



FILE

Name: Mui860__Muir_Reasons_for_the_Establishment_of_a_Sanskrit_Chair_Edinburgh.pdf
PURL: http://resolver.sub.uni-goettingen.de/purl/?gr_elib-240
Type: Searchable PDF/A (text under image), index/bookmarks
Encoding: Unicode (ā ī ū ṛ ṙ ḷ ḹ ṁ ṅ ṇ ṭ ḍ ṇ ś ṣ ḥ ṃ ...)
Date: 29.1.2013

BRIEF RECORD

Author:	Muir, John
Title:	Reasons for the establishment of a Sanskrit chair in the University of Edinburgh. To which is prefixed a declaration of concurrence signed by numerous Scottish professors and philologists.
Publ.:	Edinburgh ; London : Thomas Constable ; Hamilton, Adams, and Co. 1860
Description:	25 pp.

FULL RECORD

www.sub.uni-goettingen.de/ebene_1/fiindolo/gr_elib.htm

NOTICE

This file may be copied on the condition that its entire contents, including this data sheet, remain intact.

REASONS

FOR THE

ESTABLISHMENT OF A SANSKRIT CHAIR

IN THE

UNIVERSITY OF EDINBURGH.

BY J. MUIR, D.C.L.

LATE OF THE BENGAL CIVIL SERVICE.

TO WHICH IS PREFIXED

A DECLARATION OF CONCURRENCE SIGNED BY NUMEROUS
SCOTTISH PROFESSORS AND PHILOLOGISTS.

EDINBURGH: THOMAS CONSTABLE AND CO.
HAMILTON, ADAMS, AND CO., LONDON.

MDCCCLX.

P R E F A C E.

AFTER the following Pamphlet had been composed, it occurred to me that it would be very desirable if I could afford some assurance that it was not a mere exposition of my own individual views, but also expressed, in a general way, the sentiments of a large number of those scholars who, from the direction of their previous studies, might be supposed the most capable of forming a satisfactory judgment regarding the object which I was solicitous to promote. I therefore submitted the sheets of the brochure to a number of the most eminent philologists and professors in Scotland, and requested that, if they coincided with me in opinion, they would attach their names to the subjoined declaration. I am happy to say that a great many gentlemen have responded most willingly to my appeal, and have done me the honour to attach their signatures to the document, which, with the names, is as follows:—

“ We, the undersigned, having perused the following Pamphlet regarding the establishment of a Sanskrit Professorship in the University of Edinburgh, do hereby signify our concurrence in the opinion that a separate Chair for the cultivation of the Sanskrit language and Comparative Philology should be founded in one at least of the Scottish Universities:—

CHARLES NEAVES, Senator of the College of Justice.

JOHN S. BLACKIE, Professor of Greek, Edinburgh.

ALEXANDER C. FRASER, Professor of Logic and Metaphysics, Edinburgh.

JAMES ROBERTSON, D.D., Professor of Divinity and Ecclesiastical History,
Edinburgh.

ROBERT LEE, D.D., Edinburgh.

D. LISTON, Professor of Oriental Languages, Edinburgh.

CHARLES WORDSWORTH, Bishop of St. Andrews.

J. HANNAH, D.C.L. Oxon., Warden of Trinity College, Glenalmond.

W. LINDSAY ALEXANDER, D.D., Edinburgh.

L. SCHMITZ, Ph.D., LL.D., Rector of the High School, Edinburgh.

JNO. MACMILLAN, M.A., one of the Classical Masters of the High School of Edinburgh.

JOHN CARMICHAEL, M.A., one of the Classical Masters of the High School of Edinburgh.

A. H. BRYCE, A.B. Trin. Coll., Dublin, one of the Classical Masters in the High School of Edinburgh.

JAMES DONALDSON, M.A., one of the Classical Masters in the High School of Edinburgh.

JAMES S. HODSON, D.D. Oxon., Rector of the Edinburgh Academy.

JOHN TROTTER, Edinburgh Academy.

D'ARCY W. THOMPSON, M.A. Cantab., Edinburgh Academy.

HENRY WEIR, M.A. Cantab., Edinburgh Academy.

JAMES CARMICHAEL, Edinburgh Academy.

SAMUEL HALKETT, Keeper of the Advocates' Library.

E. L. LUSHINGTON, Professor of Greek, Glasgow.

WILLIAM RAMSAY, Professor of Humanity, University of Glasgow.

DUNCAN H. WEIR, Professor of Oriental Languages, University of Glasgow.

JOHN TULLOCH, D.D., Principal, St. Mary's College, St. Andrews.

ALEX. F. MITCHELL, Professor of Hebrew, St. Andrews.

W. Y. SELLAR, Professor of Greek, United College, St. Andrews.

J. C. SHAIRP, Assistant Professor of Humanity in the United College, St. Andrews.

J. F. FERRIER, Professor of Moral Philosophy, United College, St. Andrews.

W. L. F. FISCHER, Professor of Mathematics in the United College, St. Andrews.

P. C. CAMPBELL, D.D., Principal of the University and King's College of Aberdeen.

GEO. FERGUSSON, Professor of Humanity, King's College, Aberdeen.

