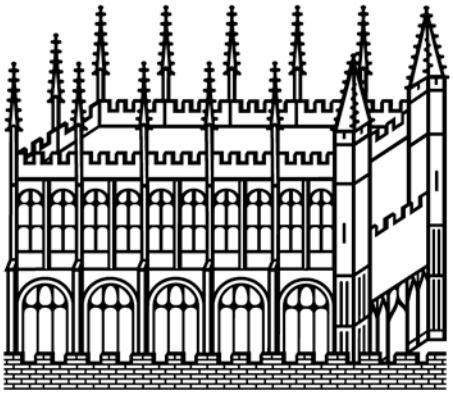

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VINDICATION
OF
THE MOSAIC ETHNOLOGY
OF EUROPE.

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THE MOSAIC ETHNOLOGY

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PRIMITIVE OR JAPHETIC EUROPE;

ITS

RACE, LANGUAGE AND TOPOGRAPHY.

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PREFACE.

For clearness and rationality the Mosaic statement of the Creation and Ethnology of Man remains unrivalled.

The object of the author in the following disquisition is to submit to the Christian public additional confirmation of its truthfulness, attested by a wide consensus of independent authorities, and by the irrefragable evidence of language, as embodied in the conclusions of the latest researches of scientific Philology.

R. W. M.

CHARLTON,
April, 1863.

ERRATA.

Page 33, line 25, *for* "accipitir," *read* "accipiter."
„ 40, „ 33, *for* "our present Island," *read* "present our Island.
„ 47, „ 28, *for* "sec," *read* "seu."
„ 108, „ 12, *dele* the points between "predilection" and "the art.

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PRIMITIVE OR JAPHETIC EUROPE—ITS RACE, LANGUAGE, AND TOPOGRAPHY.

THE concurrent traditions of the East and and West point to the plateau of the Caucasus, or Cei Cap, as the cradle or primogenital bed of one of the first families of the human race, now generally recognized as the Aryan. No highlands on the face of the globe could be fixed upon equally convenient for the colonization of its various regions. Commanding two seas, the former receiving the waters of the Danube, the Don, and the Dneister, the latter that of the Volga; originating on its southern insteps the streams of the Euphrates and Tigris, the Caucasian range placed under the eyes of its Aborigines the boundless plains to the west, the south and the north. In every direction immense water-courses invited exploration, and easy landmarks guided the adventurous spirit of the primitive wanderers. Following the Euphrates, the Semitic race occupied the fertile plains of Mesopotamia,

spreading thence to the remotest limits of the East. Coasting the shore of Palestine, the Hametic or Ammonitic race took possession of the valley of the Nile, extending their ramifications over the still mysterious continent of Africa. Northward and westward, the race of the Japhetidæ, or Japidæ, the Olympic lineage of the Greek mythology, pursued their researches, marking their advances by circular memorials, and monolithic temples, till they gazed on the solid waves of the Arctic Ocean, or paused on the verge of that Atlantic deep—the Môr Werydd—the secrets beyond which were not to be penetrated till nearly forty centuries had rolled over the heads of their posterity.

Such is one theory of the origin of the Aryan family, including in this title the three branches of the Japhetidæ, Semidæ, and Ammonidæ, that is, the superior races of Europe, Asia, and Africa.

But there is a second, and, in some important respects, conflicting theory, which holds that each climate produced its indigenous race of men—its own prototypal Adam and Eve. This notion is an extension, rather than contradiction, of the Scriptural statement, and does not militate against the fact of identity of blood, and what is more important, of mental and spiritual capabilities in the whole human race. It affirms a unity in genus, but a variety in species, special qualifications, and temperaments. This appears to have constituted the general opinion of antiquity. Tacitus maintains some of the Germans to be indigenæ. The Gauls asserted themselves descended from the great occidental deity, Dis. The Kentish Britons informed Cæsar that the Britons of the interior, or Kymry, were co-eval with the soil. The Scythians, Egyptians, Athenians, and other nations, maintained the like opinion with regard to themselves; the Arcadians insisting upon a curious tradition that, though younger than the sun, they were older than the moon. Pliny tells us that the Umbri of Italy were supposed to be the only race which survived the diluvian destruction of the globe. The Pelasgi (writes Eustathius,

ad *Iliad* ii. v. 841) were called Divine, because they alone at the time of the flood preserved their letters. Moses, the earliest of eastern historians, states that all the various species of mankind radiate from one centre, and one family—the Noachidæ—by whose descendants he expressly affirms the whole world to be peopled; the Præ-Noachidæ, whether descended from one or many Adams, being to a man destroyed by the flood. The question is one as much of inductive science as history. The term Japetic, or Japhetic, was certainly used by the Greeks and Romans, no less than the Orientals, to indicate a particular genus of mankind, distinguished by its native force and ambition of character, its first father, Japetus, being regarded as the son of Cælus and Terra,—

"Quid non genus audax Japeti?"

Excluding the Semidæ and Ammonidæ from the term Aryan, which we shall use as convertible with Japhetic, we proceed to inquire how the Japhetic or Aryan race became first settled in Europe, and our Island of Britain.

The results of the original subaqueous condition of our planet on its superficies have been, it is known, confounded with those of the Noachic and other deluges. Geology proves that indefinite periods elapsed between the emergence of the earth from this Neptunian or Amphitritic suspension, and the creation of man. The extreme variation among chronologists with regard to the date of this creation is the first check to dogmatism. The Samaritan Pentateuch places it B.C. 4700; the Septuagint, 5672; the Talmudists, 5344; Scaliger, 3950; Petavius, 3984; Dr. Hales, 5411, who enumerates above one hundred and twenty different opinions on the point, the difference between the latest and remotest dates being 3268 years. We adhere, believing no other to be better established, to the received epoch of 4004 B.C., a year distinguished, according to the astronomer La Place, as a remarkable astronomical conjuncture, the earth's orbit then coinciding with the line of the equinoxes, and consequently the true and mean equinoxes being united.—(*Mecanique Celeste*, tom. iii. p. 113.)

In treating of the Mythic ages of Britain, it would be unpardonable to pass altogether by certain coincidences between the earliest legends of our Island and the Mosaic narrative, which, omitting its inspiration, must, from its extreme antiquity, always command historical attention and interest. Whatever the Belgic Britons told Cæsar as to the indigenous origin of the Cymry, the Cymry themselves, it is certain, never recognized such theory, but have always consistently maintained that they came to the White Island from the East—from Dyfrobàni, the land of waters and mountain peaks. We are not surprized, therefore, at discovering in the mouldered fragments of their records, reflections of the oldest oriental beliefs. It would be absurd to give them historical value; it would be captious to exclude them, as entirely fabulous, from the review of the dim and hoary past. The name of the first man in the Druidic and Hindoo cosmogony is the same—Menw, or Menw Aion. His creation is related in the following Druidic fragment:—

"Man, light, and moral choice, came into being at the same moment. God, when nothing was but Himself, pronounced His own Name, and at the sound creation burst into being. With the utterance came light, and in the light the form of the Name, as pronounced in the triple voice of the three expressions of God. And he who heard the utterance was he who was born with the light, Menw Aion; therefore called the son of the triple voice of God."

There is a resemblance here to the Mosaic phraseology,

"God said, let there be light; and there was light;"

and still greater to the tradition of the Oriental Church,—

"There were concealed from the ruler of this world, the virginity of Mary, the birth of our Lord, and the three mysteries of the shout, which was done in the greatness of God from the star."—(1*st Epistle of Ignatius;* Cureton's Translation from the Syriac.)

The Druidic, Magian and Sabæan systems were originally one. The Sabæans termed the founder Syth Ben Adam, the son of the first man; and the Druids Gwyddon ab Menw. Seth, affirms Josephus, set up pillars inscribed with the antediluvian sciences, especially astro-

nomy. Similar pillars were shown in Egypt as the pillars of Thoth, the Greek Hermes Trismegistus. Thoth, Gwyddon, Seth, was the same living character who subsequently became a personification for science in the abstract. The British Triads record three primitive wonders of the Isle of Britain, the last being, "the pillar of Gwyddon Gan-Hebon, on which was inscribed all the sciences of the world." And the same Gwyddon is, in another Triad, commemorated as the inventor of metre and poetry. Here are links of connection between Egypt, Arabia, India, and Britain, long preceding the dawn of history. The oriental name of Enoch, the seventh from Adam, is Idris, and the traditions of Arabia, no less than the evidence of the singular ecclesiastical relic known as the Book of the Prophecy of Enoch, prefixed to the Ethiopic Scriptures, and quoted by St. Jude, identify him with the first discoveries of astronomy and natural philosophy. According to the Triads, the earliest of the three renowned astronomers of Britain, who first taught the science to the Druids, was also Idris Gawr, the term Gawr applying, like "prince, or mighty man," in the Jewish Scriptures, to either mental or physical superiority. The Idris, or Enoch, of Moses, is a prophet. Of the British Idris the Triad states,—

"Such was his knowledge of the stars, their natures and revolutions, that by them he could predict the events of the future."

The eastern Idris was "translated," which the author of the Epistle to the Hebrews interprets, he was exempted from death. Moses says simply, "he was not, for God removed him." The Titan astronomer of primitive Albion was wont to pursue his investigations on the extreme verge of the world, remote from men, on the summit of the majestic mountain retaining his name, "Cader Idris," God and the stars his companions, the laws of the universe his study, and celestial foresight his reward. The spirit of the tradition survives in the local belief, that a night spent alone, and in prayer, in the rocky observatory of this mystic Newton, will be rewarded by the gift of some portion of his inspiration. If this

shadow of a chain connecting Britain with antediluvian science interests the curious inquirer—if we dwell for a moment on the grand figure of the prophet-astronomer removed by an invisible arm from "a world filled with violence" to his tranquil fortress of contemplation in the White Isle of the West—if we find, in the most picturesque of British mountains, associations with the first ages of mankind, more ennobling than those of fallen Eden, or the peaks of the Ararat, festooned with the green weeds of the avenging ocean, we are startled to light upon confirmations of this singular legend in other than British chronicles, though possibly drawn from dried up British sources. Thus writes Ricardus Vitus, in his Preface to his History :—

"With regard to Enoch, the son of Jared, whom Moses testifies to have walked with God, and Christians believe to have been translated alive, to return at the end of the world with Elias, and combat the great enemy Anti-Christ, Gotefrid Engelhusius, of Viterbo, the historian and priest, notary-public, and prefect of ecclesiastical records to the three Emperors, Conrad the Third, Frederic the First, and Henry the Sixth, conjectures that such translation must have been made from the Govæan (Gobæum) promontory of Keltic Britain. For of the peregrination of Enoch to this spot, there is extant, 'Liber Antqiuissimus,' preserved in the Church of St. Matthew, on the said promontory; and to those who charge Gotefrid with facility of belief he replies,—'we know nothing of these very ancient and obscure subjects, otherwise than they are transmitted to us in the writings of those who preceded our age and in whose integrity we confide.'"

This Liber Antiquissimus may have been a monastic forgery, or it may have been composed around the nucleus of the above, or some other British tradition. It constitutes evidence, distinct from that of the Triads, of the popular faith that a mighty astronomic prophet had his seat in remote ages, and died, or was translated, from a mountain in Britain.

Traditions of a Deluge, universal or local, exist among most nations. The Assyrian of that of Xisuthris, and the Syrian mentioned by Lucian, approach most nearly to the Mosaic. Lucian's account, as being that of a con-

firmed Epicurean scoffer, and avowed enemy of Christianity, and therefore above all suspicion of collusiveness with the Mosaic, I transcribe from his treatise on the Syrian Goddess:—

"Among all the temples of Syria, none is so large or so magnificent as that of Hierapolis; none where there is such a profusion of splendour, so many offerings constantly made, or where the divinity is so immediately present. With regard to riches, of which I was an eye-witness, it is undoubtedly the first in the world. Great treasures are brought to it from Arabia, from the Phenicians, Babylonians, Cappadocians, from the Cilicians, and Assyrians. For public rites and festivals, no place on earth has perhaps so great an abundance of them. When I inquired into the antiquity of the place, and the worship of the deity, they made me many statements, some of public, some of private nature, Grecian and barbarian, which I shall relate without pledging myself to their truth.

"The common people say that the temple itself was founded by Deucalion, the Scythian, in whose time the great inundation happened. The history of Deucalion, according to the Greeks, is as follows:—'The present race of men is not the same as that which formerly inhabited the earth, who all perished. The generation now in being all sprung from Deucalion, who renewed mankind. Those who lived before the Deluge were, as history informs us, haughty and violent, committing all kinds of impiety. They neither adhered to any oath, nor spared the suppliant, nor were hospitable to strangers. In these things a heavy judgment came upon them. The earth on a sudden poured forth the great waters, the rains descended, the rivers swelled, the sea rose to a prodigious height; everything was covered with water, and all mankind perished. Deucalion alone was reserved to raise up another race, on account of his virtue and goodness. He was saved in this manner: he shut up his wives and children in a large ark, and went himself into it, and as soon as he was entered, there came unto him boars, horses, lions, and serpents, and every other creature that feedeth upon the earth, all in pairs, and he received them. Nor did they hurt each other; but, by the Divine command, harmony and friendship prevailed among them; and thus they all floated together in the same ark, as long as the waters remained.'

"Such is the story of Deucalion according to the Greeks. Another fact of a most extraordinary nature is related by the people of Hierapolis, who tell us that they have there a large chasm, or opening, which received the waters of the Deluge, and

that Deucalion, at the time when this happened, built altars, and a temple to Juno, close to this chasm. The opening I saw is under the temple, and at present small; whether formerly it was large I cannot say. That which I was shown is inconsiderable. In confirmation of this, the inhabitants twice every year bring water from the sea into the temple. This task is performed, not by the priests only, but by all the pilgrims, from Syria, and Arabia, and beyond the Euphrates, who bring the water from the sea, and pour it into the temple, where it is engulfed by the chasm, which takes in an incalculable quantity. This they say was a law of Deucalion's, instituted by him to perpetuate the commemoration of the general calamity, and his happy deliverance from it. This is the ancient history of the temple of Hierapolis in Syria."—(Lucian's *De Dea Syra.*)

This, it is obvious, was the accepted account of the Deluge with all the nations enumerated by Lucian,—Arabians, Phœnicians, Babylonians, Cappadocians, Cilicians, Assyrians, Armenians, Syrians, and Syrian Greeks. They held it to be universal, that all the antediluvians perished, except Deucalion and his family, from whom the present race of mankind were all derived.

The Egyptian priesthood, according to Plato, (*Timæus*, p. 21,) held, like the Druids, the doctrine of the periodical destruction of the form of the earth, by the alternate agencies of fire and water. The last catastrophe had been of the latter element, above 8000 years before the era of Solon, sweeping over the prædiluvian lands afterwards occupied by the Greeks, and submerging the island-continent of Atlantis, which became the bed of the Atlantic Ocean.

The Chinese have a tradition of a period when the system of nature, in consequence of rebellion on the part of men against heaven, was deranged; the earth collapsed, and the floods in its interior burst forth and overflowed it.—(Faber, *Horæ Mosaicæ*, ch. iv.)

The Greeks of Europe commemorated two deluges, that of Ogyges, and the older one of Deucalion. The tradition of the Italian is preserved by Pliny, who states the Umbri of Italy were believed to be the only nation that survived in the extreme West. The British tradition is contained in two of the Triads:—

"The three appalling events of the Isle of Britain: the first, the bursting forth of the abyss of floods, and the rushing of the inundation over all lands, until all mankind were destroyed, except Dwy Van, and Dwy Vach, who escaped in a roofed vessel. From them (their descendants) was the Isle of Britain repeopled." "The three primary wondrous works of the Isle of Britain: the ship of 'Nwydd Nav-Neivion' (floater of the God-Gods) which carried in it a male and female of all living things when the abyss of floods broke forth."

With regard to the ship or ark being without sails or masts, and being the receptacle of all the animal world preserved, the British tradition agrees with the Mosaic narrative. It disagrees in representing two human beings only—the divine male, and divine female—saved, instead of eight, and in making the deluge a "foriad," or simultaneous irruption, instead of a gradual rise of waters—forty days, according to Moses, elapsing before the ark floated. The tremendous barriers with which the Druidic priesthood fortified their esoteric, that is, their real doctrines, were only very partially relaxed by their adoption of Christianity. Among the Hymns of Taliésin, the Christo-Druidic hierophant of the sixth century, passages however occur which impart some notion of the way in which the Druids held that the Deluge had been effected. Recording his metamorphoses, the Druidic priest writes:—

"Then I sported in gloom. I slept in the purple. I took my station with Dylan, son of the sea, in his ship. I was embraced between his kingly knees in the centre, when like the crash of hostile spears, the floods of heaven united with the fountains of hell. At my command eight hundred fountains shot forth from the yawning earth. Neither younger nor older than myself were they in their generations."—(*Câd Goddeu.*)

A calamity so overwhelming, whether we regard it as a local or universal destruction, would necessarily be commemorated, as in the temple of Hierapolis, under one symbol or another, by all the nations descended from the survivors. Of all primitive religions, the Arkite mysteries formed an important part, predominating in those of Egypt and Britain. As the "mysteries" of the middle ages enacted the scenes of the Old and New Testament

visibly before the people, so the drama of the Deluge was localized, under Druidic auspices, on the banks of lakes and rivers. These sacred Trilogies—for they were divided into three parts—concluded by dragging the "Avanc" to the land by means of white bulls, representing the mythologic "Ychain Banog," or colossal elks of Hu Gadarn—creatures of fabulous proportions, and towering antlers, endowed with human sympathies. Beyond that the Avanc symbolized some living cause of the Deluge, we are in the dark as to its meaning. The ceremony being, in remote times, of general observance amongst all the Japhetic nations, the Pelasgi of Greece and Italy being especially noted for such rites, we can understand why the peasantry in the vicinity of almost every Llyn in Wales should insist on their own as the scene of the actual exploit, pointing out the evidences of the struggle, the vestiges in the solid rock of the feet of the "lofty-horned beasts of power," and the spot where the terrific monster whose folds encircled and crushed the earth, drawn out of his congenial element, expired. The value of these testimonies consists, not in the mode of attestation, but in the fact of the faith to which they testify. The Druidic "Avanc" bears a striking analogy to the Leviathan of the Chaldæan cosmogony, as transmitted to us in the Apocryphal Esdras.

"On the fifth day (2 *Esd.* vi. 49) thou didst ordain two living creatures. The one thou didst call Enoch, and the other Leviathan, and didst separate the one from the other, for the seventh part, where the waters were gathered together, might not hold them both. Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part wherein are a thousand hills. But unto Leviathan thou gavest the seventh part, namely the moist, and hast kept him to be devoured of whom thou wilt, and when."

The childish ignorance in this work of the elementary truths of physical history raises our astonishment that any church should have the audacity to maintain its inspiration. The statement appears to be a Talmudic gloss on certain obscure passages in the Jewish Scriptures.

"There go the ships: and there is that Leviathan which thou hast made to take his pastime therein."—(*Ps.* civ. 26.) "Thou brakest the heads of Leviathan in pieces, and gavest him to be meat for the people in the wilderness."—(*Ps.* lxxiv. 14.) "In that day the Lord with his sore and great and strong sword shall punish Leviathan the piercing serpent, even Leviathan that crooked serpent."—(*Isaiah* xxvii. 1.)

According to modern Judaism, the Leviathan of Esdras is to be the food—semper cocta, semper rediviva—of the Faithful during the reign of Messiah Ben David. The Scandinavian student will be reminded of the Midgard serpent, to be slain by Thor, and of the boar, which forms the perpetual viand of the heroes of Valhalla. The Talmudic and Odinian legends point to a future contingency. The Druidic celebrated a past, and affords no hints that the flesh of such a monster as the Avanc was edible by man or brute.

I am not aware that the later nations of Europe preserved any tradition of the Deluge. The Cymry doubtless brought it from the East—from Dyfrobàni. The Triads say expressly that it covered all lands, and destroyed mankind in Britain.

"It is certain," writes Leibnitz, the continental founder of ethnology, preceding our Camden and Llwyd, "that all Europe was thickly peopled, centuries before the Trojan war, by the race which the Greek and Roman afterwards called the Keltai."

These Kelts claimed Dis as their first father, or Adam; the Germans, or such of them as were not Kelts, claimed Diw, Tiw, or Tuisco; the Britons Menw, and after the Deluge Dwy, or Dewi, which seems the same as the Teutonic Tiw, Diw. The western Asiatics and Greeks made Deu-calion the universal prototype, Deu, the first syllable, being obviously identical with the German and British Dewi, Diw. Without deciding between the monogenist and polygenist theories in regard to the Semite and Ammonite races, it is evident that, with regard to the Japhetic nations of Europe, the theory of modern ethnologists, that all these nations are of one

and the same stock, is substantially the same as that of Moses. "These are the sons of Japheth; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The sons of Gomer; Ashkenaz, Riphath, Togarmah. The sons of Javan; Elisha, Tarshish, Kittim, and Dodanim. By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations,"—(*Gen.* x. 2–5,) may be considered the text of which their investigations are the illustration. The great fact of European unity of blood is laid down in the clearest terms by the Jewish legislator. No modern writer can pretend to any merit of discovery on this point. "The ancestors (writes Bunsen, *Christianity and Civilization*, vol. iv. 6. *passim*) of the Cymry, Kelt, Teuton, Hindoo, sat at one time under one roof, speaking the same tongue." If by Hindoo is meant the conquering Aryan caste of Hindostan, the statement is not to be doubted; but it is no more than what Moses had already affirmed, and Christendom has always believed, of the progeny of Japhet.

Great praise is due to Bunsen, and other scholars, for the ample evidences they have supplied of the truth of the Mosaic statement; but they can lay no just claim to originality. Josephus fills up the outline in Genesis:—

"To Japhet, the eldest son of Noah, were born seven sons. These took possession of the lands commencing at the Taurus and Amanus mountains, extending in Asia to the Tanais, and in Europe to the straits of Gadira (Gibraltar). Each of them bequeathed his name to the land he and his children settled in, none of these countries being previously inhabited. Those now called by the Greeks Galatai, but formerly Gomarai, Gomer founded. Magog led out the Magogai, called by the Greeks Scythians. From Japhet's son, Javan, proceed the Ionians and Hellenes. From his son, Madai, the Medes. From his son, Tubal, the Iberi. From Mosoch, the Moscheni; and from Thiraz, the Thracians."—(*Antiq.* lib. ii.)

