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always been as pure and disinterested as their duty required, they must have been divested of all the weaknesses of human nature, and have arrived at a degree of perfection, which does not seem to be attainable in this state of existence. But notwithstanding the interruptions occasioned from time to time by the ambition and profligacy of some worthless popes; the grand work was pursued with spirit; the barbarian tribes were converted; Europe was again civilized, preserved first from anarchy, and then from Turkish invasion, and finally raised to that degree of refinement, which places it at present above the most renowned nations of antiquity. Thus, while the evils occasioned by the vices of the pontiffs were incidental and temporary, the influence of their virtues was constant, and the services which they rendered were permanent, and may probably last as long as the species itself. To them we owe the revival of arts, of architecture, of painting, and of sculpture, and the preservation and restoration of the literature of Greece and Rome. One raised the dome of the Vatican; another gave his name to the Calendar, which he reformed; a third rivalled Augustus, and may glory in the second classic era, the era of Leo. These services will be long felt and remembered, while the wars of Julius II, and the cruelties of Alexander VI, will ere long be consigned to oblivion. In fact, many of my readers may be inclined, with a late eloquent writer, (Châteaubriand,) to discover something sublime in the establishment of a common father in the very centre of Christendom, within the precincts of the Eternal City, once the seat of empire, now the metropolis of christianity; to annex to that venerable name sovereignty and princely power, and to entrust him with the high commission of advising and rebuking monarchs; of repressing the ardour and intemperance of rival nations; of raising the pacific crosier between the swords of warring sovereigns, and checking alike the fury of the barbarian, and the vengeance of the despot.'—pp. 648—650.

This is, indeed, a magnificent idea! but, unfortunately, it is about as difficult to realise as the visions of Plato, or of Sir Thomas More.

ART. XII. *Mithridates, oder Allgemeine Sprachenkunde. Mithridates, or a General History of Languages, with the Lord's Prayer as a Specimen, in nearly five hundred Languages and Dialects.* By J. C. Adelung, Aulic Counsellor and Professor at Dresden. 8. Berlin; Vol. I. 1806; Vol. II. continued by Professor Vater, 1809; Vol. III. Part I. 1812. Pp. 1867.

IN a universal and philosophical history of languages, the critical scholar, the metaphysician, and the historian, are equally interested. The difficulty and magnitude of the undertaking has not discouraged a variety of learned men from attempting an approximation to its execution; but the present work is, perhaps, the first that can be denominated any thing more than an approximation; and

and even this requires to be studied with all the indulgence, to which so arduous and so important a task is justly entitled. Much indeed have the authors been indebted to a compilation but little known to this country, the *Idea dell' Universo* of Lorenzo Hervas, a Gallician Ex-jesuit, printed at Cesenna from 1778 to 1787, in twenty-one quarto volumes, the last five of which particularly relate to languages and their dialects: but it appears to be more in the preliminary and mechanical labour of accumulation, than in the ulterior and more intellectual departments of comparison and arrangement, that this work has rendered them material assistance.

The first general treatise on languages, which is now extant, bears the same title with that of Professor Adelung, the *Mithridates, de Differentiis Linguarum*, of Conrad Gesner. 8. Zurich, 1555. It contains twenty-two translations only of the Lord's Prayer as specimens: but nothing which bears the name of so industrious an author as Gesner can be wholly contemptible. In 1592, Megiser printed at Frankfort a *Specimen 40 Linguarum*: Duret soon afterwards published at Cologne his *Thrésor de l'Histoire des Langues*, of which it is enough to say, that it extends to those of animals and of angels. A great addition to the diversity of specimens was made by Müller, who published at Berlin, in 1680, under the name of Lüdeken, a collection of eighty, with their appropriate characters, and to these, thirteen were added in an *Auctarium*: the *Alphabeta* appeared after his death, which happened in 1694; and the specimens were afterwards copied by various printers in Germany and in London. The next original work was that of Chamberlayne, assisted by Wilkins, whose *Oratio Dominica* is exhibited in 152 different forms, mostly engraved in their proper characters: it was printed at Amsterdam in 1715. Some additions were made to Chamberlayne's materials in the *Orientalischer und Occidentalischer Sprachmeister*, edited by Schultz at Leipzig in 1748, containing also a hundred different alphabets. It was principally from this work that Bergmann copied his collection, published in 1789 at Ruein in Livonia. Fry, in his *Pantographia*, has neither employed the *Sprachmeister* nor Hervas. Marcel's specimens of 150 languages, printed at Paris, 1805, in compliment to Pope Pius the Seventh, are principally copied from Chamberlayne, with a very few original additions.

The *Glossarium Comparativum*, published at Petersburg in 1787, by order of the Empress Catherine, in two volumes quarto, affords us a very extensive collection of European and Asiatic words; the African and American languages were added in a second edition, which was printed in 1790, but which is very little known, and has indeed, in great measure, been suppressed. With respect to the literature of languages, the catalogue of dictionaries and

and grammars, published in 1796, by our countryman Mr. Marsden, furnishes us with ample information, much of which has been incorporated with Professor Adelung's still more extensive enumeration of critical and elementary works.

The first, and perhaps the most important consideration in a general essay on this subject, is the system according to which its different parts are to be distributed. A perfect natural order of arrangement, in treating of the peculiarities of different languages, ought to be regulated by their descent from each other and their historical relations: a perfect artificial order ought to bring together into the same classes all those genera which have any essential resemblances, that is, such as are not fortuitous, nor adoptive, nor imitative or derived from onomatopoeia. It has been observed by Linné, that the order of nature is reticulated, while that of art passes on in a single line; and still more strictly speaking, the order of nature may be compared to a solid, which has three dimensions, and which could not be adequately represented even by a map, or a reticulated structure. In fact, wherever the human mind pursues any process of nature, it must be subjected to the inconvenience of breaking off occasionally some one train of connexion, in order to pursue another; although that system must in general be the most perfect, in which this happens the least frequently: and when our ideas are once stored up in the intellectual treasury, they seem to possess the same property which belongs to their originals, allowing themselves to be traced at pleasure according to a variety of different principles of analogy and of association.

It appears to be most convenient to consider as separate languages, or as distinct species in a systematic classification, all those which require to be separately studied in order to be readily understood, and which have their distinct grammatical flexions and constructions; and to regard, as varieties only, those dialects which are confessedly local and partial diversities of a language manifestly identical. It is however absolutely impossible to fix a correct and positive criterion of the degree of variation which is to constitute in this sense a distinct language: for instance, whether Danish and Swedish are two languages or two dialects of one, and whether the modern Romaic is Greek or not, might be disputed without end, but could never be absolutely decided. In such cases we must pay some regard to common usage in our denominations; and setting out from this distinction of separate languages, we may proceed to comprehend, in the description of one family, such as have more coincidences than diversities with each other; and to refer to the same class such families as exhibit any coincidences at all, that are not fortuitous, imitative, or adoptive. In order however to avoid

avoid too great a number of classes, which would arise from an inadequate comparison of languages imperfectly known, it may be proper in some cases to adopt a geographical character, as sufficient to define the limits of a class, or of its subdivision into orders. We are thus obliged to employ an arrangement of a mixed nature, and this is what Professor Adelung has actually done: but in the abstract view which we shall attempt to give of the subject, we shall endeavour to follow an order somewhat less geographical than that of our author, and more dependent on the nature and connexion of the languages themselves.

If the resemblance or identity of a single word in two languages, supposed to be exempt from the effects of all later intercourse, were to be esteemed a sufficient proof of their having been derived from a common stock, it would follow that more than half the languages of the universe would exhibit traces of such a connexion, in whatever order we might pursue the comparison. Thus we find in a very great number, and perhaps in a majority of known languages, that the sound of the vowel A, with a labial consonant, is employed for the name of Father: and if this be supposed to be something like an onomatopoeia, or an application of the first sounds which an infant naturally utters, the same reason cannot possibly be assigned for the still more general occurrence of the combination N M in the term Name, which is by no means likely to have originated from any natural association of this kind. But neither these points of resemblance, nor any other that can be assigned, are universal, for besides the numberless varieties referable more or less immediately to Abba, Father, we have at least twenty different and independent terms for the same relation in the old world; Tia, Issa, Plar, Hair, Rama, Diam, Bina, Kettem, Assainalagi, Medua, Thewes, Siink, Njot, Anathien, Messee, Indaa, Nu, Nam, Monung, Dengabey, Ray, Tikkob, and Oa; and almost as many for Name, besides those languages in which the version of an abstract term of this kind is less likely to have been ascertained; Ming, Tren, Diant, Sheu, Hessara, Shem, Sacheli, Assia, Wasta, Ngala, Taira, Sünna, Kran, Hhili, Ding, Dbai, and Anghara. At the same time therefore that we venerate the traces of our common descent from a single pair, wherever they are still perceptible, we must not expect to find them in all existing languages without exception; and an 'Etymologicon Universale,' considered as intended to establish such a perfect community of derivation, must be regarded as a visionary undertaking. Nor must we neglect to unite, in some common arrangement of classification, those languages which have the words here specified, or any other radical words, in common, as incomparably more related

related to each other than the Chinese to the Cantabrian, or the Irish to the Hottentot.

The gradations, by which a language is likely to vary in a given time, seem to be in some measure dependent on the degree of cultivation of the language, and of the civilization of the people employing it. From Homer to the Byzantine historians, the Greek language remained essentially the same for 2000 years: the German has varied but little in 1500; and even the English, notwithstanding its mixture with French and Latin, has altered but three radical words of the Lord's Prayer in the same period. On the other hand a few barbarians in the neighbourhood of Mount Caucasus and of the Caspian sea, of modern origin, and ignorant of the art of writing, are divided into more nations speaking peculiar languages radically different from each other, than the whole of civilized Europe. In such cases little light can be thrown upon history by etymological researches, while with regard to more cultivated nations, we obtain, from the examination of their languages, historical evidence of such a nature, as it is scarcely possible for either accident or design to have falsified.

Without dwelling on the unnecessary hypotheses and the tedious details with which some parts of Professor Adelung's work are filled, and without animadverting very severely on the occasional display of an inflated insipidity of style, which too often assumes, in the writings of the modern Germans, the place of a dignified simplicity, we shall attempt to profit, as far as our limits will permit, by the solid accumulation of knowledge, which usually characterizes the productions of that laborious and accurate nation, among whom our author is well known to have stood in the first rank as a grammarian, a lexicographer, and an etymologist. We must however observe, at the commencement of our remarks, that there is some fallacy in the profession of having collected specimens of 'nearly five hundred languages and dialects,' a number which the publishers have promised to complete in the third volume; since many of them are merely different translations, or even different readings, in the same dialect: there are twelve, for instance, of the Memphitic Coptic only, sixteen of the Upper German, and upon an average scarcely less than two for each language or dialect considered as distinct; so that we must reduce the 362 already published to about 200 languages at the utmost; and if we suppose that there are as many more, of which specimens have not been obtained, and add 100 for the languages of America, we shall have about 500 for the whole number of dialects that have ever been spoken in any part of the globe; and of these somewhat more than 100 appear to constitute languages generically distinct, or exhibiting more diversity than resemblance to each other.

