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*On Languages as evincing special modes of thought.* By E. T. FLETCHER, Esq.

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Few will probably be disposed to question the utility of linguistic study. How little do we know, for instance, of the history of those mysterious phantoms the Pelasgians and Etruscans. And how different had it been, if the language of these people, or even any considerable fragments, had survived to our times, still to be read and understood. More would then have been gained in obtaining a definite notion of the history and affinities of these nations than all the labors of Niebuhr, and Mueller have been able to effect in giving form and substance to their shadowy and uncertain history,

It is with individuals as with nations, the state and character of a writer, the age in which he lived, and the calling which he exercised, are often transparently visible in the language and style of his writings. If we take up, for example, that delightful little treatise, the *Octavius* of Minutius Felix, concerning the age and authorship of which so much was in dispute during the last century, we are first led to remark that the elegance of style and general purity of diction would place it in, or near, the classical period. But we observe then, the occurrence of such post classical words as '*univira*,' '*daemon*,' '*furiescens*,' and '*viror*' for '*viriditas*,' which stamp it as belonging to an age subsequent to that of Virgil and Horace. Yet we have no late-Latin forms. '*Potatus*' for instance is the late-Latin equivalent for the classical '*epotus*'. The author uses the latter. Again we remark