

NEOLÆAN



REVIEW.

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G. M. PINNEY, Jr., Editors.

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Swallows.

BY EL OLIVADO.

I stand, as evening shades darken the sky,
And watch the swallows winging swiftly by
To find their food, as low they circling fly.

Close to the earth in constant search they go
To pick their food from off the ground below,
Then to their happy eaves go winging slow.

From all things else of earth their thoughts
are bent,
And toward the ground their gleaming eyes
are bent,
And on the search is all their life intent.

Thus willing they forego a Summer sky,
And to the earth at evening time draw nigh,
And find their food as low they circling fly.

Were they to soar, and things of earth to shun,
And strive for naught but star, or moon, or sun,
'Twould be to lose their food as day is done.

Ah! thus, my heart, the good, the food of life,
Is found not in the day's great noise and strife,
Nor where the ill of man is aye at rife.

But in the twilight moments it we find,
When thoughts of home and love steal o'er the
mind
And to the earth the mystic heart strings bind.

It is not best the bright alone to prize,
Nor shun the earth to seek but golden skies—
As well might swallows miss their food to rise.

Personification in Early Tongues.

It is usual with English-speaking students, when first applying themselves to learning certain foreign languages, as for example the French, to notice with some perplexity a certain peculiarity of those tongues, which seems at first beyond explanation, and is often never explained. This peculiarity consists in the use of only two genders in the grammar of these languages, and the consequent classification of inanimate objects as masculine and feminine. The question thus originated is, in reality, connected very closely with a vast number of other questions relating to the manners and habits of thought of primitive mankind, and thus, whenever we attempt to solve the problem, we are introduced into a tangled labyrinth of research, whose every avenue presents objects of intense interest, but whose depths have never been, and will not soon be perfectly explored. We do not then set out on a journey over the dry and arid wastes of grammatical etymology, when we seek the cause of the remarkable fact just referred to, but, as language has so close a connection with the manners and customs of those who use it, we are launched upon the broad current of historical inquiry, and so long as we are able to remain floating upon its bosom, so long will our course be directed among the noble and marvelous monuments of ancient civilization, or among the verdant fields once enlivened by the simple songs of our primitive ancestors.

It is my design therefore, in the few remarks which follow, to show how so remarkable a result can spring from a problem apparently so meagre in interest, and, following the thought a little further, to give an outline of one or two of the theories which have been proposed as answers to that problem.

We may first notice the fact, that in all the earliest languages, the practice referred to was universal, as any student may see by referring to some work on comparative philology. Second, as languages have become more cultivated, they have made use of a neuter form for some nouns, as is the case with the Latin and Greek, and finally, that some languages have dropped entirely the division of inanimate objects as masculine and feminine, and in fact retain little or no distinction of gender by form, and what distinction they have, refers entirely to objects with life. Such a language is the English. We see therefore, that although some highly cultivated languages, as the French, retain old methods of speech, and have but two genders for substantives, yet there seems to be a certain tendency, as cultivation increases, to use a different form of expression in speaking of inanimate objects. This observation would seem to suggest the idea that framers of the primitive languages personified inanimate objects, and classified them as male and female, and that this personification appearing ridiculous to the more cultivated, the neuter gender was gradually introduced. If this be the answer to the problem, the answer is a problem of itself. For how did it arise that primitive mankind should thus personify objects? Personification is, with us, a heightened form of expression, only allowable under certain circumstances, and if carried beyond its proper limits we call it strained and unnatural. If this be so, how came it that our ancestors were constantly doing this unnatural thing? Did they waste their time in fruitless attempts at labored metaphors, and in seeking for far-fetched resemblances between inanimate and living objects? Looking at the subject from our point of view, in these later ages, these would seem to be fair questions. But to think them unanswerable would be to entirely mistake the character of the ancient races of the world. Personification with them was no such thing as it is with us. With them, it was no rhetorical figure, no high-flown form of expression, but the simple statement of what they believed to be a fact. Before giving the proof for this statement, we should first remark the opinion of a great authority on this subject, no less nor more than the celebrated Max Muller.

In his essay on Comparative Mythology, Prof. Muller seems in one or two places to consider the fact of the double genders of nouns in early languages as an ultimate fact, altogether inexplicable, which in his opinion gave rise to a great deal of Mythology. He says that, since men were forced by their mother tongue to speak of objects as masculine or feminine, they soon came to regard them as persons, and hence made myths about them. Thus, they said that crime would come to light, just as the darkness of night is dispelled by the dawn, and what is hidden by it revealed. According to Prof. Muller they came from this to say that the Dawn (which was called Erinyes) finds out the criminal. But as Erinyes was

a feminine noun, they came in time to regard it as a goddess, pursuing and avenging crime, and finally forgetting that the word ever meant Dawn, they made a complete myth out of it in the form in which we find it in Homer. Prof. Muller, however, is not altogether supported by the other authorities in these matters, and as the opposing theory, which we have just stated, seems more natural, and explains more fully the circumstances of the case, we will venture to give a few arguments in support of it.