This is a description of the peaceful patriarchal settlement of primitive Europe. The British Triads give a similar description of the first settlement of Britain. The

wave theory, by which one race is supposed to push on, and dispossess another race, is a phantom. Hordes may so push on hordes, and both disappear, as in the later ages of the Roman empire; but races never. They often fuse; tribes have been exterminated; new national designations have risen; but history, as yet, knows no such thing as the extermination or disappearance of one of the great races of mankind. The Kelt, the Teuton, the Slave, the Tahtar, the Hindoo, the Arab, have always been what generically they are now. However crossed, every race, left to itself, always reverts to its original type. These in Europe are the Japhetic types, "after their tongue, after their families, in their nations,"—one unity of blood in variety of families and dialects. The very simplicity of the Mosaic statement appears the principal reason why its truth has been impugned. Moses anticipates, in a few words, the grand results of all modern researches into the ethnology of Europe; nor is it any legitimate cause of surprise that he does so. He united qualifications and advantages no other individual of antiquity possessed. Chaldean by race, Egyptian by birth-place and royal education, Midianite, as the son-in-law of the king and priest of Midian, in him the confluence of the three great streams of Asiatic and African knowledge—Chaldean, Egyptian, Sabæan—met and has flowed downwards to our times, in one broad, well defined stream. Eastern descent, through Japhet, is common to all the nations of Europe. Links of the derivation here and there may be missing; but the beginning of the whole chain is riveted to the rocks of the Caucasus. The boast of the Cymry of Britain, that they are the children of Gomer, is true; but the same boast can be made in respect to one or other of the sons of Japhet, by the natives of Italy, Spain, Gaul, Russia and Germany. No substantial good is gained by any one race placing itself above the others of mankind. The difference is, that the primitive Britons have preserved in their tongue and other monuments evidences of such descent, which their brethren more exposed to fusions and conquests have lost.

"It is now incontrovertibly established," (states Donaldson, *New Cratylus*, p. 99,) "that most of the inhabitants of Europe, and a great number of the most ancient and civilized tribes of Asia, speak, with greater or smaller modifications, the same language; and the time may perhaps come when it will appear as probable philologically, as it is certain historically, that every language in the world has sprung from one original speech."

The descent of all the families in the world from one family would necessarily infer the descent of all languages from the language of that family; but it is impossible to divine any legitimate process by which the Chinese, Semitic, and Allophylian or Turanian tongues can be reduced to radical unity with the Japhetic. Either all languages are not descended from one, or, being so originally, they have, at some very remote period, encountered some such family catastrophe as that indicated by the confusion at Babel, which has put it completely out of the power of their most intimate acquaintance to discern even the vestiges of their prototypal relationship. The Hindoo-European languages may be resolvable into a common matrix; but what that matrix is, or whether it be not itself androgynic, like the elder gods of mythology—two sexes or elements in one—awaits future discovery. The Sanscrit is duoglottic; so is the old Egyptian. "Nations," exclaims Sharon Turner, in a fit of enthusiasm, in which Bunsen and Mayer sympathize, "have branched off from preceding nations; but what nation has ever called the Cymry its children? or what language ever claimed to be the mother of the Cymric? Are they not then the first people, and the first language?" The same claims have been advanced by almost every nation, the Dutch and the Basque not excepted; but a far wider field must be covered by the twin, and as yet baby, sciences of etymology and ethnology, before a positive verdict can be returned by the most learned jury on the "vexed question"—which tongue is the mother of all, and daughter of none? At the first patriarchal settlement of Europe by the Japhetidæ, there was one common Japhetic language, and seven dialects of that language. Allowing

for fusions, and amplification of vocabulary, there is much the same unity, with the same differences now, not arising from Rome, but from a common origin long prior to the foundation of Etruscan, or even Umbrian Rome.

Bearing in mind this consanguinity of the seven Japhetic families, we find them in pre-historic ages in possession of the following countries:—Scythia, Magog—Sarmatia (Moscovia proper), Mosoch—Ionia (Greece and Asia Minor), Javan—Iberia or Hispania, Tubal—Thracia (the original seat of the Getæ, Goths, Scandinavians), Tiraz—Medo-Persia, Madai. There remain Gomer, and his sons, Ashkenaz (Ascanius), Riphath, and Garm, or Togarmah, covering Mardiana, Bactriana, Sogdiana, Hyrcania, Armenia, in Asia; Italy, Gaul, Germany, Britain, in Europe. Of all these countries the inhabitants are Gomeridæ, Cimbri, Cymri, Umbri, Humbri, Gomarai, Cimmerioi. The Roman word Cimbri, properly pronounced, (Kimbri or Kymbri,) comes the nearest to the native "Cymry," which is a contraction of the plural "Cymroai," almost *literatim* the same as the Comarai, or Gomarai, of the Jewish writers. Gael, Gaul, Galatai, Keltai, Kelt, was a later denomination of part of the Gomeridæ, long after they had been settled in Europe. "The usage of calling the Celts Galli" (writes Pausanias in *Atticis*) "has only lately obtained by themselves and others; they were formerly called Keltai." The words German, and Germania, are unknown to history until fifty years before the era of Julius Cæsar. That extensive country first comes before us divided into two portions, Cimbria (North Germany and Denmark), and Teutonia. It was the league of these two Gomeric tribes, the continental Cymry and Teutones, that nearly overthrew the Roman republic. The statement of Tacitus, if he be the author of the tract, "De Moribus Germanorum," that "the Germans are an indigenous race, without any mixture of adventitious settlers from other nations," (c. ii.,) is but very partially correct. The Cimbri and Teutones were the descendants of the first

Gomeric settlers in the country; but Cæsar informs us that, in his time, the richest portions of Germany were in the possession of the Gaelic Volcæ, and that the Kelto-Gomeric tribes of the Boii, from Gaul, had previously given their names to other wide districts, Boiaria (Bavaria), and Boihemia (Bohemia). After the word German had come into vogue, it was long used by the classic authors as synonymous with Kelt. The physical characteristics of the ancient Germans, Gauls, and Britons, the Silurians excepted, are described as in all respects the same—tall, large-framed, with blue eyes, fair complexion, and xanthous or golden-coloured hair. The Gomeridæ of Gaul and Germany being cousins, explains the original family likeness, which continued to be maintained by alliances and federations, such as those of the Cimbri and Teutones. In the first ages, all Italy, Germany, Gaul, and Britain, bore the common name of Gomeria, Cimbria, Umbria, Cymru; centuries elapsed before one Gomeria, or Umbria, became known as Italy; another as Keltica; another as Teuto-Cimbrica, and then Germany; another as Albion, and then Britain; but the original name has never disappeared. The appellation Kelt, then Gael, came in, however, at a very early date. The first Greek geographers included Germany and Gaul under Keltica, but never extended that name to Britain, which they regarded as a distinct island-continent of unascertained dimensions. The Gomeridæ of Gaul assumed the name of Kelts, or Galatai; at a period when those of Britain, Germany, and Italy, adhered to the patriarchal one, Cimbri, Umbri, Cymry; and, up to this time, the western Gomeridæ of Britain acknowledge no other designation for themselves, either as a race or nation.

Pre-historic systems of civilization flourished and expired in Asia, Europe, and even in America, without bequeathing posterity any literary record of their progress and decay. They carried with them silently into their graves their own especial developments of life and humanity. Many of the greatest material monuments

which the world inherits are the creations of these prehistoric eras; such are the pyramids of Egypt, the rock temples of India, the monolithic circles of Western Europe, the immense tumuli of Northern Europe, and the ruined cities of Central America—perhaps even the embankment of our own Thames from an æstuary into its present artificial channel. We cannot, with one exception, assign any written record—Chinese, Indian, or Egyptian—an earlier date than one thousand years before the Christian era. Bunsen's claims of ten thousand years for Egyptian civilization must be classed in the same catalogue of fables as the more exacting chronologies of the sister empires of Hindostan and China. The Buddhist priesthood fix the seventh century before Christ as the era of the production of the initial documents of their religion, all prior epochs treating, like the Egyptian, of dynasties of Divine Incarnations. The Chinese "Book of the Kings" is demonstrated, by its allusions to Buddhist doctrines, to be a yet later composition. The originals of the translations of the three works, purporting to be Arabic versions of Babylonian treatises on agriculture, poison, and astrology, recently issued from the imperial press at St. Petersburg, by the orientalist, D. Chwolson, if assigned as early as to the reign of Nebuchadnezzar, would corroborate the belief that the rise of Chaldean synchronized with that of Buddhist literature. Nor can we, as a written composition, give an earlier date to the "Book of Job," a Chaldean work, added by Esdras to the Jewish canon, and of which, as being Chaldean, no copy exists in Samaritan characters. The only writings of which we can positively affirm that their originals existed above a thousand years before the Christian era, are those which embody the Laws of Moses. Of the Pelasgian letters and literature which preceded the Phœnician in Greece, we have in Greece itself no pure remains. Societies, it is true, had been established before knowledge assumed the form of written characters. Abraham, the Chaldean, in his migrations, B.C. 1921, leaves the germ of one kingdom in the valley of the Euphrates, and

arrives at another in the valley of the Nile. But in both the arts and framework of life were in their rudimentary state, and everywhere patriarchal simplicity of rule obtained.

Now at what date in these remote ages did the first peopling of our island in the extreme West take place? Higgins, in his *Celtic Druids*, concludes his arguments upon this point, by stating it must have been at least fifteen hundred years before Christ. Latham, in his *Ethnology of the British Islands*, favours an earlier era. "The primitive Britons occupied the island sufficiently early to allow the relative levels of the land and sea, in the valley of the Forth, to alter to the amount of twenty-five feet." This would carry us back before the birth of Abraham. When few data survive to guide or arrest conjecture, we must be satisfied with a rough approximation to truth. Britain was probably first peopled between two thousand and fifteen hundred years before Christ. No allusion in any British fragments occurs to the rite of circumcision, and as this extraordinary usage obtained as early as 1896 B.C. among the Arabians, Idumeans, Ethiopians, Egyptians, Phœnicians, Syrians and Colchians, settled by Sesostris in Armenia, I am inclined to fix on B.C. 2000 as the likelier date.

An examination of the chronology of certain cardinal events in the rising Semitic and Hamitic empires of Asia and Africa, will show the extreme improbability of Europe, with its unrivalled facilities of access, being less populous, in at least certain portions of it, at this date of 1500 B.C., than Asia Minor, or Palestine. This is our first advance.

B.C. 2050, A.M. 1942.—Osiris is slain by a conspiracy of his brother Typhon. This is the first fact upon which we can rely in the dynastic history of Egypt. Osiris had carried his arms northward and westward. Diodorus Siculus states that he penetrated to the sources of the Ister, where he set up a monument with an inscription, "I am Osiris, the king, who led my forces over the whole earth, even to the uninhabitable regions of India,

and the Arctic climes, as far as the sources of the river Ister."—(Lib. i.) Tacitus informs us, the rites of Isis continued in his time to be observed by the German Suevi. Religious ordinances are the most indestructible of memorials.

B.C. 2000.—Ægialeus founded Sicyon, the earliest kingdom in Greece. Two centuries had elapsed since the foundation of the Assyrian empire by Nimrod.

B.C. 1992.—Abraham and his family quit Chaldæa.

B.C. 1908.—Ishmael, the patriarch of the Arabs, born.

B.C. 1896.—Isaac, the patriarch of the Jews, born.

B.C. 1841.—Shem, second son of Noah, dies.

B.C. 1746.—Flight of Jacob into Mesopotamia.

B.C. 1716.—Death of Isaac.

B.C. 1706.—Commencement of the sojourning of the Israelites in Egypt.

The Noah of the Mosaic Deluge, the Nwydd and Dwy of British, the Deucalion of Greek, Syrian, and Assyrian history, died only two years before the birth of Abraham. Now, whatever difficulties occur in the Mosaic chronology between the Flood and the birth of Abraham, as Asia and Egypt in this patriarch's lifetime abounded in population, it is physically impossible that Europe should have remained desert, or that Osiris should not have found, on the Danube, tribes to be subdued. Europe was inhabited. We shall find, also, that the peopling of one part of it at least—Italy—was as ancient as that of Egypt; and the evidence which proves this, proves also Gomer and his Gomeridæ to have been its original colonizers. We possess at the end of Scaliger's masterly disquisition, "De Emendatione Temporum," published also by Fabricius, (c. xiv. p. 175,) the genuine fragments of Berosus, the Chaldean historiographer. They establish, in a remarkable manner, the veracity of the Mosaic account with regard to the peopling of Europe by Gomer, and the other sons of Japhet, assigning such peopling to the days of Noah and Japhet, or Janus, himself, and confirming the dark character in which, through more than one channel, Cham has descended to posterity.

"Third year of Jove. Beli-Comer taught his Italians to build a city, with walls, in the manner of Scythia, whence he had come. A chief city they call 'Tŷ Ocholam.'

"Sixteenth year of Jove. Beli-Camasen came into Italy, to the Gomeri, and Comer, not admitting him, began to rule over and corrupt certain colonies.

"Fourth year of Ninus. Camasen, Saturn of the Egyptians, essays to corrupt the Italian Comari, the foreigners and mixed races aiding him.

"Nineteenth year of Ninus. Father Janus expels Camasen from Italy. Janus had sent two sons with Gomer.

"Kitym of Italy gave his daughter to Blasco Jove. He consecrates his daughter Roma Vice-Queen of the Aborigines.

"Kitym of Italy created his son Morges Coritus.

"Morges, son of Kitym, of Italy, created Blascon Coritus.

"Blascon created his son Jasius Coritus."[1]

We have, in these venerable Chaldee scriptures, the ground upon which Roman mythology reared, in after ages, its brilliant pantheon of gods and demigods. Kitym of Berosus is the Kittim of Moses, the Chittim of later Jewish writers, the nephew of Gomer, the chronology of both records tallying,—"The sons of Japheth, Gomer, Javan, &c.; the sons of Javan, Elisa, Tarshish, Kittym, Dodanim."—*Gen.* x. 2, 3, 4.) Cham, or Camasen, was the ancestor of Osiris. The Gomeridæ were consequently in full possession of Italy, before Egypt, under Osiris, emerged from its mythologic into its historic state; that is, Italy was inhabited by Janus, Gomer, and the Gomeridæ, before the Delta and valley of the Nile were settled at all by the human race. Even if with Bunsen we throw back the antiquity of man in Egypt many thousand years, a similar or superior antiquity must be conceded to his existence in Italy; but, as we have absolutely in Italy no vestige of man before Janus and the Gomeridæ, and their dates cannot by any ingenuity be forced as far back as 4000 years B.C., we are compelled to bring the dawn of human life in Egypt within the same period. As Berosus confirms Moses, so the native historians of early Italy

[1] These genuine fragments of Berosus are, of course, quite distinct from the fabrications of Annius of Viterbo, though it is certain Annius had access to authorities which are lost to us.

corroborate both, being unanimous in the statements that the Umbri, or Gomeridæ, were the Origines or oldest race of Italy, and that the Ab-Origines were a younger branch of the Umbri. These authors distinguished also the Gomeridæ from the later Kelt, or Gaul, by the term, "Veteres Galli," or "Old Gael."

"A certain race called Aborigines first peopled Italy (writes Sallust, *De Bell. Cat.*) These, on the arrival of Æneas in their country, fused with the Phrygians, and were called by one name —Latins."

So Servius,—

"The Latins descend not only from the Trojans, but from the Origines. The name of Ab-Origines continued in force till the arrival of Æneas in Ausonia, in which age their King, Latinus, called them Latins."—(*Com. Æn.* v. 178.)

So Justin,—

"The first cultivators of Italy were the Ab Origines."—(Lib. xliii.)

And Pomponius Festus,—

"The Aborigines held their conventions in the field which is now the Campus Martius of the Roman people. They were the most ancient people of Italy."—(Lib. i.)

Who then were the Origines, of whom these were the Ab, sons or progeny? All authorities agree that they were the Umbri.

"The Primi Aborigines" (writes Myrsilus Lesbius, c. iii.) "were Proles Umbrorum, the progeny of the Umbri." "Around the Tiber dwelt the Umbri the oldest race of Italy."

"The Palatini Aborigines," (writes Cato, *De Orig. Ital.*,) "the progeny of the Umbri, first occupied the site of Rome."

And again,—

"From the Tiber to the Sarn dwelt the Primi Aborigines, the progeny of the Umbri. Their principal city was Camasena, founded by Cames, not far from where afterwards rose Alba."

And Caius Sempronius, (*De Divis. Ital.*,)—

"From the Siris to the Tyber was occupied by Saturn, with the Prisci Aborigines. Their original is from the Umbri and the Camaseni. Here is the Capitoline Hill, inhabited in the golden age by Saturn, where now stands Rome, the head of the world."

And again,—

"The portion of the Apennines from the sources of the Tiber to the Nar, the Umbri inhabit, the oldest stock of the Old Gael, (Veteres Galli), as Augustus writes."

And again,—

"Which of our most ancient authors does not write that the Janiculum was founded by Janus, and Etruria by the old Gael?"

And Pliny,—

"The race of the Umbri is considered the oldest in Italy." "They suppose that the Umbri, or, as the Greeks call them, Ombrioi, are so named, because they survived the inundation of the world by floods of rain (imbribus)."—(C. Plin. lib. ii. *Nat. Hist.* c. 14.)

One of the innumerable fancy etymologies of Greek and Latin authors. But Etruria was also originally Umbria.

"Etruria" (writes M. Cato, *De Origin. It.*) "was first Umbronus Ager, thence rose the Umbri."

And Myrsilus Lesbius (*Frag. De. Ital.*),—

"Xanthus writes that the Pelasgi invaded Thuscia, which was formerly called Umbria." "Tyrrhenus, arriving in the southern district of the Tiber, held it, and all the middle portion, from its sources to the spot where the Prisci Umbri inhabited; and he settled with them, and dwelt with them, and built the cities called the Mæonian and Tyrrhenian."

And Pliny (Lib. iii. c. 5.),—

"Etruria has experienced repeated changes of names; the Pelasgi in old times expelled the Umbri, the Lydians the Pelasgi."

The Sabines were Ἐξ Ομβρικων, writes the scholiast on Lycophron.

It is incontestable then, that the first name of Italy was "Umbria, Umbronia, Ombria, or Gomeria;" that its Origines or first inhabitants were Umbri or Gomeridæ, settled under Janus and Gomer; that the children of these in central Italy were called Ab Origines; that their subsequent fusion with the Phrygians under Æneas formed

the Latin nation, and with the Tyrrhenian under Tyrrhenus the Etrurian nation.

Umbria extended also to the Alps.

"The Lyburni (Lubim) and Siculi first colonized Gallia Togata. These were expelled by the Umbri, and they by the Etrusci, who took from them by regular siege (justo more belli) three hundred and more towns, most strongly fortified."—(M. Cato, *De Origin. Ital.*)

An Umbrian race occupied also the whole country on either side the maritime Alps, and were known as Ligures, or Ligurians; the same word as Locris in Greece, Liger, or Loire, in France, and Lloegr (England) in Britain.

Berosus tells us that Gomer taught his Italians to build and fortify cities, a chief city being called "Ty Ocholam." Cato tells us that the cities of the Umbri, taken by the Etrusci, were "oppida validissima." A glance at the map of ancient Italy shows us a class of towns beginning or ending with Ti, Ty, Te, Tai, Ty (house, houses),—Reate, Ræneste, Sabate, Camerte, Teate; Tivernum, Teanum, Tiora, Teia, Ticinum; and Uchel (high) meets us all over Celtica and Britain, in various forms, from Uxelodunum to "Ochil." "Ty Ocholam" is literally "high city." It is to be noted that, whilst Gomer was thus constructing the "validissima oppida"—the Cyclopean cities, with their enormous stones, in Italy—Moses represents his Semitic and Ammonitic brethren engaged in a work still more ambitious, but of the same character, in the plain of Shinar. "Come let us build us a city and tower whose top may reach unto heaven"—a "Ty Uchil" in the loftiest sense. Architecture of a sublime and massive character, which no after age has rivalled in the magnitude of its monoliths, was the characteristic of not only the Gomeridæ of Europe, but the Semidæ of Asia, and the Ammonidæ of Africa—the trinity of the human race; and whatever its cause, whether the "audax genus," or the physical fact that the Deluge had covered the earth with enormous boulders or monoliths ready to their hands, such as nowhere can now be found, the evidence survives in the memorials themselves of the

primitive ages, from the Carnac of Egypt to the Carnac of Armorica. Cato tells us that Camasen was founded by Cames, evidently the turbulent Cham of Moses and Berosus. The names, Janus, Jasius, Morges, Roma, bear the oldest Gomeric stamp. "When Morges reigned in Italy," writes Antiochus of Syracuse, a native Greek historian of Italy, who flourished B.C. 400, "there came to him an exile from Rome, named Siculus."—(Quoted by Dionys. Hal. l. 731.) This authority is independent of Moses, Berosus, Cato, and the Italian peninsular writers. The Latin and Aboriginal term for the walls of a fortified city was Mænia, the plural of the Gomeric maen, "a stone." And viewing the prodigious masses of stone which constitute the Cyclopean fortifications, no term could be more appropriate or expressive.

No demonstration, however decisive, which confirms the authority of Moses, or of the Scriptures, will find favour in the eyes of the school who enter upon the study of every historical question in a spirit of indiscriminate scepticism.[2]

We cannot help this scepticism, and we are above conciliating it. When the earliest records of the East and West, supported by the irrefragable evidence of language, establish the truthfulness of the Mosaic ethnology in re-

[2] The demands which, for instance, Bunsen's *Egyptian Chronology* imposes on our credulity, certainly exceed those of any historic part of the Scriptures on our faith. There are five systems of Egyptian chronology, all affirmed to be drawn from the priestly records, yet differing by thousands of years, and by numerous dynasties, from each other. The fact that neither at the court of the Ptolemies, nor at Rome, could scientific or historic information with regard to his own country be obtained from any Egyptian priest, goes far to prove that these priestly records themselves never existed. If they ever did, it is most certain we have them in their oldest genuine state in the record of Moses; and out of that record we have no solid evidence that such had an existence. Moses asks, dating back from the present era—at the most, including the ante-diluvian and post-diluvian periods—seven thousand years for man's existence on this globe. Bunsen insists on twenty thousand years. As a matter of credence, the difference between the two draughts on our faith ought, according to the principles of the sceptic school, to decide the question, without further reference, in favour of Moses.

spect to Europe, we are not to be deterred from laying the honest conclusion before the public, nor from following up the primary facts to their legitimate consequences. We are bound, by historical verity, to maintain with Moses, that neither in Asia, Africa, nor Europe, does the origin of the present human race—leaving the antediluvians out of the question—go back more than, if so much as, four thousand years before the Christian era. We can trace no human vestiges in Italy beyond Janus and Gomer; none in Britain beyond those of the Cymry, or children of Gomer. Beyond these names all is blank, as the untrodden and unexplored wilds of the central forests of the Amazon.

The Janus of Berosus and the Latin archæologists is the Japhet of Moses, and Japitos of Greece. Rome was first founded by Japhet, or Janus.

"Which of our most ancient authors does not write" (asks C. Sempronius) "that the Janiculum was founded by Janus?"

And with Japhet his eldest son—as with whom so naturally?—Saturn or Noah, driven from the East by the proceedings of his youngest son, Cham,[3] (the Jupiter of subsequent mythology,) settled on the Capitoline Hill.

"Where now Rome stands," (writes Varro, *De Lingua Latina*,) "once stood the ancient town Saturnia. Vestiges of it even now remain—the fane of Saturn, the gate of Saturn, the temple of Saturn."

And Virgil, than whom there is no greater authority on points of primitive Italian ethnography, having, as Servius tells us, minutely examined all Italy, (*Ad Æn.* lib. 1. v. 42, curiosissimum totius Italiæ,) describes the ruins of the towers of both Saturn and Janus.

"Hæc duo præterea disjectis oppida muris
Reliquias veterumque vides monumenta virorum
Hanc Janus Pater, hanc Saturnus condidit arcem.
Janiculum hinc, illi fuerat Saturnia nomen."

Æn., lib. viii. v. 355.

