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JOURNAL OF
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ORDINARY MEETING, JAN. 16, 1892.

REV. PREBENDARY CUREEY, D.D., MASTER OF THE CHARTERHOUSE, IN THE CHAIR.

The minutes of the last meeting were read and confirmed, and the following elections were announced :—

MEMBERS :—W. P. James, Esq., M.A., Oxon, London ; J. Scott, Esq., Galashiels.

ASSOCIATES :—E. Chance, Esq., Cantab., London ; S. R. Pattison, Esq., F.G.S., London ; Rev. H. K. Simcox, M.A. Oxon, Devizes ; H. G. Emeric de St. Dalmas, Esq., London.

HON. LOC. SEC. :—Rev. W. Shaw, Keighley.

Also the presentation of the following works for the library :—

- “The Christian Philosophy Review.” Part I. *From the Institute.*
 “American Antiquarian Journal.” *From the Society.*
 “The Illustrated Apocalypse.” By T. W. Greenwell, Esq. *From the Author.*
 “Plant Life Remains in Coal and Anthracite.” By Professor Reinsch.
 “Unity and Harmony of God’s Work.” By J. Coatts. *From the Author.*
 A Small Work by the Rev. C. B. Brigstocke.

The following paper was then read by the author :—

BIBLICAL PROPER NAMES, PERSONAL AND LOCAL, ILLUSTRATED FROM SOURCES EXTERNAL TO HOLY SCRIPTURE. By the Rev. HENRY GEORGE TOMKINS.

THOSE who know the kind of interest which Mr. George Grove has described as springing from the study of Biblical names, will lend a willing ear to anything that will help toward the cultivation of so fruitful a field.*

More to stimulate than to satisfy such interest I venture to lay before you some inquiries into the bearing of late researches on this matter.

* *P.E.F.*, 1880, 197.

. For the convenience of reference, the pages of this paper have been numbered at the bottom.

In 1865 a very useful work was published by the Rev. W. F. Wilkinson on *Personal Names in the Bible*.*

I recommend this little book to the attention of students; but its perusal will show how much ground has been gained within the last sixteen years. This will easily appear by collating the work with the index of Bible names given by the Rev. T. K. Cheyne in the *Variorum Teachers' Bible* of Messrs. Spottiswoode (1880), and there is still much to be done in explaining the origin and affinities of Biblical Proper Names.

All kind forbearance I must crave, for the subject is immense and most difficult, and while I have been turning it over, new lines have been struck out, as, for instance, by Professor Robertson Smith in his paper on *Animal Worship and Animal Tribes among the Arabs and in the Old Testament*; † and important material has been contributed by M. Lenormant in his work *Les Origines de l'Histoire* and by Dr. Friedrich Delitzsch in his essay on the *Site of Paradise*, ‡ which contains a profusion of geographical knowledge far beyond the limits suggested by the title. M. Derenbourg has also compared the proper names of persons in the Old Testament with those of Himyaritic inscriptions, in an interesting article in the new *Revue des Études Juives*.

But for a rash promise I should have shrunk from this difficult topic altogether; but I hope to show how in various directions the names of the Bible agree with the assumed conditions of the holy writings, and may help us in further fruitful studies to the glory of that "Name which is above every name."

Names Personal and Local.

Personal and local names are vitally connected. Men of old loved to "call their lands after their own names," and were called after their native land, and the man gave name to his race, which is included in a vivid way in the personal name and the territorial. So it is often hard to know whether we are reading of men, or tribes, or cities and regions, for all have their pedigrees, and the fashion of recording them was often similar or the same.

M. Clermont Ganneau § has noticed, for instance, that the modern name of the Belka is the same as that of Balak, king of Moab (compare Belkis, queen of Sheba, H.G.T.); that

* Straban.

† *Wo lag das Paradies?* Leipzig, 1881.

‡ *Journ. of Philology*, ix. 75.

§ *P.E.F.* 1881, 12.

Shihân, where M. de Vogüé found a magnificent bas-relief of a king, is the same word as Sihon, king of the Amorites; the Aujeh, an affluent of the Jordan, as Og, king of Bashan; Ajlûn as Eglon, king of Moab, &c.

And if personal and ethnic names have been thus sown in the earth, no less have attributes of Godhead grown into titles of renown, and clad heroes of old with mantles from the skies, so that *numina nomina* is as true as the converse *nomina numina*.

If Laban, and Makhir, and Gad, and Adrammelek were names of gods, they were borne by men of the Old Testament as naturally as the names Hermes, Nereus, and Phœbe, by men and women of the New Testament. Erroneous inferences have been drawn from this, the extreme use of divine names: the subordinate use in compound names is very interesting.

As in former papers, I must avoid the more accustomed lore, and take up a selection of typical instances, for the most part, perhaps, unfamiliar to the student of the Bible.

With regard to local names within the Holy Land, the great survey of Western Palestine, with its accompanying books, quarterly statements, and memoirs, has given us an almost endless amount of information, on which I shall draw very little in this paper. The survey of Eastern Palestine, now in progress under Captain Corder, R.E., will not be an unworthy supplement to the former.

Names containing Divine Titles.

A large proportion of names personal and local were built with the name or title of some god. Both in and out of the Bible these words abound. For instance, Ab (father), Akh (brother), Am (in the sense of kinsman), are constantly joined to the names of gods, and I think generally used as a predicate:—Abiah, for instance, "A father is Yah."

After all that has been said of the name Abram, may it not be classed with Abi-ram, Akhi-ram, Adoni-ram, and Malkhi-ram, and Am-ram, and explained by the name of the god Ramu* (𐤓𐤌𐤎 𐤓𐤌𐤎)? Hesyehus gives Πάμας, ὁ ὑψίστος Θεός. Thus we have an Ab-ramu in the reign of Esar-haddon,† and an Akhi-ramu (a Syrian) in the Annals of Assurbanipal, and a Ba'al-ram in a bilingual Phœnician and Cypriote inscription.‡ We know that in Chaldea Abram's fathers

* T.S.B.A., vii. 90.

† Ep. Canon 69, Rec. iii. 52.

‡ T.S.B.A., i. 155.

“served other gods,” and if indeed his original name was of this class, then a divinely-given change of name would be the more naturally explained. The new name Ab-raham, generally interpreted as “father of a multitude” is elucidated by Harkavy in the light of the Assyrian *rahimu*, loving, as “loving father.” Compare with this in *sense*, Isaiah, xli. 8. “Abraham that loved me,” although the verb is different. I do not say that Harkavy is right.

Very many names of this class are obvious enough, as Akhi-yah, Abi-yah, Ammi-el, Ammi-shaddai, but in many cases we have not yet traced with certainty the latter element.

Akhi-man was one of the “three sons of Anak”* whom Caleb drove out from Hebron. Is the *man* in this name “Manu the Great” of the Babylonians, the god of fate?†

In the group of names ending in “hūd” (Abihud, Akhihud, Ammihud, Ishhud) is this the Hūd of the Egyptians, the solar winged disk, or may it be the Akkadian sun-god Ud, or are both identical?

Akhi-mōth seems to involve the name of the Phœnician Pluto, Mōth.‡ The local names Hazar-maveth or Hazar-mōth, and Az-maveth or Beth-azmaveth, are parallel.

In Abi-melek, Akhi-melek I think we have a similar case, the name of the god Melek or Molek being compounded; which is, of course, rather an epithet, like Ba'al, than a name.

In Abi-no'am and Akhi-no'am a title of Tammuz may be found, as Mr. Cheyne has so well pointed out in the Syrian Na'aman. §

In Assyrian annals we have Akhi-melek, Abi-melek, Akhi-tōb, and the like.

I think Tōb must be distinctly a divine title. It is, however, obvious that it was a gradual growth that gave such epithets as “good,” “high,” “just,” the force of a separate divine personality; and they were challenged for their rightful owner in such names as Tob-adoni-Yah, just as another familiar heathen title in Ba'alyah “the master is Jehovah,” or Yobel. || How curious is the name of a son of David (whose mother was one of the wives whom he took in Jerusalem) Ba'alyāda, elsewhere called El-yāda (“Ba'al knoweth,” “God knoweth.”)

Even Zedek in Adoni-zedek and Melki-zedek may be the god of the Phœnicians. Melkizedek may have had a heathen

* Josh., xv. 13.

† *Chald. Magic*, 130, 133.

‡ Lenormant, *Les Origines*, 546.

§ Isaiah, i. 104.

|| Judges, ix. 26; lxx.

or half-heathen name given to him by such parents as Abram had, and yet have retained, or revived, as pure a worship of the Most High God as Abram offered. The name of Ba'al-zebul, lord of the height, like Ba'al-ram, is a most fit title for the Most High God, but these and other sublime names were debased to hell by the "many inventions" of pantheism, and polytheism, and what has been called by Professor Max Müller "henotheism." Names compounded with Tōb, Zedek, and the like, remind us of Mr. Budge's remark that there were temples erected in Babylonia to abstract qualities,* which are mentioned in fragments of cylinders of Nebuchadnezzar. Zidqa is the name of a king of Sidon in the records of Sennakherib.

Other names are derived from those of gods with an addition of *i*, as in patronymic or gentilic names; as Barzillai from Barzil a title of Ninip an Assyrian god. Under this head I think Sheshai and Talmai, two of the "sons of Anak," come. The former seems connected with Sheshan, and Shesh-bazzar, the numeral *shesh* (six) lying at the root, as a symbol of a god. It symbolized the god Bin or Ramanu. Ba'al Shalisha indicates *three*. I have elsewhere traced "Arba" (four) in connexion with Kiriath-Arba' and other places.†

Sheba (seven) appears in Bath-sheba and other names, and may be connected with the god Sbat, and the Seb of the Egyptians. And Eshmūn, (eight) the eighth of the Kabīrim, is well-known. But these remarks on numerical symbols are parenthetic and illustrative of Sheshai.

In like manner Besai seems clearly to indicate the god Bes, or Besa, of Arabian origin, of whom the Egyptians were so fond, his deformed visage being associated with articles of the toilet.

Brugsch has very naturally connected with him the feminine Beset (or Bast) whose name appears in Pi-beseth (Bubastis) in Lower Egypt.

I have often thought that the familiar play on the word bōsheth (which in the Hebrew means "shame") in connexion with Ba'al-worship may have some allusion to this goddess of Eastern origin.

Sippai (or Sapi), שפי, and Saph or Sap, שפ, equally recall Sap, the god of the Eastern borders of Egypt. And Bebai seems clearly enough derived from Beh, a Typhonic name well-

* *Ch. Sunday Sch. Mag.*, 1880, 244.

† *Trans. Vict. Inst.*, 1877: *Studies on the Times of Abraham*.

known in Egypt and Sinaïtic Arabia, as I have already suggested elsewhere.*

Hori, Horai, Hurai, are perhaps derived from the Egyptian god Horus, and Hur is supposed to be included in the same category.

Hori (like Seti, Ameni, and other names familiar enough), is a pure Egyptian name. So is Hora (חורא), and Harnefer is found in Egyptian inscriptions, meaning "the good Horus." †

Maharai, מררי, the name of one of David's valiant men, is very interesting. It is derived from *Mohar*, a Semitic word for a hero or champion which was introduced into Egypt about the time of Râmeses II. Compare the Carthaginian *Mahar-bal*.

