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## ARTICLE V.

## AN HISTORICAL SKETCH OF THE INDO-EUROPEAN LANGUAGES.

BY REV. B. W. DWIGHT, BROOKLYN, N. Y.

[Continued from page 769, Vol. XIV.]

2. The Italic family.— Three distinct races originally peopled Italy, namely: the Iapygian, Etruscan, and Italian. Of the Iapygian race we have but little knowledge. In the extreme part of South-eastern Italy, a considerable number of inscriptions has been found, whose language is essentially different from that of all the other dialects of the land. It possesses, like the Greek, the aspirated consonants. Its genitive forms *aihi* and *ihī* answer to the Sanscrit *asya* and Greek *οιο*, and indicate its origin, although not yet itself deciphered, to be quite certainly Indo-European. These inscriptions are regarded as Iapygian; and the race that spoke it are believed also to have prevailed, at an early date, in Apulia. As the emigrations of masses are, at the first, always landward — since seaward movements pre-suppose too great a knowledge of navigation for the first barbarous periods of history; and as the Iapygians occupied the outermost verge of the peninsula, it is natural to suppose, that they constituted the first race that ever came from the East into Italy. Like the Celts, dwelling at last on the flanks of Western Europe, they were pushed further and further from their first resting place, by each successive tide of emigration behind them, until they became lodged in the wilds and fastnesses of Messapia and Calabria, to be driven from these their last homes, rocky and ocean-bound, no more.

As to the Etruscans, it is a question of much doubt among scholars, what was the origin of this ancient and interesting tribe. Donaldson<sup>1</sup> has a theory on the subject,

<sup>1</sup> All praise to Donaldson, for his efforts to unveil to English eyes the charms of the new and delightful science of classical philology. But since, in the ab-

which he utters, like everything else of his own invention, with great assurance. He regards the Etruscan language, as, in part, a Pelasgian idiom more or less corrupted by the Umbrian, and, in part, a relic of the oldest Low-German or Scandinavian dialects. They were composed, accordingly, in his view, of two main elements as a people, namely: Tyrrheno-Pelasgians, more or less intermixed with Umbrians, and Rætians or Low-Germans: the former prevailing in the South, and the latter in the North-western parts of Etruria. But the origin of the Tuscans, notwithstanding this bold analysis of their elementary constitution, as a people, still remains an unresolved enigma. Some peculiarities, serving to identify and isolate their language, as a separate branch of the Indo-European family, are these: 1. They had none of the medial mutes (b, g, d,). Hence, they substituted the smooth mutes for them, in their equivalent forms of Greek words, in which they occurred, as in Tute for *Τυδεύς*, Utuze for *Ὀδυσσεύς*, Melakre for *Μελέαργος*. 2. They frequently changed smooth mutes into rough, as in Atresthe and Thethis, Tuscan forms of *Ἄδραστος* and *Θέτις*.

The Italian race occupied the central part of Italy. From this race, that large peninsula obtained its name and character. They were, at the outset, its great leading race, and became ere long the conquerors of Italy and subsequently of the world. In them we see the great Western home-developments, in a separate form, of the same Graeco-Italic emigration which swarmed in the Pelasgic period from Media and Persia (when but little civilized), into Europe, a large fragment of which remained behind in Greece, and became so greatly enlarged, refined, and beautified in the Hellenic period, by successive emigrations from Persia, when raised

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sence of higher and truer standards in the department of comparative philology in our language, many are disposed to look, with false confidence and even admiration to him for light, it seems well to caution alike the novice and the general student in philology, to remember that whatever in Donaldson is general, and so lies within the field of this science at large, deserves acceptance from him, as it would at the hands of any other good compiler or system-maker; but that whatever in him is specific, and so has in it the separate distinct essence of his own genius, is of very suspicious value.

herself to a high state of civilization and advancement. These successive emigrations, none of them, reached Italy, to overlay the broad and rugged proportions of her pioneer colonization, as in Greece, with richer and deeper elements of national development. The home-growth of the Greek offshoot of the common original Graeco-Italic stock, was maintained constantly, under the powerful ministry of the most quickening and enlarging influences, ever flowing in upon it, in both its nascent and formative state. The home-growth, on the contrary, of the twin Italic offshoot of the same parent stock, was perfected entirely by itself, and with none of the overflow of a higher civilization, from age to age upon it, serving to enrich the soil in which it was planted.

The two principal branches of the Italic race were the Latin and the Umbrian, which last includes also the Marsi and the Samuites or Oscans. The more deeply investigators penetrate into the different dialects of this race, the more closely do they find them to be connected with the Latin. The remains of the Umbrian, and of the Samnite or Oscan dialects, are very scanty. Of the Volscian and Marsian dialects we have hardly sufficient traces, to be able to classify them with certainty. Of the Sabine, here and there, a solitary ray shines, glimmering in provincial Latin. The Latin stands related to all this Umbro-Samnite class of special dialects, as, in Greek, the Ionic to the Doric dialect; while the differences of the Oscan and Umbrian and their allied dialects, may be compared with those of the Doric dialect, as found in the two regions of Sicily and Sparta.

The peculiarities which individualize the whole Italic family of dialects, as a distinct branch of the Indo-European stock of languages, are worthy of notice. They are such as these: Aspirates were not originally favorite with them, while with the Greeks and Etruscans they were. The finer breath-sounds, *s*, *v*, *y*, which the Greeks disliked, they cherished. Sibilants, indeed, constitute a marked feature of the old Italian languages. Consonants they maintained, at the end of a word, with firmness. By the retrogressive tendency of their principles of accentuation in inflected and

compound words, end-syllables were weakened and shortened in Latin, much more than in Greek. Vowels, accordingly, at the end of words, except in flexion-endings, where they form diphthongs or represent contracted forms, are short.<sup>1</sup> The ingenious and compact mechanism of the Greek, in the preparation of the different tense-forms, by prefixes, suffixes, vowel-substitutions, and various consonantal changes, was unknown to them. The different tense-stems were formed, by compounding with the theme of the verb, the auxiliary roots — *es*<sup>2</sup> and — *fu*. The dual number,<sup>3</sup> both in the noun and verb, was rejected as superfluous. The ablative, which was lost in Greek, was here retained, while the sense of the original Sanscrit locative was also grafted on it frequently, and so preserved with much more distinctness, as a case, than in Greek. The Substantive development also of the verb, in the gerund, was peculiar to the Latin.

The Latin and Umbrian have been spoken of, as being closely related to each other. They are indeed, and yet they are quite distinct from each other, in many of their forms. In the Umbrian the Latin *q* appears as *p*, as in *pis*<sup>4</sup> for *quis*, who, and *nep* for *neque*, nor. In the Samnite the genitive of words in *us* is — *eis*, in the Umbrian, — *es*, and in

<sup>1</sup> Hence the rules of prosody, that *a* and *e* final are short, while *i* final in the second declension (being contracted from Sanscrit *ya* in the genitive and in the plural nom. from Sanscrit *as*), and also *u* final, in the ablative (contracted from *-ud*, the original Latin ablative suffix) are long.

<sup>2</sup> *Es*, as in *sum* (for *esum*); Greek *ἐς*, as in *εἶμι* (for *ἐσμι*); Sanscrit *as*, as in *asmi*, I am: is the base of one of the two great verb-forms, signifying to be, which run through the whole range of the Indo-European languages; while the other is, in Latin *fu*-, in Greek *φύ-* (as in *φύω*), and in Sanscrit *bhu*; English *be*, Anglo-Saxon *beo*, German *bin*.