W. D. GEDDES, Professor of Greek, King's College, Aberdeen.

J. M.

EDINBURGH, *January* 1860.

REASONS

FOR THE

ESTABLISHMENT OF A SANSKRIT CHAIR IN THE UNIVERSITY OF EDINBURGH.

As far as I can ascertain, no decision has yet been arrived at by the University Commissioners in regard to the new Chairs which are to be established in the University of Edinburgh. While the matter still remains undecided, I am anxious to state, for the consideration of those whose opinions may have weight in determining the course to be taken, the reasons which appear to me to exist for the institution of a new and separate Chair in the Metropolitan University for the cultivation of the Sanskrit language and of Indian literature, in combination with the study of comparative philology.

Without further preamble, I proceed to state, *First*, The reasons why Sanskrit should be taught in the University. These reasons may be ranged under two heads. Sanskrit claims a place among our academical studies—(I.) On grounds of immediate public utility ; and, (II.) With a view to the promotion of historical and philological learning. I shall give a few explanations under each of these heads.

I. The practical utility of Sanskrit, as a branch of University study, will appear from the following considerations:—

(1.) Sanskrit is to the Hindus *still*, what Latin was to the nations of Europe during the Middle Ages, and at, and for some time after, the era of the Reformation, viz., the language of learning and science. Nay more, as Sanskrit is the language in which the sacred writings, as well as the legal institutes, the philosophical and scientific treatises, and by far the most valuable portions of the general literature of the Indians are composed, it occupies the same place in their estimation that Latin, Greek, and Hebrew, all combined, hold in the eyes of the Christian nations of the West. A knowledge of Sanskrit is consequently of great importance to all who desire to make themselves acquainted with the laws, the religious beliefs, and the philosophical systems of the Hindus, and who are not satisfied with obtaining the information of which they are in quest in a partial way, and at second-hand, through the medium of translations.

The number of persons who are interested in obtaining such information, is by no means inconsiderable. Under the newly-inaugurated system of competition, forty young officials, of whom Scotland furnishes her quota, leave the shores of Britain every year to administer in chief the civil affairs of our Indian empire. These young men should go forth thoroughly prepared for the discharge of their high and important functions ; not merely accomplished in law, in political economy, and in finance, but also furnished with such a knowledge of the Indian language and literature, as shall awaken in their minds an interest and respect for the remarkable people over whom they are to rule, and with whose improvement—physical, moral, and intellectual—they should consider themselves to be charged.*

The missionaries who go out from Scotland for the evangelization of India, should also be taken into account. Now it is not absolutely necessary that all these should know San-

* See Appendix, Note A ; also p. 24.

skrit. Those who intend to teach English to the native youths at the Presidencies may manage to get on without it. But all those who intend to preach, will be liable to encounter some of the learned Indians (the Pandits), who are everywhere to be met with, though not in great numbers. The best of this class are well versed in Sanskrit, and remarkable for their learning and acuteness, and deeply imbued with the refined errors of their abstruse philosophy.* Consequently, a missionary going to India, ignorant of Sanskrit, will find himself precisely in the same predicament with a Hindu or Mahometan who should come to England to overthrow Christianity, and to convert the British to Paganism or Mahometanism, without any knowledge of Latin, Greek, or Hebrew. It requires little imagination to conceive the profound contempt with which such persons would be treated by our learned divines.

(2.) Sanskrit is the parent of all the existing vernacular dialects of northern India, the Bengalee, Hindee, Mahrattée, and Goozrattee, and the key to the perfect comprehension of their structure. These languages stand to Sanskrit in nearly the same relation that French, Italian, and Spanish, bear to Latin ; and an acquaintance with them is essential to all persons who are destined to hold communication with the inhabitants of the large and populous provinces where they are spoken.†

The importance of Sanskrit may be estimated from the fact, that it is one of the subjects on which candidates for the Indian Civil Service may be examined,—the number of marks assigned to the highest proficiency in it in the scheme of examination promulgated by the Secretary of State for India being 500.‡ Professors or teachers of Sanskrit are to be

* See Appendix, Note B.

† See Appendix, Note C.

‡ See Appendix, Note D.

found in London, Oxford, and, I believe, in Dublin. Now, it is of consequence that the youth of Scotland should be protected from the disadvantage of competing on unequal terms with candidates from other parts of the United Kingdom, in any branch of knowledge, and for this end should possess the means of studying the Sanskrit language in their own Metropolitan University.

II. The importance of the study of Sanskrit, as a branch of learned research, may be stated under two heads:—(1.) Sanskrit, from the antiquity of some of its roots and forms, has been found to be of essential importance to the science of comparative philology,—a branch of learning which has for its object the classification of the various languages of the world in families, according to their mutual relations, and which has been recently cultivated with great success, and with the important result of throwing a new light on the origin and affinities of nations, as deducible from the affinities existing between their forms of speech. It is now universally recognised by all competent classical scholars, that Sanskrit has a common origin, and a close affinity with Greek and Latin, and that a knowledge of the former is absolutely necessary to explain the derivation and primary meaning of many words in the two latter languages, which have hitherto been imperfectly understood. Nay, there are many forms of inflection, and many syntactical anomalies, discoverable in Greek and Latin, which are inexplicable without the aid of Sanskrit.

