

THE HITTITE INSCRIPTIONS.

BY PROF. A. H. SAYCE, D.D.

A NEW INSCRIPTION  
FROM THE NEIGHBOURHOOD OF HAMATH.

The Rev. S. RONZEVALLE, S.J., of Beyrout, has lately made a discovery of considerable importance. In 1902, M. A. Garcia, an engineer employed in the construction of the railway from Rayâk to Hamah, sent him photographs of a monument he had found lying on the ground on the right bank of the Orontes, 4 kilometres North of Restan, the ancient Arethusa, and 1 kilometre East of the Circassian village of Zahr el-'Asy. It proved to be the half of a basalt obelisk, 2 metres in height, the other portion of which Mr. RONZEVALLE was fortunate enough to discover in the bed of the river. He has now published the whole inscription in the *Mélanges de la Faculté orientale Beyrouth*, III, 2, pp. 794-6, where those who wish to see a facsimile of it can refer to his excellent photographs.

Here I reproduce the text in the type belonging to the Society:—




This must be transliterated and translated as follows:—

- (1) *A-me Ar-ta-mi-ian* AR-ANA-S [D.P.-na-] *mi-ya-a-s I-ghan-na-a-na-*  
D.A. *aramis ami-a*

(2) *Ya-ian-atê(?)*-*me-ian* *A-mi-it-ti-ya-mi-a* ID.-ê-*a-na-ya* D.P.-*mi-MI-ur-mi-ya* *aymis* (?) *dê(?)*-*mia*-MIA.

(1) "I am Artamian, the great chief, high-priest, of the country of Yakhhan the king; in the city (2) of the Yan . . mians in the land of Hamath I have made libations to the god of the Amorite land, (1) the priest of the sanctuary."

It will be seen that the king is the same as the one to whom the Hamath monuments belong, and the opening formula is identical with that of the longer Hamath text, which it serves to complete and correct.

The *mi*  of *na-mi-yas* is lost in the Hamath text. It verifies the value I have assigned to it, since the word is that which occurs in so many other Hittite inscriptions, where it is written *na-mi-as*, *na-mias*, *na-mi-s*,<sup>1</sup> etc. Hence its occurrence here is particularly gratifying to me. On the other hand, the ram's head, *li*, here has the ideographic value of *ghan*. The Hamath text, however, shows that when this was the case, it ought to rest on a pedestal, which has been omitted in the new inscription from want of room. The character which follows is shown, by an inscription discovered by Mr. HOGARTH, to represent originally the winged solar disk rather than a cushion, as we had previously supposed.

In line 2 we have a picture of a libation table, which occurs also in the inscriptions of Asia Minor by the side of a picture of a table of offerings. The god Miur or Mur, "the Amorite," corresponded to Hadad, as we learn from the cuneiform inscriptions: his name is found in that of the Hittite king Mur-sil, "the offspring of Mur," as well as in that of the Cilician god Morrheus, which is stated to be a title of Sandês, or Heraklês (NONNUS, *Dionys*, XXXIV, 188).<sup>2</sup> Sandês, it will be remembered, is identified with *Hadad* in the inscription found at Babylon (MESSERSCHMIDT II).






The word for "priest" was *ay-mi-s*, as is shown, among other instances, by M. XXXI (*aymis* *Atu-i-mias*, "the priest of the land of Atys," or, perhaps, "the priest of Atys"), and since the leg has a similar meaning, and sometimes has the phonetic complement *-mis* attached to it, I conclude that its pronunciation was *aymis* or *aimis*. The word is found in the Malatiyeh inscription, M. XLVII, ID. *a-y-me-s*, "priest of the Atys-temple" (*Ati-dimia*), and enters into







<sup>1</sup> Namis is the *ναμῖς* and *νημῖς* of Greek Cilician names.





<sup>2</sup> The Cilician name *Μορσόλευς* is probably to be identified with Mur-sil.

the name of the founder of the dynasty which has left monuments at Ibriz and Bulgar Maden, *Aymi-nyas*, "the dedicated," or "given to the priest." The seal, M. XLI, 1, which puzzled me so long, reads, *Sanda Khalmian ay-me-is*, "To Sandes, Khalmian the priest." A parallel inscription is on one of the Hamath seals (M. XXXIX, 4, as corrected from the original) which reads: *Sanda Sanda-yan*, "To Sandes Sand(a)yan." The Greek form, Σάνδων, makes it clear that in some dialects the pronunciation of *yan* was *uan* ("Sanduan"). As for *Aymi-nyas*, the second part of the name recurs in that of Ἰνδου-νοῦας in an inscription at Jotapa; *Indu* is found in the names Ἰνδᾶς and *Inda-limme* (Greek, -λημις).



### *Progress in Decipherment.*

During the past year, thanks partly to new material, I have been making very considerable progress in the decipherment of the hieroglyphs. In some cases I have had to return to the values I first assigned to them, and afterwards believed I had reason to alter. Thus  is *mi* (and *mia*) from *mia*, "land," *miya* in the cuneiform; similarly  is *mia*, then *mi*, as in the name of *Carche-mi-sh*. In the cuneiform it is represented by *me*. Again  and  are alike *mias* or *miyas*, while  *amia* (*amis* in the nom. sing., *amias* acc. pl.) can represent *mis*, *amia*, *mia*, etc.

