

Address to the Ethnological Society of London, delivered at the anniversary meeting on the 27th May, 1853 / by Sir B.C. Brodie ; followed by a sketch of the recent progress of ethnology, by Richard Cull.

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ADDRESS

TO THE

ETHNOLOGICAL SOCIETY OF LONDON,

DELIVERED AT

THE ANNIVERSARY MEETING

ON THE 27TH MAY, 1853,

BY

SIR B. C. BRODIE, BART., D.C.L., F.R.S.,

CORRESPONDING MEMBER OF THE INSTITUTE OF FRANCE, &c. &c. &c.

PRESIDENT.

FOLLOWED BY A SKETCH OF THE RECENT PROGRESS
OF ETHNOLOGY,

BY

RICHARD CULL,

CORRESPONDING MEMBER OF THE HISTORICAL INSTITUTE OF FRANCE, &c.

HONORARY SECRETARY.

LONDON :

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AN ADDRESS.

OUR accomplished Secretary will give you some account of the principal additions which have been made to our knowledge of Ethnology in the course of the last year, a task for the performance of which he is far better qualified than I am. But previously to his doing so I beg leave to occupy your time, for a few minutes, by offering some general observations illustrative of the objects for which this Society has been instituted. These objects are neither few nor unimportant. The subject is one of the highest interest to the philosopher; at the same time that, if the inquiry be properly directed, and the results properly applied, it will be found to be not less deserving the attention of the moralist and the statesman.

Mankind, scattered as they are over the entire surface of the globe; located among the perpetual snows of the Arctic regions, and in the perpetual summer of the Equator; on mountains and in forests; in fertile valleys and in deserts; in lands of rain and tempests; and in those which are never or rarely blessed by descending showers—are presented to us under a vast variety of aspects, differing from each other, not only as to their external form, but also as to their moral qualities and intellectual capacities. The first question which presents itself to him who is entering on that extensive field of observation which Ethnology affords is, Do these beings, apparently so different from each other, really belong to one and the same family? are they descended from one common stock? or are they to be considered as different genera and species, descended from different stocks, and the result of distinct and separate creations? Those to whose opinions on the subject we may refer with the greatest confidence—among whom I may more especially mention our own countrymen, Mr. Lawrence, Dr. Prichard, and Dr. Latham—have come to the conclusion that the different human races are but varieties

of a single species; and without entering into all the arguments which have been adduced by these philosophers, I may observe that there are many facts which seem, as it were, to lie on the surface, and which are obvious to us all, that may lead us to believe that this conclusion is well founded.

Although we justly regard the intellectual faculties as of a higher order than those which belong to mere animal life; although it is as to these alone that mankind "*propius accedunt ad Deos;*" yet it must be admitted that up to a certain point, and within its own domain, instinct is a more unerring guide than human reason. And what is it but instinct which leads us at once to recognise the Esquimaux, the Negro, the Hottentot, as belonging to the same order of beings with ourselves, with as little hesitation as the greyhound, the spaniel, the mastiff, mutually recognise each other as being of the same kindred?

Then be it observed, that, however different may be the external figure, the shape of the head, and limbs, there is no real difference as to the more important parts of the system, namely, the brain, the organs of sense, the thoracic and abdominal viscera; and the medical student is aware that he obtains all the knowledge which he requires just as well from the dissection of the Negro or the Lascar as from that of the Anglo-Saxon or the Celt. Even as to the skeleton, the difference is more apparent than real: there is the same number, form, and arrangement of the bones; and, I may add, there is the same number, form, and arrangement of the muscles.

Pursuing the inquiry further still, we find that the different sexes are mutually attracted to each other; that their union is prolific; that the period of gestation in the female is the same in all; and that—unlike what happens as to hybrid animals—instead of stopping short after one or two generations, their offspring continues to be prolific ever afterwards.

Nor is there any thing difficult to understand, nor contrary to the analogy of what happens among other animals, in the production of the different varieties of mankind. The Hottentot and the Anglo-Saxon have a closer resemblance to each other than the mastiff and the spaniel. How different is the Leicestershire from the South-down breed of sheep; and the English dray-horse from the thorough-bred Arabian. We see these changes actually

going on, nay, we actually produce them artificially among our domesticated animals; and we see them taking place, to a certain extent, even in our own species. The Negroes, taken from on board the captured slave-ships and transported to Jamaica, have a different aspect from those who have been for some generations domesticated in the service of the planters. The descendants of the Anglo-Saxon race transplanted, within the last two centuries, to other regions of the globe, are already beginning to be distinguishable from those who remain in the parent country by their external appearance, and, even to a greater extent, by their characters and habits. It was observed to me by a gentleman who has served his country in important official situations in Europe and on the other side of the Atlantic ocean, that if, in going from England to Italy, he was struck with the comparative passiveness of the Italians, on returning to England from America he found something still more remarkable in the passiveness of the English compared with the excitement and activity observable among the citizens of the United States. If in the present condition of the world, when there is so free an intercourse among its inhabitants, and so constant an intermixture of races, such changes are to a certain extent going on, it is easy to conceive that changes still more remarkable might have taken place when human society was in its infancy; when nations were separated by impassible seas and mountains; when there was nothing to interfere with the influence of climate, food, and mode of life on the physical and moral character; and when repeated intermarriages among individuals of the same tribe were favourable to the transmission of accidental peculiarities of structure to succeeding generations.