In support of these assertions, I might quote from many well-known authorities, some of whom are indicated in the Appendix.* But I prefer to extract the following sentences from a recent Article† in the “Times” newspaper of the 8th

* See Appendix, Note E.

† On Professor Müller’s *History of Ancient Sanskrit Literature*.

November 1859, as the expression of such sentiments in such a quarter will afford a sufficient guarantee that I am not claiming for the subject an importance which is not already recognised by the best-informed inquirers, by men who make it their business to study the tendencies and necessities of our age:—

“ We have dwelt almost exclusively on the religious aspect of the ancient Sanskrit literature, but it would be a mistake to suppose that this was the only point of interest connected with it. In a linguistic point of view there is no language so well worth studying as Sanskrit, whether we regard the scientific perfection of its alphabet and of its grammar, or the richness of its vocabulary. Above all, it is the mother, or at least the elder sister, of the two languages which have long been used as the whetstones of the human intellect; and no one can deny, however much scholars of the old school may regret, that the younger sisters are beginning to lean on the elder for support. ‘Scholarship’—the scholarship of Bentley and of Hermann—has done its work in the world. ‘Philology’ is gradually taking its place. Examination papers at Oxford and Cambridge contain more questions about ‘roots’ and ‘case-systems’ than about *Dawes’s Canons* or *Porson’s Preface*. In truth, this kind of learning has been carried to a point of perfection beyond which it seems impossible to go within the limits of the languages themselves. The science of language is like the science of anatomy, which, after having mastered the details of one organism, can only be pursued with profit by a comparison of other structures. *Though it is not probable that any Sanskrit writings will ever be discovered comparable in literary value to the Greek and Latin classics, still, considering the important light which the study of Sanskrit throws on the two sciences of philology and ethnology, it may safely be predicted that it will one day take its place by the side of Greek and Latin as a necessary part of a liberal education.*”

I beg to draw the attention of the reader to the last sentence, which I have printed in italics. Without concurring altogether in the somewhat bold prediction with which it concludes, we may safely affirm that the value of Sanskrit will at no distant date be rated far higher than it at present is; and that no classical philologist will be regarded as properly equipped for his vocation, to whom it is wholly unknown.

(2.) The study of Sanskrit is of the highest consequence, from the light which it throws on the origin of the Hindus,

as well as of the cognate European races, and generally on the history of mythology, of civilisation, and of philosophy. The Indian Vedas are among the oldest, if not the very oldest, literary monuments of antiquity which have been preserved ; they have descended to us in their genuine ancient form ; they represent to us, if not an absolutely primeval, at least a very early stage in the progress of society and religion ; and thus afford the most valuable materials for elucidating the history of the human mind.

In illustration of this I quote another passage from the same authority :*—

“ The *Rigveda*, which Mr. Müller is now engaged in publishing, and Mr. Wilson in translating, may almost be called the Bible of the Hindus. It consists of a collection of writings, or rather compositions (for originally they were unwritten, and lived only in the memory of Brahmans), the work of different authors, in different styles, at different periods ; it is, in fact, not a single book, but a literature. It claims the authority of revelation. It forms the background of the whole Hindu life,—not religious only, but intellectual ; not ecclesiastical only, but social. In it we have a set of contemporary documents, showing what were the religious ideas of the oldest and purest branch of the great Aryan family. Any one who has not given his attention to ethnology and comparative philology may naturally ask, ‘ Who are these Aryans, of whom we now hear so much, but whose very name is unknown to the Lemprière of our boyish days ? ’ The answer is readily given. We are all Aryans. Hindus, Greeks, Romans, English, French, Germans, Italians, Spaniards, Russians,—in a word, all the nations that have made our world what it is,—are of the great Aryan stock. This term, as the symbol of a wide generalization, has taken the place of those awkward compounds, ‘ Indo-Germanic ’ and ‘ Indo-European,’ which were previously used to designate the great family of which Hindus and Germans, and nearly all other Europeans, are alike members.”

I subjoin some extracts on the same subject from Professor Müller’s writings :—

“ At the first dawn of traditional history we see these Aryan tribes migrating across the snow of the Himâlaya southward toward the ‘ Seven Rivers ’ (the Indus, the five rivers of the Punjab and the Sarasvatî), and ever since India has been called their home. That before that time they

* See Appendix, Note F.

had been living in more northern regions, within the same precincts with the ancestors of the Greeks, the Italians, Slavonians, Germans, and Celts, is a fact as firmly established as that the Normans of William the Conqueror were the Northmen of Scandinavia. The evidence of language is irrefragable, and it is the only evidence worth listening to with regard to ante-historical periods. . . . Many words still live in India and in England, that have witnessed the first separation of the northern and southern Aryans, and these are witnesses not to be shaken by cross-examination. The terms for God, for house, for father, mother, son, daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watch-words of soldiers. We challenge the seeming stranger, and whether he answer with the lips of a Greek, a German, or an Indian, we recognise him as one of ourselves.” —*Ancient Sanskrit Literature*, p. 12, ff.

