

## BOOKS AND MAGAZINES.

**THE SCOT IN BRITISH NORTH AMERICA.** By W. J. Rattray, B.A. Vol. II. (Toronto: Macleay & Co.)—The second instalment of this valuable work fully justifies the favourable opinion which we expressed on the appearance of the first volume, and so far fulfils the expectations then aroused. Notwithstanding an embarrassing abundance of material, the author still maintains that clear, forcible, and elegant style which rendered the opening chapters of the book so fascinating, even to readers for whom the subject had no special attraction. The present volume deals with the Scot in his political aspect, his doings as a warrior having already received their award, and the part which he has played as a settler and a pioneer of civilization being reserved so as to afford time for the collection of information on the subject from all parts of the country. The two remaining volumes will be eagerly looked for.

**LITTELL'S LIVING AGE.** (Boston: Littell & Co.)—The number of the "Living Age" for last week—No. 1949—contains Sir John Lubbock's Inaugural Address at the Jubilee Meeting of the British Association at York, in which he reviews the progress of science since the first meeting of the Association, on the 26th of September, 1831. The review is necessarily far from being exhaustive; it is somewhat superficial withal; and the learned knight seems inclined to make too much of the present phases of scientific knowledge in some departments, such as that of archaeology. The scientific conclusions of 1831 have not all stood the test of half a century's investigations; many of the accepted theories of that day have been exploded; and it is but reasonable to expect that at least a few similar explosions will happen during the next fifty years. Besides this address, the number contains a variety of readable articles from leading English periodicals.

*WE want all our old friends to help extend the circulation of THE PRESBYTERIAN. Premium Lists have been forwarded to all who aided in past years; but should any miss reaching their destination, a postal card intimating the fact will get an immediate reply. Now is the time to commence the work. New subscribers are entitled to balance of the year, free.*

### THE HITTITE INSCRIPTIONS.

The following letter from Professor Campbell, of Montreal, appeared lately in the Montreal "Witness," and we are sure many of our readers will thank us for giving it also in THE PRESBYTERIAN:—

SIR,—As I have just succeeded in finding the key to the Hittite inscriptions, and have sent a statement of my discovery to the Society of Biblical Archaeology, it may not be without interest to you and your readers to know how the work has been accomplished. Extracts from the inscriptions found at Hamath, Aleppo and Carchemish have been figured in the Transactions of the Society of Biblical Archaeology, vol. vii., part 2, by the Rev. Professor Sayce, of Oxford, who as an Assyriologist, is *facile princeps*. There also we find a representation of the bi-lingual (Hittite and cuneiform) silver boss of Tarkondemos, the Cilician. Professor Sayce has read the cuneiform legend as:

"Tarriktimme, king of the land of Erme."

He has endeavoured to find the same legend in twice repeated Hittite hieroglyphics, which are six in number, and I am not aware that he has yet receded from this position, which, up to the beginning of the present month, had affixed no further results. What may have occurred in Europe during the month in this connection I cannot tell. In order to read the whole of the contents of the cuneiform legend in Hittite, the six Hittite characters must, in part at least, be ideographic. I was satisfied from the beginning that they were alphabetic, or rather syllabic, and was at once led to the similarity between some of the characters and the Mexican—Aztec, not Maya—hieroglyphics. The animal's head, which Professor Sayce read Tarrik, I found to have the power of *t, ta, to* in Aztec. The third, a bundle of sticks, had the power of *ka, ke*; the fourth, a tooth, that of *l, la, li*. The second and fifth, owing to the incompleteness of my Mexican material, I found in the Cypriote alphabet, which Professor Sayce has compared with Hittite, as forms denoting *ra* and *ma*. The Cypriote also confirmed me in the third and fourth, definitely set-

ting their value as *ke* and *li*. I then read the five characters of the inscription as:

Ta-ra-ke-li-me.

Adding the Aztec phonetic values of an eagle, *qua* or *ga*; of a house, *ca*; of a cultivated field, *al*; of an eye, *ir* or *ih*; of a basket, *xi* or *li*; of a moon or crescent, *ci* or *sa*; and of a form denoting water, *a* or *ha*; and superadding two other Cypriote forms, *ma* and *ne*; I was prepared to attack the inscriptions proper.

Thus, taking an inscription from Hamath and reading from left to right and then boustrophedon, I found it to consist of a circle or oval with diameter for the first, then a basket, next the Aztec sign for water, followed by another oval and another basket, a foot or boot, another oval, an animal's head, a perpendicular line between two dots and a hieroglyphic, which Professor Sayce has compared to a two-leaved gate. The first character is almost the same as the Cypriote *ma*. In the basket I found the Aztec *li*: in the water symbol *a* or *ha* as in Aztec. The two next repeated the first and second. The boot or foot gave me *oc* or *ca*, which I afterwards found to be equivalent to *ga*, from *oc* or *cacilli*. The oval again gave another *ma*, and the animal's head *li*, as in Tarriktimme's inscription. The line between two dots is identical with the Cypriote *ne*, and, taking gate as the Aztec *calacohayan*, I gained a final *ca* or *ga*. Thus I read the inscription Mati Ha-ma-ti ga, ma-ti ne-ga, "The King Hamath of the king great."

In another inscription from Hamath I found the same words, with a change of syntax:

ga Ha-ma-ti ma-ti  
of Hamath the King.