<sup>3</sup> Mommsen describes this in a quaint way. He says, literally translated, that "the strong logic of the Italians seems to have found no reason for splitting the idea of moreness into two-ness and much-ness."

<sup>4</sup> Cf., for a similar interchange of the labial and guttural, *ἔρομαι* and *ἔρκος*, Ael. *ἴκκος*, with *sequor* and *equus* (pronounced originally as if *sekor* and *ekus*); also Ionic *κοῖος* and *κόρεος* with the Attic *κοῖος* and *πόρεος*, and Latin *quinque* with *πέντε*, five. In *quispiam* for *quisquam* and *nempe* for *namque* we have specimens of Umbrianized Latin.

Latin — *i* 1 (for-is). In the Umbrian, R and H are of much more frequent occurrence, than in Latin. R is used not only in the conjugation and declension of the verb, as in Latin, but also in the declensions of nouns, in *different cases*; while in Latin, except in nouns whose root ends in R, it is found only in the genitive plural. L and B the Umbrians did not like, never using l at the beginning of a word or b at the end. Terminations also in the Umbrian were greatly mutilated or destroyed.

The Umbrians occupied, in ancient times, the northern half of Italy, from the Tiber to the Po; and spread in their course along the Apennines southerly. The Latin race extended along the western coast of Italy, in the same direction. They covered, early, the ground from the Tiber to the Volscian mountains; and, from the names of places already existing there, they seem to have occupied Campania, before the Samnite or Hellenic irruption into it. Latium proper occupied but a small district, between the Tiber, the Apennines, Mount Alba and the sea, and was situated on a broad plain, as the name itself (*latus*) seems to indicate. This plain is surrounded by mountains, on every side, except where it is bounded by the Tiber and the sea. It is level, on an extended view, but, when surveyed in detail, it is found to be broken up into many unevennesses, filled with innumerable little pools, which, from want of a sufficient watershed for drainage, breed in summer, now, as in ages past, a fatal malaria, which overhangs its plains for months together, breeding disease and death. And yet, on this narrow plain, with the sea on one side and the mountains on the other — such surroundings as environed also the Grecian mind — was to be developed a race, which should conquer the world by arms, as the Hellenes had by arts; and, long after it had lost its civil power, should yet hold, in its iron grasp, the souls of men over all the earth: a race that, in one form or another, was destined to leave its impress on every people and every individual, every hamlet, and every institution, in the civil-

<sup>1</sup> Dominus, gen. domini was archaically domino-s, gen. domino-is, dat. domi-no-i, etc.

ized world. In this narrow space, as their native home, the Roman eagles nestled and grew to greatness, for almost a thousand years; and when those eagles ceased to appear, in all the earth, there came forth, in their stead, from that same breeding-place of wonders, where it still lives and riots in its work of ruin, a scarlet-colored beast, having seven heads and ten horns, bearing a woman drunk with the blood of saints, and trampling upon the necks of prostrate kings and princes.

The climate of Latium is fitted to arouse the physical energies and to develop an active, busy, restless style of life. It traverses a wide range of temperature, throughout the year, and frequently in either direction, through every point in the scale, from the highest to the lowest degree, as in our North American atmosphere, in a few hours. In the true season for out-door life, everything around and above seems bright and exhilarating. Ethnology and philology thus maintain, in all countries, the closest possible connections with climatology. Indeed, as on the bosom of a quiet summer stream, all the trees and herbage of the bank are seen mirrored, in clear corresponding perspective, so, in the poetry, and not in this only, but also in the very history, character, and language of each people, the skies and seas, the hills and dales, the flora and fauna, the mists and shades, the lights and heats and airs, of surrounding nature, are reflected. Man is deeply and tenderly receptive of her influence. And at the basis of all just interpretations of different national developments, viewed as historical problems, lies, rightly understood, a true, philosophic, divinely ordained, materialism. It is, in other words, amid different types of nature, that God casts, as in a mould, the different mental types of mankind.

Rome itself was situated on the Tiber, chiefly on its eastern bank. Down to the times of the emperor Aurelian, it was built on seven hills, and, from his time to the present, it has extended over ten. It was, like the other great cities of ancient times, built, for the sake of safety from invasion by water, at a little distance from the sea. To the Romans the world is indebted, beyond any other nation, for the princi-

ples of law and order, and for the whole frame-work of organized social life. The Roman mind as instinctively tended towards mechanism in every thing, as a salt, under appropriate chemical influences, does to crystallization. The syntactical structure, accordingly, of the Latin, is as sharp, definite, and uniform, in its angles, as the laws of crystallogeny themselves would demand a given crystal always to be. The language itself is of a harder material than the Greek. Its characteristics are gravity, solidity, and energy, while those of the Greek are a wonderful vitality, elasticity, individuality, and permanency. The Latin, by the greater contact of its people with other men, as they penetrated with their victories and their laws among them, while giving out everywhere its own light and heat to all parts of the conquered world, received in return an impress, which was never left upon the more mobile Greek, from the other languages whose tides of influence it encountered.

The Latin language, as we have it, is far more unaltered and ancient in its features, than the classic or Hellenic Greek. And yet it must not be forgotten, that, while the ultimate roots remained the same, the forms themselves of the original words<sup>1</sup> were so altered, in the Augustan age, that is, the classic or golden age of Roman literature, as to require, for the right comprehension even of the scholars of that day, special helps and explanations. The oldest specimens of Latin literature that we have, do not date further back than two hundred years before Christ. And in the 6th century after Christ, the Latin became extinct, as the vernacular of the people of Italy. Even English, as it was three hundred years ago, or in the times of Shakspeare, two hundred and fifty years ago, is very much of it unintel-

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<sup>1</sup> It will interest the classical reader to see a specimen or two of old Latin.

(1) From the laws of Numa (700 B. C.): *Sci qui hemonem loebesum dolo sciens mortei duit, pariceidas estod.* This in classical Latin becomes: *Si quis hominem liberum dolo sciens morti dederit, parricida esto.*

(2) A Tribunitian law (493 B. C.): *Sci qui aliuta faxit, ipsos Jovei sacer estod, et sei qui im, quei eo plebei scito sacer siet, ocisit, pariceidas ne estod.* That is: *Si quis aliter fecerit, ipse Jovi sacer esto; et si quis eum qui eo plebis scito sacer sit, occiderit, parricida ne sit.*



ligible, without a glossary; and this, with all the power of types and of the press, to hold fast the *ἔνεα πρεπέερα* of modern speech. The Latin was brought under the power of grammatical and critical culture, at a much later period than the Greek. In the progress of its development, it absorbed, in the south of Italy, some Greek idioms, and in the north, some Celtic, resolving them into the elements of its own greater enlargement. The triumph of the Roman arms was followed, always, with the march of the Roman language, literature, ideas, and institutions. Like a stream of lava, the flood of living influences pressed with irresistible force, sweeping everything before it, into France and Spain, and even into the fastnesses of Germany, and as far as to the distant shores of England and Scandinavia on the north, and the wilds of Sarmatia on the east, dissolving everything in its way, or, at least, leaving the signs of its fiery force, on the crisped and altered forms of things, wherever it went. And yet the receptive, susceptible, or passive side of Roman development was almost as remarkable, as its aggressive. The hard and stern elements of its character and language were slow to receive impressions from without, but they were also equally slow, when having received, to relinquish them. The Latin accordingly degenerated, at an early period, in the provinces, from its pure form, and ere long settled down everywhere, even as the language of the learned, in matters of state, science, and the church, into what is called the Middle Latin. This degenerate form of the Latin never became popularized, on the one hand, nor was it ever wrought into artistic shape, on the other, by scholars, but remained a heterogeneous compound of Roman, German, Celtic and Byzantine-Greek elements. In schools and especially in cloisters, classical Latin was still cherished, as a dear favorite of the past, whose voice seemed to them like that of a sweet bird, flying down through the ages and singing as it flew. It found, like the sparrow, a nest for itself among the altars of God's house.

