (p. 290).

Page 322. Guerin's *Pia* is apparently a printer's error for *Sia*, the name of the site on the Survey. There is no P in the Arabic language.

Page 327. *Ab'atah* of Guerin appears to be the Survey *Balâta* (p. 328).

Page 327. *Abu Samâra* of Guerin occupies apparently the site *Mismâr* on the Survey. It is a ruined house (p. 361).

Page 329. *Khurbet Ben Raish* of Guerin seems to be the Survey *Barraish*.

Page 331. *Khurbet Dar Ahmet* is incorrect, as the last word should be *Ahmad*, "Ruin of the House of Ahmad." This is M. Guerin's name for the Survey *Khûrbet er Râs*.

Page 328. *Khûrbet Baenna* of Guerin seems to be the site called *Hamîd* on the Survey. The name *Wanneh* occurs further north on the Survey (p. 335) in the same district.

Page 357. *Umm el Hummân*, "mother of the bath," is M. Guerin's name for *Umm el Ikba* of the Survey. *Hummân* is apparently a printer's error for *Hummâm*. The building which he calls a church is a Moslem *Mukâm*.

Page 361. *Merda* is mentioned on the Survey, p. 286.

Rummon is described more fully on p. 292.

Page 392. *Wady Amar* of Guerin is the Survey *Wady el Hamr*, not *Wady Zamâr*. The Survey spelling agrees with that of Robinson and others.

Page 403. *Seirah*, "folds," applies to certain folds which are shown on the Survey.

Page 419. *'Arâk ed Deir* is mentioned in the Survey account of *Deir Dubbân*.

Vol. iii, page 8. The subterranean passage of which Guerin heard at Beit 'Atâb is fully described in the "Memoirs" (pp. 23 and 137) as *Bîr el Hasûta*.

Page 264. *'Arâk el Kharab*, "the ruined cavern," is a general name given to caves at Beit Jibrîn by Guerin. The Survey gives 14 names of these caves (p. 266).

Page 275. *Dikkerin* is the Survey *Dhikkertn el Boraddn* (p. 258).

Page 321. *'Ain edh Dhürweh*. The ruins mentioned by Guerin are fully described with a plan in the "Memoirs," under the head *Kûsr Islaiyîn* (p. 374).

Page 323. *Hallal el Bothmeh*, of Guerin, is the Survey *Khallet el Butmeh* (see Map, p. 352). The Survey spelling is correct.

Page 325. *Caphar Barnebo* of Guerin, is a printer's error for *Caphar Barucha*, the old name of *Beni N'aim* (see p. 304).

Page 352. *Khurbet Beni Dâr*. This is given by Guerin, and is mentioned in the Survey name indexes (p. 398) as another name of *Khûrbet Yuktn*, which is fully described in the Memoir under that name.

Page 369. Guerin's *Terrâma* is evidently the Survey *el Hadab*, p. 329. It does not seem to be an Arabic word.

Page 369. Guerin's *Umm el Amad* appears to be the Survey *Khoreisa* (p. 356), where a ruined church and inscription were found. The previous name only means "mother of pillars."

Page 395. It is a mistake to suppose that there are seven wells at Beersheba; there are only three. Vandevelde never went to Beersheba. His longitude and account show that he went to *el Meshâsh* and mistook it for Beersheba.

These notes may be useful to those who possess the "Memoirs." They represent, I think, all the discrepancies out of 1750 pp. quarto, with lists of 10,000 names, and refer only to insignificant ruins. The Survey nomenclature was tested in various ways, as mentioned in the Introduction, vol. i, of the "Memoirs," and there is apparently no reason to prefer any of the variants proposed by travellers.

VI.

THE SPEECH OF LYCAONIA.

In the *Quarterly Statement* I have given already the Carian and Lydian words which appear to be non-Aryan. That Aryan races dwelt in Asia

Minor is, however, shown by the remains of the Lycian and Phrygian languages.

PHRYGIAN.

Bekos, "bread." Persian *baj*, "food."

Kimeros, "chamber." Zend *Kamara*, Armenian *Kumar*.

