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ARTICLE I.—*The Works of Thomas Reid, D. D.* Preface, Notes, and Supplementary Dissertations. By Sir William Hamilton, Bart. Edinburgh: 1846.

Discussions on Philosophy and Literature, Education and University Reform. By Sir William Hamilton, Bart. Second Edition, enlarged. London: 1853.

THOUGH of Lord Bacon it was said, by his friend Dr. Harvey, the discoverer of the circulation of the blood, "he writes philosophy like a Lord Chancellor," it must be admitted, Sir William Hamilton writes it like a philosopher. For he both thinks and writes, more like a pure intelligence, than any man in the history of speculation. In the first place, his diction is the most concise, the most accurate, the most direct, the most compact, and the most vigorous ever used by any writer on philosophy. Familiar with all systems of philosophy ever proposed, and their criticisms expository, supplementary and adverse, and a master of the languages, in which both the philosophies and the criticisms have been written; he has discovered how much of their errors can be ascribed to the deficiencies of language, both as an instrument and as a vehicle of philosophical thought; and he has, accordingly, formed a language for

thorough acquaintance with their character and customs, however, would soon convince him that their pretended grief was but a disguise to shield themselves from the suspicion of having caused the death of their husband.

This term of mourning is continued for one month, after which, the male relations come together, and the wives of the deceased are distributed among them just as any other property would be. They are then permitted to wash themselves, put away the ordinary badges of mourning, and before taking up with their new husbands, they are permitted to visit their own relations, and spend a few weeks with them.

Wm. Henry Green

ART. III.—*Monuments of the Umbrian Language; an Essay toward their Explanation.* By S. Th. Aufrecht and A. Kirchhoff, 4to. Vol I. pp. 169. Vol. II. pp. 423.

[Die Umbrischen Sprachdenkmäler u. s. w.]

THE Umbrian is one of the primitive Italian dialects supplanted by the Latin, their affinity to which, by revealing the genesis of its grammatical forms, constitutes their chief claim upon the attention of philologists. The Umbrian remains, though less scanty than the Oscan, are by no means considerable; the most important, and interesting by far, are the inscriptions upon the metallic plates, known as the Eugubian Tables. These were found in the year 1444, in a subterranean vault, near the ruins of an old theatre at the modern Gubbio, the ancient Eugubium or Iguvium. There appear to have been, originally, nine of these plates; only seven, however, are known to exist at present, and these are all that are mentioned in the deed, which records their purchase in 1456, at an enormous price, by the church at Gubbio, where they are still preserved. The other two are said to have been taken to Venice, beyond which, there is no further trace of them. The writing upon five of these plates is in a native alphabet of nineteen letters, which was read from right to left: upon the sixth, seventh, and a part of the fifth, Roman letters are employed. Two of them

have writing but upon one side, and appear to have been fastened up against a wall with the inscription exposed; the others seem to have been suspended by a cord, so that the writing upon either side could be read at pleasure.

The attempts made to explain them, at the time of their discovery, were of no account, and nearly three centuries passed before anything more than insignificant fragments of them were published. It was not until 1724 that Thomas Dempster's work, *De Etruria Regali*, appeared, which contained in its notes and appendices, a complete copy of these tables, prepared with very creditable accuracy, by Philip Buonarotti. This had the effect of directing the attention of Italian scholars freshly to this subject, and the labours of Bourguet, Gori, Lami, Bardetti, Olivieri, Maffei, and Passeri followed each other in quick succession. The science of philology was then too much in its infancy, however, to furnish any certain basis, or fixed rules for the conduct of such investigations. As they were guided solely by superficial analogies or arbitrary conjecture, their results were, with few exceptions, extravagant and fanciful, and undeserving of attention. Lanzi's famous Essay upon the Etruscan, and other ancient languages of Italy (2 vols. Rome 1789) was decidedly in advance of his predecessors. He had a clearer conception of his task, and of its difficulties, and proceeded with greater caution and system. His book is of little practical value now, however, except as a collection of the sepulchral and other inscriptions then known. All that had thus far been made out, was a tolerably complete determination of the Umbrian alphabet, (to which Bourguet had paved the way, by remarking that tables VI. and VII. in the Roman character contain in part, the very same text as I. in the Umbrian character), a general idea of the contents of the tables as consisting for the most part of ritual prescriptions, and the correct explanation of a few individual words.

