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OBSERVATIONS

ON THE

STUDY

OF THE

LATIN AND GREEK LANGUAGES.

AN

INTRODUCTORY LECTURE,

DELIVERED IN THE

UNIVERSITY OF LONDON,

NOVEMBER 1, 1830.

WITH AN APPENDIX.

BY GEORGE LONG, A. M.

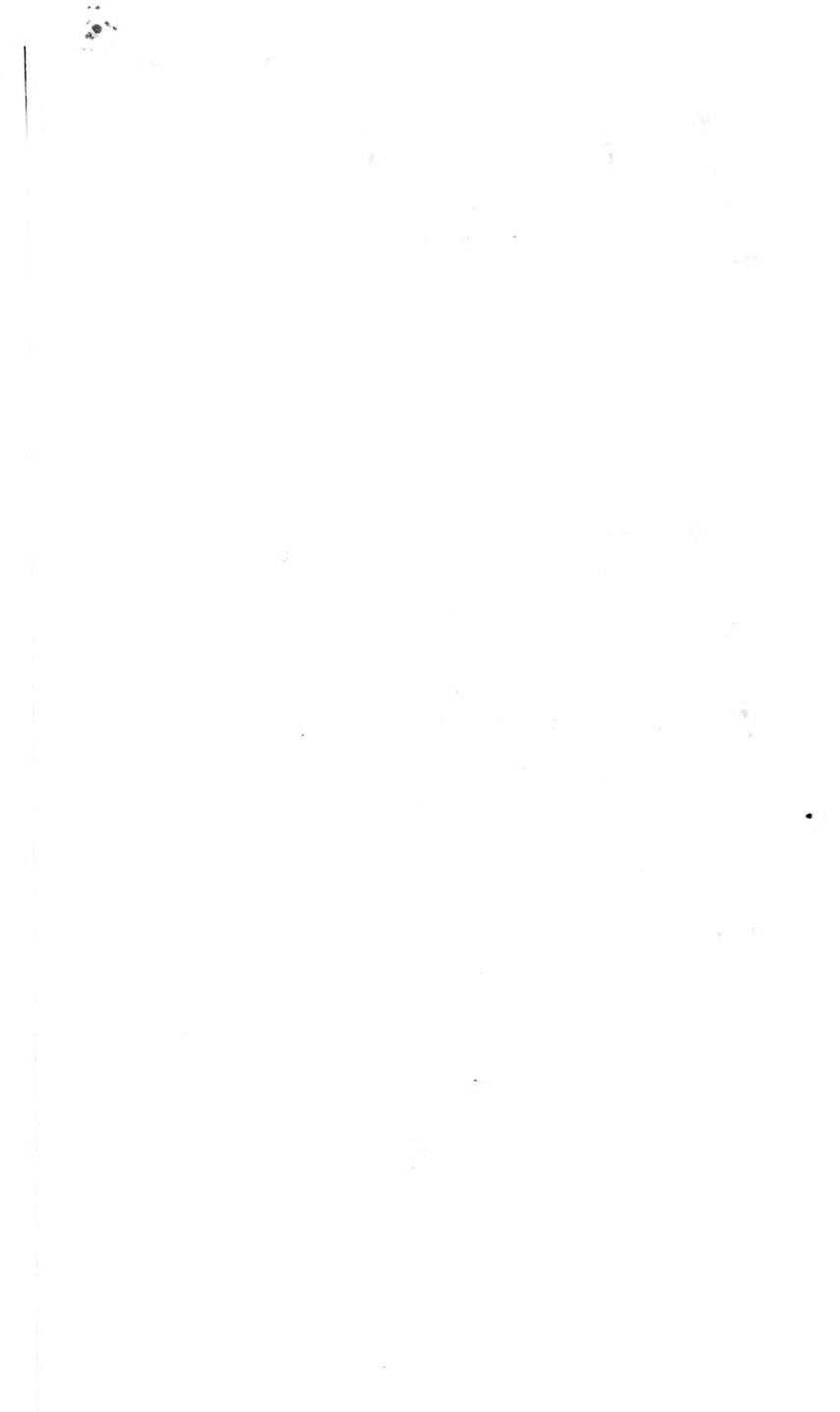
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OBSERVATIONS
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THE object of the following address is, to explain the mode of instruction in the Latin and Greek classes in this University; and also, to lay down some principles of elementary education, which may be useful to those pupils who intend to complete their studies here. The observations which I am going to make must be considered as the common opinions of myself and the Professor of Latin, though I ought to remark, that when one person writes, it is not reasonable to hold another responsible for *every* opinion that may be expressed, or for every fault that a curious critic may discover. I say this merely to avoid committing my colleague by any thing that may inadvertently drop from me. On the general principles of our instruction we wish it to be understood that we are entirely agreed.

If I did not suppose that a large part of my hearers were either persons engaged in the instruction of youth,—or parents solicitous for their children's welfare,—or pupils themselves animated with a desire of knowledge,—I should not venture to make a public address on a subject, which it is difficult to invest with the attractions of novelty, and which admits not the soft and well-turned phrase that is so pleasing to the ear. It is a subject of great importance, requiring much experience and deep reflection before opinions can be formed; and its expounders must labour rather to convince the under-

standing, and furnish material for thought, than to gratify their audience by a display of words.

Before I explain our plan of instruction, it will be useful to make a few remarks on the reasons for giving to Latin and Greek so prominent a place in public education. Some of the best reasons will be found, I trust, in a judicious mode of teaching these languages; but there are general considerations which ought not to be passed over.

We *might* urge in defence of what is commonly termed a classical education,—long established usage, the authority of the most distinguished seats of learning, and the opinions or the *prejudices* of a large and wealthy class of our people. On the other hand, we must not overlook the fact that, both in this country and elsewhere, the study of Latin and Greek is by some condemned as useless, or at least regarded as much *less useful* than other pursuits. To treat with contempt the arguments of the objectors is not the best way to convince them; nor are we likely to remedy the striking defects of English education by displaying its merits, without pointing out its faults.

I hardly know if any answer is due to those who condemn ancient learning in terms of abuse, calling it useless lumber, and qualifying it with other uncourteous names. Such persons are ignorant of that which they decry: they neither know what kind of knowledge it contains, nor have they considered the kind of mental training which is requisite to acquire it. Many defects in classical education are so obvious, that it requires no superior acuteness to detect them; and the opponents of the established system might perhaps get credit for some share of good sense and good intention, if, while they declaim against its errors, they would only be more tolerant towards its virtues. Differing from these persons altogether in our view of intellectual acquirements, we consider all knowledge to have its uses, and to be capable of giving pleasure: we admit some kinds of knowledge to be universally useful, and therefore necessary; other kinds have less direct, or more remote, uses. But in the

social systems of the present age, where labour is so much divided, and art so highly perfected, it is presumptuous to say that any knowledge is useless. This presumption in judging of things unknown is sometimes called ignorance.

The question "What is the use of Latin and Greek?" cannot be answered till it is more limited: it is a problem which in this form cannot admit of an exact solution. It is the same thing as to ask, what is the use of measuring the earth, or the quantity of rain that falls on it?

A knowledge of these languages would be of no use to persons employed in laborious bodily occupations, and in many mechanical arts; nor would a knowledge of the higher branches of pure mathematics, or the more difficult departments of any of the sciences, be useful to such persons. Besides if such knowledge were useful to them, they could not afford the time and money necessary for its acquisition. But though the largest part of the community are driven to early labour to procure the means of subsistence, there are still many ~~even of them~~ who can defer the period at which they commence professional duties, or the business by which they must maintain themselves.

It is for such that the higher kinds of schools—that colleges and universities are intended, in which they may receive that general education which will enable them to fill with credit and advantage the numerous situations that exist in all rich and commercial countries. The business of such places is not to teach immediately professional knowledge, though various branches of professional pursuit may be, and often are, profitably taught in such establishments: the main object is to give the kind of preparation which is necessary in all. It is usual to limit the professions to three, those of Theology, Medicine, and Law. Though certainly three of the most important, there are yet others which may be styled professions as distinguished from purely commercial employments: the business of a teacher, public or private, is a profession; so is that of a legislator, of an architect, of a sculptor and painter, and many more. The strictly pro-

fessional part of these professions is often better learned, and sometimes necessarily learned, in schools founded for the special object, or under such teachers, collectively or singly, and in such places, as may be found most profitable. Now, shall the youths designed for such employments enter upon them at a very early age, and make their profession their sole study, or shall they first have a common kind of education and mental discipline?

Custom has determined that this previous education shall be given to youth; and people follow custom. But still there are some who argue in favour of making a professional education the only, or almost the only, object of attention; for whose consideration we offer the following remarks.

In a civilized country there ought to be an education provided suitable to the wants of every member of the community; for people to know their real interests, and their obligations, is profit to themselves and security to the state; and according to the station which we are likely to occupy in social life, we should all be so trained as to discharge its duties, whatever they may be, with integrity and ability. Much of this useful training is acquired by mingling with students of the same age in public places of learning, where habits of industry and perseverance may be formed by a judicious course of study; and where the love of knowledge, and emulation in the pursuit of it, may be excited and strengthened. It is in such places that all that stock of useful information should be acquired which will furnish topics of common interest and inquiry to all men, and will often prove, in the midst of arduous engagements, or in the intervals of professional labour, a source of the purest and most unmixed delight. The pleasures of social life would be sadly diminished if each man knew nothing, and could talk of nothing, but his own business: a system of castes, in some degree unavoidable where labour is much divided, would be rigidly maintained; and progress in improvement, which is the vital principle of society, would be completely arrested.

One additional remark may be made. The more varied and

correct the knowledge which a man possesses, the more likely he is to be an ornament to his station and profession. He will not be a worse doctor or lawyer because he knows something besides law and physic.

It is supposed that students who enter the Latin and Greek classes in this University have already made such proficiency as is required by the printed statements; and it might be sufficient to explain what course they pursue with us. But as the previous preparation is often imperfect—(an assertion which I would not make, if I were not sure that many of our pupils would bear testimony to it),—I shall briefly explain what they might learn before they come here.

Both in England and in other countries there are experiments in progress, the object of which is to devise the best kind of elementary education. As many of these experiments are conducted with great zeal and patience, and with a sincere desire to make improvement, we should watch their progress with care, and endeavour to profit by them as much as we can. But all inventors, or people who suppose themselves to be inventors, become passionately in love with their own devices, and are often surprised that others have not the same liking for them. While we admit, then, that much, very much, is bad in our system of English education, we must not suppose that every thing new is therefore good: we must show that a new thing is better than an old one, before people will be inclined to shake off habits that are inherited, and usages to which time has given the character of sanctity.

It must be admitted that in all education, not professional, the discipline to which a youth is subjected is more important than the knowledge which he acquires. The knowledge is often directly useful, besides having many collateral and remote uses; but in the mode in which it is acquired consists the chief value of the acquisition.

To form, then, the youthful mind for its higher and more difficult duties, shall we begin with the Latin language at a very early age? or shall we teach, as some (though I

believe not many) would do, a science with its technical terms? I think we should do neither. The study of language, as a branch of knowledge, and as a mental discipline, must be preceded by other knowledge; and to teach the nature and properties of matter, animate or inanimate, as a science, is not practicable until a stock of language is acquired.

Some judicious teachers have observed that the natural objects around us are those to which youthful attention is most willingly directed. Their *obvious* qualities it is of the first importance to know; and this knowledge is literally useful. These teachers would excite attention to the outward structure and habits of animals, to their most striking characteristic differences; and they would explain their uses. They would, in fact, teach Natural History by living specimens, by engravings, and by familiar description. In the same way they would teach the obvious properties and uses of vegetables and minerals. Objects thus become known; at the same time that language is learned, it is extended; and it may be learned with more precision, because distinct notions become attached to words. It is easily seen, too, how important it is to attend to minute differences in words, as these often indicate great difference in things, and must therefore be used with accuracy.

Another branch of study of early interest, and of direct utility, is Geography, not on an extended scale, but within its proper limits. There are ample materials for early instruction within the boundaries of our native country, without oppressing a pupil with descriptions of foreign countries which he cannot comprehend. It would be easy to connect with these studies some easy instruction in the art of representing objects; an art of immediate utility in forming the hand and the eye, and afterwards applicable to innumerable purposes of profit and pleasure. To these we must add, as essential, the knowledge of quantity or Arithmetic, which, when taught in a rational way, forms one of the best kinds of discipline.

I believe that instruction of this *kind* will be a better pre-

paration for future knowledge of every description, and *particularly* for the study of language, than the usual elementary education given in this country. It must be distinctly understood, that I limit this previous instruction to what is simple: it excludes all theories and systems, and as many hard words as can be dispensed with.

Among the most important studies is that of human speech, and of written language, which is its visible form. Language is the medium by which knowledge is communicated and preserved. When used with precision it is the means of instructing, convincing, and persuading: its misapplication leads to confusion in our conceptions, and to many very great errors in the science of morals, and the study of the human mind.

It is supposed, by some teachers, that the study of the native language is sufficient. It must be admitted, that it *may* be taught independently of any other language in such a way as to give the pupil *some* insight into its structure, and likewise the habit of tolerably correct composition. But this can be facilitated by teaching another language, and by the practice of translation. If the student does not translate, he must have recourse to theme-writing, or essay-writing. In general, a sentence containing some moral maxim is the text proposed, and this is to be fashioned and refashioned in all possible forms, until the pupil has produced, for the taskmaster, the required amount of labour. This is a bad exercise—to demand thought, reflection, and words, when the material has not been supplied.

The advantages of translation are these. We learn our own language better by labouring to transfer into it the ideas attached to the words of another language. It is not till we compare one thing with another that we understand the properties of either; and the acquisition of a new language (those who have not tried must take it on credit) is like the acquisition of a new power. It is so with all kinds of knowledge. The exercise of translation may be made at first very easy; as when the subject is a simple narrative.

It is a somewhat more difficult and higher exercise to translate the language of oratory ; and it is an undertaking of the greatest difficulty, requiring a matured judgment, when we attempt to translate works that treat on metaphysical, moral, and political science. Thus it furnishes us with the means of proportioning the difficulty of the task to the power of the pupil, and tends to defer the day at which the youth first tries his strength in original composition. Opinions may differ on the value of the exercise in this point of view ; but many careful observers think that very early attempts at original authorship are unfavourable to future excellence.

The Latin and Greek are the two tongues that we use for the instruction of youth in the *science* of language. As other nations besides ours use them for the purpose of instruction, there must be some common reason for it. A knowledge of a modern language is not considered sufficient ; and perhaps it is supposed, which is quite correct, that modern languages, as a general rule, are acquired with more ease and completeness when a youth has gone through a good training in the ancient tongues. This doctrine, however, does not oppose the learning at least one modern language, the French, at an early age, and in connexion with the Latin ; by which kind of comparison between the parent and its offspring, we believe that both might be learned with more accuracy and ease.

The use of the Latin has not been a matter of choice ; it has descended to us from our fathers, like many other things. The western part of Europe dates its history and its social improvement from the æra of the Roman empire. From Italy the Latin language was spread into the provinces, where it became the language of legislation and of the educated ; and, by the establishment of Roman colonies, it must have become too, in many places, particularly in towns, a popular tongue. Through violent political storms it was cherished by the learned few, and by the church ; for to the church particularly we owe its preservation. Latin

has not yet ceased to be a common medium of communication for scientific men and scholars, though it does not possess its once exclusive empire.

The Greek language belongs to Eastern Europe and to Asia, in many parts of which it continues to be written and spoken to the present day. Changed indeed, but not deprived of its essential character, it has had a longer existence than any other language of which we have written evidence. The introduction of this as a general study in Western Europe cannot be dated as far back as three centuries. It became an object of curiosity from the knowledge which it contained; and we owe its early cultivation quite as much to those who studied its scientific works, as to the admirers of Grecian eloquence and poetry. The writings of the Greeks on mathematics, geography, astronomy, medicine, and natural history, &c. were calculated to give an impulse to the age. It was soon discovered also that Latin and Greek were parts of the same thing: they were found to be kindred languages; the history of one was interwoven with the history of the other. Neither can claim the privilege of primogeniture, but both derive their pedigree from a common and far removed ancestor.

The political empire of the ancient world was divided between them; nor did the influence of the Greek cease when the Roman soldier had occupied the kingdoms of the Seleucidæ and the Ptolemies. It still traced the antiquities of the imperial city, recorded its triumphs, and continued to be the annalist of the feeble empire of the East.

The intrinsic merits of the Greek language for copiousness, regularity of structure, and perspicuity, and the excellent models which it offers in the historical style, in oratory, in the drama, have preserved and extended the study of it. For the theologian the Latin and Greek languages are a professional study; and accordingly some of the greatest masters of ancient learning have been found among the clergy.

Latin and Greek have by various causes, some of them

just alluded to, become interwoven in every form of our social life. The terms of most ordinary use, as well as those of science, show the traces of this intermixture as distinctly as we observe in some countries the blending of different races of people. We cannot entirely destroy the relationship contracted, were we ever so anxious to do so. What we have received from past times is an inheritance which we should try to turn to most account: it would be foolish to throw it away; it would be still more foolish not to try to improve it, or to retain any part that is not worth keeping. These considerations may serve to explain why, out of all ancient languages, the Latin and Greek are made the subject of education. There are other ancient languages, such as the Hebrew, the Coptic, the Sanskrit, and several more, which employ the industry of many scholars; but they do not possess the advantages for youthful discipline which the other two do.

In explaining our mode of instruction in the Latin and Greek, I shall speak as if the whole business were carried on within these walls from the commencement; and I do this, not because I suppose that all plans are bad which differ from our own, nor that any faultless plan can be devised, but that those who are preparing pupils for this place may unite in making their instruction and ours part of one scheme. Again, I should not volunteer any suggestions for elementary education, if I did not know, both from direct communication and otherwise, that many teachers wish to possess a more complete development of what we attempt to do. They will thus at least know more precisely the kind and degree of knowledge that our pupils ought to come with, though they may in some respects differ from us on the mode of imparting this knowledge.

The use of Latin and Greek consists, first and principally, *in the mode in which these languages are taught*; and on the mode will depend, secondly, *the amount of exact knowledge obtained*. This we believe to be a secondary consideration; but I shall still endeavour to show that the amount

of useful knowledge attainable in a good course of classical instruction may be increased much beyond what it ordinarily is. We suppose that our students in general will terminate their classical studies at an earlier age than they do in the two ancient Universities of Oxford and Cambridge, and that they will proceed from the study of Latin and Greek to some other branches of learning, or that they will begin to combine professional with general education somewhat earlier than is now usual. But we do not, therefore, suppose they will not learn Latin and Greek well: we know that both languages can be learned well in much less time than they are often learned very imperfectly. The student may begin later, and he may end earlier; he will end with the instruction of the teacher, but he will be endowed with the power and the wish to continue the labour of self-instruction.

The study of the ancient languages is generally commenced too soon. The age should depend partly on the capacity of the pupil, but principally on previous acquirements of the kind which have been described. The early age at which the Latin language is begun is the chief reason why the grammar system continues. In youth the memory is retentive, but the understanding is unformed; the accidents of words and the precepts of grammar can be committed to memory, and repeated long before they are understood. According to the system both teacher and pupil do all that they can do; one repeats, and the other listens; the duties of both become mechanical, and consequently irksome.

An elementary grammar should be very short and simple; it should exhibit nothing more than what is technically called the *accidence*, which comprehends the declensions and conjugations. Nor should even this grammar be committed to memory as a preparation for the study of the language, but it should be used as a book of aid and reference in connexion with the teacher's instruction. To learn a language the pupil must have a language before him. He must see specimens of the material on which he is called to exercise

the faculties of observation, judgment, and memory. Some short sentences then, at least, are necessary for a beginner ; and they are perhaps better than a continuous narrative, because the latter is very seldom found to be simple and clear enough in the structure of all its sentences. A short sentence, containing one proposition, is much easier than those found in consecutive description, which necessarily requires all the modes of speech which constitute a language. As a continuous narrative, however, possesses the great advantage of attracting the pupil's attention by the nature of the subject, this is so far a good reason for preferring it ; but it will be found to be a great aid to the student, and an almost necessary one, to break up each complex sentence into distinct propositions, for the purpose of avoiding at the commencement the difficulties inseparable from long and involved periods. It would be easy to form the first book of Cæsar into short sentences of the kind described, and to bring the student to the examination of the complex sentence after he has mastered all the varieties of the simple proposition.

But how is the pupil to prepare his lesson, to find out the meaning of this new language ? Shall he try to do it with the aid of a general lexicon ? Shall we ask him to perform the work with a bad or imperfect instrument, which he does not know how to use ?

Some elementary books are furnished with a small lexicon, adapted to explain the words of the book in the sense in which they occur. This is a great improvement. Some teachers recommend what is called a literal translation, accompanied occasionally by one more free and elegant.

Perhaps the oral instruction of the teacher is better than all for young learners. It is the essence of good teaching to make things easy to be understood, and pleasant to learn ; and this may be done by the teacher explaining to the pupil his short lesson, by giving him the meaning of each word, and by pointing out, as soon as he thinks it advisable, the modifications which its ending or termination undergoes from its connexion with other words. This is, in fact,

teaching the elements of grammar ; for which purpose it will soon be found useful to have a book that shall contain the general form or models under which are comprehended all the particular instances that the pupil can meet with in his lesson. It *may* be found convenient for the pupil even to commit to memory the general forms or examples of this grammar ; but certainly not before he has frequently met with particular instances in his reading, and has been led to observe the advantage of comparing them, and arranging them for the purpose of aiding the memory. After the student has received instruction in his lesson, there remains the business of examination, which consists in proposing questions, in presenting the matter in all the varieties of which it is susceptible, and thus leading the pupil to observe in new sentences, without the teacher's aid, the facts which he has already learned. The teacher may soon vary the lesson by the reverse operation of giving the pupil the English expression, and requiring him to repeat and also to write the corresponding Latin. In this way words are learned, with their grammatical accidents, and, what is quite as important in a language, the proper order of words is acquired. A system that teaches by transposing the words of a language, ancient or modern, is not good.

It will be observed that this reverse operation is really almost the same thing as committing the lesson to memory ; and when the lesson is well understood in all its parts, it is found, by experience, to be a good exercise to commit a small portion of it to memory, and one attended with very little trouble. A proper examination into every word will prevent its becoming a mechanical task. When I speak of committing part of the lesson to memory, I do not wish to be understood as recommending this practice to be applied to every lesson during a long course of instruction. The advantage of knowing by heart a portion of an author is briefly this. A student will make the part with which he is so familiar the test and the standard by which he will try and estimate the various words and phrases that occur in other parts of the book. It will be a grammar, because it

has been examined and thoroughly impressed on the memory, by a proper study; and it will be more than a grammar, as it will furnish a great variety of modes of expression, applicable to the explanation of similar phrases that may occur. It is in fact the next thing to making the dead into a living language. All the advantages to be derived from this practice are obtained by committing to memory the first ten or twenty pages of the book which is made the basis of the student's knowledge of a language *. For we think that *one* book should be made the basis of all this knowledge, and that this book should be a prose author.