Aziza is a curious name with which we compare the Nabathæan god *Aziz*, and the well-known *Abdul-Aziz* of these days. ‡

From Egypt we gain much in the explanation of Biblical names. *Puti-p-ra* and *Puti-p-har* (which involves the name of Horus, not of Ra) are well-known. § To these we add *Puti-el*, a compound of Egyptian and Semitic exactly paralleled by the *Pet-Ba'al* mentioned by Brugsch. *Puti-el* was the name of the man (Egyptian?) whose daughter was the wife of Eleazar, son of Aaron, and mother of Pinehas. This name, *Pi-nehas*, Brugsch claims as Egyptian || (from *Nahasi*, the negro; perhaps he inherited a dark complexion from *Puti-el*.) *Lui* (*Levi*) was the name of a high-priest of Amen under Meneptah, and therefore probably contemporary with Moses.

May not *Miriam* be one of the many Egyptian names beginning with *Meri*? Râmeses II. bore the well-known title of *Meriamen*, and so did one of his daughters, while the princess *Merris* ¶ (*Meri*, one of the younger daughters of Râmeses) is said to have been the protector of Moses. Now *Miriam* is called by Josephus *Mariamne*, and the same form of the name became famous in the Herodian house. Does not this make it probable that *Meriamen* was the original name, perhaps shortened from aversion to the full Egyptian form? The same name *Mariamne* or *Mariamme* belonged to a place in Syria, west of *Emesa*, and in this case it seems

* *Trans. Vict. Inst.*, xv. 90.

† *Deveria Cat. MSS.*, 66.

‡ *Ezra*, x. 27; *Pierret, Petit Man.* 100.

§ *Trans. Vict. Inst.*, xv. 91; *Ex.* vi. 25.

|| Brugsch, *Hist.* ii. 130.

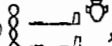
¶ *Euseb., Præp. Ev.*, ix. 27; Brugsch, *Hist.*, ii. 112.

likely enough that the name was that of Râmeses Meriamen, who founded (or refortified) a strong post in that part of Syria under his own name.

The Egyptian women Shiphrah and Puah bore names which have been explained in accordance with hieroglyphic names in inscriptions.*

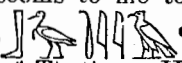

That the Israelites should have among them a number of Egyptian names is also to be expected from their long continuance in the land first of their refuge and prosperity and then of their bondage, and I think they will be found on careful search.

Amon is purely Egyptian, the familiar name of the great God. Asir is probably to be taken as the name of Osiris. Compare Abd-osir and Osir-Shamar in a Phœnician inscription found in Malta. †

Kheper, with the local name Gath-Kheper, bring to us the name given to the creator Ptah, and symbolized by the scarabæus (חרב). It is curious, moreover, that the name of the late Pharaoh "Hophra" is given as חפרע, as if it were the familiar Kheprâ of Egypt. It expresses, however, the  , Haabra of the inscriptions.

Surely Sia (סיעא) ‡ and still more clearly Siaha (סיעה) § must be Si-aah, son of the Moon-god, and Akhi-ra is a cross-bred name, like Puti-el, "a brother is Râ," the great Egyptian sun-god.

Bathyah (בתיה) || "the daughter of Pharaoh" may well stand beside Bath-anat (or Bent-anat) the favourite daughter of Râmeses II., the form of names being parallel and purely Semitic.

The divine name Yah seems to me to be equally involved in the local name Beth-ia  in the Karnak lists of Palestine of the time of Thothmes III. If it be really so it is well worthy of remark, and may fitly stand beside the name in the list No. III. in Mariette's Karnak, which Brugsch identifies with Penuel  Paaun'el.** Beth-yah would be nearly equivalent to Beth-el.

Another name, long before the Exodus, appears to contain the divine appellative Yah. It is the remarkable name of a

* *Sp. B.*, *Ex.* i. 15; Vigouroux, *La Bib.*, ii. 230.

† Cheyne, *Isaiah*, ii. 135; *Exodus*, vi. 24; *Ebers*, *Aeg.*, 159.


‡ *Neh.*, vii. 47.

§ *Ezra*, ii. 44.


|| *Chron.* iv. 18.

¶ *Nc.* 97.

** 312.


man in Egypt in the time of Amenhotep I. Kafeniāa . The first element is חפני,* which occurs in Khafni (Hophni) a pugilist, and is also found among names in Himyaritic inscriptions.† The composite name would mean “a combatant is Yah.”

Some other Egyptian Names.

It is worth while to mention, by the way, that one of the earliest Egyptian names in Holy Scripture, Hagar, occurs as the name of a king of the XXIXth dynasty  Hag'r) known by the Greeks as Achoris; Brugsch spells the name Hagar.

Takhpenes (תַּחֲפֵנִיס) is the name of an Egyptian queen ‡ whose sister married Hadad the Edomite in the time of Solomon.

Now the name Ta-aphenā occurs as that of the Mother of Aahmes, § an officer of Darius in Egypt. The local name given as Tahpanhes appears as Ta-benet in the Delta, the Greek Daphnæ Pelusiac, and the present Tell-Defenneh, if Brugsch be right. ||

I fancy that some Biblical names may throw light on the interesting question of the race to which we must ascribe the beautiful queen Thii , the consort of Amenhotep III., who is believed to have been a foreign princess, and who appears to have introduced the worship of the solar disk (*Aten*). Her father's name was Iuaā, and her mother's Taaā. In the Louvre is a group of an Egyptian nobleman, ¶ with his wife Taaē, and their infant. Her complexion, like that of Queen Thii, and this race, is painted rosy, and not yellow like the Egyptian women. Iuiu, Uai, Nai, are names belonging to the same race, neither Egyptian nor Semitic.** It was conjectured by M. Emman. de Rougé that they were Libyans. But we find some names in the Bible of a similar cast, and in a quarter with which the Egyptians had much to do. We find a Tai, †† or Tou (or Thai, Thoü) king of Hamath, with a son Ioram, or Ioram. (Heb. הַעִי or הַעִי; and יִרָם, הַרְרָם, Hadoram). Now Hamath was at that time (of David)

* Lieblein, *D. de Noms*, p. 183; Brugsch, *Hist.*, i. 255.

† *Rev. des Etudes Juives*, i. 50.

‡ 1 Kings, xi. 19.

§ Cooper, *Arch. Dict.*

|| Brugsch, *Hist.*, ii. 358.

¶ M. De Rougé, *Du Louvre*, 32.

** Pierret, *Dic.*, 533.

†† 2 Sam., viii. 8, 9; 1 Ch., xviii. 9.

an independent Hittite kingdom, the rival of Syrian Damascus. I would compare the name of Thaï or Thaü with Thii and Tæi, and that of Iuaâ, her father,* with אַי, Iva, or Ava, a city mentioned in connexion with Hamath. The Syrian regions of the Hittites, and the land of Naharina, were familiar to Amenhotep III. And I would set these names beside that of a town in Syria, Thiaï, or Thai, or Thia

𐎧𐎧𐎧𐎧𐎧𐎧, 𐎧𐎧𐎧𐎧𐎧𐎧, mentioned in the Karnak lists of Thothmes III. next in order to Shabtuna,† an important place near the lake of Kadesh on the Orontes, and not far south of Hamath, in the midst of the Hittite region. The Hittite ladies appear to have been fair in complexion and to have had delicately-formed features, as shown by a beautiful relief in porcelain in the British Museum. Is it not probable that these fair foreigners in Egypt were Hittites, and not Libyans?

From the time of the Hyksôs, or even before, Egypt gives us many traces of Biblical names.

For instance, Shua, the "Canaanite of Adullam," whose daughter Judah had married, is the familiar name of the Hyksôs themselves, Shaua.

Anub and Anan (Onan) are among the names of the Hyksôs rulers.

Sekhem was not only the name of the renowned city below Gerizim, but also of a district of the Delta, whose capital was Pi-beset (Bubastis), and its Egyptian meaning was not only "sanctuary" but "possession," as in Jacob's words in his blessing of Joseph.‡

Compare, again, the mutilated name of the time of Meneptah "Ba'al . . . son of Zapur"§ with Balak, son of Zippor, of the same period, and remember that Zipporah, the wife of Moses, was a Midianite, not far removed from Moab.

Names in Palestine and Syria.

As regards the nations by whom the land of Canaan was inhabited, we have increasing light from Egypt and Assyria, taken together with the evidence of existing names and living men.

Take the Kheth of Scripture, Kheta of Egyptian monuments, Khatti of Assyrian annals; that splendid race whose ruin-heaps still bear such names as Tell Ketîn in northern

* 2 Kings, xvii. 24; xviii. 34; xix. 13; Isaiah, xxxvii. 13. † No. 74.

‡ Gen., xlvi. 22. Pierret. *Vocab.* 531, 532. § Brugsch, *Hist.* ii. 125.

Syria, Heit near their ancient lake of Kadesh on the Orontes, and Hattîn near the Sea of Galilee.

Their existence as a formidable race on the west of the Euphrates is attested in the time of Abraham, not only by the allusions in the book of Genesis but by curious passages in the records of Sargina and his son Naram-Sin, by whom they were conquered for a time. From the reign of Thothmes III. they occupy a signal position in the records of Egypt for some centuries, and the "Kings of the Hittites" are no less important to the Egyptians than to David and Solomon and their successors until they were finally subdued by another Sargon, rather more than 700 years before Christ. Professor Sayce, Mr. Boscawen, and others have already given us so much interesting information about the Hittites that we ought to take heed that impending discoveries do not languish for lack of public support and sympathy. That distinguished officer, Captain Conder, R.E., has recently visited the Upper Orontes, and, as he and Lieutenant Mantell believe, has identified the renowned stronghold of Kadesh where the great exploit of Râmeses II. was performed. I do not think he has hit upon the right spot yet. But when Kadesh is found we shall possess, as it seems, a Biblical site. For in one passage, at least, this sanctuary is mentioned, namely in the account of David's census,* where we are told that Joab and his officers crossed the Jordan and worked northwards through Gilead "to the land of Takhtim-Khodshi."

All the translators have been baffled by this passage. At last, however, Mr. Cheyne and Mr. Driver, following four codices of the Septuagint, have restored (as it appears) the true reading, and we find Joab passing through "the land of the Hittites unto Kadesh." The difference in the Hebrew is but slight, but the meaning as clear and obvious as possible. I have also some belief that this Kadesh occurs in a familiar passage. The magnificent twenty-ninth psalm describes the thunderstorm rolling over Lebanon, breaking the cedars and shaking the "wilderness of Kadesh." Now it seems to me that the region of the highest waters of the Orontes, where Kadesh stood by its lake beyond the northern end of the Lebanon, where the storm would roll across to the mountains of the Ansairich, is a far more likely wilderness (*midbâr*) to pass before the mind's eye of the poet than Kadesh Barnea three hundred miles to the south. If that be so, then this

* 2 Sam., xxiv.





capital of the Hittites, next in renown to Karkemish, is twice mentioned in holy Scripture.

In treating of Biblical names, it is only fair to allow that the Hittite names recovered from Egypt and Assyria differ in character from the few that appear in the books of Scripture. But the whole question is in a very nebulous state at present. The lists of names which appear to include those of Hittite places and persons present a curious mixture of Semitic language with some other element. The names in Scripture may be Hebraized. Some Hittites (Uriah for instance) may have received new names. And we must wait with patience for a solution which will most likely come in due season.

The Amorite is well known in Egyptian record and wall-sculpture, and at this day both Northern Syria and Southern Palestine bear witness to his dwelling-place, herein confirming the notices of Scripture.

Tell Amârîn, north of Hamah, 'Amary, by the Lake of Kadesh, Tell 'Amârah in the Lejah, and in the south the 'Amârîn mountains and other places, are stamped with this ancient name. In the great battle-pieces of Egypt they appear in their strong chariots and on their castles "walled up to heaven," with bow, and buckler, and spear. They are closely associated with the Hittites, and "the land of the Amorites" round the Upper Orontes tallies exactly with that of the book of Joshua,* where Aphek (Afka) is on their border.