But when, from the chaos of the Middle Ages, the upheaval of Modern Society began, and the present nations of

Europe exhibited, in growing outline, the general proportions, which they have since so distinctively assumed, the different Romanic languages, under the combined action of various local influences with the ever-present influence of Rome, came to be severally enucleated. These afterwards grew up under the same influences, in which they germinated, into separate, well-defined forms, each beautiful in its kind, to cover with their different degrees of upward and outward expansion, as with a friendly shadow, the ruined greatness of their parent Latin stock, when it fell, to lie forever prostrate, under the hand of Time. Each of the three Romanic languages, the Italian, French, and Spanish, presents a different resemblance to its mother language, according to the quantity and quality of the alloy with which the Latin element in each is mingled. Each of them has specially preserved some separate cardinal characteristic, of the old native stock, which it has kept with jealous care, as a precious proof of its original parentage. The Italian has still in possession, its fulness of form and sweetness of tone; the Spanish has appropriated to itself its majesty and dignity, while the French best exhibits its elements of vivacity, and its practical business qualities, and therefore, like it, abounds in abbreviations and contractions, and is full of martial fire and energy. Each of these different languages has its different spoken dialects, although only the standard one in each ever shows its front, in the sacred precincts of literature.

(1.) As for the Italian, nine-tenths of all its words are Latin. Of the Greek words, which constitute a considerable portion of its remaining vocabulary, most have doubtless come into it through the Latin. In the Sicilian and Sardinian dialects, where words of this nature most abound, it would seem probable, that many of them must be the remains of that early contact with Greece, that grew out of their original colonial relations to that land.

The Italian, since the second half of the 12th century, when it first became enthroned in a literature of its own, has changed but little, far less indeed than any of its sister-languages. And yet the Lombard, the Genoese, the Florentine,

whose dialect constitutes the standard of taste, the Neapolitan, the Sicilian and the Sardinian or Corsican carries, each, a distinct badge of his nativity upon him, in the different tone or form or spirit of his speech. Language is too impressible to all the influences of every kind, which separate men, not only into different nations, but also on every extended area, into different sections of the same nation, and which mark off the historic development of the same community, into successive periods of growth, maturity, and decline, to preserve, for any great length of time or space, one unaltered, petrified, Egyptian style of form or features. It can no more be cribbed and confined, in any one condition, however free and full, than humanity itself, whose utterance it is, and which is ever swelling with vital forces, struggling for a newer and larger development.

(2.) The Spanish is also one of the Romanic languages.

In the north of Spain, there still lives, like a wild bird that has wandered away from the rest of its species, undisturbed among the recesses of the mountains, a strange language — the Basque — that has come down from an elder age, and remained unmixed with the dialects that surround it. Among the sisterhood of the Spanish dialects, the Castilian sits queen, and has its local habitation in the very centre of Spain. The Catalonian and Galician dialects, which are next in value, are intermixed largely with elements serving to alloy their purity: the former with those of the dialect of Provence in France, and the latter with the neighboring Portuguese.

In its forms of declension, the Spanish is more like the Latin, than is the Italian — but less like it in the sound or sense of its derivatives. It was about the middle of the 12th century, that Spanish literature began its distinct career, and, with it, that the Spanish language assumed a fixed form. Its vocabulary is very largely interspersed with foreign elements, especially Arabic. By her very position, so near to northern Africa, where Phœnician Carthage dwelt of old, in the pride of her power, and delighted to make her a prey, and whence afterwards the Moor trampled, with furious

energy, upon all her growing greatness, Spain was, through all the formative part of her history, held in subjection to the influence of Shemitic<sup>1</sup> arms, languages, and institutions, beyond any other nation in Europe. The two languages, with which it thus came into close mechanical, if not chemical, combination for centuries, were the Phœnician, or Hebrew, the noblest of the ancient tongues of that family, and the Arabic, the noblest of the new. Its technical terminology is especially rich, in words of Arabic origin. The Portuguese is, in many respects, greatly akin to the Spanish, and yet, in others, so unrelated to it and unlike it, as to deserve a distinct announcement. Such phonetic discordances occur, in the vowel and diphthongal combinations and derivations of the two languages, as quite place them, in respect to many points, at antipodes to each other. The Portuguese has adhered much more constantly, to its original antique modes and degrees of development, than the Spanish. It is accordingly an independent shoot of itself, from the roots of that vigorous old mother-tongue of Rome, which succeeded in spreading itself over all Western Europe and which, wherever it spread, was sure to exclude everything, that it could not assimilate to itself, from the soil.

(3.) The French language is, in many respects, the finest reproduction of the original Latin, that we find among the modern languages. The French character is not indeed as strongly representative, as is the language, of its Roman original. The French mind has naturally the love of martial activity and pomp, as well as the instinct for organization and centralization, that characterized the Roman; but

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<sup>1</sup> The stock of the present population of North Africa is well described by Barth, Vol. I. p. 195. "They all," he says, "appear to have been originally a race of the Semitic stock, but, by intermarriage with tribes which came from Egypt or by way of it, to have received a certain admixture. Hence came several distinct tribes, designated anciently as Libyans, Moors, Numidians, Libyphœnicians, Getulians, and others, and traced by the native historians to two different families, the Beranes and the Abtar, who, however, diverge from one common source, Mazigh or Madaghs. This native wide-spread African race, either from the name of their supposed ancestor, Ber, which we recognize in the name Afer, or in consequence of the Roman name *barbari*, has been generally called Berber, and, in some regions, Shawi and Shelluh.

it has, with these tendencies also, under its more favorable atmosphere, and surrounded by its more enchanting<sup>1</sup> landscapes, an inclination to art and a sense of the beautiful, as well as an elastic, vivacious style of social development, that are rather Grecian than Roman, in their type. Gaul, originally settled by the Franks, a tribe of Germans, was continuously Romanized, from the times of Cæsar, who first conquered it, all along the track of the successive dynasties of Rome or *for* Rome, civil and spiritual, that held their sway over it. The southern part of it, occupied at first by the Basques, still retains its memorial of that fact, in the very name Gascony<sup>2</sup> applied to it, which means literally the land of the Basques. In this region and that of low Brittany, the influence of Rome was least felt upon the people and their language. The original dialects of the French were many. In those of Southern France, bordering on Italy, the old Latin vowel-sounds were preserved full and pure. In Northern France they were changed, like the consonants and rejected to such a degree, as to depart far from their first Latin type. The dialect of Provence, the language of the old Troubadours, occupied a sort of middle ground between the other dialects and was greatly modified and moulded by them all. Fortunately, its airy spirit supposed to have been forever exhaled from this world, has just been found,<sup>3</sup> lingering spellbound, although unvisited and unknown for many long centuries, in the very words and

<sup>1</sup> In the language of Ruskin: "Of all countries for educating an artist to the perception of grace, France bears the bell; in even those districts of which country that are regarded as most uninteresting, there is not a single valley but is full of the most lively pictures. — *Modern Painters*, Vol. I. p. 126.

<sup>2</sup> The interchange of *g*, in both low and middle Latin and the French, with *b*, *v* and *w* in German and English, is worthy of notice, as in Latin *Gulielmus*, French *Guillaume*, German *Wilhelm*, English *William*. So compare also French *garder* and English *guard* and *ward*, *guardian* and *warden*; also Latin *vastare*, French *gâter*, English *waste*, *vast* and *devastate*, as also French *guerre* and English *war*.