It is almost unnecessary to remark, that committing a lesson to memory *before* it is understood is just the reverse of what we are labouring to recommend.

In learning a new language we should begin to read an entire book as soon as we can; one that will give the teacher an opportunity of connecting with his grammatical instruction useful remarks on the geography, and the subject-matter generally. A book of prose is better than one of poetry, though some kinds of descriptive poetry may be occasionally used with profit; and a narrative or history is better for a young pupil than oratorical declamation, or books on moral subjects.

When a student has made some progress, and when he has begun to read an author, he is taught to observe more accurately the relationship of words to one another, or the idiomatical usages of the language. These usages, when classified, are comprehended, at least, part of them, under the head of syntax; and it is not unusual for the rules of syntax to be committed to memory long before the student either wants them or understands them. Sometimes, too, the rules themselves are written in Latin, and, as all may recollect who have been subjected to the experiment, they are for a very long time either misunderstood or not understood at all. If a complete system of rules is committed to memory, many of rare occurrence and some of doubtful

* See the appendix for some additional remarks on this subject.

character occupy an equal rank with those of constant use and indispensable necessity. Besides all this, why should we make our mode of acquiring this particular kind of knowledge different from the ways of getting all other information? Knowledge consists of facts observed, arranged, and remembered, and the chief value of it often lies in the habits formed by the labour of acquiring it. For these reasons, we would teach syntax, at the commencement, entirely from observation, explaining to the pupil each example as it occurs, and leaving him to discover similar instances himself. Instead of requiring a rule to confirm a case of particular usage, it will be found quite as simple to ask the pupil to produce from his own reading one similar example, or more. Difficult modes of expression must be repeatedly explained by the teacher, who will find that the book which the class is reading furnishes the best materials. For a pupil somewhat advanced a larger kind of grammar, containing a complete syntax, is useful, and even necessary, to serve as a general storehouse whence he may derive additional examples, or new explanation, or the confirmation of that which he has already acquired. The comments of professed scholars too, particularly when written in English, become useful guides for the student, as he proceeds to the perusal of more difficult authors, and to the more critical study of the language. But no set of rules committed to memory, and then applied to books, will either form a sound scholar, or, what is infinitely more important, create habits of patient observation and just judgment. A man might be acquainted with the results of many profound inquiries in physics and in the various arts; he might take them on credit, and act as if he believed them to be true; but his understanding would not be one jot advanced above that of an uninstructed workman. If the knowledge of all facts and the conclusions of all research could be poured into a man's mind, without labour of his own, he would be less really wise than he who has been properly trained to work the rule of three.

I shall now endeavour to explain more clearly the advantage of translation, graduated in difficulty according to a pupil's progress, and the kind of information to be derived from classical studies; and, as part of the same subject, I shall attempt to show the use, the necessity, and the ease of studying language according to true etymological principles.

All languages, and particularly written languages, consist of a great number of words, to which are attached certain ideas. The uttering of the sound, or the exhibition of its written representative, is the mode by which we communicate the impressions made on us by objects of sense, and also the result of mental operations. If each idea had a sound or word to represent it, language would be almost unattainable, from the number of its component parts. But the same word has various meanings, some primary and more common, others derived and less common. The ordinary and primary meaning of a word indicates in general the immediate impression made on the organs of sense: hence a large class of words are only imitations of natural sounds, which the human voice can produce with ease, and can thus, even in the absence of the object, make it present by one of its sensible properties. A serpent *hisses*, burning wood *crackles*, falling timber makes a *crash*, and heavy iron chains *clank*. The words *even*, *upright*, *smooth*, *crooked*, denote sensible properties of matter; but we apply the same words to denote our judgments of things which are objects of a moral sense. We say that a man's temper is even, and his conduct is upright; or we may sometimes have occasion to say, that though his manners are smooth, his dealings are very crooked. The usage of words in these secondary senses is vague in all languages; and it is particularly so in that class of words used to express praise and blame. Writers on moral and political science often labour to give ^{stability} ~~subtlety~~ and precision to terms which in popular language express nothing definite. Many such words still move about in ordinary society; they are well received and often entertained, but nobody thinks of asking who or what they are.

Now this more exact study of the meanings of words, or their primary and derived senses, is very much facilitated by the teacher requiring the student to point out, in the lecture-room examination, the original meaning of the word, and to trace from that its other remoter meanings. But by written translations, an exercise of the greatest importance, the pupil will be taught to study more exactness than is practicable in oral translation: he will select words with more ease, weigh them with greater accuracy, reject what is superfluous, and labour to express in simple and perspicuous language exactly as much as is contained in the original, and neither more nor less. It is the teacher's duty to examine these exercises, to point out their defects either in the mode of expression or in the interpretation; and it will be found a very useful part of instruction for him to take one or more of these exercises, and to make their merits or defects the subject of remark to all the assembled class.

The books used for instruction in the Latin and Greek are most commonly books of history, oratory, epistolary correspondence, moral philosophy, and the various kinds of poetry. They have been chosen because they treat of topics of most general interest, and are written in that style of language which may be called the popular or common. For it should be observed, that language is of many kinds, and that each science has a language of its own, which is only understood by those who know the science. Many books in the English tongue are unintelligible even to a well educated man, if he knows not the things of which they treat. In Latin and Greek, then, we do not read with our pupils the works of Hippocrates, Galen, Aretæus, and Celsus; because neither we nor they understand the science of medicine. We all know that it would be very tiresome and unprofitable to read about things which we cannot comprehend.

But the books that we *do* read treat about things also, and if these are not understood or explained, we lose much of the profit that might be derived from them. Let us make a short enumeration of the books that are commonly studied

in schools and colleges: they are, Cæsar's Gallic Wars, Cicero's Correspondence and his Orations, Tacitus' History, Livy, Virgil, Horace's Satires, Epistles, and Odes, and other books, in the Latin language. In Greek, we read Xenophon's Military Expedition of the younger Cyrus, Herodotus' History of the Wars of the Greeks and the Persians, Thucydides, the Orators, Homer, the dramatic writers, and others. As all students, before they come to the study of these writers, have read similar works in their own language, they are better prepared to understand them than the medical works I have mentioned, or the Greek text of Euclid, where the subject-matter being entirely strange, would render the language incomprehensible.

But the books used in the common instruction in Latin and Greek contain a great number of things that require explanation; and it is this part of our public education which appears to me to be most defective. It is not uncommon for students to read many of the best authors without paying any attention at all to the subject-matter, which, if properly explained, might be made the means of connecting with the study of the ancient languages much information directly useful. The slight attention that is paid to the historical facts, seldom extending beyond a chronological arrangement of them, and the imperfect way in which geography is studied, hardly deserve mention. There is not a book that can be named of the classical authors usually read, which does not furnish a teacher with innumerable opportunities of instructing his pupil in some fact or other, *necessary* for the better understanding of the text, and *valuable* because it is knowledge. A short enumeration will explain my meaning. In historical writing, we find alluded to or described, countries and their products, rivers, mountains, cities, temples, coins, laws, commerce, and political events; different races of people, naval and military warfare, and many other things. These, when arranged, will comprehend the political history of a nation, the history of different national stocks, comparative geography, the study

of coins and medals, of natural history, physical geography, the history of commerce, &c. A boundless field of inquiry is here opened to the zealous teacher and the aspiring pupil; and though our education is yet too imperfect to enable any teacher to command this wide range of knowledge, it is still possible for him to conduct the pupil through part of it, and to point out the track to be pursued. It may be said by those who would rather decline the labour which is here proposed to them, that this kind of instruction would lead the pupil away from his legitimate object, which is the knowledge of the language, and that after all his labour he would learn nothing at all. This will not be the case under a skilful teacher. The amount of explanation should be varied according to circumstances; it should depend on the pupil's age and on the book that he reads. If this book be Cæsar's Gallic War, the pupil can learn, by the aid of his teacher's instruction and a good map, the positions and names of all the places in modern France that represent those mentioned in Cæsar. He will also hear occasionally short topographical descriptions, which always please and instruct youth; and he will often be tempted to make inquiries himself, when his teacher has not satisfied curiosity, or has referred him to books for further information. The pupil will be taught, too, to compare the ancient Gallic boundaries with the various frontiers of modern times, and to trace in the mountains, rivers, provinces, and departments, the names that existed when Cæsar was in Gaul. He will receive incidentally some little information on the way in which these positions and facts are determined; and they will be recalled to his memory by frequent examination. Thus he will learn tolerably well the modern geography of France, and he will know more about the country than a great many who have travelled through it.

It would require a separate examination of each book to explain the particular kind of illustration which it requires. In the perusal of such an author as Herodotus, so extensive and varied will it be found, that the teacher must use much

judgment in not overloading the pupil's mind; which would be as great an error as the usual system of leaving it unfurnished. The great advantage which may be derived from explaining the subject-matter of the ancient authors is the power of attracting each student by the variety of the entertainment. One will find his chief amusement in etymological inquiries, in ascertaining the roots of words, and comparing them in Latin, Greek, and in the kindred tongues; a second will find more charms in studying the ancient sites of cities, their ruins, coins, and other works of art; and a third may find most pleasure, in his advanced studies, in examining political events and legislative enactments, and in tracing the progress of navigation and commerce in the writings of antiquity. Thus each for his own particular purpose may have a motive for joining in the common pursuit; and he may carry away a treasure of useful facts and pleasing associations, by which his future professional studies will be aided and adorned. In the business of active life, we cannot always be labouring at one thing: we require amusement and relaxation, or at least variety; and the most rational and most enduring of pleasures are found in improving and extending our youthful studies.

I shall conclude with explaining the etymological mode of teaching the Latin and Greek, much more briefly indeed than the importance of the subject demands; but I hope I shall succeed in demonstrating its utility, and attracting more attention to the practical uses of this branch of philological inquiry.

The study of the Latin and Greek languages is facilitated by the regularity of their etymological structure; a fact universally admitted with respect to the Greek, but equally true, though less observed, in the Latin. When these languages are learned by the aid of a proper classification, the value of the study as a mental exercise is much increased: attention is excited, labour diminished, and the foundation is laid of a sure and rational method of prosecuting the study of any other language. When the student shall advance in

his inquiries into the relationships and differences of the kindred tongues of Europe and Asia, he will find a high gratification in extending those views which were presented to him in his elementary studies.

An examination of the words of a language, such as our own for example, will show us that the roots or elements are not numerous, when compared with the whole number of words. In many examples we see one element with a distinct signification, modified by parts added to the word, commonly called suffixes. Thus we have *love*, *lov-er*, *love-ly*, *love-li-ness*, in all of which instances the notion of *love* receives a particular signification by the addition of the suffixes. We find too, on examination, that the *same* termination is joined to a great number of words, as *wood-en*, *flax-en*, *earth-en*, *wooll-en*, and then the new word denotes that the objects to which this term is applied are made of these materials. The same termination in the Greek language gives the same signification, as $\pi\eta\lambda-ινος$, $\xi\upsilon\lambda-ινος$, &c.

Sometimes we can discover, either in the same language, or by the aid of the kindred tongues, that this termination is really a distinct word with a definite meaning: thus, in the examples *love-ly*, *low-ly*, we know that the termination *-ly* is an abbreviated form of the word *like*, in which way it is still distinctly pronounced in some of our provincial languages. Again, in other cases, as in the words *wood-en*, *flax-en*, &c. the modified meaning of the new word is only ascertained by comparing a great number of examples.

This kind of classification forms the basis of the more accurate instruction in the Greek and Latin.

Our elementary grammars, and even many that are not elementary, contain little more than the accident under the head of the nouns and adjectives. This accident only exhibits the various terminations or cases (as they are technically called) which these words admit, owing to their connexion with other words in sentences. The pupil should be taught, from his first acquaintance with the Latin nouns, to distinguish the root or elementary part from the various case-

endings; and in this way he will be trained for the more complete etymological examination of the language. But when the cases are learned, the pupil has made but small progress; every new word that he meets with is a stranger, with whom he has to form an acquaintance. To save the trouble of a separate introduction to all, it will often be found enough to know some relations of the family. The simplest relationship that we can suppose is where one noun is derived from another, or for convenience' sake may be said to be derived. When a pupil knows the nouns *merx*, *via*, *nugæ*, *pax*, he should be taught to observe that *merc-ator*, *vi-ator*, *nug-ator*, *pac-ator* contain the same elementary syllable as *merx*, *via*, *nugæ*, *pax*, &c. when stripped of their case-endings, and that a new meaning is given by the addition of the syllable *-ator*. Or, suppose that the pupil first meets with *merc-ator*, *vi-ator*, &c. he should be taught to observe the common ending of these nouns, and that by adding a different termination, as in *vi-a*, he has a new word with a different meaning.

If the pupil is acquainted with any words that are called verbs, or verbal roots, his vocabulary will rapidly be extended by the addition of *am-ator*, *ar-ator*, *imper-ator*, &c.; and, as a further step, he will find a long list, in which the syllable *-tor* is not preceded by a vowel, but by a consonant of the root. Thus he will discover and arrange in his notebook, *duc-tor*, *vic-tor*, *fuc-tor*, *lec-tor*, &c. He will then begin to consider (for the advantage of this system is, that he will think while he is learning Latin)—he will consider, or he may ask his teacher, if *lic-tor* is related to *lig-o*. The regular form would be *lig-ator*, like *ar-ator*, &c. Another question will now arise, why have we a *g* in *lig-o*, and a *c* (which in fact is a *k*) in *lic-tor*? The teacher will then be led to explain the powers of the letters, which depend on the way in which they are formed by the organs of speech; consonants *similarly* formed by the same organs, such as *b*, *p*, *m*, are interchangeable; and other consonants, according to the same principle, occur generally in

certain pairs or groups. Thus we find *mp*, *mb*, *nd*, *nt*, *kt*, *gd*, and other similar combinations. It is no argument against this general principle to say, that inscriptions, both Greek and Roman, often present such combinations as *np*, and that our present orthography of the ancient writings is not always correct. If an *n* precede a *p* in any language, the sound of the *n* will be modified; if it is not changed into that of *m*, it will be as near it as possible. In an inscription, or even in a book, it is quite unimportant whether or not *m* is written instead of *n* before a *b* or *p*; the eye sees the modifying consonant, and the mouth regulates the pronunciation accordingly. In our printed books then, where the written letters are in such cases adapted to the sounds, what we have to do is, to explain to the pupil the reason and the reasonableness of the present orthography.

When the nature of the letters is understood, the pupil will recognize the relationship of words, even though they may be partly disguised by appearing in a shape somewhat different. This remark is more particularly applicable to the Greek language, where the final consonant of a root is so frequently modified by the initial consonant of the termination, as in $\lambda\alpha(\mu)\beta\text{-}\alpha\nu\omega$, $\lambda\eta\pi\text{-}\tau\alpha\varsigma$, $\sigma\upsilon\lambda\text{-}\lambda\eta\beta\text{-}\delta\eta\nu$, $\lambda\eta\mu\text{-}\mu\alpha$. A proper study of the powers of the letters is also closely connected with a *rational* examination of the elementary principles of prosody; I say *rational*, because the grammar rules of prosody are often both imperfect and incorrect, and do not sufficiently connect the study of prosody with that of the etymological formation.

In examining the verbs, we cannot fail to perceive that the various forms of the tenses are really new words, which have their precise signification determined by the suffixes. The tenses for such a verb as *ag-o*, viz. *ag-ebam*, *eg-i*, *eg-eram*, *ag-am*, &c. are arranged in the grammar, and even committed to memory very early, as well as the tenses of the subjunctive and infinitive. But these forms are of infinitely less use for a young student than a knowledge of

many other derived words containing the same element *ag*. Thus we have *ac-tus*, *ac-tor*, *ac-tio*, *ag-men*, *ag-ilis*, and others, not only of frequent occurrence, but belonging to classes which contain as many examples as the tenses of the verb do. Of the class of *ag-ilis* we have *fac-ilis*, *hab-ilis*, *hum-ilis*, *ut-ilis*, &c.; and of the class *ag-men*, we have *nu-men*, *flu-men*, *lu-men* (luc-imen, from *luceo*), *no-men* (from *no-sco*), &c. The inference that is deducible from all this is, that boys should be early, very early, taught to compare words in this manner, and to classify them, for the purpose of aiding the memory, improving the understanding, and learning the language more expeditiously and completely. Perhaps some teachers may not have observed that a boy may read the whole *first* book of *Cæsar* without knowing any other part of a verb but the third person singular and plural; but he cannot read the same portion without meeting many instances of the kind of words which have been enumerated.

By this examination of the forms of words the student does not learn them singly, but in classes. In each word he sees a root which has a distinct meaning: he observes also a termination and its modifying power. Should he then find a word that he has not before seen, but with a termination that he is acquainted with, he examines the root part; and if he should have met with that root before, even in a different kind of word, he will be able to conjecture the meaning of the new word with probability, and often to determine it with certainty.

When a teacher proceeds in this manner, pointing out to a student the various forms of words in which a common element occurs, he must necessarily remark, or if he does not, the pupil will, that there is often some difference of meaning in these words, more than will be accounted for by the difference in the suffix. It is an object then to endeavour to assign to the root or element a primary signification, from which may be deduced, both the various meanings of any one word in which the element occurs, and

also the various meanings of all other words formed by different suffixes, and containing the same root.

An example will make this clearer. The primary notion of the word *reg-o* is *to make straight*, or *to make a straight line*; hence are derived the meanings of *to direct*, *to control*, and *to govern*, in a political sense. The word *rec-tus* means *straight*, opposed to *curved*, *crooked*; *recta linea* is a mathematical right line. From this notion comes that of *right*, in a moral sense, as opposed to wrong. *Reg-ulu* is a *carpenter's or workman's instrument*, by which he ascertains the evenness of a plane surface, or the correctness of a straight line: hence we have the word used in the sense of any *rules*, or *directions*, the object of which is to keep things, as we say, straight. It is unnecessary to say more on this subject; but I must remark, that, in the present state of our school ^{lexicons} ~~lessons~~, instruction of this kind is *essential* to prevent a youth from being embarrassed by the *number* of meanings given in lexicons, and by the want of order in their arrangement; and also to furnish him with that primary notion which our lexicographers, in the number of their words, have often forgotten.

The connexion between the Latin and Greek languages forms a useful subject for comparison, particularly for the more advanced student. He will often be led in this manner to assign to words more accurate significations, by a comparison of their usage in both languages; and he will be taught to distinguish between Greek words really and historically incorporated into the Latin, and vice versa, and those which are the common property of both languages, and are found also in other kindred tongues. A student should be taught too to observe the characteristic *differences* between the Greek and Latin; and his attention should be directed to that class of Latin words and forms which indicate the intermixture of another language.

It is a common error of lexicographers and others to mark a number of English words as derived from Latin and Greek, which in fact are the common property of many tongues. The words *geography*, *astronomy*, *empiric*, *direct*,

inspect, and many more, are really Greek and Latin words, which have been, within historical limits, introduced into our tongue. The words *geology*, *gastronomic*, *physiorama*, &c., are words that we have manufactured out of Greek materials, because we wanted them. But this class of words must not be confounded with such as, *to lick*, *to know*, *to bear*, *to break*, &c., and many others, which are common to the English, Latin, Greek, and Sanskrit. These are elements which belong to one of these languages as much as to another: we observe the fact of their being found in all, but we know nothing historically of the origin of this communion of property.

It is part of our plan to teach our students to write both Latin and Greek prose; exercises in the writing of a language being as necessary for its complete acquisition as the more common practice of reading. The exercises consist of English sentences, which contain examples of the peculiar idioms found in each day's lesson. The student has not recourse either to a grammar or a dictionary to find the tense, case, and words to be used; all he has to do is to refer to the part of his lesson in which he will find the model to be imitated. These sentences are at first very simple; but the exercise may be progressively increased in difficulty by giving the student a series of sentences containing a continuous narrative. In the junior Latin class, Cæsar and no other book is the model: in the junior Greek class, the *Anabasis* of Xenophon. Our more advanced students, who have begun to feel that their higher attainments must depend principally on their own exertions, are recommended to translate a portion of a Latin or Greek author into English, and after a short interval to re-translate it, comparing their own labour with the original. They can thus correct what is faulty by the aid of an unerring standard, and attain to a critical knowledge of the language by a method which is sure, pleasant, and universal in its application.

The use of writing Latin, as I have stated, is the more accurate knowledge of the language which is thus obtained;

but I do not think that there is much advantage in making a student write Latin with the aid of a set of exercises with a rule at the head of them, and a dictionary to direct him in the choice of words.

To write Latin prose well is an accomplishment not common in the present day; nor is it any great reproach to a Latin scholar to say that he cannot write the language as well as Muretus or Ruhnken. It is less directly useful now than it was formerly, but it is still not without its uses.

A person may learn to write Greek, perhaps, with less trouble than he can learn to write Latin well; and we hope that in a short time the use of it will be felt. When the scholars of England, or France, or Germany, address the professors of Ægina, Athens, and Argos, the language of ancient Greece should be the medium of communication.

The principles of Latin and Greek prosody are taught in connexion with the development of the etymological formation of words, and the perusal of the Latin and Greek poets. It is not part of our plan to teach versification; for we are of opinion that the mechanical process of making verses is unfavourable to a proper understanding of prosody, and also to the learning of the language. But as opinions differ on this matter, I shall say nothing more about it, leaving the discovery and the display of all the merits of verse-making to those who are so much better qualified to do it justice.

The examinations are held three times a-year, the last and most important being at the close of the academical session. It is our plan so to frame the questions, and so to select the passages for translation, that it shall be a real examination into what has been taught in the lecture-room. Our instruction and our examination are thus parts of one whole. Every day that a student is absent, something is explained, or some passage of a book referred to, which *may be* a subject of inquiry in the examination. A constant motive for exertion and punctuality is thus maintained, by making the pupil's success in the annual examination depend on his attendance on the daily instruction.

I have now explained the general principles by which we regulate our course of instruction, and I have endeavoured to assign sufficient reasons wherever our practice differs from the ordinary modes. Without presuming to suppose that these reasons will convince all who follow different plans, either old or new, I trust that our arguments may be entitled to some attention, and may tend to forward the improvement in elementary education, which *has* commenced, and undoubtedly will proceed. There is nothing which would exercise a more favourable influence on education than for parents and guardians to take a little more pains in selecting proper schools for their children, and inquiring more particularly what it is that they do at school. Though many parents may not be qualified, by previous education, to judge of a youth's proficiency in mathematics and the dead languages, they may still use other tests quite as satisfactory as that of direct examination in the subjects taught. They may observe, whether the memory is overloaded with rules, hard names, and technical terms; whether, while learning Latin and Greek, they make proficiency in geography, the general outlines of history, and in the mode of writing and speaking their own language; whether they appear to be acquiring habits of punctuality, arrangement, and perseverance in finishing that which they have begun; whether the teacher has the art of giving them the desire of knowing more than the school exercises prescribe or require, and of inculcating the love of voluntary study. These are things which all may judge of, who will only take pains enough to see into what their children are doing. I am not advocating any interference in the internal regulations of schools, which must be left entirely to the teachers: I merely recommend persons to watch more attentively the *results* of the school education, and to regulate their future measures accordingly.

