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ARTICLE I.

ON THE MEANS OF PREVENTING WAR.

An Essay on some of the means by which the evil of war may be prevented, may be a not inappropriate supplement to the preceding review.* The following enumeration of means contributive to that end, may perhaps cover the whole ground :

1. A diffusion of the moral power of Christianity.
2. A direction of the special attention of society to the effects of war, and to the principles of peace.
3. Peace Societies and Conventions.
4. A Congress of nations.
5. Arbitration—both as an habitual resort, and as the subject of special treaties.
6. The disarmament of nations.
7. Unfettered commerce.

It is only to a few of these that we at present address remark ; after which the subject of *civil* war shall receive attention.

I. On the subject of Peace Societies, it is but necessary to exhibit their efficiency. Hear the plea of the American Peace Society, in the following extracts from one of its publications :†

* See the Mexican War Reviewed, in the July No.

† A tract entitled, " Shall I give to the cause of Peace ?"

justify the alliance of Church and State, it seemed not unfit to present the historical view given above. The careful reader will perceive that very grave questions have been sprung in the preceding review: is the State a person, capable of religion? What is the end for which civil government was instituted? Cannot the Church exert an influence upon the State, as a co-ordinate institution and independently of an alliance? Is the voluntary principle insufficient, as boldly alleged, to propagate religion in a country? Does the voice of past ages cry out for a national Church, and how is this the voice of nature? Does the Jewish Theocracy afford a precedent in favor of the connexion between State and Church? Do the Millennial prophecies set this union before us as a necessary feature of Christ's universal rule upon earth? The answer to these questions must be reserved for another article, in which they may be thoroughly discussed. In the meantime, it is hoped the synopsis already given of the views of leading writers in favor of Church establishments may not prove unacceptable nor uninteresting to the reader.

ARTICLE IV.

ETHNOGRAPHY.

Rev. George Howe D.D.

1. *Mithridates, oder allgemeine Sprachenkunde, mit dem Vater Unser als Sprachprobe in bey nahe funfhundert Sprachen und Mundarten, von JOHANN CHRISTOPH ADELUNG. Mit Wichtigen Bajtragen Zweyer grossen Sprachforscher, fortgesetzt von Dr. JOHANN SEVERIN VATER, Professor, &c. 4 Banden, 8vo. Berlin, 1806—1817.*
2. *Researches into the Physical History of Mankind. by JAMES COWLES PRICHARD, M. D. F. R. S., M. R. J. A., &c. 4 vols. 8vo. London, 1836—47.*
3. *Vergleichende Grammatick des Sanskrit, Zend, Griechischen, Lateinischen, Litthanischen, Gothischen und Deutschen; von FRANZ BOPP. 4to. Berlin, 1833.*

4. *Introduction a L'Atlas Ethnographique du Globe, &c. dedie A. S. M. l'Empereur Alexandre, par ADRIEN BALBI, Ancient Professor de Geographie, de Phisique et de Mathematiques, &c. Tome Premier. Paris 1826. 8vo.*
5. *Philological proofs of the Original Unity and recent origin of the Human Race. Derived from a comparison of the languages of Asia, Europe, Africa, and America, being an inquiry how far the differences in the languages of the globe are referable to causes now in operation. By ARTHUR JAMES JOHNES, Esq. 8vo. London, 1846.*

The word Nation ($\epsilon\theta\nu\omicron\varsigma$) may be taken in three different senses, as we consider it in a political, geographic, or ethnographic relation. In the first, we use it of a people, however different their religions, languages, and degrees of civilization, who yield obedience to one and the same civil power, and form a political community separate from the rest of the world. In the second acceptation, we apply it to the inhabitants of a country defined by natural boundaries which seclude them, in a great degree, from intercourse with other parts of the earth. In the third place we may use the term, though in doing so we depart from ordinary English usage, and conform rather to that of the French language, of the inhabitants of a country speaking one and the same tongue, with its different dialects, however widely separated they may be in their habitations, their religion, their social state, their governments, and degree of civilization. The term race, or people, is the most appropriate term in our own language to express this idea. In this sense we speak of the Anglo Saxon race, the French, Spanish, Portugese, Armenian, Chinese race, races, or people, however widely they are found dispersed over the face of our globe, and however separated historically in time. The classification of nations by their languages constitutes the modern science of *Ethnography*, which is a happier word than the French *Linguistique*, or the harsher term *Glottology*, by which it has been proposed to designate this important branch of knowledge. The light which it is suited to throw upon the subject discussed in our previous pages, the Unity of the

human race, and the difficulties also which the facts it exhibits oppose to the conclusions to which we have arrived, constitute the main reasons for bringing the subject forward at the present time to the notice of our readers. The manner in which the various points embraced in the entire subject have often been discussed and held, has conflicted with the historic truth of the sacred scriptures, and their credibility as a divine revelation. The spirit of the times is unfriendly, and the discussions of the age to which we belong, are conducted, by most, independently of the light shed from the sacred scriptures; and there is in many quarters a decided willingness to believe that the old records ascribed to Moses are little better than the cosmogonies of Hesiod, Ovid, or Zoroaster.

The question how language came into existence at all, has exercised the wits of men in all ages. By some it has been supposed to be wholly the invention of man. Lucretius, the Epicurean poet and philosopher, informs us that at some early period—the time when, the deponent saith not—the woods being set on fire by lightning, or by trees grating together in a storm, human beings, who, like the rest of the universe, had been formed by the fortuitous concurrence of atoms, and who had thus far lived dispersed, naked and dumb, were so enervated by the heat of the conflagration, that they were obliged to take shelter from the weather in caverns; males and females thus jumbled together by accident became known to each other; individuals knew their own offspring, which formerly they could not distinguish from the offspring of other men; their minds became softened by the blandishments of domestic life, and families were formed. After a little communication with neighbouring families they were enabled to form some artificial distinctions of right and wrong, of which before they were unconscious; that to enforce these distinctions, and for mutual defence, compacts became necessary; that to make these compacts some better signs of thought and feeling were requisite than the indistinct yells, and the gestures by which they had communicated with each other; and so speech was invented, which was as really the effect of human art as houses, wagons, or any other article manufactured to promote the convenience of man.