<sup>3</sup> It is announced by F. Dümmler of Berlin that he has just published 300 Troubadour poems, by Dr. C. A. F. Mahn, in the Provençal dialect, gathered most of them for the first time out of seven old manuscripts from the Royal Library at Paris, and four old English manuscripts, which, by a conjunction of fortunate circumstances, have just come to light, and into his hands.

letters which those old minstrels used and loved. As for itself it spread out, like a vine of strong growth, beyond its native French limits, into all the neighboring parts of Italy and Spain. It was in the 11th century, that the Troubadour poetry reached the acme of its development. And even if obliterated from the records of the past, as was supposed, its name and its influence would still have survived, having passed, by a true transmigration, in the style and name of that department of literature called Romance, into all the languages of the civilized world.

III. The Lettic family. Under this title are included the Lithuanian, the old Prussian, and the Lettic. 1. The Lithuanian is a language of very great value to the philologist. It is a sort of universal solvent for him, in all his etymological difficulties. It is, of all present living languages, the most antique in its forms. It has preserved wonderfully its identity with the Sanscrit, in respect to both its *radical*, and, in the case of the noun, its *flexional* forms. It has the same number of cases with its parent language, two of which the Latin has lost, viz.: the locative and instrumental; while the Greek has lost three, viz.: with the two already mentioned, the ablative also; the German having lost still another, the vocative; and the English one more even, the dative, retaining only the nominative, possessive (or genitive) and accusative. The Lithuanian has, also, like the Greek and Gothic, but unlike the Latin, the dual number.

Like the Icelanders, the Lithuanians were out of the path of the successive tides of emigration, that so much crushed and bore away the forms of other languages. Their language, accordingly, on account of the primeval regularity of its roots and structure, stands related to the various branches of the Indo-European family, especially to those of a modern date, whose forms have been much mutilated, as a general exponent of their agreements and differences. It is like an universal interpreter, seeming to have the gift of tongues, since its tongue is so much like all the rest, in preserving the pure primal model, from which they are all corrupted derivatives, as to seem, in whatever language you hear the chime of its words, like an old-fashioned brogue of that

language, ringing down loud and clear from ancient times. Its literature possesses neither height nor breadth, and is limited to a moderate number of popular songs, fables, and proverbs.

In respect to the flexion of the verb, it has departed more widely from its original than in anything else, having lost the principles of reduplication and augment, and of the change of the radical vowel in different tenses, to indicate the several variations of time. The passive is formed by the aid of the substantive verb. It has a middle voice, formed by the use of *s*, *si*, which is a reflexive pronoun of the third person, used in all the persons, as, also in Latin, the middle sense was formed originally, and, derivatively from it, the passive, by attaching this same reflexive *s* (i. e., *se*, the third person pronoun) euphonicly changed to *r*, to the forms of the active voice.<sup>1</sup>

The Lithuanians number, in both Russia and Prussia, 1,500,000 people: not quite 200,000 living in Prussia. Their language is said to be now undergoing serious changes, for what can resist the onset of modern innovation, under the influence of the languages and institutions that surround them? The world is destined to be in the end, for God hath spoken it, one great brotherhood; and, though in some climates and in some races, the process of fusion goes on more slowly than in others, yet still it is everywhere, with the same certainty, at work towards the final issue. Perpetual changes in detail, but perpetual progress on the whole, these are the two great primordial laws of human development.

2. The old Prussian, a sister language of the Lettic family, perished about 200 years ago. The only memorial now left of it is a catechism, prepared by Albert of Brandenburg. While not so ancient and pure in its forms, it was still much less corrupted than the Lettic. It had not so many cases as the Lithuanian, and possessed no dual.

3. The Lettic is the popular language of Courland, and of much of Livonia. It is properly (like the Italian derived

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<sup>1</sup> Thus the passive forms *amor*, *amaris* or *amare*, *amatur*, restored to their original crude state, would be *amose*, lit. I love myself, *amasse*, *amatse*, etc. So the Germans use, to a wonderful degree, the reflexive forms, in our passive sense, as in *sich schämen*, to be ashamed (lit. to shame one's self), etc., and in French similar forms occur abundantly, as in *il se vend cher*, it is sold high (lit. it sells itself dear), etc.

from the Latin) but a derivative of the Lithuanian. Its points of difference from it are, besides a general corruption of its forms, the following:

(1.) It has the article, as the Lithuanian had not.

(2.) It has opened the door freely to foreign words, particularly to those of German and Russian origin.

(3.) It has special euphonic laws of its own, which it carefully follows.

IV. The Slavic or Slavonic family. The area covered by this family of languages in Europe, is very large, extending from the Arctic Ocean on the North, to the Black and Adriatic Seas on the South, and from the Dwina on the East, to the Hartz Mountains on the West. It extends itself also, in scattered districts, through Asia into the upper regions of North America. The name Slavic comes from the root *slv*, Sanscrit, *sru*, (Greek *κλυ* as in *κλύω* and *κλυτός*, Latin *inclytus*) meaning "to hear," and "to hear one's self called," or "to be named," "to be celebrated." Its meaning is therefore, *renowned*,<sup>1</sup> *distinguished*. The Slavonic languages are very intimately affiliated, one with the other. With any one of their various dialects, except the Bulgarian, which has degenerated most of all, it is quite easy to make one's self intelligible in conversation with those speaking the others. There are religious manuscripts in the Slavonic language dating back as far as the 11th century, and, by a comparison of the present forms with those of that date, they are found to have been remarkably stable. The changes that have taken place, have occurred chiefly under the influence of the vowels, especially the I and J sounds on the consonants preceding them. By their influence many mutes have been changed into sibilants, or assibilated to those in juxtaposition with them; and hence, the superabundance of sibilants in those languages. The double consonants, that occur so frequently in them, particularly in

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<sup>1</sup> And yet this is the very word from which, as in the French *esclave* and German *Sklave*, comes our English word *slave*. So those great names, Caesar and Pompey, are now the common names of dogs and slaves.



the Polish, while double to the eye, are, like several similar combinations in English,<sup>1</sup> but single to the tongue.

The Slavic languages are rich in grammatical forms. They have the same number of case-endings with the Sanscrit; but do not use the article with the noun, or the pronoun with the verb. In common with the Lithuanian and German languages, they have a double form, viz.: the definite and indefinite, for each adjective.

The alphabetic characters of this family of languages are of two different kinds. The Slavonians of the Greek faith have what is called the Cyrillic alphabet, first introduced by St. Cyril; and it is used in the ecclesiastic Slavic now. The Russian and kindred Servian alphabets are formed from this, with some alterations, and are of recent origin. The style of orthography used by the other Slavonians, as the Croats, Bohemians, Lusitanians, Illyrians and Poles, is of the Roman order, like our own, although somewhat dialectic in each case. There is also a secondary form of the Ecclesiastico-Slavonic, to be found occasionally, called the Hieronymic, from the idea that it was invented by Hieronymus. It is, however, quite doubtful when and by whom it was invented, and for what special purpose.

The Slavic family of languages consists, properly, of two leading branches :

1. The South-eastern Slavic.
2. The Western Slavic.

Some of the general points of difference existing between these two branches, although marked with many exceptions, are such as these :

(1.) An euphonic insertion of *d* before *l* in those of the second division, but not in those of the first. (2.) The letters *d* and *t* before *l* and *n* are rejected, in those of the first, but not in those of the second. (3.) The labials *v*, *b*, *p*, *m*, when followed by *j*, take in the first, an *l* between them, but not in the second.

