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Pauli's *Corpus Inscriptionum Etruscarum* and Recent Etruscan Studies *Corpus Inscriptionum Etruscarum ... administrante Augusto Danielsson edidit Carolus Pauli*. Leipzig (Barth), 1893 sqq. (each part, 10 M.).

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low Doric, and, though quite right in Theocritean and Aristophanean Doric, is not found in Pindar. In xvii. 35 his *μόνον σὺν ὁπάσῳ* is very tempting, the meaning being 'having no one with him but his retinue,' that is, no friend or equal; cp. Eur. *Hec.* 1148 *μόνον σὺν τέκνοισι* adduced by Weil. The desperate *τί ἦν* of the MS. is retained in xix. 15 as a rhetorical question like *τίς πρῶτος* in xiv. 47.

The edition of Dr. Blass is the more readable in so far as it admits in several places conjectural restorations of the text where Kenyon marks a lacuna. The best

results of English and foreign criticism are embodied, and, in a word, the work is a great and important contribution to Bacchylidean literature. The fruitful labours of Jebb, Palmer, and Housman are acknowledged as amply as those of Wilamowitz, Gomperz, and Herwerden. But, as we have said above, Bacchylides will not fully assert his place among the classics until the questions are faced which an explanatory commentary must raise. For this task we await with confidence the edition of Prof. Jebb.

R. Y. TYRRELL.

PATON'S *ANTHOLOGIAE GRAECAE EROTICA*.

Anthologiae Graecae Erotica, W. R. PATON.
London. D. Nutt. 1898. pp. xii. 201.
3s. 6d.

THE writer of the *Inscriptions of Cos* has here made an excursion into more purely literary ground. He has 'done into English' a select number of the Erotic epigrams in Bk. v. of the *Greek Anthology*, and has given the text of the untranslated epigrams of the same book, with conjectures of other critics, and some few of his own.

The style of the translation is very free, and, speaking generally, somewhat diffuse: one might say that in this respect some of the earlier translators produce a more favourable impression by their mere simplicity. The fancifulness of many Greek epigrams will not bear minute scrutiny, and a paraphrase which aims at bringing out the meaning in full is apt to fail, even if it does not offend. As a fair specimen of Mr. Paton's less ambitious style, Ep. cexiii. may be quoted:—

Σφαιριστὰν τὸν Ἔρωτα τρέφω· σοὶ δ' Ἡλιοδώρα
βάλλει τὰν ἐν ἔμοι παλλομένην κραδίαν
ἀλλ' ἄγε συμπαίκτην δέξαι πόθον· εἰ δ' ἀπὸ
σεῦ με
ρίψαις, οὐκ οἶσσι τὰν ἀπάλαιστον ὕβριν.

'Tis I that taught young Love the art
To aim so well and true,
And straight to thee that quivering heart
Plucked from my breast he threw.

But quick his gage to Love return
And cast me not away.
No ruth has he for maids that spurn
The courtesies of play.

Great care has been taken with the *app. crit.* which is, of course, drawn from Stadtmüller. This part of the book should recommend it to scholars: Mr. Paton has given the MS. reading, just enough to stimulate curiosity, of his own conjectures enough to demonstrate his occasional *εὐστοχία* and to prove his competence as an editor.

R. ELLIS.

PAULI'S *CORPUS INSCRIPTIONUM ETRUSCARUM* AND RECENT ETRUSCAN STUDIES.

Corpus Inscriptionum Etruscarum . . . administrante Augusto Danielsson edidit Carolus Pauli. Leipzig (Barth), 1893 sqq. (each part, 10 M.).

THE interpretation of Etruscan has come to be regarded as a hopeless problem, as hopeless as the attempt to square the circle

or as the quest for the philosopher's stone. But if we look into the matter, we see that this evil reputation has been acquired from two causes: (1) the unscientific methods followed by most students of the language, (2) the unsatisfactory presentation of the material for study. As soon as these two defects are remedied, there is no reason for

despairing of a successful issue. Prof. Pauli's careful edition of all extant Etruscan inscriptions affords a thoroughly satisfactory remedy for the second defect. It is to be hoped that the appearance of a band of co-operators with him, using his methods and following in his footsteps, will soon remedy the first.