Diodorus Siculus also tells us, that the first men lived for some time in caves, after the manner of beasts, uttering only confused noises, instinctive cries of pleasure or pain, till necessity compelled them to associate together for mutual aid, and gradually to agree upon some audible signs of ideas by which to communicate with each other. Different communities would thus invent different languages, and inventing them would proceed on different principles.*

Rosseau and Volney also represent man as thrown as it were by chance, on a confused and savage land, abandoned by the unknown hand that produced him, and left to discover for himself the first elements of life, and to become the sole architect of his own fortunes.

Were pagans and infidels the only ones who had advocated this theory, we should regard it with less surprise; but when we find it adopted by professed believers in inspiration, it certainly argues but a slight reverence for the sacred scriptures. Yet it received the assent of Gregory Wyssen, a father of the Church in the 4th century, and of

* "The beauty of Lucretius's poetry," says Beattie, "made this system fashionable at Rome, where Horace adopted it."

Cum prorepserunt primis animalia terris,
Mutum et turpe pecus, glandem atque cubilia propter,
Unguibus et pugnibus, dein fustibus, atque ita porro
Pugnabant armis, quæ post fabricaverat usus;
Donec verba, quibus voces sensusque noterant,
Nominaque invenere; dehinc absistere bello, &c.

Lib. i. sat. 3. v. 97.

The following paraphrase has nothing of the elegance of Horace or Lucretius; but seems to have all the elegance that so ridiculous a doctrine deserves:

When men out of the earth of old
A dumb and beastly vermin crawl'd;
For acorns, first, and holes of shelter,
They tooth and nail, and helter skelter,
Fought fist to fist; then with a club
Each learn'd his brother brute to drub;
Till, more experienced grown, these cattle
Forged fit accoutrements for battle.
At last (Lucretius says, and Creech)
They set their wits to work on *speech*:
And, that their thoughts might all have marks
To make them known, these learned clerks
Left off the trade of cracking crowns,
And manufactured verbs and nouns.

Beattie, Theory of Lang. chap. vi.

Richard Simon, priest of the oratory and author of the critical history of the Old Testament. Adam Smith also, and many of the philosophers have followed in the same train, and Dr. Murray thinks he discovers the elements of all languages in the nine monosyllables, ag, beg, dwag, cwag, lag, mag, nag, rag, swag.* We find the theory also in many of our elementary books referred to for illustration as the true theory of language, and adduced to account for many of the phenomena which language actually exhibits.

Others have maintained that the faculty of speech was made as natural to man as his reason, and that the use of language is the necessary result of the constitution conferred on him at his first creation. Language has thus resulted spontaneously, without any intervention of Deity since the first creative act which brought man into being, and without any contrivance or intervention on the part of man himself. Such was the decided opinion of the celebrated Herder, who advances it in an elaborate disquisition on the origin of language, which was crowned with the prize by the Royal Academy of Sciences at Berlin.† Such also was the opinion of Humboldt. "Speech" says he, "according to my fullest conviction, must really be considered inherent in man; since as the work of his intellect in his simple knowledge it is absolutely inexplicable. This hypothesis is not facilitated by supposing thousands and thousands of years; language could not have been invented without its type existing in man. Still it must not be considered as a gift bestowed ready formed upon man, but as something coming from himself."

A third opinion is that language is of divine origin, and was taught in some way by God to Adam. Though some, as Bochart and Stillingfleet, have maintained that Adam was possessed of higher powers and cultivation, (if we may with any propriety apply such a term to him,) and hence had a more perfect command of language than any of his posterity have manifested; others believe that only so much of language was taught to man as was necessary to accommodate his limited necessities in the infancy of his being, and that he was left to enlarge this medium

* Dugald Stuart, vol. iii. p. 70.

† Translated from the German, London, 1827.

of intercourse, as new objects met his view and new necessities were originated.

Against the first, and in favor of the last, of these theories, is the consideration that it is impossible to reason without the medium of language. There must be signs of ideas which will stand for them, as we pass from one to another, or we cannot compare two ideas together, nor perceive any relations subsisting between things. We can contemplate the individual, but cannot pass from the individual to the species without the intervention of language, or as we should more correctly say, of some sensible signs. Without language, then, man must forever have remained an infant in mind, and never could have acquired knowledge nor been capable of consecutive thought. But if language were of human invention, it was the result of much intent thought, and not the work of infancy but of culture. We could perhaps proceed no further in reasoning than the dumb beasts around us without notes, or marks, or signs of things; and there can be devised no signs so admirable as those articulate sounds of which language consists.

The human voice is so framed and adapted as to be susceptible of articulate modifications to almost any extent; and the power of forming these various modifications is possessed by all men. But it does not therefore follow that language is a human invention; nor does the possession of these powers of vocal inflection point out how it was that it was first suggested to men to employ sounds as the representatives of ideas. The infant learns to speak by imitation solely. He invents not the language he pronounces. It was in existence before him. The man who has been deaf from infancy, is also *dumb*. He never invents a vocal language, but always converses by means of signs addressed to the eye. This is not through any deficiency in the organs of speech, but because his destitution of another sense prevents his learning by imitation the vocal signs which others use. And even the mature and strong minded man, when he would acquire or invent a new language, finds it extremely difficult to attain to sounds different from those which he learned in childhood, before his habit of articulation became fixed. So far from finding it easy to originate a new language, he

finds it extremely difficult to acquire in perfection one already formed. These facts show us the fallacy of that theory which supposes language to be of human invention. Every man, as far back as history goes, obtains the power of articulate speech in childhood by imitation. We trace this process of acquisition up to the first man, and enquire how did he obtain it, and the answer must be, that it was imparted to him. We may "challenge" says Dr. Magee, "a single instance in the whole range of history, of any human creature ever using articulate sounds as the signs of ideas, unless *taught* either immediately and at once by God, or gradually by those who had been themselves instructed."