There was a period when a jealousy prevailed of studies such as those of the Geologist and Ethnologist, from a supposition that they in some degree tended to contradict the revelations of the earliest of our sacred volumes. The advancement of knowledge has shown that such jealousy was without any just foundation; and those who on such narrow grounds stand aloof from the pursuits of science are now reduced to a small and almost unnoticed minority. It is, however, satisfactory to find that the inquiries of the Ethnologist, so far from being opposed to, actually offer a strong confirmation of, the Mosaic records as to the

origin of mankind having been from one parent stock, and not from different creations.

“The noblest study of mankind is man.”

So says one of our greatest moralists and poets: and if we estimate them according to the rule which is here laid down, it must be admitted that inquiries into the physical, intellectual, and moral character of the various human races ought to hold a high rank among the sciences which claim the attention of the philosopher. Standing, as it were, midway between the physical and the moral sciences, Ethnology is not less interesting to the Naturalist than to the Metaphysician; and not less so to the Metaphysician than to the Philologist. To trace the influence of climate, of food, of government, and of a multitude of other circumstances on the corporeal system, on the intellect, the instincts, and the moral sentiments, is the business of the Ethnologist: nor is it less in his department to trace the origin and construction of language generally, and the relation of different languages to each other. Infused into it, Ethnology gives a more philosophical character to history; adding to the dry and often painful detail of political events occurring in a particular country another series of facts, which present to us the whole of the human inhabitants of the globe as one large family, constituting one great system, advancing together towards the fulfilment of one great purpose of the Creator.

But in this utilitarian age there are, I doubt not, some who regard Ethnology as offering matter for curious speculation, but as being in no degree worthy of a place among those sciences which admit of a direct and practical application to the wants of society and the ordinary business of life. It is, indeed, with some among us too much the custom to measure things by this low standard, and to forget that whatever adds to our stores of knowledge, and gives us broader views of the universe, tends to the improvement of the intellect, the elevation of the moral sentiments, and thus leads to a more complete development of those qualities by which the human species is justly proud of being distinguished from the inferior parts of the animal creation. The practical genius of the English is essentially different from the genius of the ancient Greeks; but no one can hesitate to

believe that the philosophers, the poets, the architects, the sculptors, who form the glory of that wonderful people, are even now exercising a most beneficial influence on the character of mankind, after the lapse of more than 2000 years. Setting aside, however, these considerations, and admitting that it affords us no assistance in the construction of steam-engines or railways; that it is of no direct use in agriculture or manufactures; still it may be truly said, that, even according to his own estimate of things, the most thorough utilitarian who looks beyond the present moment will find that there is no science more worthy of cultivation than Ethnology. Is there any thing more important than the duties of a statesman? and can there be any more mischievous error than that of applying to one variety of the human species a mode of government which is fitted only for another? Yet how often, and even in our own times, from a want of the necessary knowledge and foresight on the part of those to whom the affairs of nations are entrusted, has this error been committed. Even within the narrow limits of our own island there are two races having each of them their peculiar character. But the British empire extends over the whole globe. It comes in contact with the descendants of the French in Canada; with the Red Indians of America; with the Negroes of Sierra Leone and Jamaica; with the Caffres and Hottentots of South Africa; with the manly, warlike, and intelligent inhabitants of New Zealand; with the rude Aborigines of Australia; with the Malays, the Hindoos, the Mussulmans, the Parsees, the Chinese in the East—races differing widely from ourselves, and not less widely from each other. Surely much advantage would arise, and many mistakes might be avoided, if those who have the superintendence and direction of the numerous colonies and dependencies of the British crown would condescend to qualify themselves for the task which they have undertaken by studying the peculiarities of these various races, and by seeking that information on these subjects which Ethnology affords.

This Society is yet in its infancy. But those who have attended its Meetings will bear testimony to the value of the written communications which have been made to it during the present Session, and of the discussions to which these communications have led. Seeing how much has been already accom-

plished, and the zeal which exists among its members, I am, I conceive, not too sanguine in my expectations, when I anticipate that the Ethnological Society will from year to year advance in reputation and usefulness; and that the time is not far off when, its labours, and the objects which it has in view, being justly appreciated by the public, it will be ranked among the most important Scientific Institutions of the age.

