

case of languages belonging to different families, the population of the transition or neutral zone is bi-lingual. Occasionally, where a great river separates religion, race, and language, the line may be sharply drawn, as on the Indus betwixt Peshawur and Rawalpundi of the Punjab province.

MIGRATION.—No one can fail to remark the singular protrusion of one language-field into another; this can only be explained by examining carefully prepared physical maps, showing the hill and plain, and making out the history of the strata of colonization. The phenomenon of the Hindi-speaking wedge in the heart of Gondwana, south of the Nerbudda, is explained by the fact of the hardy and industrious cultivators of Hindostan having pushed the Gonds out of their rich valleys into the mountain ranges. Probably the present peaceful occupation is the result of a long struggle and bloody feuds, of which no record remains; and probably the hills and rivers and chief settlements still bear Gond names, the imperishable record of the first settlers, if indeed they were so, for it is not improbable that there were settlers even anterior to the Gonds.

SUBSTITUTION.—A feature worthy of remark is the capricious chance, by which some tribes have kept their language and others have lost it. Millions of pagan non-Aryans have in the course of centuries passed into Hindooism or Mohammedanism, and adopted a new language. Some, however, have managed to keep their language, laden with a great burden of loan-words from their neighbours, more powerful and more civilized.

On the other hand, we have the phenomena of the vernacular of the conquering race assimilating so much of the grammar and vocabulary of the conquered as to be sensibly affected by them. The accession of culture from a superior race to an inferior is sometimes dangerous to the purity of a language; the great Dravidian languages have suffered in this way by the large infiltration of Sanskrit, though it is asserted by some that they in their turn have influenced Sanskrit.

THE MOTHER TONGUE.—It is notorious that there exist in India domestic languages of immigrants, and that, in spite of an exile of several generations, the women in their homes speak Arabic, or Persian, or Armenian, in fact, the languages of their forefathers. Again, there are in India large numbers of Chinese, Arabs, and Africans, who come to India for a short or long time and become practically bi-lingual, reserving their own language for their compatriots.

THE FUTURE.—What about the future? As regards the peninsula of Nearer India, scores of these languages will disappear under the pressure of the magnificent Aryan vernaculars of Northern India, the Hindi, Bengali, and Marathi, and the two great Dravidian vernaculars of Southern India, the Tamil and Telugu, which will become the linguistic media of 200,000,000, charged fully, perhaps immoderately, with loan-words from Sanskrit, Arabic, Persian, and English. In these languages will be developed a new Anglo-Indian culture, and perhaps a new religion.

The characters in which these languages will appear in the future is uncertain, and there will probably exist, as now, two Northern varieties, the Nagari and Bengali, and two Southern, the Tamil and Telugu, while the adapted Arabic and the adapted Roman characters will be largely used by the state, the missionaries, the foreign communities, and all who stand outside the great Brahminical religion.

If we are wise in time, all those teeming millions, who are ready to pass from paganism and savagery to some form of book-religion and civilization, will be led gently into Christianity and the use of the Roman character; their language must depend upon the innate strength of their own non-Aryan form of speech in the death-struggle which must take place with the great Aryan vernaculars. It appears to me a waste of time and an impertinence, and an offence against national rights, which should be respected by the strongest government in dealing with the weakest tribe, to attempt to introduce the