My difficulties in regard to the vowels also are cleared away at last. The number of characters set apart to be used phonetically was exceedingly small, and when they expressed open syllables the vowel belonging to them was denoted by attaching the vocalic symbols *a*, *i*, and *y* (or *e*), or, more especially in the older texts, by leaving the vowel to be supplied by the knowledge of the reader, as in modern Arabic. Thus *tua*, "a chariot," has to be read *te* or *ty* when *e* or *y* is attached to it; *ian* (*yan*) is *an* when preceded by *a*. The Vannic cuneiform script exhibits a survival of this system; here *ma* is written *ma-a*, *mi*, *mi-i*, etc. One result was that certain characters tended to become alphabetic;  *s*, was originally *as*;  *ian*, and  *na*, must be sometimes read simply *n*, and  *mi*, simply *m*. Another result was the accumulation of characters the values of which defined one another. Thus  *mi*, is often attached to  *mia*, to indicate that the latter must be read *mi*; the same end is also attained by attaching to *mia* the vowels *i* and *y*.

There seems to have been no *u* in the Hittite language of Kas. Its place was taken by *ii*, which I represent by *y*, because it often interchanges with *i*. In cuneiform, however, it was generally represented by *e* (as, for example, on the seal of Tarkondemos). In the later inscriptions a distinction was made between the oblique line  *e* (Greek *o*), and the perpendicular  *ii* or *y* (Greek *v*), and the difficulty of exactly reproducing the sound is illustrated by the fact that the Assyrians write the same Hittite name indifferently Lubarna and Liburna.<sup>3</sup> In the Tel el-Amarna age it would appear that *u* and *w*, in one part of the Hittite world, were replaced by *y* in another. The Hittite chieftain Labawa spells his own name Labbaya, and in his letters to the Egyptian government, , which at Boghaz Keui and Arzawa had the value of *wa*, and *w*, must have instead the value of *y*. This is shown by such modes of writing as *lili*--*akhkhuanzi*.

As in the cuneiform texts of Boghaz Keui, an initial vowel could be carried over from the final character of the preceding word, the two words being probably run together in pronunciation (as in Sanskrit). Thus in M. IV, B. 2, we should probably read: *mi-s-na-mi-a-na-nas*, i.e., *misn amianas*. "The thrones (I made) being of the city-land."<sup>4</sup>

The word for "throne" is *mis*, genitive *mi*. The picture of a throne forms the first syllable in the name of Melid, and, as we have seen above, interchanges with *mi*. In M. V, 2, the phonetic  *mi*, is attached to it to indicate its value, as is also  *mi*, in M. VI, 2. In the new inscription from Mer'ash, published by MESSERSCHMIDT (LII, 3), the elaborate picture of the throne with the bull's feet has the phonetic *mi* written beneath it in the word *isy-mi-(a)s-MIAS*, "high-places."<sup>5</sup> The phonetic definition was necessary, since in Lykaonia the character had the value of *ma*, as is indicated by the Greek transcription, Mamoas, of the name of the Emir Ghazi king

<sup>3</sup> Similarly, the name of the city Sasîma is also written Σάσουμα (RAMSAY *Historical Geography of Asia Minor*, p. 295).




<sup>4</sup> This is not certain, however, as the words may be divided: *mis Namia-nas*, "the thrones (I made) being of the land of Namia," i.e., "the priestly land."


<sup>5</sup> In the preceding line, where the place of the throne is taken by the knife, we have the word written *is(i)-iy-MI-mi-a-(mia)s*, and followed by the determinative of two upright horns. Here in line 3, the *kanmias* or "works" (? "gates") executed by the king are defined as being *isymias ammias* (written *a-m(ia)-mias-MIAS*), "what is above (and) below."

Ma-mias; and it would seem, from the way in which the name of Mer'ash (*Ma-ar-gha-si*) is written, that at Mer'ash also it was pronounced *ma* when followed by *a*.


Another character which had the value of *mi* was the knife, though in this case the value was more exactly *my* or *me* than *mi*. At Boghaz Keui the value would have been *mu*, since it forms the first syllable in the name of Mutallis (M. X, 7; cf. XIV, 7). It seems sometimes to be a determinative of the verb *se*, "to erect," though this is not certain, as where we meet with it in this connection we may have a secondary form of the verb in *-mi* (on which see further on). But wherever it is used phonetically its value is always *my*; my supposition that it also represented *si* was founded on a mistake.

*The first person of the verb.*

My belief that the boot  had any other phonetic value than *mi* (*mia*) was similarly founded on a mistake. It probably, indeed, had other values, since the Emir Ghazi inscriptions show that two different boots have been confused together in the later texts. But at present I have no proof of this, and the passages which seemed to me to indicate a value *wi* or *u* turn out to have a different explanation.  properly signified the ground in the later texts—in the earlier inscriptions this was . The word for "ground" was *mia* (originally perhaps *ammia*), written *miya* in cuneiform, and from *mia* came the phonetic value *mi*. In the Bowl inscription (M. I, 3), *Sanda-mi-i i-yas-i-ta*, is not "to Sandes in the temple," but "in the temple of Sandes," where *-mi* is the adjectival suffix. In M. IX, 1, and XXI, 3, again, *yana-mi* (probably pronounced *yena-mi*) is not "to the god," but "to" or "of my god." So, in the Hittite inscription in the Institute of Archaeology at Liverpool (*Annals of Archaeology*, I, 1, pl. 10), *yana mi-i-a-mi-i* is "(I have erected, *s-y-ya*) to the god of my country."