The hopes raised by the publication of Corsen's *Sprache der Etrusker* (Leipz. 1874) were quickly shattered by Deecke's destructive criticism, *Corsen und die Sprache der Etrusker* (Stuttg. 1875). Deecke exposed the utter insufficiency of Corsen's arguments and demonstrated once for all that an interpretation of the Etruscan records which starts with the assumption that Etruscan must be an Indo-European language, and which proceeds to interpret them by referring each word to some Latin word of similar appearance (e.g. *puia* 'young girl,' Lat. *puella*; *clan* 'major natu,' Lat. *grandis*) must prove a fiasco. And yet by some extraordinary infatuation Deecke himself, some years later, glided imperceptibly into this very position and issued treatise after treatise based on this unwarrantable assumption. Pauli, on the other hand, has throughout remained true to the principles which he laid down at the beginning of his studies, viz., that the Etruscan records must be interpreted by means of themselves, that the sense of an Etruscan word must be determined by a comparison of the various contexts in which it occurs, and not by a reference to a supposed Latin or Indo-European cognate. The absurdity of the method of Corsen and latterly of Deecke, he showed in an amusing skit in his *Altitalische Studien*, ii. 142, in which, pretending to regard Etruscan as a branch of the Baltic languages, he produced cognates from the Lithuanian for Etruscan words as readily as Deecke had produced them from the Latin.

Nearly everything in Etruscan that has been made out with some appearance of certainty we owe to Pauli. The student will indeed do well to read the monographs of Deecke as well as of Pauli, contained for the most part in three publications, viz. :—

Etruskische Forschungen, ed. Deecke 1875–80.

Etruskische Studien, ed. Pauli 1879–80.

Etruskische Forschungen und Studien, ed. Deecke and Pauli, 1881–4.

but he will utilize Deecke more for collections of instances of words, Pauli for inferences of their meaning.

And yet in spite of the fact that there

has been, I might almost say, only one scientific student of the language, a great deal has been achieved. The chief drawback hitherto has not really been the inability to translate the Etruscan records; for the greater part of the available records can be translated with a fair amount of certainty. It has been the inadequacy of the records themselves. Till recently they consisted, roughly speaking, of a huge number of epitaphs, with a few other inscriptions. These epitaphs are usually of brief compass, giving the name of the deceased, his age and the like. Though almost every word admits of certain or nearly certain translation, our knowledge of the language, of its accidence and syntax, of its ethnical affinities and linguistic type, has not been greatly furthered. And scientific investigation has been hindered hitherto by the unreliableness of the material. The Etruscan inscriptions had to be got from Fabretti's *Corpus Inscriptionum Italicarum* (1867–80), a bulky collection of all kinds of inscriptions, Latin, Italic (Oscan, Umbrian, &c.), Messapian, Venetan (long regarded as 'North Etruscan'), in which forged inscriptions stand side by side with genuine, and even the genuine are not always accurately transcribed. Small wonder that, under these circumstances, the Etruscan problem still remains unsolved. The wonder is rather that so much progress should have been made.

In the new *Corpus Inscriptionum Etruscarum*, edited by Prof. Pauli, with the help of Prof. Danielsson, of Upsala, we have at last a trustworthy collection of the material.¹ Alien matter, such as the Venetan inscriptions, is, thanks to Prof. Pauli's investigations (*Altitalische Forschungen* iii. 'Die Veneter und ihre Sprachdenkmäler,' Leipz. 1891), now excluded. And the last few years have seen a great accession to our material. A linen cloth wrapped round an Egyptian mummy in the Agram Museum was found to be the relics of an Etruscan 'liber linteus,' and to contain a large portion of some Etruscan Book of Ritual. The text has been published by Prof.

¹ Seven parts, containing some 3,700 inscriptions, have already appeared. The full number of inscriptions to be included is given as 7,000. The costs of publication are defrayed by the Prussian Academy, Berlin, and the Saxon Society, Leipzig. I hope that the undertaking will meet with the favourable reception that it deserves, so that no financial difficulties may arise. Curators of museums or owners of private collections in which there is any Etruscan inscription should let Prof. Pauli (address: Lugano, Switzerland) know of it without delay.

Krall with characteristic accuracy: *Die Etruskischen Mumienbindungen des Agramer National-Museums*, Vienna 1892 (vol. xli. part iii. of the *Denkschriften* of the Vienna Academy). We find ourselves at last provided with long continuous passages of Etruscan, of much the same nature and extent as the Umbrian Tables of Iguvium. The same features as those which gave the clue to the decipherment of the Umbrian records, viz. the recurrence of phrases in slightly altered form, with a Nominative, let us say, in one occurrence, an Accusative in another, or a Singular Verb here, a Plural Verb there—precisely the same features seem to characterize the Etruscan documents. They cannot fail in time to supply us with the needful discriminations of Case, Gender, Number, Person, and the like; in fact with elements of Etruscan Grammar.

