

Page 132. Although Professor Sayce believes the syllabary of Cyprus to be derived from the Hittite, he makes no mention of the recovery of fifty sounds of the language thus made possible. Hence he has made no use of the very method whereby the study of cuneiform was first made possible and the Akkadian language discovered.

Page 135. *Irkhulena*, "the moon god belongs to us," is a funny name for a man. It seems to me more like Turkish *Er*, "man," and *Khulin* "great," i.e., "the hero" or Hercules.

Professor Sayce's volume therefore represents the Hittites minus their language, which language he has not attempted to compare with any other, though we have Carian words like *Kos* and *Taba*, Lydian words like *Tegoun* and *Lailas*, Etruscan words like *Tarquin*, &c., &c., comparable with the old *Medic* and Akkadian, and showing us an early Turkic people in Asia Minor to whom the Hittites were akin.

Curiously enough, Professor Sayce has since written from Egypt ("Academy," 19th January, 1889), to say he has a letter in what he thinks is a Hittite dialect, and that the "verbal forms are Akkadian." Should he adhere to this view he will, perhaps, withdraw his previous statement that "no scholar is likely to admit" a comparison of Hittite and Akkadian. He is also now inclined to believe in more than one "Hittite" language. In Asia Minor, in 500 B.C., I believe four languages were spoken:—(1) Greek; (2) Lycian (akin to Zend); (3) Phrygian (akin to Armenian); (4) Lydian and Carian (akin to Turkish). This is a distinction sanctioned not only by Herodotus, but by relics of these languages. Of these, however, 1, 2, 3 were later in reaching the country than No. 4.

When Professor Sayce claims to have "laid the foundation" of Hittite knowledge, it must not be forgotten that Dr. Wright first broached the idea in connection with the Hamath stones, and that Chabas and other scholars had written at length on the *Kheta* in 1866, Professor Sayce's first paper being ten years later. No one, however, would wish to dispute the value of Professor Sayce's contributions to the subject in many particulars.

II.

THE SO-CALLED HITTITE MONUMENTS OF KELLER.

THE monuments at Keller, or Sinjirli, west of 'Ain Tab, at the north extremity of Syria, are mentioned in "Altaic Hieroglyphs," and photographs were kindly sent to me by Mrs. Barnes. They are given by Perrot in his "History of Art," in 1886, and have recently been published from the photographs by Professor Sayce; but one slab, of which I here give a copy from the photograph, seems to have escaped notice, and is very important, as it has a hieroglyphic in the corner, which none of the rest have.

The lion-headed deity is here shown in the short tunic common to other Cappadocian bas-reliefs, holding a rabbit (or perhaps a fawn, but



there seem to be no hoofs) by the hind legs. The attitude is just that of a deity represented on a bas-relief at Amrit, in Phœnicia, standing erect on a lion. He is human headed, but holds the small animal in like manner, and waves a sword. The lion-headed god is also twice represented near Pteria, in Cappadocia. He is well known as Nirgal (his Akkadian name, Assyrian *Nirgallu*), in Babylonia, and also found in India (as Yama) and in Egypt.

The hieroglyph in the corner is the head either of a rabbit (as on the Merash lion) or of an ass (as at Pteria, Carchemish, &c.). It is probably the name of the god, and, as I explained in "Altaic Hieroglyphs," both the ass's head and the hare's head are known on the "Hittite" monuments, with the sign of deity above. It appears that the name of the lion-headed deity had the same sound as the word ass; and I have recently described a cylinder, brought home by Mr. Greville Chester, on which a lion is represented (see "Altaic Cylinders," in P. E. F. *Quarterly Statement*, 1888) with the head of an ass as a hieroglyph above it. This curious lion-headed god is another link between the Akkadians and the early tribes of Syria and Cappadocia, whom antiquaries call "Hittite," though some bore other names.

The figures in the bas-relief given herewith, from the same site, are of special interest, though there is no writing on the blocks. A prisoner is brought—by his pigtail—by a long-robed, bearded personage. The beard in this case is—as at Ibreez—in the Phœnician fashion, without the heavy moustache of the Assyrians. The outline of the faces is just

that of the Akkadians of Tello, on a bas-relief published by the French explorer De Sarzek.



Both these figures have the *Calceus repandus*, but the next figure to the right wears sandals. This figure is also bearded, but wears a very distinct, well-plaited pigtail, not unlike that worn by some of the Elamites, in the great battle-picture in the British Museum. This group is part of a long subject, including a stag and a doe, at which the bowman shoots, a winged griffon, ramping erect, and a man with a hammer or axe, which appears to have been an Asia Minor weapon. This axe was called *Labros* in Carian and Lydian speech—a word for which I have been as yet unable to find any equivalent.

We are possibly on the verge of further discovery as regards these ancient populations. Meantime I regard it as shown, by the surviving words of their language, that the Lydians, Carians, and Pelasgi, like the Etruscans, were a Turanian people, akin to the Medes and Akkadians. The Phrygians were not—they were Aryans from Europe. The Lycians, who were "modern" in the time of Herodotus, spoke a liquid language akin to Zend and to Persian; but these Aryan tribes were non-existent in Asia Minor, probably in 700 B.C., and the archaic monuments of Cappadocia seem to be the work of the same race that has left monuments in Ionia, and which was no doubt the old Lydian Carian race.

III.

THE TELL ES SALAHÏYEH MONUMENT.

SIR C. W. WILSON has kindly allowed me to trace the photograph of the very archaic monument discovered in his excavations at Tell es Salahiyeh, near Damascus. It is one of the rudest and most archaic