In an earlier Essay the same able writer thus expresses himself regarding the Veda :—

“ Without insisting on the fact that, even chronologically, the Veda is the first Book of the Aryan nations, we have in it, at all events, a period in the intellectual life of man, to which there is no parallel in any other part of the world. In the hymns of the Veda we see man left to himself to solve the riddle of this world. We see him crawling on like a creature of this earth, with all the diseases and weaknesses of his animal nature. . . . But he begins to lift up his eyes. He stares at the tent of heaven, and asks who supports it? He opens his ears to the winds, and asks them whence and whither? He is awakened from darkness and slumber by the light of the sun, and Him whom his eyes cannot behold, and who seems to grant him the daily pittance of his existence, he calls ‘ his life, his breath, his brilliant Lord and Protector.’ ”—In Bunsen’s *Christianity and Mankind*, Vol. iii. 134.

The preceding extract should be read in conjunction with the following remarks from Mr. Müller’s latest work, *Ancient Sanskrit Literature*, pp. 526, 528.

“ Even the earliest specimens of Vedic poetry belong, as has been said by Bunsen, to the modern history of the human race. . . . We do not find any traces in the Veda of a growing religion. We look in vain for the effect produced on the human mind by the first rising of the idea of God. To the poets of the Veda that idea is an old and familiar idea; it is understood, never questioned, never denied. We shall never hear what was felt by man when the image of God arose in all its majesty before his eyes, assuming a reality before which all other realities faded away into a mere shadow. No whisper will ever reach us of that sacred

colloquy when God for the first time spoke to man, and man to God ; when man within his own heart heard that still small voice through which the Father of mankind revealed himself to all His children ; to the Jew first, and also to the Gentile ; and when God received the first response from human lips, ‘ Who art Thou, Lord ? ’ That first recognition of God, that first perception of the real presence of God—a perception without which no religion, whether natural or revealed, can exist or grow, belonged to the past, when the songs of the Veda were written.”

Another portion of Indian literature, which merits and requires a laborious and careful examination, is the metaphysical philosophy.* Some acquaintance with its various and abstruse systems (which influence more or less the modes of thinking among all classes of the Hindus, the uneducated as well as the learned), is, as I have already intimated, of great consequence to Christian missionaries who are destined to labour for the conversion of the people of India. But this is not the only motive which exists for the study of Hindu philosophy. The Indians appear to be the only people, except the Greeks, by whom metaphysical speculation of a profound character has been independently initiated ;† and it is therefore a matter of the deepest interest to trace the course and to mark the issue of their inquiries into the various momentous problems which have engaged their attention. Sanskrit literature embraces numerous other branches, which are by no means unworthy of study ; but those which I have particularly noticed above are of the greatest interest and value.

Secondly, I have now to indicate the ground on which it appears to me that the Oriental Languages should not be all taught by one Professor, but that a separate Chair should be instituted for the cultivation of Sanskrit, as has long been done in the Universities of London and Oxford.

I. The Oriental Languages do not all belong to the same family, but to several, as the Semitic, the Indo-European,

* See Appendix, Note G.

† See Appendix, Note H.

the Turanian, &c. There is (1.) the Semitic family, which includes Hebrew, Syriac, and Arabic, tongues which have the closest affinity to each other, while they have comparatively little connexion in their roots or forms of inflection with those composing the other families. (2.) We have next the Indo-European family, which includes Sanskrit, ancient Persic, Greek, Latin, the Germanic tongues, &c. These languages, while, as I have said, they have little connexion with the Semitic family, exhibit many very decided and striking affinities with each other, both in their radicals and in their modes of inflection. The Sanskrit has hundreds of words which are common to it with the Greek and Latin, such as *nāman*, "a name" = *nomen*, *agnis*, "fire" = *ignis*; and some of the modes of conjugation may be said to be nearly identical. Thus, we find *dādāmi* corresponding in sound and sense to *didōmi*, "I give;" *adadām* answering to *edidōn*, "I gave," &c. &c.*

It seems to admit of little doubt that each of these families of language, differing so essentially and so fundamentally as they do, should be taught by separate Professors. It is not possible that all the branches of literature which they respectively embrace can be mastered and adequately interpreted by a single individual, much less that that individual should be able to advance the boundaries of knowledge, within the domain of each of these families of language, as his position as Professor in a University demands that he should be able to do.