The present time is therefore a very favourable opportunity for taking up the study of Etruscan. We have now sufficient material for determining the nature of the language, and the material is in the new 'Corpus' presented in a trustworthy form. It may not be amiss to give a brief account of the stage that investigation has already reached.

The sources of our knowledge of Etruscan, previous to the discovery of the 'liber linteus' in the Agram Museum, were (1) Ancient Glosses, (2) Inscriptions. From ancient writers we get such glosses as *aesar* 'a god' (mentioned by Suetonius in his story of the statue of Augustus which was struck by lightning, so that the first letter of the word CAESAR was destroyed, leaving AESAR 'Etrusca lingua deus' Aug. 97), *arse verse* 'averte ignem' (Paul. Fest. 14. 11 Th.; cf. Afranius: *inscribat aliquis 'arse verse' in ostio*), *lucumo* 'rex' (Serv. ad Virg. A. 2. 278; 8. 475; cf. Propert. iv. 1. 75 'galeritus Lucmon'), as well as names like *Tanaquil*, *Tarquinius*, *Porsenna* (*Porsēna*), *Arruns*, *Lars*.

Many of these words appear on the inscriptions; e.g. on a sarcophagus from Vulci, now in the Museum of Fine Arts at Boston, U.S.A., the husband's name is *Larθ Tetnies*, the wife's *Θanxvil Tarnai*.

Of the Inscriptions the greater number are

(1) Epitaphs. Some of these are bilingual (collected by Deecke in *Etr. Forsch. u. Stud.* v.), e.g.

(a) *P. Volumnius A. f. Violens Cafatia natus*||*Pup. Velimna Au. Cahatīal*, which gives us *Etr. Velimna* = Lat. *Volumnius*, *Etr. Cahatīal* = Lat. *Cafatia natus*.

(b) *L. Scarpus Scarpiae l. Tucipa*||*Larnθ Scarpal lautni*,

which seems to equate *Etr. lautni* (of which the fem. form *lautniθa* is found on women's epitaphs) with Latin *libertus*, and marks the *Etr.* ending *l* as a genitive ending or the like.

Often, however, the Latin neighbouring epitaph seems to be not really a Latin version of the Etruscan inscription, but a separate epitaph of some one buried at another time in the same tomb. The Etruscan *Vel. Anne Cupnal* seems hardly to refer to the same person as the Latin *C. Annius L. f. Coelia natus*.

The Etruscan epitaphs frequently contain, besides the name of the person deceased and of his mother (cf. above *Cahatīal*, Lat. *Cafatia natus*), his age (years, and occasionally also months) with now and then a mention of the magistracy which he had filled. They supply us with a multitude of Etruscan names, of which the Praenomina have been collected by Deecke in *Etr. Forsch.* iii., e.g. *Arnθ* 'Arruns' (cf. 'Arruntius,' 'Arrius'), *Larθ* 'Lars' or *Larnθ* 'Laurens,' *Larnθa* 'Laurentia,' *Hasti* 'Faustia,' *Vipina* 'Vibenna,' *Luvci* 'Lucius'; so that we can learn something of Etruscan phonetics and orthography by comparing the Etruscan and Latin forms of the same name. Thus Latin *ae* of 'Caecina,' 'Caesius' appears in Etruscan as *ei* in *Ceicna*, *Ceisi*; Lat. *qu* is written in Etruscan *cv* or *cu*, e.g. *Cvinte* 'Quintus'; Lat. *vol-* corresponds to Etrusc. *vel-* in *Velxatini* ('Volcatinia,' *Velsi* 'Volusius,' and so on (cf. also *Etr. Raufi, Rafi*, and *Rufi* for Lat. 'Rufius'; *Etr. Acsial*, *Ahsial*, and *Asial* for Lat. 'Axia natus' or 'Axiae'). They give us also words of relationship like *puia* 'wife,' *sec* or *sex* 'daughter,' *clan* 'son'; e.g. the epitaph of *Laris Pumpu* is accompanied by that of his wife, *Θana Setuni*, *puia Larisal Pumpus*; a lady called 'Lartia Vibia' is described as *Larθi Vipi*, *puia Tites Satnas*, *Vatinial sec*. Also words for 'year' (*ril* and *avil*), month (*tivr*) etc. Conjunctions like *-c* 'and,' (e.g. *clan puia* 'son and wife,' *Vel. Sētre puia* 'Vol. Sertorius et uxor'), Verbs like *lupuce* 'died,' *amce* 'was,' Numerals, both units (e.g. *ci* 'two') and decades (e.g. *cealx-* or *cialx-* 'twenty'), the decades being formed by the suffix *-alx-*. They supply us too, with formulas which seem to correspond to our 'here lies' etc. (collected by Pauli in *Etr. Stud.* iii.), viz. *eca suθi* 'this is' (?) (e.g. *eca suθi Θanxvilus Masnial*), *mi suθi* 'this is' (?) (e.g. *mi suθi Larθial Mudikus*; cf. *mi Θanxvilus*; *mi Arnθial Usinies*). The