[3] "Primus ab Æthereis venit Saturnus Olympo
Arma Jovis fugiens et regnis exul ademptis."

Æn., lib. viii. v. 324.

Whether the "Ætherius Olympus," from which the consensus of the mythologic traditions of Greece and Rome represented Saturn to have been driven by his son, was the Armenian range, or the Himalaya, ("Imaus Himai," snowy mountains,) is immaterial; it was eastward of Italy, and from the north-eastward of Italy, from Scythia, where also was Deucalion, came, according to Berosus, Gomer. From the East, westward, the sons of Japhet (writes Moses) colonized Europe; and from the same East, according to the uniform tradition of the Gomeridæ of Britain, came their forefathers into Europe, and into this island. I assign to Rome, as the city of Saturn and Japhet, a greater antiquity than to any other city on the face of the globe. I hold that all the statements and predictions recorded in Virgil, and other poets, as to her past sacred and future imperial character, were in the people before they were in the poets. If not the capital, it was one of the sacred cities of the Gomeric or Umbrian empire of Italy, for well nigh a thousand years, from its first establishment under Janus, to its overthrow by the Etrurian dominion. To this Umbrian era and race of kings are to be assigned its aqueducts, its subterranean sewers, its remains of Cyclopean walls and buildings. Cato gives us in clear language the successive stages of its growth.

"Rome was at first a pasture for cattle. On the banks of the Tiber rose seven rocky hills, at the base of which the Tiber, finding its way into the marshes formed a swamp. Saturn first settled on the Capitoline-Italus, on the Aventine. Roma, the daughter of Italus, on the Palatium. Cælius, with his Tuscans, on the Cælian and Viminal. Romulus afterwards, in addition to the Palatium, on which he built his Rome, in the form of a quadrangle, occupied also the Esquiline, so-called from the guards which Lucumo appointed him, in imitation of the Tuscan usage of the twelve lictors, (three hundred armed men,) both as an honour and body-guard, the good faith of Tatius, his colleague, being suspected."—(*De Origin. Ital.*)

The geographical and topographical characteristics of the site fully support this statement, that several forts, on distinct hills, of different eras of foundation, were ulti-

mately united into one town. Neither the "Cloaca Maxima," which was the main duct to the substructures by which the pestilential swamps of the Tiber were drained, nor any other of the surviving heavy masonries of Rome were Etrurian. They were all Umbrian, the work of the same race which covered Italy with its "validissima oppida," the enormous proportions of whose "mænia," or stones, still affect us with astonishment. The city of Japhet, there can be little doubt, was one of the three hundred which were stormed by the leaguer and engines of the Etrurians, and remained dismantled, its ruins affording shelter and building materials to Evander and his Arcadian colony, till Romulus, observing the natural strength of its position, selected it for his asylum, and repaired or partially reconstructed its fortifications. How long Rome remained a Gomeric city, with a mixed population of Arcadian, Phrygian and native Umbrian, under Etrurian rule and influences—whether throughout the reigns of the seven kings, or even to its capture by Brennus—is a question of curiosity rather than historical value. Undermost of all the Romes on the seven hills lies the Japhetic Rome and its Cyclopean architecture. Upon this lie a succession of strata, each entombing a Rome of a different period and civilization. Its very name is Japhetic—Rhym, "strength, power, force;" and so was the primitive name of its river, (Tiber,) Rymo. The Turks still call Constantinople (New Rome) Roum; and in Armenian Gomeria "Erze-Roum" preserves its identity. For a thousand years after Gomer's era, Italy and its populations remained Gomeric or Umbrian. Its language of course was Gomeric; and when on the debris of many ruins historic Rome grew up, she drew her roots from the original Gomeric stock. The Sabines, as we have seen, were Umbri, and "the Roman nation was more than half Sabellian; some of her kings were Sabine; the names of her citizens were Sabine; her religion was Sabine; most of her institutions in peace and war were Sabine."—(Liddell's *Rome*, p. 17.)

The topography of Italy and Europe, east and west,

would, it follows, be also Gomeric. In the second part of this disquisition I shall proceed to prove that it was so. I have collated the earliest names of the physical features of each country with each other, and with their signification in the Umbric or Cymric tongue. One race and one language named them all, throughout the length and breadth of Europe, from the Peloponnesus to Caithness in Scotland. St. Jerome, in his time, observed that the Gallic language was the same as that used by the primitive nations of Italy,—"incondita,"—in the times of Janus and Saturn.—(*O.* ix. 1.) One of these primitive tribes was the Oscan.

"Ennius the poet," (states Aulus Gellius, c. xvii.) "called himself Trigor, because he was master of the three languages, Latin, Greek, Oscan, in which last language Trigor means trilinguis."

So in British Cymric it is Trigair; gair (a word, speech) being the root of "garrio, garrulus." So the Samnites wrote, not "imperator" and "magister," but, like the British Gomeridæ, "amherawdwr" and "meistr." So terra, as Varro informs us, was properly "tera," like the British "tir," and terminus, tir-maen, "the stone that marked the land." We should be at a loss to know why, as Servius states, (*Æn.* lib. i. v. 288,) Troia should be written with two "i.'s," if the British did not show it was properly the plural form, "Troiau," or "Troiai," like the archaic musai, mensai, nor why a class of family names are identical in the Italian and British, and even in the Assyrian records and legends; the oldest names, for instance, in the Assyrian, being the same in the British annals and family nomenclature; Bel, Beli, in the East, —Beli and Belin, in the West; Ninus, in Babylon,— Nen and Nennius, in Britain; Lydius, Ludim, in the East,—Lyd and Lud in Britain; Nepth and Menes in Egypt,—Nêv and Menw in Britain. All these affinities are solved by the simple fact of the Japhetic unity of the whole European family, and of very early Japhetic supremacy in the East.

Another conclusion is to be admitted, viz., that the

primitive language of Europe, by whatever name designated, Japhetic, Aryan, Gomeric, or Keltic, is more ancient than that of Egypt or India, the Pharaonic or the Sanscrit. To this conclusion, indeed, the most distinguished etymologists have, by independent inductions, already arrived. Bunsen (*Christianity and Civilization*, vol. iv. pp. 146, 168, 162) thus sums up his investigations of the relative antiquity of languages:—

"1. The Keltic is of much higher antiquity than the primitive Teutonic, or old Gothic, of Europe.

"2. It is older than the Sanscrit of Asia.

"3. It forms the archaic or non-Sanscritic element in the old Hieroglyphic Egyptian.

"4. The Teutonic has, throughout its phonic system, been entirely revolutionized by the action upon it of the Celtic laws of euphony.

"5. The same action, in a minor degree, has affected the Latin language."

We have before observed, that the old Egyptian and Sanscrit were duoglotts, *i. e.*, languages composed of two distinct elements. The old Gothic, or Mæso-Gothic, as a disintegrated language, is certainly much more recent than the Keltic or Cimbric, that is, than the same radical language in its integral construction; but a large portion of the lexicon of the Mæso-Gothic is co-æval with, and identical with, the Keltic. In the greater antiquity of the Keltic over the Sanscrit and Egyptian, Meyer, and on reviewing his own opinions, at first unfavourable to such deduction, Bopp concurs with Bunsen.

"Many of the grammatical usages of the Keltic, being the primitive, are decidedly more ancient than the Sanscrit, possessing also independent peculiarities of their own. If further demonstrations of this statement were required, it is supplied by the identity with the Keltic of the grammar of ancient Egypt, a language recently unveiled."—(*Gel. Ang.* p. 534.)

Thus, then, by the scientific processes of modern scholarship, we arrive at precisely the same conclusion as by the historical statements of Moses, Berosus, Archilochus, Cato, and the old Italian archæologists. We cannot get a step beyond the Japhetidæ and their language;

and we must leave it to Bunsen to reconcile the established fact of the comparatively very late appearance of this protal European family and their tongue, with his theory that mankind had existed many thousands of years before in Egypt, using a language one half of which, and the older half, was borrowed from this very Japhetic.

But another inference presents itself, from which, following truth boldly as we ought, wherever she leads, we must not permit ourselves to shrink. Moses expressly declares that the children of Japhet peopled Europe, according to their families and their tongues. Whether Japhet was or was not at Babel, whether Babel be an allegorical or historical incident, he asserts this of the Japhetidæ after they had settled down in Europe. If the Japhetic language has nowhere in its original integrity been preserved, we hold it impossible that it should have been wholly lost. It survives more or less in every language of Europe. If the Gomeridæ all over Europe called a stone "maen," walls "mænia," a rocky mountain "alp," a head "pen," or "ben," air "awyr," and so forth with hundreds of names, it is obvious that their father, Gomer, his father, Japhet, and his father, Saturn or Noah, so called them. We get partially, at any rate, at the language of Noah, and, if we follow it up, of the first man, the Menw or Adam of at least the Aryan type. It would indeed be extraordinary if, within the space of three thousand years, the language of the forefathers of such a race as the Aryan had irretrievably disappeared. It has not. The Japhetic patriarchs, kings and queens of the pre-historic, became the gods and goddesses of the historic ages. For this deification they were indebted to the Gomeric or Homeric bards. Plato and Aristotle inform us, that Greek mythology was an Homeric creation. The last of these Homers, the most illustrious of the eight, tells us repeatedly that "mortal men had many, the immortal gods but one tongue;" and he instances things which men call by one name, the gods by another —the latter being mostly pure Keltic, or Gomeric—the bard's ancestral language. We invite especial attention

to this apparently audacious, but truthful position, that Homer is but a generic name for one of the race of the Gomeridæ. A "Homer" was a bard of the Gomeridæ, Gomeric by birth, singing the fortunes of his race. "Our age" (I quote Archilochus, from the Latin version of his ancient work) "distinguishes the eighth Homer. He flourished in the twenty-third Olympiad, five hundred years after the fall of Troy, a Mæonian by birth, and being pronounced victor by the decree of all Greece at the Olympic contest, was regarded as the first of our poets. He was entrusted, in his own sole person, with the task of reforming the Greek tongue, in its names and alphabetic characters. This latter, it is said, Cadmus, the Samothracian, brought into Greece, as they are among the barbarians, full of rudeness, and of little resemblance to the Phœnician, retaining the old Celtic and Mæonian form." We affirm this view of Archilochus to be the historical truth. The Eton school-boy, if he knew Cymric, would begin to put his ideas together if he heard a Welsh peasant call his language familiarly "yr iaith *Omêraeg*," the Homeric language. The peasant has never heard of Homer, but he still speaks the language of Homer, as one of the Gomeridæ, which was, as Archilochus informs us, written before Homer's time, in "the old letter and Mæonian characters." The very word "Mæonian" would be familiar to the peasant, for in Cymric maon is "the people," "popular," "vernacular." The Mæonians, Mæonidæ, were simply the plebs, the vulgar; and Homer was one of "the people," one of the old vernacular race, as from the very name it follows popular poets have always been. He rose like Virgil, like Shakespeare, between two eras—the welding together of two mighty languages, both one at root; and as Luther formed modern German, Cyril Russian, and Ulphilas the Gothic, Homer formed Hellenic Greek. We mean the last Homer. The mere facts that there were eight well-known Homers in succession, and that, for the birth of the last, seven cities in subsequent ages contended, are proofs that the name is not individual, but generic,

running back into the old race of the seven before the eighth. Eight Miltons or Shakespeares there cannot be, but "Omeridæ," or Homers, bards of the Gomeric race, there may be, and have been, in Britain only, from Taliesin to the present day, in multifold succession. If our view be sound, then Homer must have been acquainted with the Gomeric language of the Japhetidæ; in other words, he knew his mother tongue. Singular it is that all the great poets of humanity—those that in their grand simplicity stir the chords of the heart—have been, like the prophets of Scripture, of a noble race in its fall. The "Iliad" is inexpressibly sad; it is the epic sang by one of the old Trojan race, a descendant, like them, of the Athanatoi of the fall—the just fall—of the great city of the last children of the Athanatoi in Asia. Still more singular is it that the same consciousness of the righteousness of Divine retribution on their race should haunt the British Triads, for in these the great calamities of their country, and the loss of the imperiality of Britain, are constantly assigned by the writers to the displeasure of God against "the arrogance and aggressiveness of the Cymry." The same accusing spirit pervades Homer, the Jewish prophets, and the Cymric Triads, ending in the proud resignation,—"Διος ετελειετο βουλη," God's will was done; "we deserved the judgment, and it came." But how is it proved that the language of the Athanatoi, the deathless ones, the gods of Homer, was Gomeric, was Cymric, was his own. The evidences adduced in this essay, that no other than the Gomeric was the primitive language of Europe, putting aside such testimonies as those of Archilochus demonstrate it; but fortunately the Gomeric bard was not averse to exhibiting his knowledge of the language of the Athanatoi, as distinguished from that of the mixed race of his generation. "Mortals," he says, "have many languages, the immortals one." It is to be regretted he did not leave us a thousand examples of the "immortal language,"—no vain term after all. The few he has, in the *Iliad* and *Odyssey*, transmitted to us, are pure Gomeric or Cymric. Thus Homer, from the regions

of earliest historic Greece, adds his testimony—the testimony of his own mother tongue—to the truth of the Mosaic statement, that "the Gomeridæ were the ancients, the first of men in Europe."

Our first instance is, *Iliad*, a. 403:—

"Ον Βριαρεων καλεουσι Θεοι, ανδρες δε τε παντες
Αιγαιων—"

on which verse the Scholiast writes,—"of these two different terms, the poet assigns the older to the language of the gods, the latter to that of men." Camerarius, to the same purpose,—"the term attributed to the gods means the more ancient of the two."

Now Briares, or Briareus, is pure Gomeric,—bri, bry, "high, lofty," aer, "war."

Iliad, b. 814:—

"Την ἠτοι ανδρες βατιειαν κικλησκουσιν
Αθανατοι δε σημα πολυκαρθμοιο Μυρίννης."

Myris, a Cymric root,—"pure, holy;" myriad, "purity;" myriered, "pearls."

Odyssey, k. 305:—

"Μῶλυδε μιν καλεουσι Θεοι-Χαλεπον δε τ'ὄρυσσειν
Ανδρασι γε Θνητοισι. Θεοι δε τε παντα δυνανται,"

either the Cymric mwl, "substance, concretion, balm," or moli, "adoration."

Iliad, xiv. e. 290:—

"Ὄρνιθι λιγυρῇ εναλιγκιος, ἥντ εν ὄρεσσι
Χαλκιδα κικλησκουσι Θεοι, ανδρες δε κυμινδιν."

"Χαλκις," states Pliny, is nocturnus accipitir, "the night hawk;" both the night hawk and the mountain hawk are called by the Cymry of Wales just what Homer's immortals called them, "gwalch." They have never heard of the name "Cymindis;" but the shrill cry, "the λιγυρη" of Homer, may be heard from the "gwalch" on every Cambrian mountain. "Homer" (writes Dio. Chrysostom, *Orat.* ii.) "thought it right to use all dialects; he Æolizes, he Dorizes, he Ionizes, nay, he uses, as a god, the gods' own terms."

It is not then to the Indian, Sanscrit, or Egyptian

we must look for the tongue of these "immortals," but to the primitive language of Europe. If we can put together the common roots of the Gomeric as found in the old Latin of Italy, the Keltic of Celtica, the Cymric of Britain, the decomposed Mæso-Gothic, the Æolic of Greece, we may rest assured we have it in some measure restored. The lingual interval between the mythic and historic eras would be bridged. Janus and the first Aryan fathers—the seven Japhetic patriarchs of Europe—might understand and be understood by their children of the nineteenth century.

Having thus fixed the Gomeridæ, and the date of their first settlement in Italy, a broad contemporaneous view of the rest of the world will show them, similarly as in Europe, constituting the Origines in central Asia and between the Caspian and Black Seas, as the Gomarai; in Armenia, as the Gumroi; in Lower Scythia and Cimmeria (Crimea), as the Cimmerioi; in Central and Northern Europe, as the Cimbri; in Britain, as the Cimbri, Umbri, Cymry—a vast confederacy of families. In all these countries they preserved their patriarchal appellation. In Gaul, at a later period, they termed themselves Keltai, Gael; in Spain, Ivroi, Ivor, Iber, "warriors;" and Kelt-Iberi, "wood-warriors," "forest-warmen."

The "wave" theory, by which Bunsen and others suppose that Europe was originally colonized by masses from some populous Asiatic centre, one body forcing its way along the north coast of Africa, another along the Baltic coast, a third through the passes of the Lower Alps, cannot be applied to the first or Gomeric settlement of Europe, which was a quiet, easy, and very leisurely occupation of the most fertile or beautiful districts of the void, unoccupied West. All tradition truly represented this, the Saturnian age, as a golden one. The whole world was before the Japhetidæ, "where to choose, and providence their guide." Centuries elapsed before the habitable regions of Europe could be said to be even "prospected," much less "squatted" upon, and appropriated, by the gradually increasing population of these

primitive, and, for lack of any motive of ambition, unambitious tribes. Their traditions, meanwhile, always referred themselves to the East.

"The researches of the learned" (writes Davidson, *British and Roman Remains*, p. 6) "are daily adding to an accumulation of evidence which tends to prove that the Aborigines of Britain sprung from an Eastern origin; that Druidism, like Brahminism, is but a modification of the same worship; and that we must look to a period long anterior to the dispersion of the Celtic tribes, for the primæval history of the British race."

There is much truth in this sentence. The British Triads, for instance, refer to Britain events manifestly occurring to the Gomeridæ of the East, or of Italy. I am inclined to allow a thousand years for the Gomeric or Heroic age, all over Europe; because I find such age first broken up in Italy by the Tyrrhene or Etrurian convulsion, somewhere about a thousand years after the era of Gomer, and a thousand years before the Christian era. About the same era the Gomeridæ of Gaul took the name of Keltai; henceforth the reign of Homer's "immortals" gives way to the universal disruption of the patriarchal system; the primitive priesthood and religion alone maintaining their identity in Asia, Europe, and Africa. "Druidism," (concludes the learned Vernon Harcourt, in his *Primitive Religion*, p. 267,) "in its pure and primitive form, was that religion of Noah which prevailed from China to Britain." Undoubtedly. Between the family chronicle of the Chaldæan Berosus, telling us how Japhet, or Janus, settled on the seven hills above the Tiber—how his father Saturn came to spend his old age with him—how Gomer, two of his sons, and one of his nephews, Japhet's grandsons, joined them—how the evil genius of the family, Cam, or Ham, (the perverse one,) exposed his father, writes Moses—raised sedition, writes Berosus—how he was summarily ejected by his eldest brother, "Father Japhet," to Sicily, and how the restlessness of the incestuous reprobate then carries him into Egypt—between all this and the breaking up of the Japhetic clan system—Homer's Olympian

family—by the immediate agency of that indecipherable race, the Etruscans, in Italy—the Cadmæi, Hellenes, and others in Greece—that period of about a thousand years must be allowed, within which happened all those most delightful scenes, tales, adventures—worth all the dull histories in the world—of the demi-gods and heroes of Gomeria, Hellas, and Italy—from the banishment of Apollo, and the loves of the gods, to the labours of the god of suffering, Hercwlf, or Hercules, and his ascension to heaven. The general assent of the writers who have devoted attention to the primitive ethnology of Europe to the fundamental position, that its first inhabitants were Gomeridæ, appears then to have been arrived at on the soundest grounds. Over the whole North of Europe they retained the patriarchal appellation in the era of Ezekiel, B.C. 550 :—"Gomer and all his bands, and the house of Togarmah and all his bands in the north quarters."—*Ez.* xxxviii. 6.) Following the stream of history down, we find their Gomeric original to have been always regarded as an indisputable stand-point. "The name by which the Celts" (writes Plutarch in his *Life of Marius*) "were in old times known to the Greeks, was Cimmerioi." "The Celts," writes Solinus, "are acknowledged to be a very ancient race, yet they are but the children of the Cimbri." "Ashkenaz, which is Germany," state the Jewish Talmudists, *passim*—"Gomer, that is Gaul," writes Jerome and Eustathius.—(*Comment. ad. Ezek.* xxxviii.) "The Celts or Galatæ," explains Isidore, (*Origin.* lib. ix. c. ii.) "are the descendants of Gomer." The fact that the Kelts were the younger Gomeridæ, that the Cimbri were the old Kelts, that these respectively were the older and younger lineages of the same race, which we have seen fully recognised by the Greek authors, and by the Latin, in their distinctive terms, "Galli-Veteres, Galli," has been now fully accepted by modern historians. "It is certain" (writes Niebuhr, *History of Rome*, vol. i. p. 143) "that the Umbrians were a great nation before the time of the Etruscans, and that they have a right to the name of a most ancient and generic people

of Italy, in opposition to the Etrurians, Romans and Lucanians." "Of the Celts" (rather the Japhetidæ) "there are and were two great divisions—the Gael and the Cymry—differing in habits and language. The ancient inhabitants of France were Gael; of Britain and Belgica, Cymry. The Druidic religion, though some time adopted by the Gael, was properly and originally Cymric."—(Liddell's *Rome*, vol. i. p. 164.) Sharon Turner, whose researches led him in a Teutonic direction, followed the ancients, and preceded Bunsen in his conclusion.

"From Asia the human race flowed into Europe; the earliest tribes, who reached the north-west and western coasts of Gaul, being the Cimmerians and Celts."—(*Anglo-Saxon History*, p. 2.)

Nor is it less certain that these Gomeridæ, wherever found, were, as Moses and Berosus assure us, the children of Gomer; on which point there are some observations by Whitaker so apposite that I shall quote them.

"The name of the Cimbri, or Cymry, was obviously the first and original characteristic of the great national family which was afterwards denominated Galli, or Celtæ. Distinguished by the epithets of Galli and Celtæ from their mode and manner of living, they must naturally have been distinguished by some primæval and family appellation, variously written Cimbri, Cumri, Gumri, Gomeridæ, for it bears all the marks of an original and hereditary signature, and points fully, as it is expressly referred by history, to the patriarch Gomer. The name did not commence about three centuries before Christ, but had been a name for ages before that period."—(*History of the Britons*, p. 67.)

It is obvious that names descriptive of national manners, or peculiarities, must be the secondary and artificial, not the primitive and natural, *indicia* of a race. The clan names of three-fourths of the clans in ancient Italy, Gaul, Spain, and Britain, by which they appear in the Roman Itineraries, are secondary or artificial, indicative of some peculiarity in locality, arms, or usages. The name of the whole race being primitive, the names of its various tribes were secondary. The custom of the East, that a tribe should be called after the name of its patriarch, as the Assyrians from Ashur, the Medes from Madai, the

Hebrews from Heber, has never varied, and is religiously observed to this day by the Arabs. Universal primitive usage confirms the statement of Moses, Berosus, and other historians, that the widely-extended families of the Gomeridæ were so called, as being the posterity of the patriarch Gomer.