The supposition that language is not communicated *ab extra* but is the result of our constitution, the immediate product of our intellectual and material organization, is equally untenable. For if it were so, the experiment of Psammetichus was founded in reason, who shut up two infants from all intercourse with men, in order that he might learn from them the primitive language by the first sounds the children should utter. Caspar Hauser would have had a language of his own, by which he would have attempted to make known his wants. The savage would have had a language, of whom lord Monboddo gives an account, who was caught in the woods of Hanover, and is said not to have been deficient in physical strength or bodily organs.

We are therefore driven to the conclusion that language was given to men by God. Such is the testimony of the scriptures. God brought the beasts to Adam and he named them. Without some knowledge of these animals Adam could not have imposed names upon them; without the gift of speech he could not have had this knowledge. Things do not enter the mind and there reside. They make a transitory impression upon it; and these things, and the relations they have to other things, are marked by words; which words we do not ourselves originate but learn from others. The things being withdrawn, the mind cannot reason upon them or designate them without words, nor even think of them without also thinking of the words which have become their signs. So that knowledge is acquired, retained and communi-

cated by means of language. We are therefore obliged to believe that Adam came from the hands of God a full grown man, not in stature alone but in knowledge and the power of communicating it : and not to suppose the first pair, who never were infants, to have but infantile powers, comprehension, and views, and to be obliged to learn, contrive and invent by unassisted reason, as we do in passing up to manhood. The human race as existing in their first progenitors, did not start in their career of duty and trial as infants, but as adult men. Immense responsibilities were devolved upon them. The myriads of earth stood or fell with them ; and such fearful responsibilities as rested on them they were empowered by God, in their perfected reason and large discourse of mind, to appreciate, and successfully to meet. Any other supposition is alike contrary to reason and scripture. As their whole existence was miraculous, so knowledge and language were miraculously imparted to them, without having to acquire the one by experience, or the other by the gradual process of invention.

Some even among the ancient heathen reached that point in the process of their reasoning, at which they were obliged to refer language to a divine author. Socrates, in the *Cratylus* of Plato is represented as saying that "the first names were framed by the gods," that the imposition of names on things belonged to a nature superior to that of man, and could pertain to him only who had a full discernment of these natures. Hobbes too has said, God taught Adam the invention of speech. And Dr. Johnson asserts that *inspiration* would have been necessary to inform man that he had the faculty of speech, which, says he, "they could no more find out without inspiration, than the cows and hogs would think of such a faculty." Humboldt's idea is not *altogether* different from this ; though he seems to suppose that language is a product of the human mind preternaturally aroused and invigorated by the creator's power. "I am penetrated," says he, "with the conviction, that it is impossible not to perceive this divine power which the human faculties hide within them, this genius the creator of nations : above all, in the primitive state when all the ideas and the very faculties of the soul gather a more lively strength from the novelty of the

impressions made upon it : when man can perceive beforehand those combinations which he would never arrive at by the slow and progressive march of experience. This creative spirit can over-leap those limits which seem prescribed to the rest of mortals ; and if it is impossible to describe its march, its vivifying presence is no less manifest. Rather than to renounce, in explaining the origin of languages, the influence of this powerful first cause, and assign them to a uniform and mechanical progress which they make one step after another from their rude to their perfect state, I would embrace the opinion of those who refer the origin of language to an immediate revelation from God. They at least recognize this divine spark which shines over all the idioms, even the most imperfect and the least cultivated.”*

During the 930 years of Adam's life, as his family and numerous posterity were rising around him, and he in the midst of them their patriarch and instructor, there was abundant opportunity for him to communicate to them all that had been first communicated to him, and to enlarge the primeval tongue, even after the original influence which endowed him with speech was withdrawn, as new inventions, new discoveries, and new experience should require new terms.

As we now traverse the surface of the globe, we find it occupied by a vast diversity of languages and dialects, and one who has not given his mind to this kind of research is astonished at their number and characteristics. Balbi, in allusion to the vocabulary of Pallas, the collections of the Spaniard Hervas, and the Mithridates of Adelung and Vater, says :

“It is in these precious depots of ethnographic science that the astonished scholar becomes acquainted with the prodigious number of different languages, in which man has expressed his thoughts, and communicated his feelings. It is in the Mithridates, and the collections of Hervas that he learns, with surprise, what a crowd of languages, different from those of Moses, of Homer, of Virgil, of Racine, and of Dante, have the beauties and richness of verbal forms belonging to the Hebrew and Arabic, possess the boundless power of forming new words, sim-

* In Wiseman's Lect. pp. 54, 55.

ple and compound, exhibited by the Greek and German; have the force and conciseness of the Latin and English; the harmony and sweetness of the Spanish and Italian; and the precision of the French. It is in these works, too, that, contrary to his expectation, he learns the existence of grammatical subtleties heretofore unknown to grammarians, not only in the languages of the polished or half polished inhabitants of the old and new world, but also in those brutal tribes which wander in the burning deserts of the torrid zone, and in the frozen solitudes of the northern regions."*