The Amorite has marked one celebrated mountain, "Mount Hermon, which Hermon the Sidonians call Sirion; and the Amorites call it Shenâr,"† and in Assyrian history it bears the Amorite name of Shaniru.

The Gergashite (גרגשי), is likewise found among the northern allies against Egypt, if we take the probable explanation of the Kerkesh   mentioned in the monuments of Râmeses II.   It seems to me that the name is preserved in Gergis, marked in Rey's map, very near the Orontes, to the west of Er-Restan (Arethusa), in a most probable position for the Gergashite.

The Khivvites (Hivites) were a people of renown in the days of Moses, and long after. Dr. Friedrich Delitzsch‡ has just identified them with the Khavvat of the Assyrian in-

* Josh., xiii. 4.

† Deut., iii. 9.

‡ *Wo lag das Paradies?* 276.

scriptions (hitherto read Khammat and confused with Amat Hamath). A very important nation they were in the days of Shalmaneser II., who links them with the "Kings of the Hittites,"* under their king, Irkhulina, in a great league with Benhadad against the Assyrians, who defeated them with terrible slaughter at Karkar.

This agrees very well with the mention of "all the cities of the Khivvites"† with Sidon and Tyre. But I must not attempt to go through all the coincidences of Scripture with the monuments as regards the races of Canaan and Syria. I will only mention the name Mat-amim in the travels of the Mohar, a well-known story of an Egyptian scribe. For Mat-amim would simply mean land of the Emim.

Some Babylonian and Assyrian Names.

And now we must turn to Babylonia and Assyria, whence most important results have been already obtained in the elucidation alike of very early and late names in the Old Testament.

Akkadian, Sumerian, Kassite, Elamite names on the one hand, and Semitic names on the other, have enabled us to verify the historic data of Scripture to an extent quite unexpected and surprising. Thus we have Babel, and Erech, and Akkad, and Kalneh, and Ur, in the records from the earliest times. For the name Nimrod we have more than one derivation. Professor Sayce and M. Grivel give the Akkadian Namar-ud, illumination of the sun (which by no means excludes his human status by the divine solar title), and Dr. Friedrich Delitzsch has lately suggested the possible alternative of *Nu-Marad*, "Man, or hero, of Marad,"‡ a very ancient Chaldæan city. This distinguished Assyriologist has treated very carefully the subject of these local names in his new work, *Wo lag das Paradies?* M. Lenormant will doubtless deal with them in the next volume of his newly-cast *History of the East*; and those who do not seek information beyond our own language, will find much in George Smith's very useful *History of Babylonia*, edited by Professor Sayce, and in the *Chaldæan Genesis*, and also in the volumes of *Records of the Past*.

One of the most striking points in this non-Semitic lore is the occurrence of the Elamite name of Kudur-lagamar, with

* *Rec.* iii. 99; v. 32.

† 2 Sam., xxiv. 7.

‡ *Paradies*, 220.

his tributaries in the fourteenth chapter of Genesis, of which I have treated on a former occasion.*

Contemporary with these rulers we may cite Semitic names of considerable interest. Mr. Boscawen writes to me: "Some time ago I made a special study of a number of early Chaldæan tablets of a commercial nature found at Warka [ancient Erech] and Mugheir [Ur of the Chaldees]. These are dated in the reigns of Eri-aku or Erioch (Gen. xiv.), and of Hammuragas, and others of that period, and among them I found such names as Abu-Khibu, "father of concealment," Bel-ni, "my lord," Abbu, "green" [cf. אב, but may not the meaning be "fruit?" see Gesenius]; Banu בנה; Lazibu (לצב), Kainu (כונ) [קון?], Ram-ena-ya "the lifter up of my eyes," Mukhaidū (מחרה), "the joyful one" [? מהרה, Ezra ii. 52., Neh. vii. 54, "perhaps a joining together, Ges.] Abil (הבל) [*Abel*]. It is very interesting to find this name, "a son," used absolutely. It was Dr. Oppert who first pointed out the true meaning of *Abel* from the Assyrian]; Abil-irziti, "son of the soil"; Miss Braddon's "only a clod?" [does it not rather mean "son of the land?"] Akhu Sunu (their brother) Akhu-kalli "brother of all," Pirkhu (פרח). There are more than a hundred names of this class," Mr. Boscawen adds. I trust he will make public his study of this very important collection of Semitic names of so early a date. Meanwhile we have here the names Cain and Abel, for Mr. Boscawen identifies the former name in a paper contributed to the Palestine Exploration Fund's statement.† Mr. Pinches has remarked: "almost every proper name in Assyrian, as in Hebrew, tells of some event or circumstance connected either with the birth or the life of the person bearing it."‡

This is very well brought out, with fine feeling and reverence, by Mr. Wilkinson in his work before mentioned on the Personal Names of the Bible. A large number of such names are actual sentences that will stand on their own feet, alike in Babylonian, Assyrian, and Hebrew names.§ But we must not enlarge on these.

The names which emerge in the captivities on the Tigris and Euphrates are interesting; such, for instance, as those given to the noble Jewish captives in Babylonia. I suppose Belteshazzar (בלטשאצר) is Bilat-sarra-utsur, "Beltis defend

* *Trans. Vict. Inst.*, xii. 37; also see *Studies on the Times of Abraham*.

† *P.E.F.*, 1881, 224.

‡ *Rec.*, xi. 22.

§ See also Lenormant, *Les Origines*, &c. xi. 153.

the king." M. Lenormant has suggested that שרדך (Shadrak) may well stand for Sutruk or Sudruk, an Elamite name naturalised in Babylon. And as to Meshak (מישך) he says it is evidently an alteration,* under the hands of transcribers, of an original form where the latter element of the Jewish name of Mishaël has been replaced by the appellative of some Babylonian god, perhaps Misha [Marda] kh (Assyrian Ma-sa-Maruduk), and compares the great contraction of Assurbanipal into Asnappar.

But may not the contraction be rather of Misha Sheshak (Assyrian Ma-sa-Sisku) into Meshak?† Dr. Lauth has suggested that Sisku may be a divine name, meaning "the brilliant protector" (Marduk?) Sir Henry Rawlinson had connected the same word with the passages in Jeremiah,‡ where the name Sheshak is mentioned in connexion with Babylon, and had taken the word as a divine name.§

Animal Names.

But this paper must not be unduly protracted, and we will now turn to a very different topic, the use of animal names. To these Professor Robertson Smith has called our attention in the *Journal of Philology*, in his remarkable and very striking paper on "Animal worship and Animal Tribes among the Arabs and in the Old Testament."||

In this paper he connects the "Totem-worship" with its apparent origin and consequences, among barbarous tribes, as expounded by Mr. MacLennan, with usages and tribal and personal names among the Arabs, and through Arabian channels with the tribes of the Hebrews, but especially Judah, and in a smaller degree Benjamin, Simeon, and Dan. There is much that is very shocking and sorrowful in this disquisition, as in other recent inquiries of a similar kind. This should make us the more highly value the "sweetness and light" of Moses and Samuel and the prophets.

The class of animal names are claimed as derived from a stage of fetish-worship, and "the line of descent is through the mother who gives her totem to her children." This is connected with abominations proscribed in the books of Leviticus and Deuteronomy, of which the very proscription proves its own need.

* *La Divination*, p. 178.

† Jer. xxv. 26; li. 41.

|| *Journ. of Philology*, ix. 75.

† *Proc. S. B. A.*, 1881, 48.

§ *Her.*, i. 506.

It seems to me that Mr. Robertson Smith has made out a strong case with regard to the Arabs in their pre-Mohammedan ages; and he is quite right in tracing the influence of their tribes in southern and eastern Palestine; and perhaps in a great degree he justly connects even in the days of David the outrages against Mosaic rules of domestic morality to such sources as he indicates. Some of the most interesting names involved in this inquiry are such as Oreb (Raven) and Zeb (Wolf); Caleb (dog) whose position as a proselyte from Edom has been so well traced by Dr. Plumptre in his excellent *Biblical Studies*;* Khamōr of Shekhem (wild ass), Ja'el (Ibex); Epher and Ephron (Fawn), 'Eglon (calf), Akhbor (mouse), Shaphan ("cony" or rock-badger), Khezer (swine); and the like.

Doubtless the question thus raised will be carefully considered and examined in detail by those best qualified to decide on its merits. The subject of Biblical names could not be fairly treated without indicating this fresh departure. Let us remember that it is not the judgment of the prophets that is impeached by any of the painful exposures of religious defection in the children of faithful Abraham. There is much justice in the concluding sentences of the essay. "It is a favourite speculation that the Hebrews or the Semites in general have a natural capacity for spiritual religion. They are either represented as constitutionally monotheistic, or at least, we are told, that their worship had in it from the first, and apart from revelation, a lofty character from which spiritual ideas were easily developed. That was not the opinion of the prophets, who always deal with their nation as one peculiarly inaccessible to spiritual truths, and possessing no natural merit which could form the ground of its choice as the people of Jehovah. Our investigations appear to confirm this judgment, and to show that the superstitions with which the spiritual religion had to contend were not one whit less degrading than those of the most savage nations. And, indeed, the second commandment, the cardinal precept of spiritual worship, is explicitly directed against the very worship of the denizens of air, earth, and water, which we have been able to trace out. It does not appear that Israel was, by its own wisdom, more fit than any other nation to rise above the lowest level of heathenism."

* Strahan, 1870.

Conclusion.

It is only due to my audience and to this vast and fertile subject that I should end as I began by craving your kind forbearance.

There are some branches of the inquiry into Biblical names too sacred and dark with glory, some too fresh and uncertain, some too old and familiar, to serve our purpose this evening. But within my old line of historic illustration I must affirm that to me there appears a coherency between the names, brought from quarters scattered and for all the intervening ages forgotten and unexplored, and their position and surroundings, in the Scripture narratives, or oracles, or poetry, which to an honest seeker after truth is "confirmation strong," and may well rank high as "proof of holy writ." It has been elaborately shown by the recent surveyors and explorers of Palestine, that the geographical and topographical names mentioned in Egyptian and Assyrian monumental records, and in classic and rabbinic literature, and now found in the mouths of the fellahîn, in numberless instances chime with the Bible story.

If we have caught this evening startling glimpses of "high places" and "chambers of imagery," it is only what a thoughtful student of Scripture might expect; and readers of Pleyte, Tiele, and similar writers, have seen the dark shadows cast in gigantic proportions. Out of how rough and deep a "hole of a pit" has our Redeemer in all ages drawn the fair stones of His new Jerusalem! How does the perverse mind of man forsake the living fountain, and hew out for itself broken cisterns.

We would "justify the ways of God to man." We cannot justify the ways of man to God.

 APPENDIX.

My best thanks are due for several kind contributions of notes and suggestions received since the above paper was printed.

The Lord Bishop of Bath and Wells writes:—

Very many thanks for your valuable, interesting, and suggestive paper.

The animal names strike me as very interesting, and the argument from the agreement linguistic, moral, and religious, between the names and the surrounding circumstances of those who bore the names, is very cogent as unmistakable evidence of historical truth. As regards Caleb, to whom I see you refer at p. 15, I believe the discovery of his Edomitish ancestry

and the proof of it was my own, as given in ch. ii., sect. ii., of my *Genealogies*. I have not seen our Dean's *Biblical Studies*, to which you refer.