Taking for our first axiom, then, that the substratum of Europe in race and language always was and is Japhetic; and for the second, that the substratum of primitive Italy, Celtica, and Britain, was of the seven Japhetic families that of Gomer, in two developments, the patriarchal Gomeric and later Celtic, the difficulties which struck Newman in the following passage will in great measure adjust themselves:—

"To discuss the early ethnology of Rome might occupy a treatise, and I shall content myself with producing certain select vocabularies. They suffice to establish, that at least one of the stocks of population out of which the mixed Roman people was made, spoke a tongue so much akin to the Welsh and Gaelic, that we are justified in extending the term Keltic to embrace this Italian tribe. The only point left at all uncertain is, whether the oldest Latin itself, or only some of its affluents, was this Keltic influence. In many instances these words are isolated in Latin, while in Keltic they form units of a family. If more knowledge should be gained of the Umbrian tongue, which is perhaps to be hoped, it may lead to a more decided agreement among learned men concerning the composition of the Latin. Yet one of two results appear inevitable: either the old Latin was naturally more akin to Gothic and Greek, but has received two successive infusions of Keltic; first, a quasi-Welsh infusion, from the Umbrian; and, secondly, a quasi-Gaelic infusion; else the original Latin was prevailingly Celtic in vocabulary, whatever may be thought of its grammatical relations."—(*Regal Rome*, p. 39.)

Our belief is that Rome, from B.C. 2000, to *circiter* 1100, remained Gomeric or Umbrian in language as in blood. Then ensued an era of dynastic and national subversions, during which—as in later ages the Latin—this primitive Umbrian became disintegrated, and then appeared in its second or Celtic type. Three other elements flowed in: the Æolic, with Evander and his Arcadians; the Phrygian, with the return of the Dardanidæ

from Asia; for, like that of the Heracleidæ, it was a return of a prior Gomeric emigration from Italy to Asia; and the Etruscan, from the Etruscan conquerors. Two of these—the Umbrian and Celtic—agreed largely in vocabulary but had diverged in other respects. "Very many words in Gaelic" (writes a great Gaelic authority, Dr. O'Connor) "are the same as in Welch, but the two languages differ in syntactic construction." Llwyd affirms the same. Neither the Phrygian or Æolic were alien or heterogeneous infusions, being both radically allied to the Japhetic; but the Tuscan was wholly alien, nor, judging from its fragments, had it affinity with any known language, except perhaps the Aztec of Mexico. The historic Latin is a tesselate language of five principal materials, the oldest being Umbrian, of the Sabine dialect.

The identity of a numerous class of roots in the British and Latin languages—of the topographical nomenclature and of the personal family appellatives in both countries—the prevalence of the same generic name Cymry, Umbri, Humbri for the primitive stock, would compel us, apart from any native evidence or tradition, to admit that the statement of Moses, that all "the isles of the Gentiles" were peopled by the Japhetidæ, received remarkably strong confirmation from the tongue and ethnology of Britain. But the additional demonstration afforded by the immemorial native tradition itself, of a people isolated, after their first settlement, from the fusions and revolutions of the continent, is yet more extraordinary. This tradition is as follows in the British Triads:—

"The three primary inventors of the Cymry: first, Hu the Mighty, who first instituted constitution and mote for the nation of the Cymry."

"The three benefactors of the Cymric nation: first, Hu the Mighty, who first instructed the Cymry in the art of ploughing, when they were in the Summer Land before they came to the Isle of Prydain."

An old Scholiast interprets the "Summer Land" by "the land where the city of Constantine now is—Caer Cystenin."

"The three over-ruling potentates of the Isle of Prydain: first, Hu the Mighty, who brought the nation of the Cymry from the Summer Land, called Dyfro-bani, into the Isle of Prydain."

"The three pillars of the Isle of Prydain: first, Hu the Mighty, who brought the nation of the Cymry first to the Isle of Prydain, and they came from the Summer Land, which is called Dyfro-bani, and they came over the Hazy Sea (German Ocean) to the Isle of Prydain, and to Armorica, where they settled."

"The three associated tribes of the Isle of Prydain: first, the tribe of the Cymry, who came into the Isle of Prydain with Hu the Mighty, because he would not possess country or territory by war and pursuit, but by right and peace. The second was the tribe of the Lloegrwys, who came from the Vine Land, (Gascogny,) and were descended from the primitive tribe of the Cymry. The third were the Brython, from Armorica, who were also descended from the primitive tribe of the Cymry. These were the three pacific tribes, so called because they came by mutual consent and tranquillity; they were descended of the primitive tribe of the Cymry, and all were of one lip and language."

"The three names given from the first to the Isle of Prydain were,—before it was inhabited, it was called the Green Isle of the ocean: after it was inhabited, it was called the Honey Isle (Ynys Mel, Melinis). After the people were formed into a commonwealth by Prydain, son of Aedd the Great, it was called the Isle of Prydain. None have any right by the will of God or nature to it but the tribe of the Cymry, for they first took possession of it, before which time there was no human being living in it, but it was full of bears, wolves, crocodiles, and bisons."—(*British Triads.*)

The order of view in which the above Triads, connecting them with those previously cited, affirming that a deluge had destroyed all mankind, except two persons—a male and a female—by whose posterity Britain was re-peopled, our present Island, seems to be as follows:—

1. A deluge had swept over and destroyed all its inhabitants.

2. For an undetermined period it remained unoccupied by any human being, wild animals being its only tenants. Yet the memory of it was preserved, during this time, as "the Green Isle of the Ocean."

3. The Cymry, coming under the Plough-king, Hu

Gadarn,[4] who had already given them a system of mote, from the regions round the Propontis, crossed the German Ocean, and took possession of it by the right of man over nature.

4. Two other tribes, each of the primitive Cymry, the Lloegrians from Southern Gaul, and the Brython from Armorica, joined the Cymry of the Propontis in the Honey Isle, in mutual consent and tranquillity.

5. An indefinite interval elapsed, when Prydain, the son of Aedd the Great, the eponyme of the powerful tribe of the Ædui, or Lloegrians, in Gaul, changed the government from the patriarchal to the regal form, and gave the island his own name, "the Isle of Prydain," whence comes our "Britain." The change, another Triad declares, was demanded by the voice of the country and people, "and under the protection of the country is the king,"—quite an original, though a very just way, of regarding constitutional monarchy.

Hu Gadarn, or the Mighty, apotheosised in after ages in Gaul as a god, was a very genuine kindly human

[4] The scattered notices in Cymric traditional literature of this patriarchal king are very curious.

Dialogue between Hu the Mighty and Gavran:

Gavran.—Hu, God be with thy strength.

Hu.—And with thy weakness, little one.

Gavran.—What is the best ploughing?

Hu.—Thrice ploughing in the same furrow.

Gavran.—Thou hast given me wine, and meat, and bread—whence was thy bread?

Hu.—Never did I eat bread, nor put bread before a Cymro, but of what I had ploughed, and harrowed, and sowed, and reaped, and harvested, and ground, with these two hands.

Gavran.—Thou art a coward not to strike, being so strong.

Hu.—Never good came from a blow.

Gavran.—Why dost thou teach metre?

Hu.—The least of mind is more worth than the most of force.

Gavran.—Hu! why hast thou said the shield of man should cover woman?

Hu.—God has made the strong to cover the weak.

Gavran.—I will never follow thee.

Hu.—I will follow thee, weak one, if thou wilt lead aright, for then wilt thou be strong.

character. All about him in the Triads is easy and natural. Upon the spot on the banks of the Bosphorus where the forty halls of this patriarchal Plough-king were supposed once to have stood, Constantine the Great, at the wise suggestion of his mother, Helena—the site being unrivalled for a combination of advantages—built Constantinople. Upon the date of this emigration of Hu Gadarn, of the number of the Cymry who accompanied him, and of the route they followed across the continent of Europe, the Triads are silent. They are very express, however, on the point of moment to our investigation, viz., that the three tribes were pure Cymry, of one lip and language. Thus, from another entirely independent source, we derive confirmation of the truth of the Mosaic statement.

That the Cymry of Britain, who occupy the Principality of Wales, are the lineal descendants of these primitive Cymry, has never, we believe, been seriously doubted. Trace far back as we may, we find a race calling themselves Cymry, speaking a pure Cymric tongue, and holding by constant tradition that their origin is from the East, in possession of that formidable chain of mountain fortresses which rise between the Severn and the rock-bound shore of the Irish Sea. If we are correct in the supposition that the Gomeridæ, leaving the East before the rite of circumcision was known, entered Britain before the term Kelt had arisen, we must fix the date of the first colonization of our island by such Gomeridæ within a hundred years or so of that of Italy, by their brethren, under their common patriarch, Gomer, that, is *circiter* 2000 B.C.

Let us take our stand for a moment in præ-historic Greece, say, B.C. 1300, *i. e.*, two centuries before the Trojan war. We are surrounded by the following countries, Argolis, Ætolia, Caledonia, Locris, Doris, the oldest names, their inhabitants the oldest and purest races (B. G. Niebuhr, *Ancient Ethnology*, vol. i. p. 123) in Greece. "I regard the Locrians as the ancient inhabitants of the whole country of Greece, from one sea to the other."

The Cymry of Western Britain have never known, and do not now know, England by any other name than its primitive one, "Lloegr," or Locris. We have then in præ-historic Greece,—Argolis, Ætolia, Caledonia, Locris, Doris. We have in præ-historic or Gomeric Britain the same territorial words,—Argyle, Athol, Caledonia, Lloegr, and numerous terms derived from Dôr, water. From the Summer Land of Dwfr-bani or Dwr-bani, literally the mountains of Dôr, came, say the British Triads, the Cymry under Hu Gadarn. I dare aver that Hu Gadarn brought such terms, and many more, with him into Britain, and, as was natural, bestowed them on the territories which have always since retained them. In Greece and the Mediterranean we have Æolia, "the land of storms."

> "Nimborum in Patriam loca feta furentibus Austris
> Æoliam venit. Hic vasto rex Æolus antro
> Luctantes ventos tempestatesque sonoras
> Imperio premit ac vinclis et carcere frenat."
>
> *Æn.* lib. i. 62.

Whence came this traditional character of Æolia and Æolus? From the very term in Gomeric meaning "storm," awel, "a blast of wind," whence the historic Greek αελλα, and the English "*gale;*" but Æolia is obviously the primitive form, the Æolic, as the primitive dialect, approaching nearest to the Cymric, writing Halios, (Cymric, Haul,) not "ἡλιος," for "sun," &c.

Or, again, let us take our stand at the same date in Italy. Here is Umbria, stretching in one empire from the Po to Sicily. Westward of its northern part is Liguria, extending on either side of the Pennine Alps; whilst the Appennine chain forms the back-bone of the whole peninsula. We take a leap into Britain, and here, too, in the North of Europe is a country, Albyn, Scotland, where every mountain is a Pen or Ben; where all the land between the Forth and Humber was for ages known as North Humbria; where all the West is still Cymry or Cumbria; and all the South, from Dover to the British Sicily, or Scilly Isles, known to the primitive

Cymry only as "Lloegr." Locris, Liguria, the river Liger (Loire), from and around which in Gaul the second Cymric tribe, the Llœgrians came, are as certainly identical terms as Cymru, Cumbria, Cumber(-land), Humbria, Umbria. The identity of the primitive races of Greece, Italy, and Britain, is thus further established by the light shed upon a common European topography from native British traditions. And if such identity existed ages antecedent to the Trojan war, the results of which—apart from its poetic treatment—were so immense in Greece and Italy, it is most improbable that the Trojan war itself should not cause a fresh emigration from the regions around the Hellespont, and elsewhere, of sufferers and exiles, to the pacific and kindred land of Britain.

In the midst of Gomeric terms in central Greece, such as the above and others, as Comarus, Acarnania, Peneus, Pindus, Cenæum, Pentelicus, Parnassus, occurs that of the Panhellenic temple of "Delphi," the etymology of which has baffled scholars. The Greek derivation from "Adelphoi," is of course Greek fancy.

"Delphi" (Niebuhr, *Ancient Etymology*, p. 131) "was previously called Pytho. The first constitution of Greece was a confederation of twelve clans united by the bond of one religion, the great temple of which was Delphi, where the representatives of the twelve clans met in a conclave, called the Amphictyonic Council. The oracle or priesthood of this confederation took under its special care the exercise of 'humanity' in the wars of the Greeks, and it is from this aspect, under the Delphic influence, the Greek character shows itself most nobly."

For the etymology of the pre-historic terms in Greece and Italy we must refer to the pre-historic language, that is, the Japhetic, and generally to either the Cymric or Celtic form of it. "Dal" is Celtic for "land;" "Pen, ben, phen," is Cymric for "head;" "Delphi," or, as it is fully written "Delphinium," in the north promontory of Attica, is "headland," physically—"head of the land," morally or politically. In this latter sense it was the Celtic title of the eldest son of the Gallic monarchs—"Delphinus," Dauphin. In both senses it accurately

described the high rock and high council of Delphi. This example alone suffices to demonstrate the value of the primitive language of Europe, in explaining the sacred and social life and institutions of its primitive or heroic state. Whence again rose the singular idea that Delphi was the centre of the world? The Greeks said, because "Delphus" meant "a womb," Delphi might be considered the world's "navel." A reference to the Cymric language proves that the idea was simply a tradition, faithfully preserved, of the meaning of its first name, "Pytho;" for "Pyth" in Cymric is the universe, Python "the system of the universe;" whence also the older title of Apollo, or the sun, and of that circular or serpent symbolism of the system of the universe which the later Greeks corrupted into a real serpent, from killing which the sun-god obtained the *sobriquet* of Python. This circular serpent symbolized also eternity, because the universe was held by the Druids to be eternal; and "Pyth," "Pythol," still signifies eternity, and eternal, in the Cymric. Nor could the constitution of Gomeric Britain be expounded in briefer or more lucid language than that which Niebuhr applies to primitive Greece. The British tribes met first at the great temple of Stonehenge, afterwards at Caer Llyndain (London). The rule of peace and war was vested in the Druidic priesthood; and according to the Druidic religion, "inhumanity" was the especial vice which lost the soul its human morphosis, relegating it back to begin existence again in its brutal condition. And as Delphi, so Stonehenge, or Cor Gawr, is a Python, a dracontic temple, symbolizing the system of the universe.

As Roman civilization was wrecked, by various causes, between A.D. 410, and A.D. 600, so the primitive Gomeric civilization over Europe and Asia, but especially in Greece and Italy, was broken up between B.C. 1300 and 1000. The barbarous state of Greece, Italy, North Africa, Asia Minor, in the dark ages, or under Moslem rule, is no evidence against their prior high cultivation and refinement. Nor is the condition of these countries, in their first historic

stage, depicted for instance by Thucydides or Herodotus, an argument against the existence in them of a pre-historic civilization, differing in character, but as real and widely extended as the Roman, which similarly rose, to be buried in a long night of anarchy and ignorance. Who antecedently would expect beyond the mediæval ages of ferocity, piracy, and pitiful superstition, to find an age producing Virgil, Horace, Livy, Tacitus—bright galaxies of painters, sculptors, architects, profound philosophers, and elaborate orators? Such as these were to the dark ages, Pythagoras, Orpheus, Linus, Olen, and the list of writers in the primitive language given us by Diodorus Siculus, were to those ages in which society had been resolved into its wildest elements, after the fall of the Japhetic civilization. The true view of Europe and Western Asia, in the dawn of what we style history, is that which we habitually and correctly take of Europe after the dark ages—emergence from an overwhelming physical wreck—tardy rise from a protracted prostration—recovery after a frightful fall. No matter what the miserable Egyptian fellah is now, the Pyramids and Carnac bespeak to the densest intellect that there has been a mighty past in Egypt. No matter that Remus could leap the petty wall of Romulus, the Cyclopean ruins of Umbrian Rome, and a hundred other cities, attested, trumpet-tongued, that his brother was building on the debris of noble times and grand achievements. As behind the Saxon and the Vandal sea-kings rose the far-receding towers of the Augustan empire, so above the Doric corsair and the Pelasgian rover, when Greece was rising from her dark ages of old, soared the monolithic monuments and Cyclopean fortifications of the extinct empire of the Gomeridæ. If we could realize Gomeric Greece and Italy as in heroic times they were, we should have to restore works of greater magnitude than those of the later Rome which the Northern barbarians destroyed. We should have to replace the "Ætolicæ," Arces, in Hellas—the three hundred "validissima oppida" of the Umbrian empire in Italy, never since rivalled—the "Castella Brigantum" in

Britain—the hypæthral circles on every continental hill. Let it be understood that historic Europe was a restoration—not a first, nor even a second creation. One or two nights had previously descended on her, ere the night which fell upon her from the hands of the Goth and the mis-shapen Hun. One brilliant golden day at least had been hers, and so all antiquity rightly believed; the night came; on the dawn of her second day, we stand with Thucydides, watching in the misty light the restless movements of the first lawless adventurers and searchers of the new world.

Although then the representation of Japhetic civilization has only come down to us, for the most part, in mythologic forms, it would be unpardonable to forget that such civilization had a substantial existence. The time may come when, by the aid of the earliest Assyrian and Egyptian records, the salient facts of its era (B.C. 2200–900) may be fairly admitted within the pale of history.

In the study of ethnology, it is of the utmost importance to ascertain the generic name of a race, as distinguished from its adventitious—whether this latter be of native adoption, or of foreign ascription. Such names as Angli, Goths, Germans, are adventitious, throwing no light whatever upon, but rather obscuring, the genealogy of the tribes to which they were given. Sheringham's derivation of "Angli," because they were situated in Angulo-Cimbriæ, see *Daniæ*, p. 28, (though adopted, with a variation, "in angulo mundi," by Gregory the Great,) is intolerable, yet no better has been suggested. For the root of Goths, "good," "got," "gotz," (to travel,) has been as desperately assigned. Hersart (*Hist. Gothorum*, p. 16) frankly confesses, "omnino nescire quid nomen Gothorum designet." The Gothini of Germany, in the time of Tacitus, were Gael, and spoke Gaelic. In Cymric, "goth" is pride, "gothi," to march proudly—a more likely derivation for a name assumed by a tribe of barbarian warriors, still only a conjecture, and leaving us *per se* as much as ever in the dark as to their race. The

Goths, indeed, must have been sadly off for language, as Jornandez, himself a Goth, informs us (p. 90) that they borrowed their proper names from the Huns, or Chuns. A collation of a few of the generic with the adventitious names of nations, will show to what an extent the neglect of the above rule has confused the fountains of history.

Generic Names.	*Adventitious.*
Hebrews, Israel	Jews
Hellenes	Greeks
Moslemi	Turks
Numid	Moors
Czechi	Bohemians
Magyari	Hungarians
Besermani	Tahtars
Eri	Irish
Teutsch, Deutsch	Germans

We might as well hope to extract a sound ethnologic discovery from these secondary, and, by the nations themselves, disavowed appellations, as from the term "Walsch," foreigner, stranger, applied by the Germans indiscriminately to Italians, French, Spaniards, and the Cymry of Britain. The application of the term to these races is evidence that, when first applied, these races were considered one by the Teutonic stock, and that it was not applied until later Gomeria, and the later Gomeridæ, had taken the name of Gwallia, Wallia, Gallia, Gael, Galli, Walli, of which Walsch, Welsh, Wales, is the Teutonic form; but neither Gwallia, nor Walsch supply us with the slightest clue in ethnology. If we desire to be ethnologically correct, we must not swerve from the generic term, Gomeridæ, or Cimbri.

Europe, at the period of the first Gomeric colonization, was slowly draining off the waters of some widely extended deluge. All its lower grounds remained either submerged, or swamps incapable of sustaining human life. Its centre was one immense shallow sea, or pwyl (pool,) the existence of which is transmitted to us in the name Poland. Eastward lay a vast fenland, or ross (rhôs, a moor or fen), whence Ros, Roos, Rossica tellus —a name given to Russia *ab origine*, and by which

it continued to be known to the Septuagint translators of the Hebrew Scriptures.

There was water communication between the Black Sea and the Baltic. The Argonauts sailed, as Diodorus Siculus informs us, from the Euxine up the Tanais, and after a short passage by land they discovered rivers which carried them into the North Sea, and so into the ocean, whence they returned through the Straits of Hercules. Onomacritus, a cotemporary of Peisistratus of Athens, declares, in his Argonautics, that Albion and Ierne were islands well-known to the sailors of Jason, (B.C. 1150,) and that they were celebrated for the temples of Demeter and Apollo, and for the scale of grandeur on which their solemnities were conducted. At an uncertain period, anterior to this voyage, the Baltic had burst through the Belts into the German Ocean, Scandinavia itself being a collection of mountain peaks and ridges, the bases of which were washed by the ocean—hence its Celtic name, Lochlyn. The Black Sea, at a yet earlier period, had broken through the Propontis, impelling the Mediterranean, by a similar irruption through the Straits of Gadira (Gibraltar). "Mor Tori," the sea of the irruption, or breach, is still the Gomeric name for the Mediterranean. It is possible that the "dividing of the earth," mentioned by Moses as taking place in the days of Phaleg, or Peleg, may allude to such a breach, and not, as some contend, to a formal partitioning of the earth amongst the Noachidæ. Lands previously submerged showed above the waves; and others previously visible became submerged. Thessaly, Herodotus informs us, had been a lake, girded by an amphitheatre of mountains, through one of the passes in which, the Vale of Tempe, it forced at last a way in the channel of the Peneius to the sea. At or about the time of this event I incline to fix the movement of Hu Gadarn westward, for a British Triad assigns the prevalence of floods as one great reason for it, and Thessaly, no less than Dorian Greece, would present the precise physical condition expressed by the term "Dwfr-bani." Taprobani (Ceylon) has been conjectured

to be Dwfr-banau. Doubtless it may, in Sanscrit as in Cymric, be a Dwfr-ban, *i. e.*, a mountain, or mountain island, rising abruptly out of waters, but it is not the Dwfr-ban of Hu Gadarn. One of the oldest laws of the Cymry, embodied in those of Dyfnwal, and afterwards in those of Hywel Ddâ, lays down "floods" as one cause of tribal migration.

"There are three causes of forcible migration: famine; earthquake or floods; strangers victorious. By these three things tribe-privilege and country are broken up, and the tribe must begin a new social state."

The earthquake seems to carry this law back to the East, for Britain has never been subject to such visitations. But diluvial convulsions, on a smaller scale than the grand catastrophe commemorated in the era of Dwy Van, continued to occur, even after the arrival of the Gomeridæ in the Green Isle of the ocean.