Bagaios, "god." Slav *bogu*, Old Persian *baga*.

Besides the words for "dog," "fire," "water," which Plato says resembled the Greek.

LYCIAN.

Kewe, "king." Zend *Kavi*, Persian *kai*.

Gina, "wife." Armenian *gin*, "wife," Zend *ghena*.

Ysē, "if." Zend *iēze*, "if."

Eveeya, "this." Old Persian *Hauva*, "this."

Se, "and." Old Persian *sa*, "and;" Armedian *sd*, "and."

Goru, "tomb." Persian *gur*, "tomb;" Armenian *geyreyz*.

Eveeya, "these." Old Persian *avahaya* (3rd pers. pl.).

Meou, "of me." Old Persian *maiya*, "of me."

Aryan words also occur in the list of words called Lydian by the classic writers, e.g. :—

LYDIAN.

Ankōn, "corner." Armenian *angiun*, "corner."

Brenthion, "myrrh." Armenian *Badrinch*, "balm."

Paramene, "fate" (Feronia). Armenian *veyrin*.

Kapithe, "measure." Armenian *Tchap*, "measure."

What is still more interesting, however, is the discovery, to which a comparison of the Armenian and Vannic languages has led me,¹ viz., that the latter is an Aryan tongue akin to Armenian, and comparable also with the monumental Persian and the Zend. Thus in 850 B.C. there were Aryans round Lake Van (of the same race as the Phrygians, as Herodotus tells us), whose Kings were at war with the Hittites, who advanced East from Carchemish. The latter had thus enemies not only of Semitic, but also of Aryan race.

¹ This comparison with Armenian was, however, first proposed in 1872 by Dr. A. D. Mordtmann. It has been denied on grounds which seem to me insufficient by other scholars.

VII.

WAS THERE A WORD *Ko*, "KING." ?

AMONG points denied by Professor Sayce, was my identification of the sound *Ko* as being a Hittite word for "king." Not indeed the only word, for the terms *Sar*, *Essebu*, *Tarkan*, and *Nazi*, all of which are Turanian terms for king, were also used by the Hittites. I referred the matter to Mr. T. G. Pinches, of the British Museum, and to Mr. G. Bertin, both of whom informed me that the words *Ku* and *Uk* stand for "king" in Akkadian.

In June, 1888, Mr. E. A. W. Budge published a tri-lingual text in Persian, Babylonian, and Susian, of the reign of Darius. The Susian language is a dialect of the Akkadian group, and in the Susian version the word for king is read *Ko* by Mr. Budge. The text is syllabic, and not ideographic, so that the evidence is of value.

In more than one Chinese dialect the word *Chu* or *Chue* stands for "lord." In the old Uigur language (a Turkish dialect) it occurs as *ige*, "lord;" and in the dialect of Eastern Turkestan as *ege*. Among the Yakût (a Siberian Turkic people) it becomes *icce*, and in Vigur *oke* means "honour." It is not known as an Aryan word, but in Zend we have the word *Kavi*, "prince," which in Persian becomes *Kai*, and it is believed that in Lycian (a language very like Zend) *Keue* stood for king. Not only so, but in the Bible itself the word occurs as קָיָה (*Kóa*), (Ezek. xxiii, 23), according to Gesenius, meaning a prince (as also in the Vulgate, and according to Hebrew interpreters), but it is not a Semitic any more than an Aryan term.

In the Cuneiform syllabaries the sign *Ku* is explained to mean "king" by the Semitic interpreters, and in the Medic inscriptions the same sign occurs with the same meaning. There is, as above shown, abundant evidence that the word *Ko* was a widely spread Tartar word for "king," with the radical meaning "high" or "honourable." The sign is of special importance, because it occurs on the only Hittite bi-lingual as yet published, and is one of the distinctive words which, with *Tark* "deer," *Tarku* "chief," *me* "many," *ma* "country," serve to show the Turanian character of the Hittite language. To suppose that a Tartar people spoke either a Semitic or an Aryan language is practically impossible, yet this is the dilemma in which those scholars are placed who call the Hittites "Mongols," yet hesitate to accept their speech as Turanian.

C. R. C.