II. This will become still more evident if I briefly describe the duties which a Professor of Sanskrit would have to perform, if he adequately discharged the functions of his office. He should (1.) not only afford instruction in the Sanskrit language itself, but be able also to teach the rudi-

* See Appendix, Note I.

ments at least of its derivatives, the Bengalee, Hindee,* Mahrattée, and Goozrattee, which (as I have already stated) stand to it in nearly the same relation that Italian, French, and Spanish, bear to Latin. These four dialects are the living vernaculars of Bengal, the North-west Provinces, and Western India respectively ; and an acquaintance with some one of them is essential to civilians, to missionaries, in short, to all persons who are destined to hold anything more than the most superficial communication with the inhabitants of any of the provinces where they are spoken. I should add, that the *elements* and *principles* of the Indian languages can, in the opinion of the best judges, be as well, if not better, acquired in Britain than in India.†

Next, (2.) the Professor of Sanskrit should deliver Public Lectures both on the principles of Comparative Philology in general, and on the results derived from this branch of learning in regard to the origin and affinities of nations ; as well as

* I should observe that provision must continue to be made for teaching the Oordoo (now taught by the Professor of Hebrew), which differs from the Hindee somewhat in the same way as the Latinized English of Dr. Samuel Johnson differs from an English style into which none but Saxon words should be admitted. This language, called optionally Oordoo or Hindoostanee, is a sort of *lingua franca*, and is the most extensively used of all the Indian vernaculars. It is the dialect which has grown up since the Mahometan invasion of India ; and while its basis is the same as the Hindee, it has a large intermixture of Arabic and Persian words. It might, therefore, be taught either by the Professor of Sanskrit or the Professor of Arabic.

There is yet another class of Indian languages which have some claim to be taught in the University. I mean the South-Indian dialects, spoken throughout the Madras Presidency, and styled the Tamil, Telugu, Canarese, and Malayalim. These languages are fundamentally quite independent of Sanskrit, though in aftertimes they have received an infusion, more or less considerable, of Sanskrit words, much in the same way as the English has superinduced on its Anglo-Saxon basis a large intermixture of words from French, Latin, and Greek. These languages are important from the fact that they are spoken by thirty millions of our Indian fellow-subjects ; but their literature is unimportant when compared with that of Sanskrit, and they have no affinity with the principal languages of Europe.

† See the *Fourth Report of Her Majesty's Civil Service Commissioners*, pp. xxxvi. and 235.

(3.) on the several branches of Indian literature, especially (a) on the Vedas, their mythology; and the light which they throw both on the religious and social state of the Hindus, and on the religions of the ancient world in general ; and (b) on the various philosophical systems of India, their history and their principles. The Vedas are, however, as yet but imperfectly understood. Their obsolete language, elliptical style, and obscure allusions, present great difficulties to the interpreter, and they will, consequently, require the combined studies of many scholars for some time to come, for their thorough exposition. The philosophical systems of India, too, are as yet but partially investigated. In order, therefore, to make it possible for the occupant of the Edinburgh Chair of Sanskrit to give an adequate representation of these branches of literature, it would be necessary for him to take his share in the researches required for their further elucidation.

If this be a correct specification of the Sanskrit Professor's duties (and nothing less will satisfy the just requirements of his office, if judged according to the academical standard which is recognised in other countries of Europe), it will probably be allowed that an amount of work has been indicated more than sufficient to employ the undivided energies of a single individual, and that the distinct family of the Semitic languages, which, on their part also, demand a sedulous cultivation, should be left to the care of a distinct Professor.

Finally, I would observe, that the great importance of the study of Sanskrit has been long recognised in England, as well as in other parts of Europe, and even in America, though in those foreign countries the additional and practical motive to its cultivation, which arises from an intimate political connexion with India, does not exist. It is true that the number of Sanskrit students in all those countries is very

small ; and I do not suppose that they will ever be numerous here. Still, a University is the only nursery in which recondite and valuable, though unpopular, branches of learning, can be fostered and propagated ; and we cannot, without forfeiting our rank in the republic of letters, ignore any portion of science which is elsewhere recognised as important. It is clear, therefore, that a due regard to the literary reputation of our country renders it imperatively necessary that this department of knowledge should be adequately represented in one at least of our national Universities.

APPENDIX.

For the use of those readers who may desire to test the statements made in the foregoing Pamphlet, or to acquire further information on the subjects of which it treats, a few notes and references are subjoined.

NOTE A.

See the "Sanskrit Grammar" of the Boden Professor at Oxford, Mr. H. H. Wilson, Preface, pp. ix.-xi.; and an Article, by the writer of this Pamphlet, in the "North British Review," No. 49, May 1856, p. 211.

NOTE B.

See "North British Review," No. 49, pp. 209, 210, 225, and 232.

NOTE C.

See Professor Wilson's "Sanskrit Grammar," Preface, pp. ix. and x.

NOTE D.

See the "Fourth Report of Her Majesty's Civil Service Commissioners," 1859, pp. xxxix. and 241.

NOTE E.