RECENT PROGRESS OF ETHNOLOGY.

EUROPE.

Two works by Dr. Latham, one of our Fellows, have been published during the year—"The Ethnology of Europe" and "The Ethnology of the British Isles." These are valuable additions to our literature, and bear the characteristics of Dr. Latham's vigorous mind. Much of the matter is necessarily familiar to us as admitted science; and not a little containing his own views has already appeared in his former publications. Dr. Latham is doing good service to our science by casting doubt and uncertainty on much of that which is believed to be true, but of which the evidence is unsatisfactory. Thus in a former work he drew attention to the limited data on which Blumenbach erected and eulogised his Caucasian race; he now draws attention to the Saxons, and displays with ability his view of the place which they occupy in English history. And this view is not very flattering to the vanity of those who boast of Anglo-Saxon origin.

One of the great questions of European Ethnology, the origin of the Etruscans, has been again discussed during the past year. This subject has occupied the attention of some of the profoundest scholars of our times, but unfortunately with results much disproportioned to the labour which has been expended. It is a question that only scholars can discuss, for the investigation is historical, philological, and critical, on materials collected both in ancient and modern days. Dr. Donaldson has with praiseworthy industry, in Varronianus, Second Edition, along with treatises on the Dialects of ancient Italy, given in fuller detail than in his

paper read before the British Association, the evidences and data of his views on the language and consequent origin of the Etruscans.

The population of ancient Italy, as Dr. Prichard (*Physical Hist.*, Vol. III. p. 203.) has shewn, may be conveniently thrown into three great groups, viz.

1. The Umbrians, who may be deemed to be the earliest known inhabitants of North Italy, *i.e.* of nearly all Italy lying between the Alps and the Tiber.

2. The Etruscans, who at a remote period dispossessed the Umbrians of a great part of their territory: they called themselves Rhaséna.

3. The population of Italy south of the Tiber consisted of several nations termed Siculi, Oenotrians, Aborigines, Latins, Sabines, Opici or Ausones.

Dr. Donaldson's view is, that the Etruscan language is in part a Palasgian idiom, more or less corrupted by contact with the Umbrian, and in part a relic of the oldest Low German or Scandinavian.

Scholars in general deem the Etruscan to be a composite language. Dr. Lepsius adduced evidence to support his view that the Etruscans were Tyrrhenians or Pelasgians, who invaded Italy from the north-east, conquered the Umbrians, and took possession of the western part of the district formerly occupied by that people. Dr. Donaldson claims to have discovered a Scandinavian element in the Etruscan language. The evidence, however, which is adduced in support of the existence of such an element is considered by high philological authorities to be as yet unsatisfactory; and it appears that our knowledge of the Etruscan language is nearly where Niebuhr left it, viz. that *aifil ril* means *vixit annos*.

Professor Newman in his "Regal Rome, an Introduction to Roman History," has ably stated the leading characters of the Ethnography of ancient Italy. Professor Newman shewed years ago (*Classical Museum*, Vol. VI.) that even Cicero's Latin abounds with intrusive Keltic elements; and especially that the Sabine was related to the Gaelic. He considers ("Regal Rome," p. 18.) that the primitive Latin must have derived its Keltic infusion through the Umbrian. Müller, as quoted by Prichard, observes, that words belonging to the barbaric portion of the Latin

language abound in the Eugubian tables, which are Umbrian. Yet he admits that the dialect of these tables displays considerable analogies with the Greek. And Grotefend had long ago shewn that the Umbrian and Latin have an extensive vocabulary in common, and that they abound in analogous grammatical forms both in verbs and nouns. Here are difficulties for criticism to reconcile. But whatever was the medium through which the Keltic element was introduced into the Latin language, we shall agree with the Professor that the Keltic is the intrusive element, because, in numerous instances, the word which is common to the two languages is isolated in the Latin, while in the Keltic it is one of a family. The question may still be asked, Who are the Umbrians? It is true that the Umbrian language is cognate with the Latin, but its precise affinity has yet to be shewn. Dr. Latham ("Varieties of Man," p. 554), because Livy says the languages of Etruria and Rhætia are alike, thinks the Etruscans and Rhætians are one people; the former at their highest refinement, the latter at their greatest rudeness: and also considers the stock to be indigenous to Northern Italy. It appears to me that we lack evidence, and, unfortunately for their reputation, scholars are drawing wider conclusions than are warranted by the facts.