I. The South-eastern Slavic branch includes

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<sup>1</sup> As in the English *know* and *knee*, *gnash* and *gnat*, *pneumonia*, etc.

1. The Russian language.
2. The Bulgarian.
3. The Illyrian.

I. The Russian language. This, like the Russian Empire, spreads over a very wide domain. It is, with the Servian, the most harmonious of all the Slavonic tongues. Consonantal combinations, which would otherwise be harsh, it often softens, by the special insertion of vowels. It has in it adaptations, as an urn of the finest mould, for containing the most precious intellectual treasures that may be entrusted to it now, or in any future age. Already Russian literature, like Russian arms and Russian enterprise, has begun to show some of those gigantic proportions in which it is destined to lift up itself in full view, when, under a general equal evangelical system of development, its people shall come to appreciate and undertake their true work among the nations. It contains three separate dialects :

(1.) The Great Russian, a special form of which, the Muscovite dialect, is the standard, in respect to both orthography and orthoepy, for all the dialects. The great Russian dialect is spoken from the Peipus Sea to the Sea of Azof.

(2.) The Little Russian. This is spoken in the Southern part of Russia, as in Galicia, and shows many traces of foreign influences upon it.

(3.) The White Russian. This is the Russian spoken in Lithuania, especially in Wilna, Grodno, Bielostok, etc., and in White Russia. This is a new dialect, and has grown up since the union of the Lithuanians with the Poles, and is full of Polonisms. The limits of its sway are much narrower than those of either of the other dialects.

2. The Bulgarian. This language spreads over the large and fruitful space bounded on the north by the mouth of the Danube, on the east by the Euxine in part, on the south by a line running from Salonica to Ochrida, and on the west by the Pruth, or, rather, a line a little beyond its western bank. The Bulgarians have a solid, deep, earnest character beyond the races that surround them, that must ere long bring them and their language, and all its archæology, into bolder relief

than hitherto, upon the page of history. The ecclesiastical Slavonic, which some claim to have been the original Bulgarian, although no longer a living language, is still used by them, in common with both the Russians and the Servians, as the language of the Scriptures, and of their religious books.

In all nations old languages and old forms of language find their last hiding place in the temples and services of religion, and there claim forever the right of sanctuary. Nothing but Time, which wears out all things, or the spirit of Evangelical Reform, which can remove any obstacle, has ever sufficed to dislodge them from these cherished retreats. The present Bulgarian is far inferior, as a language, in the richness of its forms and the completeness of its structure, to the ecclesiastical Slavonic. Its contour is plainly defined as separate from all the other Slavic languages, by certain euphonic<sup>1</sup> principles and tendencies which prevail in it.

3. The Illyrian. Under this general title are included in one, the Servian, Croatian and Slovenic dialects, which themselves also in turn, might be resolved into still other dialects. Uniformity is not found to be a law of human development in the department of speech, any more than in any other direction, secular or religious, practical or intellectual. The Servian dialect is very rich in vowels, and so exceedingly musical to the ear. With the perfect sacrifice, indeed, of all scholastic instincts, and with none of that love of archetypal etymology, so characteristic of the Grecians, who, while always at work artistically upon the forms of language, to improve them, yet always left carefully, on each new form, some mark, that should forever inurn the remembrance of the one that they had destroyed; the Servians, like the old Iconoclasts, break down old words and

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<sup>1</sup> These are, as quoted by Schleicher (*Sprachen Europas*, p. 207) from Schafarik, the great historian of the Slavonic literature, the following: (1) the insertion of an s before t, when softened by an i or j placed after it, as in noszt for notj, night; (2) the insertion of z (English zh) before a softened d or instead of it, as in mezda for medja, limits; (3) a peculiar adjective genitive-ending in -ago; (4) the use of the personal pronouns, mi, ti, si, instead of the attributives moj, my, tvoj, thy, and svoi, his, as in sarstro mi, my kingdom.

parts of words, and break them off with eager pleasure, if they can only thereby get a fuller, finer, sweeter sound. Thus consonants have been driven everywhere through the language, out of words where they had nestled for centuries.

The Croatian and Slovenic dialects have no historical importance.

II. The Western Slavic family includes four special dialects, which, on account of the historical insignificance of most of those who have spoken them, we can dismiss rapidly. They are,

1. The Lechish.
2. The Tschechish.
3. The Sorbenwendish.
4. The Polabish.

The Lechish is so called from the once powerful Lechs; and its domain was formerly much wider than now. The Polish and the Kashubish, a dialect of the Polish, are its present representatives. In this language sibilants abound, and, as they are quite varied, the differences between them are often difficult of discovery, except to a native's ear. Besides also being full of lisping and hissing utterances, it contains many nasal sounds, and is distinguished by a double vocalization of the letter *l*, as either a palatal or a guttural, which is peculiar. Poland lost her place among the nations by the selfish internecine strife of her princes and great men, with each other; and, though in the days of Knight Errantry, her sons exhibited as energetic manly martial qualities as those of any other people, yet having been once laid prostrate by parricidal hands, she has never, under the tyranny of her spiritual conquerors at Rome, or of her civil conquerors at St. Petersburg, been allowed the privilege of a resurrection. She has never, therefore, figured on the stage of history; and her language awakens no pleasant memories of travel and discovery, of research and spoil, of pleasure and profit, in the hearts of the lovers of learning. The fountains of knowledge, and thought, and truth, and all beauty, have been opened for them on other shores, and by other hands, and Poland is spoken of only with sadness.

The Tschechish is the speech of the Slavonic inhabitants of Bohemia, Moravia, and northwestern Hungary, and occurs sporadically throughout almost all Hungary. In respect to both of its two leading dialects, the Bohemian and Slovakish, but especially the former, it can boast of an historical, organic identity that dates back half way, at least, to the beginning of the Christian Era.

The Sorbenwendish, or Sorbish, as it is called by the Germans, or Wendish, as the Lusatians name it, prevails in limited parts of Upper and Lower Lusatia. The Polabish, as the word indicates, (po, along, and Labe, the Elbe) was spoken more or less, anciently, by those living on both sides of the Elbe. It disappeared, as a vernacular language, about two centuries ago, although some few families, in that region, still keep it alive among themselves.

V. The Gothic family. In the Gothic version of the Scriptures, made by Ulphilas in the year A. D. 388, are all the remains, that the world now possesses, of that noble old language, the queen-mother of so many princely languages. The Goths were living, at that time, on the lower side of the Danube, around its mouth. In Herodotus they are called the *Γέται*,<sup>1</sup> and in Tacitus, the *Getæ*, and are described as living, in those times, in the northern part of Thrace, between the *Hæmus* and the Danube. In later times they divided into two portions, viz.: the Ostrogoths, or eastern Goths, and the Visigoths, or western Goths,

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<sup>1</sup> In Menander's Comedies, a *Γέρος* or *Δάος* is introduced, as the standing representative of a slave, and brought from Thrace to Greece. The *Γέρος* was a Goth; and the *Δάος* (Latin *Davus* for *Dævus*, the fuller form of *Dacus*), a Dacian. Compare with *Δάος* for *Δάφος*, also *νέος* for *νέφος*, Lat. *novus*, and *ὄβον* for *ὄβον*, Lat. *ovum*. Strabo expressly states that *Δάκοι* and *Δάοι* are the same. When the *Getæ* and *Daci* are represented as occupying separate regions, the division is always this, viz. that the *Getæ* live in the north-eastern part of the regions about the mouth of the Danube, and the *Daci* in the south-western. As from the title *Getæ* came *Gothi*, *Getini*, *Gothi*, or *Gothones*, as they were variously called by Latin authors, so from *Daci* came *Dacini*, afterwards contracted into *Dani*; and the modern Danes represent the ancient *Daci*. In the Middle Ages, indeed, we find writers using *Dacus* for *Danus*, and *Dacia* for *Dania* or Denmark. In Russia, also, a Dane is called a *Datschanin*, and in Lapland a *Dazh*. — Vid. Grimm's *Geschichte der deutschen Sprache*, p. 132.

the former settling in Italy, and the latter in Spain. Their language, however, did not take root, successfully, in either country. A few Gothic memorials were left behind in Italy; and in Spain, besides a few Gothic baptismal names and the garnered pride of a few old noble families of Gothic blood, all records of their ancient dominion there are obliterated.