In

In tracing the pedigree of all these languages to their remotest origin, we arrive at Professor Adelung's investigations respecting the probable situation of the Paradise of the Scripture. This he places in Cashmir, between Persia, Tibet, and Indostan, in the most elevated region of the globe; a country remarkable for its soil, its climate, and for other natural advantages, which contributed to render its more modern inhabitants, before their conquest by the Afghans, distinguished for their beauty, their talents, and their luxury; and he considers his opinion as confirmed, by the situation allotted to the Indian Paradise, on the hill Meru, which gives rise to four great rivers, the Indus, the Ganges, the Burrampooter, and a great river of Tibet. According to this supposition, Tibet, on the east of Cashmir, must have been the habitation of Adam immediately after his fall, and the country occupied by the descendants of Cain. In Tibet, and in the countries immediately beyond it, the languages of 150 millions of people are still principally monosyllabic, and from this peculiarity as well as from the singular simplicity of their structure, they are supposed to constitute the most ancient class of existing languages, though it must be confessed that much of our author's reasoning on this subject is extremely inconclusive. There is however a much more marked distinction between these and all other languages, that their essence consists, as we have already explained very fully on a former occasion, (Vol. V. No. X. p. 372) not in sounds, but in characters, which, instead of depicting sounds, are the immediate symbols of the objects or ideas, and are even imperfectly represented by the sounds, whatever difference of accent or tone may be exhibited by the most refined speaker. It is true that we have particular instances of a similar nature in our own language, as in the words Bear, Bare; Beer, Bier, Bere; Son, Sun: but these are rather to be considered as accidental exceptions, than as fair examples of the usual character of the language.

Another ancient and extensive class of languages, united by a greater number of resemblances than can well be altogether accidental, may be denominated the Indoeuropean, comprehending the Indian, the West Asiatic, and almost all the European languages. If we chose to assign a geographical situation to the common parent of this class, we should place it to the south and west of the supposed origin of the human race; leaving the north for our third class, which we can only define as including all the Asiatic and European languages not belonging to the two former; which may be called Atactic, or, perhaps, without much impropriety, Tataric; and which may be subdivided into five orders, Sporadic, Caucasian, Tartarian, Siberian, and Insular. The African and
American

American languages will constitute a fourth and a fifth class, sufficiently distinct from all the rest, but not intended to be considered as any otherwise united than by their geographical situation. According to this arrangement, we shall exhibit, in the form of tables, first the principal families or genera, and then the species and varieties, accompanied by a specimen of each, in the versions of the words Heaven and Earth, where they can be obtained: these words being chosen, because they seem to be known in a greater number of languages than any other, except the name of Father, which appears to be objectionable, as often exhibiting a similarity rather accidental than essential.

CLASSES AND FAMILIES OF LANGUAGES.

I. MONOSYLLABIC

Chinese
Siamese
Avanese
Tibet

II. INDOEUROPEAN

Sanscrit
Median
Arabian
Greek
German
Celtic
Latin
Cantabrian
Sclavic

III. TATARIC

Sporadic

Tshudish
Hungarian
Albanian

Caucasian

Armenian
Georgian
Abassan
Circassian
Ossetish
Kistic
Chunsag
Dido
Kasi Kumück
Andi
Akusha

Tartarian

Turcotartarian
Mantshuric
Tungusic
Sagalien
Corean

Siberian

Permian
Wogulic
Ostiak
Tsheremissic
Morduin
Teptjerai
Samojedic
Camashic
Jukadshiric
Koriak
Kamtshatkan

Insular

Eastern Islands
Japanese
Formosan
Philippine
Savu
New Guinea
New Holland, E.
Van Diemen's
New Caledonian
New Zealand
Easter Island

IV. AFRICAN

V. AMERICAN.

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The Hottentots have three particular clicking sounds, made by withdrawing the tongue from the teeth, the fore part, and the back part of the palate: they are denoted by t¹, t², and t³, and the first two appear to resemble the sounds sometimes used to express vexation, and to make a horse go on.

Professor Adelung has taken little or no cognisance of the characters commonly employed in writing the different languages, and we agree with him in thinking that it is not in all cases necessary to advert to them, though it would certainly have been of advantage to have paid more attention to them in some. He has reduced the words to the German orthography, except in such languages as are usually written in Roman characters; and we have adopted his mode of spelling, except that we have omitted the superfluous c in the combination sch. We shall now attempt to follow him cursorily through the historical part of his work.

The *Chinese* is supposed to be one of the oldest languages actually spoken at present, although the proofs of its great antiquity are more presumptive than positive: the strongest of them is perhaps the great simplicity of its structure; which though sometimes a little inconvenient and awkward from the prolixity that it occasions, appears to be in reality more philosophical than the multifarious complications of many European languages,

which are by no means commensurate, as our author seems for a moment to imagine, to the degree of civilisation of the countries employing them. The examples of the Fins and Biscayans are sufficient to prove this; nor can we think that the structure of the Chinese language can justly be considered as the principal obstacle to the improvement of the people in literature and in arts. How far the monosyllabic languages, which are enumerated as totally distinct from each other, may be represented by, or rather may represent, a common character, Professor Adelung has not enabled us to judge with precision, although he informs us that the Chinese characters are understood by the Cochinchinese, whose language is a dialect of the Tonquinese, which to us appears to be itself intimately connected with the Chinese even in sound, though somewhat less simple in its structure. If, however, two languages had precisely the same written form, but were pronounced in a manner totally different, they might still happen to require translation, at least where foreign terms were introduced, and might so far be properly called distinct. Thus the characters, by which the Chinese would represent the name *Christus*, or *Cardinalis*, and which they would read *Ki lu su tu su*, or *Kia ul fi na li su*, being differently read by the Cochinchinese, would require to have another set of characters substituted for them, in order to produce combinations equally ingenious and satisfactory. The Chinese are said to have been in the ninth century a race of people resembling the Arabs: their physiognomy was contaminated in the thirteenth and fourteenth by a mixture with their conquerors the Mongols; but their language remained unaltered. The dialects of Cambodia and Laos have, however, received some mixture of Malayan from their neighbours. We must refer those who are desirous of farther information on these subjects to a most interesting essay of Dr. Leyden, in the tenth volume of the *Asiatic Researches*.

The language of *Siam* resembles the Chinese in its simplicity and metaphorical structure, though less decidedly monosyllabic: but this is a distinction on which our author seems to place somewhat too much reliance: in the early ages, when all languages were written without division into words, such a distinction must have been still less marked than it now appears to be.

The *Avanese*, or Burmanish, has borrowed some polysyllabic words from the Bali, or old Sanscrit. The Peguan can scarcely be said to differ from it even as a dialect.

The language of *Tibet* has some words in common with the Chinese, but is less simple. It is at least as ancient as the religion of the country, which is coeval with Christianity.

The Indoeuropean languages we have referred to a single class, because every one of them has too great a number of coincidences
with

with some of the others, to be considered as merely accidental, and many of them in terms relating to objects of such a nature, that they must necessarily have been rather original than adoptive. The *Sanscrit*, which is confessedly the parent language of India, may easily be shown to be intimately connected with the Greek, the Latin, and the German, although it is a great exaggeration to assert any thing like its identity with either of these languages. Thus we find, within the compass of the Lord's prayer, Pida, Pitir among the Sanscrit terms for Father, Gr. Pater; Nama or Namadheya for Name, Gr. Onoma, Onomata; Radshiam, kingdom, Lat. Regnum, from Rego; Manasam, will, like the Gr. Menüo and the Lat. Mens; Stira, Earth, Gr. Era, Lat. Terra; and Danim, Dewanagara Dia, Day, Lat. Dies. There are also some singular resemblances of declension and conjugation between the Sanscrit and the Greek, as Dodami, Dodasti, Dodati, in old Greek Didomi, Didosi, Didoti. In a tablet dated 23 B. C. we find Kritico for a judge, Gr. Krites, Kriticos. A copious enumeration of such points of coincidence our author has exhibited in the form of an alphabetical table. Sir William Jones and many others have attributed to some of the works, which are still extant in Sanscrit, an antiquity of four or five thousand years, but Adelung denies the validity of any of the arguments which have been adduced in favour of a date at all approaching to this. The Sanscrit, even in its earliest state, can scarcely have been altogether uniform throughout all the countries in which it was spoken, and it has degenerated by degrees into a great diversity of modern dialects. Beyond the Ganges, it is called Bali; in Siam, it is still the language of elegant literature; and it is often employed throughout India, with some difference of construction, under the name of Dewanagara.

The dialects, derived from the Sanscrit, and spoken in different parts of the continent of India, and some of the islands, have a very decided resemblance to the original, but many of them have been distinguished by the publication of separate grammars and dictionaries, and they certainly differ as much from each other as Spanish and Portuguese. The Moors, or Moorish, sometimes called Mongol Indostanish, consists, like most of the rest, of Sanscrit, mixed with Persian and Arabic. The language of Multan has about one tenth of Persian: in that of Malabar there are in existence two copper tablets of the eighth or ninth century. The Maleiam is spoken about Cochin in Travancore: the Tamul in the Carnatic, from Cape Comorin to Paleacate: the Telug or Warug about Cuddalore and Madras: the Cingalese, which is a mixture of several of the continental dialects, in great part of Ceylon; the proper names in this island mentioned by Ptolemy are derived from the Sanscrit. The Gipsies were certainly expelled from some part of India by the cruelties

cruelties of Timur Leng about 1400, and probably they were part of the Zingans, in the neighbourhood of Multan, on the Indus, their language having a great number of coincidences with that of Multan: they have also adopted many European, and especially Sclavonian words. When they first appeared in Europe they amounted to about half a million: at present they are less numerous.