An able paper on the Romanic languages of the Grisons and Tyrol was read last Session by Dr. W. Freund, one of our Fellows, in consequence of which the Berlin Royal Academy of Sciences has given him the charge of a commission to proceed, at the Government expense, to ancient Rhætia, to make philological and archæological researches, so as to throw a light, by the collection of new facts, upon the ancient inhabitants of Etruria, the Grisons, the Tyrol, and the south-east of upper Italy.

The next contribution to European Ethnology during the year is an account of the ancient inhabitants of Yorkshire, in Mr. Phillips' excellent work, "On the Rivers, Mountains, and Sea-coast of Yorkshire." Mr. Phillips reproduces Yorkshire in the time of the Romans, and shews its successive phases under the Anglo-Saxons and Danes. His synopsis of its history during that long period is concise and clear. In an able chapter on the "Races of men in Yorkshire," Mr. Phillips says: "If, without regard to any real or supposed evidence of their national origin,

we attempt to class the actual population of Yorkshire into natural groups, we shall find, independent of Irish immigrants, three main types frequently distinct, but as often confused by interchange of elementary features.

1. Tall, large-boned, muscular persons; visage long, angular; complexion fair, or florid; eyes blue or grey; hair light brown, or reddish. Such persons in all parts of the country form a considerable part of the population. In the North Riding, from the eastern coast to the western mountains, they are plentiful. Blue-eyed families prevail very much about Lincoln.

2. Person robust; visage oval, full and rounded; nose often slightly aquiline; complexion somewhat embrowned, florid; eyes brown, or grey; hair brown, or reddish. In the West Riding, especially in the elevated districts, very powerful men have these characters.

3. Persons of lower stature and smaller proportions; visage short, rounded; complexion embrowned; eyes very dark, elongated; hair very dark. (Such eyes and hair are commonly called black.) Individuals having these characters occur in the lower grounds of Yorkshire, as in the valley of the Aire below Leeds, in the vale of the Derwent, and the level regions south of York. They are still more frequent in Nottinghamshire and Leicestershire, and may be said to abound amidst the true Anglians of Norfolk and Suffolk. The physical characters here traced cannot be, as Dr. Prichard conjectures in a parallel case in Germany, the effect of some centuries of residence in towns, for they are spread like an epidemic among the rural and secluded population as much as among the dwellers in towns. Unless we suppose such varieties of appearance to spring up among the blue-eyed races, we must regard them as a legacy from the Roman colonists and the older Britons, amongst whom, as already stated, the Iberian element was conjecturally admitted.

Adopting this latter view, there is no difficulty in regard to the other groups. They are of North German and Scandinavian origin, and the men of Yorkshire inherit the physical organization and retain many of the peculiarities of language of their adventurous sires. In the words employed, in the vowel sounds, the elisions, and the construction of sentences, the Yorkshire dialects offer interesting analogies to the old English of Shakspeare and

Chaucer, the Anglo-Saxon of the Chronicle, and the Norse, as it is preserved to us by the Icelanders."

Professor Phillips furnishes us with philological materials for the study of the East Yorkshire dialect, and says: "Investigations of this kind (philological) must not be limited to Yorkshire, for even our dialectic peculiarities spread southward into Derbyshire, westward into Cumberland, and northward to the foot of the Grampians. Though several dialects, or varieties of dialects, exist in Yorkshire, they appear not so different from each other when heard, as when looked at in the disguise of arbitrary spelling." This work of Professor Phillips must be regarded as a valuable contribution to the Ethnology of England; and it is to be hoped that others as well qualified will supply us with the ethnological details of their own localities.

Our science is indebted to John Grattan, Esq., of Belfast, for obtaining certain ancient Irish crania from the round towers and other places, for carefully preserving them and bringing them under the notice of the Ethnologists at the Belfast meeting of the British Association last year. It is not easy to overrate the importance to our science of the study of crania, both ancient and modern. Mr. Grattan ably classed his crania in four well-defined chronological groups, viz.

1. The Prehistoric,
2. The remote historic,
3. The Anglo-Irish, and
4. The Modern periods.

Mr. Grattan modestly said: "To attempt to generalize upon such imperfect data would be rash and presumptuous in the extreme. Let us hope, however, that, by calling public attention to the value of such specimens, we may be but laying the foundation of a collection, which, one day more extended and in better qualified hands, shall do good service to science. They however illustrate *one fact*, which bears importantly upon the question of races, viz. the tenacity with which different types preserve their identity even through periods of time which embrace no small portion of the history of mankind." It is with great pleasure I inform you that some of these crania will be figured and described in the large work on ancient British Crania which my friend Dr. Thurnam is now preparing for publication.

AFRICA.

