

ON A HITTITE CYLINDER AND SEAL BELONGING  
TO THE REV. GREVILLE J. CHESTER.

By PROF. SAYCE.

Among the objects procured by Mr. Chester last winter in Northern Syria are two which are of especial interest. One is a small hæmatite cylinder,<sup>1</sup> somewhat worn, which belongs to the type now known as Hittite or Asianic. Its representatives are found in the neighbourhood of Aleppo and in Asia Minor, more particularly Kappadokia, though examples of the class seem also to have come from Cyprus. In his "*Recherches sur la Glyptique Orientale*," pt. ii, (1886). M. Menant has devoted a chapter (pp. 92-122) to this newly-determined class of ancient monuments. The art they exhibit is modelled on that of the early Babylonian cylinders; but it differs from the latter in several respects. The dress of the figures is different: they wear conical caps and, not unfrequently, boots with upturned ends, while the dress is often that of the figure on the bilingual boss of Tarchondêmos, consisting of a fringed cloak which descends below the knee or to the ankle of one leg, but leaves the other leg bare. The Hittite cylinders are also covered with small figures, among which heads of men and animals, composite creatures like sphinxes or bird-headed men, and a pattern resembling that of a twisted rope, are especially common. But their most characteristic ornamentation consists of figures of animals arranged heraldically face to face, and more rarely back to back, often with some object like a column between them. This heraldic ornamentation, which can be traced back to Babylonia, made its way through Asia Minor to Greece, where the lions of Mykenæ offer a familiar example of it.

<sup>1</sup> Found at Tartus (Antaradus).

Mr. Chester's cylinder offers all the peculiarities of the Hittite class. Its surface is thickly engraved with figures, among which we find a human head placed between two seated gryphons arranged heraldically. Below the latter is the rope pattern which separates the gryphons from two heraldically arranged lions, which sit facing one another with the forepart of a goat between them. I may observe that lions and goats or gazelles, are particularly plentiful in Hittite or Asianic art. In a line with the lions are two seated gazelles also arranged heraldically, but with nothing between them. Above them is the representation of a god with a worshipper before him, who is being led into the presence of the deity by a priest. The priest is clad in a long robe with a fringe at the bottom, which bears no resemblance to the flounced dress of the priests depicted on Babylonian cylinders, while the worshipper wears a short cloak of the kind I described above. The god is seated on a chair with a back like that of all the chairs represented upon these Hittite cylinders; he has a conical cap on his head, and a cup in the hand, out of which water is issuing. Above are faint traces of the crescent moon.

Besides this cylinder Mr. Chester has obtained a large hematite seal<sup>1</sup> of an unique and splendid character; nothing like it has ever before been brought to the notice of European scholars. It is here illustrated. The five sides of the seal are engraved with interesting examples of Hittite art. On the underside (1, in the illustration), a broad border of the rope pattern forms a square frame, within which two deities, male and female, are represented. The goddess is seated on the left hand with "the pigtail" descending from the back of the head which characterises Hittite female figures. She holds a square object in the hand, towards which the god is advancing. He wears the snow-shoe with upturned end, and holds in one hand a trident. Between the two deities is an object which I cannot identify.

If we turn the seal partly round, so as to bring its sides into view, and start from the side immediately above the heads of the figures on the underside, we find a series of four representations engraved on all four sides.

<sup>1</sup> Found near Tarsus.



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# HITTITE SEAL.

IN THE POSSESSION OF THE REV. J. GREVILLE CHESTER.

On the first side (2) the positions of the god and goddess are reversed. The goddess is still on the left; but she is standing, and we can now see that she is clad in a robe which reaches to the feet, that she wears boots with upturned ends, and has the face of a bird. Below one of her hands is the curious object which intervenes between the two figures on the underside of the seal. The god is seated; he holds the six-forked thunderbolt in his hand, like the Babylonian Rimmon, and above his head is the winged solar disk, that favourite device of Hittite art. Between the two deities is an altar of the usual Hittite shape. Above it is a trident, on either side of which are two symbols placed one above the other. The upper one is a triangle which is found in several Hittite inscriptions; the lower one looks something like a scarf tied in a bow, and is new to me.

On the second face of the seal (3) we have a seated deity with a conical cap, snow-shoes and a goat in the hand. The goat similarly symbolises one of the deities at Boghaz Keui, and accompanies the figure of Ζεύς Ἄστυς on a coin of Laodikeia in Phrygia. In front of the god, on the left, stands a worshipper holding two spears in the hand. Between the two figures are the characters already described representing a triangle and a "bow." The latter may be a modification of the character denoting the waist and legs of a man which denotes the name of one of the deities at Boghaz Keui, and is also found in the Hittite inscription formerly existing at Aleppo.

On the third face (4) the god is again depicted as sitting on the right. His conical cap is provided in front with a horn or ribbon like the cap of the god at Ibreez. He holds a hare suspended from the hand, and a bird is engraved immediately above it. But the hare and the bird occur among the Hittite hieroglyphics as well as upon Hittite seals. On a Kappadokian hæmatite cylinder, for example, in my possession, the hare is represented in front of a seated god who holds a goat in his hand. On the left side of the third face of Mr. Chester's seal is an altar, piled with offerings, and above the character which I have compared with a "bow."

On the fourth and last face (5) the god appears seated on the left, with a trident in the hand, on the top of which is

a bird. Before him stands a worshipper with conical cap, "pigtail," and snow-shoes. In one hand are two spears; the other hand is uplifted in token of adoration.

The handle of the seal is very remarkable, and Mr. Chester may be congratulated on securing so interesting and unique a specimen of "Hittite" art.

P.S.—The symbol I have called a "bow" is shown to be the knot of a girdle by the Hittite sculptures of Eyuk given in Chipier and Perrot, "*Histoire de l'Art*," iv, plates 331, 332. It is found also on a seal with Hittite hieroglyphics recently discovered at Yuzghat in Kapadokia and also on a Hittite seal from Aiden, now in the Louvre.