The connexion of the *Median* family with the Sanscrit on one side, and with the Greek and German on the other, is sufficiently proved by the words Abitap, Zend. Sun, Sansc. Abitaba; Dar, Ter, Pers. Door, Sanscr. Dura, Tuwara, Gr. Thüra, Germ. Thür, Thor; Dip, Pers. land, or island, Sanscr. Dihp; Dohtar, Pers. Daughter, Gr. Thügater, Germ. Tochter; Jaré, Zend. Year. Sanscr. Jahran, Germ. Jahr; and Ishk, Zend. love, Sanscr. Itsha, According to Dr. Leyden these languages are evidently derivatives of the Sanscrit. In ancient Media, Zendish was the language of the northern, and Pehlvi, or Parthian, of the southern parts: but the Zendish was more appropriated to religious purposes, and the Pehlvi had in a great measure superseded it for common use at a very early period; under the Sassanides again, from the third to the seventh century, the use of the Pehlvi was discouraged, and the Parsi, or old Persian, substituted for it. The Zendavesta of Zoroaster, which is still extant in Zendish, is supposed to have been written 520 years B. C. and Adelung follows Anquetil in asserting its authenticity, against the opinion of Jones and Richardson. The Georgian and Armenian languages, which are now spoken in the same countries, have very little resemblance to the Zendish. The Pehlvi seems to be intermediate between Zendish and Parsi; it has some affinity to the Chaldee, but is not a dialect of it: some say that it is still spoken in the remote parts of the country, about Shirwan. The Parsi is dated from the time of the Sassanides, and was current among the Persians when they were conquered by the Arabs in the seventh century: it is the language of the Shah Námeh of Firdusi, written in the tenth century, and of the Ayeen Akbery, in 1600. The modern Persian became a cultivated language about the year 1000, having received a considerable mixture of Arabic and Turkish.

The Goths are said to have inhabited for some centuries the countries about the Black Sea, and may originally have bordered on Persia: from this circumstance, and probably also from the effects of a later irruption of the Goths into Persia, which is recorded in history, it happens that many Persian words are also found in German. Professor Adelung has examined more than two hundred cases of such resemblances, and has found only one sixth part of them in Anquetil's dictionaries of the more ancient dialects. We need not remind our readers of the ingenious essay lately

lately published by a countryman of our own on the similarity of the Persian and English languages.

The Kurds speak a corrupt Persian: they are probably derived from the Carduchi of the Greeks, on the Gordiaean hills. They spread into Persia about the year 1000, and are now situated on the borders of the Persian and Turkish dominions. The language of the Afghans, about Candahar, is so mixed, that it is difficult to say whether it is most immediately derived from the Persian or the Sanscrit: about one-fourth of the words are Persian, and among the rest there are some Tartarian, as well as Sanscrit. The people are said to have come from the north about 2000 years ago.

The *Arabian* family is called by our author Semitic, from Shem the son of Noah, as having been principally spoken by his descendants. Though not intimately connected with the European languages, it is well known to have afforded some few words to the Greek and Latin: and it has also some terms in common with the Sanscrit, though apparently fewer than either the Greek or the German. Thus we have Bar, Chald. city, Sanscr. Bara, Buri, Germ. Burg; Ben, Hebr. son, Sanscr. Bun, child; Esh, Hebr. Eshta, Chald. fire, Sanscr. Aster; and Ish, Hebr. man, Sanscr. Isha, man or lord.

The northern nations of this family have sometimes been comprehended under the name Aramaic, in contradistinction to the middle, or Canaanitish, and the southern, or Arabic. The eastern Aramaic, or old Chaldee, is very little known: it was the language of a people situated in the north of Mesopotamia, which is now the south of Armenia; a part of them extended themselves farther to the south, and became Babylonians; of whose dialect some traces are said still to exist about Mosul and Diarbeker. The old Assyrians, between the Tigris and Media, were a colony of the Babylonians, and spoke a language unintelligible to the Jews. (2 Kings, 18.) The western Aramaic has become known since the Christian era as the Syriac, in which there is an ancient and valuable translation of the New Testament. It is still spoken about Edessa and Harran. The Palmyrene was one of its dialects.

The language of the Canaanites is said by St. Jerom to have been intermediate between the Hebrew and the Egyptian: the people are supposed to have come originally from the Persian gulf; the Philistines, who are found among them, to have emigrated from the Delta to Cyprus, to have been thence expelled by the Phenicians, and to have adopted the language of the Canaanites, among whom they settled. The book of Job is considered as affording some idea of the dialect of Edom, as it contains many Arabisms, and other peculiarities. The Phenician is only known from a few coins and inscriptions found in Cyprus and in Malta: of
its

its descendant the Punic or Carthaginian a specimen is preserved in the speech of Hanno in Plautus, as happily arranged by Bochart: our author is indeed disposed to doubt if this speech has any meaning at all; but his objection respecting the want of a proper name seems to have arisen from a mistake. The last six lines of the text are probably either a repetition of the same speech in the old Libyan, or a jargon intended to imitate it.

The Hebrews originated among the Chaldeans; Terah, the father of Abraham, having been a native of Ur, or Edessa, beyond the Euphrates; they adopted the language of the Canaanites, among whom they led a nomadic life, till their residence in Egypt, which must probably have had some effect in modifying their language. It appears however to have varied but little afterwards in a period of 1000 years, from Moses to Malachi: and this circumstance Adelung considers as so uncommon, that he is disposed to believe that the writings of Moses must have been modernised at least as late as the time of Samuel. The old Hebrew became extinct as a living language about 500 B. C.; 1000 years afterwards the Masoretic points were added to assist in its pronunciation, and this was done in some measure upon the model of the Syrochaldaic, which at that time was still spoken. The Chaldee had superseded the Hebrew at the time of the captivity, and was gradually converted into the Syrochaldaic, which is called Hebrew in the New Testament. The Targums and the Talmud of Babylon are in the older Chaldee, and a translation of the New Testament has been discovered in the Syrochaldaic.

The Rabbinic dialect was principally formed in the middle ages, among the Spanish Jews, who were chiefly descended from the inhabitants of Jerusalem; while those of Germany and Poland were generally Galileans, and spoke a ruder dialect of the Hebrew.

The Samaritan somewhat resembles the Chaldee; it was formed among the Phenicians and others who occupied the habitations of the ten tribes, when they were carried into captivity by Salmanassar and Esarhaddon. Our author has neglected to insert any specimen of this language, although he was well aware of the existence of the Samaritan version of the Pentateuch.

The Arabians have been a distinct, and in a great measure an independent nation for more than 3000 years. Some of them were descended from Shem; others, as the Cushites, Canaanites, and Amalekites, from Ham. Their language, as it is found in the Koran, contains some mixture of Indian, Persian, and Abyssinian words: its grammar was little cultivated until a century or two after the time of Mahomet. It is certainly copious, but its copiousness has been ridiculously exaggerated. The best Arabic is spoken by the upper classes in Yemen; in Mecca it is more mixed; in Syria, corrupt.

rupt. There are dialects, which require the assistance of an interpreter, in order to be understood: at the same time it has been maintained by Aryda, a learned Arab of Syria, in contradiction to Niebuhr, that the Arabic of the Koran is still employed in conversation among the best educated of the people, as well as in correct writing. The Arabs living in houses are called Moors: and those of Africa are the best known under this name. The Mapuls, or Mapulets of Malabar and Coromandel are a numerous colony of Arabs, who have been settled there above 1000 years.

The Ethiopians are derived from the Cushite Arabs: in the time of Nimrod they conquered Babylon; before that of Moses they emigrated into Africa, and settled in and about Tigri: in Isaiah's time they seem to have extended to Fez; and at present they occupy Tigri, Amhara, and some neighbouring countries. They became Christians in 325, but retained the initiatory ceremony of the Jews and Mussulmen. The true Ethiopic is called Geez, or Axumitic, in contradistinction to the Amharic, by which it was superseded as the language of common life in Amhara about the fourteenth century, although it still remains in use in some parts of Tigri; while in others, as in Hauasa, a different dialect is spoken. It was first particularly made known in Europe by Ludolf.

The Maltese is immediately derived from the modern Arabic, without any intervention of the Punic. The island, having been successively subject to the Phaeacians, Phenicians, Greeks, Carthaginians, Romans, and Goths, was subdued by the Arabians in the ninth century; in the eleventh the Normans conquered it, and it remained united with Sicily, until it became in some measure independent under the knights of St. John.

The *Greek* has no very intimate or general connexion with any of the older languages, although there are a number of particular instances of its resemblance to the Sanscrit, some of which have been already mentioned: it has also many German and Celtic words, some Slavonian, and, as it is said, a few Finnish. It can only have been immediately derived from the language of the neighbouring Thracians and Pelasgians, who seem to have come originally from the middle of Asia through the countries north of the Black Sea, and to have occupied part of Asia minor as well as Greece and Thrace: they appear to have retained their ancient dialect to a late period in Phrygia: thus Plato observes in Cratylus, that the terms denoting fire and water are not derived from any other Greek words, but are Phrygian primitives; and it is barely possible that even the modern Albanian *Buk*, bread, may be derived from the Phrygian *Bekos*. The whole of the Thracian states were greatly deranged by the expedition of the Celts in 278 B. C. which terminated in their settling the colony of Galatia. The
Dacians,

Dacians, or Getae, who principally occupied Bulgaria, extended themselves farther northwards, and afterwards constituted the Roman provinces of Moesia and Dacia, which were conquered by the Goths in the third century. The Macedonians, in the time of Alexander, spoke a language which was unintelligible to the Greeks; even the Pelasgi, in Epirus and Thessaly, long retained a dialect different from that of their neighbours, and in Arcadia still longer. The Hellenes, who emigrated from Asia minor, were not sufficiently numerous to affect the language materially, although it assumed their name. The Graeci in Italy were Pelasgians, whom Dionysius of Halicarnassus includes in the denomination Hellenic: their language must have been Aeolodoric, and in this form the Latin received its mixture of Greek: the Lacedaemonians also retained it till a late period, writing, for instance, instead of Pais, Poir, as in Latin Puer. The Aeolic appears once to have extended over Attica, and to have left some Aeolisms in the old Attic dialect. Of this we have an instance in the termination of the third person plural, *διδόασιν* sometimes being used instead of *διδούσιν*; for which the authority of the Herculean manuscript published by Sir William Drummond must be admitted as unquestionable; nor can we imagine for a moment that so eminently judicious and candid a critic as the late Mr. Porson, if he had happily survived, would have hesitated to relinquish his opinion on this subject, when he found it combated by evidence so singularly authentic. The Attic dialect was the principal basis of the common language in Greece at a later period, which must have been the most cultivated under the protection of the court of Alexandria. By degrees it degenerated into the modern Romaic, with a mixture of Turkish and Italian, and perhaps of some other neighbouring languages.