"The three chief islands attached to the Isle of Prydain were: Orc, Mona (Man), and Wydd (Wight). At a later period the ocean burst through the land, and Mon (Anglesey) became an island, and the Orc Isle was divided, and many isles were formed, and other parts of Cymru and Albyn became islands."—(*British Triads.*)

Comparing these accounts with those of far later periods, in which the low countries, especially the deltas at the mouths of all rivers of any magnitude in either Asia or Europe, are described as uninhabitable—dismal swamps or sunderbunds—we shall see reason to arrive at the following conclusions:—1. That within the Gomeric era, one half of Europe was in a lacustrine state, tardily undergoing the process of desiccation by natural evaporation. 2. That the lowlands in every one of its countries, from Italy to Britain, were the last to be occupied, being for many ages not occupied at all. 3. That the highlands in every country were the first portions seized and settled, the inhabitants gradually reclaiming the diluvial flats and fens, as the surface water drained off, either by evaporation or natural river channels. 4. That the Gomeric civilization was necessarily a hill or highland, as

distinct from a flat or lowland civilization—the civilization of great cities, as in Egypt, Mesopotamia, and the valley of the Ganges. 5. That the primitive monuments of the Gomeridæ in Italy, Britain, and other countries, are to be sought and found in such highlands, or elevated plateaus, rarely if ever in lowlands that were once fens—on Salisbury Plain, for instance, and not in Cambridgeshire or Ely. 6. That most of the tribal names in primitive Europe are topographical, descriptive of the tribe situation with regard to certain mountains, waters, or fens. 7. That in those days highland countries were, for the above reasons, much more populous than afterwards, when the low grounds came into cultivation, and presented greater attractions for residence. 8. That Umbrian Rome, occupying a hill position, strongly fortified, at a certain distance from the sea, above the malaria influences of the marshes of the Tiber, may be taken as the type of all the Gomeric cities in Asia and Europe; such were the Trojas of Asia Minor—the Arces and Acropoleis of Greece—the Uxelloduna of Gaul—the Caers and Duns of Britain—and all as a rule circular in form, Romulus, as Cato tells us, first innovating by making his Rome on the Palatium square, which remained the form of the Roman castra. The circle marks the greater antiquity both in temples and castles. 9. The patriarchs and illustrious characters of the Gomeridæ becoming the Di and Deœ, the gods and goddesses of later generations, the poets correctly depicted them as an Olympian race, or progenies, whose dwellings, when not in heaven itself, were on the lofty mountain summits, who still loved to roam, occasionally met by mortals on the free wild, in the leafy forest, in the flowery valleys, of the lower world, interested in human families, individuals, or races—commiserating human wretchedness—touched or won by human love—ideals of beauty, symmetry, and strength, whose years passed in one starry round of joys, graced by perpetual melody, eloquence and song, ambrosia their beverage, deathlessness their nature, welcoming with unfading crowns and the same glorious immortality the

great, the noble, and the good among mankind—the truly "dis geniti"—

"Quos ardens evexit ad æthera virtus."

Such faith was in itself gladsome and exalting: there was nothing in it, as originally held, that crushed or corrupted—very much that strengthened and purified the heart. We have habituated ourselves to see and judge it through one medium only, and that in its dregs, when the licentious mythologist and the wandering poet had nullified its moral grandeur by vicious fables, and strangled the pure humanity which it breathed by the cruel hand of superstitious terror. It was at first a generous and willing belief in a world of god-men—between the world of man and the Supreme Being—of mortality immortalized, of earth made heaven, of a futurity in which not the soul alone, but the whole man, in all his mysterious and indivisible unity, would attain that fullness of beauty, bliss, and security, short of which life is but the sport of matter and bubble of time.

If Christianity teaches that the righteous Heathen shall sit down with Abraham, Isaac, Jacob, and the twelve Apostles in the kingdom of God, let us, as Christians, have some fellow feeling with that ancient faith of Europe, which, in a somewhat different form inculcated the same truth and inspired the same hope of a Divine existence hereafter, to be shared with the gods and the godlike of our own race. It was not they who believed, but who disbelieved in such a futurity, that made themselves unworthy of it.

Pure monotheism, like that of the Druidic religion, which admits of no medium or revelation of the Deity but nature, is necessarily void of religious stories and machinery. The mythology of Greece and Rome never obtained in Britain. The reason is obvious. The great Gomeric empire had fallen, covering with its ruins the whole lands from the Caucasus to the Atlantic. Two or three centuries clouded with evil and ringing with the mailed trampling of the armies of the aliens succeeded,

across which the Gomeric poets cast their eyes with the same ardent regret to the glories of the old state, as the British and Breton bards across the dark gulf which divided their own days of battling for life itself from the brilliant conquests and festive court of Arthur and his knights. Everything connected with the era before the fall was glorified by patriotism, and sanctified by religion. Its men became heroes, its heroes gods. No such fall had occurred in Britain—no invasion—no subversion of the social state—no separation of the present from the past by the iron wedge of a foreign conqueror. Hu Gadarn remained in the eyes of his peaceful posterity, simply one of the pillars and benefactors of Britain. They could show the "mighty pile of Cyvrangon," which they had heaped over his grave, the plough he had driven, and the harp he had handled. They venerated, but they could not idolize. Ages were to elapse before the Gomeric bard of Britain was destined, like his brethren of Greece and Italy, to crown the dead empire of his race with the wreath of immortality—to weave splendour from darkness, and to create for the Di and Deœ of his patriotic songs, his Launcelots and Tristrams, his Ginevras and Isolas—an Elysium of wonder and light in the portals of the grave.

Reckoning backward in the chronology of Italy, we shall have the following broadly distinguished eras:—

From A.D. 410, to B.C. 390, is the period of the fall and rise of the empire of historic Rome.

From B.C. 390, to B.C. 900, is the fall and rise of the Etrurian or Tyrrhenian empire, of the establishment of the Cymro-Gallic empire in Northern Italy, and of the Etrurian domination in Rome, *i. e.*, Rome was during this period a Tyrrheno-Umbrian city, the Tyrrhenian element predominating.

From B.C. 900, to B.C. 1200, was the period of the breaking up of the patriarchal Gomeric system. This era involves the same hopeless confusion in the races and languages which effected this breaking up as baffles the historian in the tribes that overthrew the Roman empire.

From B.C. 1200 to B.C. 2200 extends the Gomeric or Umbrian patriarchal system.

The Gomeric or Umbrian era is marked by its Cyclopean architecture, crowning the heights of hills, and almost invariably of a circular form. This era is cotemporary with the Gomeric era, and its Druidic structures, in Britain—with the same era, and its Cyclopean structures, in Greece. "Ops" is a primitive term for "man;" Pelops means "swarthy man;" Cecrops, "wise man;" Cyclops, "circle-man"—a builder of the circles. The term is definitive of a profession, not race, though the primitive Cyclopes must of course have been all Gomeridæ. The Greek fable that the Cyclopes were giants with one eye, originated in their etymologists, such as they were, deriving the word from their own "ops," meaning "an eye;" so the Cyclops became the nursery ogre with one terrific circle-eye, in the midst of the forehead, heaving rocks and haunting mountains. The Pelasgi were the Gomeric Cyclopes in their fallen and wandering state, turning up everywhere, and exercising their sacred art, the free-masonry of the ancient world, sometimes for themselves, sometimes, like the Hebrews in Egypt, for their conquerors. They derive their name from the Gomeric root, "Pel," anything round or circular, a tower, a ball, and "asgu," to work stone, to chip with a chisel, to divide. "Pel" runs through all the Japhetic dialects from "Peel," or "Pêl," the Celtic for a tower or circle, the Peel of Scotland, to the doctors' "pill." Pelasgi is the later or Celtic rendering of the older Gomeric Cyclopes—circle or tower builders.

The difference between the Gomeric and Celtic, or, in other words, the Cyclopean and Pelasgic eras and architectures is supplied us by the second syllable, "asgu," to work stone. The Cyclopean architecture is of unwrought, the Pelasgian of wrought stone; not that mining and metallurgy were not old established arts, but the Gomeric religion forbid the application of metal of any kind to stones, altars, or buildings consecrated to religion. "Thou shalt not raise a tool upon my altar,"

said God to Moses—a command within the Gomeric era. But Solomon chisels and tools altar and temple. That era, with its faith, had passed away. One circle at Stonehenge bears the mark of the chisel, another does not; the latter is of the era of Hu Gadarn, the former of Ambrosius. The styles are as chronologically distinct as the Doric and Corinthian, or the Early Saxon and the Pointed Gothic.

All the walls and fortifications in Arcadia, Argolis, Thessaly, Italy, especially in Umbria, Sabinum, and Hernicia, of huge stones, of polygonal shape, belong to the Cyclopean era. Those hewn into regular rectangular forms, such as the great majority of the Etrurian cities, to the Pelasgic era. Many of these Pelasgian cities were constructed out of the ruins, which served as quarries, of the Cyclopean structures of the three hundred "validissima oppida" of the Gomeridæ, which the Etrurian conquerors dismantled. Their materials may probably still be found wrought up in the oldest post-Gomeric cities of Italy.

Niebuhr saw that historic Italy could not account for the Cyclopean cities.

"That these walls, composed of enormous polygonal blocks, in what are called the Cyclopean cities from Præneste, and even Ardea, to Alba, in the land of the Marsians, as well as the walls of Tiryns, which are exactly similar, are not the works of those tribes which our history meets with in Latium, we are certainly forced to pronounce: they were greatly beyond their powers. We must content ourselves with confessing that our history does not reach back far enough. In like manner, the vaulted drains of the lake Copais, which are carried for thirty stadia through the solid rock, and the clearing of which surpassed the power of Bæotia in the time of Alexander, are certainly the work of a people prior to the Greeks."—(Vol. i. p. 171.)

Micali, Niebuhr, and Muller, advance three opposing theories as to the ethnology of the Etrurians. Herodotus makes them Lydians, or Ludim. They appear to have become in Italy a fused nationality of Lydians, Phœnicians, Ægyptians, on a subjugated Umbrian stratum, with a complex civilization, and barbarous, almost unpro-

nounceable, language—so largely do consonants of the roughest class predominate over the vowels. There are Umbrian words in it which must have been borrowed from their Umbrian subjects. "Por" is a Gomeric term for "supreme," "king." There are ancient British kings so called, and Porsena was the ordinary title of the chief magistrate or king of Etruria. Its plural "Pyr" meets us in the "Pirus" of Gomeric Latium. The topography of Etruria remained almost wholly Umbrian.

As the Ludim, or Lydians, were an Ammonitic or Chamite race, ("Mizraim begat Ludim," *Gen.* x.,) the decipherment of the Etrurian inscriptions must be sought for out of the pale of the Indo-European languages. Herodotus ranks the Lydians amongst barbarians, and Cicero places the Tuscans in the same class.—(*De Republica*, lib. ii. 4.) The terms Tyre, Tyrioi, Tyr-seni, Turones, (Tours,) wherever met with, seem referable to the same common root, tor, twr, turris, tower. Everyone knows the British "Tors" of Devonshire and Derbyshire. "Por-Senæ, Tur-Seni," mean the King of the Senæ, Towers of the Senæ; the Senæ being the Umbrian tribe stretching from the Adriatic across the Apennines to Pisa; and as the Saxon kings assumed the title of Bret-walda, or "wielder of the Britons," and the eldest son of the Norman kings that of Prince of Wales, so, probably, for much the same politic and conciliatory reasons, to insure the attachment of their new subjects of the native race, the Lydian conquerors assumed the title of Por-Senæ, King of the Senæ. The Celtic form of Por is Priomh, which the Greeks rendered "Priam."

The sum then of our conclusions is this:—

1. The first planters of all Europe, and part of Asia, were the seven families of the Japhetidæ.

2. Of these the children of the eldest family—the Gomeridæ—were the first planters of Greece, Italy, Gaul, Britain, Asia Minor, and Central Asia.

3. From B.C. 2200 to B.C 1100 there prevailed over all the lands of the Japhetidæ, varying like the dialects of their one language, in minor and local points, one general

system of patriarchal government and religion, the same in character as their architecture—simple, grand, and massive.

4. On the ruins, and out of the fragments of this system, rose the Etruscan, Roman, Lydian, Thessalian, Grecian and Celtic kingdoms of the earliest historic ages.

5. The primitive topography of the Japhetidæ remains impressed, uneffaced by the lapse of time, on the oldest cities, and on the leading natural features, of the lands they thus colonized.

To illustrate this last position by a rapid survey of the original and present topography of Europe will be the object of the second part of our disquisition.

SECOND PART.—EVIDENCES.

Languages are of four classes:—1. The Aryan; 2. the Semitic; 3. the Chinese; 4. the Allophylian, among which we class the Turanian.

The term Semitic, from Shem, the second son of Noah, has experienced general adoption. We use the term Japhetic, from the eldest son, as designating the European family of race and language, including the Medo-Persian and Sanscrit branches of Asia. Aryan, Japhetic, and Caucasian, are convertible terms. The root of Aryan is the Gomeric "ar," above, upon, superior, towering over. Arya was the first name of Egypt, preceding that of Mizraim. The Ariana of Central Asia comprized Paropamisus, Arachosia, Drangiana, Gedrosia, Karmania, Aria, and Parthia—seats of the primitive Gomeridæ and Madiai, who became the Arii, or conquerors of Hindostan, and formed the Sanscrit tongue. Wherever the Aryan race predominated, the root enters largely into the topographical and personal nomenclature—Armenia, Argolis, Arcadia, Aragonia, Artesia, Arabia, Arimaspi, Aramæa, Arvon, Argyle, Arran, Ariarathes, Ariobarzanes, Arioristus, Arsaces, Artabanus, Artaxerxes, Artemisia, Artæi, (the first name of the Persians,) Arminius, Arviragus,

Arthur. In Greek it is the radix of Aristos, and it is probable that Aristocrateia meant primarily the rule of the Arii, or Aristoi; and, secondly, the rule of any nobility. The Gothic Her, Heer, and the Latin Herus, are cognates.

We dispose first of the Allophylian languages, omitting all notice of the Chinese, as in no way connected with Europe or its ethnology. The Allophylian languages of Europe are the Basque, the Magyaric, and the Finnic, which includes the Laplandic, Esthonian and Livonian dialects. Their origins have not been discovered. The Basque is unique, bearing no affinity to any other known tongue. The complexity of its construction renders its acquisition extremely difficult, and its literature is of the meanest order. As no remains of the old Punic have come down, the question whether the Basque be or be not the same tongue cannot be decided. The topography of the Basque provinces in the Roman era was unequivocally Japhetic. Basque itself is another form of "Vascones," the Celtic tribe extending north and south of the Pyrenees, which gave their name also to Gascony. The Finns are the Fenni of Tacitus, who hesitates whether they were to be ranked with the Germans or Sarmatæ. Their poetry is distinguished by fire and pathos. The grammar of their language being, like that of the Basque, artificial to a barbarous degree, must collapse when it comes into collision with a simpler organization. Multiplicity of dialects prevails, every church in Lapland using its own version of the service. The old Esthonian—the Æstyi of Tacitus—is spoken by the lower classes in Esthonia, the upper using the German.

Of the Allophylian languages of the Caucasus, scarcely two assimilate. They are the debris of successive tongues which have prevailed in these mountainous regions. The Armenian and the Georgian alone are written, detached words in both being of Ario-Persian affinity. The Armenian had no status prior to the translation of the Bible into it by Miesrob, A.D. 405. His pupil, Moses of Chosrene, corrected the translation, but this Bible Armenian survives only in a few cloisters. There was also a Geor-

gian version, which became the base of the *patois* of the modern Georgian clans. Aspirates and sibilants in excess deform the Georgian alphabets and locution.

The Circassians derive their name from the ancient "Cassi," or warriors of the Kyr, Cyrus, or Gour river. The languages of all their tribes are Allophylian. Martial lyrics, sung by wandering bards, with portable harps, the subjects taken from their wars with Russia, are their sole literature.

Central Asia, from the Caspian Sea to Corea, is the bed of the Tartar jargons, not one of which rises to the dignity of a language. The Turks are the Massagetæ and Chorasmii of the Greek authors. The Turcomans are a branch of the same Celto-Scythian stock. The Northern Tartars, under varying designations, Scythians, Avari, Bulgarians, Alani, have at times extended their conquests to the extremities of Europe and Asia. United with the Mongols, the ugliest of the Tartar races, the Huns or Chuns of the dark ages, and the Hion-nu of the Chinese annals, under Attila they desolated and barbarized Europe. They are described by the Gothic historians as foul demons rather than human beings; and it was their usual practice to put aside all the European girls who fell into their hands, in the hope of softening down, by intermarriage, the revolting characteristics of their race. They are the ogres and mis-shapen giants of our nursery tales and of mediæval romances.

The Mantchurian or Eastern Tahtars are one degree less repulsive than the Mongols. Their language is built on monosyllables, contains no literature, and exhibits but very faint affinity with any conterminous dialects.

The Corian language is a *melange* of Mantchurian and Chinese.

Over Arctic Asia extend the Siberian dialects of the Kamschatkans, Camashes, Woguls, Tsheremisses, Morduins, Samoiedes, Permians, and similar savages, of which the specimens we possess are too imperfect to enable us to decide as to the degree of connection, if any, which exists between them.

The Japanese, in race and language, are Mongol-Chinese. Their poetry is of the tender kind, and not without merit. As we have no translation of their prose compositions, no opinion as to their value can be expressed.

The Polynesian languages might, perhaps, on further acquaintance, be classified. A Malay element penetrates the majority.

The inability to rise above terms expressive of the objects of sense and natural wants is the index of a barbarous language. No language incapable of a scientific or philosophic vocabulary is equal to the expression and demands of civilization.

We pass from the Allophylian to the Japhetic languages, or, as they are sometimes termed, the Indo-European.

The Sclavonic family includes the Russians, Lithuanians, Poles, Servians, Croatians, Bulgarians, Bosnians, part of the Southern Wends, Wallachians, and Bohemians. These are all descended, more or less, from the Sarmatæ and Celto-Scythians, and use different dialects of one Slavonic tongue, the alphabetic characters of which, at first adopted from the Greek by St. Cyril, but subsequently altered to satisfy national prejudices, bear no resemblance to those of Western Europe. A perfect alphabet ought to contain forty-five distinct characters, responding to the forty-five distinct articulations of which the human organs are capable, and none of these characters should be ever mute or bisonal. The Sclavonic alphabet represents thirty-eight of these articulations, the habitual mastery of which is the explanation of the facility with which the Russian acquires foreign tongues, in which he rarely encounters a sound not familiar to him. The Sclavonian language seems yet destined to exercise an important influence on the literature of the world.

The old Medo-Persian, and the Sanscrit, are the languages of the two branches of the Japhetic family settled in Asia.

The Teutonic, a branch so called from the Teutones, had no written existence until A.D. 360, when Ulphilas incorporated it into an alphabet, known as the Mæso-Gothic. The translation of the Scriptures in this Mæso-Gothic tongue is preserved at Upsala, in Sweden, and is valuable in an etymological view, as supplying us with the means of collating the oldest Teutonic and Gothic with the Celtic, and other forms of the Japhetic languages. The Scandinavian is the softest type of the Mæso-Gothic, approaching nearest to it. The Saxon and Anglo-Saxon are the Frisian type. If a word supposed to be Saxon cannot be found in the Frisian, it is an importation since the Anglo-Saxon came into Britain. The Dutch language is a mixture of Frisian, Low Saxon and German, with an infusion of French. It was formed A.D. 1156. The Low Saxon is closely allied with the Frisian and Danish. It is spoken between the Elbe and the Weser.

Certain affinities in alphabet and construction, between the Saxon and Cimbric, were destroyed in the former in England by the introduction of the Latin alphabet and construction under the Normans. The guttural letter, and the soft theta, were thrown out of the alphabet, though the latter is retained in pronunciation as in "father," distinct from "forth," "birth." To trace clearly the affinity between the Cimbric and primitive Teutonic recourse must be had to the Mæso-Gothic.

The German, properly so called, is a tesselated language, consisting of the various dialects spoken by the tribes who have successively exercised a predominating influence in Central Europe, that is, the Cimbri, Teutones, Celts, Allemanni, Romans, Franks, Saxons. Modern German is of very recent date, owing, in fact, its formation to Luther, as the Hellenic Greek did to Homer, Mæso-Gothic to Ulphilas, and Slavonic to Cyril.

The Icelandic is a pure Scandinavian dialect. The oldest record in its present characters is the *Jus Eclesiasticum*, A.D. 1123, prior to which date the rectilinear characters common to the Bardic, Runic, and perhaps

every primitive system, that before the invention of parchment was obliged from necessity to cut its letters on wood, or stone, which was done with more facility in rectilinear than rounded forms, maintained their ground all over the North. They were finally suppressed by the edicts and influence of the Church.

In Britain, the Llœgrian dialect of the old British, the same as the Cornish and Armorican, substituting, like the old German, s or z for the soft theta, especially at the termination of words, prevailed from the earliest ages in the part now called England. It held possession of South Britain as its vernacular language during the whole period of the Roman dominion, until A.D. 460, when it began to break up, and fuse with the Frisian introduced by Hengist and Horsa, operating almost to the same extent—especially in forcing its favourite sibilant on the Frisian—as it was operated upon. The first Frisian leaders, like the primitive Goths, had no proper names; Hengist and Horsa, "the mare and the stallion," being much the same titles as the "Black Eagle" or "Great Serpent" with the Red Indians. The names of the subsequent leaders are in great measure British—Cen-ric, head king; Cerdic or Ceredig, a form of Caradoc, beloved; Bel-deg, the glorious sun; Aeddwyn, beautiful Aedd; Ida, the head or summit; Pen-da, good king or head. These may, however, have been as pure Cymric terms among the Cimbri of Denmark and Frisia as of Britain. The Anglian dialect similarly made way north of the Humber, until A.D. 630, when the Anglian race was all but exterminated by the victories of Cadwallo the Great, the ferocious British king, before whom all the royal race of Ida perished on the fatal field of Meigen, only seven thousand families being left alive between the Humber and the Tweed. The country remained a wilderness till its resettlement was effected, A.D. 787, by the Danes, who gave it the name of Daneland, and ruled it by Dane law. With them entered the Danish element into the English language and topography. Norman-French, or Celto-Latin, became with the Conquest the

language of the court, church, law, schools, and upper orders. Fusing gradually with the vernacular, it formed the early English of Layamon; the later English, with a more copious Latin infusion, of Chaucer, attaining its highest point of culture and expression in the era of Elizabeth. Simplicity of construction is the leading merit of the English language; genders being confined to objects naturally possessing them; adjectives, participles and articles being undeclined; and no changes, initial or terminal, taking place from collocation. Its alphabet is extremely defective, embodying little more than half of the organic sounds, whilst the great predominance of the sibilant letter is fatal to melody, and the absence of any law but fashion to fix its pronunciation, adds materially to the difficulties of its acquisition by foreigners. Its vocabulary is daily becoming more Latinized, an article in the *Times*, or *Saturday Review*, being little else than Anglicized Latin, with a free instead of a classical synthesis. The language possesses an apparently unlimited power of annexing and incorporating new terms. In many English sentences there are words appropriated from many different nations, yet making excellent sense. Free trade in words is indeed the only law which the English tongue seems inclined to accept.

In Albyn, or Caledonia, the Albyn dialect of the Gomeric prevailed from the Tweed to Caithness, as late as the tenth century, when the rush of Saxon exiles from the sword of the Norman to the court of the Saxon consort of Malcolm Canmore, began a similar revolution to that which is all but completed also in Ireland—the adoption of a Teutonic tongue by a thoroughly Celtic race. The same process had, as we have seen, taken place in Llœgria, Claria, or Southern England, where, in addition to intrinsic evidences, we know from the testimony of Tacitus, that in his time the language was Gaelic,—"Sermo haud multum diversus a Gallis." The expression, however, of the adoption of a Teutonic tongue is not strictly correct. The Celtic becomes, like the Teutonic, disintegrated; but its lexicon becomes, as in

English, more and more Celto-Latin, the Teutonic element, though conducive to the purest poetry, being incapable of science, philosophy, or theology.

The Lowland Scotch, as we have it in Burns' *Poems*, is the purest Anglo-Saxon surviving, being the Anglo-Saxon of the Saxon refugees of the English court of the eleventh century—not a provincial dialect, but a truly national tongue, composed of the British, Llœgrian and Teutonic Frisian.