The recent progress of African discovery so amply repays the labour bestowed on it, as to satisfy the desires of the most ardent. Some account in an agreeable though desultory form of the unscientific labours of the Prussian mission to Egypt and Nubia under Dr. Richard Lepsius, has appeared in an English dress, under the title "Discoveries in Egypt, Nubia, and the Peninsula of Sinai, in the years 1842—1845, during the mission sent out by His Majesty Frederick William IV. of Prussia, by Dr. Richard Lepsius."

These letters, on their arrival in Europe, appeared in various journals, chiefly in the *Preussische Staatszeitung*, and thence were copied by other papers. The collected letters, therefore, although only now published, are not new to us; and some of the lingual questions connected with Ethnology were discussed in our Society as long as six years ago. The letters are edited by K. R. H. Mackenzie, Esq., who appears to be well acquainted with the Ethnology of North-East Africa.

Much valuable information concerning the tribes in the interior of Africa around Lake Tsad has been collected by the enterprising travellers Drs. Barth, Overweg, and Mr. Richardson, which is at present in the Foreign Office, but which the Foreign Secretary has kindly promised to lay before our Society.

Dr. Daniell, a Fellow of our Society, and distinguished by his Ethnological researches in Africa, safely arrived at Macartney's Island, on the Gambia, in November last. He informs me that he is now in the midst of an unwrought Ethnological field, and which he hopes to turn to good account. I trust his life will be preserved to pursue those researches for which he is so well qualified, and that he will return to us in robust health to enjoy the *otium cum dignitate* after his long and laborious sojourn in the pestilent marshes of the west coast of Africa.

The publication of a second edition of the Rev. Samuel Crowther's Yoruba Vocabulary, now greatly extended, and also a Grammar of the language by the same, a native author, supplies us with ample materials for the study of that beautiful language: while the able introduction by the Bishop of Sierra Leone is a valuable contribution to African philology.

A characteristic of African languages is the euphonic concord, which was first discovered by the Rev. W. Boyce, of the Wesleyan Missionary Society, and published in his Grammar of the Kaffir language; but its principles have been since more fully laid down by the Rev. John W. Appleyard in his more elaborate Grammar of that language, in which its extension to other South-African languages is exhibited.

The Yoruba language, which is not a South-African one, has its euphonic concords, and that between the verb and the pronoun is worthy of attention. The pronouns are, 1st, "emi:" 2d, "iwo;" 3d, "on," in the nominative case; but these nominatives have each two other forms which depend on the vowel of the verb. And the third person pronoun has seven forms dependent on the verb's vowel, when used in the objective case. In this way the pronoun is always subordinated to the verb. Now, although the existence of euphonic concord connects as one link the Yoruba with other African and chiefly South-African languages, yet at present I confess I do not see the special links which will enable one to say to what group it naturally belongs. At present, however, we know but little of African philology. I need scarcely say in this Society that euphonic concords are not confined to African languages, as every one knows they are found in the Celtic.

The Rev. Dr. Koelle, of the Church Missionary Society, has lately returned from Sierra Leone with MS. vocabularies of 150 languages, and with MS. Grammars in an advanced state of compilation of the Bornou, and the Vei, the former of which, he informs me, has some features in common with the Ugro-Tartarian languages and some with the Semitic, the existence of which will modify our views of the Negro languages. He is now engaged in preparing this valuable contribution to our knowledge of African languages for the press. Dr. Koelle informs me that his vocabularies do not extend to those languages spoken in the north-east of Africa.

The continued lingual researches of Dr. Krapf in the dialects of the east and north-east of Africa; those of Mr. Appleyard in the south of Africa from east to west, with the researches into the Negro languages of the western coast, seem to render the lines of demarcation between them less trenchant, and to indicate

certain affinities which may confirm the conjecture of Dr. Prichard of a close connexion between all the African languages. Much, however, remains to be done in collecting vocabularies, shewing the areas in which the languages to which they belong are spoken, and the compilation of grammars. We must not remain satisfied with the indications of affinities; we ought from positive knowledge to exhibit the whole of their several relationships. And we must never forget that lingual evidence, however strong and perfect, is only one line of evidence: we must obtain the concurrent testimony of the other lines of Ethnological evidence in order to justify our conclusions.

“Kaffraria and its Inhabitants,” by the Rev. Francis Fleming, M.A., Chaplain to the Forces in King William’s Town, is a small volume containing a popular but animated description of the country, and so much of its natural history as the author found necessary to introduce an account of its human inhabitants. Mr. Fleming’s knowledge is gained from a personal experience of three years’ residence. The large space devoted to a description of the native tribes and their languages displays the author’s ideas of the importance of Ethnological knowledge; and the little work is likely to be useful in exciting a desire for more extended and systematic knowledge of the South African.

ASIA.