The *German* family is sufficiently connected with a variety of others, belonging to the Indoeuropean class, to be admitted into it upon a very short investigation. Its resemblances to the Greek, within the compass of the Lord's Prayer, besides Father and Name, are Wille, Wollen, Gr. Boule, perhaps Praat, Brot, bread, like Artos, and Freyen or Lösen, like Rhüein and Lüsein. The Germans were known as early as the time of Pytheas, that is 320 B. C. as consisting of the Jutes in Denmark, the Teutones on the coast to the east of them, the Ostiacans next, and lastly the Cossini, Cotini, or Goths. With respect to language, our author imagines that there must have been almost an original difference between the high and low German, the eastern nations or Suevi employing the former, and the western or Cimbri, the latter: the Suevi he supposes to have been driven at an early period into the south of Germany by the Sclavonians; and some of the Goths appear

appear to have extended as far as the Crimea. The Bible of Ulphila, in the Gothic of 360, is the oldest specimen of the German language: it exhibits a considerable mixture of Slavonian and Finnish: the translation is slavishly literal.

The modern German, founded on the higher dialect of Saxony, was fixed and made general by Luther. The alternate incroachments and conquests of the Franks, the Alemanni, and the Saxons, are pursued by Professor Adelung with tedious minuteness, and he attempts to trace a multiplicity of shades of dialect and pronunciation in different parts of Germany, which are not of the slightest interest beyond the immediate neighbourhoods to which they relate. He informs us that there are still some German colonies, which retain their language, in the territories of Vicenza and Verona; that the German Jews have a peculiar jargon, borrowed from the Polish Jews, which they write in the Hebrew characters; and that another similar mixture of dialects is spoken by the Rothwelsh, a vagabond people in the south of Germany, who have sometimes been confounded with the Gipsies.

The Low Saxon, or Platt Deutsch, is spoken about Halberstadt, and farther north, in the countries between the Elbe and the Weser; it seems to be intimately connected with the Frieslandish and Danish, as well as with the English. The Frieslanders originally extended from the Rhine to the Ems, and the Cauchi thence to the Elbe: they retain a dialect materially varying from those of their neighbours. The Brokmic laws of the thirteenth century do not appear precisely to resemble the German of the same date: thus we find in them Redieva, a judge, or Reeve, instead of Richter; Kenne, kin; Sida, side, as in Swedish, for Seite. The Batavian Frieslandish approaches much to the English; there are several sub-dialects, as those of Molkwer, and Hindelop. Some of the Cauchish Frieslanders remain in the territory of Bremen: the North Frieslanders occupy Heligoland, Husum, and Amröm.

The Dutch language is a mixture of Frieslandish, Low Saxon, and German, with a little French: it appears from Kolyn's Chronicle to have been distinctly formed as early as 1156.

The Scandinavian branch of the Germanic family is characterized by the want of gutturals and aspirates, which renders its pronunciation softer and less harsh; and by some peculiarities of constructions, for instance by the place of the article, which follows its noun, both in Danish and Swedish, instead of preceding it, as in most other languages. The name of Denmark is first found in the ninth century: until the sixth the people were called Jutes, Norway, in the ninth century, was termed Nordmanland. A corrupt Norwegian is still, or was lately, spoken in some of the Orkneys,

Orkneys, which were long subject to Norway and Denmark. In the eastern parts of Iceland the language is much like the Norwegian; but on the coast it is mixed with Danish: the oldest specimen of Icelandic is the *Jus Ecclesiasticum* of 1123. The term Runic relates to the rectilinear characters cut in wood, which were sometimes used by the Scandinavian nations. The Swedes are derived from a mixture of Scandinavians with Goths from upper Germany; but their language does not exhibit any dialectic differences corresponding to a difference of extraction.

The Saxons are mentioned by Ptolemy as a small nation in Holstein; whence, in conjunction with the Frieslanders, and the Angles of South Jutland, they conquered England about the year 450. The Saxons settled principally south of the Thames, the Angles north. At the union of the Heptarchy, the Saxon dialect prevailed, and the English, which nearly resembled the Danish of that time, was less in use: but new swarms of Danes having inundated the north of England in 787, the Danish dialect was introduced by Canute and his followers; and it is in this period that our earliest specimens of the Anglo-Saxon are dated. The Saxon dialect again obtained the ascendancy under Edward the Confessor; and although some French was introduced by this prince, and still more by William the Conqueror, into the higher circles of society, the courts of law, and the schools, the use of the French language never became general among the lower classes, and the Saxon recovered much of its currency in the thirteenth century, when the cities and corporate towns rose into importance under Edward the first; in the fourteenth century it was permanently established, with the modifications which it had received from the French; and it may be considered as truly English from this period, or even somewhat earlier, at least if Pope Adrian's rhymes are the genuine production of 1156. It is still more German than French; in the Lord's Prayer there are only three words of Latin origin, Trespass, Temptation, and Deliver. Professor Adelung's remarks, on the simplicity of the English language, are much more judicious than the generality of his observations, on the imaginary perfection, derived from a complicated structure, in other instances.

'The language,' he observes, p. 319, 'only received its final cultivation at the time of the reformation, and of the civil disturbances which followed that event: nor did it acquire its last polish till after the revolution, when the authors, who employed it, elevated it to the high degree of excellence, of which, from its great copiousness, and the remarkable simplicity of its construction, it was peculiarly capable. It is the most simple of all the European languages; the terminations of its substantives being only changed in the genitive and in the plural, and the alterations in the roots of the verbs not exceeding six or seven. This simplicity depends in some measure on a philosophical accuracy, which

which is carried systematically through the whole language, so that the adjectives, participles, and article, are indeclinable, being in their nature destitute of any idea of gender, case, or number; and the form of generic distinction is confined to objects which are naturally entitled to it. The pronunciation, on the other hand, is extremely intricate, and foreign proper names, in particular, are much mutilated whenever they are adopted by the English.

The *Celtic* family is a very extensive and very interesting subdivision of the *Indoeuropean* class. Our author observes that 'the six original European languages, the Iberian, Celtic, Germanic, Thracian, Sclavonian, and Finnish, were just as distinct at the beginning of their history as they now are:' but this assertion seems to require some little modification; for although it may be very proper to consider the Celtic and Germanic as families clearly distinct, with respect to any period with which we are historically acquainted, it does still appear, upon a comparison of the Gothic of *Ulphila* with the more modern languages, that the Germanic of that day did approach somewhat more nearly to the Celtic than any of its modern descendants now do. Thus the *Atta* and *Himina* of *Ulphila* seem to have more resemblance to the Irish *At'air* and *Neamh*, than the modern *Vater* and *Himmel*; and *Vair*, for the Cimbric *Fear*, a man, is not found at present in German, though its traces may still be observed in the *Firio barno* of the Franks in 1020. It would undoubtedly be possible to produce a multitude of similar instances from others of the languages in question, but the evidence appears to be the strongest with respect to these two: and although we are far from wishing to revive the exploded doctrine of the identity of the old Celtic and Germanic, yet we cannot help thinking that they are much more intimately connected than our author is willing to allow. The resemblances of the Celtic to the Latin are too numerous to require particular notice, the immediate and extensive connexion between these languages being universally admitted; but if any evidence were desired on this subject, it might be obtained in abundance by a reference to Court de Gebelin's *Monde primitif*. With respect to the Greek, the terms *Hael*, sun, *Dur*, water, *Deru*, oak, *Garan*, crane, *Crunn*, ice, are among the Celtic words of the most indisputable originality, and their resemblance to *Helios*, *Hüdor*, *Drüs*, *Geranos*, and *Krüoen* is undeniable; we find also in Cimbric *Bas*, low, connected with *Bathüs*, *Bara*, bread, perhaps with *Bora*, food, *Deyrnas*, kingdom, with *Türannis*, *Dyro*, give, with *Doreue*, and *Gogoriant*, glory, perhaps with *Gauriaon*, exulting. With the German it is easy to find a number of very near approaches to identity, even in the Celtic which can be proved to be prior to the date of any known or supposed

mixture, as in Ap, Affe, Ape; Barra, Barre; Bleun, Blume; Bolgan, Balge; Brig, Berg; Brogil, Brühl; Carra, Karre; Doga, Teich; Galb, Kalb; Garan, Kranich; Gnabat, Knabe; Lancea, Lanze; Marc, Mähre; Marga, Märgel; Redya, Reiten; Rit or Rat, Rad; and Ur, Auer; terms employed either accurately or very nearly in the same significations; nor is it possible that so numerous a series of coincidences can in either case be supposed to be wholly accidental.

The Celts may be imagined to have emigrated from Asia after the Iberians or Cantabrians, and before the Thracians or Pelasgians, settling principally in Gaul, and spreading partly into Italy under the name of Ausonians and Umbrians. In 570 B. C. they undertook expeditions of conquest, but they were subdued by the Romans. Their language was current in Gaul till the sixth or seventh century, when it was superseded by the rustic Roman, which by degrees became French: in Ireland and Scotland it has been preserved in tolerable purity; in Wales and Brittany it has been more mixed. Britain must have been peopled from Gaul at least 500 years B. C. The true ancient Britons are the Highlanders of Scotland, having been driven northwards by the Cimbri, and still calling their language Gaelic: the Irish are probably derived from these Highlanders; they were originally called Scots or Scuits, that is, fugitives, from the circumstance of their expulsion; so that what is said of the Scots before the tenth century, for instance by Porphyry in the third, must be understood of the Irish. Gildas, in 564, sometimes calls them Scôth and sometimes Irish. After the retreat of the Romans from Britain, a part of them re-entered Scotland, about the year 503, and changed its name from Caledonia to Scotia minor. In 432, St. Patrick laid the foundation of the civilisation of Ireland, and in the *seventh* century, several Irish priests undertook missions to the continent. At the beginning of *this* century, some Scandinavian freebooters had visited Ireland, and in 835 they formed large colonies, which were firmly established in this country and in the Scottish Islands, bringing with them many Gothic words which became afterwards mixed with the Celtic, and which seem to constitute one fifth part of the modern Irish and Gaelic, 140 such being found under the first six letters of the alphabet only. Some of these Normans remained distinct from the Irish till the year 1102. The oldest authentic specimens of the Irish language are of the ninth century. The Gaelic of the Isle of Man is mixed with Norwegian, English, and Welsh. A Gaelic colony at Walden in Essex has been placed by Chamberlayne in Italy, as Waldensic.