Otfried Müller in his work on the Etruscans (1828) subjected the Umbrian inscriptions to a renewed examination, and made important contributions toward the further understanding of them. His principal merit consists in having demonstrated that the Etruscan idiom was fundamentally different from the other Italian languages, thus cutting off a source of

much error and confusion which had previously existed upon the subject. He succeeded also, in making out more correctly the powers of some of the Umbrian letters, and in settling the meaning of a number of roots and of grammatical forms. He was followed by Richard Lepsius, who in 1833 published his treatise, *De Tabulis Eugubinis*. In this, the explanation of the tables was not attempted; but a number of important preliminary inquiries, which had been passed over by previous explorers, were raised and answered with a good degree of success. The forms of the letters were investigated, and their powers fixed, with a thoroughness which scarcely leaves anything more to be desired. He likewise established that the divergent modes of spelling the same words upon different tables were not due, as had been previously assumed, to the imperfection of the alphabets, which having been constructed originally for other tongues, could not adequately represent the peculiar Umbrian sounds; but were properly dialectic variations, and induced by gradual changes taking place in the language. Having established this fact, and proceeding upon the undoubtedly correct assumption, that the tables written in the Roman character were the later in origin, and belonged to the period of the gradually extending influence of Rome, and bringing in the aid of certain palæographic and other peculiarities, he endeavoured to fix approximately the date of their origin. He concluded that those in the Umbrian letter belonged to a period not later than the fourth century after the building of Rome, and those in the Roman letter about the middle of the sixth. Farther service has been rendered by the same scholar by a later publication (1841) containing accurate fac-similes of all known Umbrian and Oscan monuments, although the correctness of Buonarotti's copy of the Eugubian Tables had left little to be done on their behalf.

In the same year with Lepsius's first treatise, Lassen at Bonn took, in his Contributions to the Explanation of the Eugubian Tables, what our authors consider "the first steps toward a rational explanation conducted upon scientific principles." He took as his starting point the sixth table, and succeeded in making out its meaning to a very satisfactory extent, both in general and the detail, and thereby added a number of new

forms to what was previously known of the Umbrian idiom. These contributions of Lassen have not been continued any farther. Grotefend's book, *Rudimenta Linguae Umbricae*, published in parts from 1835 to 1839, although offering some felicitous and plausible conjectures, added little to the positive knowledge upon this subject. His researches were conducted with such a want of system, and contained so much that was capricious and arbitrary as to render his results unreliable. A paper, by Milligen in the Transactions of the Royal Society of Literature for 1847, may be mentioned simply as a curiosity, in which he took the ground that the language of the tables was one invented for the purpose of keeping the knowledge of their contents from the vulgar.

This brings us down to the extended and elaborate work before us. The first volume is occupied with an extremely careful and minute exhibition of the phenomena of the language in systematic form, as far as they have yet been developed. The following scheme of the first declension of nouns will serve at once as a specimen of its inflections, and to mark the divergence of earlier and later forms. Those in *Italics* are the forms found in the Roman letter; the first and third columns exhibit the forms in the Umbrian letter. In addition to the usual Latin cases the Umbrian has the locative.