Hence where the first person of the verb is denoted by , it must represent a suffix *-mi*. By the side of the ordinary vocalic suffix (*-i,-ya*), which denoted the first person of the aorist, there will have been a suffix *-mi*, denoting the first person of the perfect, and corresponding with the *-bi* of the Vannic verb. It is tempting to conclude that this suffix is derived from the first personal pronoun, since forms like *ana-mei* (M. X, 2), *a-na-a-me-i* (M. XXXII, 1),


“I am prince,” *aramis* (?) *-me-y* (M. XLII, 9), “I am king,” appear to presuppose it. But a suffix *-mi* is found, not only in other forms of the verb, e.g., *ka-mi-s* “making,” but also in nouns, e.g., *ka-mi-ian*, *kamin*, a “work,” and we ought, perhaps, therefore to regard *-mi* as formed from a secondary conjugation in *-m*, to which the usual termination of the first person is attached.


However this may be, I can now offer a translation of a passage in the Bulghar Maden inscription (M. XXXII, 2, 3), which has hitherto been a puzzle to me. Here we read: *ary-ny-me<sup>6</sup>-i-yas* (followed by pictures of “written tablet” and “stone”) *MIA-mi-ian-mi mias-mias-mi(a) a-me-mi ne-ian-mi*. “The inscribed stones I have fashioned, I have caused to be set up, I have engraved, I have consecrated.” *Mias-mias* (probably pronounced *mos-mos*) is followed by ① instead of , since the next word begins with *a*. *Miyan* is written with the knife (*my*) at Hamath (M. V, 3, *mi-[ian]*), with determinatives of “seat” and “stone,” *miastamia Amitya my-yan-ya*, “a stone seat within Hamath I have fashioned”); the word has nothing to do with *sunna* as I formerly imagined. *Mias-mias* may be intended to be read as a dual, like *it-it* for the syllable *iti* in M. VI, 1 (corrected from the cast) and V, 3; in M. XXXIII, 4, the verb is used of “setting up” a stone monument (*mias-MIAS-y-i*). *Ame* claims relationship with *amis*, “a swordsman” (or “dirk-bearer,” as I have hitherto translated it not very exactly). *Amis* is often written with the determinative of the knife, and its reading is given in M. VI, 2, *a-me-in-an amia*, “in the city of the swordsmen”; *cp.* M. XXIII, 2, 3, *ami-s-mi-(mi)as-mi a-tu-is*, “ruling in the swordsmen’s land,” where the construction is similar to that in one of the Boghaz Keui tablets: *ina mat ali Mizris-me*, “in the city-land of the Egyptians.” The original meaning of *ame* would accordingly have been to “cut” with a knife or sword, hence it came to signify to engrave on stone. *Neian* is connected with the common words *nenas* “a priest” (e.g., M. XXXII, 1), *ne-ian-mias*, “sacred,” or “consecrated” (M. XXIII, 3, 4), *nen-na-i-yas*, “holy” (M. XIX, B 5, C 5).<sup>7</sup>


<sup>6</sup> So on the cast.

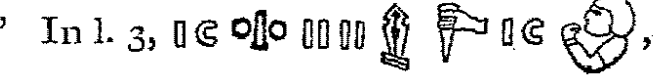
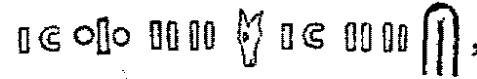
<sup>7</sup> A variation of the formula is found in M. VII, 1, 2: *i-yas-i-ta mis-MIS-[ya] me* (?) *ya mi-a-mi NA-ni-ya*, which is explained by an inscription recently discovered in Northern Syria by Mr. HOGARTH, where we have: *i-yas-i-ta mi-s-ya mia-a-ami-AMIA-ya NA-ni-ya isy-yan*, “in the temple I built, founded (?), and consecrated the upper part.” The verification afforded by the new inscription of the values I have assigned to the characters is very gratifying.