The Cimbric or Celtogermanic language was remarked by Cæsar as differing from the Gallic, although the distinction has
not

not always been sufficiently observed. The Cimbrians seem to have existed as a nation 5 or 600 years B. C.; the Gauls called them *Bélgae*; they invaded Britain a little before Cæsar's time; and drove the ancient inhabitants into the Highlands and into Ireland. Having called the Saxons to their assistance against the Scots and Picts in the fifth century, they were driven by their new allies into Wales, Cornwall, and Brittany. Their language is remarkable for the frequent changes of the initial letters of its radical words in the formation of cases and numbers; thus from *Den*, a man, in *Britannish*, is derived the plural *Tud*; from *Vreg*, a woman, *Groages*. Almost half of the *Welsh* language is German, and of the remainder perhaps as much *Latin* as *Celtic*: of the *Britannish*, about half is *Latin* or *French*. It seems to be uncertain whether the *Armoricans* were originally *Bélgae* or *Gauls*; but their country was named *Britannia minor* from the emigration of *British* in 449, who are mentioned as speaking the same language with them, and who mixed with them, and in a few years became so numerous as to be able to send an army of 12,000 men to the assistance of the emperor *Athemius*.

It appears from the account which has been given of the different branches of the *Celtic*, that they contain from one-fifth to a half of pure German: a mixture which Professor *Adelung* considers as secondary, and accidental. It seems to us, however, to be very questionable whether the coincidences are not too uniformly found in the same words, to be attributable to adoptions so remote in time and place, as must be admitted upon this supposition, especially when we recollect how little historical evidence there is of any influence whatever of *Scandinavian* incursions on the main land of *Scotland* (II. 98): and where it happens that no term is to be found in *Irish*, or *Gaelic*, or in *Welsh*, that differs from the word employed in *German*, we cannot help being inclined to believe that the original *Celtic* word must, in such cases, have been the same with the *German*. We have, for instance, *Ap*, *Apa*, *Ir. Ap*, *W. Affe*, *Ape*, *German*; *Abal*, *Afal*, *Apfel*; *Angar*, *Aneang*, *Enge*; *Bacail*, *Bach*, *Backen*; *Barrad*, *Barr*, *Barre*; *Beoir*, *Bir*, *Bier*; *Bial*, *Bwiall*, *Beil*; *Bocan*, *Bwch*, *Bock*; *Brathair*, *Brawd*, *Bruder*; *Bull*, *Bwla*, *Bulle*; and perhaps many other similar coincidences might be found, even without going farther in the alphabet.

An *Essay on the poems of Ossian*, first published in the *German Mercury* for 1806, forms a very interesting appendix to the history of the *Celtic* languages. Professor *Adelung* takes up the question where it was left by the *Highland Society*, in their *Report* published in 1805; and allowing, with them, that some manuscripts of poems attributed to *Ossian* are in existence, and that some of these poems are very beautiful in the original, although none of

them agree exactly with Macpherson's translation, he proceeds to inquire into the only question of the least interest to an antiquarian or a literary historian, whether any of these poems are the production of the third century, or of a period at all approaching to it : and this question he very satisfactorily decides in the negative.

It is quite certain that Gaelic manuscripts were in existence as early as the beginning of the 16th century ; Malcolm, Fordun, and Elphinston searched in vain for any of the 14th or 15th ; but some of the 15th appear to have been since found. Irish manuscripts of the 9th century, as our author elsewhere observes, exist in different parts of the continent. Mr. Mackenzie attempts to show, that a manuscript, which bears the signature of a certain Fitfit, must have been written as early as the eighth, because the writer dates it from the monastery of his Papa or Pope, a term supposed to have been disused, in this sense, after the recognition of the Pope in Ireland in the 8th century : but this argument is only so far conclusive, as we suppose the scribe to have been incapable of being influenced by servility or caprice. If, however, the poems attributed to Ossian were really ancient, their language could not but be antiquated : there is an Irish *Leavre Lecan*, at Paris, written in the 13th century, and scarcely intelligible to an Irish scholar of the present day ; the oldest Gaelic manuscripts have also peculiar expressions no longer in use ; while the works, supposed to be the productions of a period so much more remote, are found to be in excellent modern Gaelic, impressed with all the marks of the language of Christianity, and of that of the Norwegian invaders, whether these conquerors may be supposed to have influenced the Gaelic language immediately in Scotland, or by the intervention of Ireland.

‘ The Celts’ (II. 131) ‘ were a wild and barbarous people, especially in the parts most remote from the continent (Mela). The Irish, according to Strabo, were cannibals ; and St. Jerom, who lived in the 4th century, assures us that he had seen in his youth the Attacotti, a Caledonian race in Gaul, devour the softest parts of the body as great delicacies. That there were bears in the north of Scotland, we find from Martial ; *Nuda Caledonio sic pectora prae-buit urso*. The Caledonians had light and reddish hair, which induced Tacitus to consider them as Germans. They went completely naked, and tattooed and painted their bodies later than any of their neighbours. They wore rings on their arms, and round their bodies (Dio, Herodian). A plurality of wives and husbands was allowed in the interior of Britain, consequently also in Scotland (Cæsar) ; so that the children were considered as belonging to the whole clan ; and this custom was retained longer in Scotland than in England (Dio). They were ignorant of corn, and lived on barks, roots, and game. They had neither helmets nor coats of mail : their arms were a dart, a small shield, and a broad sword (Herodian ‘Dio,

Dio, Tacitus). They fought in chariots, Esseda (Dio). Their vessels, Currucae, were of wicker work, or of light wood, and covered with hides; they had a single small mast, and were calculated for rowing as well as for sailing (Journ. des Sav. 1764.)

‘The Caledonians of Macpherson’s Ossian, on the other hand, who is supposed to have lived about the middle of the period of the Roman power in Britain, were nothing less than predatory barbarians; they were perfect heroes, models of generous deliverers of the oppressed, and much more liberal, modest, and goodnatured than the personages introduced by Homer. They scorned to attack their enemies in their sleep, and were inspired by sentiments of the most sublime courage: two or three of them were in the habit of encountering whole armies, and they were always ready to meet death, provided that it were on the bed of honour: while other uncultivated nations, and even the Highlanders themselves, at a later period, are known to carry on war only by surprise, to make a great show of courage, but to betake themselves to flight where they find resistance. The Caledonians hunted wild boars, stags, and roebucks, but no bears, which must therefore have been exterminated long before the time of Ossian. Black hair and blue eyes were admired, red hair disliked; of tattooing and painting their skins we have no traces; rosy cheeks, white arms, and white bosoms continually occur, even in speaking of men. They had clothes, beds, and splendid robes: they dwelt in castles, towns, and palaces with pinnacles and towers, and roofs of a hundred oaks of the mountains; they ate in spacious halls, illuminated with wax lights; and they drank out of shells. Chimnies too were in use among them, though these are known to be the invention of much later times. They had helmets of steel and polished armour: their swords were pointed, and they often used them for thrusting. Instead of darts they had long spears, they carried daggers, and fought with bows and arrows: they had no chariots for fighting; their king only displayed a splendid equipage. Fingal’s carriage hung on leathern braces, like a Parisian phaeton; the sides were of polished ivory, the bits of brilliant steel, the reins adorned with gems. Of love they had the most refined and the noblest sentiments: marriage was universally introduced, and each had a single wife, whom he most tenderly loved. The ships and fleets were splendidly fitted out with lofty masts, like those of the 18th century. We have no traces of Druids, or of any peculiar religion, but the general notion of ghosts and departed souls, which certainly have afforded materials for the most beautiful images and comparisons: these, however, are mixed with imitations of Homeric and even of scriptural beauties. In short the Caledonians of Macpherson are not comparable even to the Highlanders of the middle and later ages; but they are some of the most accomplished knights of the 16th century, from the richest and most flourishing states of Europe.

‘In fact the poet Ossian seems to be an imaginary personage, created by Macpherson, on the slight foundation of the existence of a warrior Oisín, the son of Fion, who is mentioned in some Irish poems. He has endeavoured to assign a date to this Ossian from the miscellaneous

pieces which he has chosen to attribute to him; in the poem *Comala*, Fingal fights with Caracul, the son of the ruler of the world; and in the war with Caros, Oscar, Ossian's son, is engaged: these are supposed to be Aurelius Antonius Caracalla, the son of the Emperor Severus, who made war against the Caledonians in 211, and Carausius, who elevated himself to the imperial dignity in 287, and went into Britain, where he restored the wall of Agricola. But there is no difficulty in supposing a poet of any age to have had a general idea of these facts, and to have interwoven with them the history of Ossian and his family, as well as many other fictitious embellishments. Upon equally valid grounds we might demonstrate that Ossian lived in the ninth and in the fifth century. In Fingal king Swaran invades Ireland from Lochlin, that is Denmark or Norway; and in the poems discovered by Dr. Young, (Ir. Trans.) Ossian disputes with St. Patrick respecting the truth of the Christian religion. Now Patrick came to Ireland in the year 435; and the irruptions of the Normans into Ireland began, according to historical evidence, in the end of the *eighth* century. If, therefore, all these poems are to be literally credited, it follows that Ossian and Fingal, who are so materially concerned in all of them, must have lived to be about 600 years old.

The *Latin* language is placed at the head of a family, rather with regard to its numerous descendants, than to its origin, being too evidently derived from the Celtic mixed with Greek, to require particular comparison. Its character as a derivative language may be observed in the adoption of insulated terms, independently of the simpler words from which they are deduced: thus we have *Ventus*, wind, without any Latin etymology; in the German, on the contrary, we have *Wehe*, blow, whence *Wehend*, and *Wind*; in Cimbric *Gwynt* or *Vent*.

The first inhabitants of Italy appear to have been Illyrians or Thracians, Cantabrians, Celts, Pelasgians and Etrurians. The Etrurians and Umbrians were originally a branch of the Celts from Rhoetia, as is shewn by the similarity of the names of places, as well as by the remains of Etruscan art found in that part of the Tyrol: they are supposed to have entered Italy through Trent about the year 1000 B. C. and to have afterwards improved their taste and workmanship under the auspices of Demaratus of Corinth, who settled in Etruria in 660 B. C.: but on the subject of the Etrurians we are to expect farther information in an appendix. Rome, from its situation, would naturally receive much of the languages of these various nations, and much of the Greek from the colonies in the south of Italy. In the time of Cicero, the *Salian* songs, supposed to be about 500 years old, were no longer intelligible even to those who sang them. We find in an inscription perhaps still more ancient, and approaching to the time of *Romulus*, *Lases* for *Lares*, and for *Flores*, *Pleores*, which is somewhat

what nearer to the Celtic *Bleun*: in the time of *Numa*, for *Hominem liberum*, we have *Hemonem loebesom*: we find also a *D* added to the oblique cases, as *Capited*, for *Capite*, which, as well as the termination *AI* in the genitive, *aulai*, *pennai*, is taken immediately from the Celtic, and is even found in the modern Gaelic.