	SINGULAR.		PLURAL.	
<i>Nom.</i>	tuta, tutu	<i>toto</i>	tutas	<i>totar</i>
<i>Gen.</i>	tutas	<i>totar</i>	tutarum	<i>totarium</i>
<i>Dat.</i>	tute	<i>tote</i>	tutes	<i>toter</i>
<i>Acc.</i>	tutam	<i>totam</i>	tutaf	<i>totaf</i>
<i>Voc.</i>	tuta	<i>tota</i>		
<i>Abl.</i>	tuta	<i>tota</i>	tutes	<i>toter</i>
<i>Loc.</i>	tutamem	<i>totamem</i>	tutafem	<i>totafem</i>

The second volume contains a commentary upon the Euginian Tables, and the few additional inscriptions which belong to the same dialect. This discussion is extremely interesting from the learning and ingenuity with which it is conducted. The authors have availed themselves of all that is valuable in the labours of their predecessors, and have added to it the fruit of their own patient toil and research. The investigation is pursued in the most cautious and careful manner; and one cannot fail to admire the skill displayed in the management of their

slender data. The ingenious processes by which sentences are marked off and apportioned into clauses, the grammatical value of words determined, and finally their meaning ascertained, seem almost like the successive steps of a mathematical demonstration. Conjecture is confined within very narrow bounds, and is never in fact admitted, until the probabilities are so strong as almost to exclude the possibility of error. The distinction is thus clearly preserved between what may be considered certain, and what is still open to inquiry. Much to be sure remains obscure and thus far insoluble. But it is a merit to have reduced the extent of this *terra incognita*, to have plainly defined its limits, and to have pointed out the direction in which new results, in order to be correct, must be sought for.

The contents of these Tables possess an archæological interest no less than a philological; and to the illustration of this feature likewise much learning and pains have been devoted. The names and titles of several Umbrian deities are made known; light is thrown upon the rites of their worship, and the sacred orders of persons in the state with their functions; and one of the tables appears to contain evidence of something like an Amphictyonic league among a number of old Italian cities. The sixth and seventh tables, which present the same text with the first, only amplified and with fuller details, are particularly interesting. They contain a minute specification of the ceremonies to be observed, both of augury and sacrifice, and of the prayers to be offered in making atonement (*pihaclom=piaculum*) for the hill on which the city was built, and for its inhabitants.

Fac similes of all the inscriptions accompany the work, the use of which is facilitated by a transcript of them in ordinary letters. The glossary at the close presents in a brief compass all that is known of the forms, derivation or meaning of Umbrian words. Where the authors differ in opinion, as we have noticed their doing in one or two instances, both views, with the reasons of them, are stated. One of the authors, Aufrecht, is engaged in the preparation of an Oscan Grammar; and we see the statement made, without farther explanation, that he has withdrawn from the conduct of the "*Zeitschrift für vergleich-*

ende Sprachforschung," because his engagements at Oxford render it impossible for him longer to assist in editing it, although he will still continue his contributions to its pages.

ART. IV.—*Church Architecture.*

IT is very manifest, notwithstanding the advance which has been made in church architecture within the last twenty years, that there is something still wanting—we have not yet attained to a proper church architecture. This is more strictly true of our own church, that is, of the Protestant church, than of any other. In the general revival of church life which has been going on within the last quarter of the century, and in the general revival of good taste which has, more or less, accompanied it, it has very naturally happened that those portions of Christendom whose religious sentiments seek their expression in ritualistic and symbolic forms, have found those forms at hand in the middle-age architecture. It is certainly a sign of better taste, if not of a better religious spirit, when we find ritualistic Christendom turning away from the tawdry worldliness of such architecture as that of St. Peter's and St. Paul's, and re-adopting the real and solemn forms of true cathedral art. Of course it were to be desired that they had attained to a form of faith which should have enabled them, for the time at least, to be independent of form; but that not being the case, it is assuredly better that their faith be crutched with a sombre Gothic pillar, than to be stilted upon so wretched an affectation as that of a pedestaled Greek column, falsely so called.

Protestant Christendom, however, finds no art to its hand. It has hitherto been above art. It has been doing battle for the truth; and in the meantime has gone into the Roman cathedral, into the oriental basilica, into the pseudo-Greek temple, into plain houses, and even into barns and caves to worship, scarcely stopping to see whether the tower, the dome, the plain ceiling, or the rafter were over its head. But now, as the strong man in the period of his vigour, finds it well to go