See Wilson's "Sanskrit Grammar," Preface, pp. vii., viii.; the Articles on Comparative Philology in the "Edinburgh Review," for October 1851, and in the new edition of the "Encyclopædia Britannica;" the "Languages of the Seat of War," by Max Müller, M.A., Taylorian Professor of Modern Languages in the University of Oxford, first edition, pp. 28, ff; the "Last Results of the Sanskrit

Researches," by the same Author, in Vol. III. of Baron Bunsen's "Christianity and Mankind" (Longmans, 1854); Professor Müller's "History of Ancient Sanskrit Literature," 1859, pp. 12, ff; and the "Times" newspaper for November 8, 1859, where an able review of the last-mentioned work will be found. An interesting statement of the results of comparative philology may also be found in an Article in the "Saturday Review," of the 19th November 1859, on M. Adolphe Pictet's work, entitled, "Origines Indo-Européennes, ou les Aryyas Primitifs."

NOTE F.

See Professor Müller's "Ancient Sanskrit Literature," pp. 63, 525, ff.

NOTE G.

See the "North British Review," No. 49, pp. 220, ff; "Miscellaneous Essays," by H. T. Colebrooke, Esq., Vol. I., pp. 227, ff; (or pp. 143, ff of the new edition, published by Messrs. Williams and Norgate, 1858); or, "Christianity Contrasted with Hindu Philosophy," by James R. Ballantyne, LL.D., Principal of the Government College at Benares (London, 1859), pp. xv. ff.

NOTE H.

See the Appendix "On Indian Logic," by Professor M. Müller, in Provost Thomson's "Outline of the Necessary Laws of Thought."

NOTE I.

SPECIMENS OF THE CORRESPONDENCE OF SANSKRIT WITH GREEK AND LATIN.

I. NOUNS AND ADJECTIVES.

Sanskrit.	Greek.	Latin.	English.
pitri	patēr	pater	father
mātri	mētēr	mater	mother
bhrātri	phratria (a clan)	frater	brother
duhitri	thugatēr	...	daughter
naptri	...	nepos	grandson
napāt			

Sanskrit.	Greek.	Latin.	English.
naptrī	...	neptis	grand-daughter
śwaśura	hekuros	socer	father-in-law
śwaśrū	hekura	socrus	mother-in-law
vidhavā	...	vidua	widow
agnis	...	ignis	fire
jaras	gēras	...	old age
manas	mēnos	mens	mind
yuvan	...	juvenis	young man
avis	oīs	ovis	sheep
sarpa	herpeton	serpens	serpent, reptile
patis	posis	...	lord
patnī	potnia	...	mistress
Divaspatis	...	Diespiter	lord of the sky
Varuṇa	ouranos	...	Varuna, heaven
apas	...	opus	work
aksha	axōn	axis	axle
barbara	bārbāros	barbarus	barbarian
dama	domos	domus	house
rai	...	res	wealth
dru, druma	drus, drumos	...	tree, wood
dhūma	thumos	fumus	smoke, anger
bhrū	ophrus	...	eyebrow
dantam (acc.)	odonta	dentem	tooth
nakha	onux (onuēchos)	unguis	nail
nāman	onoma	nomen	name
sankha	konkhos	...	shell
vāch	ops	vox	voice
jānu	gonu	genu	knee
janu	genos	genus	birth
madhu	methu	...	honey, wine
deva	theos	deus	god
yuga	zugon	jugum	yoke
hima	kheimōn	hiems	winter
hyas	khthēs	heri	yesterday
hyastana	...	hesternus	of yesterday
divasa	...	dies	day
divā	...	divo	{ by day, * under the sky
naktam, naktā	nukta (acc.)	noctem (acc.)	night
sthāman	...	stamen	strength
stariman	...	stramen	bed, litter
dāna	dōron	donum	gift
pada	pedon	...	place, ground
datṛi	dōter	dator	giver (masc.)
dātṛi	doteira	datrix	giver (fem.)
janitrī	geneteira	genetrix	mother
jāta	...	gnatus	born

Sanskrit.	Greek.	Latin.	English.
nāta	gnōtos	gnotus	known
urus	eurus	...	broad
gurus	...	gravis	heavy
gariyas	...	gravius	heavier
varishṭha	aristos	...	best
mahān	megas	magnus	great
mahīyān	meizōn	major	greater
tanu	...	tenuis	slender
swapnas	hupnos	somnus	sleep
nabhas	nephos	nubes	sky, cloud
an (to breathe)	anemos	animus	wind, mind
samas	hōmōs	similis	like
toka, takman	teknon, tekos	...	child
tāra	aster, astron	astrum	star
dāru	doru	...	wood, tree
dwāra	thura	fores	door
nāsikā	...	nasus	nose
vāstu	astu	...	habitation, city
vastra	...	vestis	clothes
māsa	mēn	mensis	month
prajā	...	progenies	offspring
karka	karkinos	cancer	crab
mūsha	mūs	mus	mouse
kōṇa	gōnia	...	corner
kshoṇi	khthōn	...	earth
gaus, gmā	gē, gaia	...	earth
āpta	...	aptus	fit
stbira	stereos	...	firm
ahis	echis	anguis	serpent
naus	naus	navis	ship
ūdhas	outhar	...	udder
udāra	...	uterus	belly
antra	enteron	venter	entrails
kratu	kratos	...	force
bala	...	validus	strength, strong
dakshina	dexios	dexter	right (side)
kapāla	kēphalē	caput	skull, head
nava	neos	novus	new
takshan	tektōn	...	carpenter
kshura	xuron	...	razor
sāmi	hemi	semi	half
mātram	metron	metrum	measure
akshi	ōkōs, ōkkōs	oculus	eye
asthi	osteon	os	bone
asis	...	ensis	sword
kravya	krēas	caro	flesh
ekatara	hekateros	...	one of two

