

from that into the alphabet of the Koreans. The writing of the Accadians was developed into the cuneiform character of the Assyrians and the Babylonians, and from this passed, on the one hand into the syllabic cuneiform of the Persians, and of the Cyprians on the other. What we wish especially to point out is, that these changes mark distinct stages in linguistic development, and consequently in the development of civilization, for the two are inseparably connected. But Prof. Campbell imagines that the syllabic form is peculiar to the Turanian languages. That we may not misrepresent him we shall quote his own words. He says:—"The problem therefore is to find the powers of the Turanian alphabet or *syllabary*, Besides the Cypriote, the Korean of far Eastern Asia has furnished me with phonetic values of forms belonging to the Etruscan and other old *Turanian syllabaries*." Again:—"As the syllabic values of the Aztec characters are well known, I gained in them the actual key to the old *Turanian syllabaries*." With only a passing allusion to the absurdity of connecting the Aztec characters with the Cypriote, we wish to lay especial stress on Prof. Campbell's association of syllabism with the Turanian languages. On the other hand we would express our entire divergence from him, and we maintain that syllabism is a stage of linguistic development common to the Semitic and the Aryan with the Turanian languages. Take Persian as a type of the Aryan; Egyptian, or Assyrian, or Babylonian of the Semitic, as well as Japanese of the Turanian. It is quite true that very many of the Turanian languages at the present day are syllabic. The Japanese have only now reached that stage of development in which they find the syllabary inadequate to their growing requirements, and are adopting the alphabet of the European nations. But we repeat that syllabism is not peculiar to any one class of languages; it marks a stage in linguistic development. However, Prof. Campbell has determined that Etruscan is Turanian, and therefore syllabic. This is the result of his researches in Hittite Palæography, and cannot be doubted, and he sets about forming an Etruscan syllabary. But here a new difficulty meets him in the small number of the Etruscan signs. Simple letters may enter into an almost unlimited number of combinations, but syllables are not so flexible, will not so easily combine, and we require a very much larger number of syllabic signs. Thus the Amharic has thirty-three consonantal signs, each of which may combine with seven vowel signs, and a separate sign is used to denote each of these combinations, so that in the full