To those who are ardent admirers of ancient learning I may seem, perhaps, to have pleaded its cause but coldly, and to have stripped it of its most dazzling attractions. It was my intention to do so. No studies have ever been recommended on grounds so weak; none have suffered more

from the well-meant zeal of officious friends. The unskilfulness of the advocate has often well nigh ruined a cause which can stand securely on its own merits, if it be examined by competent judges. The simple and severe models of antiquity demand not the aid of the set phrase of rhetoric, nor the pomp of words, that only hides the littleness of thought. Like the noblest productions of the Grecian sculptor they would only be encumbered by such ornament.

But though I have limited my remarks to the advantages for youthful education which result from well-directed classical studies, I am not insensible to the high gratification which they are capable of affording in more advanced age. Man finds the present too little for him; the anticipation of the future, and the contemplation of the past, are necessary parts of his existence; and his anxiety about what is to be, is perhaps almost equalled by his curiosity to explore that which has existed, and to revive its remembrance. Whether he trace those stupendous revolutions which have changed the face of the earth, and given to it a succession of vegetable and animal life, or whether man and his history be the subject of his inquiries, it is still the same passion, ever active and never satisfied. The field of investigation is boundless, and the objects of curiosity inexhaustible.

From the national poem of Homer, which served as a bond of union to a widely scattered people, to the downfall of the empire of Constantine, and even to the present regeneration of the race, how large a portion of this period—which nearly comprehends the *political history* of mankind—is preserved in the annals of Greek and Roman writers! Were they lost or neglected, what a blank the past would be! and how many sources of pleasure should we leave untasted! The drama of Sophocles, and the eloquence of the great Athenian statesman, still live and breathe among us; the spirit of the past still animates and strengthens the present.

Two years ago, we met here on a similar occasion, full of hope and expectation. A new æra was commencing in the

metropolis; for a university was opened, offering the advantages of higher instruction to all classes, but particularly to those who had before been excluded from it. After the experience of two academical sessions we begin to see the fruits of our labours. To the zeal, the industry, and the acquirements of our pupils we point with pleasure, for the confirmation of favourable prepossessions, or the removal of prejudice; and to our sister university of the metropolis, and the train of newly rising schools around *us* and *her*, we appeal with confidence as to the best testimony in favour of the original undertaking.

With such encouragement to exertion, with such honourable and general approbation, can we any longer doubt that an impression has been made, favourable to the extension and improvement of public education in England? It is on the teachers that every thing now depends: they must discharge their duties with diligence and good faith. They form one body, united for the noblest objects; their obligations, their interests, and their sympathies are the same.

As one of those engaged in the responsible business of public instruction, I would gladly see all my associates, of every class, and sect, and party, treat one another with respect. They should recollect that we have all one duty, which is, the instruction of youth; and that the example of the teacher will do as much as his precepts. I am sorry then to see those who try to persuade themselves that they are our rivals, while in fact they are our associates, take advantage of public assemblies, such as the present, to blame, in harsh terms, us who are their friends and well-wishers. But *we* have no fault to find with *them*; *we* bear *them* no ill will; we rejoice to see them prosper in their undertakings, and we only pray, that the spirit of charity may temper the ardour of their zeal.

APPENDIX.

Page 6. *Geography, not on an extended scale, &c.*

THE proper way of commencing the study of geography is by beginning with the localities of home. The descriptions of general geography cannot be understood by a young pupil, and convey no exact ideas to a pupil of any age, unless he has a standard of comparison, which will keep the imagination in check, and correct the erroneous impressions which are so readily formed. A child should study well the neighbourhood in which he lives, both in its actual localities, and in its delineations on paper. He should be made acquainted with the simplest ways of determining the cardinal points, and should be exercised in explaining the position of one place by reference to another. But, above all, he should have distinct notions of the general character of hills, their grouping, and their slopes, which collect the water like the roof of a house, and add occasionally to the body of streams, which derive their more regular supply from springs. He should be taught to trace the progress of water along the little streams from one to another, till they all help to make a large one. These ideas may be acquired partly from actual observation, and where that is not practicable, by the aid of the relief maps, particularly those which represent a small tract of diversified character on a large scale, as some of Kummer's do.

I do not know if there has been any elementary book published in England on the plan here suggested, but I see one of the kind noticed in the *North American Journal of Education*, where there are some good remarks. This elementary geography is a description of the State of Massachusetts. *See the No. of May, 1830.*

See the note, page 14.

The advantage of committing to memory a portion of an author will not be disputed by those who have tried the experiment, and will need no actual proof for those who have not, if the arguments which I have urged are admissible.

But there is another kind of exercise to which I have just alluded in p. 13, where I speak of the tutor requiring the pupil to give the Latin corresponding to the English.

If one good prose author were chosen as the subject from which the language should be learned, it would be a valuable part of instruction to make the student close the book at the end of the lecture-room examination, and for the teacher to call for the Greek or Latin of the text, giving him the English in short portions, and at first in the form of simple propositions.

If this were done after the lesson had been twice explained in the lecture-room, the student would readily remember the words of the original, and would find it both a pleasant and an easy operation to transfer his teacher's English into the language of the book. And to this exercise if we were to add written exercises, in which the mode of expression should vary somewhat from the original, which would always be the pupil's standard of accuracy, I feel convinced that the knowledge of a dead language, particularly of those which present such excellent models as the Latin and Greek, might be acquired in a degree far superior to what it is at present. My own experience in teaching justifies me in the opinion here expressed.

As to the usual mode of writing exercises, when a lexicon is used to supply words, and the *rules* of grammar the mode of using them, I believe it to be one of the worst modes of teaching that could be devised. The difficulty which the teacher will have in correcting, and the uncertainty of his correction, is a great objection also, which it is true is remedied, in some exercise books, by the practice of using a key. But this merely aids the teacher: it does nothing for the pupil.

Page 16. *The proper order of words.*

The most usual way of translating Greek and Latin orally is entirely at variance with what is here recommended. It is usual in many schools (or at least it was once usual, and the fashion

is not yet departed), to instruct the pupil to pick out the words of the sentence according to certain rules. Beginning with the nominative, or with the connecting particle, if there is one, he is instructed to proceed from these to the verb, and then to the words governed by the verb, and so on.

Now it is almost superfluous to remark, that in *all* languages, ancient or modern, the collocation of the words is a *part* of the language; and that, if the order of the words is not learned, the acquisition of the language is not complete.

In the Latin and Greek the order of the words differs less from that of our language than those persons suppose who have not been accustomed to attend to this fact, and to avail themselves of it in instruction. Even in the most complicated sentences, and those which differ *most* from the order of our language, the real meaning cannot be discovered without attending to the order and connexion of the Greek and Latin words. When this is perceived, it is admissible, and often necessary, to translate a clause in Greek by a corresponding clause in English: not that in this case each word corresponds to each in the Greek and English, but the *whole* clause in one represents the *whole* clause in the other. This it is important to observe, lest the student should suppose, as some grammarians have said so, that ἀφ' ἵππου can mean "on horseback." Ἀφ' ἵππου μαχεσθαι means "to fight on horseback."

It is often impossible to translate single words. The force which they have in the Greek or Latin clause must be transfused into the English clause; but this cannot be done, if the words are picked out and sorted according to the common method, as many small words in Greek and Latin have no corresponding terms in our language.

As some general remarks have been made on the etymological mode of studying the Latin and Greek, I think it necessary to explain more distinctly my meaning by giving some particular examples.

The regularity of structure in the Latin may be proved by a

mere list of words such as the following, in which I arrange under the same termination many words that differ in their grammatical names, but not in their etymological formation :—

ut-īlis,	ar-īlis,	amā-bilis (1),	mō-bilis (for mov-ibilis),
fac-īlis,	sen-īlis,	stā-bilis,	nō-bilis (no-sco),
fut-īlis,	vir-īlis,	solū-bilis,	flē-bilis.
sut-īlis,	Apr-īlis,	volū-bilis.	
sim-īlis,	ov-īle,		
grac-īlis.	hoed-īle.		

fac-tus,	venus-tus,	dig-nus (δεικ),	viv-īdus,	querc-ētum,
doc-tus,	onus-tus,	tig-num,	uv-īdus,	vin-ētum,
ac-tus,	arbus-tum,	reg-num,	tab-īdus,	oliv-ētum,
or-sus,	virgul-tum(2),	stag-num,	mad-īdus,	sepulcr-ētum.
or-tus,	salic-tum.	mag-nus (μεγ-ας),	horr-īdus.	
ver-sus,		lig-num,		
ar-tus,		pug-nus (πυκ-ιπος, -πος),		
al-tus,		bo-nus (3).		
cel-sus.				

(4) fund-itus,	singul-atim,
cæl-itus,	caterv-atim,
pen-itus,	acerv-atim,
radic-itus	vir-itim.

(1) The long *a* in *amā-bilis* is probably due to the union of two vowels, one found in *āmā*, which is the crude form, and the other in a termination *ibilis*. It is often difficult to represent the root *exactly*, on account of the short vowel at the end, which often serves as the means of binding together the two parts. See some remarks below on Greek compounds.

(2) *Virgultum*, *salictum*, may be considered as abbreviations of *virguletum*, *salicetum*. So *arbus-tum* of *arboretum*.

(3) *Bō* or *bē* is the root of *bo-nus* or *be-ne*, found in *be-atus*, &c., and in *better*, *best*; *besser*, *beste*, German. It is probably related to, or the same with, the English element to *be*. *Be-tter* or *be-sser*, *be-ste*, or *be-st*, contain the comparative suffix *ter*, and the superlative *st*. See below.

Lig-num, *stag-num*, are adjective forms analogous to such a possible word as *λυγ-ῖνος*. We have both *στειγ-ῖνος* and *στειγνος*; which word, like *stagnum*, means something that will hold water, or keep it out.

(4) In the Sanskrit the termination *tās* corresponds to the Latin in the following words: *svarga-tās*, from heaven; *ku-tas*, from where.

flu-men,	teg-īmen,	teg-u-mentum,
nu-men,	teg-men,	frag-mentum,
lu(c)-men,	frag-men,	mon-i-mentum,
se-men,	muni-men,	mō-mentum,
no-men,	leni-men,	(movimentum),
gra-men,		rā-mentum
sta-men,		(rad-mentum).

ti-bi,	in-ter,	intro,	terr-ēnus,	vic-īnus,
si-bi,	prop-ter,	ultra,	eg-ēnus,	mar-īnus,
(¹) u-bi,	sub-ter,	citro,	ali-ēnus	taur-īnus,
i-bi.	præ-ter.	retro.	ser-ēnus.	sup-īnus.

opt-īmus,	doct-issimus,	doct-ior,	po-culum,
pess-īmus,	alt-issimus,	mā-ior,	fer-culum,
inf-īmus,	mag-simus (³),	pē-ior.	oper-culam.
sept-īmus (²),	(μεγ-αε).		
dec-īmus,			
min-īmus	(minuo).		

pauc-ulus,	fonti-culus,	tabella,	virgun-cula,
puer-ulus,	fasci-culus,	fabella,	ratiun-cula.
oc-ulus,	cuti-cula,	asellus,	homun-culus,
paul-ulum,	re-cula,	bellus,	mulier-cula,
spic-ulum,	die-cula,	ocellus,	soror-cula.

It would be easy to increase this list, but it is unnecessary, as every Latin student must perceive the advantage and the ease of such a classification. By simply writing a number of words one under another, many forms become intelligible, which when considered singly present great difficulties. But to show more completely the regularity of structure in the Latin, we will trace a few roots through some of the words in which they occur.

(1) U-bi, or properly cu-bi (*ali-cubi, si-cubi*), is the dative of quis, ibi of is.

(2) Sept-īmus has the suffix of the Latin superlative, which is -īmus. Compare the Sanskrit *saptamās, dasamās*: the comparative and superlative in Sanskrit are most commonly formed thus; *punyās, pure*; *punya-tarās, punya-tamās*.

(3) Mag-is, mag-e, like *tristis, triste*.

Ar(a)-o, ara-tus, ara-tio, ara-tor, ara-trum, ara-turus; ag-o, ac-tus, ac-tio, ac-tor, ag-men, ag-ilis, ac-turus; fac-io, fac-tus, fac-tio, fac-tor, fac-ilis, fac-turnus, ædi-fic-ium.

The following words all contain the element *ac*, signifying a point: ac-us, ac-ies, ac-uo, ac-utus, ac-idus, ac-etum, ac-ris. *Pac* (to fasten, to arrange, to agree) appears in, pacs, pa(n)g-o, pactum, pac-tio, pac-iscor, pac-o, pac-ator, pac-abilis, com-pag-es.

Though the remainder of this note will chiefly apply to the formation of Greek words, the same principles hold good for the Latin. It may be observed that in nearly all the new grammars there is very little variety: whatever improvements there may be in the system, or in the collection of *facts*, there is little or no change in the etymological part. The larger grammar of Buttman and that of Thiersch are exceptions; but I know of no smaller grammar that contains good etymological principles, and even the larger grammar of Buttman is very far from being complete.

I shall begin with explaining the forms of the comparative and superlative.

In the words σοφ-ος, σοφ-ωτερος, σοφ-ια, σοφ-ιζω, σοφ-ιστης, &c., the root or element σοφ is apparent, and easily separable from the terminations -ος, -ω,τερος, &c. When we possess a sufficient collection of separate examples, the question is, what is the best mode of classifying the various words that have a common termination, such as ω,τερος, and of showing how the *general* meaning of each root or element is *particularized* or limited by these various terminations?

What is called the comparison of adjectives may serve to explain this. The most common form of comparison, as Buttman remarks, is -τερος, α, ον, for the comparative, and -τατος, η, ον, for the superlative.

This termination -τερος may be affixed to numerous elements or roots: the root is very frequently of the form σοφ, a monosyllable ending in a consonant. The examination of the mode in which this element is fitted to another distinct element, or to a suffix like -τερος, comprehends the examination of the structure of all compound and derivative words.

In the compound words λιξ-(ο)-βολ-ος, λογ-(ο)-γραφ-ος, the

respective elements are united by a short vowel sound. That which is most frequently used is short (*o*), but euphonical considerations often require this vowel to be lengthened, as in βουλ-(η)-φορ-ος. In fact λιξο, λογο, must be considered as the roots, or rather the crude forms, both in the formation of the cases, and in that of the compounds. And it should be observed, that in compound words of several syllables, where all of them would be *regularly* short, it is the antepenult. which is most commonly lengthened for euphonical reasons.

Hence the following words may be thus exhibited in what are usually called their degrees of comparison. It would indeed be more correct to consider the terminations -τερος, -τατος, as adding intensity to the simple word; that in -τερος being restricted to the comparison of two things, or two sets of things.

(1) βεβαι-ος,	-ο,τερος,	-ο,τατος
(1) ισχυρ-ος,	-ο,τερος,	-ο,τατος
(1) πιστ-ος,	-ο,τερος,	-ο τατος.

And for euphonical reasons we have σοφ-ος, -ω,τερος, -ω,τατος, &c. with the antepenult. long. Now, the irregularities, as they are called, in such lengthened words as μεσ-ος, μεσ-αι,τερος: λαλ-ος, λαλ-ισ⁽²⁾,τερος, &c. are nothing more than euphonical variations; which are better understood, and better remembered, when we clearly comprehend that -τερος is the characteristic suffix of one of the forms of the comparative. Φιλ-ος, φιλ-τερος, sometimes classed among the irregulars, is formed according to strict analogy like βελ-τερος, προ-τερος, υπερ-τερος. and as καθαρ-τερος, σοπ-τερος, might be formed consistently with analogy from καθαρ-ος, σοφ-ος, respectively. Μελαν-τερος differs in its formation not at all from φιλ-τερος; and as we have φιλ-αι,τερος, so we *might* have μελαν-αι,τερος, or μελαν-ω,τερος.

(1) Βεβαι, ισχυρ, and πιστ, are not *roots*, but they may be considered as roots, or elements, with reference to βεβαι-ος, τερος, &c. It is often necessary to trace a word from a simple element through various forms; each of which may, for convenience, be considered as a root with respect to that form which follows it. Thus, from ακ, a *point*, we have ακ-μη, ακμ-αιος, ακμ-αζω: from γνω, to *know*, we have γνω-μη, γνωμ-ικος, &c.

(2) As we have such compound words as φα-εσ,φορος, σακ-εσ,παλος, so we may have such comparatives as λαλ-ισ,τερος, σωφρον-ισ,τερος: the *ις* or *ες* merely occupying in these words the place which a short or a long vowel occupies in πιστ-ος, τερος, σοφ-ω, τερος, &c.

It should be pointed out to the student that πο-τερος, which of two? ἑκα-τερος, each of two, are formed by the same suffix, -τερος being subjoined to the respective elements; and they are accordingly to be classed under the same head as the comparatives (1). The Latin word *uter* belongs to the same class; its original form, *cuter*, being fairly inferred by a comparison with the Herodotean form κο-τερος, and the existence of the compound ne-cuter (neuter) on a Roman inscription of the Augustan period. So also *alius*, al-ter.

Another variety of terminations, that belong to those which add to the intensity of the signification, comprehends the suffixes in -ων, -ιστος. This class, when properly considered, contains a large part of those which are called irregular.

ἡδ-υς,	-ῖων,	-ιστος.
αἰσχ-ος,	-ῖων,	-ιστος.
καλλ-ος,	-ῖων,	-ιστος.
πλε-ος,	-ῖων,	-ιστος.
Αρ-ης,	-ειων,	-ιστος.

In the Sanskrit there is an analogous termination of the comparative and superlative; as, *prithus*, broad; *prath-īyās*; *prath-ishtās*. Our superlative in *est* and the corresponding German *ste* belong to the same class.

Buttman explains αἰσχ-ων and -ιστος as being formed from αἰσχ-ρος by dropping the ρ; and he considers ἀλγ-ων, -ιστος, as irregular forms of ἀλγ-εινος: but this is a bad mode of explanation, and makes a difficulty, or what is called an irregularity, where there is none. Αἰσχ-ρος and ἀλγ-εινος belong respectively to a numerous class, comprehending λυπ-ρος, μυδ-ρος, ἀκ-ρος, &c.: ὀρ-εινος, σκοτ-εινος, ποθ-εινος, &c.: and these words αἰσχρ-ος, ἀλγειν-ος, might have comparatives and superlatives formed in the common way, without this having any connexion with comparatives and superlatives formed from the simple elements αἰσχ-ος, and ἀλγ-ος.

In Buttman's arrangement of the verb, and his explanation of its forms, there are some advantages not found in most other grammars; but here also he has made this most difficult part of the accidence more complicated than it ought to be, by not

(1) In the Sanskrit grammatical system, *katarās*, *ekatarās*, which correspond respectively in formation and meaning to πο-τερος (Herod. καο-τερος) ἑκα-τερος, are classed under the comparative suffix -tāyās.

availing himself sufficiently of the distinction between the root and the suffix.

P. 105 (1), he has given a table, exhibiting the augments, and the terminations of the first person singular of the tenses of the indicative active, passive, and middle. A dash between the augment and the termination stands for the proper root of the verb. Thus we have a general expression for all the forms which the tenses admit. For example: $\acute{\epsilon}\text{-}\sigma\omega$, represents the general form of the imperfect active; $\text{-}\sigma\omega$ (2), of the 1st future active; $\acute{\epsilon}\text{-}\theta\eta\nu$, of the 1st aorist passive; and so on. It would seem then to be the simplest way of forming the various tenses, to insert in the blank space the real elementary (3) part of the verb: the consonant that may precede such a termination as $\text{-}\theta\eta\nu$ will be modified by that consonant according to the usual euphonic changes.

But a difficulty here occurs, which Buttman has explained under the section entitled "A twofold theme," p. 106. Several verbs do not exhibit the clear element or root in the present and imperfect (for the exception is limited to these two tenses); thus, in $\tau\upsilon\pi\text{-}(\tau)\text{-}\omega$, $\acute{\epsilon}\text{-}\tau\upsilon\pi\text{-}(\tau)\text{-}\sigma\omega$: $\tau\alpha\sigma\sigma\text{-}\omega$, $\acute{\epsilon}\text{-}\tau\alpha\sigma\sigma\text{-}\sigma\omega$: $\phi\rho\alpha\zeta\text{-}\omega$, $\acute{\epsilon}\text{-}\phi\rho\alpha\zeta\text{-}\sigma\omega$: $\lambda\alpha\mu\beta\alpha\nu\text{-}\omega$, $\acute{\epsilon}\text{-}\lambda\alpha\mu\beta\alpha\nu\text{-}\sigma\omega$, we have an elementary form different from that found in the futures, aorists, &c., which always contain the real root of the word, in a shape that is more easily recognized. In such examples, then, as $\tau\alpha\sigma\sigma\text{-}\omega$, Buttman assumes, merely for the convenience of grammatical use, a present theme $\tau\alpha\sigma\sigma$, while he points out that the genuine root is $\tau\alpha\gamma$. But instead of keeping to this simple arrangement, he has also introduced the imaginary verb $\tau\alpha\gamma\omega$, which should never be presented to the eye of the student. It is not sufficient to say that it is introduced for the purpose of explanation; for the formation of every tense is better explained without it than with it, and $\tau\alpha\gamma$, an existing element, is as well remembered as $\tau\alpha\gamma\omega$, a non-existing word.

(1) Of the American translation reprinted in England, with the errors.

(2) See the remarks, which come after, on verbs ending in $\text{-}\lambda\omega$, $\text{-}\mu\omega$, $\text{-}\nu\omega$, $\text{-}\rho\omega$.

(3) The elementary part of the verb is not always a root: for example, in most verbs in $\epsilon\upsilon\omega$, as $\phi\sigma\upsilon\epsilon\upsilon\text{-}\omega$, $\sigma\iota\tau\epsilon\upsilon\text{-}\omega$; and in $\phi\iota\lambda\epsilon\text{-}\omega$, $\tau\iota\mu\alpha\text{-}\omega$, the vowels that follow the consonants belong to the grammatical root of the verb; the real roots of these words are $\phi\sigma\upsilon$, $\sigma\iota$ (compare $\sigma\iota\tau\sigma\epsilon\iota$, and *satus*), $\phi\iota\lambda$, and $\tau\iota$. See Buttman's note, p. 106.

Now, it is singular that Buttmann, after having exhibited in a tabular form the prefixes and suffixes which characterize each tense, leaving between them a blank space to be filled up with the root, and after having so carefully pointed out the mode of ascertaining the root, and marked the two tenses which are exceptions, should still explain the formation of the tenses one from another, as in the Eton grammar, and not all from one common element.

