

these languages from the Semitic? My answer is, that the main distinction lies in the character of their roots or radical sounds; for although both Āryan and Semitic forms of speech are called 'inflective*,' it should be well understood that the inflectiveness of the root in the two cases implies two wholly different processes.

Let me first briefly advert to the Semitic form. A Semitic root then may be described as a kind of hard frame-work consisting generally of three consonants which resemble three sliding but inflexible upright limbs, moveable hither and thither to admit on either side the intervenient vowels and certain merely ancillary consonants, usually called 'servile.' These subservient letters are, it is true, of the utmost importance to the diverse colouring of the radical idea, and the perfect precision of their operation is noteworthy, but their presence within and without the rigid frame of the root is, so to speak, almost overpowered by the ever prominent consonantal skeleton. In illustration of this we may take the Arabic trilateral root KTB, using capitals for these radical consonants to indicate their prominence; the third pers. sing. past tense is KaTaBa, 'he wrote,' and from the same three consonants, by means of various vowels and servile letters, are developed a number of other forms, of which the following are specimens: KaTB, writing; KāTiB, a writer; maKTūB, written; taKTiB, causing to write; muKāTaBat, corresponding by letter; iKTāB, dictating; taKāTuB, writing to one another; mutaKāTiB, one who keeps up a correspondence; maKTaB, the place of writing, a writing-school; KiTāB, a book; KiTBat or KiTāBat, inscription†.

Pehlevi) is a later Irānian dialect, which once possessed an extensive literature. A more recent Irānian dialect is Pārsī or Pāzand, leading to the modern Persian which sprang up in Persia not long after the Muhammadan conquest (about A. D. 1000), the earliest form of which, as represented in the Shāh-nāmāh of Firdausī, has little admixture of Arabic, while the later is flooded with it. Pushtū is the present language of Afghānistān. (b) Armenian is of course the language of Armenia; it has two forms, the old Armenian or literary language, which is dead, and the modern Armenian, said to be split into four dialects containing many Turkish words. Connected with these is the Ossetic of the Ossetes, a Caucasian tribe. We now come to the six European lines: 1. The Keltic or Celtic (of the *Κελτοί*, Herod. II. 33) is the oldest of the Āryan family in Europe, and as it has had the longest life, so it presents the greatest divergence from Sanskrit: it has been driven into a corner of the continent, viz. Brittany, by Romanic French, and into the extremities of Cornwall, Wales, Ireland, and the Highlands of Scotland by Germanic English: it has two lines, (a) the principal Keltic or Gaelic (of the Galli), comprising the Irish, Highland-Scotch, and Manx, of which the Irish is most interesting in relation to Sanskrit; (b) the Kymric form of Keltic, including Welsh, Cornish (now extinct), and Armorican, which last is the name given to the language of Brittany. 2. The Hellenic comprises ancient Greek with its dialects (most interesting in its close affinity to Sanskrit, and most important in its bearing on the original of the New Testament, though far less remarkable in its bearing on other European languages than Latin), and modern Greek, usually called Romaic (infinitely nearer to the ancient Greek than the Romanic languages are to Latin). 3. The Italic comprises, of course, Latin with its Romanic (or Romance) offspring, viz. Italian, French, Spanish, Portuguese, Wallachian, and Provençal; and includes some old Italian dialects, such as the Oscan of the Samnites in southern Italy, Umbrian spoken in north-eastern Italy and Sabine. 4. The Teutonic comprises (a) Gothic, which is the Sanskrit of the Teutonic languages, especially of Low German; it was spoken by the ancient Gothic peoples who belonged to the Germanic race, and were divided into eastern and western Goths; a part of the latter being allowed by the Romans to settle in the province of Mœsia, near the mouth of the Danube, became converts to Christianity, and happily their bishop Ulfilas

fixed their language by translating nearly all the Bible; a remnant of his translation has been preserved, otherwise this dialect, sometimes called Mæso-Gothic, would have been lost, and with it a most important key to Teutonic philology: (b) German, divided into two branches, viz. 1st, Low German, which is subdivided into four, viz. Saxon (sometimes called Old Saxon), leading to Anglo-Saxon and English; Frisian, once largely spoken by the Frisian tribes (Lat. *Frisii*) who dwelt on the north-west coast of Germany, and closely connected with English; Dutch, current of course in Holland; Flemish, spoken in that part of Belgium called Flanders; 2ndly, High German, subdivided into old, middle, and new, the last bringing us to modern German: (c) Scandinavian, divided into four, viz. Norse, i. e. old and new Icelandic (nearly alike and most valuable as preserving the original structure of the whole Scandinavian group), Swedish, Norwegian, and Danish, the two latter only differing in pronunciation. 5. The Slavonic comprises (a) old Slavonic or old Bulgarian, being to the Slavonic what Gothic is to the Teutonic, and similarly preserved in a translation of the Bible made by Cyril: (b) Russian, divided into Russian proper, Little Russian: (c) Polish, with other less noticeable Slavonic dialects, viz. Polabian, Bohemian, Sorbian, Servian, Kroatian, and Slovenian. 6. The Lithuanian is sometimes regarded as a branch of the Slavonic line, to which it is more nearly related than to the Teutonic; it is interesting as coming nearer to Sanskrit in some of its forms than any other member of the Āryan family, and as having a dual, like the Gothic, and seven cases; it is still spoken by a limited number in Russian and Prussian provinces on the coast of the Baltic, but is disappearing before Russian and German; a more modern form of it is Lettish, spoken in Livonia; another kindred dialect is Old Prussian, once spoken in north-eastern Prussia, but now extinct.

* As distinguished from 'monosyllabic,' like the Chinese; and 'agglutinative,' like the Drāvidian, Turkish, and other members of an immense class of languages in which the termination is easily separable from the body of the word. These are still called by some Tūrānian (from Tūr, eldest son of Faridūn, to whom he assigned Turkistān, thence called Tūrān).

† For a further insight into these Arabic formations, the student is referred to a chapter on the use of Arabic words in my 'Practical Hindustāni Grammar,' published by Longman & Co.