

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

known in Syria, and in general character resembles those monuments which antiquaries now call "Hittite."

It should be noted that the cap seems to have the shape which on the Egyptian monuments distinguishes the Pulestha (Philistines) and Takruï (probably Teucrians). It is also to be noted that the beard without moustache is represented as on the Ibreez monument, which has a "Hittite" inscription, and also on the monument of Keller. This fashion of wearing the beard prevailed extensively in Phœnicia and Asia Minor and among Greeks. The Assyrian sculptures, on the other hand, usually represent a moustache.



This is the most southern of the monuments of this class yet known. There is a remarkable monument at Amrit, in Syria, usually called Phœnician, representing a god standing erect on a lion, which may be of the same class, and the rude and archaic Hercules of Amathus—a gigantic statue now in the porch of the Constantinople Museum—a horned and bearded god, may also be what is called "Hittite." This deity, like the lion-headed god of Keller, is holding up an animal by the hind legs, but the head of the animal is lost. Probably he is represented tearing the animal asunder as fawns were torn in honour of Dionysus—a kind of sacrifice which also existed in China. A very good drawing of this Amathus statue, which should be compared with the present sketch, occurs in Perrot's "Histoire de l'Art," in the Phœnician volume.