Thus, p. 118, the perfect passive is made to depend on the perfect active; p. 120, the paulo-post future on the perfect; and, p. 111, the two futures passive on the two aorists passive; and verbals in *-τοϛ* and *-τεοϛ* are unnecessarily connected with the perfect and 2d aorist passive. But this is undoing, in a great degree, what had been already done by the previous explanation.

It is unimportant whether we consider *ταγ*, *τακ*, or *ταχ*, as the root of the verb *τασσω*: two remarks only are necessary; 1st. Every perfect tense ends in *κα*, or in *α* preceded by an aspirated consonant: 2d. The final letter of *ταγ*, *τακ*, or *ταχ*, will be modified by the following consonant, according to euphonic principles explained in Buttmann's grammar, p. 25.

We may then exhibit the whole formation of this verb,* by filling up Buttmann's blank table: the present and imperfect of the word *τασσω* are omitted, because they are irregular, as has been already explained.

	Active.	Passive.	Middle.
1 Perf.	<i>τε-ταχ-α</i>	<i>τε-ταγ-μαι</i>	
1 Plup.	<i>ἐ-τε-ταχ-ειν</i>	<i>ἐ-τε-ταγ-μην</i>	
2 Perf.	<i>τε-ταγ-α</i> ⁽¹⁾		
2 Plup.	<i>ἐ-τε-ταγ-ειν</i> ⁽¹⁾		
1 Fut.	<i>τακ-σω</i> ⁽²⁾	<i>ταχ-θησομαι</i>	<i>τακ-σομαι</i> ⁽²⁾
1 Aor.	<i>ἐ-τακ-σα</i>	<i>ἐ-ταχ-θην</i>	<i>ἐ-τακ-σαμην</i>
2 Fut.	<i>ταγ-ω</i> ⁽¹⁾	<i>ταγ-ησομαι</i>	<i>ταγ-ουμαι</i> ⁽¹⁾
2 Aor.	<i>ἐ-ταγ-ον</i>	<i>ἐ-ταγ-ην</i>	<i>ἐ-ταγ-ομην</i> ⁽¹⁾
3 Fut.		<i>τε-τακ-σομαι</i> ⁽²⁾	

⁽¹⁾ These forms, and some others, are probably not found in Greek authors; they are, however, the forms that would be found, if they existed. It is one of the merits of Buttmann's grammar that he has assigned the perfect middle to the active voice, proving it to be only a variety of the perfect active, and sometimes the only form of the active perfect that exists.

⁽²⁾ *Τακ-σω* is written thus to show the root and suffix distinct: *ταξω* is only a way of writing used for greater convenience.

It is unnecessary to add any remarks on this table. To apply it to any other verb, the student must be acquainted with the characteristic prefix and termination of each tense, and he must ascertain what is the elementary part of the verb by examining the aorists, futures, &c., and separating the essential part from that which merely indicates a particular tense. Thus, in the words *λειπ-σω*, *λε-λοιπ-α*, *έ-λιπ-ον*, *λειφ-θησομαι* : *τρεπ-ω*, *έ-τρεφ-θην*, *έ-τραπ-ομην* : the root can easily be recognized, as its essential elements are unchanged. Such forms as *λειπ-ω*, *λε-λοιπ-α*, *έ-λιπ-ον*, will suggest this question : how is the student to know that the vowel part of the root is to undergo such modifications as are exhibited in these examples? The answer is, that these irregularities are capable of a classification ; that this is done in some degree, but not entirely, in Buttman's grammar, and others ; and that no *new* difficulty is created by arranging established facts in another and a simpler form. It is the end and design of a proper etymological exhibition of grammatical facts acknowledged and collected, to teach the student to separate the root of a word from its appendages ; to ascertain the primary meaning of this root ; to classify, under their respective terminations, the various new words formed by adding suffixes to a root, and to deduce from a number of examples the meaning of this modifying termination. It is the only way to lead the student to a sure and permanent understanding of the language which he is studying, and to enable him to compare one language with another : it tends to banish from instruction arbitrary rules, and to substitute in their place accurate observation, discrimination of differences, and generalization founded on facts.

The verbs in which *λ*, *μ*, *ν*, *ρ* precede *ω* differ very much from all other verbs, and require a separate consideration in whatever way they are viewed. By arranging several of them, such as *τελλω*, *βαλλω*, *σπειρω*, &c. in a form like the above table, the student may arrive at certain general facts respecting the changeable vowels in the root, and he will find that every useful observation in Buttman's grammar will be just as serviceable for this new classification as for his own system. It is important to observe, that the characteristic of the future in these verbs also is occasionally *σω*, as in *κελ-σω*, *φυρ-σω*, *βυλλη-σω* ; probably

an indication that this form of the future was at some period more extensively in use in the verbs whose characteristic consonant is λ , μ , ν , ρ (1).

There are two verbs in the Greek language which are unintelligible to a student till he has learned to separate the roots from their appendages; these are the verbs, $\epsilon\acute{\iota}\mu\iota$, *I am*, and $\epsilon\acute{\iota}\tilde{\iota}\mu\iota$, *I go*, both of which, according to Buttmann, are from $\acute{\epsilon}\omega$.

An examination of the various forms of $\epsilon\acute{\iota}\mu\iota$, such as $\acute{\epsilon}\sigma\text{-}\tau\iota$, $\acute{\epsilon}\sigma\text{-}\mu\epsilon\nu$, $\acute{\eta}\sigma\text{-}\theta\alpha$, $\acute{\epsilon}\sigma\text{-}\tau\omega$, shows clearly that $\epsilon\sigma$ is the real element. It is in some cases obscured, as in $\epsilon\acute{\iota}\text{-}\eta\nu$: in others it absolutely disappears, as in $\acute{\omega}$, leaving only a termination behind it; it appears nearer its genuine form in the Ionic $\acute{\epsilon}\omega$ of the subjunctive. But the difference between the verbs $\epsilon\acute{\iota}\mu\iota$ and $\epsilon\acute{\iota}\tilde{\iota}\mu\iota$ will never be seen clearly, till a student is taught to distinguish between their elementary parts. It may be useful to show him, for the purpose of illustration, the Sanskrit forms of the indicative present, *as-mi*, *asi*, *as-ti*, and the cognate forms of the Latin *es-se*.

The root of the verb $\epsilon\acute{\iota}\tilde{\iota}\mu\iota$, *I go*, is ι , a single vowel, subject to the various euphonic changes in its length and sound to which vowels are exposed. The forms of the Latin *e-o*, in which the same element exists, and of the kindred Sanskrit verb $\bar{e}\text{-}mi$, $\bar{e}\text{-}shi$, $\bar{e}\text{-}ti$, may be compared with it.

There is one department of Greek grammar the most perplexing to learners, in which successive grammarians only increase the difficulty by adding to the mass of isolated facts, instead of arranging them in the proper manner.

The verbs called irregular, with very few exceptions, are quite as regular as those which in grammars pass under that name. According to the common system, each verb that is called irregular is learned separately, instead of being learned in connexion with

(1) It is not unusual for the vowel in the root of $\beta\alpha\lambda$, $\kappa\alpha\lambda$, and other words, to be dropped. Hence we have $\beta\lambda(\eta)\mu\alpha$, $\beta\lambda(\eta)\tau\omicron\varsigma$, $\kappa\lambda(\eta)\tau\omicron\varsigma$, &c. When this happens, the necessity for a *uniting* vowel is obvious, and it is equally obvious that it is no real part of the root. See the remarks above. In Greek we have $\sigma\pi\epsilon\iota\omega\text{-}\omega$, $\sigma\pi\alpha\sigma\text{-}\tau\omicron\varsigma$; in Latin, *sper(n)-o*, *spr(e) tus*; the *e* after the *r* being necessary, owing to the vowel between *p* and *r* being dropped. There can be no difficulty in explaining $\acute{\iota}\pi\iota\text{-}\sigma\pi\text{-}\omicron\mu\epsilon\nu\omicron\varsigma$, by reference to the word $\acute{\iota}\pi\text{-}\omicron\mu\alpha\iota$, the σ in the former word representing the aspirate in the latter. In $\gamma\eta\eta\text{-}\sigma\iota\omicron\varsigma$, *gna-tus*, &c., the vowel that follows the *n* is necessary on account of the loss of the vowel in $\gamma\omicron\nu$, or $\gamma\upsilon$, the root.

all others that are like it. Buttmann's list of irregular verbs is as useful as other lists; and if it be more exact in registering those forms only which occur in our Greek books, *that* is so much additional merit; but it has no other.

A large class of irregular verbs end in $\mu\bar{i}$: they may be compared, in some respects, with the class to which $\tau\alpha\sigma\sigma\omega$ belongs, in having a present and imperfect, somewhat varying from the other tenses; but, unlike $\tau\alpha\sigma\sigma\omega$, they exhibit the real root distinctly in these two tenses.

Present.	1 Fut.	1 Aor.
$\delta\epsilon\iota\kappa-(\nu\upsilon)-\mu\iota,$	$\delta\epsilon\iota\kappa-\sigma\omega,$	$\acute{\epsilon}-\delta\epsilon\iota\kappa-\sigma\alpha$
$\delta\iota-\delta\omega-\mu\iota,$	$\delta\omega-\sigma\omega,$	$\acute{\epsilon}-\delta\omega-\kappa\alpha$
$\zeta\epsilon\upsilon\gamma-(\nu\upsilon)-\mu\iota,$	$\zeta\epsilon\upsilon\kappa-\sigma\omega,$	$\acute{\epsilon}-\zeta\epsilon\upsilon\kappa-\sigma\alpha$
$\kappa\epsilon\rho\alpha-(\nu\upsilon\upsilon)-\mu\iota,$	$\kappa\epsilon\rho\alpha-\sigma\omega,$	$\acute{\epsilon}-\kappa\epsilon\rho\alpha-\sigma\alpha$
$\mu\iota\gamma-(\nu\upsilon)-\mu\iota,$	$\mu\iota\kappa-\sigma\omega,$	$\acute{\epsilon}-\mu\iota\kappa-\sigma\alpha$
$\acute{\omicron}\rho-(\nu\upsilon)-\mu\iota,$	$\acute{\omicron}\rho-\sigma\omega,$	$\acute{\omicron}\rho-\sigma\alpha$
$\pi\iota-(\mu)-\pi\lambda\eta-\mu\iota,$	$\pi\lambda\eta-\sigma\omega,$	$\acute{\epsilon}-\pi\lambda\eta-\sigma\alpha$
$\sigma\beta\epsilon-(\nu\upsilon\upsilon)-\mu\iota,$	$\sigma\beta\epsilon-\sigma\omega,$	$\acute{\epsilon}-\sigma\beta\epsilon-\sigma\alpha$
(¹) $\acute{\iota}-\sigma\tau\eta-\mu\iota,$	$\sigma\tau\eta-\sigma\omega,$	$\acute{\epsilon}-\sigma\tau\eta-\sigma\alpha.$

By writing them in this manner, and comparing them, it is evident what is the real element, from an inspection of the present tense alone. The real root being known, the future is known, and the *possible* form of every other tense is known: the existence of any particular tense must be determined by a diligent examination of extant Greek authors; a kind of inquiry which is equally necessary in verbs called regular, such as $\tau\upsilon\pi\tau\omega$, $\gamma\rho\alpha\phi\omega$.

When the root of a verb such as $\sigma\beta\epsilon\nu\nu\mu\iota$ is ascertained, it is, except in the present and imperfect, as regular as $\pi\alpha\upsilon\omega$ in the formation of its tenses. This verb $\pi\alpha\upsilon\omega$ contains a euphonic ς in the first aorist $\acute{\epsilon}\pi\alpha\upsilon\sigma\theta\eta\nu$, and so does $\acute{\epsilon}\sigma\beta\epsilon\sigma\theta\eta\nu$, the first aorist passive of $\sigma\beta\epsilon\nu\nu\mu\iota$. Such irregularities or varieties as these depend rather on the *form* of the simple root than on any thing else.

(¹) $\Sigma\iota-\sigma\tau\eta-\mu\iota$ would be the regular form (analogous to the Latin *sisto*), the reduplication being the first consonant of the root with ι : $\tau\iota-\theta\eta-\mu\iota$ is the form in which the root $\theta\epsilon$, or $\theta\eta$, appears; $\theta\iota-\theta\eta-\mu\iota$ being a kind of word not used, for euphonic reasons.

It may be useful to examine a few more irregular verbs, for the purpose of showing the advantage of a classification of them.

Present.	1 Fut.	1 Aor.
$\alpha\upsilon\acute{\xi}$ - $\alpha\omega$, and $-\omega$,	$\alpha\upsilon\acute{\xi}$ - $\eta,\sigma\omega$, ⁽¹⁾	$\eta\upsilon\acute{\xi}$ - $\eta,\sigma\alpha$.
$\delta\alpha\rho\theta$ - $\alpha\omega$,	$\delta\alpha\rho\theta$ - $\eta,\sigma\sigma\omicron\mu\alpha\iota$,	$\acute{\epsilon}$ - $\delta\alpha\rho\theta$ - $\omicron\upsilon\upsilon$, 2 Aor.
⁽²⁾ $\lambda\alpha(\gamma)\chi$ - $\alpha\omega$,	$\lambda\eta\kappa$ - $\sigma\sigma\omicron\mu\alpha\iota$,	$\acute{\epsilon}$ - $\lambda\alpha\chi$ - $\omicron\upsilon\upsilon$, 2 Aor.
⁽²⁾ $\lambda\alpha(\mu)\beta$ - $\alpha\omega$,	$\lambda\eta\pi$ - $\sigma\sigma\omicron\mu\alpha\iota$,	$\acute{\epsilon}$ - $\lambda\alpha\beta$ - $\omicron\upsilon\upsilon$, 2 Aor.
⁽²⁾ $\lambda\alpha(\nu)\theta$ - $\alpha\omega$,	$\lambda\eta(\sigma)$ ⁽³⁾ - $\sigma\omega$,	$\acute{\epsilon}$ - $\lambda\alpha\theta$ - $\omicron\upsilon\upsilon$, 2 Aor.
⁽²⁾ $\mu\alpha(\nu)\theta$ - $\alpha\omega$,	$\mu\alpha\theta$ - $\eta,\sigma\sigma\omicron\mu\alpha\iota$,	$\acute{\epsilon}$ - $\mu\alpha\theta$ - $\omicron\upsilon\upsilon$, 2 Aor.
⁽²⁾ $\tau\nu(\gamma)\chi$ - $\alpha\omega$,	$\tau\epsilon\nu\kappa$ - $\sigma\sigma\omicron\mu\alpha\iota$,	$\acute{\epsilon}$ - $\tau\nu\chi$ - $\omicron\upsilon\upsilon$, 2 Aor.

Now, not only in the various tenses of the verbs, but in all other words, also, into whose formation they enter, are these elements easily distinguishable. For example, in $\lambda\alpha\beta$ - η , $\lambda\alpha\beta$ - $\rho\omicron\varsigma$, $\lambda\eta\pi$ - $\tau\omicron\varsigma$, $\lambda\eta\mu$ - $\mu\alpha$, $\sigma\nu\lambda$, $\lambda\eta\beta$ - $\delta\eta\nu$, the element $\lambda\alpha\beta$ is easily recognized. To prosecute this classification much further would require too much space, and it properly belongs to a treatise on grammar.

Before terminating these remarks, it will be useful to notice briefly another class of verbs.

The contracted verbs, chiefly those in $\epsilon\omega$, which result from the union of a noun, or the α privative, or $\delta\nu\varsigma$, or $\epsilon\nu$, with a verbal root, should be classified, because they exhibit a systematic regularity, which is of great importance.

$\sigma\epsilon\beta$ - ω ,	} $\acute{\alpha}$ - $\sigma\epsilon\beta$ - $\epsilon\omega$,	$\epsilon\upsilon$ - $\sigma\epsilon\beta$ - $\epsilon\omega$, $\theta\epsilon\omicron$ - $\sigma\epsilon\beta$ - $\epsilon\omega$.
or $-\sigma\mu\alpha\iota$,		
$\acute{\epsilon}\chi$ - ω ,		$\epsilon\upsilon$ - $\omega\chi$ - $\epsilon\omega$, $\kappa\lambda\eta\rho$ - $\omicron\upsilon\upsilon\chi$, $\epsilon\omega$.
$\beta\alpha\lambda(\lambda)$ - ω ,	$\lambda\iota\theta$ - $\beta\omicron\lambda$ - $\epsilon\omega$,	
$\pi\omicron\rho$ - $\iota\zeta$ - ω ,	$\acute{\alpha}$ - $\pi\omicron\rho$ - $\epsilon\omega$,	$\epsilon\upsilon$ - $\pi\omicron\rho$ - $\epsilon\omega$.
$\tau\nu(\gamma)\chi$ - $\alpha\omega$,	$\acute{\alpha}$ - $\tau\nu\chi$ - $\epsilon\omega$,	$\epsilon\upsilon$ - $\tau\nu\chi$ - $\epsilon\omega$, $\delta\nu\sigma$ - $\tau\nu\chi$ - $\epsilon\omega$.

Hence the form $\acute{\epsilon}\xi\epsilon\nu\pi\omicron\rho\iota\omicron\upsilon\sigma\iota$ (Xen. Anab. V. 6. 19), though recommended by the best MSS., is properly ejected to make way for $\acute{\epsilon}\kappa\pi\omicron\rho\iota\omicron\upsilon\sigma\iota$: and in the same book (chap. 25.), where

(1) In many forms of verbs, both those called regular and irregular, are found certain vowels whose office is to unite parts together. See Buttman's remarks, p. 100.

(2) These words have a euphonical insertion, the nature of which depends on the following consonant. Compare fra(n)g-o, ta(n)g-o, tu(n)d-o, &c.

(3) The future has only one ς , which, as in some other instances, must be etymologically considered as the representative of two; or, in this example, of θ .

Hutchinson has *συνεξεπορισα*, an impossible word, the editors now read either *συνεξεπορισα*, according to Porson, or *συνεξευπορησα*.

The relationship between the Latin and Greek, between their roots, when divested of all appendages, and the suffixes themselves, is striking when it is clearly exhibited. Before giving some instances of this, it may be useful to show some roots common to other languages with Latin and Greek.

The following are examples of some verbal roots in

Greek.	Latin.	Sanskrit.	English, or German.
γι-γνω-σκω,	(g)no-sco,	jnā,	know, kenn,en.
φερ-, φρε-ω,	fer-o, fre-tus,	bhr̥, or bhār,	bear, führ,en.
σπορ,ενν-υμι,	ster(n)-o,	strī,	strew, streu,en.
φν-ω,	fu-i, or fi-o,	bhū,	be.
πλε-ω,	fle-o, flu-o,	plū,	flow, fliess,en.
ἐδ-ομαι,	ed-o,	ad,	eat, ess,en.
λειχω,	li(n)g-o,	lih(gutt.),	lick, leck,en.
ῥηγ(ν)-υμι,	fra(n)g-o,	ranj, bhanj,	break, wreck, brech,en.
πηγ(ν)-υμι,	pa(n)g-o,	pas ⁽¹⁾ ,	peg.
τειν-ω	ten(d)-o,	tan,	dehn,en.

The list might easily be increased by such words as

Greek.	Latin.	Sanskrit.	English, or German.
ὄχ-ος,ὄχ-εω,	veh-o, vacc-a,	vah(gutt.),	wagen, ox, ochs ⁽²⁾ .
	nec(t)-o,	nah(gutt.),	nigh, next, näch,st.
βαγ-μα, } βακ-σις, }	vocs, voc-o,	vatch, or vag ⁽³⁾ .	
λευσσω-ω, } λευκ-ος, }	luc-eo, lucs,	lōk,	look.
ὄ,ρεγ-ω,	reg-o,	rāj, and ritch,	reach.
ζεγγ(ν)-υμι,	ju(n)-go,	yūj,	yoke, joch.
(⁴)οἰδ-αοι } ἴδ, }	vid-eo,	vid,	wit, or wot, wiss,en.
ἔδ(σ)-ομαι } ἔδ-ος, }	sed-eo,	sad,	sit, sitz,en.

(1) This final *s* often corresponds, in Sanskrit words, to a Greek *z* or *γ*; e. g. *svan*, *κυνων*.

(2) This is the remark of Dr. Rosen, *Rig-Vedæ Specimen*, p. 9: *vacc-a* then is a beast of burden.

(3) The final consonant depends on the letters that follow.

(4) The *s* before *i* is equivalent to *F*, as may easily be proved.

This list of words is principally taken from Bopp's "Synopsis Radicum," at the end of his Glossary, and they have been selected for the purpose of explaining what I have said on the affinities of these languages. By taking only those words which are found in two or three of them, for example, in the Latin, Greek, and Sanskrit, a very long catalogue may be made.

It would require a distinct treatise, and much more knowledge than I possess, to prosecute this subject to its full extent by showing the suffixes that are the same, or similar, in the Latin, Greek, and Sanskrit. Some have been incidentally noticed.

A few instances of such analogies in the Latin and Greek may easily be collected. Several Latin verbs have a reduplication in the present or the perfect, γι-γν-ομαι, gi-gn-o: i-στη-μι (¹), si-sto; πε-πηγ-α, pe-pig-i; mo-mord-i (Sanskrit, *mrid*); cu-cur(r)-i, &c.

Many terminations of adjectives correspond.

ὄρ-εινος,	mar-īnus.	μακ-ρος,	cla-rus (κλε-ος).
σκοτ-εινος,	bov-īnus.	λυπ-ρος,	pu-rus (pū, Sansk.).
χρυσ-εος,	aur-eus.	πολυ,γον,ος,	beni,gn,us.
ἀργυρ-εος,	argent,eus.	νεο,γν.ος,	mali,gn,us.
		νεο.γον,ος,	privi,gn,us.
πολεμ-ῖκος,	host-īcus.	έρυθ-ρος,	rub-er (rub-erus),
Ἰνδ-ῖκος,	Ind-īcus.	Μαιανδ-ρος,	Mæand-er (-erus).
δι-πλους,	du-plus.	δι-πλαξ,	duplex.
twice full.		a double surface.	

πυρ,φορ-ος, igni-fer. έρωτ,υλος, beat-ulus, &c.

Also many terminations of nouns.

ἀρο-τηρ,	ara-tor.	ἀλειπ-της,	alip-ta.
πρακ-τωρ,	fac-tor.	ἀθλη-της,	athle-ta.
ἀρκ-υς,	arc-us.	} ὀδους,	dens.
βοτρ-υς,	grad-us.		} ὀδοντ,ος,
} πους,	pes.	λεπτο-της,	veri-tas.
	} ποδ-ος,	ped-is.	ήδυ-της,

(¹) Πι-πτ-ω, μι-μν-ω, are of this class; πι-πτ-ω must not be classed with τυπ(τ)-ω, έιπ(τ)ω.

Participles and adverbs.