Ireland, or as it was known between the fourth and tenth centuries, Scotia, was principally peopled by those tribes of Southern Britain who preferred, like many a gallant Scot and Irishman of later days, exile or emigration to submission to hostile force. They are the descendants in Ireland of the ancient Britons who settled there from the Roman invasions. The Erse, or Celtic of Erin, is a language entitled to the veneration of Christendom. In it the Gospel was first preached to the isles of the north, and to the northern and central parts of the continent of Europe, by the learned and zealous missionaries of Scotia. The era of Irish greatness—a most beneficial and kindly greatness to the best interests of mankind—begins in the fifth century, synchronizing with, and forming part of, the Arthurian empire in Britain. The extravagance of a few Irish antiquaries has, with superficial scholars, damaged claims on the part of Erse literature, to which it is on its own merits, no less than its evangelical associations, richly entitled. No country effected more than Ireland in its palmy state for humanity —none in its depression has been more unworthily treated by races, in every respect but political organization, of inferior gifts. Erin was at one time the light of the world; for ages it has, like its sister of Italy, been its proverb. In the centuries when, under the ravages of barbarians, the neglect of contending emperors, the life-struggle of nations, the wretched schisms of darkening Christendom, religion had elsewhere disappeared, præ-papal Ireland offered a refuge and a school in which the sacred lamp was kept vigilantly burning, and its rays turned upon

Europe. She was the sanctuary of faith, the asylum of knowledge, the protectress of the feeble, the university of nations. The alliance of the Irish Scot, and British Pict, had shaken Rome—their barques roamed on every sea—the noble expression of the unconquerable hostility of insular manhood to foreign domination. Then, when Rome fell, ensued an era of peace. Colleges on an immense scale—Armagh, Clonard, Mungrit, Clonmacnoise, Bangor, rose in this remote stronghold of Celtic nationality. Students in thousands resorting to them, from all parts of Christendom, carried back the light they had received, and the pious discipline they had been taught to love. "Scoti," that is, missionaries trained in Erin, far more than Italian teachers, educated and converted Europe. For seven hundred years all the Abbots of Iona, the metropolitan chair of Scotland, were natives of Erin. All the great ecclesiastics of North and South Britain were either natives or *alumni* of its colleges—Cuthbert, Chad, Finan, Aidan, Brecan, Columnan, Gall, Columba—and therein, too, were educated the national saints of an earlier era—Patrick, David, Ninian, Kyndeyrn or Kentigern, Gildas—whose foundations still soar heavenward in Scotland, Ireland, Wales, Cornwall, Bretagne. Energy and devotion are inherent elements in the Erin character, asking but a generous and wise cultivation to produce the same rich harvest as of old.

The Japhetic of Cornwall and Armorica was of the same type as that of Llœgria, or England. Most of the British words in English follow the Llœgrian, not the Cymric, form.

The Cymry, or Welsh of the Principality, are a fusion of the aboriginal Cymry of Hu Gadarn, with their cousins the Picts, or Picti-Britanni of North Britain. During the absence of the British levies under Constantine the Great, the Scots of Erin succeeded in establishing themselves in great force on the coasts of both South and North Wales —especially in Anglesey. They had even then attained a high degree of a special kind of civilization. A complete and very distinct cycle of Cymric literature, as

charming in its way as that of Arthur and the Round Table which it just precedes, revolves round these Erin-kings, who are represented as magicians of extraordinary power, but of very generous and humane dispositions. In despite of the efforts of the Cymry to displace them, they maintained their armed occupation for nearly one hundred years. The Cymry then entreated the assistance of Cunedda the patriarch-king—he was in his hundred-and-twentieth year—of their brethren, or rather children, the Albyn-Picts, and the heir, on the demise of Owen, the son of Macsen Wledig—the Maximin of Roman history—to the Cambrian throne. Cunedda, his twelve sons and six daughters, came at the head of that half of the Pictish nation which had accepted Christianity, to Wales; and, after a severe contest, expelled from its confines the magician kings and their adherents. From these Cunedda princes and princesses most of the leading families in Wales trace their descent, though these very princes again derive their pedigrees from ancestral stocks in the Principality, or Southern Britain. With these Picto-Cymry rushed a flood of North British legend and poetry into Wales, so that at this era we have three broad phases of Cymric literature succeeding each other—the Cymro-Erin, the Cymro-Albyn, and the Arthurian—this last uniting both the former, and sweeping Bretagne and the continent into its glowing circumference. These Cunedda chiefs and warriors were also great founders of churches, and carried out, perhaps originated, the fashion which became common in after ages of retiring in old age, as priests or abbots, upon their own foundations. The Erse of the Erin dynasty has left its mark on the topography of Cambria; but with this exception, readily detected, we possess in the native Cymric first, and secondly in the Pictish Cymric, one tongue with it, pure and uncontaminated examples of the original Japhetic languages of Europe. Here is the tongne, untouched in its mountain fastnesses by Rome, which was spoken by the Gomeridæ of Asia, the Cimmerioi of Homer and Herodotus, the "terribiles Cymbri" of Germany and the

Chersonese, the Picti-Britanni of Caledonia, and the immemorial Cymry of the west of our island. Here, if anywhere, we are to search for the links which unite the languages of Asia and Europe—of the pre-historic and historic worlds.

We now proceed to do so, requesting the reader to remember that the historic Greek and Latin languages, like all other European, have for their substratum a common Japhetic element, principally of the Umbrian or Gomeric type.

Dealing with our evidences as succinctly as possible, we hope to prove that first, the physical topography, secondly, the tribal names of Europe, and thirdly, the indispensable terms expressive of nature and sensible objects, are to be found indelibly imbedded and preserved in this Gomeric substratum.

We first instance the topography of the principal European mountains:—

MOUNTAINS OF EUROPE.

Alp, Alb, is the Cymric root for a mountain or mountain crag.

Pen, Ben, Phen, is the Cymric root for a "head" or point of any extreme. "End" is a Mæso-Gothic form.

Ban, Van, is the Cymric radical for a height.

Pyr is the Cymric root for a cone, peak, or point.

Wyn, Wen, is the Cymric adjective for "white."

Y (represented in later languages by a, e, u, i, initial) is the Cymric article "the."

Blaen is the Cymric root for a mountain ridge or elevation.

Cefn is the Cymric root for "back," dorsum, ridge. Gothic, "chine."

Above the snow line, mountains are white. Hence alb came secondarily to mean white, albus; but ere it did so, which must have been at a very remote period, the two terms Alb-wyn, the white mountain, were joined without tautology.

One of the original seats of the Gomeridæ in Asia was

the mountain land running southward from between the Black and Caspian Seas. Its capital is still Gomri. Its primitive name was Albania. Another mountain-land north-west of Greece, was also first called Albania, then Epirus, then again, as it is now, Albania. The North of Britain has always been Alban, or Albyn, all of which mean the mountain-heights, the mountain-plateau, a mountain-land.

The central group of European mountains have never known other appellations than "Alp, Alpes, Alpai," "Alp Eira," (snow mountains, Jura,) being this Gomeric term in its simplicity.

Albion is either a form of "Albyn," from its north part "Alb-wyn," or of "the white cliffs;" if the latter, Albion was the name given by the Gomeridæ, or Kelts of the continent, to our island, from the chalk cliffs of Kent. The Phœnician and Greek merchants rendered it almost to a letter, Alb-wyn, Albion.

In Scotland every mountain is not a "Cen," which is later Celtic, but the Gomeric "Ben"—Ben Nevis, Ben Lomond. The Cumberland and Yorkshire hills in the Roman maps are also Pens, or Bens—Penninæ.

In Wales also "Pen" and "Ben" abound—Pen-maen Mawr, Pen-wyn, Pen-du, Pen-darran. The spinal mountain ridge of Italy was A-pennini Montes, *i. e.*, "Y pen-wyni," the White Heads, the plural of the Pen-wyn of Wales, with the article prefixed. Certain chains of the central Alps, of the Pyrenees, of the Carpathian Mountains, were also "Penninæ," without the article. So Pen-telicus in Attica.

In Wales we have the Byr-wyn Mountains, literally White Spires, spire itself being the Teutonic form of the Cymric "Pyr," soft, "byr." The mountain chain between France and Spain bears the same name and meaning "Pyr-wyn" plural, "Pyr-wynai," Latin form, "Pyrenæi."

E-pirus, Y Pyrwys, the spires or peaks, the name which superseded, and again gave way to Albania, differed but slightly from Pyrwyn in form or meaning.

In the Gomeric "Pyr" we have the root also of the Hellenic πῦρ, from the cone or tapering of flame—the Teutonic "fire," the tree "fir" (cone tree)—spire, spear, our common "spur," and pear. From the Cymric par (acu, point, spear) came Par-nassus.

The chain of mountains extending across the North of Spain, from the Pyrenees to the Atlantic, were known as Mons Vinnius, Mons Wyn, the White Mountains, now Sierra Alba.

Eira is the Cymric root for "snow." Mynydd Eira is the Cymric name which we render "Snowdon." So in Helvetia (Switzerland) the Western Alps were "Mons Jura," and the chain in Sicily, of which Ætna is the apex, were "Montes Eræi."

"Id" is the Cymric root for a point or apex, idio, to acuminate. Hence comes Mount Ida in Troas, Ida in Crete, the Idubeda Mountains (Sierra Molina) in Spain.

From "Cefn" (a back, dorsum) come the numerous Cefns in Wales, (Cefn Mawr, Cefn Moel, Cefn Isa,) the Mons Cebenna, Cevennes, in Southern France. Blaen, blaenau, (mountain lines or tops,) come before us *passim* in Wales, Blaenau Gwent, Blaenau Brychan. It was the name of the mountain chain of Paphlagonia in Asia Minor, Blaenè.

RIVERS OF EUROPE.

The principal rivers of Europe exhibit Cymric roots, no less clear and significant than those of the mountains. Most of them derive their names from,

Dwr, Dwfr, water, same Japhetic root as ὑδωρ, udus, unda, wador; uda, Sanscrit; or from aw, eau, au, w, wy, wys, wysg, water, water in motion, river, stream.

From Dwfr, Dwr, derive the Durius, (Douro,) and Astura, Duerno, in Portugal and Spain.

The Duria (Guadalavar) in Valencia.

The Uria (Tinto) in Granada.

The Adur, Adour, (Y Dŵr,) in Gascogny.

The Duranius (Dor-dogne) in Guyenne.

The Adur in Sussex.

Dubria, Dóvr, Dovor.
The Doore in Monmouthshire.
The Ure in Yorkshire.
The Der-went, Dwr Gwent, in Yorkshire.
The Cal-dor (caled dwr, hard water) in Cumberland.
The Duria Major, and Duria Minor, (Dora,) in Gallia Cisalpina (Piedmont).
The Astura in Latium.

"Avon," the Cymric root for river, is found over Britain, Italy, Spain, and Gaul. The Romans wrote it Aufonia, Abona, Abon.

"Wy," water, is found in its simplest form in the river Wye, in South Wales, and Wye in England. Wey, Wys, water, stream; Wysc, Usc, stream, appear in numerous forms:—

Isis in Oxfordshire.
Isis, Ouse, in Yorkshire, Bedfordshire, Cambridgeshire.
Exe in Devon.
Usk in South Wales.
Eske in Yorkshire, Cumberland, Scotland.
Is-ara, Oise, in France. So Is-ara, Isere, in Dauphiny.
Athesis (Adige) in Lombardy; Athaw, still—Isis.
Æsis, (Ouse,) Esino, in Umbria.
Æsarus, same as Isara, in Calabria.
Æas, or Aous, (Boiassa,) in Epirus, or Albania.
Achel-ous in Acarnania, or Yvannina.

"Wys" appears to be the last syllable in a large class of river names of primitive Europe; Pen-eus, Alph-eus, Æs-træus, Alb-is; and the first in others, as Is-dir, Ister, Vistula, Æs-opus.

Pen-eus, is head river, chief river.

"Rha," the ancient name of the Volga, is from the Gomeric "rha," force, impetus—root of the Latin rapio, rapidus.

The "Rhenus," or "Rhine," takes its name from the Cymric rhîn, a channel, from the root rhan, a division, whence "rend" and "rent." Rhenius also in Liguria.

"Don" is the Cymric root for an overflowing, a flood, a wave. Hence the Don in Scythia (Lower Russia), the

Donaw, literally "the flood-water," the Danube, the Don in Scotland, the Don-ister, the Dniester, in Russia.

Rhôd, the same as the Latin form rota, is the Cymric root for an orb, a wheel, an eddy. Rhod-danaw, Rhodanus, the river of eddies.

Garw is the Cymric adjective for "rough." Hence,

Garumna, Garw-avon, rough river; Garonne in France.

The Garrys and Garrows in Ireland.

The Yarrow in Scotland.

The Arrow, Yare (Latin Garryenus), and Gare in England.

The Aro in Etruria, now the Arron.

Tren is a Cymric root for "force, rapidity." Hence our "Trent." It is the root of the Latin "strenuus," whence "strength." To "train" is to give "force and rapidity;" Cymric, "trenu," to act rapidly. Truenta, river in Italy.

Taw is a Cymric root for "stillness, quiet." Hence,

The Tagus, Tajo, in Spain.

The Taw in Devon.

The Tay in Scotland.

Tâf is a Cymric root for what spreads out, an expansion, a reach of water. Hence,

Tay (Tava) in Scotland.

Taf in Wales.

Teifi (plural) in Wales.

Taf-wys, Thames, spreading waters.

Tam-isis, *i. e.*, the union of the Taf and Isis, the Thames.

Tamyis, or Thyamis, in Epirus.

The Humber, Chumber, Umbro, in Britain, and the Umbro, the chief river in Etruria, were so named by the Umbri or Cymry that first settled Etruria and Britain from themselves.

"Dôv, Dof," is a Cymric root for "tame, gentle." Hence the Latin "Domo, domus," and English "Dove." It gave designations to the Dubis (Dove) rivers in England; the Dubis (Doubs) in France.

Araf is Cymric for "slow." Hence the "Arar" (Saone), and such compounds as Is-ara, and Av-ara (Cher), Avon-ara. Cæsar observed that the current of the Arar was so slow that it was difficult to judge which way it flowed, contrasting with the "violentior unda Rhodani."

Mîn, Fin, is a Cymric root for a lip, an edge, a frontier. The common Latin designation for a frontier port, town, or demarcation, Ad Fines, was a rendering of the older Gomeric form "Ar Meniau," or "Arfiniau." Hence, "Armenia, Arminius, Herminius, Ariminum, Arminian or Erminian roads," scattered from the Caucasus to Britain, and Portugal. Mîn gave name to

The Minius, Minho, in Portugal.
The Arminia (Fiore), and Minio (Mignon), in Etruria.
The Mincius (Mincio) in Lombardy.

Taen, tain, is a Cymric root of the same meaning as Taf, a reach, a spread. Hence the

Tyne, Tinna, in Northumberland.
Tyne, Tinna, in Scotland.
Tanais in Russia.
Tenna, Tinna, in Fermo, in Italy.
Tinnia (Marogra) in Umbria, Italy.

Mêdd, Cymric for rotation, an eddy, a swirl. Hence such names,

Medduacus, Medway, *i. e.*, Medd-wy, in England.
Medduacus, Major and Minor, in Lombardy.

Gwerdd, werdd, green; îr and irwedd, green (same root as vireo, viridis, ver), seems to have given name to the

Eridanus, Ir-donau, green waters, in Italy.
Ir-is in Pontus.

Alb, Alba, Albula, Albis, a mountain stream, is common to all Europe. Albula was the second name of the Tiber, Rymo its first.

The Nairn in Scotland, and Narnia, in Italy; the Mersey in England, and Mersa in Italy; the Stour in England, and the Stura in Spain, Gaul, and Italy; the

Leir (Leicester) in England, and Liris in Italy; the Nudd, Nyth, Nith, in England, Wales, and Scotland, and the Næthus in Italy; the Dee (Deva) of Scotland and Wales, and the Deva of Spain and Italy (Du pronounced Dee); the Tamar of Devon, and the Tamaris of Spain (Galicia) and Italy; the Medway of England, Meduana of Brittany, Medua or Meduacus of Italy; the Clwyd, Clyde, of Scotland and Wales, and the Cludus and Lydius of Italy and Asia Minor, and many others, are the same designations from the same Gomeric roots.

Eb, Ib, If, Iv, are Cymric roots, implying issuing out, bursting forth. They are found in composition thus,—Ebwr, Ebor, Ifor, Ivor, Hebor, Heber—one that rushes violently, a warrior. Hence Iberi, Celt-Iberi, Ebur-ones, and the river-names Iberus (Ebro) in Spain, and Hebrus in Thrace, Iberia in Asia, and Iberia in Europe.

Sén is a Cymric root, white. Hence Senna, Sienna, Sequana (Seine), and Saone.

Lloer is a Cymric root for bright, clear. Lloer, *subs.*, the moon. Lloegr, a cleared, lightsome country, opposed to forest. Hence Locris, Liguria, Lloegria, and the river Liger (Lloire) in France.

TRIBES AND TRIBAL NAMES OF EUROPE.

We next pass to the tribal names of the tribes of Spain, Gaul, and Britain, as transmitted to us, upon the whole, with remarkable orthographical fidelity, by the Roman authors and Itineraries.

Spain.

The Celtici of Lusitania, the Gallæci (Galicia), the Celto-Iberi of central Spain, were three tribes of the same stock, the two former being Highland Celts (Ici Ucha), the last the Celts of the Iberus, or perhaps, *par eminence*, the Celt warriors.

The Vaccæi, Arevaci (*i. e.*, Ar y Vaci, next to, or on the Vaci), Vacetani, Vaccetani, Vescitani, tribes extending from Gallicia to Catalonia, derive their appellation from

vuwch, Lat. vacca, a cow. They were pastoral and agricultural tribes, the same as the Vacomagi of Scotland.

The Gascones, or Vascones, from whom the Basque province takes its name, were called so from "Gwas," a soldier's servant. Hence vassal. The topography of this province, in and before the Roman conquest of it, is purely Cymric, the rivers being Deva (Dee), Adura (Adour), Nerva (strong river); the mountain chain, Mons Vinnius; the towns of the same names as those in Britain—Alba, Vindeleia, Deobriga, Varia. The modern Basque must therefore be a language introduced since the fall of the Roman empire.

The Berones (Ber, spear) adopted the name from their long lances.

The Carpetani derive their appellation from caer, a castle. Their fortresses, Toletum, Mantua, Caraca, Brictobria, Centobriga, Arcobriga, Termes, Segontia, Numantia, being the strongest in Spain.

The Cymric root "Il" means internal motion, fermentation, anger; Ilio, to ferment, to be angry; "Iliad," fermentation, wrath, war; Ili, Ilus, is a frequent name among the British and Cambrian Chiefs. The root enters into several tribe-names of Spain.

Ilergetes (Modern Arragon).
Ilercavones (Catalonia).
Ilicitani, and Ilipuli.

As in the Ilium, Ilion, the Arx of Troy, Il constitutes the distinctive feature in the appellations of very many Spanish fortresses.

Ildum (Cueva, Valencia).
Ilici (Elche, Valencia).
Ilorci (Lorca, Murcia).
Ilurco (Illora, Andalusia).
Iliberi (Granada, Andalusia).
Ilipa (Penaflor, Andalusia);

and in "Ilipula Mons," "Sierra Nevada."

The Idatani were the highlanders of the Idupeda mountains.

Catalauni, "Cad-wal," war-bulwarks, Catalonia, the same as Cadwallauni of Britain and Gaul.

Vaunting appellations were often assumed by barbarian tribes, most of the old Norse and Scandinavian names expressing something ferocious or terrible. The Turdetani, who occupied modern Andalusia, some of whose national poems consisted of above 6000 lines, appear indebted for their name to the root "tyrddain," to boast, to magnify.

Of Bætica, the province, and Bætis, the river (Guadalquiver), no etymology has ever been ventured. I suggest "Baedd," Cymric for a boar, Latin, "verres," which survives in the final syllable of Guadalquiver, "the Boar River."

The "Oretani" means borderers, from the Cymric "or," a border, frontier.

The "Astures" were named from the river Astura (Astorga, Ezla).

On the north coast lay the Autrigones, (aw, water; trigo, to dwell.) As we have "water-dwellers" in Durotriges (Dwr, Dorset, in Britain).

These were the principal tribes of Hispania; of the rest, such as the Cositani, Veltones, Bastuli, Contestani, the etymology is not apparent.

Gaul.

In Cesar's time Gaul contained three principal divisions. Belgia, literally war-land (Bel, war); Celtica, Celt or Gael land, and Aquitania. Armorica (ar mor ucha, on the upper sea) extended on the north-east from the Seine to Ushant.

In Belgia were situated the following tribes:—

Batavi. Bâd, a boat, boatmen. They occupied the delta of the Rhine.

Menapii. On the menai, or straits, the same as the Menapii on the Menai of Wales. The Cymric name for the Straits of Dover is "Menai Caint," the Menai of Kent.

Gugerni. Gwern, a swamp or fen, Fenmen. Between the Rhine and the Maese.

Treveri (Luxembourg, Treves). Tref, town--wyr, men. Oppidani, as opposed to Ruricolæ.

Atrebates (Artois, Arras), from the same root, "Y trev," the town.

Eburones (Tongres, from the Tungri, who were the first, B.C. 70, that called themselves Germans). The same root which gave name to the Iberi of Spain, and Eburones of Britain. Ib-wr, Ebor, one who charges, a warrior.

Moriní on the Môr or Sea. (Pays de Calais.)

Bellovaci. Bel, war. (Beauvais.)

Veromandui. (Vermandois.) Ber, ver, a spear. The same as the Berones of Spain.

Catalauni. (Chalons.) Cad-wallo, battle bulwark. The same as the Catalauni (Catalonia) of Spain, and the Catieuchlani of Britain.

Remi. Rhe, a king. (Rheims.) Same as the Regni of Britain.

Nervi. Nêr, strength, root of Nero, nervus, nerva.

Lingones. Leuci. Betasii, unknown.

CELTICA contained—

The Sequani, so called from the river Sequana (Saone).

Senones. Sen, white, fair. The same as the Senones of Britain, of whom they were a daughter tribe.

Vello-casses. A compound of bel, vel, war, and Cassii, battlemen.

Tri-casses. From the same root. (Troyes), the same as the Cassii and Tricassii of Britain.

Carnutes. Carn, a stone pile; the root of Carniola, Carnia, Acarnania. (Chartrain, Chartres.)

Veneti. (Went, Gwent, a fair or beautiful region, from gwen, wen, fair.) The same as Venetia in Italy, Gwent in South Wales, Venedotia in North Wales. (La Vendee, Vannes.)

Baiocasses, Viducasses. Compounds of Cassii, Casswys, war-vassals. (Bayeux, Vieux.)

Namnetes. Nant, a valley (Nantz). Valley men, Dalesmen.

Parisii, from Paris, a shepherd. Same as the Parisii of Britain. (Paris.)

Eburones, Ebor. (Evreux.) Same as in Spain and Britain.

Ædui. The Ædui shared the hegemony of Gaul with the Arverni. The claims of both to Trojan descent, and cousinship with the Romans, were acknowledged by the Roman Senate. The Ædui called themselves so after Aedd the Great, the founder of their state.

Boii. Foresters. Bois, Celtic, a wood. Hence Boiarii, Boiemia (Bohemia, Bavaria), countries conquered and settled by the Celtic Boii.