In the first place, Prof. Fiske, in his late work "Myths and Myth-Makers," opposes this theory of Prof. Muller point-blank. He says (we quote from one of the essays in this work, which originally appeared in the *Atlantic Monthly* for November 1872.)

"There are obvious reasons for doubting whether the existence of mythology can be due to any disease, abnormality or hypertrophy of metaphor in language; and the criticism at once arises that with the myth-makers it was not so much the character of the expression which originated the thought as it was the thought which gave character to the expression. It is not that the early Arians were myth-makers because their language abounded in metaphor; it is that the Arian mother tongue abounded in metaphor, because the men and women who spoke it were myth-makers. And they were myth-makers because they had nothing but the phenomena of the will with which to compare objective phenomena. Therefore, it was that they spoke of the sun as an unwearied voyager or a matchless archer, and classified inanimate no less than animated objects as masculine or feminine. Primitive men strictly speaking do not talk in metaphors; they believe in the literal truth of their similes and personifications." Prof. Fisk proceeds to say with regard to the myth of Erinyes, that the Dawn-light was originally thought of as a person, and that primitive men could not conceive of crime as being brought to light, without believing actually in a real person the same with the rosy flush of dawn, as pursuing the criminal.

If this be true then, it was not the structure of their language which affected the ideas of the human race, but the peculiarities of their speech, and especially the peculiarity that we are considering, arose from their constant use of personification, not in any way as a rhetorical figure, as we use it, but as the expression of what was a real and fixed belief.

It has occurred to me that a striking proof of this fact is furnished by a famous passage in the poems of Homer. When these poems were written as every one knows, the state of mind above described did not prevail to so great an extent as in former times. Civilization was already considerably advanced. If then, we find proofs or traces in these poems, of this personification thoroughly believed in, of inanimate objects, we may consider the fact as presumptive proof that, in earlier and ru-

der ages, the practice prevailed to much greater extent.

Now, it is well known that in later Greek Mythology, every river had a particular deity, which presided over it and defended it. In most places, even in Homer, this deity is spoken of as separate and distinct from the river, but residing in its waters. In the passage I refer to, the memorable conflict of Achilles with the Scamander, in the twenty-first book of the *Iliad*, we have, not such a deity as this with whom Achilles fights, but the river itself, the stream of water, is spoken of and believed in, as a living, breathing, angry person, and it is this which combats the hero.

Achilles, after the death of Patroclus, returning to the battle-field to avenge his friend, covers it with slain, and finally chokes up the river Scamander with corpses. The river assumes for a moment a human form, remonstrates with Achilles, and on being treated with disdain, returns to his original shape, and rushes, roaring and murmuring deeply from his depths, upon the warrior. Overwhelmed by the waters, which foam around and tear away all support, Achilles flees only to be pursued, not by the person of some offended spirit, as if Apollo were attacking him, but by the river; by the river "deep in its eddies," which foams, murmurs, roars, thunders about him; calls to its brother rivers to help it to sweep this miscreant from the earth, and flows over all the plain. The friendly Vulcan, is finally sent by Juno to assist the hero. He belches forth flame and consumes the waters, and at last the river, steaming, boiling, reduced to half his original volume, begs for mercy from the gods, promises to trouble Achilles no further, and is allowed once more to return to his channel and murmur gently in his accustomed way, while the hero, encouraged by the gods, rushes on to the combat with Hector.

Could there be a more complete instance of a perfect personification, and is it not evident that Homer intends to use no artifice of rhetoric but to have us believe that the river itself, in person, really fought with the "bravest of the Achæans," as fully as he intended us to believe that Zeus rules the gods. We here have a river deified to be sure, but the river god is not separate from the river, he is the river.

Instances without number, of the same sort could be specified. Everyone has heard how the Hindoo worships, not the god who rules the Ganges, but the Ganges itself; at least, that is the way the lower classes regard it. Readers of German fairy tales well know how the water spirits, even there, in popular superstition are identified more or less fully with the streams of water over which they preside, and how, when attacked, the water-sprite of the story, instead of vanishing altogether, simply changes into a stream of water, which glides away with cold, gurgling laughter into the forest. Here the per-

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sonification of the stream is mixed up with the idea of an independent spirit. And when we come to the lowest savages, we find them attributing to everything life and power, and consequently worshipping almost everything. The same tendency is exhibited by children, only in children the tendency is checked by surrounding influences as soon as exhibited, while in savages it exhibits itself in fully developed manhood. An instance of this tendency is given by Angelo De Gubernatis in the preface to his *Zoological Mythology*. He relates of himself, that when about four years old, he was one day watching the clouds when he was informed by his brother that a certain cloud hanging over a peak was a hungry wolf, looking for sheep. So far from improbable did this seem to him that overcome with fear he retired to the house instantly to escape the wolf.