The materials have been accumulating, for these studies, from every quarter. Vocabularies of words have been collected by travellers and navigators, and from nations of various lands, who have wandered from their own savage haunts, and reached the abodes of civilized men. The Empress, Catharine, of Russia, commenced with her own hand a vocabulary of the known languages of earth, which she employed the philosopher Pallas to complete. Champollion, Quatremen, Abel-Rémusat, St. Martin, De Sacy, Malte Brun, and Balbi, in France; Bopp, Hammer, Humboldt, Klaproth, Schlegel, the Adelungs, and Vater, in Germany; Colebrooke, Wilkins, Prichard, and Johnes, in England; Schilling and others in Russia; Munter and Rask, in Denmark; Hamaker and Van der Palm, in Holland; and Pickering, Duponceau, and Albert Galatin, in this country, have devoted themselves to these studies, with no small share of enthusiasm and success. In Paris, St. Petersburg, London and Vienna, and more lately in Boston and New York, at Calcutta, Bombay, Franguebar, Batavia, and elsewhere in the east, associations are formed for the purpose of investigating the antiquities and languages of the various tribes of men.

One of the most fruitful sources of knowledge on this point has resulted from the efforts of Christian missionaries to evangelize the world. To many a barbarous nation they have given, for the first time, a new language; they have prepared grammars, dictionaries, and other elementary works, for the easier acquisition of otherwise unknown tongues, and have translated into these languages the sacred Scriptures and other books of religion. In

* Balbi, *Introd. a l'Atlas Ethnographique*, Disc. Prel. p. xv.

this way a prodigious amount of material has been collected for the study of comparative philology.

It is true that there have been many mistakes made in the vocabularies of these new tongues, through ignorance of the language, through inaptitude and negligence on the part of those who have collected them, through the want of agreement between these and European idioms, and through imperfect methods of transcription, and a want of uniformity in expressing foreign sounds by the alphabets of civilized nations. Many examples of this are given by Balbi. If you should demand, for instance, from an Algonquin, the word for *a tree*, pointing at the same time to a particular tree, he would give you, instead of the general term, the specific name *chestnut*, or *ash*, or *oak*, as the case may be. If you ask the word for *head*, at the same time pointing to your own, he will give you the word for *your head*; if you should point to his head, the word for *my head* would be given. If you demand of a Mohegan the name for *hand*, at the same time stretching out your own hand, he will answer *knisk*, *your hand*; if you point to his own hand, he will say *nnisk*, *my hand*; if you direct his attention to the hand of a third person, he will reply *unisk*, *his hand*. It is easy to see that many mistakes must, at first, be made in acquiring a knowledge, especially, of unwritten tongues. It is recorded of one of the early missionaries, in this country, that, designing to translate the passage, "the mother of Sisera looked out at a window, and cried through the lattice," he found it difficult to obtain an Indian word answering to the word *lattice*. At length he believed himself to have succeeded. After a season, however, perceiving that his translation caused much amazement around his congregation, he learned, on inquiry, that he had made the mother of Sisera to have looked out at a window, and to have cried through an *eel-trap*. One of the missionaries in India translated the word for *dove*, that consecrated emblem, by the Sanscrit word signifying *owl*; and another, and he a *Presbyterian*, the word *baptise* by a word which almost signifies *to drown*.* These mistakes have oftentimes, and almost necessarily, occurred.

* Oriental Christian Spectator, Bombay, 1831, p. 53.

But notwithstanding this, much that is real and substantial has resulted from these enquiries.

In proportion, however, as these studies advanced, they seemed to become more and more hostile to the word of God. The vast number of dialects and tongues that were discovered, and to some extent catalogued, filled believers in revelation with an undefined apprehension. Not only were they so numerous, but apparently so distinct from each other, and so unlike, both in material and structure, that it neither seemed that they could be derived from the same stock, nor that the men who spake them could ever have constituted, in any past period of time, the same family.

The number of languages on the globe has been differently estimated by different scholars. Of necessity, this cannot be done with accuracy. Many which are mere dialects, have been denominated separate languages, and again those which in reality are separate, have been supposed to be dialects of one common tongue.

"A language," says Malte Brun, "is a collection of vocal signs, correlative to each other, derived from common roots, submitting to the same system of declensions and conjugations, governed by the same rules of syntax, and by means of which a society of men communicate their thoughts and desires."*

Adelung, in his *Mithridates*, has classified 3064 languages and dialects, living or dead, spoken still, or preserved in written records. And Balbi, in his *Ethnographic Atlas*, has been able to present to our view 860 languages, and more than 5000 dialects. He gives it as his opinion, that all the languages, living or dead, taken in the strict sense just defined, amount to at least 2000 in all. Nor can this computation appear too large, when we consider the great number of languages on the American continent already known, and recollect that a great part of the earth has yet to be explored; that Africa, in particular, may be as fruitful in jarring tongues as the continent we inhabit; that the most of those who traverse the ocean are bent on gain, and are not curious to preserve for us any vestiges of those languages with which they may have formed a partial acquaintance.

* Letter to Balbi, l' Atlas Ethnog. Introd. p. 3.

That these various languages all existed from the very commencement of the tribes who speak them, in the same form as now, no one can believe. New languages arise, 1. from distant migrations of the same family; 2. by the subjugation of one nation by another, and the fusion of two languages into one. This is the case with most of the languages of southern and western Europe. And yet there are instances of the co-existence, both of the language of the conquerors and the conquered. The Caribees and some other nations of South America, have one language for the men, and another for the women, whom Malte Brun supposes to be the unfortunate remains of some tribe cut off in savage warfare. 3. The imperceptible changes of manners and knowledge, as civilization advances or recedes, have their effect in varying language. 4. A language has its youth, manhood, and old age. Colonies, passing off at these different stages, and losing all connection with the mother country, would come to have dialectic or linguistic differences among themselves and the country whence they went out. 5. The passing off into a different climate and other scenes, would gradually affect the language of the migrating tribe.

