

ed, most probably, among the *Christians*, with whom they had an intercourse. One rule we may fairly establish in deciding the question, whether the books of the modern *Gabrs* were antierior to the invasion of the *Arabs*; when an *Arabick* noun occurs in them changed only by the spirit of the *Chaldaean* idiom, as *wertà*, for *werd*, a rose, *dabà*, for *dhahab*, gold, or *demàn*, for *zemàn*, time, we may allow it to have been ancient *Pahlavi*; but, when we meet with verbal nouns or infinitives, evidently formed by the rules of *Arabian* grammar, we may be sure, that the phrases, in which they occur, are comparatively modern; and not a single passage, which *BAHMAN* produced from the books of his religion, would abide this test.

We come now to the language of the *Zend*; and here I must impart a discovery, which I lately made, and from which we may draw the most interesting consequences. *M. ANQUETIL*, who had the merit of, undertaking a voyage to *India*, in his earliest youth, with no other view than to recover the writings of *ZERA'TUSHT*, and who would have acquired a brilliant reputation in *France*, if he had not sullied it by his immoderate vanity and virulence of temper, which alienated the good will even of his own countrymen, has exhibited in his work, entitled *Zendavesta*, two vocabularies in *Zend* and *Pahlavi*, which he had found in an approved collection of *Rawâ-yât* or *Traditional Pieces*, in modern *Persian*: of his *Pahlavi* no more needs be said, than it strongly confirms my opinion concerning the *Chaldaick* origin of that language; but, when I perused the *Zend* glossary, I was inexpressibly surprized to find, that six or seven words in ten were pure *Sanscrit*, and even some of their inflexions formed by the rules of the *Vyâcaran*; as *yushmâcam*, the genitive plural of *yushmad*. Now *M. ANQUETIL* most certainly, and the *Persian* compiler most probably, had no knowledge of *Sanscrit*; and could not, therefore, have invented a list of *Sanscrit* words: it is, therefore, an authentick list of *Zend* words, which had been preserved in books or by tradition; and it follows, that the language of the *Zend* was at least a dialect of the *Sanscrit*, approaching perhaps as nearly to it as the *Prâcrit*, or other popular idioms which we know to have been spoken in *India* two thousand years ago. From all these facts it is a necessary consequence, that the oldest discoverable languages of *Persia* were *Chaldaick* and *Sanscrit*; and that, when they had ceased to be vernacular, the *Pahlavi* and *Zend*, were deduced from them respectively, and the *Pârsi* either from the *Zend*, or immediately from the dialect of the *Brâhmans*; but all had perhaps a mixture of *Tartarian*; for the best lexicographers assert, that numberless words in ancient *Persian* are taken from the language of the *Cimmerians*, or the *Tartars* of *Kipchâk*; so that the three families, whose lineage we have examined in former discourses, had left visible traces of themselves in *Irân*, long before the *Tartars* and *Arabs* had rushed from their deserts, and returned to that very country, from which in all probability they originally proceeded, and which the *Hindus* had abandoned in an earlier age, with positive commands from their legislators to visit it no more. I close this head with observing, that no supposition of a mere political or commercial intercourse between the different nations will account for the *Sanscrit* and *Chaldaick* words, which we find in the old *Persian* tongues; because they are, in the first place, too numerous to have been introduced by such means, and secondly, are not the names of exotick animals, commodities, or arts, but those of material elements, parts of the body, natural objects