The Latin remained but a few centuries in perfection; in the middle ages a number of barbarous words were added to it, principally of Celtic origin, which are found in the glossaries of *Dufresne* and *Charpentier*. At the end of the 7th century it began to acquire the character of Italian, as, *Campo divisum est*; and in the 8th century, in Spain, we find *Vendant sine pecho*, *de nostras terras*. The formation of the Italian language may be said to have been completed by *Dante* in the beginning of the 14th century; and it was still farther polished by the classical authors who immediately succeeded him. It contains many German words, derived from the different nations who occupied in succession the northern parts of Italy, and some Arabic, Norman, and Spanish, left by occasional visitors in the south. It is spoken by the common people in very different degrees of purity. Among the northern dialects, that of *Friuli* is mixed with French, and with some *Sclavonian*. The *Sicilians*, having been conquered in succession by the *Greeks*, *Carthaginians*, *Romans*, *Byzantines*, *Arabs*, *Normans*, *Germans*, *French*, and *Spaniards*, have retained something of the language of each. *Sardinia* has given shelter to *Iberians*, *Libyans*, *Tyrrhenes*, *Greeks*, *Carthaginians*, *Romans*, *Vandals*, *Byzantines*, *Goths*, *Lombards*, *Franks*, *Arabs*, *Pisans*, and *Arragonians*: and the proper *Sardinian* language is a mixture of Latin with Greek, French, German, and *Castilian*. *Corsica* has also been occupied by a similar diversity of nations: its peculiar idiom is little known; but the dialect of the upper classes is said to approach nearly to the *Tuscan*.

Spain, after its complete subjugation by the *Romans*, enjoyed some centuries of tranquillity. The *Vandals* and *Alans* prevailed but for a short time: the *Suevi* on the north coast somewhat longer: and from these nations the rustic Roman, which had become general in Spain, received some German words; it derived however much more from the Arabic, during the domination of the *Moors*, which lasted from the beginning of the 8th century to the end of the 15th; and at one time during this period the Arabic was almost universally employed, except in the churches. The Spanish language advanced the most rapidly towards perfection during the height of the national prosperity which immediately followed the conquest of *America*: it was afterwards neglected, and again more particularly cultivated by the academy of *Madrid* in the 18th century.

The Portuguese is supposed to have received a mixture of French from the followers of Count Henry of Burgundy, under whom Portugal first formed a separate state in 1109: but the language is very different from that of the confines of France and Spain; and the nasal vowels of the Portuguese are not precisely the same with those of the French. Many Latin words are retained in the Portuguese, which are not found in any other modern language: the words are generally contracted by the omission of some of the radical letters of the originals.

The Rhoetians, in the country of the Grisons, were subdued by the Romans in the time of Augustus. They became part of the Alemannish kingdom, under Theodobert, in 539: their union with Swisserland took place in the beginning of the 14th century. Half of the Grisons speak the Romanish language, immediately derived from the rustic Roman, with some German; which has been particularly made known by Mr. Planta's account of it in the *Philosophical Transactions*: one third speak German, mixed with some Romanish words; and the rest a bad Italian.

France, in the time of the Romans, was occupied by the Gauls, together with the Aquitanians, who were probably Cantabrians, and the Cimbrians or Belgians. From the rustic Roman, mixed with the languages of these nations, the Romance was gradually formed. In the 5th century the Franks took possession of the north-eastern part of the country; they retained their language for some centuries, but by degrees it became mixed with the Romance and formed French, one-fifth of which at least is of German origin: and yet Menage ventured to write on French etymology without understanding any German. Our author however is not very happy in some of the instances of such derivations which he adduces; and it is remarkable that a great number of the German words found in French appear to have passed through the medium of the Italian. In the south of France the language remained more exempt from the influence of the German, under the name of the Provençal; and the troubadours contributed, especially from the 11th to the 13th century, to give it refinement and currency: but in later times the langue d'oui has prevailed over the langue d'oc, which is spoken by a few of the lowest class only.

The last and least genuine of the descendants of the Latin is the Wallachian, about one-half of which is German, Sclavonian, and Turkish. The original Thracians of the country must have been in great measure superseded by the successive settlements of various nations: in the third century some of the Goths and Vandals, in the 4th the Jazyges, after Attila's death in the 5th some Huns and Alans, about the end of the 7th the Bulgarians, and afterwards the Petschenegers and Hungarians established themselves in it: and

and in the 13th century Wallachia became an independent state. The Latin part of this language has much of the Italian form, and had even assumed it as early as the 5th century: it must have been derived from Roman colonies, and more lately perhaps from the missionaries sent into the country by Pope Gregory XI. The Dacian or Hungarian dialect prevails on the north of the Danube, the Thracian or Cutzowallachian on the south: the latter is more mixed with Greek and Albanian. There is also a small Wallachian colony in Transylvania.

The *Cantabrian* or Biscayan has many words in common with the Latin, whether originally or by adoption, and was probably in some measure connected with the Celtic dialects, which were the immediate predecessors of the Latin, though still much more distinct from them than the Latin itself. The Cantabrian Aita, father, has some resemblance to the Irish At' air; Seru is not wholly unlike Coelum; Errenjaa, Regnum; and Borondatia, Voluntas: the coincidence of Gun, day, with the Tartarian, is perhaps more accidental. This language is spoken in the angles of France and Spain adjoining to the northern extremity of the Pyrenees: a spot which it is impossible to mention at this period without pride and pleasure. The same people were called Cantabrians in the north, and Iberians in the south, and extended between the Pyrenees and the Rhone as Ligurians, or inhabitants of the coast. They have adopted a few German words, perhaps from the empire of the west Goths: and they have furnished the modern Spanish with more than a hundred original words of their own. The construction of the language is extremely intricate: its verbs have eleven moods, among which are a consuetudinary, a voluntary, a compulsory, and a penitudinary: Larramendi's grammar, published at Salamanca in 1729, is called *El imposible vencido*.

The connexion of the Sclavonian, and Lithuanian, which we have comprehended in the title of the *Sclavic* family, with the other languages of the Indoeuropean class, is sufficiently established, without exceeding the limits of the Lord's Prayer, by the resemblance of Nebi or Nebesi to the Cimbric Nefoedd and the Greek Nephos, and of Wolja and Chljeb to the Gothic Wilja and Hlaif. The Sclavonians are the descendants of the ancient Sarmatians, who were situated north of the Black Sea and of the Danube: they were conquered by the Goths, and then driven by the Tartars and Huns into the north-east of Germany, and the neighbouring countries. Procopius calls them Spori, and divides them into the Sclavi and the Antes, perhaps the same as the Wends. They formed at an early period two principal states, Great Russia, about Novogorod, and Little Russia on the Dnieper, its capital being Kiew. The Russi were a Scandinavian branch under Rurik, to whom

whom the Sclavonians of the former state submitted in 862, whence they were called Russians; and Rurik's successor Oleg conquered Kiew. After several vicissitudes, the Russians were liberated by Iwan Wasiliewitch at the end of the 15th century; and this period was the beginning of their greatness. Their language has some mixture of Greek, Finnish, Swedish, Tartar, and Mongol. The ecclesiastical dialect was uniformly retained in all literary works in the former part of the last century, but now the language of conversation is generally adopted in writing. This language is more immediately derived from that of Great Russia; that of the church, which is called the Slawenish, rather from Little Russia, and especially from the dialect of Servia.

In 640, the Sclavonians took possession of Illyria, which before that time had been over-run by a variety of other nations, and they still retain it, under the names of Servians, Croations, and southern Wends. The Servians are supposed to have come from Great Servia, now east Gallicia, on the upper Vistula; the Croations, from Great Chrobatia, probably on the Carpathian mountains. Cyril first adapted the Greek alphabet to the Sclavonian language in Pannonia: his letters were afterwards a little altered, and attributed to St. Jerom, in order to reconcile the people to their use; and in this form they are termed the Glagolitic characters. The Servian dialect is intermediate between the Russian and the Croatian. The Bulgarians speak a corrupt Sclavonian, which Boscovich, from Ragusa, could scarcely understand. The Uskoks are a wild race of the Bulgarians, extending into Carniolia, and speaking a mixed language. The dialect of Sclavonia and Dalmatia is nearly the same as that of Servia and Bosnia: the churches use the ecclesiastical language of Russia. In Ragusa the orthography approaches in some measure to the Italian. The Servian is also imperfectly spoken by a small colony in Transylvania.

The southern Wends were first distinguished in 630, and were probably so named, like the Veneti, from being settled on the shores of the Adriatic, the word Wend or Wand meaning sea. They are now mixed with Germans in Carniolia, Carinthia, and lower Stiria. In Hungary there is a small colony who call themselves Slowens, and speak the Wendish dialect of the Sclavonian.

The western Sclavonians, or the proper Sclavi, use the Roman characters; but Adelung has altered the orthography of his specimens, in order to accommodate them to the German mode of pronunciation. The Poles probably came with the Russians from the Danube into the countries abandoned by the Goths: the name implies inhabitants of plains. Their language was partly superseded by the Latin in the 10th century, when they received the rites of the Latin church: but it has in later times been more cultivated.

The

The Kassubians, in Pomerania, speak a Polish mixed with a little German. In Silesia, the names of places in the plains are Sclavonian; in the hills, more lately occupied, German: but German has been the language of Breslau ever since the year 1300.

The Bohemians emigrated, with the Moravians and Slovaks, into their present habitations, about the middle of the 6th century, after the destruction of the kingdom of Thuringia by the Franks and Saxons. There is a Bohemian hymn of the date 990, and a chronicle in rhyme of 1310. One-third of the Bohemians are of German origin, and speak a corrupt German.

The Serbs or Wends came about the same time into the countries between the Saal and the Oder, from the neighbourhood of the Volga or the Crim: a few of them are still left in Lusatia, under the name of Wends or Sclavonians, and some in Misnia. In Pomerania the Wendish became extinct about 1400; but the Polabes in Lüneburg, on the Leyne, kept up till lately a language consisting of a mixture of Wendish and German.

Of the Lithuanian or Lettish language, two-thirds are Sclavonian, the rest is principally German. When the Goths had removed from the Baltic towards the Black Sea, their neighbours the Aestii remained for some hundred years independent, till in the sixth century the Sclavonians incorporated themselves with them, and formed the Lettish people and language. The old Prussian was spoken at the time of the Reformation, in Samland and its neighbourhood, but it is now lost: it contained more German than the other Lithuanian dialects. The Prussian Lithuanian is spoken from the Inster to Memel, especially in Insterburg. The Polish Lithuanian in Samogitia has a little mixture of Polish. The proper Lettish is current in Lettland and Courland; it is purest about Mittau and Riga; the old Courlanders having been Fins, this dialect has received a little Finnish from them. The account of the Lithuanian languages concludes with some remarks by Mr. Hennig, which are very ingenious and interesting.