Sanskrit.	Greek.	Latin.	English.
madhya	mesos	medius	middle
mṛityu	...	mors	death
mṛita	...	mortuus	dead
martyas	brotos	mortalis	mortal
amṛitas	ambrotos	immortalis	immortal
swādu	hedu	suavis	sweet
pāda	pous	pes	foot
phulla	phullon	folium	flower, leaf
hanus	genus	...	jaw
patha	patos	...	path
kshamā	khamai	...	{ ground, on the
bhāras	phoros	...	{ ground
			a load

II. PREPOSITIONS AND PARTICLES.

Sanskrit.	Greek.	Latin.	English.
sam	sun	con	with
pari	peri	per	round
upari	huper	super	above
upa	hupo	sub	under
prati	pros, proti	...	towards
pra	prō	pro	before
antar	entos	inter, intus	within
apa	apo	ab	away
parā	para	...	past
taran(s) tri) (from }	...	trans	crossing, across
su	eu	...	well
dus	dus	...	ill
sumanas	eumenes	...	kindly-minded
durmanas	dusmenes	...	evil-minded
a, an	a, an	in	privative particle
kati	...	quot	how many?
tati	...	tot	so many

III. NUMERALS.

Sanskrit.	Greek.	Latin.	English.
dwi	duo	duo	two
trayas	treis	tres	three
chatwāras	tessares	quatuor	four
panchan	pente	quinque	five
shaṭ	hex	sex	six
saptan	hepta	septem	seven
ashtan	okto	octo	eight
navan	henneca	novem	nine
daśan	deka	decem	ten

Sanskrit.	Greek.	Latin.	English.
vinśati	eikosi	viginti	twenty
śatam	hekaton	centum	hundred
dwitīyas	deuteros	...	second
tritīyas	tritos	tertius	third
chaturthas	tetartos	quartus	fourth
panchamas	pemptos	quintus	fifth
shashṭhas	hektos	sextus	sixth
saptamas	hebdomos	septimus	seventh
asṭamas	ogdoos	octavus	eighth
navamas	hennatos	nonus	ninth
daśamas	dekatos	decimus	tenth
dwis	dis	bis	twice
tris	tris	ter	thrice

IV. VERBS AND PARTICIPLES.

Sanskrit.	Greek.	Latin.	English.
drināmi	dero	...	I tear, flay
pivāmi	pino	...	I drink
dadāmi	didōmi	do	I give
adadām	edidōn	...	I gave
adām	edōn	...	I gave
tishṭhāmi	histēmi	sto	I stand
strinōmi	stronnumi	sterno	I spread
bharāmi	phero	fero	I bear
bhū	phuo	fui	to be
(lih) lehmi	leikho	lingo	I lick
tanōmi	tanuō	tendo	I stretch
tatāna	...	tetendi	I stretched
jajanmi	gennao	gigno	I beget
(jnā) jānāmi	gignōscō	gnosco	I know
tudāmi	...	tundo	I wound or beat
tutōda	..	tutudi	I have beaten
sarpāmi	herpō	serpo	I creep
sarpāsi	herpeis	serpis	thou creepest
sarpāti	herpei	serpit	he creeps
sarpan	herpōn	serpens	creeping
sarpantam (accus.)	herponta	serpentem	creeping
asmi	esmi	sum	I am
asi	eis, essi	es	thou art
asti	esti	est	he is
smas	esmen	sumus	we are
sthas	este	estis	ye are
santi	eisi	sunt	they are
admi	edo	edo	I eat
vahāmi	...	veho	I carry
avākshīt	...	vexit	he carried
skandāmi	...	scando	I go, ascend