The Rev. T. K. Cheyne, Fellow of Balliol:—

A number of combinations are quite new to me. Maharai=Mohar is very attractive. Sippai, Bebai, Besai, Shua, Zapur: Sheba, as connected with Sbat and Seb. (Do you mean that the connexion with "seven" is a "Volksetymologie," Gen. xxi. 30? or that "seven" is a numerical symbol for the Egyptian god?) Can you trace a connexion between Bast and Baal, as objects of worship? Otherwise, are we helped by the similarity of Beset and Bosheth? [See below.—H. G. T.]

Barzillai, Sheshai, Talmi. The first must be very plausible, for it strikes me at once that I have heard it before, and yet I do not think I have.

I would rather not have to do with an Accadian god in a Hebrew name, until I am compelled (Ammi-hud).

Zedek. It occurs as a separate divine name in Philo of Byblus, does it not? Zidqa is evidently adopted from a god.

Tob, I suppose, does not occur alone as a personal name (a region in "Judges").

Abraham: I remember Harkavy, but think it is delusive. Better an Aramaïsing pronunciation of Abram.

Cain: very interesting. We had only a Himyaritic Qainu before?

Abil-irziti. ? comp. אִירְזִי (אִירְזִי) the patronymic.

As to names compounded with *ab, ab, ach, &c.*, comp. P. de Jong, "Over de met *ab, ach, enz, zamengestelde Hebreuwsche eigennamen*. Amsterdam: J. Müller, 1880." Noticed by Graf Baudissin in the *Leipzig Theolog. Literatur-zeitung*, Jan. 1, 1881. I have no doubt you know Nestle's *Die Israelitischen Eigennamen*, Haarlem: 1876. On the compound names the two appear to differ—De Jong thinking that Nestle and those who agree with him have gone too far. I have not seen De Jong's book, and my prejudices are with Nestle. De Jong seems to think that divine names were sometimes otiose, and merely added to make a new name ("like Hermobios with Bios, and Diogeiton with Geiton"). He so explains names like Abijah and Achijah.

I see you have given Mr. Driver and myself the credit of the emendations in Samuel. Hitzig and Wellhausen were, as noticed in Q. P. B., our authorities. "Wilderness of Kadesh." Very plausible, supposing the psalm to be an early one. [Is it not, as generally accounted, "a Psalm of David"?—H. G. T.]

Mr. Cheyne has also favoured me with the following valuable note on זבל, as interpreted "height" rather than "habitation" (p. 5), in confirmation of his views expressed in his work on Isaiah, vol. ii, 155:—


Two things seem clear—1. That זבל is an almost forgotten Hebrew root; in Gen. xxx. 20, the writer selects an alternative root זבר (itself almost confined to proper names) to illustrate זבלוֹן. 2. That זבל was specially

applicable to the heavenly or the earthly **היהוה** of **היכל** (1) justifies us in expecting some light from Assyrian; (2) in presuming some idea suitable to a palace. I suppose most of the houses at Jerusalem were low, and the **אֲרַמְנֵי** would domineer over them, and above all the Temple?

Of course, a vague sense like "habitation" may just do. But I do not see that it has any *greater* claim, at any rate, than "elevation"; it looks, indeed, very much like a guess. One may no doubt quote 1 Kings, viii. 13, and say that **זָבַל** is parallel to **לְשִׁבְתָּהּ**. But **בֵּית זָבַל** may quite as well be parallel to **מְכוֹן** (**לְשִׁבְתָּהּ** applying to both equally), for **מְכוֹן** itself is a word specially set apart for the heavenly as well as the earthly **היכל** (in passages where **מְכוֹן** occurs). Of course, **מְכוֹן** is not vaguely "habitation," but something firmly founded. I have no fresh light to throw.

I gathered from Sayce that, though Guyard's evidence was not all equally sound, the main part of it was sound; he himself accepted the result.

[See Cheyne, *Isaiah* ii. 155, where the opinion of M. Stanislas Guyard is quoted with regard to the root *zabal* in Assyrian.

It may be worthy of notice that Pierret gives in Egyptian (on the authority of Brugsch) **tsebu** () "cf. **αωωβε**, *transcendere, superare, elevare, extollere*" (vocab. 726), and notices (p. 739) that **αεβ** is *acutus*, whence **αεβηλ**, *jaculum*. Possibly a common root may have existed at the bottom of these words and *zabal*.—H. G. T.]

The Rev. Robert B. Girdlestone, Principal of Wycliffe Hall, Oxford:—

At your request I put down a few annotations on the interesting paper which you are to read on the 16th.

1. With regard to names personal and local. I do not know whether the Balkh, and the Balkan Mountains, or Wallachia, might be compared with the name Belka [not Wallachia, which is akin to Wales, &c., see Taylor, *Words and Places*, 43.—H. G. T.]; but I should like to call attention to the names you afterwards introduce, viz., Sihon and Eglon. They both end in *on*, but *on* sounds local rather than personal; witness the rivers Pison, Gihon, Jordan, Kishon, Kidron, Arnon; and the places Ekron, Aenon, Aijalon, Ascalon, Maon, Beth-horon, Chesalon, Ezion, Gibeon, Hebron, Hermon, Sirion, Ijon, Lebanon, Sidon, Zion. Compare also Marath-on, which answers in meaning, I suppose, to your own dwelling-place West-on. The names in the new Palestine map have often dropped this termination.

[I am glad Mr. Girdlestone has mentioned Marath-on, which should be compared with Marath-us, and, as I think, Ma-Mortha or Morthia (name of Shekem), and probably Marath-esium in Ionia; all derived from Martu?—H. G. T.]

2. I do not feel sure that you are right in connecting the names Abram, Amram, &c., with the god Ramu. The true God is called **יְיָ** in Is. lvii. 15, Micah vi. 6, and Ps. xcix. 2, cxiii. 4, cxxxviii. 6. This fact suggests the origin of such names as Adoniram. Abram's name, I venture to think, means "exalted father," and when it was changed to Abraham we must look,

not to the Assyrian *rahimu* (רהם), but to the Arabic *raham* (רהם, رهام) which signifies *multitude*.

[As to Ramu, compare my remarks on Tob, &c., p. 4, and the definition given by Hesychius. Mr. Girdlestone mentioned to me the other day the very curious parallel of *mo-rimo*, a word used in a vague way by the Bechuana on the Kuruman river for some upper power, and rescued by Dr. Moffat for use as the name of the true God, as it now stands in the Sechuana translation of holy Scripture. It was an exotic word and seemed equivalent to the כַּרוֹם cited by Mr. Girdlestone from Isaiah, &c., Mo- in the Sechuana word being a prefix.—H. G. T.]

3. Ahiman is connected by you with "manu." It is observable that the same name is given to a temple-porter after the Captivity, 1 Chr. ix. 17. Would a Levitical porter fresh from the Babylonian Captivity be named after the Babylonian god of fate? I doubt it; and I prefer the old derivation. [It is curious to find among these porters *Talm-on* and *Akhiman*: comp. two of the sons of Anak, *Talm-ai* and *Akhiman*.—H. G. T.]

4. I am inclined to quarrel with you for your suggestion concerning Melchizedek, and I know not by what authority you call *zebul* a height rather than a habitation. [See Cheyne, *Isaiah*, vol. ii. 155, and Mr. Cheyne's remarks above.—H. G. T.]

The name Bath-sheba I should connect with the secondary meaning of Sheba—an oath—rather than with the primary. Your reference to Aziz reminds me of Azaz-el, the so-called scape-goat. Comp. the name Azaz in 1 Chr. v. 8, and the names Uzza, Uziah, Uzziel, &c.; see also Ps. xxiv. 8, where Jehovah is called עֶזְרָא; also note the expression in Daniel—"the god of Forces" (Dan. xi. 38). Was the Nabathæan Aziz a god, or an attribute? [a "divinity of Syro-Phœnician origin"—Pierret, *Petit Man. de Mythol.*, 100]; and may not the same question be raised concerning Ram, Zedek, and other so-called gods? [Zedek (Sydyk) took to wife one of the Tanides, and his son was Asclepius. He was one of the two who found out the use of salt. So says Philo Byblius. See Lenormant, *Les Origines*, &c., 541, 545.—H. G. T.]

5. On p. 9 you refer to Sekhem. What is your objection to the traditional spelling Shechem, and to the topographical and descriptive sense *shoulder*, or nape of the neck between the shoulders, so applicable to the position of Shechem. Your reference to the Egyptian meaning of the word adds new interest to Gen. xlviii. 22; where see the rendering in the LXX. [I do not know that we are tied to the diacritic point. Dr. Ebers writes (*Æg. u. d. B. Mos.*, 231): "We hazard a comparison between the Egyptian and the Samaritan Sechem, שֶׁכֶּם, Συχέμ, סִיכֶם, which, as Ewald has already proved, possessed an old-Canaanitish population, who adhered to Baal Berith." As to spelling, I like kh, for it avoids the risk of the soft *ch* in the mouth of the reader, as in French. It is Dr. Ebers who compares the Egyptian Pa-sekhem. I was familiar with Dean Stanley's "shoulder" of the mountain, but it is worth while to consider the alternative of "sanctuary," as in Egyptian: see my paper on "Joseph," *Tr. Vict. Inst.*, xv. 86.—H. G. T.]

6. With the Kheta compare the Chatti referred to by Tacitus, and the *Χετταῖοι* of Strabo. What is the origin of the name Hit on the Euphrates? [The Chatti, or Catti, are said to have taken their name from "the old German word *cat* or *cad*, 'war'": see Smith's *Class. Dic.*

The Kheta seem to owe their name to the word *Kheth*, an inclosure (fenced or fortified), comp. the Egyptian *Khetam*; and *Khatem*, which is the *ring* for the finger, in Heb. קַתָּוּחַ. The well-known site, Sarbut el Khâdem, in the Sinaitic peninsula, owes its name (says Dr. Ebers) to the old Egyptian fortress (Khetam): *Durch Gosen*. 574. The archaic Hebrew, Phœnician, and Moabite form of the letter ק (Kheth) bears witness to its origin in the ground-plan of a square fortress.

Mr. Gladstone identifies the Kheta with the Keteioi of the *Odyssey* (*Hom. Synchr.* 175), but I cannot answer for the Khettaioi of Strabo.—H. G. T.]

7. You remark (p. 11) that the names in Scripture may be Hebraised. I suppose they have been, from Adam downwards, unless Hebrew may be taken as a fair representative of the one primæval language, an idea which few would accept.

[I cannot at all agree with this sweeping supposition, for I think that the foregoing paper itself supplies many names alien to Hebrew which have been little altered; in some cases barely transliterated.—H. G. T.]

8. (p. 14). You refer to Sheshak. Compare the theory of Brugsch as to the Assyrian origin of the name Shishak.

9. Your remarks on animal names are very modest and cautious. Could you not suggest a learned inquiry as to a *totem* system amongst ourselves? Think of the hundreds of animal names that we possess, such as Pigg, Hogg, Wolf, Lyon, Deer, Sparrow, Bird, Nightingale, Partridge, Dove, Drake, Wildgoose, Fish, Sprat, Pike, Carp, Herring, Mackrell, &c. &c. What a mine for the investigator!