It is evident, however, that, in all these cases, there will be analogies remaining in those tongues which started out from one common centre. These analogies are partly found in the words themselves, the materials out of which languages are made, and partly in the grammatical structure according to which these words are disposed, both as to arrangement and form. Whether the affinity between languages is to be sought for in the one or in the other, has been much debated. A portion of the distinguished Ethnographers deciding for one, and another portion for the other method. The latter contending that if a nation receives foreign forms or idioms of speech, it also will receive the words in which these idioms are expressed.

It was a great advance in this branch of study, when the affinities between the languages of the earth were at length intelligently seen, and when under the searching analysis of Bopp, Grimm, Adelung and others, they arranged themselves into groups or families. Of these families we shall endeavor now to give some little idea to

those of our readers who have not, for themselves, investigated this subject.

One of the most interesting of these, in every way, especially to the student of the Scriptures, is the so called Shemitish, or as Prichard prefers to term it, the Syro-Arabian family. This family has its several branches, some of which are now dead, some scarce breathing, while the youngest blooms forth in all its beauty. They have been spoken by a widely extended race, or by races of men who have exerted an astonishing influence over the modern nations of Europe by their literature, their opinions, and their religion. Among them was the first kingdom named in history, founded by Nimrod, and the equally powerful kingdom of Babylon, which succeeded it; Phoenicia, the country so celebrated for its commerce, which gave a written language to Greece and all the western world; Carthage, the ancient rival of Rome; Israel, the chosen people of God; Abyssinia, which, for a season, extended her conquests into the heart of Arabia, contending with the crescent on one side, and the barbarian hordes of Africa on the other, and which, for many centuries, held undisputed dominion of the upper countries of the Nile; Arabia, that colossal power, which overran the most beautiful parts of Asia, Africa and Europe, spreading the religion of Mahomet, cultivating science and the arts, and communicating to Christian Europe a knowledge of Geometry, of Algebra, of figures, of cotton, paper and powder, which has changed the whole method of war.*

It is the Shemitish family that has given to the world the three religions of Judaism, Christianity, and of the false prophet of Mecca; the last, though an imposture, teaching, as the former do, and in distinction from all other modifications of religion, the absolute unity of God.

“ Their conceptions were more pure and sublime, their sentiment of devotion more intense, their consciousness of guilt expressed itself in more significant and more definite acts, than those of the Japetic nations, with whom mythology began.” “ The deity whom the Shemite patriarchs taught their posterity to worship, was that being ‘whom no eye hath seen, nor can see;’ at whose Almighty word the visible universe sprang into existence,

* Balbi, Atlas Ethnog.

‘when the morning stars sang together, and the sons of God shouted for joy.’”*

This family of men has been the witness of the most astonishing events which God has wrought as a testimony to man; and from them the true religion, proceeding as from its original depositaries, is to go out into all the world.

The Shemitish stock divides itself into five principal branches.

1. The *Aramean*, embracing the Syriac or western Aramean, and Chaldee or eastern Aramean. Other relics are the Samaritan, the Zabian, Palmyrene, and Nabathean dialects.
2. The *Canaanitish* branch.—This includes the Hebrew of the Old Testament, the scanty remains of the Phœnician and Carthaginian or Punic; and the later Hebrew, the Talmudic and Rabbinic, the basis of which is Hebrew, but greatly modified, mostly by the influence of the Aramean.
3. The *Median* branch.—The Pehlvi spoken in Media, is a mixed language, being, in a great degree, Shemitish in its words, although Persian in its grammatical structure. Hence, some have placed it here, while others have assigned it a different location. It was, according to Adelung, the reigning language in Persia, from 600 B. C. for a period of 900 years.
4. The *Arabic* branch, with its eldest daughter the Ethiopic, and its younger daughters, the Moorish and Maltese.
5. The *Abyssinian*, derived from the Arabic through the Ethiopic, and comprising the Amharic and Axumitic dialects.

The grand characteristic of this family of languages is the triliteral form of the roots, which in the Aramean branch, having one full vowel connected with the second letter, constitute monosyllabic words; while in Hebrew the two first letters having each a vowel, the same roots form dissyllables; and with another vowel accompanying the third letter, in the Arabic the same triliterals form trissyllables, as *k'tal*, *katal*, *katala*, *he killed*.

The Berber language, of the region of Mt. Atlas in Northern Africa, and the Haussa of Sudan, have such strong

* Prichard, vol. iv. pp. 549, 550.

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affinities with the Hebrew especially, that Prichard has classed them among the Hebraeo-African languages.* It is probable too that Cappadocia, in Asia Minor, anciently spoke a dialect of the Aramean. This family of languages, then, extended from Armenia and the Euxine on the north, around the whole eastern and southern coast of the Mediterranean as far as the pillars of Hercules; eastward it reached into Persia, being bounded thence by the Persian gulf and the Indian ocean; and southward it extended as far as the tributaries and sources of the Nile, and thence was bounded by the great desert, or perhaps rather by Nigritia and Sudan. It embraces also the religious language of all who through Africa profess the Mohammedan faith.