{ στας,	stans.	ἐναλλαξ,	vix.
{ σταντος,	stantis.	ἀγελη-δον,	grega-tim.
πηκ-τος,	pac-tus.	συλ,ληβ-δην,	
ρήκ-τος,	frac-tus.	χαμαι,	humi, (locative case).
ἀνα-μιξ,	mox.		&c. &c.

A comparison between the various forms of the pronouns would show several curious points of relationship; but a complete exhibition of these forms would require a treatise, and I have only selected a few which are obvious, and familiar to all who have examined the subject.

Of the characteristic *differences* between the Latin and Greek I have here said nothing, both for want of time and opportunity to enter upon this part of the subject, which, in a more complete examination, ought not to be omitted.

These remarks are not presented as containing any thing either new, or unknown to exact scholars, but simply for the purpose of explaining some observations and allusions made in the body of the text.

It will readily be seen by those conversant in such matters that there is sometimes a difficulty in showing the root and suffix distinctly, as in *ορεινος*, &c., where the *ε* is dependent on the case formations of the word *ορος*. Instead of exhibiting *all* the words in that way which would be most correct, I have represented *some* in that form which will be best understood by those who have not paid much attention to etymological classification.

THE END.

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LECTURE

ON THE

NATURE AND STRUCTURE

OF THE

CHINESE LANGUAGE,

DELIVERED

AT UNIVERSITY COLLEGE.

BY

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LECTURE
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THE study of language is highly important to an acquaintance with general science. Its origin and progress in different nations reflect light on the past history and condition of the human species. It forms a gratifying point of attention to those who would analyze the distinctive properties of national character, and comprehend the causes of revolutions in states and kingdoms. It unfolds the nature of intellectual endowments, by discovering the resources of the understanding, the power of the imagination, and the preferences of the will. It determines to some extent the social affections, moral state, and physical energies of insignificant tribes and mighty empires. It ministers to our knowledge of the customs and habits of countries comparatively unknown. It is the index of political circumstances. It grows with a nation's growth and strengthens with its strength, but declines in vigour and purity as national character deteriorates. Although the primitive peculiarities of language are not retained where intercourse subsists with more enlightened countries, yet its general character bears analogy to climate and natural scenery, while its structure indicates a certain order of mind and

corresponding external habits. Philological improvements, even when effected by native genius, most frequently owe their origin to foreign influence. But where language has been reduced to writing early, domestic efforts, extended through several ages, might contribute much to amend the ancient system; before writing was invented, however, there would be few changes in the rudiments of speech. The fact that language is known to the most degraded and isolated tribes, concurs with Sacred Scripture to point out its divine origin. Adam must have received, with the power of perfect utterance, intuitive ability to communicate ideas. An act of judgment, conjoined with physical effort, was displayed in his capacity of nomenclator to the inferior creatures, by appropriating to each an epithet descriptive of some peculiar property; his superiority consisting not only in dominion, but in the power of intelligent communication, the preservation of which depends on the imitative capacity of man, and not on instinct, by which the animal tribes express sounds peculiar to their species.

These remarks have been suggested by allusions to the early state of the human race in Chinese authors, who, in explaining the origin of the world, refer to a period of its history when mankind, in speech and habits, were not superior to the brute creation. According to the following extract, *intelligence gradually acquired* first disturbed this mutual equality and harmony.—“In high antiquity human beings inhabited the dens and caves of the wilderness; and, free from jealousy or opposition, cultivated the friendship of animals. But when men began to exercise wisdom, beasts became their enemies; whose claws, tusks, horns, and venomous properties, rendered them exceedingly formidable. Habitations were built of wood for protection, and the human species began to study the art of self-preservation. From ignorance of agriculture, and want of skill to procure fire, they subsisted on grass, wild fruits, and raw flesh, which they ate with the hair on—that is,

undressed—and drank the blood of animals, the skins of which they used for clothing.”

The ancient mode of communicating ideas among the Chinese was, according to tradition, by knotted cords, employed to express the will of their sovereigns, and assist in social intercourse.

The next step in philological pursuits was the invention of symbols by Tsang-hěě, who flourished in the reign of Hwang-te, about two thousand six hundred years before the Christian era. The idea of interchanging thought by means of visible signs, seems to have been first suggested by appearances in the heavens, by the footsteps of birds and beasts on the sand, and by the veins on the back of the tortoise. The present system of writing, with regard to the *formation* of the characters, originated from the following sources: first, resemblance to natural objects, as 山 *shan*, “a hill,” 水 *shwúy*, “water,” 日 *jih*, “the sun,” 月 *yue*, “the moon,” were described by rude imitations; secondly, comparisons, or a borrowed use of words, which have hence acquired a literal and figurative meaning, as 豪 *haou*, “a fierce boar,” denotes also “a brave warrior;” thirdly, reference to position, as 上 *shang*, “above;” 下 *hea*, “below,” or to some affair, or some property or circumstance respecting it; fourthly, association of ideas, as 止 *che*, “to stop,” and 戈 *ko*, “a spear,” form 戢 *woo*, “military prowess,” because war puts a stop to anarchy; fifthly, by reversing or inverting the symbol, as 正 *ching*, “correct,” when reversed in form, becomes 𠄎 *fǎ*, “defective;” sixthly, thought and sound united, as 藁 *ho*, “a generic term for plants,” derives its meaning from *tsaou*, “grass, herbs, &c.,” and its name from 何 *ho*, “what”—the two primitives of which it is composed.

The general divisions of thought, recognised in the structure of the language, are :—Number, celestial objects,

the earth, man, animals, plants, works of art, and miscellaneous subjects of an abstract nature. Its elementary principles, based on pictorial representations of familiar objects, and abstract conceptions symbolised, are two hundred and fourteen, denominated heads of classes, to which the whole language may be reduced; or roots, the simplest form to which a character can be traced. Its oral properties consist of four hundred and eleven monosyllables, modified by five tones. The distinctions of the language, therefore, are into symbols, or written forms; words, or names of symbols; and tones, by which the voice is modulated in the pronunciation of these names. There is nothing in the appearance of the character to indicate its sound, which is perfectly arbitrary; the language being a series of symbolic representations of thought, derived originally from picture-writing, as the ancient forms of the characters evince, but now framed systematically according to certain fixed principles. The form of the character has undergone several changes at different periods, all which may be seen in Dr. Morrison's introduction to the first volume of his Dictionary.

By what means the Chinese became possessed of such a language, and from what nation they immediately descended, are points in their history hitherto unexplained. The Meaou-tsze, a tribe of mountaineers, on the southwest of Kwei-chow,* who were a distinct people early in the third century after the deluge, and have preserved their independence, language, institutions, manners, and customs to the present hour, are, with great probability, supposed to be the aborigines, among whom the Chinese located themselves at some unknown period of antiquity. Admitting this supposition to be correct, which in the opinion of some is favoured by the term "middle country,"† used

* A province of China, North Lat. 24° 40', West Long. from Peking 9° 50'.

† The idea is, that this appellation first arose from the circumstance of the ancient colonists gradually acquiring a settlement in the heart of the country. It is observable that there was a people to the east of them stronger than they.—See Morrison's "View of China," p. 52.

to designate China, whence, and at what era of the world, did the Chinese emigrate?

In the records of the Board of Ceremonies, which contain the names of kingdoms tributary to China, and notices of tribute presented to the Emperor, stands an imposing account of the ancient Ta-tsin, said to be situated on the sea, to the west of the bay of Bengal, whose inhabitants are "tall, well-formed, of correct manners, and of the same race as the Chinese." Dr. Morrison remarks on this extract in his "View of China,"* "does not this favour the late De Guignes' supposition, that the Chinese were originally a colony from Egypt?" Matthew Ricci, a celebrated missionary of the Romish church, mentioned with honour in Chinese history, informed the court of Peking that Jesus Christ was born in Judea, the ancient Ta-tsin. But Judea and Egypt, from their comparative proximity, might easily be confounded; moreover the same term is also applied to Arabia, and therefore the conjecture that Egypt was the parent country of the Chinese is by no means improbable. Their emigration must have taken place at a very early period of the world, if the primitive peculiarities of the language may be admitted as evidence. With this view its originality, and the extent of its deviation from the speech once common to all, afford subjects of interesting inquiry; while a more accurate knowledge of the climate and physical features of the country, mental peculiarities, moral and social habits of the people, would contribute to elucidate the causes of its singularity and extensiveness. The confusion of languages at Babel is the original source of difference in human tongues; for until that period the whole earth was of one language and one speech. But what connection subsisted between the ancient tongue and the dialects which subsequently arose? Were all traces of it abolished, or did its general principles survive as the foundation of other dialects? The symbolic nature of

* Page 86.

Chinese indicates, that it was framed before much progress was made in systematic philology; and probably this characteristic afterwards prevented its amalgamation with other tongues. Even though all languages were originally framed on similar principles—a supposition not improbable where distinct tribes invent a system of writing from their own resources—still it is surprising that *this* should have been preserved in its native simplicity through so many centuries. Nor need we wonder that the Chinese expatiate on its unrivalled beauties and utility, believing, as they do, that it was revealed from heaven in remote antiquity, and is now understood by the largest and best portion of the inhabitants of the earth.

With regard to the properties of the language, every symbol is expressed by a monosyllable, whether it be made by one stroke of the pencil, as *yih* “one,” be compounded of several distinct characters, as *wei* “tranquillity,” composed of *she*, *wh*, *ho*, *yew*, and *sin*,—sounds to which it bears no analogy—or takes the appellation of one of its component parts; as the word “God,” formed of *shin* “to extend,” and *she* “signs from heaven,” derives its name from *shin*:—a peculiarity to be accounted for only on the principle that, when the language was reduced to writing, the understanding was consulted in preference to the feelings, and the eye an object of gratification rather than the ear. If it had been alphabetical, greater variety of sounds would be required to express one idea; and even in its present state, two words are often used *orally* when the sense can be conveyed by one *written* character. To extend and diversify the colloquial medium, different systems of pronunciation have been invented; of which four tones, to discriminate characters of the same sound but different meaning; seven notes applied also to music; and thirty-six initial, with twelve final sounds, arranged in classes of dentals, linguals, labials, and gutturals, constitute the principal varieties. A mode of spelling, adapted to symbols, has been derived from the

last, by uniting the initial and final sounds of two characters to express a third, as from *ping* and *she*, denominated mothers, is obtained *pe*, “a child.” This system, though adopted by the compilers of the Imperial dictionary, is comparatively modern, and but little understood even by learned expositors of the language, who prefer the ancient method—that of teaching the pronunciation of an uncommon character by a familiar one of the same sound. There can be no doubt that it is the modification of a scheme originally alphabetic; for though sounds might be arranged conformably with the organs of speech, a complicated mode of spelling could scarcely have been originated by a nation destitute of an alphabet, unskilled in elocution, and moreover devoted to pictures of thought. A brief comparison may here be introduced by a Chinese between the language from which it was derived, probably the Sanscrit, and his own: “The Indians, generally, are attached to sounds. The Chinese prefer symbols; for while they possess innumerable sounds, we have an inexhaustible variety of written characters. Their sounds are sublime and excellent, but their letters are destitute of beauty. Our characters excel in perspicuity, and the manifold changes of which they are susceptible, without pretension to delicate sounds. Their object is to gratify the ear, by which they attain knowledge. We delight in fine writing addressed to the eye, which is our principal medium of intercourse.”

It is not surprising that the Chinese tongue should be extolled by a native, when foreigners are enamoured of its real or supposed beauties. The student, on becoming familiar with symbols which strike the eye, and vividly impress the mind, is apt to overrate the ideas they convey, nor will he discover his error until they are translated into another language. Though the spirit of the composition is preserved in translation, its effect will not bear comparison with that produced by the original. The symbolic nature of Chinese accounts for its superior power of expression. The points of superiority in alphabetic languages are—that the sense of

books can be conveyed by reading to persons ignorant of letters, without the colloquial expositions necessary for the understanding of Chinese authors,—and that a key is furnished by a few simple elements to the general pronunciation:—a process far less formidable than the acquisition of several thousands of arbitrary symbols, some of which agree in sound but differ in meaning. But symbols, present to the mind in conversation, or to the eye in reading, constitute more valuable vehicles of thought than alphabetic signs, and are, moreover, of great importance to the preservation of language in its original purity. China, though the subject of numerous political changes, which generally exercise corresponding influence over modes of speech, has retained the same written tongue through all periods of her history. It is doubtless owing to the symbolic mode, that there are not as many written languages as provincial dialects, and that one medium addressed to the eye has been, for many centuries, understood throughout China and several neighbouring countries.

In estimating the *intellectual character* of the system, the limited means of acquiring knowledge, to which its originators were confined, must necessarily be taken into consideration. Had their minds been enlarged by the sublime revelations of Holy Scripture, and a knowledge of the modern sciences and arts, resources would then have existed for furnishing symbols adequate to convey the amplitude and variety of European intelligence, through the powerful medium of pictorial representation; but until the Chinese tongue has been enriched by the splendid conceptions of the Western world, a just comparison cannot be instituted between it and alphabetic languages. The objection to multiply symbols, already numerous, might be obviated by suffering unimportant ones to pass into oblivion, and inventing others on useful subjects hitherto unknown. All languages require new terms, or new combinations of words, to express new ideas. Perhaps the union of two or three existing symbols in one would be most agreeable to the genius of

the Chinese. The same object might, however, be attained by periphrasis; as "a watch" is designated *she shin peaou*, "time indicator;" steam vessels *ho ke chuen*, "fire breath ships;" and a steam carriage would be understood by *tsze tung chay*, "self-impelling vehicle." The latter mode of conveying new ideas is the only one accessible to foreigners, unless they should attempt to spell their own names of things by native characters, which would be very barbarous and unsatisfactory.

The Chinese language does not afford much scope for oratorical display. To whatever degree the art of public speaking depends on profound wisdom, acute reasoning, and extensive knowledge, emotion and fervour are essential to its final objects. But Chinese, notwithstanding its general copiousness, is deficient in terms expressive of strong feeling or benevolence, irrespective of oral defects arising from its monosyllabic character and uniform cadences. This peculiarity is explained by the state of the people, who are not only strangers to civil liberty, oppressed by the exactions of their rulers, and exposed to the operation of sanguinary laws; but under the dominion of superstitious notions and prejudices, which, by their apathetic, selfish tendency, paralyze the nobler powers of the mind, and contract the generous feelings of the heart. Their modes of speech, however, are not unaffected by the existing sense of moral and relative obligations; and as there is no difficulty now in depicting vices, so when the Christian spirit is imbibed, there will be no lack of terms expressive of its virtues and charities; though in a language addressed to the eye, and frequently offensive to the ear, sentiment must be expected greatly to predominate over sympathy.

SECTION II.

ON THE ORAL LANGUAGE.

THE grammatical properties of language possess general similitude among nations of kindred origin, having reciprocal intercourse, and equal literary and scientific advantages; hence the importance of Latin and Greek to the student of European tongues. Previous philological attainments, indeed, usually facilitate the acquisition of oriental languages; but no corresponding benefit is derived therefrom to the study of Chinese. It entirely dispenses with inflections and conjugations, with concord, syntax, and prosody. Its only grammatical distinctions are denoted by the terms, *living* and *dead* characters; of which the former represents verbs, the latter substantives. There is a more general division into *solid* and *empty* characters; that is, symbols of ideas, and particles merely euphonic. Under the latter class all connectives are comprehended; for though translated by, *and*, *but*, and similar words, the Chinese employ them for ornament and effect, but seldom because they are necessary to the sense: hence they are less used in speaking than writing.

The Mandarin—a word derived from the Portuguese translation of *kwan hwa*, “officer’s language”—is the court dialect of China, which learned men of every province are expected to speak. It is properly spoken at Nanking, which was the seat of government until the fifteenth century, when Yung-lō, who reigned in the early part of it, constituted Peking the capital. It is this pronunciation of the character to which foreign students should direct their attention.

The first step to the acquisition of Chinese is a knowledge of the roots, under which its entire symbols are arranged in the dictionaries. The objects to be attained, with reference to one character, will exemplify the method of acquiring the language. Suppose the word for "faith" is selected: its *sound, form, composition, meaning, tone, and position*, in the sentence require to be known. Its *sound*—it will be learned from the dictionary, or a living teacher—is like the English word, *sin*. Its form, according to the native mode of writing, is obtained by nine strokes of the pencil. Its composition consists of *jin*, "a man," which is the root—and *yen*, "a word," that is, a man of his word; and hence, agreeably to the method denominated association of ideas, its principal meanings are, *faith, sincerity, truth, reliance*. Its proper tone is, *keu shing*, the departing sound—a low key of the voice. Its position in the sentence will determine whether it should be translated by a verb, adjective, or substantive.

The initial sounds of Chinese, according to our nomenclature, are consonants, except *e*—a sound by itself—and a very few words beginning with *o* and *u*. Gutturals, nasals, and aspirated consonants, such as *ch' k' p' t'*, and *ts'*, are numerous. There is also an initial sound partly nasal, partly palatal, similar to the first letter in the Hebrew word *גָּנָרַטְס* *gnarats*, as *guan, gnaou, gno*, for which, however, *a* and *g* are often substituted.

The tones, though they form a necessary part of good speaking, are not essential to oral intercourse; because two characters of similar import may be united, when one written symbol would be as well understood and more elegant. If the words *ē* "a garment," and *è* "a chair," should not be distinguished by their proper tone, all ambiguity would be avoided by subjoining a synonyme or correlate; as *è-tsze* "a chair," *ē-fuh* "a garment." There are five tones in the Mandarin, which may be illustrated by the word *sin*; thus, *sīn*—the upper even sound—means "the heart;" *sîn*—the lower even sound—"to investi-

gate ;” *sin*—the upper sound—“fearfulness ;” *sín*—the departing sound—“faith ;” in the entering sound—*seih*—*n* is lost ; and the meaning of this sound, for which there are many characters, would depend on its form.

Before proceeding to discuss the principles of composition, it may be desirable to point out the characteristics of the Füh-kéen dialect, which differs from the Mandarin chiefly in pronunciation.

The province of Füh-kéen is situated on the north-east of Canton, about twenty-six degrees north of the Equator, and one and a half east longitude from Peking. According to the last census it contains a population of fourteen millions seven hundred thousand souls. It is interesting, as the district where the seven sorts of black tea known to Europeans are cultivated, and from the dialect of which they have derived their names. Though emigration is contrary to law, the inhabitants of this province especially, have for some centuries migrated to European settlements and independent kingdoms in Ultra Ganges India. The great peculiarity of the Füh-kéen dialect consists in having two distinct sounds for each character : one appropriated to reading, the other to speaking, as the symbol for “man,” when read, is pronounced *jin*, but when spoken, *lang* ;—the symbol for “to follow,” when read, is *ts’heong*, but in conversation, *t’an*. There are exceptions to this rule ; as *hók*, happiness ; *to* “doctrine” *le* “principle,” and then, as in Mandarin, two words instead of one are often put to express one thought. In this extensive province the colloquial language varies in different districts ; that to which I now refer is spoken by the Chinese inhabitants of the Straits of Malacca, Java, Sumatra, and other colonies of the East. It is distinguished by *eight* tones—those of the Mandarin sub-divided into “upper and lower.” The division, however, of “the upper tone”—*shang shing*—is, as the natives allow, without any real distinction. Aspirated consonants and nasal sounds prevail much, which cannot be accurately represented in European letters.

As much attention is paid to the tones by natives who speak Füh-kéen, a nice ear, flexible organs of speech, and skill in modulating the voice, are pre-requisites to its acquisition; but many Chinese who profess to teach it, though well versed in the tones, have a bad utterance. This dialect is difficult of acquisition to foreigners, from its tones, minute distinctions in pronunciation, and the use of a colloquial medium different from the sounds of the written character; for although a knowledge of the tones can hardly be considered as necessary to intercourse, still, as the correct medium of communication, they are important. It is imperfectly spoken by Chinese who have mixed much with Malays, and have had no early instruction; Malayan words being intermingled and pronounced so barbarously, that it is difficult sometimes to distinguish them. Chinese females in the Straits of Malacca, who have derived their distinctive character from the intermarriage of Chinese with Malays, though now a separate race, are little acquainted with the local dialect, and totally ignorant of the symbols.* They and their children speak Malay, in addition to which, boys learn their fathers' provincial dialect. There are comparatively few Chinese in the Straits of Malacca from Canton; and they usually understand Mandarin, of which this dialect is but a broad pronunciation; although it would require separate attention from foreigners, whose intercourse is restricted to the inhabitants of that province.

I have adverted to the dialect of Füh-kéen on account of its prevalence in Ultra Ganges India, and not because it is more important in China than those of other provinces. Mandarin, as most generally understood within the limits of the Empire, decidedly claims our first attention; after which the knowledge of any local dialect could be easily acquired.

* I have occasionally met with females out of China who have spoken the Füh-kéen dialect fluently; and Mission Schools are now established in the Straits for their instruction in their own language.

SECTION III.

ON THE CHINESE SYMBOLS.

NOTWITHSTANDING the diversity of oral language in China, the written medium is interpreted in the same way by all who have been taught to read according to their provincial pronunciation—a circumstance which arises from the unchanging nature of symbols, and from mutual conformity, in the structure of sentences, between local dialects and the written style; for example, though *jin* and *lang* are entirely different sounds, both are represented by one symbol, to which the same idea (man) is every where attached, while the words of all dialects are subject to the same canons of composition.

The Chinese language is supposed by many to be an imperfect vehicle for conveying truth in its various grades and qualities—religious, moral, intellectual, physical, mathematical, and philosophical—whereas few, if any, Pagan nations possess literary works to an equal extent, which have been composed in different ages, by men of varied talents and attainments, on subjects—embracing the principles and practice of moral philosophy; theories on the origin of the world; metaphysical disquisitions; delineations of popular manners and customs; novels and dramatic pieces; moral apothegms and sententious sayings; poetry; voluminous histories and statistics; rites and ceremonies, civil and religious; medical science; ordinances and statutes on almost all points of legislation. These facts, connected with that truly national characteristic—love of reading—may suffice, not only to remove suspicions of its unfriendliness towards letters, but to evince its supe-

rior facilities for disseminating knowledge, in comparison with the languages of other nations in a like moral state. In the opinion of Premàre,* “it is possessed of richness, beauty, and force, which are displayed in the frequent use of certain symbols, variety of particles, and numerous figures of rhetoric. Nothing adds more to the beauty of composition than compactness and vigour. Members of a sentence should mutually correspond; each occupying its own place in the most conspicuous light, without defect or irregularity. Words and phrases must be so placed as to afford mutual support; hence it often occurs that a character is repeated, or united with another of similar import; and that particles are added merely to sustain the harmony of a period. Although sentences vary in length, a certain relative proportion is indispensable to their proper structure. Chinese phrases generally consist of four words; but uniformity should be avoided, and the composition relieved, by interspersing longer or shorter periods, as use will gradually teach.”