These instances may seem to be, many of them, trivial and unworthy of remark, but they are the very facts which have led many of the most learned men of the day to the most valuable conclusions respecting the obscure subject of mythology, the formation of which marks one of the least known and most interesting epochs of the human mind. They do not seem trivial to any who have long studied human nature, and indeed, we should remember with regard to them, the maxim that from human beings nothing human is alien.

To sum up, then, the apparent results of our inquiry: It seems that the double gender of nouns in some languages is the relic of primitive times; that the attributing of sex to inanimate objects was the result of a tendency, at first irresistible, and afterwards counteracted by cultivation, to consider everything as endowed with human life; and that it was this tendency which gave rise to a vast part of ancient mythology.

Of course, we have not pretended to cover all the immense ground opened by these propositions, nor indeed the thousandth part of it. That would be a life-study of itself. But if we have succeeded in stating briefly the opinions of a few learned men on the subject, and in as briefly illustrating those opinions, our purpose is fully accomplished.

Notes on Exchanges.

THE "Chronicle" is at hand. It has just commenced its fifth volume, and has commenced it with an excellent number. May its future be prosperous.

We acknowledge receipt of the "University Echo" and the "College Journal." The former is fully up to its usual high standard, and, as we think, one among the best College Journals published in the United States.

The "College Journal" has its pages filled with news mostly of a local character, and therefore, not so interesting to those at a distance, as general matter would be; nevertheless, it is well arranged, and, on the whole, the issue is a very good one.

The "Mills Quarterly" for October is at hand, and is an excellent number. Among interesting local items we notice the motto of the class of '74, which is *Quis Opus Coronat*. Their Class Ring is a plain gold band with a Roman cross in black, and on either side of the cross are the letters "M. S.," while above is a star, and beneath, 1874.

The editorial of the 1st of Nov. is well gotten up, and the issue contains several pieces of good prose and poetry. One piece of poetry especially deserves mention, namely, "The Reapers."

We compliment the young ladies on the number.

COLLIGENDA.

THE Senior Class came back from the long vacation sadly whiskered.

UPWARDS of fifty students have comfortable accommodations at Berkeley.

ONE of our most promising lady students, Miss Kretsinger, has married. May she be happy!

THERE are at present two hundred students pursuing a course of study in the University.

PRESIDENT GILMAN has gone East to negotiate for the establishment of a free lunch house at Berkeley.

J. E. BUDD of '73 has been appointed Notary Public of San Joaquin County. Good for Jim.

A YOUNG lady, who was formerly a member of the University, is about to publish a book entitled *Joaquin Murietta*.

DRILL has been temporarily suspended to the joy of all, save the Fresh, who are already beginning to strut about in uniform.

"THAT man, who places his chief happiness in moral and intellectual excellence, is independent of the caprices of fortune."—*Whately*.

A TELEGRAPH OFFICE has been established at Berkeley, for the purpose of instructing the students in the art of telegraphy.

At the meeting of the Neolæan Literary Society, held October 10th, the following officers were installed for the present term:

President, M. M. Corolla; Vice-President, Webb Pearce; Secretary, Freund; Editors of Scrapbook, John Rice and L. Foster; Editors of "Neolæan Review," L. H. Smith and Geo. M. Plancy; Business Manager of the "Neolæan Review," John Yager; Business Secretary, N. A. Morford.

PROF. JOHN LeCONTE has "let in" on the Junior Class with the laws of Attraction of Gravity. They are not very attractive to the students.

MESSRS. Edwards and Hawkins, of the class of '73, are mathematical tutors in the University, and a graduate of Harvard is assistant instructor in Latin and Greek.

We call the attention of those of our subscribers, who desire pure coffee, teas, etc., uninjured by the vile vapor of whiskeys, to the advertisement of Murphy Bros., in another column.

WANTED, to know the whereabouts of a long-legged Soph with very smooth face. When last seen, was in close pursuit of a wine colored skirt, cashmere shawl and bunch of frizzles. Fears are entertained of his safety.

THE first and only love of the Class of '75 was recently seen at Berkeley. Since her withdrawal from the University, she has been teaching an infant class in Alvarado. May she prosper, is the earnest wish of her former admirers.

DURING the past vacation, Miss Sally Hart, one of our most energetic lady students, delivered a lecture on Women's Suffrage, at Pescadero. As far as we can learn, the audience was small, but intelligent and appreciative.

