

the nightingale and the rose," recurs with wearying frequency, and a genuine love of nature is lost in the East amid the artificial conventionalities of the language of flowers.

On passing northward from the Iranian plateaux through Turan (Tûirja* in the Zend) to the Uralian Mountains, which separate Europe and Asia, we arrive at the primitive seat of the Finnish race; for the Ural is as much a land of the ancient Fins as the Altai is of the ancient Turks. Among the Finnish tribes who have settled far to the west in the lowlands of Europe, Elias Lönnrot has collected from the lips of the Karelians, and the country people of Olonetz, a large number of Finnish songs, in which "there breathes," according to the expression of Jacob Grimm, "an animated love of nature rarely to be met with in any poetry but that of India."† An ancient Epos, containing nearly three thousand verses, treats of a fight between the Fins and Laps, and the fate of a demi-god named Vaino. It gives an interesting account of Finnish country life, especially in that portion of the work where Ilmarine, the wife of the smith, sends her flocks into the woods, and offers up prayers for their safety. Few races exhibit greater or more remarkable differences in mental cultivation, and in the direction of their feelings, according as they have been determined by the degeneration of servitude, warlike ferocity, or a continual striving for political freedom, than the Fins, who have been so variously subdivided, although retaining kindred languages. In evidence of this, we need only refer to the now peaceful population among whom the Epos above referred to was found; to the Huns, once celebrated for conquests that disturbed the then existing order of things, and who have long been confounded with the Monguls; and, lastly, to a great and noble people, the Magyars.

After having considered the extent to which intensity in the love of nature and animation in the mode of its expression may be ascribed to differences of race, to the peculiar influence of the configuration of the soil, the form of government, and the character of religious belief, it now remains for us to throw a glance over those nations of Asia who offer the

the evening dew as "the sweat of the moon." (Jos. von Hammer, s. 247 and 371.)

* Tûirja or Turan are names whose etymology is still unknown. Burnouf (*Yacna*, t. i., p. 427-430) has acutely called attention to the Bactrian satrapy of Turina or Turiva, mentioned in Strabo (lib. xi., p. 517, Cas.). Du Theil and Groskurd would, however, substitute the reading of Tapyria. See the work of the latter, th. ii., s. 410.

† *Ueber ein Finnisches Epos*, Jacob Grimm, 1845, s. 5.