Collocation of words in a sentence is the chief characteristic of Chinese composition. Though there are few specific rules, custom invariably requires the same order in characters usually connected, even when the sense would not be disturbed by their inversion. It may appear unimportant whether *ho* “misery,” or *fu* “happiness,” stands first in the phrase “happiness and misery;” but according to idiom, *ho* must precede *fu*: so with regard to synonymes; as *chin shih*, “truth, sincerity, reality,” might be understood if written *shih-chin*, because they are distinct symbols; but no scholar would attempt to justify such collocation. An inverted sentence may, therefore, be intelligible which is insufferably barbarous. A knowledge of the

* See “Notitia Linguæ Sinicæ, Auctore P. Premàre,” pages 49 and 190, an able work on the Chinese language, in Latin, by a Roman Catholic Missionary, several years resident at Peking. The work was printed at the Anglo-Chinese College, Malacca.

system of intonation will prevent too frequent use of the same tones, which would also have a disagreeable effect on the ear of a native.

The Chinese say “ words are sounds of the heart, and symbols pictures of the heart.” The four words, “ solid matter, elegant diction,” comprehend every excellence in composition, which is reducible to the three following varieties; first, when rich ideas are embodied in sententious language; secondly, when more labour is bestowed on ornament than on the subject-matter; and thirdly, when there is no disproportion between the sentiments and the expressions; or when beautiful thoughts are clothed in elegant language: this is the true classical style.

Figures of thought in Chinese composition may be reduced to the following syllabus: Repetition, Paronomasia, Antithesis, Climax, Interrogation, Description, Comparison, Apologue, and Parable; each of which I shall briefly illustrate by quotations from some of the best authors.* The figure *Repetition* consists, first, in iterating the same idea, in the same words, two or three times, whence it acquires greater force; as *mih mih puh yu*, “ silent, silent not speak—deep silence is preserved:” secondly, in iterating two synonymous or kindred words—a mode according to which the most common phrases are composed; as *p'ing, p'ing, gnan gnan*; “ peace, peace, rest, rest—in security without fear or danger;” thirdly, in the same character repeated with two others, either synonymes, contraries, or of kindred meaning, as *pūh che pūh kě*; “ not know, not perceive—I do not understand;” fourthly, in two characters synonymous, contraries, or of kindred meaning, so disposed with two others, that the idea is repeated in different words, and the reciprocal relation between two symbols preserved

* The Latin reader who has access to Premère's work, alluded to in a preceding page, will find in it ampler illustrations than I have given of each of these particulars. Some of the remarks in the text are translations from this author, to whom once for all I acknowledge my obligation.

with pleasing effect; as, *haou kěě gnáe tsing*; “desire pureness, love cleanness—a love of purity;”—in this phrase, *haou* and *gnáe* signify “to love or desire,” *kěě* and *tsing* “to be pure or clean,” yet it would be improper to say, *haou tsing gnáe kěě*; nor must customary modes in similar cases be altered: fifthly, in the same phrase repeated, either for the sake of harmony, or to impress its meaning more deeply on the mind; as, *meaou tseuč, meaou tseuč*; “sublime, sublime—superlative excellence;” sixthly, in using the same word with the particle *teih* interposed—a mode of speech which corresponds to the participial form of other languages; as, *tso teih tso*; “sitting they sit.” I would here remark, there is a peculiar resemblance between this Chinese phrase and the well-known Hebrew idiom, of which the two following passages in the book of Genesis are examples: “Eating thou shalt eat;” “Dying thou shalt die.” Since Chinese characters undergo no change to indicate time or mode, such phraseology as nearly approaches the Hebrew construction as a symbolic language would admit, even if a literal translation were sought.

Repetition, then, consists in iterating one idea, sometimes in the same, sometimes in different words and phrases, according to six modes;—a metaphor, which is so far from being offensive to good taste by the tautology it involves, that some of the most admired writers conclude their periods by repeating a sentiment with greater force in other phraseology. It may be asked, then, does not this figure bear a close resemblance to the *synonymous parallelisms* of the Hebrews, in which, according to Bishop Lowth, “the same sentiment is repeated in different but equivalent terms?”

2. *Paronomasia*. Chwang-tsze and Lung-tsze excel in this species of writing: the following example illustrates its general use: *hing che pŭh hing, pŭh hing che hing*, “The form’s want of form; and the want of form’s form,” that is, “the immaterial soul united to the material body, and the material body united to the immaterial soul; mean-

ing, that man is composed of two parts—a body and a soul—reciprocally related and dependent.

3. *Antithesis* is also a favourite mode of writing with Chinese authors, who place characters opposed in sense together; as negatives and affirmatives; contraries; and such as illustrate ideas by contrast; as, beginning and end, day and night, heaven and earth, fire and water, soul and body, spirit and matter, good and evil, right and wrong, rectitude and obliquity, with many other phrases in which there is a mutual conformation of accents, symbols, and thoughts. In antithesis, though the Chinese tongue abounds with apparent synonymes, each word has its peculiar correlate, or opposite, to which it should be united. Negatives that appear to convey the same idea, could neither be interchanged, nor opposed to other affirmatives than those which custom has prescribed, without committing a solecism; for example, *woo* and *fei* both mean *not*, but their opposites are expressed by different characters, as the opposite of *woo* implying *destitution*, is *yew*, signifying *possession*, and that of *fei* “*no*,” or what is wrong, *she* “*yes*,” or what is right. Symbols of opposite significations form antithetic sentences, that bear a striking resemblance to the *antithetic parallelisms* of the Hebrews, respecting which Bishop Lowth observes,—“the antithesis is formed by iteration of the same image or sentiment, or the opposition of their contraries.” In Chinese, as in Hebrew, sentiments are opposed to sentiments, words to words, and tones to tones; and the eye is pleased with such composition, while the mind is affected by its impressive form. The following phrases illustrate this figure: *yew tsae teih we peih yew maou, yew maou teih we peih yew tsae*; “a clever man is not necessarily handsome, nor is a handsome man necessarily clever;” *yaou k’ae, k’ow yew k’ae pŭh tih, yaou pe k’ow yew pe pŭh tih*; “when I wish to speak I cannot; when I want to be silent I am unable.” Where this species of style prevails in Holy Scripture, it is much more easily rendered into idiomatic and elegant Chinese, than long, involved

sentences of an argumentative or parenthetical nature. "This form of composition," remarks Dr. Lowth, "agrees best with adages and acute sayings; it is, therefore, very prevalent in the Proverbs of Solomon, in some of which the principal force and elegance depend on the exactness of the antithesis."

4th. *Climax* is much used by the Chinese, than which, when skilfully conducted, no metaphor, in their estimation, is more elegant. Several beautiful specimens occur in respectable authors, but the two following quotations will be sufficient to exemplify its nature. The first is from a philosophical work entitled *Taou tih king*, "A Treatise on Reason and Virtue;" *taou sang yih; yih sang urh; urh sang san; san sang wan wüh*; "reason produced one, one produced two, two produced three, and three produced all things." To understand this passage, it should be observed, that Taou, "reason," is elevated into a Divinity, from whose creative power the original quiescent principle in nature—"one, or unity"—proceeded: this monad, when it was in motion, generated the male principle—Yang—and, when it was at rest, produced the female energy—Yin; then the "two"—Yin and Yang—united their operations and brought the three powers of the Universe into existence; which, according to some theorists, are Heaven, Earth, and Man—a kind of divine triad co-operating in the production of all other created objects, and yet itself created or begotten; but according to the opinions of the sect of Taou, from whose writings this extract is made, the "three" are the beautifying principle of Heaven, the life-giving principle of Earth, and the pure principle of the renovating, harmonising wind or spirit—that aerial influence by which the heavens and the earth act on each other, and become the authors of existence to all subordinate creatures.

The other example of *Climax*, to which I referred, will place Taou, theoretically, in a different light. It is this:—*jin fǎ te, te fǎ l'ëen, l'ëen fǎ taou, taou fǎ tsze jen*; "man imitates the earth, the earth imitates heaven, heaven imi-

tates reason, and reason imitates nature." Hence, *Taou*, said in the former passage to be an abstract principle originating all material existences, is represented in this as a mere transcript of nature; as but a copy of those objects of which it had been declared the original.

Quotations might be multiplied from the *Ta-heö* and *Chung-Yung*, two volumes of the "Four Books," in which instances of this figure abound; but those already adduced will evince its nature, although the literal translation I have given must not be considered as correspondent with the force of the original.

5. *Interrogation*. The interrogative style, chiefly employed in confuting error, resembles what has been termed the Socratic mode, of which the writings of Mencius afford several examples. In the following dialogue this method of argumentation is employed. Kaou-tsze said, "Life and nature are the same.—Mencius. Do you mean that they bear the same resemblance to each other as white bears to white?—Kaou-tsze. Yes.—Mencius. Then the whiteness of a feather is like the whiteness of snow; and the whiteness of snow differs not from the whiteness of a diamond?—Kaou-tsze. Just so.—Mencius. Then the nature of a dog must be the same as that of an ox, and consequently there can be no difference between an ox and a man. Kaou-tsze, who supposed man's disposition to be without original bias, was foiled by this reasoning. Mencius maintained that human nature is virtuously disposed, and by reasoning from the admissions of his opponent proved him to be in error; for since he considered *sing*, "nature" or "disposition," to be synonymous with *säng*, "life," which latter term includes the sentient impulses of brutes as well as human beings, he was compelled to acknowledge the correctness of his opponent's conclusions. Mencius's triumph, however, arose from the untenable position of Kaou-tsze, and not from the soundness of his own theory, or its consistency with experience.

6. *Description* is another property of Chinese style.

Mencius thus describes the sage :—“ His empire is benevolence ; his throne of rectitude, propriety ; his undeviating path-way, righteousness. If successful, the people accompany him in the paths of virtue ; if unsuccessful, he pursues his solitary course, uncorrupted by riches, undismayed by poverty, unawed by pomp or power. Such is the truly great man.”

The sages of China are described by accumulative epithets, appropriate only to the Deity ; such as infinite holiness, perfect benevolence, immaculate purity, innate knowledge, and ubiquity.

The following passage from the Chung-Yung displays some of the chief beauties of such composition. “ Power belongs only to the most holy man under heaven ; the power of authority, arising from acute perception and intuitive knowledge ; of condescending deportment, the result of liberal-mindedness and gentleness ; of unbending decision, derived from firmness and magnanimity ; and of clear discrimination, produced by elegant literature and minute researches. His virtue, like the ever-flowing river, is expansive as heaven, profound as the abyss. His presence inspires the utmost reverence, his words the entire confidence, and his actions the unfeigned love of the human race. His fame pervades not only the middle country, but barbarian regions. Wherever ships sail, chariots travel, and human power extends ; wherever the canopy of heaven overshadows, and the earth affords support ; wherever the sun and moon shed their benignant influences, and the hoar frost and dews descend—there all who have blood and breath render their voluntary tribute of affection and homage to the holy man. Hence he is said to equal heaven.”

Under this head may also be classed a different sort of composition by *Gnaou-yang-sew*. Its title is, “ The Dome of the Inebriated Old Gentleman.” Though too long to quote entire, it may be briefly adverted to. It describes a dome raised over a fountain ;—amid beautiful and romantic

scenery of nature, hills and vales, mountain torrents and murmuring streams, noble trees adorned with rich foliage, fragrant zephyrs exhaled by the rising sun, deep recesses and shady groves covered with gloom at his departure. In this secluded spot, there being no changes in nature not illustrated by its daily scenes, the visitor enjoys every variety of the four seasons, and is regaled from the fountain with the nectar of the genii; whence the influence imbibed resembles the intoxicating draught.

While the Chinese do not employ metaphors so profusely as the more western Orientals, their language has its *similies*, its *apologues*, and its *parables*. These are derived from various sources; magnificent objects in creation; government; the court; the relations and duties of life, natural and civil; superior and inferior grades of society; nature in its various aspects and changes; the earth with its productions and beauties;—all which subjects are introduced for the sake of illustration and embellishment.

7. Under the head *Simple Comparison*, similitudes derived from *men* and *things* may be classed. The Chinese have their celebrated ancients, whose names and exploits have been preserved with honour through successive generations. Persons who originated useful arts and observances in high antiquity have received distinguished epithets as a memorial of their services. Other individuals having attained notoriety by their wickedness—especially kings whose reign has been marked by oppression and bloodshed—are held up to the scorn and reprobation of mankind. Eminent excellencies, or the reverse, in public functionaries, supply the moralist with themes for expatiating on the rewards of virtue, or depicting the infamy attendant on depraved and tyrannical conduct. Strength is derived to this mode of inculcating moral duties in the Chinese language from its singular use of proper names as verbs, by which, for example, a person is said to *yaou* or *shun* himself who wishes to emulate these renowned chieftains of antiquity.

Another kind of simple comparison is drawn from *things*. It is usually introduced by *pe joo* for example; or by *joo* used in a similar sense as the Hebrew particle—caph. The following quotation illustrates this figure:—T'èèn tsze jôo t'ang; k'eün chîn jôo pè; chùng shoò jôo té: “The emperor may be compared to the palace; officers of state to the steps of the throne; and the common people to the palace floor.” The sentiment in this extract accords with the experience of the people, who express it in more homely phrase, thus:—“The great fishes devour the smaller; the smaller live on shrimps; and the shrimps eat mud;” meaning,—“The higher officers of state subsist by exactions from their inferiors, and they again oppress the people, who must live as they can.”

Comparisons, whereby instruction or reproof is veiled under the form of allegory, are expressed by *pe yu*. In the following extract from Mencius, who frequently uses this figure with effect, the distinction between natural and moral inability is elucidated. Desirous of convincing the Sovereign that it was his own fault if he did not acquire universal dominion, the sage proceeded in the following manner to engage his attention. “Should any one say to your majesty, I have strength to raise three thousand catties, but am unable to take up a feather; I can discern the smallest atom, but cannot see a cart-load of hay,—would your majesty credit his assertion?—King. Certainly not, it is an absurdity. Yet, replied Mencius, in what other light can the conduct of your majesty be viewed, who takes care of animals, but utterly neglects human beings? That you do not extend your dominion is, therefore, not because you are unable, but unwilling. The king enquired the difference between unwillingness and inability?—Mencius. Should your majesty command your servant to hurl this mountain into the sea, he would justly reply, ‘I am unable:’—his inability would excuse his disobedience. But if, when ordered to pluck that flower, he should return the same answer, his disobedience would arise from unwillingness, not

inability. Your majesty's conduct is exemplified not in failing to remove the mountain, but in refusing to pluck the flower."

Conversing with another prince, whose attention he would fain draw to his misgovernment, Mencius related the following parable, which is similar in design to Nathan's reproof of David. "One of your majesty's servants entrusted his wife to the care of a friend during his absence at Tsoo, and found her on his return perishing with hunger and cold. What ought the husband to do?—The King. Discard his perfidious friend.—Mencius. What must be done to a superior officer who cannot rule those under his control?—The King. Let him be deposed." The sage proceeded, "And since there is no regular government within the borders of your majesty's dominions, how is the evil to be corrected?" The king, without replying, turned aside, and entered into conversation with his attendants. Another instance may be adduced. "If," said Mencius to an officer, "one of your soldiers should desert his post three times on the day of battle, would you not punish him?" "I would not wait," replied the commander, "until he had repeated his offence three times." "Sir," said the philosopher, "you are in the same condemnation—the people are starving through your neglect." Mencius replied to the apology he attempted to set up by relating the following parable. "A person undertook the custody of his neighbour's cattle, and engaged to find them suitable pasturage; but, when he found he could not support them, ought he to see them perish with hunger, or restore them to their owner?—I am guilty, said the officer."

Another figure in composition, called by the Chinese a borrowed use of words, includes every kind of metaphor. Proper names of kingdoms, families, and men, used metaphorically, are referred to it. If an ordinary word be not sufficiently expressive, recourse is had to the assumed sense. In the ancient classics one word is substituted for another of the same sound, but different meaning; and the

same word is used by *antiphrasis* in two opposite significations; thus *Lwan* denotes both political tranquillity and anarchy; its modern acceptation, however, is confined to the latter sense. Analogy subsists between the literal and the figurative use of words; as *nâng*, "a bear," metaphorically denotes "power." Various other kinds of metonymy are admissible; as a court for the emperor; a house for its master; the thing containing for the thing contained; and the effect for the cause.

A still more comprehensive figure is denoted by *yu yen*, which, in addition to comparison and metaphor, includes parables, apologues, enigmas, and fables. It is found principally in ancient classical works. The following specimen is from *Lee-tsze*, who designed to pourtray a purely intellectual country, unvisited "by ship or chariot, untrodden by human footsteps—a kingdom explored by mind alone." "That kingdom is without rulers or magistrates; nature alone exercises dominion. Its subjects are destitute of passions and lusts; nature exists in its original purity. There being neither love of life nor fear of death, premature decay is not anticipated. Inordinate selfishness and indifference to others are unknown; therefore the heart is not pre-occupied by affection or hatred. Secret opposition and open flattery are equally avoided; so that gains do not accrue nor are losses sustained. He who plunges into the water is not drowned; he who falls into the fire is not burnt. Strokes may be inflicted without pain, and wounds produce no uneasy sensation. The firmament is ascended like a solid mass, and the ether slept upon as a bed. The sight is not injured by clouds and vapours, nor do thunders disturb the hearing. Neither beauty nor deformity affects the heart; neither mountains nor valleys obstruct the feet. Mind alone acts."

The following extract from *Chwang-tsze* furnishes a somewhat different specimen of the same kind of composition. "The philosopher perambulating a mountain forest, approached a tree adorned with noble branches and luxuriant

foliage, beneath which woodmen stood with their axes, but did not attempt to cut it down. On inquiring why the tree was permitted to stand, he was told it was useless, and hence it was allowed to complete the period ordained by heaven. The philosopher left the mountain and visited an old friend, who was delighted to see him, and ordered a goose to be killed for his entertainment. The servant said, 'There are but two, Sir, one dumb, and the other possessed of its natural voice; which am I to kill?' 'The dumb one,' replied the master. On the morrow the disciples of Chwang, who it seems was a kind of peripatetic, asked their master where he would choose his position, since the same reason—want of utility—was alleged for the destruction of the bird and the preservation of the tree. Chwang, smiling, said, 'If I pursue a medium between possession of talent and the want of talent, I shall appear to be what I am not, and how then can I escape trouble? But if by reason and virtue, as in a magnificent chariot, I ascend into the presence of the Great Parent of the Universe, controlling affairs, but not depending upon them, I can never be involved in calamity.' This was *Shin-nung* and *Hwang-te's* rule of action."

Further to adorn and diversify their style, the Chinese have elegant expressions, consecrated by their antiquity and prevalence through many ages, which vary from one to five characters; the following sentences are composed of *four* each:—Majestic deportment resembles autumn; benevolent conduct the spring. Life is a way, death is a return. The eyes are brilliant stars, the tongue is forked lightning. One virtue annihilates the remembrance of a hundred vices. Splendid lights are designated "lamps from the brains of the phoenix," and candles, "the fat of mountain fairies." Want of affection is denoted by an iron heart, and stone bowels; the latter word, bowels, being a Chinese as well as a Hebrew figure.

Excellence of composition depends likewise on the skilful use of particles. The character *hwö*, *either; or; per-*

haps; *some*; &c., is frequently repeated in the subjoined quotation; *hwǒ kwei hwǒ tseen*; *hwǒ foo hwǒ pin*; *hwǒ tsin hwǒ tuy*; *hwǒ hing hwǒ che*; *keun tsze wang wang woo pǔh tsze tih*; “whether noble or plebeian, rich or poor, of official rank or retired habits, moving or at rest, the good man constantly maintains self-possession.” Every alternate character of the first *sixteen* is the same, while the intermediate symbols are contraries; instances illustrative of the figures repetition, and the antithetic parallelism. The four last words, “not not self obtain,” answer to the four preceding, “good man continually continually,” merely in point of construction; and hence this sentence furnishes a third species of parallelism, ascribed by Bishop Lowth to the poetry of the Hebrews, and denominated *synthetic* or *constructive*, in which sentences or parts of sentences answer to each other merely in their mode of structure; the two negatives, which constitute an affirmative, give strength and elegance to the passage.

Several instances of the *numerical parallelism* occur; in which, as Bishop Lowth remarks on Hebrew poetry, “a definite number is put for an indefinite, principally, it should seem, for the sake of the parallelism.” The following examples are selected: *san pei ho wan sze*, “three cups harmonise ten thousand affairs,” that is, “social intercourse promotes good feeling.” Inconstancy of sentiment is expressed by number; thus, “in the morning three, in the evening four,” different opinions prevail at different periods. “Flowers do not bloom a hundred days, man does not enjoy prosperity a thousand.” *Hundred, thousand, and ten thousand*, are definite terms for the indefinite idea “all.” “The human race is extinct in one generation; flowers live but one autumn.” *Ten* is a complete number; a thing ten parts good is absolutely perfect.

It is also a favourite practice with the Chinese to enumerate definitely things worthy of remembrance, as “three bonds,” which subsist between Prince and Minister, father and son, husband and wife; “three things,” which are

“cultivation of virtue, acquisition of necessary enjoyments, and respect for life;” “five elements,” water, fire, wood, metal, earth; “five blessings,” long life, riches, health, the love of virtue, and a natural death; “six points,” east, west, south, north, the zenith, and nadir—a term which denotes the universe; “six extremities,” six diseases incident to the human frame. This practice of *numbering* objects is probably owing to the system of explaining the origin of the universe by numbers, which may have suggested the idea of reducing to specific computation the most important points in nature, morals, religion, government, and social life. Moreover, since such phraseology is not without its uses in a language destitute of inflections and changes, whereby singulars, plurals, and other particulars are denoted, convenience, aided by metaphysical and philosophical allusions, would also contribute to its universal prevalence.

Proverbs, among the Chinese, are numerous, a few of which are selected, to indicate their mode of inculcating moral sentiments:—“Great humility meets with corresponding exaltation. If the blind lead the blind, both will fall into a pit of fire. Harmony between brothers rarely subsists. Man passes away as the flower of grass. Words penetrate the *heart* of a wise man, but fall without effect on the ear of a fool. A good man forgets past injuries. Immense lakes may be filled, but it is impossible to satisfy the human mind. The moon is not always full, and beautiful clouds are soon dispersed. One erroneous thought may afford cause of repentance for life. A little impatience frustrates mighty councils. To requite favours with ingratitude is inhuman. Blessings never come together, calamities seldom walk alone. Boys should be instructed from their earliest infancy, wives from their entrance on the conjugal relation. Luxury is the chief cause of human ills; filial piety is the highest virtue. Gambling destroys the relationship between father and son. Wine sends forth the words of the heart—‘*in vino veritas.*’ When the

tiger dies he puts off his skin, man dies and leaves but his name. Misfortunes proceed from the mouth; disease enters by the mouth. The hearts of men differ as much as their countenances."