*The mention of Melid in the new inscription from Mer'ash.*


The new inscription from Mer'ash published by MESSERSCHMIDT (LII) contains much that is interesting. The name of the king has been destroyed, as is usually the case on the North Syrian monuments, suggesting that the mutilators (who were probably the Assyrians) knew how to read the texts. He calls himself specially "the lord of the Yatians" (*ni-an-i-ya-s I-a-ati-iy-a-(ia)n*), and the references elsewhere made in the inscription to "the city-land of Yati," indicate that it was here that the monument was erected. In line 2 we read: "In the Aramaean land of the priests of Sandes (*neni-si-an Sanda-yan mi Arami-si*), I a Hittite of the 9 states (?), the city-lord of the Yatians (*I-at(i)-a-si-ian*) having erected" (*si-mis*) this monument, "having engraved here a consecrated object as it was of old (*neni-mia(n) an-ka-a-te-s ame-mis yamiya*), the high-places of the pass (?), of . . . adjoining the land of Kas in (?), two cities (*amia II-tua-a-yas*) have built [of stone]." Then follows something about "monuments" of a particular kind of stone—the determinative is —"great in work" (*memia-ta AR (?)-i*). The word "as of old,"

which is usually written  -*ta-mias*, is here written phonetically,

as it is in M. LI, 4, where we have *yan-ka-*  -*ta-mias*. In line 4 of the Mer'ash inscription, the city of *Yati* is again referred to. I would identify it with the *Yaeti* of Shalmaneser's Annals (*Black Ob.*, 90), which may be the *Yâdi* (יאדי) of the Sinjerli inscriptions. In one of the Chantre texts (*I Rev.* 2) the city of *Yati* is one of those from which tribute was received by the Hittite king at Boghaz Keui. It is there associated with other towns belonging to the king of Arinna (near Komana).

Lines 3 and 5 offer a very neat verification of my explanation of the suffixed *-mei* as denoting "I (am)." In l. 3, , is replaced in line 5 by , "the swordsman am I," the readings of the two groups of characters being respectively: (mark of division) *a-me-(mi)as-DET.* (mark of division) *AMEI* and (mark of division) *a-me-(mi)as* (mark of division) *me-i*. Lines 3 and 4 continue: "the swordsman (am) I of the land of Sanda- . . mit;

a high monument I the priest have fashioned (*simia(n)*-DET. DET.-*nâ-mias mesi*), (I) the lord of lords (*nâyas nayasi*),<sup>8</sup> prince of Melid" (*ana Mi-lid-di-ni-s*).

Long ago I pointed out the name of Melid in an inscription from Malatiyeh (M. XVI, A). Here we have the territorial adjective, as in *Un-ki-ne-i*, "of the land of Unqi," in M. VII, 1, 1, where the previous words should be read: *nâyas amiyas Kha-ti-nas Uan-NA-na-s*, "lord of the city-land of Uan of the Khatinâ," or Hittites. Our new text shows that the obelisk  must be read *di*, or possibly *zi*.

The possibility of this latter reading is due to a recent discovery made by M. DUSSAUD, who has made it clear that the מלז, Malaz, of the Aramaean inscription of King Zakar of Hamath, is intended for Melid.<sup>9</sup> Consequently the change of *z* into *d* must be due to Aramaic influence, the earlier form of the name being Meliz, as in the case of Hazrak, the Hadrach of the Old Testament, and the Khatarakka of the Assyrian monuments. In Cappadocia also, as is well-known, *z* became *d*; e.g., Nadiandos for Nazianzos; it seems probable, therefore, that this was the result of Aramaic influence, unless—what is also possible—Aramaic was influenced by Hittite. In any case, we may assume that if the obelisk represented the syllable *di* in the later Hittite texts, it would, at an earlier date, have represented *zi*.<sup>10</sup>

Hence it is possible that even in our Mer'ash text it represents *zi*. Now in line 5 the king states that he had laid "the pavement (or foundations) of a temple" (*iyasi ammiyas*) in the "gate" (or fortress) of "the city of *Ar-dy*." The syllable *ar* is expressed by the closed fist, to which is attached the ideograph of a vase, representing the same syllable, as we shall see presently. If we may read Arzy instead of Ardy, we should then have here the Anriz and Ariz of Thothmes III (N. Syrian list 166, 319), perhaps also the same name as that of the classical Arsus.<sup>11</sup> However this may be, the king of

<sup>8</sup> In M. XXI, 4, the ideograph of "god" is prefixed to *na-yas-i* (*na-mi-yas ena na-yas-i*), so perhaps we should translate "the consecrated one of the divine lords."


<sup>9</sup> Malazzi was one of the cities from which tribute was brought to the Hittite king at Boghaz Keui according to CHANTRE I. In a Boghaz Keui tablet at Liverpool the name is written Walaz.

<sup>10</sup> Prof. LEHMANN-HAUPT is thus shown to have been right in identifying the Khalidhu of the Vannic texts with the Homeric Halizonians (*Il.*, II, 856).

<sup>11</sup> May it also be Arzawa, which would become Arzaya, Arziya in Kas? *Cp.* the Cilician name "Αρζαυος.



Mer'ash, who set up the newly-found monument, was king also of Melid.

He goes on to state that he had further constructed "great works" in a city the name of which I am disposed to read *Gur-gu-me*. The first character composing it is not otherwise known; the second  denotes a cut stone, and, if I am right in identifying a name on a Hittite seal in the Ashmolean with the Agusi or Gusi of the Assyrian inscriptions, would have had the value of *gu*. In M. LI, 3, it is phonetically rendered by *ky* or *gy* (*gy-yas*, a word which in the preceding line is written *gu-y-yas*).