Steady progress continues to be made in deciphering the cuneiform inscriptions of Assyria. These inscriptions are the original public records of the empire, and are of infinitely higher value than ordinary ancient MSS., because, being the originals, they are free from those corruptions which creep into all MS. copied texts, either from the inadvertence or the wilfulness of the transcribers. The great question is, Can we correctly read them? Some persons, who are unacquainted with the philological methods of research adopted in this inquiry, or whose philological knowledge is insufficient to enable them to appreciate those methods, have called in question the results of the labours of our distinguished investigators. But I believe that all who have studied those methods are satisfied that we possess the philological key to open the immense and invaluable stores of knowledge

which are locked up in those languages. Mr. Layard's new book just out is the last work on ancient Assyria. In it is a translation from these cuneiform inscriptions abridged, the joint production of Mr. Layard and Dr. Hincks, of the annals of King Sennacherib, by which he is identified with the Sennacherib of Scripture (p. 159.)

Col. Rawlinson wrote a paper last year, containing an outline of Assyrian history compiled from the inscriptions of Nineveh; and also a sketch of the Assyrian Pantheon derived from the same source. To us, as Ethnologists, the important light thrown upon ancient geography, and the connexion of the people with their several localities, is of equal interest to any of the Assyrian discoveries. The chronology is of great value; and these, together with the synchronisms of Biblical history, are already clearing away some of the Ethnographical darkness which yet enshrouds that interesting part of Asia.

Dr. Hincks read a paper at the Belfast Meeting, in September last, of the British Association, "On the Ethnological bearing of the recent discoveries in connexion with the Assyrian Inscriptions," which claims our attention. He considers the Assyrian language to belong to a family akin to that of the Syro-Arabian languages hitherto known rather than to that family itself. Dr. Hincks pointed out the following resemblances, or what the Assyrian had in common with the Syro-Arabian family.

It has verbal roots, which were normally triliteral, but of which some letters might be mutable or evanescent, whence arise different classes of irregular verbs. These roots admit not only the simple conjugation, but others in which radical letters are doubled, other letters added, or both these modifications made at once. From these roots verbal nouns are formed, either by a simple change of the vowels, or by the addition of letters, such as are called, in Hebrew, Heemantic.

The Assyrian agrees with the Arabic more closely than with any other of the Syro-Arabian family in these respects:

1st. In forming the conjugations, consonants are inserted among the radical letters as well as prefixed to them. This takes place regularly in Arabic, but in Hebrew only when the first radical is a sibilant.

2d. The termination of the aorist varies as in Arabic, different

verbs taking different vowels between the second and third radicals, while the first radical sometimes terminates the verbs, and sometimes takes after it *a* or *u*; and

3d. The forms of the plural vary, and the cases of nouns differ in a manner which resembles, in some measure, what takes place in Arabic.

The Assyrian language differs from all the Syro-Arabian languages yet known in the following respects:—

1st. Where they have *h* it has *s* in a variety of instances, and especially in the pronouns and pronominal affixes of the third person—*Sû, sí, sunu, sina; sa, sa, si, sun,* and *sin*—most of which resemble forms in other languages, if only *h* be substituted for *s*. The same difference occurs in the characteristic of the causative conjugation. In these respects, but not by any means generally, the Assyrian agrees with the Egyptian, and, through it, with the modern Berber.

2d. The Assyrian has no prefixes, such as *b* for *in*, *l* for *to*, which occur in all the Syro-Arabian languages. In place of these it has separate prepositions: and to avoid the awkwardness of joining these to the pronominal affixes, and perhaps for greater clearness, nouns are inserted, forming compound prepositions, as *ina kirbisu*, “in its midst,” for “in it.” Compound prepositions may be used, also, before other nouns, as *ina kirib biti*. Sometimes the Assyrian uses affixes as substitutes for prepositions. Instead of *ana*, “to” or “for,” before a noun, *ish* may be added. Thus, for “a spoil” is expressed indifferently by *ana shallati* and *shallatish*. This last form has much of the nature of an adverb, and has some resemblance to the Hebrew noun with the locative. In place of *ish*, the pronoun, generally *ma*, is adopted as a substitute for *ana*. Thus *su-ma* is “to him,” and answers to *le-ho*, from which *lo* is contracted; the Hebrew prefixing the representative of “to,” while the Assyrian postfixes it.

3d. The Syro-Arabian languages make frequent use of a preterite, in which the distinctions of number and person are confined to the end of the root; but the Assyrian rejects it, or at least uses it in an exceedingly sparing manner. On this account Dr. Hincks proposes to consider the Benoni participle, masculine, singular, *in regimen* as the root.