The proverbs of Eastern nations remarkably coincide with those of Sacred Scripture; a fact to be accounted for either from the uniform experience of mankind, which is the basis of moral sayings, or from supposing portions of Holy Writ to have been early transferred into proverbial maxims, and communicated to different branches of the human family by tradition. Solomon, who, from his extensive knowledge of the world, correctly described the manners and sentiments of men, was enabled by inspired wisdom to teach moral maxims in harmony with the great principles of divine truth. Similarity of sentiment may be expected to subsist between the proverbs of the Hebrews and those of civilized Pagans on such subjects as—the frailty of human life, the opposite results of virtue and vice, rules and usages adapted to different grades of society, the authority of aged persons and the subordination of youth, the influence of superiors with inferiors, the efficacy of mutual obligations for preserving individual rights and promoting the general good, the evils of selfishness, with its deceptive influence on human passions and principles, together with maxims arising from the structure of the social economy, its modes of subsistence and operation; but in reference to the Supreme Being, an eternal state, and the great question of moral accountableness, nothing but the grossest absurdities can be found to put in competition with the true sayings of God.

With regard to the *poetry* of the Chinese, modern compositions consist generally of seven syllables in each line. The following specimen is taken from a celebrated historical novel, in which and similar writings, a few lines of poetry composed for the occasion, or quoted from an ancient ode, are placed at the end of a section, to illustrate some moral sentiment involved in the narrative; it refers to an officer

of rank, disappointed of an interview with an able general, whose services were required against the enemies of the government. He was known by the epithet "Sleeping Dragon," the torpidity of which in cold weather he resembled:—

Yih t'een fung seuě—fang hēen leang
 Pūh yu kung hwuy—e kan shang
 Tung hō ke keaou—shan shih hwă
 Han tsin gnan ma—loo too chang
 Tang t'ow pēen pēen—le hwa lō
 Pō mēen fun fun—lew seu kwang
 Hwuy show tīng gnan—yaou wang choo
 Lan yin tuy mwan—gno lung kang.

"To seek superior talent amid wind and snow, is a prelude to blighted hopes and painful reflections.

"Ice closes the rivers of the valleys—the stones of the mountain pathway are slippery; cold penetrates the saddled horse, and the wearisome journey is lengthened.

"On his head the severed petals of the pear tree blossoms fall; in his face the flowers of the pendent willow meet in wild confusion.

"He returns, dismounts, and rests remote from the anticipated place; while the sleeping dragon is enveloped in his shining armour."

Parallelisms are frequent in poetic compositions. The following specimen of verse in *four* syllables furnishes an instance:—

E yew so too,
 T'seen fang pih ke,
 Ching pae tsae tēen,
 Jin mow ho tsae.

"Whatever human thoughts, with their hundred plans and thousand schemes, calculate upon, accomplishment or frustration depends on heaven; of what avail is human device?"

These sixteen words are divided into four lines, the four first characters of which respond to each other—the second four answering to the first, and the last four to the third:

in the second division there is the *numerical* parallelism—"thousand schemes and hundred plans;" in the third, there are the two *contraries*—*ching*, "accomplishment," and *pae*, "frustration;" whence this fragment of composition contains the *antithetic*, the *constructive*, and the *numerical* parallelisms.

The different sorts of poetry known to the Chinese are *six*, which they arrange in the following manner:—*first*, "the principles of ancient sages for the promotion of order;" *secondly*, "a plain statement of virtues and vices;" *thirdly*, "satires by allusion, when the poet is afraid to speak openly;" *fourthly*, "figurative expressions, to encourage such as dislike flattery;" *fifthly*, "correct rules or sentiments for posterity;" and *sixthly*, "direct praise of virtuous deeds."* "The Chinese," Dr. Morrison remarks, "have nothing which can with propriety be styled Epic poetry; their compositions in this department consist only in expressions of the tender or mournful feelings of the heart, or descriptions of rural scenery. The *She-king*, a collection of the most ancient odes extant, is composed of love songs, political satires in verse, concealed censure of eminent persons, the praises of the virtuous, the regrets of soldiers on the frontiers, occasional delineations of nature, and expressions of feeling. Among the songs and verses of that remote period there are many of a vicious tendency. Confucius made the selection which this work contains." The topics dilated upon in Chinese poetry render it inexpressibly inferior to the poetry of the Hebrews, whose figures *prosopopeia* and *apostrophe* to inanimate objects, which are seldom or never employed by the Chinese, strikingly contribute to its grandeur and sublimity. Premère remarks, that while *apostrophe* to human beings is not infrequent, things without life are rarely *apostrophised*. He quotes one instance from an ancient classic:—"O grove, how beautiful thou art!—I err; it is not thou that art

* See Morrison's Dictionary, Vol. II., page 324, word "poetry."

lovely, but he whom thou hast brought to my remembrance.” The following specimens of personification are from the Shoo-king:—*Kew lüh seang woo*, “mountains and hills skip for joy.” *Keang Han chaou tsung yu hae*, “the rivers Keang and Han present tribute to the ocean”—as dependent princes to their sovereign. The sun is also personified in the character of a prince. So natural are these figures of speech, that they are readily understood even by nations which seldom use them; hence the wisdom displayed by their frequent occurrence in the Holy Scriptures, which were written for the instruction of the whole human race.

In concluding this lecture I would briefly allude to some points suggested by the recent establishment of a Professorship of the Chinese language in University College. First,—The Chinese library, collected by the late Dr. Morrison during a long residence in China, comprises the principal topics of Chinese literature;—the ancient classics, which contain their first specimens of poetry; their earliest history; their metaphysical disquisitions on the origin of the universe; their ethical, political, and religious opinions; extensive histories; topographical and statistical accounts of the Empire, and of particular provinces and districts; dictionaries, which embody the systems adopted at different periods for the elucidation of the language; moral philosophy; mythology, including what is indigenous, and what is imported from other countries; medical science; botany; jurisprudence; representations of mind and manners in historical works of fiction; familiar poetry and dramatic pieces, illustrative of character at the respective periods of their composition; the state of the arts and manufactures; natural productions, &c., of China. In addition to native works on these and other subjects, the Chinese writings of the Roman Catholic missionaries on astronomy, geography, natural philosophy, the fine arts, and mathematics, with their practical application, ought not to be overlooked. This is a very imperfect sketch of a library containing up-

wards of 9000 volumes, but the topics alluded to will point out its nature and importance.

Secondly,—There is much in the study of Chinese to gratify antiquaries, philosophers, and linguists. The philologist will meet with interesting points for discussion in studying a language, ancient, symbolical, and original in its composition. Its present characteristics will suggest inquiries relative to its progress through successive ages, and the intellectual phenomena of the Chinese race, not unworthy of attention from such as desire to acquaint themselves with mental efforts in the infancy of the world. Traditions coinciding with the facts of sacred history are valuable. Fables of antiquity supply instruction to the inquisitive mind, if compared with those of other nations, or with their own subsequent histories, when reason dissolved the spell that bound them to the fictions of their infantile existence. It would exceed my limits to dwell on native descriptions of supposed scenes in olden times; and of ancient insignia, vessels, instruments, utensils—all which things, however, demonstrate a state in some degree refined; and if it be important to study the literature, mythology, and antiquities of Greece and Rome, of Egypt and Hindostan, may we not with equal reason advocate an acquaintance with the literature, history, and philosophy of China—an empire distinguished for its extent and opulence, and whose language is understood by four hundred millions of human beings?

Thirdly,—Acquaintance with the existing institutions of China will throw considerable light on the condition of the people and the state of government. Laws ascertaining the relative position of rulers and subjects, elucidate important points connected with their history. The language of law in China is remarkable for conciseness and precision. Precepts, ordinances, enactments, and bye-laws are very numerous; and though some of them embrace matters that would be thought derogatory to the dignity of legislation in Europe, they yet supply useful information to foreigners

denied access to the interior of the Empire. The great national Institute, partly literary and partly political, usually designated Han-lin College—though it is not a collegiate establishment for the education of youth, but a sort of Imperial Society, under whose superintendence all national works are published, and of which eminent classical scholars are members, some of whom occupy high offices in the state — may be supposed to direct the literary taste of the Empire, and furnish the best specimens of the printed literature of the Chinese. A College also exists for the education of Tartars, which more closely resembles public seminaries in Europe than the Han-lin, to which considerable attention has been paid by the reigning family. The national establishment of schools, in every province and district throughout the Empire, evinces the importance attached to the education of youth, and presents to the student of its moral and political systems, traits of character which ought to be known in order to comprehensive and correct views of the people; whose character, however, it must be admitted, cannot be *fully* ascertained from the public institutions of the country.

Lastly,—The *practical* benefits resulting from a knowledge of Chinese are important to the British Government in China—to commerce—to the diffusion of scientific and moral truth—and to the propagation of the Gospel.

It is true that the perfect knowledge of any language can only be acquired from intercourse with natives; but it frequently happens that the climate of a foreign country, or the pressure of immediate duties, prevent the persevering application necessary to success. In China there are difficulties from other causes, which might render an elementary acquaintance with the language in England desirable to the representatives of the British Government. The two-fold purpose of guarding against inadvertent violations of Chinese forms and customs, and of imbuing China with the enlightened and comprehensive sentiments of Great Britain, is of sufficient magnitude to justify the small sacri-

fices required to attain it. Our commercial transactions with China render it important to cultivate friendly intercourse, that we may not only preserve the influence already acquired, but extend it by all practicable and peaceful methods. Private merchants, in India and the East, find the benefit of communicating with the natives in their own tongue, and why should not a knowledge of Chinese be equally beneficial? An acquaintance with the written character would be specially useful both in China Proper, and those locations which are either occupied permanently, or visited for commercial purposes, by the Chinese.

Scientific travellers, anxious to explore China, would find a knowledge of the language essential to the success of any attempt to penetrate beyond the frontier. Already a most important society exists at Canton for the promotion of useful knowledge amongst the Chinese, concerning whom much valuable information is communicated in an English periodical, published under its auspices simultaneously with treatises in the native language, on various topics of European literature.

It is very important that *Missionaries* to the Chinese should have a considerable acquaintance with the language before they leave this country. Economy, health, and usefulness concur to recommend such preparatory instruction; on the benefit of which, however, I need not dwell, since the committees of the different Missionary Societies are prepared, I believe, to bear their practical testimony to its utility.

ON
THE ACADEMICAL STUDY OF
A
VERNACULAR LITERATURE:

AN INAUGURAL LECTURE

DELIVERED IN

UNIVERSITY COLLEGE, LONDON,
NOVEMBER 25, 1848.

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ON THE ACADEMICAL STUDY
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THAT the language of our own country is a fit subject for academical study, is no longer a question. It has been proved to be an acquirement affording largely that very sort of mental training which it is the office of colleges to impart. The familiarity of the material is found to leave the mind more free for the investigation of principles. To the mere English reader objects of interesting research, sound conclusions of science, are laid open, hitherto reserved for the student of the classical tongues. Perhaps, before long, there will be no scientific knowledge more generally diffused than that of Philology in its great leading principles, as illustrated by our own speech. This matter has not been determined by discussion, but by the far more effectual method of so exhibiting the study, that its interest and value have been felt. Accurate preparation on the elements has been made accessible at every well-directed school. An ample development of all that is required to

prepare for independent research is contained in a work which will be a lasting boast, or reproach, to the English class in University College ; our boast, if advancement is here made, corresponding to the guidance which we may claim as, in a special sense, our own ; our reproach, if the English language, its principles, and its history, are not thoroughly understood, where they were first thoroughly taught.

In regard, then, to one of the branches of the business on which we are about to enter, we are provided at once with justification and direction. Perhaps, if the labours of former professors on the other, the literary department, had been left on record for us, it would have been unnecessary now to discuss the subject of the present lecture. But I cannot flatter myself that there is a recognition in the public mind of the propriety of making the literature of England enter into the academic course, at all corresponding with that which the language has obtained for itself. There is an objection to be met ; a vernacular literature does not, at first sight, seem to fulfil the conditions of a true academical study ; there is a problem to be solved—how must it be taught, so that it shall fulfil those conditions ? I say a vernacular literature, instead of English literature, because we are to consider a question independent of the attributes which distinguish the literature of our country from that of others. A right decision of it would apply to the study of the German at Bonn, or of the French at Paris, as well as to that of the English at London. A title less general would have misdirected your expectations and your attention. I shall have little to say that applies to

our reading Shakespeare otherwise than to an Italian's reading Dante : much that bears on both ; though instances and illustration will, of course, be generally more available from our own than from foreign writers.

The point at issue is by no means merely one of curious speculation. It is most desirable that it should be rightly understood by English parents and by English students. Feelings, worthy of the highest respect, here demand to be satisfied. A young man is sent to college to make serious preparation for the serious business of life. His sense of duty is to be tested, and cultivated, by earnest application to labour, which cannot always bring pleasure, and may sometimes promise no advantage which he can yet appreciate. His intellect is to be fortified by working under severe conditions, like the heavier armour of the Campus Martius. When he is not acquiring the specific knowledge of his profession, let him at least be able to show that by honest effort he has been acquiring something ; which, if it do not avail him merely as a lawyer or a physician, will avail him as a man. In this country, even more than elsewhere, we value work ; we value reality, the knowledge of which is power to work. "It is not your business," we shall be told, "to make him a dilettante, a magazine reviewer of tales and poems. Nor is it your business to amuse him. By all means let him have recreation. After the day's labour, 'Pickwick' or 'The Tempest,' 'Paradise Regained' or 'Pendennis,' is a solace fairly earned. He does not want tutors and professors to help to read his mother tongue. No doubt his reading for amusement brings other benefits besides mere amusement.

But these will come much in proportion to his enjoyment in it ; and that will be most when he is freest. No doubt his studies, his whole mental culture, will elevate his standard, and his capacities of literary gratification ; but this will be earned in hours of toil, and possessed in hours of leisure. You merely spoil both, by making a toil of the pleasure itself. If he shall, in after life, enter with a deeper sympathy than others into the heart of our national poetry and eloquence ; if he shall even himself accomplish anything entitling his name to a place in the noble roll of English authors ; he will have been prepared by science, by the classics, by living with English men, doing service to English society, conversing reverently, but freely, with the best minds in their best utterances, not by having those utterances made the text of your formula and your analysis." Something like this we are liable to be told, and, perhaps, it will be added, "Our literature is good ; but what is said and written about it is not worth much. Listen to the conversation about those works of fiction which are so much read. What do the remarks even of the more intelligent amount to, but, at the best, brilliant variations on 'I like it,' or 'I don't like it ;' or by possibility, 'It is natural,' 'It is unnatural'—that is, like me and my experience, or the reverse. And about our great classics, who speaks or writes, but the critic by profession ? And does he, when he succeeds best, enable us better to understand the meaning and the art of Shakespeare and Spenser ; or rather, does he not himself merely shine as an author, by a production of which Milton or Shakespeare is the theme, as light may be Milton's, or

Shakespeare's, ambition or remorse? All seems to show, that there is no principle in this subject, or none that can be systematically communicated. How, then, bring it within the scope of academic study?"

Now, such objections must be met in the case of the literature, as they were in the case of the language. No one will care for our demonstrations that this study can be rendered a wholesome, strengthening discipline, unless we shall, by the combined effort of teacher and taught, actually make it so. But in aiming at this, we must seek to form a distinct conception of what is demanded of us, and what we propose to ourselves. It is with this view that I have meditated on the queries to which I have just referred, and the grounds on which they may be fairly and sufficiently answered.

To do so, we must possess an idea as distinct and comprehensive as may be, of a literature, and of a national literature. In the widest sense, whatever is written in a particular language, is a portion of its literature. In representing this, selection would of course be needful; but all that was most important in theological, political, scientific, narrative, or poetical authorship, would, according to this definition, have an equal claim to admission. And, indeed, writings of all those classes have their literary aspect, under which we regard them, in reference not to the matter, but to the method of its exhibition by means of language. But, further, the statements and the doctrines contained in works of the most abstract or matter-of-fact character, may have an important bearing on that condition of the national mind which is developed in the literature, properly so called. The crusades, the Arabian astronomy, the "Summa" of

St. Thomas Aquinas, the “*Reductio omnium Artium ad Theologiam*” of St. Bonaventure, are materials of the soil out of which rose the living growth of the “*Divina Commedia*.” Shakespeare represents a kingdom emancipated, a world enlarged to a sphere: the Reformation and the voyage of Columbus. Cromwell and Galileo contribute largely to the *Paradise Lost*. A poet of the first order is the voice of a great era: indicates that great work going on—the organisation of a people. This is Homer to Greece, Dante to Italy, Chaucer, and again Shakespeare, and in a new development, Milton to England. It is Europe re-organising that speaks in Goethe. Old Europe does not withdraw without a farewell utterance through Walter Scott.

But, in a distinctive sense, literature is opposed to science, which has accomplished her end in attaining truth. The typical, or representative form of literature, is poetry. Science is essentially analytic—analytic of the universe; and we may say, in the process, analytic of the mind itself; finding in it separate instruments for separate works; using the appropriate faculty for such task, with a careful exclusion of the rest: at the least, isolating a class of objects, and tracing it, like a separate thread, amidst all the variety of nature. Poetry is synthetic: moving towards every object with all the parts, passions, and affections of our being; regarding each in its wholeness and with all its accompaniments: seeking unity within and without. It can accept the service and the contribution of all knowledges, but is restrained to the method of none. It utters the freedom and the dominion of the soul of man, not its limitations and

restrictions. The universe is like a watch on which the child sees the hour ; the man of science takes it to pieces and explains its mechanism : the poet reconstructs it, and contemplates at once the dial and the inward movement. Each works imperfectly, no doubt ; but ever with this aim. And, therefore, in studying the mind of any people, the instinct of all ages has led first to their poetry. No conscious preference of taste, but the latent power of this law, has made Homer and Virgil, Æschylus and Terence our schoolbooks, to commence acquaintance with the thoughts of Greece and Rome. Life and the world in the concrete, the entire man and his entire sphere, are there exhibited. And thus, too, we see that every sort of writing belongs to the head of literature, in the measure in which it approaches the character of poetry. In very different manners and degrees, “Don Quixote” and the “Spectator”—much professedly moral writing, and a good deal that is professedly theological—aim to delineate man and his circumstances, varying with time and place ; to delineate them, not dissected, but in vital combination. Such works, and those especially which take the fictitious form in order to gain the advantage of free selection of their materials, are the proper quarry of the literary student.

But there is another great department of mental activity which stands in a peculiar relation to literature. History is a science in its matter : to ascertain certain realities is its business, as that of botany or astronomy is to establish others. But a man is not a historian because he knows events, as another is a botanist because he knows plants. To the historian, properly so called, events are what a character of

Shakespeare is to a tragedian, or a sonata of Mozart to a musical performer. In either case, wilfully to alter anything is a breach of trust: in either case, merely to possess the materials is what stones are to a house. We shall call the historian the chief of representative artists: the poet of fact. Fidelity is his first duty; faithfully to convey long bygone actualities to the minds of others. Out of what scattered and scanty materials must he reconstruct living wholes! What dry bones must history make to live! The most naïf Herodotus or Froissart, the austere Thucydides or Tacitus, exerts more of the powers belonging to the higher, because truer, poetry; shows a more generative intellect than goes to libraries of lyrical effusion. By his matter, the historian belongs to *the literature* of the country whose works he records: so indispensable and so vitally adherent are his facts to those works whose special character is the utterance of the national mind. In his subject, Niebuhr contributes to the study of the literature of Rome; in his elaboration of it, he belongs to the German literature of the nineteenth century. In his subject, Gibbon illustrates the Roman literature of a period whose literature is generally feeble: his work belongs to the English literature of the last age, and holds an important place there, with those of Robertson and Hume. The facts of historians, who are indeed historians, are our chief source of illustration in literature: their works are a portion of literature itself, and hold there the second rank. Where the two claims are combined, belonging to the same nation and period, the author fairly claims a place in the first.

Poetry, then, History as an art, not as a science;

Oratory, which is the poetry of action, as History is of fact : whatever partakes of the poetic or the historic character, is a part of our immediate subject in the study of literature, and everything on record which can illustrate these, is a part of the means we are to employ. And when a national literature is set apart for study, the clearest and fullest view attainable of a national mind, in its progressive development, is what we seek in addition to the study of what is human, and of what is transcendent in individuals, through the greatest works.

It only remains to subjoin, that a vernacular literature is that of a speech and of a nation both yet living, and in whose life he partakes who is to study them ; and we shall have completed our description—for as a definition it is not offered—of that whose place and function in the academical course is now in question. It is the utterance of the free action of mind in its wholeness on concrete existence, under the conditions of the character and the circumstances of our own people.

But we have yet another preliminary question : What are the conditions of an academical study ? This stands in opposition, of course, to whatever is not study, but action, or relaxation : to school study, which, in a finished education, imparts the positive knowledge and elementary forms suited to the faculties of the period of life, and preparatory for the academical ; and, finally, to the study of independent inquirers, and of those engaged in the practical application of professional knowledge. We do not need to pause on the supposition that specific preparation for distinct businesses and professions is the characteristic

object of college studies. We acknowledge, in this country at least, that what is peculiar to the clergyman, the lawyer, the surgeon, is less important than what is common to them all ; that he who is imperfectly prepared for the life of a man, is ill prepared for any professional life ; that the greatest is then left undone—for himself, for all related to him, and even for the discharge of his narrow specific function. But this topic must recur when we arrive at the direct vindication of our particular region of study. Meanwhile, we admit that claims to such a place as is in question must be matter of degree and proportion ; and offer as an approximate answer, that the conditions of an academical study are fulfilled by such positive knowledge, illuminated by principle, as is best fitted, by the discipline of the faculties, and by the range of its application, to prepare for the duties of manhood. It must be positive knowledge, matter of memory, which is matter of fact. I will not trouble you with the application of this test to pure mathematics, or to logic, further than to say that we require the student to prove that he knows what is known and taught, as preliminary to proving that he understands it ; and that this portion of our description excludes mere tastes, mere sentiments, and mere speculations, as results of academical study. But still this knowledge must be illuminated by principle. We teach empirical processes of commercial arithmetic and mensuration to the school-boy or the tradesman : mere facts of chronology and geography to the child ; the mathematical principles of the former, the historical and physical relations of the latter, are the right of the academical student. Facts

are shown him as connected by the laws of their relation one to another. The end is, to prepare for the duties of manhood : in saying duties, we do not leave out rational enjoyments. There are duties of being, as well as of doing : these are the highest : the others are dependent on them. To seek a full development of his life is the duty of the student ; and it is best that he should regard this, in its entireness, as a duty, and not under any subordinate aspect. His studies should be chosen, therefore, with the purpose of preparing for the duties of manhood : for this they are adapted according to the measure of the discipline they afford to his faculties, and according to the extent of the application of which the positive knowledge, or the principles, there inculcated are susceptible. It seems superfluous to add that university education may fairly omit what a man can as well acquire without its aid. For no study does, or can, answer to these conditions, which the average student would be likely to master without the guidance of one specially bound to have explored the country before him, and ascertained the best routes and modes of travelling.