Three inscriptions from Carchemish I read partly by the aid of the signs already mentioned, adding the eye which I interpreted by the Aztec *ir* or *ih*, the eagle by *qua* or *ga*, and the moon, *ci*, *si* or *sa*, representing *ixlli*, *quauhli* and *cillali*. They gave me

1. Ma-ti Ga-ra-ga-ma-ish.  
The king (of) Carchemish.
2. Ma-ti Sa-ga-ra.  
The king Sagara.
3. Ka-ma-ish.  
Chemosh.

The latter inscription, Professor Sayce suggested, should contain the name of the chief divinity of Carchemish, which is confirmed by the reading Chemosh. Sagara, again, is the name of a king of Carchemish belonging to the ninth century B.C., who is mentioned more than once in the Assyrian records.

These are sufficient to indicate the correctness of my present, which will be severely tested before many days. It is interesting to know that we have on this continent the remains of a people who played a great part in ancient history. It is also gratifying to learn that by the establishment of the Hittite origin of the Aztecs, evolutionism in philology and ethnology will receive its death blow. JOHN CAMPBELL.  
*Presbyterian College, Montreal.*

*THE marked improvement in nearly all branches of business, consequent on the general good harvest and fair prices of all kinds of produce, should make a canvass easy. A push all along the line for renewals and new subscriptions is sure to result in large accessions to our list in every locality.*

### OBITUARY.

Mr. John Hart, senior, died at Perth, Ont., on Sabbath morning, the 23rd ult., aged seventy-three years. Of him the "Perth Courier" says: "For nearly forty years Mr. Hart has been a resident of this town, having come hither in the year 1842. He came of that sturdy old Covenanted stock that has done so much for civil and religious liberty. His birthplace was the good old town of Paisley, Scotland, from which not a few of those who have helped to make this Province what it is to-day originally came. When Mr. Hart came to Perth it was a little backwoods town of a few hundred people—the county town of the old Bathurst district. In all matters affecting the general welfare of the community Mr. Hart took a deep interest, and any good cause could always depend upon his counsel and active co-operation."

"For several years he had practically retired from business, and spent happily the evening of his days in paying visits to the different members of his family

at their distant homes, and in promoting the enjoyment of his children to the third generation in their frequent visits to the old fireside. He took great delight in his garden, and in the cultivation of both fruits and flowers he was highly successful. In the cause of Christ he ever took a deep and active interest, especially in connection with the Presbyterian Church. For many years he was a member of the congregation of the late Rev. Wm. Bell, of the Presbyterian Church of Canada in connection with the Church of Scotland, and when in 1857 that pioneer of Presbyterianism in Upper Canada, through the infirmities of old age, retired a few months before his death from the active duties of the ministry, and the congregation to which for forty years he had been pastor, united with the congregation of St. Andrew's, under the pastorate of the Rev. Wm. Bain, D.D., Mr. Hart took a part in the movement, and soon after was elected to the eldership. He was thus an elder of the church for nearly a quarter of a century of the most eventful period of its history. In the efforts that resulted in the late happy union of the different branches of the Presbyterian Church, and in the formation of the Presbyterian Church in Canada, he bore his share as representative elder of St. Andrew's in the late Synod of the old Church, and he sat several times in the same capacity in the General Assembly of the united Church.

"In the Sabbath school he was an active worker, taking part in various Sunday school conventions, but especially engaging with unwearied earnestness in the Sabbath school of his own congregation. In the congregation, as well as in the community, he will be long and greatly missed."

"As was to be expected from his life, his death was one of perfect peace. His illness was long and painful, but he bore it with Christian patience and resignation. He was conscious to the last, and fell asleep with the words "Precious Jesus" on his dying lips, in the full assurance of faith, trusting in the atoning blood of that Saviour whom he so long loved and served."

ON the morning of Friday, the 14th October, the Rev. J. J. Henry breathed his last at his father's house in Tyrone, Darlington township, county of West Durham. For several months it had been evident to Mr. Henry's friends that the end must soon come. He was also himself expecting, and was prepared for, the change. Many who were his fellow-students and acquaintances will hear these tidings with sorrow, and will read with kindly sympathy any word written to honour his memory. Mr. Henry was about thirty-five years of age at the time of his death, and had been born and brought up in the county in which he died. Having grown up under Christian influences and in a Christian home, he was drawn to the Saviour in early life. At the age of eighteen he made a profession of religion, and when about twenty-one determined, if the Lord opened the way, to enter the ministry of the Presbyterian Church, to which he and his family belonged. With much assiduity he entered upon and prosecuted his studies preparatory to entering the University of Toronto, and with increasing earnestness and success he continued them in that institution, until he graduated with distinction in 1875. The study of systematic theology he prosecuted in Knox College in Toronto, until symptoms of the disease (consumption) so far developed themselves as to render a pause in his work necessary. In the hope of recruiting his health, and at the same time advancing his course of preparatory study to a close, he went in the winter of '77 to the Theological College of Columbia, in South Carolina. He maintained his reputation there as a good and faithful student, and returned home in 1878, believing his health was improved. In hope of effecting a complete recovery, he resorted to the balmy climate of Florida during the two last winters of his life. As the last drew to a close he contracted one of the malarial fevers of that section, and hastened home early in the summer to go away no more. Mr. Henry had completed the preparatory curriculum required for entering the ministry of the Presbyterian Church, and had occasionally exercised his gifts in the pulpit with promise and acceptance. But just as he seemed ready to enter on a career of usefulness in the Lord's kingdom below, he is called to go up higher. His life closed peacefully in the faith, comforts, and hopes of the Gospel. Those who loved him have, in his life, aims, perseverance, and success, many sweet memories and stimulating examples.