In the Gothic languages are included—

1. The low German.

2. The high German.

1. The low German embraces—

(1.) The Norse or Scandinavian languages.

(2.) The Anglo-Saxon.

(3.) The Frisic.

(4.) The low Dutch.

(1.) The Norse languages include three special dialects: the Icelandic, Swedish and Danish.

The Icelandic, or old Norse dialect, is of a high antiquity. It was originally translated from Norway to Iceland, and has there wonderfully retained its early characteristics.

The Swedish and Danish may be properly called the new Norse languages. These are greatly changed from their first estate in every way. The Swedish is the purest Norse of the two. The Danish has been greatly affected by the contact of the German, and changed its old full a-sound in many words to e. The Norwegian dialect has been so entirely overtopped and overgrown by the neighboring Danish, that it has shrunk down into perfect insignificance, and deserves no separate place in history. The Danish prevails also in the Faroe, Shetland and Orkney Islands.

The Norse languages exhibit, as such, two remarkable specialties:

(a.) The *suffixing* of the definite article (hinn, hin, hit) to the substantive, as if a part of it, as in *sveinninn* (m) the young man; *eignin* (f) the possession; and *skeipit* (f) the ship.

(b.) A peculiar passive flexion. An original reflexive pronoun is appended immediately to the verb, giving it, not as would be natural, a reflexive sense, but a passive one.

In this respect, however, these languages agree with the Latin, although, in the latter, the fact is more disguised. Thus *brenni*, "I burn," is, in the passive, *brennist*, "I am burnt;" and *brennum*, "we burn," becomes *brennumst*, "we are burned." The singular and plural forms are the same, for the other persons respectively, as for the first; and these are distinguished only by the different personal pronouns, prefixed to them.

(2.) The Anglo-Saxon.

The Anglo-Saxons first went to England, in the middle of the fifth century. In the place of its nativity, their language, as such, has disappeared. What relics remain of it, on the continent, are to be found only as *membra disjecta*, in some few low German dialects.

The English language, however, which, for all the ends and wants of human speech, has never been surpassed by any language upon earth, is ribbed with its oaken strength. While it has large admixtures of words derived from the Celtic Aborigines of England, and still more of Latin origin, received from its Roman and Norman invaders, its predominant type is yet Anglo-Saxon. The language in which such an author as Shakspeare, could find his native air and element, while honored by the great genius who enrobed himself in it, is yet proved thereby, to have in it adaptations to all the varied phases of human life, and all the multiplied complexities of human thought and feeling, which raise it, as a whole, to a height above that of any other human tongue. Who would expect, for example, to see Shakspeare, when translated into Latin or French, or Spanish, or even German, appear with his own immortal beauty unimpaired? The same lustrous face would shine upon us, but only through a mist. As well might one attempt to deliver, from some petty stringed instrument, tones that can resound only from the loud swelling organ, as to hope to express his utterances truly, and in a style as if vernacular, in any other language than his own. In no language has a pyramid of literature, so high, so broad, so deep, so wondrous, been erected, as in the English. In no other language, are there such storied memories of

the past. No other nation has wrestled like the English, with Man, and Truth and Time, and everything great and difficult; and no language accordingly is so full of all experiences and utterances, human and divine. Like that great world-book, the Bible, which has done so much to exalt and purify it, it has an equipment for its special office, as the bearer of that book to all nations, grand and beautiful, in its adaptations to the wants of universal humanity. Few of the scholars and educators of our land, to their shame be it spoken, seem, although standing within the sphere of its beauties and under the glowing firmament of its literature, to appreciate, in any worthy manner, the glory of their mother-tongue; but which other nations, looking on it from without, admire so greatly, and which, in the eyes of future ages, will appear in the far off distance, radiant with heavenly beauty.

In ground-forms and the whole element of flexion and the details of a ramified syntax, the English, when compared with the ancient languages,<sup>1</sup> is poor indeed. Our

<sup>1</sup> It is certainly quite an interesting, not to say surprising fact, that the English should, in many of its forms, be more like the original Sanscrit than the intermediate languages. Thus compare:

Sanscrit.	Greek.	Latin.	German.	English.
bhu, <i>to be,</i>	φύω,	fui,	bin,	be.
bhratâr, <i>a brother,</i>	φρατήρ,	frater,	Bruder,	brother.
bhar, <i>to bear,</i>	φέρω,	fero,	bären,	bear.
bhrus, <i>the brow,</i>	ὄφρυς,	frons,	-braune*	brow.
bhuj, <i>to flee,</i>	φεύγω,	fugio,		budge.
duhitri, <i>a daughter,</i>	δύγατηρ,		Tochter,	daughter.
gâ, <i>to go,</i>	βαίνω,	venio,	gehen,	go.
go, <i>a cow,</i>	βοῦς,	bos,	Kuh,	cow.
jalas, <i>cold,</i>		gelu,	Kalt,	chill.
hard and hrid, <i>the heart,</i>	καρδία,	cor(d),	Hertz,	heart.
kut, <i>to cover,</i>	κεύθω,		hüten,	coat.
kâravah, <i>a crow,</i>	κόρυξ,	corvus,	Krâhe,	crow and raven
laghus, <i>light,</i>	{ ελαφρός and ελαχύς,	levis,	leicht,	light.
lubh, <i>to desire,</i>	λίπτειν,	libet,	lieben,	love.
madhu, <i>honey,</i>	μέλι,	mel,	Meth,	mead.
naman, <i>a name,</i>	ὄνομα,	nomen,	Name,	name.

\* As in Augenbraune, the eyebrows, being found only in composition.



words also are much mutilated, especially in the mode of their pronunciation. They appear, everywhere throughout the language, to the eye of a scientific etymologist, bruised and broken, in their aspect. Even our large stock of Anglo-Saxon words, which as a class are short and compact, are often condensed, when having been originally dissyllabic, into monosyllables in English. And in this country especially, our people, our language and our institutions have been borne through such an unsettled pioneer experience, that a strange, unscholar-like, if not indeed almost universal, indifference prevails, among even our educated men, to exactness and elegance in the niceties of language. The noble old English tongue has assumed, in some large districts of our country, not only in its orthoepy,<sup>1</sup> but also in its orthography, a distinct American type. There are those even, who undertake to justify these abuses. The influence of such ideas and habits runs up also into the whole style of our higher classical education, as it is generally conducted. Prosody, except in its rudest outlines, is disregarded, and pronounced by teachers, who themselves are ignorant of its nice details, a useless appendage of classical study. Greek accentuation, similarly, is ridiculed by the same pro-

Sanscrit.	Greek.	Latin.	German.	English.
path, a way,	πάτος,	passus,	Pfad,	path.
su, to scatter about,	σελεῖν	serere,	saen,	sow.
siv, to fasten together,	κασσύειν,*	suo,		sew.
strî, to strew,	στορεννύναι,	sternere,	streuen,	strew.
svid, to sweat,	{ ιδρώ for σιδρώ	sudo,	schweissen,	sweat.
svadus, sweet,	ἡδύς, <sup>2</sup>	suavis,	süsz.	sweet.
vash, to wish,	εἰχέσθαι,		wünschen,	with.
yuyam, you,	ὑμεῖς,	vos,	euch,	you.