word *zilath* seems to designate some magistracy, e.g. *zilath Tarxnalbi amce* 'was *zilath* at Tarquinii' (?).

(2) Deductive Inscriptions (collected by Pauli in *Etr. Stud.* iii.). These offer such words as *turce* 'gave' (e.g. *mi turce* or *ecn turce* 'gave this' (?), *alpan turce* 'gave a gift or offering' (?)). And often the name of the object given is supplied: for example, on statues we find the word *fleres* so used that it can hardly be anything but the word for 'statue.'

(3) Titles of Paintings of Vases and Walls of Tombs, or scratched on Mirrors. The words written are mainly Proper Names, the names of the personages depicted, often Greek or Roman deities or heroes, such as *Menrva* 'Minerva,' *Xaru* 'Charon.' Some deities seem to bear native Etruscan names, e.g. *Fufluns*, the Etruscan Bacchus, *Uni*, Juno, *Tina*, Jupiter, *Usil*, the Sun, *Turan*, Venus.

On a wall-painting of the sacrifice of Trojans to the spirit of Patroclus we find the figure of Patroclus accompanied by the device *hinθial Patruclēs*. A mirror with representation of the soul of Teiresias giving answer to Ulysses has *hinθial Terasias*. A vase showing Charon ferrying a veiled female figure, designates the latter *hinθia Turmucas*. The word *hinθia* therefore has been with good reason explained as 'spirit,' 'soul,' 'ghost.' That the Etruscans shared in the wide-spread superstition that a person's image in a mirror is the person's soul is suggested by a mirror-engraving in which the Etruscan Venus (*Turan*) appears with an attendant female divinity, who holds a mirror before the goddess (?) *Malavisχ*, while over the mirror is written *hinθial*.

A few inscriptions, not yet interpreted, seem to belong to the class of

(4) Official decrees, notices of ownership, etc. The famous 'cippus' of Perugia has a lengthy inscription of this sort, which offers favourable material for study. Something too might be made of

(5) 'Defixiones' or leaden execration-tablets, two of which have been found in Etruscan tombs (*C.I.E.* 52 and *Rendiconti... Lincei* 1891, p. 431). They probably contain the usual formulas of Greek and Latin 'defixiones.'

To these we may add

(6) Dice. The names of the Etruscan units from 'one' to 'six' have for a long time been known from this source. But the order in which they were to be arranged

baffled all attempts of inquirers,¹ until Prof. Skutsch (*Indogerm. Forsch.* v. 256), taking as a clue the arrangement of the pips on those Etruscan dice which had pips instead of numeral-names, and confirming this with the help of epitaphs, demonstrated with a fair amount of certainty that the Etruscan numerals run in this order: *max* 'one,' *ci* 'two,' *θu* 'three,' *huθ* 'four,' *sa* 'five,' *zal* 'six.' These numeral-names offer serious difficulty to the association of Etruscan with the Indo-European family of languages.

(7) Coins (see Deecke *Etr. Forsch.* ii.). Some names of towns appear on these, e.g. *Velathri* 'Volaterrae,' *Puϕluna* 'Populonia,' along with a few other phrases less easy to interpret.

(8) The bronze liver or 'templum' of Piacenza. In 1877 a curious bronze object was discovered near Piacenza, which has been shown by Deecke (*Etr. Forsch.* iv.) to be a figure of the liver, used by Etruscan 'haruspices' in their divinations. The various parts of the liver, corresponding to the various 'regiones' of the sky are marked off, each being designated by the name of the presiding deity or deities. The arrangement seems to correspond fairly with the Roman arrangement of the 'templum,' as described by Martianus Capella (i. 45-61). Thus in the second 'regio,' according to Mart. Capella, 'Juno domicilium possidebat,' and on the Piacenza 'templum' we find *Uni*, already known as the Etruscan equivalent of Juno; in the seventh the Etruscan *Fufluns* corresponds with Capella's 'Liber'; and as in the Roman 'templum' Jupiter appears in several 'regiones,' so the Etruscan name *Tin-* is found to recur more than once. The right under-side of the Piacenza liver is ascribed to *Usil*, the Sun, the left to *Tiv*, the Moon (whence *tivr*, 'a month'). Our knowledge of the Etruscan Pantheon is greatly increased by this discovery.

