

ed negro races, which were so frequently conquered by other nations, moved their settlements far to the north of Nubia.*

The enlargement of the sphere of ideas, which arose from the contemplation of numerous hitherto unobserved physical phenomena, and from a contact with different races, and an acquaintance with their contrasted forms of government, was not, unfortunately, accompanied by the fruits of ethnological comparative philology, as far as the latter is of a philosophical nature depending on the fundamental relations of thought, or is simply historical.† This species of inquiry was wholly unknown to classical antiquity. But, on the other hand, Alexander's expedition added to the science of the Greeks those materials yielded by the long-accumulated knowledge of more anciently civilized nations. I would here especially refer to the fact that, with an increased knowledge of the earth and its productions, the Greeks likewise obtained from Babylon a considerable accession to their knowledge of the heavens, as we find from recent and carefully-conducted investigations. The conquest of Cyrus the Great had certainly greatly diminished the glory of the astronomical college of the priests in the Oriental capital. The terraced pyramid of Belus (at once a temple, a grave, and an observatory, from which the hours of the night were proclaimed) had been given over to destruction by Xerxes, and was in ruins at the time of the Macedonian campaign. But from the very fact of the dissolution of the close hierarchical caste, and owing to the formation of many schools of astronomy,‡ Callisthenes was enabled (and as Sim-

* The geographical distribution of mankind can no more be determined in entire continents by degrees of latitude than that of plants and animals. The axiom advanced by Ptolemy (*Geogr.*, lib. i., cap. 9), that north of the parallel of Agisymba there are no elephants, rhinoceroses, or negroes, is entirely unfounded (*Examen Critique*, t. i., p. 39). The doctrine of the universal influence of the soil and climate on the intellectual capacities and on the civilization of mankind, was peculiar to the Alexandrian school of Ammonius Sakkas, and more especially to Louginus. See Proclus, *Comment. in Tim.*, p. 50.

† See Georg. Curtius, *Die Sprachvergleichung in ihrem Verhältniss zur Classischen Philologie*, 1845, s. 5-7, and his *Bildung der Tempora und Modi*, 1846, s. 3-9. (Compare, also, Pott's Article, *Indogermanischer Sprachstamm*, in the *Allgem. Encyklopädie* of Ersch and Gruber, sect. ii., th. xviii., s. 1-112.) Investigations on language in general, in as far as they touch upon the fundamental relations of thought, are, however, to be found in Aristotle, where he develops the connection of categories with grammatical relations. See the luminous statement of this comparison in Adolf Trendelenburg's *Histor. Beiträge zur Philosophie*, 1846, th. i., s. 23-32.

‡ The schools of the Orchenes and Borsipenes (Strabo, lib. xvi., p