<sup>1</sup> Witness the double pronunciation in England and America of such words as desultory, leisure, detail, azure, demonstrate, and those words in which l occurs in the same syllable after a and before m, as in alms, balm, calm, etc., and also courteous, fealty, either and neither, therefore, fearful, etc. As for changes in orthography all know on what an extensive systematic scale Webster has undertaken to force them upon the language. Happily the resistance to such innovations by him proved too great; and they are gradually losing, most of them, the little ground which, under his great name, they had begun to acquire.

\* κασσύειν = κατά + σέειν.

† ἡδύς is for σῆδύς.

fessional novices, who have not mastered it themselves, and who declare that it cannot be understood, or that, if by long, close study, it should be comprehended by any one, the fruit would not pay for the labor bestowed upon its cultivation. But no men, more than educated Englishmen and Americans, owe it to themselves and their age and their mother-tongue, to preserve in its sacred beauty, unbroken and unspotted, through all time, the temple of their literature and their language.

(3.) *The Frisic.*— This is kindred to the Anglo-Saxon and the old Norse, and yet separate from them both. It is found now, as a living language, only in a few scattered districts, in the Netherlands, and it is alive there, only in the lips of men, and not in their books, and so finds shelter only among the rude, uneducated masses. The Dutch has entirely displaced its words, as current coin, by its own, as having a far higher value.

(4.) *The low Dutch.*

a. *The Netherlandish.* These include the Flemish and Dutch languages. The native home of the Flemish language is Belgium. As the French is the Court language of Belgium, and contains in itself great elements of vitality and wonderful tendencies to diffusion, wherever it once obtains a lodgment, the Flemish is, in such unfavorable contact with it, rapidly waning away, and will probably ere long retain only the name of having<sup>d</sup> been once cherished as a household treasure by its own people. Happily, however, for dead languages, like depopulated countries, are full of mournful associations, the Flemish language is a separate language from the Dutch, almost wholly in its orthography alone. As therefore, in their real substantive essence, they are alike and the words of the two languages are themselves the same, its spirit will still survive, when it has resigned its breath, in that fine rich Dutch language, of whose literature and of whose genius as well as of the history of whose people, though so strongly connected with our own, it is no praise to us, that we are so profoundly ignorant.

b. *The Saxon.* This is a modern title of convenience, for describing the staple or material of several kindred dia-

lects, or rather different forms or stages of the same dialect, called the old Saxon, the middle-low German and the flat German (Plattdeutsch). They receive, in their bare enumeration, all the honor that they deserve. They contain in them nothing that speaks of an heroic past or of a vitalized present.

2. The High German. The etymology of the word German, a name given to the people who bear it by other nations, and not by themselves, is yet a mooted question. Numerous have been the guesses made concerning it. Some have derived it from Kerman in Persia, now Carmania. The German has in it indeed, like the Greek, almost marvellous affinities with the Persian. But, as the Germans did not call themselves by this name, they could not have carried it with them, from the place of their origin. Others have derived it from the Latin *germanus* (Eng. *germain*) kindred or cognate: a mere accidental resemblance in form, with no historical connection in sense; while others maintain, that it originated in *gher* (French *guerre*) war and *mann*, man; and others still find it in the vernacular Irman or Erman. It is, on the contrary, in all probability, a Celtic word, as Leo has recently suggested, derived from *gairmean*, a shout or war cry,<sup>1</sup> formed from *gair*, to cry. The name Deutsch, by which the Germans describe themselves, and to which also the name Teutones is allied, is derived from the Gothic *thiudisko* (Greek *ἑθνικῶς*), from *thiuda* (*ἔθνος*) a nation, and answers therefore to our word Gentile.

Grimm states four points of discrimination, by which the German is separated from other languages:

- (1.) The Ablaut, or change of the vowel, in the conjugation-forms of the verb.
- (2.) The Lautverschiebung, or change of sounds and letters, from one point to another on the same scale.
- (3.) The weak conjugation of the verb.
- (4.) The strong conjugation.

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<sup>1</sup> So in Homer a great warrior is often described as *ἀγαθὸς βοήη*, good in shouting. This is an essential part of war with a savage.

The High German has had three periods of development, in respect to the styles of its forms: 1. That of the *old* high German, prevailing from the 7th to the 11th century. 2. That of the *middle* high German, from the 11th century to Luther's day. 3. The *new* high German, or what we call the present classic German, born at the Reformation and of it. Luther was its foster-father. Its words took their fixed final form, in his earnest, glowing, scholarly mind, and by his pen were "engraven in the rock forever." In his noble translation of the Scriptures, he not only scattered everywhere the seeds of divine truth, but popularized also the usage of his mother tongue in richer, deeper, stronger forms, than ever before. Throughout all the stages of its historic development, the High German has been full of treasures, which the world has not been willing to forget. It is now, for both aesthetical and philosophical uses, more akin in its inward and subtle affinities to the Greek, than any other living language. In many-sidedness, it is not at all equal to the English. Its connections with the Latin are far less numerous. The Greek element does not prevail so extensively in it; nor have the modern languages impressed their form and influence upon it, as upon the English. So that, while in English almost all words have been first distilled through the alembic of the Greek, Latin, Gothic, German, French, Italian or Spanish mind; in German, with few exceptions, they all claim one common origin, and bear in them the mark of a distinct national individuality. German literature is full of strength and beauty, to a degree even of almost Asiatic luxuriance. The more recent type however of the German mind is that of profound scholarship. The Germans are the self-chosen and world-accepted miners of the realms of science, and obtain the pure ore of knowledge, by willing, patient delving after it, which other nations convert into all the forms of intellectual commerce, for the world's good.

VI. The Celtic. This class of languages has not been appreciated until very recently, as one of the great Indo-European family. To Prichard, that fine English investigator into the natural history of man and into ethnology, is due

the honor of having first discovered their true connection with it. Bunsen claims, as has been stated, that their place in the history of language, lies midway between the old Egyptian, which he regards as the most primeval language yet discovered, and the Sanscrit, "the Celtic, never having had the Sanscrit development; so that, while it exhibits a systematic affinity with it in some respects, it shows also in others a manifest estrangement from it." The old Egyptian exhibits, at any rate, a deep inward resemblance to it, not only in its roots, but also in the whole verb-structure of the language. On any and every view, the Sanscrit, old Egyptian, and Celtic languages are all of one common origin; and it is not at present absolutely certain, in what way we should state the true order of their sequence. It is manifest that the Celts led the van of occidental emigration through the wilderness of primeval Europe, and spread over Gaul, Switzerland, Germany, Spain, and Britain. But they nowhere maintained a firm foothold against the influx of the races that succeeded them, except at the most advanced outposts of the continent, whence there was no region beyond, into which they could be driven, except the sea.

The Celtic possesses now but a sporadic existence. The institutions that the Celts founded, and the very vocabulary that they used, were early overborne by Roman conquests, ideas, and influences. That German element also, in modern society, which has so largely modified all the aspects of the civilized world, came in afterwards upon them, with all its force, and overlaid them with its own peculiar character. And yet the Celtic has also left its manifest impress upon the German; which, being developed geographically, midway between the Celtic and Slavonic nations, has also partaken of their characteristics mutually, but much more of the Celtic than of the Slavonic. It is spoken still in the central and southern parts of Ireland, in the north-western parts of Scotland, in the Hebrides and the islands between England and Ireland, and also in Wales, and on the continent, in Brittany. The Celts are all now under the British yoke, except those living in Brittany, over whom France

rules. And as they form, in their geographical and historical position alike, the advanced guard of all the nations of Europe, it is both natural and logical to conclude that, if of Sanscrit origin, as is probable, and not of an antecedent date, they constitute the first cleavage from the great primary elemental mass of Indo-European mind.