Does a vernacular literature come up to these requirements ? Why should the existence of a passage in Spenser, or the structure of his poem, be a fact less valuable than a passage in Lucan, or the structure of the "Pharsalia?" Why should the date of Chaucer's writing be less worth knowing than that of Ennius's ? If the exercise of memory be somewhat less, when our own authors are in question, we have but to require a knowledge more extensive and precise, and that defect is remedied. If the language be more

easily understood, we have but to insist that it be better understood. If facts are familiar that illustrate the author up to a certain point, we have only to start from that point and require the more complete illumination that lies beyond. Instead of saying, it is easier to understand Shakespeare than Sophocles, say, a more full understanding of Shakespeare than of Sophocles is attainable for an Englishman ; and propose to attain it. We speak, for the present, of positive knowledge merely : the phraseology, customs, incidents, outward life of an age ; and contend that to know this so far as is required to make the English classics fully intelligible may be as wholesome an exercise of memory as the like bestowed on a Greek or Latin one ; and surely not less capable of ulterior uses. It is interesting to find in the letters of Arnold a recognition of the desirableness of such study of our own authors as is now in question ; but along with an apparent doubt of its practicability. His words may be quoted, as expressing well the advantage proposed, and as suggesting important subjects of further consideration. "My delight," says he, "in going over Homer and Virgil with the boys makes me think what a treat it must be to teach Shakespeare to a good class of young Greeks in regenerate Athens ; to dwell upon him line by line, and word by word, in the way that nothing but a translation lesson ever will enable one to do ; and so to get all his pictures and thoughts leisurely into one's mind, till I verily think one would, after a time, almost give out light in the dark, after having been steeped as it were in such an atmosphere of brilliance. And how could this ever be done without having the process of construing,

as the proper medium through which alone all the beauty can be transmitted, because else we travel too fast and more than half of it escapes us? Shakespeare, with English boys, would be but a poor substitute for Homer; but I confess that I should be glad to get Dante and Goethe now and then in the room of some of the Greek tragedians and of Horace; or rather, not in their room, but mixed up along with them."

There is here a recognition of a desideratum in ordinary education, so far as literature is concerned; a desideratum to be supplied best, in some respects, by an English classic. But to this again there are objections, of the very sort we have been considering; and because of these the great German or Italian poets must be preferred. "Shakespeare, with English boys, would be but a poor substitute for Homer:"—a very poor substitute, indeed: and, happily, we have here nothing to do with any such comparison. We are to be content if we can gain for our own dramatist a very small proportion of the time and sedulous study which we readily concede to the Grecian Epic. But plainly, there is in Shakespeare, or as a shift, in Dante and Goethe, something which Arnold would be delighted to combine with the results of classical reading. And why not? Because "the process of construing" is needful as "the proper medium through which alone all the beauty can be transmitted," because otherwise, "we travel too fast, and more than half of it escapes us." Here that bringing to bear of a variety of illustrative knowledge, which we spoke of as a habit, and as implying acquisitions useful in themselves, is spoken of as valuable on another account: as ensuring a minute and strenuous

attention to the meaning, necessary to attain its full perception. Now, when we admit that Shakespeare would be but a poor substitute for Homer, it is chiefly because, in the study of the Greek, we have ampler means for calling forth this concentrated attention than in that of English. In fact, our whole discussion turns on this,—whether we have sufficient means of making the English literature a study at all. If we have, surely there are respects in which Homer again is a poor substitute for Shakespeare. Arnold clearly thought so. Now, look to the work on the English language I referred to in commencing : at its etymology, the rich and copious history of the formation of our tongue, in comparison with which that of the Greek or Latin is meagre and conjectural : the delicacies of Syntax, if not peculiar to our tongue, yet there shown to be capable of full exhibition by its means : the theory and history of our versification, so naturally affording opportunity, in the study of a musical speech like Shakespeare's, for the consideration of the principles and elements of articulation ; consider what occasion would occur for demanding proof of such knowledge in a thorough reading of “ Macbeth ” or “ Hamlet ; ” and you can hardly refuse to admit, that there is nothing intrinsically improbable in what Coleridge tells us of his master at Christ's Hospital : “ He made us read Shakespeare and Milton as lessons, and they were the lessons, too, which required most time and trouble to bring up, so as to escape his censure.” In the passage that follows, considerations are introduced, which greatly heighten our idea of the grounds on which precision should be called for in the knowledge of words, when these are to be

illustrated as they stand in the highest productions of literature. "I learned from him, that the poetry, even of the loftiest, and seemingly of the wildest odes, had a logic of its own, as severe as that of science ; and more difficult, because more subtle, more complex, and dependent on more and more fugitive causes. In the truly great poets, he would say, there is a reason assignable, not only for every word, but for the position of every word ; and I well remember that, availing himself of the synonymes to the Homer of Didymus, he made an attempt to show, with regard to each, why it would not have answered the same purpose ; and wherein consisted the peculiar fitness of the word in the original text." These sentences of Coleridge somewhat anticipate the subject of principles, as a necessary element of an academical study ; but they are introduced now, with a view merely to the amount of positive knowledge, accurate distinction in the sense of words, and in the modes of constructing sentences, which is required to elucidate a truly great writer, be he English or Greek. And in the case of the English author, a more complete and satisfactory knowledge is attainable : the fitness of his word or phrase, and his intention in using it, can be more thoroughly known : the intellectual gratification, and the culture of nicer delicacy of perception must, when other things are equal, bear a direct proportion to this clearer light. And to what end all this detail ? That the pupil may discern the great mind to be throughout earnest and effectual in regard to the end it proposes : perceive that the highest praise of the highest work is to be in all things to the purpose. The young musical composer is reproached

by the discovery of a steadfast development in the works of Mozart or Handel, where each thought is generated by that which went before, and gives birth to its successor : and abjures as blemishes whatever is superfluous and incoherent in his own productions, however graceful had it stood apart. The young painter enters into the spirit of a composition of Michael Angelo or Leonardo ; and strikes indignantly out of his own work an eye-trap imitation here, a decorative figure there, which contributed nothing to the general aim of the piece. The lesson he has learned is for all thought, for all action, for all life. And the highest intellectual form in which it can be studied is in the highest achievements of literature : the most direct and impressive in those of our national literature.

You will see how impracticable it is to carry on the consideration of the positive knowledge apart from that of the principles involved in a given academical study. We cannot speak of the acquisition of details without referring to the laws which connect them with the subject-matter itself ; the work to be understood. These are the laws, at the lowest, of the relation of word to thought : higher, of thought itself to reality ; of thought to thought, forming the essential unity of a work ; of the work produced to the individual mind from which it emanated ; of that to the general mind of the age and nation. Here, surely, is ample range for the exhibition of principle, kept continually vital by the concrete character and living interest of that which it is adduced to illustrate. It will not be questioned, that here is abundant mental exercise : that as all these relations do really exist, there must exist

also a system of laws determining them. Some will doubt whether these laws can be laid down with the precision which belongs to science ; but this is merely to say that they belong to a region where we cannot so limit the condition of the problem, as we do in mathematics or in physical experiment ; and where the prodigious number of modifying influences approximates the effort of judgment to that demanded in the active business of life.

All this is involved in the due and reverent study of a single author : much more in that knowledge of the relation of each to each, and to the general development of the national mind, which we call literary history. Chronological and local facts must be remembered. It is sad ignorance for an Englishman not to know that Chaucer flourished at the close of the 14th century, and Shakespeare in the end of the 16th : but it is worse ignorance not to know for what reason these dates are better worth remembering than that Sir John Davies was attorney-general to Queen Elizabeth, and that in 1715 his poem on the Soul was dedicated to the Earl of Dorset by Nahum Tate. The pedant knows all these statistics, and values them all alike : unless it be that he cares most for what other people do not care for. But to select implies a principle : and in those instances, we are determined by the relation between Chaucer and Young England, truly young as England ; for the Anglo-Saxon and the Anglo-Norman period had passed away, and each contributed its part to an English society which could produce a poet to an English tongue in which he might adequately utter himself and his age ; by the relation between Chaucer

and Richard and Henry, between Chaucer and Wicliffe, for these others represent a political and a religious life in which he shared ; by the relation between Chaucer and Shakespeare, two hundred years being required to ripen the dramatic humour which was already English in Chaucer, into that drama which represents all Christendom, the modern world in its whole antithesis to the ancient. It is worth while to know that Dryden was born in 1631, and died in 1700 ; because it is worth while to observe the connection between the overstrained religious rigidity of the Commonwealth, and the reactionary making-light of everything in Charles's time, and the fullest development of English satire turning both into cordial derision ; the spirit of an author who could not translate Chaucer or Homer without filling his mouth with sneers at female purity, and royal religion.

Of this continuous chain, the tracing of which would be a history of the mind of England, the links are the individual authors. I say the authors, not their works. If there be anything in which the higher criticism has made progress since the age preceding Goethe, it is in the estimate of that relation which I have referred to as subsisting between the work and the author. In productions of literature strictly so called, and in others in the proportion in which they partake of their character, it is the writer himself we study, and his subject as reflected in him. This progress is indicated in a threefold manner ; by the actual endeavour to construct in men's own minds the idea of the author from his work : by the measure in which such conformity is recognised as the law of

literary production : and by the consequent growing disregard for those methods of composition which enable a man to produce a plausible succession of sentences and paragraphs, which bring other minds into no contact with the realities of his individual existence. Certainly, had no one else mentioned them, and were every autobiographical passage erased from their works, there would still be no three modern souls we should better know than those of Dante, Shakespeare, and Goethe. They uttered themselves ; and not by speaking of themselves. Literary study, as such, has nothing higher to offer than the acquaintance to which we are thus invited : and it will be admitted that of late this has been more highly estimated and more earnestly sought, in comparison with mere images, apothegms, and formalities of composition. The training thus afforded is that of the very loftiest society : and these men are manifesting themselves in relation to all the great realities of spiritual and outward life : and surely with a fulness and distinctness in our own speech, and as partakers in our national character and circumstances, not conceivable where the great gulf is fixed that separates us from those who spoke a language now dead.

Having begun by starting the question whether English literature makes sufficient demand by its facts and principles on the mental effort of the student to deserve a place in the occupations of a college, we might now more reasonably doubt whether its demands be not excessive, both on teachers and taught. Is all that we have described to be grasped in our courses ? Alas ! how slight and shallow will be the best realisation in comparison with such a design !

But, to say nothing of failure in zeal or ability on the part of teacher or taught, it must be remembered that we describe a study in its completeness, of which only the academical portion is here undertaken. We must draw the plan of the whole building, before we can be prepared to dig to lay the foundation. The mathematical student is not expected to carry hence with him a mastery of mathematics ; but to be so grounded in principles and rudiments that he is competent henceforward to be his own master. No more can be aimed at in this or in any branch : there are necessary limitations which forbid even this being more than very partially accomplished ; but the nature of the academical instruction will be determined by the view taken of the end proposed. Some may imagine that in the native literature of every country the elements are possessed by all educated persons, and that the further progress must be determined by circumstances or individual choice. No belief can be more erroneous. To know systematically the language and literature of Rome, or even of Greece, is a more common accomplishment than a systematic knowledge of the English language and literature. To communicate such a knowledge no course of lectures could suffice. But it has been remarked that few men learn anything systematically unless they have been grounded in it at school or at college. May not this furnish the reason for so common a deficiency in this instance ?

Much that has been stated as the effect of this study is not peculiar to it ; but common to other academical studies, to that of the classics especially. But we do not omit the literature of Greece, because

we impart that of Rome. Each has its peculiarities and its advantages. The requisites of a fit subject for our labours are combined in each in various proportions. It would be enough to say that a living and vernacular literature has still greater peculiarities in comparison with either. In the lowest view of utility, we should say that the study of it must have been ill conducted indeed, if one who has pursued it cannot use his native language more correctly and effectively, cannot bring to bear on the minds of his countrymen the thoughts, facts, and feelings most influential with them, more readily, than the same person could have done, had he omitted this branch of education. For whatever end he afterwards reads in his own language, he ought to find much trouble saved, much wandering escaped, that otherwise would have been inevitable.

Compared with the other objects which occupy us here, perhaps that now before us has the least relation to any specific function or profession. They may do more for the official, our own authors can do most for the man. In all other scholastic pursuits there is a certain remoteness and abstractedness from the daily individual, and social, inward, and outward life ; from hopes, fears, joys, sorrows, contests, friendships, landscapes, incidents, news. The school-boy is becoming a man. He has the germs of all this interest and action in his own bosom. The great and wise of all peoples have represented and estimated this complex and stirring scene. But those of ancient days present it with many elements omitted or added, in a strange costume, through an obstructing medium. It is harder to understand, and when understood, is not altogether

the mental or the external life he is called to lead. That is fully exhibited in the literature of his land's tongue. The time approaches when he shall be in the thick and heart of the reality. Let part of his reading at least gradually connect him with this. Of course, and by his own free choice, it will be so. But let that natural tendency receive at once sanction and guidance from those whose appointed office it is to introduce him into the most interesting converse of all which his studies can promise him. Thus, we have here a balance, and a complement, to the mental occupations, which, as comparatively abstract, and remote, might have formalised the whole intellect, or separated it from the life around us : rendered our thought too dry, or given us words and sentences indeed, but not a living language, the utterance of our own actual being.

And if these things be so, we shall not make it an objection that the greatest attractions are, besides, presented to the majority of minds, which any serious occupation can hold out. If we can have discipline at the same time, we shall not complain that curiosity, feeling, taste, and imagination are also called into exercise. No doubt the classics are adapted to do this, but not while their meaning has to be toilsomely hammered out : not till long practice has made their words and tones evoke at once all their associations. We are told, by one entitled to judge, that "a man's mother tongue is the best medium for the elements of scientific philology, because it is the one which he knows best in practice." But the same reason still more obviously concludes that it is the fittest to exercise in him all the more spiritual elements of his

nature. The old title "Literæ Humaniores" was applied not inappropriately to classical learning in comparison with other parts of knowledge. Would it be considered an assumption if the business of this chair claimed to be included under that title? Will it be denied that if it were to be appropriated by a single study, it ought to be that of the vernacular literature?

How far does experience confirm our idea that literature, as contrasted with science and with archaic learning, stands as it were on the frontier of the university, to connect it with the world, and to prepare the passage between them?—and that it does this precisely because it is the humanity it cultivates, and not any separate faculty? There is surely some law involved in the fact that it is men of letters, as distinguished from men of science and men of learning, who have been men of affairs, of public and social life. In the highest instances, this has often been observed, but rather as matter of surprise, than as proving a natural relation between their studies and their action. That historians and poets have been soldiers, politicians, and diplomatists, is a fact to which attention is often directed. It is needless to speak of the orator, for his business is identified with his contributions to literature. The speeches of Demosthenes and Cicero, of Burke and Erskine, are their works in a double sense. With regard to the historian, of cotemporary events especially, his business has naturally produced his writings. He has had peculiar advantages, from his position, of understanding affairs, and he records either what he has been engaged in, or that which interests him by

its connection and its analogy with it. That men placed like Thucydides, Polybius, Tacitus, Villani, Macchiavelli, Sully, Bacon, Clarendon, should write history, is what is most to be expected, if they write at all. But not the less does this combination confirm the important relation between the study of their works and the knowledge of the real world. But the case of the poet is different : and how stands the fact here ? What rank is held in this region of dreams, and sickly refinement, as some fancy it, by those who were at the same time men of action ? A late accomplished Italian biographer of Dante, and himself a practised statesman, says, " Had Dante been only a poet or a man of letters, I should have left it to others to write of him. But Dante is great part of the history of Italy." His share in public matters is inseparable from all thought of his great work. But for this, the greatest wonder attending would not have been : that it was amidst political intrigues and military councils, by one now rousing the Emperor against France, now starving as an exile and a poor college-student in the Rue de Fouarre, that, with the calm stedfastness of a builder of the pyramids, stone was laid upon stone of that vast symmetry. I believe him to have been incomparably the most sagacious, all the world knows he was one of the most active, of Italian statesmen. And of whom do we say this ?—of some politician who adorns and solaces his leisure with the trifles of elegant letters ? No, but of one who stands in the same relation to the mind of all Europe, that Chaucer does to that of England, or Homer to that of Greece : the founder of European vernacular literature. And,

in Italy, the cases to which our remark applies are precisely those of corresponding rank in her mental history. Those of Boccaccio, and still more of Petrarch, are too well known to dwell on. Ariosto's difficulty was to escape from the diplomatic service of his prince, enough to secure leisure for his studies. Florence was at once the most lettered, and the most political, of the Italian states, and her grave historian tells us that the Florentines were first made politicians and orators, by a man of letters and a poet: by Brunetto Latini, who was the tutor of Dante, and who, the great poet says, taught him "to follow his star." You do not need to be told that Chaucer was a man who had seen much of life, and of business; his poetry tells it for us. What interest Milton took in public affairs, and how much he was in the midst of them, it would be superfluous to say. The case of Shakespeare is, very unlike all these, perhaps more striking for our purpose. In a station of no dignity, unimposing altogether to the imagination, we find the same aptitude for life and action. A sharer in the profits of a company of players, he is their stage-manager, their play-wright, their wit in conversation, their man of affairs: ever flexible and efficient. We can hardly doubt that with opportunities like those of others we have named, his performances in action would have been to theirs, what his writings are. The case of the poet seems to differ from that of the historian in this: business makes the historian; the poetic character is attracted to business. In all the cases we have mentioned, the poetic vocation was distinctly felt and responded to, before inclination or aptitude called its votaries into

active life. So a twofold proof was afforded of the congeniality of the two pursuits: experience in the world enriched their poetry, as the poetic instinct led them into the world. It would seem like commonplace to add to this list the last European name entitled to a place in it. But if I mention Goethe, minister, stage-director, physiologist, and poet, it is because a remark of moment is suggested by this instance peculiarly. All these were students of literature: laboured in the principles and the history, as well as in the practice of their art. If any one doubt this of Shakespeare, the perusal of the "Lucrece," and of the "Venus and Adonis," will show that the production of the most elaborate studies (in the painter's meaning of the word) prepared the way for his grand compositions. In every sense these men are at the head of that department of which we have had to speak. Observe, too, the nature of their action. It is human, social. It is that for which there is no specific training, but which the more emphatically demands the cultivated *man*. In every instance their work was to act, not merely for men, but on men.

From such high and wide contemplations it may seem a steep descent to grammar, chronology, and the like, "with manifold labour making little speed;" but great ends are the incitements to exertion, that were otherwise paltry and irksome.

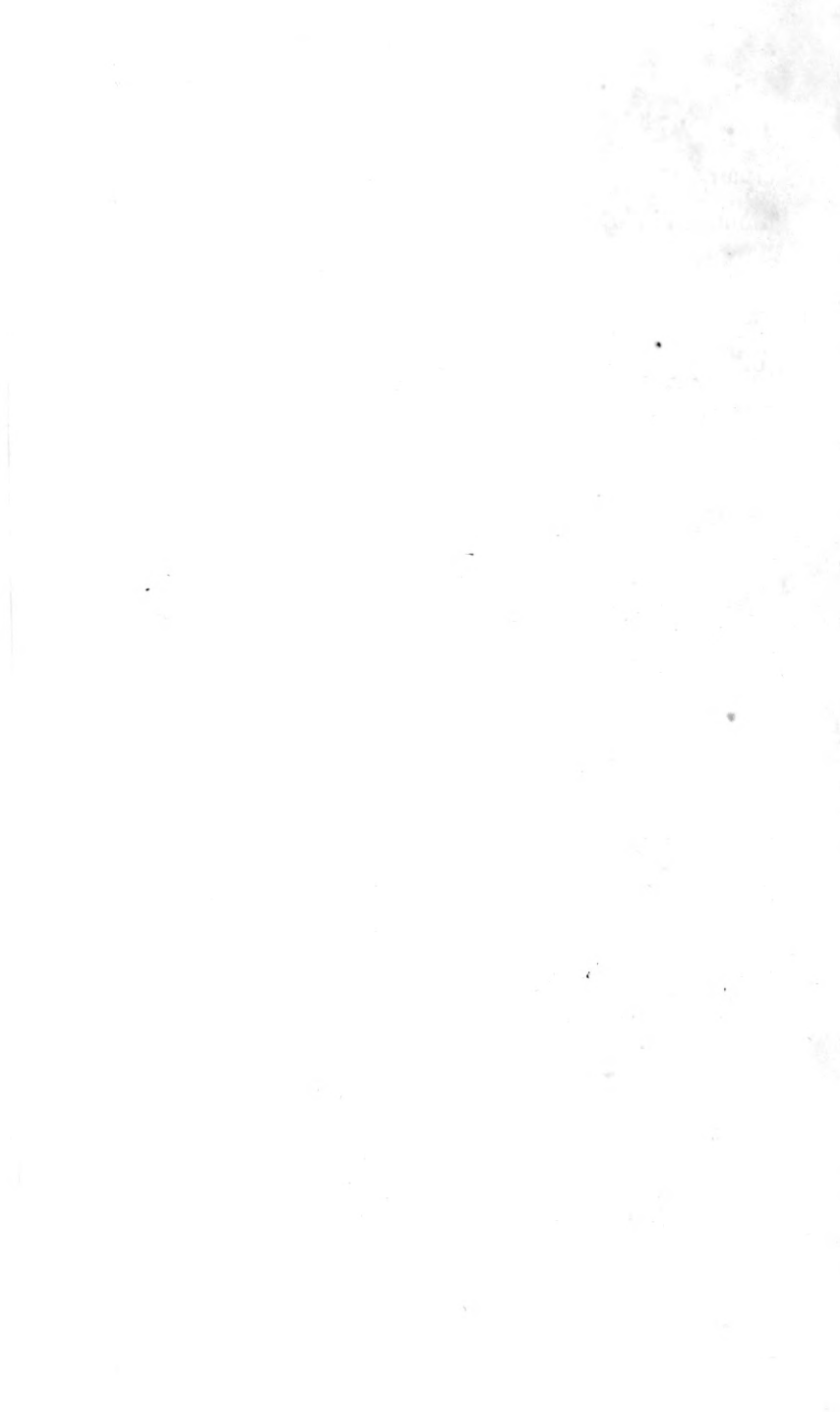
THE END.

I HAVE been induced to print these remarks principally for the purpose of making better known the mode of instruction in the Latin and Greek classes in the London University. As it is probable that many persons engaged in instruction may read the following pages, I hope they will judge of them in the same spirit with which they are written; my only wish being to contribute to the more easy and complete acquisition of useful knowledge. Both the Remarks and the Appendix were necessarily drawn up in the midst of very laborious engagements, which I mention, not as an excuse for any great errors in principle, if such there be, but as an apology for inaccuracies which no doubt will be detected.

At the request of my colleague, Mr. Key, I delivered this Introductory Discourse; and it has had, as well as the Appendix, the advantage of his revision, suggestions, and corrections.

The incidental remarks on the Sanskrit I have submitted to my learned colleague Dr. Rosen, having myself no pretensions to a knowledge of that language.

G. LONG.



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