### *The name of Aram.*

In the second line of the above inscription, I have transliterated a word as *Arami-si*, "Aramaeon." About the two last characters, *ami-si*, there is no question; the first is the vase which is so frequently attached as a phonetic complement to the picture of the Sun. In this inscription, in line 5, it interchanges (in the same word *Arami-si uan-si iyasi*, "the temple of the Aramaean god") with *ar*—certified by the name of *Ma-ar-gha-si*, Mer'ash—if Dr. MESSERSCHMIDT'S copy is correct, and is also attached to the clenched fist (*ar*) in order to define its pronunciation (in the name of the city Ar-dy). That the word for "the Sun," when defined by the vase, began with *a* is evidenced by M. XXXII, 5, 6. In M. XLVIII, 2, the vase precedes the ideograph of "the Sun," and I would therefore propose to read the word for "sun" as *ary*, or, perhaps, *ardy*, considering that in Vannic Ardinis is the Sun-god, from *ardi*, "light." There was, however, another word for the Sun-god in Kasian Hittite which terminated in *yan-yan* (probably to be read *unan*, or, if the dual is meant, *unni*); see M. XI, 5, XXIII, C (as corrected in the photograph published by myself in these *Proceedings*, Vol. XXV (1903), p. 284).<sup>12</sup> It would appear, as I have said above, that the character *na*, which I have hitherto supposed to be a bundle is really the winged solar disk; it may be, therefore, that while *arys* meant the Sun-god, . . . *yan-yan* was the solar disk.

<sup>12</sup> The passages read: *Khalmias nen (?)-it sena ana miya* ID. *-yan-yan-na-mia*, "Khalmias has consecrated them to the lord of the land even in the land of the Sun-god," and *nani-ya* ID. *-yan-yan-ny-ya-mia nen(?)-ya-s*, "I have consecrated, being priest in the land of the Sun-god."

In the longer Hamath inscription (M. VI), the copy I made at Constantinople from the original, shows that the reading at the end of line 3 is: D.P. *Sanda Kasy arami* ID., "Sandes the Sungod-king of Kas." In M. XLVIII, 2, the king himself is called the Sun-god. The translation, as well as the copy which I have given of this inscription, needs correction in several particulars. It should be: ". . . -Khattis, of the city-land of . . . , priest (*aymes*) of the dirk (represented by a dirk embedded in a quiver, to be read *ami-ni*, as in the famous *edicule*)<sup>13</sup> am I: the work of an altar (?)<sup>14</sup> to the 9 horses I the Sungod of the land of the 9 cities (*amis-mia* IX-*mia-s-mi-a-MIA ar-ID.-y-ś-IS*) have made (and) set up (*ka-mi mias-i*), being ruler of the land of the city of the 9 horses (*a-tu-is* IX-*mias ye-a-mi-i-mia-a a-mi-AMIA-a* D.P. *a-mias*); in this place I have dedicated a chariot of wood (?) and water-troughs (*asy-mia-ś*) of stone" (D.P. *agusi-mias*).<sup>15</sup>

<sup>13</sup> In M. XXXV, 2, as corrected by a recent copy of Sir W. M. RAMSAY, we similarly have "swordsman (*ames*) of the dirk."

<sup>14</sup> ID.-*mia-(ia)n my-my-yan*. In an inscription discovered by Prof. GARSTANG on Mount Argacus (*Annals of Archaeology*, I, Pl. VIII), we have the same expression, only reversed, and followed by: "24 dishes, behold he has offered (*ne-it*) with a wine-cup to the Bull-god," and in the Liverpool inscription the ideograph is used of the monument on which the inscription is cut. The ideograph is also found in M. XI, 4, where the original reads: ideograph, animal's head (not *ka*), *i* and *ian*, and is preceded by the ideograph of "house" (*di-mia*).

<sup>15</sup> MESSERSCHMIDT'S copy is incorrect here.

(*To be continued.*)

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## THE NAME OF THE ETHIOPIAN KING, FOUND AT BASA.

BY PROF. A. H. SAYCE, D.D.

Mr. DRUMMOND has succeeded in taking an excellent photograph of the cartouches of the Ethiopian king on the breast of the lion in the temple of Basa (see *Proceedings* for June, 1909, p. 200). The first character in the second cartouche seems to be the winged solar disk, so that the meaning of the royal name would be: "The Sun-god of the land of the Lake of rain." The characters in the last line of the first cartouche are more difficult to decipher. The last of them, however, is the ox-head (*ti* or *to*). It is preceded by what appears to be  $\beta \int i(?) - b(?)$ .

## THE HITTITE INSCRIPTIONS.

BY PROF. A. H. SAYCE, *D.D.*A NEW INSCRIPTION  
FROM THE NEIGHBOURHOOD OF HAMATH.

