

Shemitic languages and the Indo-European ones. They are two distinct and absolutely separate creations." An able writer in the *British and Foreign Evangelical Review* has shown, with some recent German philologists, that the grammatical differences here spoken of are greatly exaggerated. He proves that the mechanism of the Semitic verbs has so many points of similarity with that of the same parts of Aryan speech as to fail to constitute a fundamental difference between the two systems; that in the Celtic branch of the Indo-European family nouns are construed together as in the Semitic languages; and that there is a correspondence between the modes of inflection, internal and external to the root, in both groups which cannot be accidental.⁴ It is important to notice the Celtic element which the *Reviewer* introduces, inasmuch as it has been generally overlooked in comparisons of the Aryan with the Semitic languages. The custom with philologists like M. Renan has been to compare typical or extreme representatives of each class, in order to justify their conclusion; thus the Hebrew and the Sanskrit have taken places which it would better have served the interests of truth to have given to the Punic or the Coptic and the Celtic tongues. Mr. Taylor professes, even from a comparison of the Hebrew and Greek and Latin languages, partly through the medium of the Gaelic, to be satisfied of the truth of the position "that, at the time when the Aryan and Shemitic linguistic families parted company, they were not only furnished with a good vocabulary of radical words, but possessed in germ, and in much more than infantile development, almost all the grammatical methods which are now so divided between them as to have led some philologists to describe the systems as entirely separate creations."

Passing from form to matter, from grammar to vocabulary, from inflections to roots, we find the Indo-European and Semitic families drawn still closer together. Professor Max Müller says, "the comparisons that have been instituted between the Semitic roots reduced to their simplest form, and the roots of the Aryan languages, have made it more than probable that the material elements with which they both started were originally the same."⁵ Even Renan is constrained to admit "that the two families possess a considerable num-

⁴ The Variation of Languages and Species, by the Rev. William Taylor; *British and Foreign Evangelical Review*; No. lxxviii; October, 1871.

⁵ Lectures on the Science of Language; series 1, lecture vii.