The fact that the Hittites were a non-Semitic people raises the question whether other Canaanite tribes may not have been also non-Semitic. It is often assumed, without any very evident grounds, that the Bible represents all these people to be Semitic. On investigating this question I have been much struck to find how many names connected with the Canaanites have either no derivation in Hebrew, or one which is extremely forced and improbable, whereas the large majority of geographical names and the personal names of Semitic personages have well-known and simple derivations.

This question is one of difficulty, requiring very sound knowledge both of Hebrew and also of the older non-Semitic languages, and although I put my notes in order months ago, it would be premature to attempt an exhaustive treatment of the subject. It is generally recognised that the study of Assyrian, Babylonian, and Akkadian will have in time a very important influence in modifying existing views as to Hebrew, and as to the Old Testament, and it seems to me that part of the inquiry will be into the names of the Canaanite tribes and of their towns, which have no Semitic derivation. I will here briefly point out a few of the more striking results of the researches already made.

_Ham._—In Hebrew, "hot," or "black," has been compared with Khammu, a name of Anu, the Akkadian Anna (or Ana), the heaven god.

_Cush._—The son of Ham; in Hebrew, "dark" has been connected with the name of the Cossoei, or Kassi, an Altaic tribe. In Akkadian, Ēšus, or _Kusu_, also means "shadow," or "dark." _Cusu_ was one of the fourteen Babylonian gods.

_Towns of Nimrod._—These appear in several cases to have Altaic names, Babylon, or Babilam, Mr. Pinches believes to be non-Semitic (Babylonian Record, No. 4, p. 54.) Ereb is probably Ėri-ēk, or Ur-uk, "great city." Akkad is the word whence the Akkadians or "mountaineers" were named. Shinar Leuormant would connect with the Sumeri, or "river dwellers" (though some hold this word to be Semitic). Calneh is rendered Kal-anna ("fortress of Anu") by Professor Sayce, or may be simply Kal-na, "high fortress." The name of Nineveh also is possibly Altaic.

_Philistines._—Hitzig believed these people to be Pelasgic, in which case they would apparently be Altaic, which may agree with their being uncircumcised. The root, _Palas_, with the formant of agency, _i₉_, or with the Semitic plural, gives us _Pelas-ēk_ and _Pelesh-im_. Pal in Akkadian means a "sword," and also "a chief," and the _i₉_ or _s₉_ is a personal suffix.

The towns in the Philistine country, Ascalon, Ekron, Gath, Ashdod, Gaza, have not always a good Semitic derivation, especially Ascalon. Saph and Goliath are also Philistine names not translated. Saph may be connected with the name Sap-ak for a Susian deity, and (as noted by Rev. C. J. Ball) with Sap-lel, the Hittite chief. Ishibhenob is another curious Philistine name. Goliath may be connected with Gal, or perhaps Gal _lu_,
“great man,” in Akkadian. Akish and Maoch, kings of Gath, have no Semitic derivation, and the termination in och or uk suggests an Altaic origin, while Ak in Akish may mean “king.”

Phoenicia.—While the Phoenician race of historical times was certainly Semitic, there is reason to suppose that a non-Semitic population also inhabited Phoenicia. Many of the Phoenician deities mentioned on the monuments (in the Corpus of Semitic Inscriptions, whence I have extracted a list) have no evident Semitic derivation. Tammuz, Ashtoreth, and Nergal, worshipped in Phoenicia, were Akkadian deities originally. Tzid, Baal Sillek, Bod, Anath, Tanith, Melcarth, Abset, all present difficulties as Semitic words. Chemosh, who seems to have been worshipped in other countries besides Moab, may also have been non-Semitic. On a well-known seal his name appears as אֲלֹה, and has been very generally recognised in the name Carchemish (the Hittite capital), Kar in Akkadian meaning “fortress.”

Hittites.—It has been said that the Bible and the monuments are not in accord, the former making the Hittites Semitic, but the latter non-Semitic. It is certain that Hittites with Semitic names are mentioned in the Bible, but it is worthy of note that the Hittites of Hebron in Abraham’s time appear to have had non-Semitic names. Mamre and Aner have no good or recognised Semitic derivation. Anak is rendered “long necked,” and Ephron “belonging to a calf,” which are renderings hardly superior to the attempts of the worthy Cruden. Now Anak is a well-known Akkadian sound; An-ak, “great god,” or “chief-king,” a name of the god Nebo; and from Anak the Anakim (who were perhaps the Anaukas of the Egyptian monuments) were named. On the other hand, when we find Esau’s Hittite wives with Semitic names we must not forget that they were descended from an earlier alliance of Ishmael with the Hittites, and were thus apparently of a mixed stock—the same mixed stock which existed contemporaneously in Babylonia—Arab Tatar, or Semitic Turanian.

Hivites.—The Khuim, or Hivites, may perhaps be connected with the Kui, a tribe mentioned on cuneiform monuments. Khu and Ku not only in Akkadian, but also in various Finnic dialects, signify “man” and “high.”