But, seriously, there is a very interesting question connected with animal names, and having an important bearing on the history of language. Did animals give names to attributes, or attributes to animals? We read in Gen. ii. 19 that God "brought the animals to Adam to see what he would call them, and whatsoever Adam called any living creature that was the name thereof." Turned into plain English, what does this mean? is it that there is a correlation between sight and sound, and that our first parent, by a quickened instinct, was prompted to utter a distinct articulate sound answering to the special features or peculiarities of each object presented to his eye? or is it that each object suggested some marked attribute and was named after it? Thus the question arises: Whence did Adam derive the names of the attributes? I am inclined to think the first alternative the true one—that animals and other sensible objects received names from Adam, and that each name thus instinctively given originated the verbal, adjectival, and other forms. It would be interesting to test this theory by an examination of the Accadian and other primæval languages. Pardon the hastiness of these annotations, and accept my thanks for your paper, and especially for your suggestive remarks on the name Mary.

The Rev. A. Löwy, an eminent Orientalist, well known for his noble exertions on behalf of the outraged and oppressed Jews abroad, has kindly given me the following notes:—

You take “*ram*” as the name of a deity: in that case you have to explain the frequently recurring name “*Joram*” or “*Jehoram*.” It seems to be a much simpler method to regard *ram* as a eulogistic epithet, just as *Joczer* (Jehovah is a help) or *Jonadab* (Jehovah is a liberal [bestower of bounties]), &c. (p. 4). *Tob* and its opposite *ra* do not strike me to be divine titles. *Tubiel*, *Tobiah*, are eulogies of the deity in the same way as *Tobal*. “*Ahira’ ben Enan*” bore a name of dispraise, and reminds one of the biblical phrase “*ra’ ayin*” (an evil eye), Prov. xxiii. 6, and xxviii. 22.

There are many instances that men and families assumed, defiantly, a name of reprobation to suggest that the individual gives the *dementi* to the badness of the name. For example, in Italian—*Malocchio*, *Malvoglio*, &c.

I have been interested in your combination of *Baal* and *Bosheth*. The latter, denoting “pudor,” appears as the female goddess by the side of Baal, and is sometimes used as a synonym; see Jerem. xi. 13, “According to the number of the streets of Jerusalem have ye set up altars to *Bosheth*: altars to burn incense unto Baal” (the English authorised version has misrendered the word *bosheth*, and given the clumsy translation “that shameful thing”).

The change of *Jerubaal* into *Jerubosheth* (2 Sam. xi. 21) and *Mephibosheth* into *Mephibaal* is another illustration of this synonymy, but there is in the Bible a tendency to convert Baal (=Lord) into the less dignified form *Bosheth* (=shame or disgrace). See in regard to the aversion to the name of Baal *inter alia* Hos. ii. 19 (in the authorised version, ii. 17).

[Bes is identified with Set (=Baal) in the Ritual (see Pierret, *Dic. l’Arch. Eg.*, also id. *Petit Man. de Myth.*, 131), and wears the “skin of a lion, entirely concealing his face, and giving it a Gorgonian appearance” (Birch in Wilk. *Eg.*, iii. 148), and Bast is the feminine Bes, and equally lion-faced. Also, Set is a lion (solar animal) with eagle-head (solar bird). This is the gryphon of Set or Ba’al.

The festival of Bast at Bubastis (still called Tell Basta, the Pi-Beset of the Egyptians and of Ezek. xxx. 17) seems, by the account of Herodotus (ii. 60), to have been of a kind to entitle Bast to the stigma of the Hebrew *Bosheth*. I am much interested to find the identification of *Bosheth* with the feminine Ba’al (=Bast) confirmed by Mr. Löwy. The Amu were assigned to Bast, as their tutelary deity, by the Egyptians.—H. G. T.]

The CHAIRMAN (the Master of the Charterhouse) said:—I am sure you will all desire that I should tender the thanks of the Institute to Mr. Tomkins for the very interesting paper he has just read. It ranges over a multiplicity of subjects—every name affording an opportunity for a separate discussion; and I am certain that all of us have admired the manner in which the author has

condensed so much matter into so small a compass. As one reads this essay, one's attention is called to the very great events and the very startling coincidences to which it refers, and which some of us may, at some future time, be able to follow up. But, of course, the discussion of such a paper as this can only be entered upon by confining one's self to one or two of the particular points which have been raised by the author, and which will probably be found to give quite sufficient opportunity for a very interesting discussion. I may say, speaking from my own point of view, that the general idea which is apt to strike one on perusing a paper like this is, how remarkably Scriptural names and events are continually leaping up in the discovery of those grand antiquities which, as the writer has shown, the researches of antiquarian explorers are constantly bringing to view—relics which tend to throw a great deal of light on names and subjects that have hitherto been a matter of difficulty to the Biblical student. What is an extremely striking part of the paper is that which relates to the Hittites, because this was one of the instances in which imperfect knowledge, giving rise to rash conclusion, aroused objections against the Scriptures with regard to the historical statements they contain—statements which, on further research, we find have not only been justified, but on which modern discoveries have thrown great light. We find with respect to that remarkable people, the Hittites, widely spread as they were—that these discoveries very clearly prove that names, which at first seemed to be unimportant, have been found by the comparisons they suggest, and in other ways, to furnish most important evidence as to the veracity of the records contained in the ancient Scripture history. We observe, too, that these names are connected with the higher attributes and moral virtues we are accustomed to admire. This is the more striking, because sometimes it has been supposed that all these names were simply derived from the heathen gods; but in this paper it is shown that in some cases the names of the heathen gods and goddesses were derived from the attributes which the gods themselves possessed. This makes us think of the origin of pantheism. Probably the first idea of a god was derived from some great truths connected with, and symbolised by, the heavenly bodies. It is not simply that persons looking at those bodies, regarded them as very striking objects, and therefore proceeded to worship them; but, as the investigation goes on, we discover that the myths or legends that have been connected with the heavenly bodies are associated with something symbolical and deep in reference to the motions of the earth and to the stellar system, and also with the moral attributes and physical virtues and strength of human kind. In this way we may go back to the fact that the first notions of religion which God was pleased to give to man were more pure and more widely separated from the worship of many gods which afterwards took possession of the world. We thus are able to see how religion was gradually perverted into the worship of a number of gods, supposed to exercise powers and attributes which, after all, belong only to the one Supreme Governor of the earth. This is what Scripture represents with regard to the origin

of polytheism, and the very names that are thus shown to be connected with the attributes of the divine power, seem to confirm what we learn from the Biblical source. We know very well, as the author of the paper has mentioned, that at one time, at a later stage of pantheism, it was the custom to worship the moral virtues, such as were symbolised in the well-known Temple of Concord, and in the other temples and altars which we find in the later periods of Roman idolatry erected to *Pietas* and *Fides*, and so forth—the moral attributes in that later stage being personified and made into deities. This is an illustration of the same kind of process; and, as the author of the paper remarked, there are one or two traces of this in remote antiquity, which shows that the attributes of virtue and strength were by the pagans identified with separate beings by whom they were supposed to be personified—those beings being constituted into distinct divinities, representing what really from the first were revealed as the attributes of the one true God. (Hear, hear.) These few thoughts have occurred to me in considering this paper; but it is one that is so fruitful of subjects for reflection, that I am sure those who have heard it read must have had many other thoughts suggested to them, and it is now open to any one wishing to do so, to express his opinions upon any of the points that have been touched on.

Mr. W. GRIFFITH.—The learned lecturer has traced many of the words he has mentioned to an Egyptian origin. He referred to the word “*Asir*,” and connected it with “*Osiris*,” another form of the Hebrew *אֲשִׁיר*, the enricher. The readers of our great epic poet may remember the lines:—

“Nor did Israel ’scape
The infection, when their borrow’d gold composed
The calf in Oreb; and the rebel king
Doubled that sin in Bethel and in Dan.”—MILTON, b. i.

The calf, *Apis*, was the emblem of, or sacred to (Diodorus, and Strabo, b. xvii.), *Osiris*, and Egyptian worship was repeated in after-times in Jewish history. Another etymology quoted by the learned lecturer was that of “*Bath-Sheba*.” Here I differ from him and agree with Mr. Girdlestone that the word “*Sheba*” is derived from “*Sheba*,” an oath, rather than from the words “*Sbat*” and “*Seb*,” and for this reason we find “*Beer-Sheba*,” the well of the oath—the well at which Abraham entered into covenant with some of the surrounding tribes. If, then, we have “*Sheba*,” signifying oath, and “*Beer-Sheba*” meaning the well of the oath, it seems that we have ground to say that “*Sheba*” in “*Bath-Sheba*” would also be of the same origin. Another interesting word that has been cited is the word “*Sekhem*,” which means “*possession*.” Being a barrister, I have been struck with the appropriateness to time and place of the juristical ideas which occur in the Book of Genesis. There is no doubt that that history does to a legal mind recall the period of what we may call the law of Nature when possession seems to have been, to use a homely phrase, nine parts of the law—before society was

definitely formed and stable. And so we find that when the different wells were built the different tribes took possession and thus came to have property in them. The well "Beerlahairoi," concisely tells the history of Hagar's desertion by her husband (Gen. xvi. 14). The wells "Esek, Sitnah, Rehoboth," show the non-contentious disposition of Isaac (Gen. xxvi. 17-23). Sir William Blackstone, in his Commentaries on the Law, shows what primitive legal ideas prevailed in those ancient times.

There are numerous words from the Egyptian which seem to have left traces in the Hebrew Scriptures. I would call attention to the Egyptian name of Joseph, "Zaphenath-paaneah," which, in Egyptian, signifies the "Saviour of the World." But to pass on from the Egyptian times we should expect that, as history progresses, the names would correspond to the periods coincident in surrounding nations. In Numbers we find the name of Pethor, from פתור to expound; it seems to be reproduced in "Patraë" of Achaia, and "Patara" of Lycia, and as an epithet of Apollo, the god of oracles, in Horace, *Odes* III. iv. 64. Some of the most striking coincidences are furnished by the Phœnicians, who constituted undoubtedly one of the most commercial races of ancient times. From Carthage they spread their commerce all over Europe, and we ought to expect to find some traces of the Hebrew language being carried by the Phœnicians to the different countries with which they traded. We have the celebrated name of the god Moloch held up to detestation by a poet greater than Homer or Virgil:—

"Moloch, horrid king, besmear'd with blood
Of human sacrifice and parents' tears;
Though, for the noise of drums and timbrels loud,
Their children's cries unheard, that pass'd through fire
To this grim idol."

We find traces of the root in the Carthaginian god Malchos, and in the name of their celebrated general Hamilcar. The father of Greek poetry, in the fourth book of his *Iliad*, line 8, sings of Ἥρη Ἀργεῖη καὶ Ἀλαλκομενῆς Ἀθήνη. The epithet ἀλαλκομενῆς (the irresistible) is, according to some critics, given to Athene as the guardian goddess of a city of that name, founded in Bœotia by the Phœnicians. If so, they probably borrowed the name from the Hebrew (Proverbs xxx. 31) בַּלְאֵל אֱלֹהִים. Baal, which, in Hebrew, signifies a ruler, and was the name of the false god of Ahab, may be discerned in the Carthaginian "Bal," god (Servius on the *Æneid*), and also in the last syllables of "Hannibal" and "Hasdrubal." Cornwall, whence the Phœnicians obtained tin, the country of promontories, is by some connected with the Hebrew word כַּרְנֵי. The word "Malchos," which has been mentioned, suggests the names of other gods and goddesses.

"With these in troop
Come Astoreth, whom the Phœnicians call'd
Astarte, queen of heaven, with crescent horns."