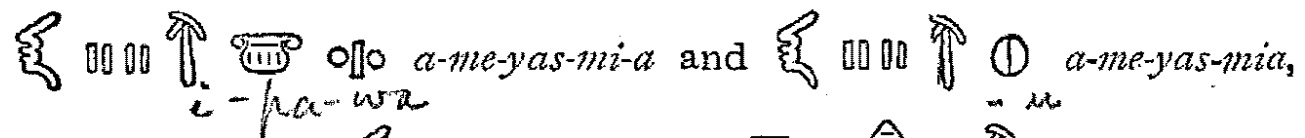
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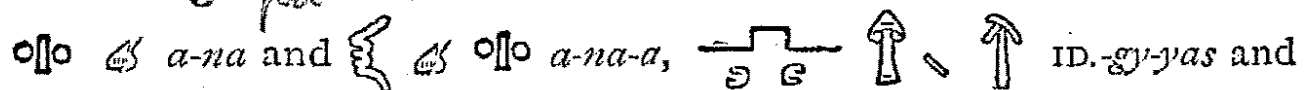
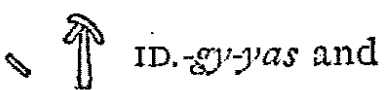
*(Continued from p. 268.)*

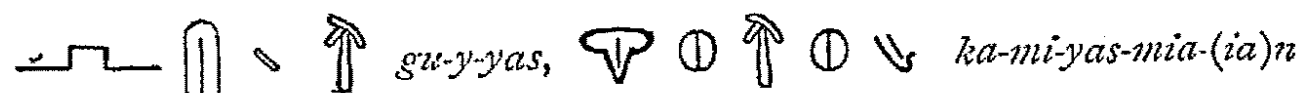
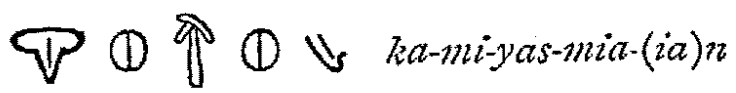
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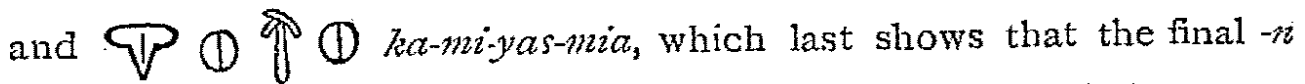
*The Inscription of Bogscha.*

I must reserve a detailed examination of this inscription until another occasion. I do not know whether the second word in it—*Khaly-mi-i-t*—is the name of the king or a title (“of the land of the Halys”).<sup>16</sup> But the inscription is interesting from several points of view. The erector of the monument calls himself “king of the Ittanians” (*It-ta-na-an*), which may represent the Atunians of Tiglath-pileser IV. The same phrases moreover, are repeated, with variations in the spelling of individual words. Thus, we have,

 *a-me-yas-mi-a* and *a-me-yas-mia*,  
*-ka-wa*

 *a-na* and *a-na-a*,  *id-gu-yas* and

 *gu-y-yas*,  *ka-mi-yas-mia-ia*<sup>n</sup>

and  *ka-mi-yas-mia*, which last shows that the final *-ni* of the accusative singular could be dropped in pronunciation, or at least in writing.

<sup>16</sup> *Khalymiya*, “Halys-land,” would correspond to the Homeric *Ἀλύβη*, *H.*, II, 857), from which the proper name *Ἀλύβιος*—Kasian *Khalymiyas*, later *Khalymis*—would be formed, like *Ἀρζύβιος* at Kastabala from *Arzawa* or *Arziya* (Tel el-Amarna *Arzaya*). For the Halizonians (*Khalidhu*), see above, note 10, p. 266.

*The Caduceus.*

When I last referred to the picture of the caduceus in the Hittite texts I noticed that it is coupled with the ideograph of "gate" (*hamias*), but I failed to explain its origin. This I can now do. It is simply the bull's head, or "bucranium," mounted on a pole. That the bucranium was placed over a gate, or door, to protect it from evil is a well-known fact, and examples of it have been found in Egypt and elsewhere. At the entrance to the Midas-city, and at the summit of the road which led up to it, Sir W. RAMSAY discovered the sculptured figure of a Hittite god, grasping a caduceus in the hand, with an inscription in a panel in front of him (like that which accompanies the figure of "Niobe"), which may read "the (sacred) rock of the son of Maia."<sup>17</sup> The caduceus is said to have been handed over to Hermes by Apollo, who would seem to have been the Cilician Tarkus, since Strabo notes that Das-tarkon was the shrine of "the Kataonian Apollo"; and Hermes was the god of travellers. Kandaules was an epithet of the Lydian god, sometimes identified with Hermes, who was represented like the Babylonian Gilgames strangling an animal in either hand (*P.S.B.A.*, 1901, p. 113), and Kandaules claims relationship with Kandaon, the Thracian War-god, as well as with the Cappadocian Kanza, whose name is found in the proper name Kanza-illaros. In Greek Cilician inscriptions we have both *Κανζῶς* and *Κάνδης*.