Another family of languages of special interest to us, as embracing our own vernacular tongue, is the *Indo-Germanic*. It embraces, in the first place, the

- Sanscrit*, with all its immediate derivations, constituting all the modern languages of Hindostan out of the Deccan.
2. The *Medo-Persic* or *Arian* branch, including the Zend, the earliest existing form of the Persic tongues, (the Pehlvi perhaps,) the Kurdish and other subordinate dialects.
 3. The *Teutonic* branch, including the ancient Gothic, the German dialects, the Anglo-Saxon, the Icelandic, Swedish, Danish.
 4. The *Celtic* branch, embracing the Welsh, Cornish, and Armorican; the Irish or Erse, the Gaelic or Scotch, and the Manks.
 5. The *Slavonic*, comprising the Lithuanian with the ancient Prussian and Lettic, the Russian, the Polish and Bohemian, and the languages of the Slovacs of Hungary, with the Wends and Sorabians.
 6. The *Graeco-Latin* branch, embracing the classic tongues of antiquity, with the modern languages derived principally from them, the Romaic or modern Greek,

* "The impulse which has been given by our countryman Mr. Wm. B. Hodgson," (of Savannah) "in his researches into the Berber language, and the Ethnographic facts which were the results of his elucidations, has extended to England, France and Germany." "The progress of Ethnology," by John Russell Bartlett, Cor. Sec. of the Am. Ethnological Society, p. 45. Dr. Prichard, with like commendation, speaks of "the excellent memoir" of Mr. Hodgson. We regret that we are not able at this time to lay our hand on this important publication.

the Italian, Spanish, Portuguese and French, all of which grew out of the Romana Rustica, a corrupt Latin, which prevailed over the south of Europe, and was variously intermingled with the Teutonic and Celtic elements infused by the conquering hordes of the north.

As this Indo-European or Indo-Germanic family best exhibits the affinities which prevail between the various languages which are grouped together by these Ethnographic studies, a few examples will here be given.

NUMERALS.

Sanskrit.	Zend.	Persian.	Greek.	Latin.	Lithuanian	Russian.	Gothic	Old High German.	Modern German	English.	Erse.	Welsh.
1 eka	aeva	yik	έν	oino ceno uno	wena	odin	ain	ein	ein	one an a	aen	un
2 dwi	dwa	du	δου	duo	du	dva dvie	twa	tue	zwei	two	da do	dau dwy tri
3 tri	thri	seh	τρι	tri	tri	tri	thri	thri	drei	three	tri	tain
4 chatur	chatvar	chehaur	τέτταρ	quattuor quadra	keturi	chetyre	fidwor	fiuar	vier	four	keathair	pedwar pedair pump
5 panchan	panchan	penj.	πέντε πεντε	quinque	penki	pyat	fimf	finfe	funf	five	kuig	
6 shash	cswas	shesh	ἕξ	sex	szeszi	shest	saihs	sehs	sechs	six	se	chwech
7 saptan	haptan	heft	ἑπτά	septem septua	septyni	sem	sibun	sibun	sieben	seven	secht	saith
8 shantan	astan	hesht	ὀκτώ	octo	aztuni	osm vosem	ahtan	ohto	acht	eight	ocht	wyth
9 navan	navan	nuh	εννε	novem	devyni	devyat	niun	niguni	neun	nine	noi	naw
10 dasan	dasan	deh	δέκα	decem	deszimt	desyat	taihun	tehan	zehn zehen	ten	deich	deg

The examples might be greatly extended, but what we have now given must suffice. We might add other evidence, to show the wide extension of each of the specific branches embraced in this family of languages, in reference to which ample materials are lying before us. Especially ample are the facts in reference to the various Celtic tribes, which have been spread out in the pages of Prichard, who has devoted special attention to their history and languages. He has traced out the settlements of the Celtic tribes in Gaul and Britain by the names of places ending in *dunum*, or *dinum*, &c. as Londinum, Lugdunum; or in *briga*, *sego*, and other terminations, which are found through Britain, Belgium, France, and Spain. All these coincidences are as striking and satisfactory, as showing an identity, at some former day, of nations now widely separated from each other, as the homely distich is, of the identity of the English and the vulgar idiom of the Frieslanders of Holland:

Butter,	bread,	and	green-cheese
Buter,	bread,	in	grien tjies,
Is	good	English and good	Friese.
Is	gud	Inglish in gud	Fries.

The *Tartar*, or *Tatar** family of languages, is another numerous group, embracing the Tungusian, the Turkish, and the Mongolian.

This family of languages occupies for its seat the central regions of high Asia, but sends out its branches over Siberia, and through northern and eastern Europe, and northern India. A tabular view might be given, did our limits allow, showing the affinities prevailing in this group of languages. From the heights of Asia there have been poured upon Europe, from immemorial time, inundations of warlike and vigorous men. The traces of the Tatar languages are found in many portions of northern and eastern Europe. The Huns who invaded Europe in the

*The ordinary orthography *Tartar* was introduced, according to Abel-Remusat, whom both Klaproth and Balbi follow, by St. Louis, King of France, who, when the arrival of the Tatars in Western Europe was apprehended, wrote to his mother in the following words: "Erigat nos, mater, celeste solatium, quia, si perveniant ipsi, vel nos ipsos quos vocamus Tartaros ad suas tartareas sedes unde exierunt retrudemus, vel ipsi nos omnes ad cælum adventrunt."—*Balbi*, p. 150.

4th century were the same race of men with the Magyars who invaded the eastern parts of Europe in the 8th century, and are now contending under Kossuth and Bem for their civil liberty, against the arms of Austria. It is plain from the news of their exploits which every day reach us, that their abode in Europe for ten centuries has not extinguished their love of liberty, and their indomitable courage. The affinities existing between the Tatar languages of high Asia, and the Finnish and Hungarian, are exceedingly striking.

<i>English.</i>	<i>Turkish.</i>	<i>Mandschu.</i>	<i>Magyar.</i>	<i>Finnish.</i>
Sea	dengiz	tenger	tenger	
Rock	gaya		koe	ku
Ice	szug	yuche	yeg	yeg

These affinities are widely diffused throughout European Russia, and the bon-mot of Napoleon is not without its force even in a linguistic sense, 'scrub a Russian and you will find a Tartar.'