Esau.—Esau’s own name has been connected with the Akkadian Usu by Mr. Tomkins. Usu signifies originally “red” (Us, “blood,” Usu, “sunset”), and thus seems to be the Altaic name of which the Semitic form was Edom, or “red”—Esau’s other name.

Toi.—The King of Hamath in David’s time has a name rendered by Hebraists “wandering,” a very improbable derivation for a royal name.

1 As regards Hittite pigtails: the Chinese pigtail and “peach,” or partial shaving, is not an ancient Chinese custom. It came in with the Tatars from the West, being an early Tatar fashion. It is among the Manchu Tatars that the nearest approach in grammatical structure to the Akkadian has been recognised by Lenormant.
In Altaic languages *Ta* means "powerful," or "noble." In Hittite royal lists we find Ta-Tar and To-Tar as kings.

Girgashite, a word apparently non-Semitic, may be connected with the word Kerek for "fortress," which occurs in various Altaic languages, and with Kur-ak, "mountain," also an extant Altaic word.

Sinite, "the inhabitant of Sin" (শিন), recalls the name Sinai, and the desert Sin, or Zin (سجن or צין), which names have no good Semitic derivation. I would suggest a connection with the Akkadian Zin, "desert." In this case the name Sinai is the non-Semitic word for which Horeb ("dry," or "desert") is the Semitic equivalent, and Horeb was the other name of Sinai. It is worthy of notice that the Hittites are not the only Canaanite people mentioned on the monuments. The Amorites (Amaur), and perhaps the Hivites (Kui), possibly also the Zemarites (Samali of the cuneiform texts), may be added.

Rephaim, a word used for giants, and also for ghosts, is made equivalent to Nephilim, which Lenormant has shewn to mean "giants," as a Semitic word. The word, though with a Semitic plural, may perhaps be connected with the Akkadian Rip, a "warrior" or "hero."

Zamzummim.—This word is thought by some writers to be a clerical error for Gamgummim. This recalls the tribe of the Gam-gami mentioned in cuneiform texts, the original root, Gam, meaning to "bend," or "subdue."

Amalekites.—The name of this tribe also seems to be non-Semitic. Since the Semitic K and the Akkadian G are often equivalent, Amalek might mean Amal-ge, "dweller below," as the tribe inhabited the lower plateau of the Sinaitic peninsula under the Judean mountains. Agag, the Amalekite king, has a name also of non-Semitic appearance, perhaps derived from the root *ag,* "strong," in Tatar and other Altaic languages, as in the Akkadian Agga, "strong," and *ak,* "male," or "king." "Higher than Agag" in this case assumes a special meaning, viz., "higher than the high one" (cf. Num. xxiv, 7). Agag may have been an Amalekite dynastic name. Amalek, as a child of Esau, would be connected with the Hittites (see Gen. xxxvi, 12), but the tribe is also mentioned in connection with Abraham's times (Gen. xiv, 7).

Avim (Deut. ii, 23), an early tribe whose name perhaps survives at Beit Auwa, east of Philistia, may perhaps be the same as the Amu of Egyptian monuments, since the א and א are hardly distinguishable in early times. Balaam belonged to the Beni Amu (Num. xxiii, 5; cf. Deut. xxiii, 4), on the Euphrates at Pethor. The translation of Balaam's name "devourer") as a Semitic word seems hardly satisfactory.

Og (Deut. iii, 11) was a giant, and his name may be compared with the Altaic *ug* or *uk*, meaning "big."

Sirion, the Sidonian name of Hermon, may also be compared with Sorakto, "snowy mountain," in Etruscan, the Altaic root Sir meaning to "shine" or to be "white."

Aramnah or Ornan, the Jebusite king, might be conjectured to mean *Eri-unu* or *Ur-nun*, both meaning "chief of the city." The two forms have thus the same signification.
Gog and Magog suggest the Altaic root, meaning “fierce” or “mighty,” found in Tatar languages. In this case Ma-gug means simply “land of Gog.”

Tubal and Meshech have been identified with the Tupilai and Muscai of the cuneiform monuments. Meshech may perhaps be derived from Mus-ak, “great warrior,” as in Akkadian.

Patriarchal names.—Lenormant some time since connected Seth with the deity Set. Lamech and Enoch have no very certain Semitic etymology, but might in Akkadian be rendered Lam-ak and Enu-ak, “great hero” and “great lord.” Some double names also may be so explained (as Esau and Sinai above noted—in Hebrew Edom and Horeb), and the forms Sarai and Sarah might thus be explained, as Sar (“prince”) is both Semitic and also Akkadian. The influence of the Altaic languages on that of the Semitic race in Babylonia is very generally recognised, and a good many Altaic words in the Bible are already admitted by general consent, of which a list may be convenient.

