

his royal favour and recognition. Frederick William IV. therefore felt, as he tells us, that he was doing honour to the immortal name of his great predecessor on the Prussian throne, by thus, on the 102nd Anniversary of Frederick's accession, creating a *Friedens-Klasse* as an extension of the distinguished order *Pour le Mérite*.

It is enacted by the king that the new non-military class of the order shall be given only to men of acknowledged and singular merit in the domain of science and of art; and it is explained that the theological faculty must, as a matter of course, remain excluded from the order. The number of Knights of the *Friedens-Klasse* is limited to thirty born Germans; but it is decreed that, in order to elevate the reputation of the order, foreigners of very distinguished merit may be elected; the number of such foreign members in no case to exceed the number of German knights. It is added, that the order can only be conferred on the anniversaries of the accession, of the birth, or of the death of Frederick the Great.

The order at present (1874) consists of twenty-nine German and twenty-seven foreign members.

On looking through the list of members of the *Friedens-Klasse*, I find the following names of Germans who are well known in England:—*Ranke*, *Dove*, *Ehrenberg*, *Liebig*, *Raumer* (historian of the *Hohenstaufen*), *Lessing* (painter), *Bunsen* (of *Heidelberg*), *Kaulbach*, *Drake* (the sculptor, who has just designed the "Victory" for the new *Steges-Saule*). I find also one Frenchman, *Guizot*; and I find *Manzoni* and *Rossini* among *Italiana*. The English foreign members are *Faraday*, *Sir J. Herschel*, *Sir D. Brewster*, *Owen*, *Rawlinson*, *Airy*, *Sabine*, *Lyell*. It will be noticed that all these English names are men of science. No English author or painter, no *Tennyson* or *Mil-laie*, no *George Eliot* or *Leighton*, no *Thackeray* or *Froude*, possesses or possessed the order. This is somewhat surprising, when it is considered that we are likely to be supreme in Germany rather in virtue of imagination than of scientific excellence; but this exclusion of English literature is now happily broken through by the election of the historian of Frederick the Great, the critic of *Goethe*, of *Jean Paul*, of *Novalis*, of *Heine*. It is no secret that the order was virtually conferred upon *Carlyle* by *Prince Bismarck*; and it is probable that the history of Frederick attracted the attention of the statesman to the author of '*Sartor Resartus*.' I trust that the honour thus conferred by the great prince may have given pleasure to our *Carlyle*, and England may certainly feel proud at the recognition by the greatest German man of action of our greatest English thinker.

H. SCHÜTZ WILSON.

ETRUSCAN RESEARCHES.

Trieste, May, 1874.

In the *Athenæum* of May 2, Mr. Isaac Taylor complains of being charged with "stupidous carelessness"; and straightway justifies even a stronger term. And first of the word *HAINS*.

We are actually told that it "involves reading the legend from left to right, instead of from right to left, according to the Etruscan practice." Mr. Taylor has evidently not read his own book. Let him turn to the illustration (p. 104), where he will find on one side of *Hermes* "SMQVT" (Turns written from right to left), and on the other side "HINTHIAL," written from left to right. Of course, the *A* is Greek; in fact, the whole orthography is corrupted Greek—a liberal use of which is found upon Etruscan remains. I object to *Elina* (*Helen*) being taken as a modulus for *Elins* (*Hellenes*); this may have been the case, but the Etruscans had no *Walker's Dictionary*; they wrote phonetically, not traditionally, and their ideas of a fixed standard must have been somewhat vague.

In the same letter Mr. Taylor shows that he has been too careless even to learn the Arabic alphabet. A few days' work would have saved us from such a melancholy display as "nessel," for *naal* (نعل), a debased Gallicism, which, to the Arabic reader, tells its own tale. What should we think of an

Englishman who insisted on writing race "race"? Mr. Wright will doubtless show Mr. Taylor that he has taken (p. 127) a pure Arabic word, *Jinn*, and confounded it with the Chinese *Shin*. He adds nothing about the tone, and his "Jin" would simply mean a man.

The linguistic failures are, perhaps, the most venial of this unfortunate book. What would Mr. Dennis say to the assertion that the Etruscans had neither temples nor palaces? Their vestiges are not left, simply because all above ground, except a few walls, &c., has been destroyed, whereas the underground tombs were plundered and left. Who will accept *Stonehenge* as a site for the "primeval method of interment"? What are we to understand by this dictum (p. 69): "No Aryan or Semitic people is found separated by any great interval from other nations of kindred race"? The Arabs colonized, in pre-historic times, *Samar-kand* and south-eastern Africa, to mention no other isolated sites. Are the Jews Semites, and what race has more widely dispersed itself? I might prolong this list for many a page. I will spare you the notice of similar futilities.

Mr. Taylor's volume has for chief enemy himself; and he only injures it by justifying instead of by retracting his host of errors. The rude Spanish proverb says, "Tell a falsehood and find a fact." Mr. Taylor errs from utter carelessness, and retrieves the error by asserting that he is right. Yet I hold the Mongoloid theory to be the book's one (ethnological) virtue linked with a thousand (anthropological and linguistic) crimes; and I believe that it justifies calm study on the spot.

Perhaps some of your readers will inform me whether the Etruscan camel is, or is not, invariably two-humped; in fact, the Bactrian, as opposed to the Indian and Arabian animal?

RICHARD F. BURTON, F.R.G.S.

32, St. George's Square, S.W., May, 1874.

THE REV. ISAAC TAYLOR having got himself into a free fight, wants to lug me in with him. He is kind enough to offer to save me the inevitable trouble and disappointment of investigating whether Etruscan shows any Georgian similarities. I should be about as ready to take Mr. Taylor as a guide for Georgian as for Turkish, but I have made my own trial years ago, and with something more than one or two superficial resemblances, or the no results he obtained.