Sanskrit.	Greek.	Latin.	English.
limpāmi	aleipho	...	I anoint
apaptam	epipton	...	I fell
apaptat	epipte	...	he fell
patāmi	petomai	...	I fall, fly
chhinadmi	schizo	scindo	I cut
chhindanti	...	scindunt	they cut
bhinadmi	...	findo	I cleave
tripyāmi	terpo	...	I am satisfied, please
dāmyāmi	damao, damnēmi	domo	I subdue
labhe	lambano	...	I take
anajmi	...	ungo	I anoint
anktum	...	unctum	to anoint
manāmi (mnā)	mnaomai	memini	I remember
juhōmi (hu)	thuo	...	I sacrifice
huta	thutos	...	sacrificed
karōmi (kri)	kraino	creo	I do, fulfil, create
āsē	hēsmai	...	I sit
vamāmi	emeo	vomo	I vomit
swēdē, swidyāmi	hidroō	sudo	I sweat
swanāmi	...	sono	I sound
vartē	...	verto	I am, turn
varttatē	...	vertit	he is, turns
ēmi (from i)	eimi	eo	I go
vēdmi (vid)	eido	video	I know, see
vēda	oida	...	I know
tapyē	...	tepeo	I am hot
vachmi	...	voco	I speak, call
takshāmi	tiktō, teukho	texo	I fabricate, beget
kshaṇōmi	kteino	...	I kill
kshinōmi	ktinnūmi	...	I kill
gup (root)	kruptō	...	I hide
guptas	kruptos	...	hidden
guhāmi	keuthō	...	I hide
pātum (to drink)	pōtos	potus	drunk
pinashmi	...	pinso	I pound
pishta	...	pistus	pounded
sīvyāmi	...	suo	I sew
adrāmām	edramon	...	I went, ran
disāmi	deiknumi	dico	I show, tell
adiksham	edeixa	dixi	I told
adikshas	edeixas	dixisti	thou toldest
adikshat	edeixe	dixit	he told
adikshāma	edeixamen	diximus	we told
adikshata	edeixate	dixistis	ye told
adikshan	edeixan	dixerunt	they told
sthātum	...	statum	to stand
anktum	...	unctum	to anoint
vamitum	...	vomitum	to vomit

Sanskrit.	Greek.	Latin.	English.
jnātum	...	gnotum	to know
yōktum	...	junctum	to join
pēshṭum	...	pistum	to pound
janitum	...	genitum	to beget
ētum	..	itum	to go
swanitum	...	sonitum	to sound
startum	...	strātum	to spread
sarptum	...	serptum	to creep

ADDITIONAL NOTE to Page 6, line 4 from the foot.

I add some Extracts from the Inaugural Address of Lord Elgin to the students of Glasgow University, as reported in the *Scotsman* of 23d December 1859, in which he inculcates the importance of an adequate preparation for intercourse with the alien nations in our foreign dependencies.

“ It is impossible to address you from this place—from this great centre of commercial activity—without being reminded of the fact, that these British Isles are the heart of an empire some fifty times more extensive than themselves, and without being tempted to ask—What new lines of duty, what opportunities of usefulness, what avenues of distinction are opened up to the educated youth of this country by this vast extension of dominion? To some of you—to many of you, perhaps—this inquiry, on such an occasion as the present, may seem to be irrelevant and superfluous. Your native land is the field upon which, as you fondly anticipate, your energies will be employed, and where you will reap the fruit of your exertions. . . . But such expectations may be disappointed. It may be the lot of some of you to lead a pilgrim’s life, a life of exile in distant parts of the Empire. More of you, therefore, than you are now aware of may perhaps be interested in the inquiry which I have now made. Now, gentlemen, in endeavouring to answer that question, I do not intend to insist particularly upon the opportunities which are afforded to the class of persons to which I am referring, by the liberal principles which have been of late adopted in the distribution of the patronage of the Crown. . . . What I wish more particularly to impress upon you at the present moment, is the fact that the vast dependencies of this empire in the course of their natural growth and development, afford a constantly widening and expanding and increasing outlet, in which the educated intelligence of this country may find scope and room and verge for profitable exercise. I venture to affirm, as the result of my own observation and experience, that this proposition holds true both of those dependencies which are in the exclusive occupation of our own race, and also of those other dependencies in which a British minority forms a nucleus and centre around which are grouped the masses of an indigenous and semi-barbarous population. . . . But,

gentlemen, you must allow me also to say that, in my opinion, opportunities of civilisation, hardly less attractive, involving the obligations of duty perhaps even more imperatively, are furnished by the relation in which, I must venture to say, we are providentially placed to that class of dependencies which I have named in the second of the two categories I have mentioned. When we reflect on the risk which we run of misconceiving and misinterpreting the acts and the motives of human beings, with whose languages we are imperfectly acquainted, whose habits of thought are altogether strange to us, and the complications and difficulties, and, I must add, sometimes the injustices to which these misconceptions and misapprehensions may give rise, we may well, I think, contemplate with anxiety and awe the responsibility which the dominion over inferior races imposes on our country, and on ourselves as individuals. No doubt, gentlemen, the best security against error in the discharge of the duties incident to this relation, is to be found in the sincere acceptance of the belief that all branches of the human family are derived from the same parentage, and alike interested in that Divine sacrifice which was offered for the purpose of restoring the image, everywhere, alas ! so sadly defaced, in which man was originally created. . . . But although this be our best security, we need not therefore forget, that secular education in its highest development has likewise a tendency to liberalize the mind, to enlarge the sympathies, and to chasten and purify the heart, and that we ought to learn a lesson of humility from the history which tells us of our own modest beginnings, and of the lapse into barbarism of nations which had attained a height of civilisation hardly inferior to that which we have reached, from the study of languages and metaphysics which discovers to us the deep wells of thought from whence are drawn many of those traditional beliefs, dear to primitive nations, which the ignorant and superficial are wont to spurn as simply puerile and frivolous, and from modern science which reveals to us how slight and partial are the inroads which our boldest and most successful advances have as yet enabled us to make into the vast expanse of the unknown by which we are on every side surrounded."