<table>
<thead>
<tr>
<th>Old Testament</th>
<th>Altaic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accad (country)</td>
<td>Akkad</td>
<td>“Highland.”</td>
</tr>
<tr>
<td>Arioch (king)</td>
<td>Eri-Aku</td>
<td>“Moon worshipper.”</td>
</tr>
<tr>
<td>Babylon (city)</td>
<td>Babilam</td>
<td>“High fortress.”</td>
</tr>
<tr>
<td>Calneh (city)</td>
<td>K al-na</td>
<td>“Road” or “height.”</td>
</tr>
<tr>
<td>Haran (country)</td>
<td>Kharran</td>
<td>“Worships Lagamar.”</td>
</tr>
<tr>
<td>Chedorlaomer (king)</td>
<td>Kudur-Lagamar</td>
<td>“Great city.”</td>
</tr>
<tr>
<td>Erech (city)</td>
<td>Ur-uk</td>
<td>“Land of Gog.”</td>
</tr>
<tr>
<td>Magog (country)</td>
<td>Ma-gug</td>
<td>“Inner land.”?</td>
</tr>
<tr>
<td>Media (country)</td>
<td>Ma-de</td>
<td>“Lord beneath.”</td>
</tr>
<tr>
<td>Moloch (Deity)</td>
<td>Mul-ge</td>
<td>“River people.”</td>
</tr>
<tr>
<td>Shinar (land)</td>
<td>Su-meri?</td>
<td>“Sun spirit.”</td>
</tr>
<tr>
<td>Tammuz (Deity)</td>
<td>Tam-zi</td>
<td>“Lord of the stone.”</td>
</tr>
<tr>
<td>Tartak (Deity)</td>
<td>Tar-tak</td>
<td>“Great chief.”</td>
</tr>
<tr>
<td>Tidal (Thargal) King</td>
<td>Tar-gal</td>
<td>“Foundation.”</td>
</tr>
<tr>
<td>Ur (city)</td>
<td>Ur</td>
<td></td>
</tr>
</tbody>
</table>

The study of the Canaanites on these principles will lead us perhaps to a better understanding of the earlier books of the Bible. It not only shows that there is no discordance between the Old Testament and the monuments as to the original stock whence the Canaanites were derived, but it also serves to explain in a very simple and natural manner the reasons for the antagonism between the Hebrews and the Canaanites. In race, in language, in customs, in religion, the Canaanite and the Hebrew race were opposed.

At the same time it is certain, from monumental sources, that there was a large Semitic population in Palestine at the time of the conquest, and we should expect this from the Old Testament account, since the children of Lot, of Ishmael, and of Keturah were spread abroad,
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as well as the half-bred descendants of Esau. It is clear, from the monu-
ments and from the account of Abraham's transactions with the Hittites
of Hebron, that the mixed population of Canaan was in an advanced state
of civilisation. There were cities and landowners, traders, architects, and
metallurgists in Canaan at a time when the Hebrews were yet nomadic,
and the Hittites, long before Joshua, almost equalled the Egyptians in
culture and power. In later times the word Canaanite appears to have
been thought equivalent to merchant (Job. xli, 6; Prov. xxxi, 24). The
importance of the great Altaic stock, of which the Canaanites were a
branch, is becoming more and more evident. There seems to be reason
to suppose that Altaic tribes reached Egypt and left their mark on the
Egyptian language. Thus the Philistines in the Bible are said to have
been of Egyptian origin, and, on the other hand, appear to have been
Pelasgic or Altaic. The same stock existed in Italy as Etruscans, in
Spain as Iberians. The Sicilians, Ligurians, Aquitanians, and Silures,
belong to the same stock, as do the early tribes of Asia Minor. In Europe
the Aryans drove out or absorbed these early Turanian tribes, and in
Western Asia the Babyloniams, Assyrians, Phoenicians, and Hebrews,
partly exterminated, partly absorbed, the Altaic tribes known as Akka-
dians, Sumerians, Kassi, Hittites, &c. Yet, to the early civilisation of
these very tribes they themselves owed in great measure their own
advance in literature, in trade, in metallurgy, and in many other elements
of primitive civilisation.

C. R. Conder.

THE HITTITE LANGUAGE.

During the last quarter my attention—as far as professional work leaves
me time—has been directed to the one objection to the proposed identifica-
tion of the Hittite language as Altaic, which can be considered important.
It has been urged that the sounds attaching to cuneiform emblems do
not represent Akkadian words, but only syllables forming part of Akka-
dian words, just as in Egypt the syllables were derived from words not
monosyllabic. That, for instance, the syllable Ma attaching to the
emblem for “country,” is not to be taken as a word, but as a syllable
derived from the word Mat. Lenormant held a different opinion. He
regarded Mat as a contraction of Mata, a derived word composed of the
old Ma, “country,” + ta, a suffix, and it is certain that the root Ma forms
the word for country in many Altaic languages.

In order to ascertain how far it is possible to make sure of the pro-
nunciation of the ideograms and of the existence of monosyllabic words
in Akkadian, it appears to me that the only safe way is to carry on that
comparison with living languages on which Lenormant relied, and which
Dr. Isaac Taylor successfully applied to the case of Etruscan. For this