Another very peculiar group of languages is the *Indo-Chinese* or the *Transgangetic*, embracing the languages of Thibet, of the further India, of China, Corea, and Japan. The languages spoken by these various nations, are different in vocabulary, but similar in structure.—From the time of Adelung, it has been customary to consider the dialects of the Chinese and Indo-Chinese nations as monosyllabic languages. And though Abel-Rémusat has contended that they could not, with propriety, be so termed, his reasons have failed to convince some of the most intelligent scholars. Polysyllables, except compounds, are scarcely to be found in the Chinese.—The language consists, according to Rémusat, of some 400 monosyllables alone. But these are pronounced in four or five different tones, and with each separate tone signify a different thing. So that the spoken language of China is a species of cantillation in which the several variations of sound express successive ideas. Adelung gives an example of this from the language of Tonquin. The word *ba* is pronounced in six different tones, and thus has six different meanings. It means *a lord, abandoned, something contemptible, three, present, and the concubine of a prince*. And pronounced in these six different tones suitably arranged, this one word makes the following sen-

tence: "Three lords made a present to the concubine of a prince. How contemptible that is!" Besides, each one of these words has a different meaning according to its location in a sentence. And when all these meanings come to be expressed in writing, it requires 80,000 characters to represent them. The Chinese has no particles, no connecting links, no case nor number; all the particles of relation and terminational changes are dispensed with, and the hearer is obliged to connect the ideas suggested by the several sounds, in his own mind.

The preservation of this peculiarity of the language results, in the opinion of M. M. Langles, Humboldt, Abel Rémusat and Professor Neuman, from the peculiar character of the hieroglyphic writing, adopted by the Chinese. Each word being represented by a special symbolic character was remembered in its individual sense, and instead of conjugation and declension being resorted to, to indicate the relations, these were indicated by other distinct words, or by the relative position of words to each other.

The language of Thibet is not so purely monosyllabic, and stands related to the Chinese languages on the one hand, and to the Tatar languages on the other. The Korean is allied to the Siberian languages, and is not monosyllabic. The same is true of the Japanese. The Burmese also forms a connecting link between the monosyllabic and polysyllabic languages.

We cannot pretend, within the limits of this article, to give a complete view of all the diversities of human speech. The Ethnographic groups or families we have described, cover, however, no small portion of the earth's surface. Two others, however, claim, for a moment, our attention. We have seen how widely the Shemitish, or Syro-Arabian languages, have extended over northern and north eastern Africa. The languages of middle and southern Africa remain to be considered, and then, briefly, the languages of our own continent. In reference to the first, we have but meagre vocabularies of them with which to institute a comparison. North of the Mountains of the Moon, the African dialects, both of maritime and interior Nigritia, so far as the materials we have reveal, are not, except to a limited extent, related to each other in

words, though there is said to be a striking relation in grammatical structure. The Falatahs, however, who have extended themselves over the interior countries of Nigritia, and who emanated from the high country north of the Senegal, speak nearly the same language with the Foulahs, and have diffused it widely through the various regions of their migration. The whole region further north from the Oasis of Siwa, on the eastern side of the Great Desert, to the Canary Isles on the west, including the extinct race of the Guanches, whose embalmed remains are preserved in the mummy-caves of Teneriffe, spoke dialects of the same tongue which exhibits affinities with the Biscayan or Iberian of Spain. The languages of southern Africa, from the channel of Mosambique, on the eastern coast, to Congo and the Atlantic coast, exhibit a remarkable similarity. Our missionaries at the Gaboon inform us that natives have travelled across the continent, from the Indian Ocean to the Atlantic, and had no difficulty in making themselves understood among the tribes through which they passed. Of one of these languages, the Mpongwe—the grammar of which, as prepared by the missionary brethren at the Gaboon river, lies before us—appears to be distinguished by its great flexibility, its softness of sound, and the exceeding copiousness of its verbal forms.

The entire African system of languages, not excluding the Coptic, seem to be distinguished by its indicating all modifications of nouns and verbs by prefixes. In this respect, there is a striking difference between them and the Indo-European languages, in which such modifications are chiefly indicated by sufformative endings.

The languages of our own American continent constitute another numerous division of the idioms spoken among men. Their number has appeared so great, and their power of combination so extensive, as to astonish the scholars of the old world. Their characteristics have been thus summed up by Mr. Duponceau.

“ 1. The American languages are rich in words and grammatical forms; and in their complicated construction the greatest order, method and regularity prevail. 2. These complicated forms, which I call *polysynthetic*, appear to exist in all those languages from Greenland to Cape Horn. 3. These forms ap-

pear to differ essentially from those of the ancient and modern languages of the old hemisphere."

The labors of Heckewelder and Zusberger, of Mr. Duponceau of Philadelphia, and Mr. Gallatin of N. York, as well as those of the missionary Eliot of former times, have done much to make these remarkable languages known to the civilized world. Their great number of words; their numerous forms of one and the same verb varied for the purpose of expressing nice shades of thought, and of including within itself, subject and object, of expressing the number of both, the animation or inanimateness of both; the power of increasing and combining words by a species of *agglutination*, as it has been termed by the baron William Von Humboldt, are wonderful, and beyond any parallel in the languages of the old world.

These numerous languages, which are so uniform in structure, resist, in a great variety of cases, the effort to group them together into Ethnographic families. Yet Balbi has included these languages in eleven families, beginning with the Chilian in the south, and ending with the Esquimaux in the north. The missionaries, employed in pious labors, had long since observed that certain languages were keys to other dialects; and in proportion as attention is directed to these tongues, it may be expected that the affinities between them will become more and more apparent.

