

this supposition it would be impossible to account for their structure and composition, as, for example, for the forms of the auxiliary verb 'to be,' all evidently varieties of one common type, while it is equally clear that no one of the six affords the original form from which the others could have been borrowed. So also in none of the six languages do we find the elements of which these verbal and other forms could have been composed; they must have been handed down as relics from a former period, they must have existed in some antecedent language, which we know to have been the Latin.

But, in like manner, he goes on to show, that Latin itself, as well as Greek, Sanscrit, Zend (or Bactrian), Lithuanian, old Slavonic, Gothic, and Armenian are also eight varieties of one common and more ancient type, and no one of them could have been the original from which the others were borrowed. They have all such an amount of mutual resemblance, as to point to a more ancient language, the Aryan, which was to them what Latin was to the six Romance languages. The people who spoke this unknown parent speech, of which so many other ancient tongues were offshoots, must have migrated at a remote era to widely separated regions of the old world, such as Northern Asia, Europe, and India south of the Himalaya.\*

The soundness of some parts of this Aryan hypothesis has lately been called in question by Mr. Crawford, on the ground that the Hindoos, Persians, Turks, Scandinavians, and other people referred to as having derived not only words but grammatical forms from an Aryan source, belong each of them to a distinct race, and all these races have, it is said, preserved their peculiar characters unaltered from the earliest dawn of history and tradition. If, therefore, no

\* Max Müller, Comparative Mythology. Oxford Essays, 1856.