*Hittite Grammar.*

The outlines of Hittite, or, better, Kasian, grammar can now be sketched with greater precision than was possible when I attempted to do so in my first Paper on the decipherment of the inscriptions (*P.S.B.A.*, 1903, pp. 280-82). The nominative singular of the noun terminates in *-s*, which, however, may be dropped, especially after *n*; the accusative singular in *-n* which may also be lost before a following consonant; the genitive and dative singular in a vowel; the plural nominative and accusative in *-as*; and the plural genitive

<sup>17</sup> *Jnl. of Hellenic Studies*, III, 1, pp. 6-11. The inscription consists of the bird between two sacred stones; this, if my system of decipherment is correct, can read only: *asis Mia-asis*, "the stone of the son of M(a)ia." The bird represents the name of a city in the Karabel inscription (*Mia amy*, "the cities of Mia"), which I would connect with the name of Mai-onia, and in the name of the goddess Khalmia it interchanges with *me-a* and *mi-a*.

in *-an*. "Lord of lords" is *nayas naya-s-i*. There were other suffixes for the plural, but they cannot as yet be fixed with certainty, with the exception of *-y* for the plural accusative. Before vowels, and at the end of a sentence, the *-s* of the nominative singular become *ś*. A locative was denoted by the post-position *-ta*. There were no suffixes of gender.

Common adjectival suffixes were *-ya* (e.g., *Karkamis-ya*, "Car-chemishian"), *-na* denoting, as in Vannic, "of the land of," *-si* which has a patronymic sense (e.g., *Mytâli-si*, "son of Mutallis," *Arami-si*, "son of Aram," i.e., "Aramaeon"),<sup>18</sup> *-mi* (also written *-me* and *-my*, or *-mu*) and *-ma*, and above all *-mia* (the *-miya* of the Boghaz Keui tablets which indicate that its original sense was "belonging to the people of"); there was also a suffix *-it* or *-ti*, as well as *-te*,<sup>19</sup> probably also *-li* and *-ra*.

The genitive, as a rule, followed the governing noun, though not invariably; the place of the adjective was after its substantive, unless it was used predicatively.

*Amei* (*amy*, *amî*) signified "I am" or "I (am)," which could also be expressed by suffixing *mei* to a noun (e.g., *ana-meî*, "I am king"). The first personal possessive pronoun was *mî* "mine," the accusative plural of the third personal pronoun was *sena* (e.g., *nenit-sena*, "he consecrated them").

There were two demonstratives, one of which was *na*, *nas*. The most usual, however, was *yâ*, *yas*, to which the suffix *mi* was very frequently attached. Hence, besides *yâ* (accusative singular), *yas* (accusative plural?), we have *yamis*, or *yames*, and *yamias* (nominative

<sup>18</sup> Hence the common suffix *-ss* in the names of towns in Asia Minor. *Ka-KAM-mi-is-s-a*, for example, in M. XXXI, C. 2, corresponds with a Greek Kamissa. In the Kasian texts the suffix is preceded sometimes by *-i*, sometimes by *-ia*. In Assyrian, *s* is represented by *z* (as in Tarzi for Tarsus); e.g., Tarkhuna-zi, "he of the land of Tarkhu," Tarma-na-zi, Egyptian *T-r-ma-n-na*, modern Turmanîn. In Greek, as in the name of Syennasis (Syanna-si-s, "son of the temple," or Sya-na-si-s, "son of the land of Sya"), it is represented by *s*.

<sup>19</sup> E.g., *Tua-a-te-s* (M. II, 1), the Teuwatti of the Tel el-Amarna tablets, Tuâtes, king of the Khattinâ, in the Vannic inscriptions, *Teαττης* in a Greek inscription at Termessus. The name is shown by the hieroglyphic texts to mean "charioteer" (*tut-tes*). So we find *Sanda-gal(?)mi-iti-mi-i-(mias)-s*, "of the land of Sanda-gal(?)mit" (M. XXI, 1) by the side of *Sanda-gal(?)mi-a-ni-s*, "of the land of Sanda-gal(?)mis" (M. II, 1), *Sanda-gal(?)mitys* being the name of a priest-king of Melid according to M. XVI, A, just as in Greek texts Tarkondimantos and Tarkondimotos stand by the side of Tarkondêmos. A god, Sinuwatti, perhaps "moon-man," is mentioned in a Boghaz Keui tablet.

singular), *yami* and *yamia* (dative and genitive singular), *yamian*, generally written *yamia(n)* (accusative singular), *yamiâs* (nominative and accusative plural), as well as *yas-mî* and *yas-mia*. From *yamia* was further formed by means of the suffix *-s(i)* *yamiassê* (e.g., *yamiassy mî*, "these lands") and *yamiassâ* (accusative singular). This last suffix (*-ssa*) is also attached to nouns (e.g., *kamissâ*, "gate"), and after *i* often appears as *-assa*; in the names of places it has a gentilitic sense, and therefore is probably to be identified with the patronymic *-si* (see note 18 above). The demonstrative *yâ*, in all its forms, could be dialectically pronounced *uâ* or *zâ*.

The adverb terminated in the suffix *-nta* or *-nda*, often written without the nasal. *Yamia* (Boghaz Keui *uemiya*), literally "in this place," signified "here."