The Tshudish or Finnish, the Hungarian and the Albanian languages have some traits of resemblance to each other: they are placed as forming the Sporadic or Scattered order of the great Tataric or Atactic class, being in some measure geographically detached from the rest; and they stand next to the Indoeuropean, as exhibiting an occasional resemblance to some of the languages contained in it, though not enough to make it certain that the connexion is essential or original: thus the Finnish is said to have some coincidences with the Greek, the Hungarian with the Finnish, and the Albanian with all its neighbours.

The term *Tshudish* is employed as comprehending the Fins, Laplanders, Esthonians, and Livonians; a race of people of unknown

known origin, but certainly having no connexion with the Huns or Mongols. Their languages are remarkable for the great complexity of their structure: their nouns for example having from ten to fifteen cases, among which are reckoned, in the Finnish, a nuncupative, a conditional accusative, a factitive, a mediative, a descriptive, a penetrative, a locative, a privative, and a negative. The Esthonian has less direct variety of termination, but several intricate combinations. There is also a great multiplicity of dialects, partly from a mixture of Scandinavian, and partly from other causes: in Lapland almost every church has a peculiar version of the service. The Finnish is intermediate between the Laplandish and the Esthonian. The Esthonians are the Aestii of the Romans, the name implying Easterly, and being appropriate to the country, and not to the people. The principal dialects of their language are those of Reval and of Dorpat; it is also probably spoken by the Krewins in Courland. The Livonian is much mixed with other languages, and has been almost superseded by the Lettish.

The *Hungarians* inhabited in the fourth century the country of the Bashkirs, between the Tobol, the Volga, and the Jaik, perhaps as colonists, since their name signifies strangers: their language was spoken in this neighbourhood as late as the thirteenth century: in the sixth they were conquered by some of their Turkish neighbours; in the end of the ninth they were forced by the Petschenegs, a Tartarian nation, to remove nearer to the Carpathian mountains. They were then engaged in the German wars, and their country having been occupied during their absence by the Bulgarians, they took possession of the Bulgarian kingdom on the Theiss, as well as of Pannonia. Their language is somewhat like the Finnish, but the people are very different in appearance; which might indeed be the effect of a difference of climate; but in fact the language appears to be still more like the Sclavonian, with a mixture of a multitude of others; it has some words from various Tartarian dialects, German, French, Latin, Armenian, Hebrew, Persian, and Arabic: but it has no traces of the Mongol, nor is it possible that the people can be descendants of the Huns, whose character and cast of features can never be eradicated. The word Coach, so general in Europe, is originally Hungarian, having been derived from the town of Kots, where coaches are said to have been invented. The Szecklers, in Transylvania, speak a language like the Hungarian: it is uncertain whether they are a Hungarian colony, or remains of the Petschenegs: but, however this may be, there is little doubt that the Hungarians are principally of Tartarian extraction, though much mixed with other nations.

The *Albanians* speak a language of which a considerable portion is Greek, Latin, German, Sclavonian, or Turkish: but the rest
seems

seems to be perfectly distinct from any other. They are probably connected with the Albanians between Mount Caucasus and the river Cyrus, who are supposed to be derived from the Alani: some of them seem to have entered Bulgaria as late as 1308. In 1461 many of them fled from the Turks to Italy and Sicily, where they still exist near Reggio and Messina. The Clementines are an Albanian colony who followed the Austrian army in 1737; such of them as escaped from the pursuit of the Turks established themselves in Syria.

The languages referred to the Caucasian order have little more in common, than their geographical situation in the immediate neighbourhood of the Caucasian mountains. Except the Armenian and Georgian, they are scarcely ever employed in writing; and principally, perhaps, from this cause, they exhibit as great a diversity in the space of a few square miles, as those of many other nations do in as many thousands. Our information respecting them is principally derived from Gùldenstedt, and the vocabulary of Petersburg. The interesting abstract of Mr. Ellis has been translated into French and enlarged (Par. 1797), but the additions relate merely to ancient geography and history. It is only conjectured that most of these nations are derived from the miscellaneous fragments of expeditions of various nations, left behind in their passage through the country at different periods.

The connexion of the *Armenian* with the Sanscrit and the Persian is just enough to make it equally possible, that the coincidences may have been derived from a common parent, or that one language may have simply borrowed detached words from the other. Nothing is known of the history of the Armenian before the time of Miesrob, who translated the Bible into it in 405: the historian Moses of Chorene was his pupil. The language flourished till the year 800, and is still preserved in tolerable purity in the cloisters; the common people speak a dialect more corrupt and mixed.

The *Georgians* are supposed to have derived their name from the river Cyrus or Gur, and to have formerly extended to Colchis, under the denomination of Iberians. Moses of Chorene in the fifth century mentions the Georgian translation of the Bible. The old language is still preserved in the churches, and the common dialect of the country is derived from it, together with the Kartvelish, Imirettish, Mingrelish, and Suanetish, which are varieties of that dialect: the Tushetish is mixed with Kistic. The Georgians have thirty-seven letters, and among them a variety of aspirates and sibilants.

The *Abassic* nations seem to be old inhabitants of the Caucasian country: the *Circassians* are situated to the east of them, on the promontory of north Caucasus: the *Ossetes* on the left of the Terek,

Terek, north of the mountains. The *Kistic*, spoken by the Ingushan, and their neighbours, at the head of the Terek, is connected with the Tushetan Georgian. The Lesgians, east of Caucasus, on the Caspian sea, have a number of distinct dialects, or rather languages; thus the *Chunsag*, the *Dido*, the *Kasi Kumück*, the *Andi*, and the *Akusha*, have little or no connexion with each other, except that the *Dido* somewhat resembles the *Chunsag*, from which the *Anzug* and the *Dshar* differ very little. The *Kasi Kumück* seem to have adopted some words of the Armenian, and the *Andi* and *Akusha* of the Georgian. The dialect of *Kubesha* resembles that of *Akusha*, and retains no traces of a supposed European origin.

The languages of the central and elevated parts of Asia are comprehended in the order Tartarian: they extend from the Caspian sea to the mouth of the Amur, through countries which have been in former ages the constant scenes of emigration and barbarism. The *Turcotartarians* are supposed to correspond to the scriptural appellation *Magog*, and to the *Scythians* of the Greeks. The *Turks* of *Turkestan* seem to have been the *Massagetae* and *Chorasmii* of the ancients; their country extended north of Persia and Tibet from the Caspian to the Altaic mountains. In the twelfth century they were brilliant and victorious, at present a few of the people only are left in the neighbourhood of the *Mongols*, and their language is unknown: the *Turcomans* scattered in Persia and Arabia are derived from the same race. The *Osmans*, now commonly called *Turks*, separated from *Turkestan* in 545, and conquered Persia: they were denominated *Osmans* from one of their leaders in the fourteenth century; their language has been much mixed with Arabic and Persian. This language, with the neighbouring dialects, we have ventured to distinguish by the term *Caspian*, having already applied the word *Tartarian* to the whole order: several of these dialects exhibit a mixture of words from the language of the *Mongols*, which, as well as the *Calmuck*, has a sufficient connexion with them to be arranged as belonging to the same *Turcotartarian* family: it would, perhaps, be equally correct to consider some of them rather as distinct languages than as dialects of a single one: but it is not easy to discriminate those which are entitled to this rank. The *Bucharians* are situated between the *Oxus* and *Iaxartes*: they still retain some traces of a superior degree of civilisation, by which they were once distinguished: their language is little known. The *Tartars* were described by the terms *Scythians*, *Bulgarians*, *Avari*, and other appellations, before they were conquered and united by *Genghizkhan* the *Mongol*: in the year 1552, they became subject to the *Russians*. The most westerly are the *Nogaic*, or *Nagaic*, and *Crimean Tartars*: their language

guage is much like the Turkish, but mixed with some Mongol. Those of Cumania in Hungary have now forgotten their original language, and speak the Hungarian; the last person who understood the Cumanian having died in 1770; they entered Hungary in 1086, and became Christians in 1410. The Tartarian, or rather Caspian, is spoken in great purity at Kasan: a dialect somewhat different in Orenburg; and another by the Kirgishes, who occupy part of the ancient Turkestan. Among the Siberian Tartars, the remains of the kingdom of Turan, some are Mahometans; others, as the Turalinzic villagers, have been made Christians: at least, the Archbishop Philophei performed the ceremony of baptizing them, by ordering his dragoons to drive them in a body into the river: the inhabitants of the banks of the Tara, a branch of the Irtysh, are said to be derived from the Bucharrians. The Tshulymic Tartars enjoy the same advantage as the Turalinzic, and are considered as Christians by the Russians. The Teleutes, in Sonjor, are heathens, nearly like the Shamanites of India. The Jakuts extend along the Lena to the sea: their language contains some Mantshuric and some Tungusic: that of the Tshuwashes, on the Volga, is said to have been once distinct from the Tartarian, but is at present much mixed with it.

The Mongols are marked by their features as a race very different from the other Tartars: the character of their countenance seems to be easily propagated, and never completely effaced: they appear to have been originally situated about the Altaic mountains. The description of the Huns, found in Ammian, Procopius, and others, agrees exactly with the present Mongols, whom the Chinese still call Hiong nu; and more particularly with the Calmucks: the names of the Huns are also found to be explicable from the Mongol language. In the first century they were driven westwards by the Chinese: under Attila they penetrated into the middle of Europe: and they were little less successful at subsequent periods under Genghizkhan and Timur Leng. When they were expelled from China, after having held it in subjection for more than a century, they carried back no civilisation with them; nor was either of the languages permanently affected by this temporary mixture of the nations, although the physiognomy of the Chinese bears ample testimony of its having once existed. The construction of their language seems to be very indirect and figurative. The Calmuck dialect is somewhat mixed with Tartarian. The Tagurians, or Daurians, between the lake Baikal and the Mongol hills, are said to be of Mantshuric origin: but their language evidently resembles the Calmuck.

The *Mantshurians* are sometimes improperly called eastern Mongols; they are subjects of the empire of China. Their language

guage is rude, and not much like the Chinese, though evidently derived from the monosyllabic class: it has some words in common with the European languages; as Kiri, patient, Kirre, Germ. Cicur, Lat. tame; Furu, Furor; Lapta, rags, Lappen, Germ; Sengui, Sanguis; Ania, Annus: but these resemblances are scarcely sufficient to justify us in forming any conclusion from them.

