

Etr.—F. LEONE, F. OA/1IPNAL.

Lat.—C. Licinii. C. F. Nigri.

Translit.—*Age* Sanesikane *age* morabautukarasa.

Basque, —*Age* Zunt-gikin *age* Maira Baitu sortze.

We shall not occupy time with minor criticisms, but "*age*" does not mean "to behold"; the proper word for behold is "*icust*." But Prof. Campbell says, "The Latin Licinii is a derivative from *licium*, a leash, a tag, a thread. It corresponds exactly with the Basque *zunft*, a needleful. The final *kane* represents *egin*, to do; Zuntze gin may be an old name for tailor or weaver. The other proper name translated Nigri is Maira, a Moor or person of dark complexion. The Etruscan adds Baitu, the spotted, from *bai*, a spot, as the mother of Maira. In Latin her name would probably be read as Varia." This is a very partial instance of the playfulness of Prof. Campbell's fancy. What possible connection can there be between *Licium* and *Licinii*? *Licinius* was one of the most common of the Roman Gentile cognomens. It especially occurs in the Gens of the Fabii, who had other connections with Etruria than the disaster at Veii. But the *Licinian* Gens, though of plebeian origin, was very influential. It is generally regarded as having come from Etruria, and when C. *Licinius Calvus* was consul in 364 B.C., mindful of his Etruscan origin, he secured the admission of Etruscan youths to the Roman games. The name occurs very often in Etruria, but also in *Latium*; at *Tusculum* we have the *Porcii Licinii*, and at *Lanuvium* the *Murenæ Licinii*. The form *Lecne*, and also the feminine *Lecnesa*, are very often met with on the Etruscan monuments. *Licinius* is simply the latinizing of *Lecne*, and has nothing whatever to do with *licium*, and still less with the Basque *Zunft*. But in this inscription occurs the word, or rather terminal, *nal*. No form occurs so frequently in these inscriptions as this. In the bilinguals it is invariably rendered by the Latin *natus* or *filius*. Now, the uniformity of this rendering evidently occasioned some difficulty to Prof. Campbell, and his object is to work in some word which will preserve this signification; according to his syllabarium, "*nal*" reads "*karasa*," and he says this represents the Basque "*sortze*". Now, as Prof. Campbell evidently attributes much importance to these words, and seems to regard "*karasa*" and "*sortze*" as test words, going far to show the connection between Etruscan and Basque, and as his reasoning here presents