At the same time, I cannot make it my business to follow this subject up: I am not an Etrurian. It is one beset with difficulties, for if I am correct in my basis, it is quite possible that *Vasco-Kolarian*, or *Ugrian*, or *Accad* affinities may also be found. The starting-point taken by me was the Southern Caucasus, where the position of the Georgian languages (*Kartveli*, *Swan*, *Lazic*, *Mingrelian*) naturally suggests an ancient extension further into the peninsula of *Asia Minor*.

On examining the pre-Hellenic names of rivers and towns, I found not only a conformity with those of Europe to the westward, and India to the eastward, but that they did not belong to the so-called Iberian system of *William Von Humboldt*, and did in some cases conform to Georgian. *Mæander*, &c. (= *Mdinare*, river), the *Lake Samakhomitis* in Palestine (= 3 streams), and the *Hæudrus* of India (= 100 streams, and to the Aryan form *Zadudrus*), were to my mind suggestive of some old type of Georgian. The duplicate names of *King Sau's* sons are to the same effect [see my papers in the *Athenæum* and *Palestine Exploration Journal*].

The *Accad* or *Sumerian* grammar exhibits affinities with the Georgian languages, but they are not uniform, and some are distant.

The remains of the Asia Minor languages, except Lycian (in which I find *Lesghian* elements), support the idea of connexion. In Phrygian, words for goat, wolf, sheep, hedgehog, water, garden, gold, reed, fat; in Cappadocian, for hole in Lydian, for earth, God, king, queen, axe, dogherd; in Carian, for horse, sheep, red,

stone, tomb, dwarf, army. The Phrygian sepulchral inscriptions can be read on the same basis.

The languages of these people were by ancient tradition connected with the Etruscan. The names of places in Etruria are of common formation.

In Etruscan resemblances may be traced in words for son, boy, goat, eagle, hawk, helmet, black, brown, me, 3, 4, 5, 6, 7. There are Etruscan inscriptions that conform to Phrygian.

Seeing that Prof. Max Müller has so strongly heralded the Aryan solution of Etruscan by Prof. Corssen, I am afraid with my limited knowledge to form a decided opinion. The whole of the facts, however, suggest the desirability of bringing the Georgian languages into use as elements of comparison for Etruscan.

The dice numerals show *Accad* conformities as well as Georgian.

It may be noted that in the range of languages there are some affinities to *Kurali*, a language of the Caucasus.

The whole of the languages appear to me justly to belong to the Hamitic scheme in Genesis, and with regard to *Accad* and Etruscan, not only should the preceding languages of the *Agaw*, *Vasco-Kolarian*, and *Ugrian* (including *East Nepal*), be employed, but all those more nearly related on this scheme to the *Accad*, and in which should be included the Georgian languages, the remains of those of *Asia Minor*, of the Etruscan, and, further, the languages of the monument and city building races in *Indo-China*, in *Peru*, in *Central America*, and in *Mexico*. The resemblance of the *Aymara* and of the *Maya* to *Accad* is very great, and as remarkable as that to *Ugrian* and to *Vasco-Kolarian*, pointed out by Messrs. *Oppert*, *Sayce*, and *Lenormant*. In fact, archaeology comes to the support of philology.

With regard to the Georgian, I must make this confession of humility to Mr. Taylor, that I do not yet know what its exact place is.

HYDN CLARKE.

THE LIBRARY OF THE LATE SIR WILLIAM TITE.

THE first six days of this fine sale of books and manuscripts, at the rooms of Messrs. Sotheby, Wilkinson & Hodge, were completed on Saturday. Many very rare and early printed books were included in this first part. We extract the following from the Catalogue, with the prices realized: *Apocalypsis Sancti Joannis*, a fine block-book of the fifteenth century, 285*l.*—*Mundus Novus*, *Albericus Vesputius Laurentio Petri di Medicis salutem plurimam dicit*, a rare edition of the Latin version of *Vesputius's* celebrated letter, 42*l.* 10*s.*—*Arfeville Nicolay*, *Navigation du Roy d'Escoise Jacques V. autour de son Royaume*, 43*l.* 10*s.*—An extensive collection of original Autograph Letters, by distinguished persons in all classes of life, in thirteen vols., 325*l.*—*Myles Coverdale's Bible*, being the first edition of the Bible printed in English, and so excessively rare that no complete copy is known, 150*l.*—*Cramer's* version of the Bible, printed by R. Grafton, July, 1540, 63*l.*—*Tyndale's Bible*, very imperfect, 40*l.*—*The Golden Legend*, conteynynge the *Lyves* and *Historyes* taken out of the *Byble*, and *Legendes* of the *Saintes*, printed by *Julian Notary*, 1503: this interesting work is the earliest printed specimen of an English translation of the Bible, or rather portions of it, as it embraces merely the *Historical Books* and *Gospels*; it is a curious fact that here the editor and translator, *William Caxton*, has used the word "breches" in the rendering of *Genesis* iii. 7, showing that the *Genevan* version is not the original of this quaint expression, 96*l.*—*Blake (W.)*, *Songs of Innocence and Experience*, 61*l.*—*Boke of Goode Maners* (by *Jaques Le Grant*), printed by *Wynkyn de Worde*, 42*l.*—A series of *Autograph Letters*, chiefly from illustrious Frenchmen, addressed to *Madame Mère*, with an unpublished poem by *Frederick the Great*, 89*l.*—*King Edward the Sixth's Prayer Book*, 36*l.*—*Brant (S.)*, *Shyp of Polys of the Worlde*, translated by *A. Barclay*, printed by *Pynson*, 1509, 48*l.* 10*s.*—*Caxton (W.)*,