The *Tungusians*, in the east of Siberia, subject to the Chinese, speak a peculiar language mixed with some Mongol. Whether that of the island of *Sagalien*, opposite to the mouth of the Amur, is a dialect of the Mantshuric, or a language totally distinct from it, appears to be not sufficiently ascertained. The *Corean* has been supposed to be a mixture of Mantshuric and Chinese; the Coreans do not understand either of those languages when they are spoken, but this fact is perfectly compatible with the supposition.

The languages belonging to the Siberian order occupy the whole of the north of Asia, between the mountainous Tartarian territory and the frozen sea. At the commencement of this order we find a variety of inconsiderable nations in the neighbourhood of the confines of Europe and Asia, which have their distinct languages, probably formed in times comparatively modern, out of the fragments of others. They have almost all of them some Finnish words, but none a sufficient number to justify us in considering them as dialects of the Finnish language, although the people were very probably connected with the Fins, as neighbours, in the middle ages, on the banks of the Dwina and elsewhere. The *Sirjänes*, in the government of Archangel, speak the same language with the *Permians*, who are partly in the same government, and partly in that of Kasan: the *Wotiaks*, on the Wiatka, also in Kasan, have a dialect which seems to be intermediate between the Permian and the Tsheremissic. The *Woguls*, situated on the Kama and Irtysh, have borrowed much from the language of the *Ostiaks*; they have also some Hungarian words. The *Tsheremisses*, on the Volga in Kasan, have a little mixture of Turcotartarian. The *Morduius*, on the Oka and Volga, have about one eighth of their language Finnish, and also some Turcotartarian words. The *Teptjerai* are people paying no taxes, who originated from the relics of the Tartarokasanic kingdom in the sixteenth century. Perhaps the connexion of these languages with each other, and with the Finnish, would justify us in considering them as belonging at least to one family: but the specimens are too scanty to enable us to arrange them in a manner perfectly satisfactory.

The *Samojedic* nations are situated north of the Tartars, by whom they may possibly have been driven into their present habitations. In the specimen of the Turucanish language, our author has evidently mistranslated Csonaar, 'Heaven,' instead of In. The
Camashes

Camashes are on the right of the *Jenisei*: they are Shamanites or Buddhists: their language seems to be a mixture of several others. The *Koibals* have been baptized; their dialect has borrowed some Turcotartarian words. The *Motors* are situated on the *Tuba*. The *Jukadshirs* are few in number; they are between the *Jakuti* and the *Tshutshi*: they have some *Jakutish* words; and, it may be added, some *Tsheremissic*. The *Koriaks* and the *Tshutshi* occupy the north easternmost point of *Siberia*: the *Kamtshatkans* are immediately next to them on the south.

The insular order of the Tataric or Atactic class of languages must be understood as comprehending all the Asiatic islands east of *Borneo*. The language of the *Kurilees* is different from that of the neighbouring *Eastern islands*, as well as from the *Japanese*: but in some of them *Japanese* is spoken. The *Japanese* derive themselves from the *Chinese*; but their language contradicts this opinion: they have evident traces of *Mongol* extraction or relationship. *Formosa* was conquered by the *Dutch* in 1620, but in 1661 it was taken from them by a *Chinese* pirate: the next year some books were printed in the *Formosan* language in *Holland*, the capture of the island not being yet known: in 1682, it was given up to the *Chinese* government. The *Tagalish* and *Bissayish*, which are the principal dialects of the *Philippines*, and of the neighbouring islands, are supposed to have been originally derived from the *Malayan*: but their resemblance to it is in great measure lost. Some single words, as *Matta*, the eye, and *Matte*, death, are found in almost all the islands of the *Pacific ocean*; the languages of which, notwithstanding their immense distances, seem to differ less than those of the inhabitants of some very small continental tracts; they might perhaps be distinguished into a few well defined families, if our knowledge of them were more complete. The resemblance of *Matte* to the *Arabian Mot* and the *Latin Mactare* is probably accidental.

The number of the *African* languages is supposed to amount to 100 or 150, and as many as 70 or 80 of them have been distinguished with tolerable accuracy. The population of *Africa* seems to have been derived from *Arabia*, and, as our author thinks, rather from the southern than the northern parts: a great number of its present inhabitants are *negros*, but these cannot be distinguished from the rest by any absolute criterion. The account given by *Ptolemy* of the interior part of the country appears to be wonderfully accurate and extensive; although some of his measures seem to be erroneous, and not sufficiently reconcileable with the truth, even by adopting *Major Rennell's* hypotheses respecting them. It is however remarkable that *Ptolemy* followed *Hipparchus* in extending the eastern coast of *Africa* to the *Ganges*, although more

correct ideas of its form had been entertained at Alexandria before his time.

The Copts and Egyptians demand the priority in treating of the inhabitants of Africa, from their early connexion with ancient history. It is observable that the mummies of the Egyptians have the countenances of negroes; at present the people of middle Africa in general are more or less like negroes, but they are somewhat less dark, and their noses and lips are less peculiar. The Egyptians are supposed by some to have received their civilisation from Ethiopia: in later times they were much mixed with their neighbours and their conquerors. The Saracens called them Copts. The Coptic language contains much Greek: the rest is probably old Egyptian, which must be considered as a distinct language, notwithstanding some resemblances to the Hebrew and Arabic, and to the languages of Tigri, Amhara, and the Berbers: with the Sanscrit it is little or not at all connected; and the majority of its simplest roots are peculiar to itself. In some of the numerals it agrees with the Hebrew: the word *Chmon*, heat, resembles the Hebrew and Syriac *Chmam*; *Chim* or *Chem* is, to be hot, and this seems to afford a satisfactory etymology of the term *Chemia*, implying the Hermetic science, brought from Egypt, as a magic art, in the time of Diocletian. The Coptic language has been extinct about two centuries: the northern or Memphitic dialect is the most known: there is also a Sahidic translation of the Bible, supposed by Woide to be more modern, by others to be more ancient than the Memphitic; and a fragment has been found, in a Borgian manuscript, of a translation into a Thebaic dialect, different from either of the former, but most resembling the Sahidic. It may be hoped that some light will be thrown on the old Coptic, by the attempts of future investigators to decypher the inscriptions of Rosetta, more completely than Mr. Akerblad has done. The bandages of the mummies, copied by Denon, present us with another interesting field of inquiry: but the characters which they exhibit are totally different from those of Rosetta: they appear to exceed thirty in number, besides some occasional variations in their repetition, perhaps intended to denote vowels, as in the Ethiopic.

The north of Africa is occupied by inhabitants not much differing in appearance from the Arabs; its three principal divisions are the coast, the country of wild beasts, and the desert. The later Arabs have expelled the earlier Africans from the first division, and partly from the second: the Berbers occupy the third; inhabiting principally the Oases or islands, scattered through the desert, from mount Atlas to Egypt, and speaking, as Hornemann first ascertained, the same language throughout this vast extent. They were first well described by Leo Africanus: they are probably the
remains

remains of the Mauritanians, Numidians, Gaetulians and Garamantians: there is no foundation whatever for the opinion of some modern authors of celebrity, that their language is derived from the Punic: we even find from Sallust that the Numidian language differed from the Carthaginian, and from Valerius Maximus that it was written in a peculiar character. The language of the Canaries considerably resembles the Berber: thus milk is Acho in Berber, Aho in the Canaries. These islands were discovered in 1330, and afterwards conquered with some difficulty by the Spaniards: the inhabitants were a fine race of men, and lived in comfort and tranquillity; and they still preserve some traces of their original character and condition.

Professor Vater has entered into a minute account of the language of Amhara, the Camara of Agatharchides; he considers it as totally independent of the Geez or Ethiopic, with the exception of some adopted words, which require peculiar characters: but we cannot help preferring the arrangement of Adelung, who makes the Amharic a dialect of the Ethiopic, for to us the two languages appear to be almost identical. The Amharic has a very few resemblances to the Sanscrit, for instance, Tshegure, hair, in Sanscrit Tshicura. Macrizi tells us that there are in the whole fifty Abyssinian dialects, so that there may still be a variety of original languages among them. Dr. Seetzen has given us much information respecting some of these dialects, in the eastern part of the country; in particular the languages of Hauasa in Tigri, Argubba, and the islands Massua and Suaken: the Hauasan we have classed as a dialect of the Amharic. The Agows and the Gafats are situated in the neighbourhood of the Nile: the Falashas are Jewish, and scattered through the country, especially in Dembea. The Mek, or king of Dungola, is dependent on the king of Sennaar: the Barabras, at the confluence of the Tacazze and the Nile, are also subjects of the Mek of Dungola.

The inhabitants of the country between the desert Zaara and the Niger have a great resemblance to negros, but are somewhat different from them. In the east are those of Sudan, or Afnu, and Begirma: in the west the Fulahs: the Phellatas are a branch of these extending considerably to the north east, with a mixture of negros.

Of the languages of the negros, strictly so called, many interesting specimens have been collected by the zeal of the Evangelical missionaries in the Caribbee islands, and published by Oldendorp in his account of the mission: but we have not sufficient materials, to enable us to trace any extensive connexions or dependences among their multifarious dialects.

* There are some points of coincidence between the language of Madagascar and those of the Malays, the Philippine islanders, the

Beetjuana Caffres, and the Corana Hottentots: there are also a few words borrowed from the modern Arabic, not, as Court de Gebelin would persuade us, from the Phenician; nor can any other of the affinities be very distinctly established.

The Caffres have little of the negro character, except the black colour, and less of this, as they become more remote from the equator. The researches of Lichtenstein, to whom our author very indulgently gives great credit for his persevering industry, are said to have shown the identity of the people occupying the whole of Africa north of the Hottentots, as far as Benguela and Quiloa, all of whom are considered as belonging to the Caffres.

The Hottentots, with their neighbours the Bosjemans, speak different dialects of the same singular language in different parts of their country. The Dammaras, who are classed by Lichtenstein among the Hottentots, were considered by Barrow, apparently on better evidence, as Caffres: of their particular dialect nothing appears to be known.

The account of the language of the Hottentots concludes the first part of the third volume of this elaborate work. The publishers and the editor have informed their readers that two additional parts were very soon to appear: the one containing an account of the languages of America; the other some additions to the whole work, principally from the papers of Professor Adelung, together with an essay on the Cantabrian language, by the active and ingenious Baron Humboldt. The most valuable of the materials relating to the American languages have also been obtained from Baron Humboldt: and Professor Vater has prepared them for publication, in a much more instructive form, than that in which they were put into his hands. In this, as well as in the execution of other parts of his task, we cannot but approve his diligence, though we do not profess to feel so lively an interest respecting languages uncultivated by literature, and unimproved by civilisation, as respecting those, of which the analogies are applicable to the verification of history, and the illustration of the progress of the human mind towards perfection.

* * We have no means of communication with *Cincinnati*.