Whether it is possible to connect Astarte with Eostre, the idol of the

ancient Germans, from which Easter, the festival, is said to be derived, is a problematical question ; but I think there can be little doubt that the Astarte of the Carthaginians was connected with the Ashtoreth of the Scriptures. Passing on to a later period of history we ought to find many traces of these Hebrew names in the history of Babylon and Assyria. The word Babylon itself connects us with very early times if we look for its derivation. Of course two derivations are given—one is “confusion,” and the other makes it the gate of the god Ilu ; but, whichever is adopted, it certainly connects the histories together. In Jeremiah, l. 2, the Prophet plays with the names Bel and Merodach :—“Bel is confounded ; Merodach is broken in pieces.” In the Book of Ezra a number of Persian proper names, expressed in Hebrew characters, are found sufficient to enable the philologist to compose comparative alphabets of the two languages. I have but culled a few proper names from a few of the books of the Old Testament. But the fortuitous coincidences which may thus be shown between the statements of the sacred historians and other histories corroborate the truth of both. It is to be wished that some writer would take as a model Paley’s *Horæ Paulineæ*, and compose a similar work upon the Old Testament. Broad, obvious, and explicit agreements would prove little ; but a plurality of examples would convince the incredulous, and the minuteness, circuitry, or obliqueness of the undesigned coincidences would establish the genuineness of the writings and the authenticity of the narratives.

Mr. **HORMUZD RASSAM**.—I feel that I am labouring under a disadvantage after the learned lecture we have just listened to, and, therefore, anything I may say will necessarily be of a superficial character. In the few remarks I wish to offer I will endeavour to connect the past with the present usages in the land of the Bible, because, knowing as I do from my travels and the discoveries I have made, I think every one, either in this or any other country, will be able to comprehend more forcibly the truth of the Bible by merely riding through the country and examining the languages of the different races, and seeing the marvellous connexion which still links them with each other. With reference to the question of Biblical names, we ought to remember that, with very few exceptions, all the Semitic languages, such as the Hebrew, the Chaldean, and the Arabic, contain words which have a meaning ; and it is very remarkable that, if you begin with Genesis and end at the old dispensation, we shall find that every name has a connexion with an attribute of a God, whether it is connected with idolatry or the worship of Jehovah. It is the same way in the present day amongst the different nationalities referred to. We must take into account the three distinct sects which exist in the East, and which have occupied a conspicuous position in regard to the inspired Book. I allude to the Jews, the Christians, and the Mohammedans. Amongst these nationalities we find that in most cases every person is named according to the tenet of his sect. Amongst the Christians, men and women are named after their saints ; the Jews take their names from the Pentateuch or the Prophets, such as Isaac, Moses,

Daniel, and other holy men ; and the Mohàmmedans are named after their Prophet and saints, and also after some attribute of God, of which there are no less than a hundred. In the case of the latter, for instance, we have Abd-Alhameed, the name of the present Sultan of Turkey, which means "the slave of the Praiseworthy" ; and the name of his late father was "Abd-Almajeed," or "slave of the Glorious one," while the name of his uncle, the late murdered Sultan, "Abd-Alazees," means "the slave of the Precious one." Whether we go to the centre of Africa, Central Asia, or the Arabian or African Sahara, we shall find amongst the Moslem races names such as these I have mentioned ; but the Bedouin Arabs are sometimes called after animals, the heavenly host, or take other fancy names. There is also the name of "Mariami," which the learned lecturer mentioned, which means "my Mary," and is even now in common use, and appreciated by the females. With regard to the different definitions given to the name of Abraham, I need not remind you that the Bible has been very often assailed, especially in these latter days, and many excellent Christians have unwittingly (without reflecting whether such interpretation is confirmed or sanctioned by Holy Writ) preferred the explanations of the so-called scientific and learned men of the world for the meaning of Biblical names and mysteries, against what we are plainly shown in the Bible. As far as I am concerned, I have always found the Word of God, after no end of assaults, to shine forth with greater brilliancy and truth, and exhibit to us the right understanding after all. It will be found, whatever scientific and literary men say to the contrary, that Abraham means the exalted father, as "Ab" means in the Hebrew and other Semitic languages, father ; and "ram" high or exalted, which word is in Arabic an attribute of God. Then again as to the word of Beersheba or Bethsheba, I would prefer the Word of God before any other saying or writing. We have been told that "Sheba" means seven, and so it is, but the Bible tells us that it means "oath," and such I must take it, especially as it is understood in this sense in Hebrew. We now come to the word "Babel," which has always been understood by Christians, Jews, and Moslems, as derived from the word "confusion" ; and the Bible tells us plainly that this is the meaning of it, but nowadays we are made to believe that the real meaning of it is the "gate of God," derived from "bab," gate, and "El," God,* because, forsooth, these words have been discovered in some cuneiform inscription ; and even the late Dean Stanley followed that anti-Biblical belief, by quoting this error in his *History of the Jewish Church*. Well, I ask you, gentlemen, would it be right to take that interpretation before the Word of God, seeing that if you go amongst the Arabs, who know nothing about the Bible, and ask them what "Babel" means, they will tell you that God had confused the tongue of the people of old, and that was the reason the monument of the first unbelief was called "Babel"? It is very remarkable that in the time of Nebuchadnezzar the Jewish names of Daniel,

* "Bab" has the same meaning in Arabic and Assyrian, and EL is the same in Hebrew, Chaldean, and Assyrian.—H. RASSAM.

Hananiah, Mishael, and Azariah, were changed into Belteshazzar, Shadrach, Meshach, and Abednego,--which custom prevails up to the present day amongst the different communities which inhabit that country.* If a Christian becomes a Mohammedan, his name has to be changed, even if he is called Georgis (George), which is regarded as that of a saint, both by Mohammedans and Christians; and so if I became a Moslem my name would be changed, though I bore a name acceptable to Mohammedans. So with regard to the conversion from Islamism to Christianity, though the person's name would be Abd-Allah, Abd-Alkareem, or Abd-Arraheem, all of which are attributes of God, with the "Abd" (slave) added to them, they would be changed to the name of a saint. Moses is considered by the Moslems next to Christ and Mohammed, and they call him "Kaleem Allah" (speaker with God,) yet if a Jew is named after him and turns a Moslem, Moses would be changed to Mohammed, Ali, or some other name implying a connexion with them. To show you how cautious a man must be in giving an opinion about the derivation of some words as they were used two or three thousand years ago, I will give you some illustration of some extraordinary coincidences that have come to my knowledge in the meaning of words. Of course, people must live some years in the country to know what many of these words mean. We have the word "telegraph" in Mesopotamia, as the telegraph system has been introduced into that country as well as in some other parts of the East. If you go, therefore, amongst the Arabs of that country and ask them what "telegraph" means, they will tell you that it means "to know by wire," because it happens that in *their* Arabic "tel" means wire, and "araf" to know or expound. The meaning of "telegraph," therefore, amongst these people is "to know by wire," or to obtain "knowledge by wire." So if Europe were to be destroyed and Arabic would be the only language extant, an Arab scholar might just as well give it as his opinion that the word "telegraph" was derived from the Arabic words "tel" and "araf"! I must also relate to you a very serious mistake which was made by a friend when we were guests of an Arab chief by not being able to pronounce the guttural *kkaf* or *k* properly. The chief had killed a sheep for us, of which a sort of stew was made, in which the head, the trotters, the liver, the heart, and other parts of the animal were mixed up together. It is considered polite amongst the Arabs, when a party is seated together, for one to offer the other the nicest thing in the dish; and so my friend, for civility's sake, picked out a bit of the heart and asked the chief if he would take a piece of that "kalib." Now, in Arabic the words "heart" and "dog" have the same pronunciation, with only this difference, namely, that the first letter of the word, *k*, must be pronounced more guttural in the word which means *heart*; and any one who cannot make the proper sound would be certain to say *kalib* instead of *khalib*; that is to say, *dog* instead of *heart*. You can well fancy, then, how disgusted our

* We see also in Genesis, xli. 45, that, in taking Joseph into his service, Pharaoh changed his name into "Zaphnath-paaneah."—H. RASSAM.

Arab friend was in having been asked to partake of a bit of a dog! But I soon set the matter right by explaining to the pious Moslem the unintentional mistake. Mr. Tomkins has alluded to the discoveries I have been enabled to make amongst the ruined cities of the East. I am sorry I cannot, for the present, say much about what I have recently been doing, or I should have given you here, before this, an account of my discoveries. Indeed, with one exception, I have not much to tell you beyond what I stated in my lecture two years ago. I will, however, offer you a brief statement of what I have lately discovered. In the beginning of last year, while I was going about seeking for old ruins, as you know I am always doing, for the purpose of discovering something more of the old cities that lie buried there, I met an Arab who told me that he knew of an old ruined city, the remains of which were to be found within four hours' journey of Bagdad,—that is to say, about twelve miles, taking the computation at three miles an hour. As I never refuse to act on any information likely to prove useful, I said I would go with him to the place indicated. I therefore accompanied him, and while we were riding along the route pointed out by my companion we came, at a distance of five hours from Bagdad,* upon an old ruin of a great magnitude, which I had not seen before; so large was it that it must have been, indeed, three miles round. I at first thought that that was the place of which he had spoken, so I said to him, "Oh! this is the place." He replied, "No; this is not the place I told you of; it is further on." I then asked, "What is this place?" He answered, "I do not know." However, I made up my mind that I would certainly explore it when I returned from the other pursuit. We then proceeded onwards, and at length the Arab brought me to the site, which had a most wonderful ancient Babylonian wall. I at once set to work there, but found nothing of any value, and soon afterwards went back to the place I had first seen, and commenced a thorough search. The result was that after digging for four days the workmen came upon the top of some walls, which were found to belong to an extensive ancient building, in which we soon began to find inscribed objects and other relics. I may here remark that I am not an Assyrian scholar. I am only a discoverer of Assyrian antiquities, which I send to the British Museum to be deciphered by those who have made Assyriology a study. We first of all discovered four rooms, and then we came upon a fifth. The first four rooms were paved in what I should call the Assyrian or Babylonian style, *i.e.*, with bricks or stone, but the fifth was paved with asphalt, the discovery of which brought to my mind the saying of Solomon that "there is nothing new under the sun." As this seemed to me a very singular discovery, I ordered the breaking up of the floor, and after we had dug about three feet into it we were rewarded by the discovery of an inscribed terra cotta coffer, with a lid over

* On this journey I was not proceeding from Bagdad to visit these ruins, but I was out travelling in Southern Mesopotamia, and going towards the city of the Califs.—H. RASSAM.

the mouth; and on taking off the cover we found therein two terra cotta inscribed cylinders and a stone tablet, minutely inscribed, with a bas-relief on one side of it. These relics have been found to be the most important records of the oldest city in the world, known to the Greeks by the name of Sippara, and mentioned in the Bible as "Sepharvaim" (2 Kings, viii. 17, and xviii. 34, &c.). The ancient historians tell us that this city was founded by Noah (who is called Xisuthrus) after the Deluge; and according to tradition it was here that Noah buried the antediluvian records. (Applause.) Soon after I had discovered this new city, I had to come home; but I left some workmen under trustworthy overseers to continue the explorations at that place; and I have been informed, since, that they have uncovered some more rooms, in one of which they found a channel built with bricks, inside which were buried nearly ten thousand tablets, some whole and some broken. These, I hope, will soon reach London. (Applause.) We cannot, of course, say, as yet, what they contain, but it is quite possible that they may be found to record something of even greater value than anything of the kind that has hitherto been discovered in the course of our researches. I shall be happy to give you further information concerning this very interesting discovery after I go out and return again. I hope to be able to go out to Mesopotamia after another month, and then I trust I shall be able to make a still further advance upon what has already been brought to light. (Applause.)

Mr. W. GRIFFITH.—The mention of the word recalls a passage in the old Testament in which the decree of Cyrus for the restoration of the Jews was said to have been discovered in a coffer or earthen vessel (Achmetha) by Darius.