These are the main facts which the comparative study of languages has established. And it is a study rich in fruits to the geographer, the historian, the naturalist, the linguist, and not without its uses to the divine. The languages of most nations show their derivation, and contain traces of the countries through which they have passed, and the vicissitudes which have befallen them.— When we know that in the ancient calendars of Ireland, the name of the month of February signifies *the first month of Spring*, we may learn that the ancient abode of the Celts was in a far more southern latitude than that which they now occupy. The name *Bey* by which the sovereigns of Egypt were long known, shows that that country obeys Tatar princes; it is but a softened pronunciation of the *beg* of the Tatars, a name borne by the

great Timur-beg, and by the Mandschu Emperors of China, at the present day. Most of the nations of Europe, and not a few of Africa, can thus be traced to their ancient home in central Asia, and the day may yet come when there shall be overpowering evidence of the same, in relation to the numerous tribes of America. Malte Brun has already endeavored to prove a geographical connection between the languages of Asia and America.— He conjectures that tribes of Finnish, Ostiac, Permian, and Caucasian families reached Greenland and Chili, passing along the coast of the Frozen Ocean, crossing Behring's Straits, and so reaching their distant homes; tribes from Japan and China, proceeding along the coast, advanced as far as Mexico; others, composed of Tungusians, Mandschus, and Mongols, passed along the mountain regions of both continents, to the same destination; while Malay, Javanese and African words were brought into the country by other emigrations. These things we may never know; but it is also true that the research of future enquiries may resolve these enigmas.

It is important, however, to know that as there are affinities among the languages of each group among themselves, so there are among those of entirely different groups with each other. In many cases they are so striking as to show a connection between these several groups at a remote period of time.

If it be objected that the coincidences extend to a very small proportion of the words making up these languages, this must be freely admitted; and further, that many of the coincidences may be but apparent. Yet it is also true that, in the families most nearly allied, the larger number of the words are different from each other. And yet there may be a connection between these which, by the process of change, is now lost. Who would suppose that the English word *wig* was derived from the Latin *pilus*. Yet this is claimed to be its derivation. Latin *pilus*, Spanish *pelo*, thence *pelucca*, French *perruque*, Dutch *peruic*, English *perwick*, *perwig*, *periwig*, and by contraction *wig*.

It is also difficult to conceive how languages so diverse in their plan as the monosyllabic language of China, and the polysynthetic tongues of America, could ever

have proceeded from one common centre; how men, if they had originally spoken one and the same language, could, in the construction of new tongues, have proceeded upon plans so wholly different. It has been contended that all languages were originally monosyllabic, and that the Chinese became stereotyped in that form, while the other languages went on increasing the forms of words by preformative or sufformative additions. This is not improbable, yet do we also see the opposite process of throwing off terminational endings, and coming down to a monosyllabic form. We have dropped the endings of the verbs *loven*, *haven*, and of the plurals *housen*, &c.

But we may also resort to the hypothesis that the minds of men, at the times these various groups and families arose, were rudely and violently disturbed, and that feeling the need of speech from having always enjoyed it, they set themselves at work to communicate their emotions and thoughts to each other in the way in which they felt themselves impelled. This disturbance can hardly be conceived without the intervention of a divine power; and the confusion of tongues at Babel is precisely such an intervention as allows us to conceive of a new starting point, from which language being again reconstructed, and this by communities sundered from each other by the special providence of God, should recede, for a season, by a continually widening distance from each other, unless the nations speaking them should be brought again into contact. The principal languages of the earth have had a great degree of permanence for the last ten or fifteen centuries, and the main characteristic ones of the several groups for a much longer time. They vary little except by conquest and intermixture. The older families of languages must have received their form several thousand years ago. The Celtic and Germanic languages Prichard supposed to have been formed during the 1000 years B. C. The Sanscrit, Latin, Greek, and Moeso Gothic, nearly 2000. Beyond these began the divergencies of those languages essentially distinct, as the Semitic and Indo-European stems. These speculations are perhaps beyond our depth, and we can only look at those faint probabilities where we lack so greatly the evidence of history. Most likely the Semitic stock ascends beyond the deluge, and if its existing

members were not then in being, the common source and parent of them all then existed. We had intended to have spoken of the various attempts to explain the confusion of tongues in the land of Shinar. The views entertained by Humboldt, Klaproth, Herder, and others, on the dispersion of mankind, we designed to pass briefly in review, but the length to which our article has already reached admonishes us to close.

The books at the head of this article have furnished us with the main facts which we have spread out before our readers, though we have also drawn from other sources. Of these books we can only say that the *Mithridates* of Adelung, which was continued after his death by Vater, aided by the younger Adelung and Humboldt, is a great treasure house of knowledge on these subjects. Yet it seems to pass Moses by as if his account of the deluge and Babel were not to be regarded. The work of Balbi is also one of great research, and in its composition he was able to command the services of a numerous band of ripe scholars, who had devoted special attention to these studies. "The Books of Moses," says he, "no monument has been able to prove false; but with them on the contrary agree, in the most remarkable manner, the results obtained by the most learned philologers, and the profoundest geometricians."

The great work of Bopp is a copious and masterly exhibition of the grammatical affinities prevailing among the principal languages of the Indo-European family, bringing light from the Sanscrit to explain the forms of the Latin and Greek and the Teutonic languages of Europe. Prichard is learned and able in the linguistic portions of his work, especially in reference to the Celtic languages, to which he devoted great attention. Its chief defect is that the rays of knowledge are scattered as by a prism rather than brought to a focus.

The smaller work of Johnes is a digest of many striking coincidences between languages of Asia, Africa, Europe, and America, but has not produced that amount of conviction on our mind as the other and more important works of which we have just spoken. Each of these writings, except the last, has been a considerable time before the attention of scholars, and has been highly valued.