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MONTREAL

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Dear Sir William

I will bring from home tomorrow two or three papers in the language of the Mittite but they by no means set forth the subject as it is in my power to do. I have translated all the inscriptions and am preparing a large volume on the history of what was really the greatest people of antiquity. Should you care to have the translations I can furnish you with them. Their

bulk is not great.

The Mittites form a family of their own which I have called the Khitan, represented in Europe by the Caucasian and Basque languages and peoples, in Asia by the remains of Kurds, Parthians and the northern Turanians of India, as well as by the Siberians, Japanese and Koreans and in this continent by the Hovvies, Sacdah and allied tribes. Their nearest relations are the Ugrians of Europe and Asia who actually include some Mittite tribes such as the Lapps who are the Lebr

of the Egyptian monuments and the
Sithonians who are the Sthenin
of the same.

The Hitites were no tribe
but a confederation of nations with
well defined state rights. One
inscription ascribes to them and
the Babylonians the overthrow of
the first Assyrian Empire. As I
am full of the subject I shall
be glad to answer any question
you may be pleased to propose.

I omitted to say in
their language that in the
inscription read it is Turanian,
mediating in vocabulary between
the Basque and the Japanese.

In syntax it follows Turanian
order, postponing the nominatives
to the genitive, using postpositions,
and generally subordinating the
abstract to the concrete. It has only
one verb ka, to be, with which it
connects participles. Thus maka ka
means "striking is" for he strikes.
The participles are really nouns or
adjectives, for as in Basque every noun
may be verbalized. Nouns are declined
by adding postpositions. They form
the plural by adding ne and the genitive
by adding sa. Thus Kata is a Kite,
Katane, Kitea, Kitanesa, of the Kites.
Relation is often denoted by position
as in Sanskrit and ^(Japanese)
and there is no trace of the cumbersome
pronominal verbal fabric common to
Basque and Iroquois of many tongues
I. M. Campbell

The other Hamath I and II tell the same story with trifling variations. These three stones formed evidently sides of an altar piece.

Hamath III

The chief Kaba kills Kalaba. Yangu king of Khupuscia informs king Kenetala in Hamath of the murder. Afterwards Kaba proposed to give Kalaka (Chaluis) to Assyria (that Assyria way) give reinforcement to Kaba's army. The lord of the Samosenes conquer Kaba, the Nitite chief.

Hamath V. continues Hamath III

In Kenetala of Hamath, Regin places confidence who adds the city of Regin to the city of the Samosenes. In accord is Pekah, son of Remalich, the lord of Bethel. Dahaka, king of the Patinians agrees with Kenetala to succor the city of the late Kalaba. Mansakaba, king of Niddene (agrees) with Kenetala of the Hamathites to succor Kalaka of the late Kalaba. I divide the leaders of the

army to come to Karpuscia, to the king of
Karpuscia. To ventras the murderer of
Kalaba comes the neighbour of Ganzu,
Makaba of the Ankataton. To destroy
the disturber comes Baton of the Tahasi,
to give the death blow to the hostile lord.

Jerab's III

First inscription of Sagara of Carchemish

Shulmanes commands his heir Salaka
to instal as king of Commagene, one
Matake an opponent of the Nitites who
pay court to the city of Binevch.

Sagane of the Samosians revolts. Comana
of the Kamesians, who place their city in
the power of Sagara, kills its governor. King
Sagara invades Commagene.

I, Sagara, gain the victory; the
effeminate prince of the Amyrians I overthrow.

I instal Jerake as king of Commagene in
the place of Matake. Victory follows victory.

Shulmanes the possessor of Amyria
in order to injure Sagara of Carchemish

incites Gota, a Mittite chief, who thinks to
escape from tribute, to fight against
his rightful lord.

Incidents 1

Second inscription of Sargara

King Sargara appoints Commagene for King
Sargara and Assur of the Babylonians
together to strike

Promptly in order to guard Assur, to bring
protection the commander of the Mittites
causes the army of the Mittites to descend
from Sagabe

. Phalok the conqueror of Nineveh,
Phalok the destroyer of Nineveh prefers
Assur to Lalaka as king of Assyria.

The king of Assyria perceiving the
wretchedness of the Babylonians, and being
unable to escape, lights a fire of wood
and sets the city in conflagration,