

of Himalaya and the smaller range of the Vindhya. In less ancient times the Sanscrit language and civilization advanced toward the southeast, penetrating further within the torrid zone, as my brother Wilhelm von Humboldt has shown in his great work on the Kavi and other languages of analogous structure.\*

Notwithstanding the obstacles opposed in northern latitudes to the discovery of the laws of nature, owing to the excessive complication of phenomena, and the perpetual local variations that, in these climates, affect the movements of the atmosphere and the distribution of organic forms, it is to the inhabitants of a small section of the temperate zone that the rest of mankind owe the earliest revelation of an intimate and rational acquaintance with the forces governing the physical world. Moreover, it is from the same zone (which is apparently more favorable to the progress of reason, the softening of manners, and the security of public liberty) that the germs of civilization have been carried to the regions of the tropics, as much by the migratory movement of races as by the establishment of colonies, differing widely in their institution from those of the Phœnicians or Greeks.

In speaking of the influence exercised by the succession of phenomena on the greater or lesser facility of recognizing the causes producing them, I have touched upon that important stage of our communion with the external world, when the enjoyment arising from a knowledge of the laws, and the mutual connection of phenomena, associates itself with the charm of a simple contemplation of nature. That which for a long time remains merely an object of vague intuition, by degrees acquires the certainty of positive truth; and man, as an immortal poet has said, in our own tongue—Amid ceaseless change seeks the unchanging pole.†

In order to trace to its primitive source the enjoyment derived from the exercise of thought, it is sufficient to cast a rapid glance on the earliest dawns of the philosophy of nature, or of the ancient doctrine of the *Cosmos*. We find even

give the name of Mo-kie-thi to the southern Bahar, situated to the south of the Ganges (see *Foe-Koue-Ki*, by *Chy-Fa-Hian*, 1836, p. 256). Djambu-dwipa is the name given to the whole of India; but the words also indicate one of the four Buddhist continents.

\* *Ueber die Kawi Sprache auf der Insel Java, nebst einer Einleitung über die Verschiedenheit des menschlichen Sprachbaues und ihren Einfluss auf die geistige Entwicklung des Menschengeschlecht's*, von Wilhelm v. Humboldt, 1836, bd. i., s. 5-510.

† This verse occurs in a poem of Schiller, entitled *Der Spaziergang* which first appeared in 1795, in the *Horen*.