Pictones, Pictavi, same as the Picti of Britain (Poitou).

Turones. (Tours.) Either from Tyrrhi, the hero to whose memory the mont near Tours was erected, or from tôr (tower).

Caleti (Caux), Calais. Cala, Celtic, a harbour.

Rhedones. Rhed, a course, race, charioteers (Rennes).

On the Rhone and its tributaries were situated,--

The Allobroges. Alt, height; bro, a country; or ailt; a foreigner.

Sego-Vellauni. Another compound of bel, vel, war.

Tri-castini. Another compound of Cassii.

Caturiges. Cad, battle; wyr-ucha, highlanders.

Volcæ Tectosages (highland Volcæ). Volcæ Arecomici (lowland Volcæ, ar y cwm, on the valleys). Same as the Volcæ of North "Folk" and South "Folk," in Britain; the Volscæ of Italy, and the Fir-Bolg (Bolg-wyr) of Ireland. The original seems simply Belgwys, "Belgæ," warriors; a soft form being "Volgwys," whence the Bolgæ of Ireland, the Latin "Volgus," and our "folk" and "volk."

These powerful tribes in the century preceding Cæsar had subdued the richest part of Germany round the Hercynian forest, and were distinguished in his time for their military prowess and excellent legislation.

Nantuates. Nant, a ravine, also a brook.

Lemani. From Lemanus, the lake. Lyme in Britain was also Lemanus.

Geneva. Genau, whence Genua (Genoa), *pl.* Geneuau, Geneva, lips; the lips of the lake or sea.

I do not see the etymology of Helvetia and Helvii.[3] The topography of Helvetia is Cymric, Mons Durius, Dubio (Dov), river; Tiguni (Ty-gwyn), Pagus; Tigurinus (Ti-gwyr-wyn), Pagus; Ebro-dunum (Yverdun), Minnodunum, Salodurum, Pennilucus, Octodurus, Vindonissa.

Between the Liger, Lloire, and the Pyrenees lay,—

The hegemonic clan of the Arverni. Gwern, wern, a swamp, a water-mead; Ar-wern, (Auvergne), above the water-lands.

Bituriges, Bourges, on the Liger, Allier, Inche, Cher and Creuse rivers. Byw, to live; dŵr, water—livers on the water, river-tribes.

Cadurci. Câd, battle, wyr, men. Between the Duranius (Dordogne) and the Garumna (Garonne). Castra Cadurcorum, Cahors; and the clan province itself, Querci.

Ruteni. Rhydd, free, freemen, Franks (Rouerges, Rodez).

Lemovices. The termination connects it with the Ordovices of Britain; but the etymology of the first syllable is not obvious (Limosin).

Bituriges Vivisci. Same as the Bituriges on the Lloire (Bordelais, Bourdeaux).

Santones. Unknown. "Sant," Gomeric and Italian Umbrian, is the same as the Latin sanctus, holy, originally the same as "sen," white, pure. Santones may therefore be a form of Senones (Saintonge).

Germany.

Cimbri, Gomeridæ, as in Italy, Britain, and other countries.

"Monuments of the former strength and importance of the Cimbri are still to be seen on either shore of the

[3] The whole region between the Hercynian forest, the Maine and the Rhine, was occupied by the Helvetians, and the tract beyond it by the Boians—both originally Gallic nations.—Tacitus, *De Mor. Ger.* c. xxviii.

Northern Ocean. Their camps and lines of circumvallation are not erased. From the extent of ground they occupy, we may even now form an estimate of the force and resources of the state; and the account of their grand army, which consisted of such prodigious numbers, seems to be verified."—(Tacitus, *De Mor. Ger.* xxxvii.)

Catti—Caddi, (Câd, a battle, warriors,) the same as the Catti, Cadurci, Catalauni, Cadwalli of Gaul, Britain, Spain.

The names assumed by these tribes were warranted by their martial qualifications. "The Catti" (Tacitus, *De Mor. Ger.* xxx.) "are hardy and robust: their limbs compact: their minds endowed with vigour beyond the rest of their countrymen. Considered as Germans, their understanding is quick and penetrating. They elect officers fit to command, and obey them implicitly: they keep their ranks, and know how to take advantage of every opportunity. They restrain their martial impetuosity, and wait for the attack: they arrange with judgment the labours of the day, and throw up entrenchments for the night. Trusting little to fortune, they depend altogether on valour, and, what is rare in the history of barbarians, and never attained without regular discipline, they place their confidence not in the strength of their armies, but entirely in their general. Their infantry is their main strength. Each soldier carries, besides his arms, his provision and military tools. You may see other armies rushing to a battle. The Catti march to war. To skirmish in detached parties, or to sally out on a sudden emergence, is not their practice. A victory hastily gained, or a quick retreat, may suit the genius of cavalry, but such rapidity, in the opinion of the Catti, denotes want of resolution. Perseverance is the true mark of courage."

Senones. Same as the Senones and Senæ of Britain, Italy, Gaul.

Si-Cambri, or southern Cambri. The same as the Cimbri to the north, Cambri, Cimbri, Umbri of Britain and Italy.

Britain.

The tribes occupying the western and northern extremities of our island were known as the Cornubii (Cornwall). Careni, Carnonacæ, Creones, (Caithness, Sutherland, Ross,) from Corn, *pl.* Ceryn, a horn, a projection, "Corn Wallia," the Horn of Wales, Cornuaille in Bretagne. Cerno was the primitive name of Corsica and Cyprus. The Cymric for Cornwall is Cernyw.

Next to the Cornubii were the Dumnones. Dumnonia, Dyfnaint, deep dales. (Devon, from dyfn, deep.)

Durotriges. Dwr, water, trigo, to dwell. (Dorset, literally water-seat.)

Belgæ, bel, war, the same as the Belgæ of the continent, Volcæ of Italy, Folc of eastern Britain, Bolg of Ireland. (Wilts and Hants.)

Cimbri, same as Cymry, Umbri, Gomeridæ. (Somerset.)

Atrebatii, same as the Atrebates of Gaul. Trev, a town. (Berks, Surrey.)

Regni. Rhe, a king. (Sussex, Regnum, Chichester.) Surrey is a corruption of Super Rhe, Sur-rey, the country above the Regni.

Vectis. Isle of Wight, from the Cymric "Wydd," conspicuous, a fair scene. The highest point of Snowdon is the "Wydd-fa," the view-place, from which the whole scene can be commanded.

Cantii. (Kent.) Caint, a fair open country, of the same meaning as Gwent, the former from cân, cain, white, fair, the latter from gwen, white. From "can" derive the Latin canus, candeo, candidus, candor, The Cantii or Gwenetæ (Veneti), were the Κυνεται of Herodotus, who places them at the extremity of Celtica, correctly, whether he meant the Cantii of Kent, or the Veneti, Gwentiaid (Vendee) of Gaul.

Trinobantes. "Ban" is the Cymric root for high, lofty. Bant is a height. Banon a queen. But there is great difficulty, from the conflicting statements on the history of the Trinobantes, or Trinovantes, in dealing

with the etymology of this word. The authorities from which Geoffrey of Monmouth compiled his History, give us not Trinovantes, but Troynovantes as their reading, and Troja Nova as its signification. There are two reasons why this account is not hastily to be rejected: the first, that Caer Troia has always been a Cymric name for London; and, secondly, that the capital of the Tri-casses, or Tri-cassii, the contermini in Gaul of the Catalauni, as the Tre-novantes were in Britain to the Catieuchlani—all pure Cymric tribes, was similarly known as Caer Troia, and has ever since retained the name "Troyes." The word "Tro" appears, from the earliest ages, to have been given by the Gomeridæ to a circular fort; and wherever a Gomeric colony settled, its first work was to build a "Tro" or Troja. There was, therefore, a Troja of the Novantes in Britain, as of the Cassii in Gaul. Whether such Troja, and its name preceded, were or were not connected with the Troy of Asia, and any Trojan colonization under Brydain, (Brutus,) or any other chief, is a distinct question. If we ever found it, which we do not, written Trenovant, or Trenobant, we might suppose it to be Tre-novantes, simply the town of the Novantes, or the town on the bant or height, such bant being the high ground on which the present city of London, from the Tower to St. Paul's, stands, which was surrounded, in ancient times, by the lake of the Thames.

Iceni. (Norfolk, Suffolk.) The Iceni were Volgæ, Bolgæ, Belgæ, Folc, but what the etymology of the eponymal term "Iceni" is, I see not.

Catieuchlani. Cad, battle, uchlanau, high places. The battle tribe of Cadwallon, occupying the higher grounds of Hertford, Bedford, Huntingdon, Northampton, Buckingham.

Coritani. The Coraniaid of the Triads. (Lincolnshire, Cambridgeshire, Isle of Ely.) Uncertain; perhaps Gwyr y donau, "men of the waters or floods," the larger portion of these counties being then lagoon.

Dobuni. Dôf, gentle, civilized. (Oxfordshire, War-

wickshire, Gloucestershire. Their capital was Corinæum, Cirencester.)

Cornavii, or Cornabii, the same as the Cornubii, or Cornabii of Cornwall, of whom they were a daughter tribe. (Worcestershire, Shropshire, Staffordshire, Cheshire.)

Ordovices. Gwyr-dŷfi-ica. The highland or northern Cymry. (North Wales.) Silures, Isel-wyr, lowland or southern Cymry. (Monmouthshire, Herefordshire, Glamorganshire, Breconshire, part of Salop and Worcestershire.)

Dimetæ, or Demetæ. In Cymric, "Dyfed." Home-quarters. (Caermarthenshire, Pembrokeshire, Cardiganshire.)

Cangi, Uncertain. (Caernarvonshire.) Perhaps from Cainc, "a branch," *i. e.*, a branch of the Ordovices.

Brigantes. The most powerful tribe of Britain, occupying Yorkshire (North and West Ridings), Cumberland, Northumberland, and Durham. Cymru Brigantiaid, Cumbria, or Humbria, in this part of Britain, extended from the Solway Frith and the Tweed to the Humber.

"Brig" is a Cymric root for "top, summit, hill." Brigant, Brigantiad, is a Highlander; and as Highlanders in all ages have levied contributions on the lowland tribes, Brigant came in its secondary sense to mean a robber, a brigand.

Brigfa, or Briga, is a town or citadel on a "brig" or hill. It was the termination of perhaps one fourth of the names of the towns in Gallia Cisalpina, Gallia Transalpina, and Hispania.

Every chain of mountains, or highland country, in Europe, had of course its "Brigantes," or Highlanders.

Parisii. (East Riding of Yorkshire.) Parys, a shepherd. Root, Pari, a flock. The same as the Parisii of France.

Novantæ. Same as the Novantes of South Britain. (Wigton.)

Selgovæ. Isel, low. (Ayrshire.)

Gadeni, rather Cadeni. Cad, battle. (Kirkcudbright, Dumfries, Lanark.)

Ottadini. In Cymric, Gododin. Coed y Dinia, "the forest of the Tyne." This potent clan were in possession of the country between the Tyne and the Frith of Forth. As late as the sixth century they could raise 40,000 men in arms. The "Gododin" of Aneurin, a British poem of the sixth century, commemorates a battle against the invading tribes of the continent, in which four hundred chiefs, all Torquati of the Ottadini perished, and the author himself was taken captive.

Damnii, or Dumnii. Dyfn, deep, a dale. The same as the Damnonii of South Britain. (Renfrew, Dumbarton, Stirling.) Vennicones, Vennicontes. Wen, fair; the rest obscure. (Forfar, Perth, Kincardine.)

Taixai. Unknown. (Aberdeenshire.) Perhaps Tai. (Houses, residences. Ucha, highest.)

Vacomagi. Vuwch, vacca, a cow. Magu, to rear, support. Herdsmen. The same as the Vaccetani, Vaccæi of Spain. (Elgin, Banff, Nairn.)

Cerones, Creones, Cereni, Carnonacæ, Cornabii. The same as the Cornabii of Cornwall. Men of the horn or promontory. (Ross, Sutherland, Caithness.)

The whole interior of the country between Caithness and the Clyde was held by the Caledonii. Celyddon, dense forests. The same as the Caledonia Sylva of Greece.

Orcades. Orc, a whale, Celtic; or from Orch, the furthest limit, Cymric. Ultima Thule.

Ebudes. The same as Eubæa. Uncertain.

Cantæ. Caint, fair, open. The same as Kent. (Cromarty, and part of Ross.)

The names for the promontories, mountains, and rivers at this extremity of Europe were homogeneous with those in the east, west and south of the continent. Amongst the rivers we have Deva and Duna (Dee and Don); Tina, Tinna, Usca, Esca, Æsica, Tavis, Tuessio, Abona, Avona, Itys, Ituna (the Ithon of Wales), Alauna and Glotta, or Clyda (Clyde, Clwyd). The mountains are all Ban, Ben, Penninæ, Jura (Isle of Jura).

It is both instructive and amusing to study the accu-

racy with which the Romans rendered the native Cymric names of the country where they put up the "Aræ Finium Imperii Romani." Uchel, (high,) they write "Uxellum," which suggests that the Latin x was not "cs," but the guttural "ch" of the Japhetic and Cymric, and the Greek χ, as in Achilles. Pen-uchel (high head, now Ord Head, above Dunrobin Castle,) they wrote Penoxullum Promontorium, and translated Alta Ripa. "Loch" they wrote "Loxa." Loth, Lot, from whence Lothians, (a most ancient Cymric as well as Semitic name,) they wrote "Lota," Avon, Abona, Llyn, Lin, as in Lacus Lincaledor, Llyn Caled-wr (hard water), now Lake Lomond. Aber, either Ber, as in Berubium, or Abra, as in Abravannus Sinus (Luce Bay, Wigtonshire). Brae, Bre, as in Bremenium (Riechester). Mull, moel, (high bald land,) Maleas, as in Maleas Insula (Isle of Mull). The "Bod," the first syllable of Bodencus, the earliest name of the Eridanus (Po) of Italy, turns up in Boderia Sinus, (Frith of Forth,) Bodotria, the common Cymric "Bod."

Many of the Scotch counties, to say nothing of towns and castles, retain the primitive Cymric designations.

Caithness, *i. e.*, Caeth-ynys, the Isle or Promontory of the Captives, (caeth, a captive,) from the settlement here by Marius, or Meurig, A.D. 125, of the remains of a Scandinavian army defeated by him.

Banff. Heights.

Ross, Rhos. Heathland, moor. Same as Rossica, Rosh, Russia.

Inverness. The Inver-Ynys. Inver is the Celtic, Aber the Cymric form.

Aberdeen. Aber-don, the confluence of the Don with the sea; or Aberdee, confluence of the Dee.

Perth, a bush, or grove.

Eden, Edin. A bird. Caer Eden, "Bird's Castle;" but it is also a proper name, Edin Castle, Edinburgh. Root, ed, "swiftness."

Argyle. Same as Argolis. The ravines, fastnesses.

Kincardine. Celtic, Cen-caer-dun, or dinas; literally "head of the castle town," from Caer Dinas, now Dunottar.

Kinross. Celtic, Ken-rhos.

Linlithgow. Llyn of the Lith, or Leith, stream, Gwy, Wye.

Berwick. Aber-wîg, or Aber-weeg. Wig is the agitation of water, where a river encounters the tide.

Renfrew. District of the Ffraw. Same as Aber-fraw in Anglesey.

Ayr. Air, brightness. It is the name of several rivers in England and Scotland; Aire, Ayr, Ayre.

Dumbarton. A corruption of Dun Brython, "the Briton's fort."

Glasgow, *i. e.*, Glas-coed (green wood), rendered literally in its port. "green oak," Greenock. The arms of Glasgow are a green wood.

Dumfries. The Dun, or Duno, on the frith.

Kirkcudbright and Selkirk appear corrupt compounds from Kirk, *i. e.*, Cerrig, "stones;" Carrig, Irish. Whether church be derived from Κυριακη is extremely doubtful. Most probably Kirk and Cyrch are short popular forms of the Cymric and Celtic "cerrig;" all the primitive Druidic churches being circular monoliths, just what Cerrig, Kirk, describes. "Clachan," stones, Celtic, is still generally used in the Highlands for the parish church, whence Clackmannan, a later Celtic form for "Cerrigman."

Athol is the same as Ætolia, in Greece.

A small lexicon might be composed of the topographic Cymricism of Scotland.

Aw, "water," we find in its simplest combination in "Loch Awe."

Italy.

On the Alpes, Penninæ, Apenninæ, we have already remarked; and on the identity of the river-naming of this country with that of the rest of Europe, especially Britain.

Wherever we find "Au," "Aw," in a river name, it is probably the Japhetic "aw" (water), as in "Au-fidus, Aulon, Metaurus.

The attention of the etymologist should be directed to the prevalence of the oldest Cymric names, in their primitive forms, as preserved in Britain, in the heart of Italy, south of Cisalpine Gaul; *ex. gr.*, such rivers as Tinia, Tinna, Tamarus, Œsis, Umbro, Astura, Truentus, Calor, Caledor, Aro, Liris, Telonius (telyn, harp), Velinus, Narnia.

Such mountains as Garganus, Canterius, Pyrinus, Gunarus.

Such towns as Tre-ventum, Tre-ba, Trevia, Treia, Trebula, from the Cymric "Tre," a town;

Or, "Venusia," Genusium, Venafrum, from the Cymric gwen, wen, ven, white; the "wyn" and "vin" of Britain;

Or such as Teia, Teanum, Teate, Tifernum, Tiburnum, from Ty, Tai, (house, houses);

Or such as Careia, Cære (Caerau), Carseoli, from "Caer," a camp;

Or such as Lanuvium, from "Llan," an inclosure, temple, or fort;

Or such as Cora, Corioli, Corbium, Cortona, Corfinium, from "Cor," a circle;

Or such pure Cymric names as Murgantia (Mùr-gaint, white fortress), Duronia (dwr), Manduria (Maen dwr), Canusium, Comum, Cominium, Cumæ (cwm), Bardulium, Tadinum, Cymerium, Mevania, Mevaniola, Tuder; evidences which we may augment at leisure of the Gomeric identity of primitive Italy and Britain, in race and language.

In the town nomenclature of Spain, the province of Bætica excepted, the term "brig," mount, hill, predominated. A "brig" town was a town, citadel, or fortress on a hill or rock; a hill-fort, like the Capitol of Rome, the Ilion of Troy, the Acropolis of Athens, the Acron of Corinth.

In Galicia we have "Brigantium" (Burgo), the burg being here, as in numerous instances, the later form of "brig," or the coæval equivalent to purg, "burg," from which comes also the Teutonic "borg, borough," and

nearer still, "bry." The words burrow, barrow, are affines; Abobriga, Bayona, Nemetobriga, Orense.

In Asturia.—Brigecum (Benavente), Amallobriga (Medina del Rio Seco), Lacobriga, Dessobriga, Deobrigula.

In Tarraconensis.—Talabriga (Talavera), Segobriga (Segorbe), Nertobriga (Alumnia), Arcobriga (Arcos), Centobriga (Brihuega), Briglatra (Butrago), Segobriga (Riego), Augustobriga (Agreda).

North of the Iberus.—Suliobriga (Reynosa), Hanobriga (Bilboa), Deobriga (Haia).

In Lusitania.—Langobriga (Verra), Corumbriga (Coimbra), Mirobriga (Ciudad Rodrigo), Deobriga (Plascentia), Augustobriga (Talavera la Vieja), Mundobriga (Port Aligre), Hierabriga (Villa Franca), Cetobriga (Cozimbra), Mirobriga (Santiago de Cacem), Lagobriga (Lagos).

Vindeleia, Ebora (Evora), Kilmana, Vara, Uxama, Segontium, and others, the same as in Britain and Italy, occur; but, as a rule, the Peninsular fortresses were either "Il" or "Brig." I know of no "Magus," "Dun" or "Llan" among them.

Gaul.

The Gallic towns are compounds, for the most part, of "dun, din, dinas, dunum, dinum," a fortress, a term unknown in Spain, where "brig" and "il" supply its place and meaning;

Or compounds of magu, to rear, nurse, magfa, the rearing-place of the tribe; the place also where all the agricultural instruments and stores, the common property of the tribe were kept;

Or compounds of "dwr," water;

Or compounds of "brig;"

Or compounds of "llan, lan," an inclosure, a cleared area.

In Belgic Gaul we have the following Duns or Dinas, Dunums:—

Lugdunum (Rotterdam), Verodunum (Verdun), Noviodunum Suessonum (Soissons).

The following "Dwr" (Dovor):—

Duro-certorum Remorum (Rheims), Duro Catalaunum (Chalons), Devodurum (Metz), Teudurum (Ruremonde), Ibliodurum—Duronum.

The following "Llan:"—

Mediolanum (near Nimeguen).

The following "Brig:"—

Bandobriga on the Rhine, Litanobriga on the Isara.

The following "Mag, maga, magus:"—

Magontiacum—Novomagus, both on the Rhine, Ritomagus (Rhunmagen), Marcomagus, south of Bonn, Novomagus (Nymeguen on the Waal), Cæsaromagus Bellovacorum (a Roman town, Beauvaix).

In Gallia Celtica.

1. Dun.—Dunum Turonum (Tours), Dunum Cenno Mannorum (Le Mans), Dunum Meduana (Mayenne) Dunum Senonum (Sens), Melodunum (Melun), Dunum Lingonum (Langres), Novodunum Nivernorum (Nevres, Nivernois), Dunum Æduorum, or Bibracte (Autun), Dunum Boiiorum (Bourbon).

2. Magus.—Magus Lixiovorum (Lissieux), Magus Andorum (Angers), Rotomagus (Rouen).

3. Brig.—Eburobriga (St. Florentin), Robriga, near Tours.

4. Llan.—Mediolanum Eburovices (Evreux), Mediolanum, on the Lower Loire.

5. Dwr.—Breviodurum (Pont Audemer), Durocasses (Dreux).

In Aquitania, south of the Loire.

1. Dun.—Lugdunum (St. Gaudens), Dunum Rutenorum (Rhodez), Lugdunum (Lyons), Uxellodunum (D'Issola), Autodunum (Ahun).

2. Magus.—Sermanoiomagus, Cassinomagus, between Limosin and Saintes, Hebromagus, or Ebromagus, near Carcassone, Carentomagus, near Rhodez, Argantomagus, Argenton, on the Gartempe.

3. Brig.—Brigiosum (Niort), Brigantes (Briancon).

4. Llan.—Mediolanum (Merllant in Berry), Mediolanum Santonum (Saintes).

Morganium (Caerhaix, Bretagne), Alauna, Sarnia, Condate Redonum (Rennes), Condate (Casne), Ventia, Aballo, Abellinum, and many others, have their counterparts in Britain, or Italy, or in both. The British Condate was Kynderton.

In Helvetia.

1. Dun.—Minodunum, Ebrodunum (Yverdun), Norrodunum (Nion).

2. Magus.—Bromagus (Promazens).

3. Dwr.—Vitodurum, Salodurum, Velatodurum, Epamanduodurum.

In Gallia Cisalpina.

Llan.—Mediolanum (Milan).

Magus.—Bodincomagus (Chiavasso), Cameliomagus (Bronna), Rigomagus (Montelio Rinio).