The first person singular of the aorist of the verb terminated in *-i*, *-ya*, and *-y* (*-u*), that of the perfect in *-mî*, which is probably to be decomposed into the suffix *-m* and *-i*. The third person singular terminated in *-t*, which in some cases may have been pronounced *-ti*. Great use was made of the present participle which ended in *-is*, *-js*, and *-as* (though the form in *-as* seems to have been preferably confined to the passive); very frequently the secondary conjugation in *-m* was used (e.g., *ka-mi-s*, or *ky-mi-s*, "making," instead of *ka-is* or *ky-is*).<sup>20</sup>

### *The Pronoun Yasmi.*


When editing the Kara Dagh texts last year I was puzzled by the word *yasmi* with which one of them begins. It is, however, found elsewhere in the inscriptions, though I had failed to observe it. In M. X, 6, we have the same expression: *Gysya(n)da yana yas-mî any-mia-nî IX anayi(n?) khal-li-a*, "with stones for the god these crosses (?)<sup>21</sup> of the 9 great gods (*anymia-nî* for *anymi yanî*) I con-

<sup>20</sup> There seem to have been two elements in Kasian Hittite, one Asianic and the other Indo-European, which I should infer was borrowed from Phrygian. Thus there are two words for "goat," *is* and *tarkus*. The second must be the Greek *τράγος*, for which there is no Indo-European etymology; the first may stand for *is-is*, and so be equivalent to *aîž*, Lith. *až-kà*. Of the two words for "house," again, *âlmes* claims relationship with *δῶμα*, *δῶμος*, *domus*, while *syannas*, or *sumas*, is Asianic.

<sup>21</sup> M. COMBE (*Histoire du Culte de Sin*, p. 43) notes that the Moon-god of Harran is represented on Babylonian seals, as a square or oblong stone resting on an altar, and surmounted by a cross above which is a crescent.

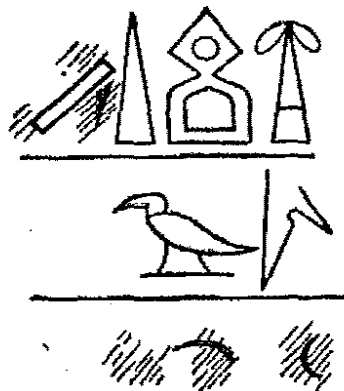
structed." (*Khaly-i-mias* is used of "constructing" stone basins in M. I, 3.) *Yas-mi-i* further occurs in M. LI, 4, *aymiasi anâ gy-i*, "for the priests of the (divine) King I have made these stone objects."






I find that these three characters have to be distinguished from one another. No. 3—probably the sacred cake—is *khal*; No. 1—a water-basin—is phonetically written *a-si-mi-i-yas* in M. I, 3, and at Ibriz; cf. also M. VII, 1, 2. No. 2 seems to represent a trough; see M. XLVIII, 3. In M. XXI, 4, the phonetic value of *nin* or *nina* is given to it in the word *ninâs*, "consecrated priest," which is written *ny-na-s*, M. XXXII, 1, its phonetic equivalent being , which has the value of *na-na* in M. VI, 2, and of *ni-ni* in an inscription recently discovered by Mr. HOGARTH. On the seal lately published by myself (*P.S.B.A.*, 1908, p. 220), where the circle is divided by two bars instead of one, we shall accordingly have the proper name *Niniyan*, or *Naniyan*, formed, like *Khalmiyan*, *Sandiyan* (*Sandôn*), etc., from the name of the goddess Nani, or Nanni, who in a Boghaz Keui tablet I have published in the *J.R.A.S.*, 1908, p. 986, is called "the goddess of flocks."

#### *The Inscription of the Pseudo-Sesostris.*

My squeezes of this inscription are unfortunately mislaid, but an examination of SVOBODA'S excellent photograph of the famous figure allows something to be made out of the characters. This is what is visible:

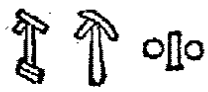


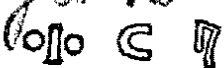


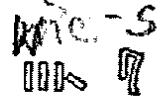


The character which follows *ka* is not *i* as I once supposed, but is probably to be identified with the image of the Asiatic goddess, as found, for example, at Emir Ghazi (M. L, 4, 5). The third character seems to be the ideograph of "king," and the fourth may

be the vowel *y*. I think, however, that I see traces of a dagger, so that the character may be ; though it may also possibly be intended for the "glove" . If it is  we could translate either "Ka-\* the great king," or "the making of the image of the goddess, the great ruler." The second line is clear enough, *Mia am-y*, "the cities of M(a)ia," and in the last line we ought to have a verb. The parallel of M. XLVI, 1 (*my nanas-ya*), would suggest some word like *nanas-ya*, "I have conquered." Unfortunately the characters are hopelessly destroyed.

*The Nigdeh Inscription.*

I will conclude with the inscription on the base of a black basalt column from Nigdeh recently published by Dr. MESSERSCHMIDT (*Corpus inscrip. Hettiticarum* LIII):

				
<i>ya-(ya)s-a</i>	<i>lu-na</i>	<i>sa-ni</i>	<i>ya-na-s</i>	<i>a-i-a-i</i>
This	stone	has erected	the king	in the temple
		<i>ku-s</i>	<i>me-s</i>	<i>ku-s</i>
<i>a-mi-s</i>	<i>Kas-y-s</i>			
(being) swordsman	Kasian.			

Proofs of the phonetic values of all these characters and of the signification of the words will be found in my first Papers on the decipherment of the Hittite inscriptions.

*lu-na sa-na*  
*mi-na sa-ku-l-i-n*

*a-i-a-i*