SCENE in surveying—Prof.—"Mr. B., find the area of a plot of ground in the shape of a quadrilateral." B., scratches his head in deep meditation, and looking up with a puzzled air, says: "Say, Prof., what is the shape of a quadrilateral?"

THE German Poet, Besser, produced this epigram on Adam's sleep: "He laid him down and slept—and from his side A woman in her magic beauty rose; Dazzled and charmed he called that woman 'bride,' And his first sleep became his last repose."

WORK is still progressing on the College of Agriculture. Each day it becomes more attractive, and when entirely completed, it will be the most elaborate educational building in the State.

THE University Library has not yet been transferred to Berkeley. When moved, it will be placed in the South College Building. Above all things we highly prize the library, and may, we not long be deprived of its use.

A BRASS BAND will probably be organized in the University, during the present college year. The money to purchase the instruments is being raised by subscription. Already four hundred dollars has been obtained which only lacks one hundred dollars of the required amount. If it is a success, it will be quite an addition to the Military Department.

THROUGH the kindness of Mr. Duncan, the Superintendent of the College grounds at Berkeley, many students are daily furnished with employment, who, having no friends to rely on, are striving to work their way through the University, by their own individual efforts. This bears extremely hard upon some of our young men, and we hope that many will render assistance to such as these, by following the example of the lady who kindly placed in the hands of President Gilman, a small sum of money for the benefit of poor students.

FROM the new Register, we see that a few good changes have been made in the University curriculum. The most important is perhaps the raising of the standard of admission to the College of Letters. Hereafter, when a student enters this College, he will necessarily be so thoroughly drilled in Latin and Greek, that the time given to these studies will not prevent him from taking at least two modern languages. A richer store of culture will thus be imparted during the four year's course, than heretofore. The good results, which will inevitably follow from this change, are obvious. They will not only be felt by the student himself, but will be more than perceptible in the Theses and Orations of Commencement Day; and they will do much for the University at home and abroad.

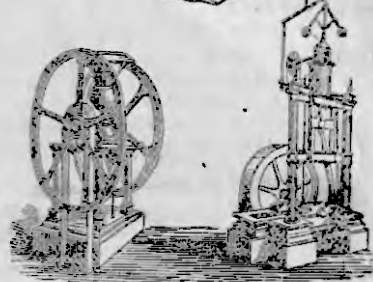
The bright pictures of our home at Berkeley, so often painted in the past are just beginning to be realized, but hitherto no change has been made like the one spoken of above, which so fully assures us that the University is progressing in the real as well as the popular sense of the term.

Street Railroad Fare.

It is a well-known fact that the Oakland R. R. Company charge the University students four dollars per month to convey them from Oakland to Berkeley; and yet, we see but little interest taken in the matter, outside of those directly connected with the University.

That *Giant Monopoly*, so much harped about by our Daily Papers, only charge us three dollars per month between Oakland and San Francisco, where the expense is five times as great to the company, as is that of the route from Oakland to Berkeley, to the Oakland Company; and yet, the same papers keep almost quiet about the latter. We are compelled to think, either that the papers have most ridiculously absurd notions about monopoly, or else that they oppose it, only when they themselves are particularly injured by it. We think it a most mean and contemptible trick in the Railroad Company, to take advantage of necessity of transportation, by charging such enormous rates. The Company itself will suffer from this, for the students are determined to have other transportation, and not patronize the Railroad at all.

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In most establishments with a miscellaneous stock, and where the atmosphere is impregnated with the odor of Drugs, Paints, Oils, Liquors and Tobacco, the Tea, so quickly injured by exposure even to pure air, is utterly ruined.

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JAPAN.

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" No. 2, XXX Extra.....	90
" No. 3, Choice.....	75
" No. 4, Pleases everybody.....	60
" No. 5, Very good.....	50
" No. 6, Fair.....	40
3, 5 and 10 lbs. Boxes at a reduction from above prices.	

CHINA, BLACK.

Flowery Pekoe, No. 1, Extra, Choice.....	\$1 25
English, Breakfast, No. 2, ".....	1 25
" No. 3, Choice.....	1 00
" No. 4, Extra, Fine.....	75
Oolong, No. 5, Extra Choice.....	1 00
" No. 6, Comet.....	90
" No. 7, Extra.....	75
" No. 8, Very Good.....	60
" No. 9, Good.....	50
" No. 10, Fair.....	40
" No. 11, Common.....	30
" No. 12, Basket Tea.....	50

CHINA, GREEN.

Gun Powder, Extra, Choice.....	\$1 50
Young Hyson, ".....	1 40
Imperial, Extra.....	1 00

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