The Celtic family includes

(1.) The Cymric.

(2.) The Gadhelic.<sup>1</sup>

Under the Cymric are included,

(a.) The Welsh.

(b.) The Cornish, which was confined to Cornwall, and ceased to be a living language about 60 years ago.

(c.) The Low Breton or Armorican, which prevails in French Brittany. This whole class of Cymric languages is separated very distinctly from the kindred Gadhelic.

Under the Gadhelic are included,

(a.) The Gaelic proper, or High Scotch.

(b.) The Irish or Erse.

(c.) The Manx, or that spoken in the Isle of Man.

The Irish language possesses beyond any other of the Celtic languages the most ancient forms. What the Germans call the Umlaut,<sup>2</sup> prevails here abundantly.

In conclusion, it is worth the while to consider, even though in the briefest possible manner, the lessons which are taught us by historical philology. They are these :

1. The unity of the race. Nations and tribes that have no features physical, intellectual or spiritual, in common, are yet found, by a comparison of their languages, to be bound closely together in the bonds of a common primeval brotherhood. Every new discovery in philology reveals new

<sup>1</sup> This is Diefenbach's classification of them, and differs somewhat from that of other scholars. He is a more recent investigator than others in this field, and is one of the highest of all authorities in philology; like Bopp, Pott, the brothers Grimm, and Ahrens, among the elder lights in this field, and Schleicher, Kuhn, Curtius, and Aufrecht, among its younger leaders.

<sup>2</sup> This means a softening of the radical vowel of a word into an e sound, to denote a difference of person in a noun or of tense in a verb, as in our words brother and brethren, foot and feet, was and were.

and wider connections between them, and harmonizes the voice of history with that of the Scriptures, just as in geology, each new advance of the science serves to prove still more fully that the genesis of nature was exactly the same as the Genesis of Revelation.

2. The greatly determining influence in man's history, of the material, passive, and receptive side of his nature. Human language wonderfully exhibits the play of physical influences upon us in respect to our speech and our ideas, our experience and our employment, our pleasure and pain, our social state and our social progress. It almost says that man is the sport of circumstances. This it would say absolutely, were it not for the counteractive power of that gentle but ever active providence of God, which, while not disturbing at all the working of the most delicate, minute, unguarded elements of free agency in our nature, yet always broods over each individual, to influence him to the best possible development of himself, and to combine the actual results of his untrammelled choice and action, in harmony with that of every other one, in the production of that greatest possible amount of good to all. There is thus a true materialism, which philosophy must recognize as one of the fundamental bases of all her theories of man, whether individually or collectively. Not more truly is man himself a compound being, composed of body and soul, or the body itself a duality in the details of its structure, than human experience and human development are two sided, active and passive, material and spiritual.

3. The low degree of man's inventive power. The very word *inventive* indicates in its etymology, that he stumbles by chance upon his discoveries. The history of the arts of life, as well as that of the natural sciences, each wonderfully illustrates this fact, but neither of them more strikingly than that of language. All the new forms to be found in any language are but new combinations of elements in previous existence, and but slightly, and in the most accidental manner, generally, modified to a new use, or to a new form of expression for an old use. No new language is ever

made, or was ever made by man : for the reason that man is not only incapable of such a work, but also, that from the very sense of his incapacity for it, he is immovably averse both to the effort and to the very thought of it. How amazing accordingly seems the stupefied atheistic wonder of the sceptical German philologists at the fact, so incomprehensible to them, and to any one else who does not see in language the handiwork of God, that the earlier languages were so much more complete in their forms than those of modern times.

4. The necessity, for the proper comprehension of any one language, of a thorough survey and analysis of its connections with other and older languages. Comparative philology is a science of even more interest than comparative anatomy. In its two chief departments of comparative grammar and comparative lexicography, it reveals wonderful resemblances between the older and newer languages, any and all of them, even in the most minute details. Etymology, taught and studied on thoroughly scientific and philological principles, is not only one of the most engaging, but also one of the most profitable of all studies. The time is near at hand, and may it come soon, when in our universities and high schools the languages can no more be taught in a narrow, mechanical, and profitless manner; and when mere verbal accuracy in translation, and the careful skimming off of a few facts and principles of Syntax from the surface of the lesson, shall not be deemed adequate results, to be gained in so high a department of study. A professorship of Sanscrit, embracing the whole field of comparative philology, is, as a part of the true ideal of classical instruction, an absolute necessity in every college; and it must ere long be recognized as such in every institution that aspires to the character of doing, honestly and earnestly, its true work in the world. There is surely no one department of instruction in the collegiate course that, in respect to all the elements and uses of a liberal education, can compare in importance with that of the languages. And to be found ignorant amid all the lights of modern philology, of the



multiplied connections of Greek and Latin, one with the other, as well as of their connection with the Sanscrit before them, and with the modern languages behind them; to make no use, or but little use of these great facts, enlightening and inspiring as they are, in the work of instruction, should entitle him who thus dishonors his high calling, to exchange at once his false position, as a professed guide to others, for the true one, of a learner for himself in respect to its first principles. With the educated men of the country are lodged its fortune and its fate. And republicanism of the highest form claims as one of its chief supports a broad and columnar style of scholarship among them.

ARTICLE VI.

COMPARISON OF JEREMIAH 23: 5, 6, AND 33: 14—16.

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To see clearly the mutual relation of these two passages, let us place the corresponding parts side by side.

CHAP. XXIII.	CHAP. XXXIII.
<p>5 הִנֵּה יָמִים בָּאִים גְּאֹמְרֵיהֶ֑ם</p> <p>וְהִקְמֵתִי לְדָוִד צֶמַח צְדִיק וַיִּסְלַח מֶלֶךְ וְהַשְׂפִּיל וְאִשָּׁה מִשָּׁפֶט וְצִדְקָה בְּאָרְצוֹ׃</p> <p>6 בְּיָמָיו הִנְשֵׂעַ רְהוּלָה וְיִשְׂרָאֵל הַשִּׁבּוֹן לְבַשָּׁח</p> <p>וְזֶה אֲשֶׁר-יִקְרָא וְהִנֵּה׃ צִדְקָנִי׃</p> <p>5. Behold, the days come, saith Jehovah,</p>	<p>14 הִנֵּה יָמִים בָּאִים גְּאֹמְרֵיהוֹת וְהִקְמֵתִי אֶת-הַדָּבָר הַטּוֹב אֲשֶׁר דִּבַּרְתִּי אֶל-בֵּית יִשְׂרָאֵל וְעַל-בֵּית רְהוּלָה׃</p> <p>15 בְּיָמִים הָהֵם יִבְקַע הַיָּא אֲצִמִּיה לְדָוִד צֶמַח-צִדְקָה</p> <p>וְאִשָּׁה מִשָּׁפֶט וְצִדְקָה בְּאָרְצוֹ׃</p> <p>16 בְּיָמִים הָהֵם הִנְשֵׂעַ רְהוּלָה וְיִרְוּשָׁלַם הַשִּׁבּוֹן לְבַשָּׁח</p> <p>וְזֶה אֲשֶׁר-יִקְרָא-לֵהּ רְהוּלָה׃ צִדְקָנִי׃</p> <p>14. Behold the days come, saith Jehovah,</p>