Mr. RASSAM.—Yes, in Ezra.

The Rev. H. G. TOMKINS.—With regard to the words "Bath Sheba" and "Beer Sheba," I think Mr. Rassam has not apprehended my point. The word "Sheba" means "Seven," and the "oath" was celebrated by burning seven victims, or the cutting of a victim into seven parts; so that the word "seven" underlies the oath. My point was that Sheba was a numerical symbol of a god; but before it came to mean an oath it meant seven—seven being the numerical symbol of a god.

Rev. H. A. STERN, D.D.—It affords me great satisfaction to follow Mr. Rassam. We have followed each other in many places, that were not very pleasant, but I am delighted to do so on the present occasion. Now, as regards the subject before us this evening, no one who reads the Bible carefully can doubt that many of the most distinguished names were bound up with important tribal distinctions, with certain localities, and with the worship of the true, and the worship of false gods. Thus the progenitor of the Jewish people is designated "Abram the Hebrew." In Egypt, Joseph is continually called by that name. Now, the family of Abram at that early period could not have won a reputation that rendered their nationality familiar in a land considerably removed from Egypt. *Ibri*, from whence the

word is derived, does not signify a Hebrew, but a stranger, a pilgrim, a foreigner, one who comes from a far country. This, to some extent, accounts for the condescending reception accorded to Joseph by Pharaoh, who was himself a Hyksós, or foreigner, one of the last of the Shepherd Kings. The mixed multitudes that came with the Jews out of Egypt are designated "*ereb rab*," which the Targum Onkelos correctly renders "*nuchrāin*," strangers. In the interesting paper, to which we have just listened, reference is made to the name of Baal and Bosheth, and I was glad to hear Mr. Tomkins say that he took these names for two distinct deities. This the Bible plainly corroborates. It is only necessary to examine the passages, where Baal and Bosheth are mentioned, and the distinction is evident. Baal, like Bosheth, it is true, has in many passages in the Septuagint the feminine article; hence Biblical critics come to the conclusion that ἡ Βάαλ and ἡ Αἰσχίονη are one and the same deity. They overlook the well-known fact that the Greeks were fond of representing everything in the moral and religious life under that form. The statements in the Bible clearly indicate a notable distinction. I will only advert to one or two. In Jeremiah, xi. 13, it is said: "For according to the number of thy cities were thy gods, O Judah, and according to the number of the streets of Jerusalem have ye set up altars to *Bosheth*, altars to burn incense to *Baal*." Again in Hosea, ix. 10, "They went to Baal Peor, and separated—literally consecrated—themselves to *Bosheth*." In Ezekiel there is an allusion to *Bosheth* under the name of *Pi-beseth*, *Bubastis*, mouth of the *Bosheth*. *Bast* and *Bosheth* involve merely the interchange of a dental letter, which, in the Hebrew, is of frequent occurrence. Now *Bubastis* was a goddess of the Egyptians, whom Herodotus compares with *Diana*. She was worshipped under the form of a cat, to which the prophet appropriately refers, when he declares "*Bosheth* hath devoured the labour of our fathers," &c., &c. There were festivals held in her honour, which correspond with those accorded to the *Ashera* or *Ashtoreth*, the *Venus* of *Phœnician* and *Aramean* mythology, whom, in every respect, she closely resembles. Thus the reference in the Bible to *Bosheth*, *Besheth*, or *Bast* of the Egyptians, indicates a far more corrupt and debasing worship than that offered to *Baal* (without any adjunct), the supreme divinity of the *Phœnicians* and *Canaanites*. Of course, there are other names mentioned in Mr. Tomkins' instructive paper, which deserve serious consideration, and I hope some members of the Victoria Institute will, on a future occasion, again take up the subject.

Rev. J. FISHER, D.D.—I had marked two words which I wished to notice, but they have already been so fully referred to, that I hardly need go into that part of the subject. I may say, however, that one of them was "*Abram*." I do not think this name comes from "*Ramu*," but from "*Ram*," high, and that God changed it to mean "the father of a multitude." The paper, indeed, hints that it was perhaps changed because it was half-heathenish. God also changed the name of Jacob to Israel after the wrestling with the angel. With regard to Melchizedek, I think, according to St. Paul, in the seventh chapter of *Hebrews*, the name does not come from Zedek, the Phœnician god,

as St. Paul describes him as "King of Righteousness, priest of the most high God." Nor do I agree with Professor Smith as to the animal names. Mr. Smith gives a number of names, and says they are connected with Totem worship, his argument being that those who used them were Totem worshippers. I can hardly think he is right in this. We know that Jacob gave animal names to his sons on his death-bed—Judah being designated a lion's whelp; Issachar a strong ass; Dan a serpent; Naphtali a hind; and Benjamin a wolf. This, however, has no connexion with Totem worship; and suppose, taking another view, the names common in our own country were to form subjects of comment three or four thousand years hence, any one adopting Professor Smith's argument would be inclined to say that such names as Bull and Bullock, Cow, Hart, Roe, Buck, Hind, Fox, Hare, Badger, Lion, Wolf, Bird, Cock, Hen, Duck, Drake, and so forth, indicated that those who bore them were Totem worshippers. I certainly cannot help thinking that Mr. Smith is wholly wrong in his argument.

Rev. J. W. AYRE.—In the section of the paper referring to "Some other Egyptian Names," I observe the word "Hagar" is referred to as an Egyptian name. Now I have heard it suggested that as Hagar or Hadjar is the Arabic word for "stone," it was translated by Pliny as "petra," and the Romans, not understanding anything about Hagar, gave Arab el Hadjar the name of "Arabia Petraea," so that the name Petraea is really a witness to Hagar. There is a similar instance in the case of the Red Sea, or sea of Edom, where Edom, not being recognised as a proper name, was translated "Red"; and Esau, you may remember, was called Edom ("red") because of the incident of the *red* pottage he received for his birthright. There is also a somewhat similar instance in the case of the sea of Ashkenaz, which by the transposition of a letter became "Axeinos" (inhospitable), the Greeks giving it afterwards another name, Euxine, which, if this genealogy of the word be correct, stands as witness for Ashkenaz, the grandson of Japheth. I must leave it to the more learned to verify these suggested derivations.

Mr. TRELAWNEY SAUNDERS.—I must apologise, and especially to the ladies, for rising at so late a period of the evening. However, I intend to pass rapidly over the notes which I have made during the meeting, and, as I have not come with any prepared discourse, I shall not detain you long. I observe a comparison between "'Aujeh" and "Og, King of Bashan." Now "'Aujeh" means "crooked." I wish to know whether the analogy to be drawn is that the King of Bashan was a crooked man, or hunchbacked? It may be added that the initial letter of both names is the guttural "ain," making their pronunciation "Gaujeh" and "Gaug." Is not the English word "gouge" equivalent?

I now come to the word "am," or "um," as a name of God. This name has exercised very considerable influence, and not only among the ancients. On page 7 of the paper it is said that the form Amon is purely Egyptian. I would here make the remark that the light acquired in recent years on these

subjects has been obtained chiefly by turning to the east for interpretation. It is by the uncovering of buried records that so much light is now thrown upon these matters, it is by means of the long-lost riches that have been disinterred in Egypt and Assyria. Perhaps we may now go a step further east with equal, if not greater success, and in so doing we may even find existing among living men, the means of interpreting the remotest antiquity. I allude to Bactria and its surrounding highlands, especially the unsubdued and unknown recesses of Kafiristan. With reference to this word "am," I would particularly call attention to a well-known sentence that is understood, or, at all events, is used rather than understood, in the exercise of one of the most widely-extended religions of the world—I allude to Buddhism. The Buddhist religion has a sentence somewhat equivalent to the famous Arabic sentence, which is a part of the ritual of every Mahomedan. The Buddhist sentence is "Om mani padmi hum." In this sentence the word "Am," or "Om," has been referred to the Deity ; * and therefore I should be slow to accept the assurance, even on the part of so learned a man as the lecturer, that the word is purely and wholly an Egyptian word.

The Rev. H. G. TOMKINS.—I beg pardon ; I never gave such an assurance as that at all. I only traced the word "*Amun*" to Egypt, but I did not say how it came into Egypt. That is part of a very great question.

Mr. TRELAWNEY SAUNDERS.—I look for the origin of the word further east. I am one of those who believe that the origin of the Egyptian language and religion is to be traced much further east than Egypt itself. The late Rev. Alex. Hislop, in *The Two Babylons*, has accumulated evidence of the Assyrian origin of the Egyptian rites. The Bible not only takes us to Babylon, but still further east. The first inhabitants of Babylonia, or Shinar, came from the east of that plain. If we go among the Hindus, and ask them whence they came, they do not tell us "from the east," but they say "from the north-west." One of the most interesting facts communicated to us in those instructive volumes, *The Sacred Writings of the East*, now being edited by Dr. Max Müller, has reference to the origin of the Chinese. The Chinese say they came from the west. Now, let us just for a moment lay down our bearings from these several points. There is the bearing eastward from the land of Shinar ; the bearing north-westward from the land of Bramavarta ; and the bearing westward from China. Where do these meet ? They meet on the Pamir, the Roof of the World, among those mountains that overhang the ancient Ariana, and which I believe to be the original home of the Aryans. The ancient books of the Zoroastrians say that the people of Ariana Viejo, or old Ariana, were driven away by the snow. When the population became too great in the valleys, and could not settle higher up because of the winter snow, they were obliged to emigrate.

* Some authors translate the sentence thus:—"Oh ! the jewel in the lotus, Amen." But others define the Am, Om, or more accurately Aum, as expressing the Trinity of Bramah, Vishnu, and Siva, or Budha, Dharma, and Sanga, indeed the Triune God.—Bryan Hodgson's *Essays*, p. 88. T. S.

Thus we are led back from Egypt to Assyria, and then to Bactria and the Pamir, or the Roof of the World, and Tibet, where we find "Am," the Invisible God, is still worshipped.

Passing to page 5, we are told that "Barzillai" is from "Barzil." This word stands for "iron" in Hebrew; but as "Bar" is a common word for son, and the other syllable is connected with a root signifying "to pour out," besides contributing to a word indicative of "violent heat," perhaps Barzil came to be applied to iron, because it is poured out with violent heat from a furnace. In the case of Barzillai, who was one of David's friends, the word is supposed to be expressive of a hard or austere character when applied to a man; but, as applied to the Assyrian God, it seems to receive greater force from the suggested analysis.

My next reference is to "Baal Shalisha." The latter word is said to mean "three." Baal Shalisha is connected with another name, which has been extremely puzzling to me, and that is the "Land of Shalisha." I should be glad if the learned lecturer would only help me to understand why Baal has the attribute of trinity attached to him, or why that particular land should have been the land of the three, and what three. Perhaps we might then understand where the Land of Shalisha is, but up to this time we only know that it is one of the parts visited in the search of Saul for his father's asses.

My next reference is to the word "Maharai," the name of one of David's valiant men. The Hindus have a ready translation for it. Its Hindu equivalent is "Maha-raj," also the identical word "Maha-Rai," both signifying a great king. Further, "Maharai" may be traced through various other forms, as "Major," "Mayor," and "More," expressive of the comparative degree.

I now come to "Pi-nehas," only to say that there is another use for the word "nehas," which I cannot just at this moment recall.

The Rev. H. G. TOMKINS.—You do not mean "nachash," the serpent, do you?

