

NOTE ON FIGURES IN THE CAVE OF SARÍS.

WITH reference to the figure on the *east* wall (*Quarterly Statement*, April, 1890, p. 71), presumably that of our Blessed Lord on the Cross, I venture to suggest that the ornament on the face represents only incisions in the rock wherein to impress the features, probably worked out in plaster. The whole figure seems flat, and may originally have had the *bodily* form worked out in the same medium.

The eight lines above the head may represent the nimbus.

R. F. HUTCHINSON, M.D

“MA'LULA AND ITS DIALECT,” BY F. J. B.

THIS interesting paper would have been more valuable if the sounds of the vowels had been accented, as a guide to pronunciation. Without marks we are in doubt.

Thus on page 88, *hsón* (my horse) the circumflex does not tell us exactly whether the word is *hsón* or *hsõn* or *hsñn*.

The close resemblance of many of the (?) *Málulá* words to their analogues in *Híndústání* is curious. Thus on page 89—

M.	E.	H.
Raisha.	Head.	Rás Ráís-lõgh (head people).
'Aina.	Eye.	Áinã (<i>lit.</i> , glass).
Furshta.	Bed.	Fãrsh.
Sejratha.	Tree.	Shãjãr.
Hwoya.	Air.	Hãvã.
Ara.	Ground.	Ãrází.
Shoptha.	Week.	Hãftãh.
Shimsha.	Sun.	Shãms.
Nura.	Fire.	Nũr (lustre).
(Page 91) Kutal.	He killed me.	Qãtlkiya.

I might multiply examples, but these will suffice to illustrate my position.

R. F. HUTCHINSON, M.D.

20th July, 1890.