To this material has recently been added

(9) A Lemnos inscription (see Pauli's *Altitalische Forschungen*, vol. ii.) which shows great affinity with Etruscan (cf. *συχλχι* with Etr. *cialχis* 'twenty,' *αχι* with Etr. *avil* 'year'). By its help we get some indications of the course taken by the language on other than Etrurian soil.

Although the Agram Mummy Inscription has not yet been fully utilized, the interpre-

¹ Deecke solved the problem in a characteristic manner. The word that looked most like a Latin numeral was *θu*, suggesting Latin *duo*. Deecke took this equation as the starting point of his investigations. Unfortunately *θu* turns out to be 'three' and not 'two.'

tation of the other records has now advanced so far that the discovery of a single bilingual inscription which contained something more than Proper Names would probably give us all that is wanted in the way of further help. Unfortunately the excavations in Etruria are carried on at places in which bilinguals are not likely to turn up. The likely quarter for these is the border-region of the Etruscan and Latin territories. Until money (some £200 would be required) is forthcoming for

excavations in this region, we must content ourselves with the more lengthy process of sifting and re-sifting the evidence of the inscriptions that have been already found.

May Prof. Pauli's edition of them inaugurate a new era of scientific treatment of the Etruscan problem, undisturbed by those random guessers who have done so much to bring Etruscan studies into disrepute.

W. M. LINDSAY.

REGNAUD'S *ÉLÉMENTS DE GRAMMAIRE COMPARÉE*.

REGNAUD. *Éléments de grammaire comparée du grec et du latin d'après la méthode historique inaugurée par l'auteur*. Seconde Partie, Morphologie, pp. viii. 372. Paris, Armand Colin et Cie., 1896. 8 frs.

AN idea of the author's method may be got from an extract from his discussion of the genitive singular.

'GÉNÉTIF.—Ce cas se présente sous deux formes bien distinctes, l'une simple, l'autre complex.

'I. FORME SIMPLE.—Primitivement *ōās, oēs, oīs, uīs*, etc.; cf. sc. *as* et *o(s)*; protogrec *ωs*.

'Thèmes masc. en A.—Att. Ἀντιφάτους [*Ἀντιφατε(σ)-ως] inscrip. de Rhodes Σαμιάδης [*Σαμιαδε(σ)-υς, Πολίτευς [*Πολιτε(σ)-υς].—Avec perte de la consonne finale: Hérodote δεσπότη(σ)-ω, Θάλε(σ)-ω, Καμβύσε(σ)-ω; inscription ion. Πυθέ(σ)-ω et Πυθῶ; att. πολίτου pour *πολιτε(σ)-ω; homér. πολίτῃο [*πολιτᾶ(σ)-ω], Ἀτρεΐδα(σ)-ο; arcad. τᾶς ζαμίαν, pour *ζαμια(σ)-ω, ce que suppose un nom. *ζαμίας; arcad. et cypr. Καλλία(σ)-υ.'

The rest of the work is of the same character.

J. STRACHAN.

IHERING'S *EVOLUTION OF THE ARYAN*.

The Evolution of the Aryan. By RUDOLPH VON IHERING. Translated from the German by A. Drucker, M.P. London: Swan, Sonnenschein & Co. 1897. Pp. 412. Price 10s. 6d.

THIS is a difficult book to read, and the same reason which makes it difficult to read also makes it almost impossible to say that the attempt is worth the labour. The principles and methods on which the book is written are so remote from those that are firmly established by the sciences of archaeology and linguistic palaeontology, the assumptions, peculiar to the author and certainly not demonstrated by him, are so numerous, that it is difficult to carry them all in one's head sufficiently well to be able to say whether they really cover the

conclusions which are set forth as being deduced from them; and one feels the less interest in that question, because one cannot put any faith in the author's premises. Vaniczek is not generally recognised now as a final and infallible authority on philology. To speak of Latin words as derived from Sanskrit roots (p. 16) indicates that the author was scarcely familiar enough with the general principles of comparative philology to make any solid additions to linguistic palaeontology. The whole history of the alphabet will have to be re-written if the primitive Aryans were acquainted with letters, and if 'marks of possession, painted on the skin of the cattle were the first written characters' and the marks on 'the hide of the live ox led to the use of the hide of the dead animal for the