Mr. TRELAWNEY SAUNDERS.—I am not sure about it. (My desire was to refer to the repeated use of "Nahash," or "Nachash," in connexion with the Ammonites, in the Bible, where the word means, besides a serpent, also an enchanter and a seer. But it is a different word from that which forms part of "Phinehas.") I would, however, in the presence of Mr. Rassam and Dr. Stern, put forward with great diffidence the suggestion I am about to make, that the word does not suggest the meaning of the "negro," as Brugsch has it, but its probable identification is with a term applied to princes in Abyssinia—that of "negus." Thus "Pi-nehas" would mean "mouth of a prince." The accepted interpretation is "mouth of brass."

Here is another curious thing. I do not wish to make you laugh by any reference I may make, so I beg you will be serious. I allude to the word "khafni" ("hophni"), a pugilist. You all know that *aleph*, the first letter in the alphabet, may be pronounced in various ways. Well, then, I would ask why should not "khaf," which means a pugilist, be "khuf," and

it is pure English, if you wish to say you mean to deal pugilistically with a man, to assert that you "cuff" him.

The Rev. H. G. TOMKINS.—I think it is probable. You know that *kaph* is the hand to smite with.

Mr. TRELAWNEY SAUNDERS.—One of the previous speakers has alluded to the probable influence of Phœnician commerce in the distribution of these Oriental terms. I agree with him; and with reference to the word "Bosheth," the meaning of which is "folly," is it not synonymous with the word we now so frequently use to express "folly,"—the word "bosh"?

The Rev. H. G. TOMKINS.—I think that is quite right.

Mr. TRELAWNEY SAUNDERS.—Then we have the word "Babel," which means "confusion." I quite agree with what Mr. Rassam said on that subject, in which I follow the leading of Holy Writ, though I also remember that "Babel" means not only confusion, but that "babblers," which is Johnsonian English, is still in use among us. Of course, I do not mean you to conclude from all this that we are part of the ten tribes, or anything of the sort. Well, then, there is an allusion to the "land of Naharina." This has always been regarded as Mesopotamia, between the Euphrates and the Tigris; but I believe it very seldom, if ever, occurs in that sense in the Bible. Whenever Mesopotamia is mentioned in the Bible, it is referred to the rivers of Damascus; but that is a very questionable point.

Then, again, we have a curious word in "Takhtim-Khodshi." "Takht" is a common word at the present day. On the borders of the Indus you have, looking down from the height of 12,000 feet, the Takht-i-Suleiman,—the Throne of Solomon, which I take to mean the land of the high place.

Upon subsequent reference I find that the Hebrew has no connexion either with "thrones" or with "Kadesh." The latter is spelt with *kaph*, but "Khodshi" has *cheth* as its initial. The words appear to mean a "Reclaimed Lowland," and they are applicable to either of the plains on the borders of the Sea of Galilee. There is some reason to believe that neither of those plains existed at the destruction of Sodom, and their comparatively recent reclamation may have caused the descriptive name of Tahtim Kodshi to be attached to them in the time of Joab.

Then, again, there is an allusion made to the name "Cain." There is a Cain, a city of Judah, which I think is now pretty fairly identified. Upon reference, it appears that the Hebrew initial of Cain is *koph* and not *caf*. The city in Judah is spelt the same as the name of the fratricide. So also is that of the Kenite tribes. In that case the points vary in most passages, but not in all. The city of Kinah only differs in Hebrew in the final *h*, and the points.

With regard to the word "Totem," I take it to be something which we might compare to-day with patron-saints. It had very much the same sort of meaning and use,—namely, the adoption of an animal as the emblem of the particular god to which the family should look.

At the end of the paper an allusion is made to what has been written by Professor Robertson Smith, to whom we should offer our best thanks

for his learned works. I would also say, with reference to the Jews, that, if they have not shown a natural capacity for spiritual religion, they have, at any rate, displayed a great natural capacity in other respects. I would add, with regard to that race, that if we want to understand why they became the chosen people of God, we have only to look round at the present day and see what they have become amongst ourselves. When we remember that it was only as yesterday that one of those people was directing the destinies of this country, and when we find so many of this scattered race occupying positions of great influence and control in so many other countries of the world, I say that we have at this moment evidence of the superior capacity of the Jewish people, if they had chosen to use it in the light in which God had given it to them. But they have thrown God spiritually aside, and they have been thrown over by God themselves; but this has not been for any want of natural capacity, but rather through making too much use of their natural capacity, and forgetting their dependence on God.

REV. H. G. TOMKINS.—My reply to what has been said must be chiefly by way of congratulation on having heard so much, since I sat down, from so many distinguished sources. I have only to defend myself against the imputation of falsifying what St. Paul says about Melchizedek. It is true that St. Paul speaks of Melchizedek as King of Righteousness and King of Peace, but not in the first instance, for it was notorious that Salem was the place of which he was King; and in a similar way St. Paul says he was King of Righteousness; but that does not falsify the primary use of the word "Zedek," and therefore it is not at all illogical for a Christian man to suppose that "Zedek," as a divine attribute, may have been compounded in the name of Melchizedek, just as Salem, which does mean peace in the abstract sense, was yet the name of a place, and was adopted by St. Paul in a secondary manner for his argument. No doubt there are many other points one might follow up with the greatest interest, such as "Aujeh" and "Og," which may have meant the crooked man; but I am not responsible for this. I can only add that what has been said has been extremely interesting.

The meeting was then adjourned.

ADDITIONAL REMARKS BY THE AUTHOR.










Since the foregoing discussion took place I have received from Professor Maspero a most obliging and interesting letter, of which the former part consists of critical observations on my paper. M. Maspero writes:—





BOULAQ, le 21 Mai, 1882.











Monsieur,—Vous m'excuserez si je n'ai pas répondu plus tôt à votre aimable lettre: les événements politiques sont venus compliquer mes occupations journalières et m'enlever le peu de temps dont je disposais. Je




saisis un moment pour vous remercier des brochures que vous m'avez envoyées et vous dire ce que j'en pense.






Le premier mémoire sur les noms bibliques me paraît indiquer une bonne voie. Les hébraïsants rejettent systématiquement l'aide que pourrait leur offrir l'antiquité égyptienne et assyrienne; en Allemagne ils affectent de mépriser les assyriologues et les égyptologues; en France, s'ils n'ont pas la même superbe, cela tient aux relations d'amitié personnelle qui subsistent entre Renan, Derenbourg, &c., et moi. Votre mémoire si court qu'il soit est utile, et c'est à cause de son utilité même que je vous adresserai quelques critiques. La plus grave consiste à suivre le système de Mariette et de Brugsch, pour lesquels les transcriptions égyptiennes des noms sémitiques sont fautives et peuvent être traitées légèrement. Vous verrez dans le dernier numéro de la *Zeitschrift* une étude sur la liste de Thoutmos, en suite à mon étude sur la liste de Sheshonk, et où j'ai montré combien les transcriptions sont rigoureuses. Pour être à l'abri de la critique, il faut rejeter toutes les transpositions de syllabes, tous les retranchements, toutes les elongations, n'admettre que les transcriptions



exactes des articulations correspondantes  ou  pour ν ,  pour ν ,  pour ν ,  pour ν ,  pour ν , &c.; sauf dans quelques cas où la substitution dialectale de κ à ν , de ψ à ω ou à σ sera prouvée par des exemples authentiques. Cela posé, je n'admettrai pas le rapprochement de la page 5 כפי ou כף avec Sap, le dieu de l'Est de Egypte. Le dieu de l'Est est  *Soupti* aux basses époques,  aux anciennes époques: כפי ne renferme pas le  radical du mot égyptien, ni le suffixe פ , פ des noms d'agent. Si vous


tenez au rapprochement égyptien, כפי est très exactement     le dieu *Larve*, *Sopi*, une des formes d'Osiris momifié.




P. 6. Le nom  n'a pas la valeur הרה , le  de Hor est un ה , non un ה , comme le prouvent les transcriptions phéniciennes;  final est la termination patronymique *i*,  var.  , celui qui est à Hor, Ἄριων , comme  , celui qui est à Sit,   celui qui est à Ammon, Horî, Setî, Amoni, Ἀμμώνιος .




P. 7. Hophra, הפרע est distinct de  par le ν final, qui ne saurait répondre au  Khropri, avec la finale *i*  assurée par des transcriptions

grecques comme Σαχπήρις de  [vide Parthey, *Aeg. Personnamen* 100. H. G. T.].  est un nom d'agent du verbe, le *deveneur*, celui qui devient, formé comme Hori, Seti, &c. עֲרִיעַ est la transcription exacte de , non de , comme le prouve la vocalisation ancienne Οὐαφρής, Οὐαφρή, antérieure à la ponctuation massorétique, 

Ouh-ab-rî. De même אֲרִיעַ ne renferme pas le ה  de 

Pour Bethia, vous verrez dans mon étude sur la liste de Thoutmos III. que je suis d'accord avec vous ; mais je ne vois pas comment 

 peut renfermer les éléments de Penuel. La texte hiéroglyphique donne פִּאוּנֵר *Piaounr* ou *Piaounl*, ou mieux *Pioll* ou *Piorr*,  répondant au son o, et  à r ou l sonnante.

P. 8. Il n'y a pas d'exemple prouvé de  = π. Si *Kofnia* est sémitique, c'est plutôt une racine comme  *palmes, vitis*, qui répond lettre à lettre au mot égyptien,  = ז comme dans *Magiddi, Gargamish, &c.*


Pour Tii, j'ai eu occasion de montrer dans le *Recueil* que le nom est égyptien de la plus ancienne époque, et que la soi-disant origine étrangère de cette reine est contraire à tous les documents. J'ajoute que la Tii (Dia, Dii) et Shabtouna de la liste de Thoutmes III. doivent être cherchées dans le massif de Juda, non dans le bassin de l'Oronte.

Since writing my paper I had read the important papers of M. Maspero on some names in the lists of Thotmes and Shishak (*Zeit.*, 1881, 119, *et seqq.*; 1880, 44 *et seqq.*), and had hailed with pleasure a more rigorous method of dealing with the question of identification of names than had yet been applied by Brugsch and Mariette. Some study of Parthey's list of Egyptian names from Greek sources had also led me to see the importance of checking transliterations where it is possible by Greek records. Honest students will gratefully welcome the kind pains bestowed by M. Maspero on my tentative and crude endeavours. Sooth to say, I was not quite convinced as to the native Egyptian origin of the fair queen Tii or Taia on reading the learned Egyptologist's remarks in *Recueil de Travaux*, iii. 127, for is she not represented as blue-eyed?


To sum up briefly M. Maspero's criticisms on my paper, they are to this effect:—

Page 5. Sapi is probably the Larva-god represented as the mummified Osiris-Sapi, or Sopi (see references in my paper on "Joseph," *Trans. Vict. Inst.*, vol. xv. 91).

Page 6. Hora must be struck out, as not derived from the Egyptian Horus (an oversight of mine), but the others remain.

Page 7. I will not epitomise the interesting note in which M. Maspero objects to the equivalence of Hophra with the Egyptian . It is worthy of careful study.

Si-aha seems to stand as the Egyptian "son of the Moon-god."

I am much pleased to find M. Maspero of the same opinion as to Beth-ia, and gladly accept his correction as to the former elements in Kafeniā or rather Gēfēnia, which if a Semitic name may mean "Vine of Jah" (see Gesen. on the use of ).

M. Maspero objects with much reason to Brugsch's identification of Penuel, mentioned in p. 7. If the reader will revert to the text of my paper, he will be able to assure himself that these acute and learned criticisms do not affect more than a few of my tentative suggestions, and I am the more happy to find that the main line of my inquiry approves itself to so high an authority as "une bonne voie."
