Tribēnī into the Gōrakhpur district, which was, I suggest, one of the three roads mentioned in the inscription.

The map, I may add, shows a high road, from Gōrakhpur, passing close to Sohgaura, and running due south to Ghāzīpur, which Dr. Fleet, following Sir A. Cunningham and others, identifies as being the site, or near the site, of the ancient Chañchu. This, of course, tends to support Dr. Fleet's view regarding the existence of a road from the junction of the three roads to Chañchu.

G. A. GRIERSON.

THE QUESTION OF THE KASSITE LANGUAGE.

Besides comparing the Sanskrit Sūrya with the Kassite Šuriaš,¹ Sir Charles Lyall also pointed out that Buriāš resembled the Greek Boreas, and Dr. C. F. Oldham has suggested that another name of the Sun-god, Saḥ, finds its counterpart in the Sanskrit Sahi.

Since the publication of my paper I notice that Professor Hommel, in his *Grundriss der Geographie und Geschichte des alten Orients*,² had already made the comparisons so acutely suggested by Sir Charles Lyall, and also seen, in the Kassite divine name Šumalia ("the lady of the snow-mountain," cf. the Eranian *zima*, 'snow'), the Indian Himālaya. To this, on p. 219, he adds Maruttaš, comparing the Indian Maruts, Indra's heroes, and pointing out that Muruttaš, variants Marudaš, Marudiš, was the Babylonian Ninip (Nirig), the hero of the god Bēl.

Such likenesses as these can hardly be the result of chance, and it is not surprising that Kassite, if it be an Aryan language, should turn out to be a dialect of the Hattu-tongue—the language of the tablet said to have come from Yuzgāt.

T. G. PINCHES.

¹ See the Journal of the Royal Asiatic Society for January last, p. 159, footnote 2.

² *Handbuch der Klassischen Alterthumswissenschaft*, edited by Dr. Iwan von Müller (Beck'sche Verlags-Buchhandlung, Munich, 1904), dritter Band, 1. Abtheilung, 1. Hälfte, Ss. 30, footnote 1, and 219, footnote 2. See also C. F. Oldham's interesting book, "The Sun and the Serpent," p. 186.