4th. The varieties in the termination of the future are not connected with any particles that may precede them, but of themselves indicate different tenses. The termination in *u* is certainly a pluperfect. Thus, where mention is made of "that Marduk Baladan, whom I *had defeated* in my former campaign," the verb is *askunu*: but whenever "I defeated" occurs in the simple narrative, *askun* or *askana*, or, in a different conjugation, *astakan* is used. This law has been fully established. The addition of *a* seems not to change the sense; it is added to every verb when what it governs follows it, and to some verbs even where it precedes it. These are chiefly such as denote locomotion.

The resemblance of the most common Assyrian prepositions, and that of the pronouns, also, to the Indo-European form is curious, and points to a common though remote origin.

The Babylonian inscriptions are in the same language as the Assyrian. This was probably the court language at Babylon; but the common people most probably used the Chaldean language, in which some parts of the books of Ezra and Daniel are written.

Mr. Hodgson is still contributing towards our knowledge of the monosyllabic languages in Transgangetic India, and the results of his inquiries are recorded in the Transactions of the Bengal Asiatic Society. The present war in Burmah will, I trust, open up that and the surrounding countries for Ethnological inquiry: and should the dynastic struggle which is now going on in China be finally settled by British arms or diplomacy, we may hope for the opportunity of studying more perfectly the Ethnology of that vast empire. Transgangetic India and the Chinese empire may be considered as one extensive Ethnological area, the languages of which are monosyllabic and the religion Buddhism.

Mr. Oldham, Geologist to the Indian Survey, has been studying the hill tribes north of Sylhet; and a valuable communication was read to our Society on the subject on the first night of the Session. We may expect further knowledge of these various tribes from him, as he has gone to that locality a second time with specific objects of inquiry. He says: "I am satisfied the language is monosyllabic: and I think the Garo tribe is more nearly allied to the Kassias, Kukis, Kachari, and Munipari, than

with the Bodo or Dhimal." He is now studying the mutual relationship of these hill tribes.

Mr. Logan, another of our Fellows, continues his scientific researches in the Indian Archipelago. He and his band of contributors record the result of their investigations in the *Journal of the Indian Archipelago and Eastern Asia*. Residing in that distant part of the world, they devote their energies to the study of its nature. Mr. Logan's contributions to its Ethnology are of the highest character. His papers on the languages of the Indo-Pacific islands place him in the foremost rank of ethnological philologists, and give us more precise ideas of the migrations which led to populating those islands.

Mr. Logan is animated by an intense desire of knowledge, with an untiring zeal in its pursuit, and aims at the high object of exhausting his subject. In a letter which I lately received from him, speaking of the Polynesian languages he says: "I think you will find that I have pretty well exhausted our present linguistic data in my forthcoming chapters, and thrown new light on the Polynesians; but we require more facts, for Micronesia and Papuanesia, before we can go farther. In my next chapters I take each geographical group separately (*e.g.* Sumatra and its islets, Java and its islets, Borneo and its islets, and so on to Polynesia)." . . . "Within the last six weeks (January 6, 1853) I have received vocabularies of several new Borneon and Moluccan languages."

I am anxiously waiting for the continuation of Mr. Logan's chapters on these languages, for he has already thrown a flood of light on the Ethnology of the Malays and the Polynesians.

A valuable contribution to our knowledge of Buddhism in Burmah is made by the Rev. P. Bigandet, in a translation from a Burmese MS. of a legend of the Burmese Budha, called "Gaudama." The MS. was brought from Ava, which is a great seat of Buddhist learning. The original text was in the Pali, from which it had been translated into the Burmese language.

Another contribution to our knowledge of Buddhism, as it exists in Camboja, entitled, "Notice of the Religion of the Cambojans," taken from a MS. of M. Miche, Bishop of Dansara, also appears in Vol. VI. of Mr. Logan's *Journal*. "Whoever has

sojourned in Camboja will have remarked certain points of doctrine difficult to reconcile to each other, and even with those mentioned in this notice. There is nothing wonderful in this. Some are taught in books, others are the popular beliefs. Moreover, it is not unusual to hear the Cambojans say amongst themselves, Such a pagoda does not teach the same as a neighbouring one: their books do not even always agree." Knowing the extensive area over which Buddhism prevails, we might expect it to vary both in doctrine and practice; but it must be confessed, that until this article appeared we had no notion that neighbouring pagodas varied in their teachings.

"A Manual of Buddhism, by the Rev. R. Spence Hardy." This is a valuable contribution to the literature of our science, as it ably answers the question, "What is Buddhism?" The manual is not a work written by the author after the mere consultation of Singhalese writings on the subject, but is itself an actual translation from Singhalese MSS. So that the work is not a view of Buddhism by a Christian, but by a Buddhist, and is, therefore, one of authority. The study of this work, in connexion with the "Eastern Monachism" of the same author, published about three years ago, which describes the discipline, rites, and present circumstances of the Buddhist priesthood, will give us a complete idea of the nature and practice of Buddhism.

