

At the northeastern extremity of the Black Sea a wide field was also opened to ethnology. Astonishment was felt at the multiplicity of languages among the different races,\* and the necessity for skillful interpreters (the first aids and rough instruments in a comparative study of languages) was keenly felt. The intercourse established by barter and trade was carried from the Mæotic Gulf, then supposed to be of very vast extent, over the Steppe where the central Kirghis horde now pasture their flocks, through a chain of the Scythio-Scolotic tribes of the Argippæans and Issedones,† whom I regard as of Indo-Germanic origin, to the Arimaspes on the northern declivity of the Altai Mountains, who possessed large treasures in gold.‡ Here, therefore, we have the ancient realm of the

\* Cramer, *De Studiis quæ veteres ad aliarum gentium contulerint Linguas*, 1844, p. 8 and 17. The ancient Colchians appear to have been identical with the tribe of the Lazi (Lazi, gentes Colchorum, Plin., vi., 4; the Λαζοί of Byzantine writers); see Vater (Professor in Kasan), *Der Argonautenzug aus den Quellen dargestellt*, 1845, Heft. i., s. 24; Heft. ii., s. 45, 57, und 103. In the Caucasus, the names Alani (Alanethi, for the land of the Alani), Ossi, and Ass may still be heard. According to the investigations begun with a truly philosophic and philological spirit by George Rosen in the Valleys of the Caucasus, the language spoken by the Lazi possesses remains of the ancient Colchian idiom. The Iberian and Grussic family of languages includes the Lazian, Georgian, Suanian, and Mingrelian, all belonging to the group of the Indo-Germanic languages. The language of the Osseti bears a greater affinity to the Gothic than to the Lithuanian.

† On the relationship of the Scythians (Scolotes or Sacæ), Alani, Goths, Massagetæ, and the Yueti of the Chinese historians, see Klaproth, in the commentary to the *Voyage du Comte Potocki*, t. i., p. 129, as well as my *Asie Centrale*, t. i., p. 400; t. ii., p. 252. Procopius himself says very definitely (*De Bello Gothico*, iv., 5, ed. Bonn, 1833, vol. ii., p. 476), that the Goths were formerly called Scythians. Jacob Grimm, in his recently-published work, *Ueber Jornandes*, 1846, s. 21, has shown the identity of the Getæ and the Goths. The opinion of Niebuhr (see his *Untersuchungen über die Geten und Sarmaten*, in his *Kleine Historische und Philologische Schriften*, 1te Sammlung, 1828, s. 362, 364, und 395), that the Scythians of Herodotus belong to the family of the Mongolian tribes, appears the less probable, since these tribes, partly under the yoke of the Chinese, and partly under that of the Hakas or Kirghis (Χερχίς of Menander), still lived, far in the east of Asia, round Lake Baikal, in the beginning of the thirteenth century. Herodotus distinguishes also the bald-headed Argippæans (iv., 23) from the Scythians; and if the first-named are characterized as "flat-nosed," they have, at the same time, a "long chin," which, according to my experience, is by no means a physiognomical characteristic of the Calmucs, or of other Mongolian races, but rather of the blonde (Germanizing?) Usun and Tingling, to whom the Chinese historians ascribe "long horse faces."

‡ On the dwelling-place of the Arimaspes, and on the gold trade of