The Buddhist religion is that of many millions of people spread over a vast area, the whole of which, however, is in Asia. The Buddhist religion of China differs somewhat from that of India. "The sacred books of Burmah, Siam, and Ceylon, are identically the same. The ancient literature of the Budhists, in all the regions where this system is professed, appears to have had its origin in one common source; but in the observances of the present day there is less uniformity: and many of the customs now followed, and of the doctrines now taught, would be regarded by the earlier professors as perilous innovations." (P. 357.)

The doctrines of Gotama, therefore, like those of every other founder of a creed, have been modified by his successors. Buddhism, and its powerful results, have been too little studied by philosophic historians. "There have been various opinions as to the age in which Gotama lived: but the era given by the Singhalese authors is now the most generally received. According to

their chronology he expired in the year that, according to our mode of reckoning, would be B.C. 543, in the eightieth year of his age." (P. 353.)

"Journal of a Cruise among the islands of the Western Pacific, including the Feejees and others, inhabited by the Polynesian-Negro races, in H. M. ship 'Havannah,' by John Elphinstone Erskine, Capt. R.N." This valuable contribution to Ethnological Science is well illustrated by coloured lithographs of the natives. This contribution, however, as a whole, is not quite new to us, for the Rev. John Inglis accompanied Captain Erskine on a Missionary tour to some of the islands, and gave us an account of it in a paper read in our Society December 10, 1851: and made, also, a valuable contribution therein to the philology of the Papuan race.

Captain Erskine's Journal corroborates Mr. Inglis' tour, and also adds to our knowledge of other islands in the Western Pacific.

We may expect further information concerning the Pacific islands from Captain Denham's expedition, which is now in that ocean.

Mr. Brierly, who accompanied the late Captain Owen Stanley in the "Rattlesnake" to New Guinea, the Louisade Archipelago, and the North-Western Pacific Islands, is engaged in preparing the ethnological materials which he gathered in that cruise for publication. His abilities as an observer, and the opportunities he enjoyed, have been well turned to account; and I am able to say that his forthcoming work will extend our knowledge of the Ethnology of that area.

AMERICA.

The study of the Ethnology of North America is being pursued with that energy and comprehensiveness of purpose which characterise that people. The Government of the United States appointed a commission of well qualified men to study, record, and publish historical information concerning the Indians in its territory. A magnificent work in quarto is the result, of which the second volume reached Europe in the autumn. This work contains a description and history, with the manners, customs, and

language, as exhibited in copious vocabularies and grammars of the several tribes of Indians. The two volumes already published are well illustrated by copper-plates and wood-cuts. The comprehensive design of giving a systematic account of the people who are fast fading away before the advances of a higher civilisation is one that we might copy with great advantage to our national character both in British America and in our many other colonies.

The Smithsonian Institution, in its systematic cultivation of natural knowledge, embraces that of Ethnology, and in its volumes are found most valuable contributions to the Archæology of the Indian tribes. The researches connected with the earth works of the Mississippi valley, by the Hon. E. G. Squier, who is a Fellow of our Society, in Vol. I., and those connected with the earth works in Ohio, in Vol. III., by Charles Whittlesey, Esq., are important contributions to the ancient Ethnology of those districts.

The American Ethnological Society is not idle, but, on the contrary, is contributing its quota to the elucidation of American Ethnology. The first part of Vol. III. is just issued from the press, and contains much new and interesting matter. The Hon. E. G. Squier, whose work on Nicaragua is an authority, is still studying and throwing a light on that district. A paper, "On the Archæology and Ethnology of Nicaragua," in the present Part, is a valuable contribution to our knowledge, both of the tribes and of their languages. Prior to Mr. Squier's visit, our information of this interesting district was very meagre and sketchy. A knowledge of these tribes is likely to point out what relationship existed between the Mexicans and Peruvians, and also the relationship of both to the great American family of man.

The British Association for the Advancement of Science has printed for circulation, in order to rightly direct inquiry, a new edition of its queries, under the title of "A Manual of Ethnological Inquiry." From the circumstance that the leading Ethnologists of Great Britain belong both to our Society and to the British Association, there is a unity of action in the two Societies in the endeavour to collect the facts and data of our science. And my being Ethnological Secretary to Section E, as well as Honorary Secretary to our Society, the object of the

Association in the distribution of its Manual can be more fully carried out. Copies have already been sent to nearly every Missionary station in the world; and from the concise directions as to what to observe, we may expect a large mass of facts to be brought together for the advancement of Ethnology.