Brig.—Brixia (Brescia), Brixellum (Brisello) Arebriga, Arybrig, "on the summit," Great St. Bernard.

Bergomum (Bergamo), Comum, the British Cwm. Aberpergwm, or Bergomo, is a common name in Wales for a valley where streams meet, or one valley meets another.

Vercellæ, Vercelli, is the same as Versailles, from wersyll, an encampment.

The mountain tribes between the Gulf of Liguria, or Genoa, and Gallia Cisalpina, were known as Brincates, Frincates, from bryn, vryn, a hill.

Crixio (Cairo), on the Via Aurelia, is the same as the Crûg, Crick-lade, Crick-howel, of Britain.

Brixia is the same as Brix-ham, with the Saxon termination added.

Caburro is the modern Cavour, literally a holder, a tenant, cav-wr.

The rivers Duria major and minor, Astura, Meduacus, Or-gus (frontier waters), Nura (Nore), Gabellus, Clusius, Tanarus, Tannetus, have before been pointed

out as purely Japhetic, the same as the Gomeric of Britain.

Britain.

1. Dun.—Musidunum (Stratton), Sorbiodunum (Old Sarum), Muridunum (Caermarthen), Londinum, *i. e.*, Llong Dun, or Dinas, "Shiptown," if we adopt the Latin spelling; Llyn Dun, the fortress on the lake (of the Thames), if the Cymric; Lud Dun, Lud's town, is a traditional derivation not destitute of certain evidence in Luyd's Gate, Ludgate; Cambodunum (Slack), Dunum (Whitby), Cambredunum (Grundesborough), Camalodunum (Colchester), Branodunum (Brancaster), Margidunum (East Bridgeford).

2. Dwr, Dwfr.—Dwrnovaria (Dorchester), Dwrocina (Dorchester-on-Thames), Dubria (Dovor), Dwrovernum (Canterbury), Dwrolenum (Stone Chapel), Dwrobrius (Rochester), Dwroletum (Rumford), Moridunum (Seaton), Dwrocornovium, or Corinæum (Cirencester), Uriconium (not certain—Wroxeter), Durnomagus (Cæstor), Durobrivæ (Water Newton), Dwrinum (Maiden Castle), Derventio (not certain—Stamford Bridge), Derventio (Little Chester).

3. Brig.—Briga (Brickholt), Brixia (Brixham.)

The Brigas, as town-names, disappear nearly as wholly from Britain as the Duns from Spain and Portugal. In Gaul and Italy they meet.

4. Magus.—Noviomagus (Holwood Hill), Sitomagus (Dunwich), Durnomagus (Castor), Magiovinum (Fenny Stratford), Cæsaromagus, (Widford).

5. Vin, wyn, *f.* wen, the Italian "ven," white, fair.—Vindocladia (Gussage), Vindomis (Finkley Farm), Magiovinum (Fenny Stratford), Vinorra (Binchester), Vendomora (Ebchester), Venonæ (High Cross), Bravonium or Branogenium (Lentwardine), Vindelia Promontory (Portland Head).

We have a Cuneus Mons (Sierra Manchique) in Spain, Cuneus Mons in Italy, a Cunetio urbs (Mildenhall) in Britain, and Mancunium (Manchester). The cun appears

a Latinized form of gwyn, white, Gwyneus Mons, as we have Gunæus Mons, Mancunium, Maen-gwyn, white stones or walls, Winton, Manduessedum, Mancester, a chariot fort, from esseda, a chariot.

6. Gwent, Venetia, Vendee, is rendered Venta, as in Venta Belgarum (Caer went), but also Caer wyn, the white castle; hence Winchester, Venta Silurum (Caer went), Derventio Glanaventa (Ellenborough).

7. Llan appears in Mediolanum (Caersws), Mediolanum (Chesterton), the same as the Mediolana of Gaul and Italy. The Italian Mediolanum was a foundation of Brennus.

Pen-y-croes is rendered Pennicruchium (Penkridge) as in Helvetia, Pennileucus.

Vara we have in Britain, Gaul, and Italy—Varæ, Bodfari.

Ffar is a projection. Forfar, the sea-projection. The English word "far" is a secondary sense of it.

In the Metaris Æstuarium (the Wash), we have the duplicate of the Metaurus and Metaris of Italy, Medd-arw, the rough eddies.

Ocellum Promontorium is the same as the Uxellum, Ocelum, Æchalia, of the continent, from uchel, high. In one instance Uxella seems to have become Yeovil, as Ischalis survives in Il-chester. This rendering of the British guttural from uch, or uchel, by "yeo," gives, perhaps, the derivation of "yeo-man," which Verstegan maintains to be from "gemen," common—Lye from "gaeman," a village—Spelman from "geonga," a young man. But a yeoman, according to Blackstone, is the legal British term for a freeman, possessed of a freehold of forty shillings by the year, who was thereby qualified to sit on juries, vote for a knight of the shire, and do any other act where the law requires one that is "probus et legalis homo." Now the jury institution, revived by Alfred, has been an immemorial native usage of Britain, having its distinctive name, "rhaith," from which, and not from the Latin rectum, the Anglo-Saxons took their "right, raiht." Authors favouring despotic ideas have

insisted that that was "right" which was "rectum," or ruled (rego), laid down by the king. No such thing. The British maxim in law was "trech gwlad n' arglwydd," —"the country rules the king." A Briton's "riht," "raight," right, was his "rhaith," a jury—a fair open trial by his countrymen. Uchel-wr, uch-wr, is a British freeholder, who is qualified to sit on a rhaith—a juryman. The Saxons, having no precise term to designate this qualification, turned the uch, or uwch, dropping, as they certainly did, the guttural into "yeove," uw, yeo, rendering "wr" by their own "man"—yeoman, a freeholder, qualified for juries and suffrage. The struggles of the people in the dark ages were certainly not for anything that had ever been "ruled" for them by their kings or conquerors, but for this birth-heritage of every freeman, his "rhaith," or jury.

As there is a Carnac in Egypt, and another Carnac, both temples on a Titanic scale, in Bretagne, at which coincidence, if Meyer and Bunsen be correct in their statements that the older element of the Egyptian language is Cymric or Celtic, we need not be surprized, so there is a Luxor in Egypt, and a Loughor, or Llwghor, in South Wales, which the Romans rendered "Leucaria," Leucarum. Carnac is "the high pile," but I know not what Loughor is.

Ochrinum Promontorium (Lizard Point) is from ochr-wyn, white side or ledge, Latus, album. Ochriculum (gul, narrow), narrow ledge. Oceanus is from eigion, Cymric, depths, Greek ωκεανος, preserving the iota.

THIRD PART.

We proceed, in the third place, to compare certain primitive Japhetic terms expressive of natural objects and common life.

We first take the names of animals.

Menw (the first man), Cym.—man, Gothic—Menw, Sans.—[illegible]s, Ægypt.

Tarw, Cym.—Taurus, Lat.—Ταυρος, Gr.
Buwch, vuwch, Cym.—Vacca, Lat.
Oen, Cym.—Ovis, Lat.—ὀις, Gr.
Llo, Cym.—Vitulus, Lat.
Ci, cwn, Cym.—Canis, Lat.—κὺων, Gr.
Ceiliog, Cym.—Gallus, Lat.—αλεκτωρ, Gr.
Colommen, Cym.—Columba, Lat.
Porch, Cym.—Porcus, Lat.—χοιρος, Gr.
Asen, Cym.—Asinus, Lat.—ὄνος, Gr.
Paon, Cym.—Pavo, Lat.—πὰων, Gr.
Carw, Cym.—Cervus, Lat.
Mul, Cym.—Mulio, Lat.
Cwning, Cym.—Cuniculus, Lat.
Arth, Cym.—Αρκτος, Gr.
Llew, Cym.—Leo. Lat.—λεων, Gr.
Draig, Cym.—Draco, Lat.—δρακων, Gr.
Gafr, Cym.—Caper, Lat.
Ceffyl, Cym.—Caballus, Lat.—καβαλλης, Gr.
Eppa, Celtic.—Equus, Lat.—ἵππος, Gr.
Myrion, Furion, Cym.—Formica, Lat.—μυρμηξ, Gr.

A confusion of genders took place in certain of these appellations. "March," Cymric, is a perfect horse, but a "mare" in Gothic. "Hwch," a sow in Cymric, becomes "hog" in Gothic. "Buwch," a cow in Cymric, becomes "buck" in Gothic.

Singular illustrations of the origin of idiomatic terms rise to light in our pursuit of primitives. The Latin "caro" is evidently the Cymric "carw" (cervus), the stag; but Cicero could not have so recognized it. The "carw," caro, was the first flesh on which men lived—venison. But between "flesh" in this sense, and flesh, *ex. gr.*, in a Biblical sense, human nature, there is in reality, though one word is in English and Latin used to express both, not only no connection, far less, as they are now made to signify, an identity, but an utter contrariety, one being dead flesh, the other a living impassioned being. This total difference, lost in the Latin and English, is vividly marked in the Cymric, which has "cnawd" for living, human organization and all its appetites, and "cig" for dead flesh which man may eat. A glance at our etymological dictionaries shows that the derivation of "flesh" has never been guessed. Originally

it carried out the distinction I have noted, meaning simple "flechè," "that which was shot for food," as the "carw" of the British became the Latin "caro." The process by which the "carw" in Latin, and the "flechè" in Franco-Gothic, came to signify first man's flesh, then man's whole nature, that is, a dead animal came to represent living humanity, must have been a very corrupt one —one of deterioration, the extent of which will be apparent from this, that the expressions in Gothic and Latin, "to eat flesh," and "to abjure the flesh," have but one word for two diametrically repugnant meanings, whilst in Cymric these repugnant meanings have their equally repugnant symbols, "cig" and "cnawd."

"Butcher," which is also a *crux* to our dictionaries, seems to be "buch-wr," buch-man, the man that cuts up the "buwch," cow or buck. It is often difficult to see whether the Japhetic root of a term be in this or that dialect—Æolic, Latin, Umbric, Hispanic.

The Cymric root "to strike, rush at," is "tar." From the same root etymologically there may issue the same variety of words as ethnologically there did nations from the root of Abraham. Thus from "tar" comes taran, a shield; tar-get, an object to strike or rush at; tarian, that which strikes, thunder, a shock; tar-ell, a spring; tardd, an issue, bas-tardd, low issue, a bastard; among others, "tarw," the rushing or striking animal, taurus, a bull.

In the terms for animals, the "o, oi, w," are sometimes the abbreviation for "yw," life, a living creature. Oen was formerly written "yw-en, yw-aine," literally white creature, whence the Latin ovis.

"Cwn," dog, survives in the English "kennel," dog-place.

The English word "cunning" is said by our lexicographers to be "canning," or "conning," *i. e.*, "I *can* do this," or "I am learning this." Instead of blaming them for missing, praise is due to them for doing their best to hit the right etymology. "Cunning" is from the British "cwning," burrowing out of sight and under

ground, hence the animal that does so, "cwning," a coney, and the human character that morally apes the process.

"Corvus" and "crow" are the same word in the Latin and Gothic. Hrafn, Gothic, raven, English, and the Cymric vran, bran, are the same root, but in Cymric "vran" is a crow, and there is a distinct name for the crow that feeds on flesh, "cigvran," flesh-crow. Now "crow" and "croak" are connected in English; to croak is to make the crow noise; but there is another creature which makes this croaking, this "vran" or "raven" noise, so the Latins named it "rana," the water-vran, the frog.

Cath, Cym., cath, Goth., cat, English. No sensible explanation in our dictionaries. I venture on "cae," any inclosure, house; caeth, one kept in such, a prisoner, captive; cath, the creature that keeps in a house, the domus-animal. "Cae" is the root of "keep, capio, catch," and in its soft form, of "get, got." It is unknown whence the Latins obtained their "felis" for cat.

Cabal, Lat., caval, ceffyl, Cym., gave way in Italy to equus, equa, epas, epa, later Celtic, but in the rest of Western Europe the primitive words predominated. The terms "marquis," *i. e.*, "marchog," a rider, a knight, from "march," a house, and "cavalry," that is, a corps or brotherhood of such, appear to have risen in the time of Arthur; hence our "chivalry," and "cavalry." In the Spanish, "caballero, cavalliero," retains its legal meaning.

Lup-us, Lat., blaidd, Cym., wolf, Gothic, present at first but faint similitudes; but if we turn to the Hispanic form "llobo," we can detect, though not exactly show, the connection.

Fox appears to be from "wych" (quick, all alive), but certainly the same animal as is meant by the Latin "vulpes," whence the English "whelp." Cadno is the Cymric; root unknown.

Hawk, Gothic, falco, Lat., gwalch, Cymric, are one word.

Habig, Goth., (another word from which the Habs-

burg, *i. e.*, Habigsburg, hawk-tower family, the Austrian family, derive their name), and hebog, Cym., are the same.

Eagle, Goth, and aquila, Lat., are one, both from the Cymric "uchel," high. The Cymric name "eryr" seems to be "eiryr," the snow-bird, whose flight was above the snow-line, or "air-yr," the clear air bird, whose gyrations were in the empyræan.

Camel. Common to Semitic and Japhetic languages. Root, cam, Cymric, waving, crooked, irregular. The hump-beast, the camel. Cam is an ordinary name for rivers in Britain.

Cham, in Semitic, is crooked, perverse. When united with "lan" it generally indicates a battle-field.

Dragon. Common to all Indo-European languages. Root, "dragio," Cymric, to rend to fragments, from "drag," a fragment, "draig," an animal which rends to pieces. Hence "dragwn," a coat of scales like that of a dragon. English, "dragoon," a soldier so armed. It is singular that this animal should be the war standard not only of the ancient Scythians, Cimbri of Denmark, Britain, and Italy, but also of the vast Semitic empire of China, between which and the above races it forms a link, forged probably by the Scythian conquerors of China.

Llew, Cym., leo, Latin, lew, German, leeuw, Dutch, lion, English. Root, Cym., llew, what devours, llewa, to devour.

Crane, Eng., γερανος, Gr., kran, Ger., craen, Ang.-Sax., garan, Cymric.

The absurdities into which etymologists allow themselves to be led by not frankly confessing ignorance may be exemplified by their attempts at the derivation of this simple word. "It is called geranos," writes Martin, "because γην ερευνα, it scratches the earth (which no one ever saw a crane do), or because it is of a hoary colour, like γερων, an old man." The root is gar, Cym., a shank; garan, the shank-bird, which exactly describes the long-legged creature.

Gar-dys, anything round the shank, or leg, a gar-ter.

Serpens, Lat., sarddan, Cym., from "sardd," flat on the belly; also sarff, Cym., and sarth, Cym., a reptile, what "creeps." The root is serpens. Sarff seems the Latin "serp-o," ερπ-ω, Gr., repo, whence "creep, creeper."

Worm, Ang-Sax., vermis, Lat., seem to have left their root in orm, Scand., a serpent.

Anser, Lat., gans, Dutch, gandra, Anglo-Saxon, gander, Engl., are of one root; but

Goose, Engl., is from the Cymric "gwydd," the Llœgrian form changing *dd*, the soft theta, into *s* or *z*, gwys, goose.

Gull has nothing to do, as Skinner suggests, with gulo, gulosus. It is the Cymric gwylan, sea-side, water-side, the sea-side bird.

Pysg, Cym., pisc-is, Lat., fisch, Ger., fisk, Scand., visch, Dutch, are the same root.

Bwyst, Cym., bestia, Lat., beeste, Ger., beast, Engl.; root, Cymric bwyst, fierce, wild, from bwyta, to devour, to feed; whence English "bite."

This Cymric word "bwyd," in its changes into English, will illustrate the general law of change from the primitive into secondary or composite languages.

In its radical form, "bwyd, bwyta," it becomes "bite."

In its soft form, "fwyd," it becomes "food."

In its liquid form, "mwyd," it becomes "meat," Ang.-Sax. "moete."

Menw, Cymric name for the first man, Menw, Sanscrit ditto, Mannus, old German name, according to Tacitus, for the common progenitor, Menes, Egyptian, man, English, are one root with

Mên, active principle, menu, intellect, Cym., mens, Latin, mind, Engl.

We turn to another class of words:—

Year, English, gaer, Angl.-Sax., jahr, Ger., ver, spring, Lat., εαρ, spring, Greek, are one word, from the common root "ir," Cym., green—wer, vireo, vir-idis, Lat., as the Cymric form "werdd."

Dydd, dyw, Cym., dies, Lat., dag, Dan., dæg, Ang.-

Sax., are the same word. Root unknown, probably a monad root itself.

Nox, Lat., nacht, Ger. and Dutch, nos, Cym., night, Eng., νυξ, Gr., are one, and apparently like dydd, dag, irresolvable root.

Morning, morrow. I quote the following passage from Richardson's *English Dictionary*, to show the desperate condition in which English etymology at present stands. Scores similar to it might be adduced:—"The elder etymologists have nothing to say respecting these words. Tooke's researches are most happy. Morrow, morn, and morning, were in old English written moreu, morewn, morewendi; Ang.-Sax., merien, mergen, merne; margen, marn, or morgen, morn; and he believes them to be the past tense of Goth. and Ang.-Sax. merjan, merran, mirran, myrran, to dissipate, to spread abroad, to scatter: 'morr,' the regular past tense of this verb, was pronounced and written morew, morwe, and subsequently morowe, morrowe. By adding the participal 'en,' we have mergen, merien, mer'n; marg-en, mar-n, morgen, morn, or morewen, morewn, morn. Morrow and morn then have the same meaning, viz., dissipated, dispersed, and is to be understood of clouds of darkness, whose dispersion, or the time when they are dispersed, these words express." This is the quackery of that *quidlibet a quolibet* treatment of words, which has brought etymology into merited ridicule with sober scholars.

"Morrow," or, as the Saxons wrote and pronounced it, "moreu," is the soft form, moreu, of the common British word boreu, morning—"to-morrow" is "the next morning."

Nebulæ, Lat., νεφελαι, Greek, νεφος, Greek, nêf, Cym., heaven, seems from the Cymric root nêf, a hollow; nêv-oedd, Cym., the hollow or vacua, heaven.

Terra, Lat., and tir, Cym., are the same root. Varro tells us that in old Latin terra was spelt ter; but

The English and Anglo-Saxon "earth, arth, harth, hertha," seems by transposition the same word as the Cymric ddaear, soft form of daear, root daer, firm, fixed.

Pyd, pydew, Cym., puteus, Lat., pit, Engl.
Pwll, Cym., palus, Lat., Engl., from Cym., pool.
Awel, Cym., αελλα, Gr., gale, Engl.

Bloom, blow, blossom, Ang.-Sax. and Eng., flos, flores, Lat., find a common root in the Cymric blo-en, blo-den, blo-dyn, a flower, soft form flo-dyn, flo-deu. Bloyn is a blossom, bloydd the budding; hence the Cymric term for year, "blwyddyn," which, as the Greek and other cognate tribes named from the green, the Cymry named from the budding and blooming, of spring.

Aer, Lat., αηρ, Greek, awyr, Cym., are the same word, from the common Japhetic root "aw," to flow, what flows. Air, English, is from either the Latin or British form, unless it be the British "air," brightness.

Môr, Cym., more, Russian, mare, Lat., mere, German, Anglo-Saxon, are the same word. The Cimbri called a land-locked sea "marw-mor," a dead sea; hence the Sea of "Marmora."

Dwr, dwfr, Cym., υδωρ, Greek, wader, water, Ang.-Sax., are of one root.

Au, aw, Cym., (eau, Gallic,) usq, Cymric and Gallic, aqua, Lat., are one word.

Gwynt, Cym., ventus, Lat., wind, Engl.
Gwin, Cym., vinum, Lat., wine, Engl.
Gwal, Cym., vallum, Lat., wall, Engl.
Gwan, Cym., vanus, Lat, wan, wane, Engl.
Gweddw, Cym., (unyoked,) vidua, Lat., widow, Engl.
Gwag, Cym., vacuus, Lat., weak, Engl.
Gwir, Cym., verum, Lat.
Gwael, Cym., vilis, Lat.
Gweli, Cym., ulcus, Lat.
Gwydd, Cym., video, Lat.

Gwyllt and wild, gwydd and wood, gwlanen and wool, flannel, gwerth and worth, and numerous other instances, exemplify the solution of the radical primitive letter *gw* into *v* or *w*, and when the secondary alphabet has neither of those letters, into *oi*, as gwin, Greek, οιν-ος. In other instances it is entirely dropped.

In Latin the Cymric "gwydd" became "vitis," the

tree, the vine; in English the "with or withy" tree, the willow.

Flam, Cym., flamma, Lat., flame, Anglo-Sax., is a common Gomeric root.

Pyr, Cymric, a cone, a point, πυρ, Greek, fyr, Ang.-Sax., vwyr, Dutch, fyr, Dan., fire, Engl., are from the same root. "Pyr" was the Phrygian name for fire; hence, probably, as Socrates in *Cratylo Platonis* suggests, it came into common use among the historic Greeks. The form "fyr" seems the root of the Latin "furere," to rage, to be mad. The Cymric word for fire, tân, and tanio, to fire, to set fire or light to, has its correlatives in the Gothic tân and tandyan, the Anglo-Saxon tendan, the Swedish tanda. In Scotland it survives in teind, tyne, tynde; to "tine" a candle is to light a candle.

Tempus, Lat., time, English, have their root in the Cymric "tem," an orb, circle, period; whence also templum, temple (tem-le, the round place), the form of all temples being orginally circular; and also Lat. tempora, the temples of the head.

In the names of trees great disorder and confusion prevail. The following may be cited as identical:—

Ffa, Cym., fagus, Lat., φηγος, Gr., and perhaps Ang.-Sax., beech.

Ulmus, Lat., olm, Dan., elm, Ang.-Sax.

Yw, Cym., yew, Ang.-Sax.

Dar, Cym. (oak), δερυ, Gr., δρυ.

The Latin name quercus means the war-tree (chware, gware, Cym., sport, then war, gwar, guerre, quer), the prize coronals of the Romans for martial distinctions being composed of its sacred leaves.

Of the names of the members of the body the following suggest themselves as identical:—

Ton, Celtic, tongue, Eng., tôn (accent, a tune) Cym., τονος, Gr. (not from τεινω), tune, Eng.

Troed, Cym., tread, Eng., trædan, Ang.-Sax.

Llaw, Cym., clawan, Ang.-Sax., claw, Eng.

Cên, Cym,, skin, Ang.-Sax., skin, Eng.

Gên, Cym., chin, Eng.

Pêd, Cym., pes, Lat., paw, Eng., πους, Gr.
Nasus, Lat., nose, Eng.
Genu, Lat., knee, Eng.
Armus, Lat., arm, Eng.
Corph, Cym., corpus, Lat.
Braich, Cym., brachium, Lat.
Dant, Cym., dens, Lat.
Bôch, Cym., bucca, Lat.; bôch is the root of vox, voco.
Gwddf, Cym., guttur, Lat.
Barf, Cym., barba, Lat.
Clun, Cym., clunes, Lat., loin, Eng.
Ewin, Cym., unguis, Lat.
Caran, Cym., cranium, Lat.
Elin, Cym., ulna, Lat.

From llaw, law, Cym., hand, came the Latin "labor," and from llais, lais, the voice, the Latin laus.

Croen, Cym., is skin with hair on. The Latin applied it as "corium" to hides; applied to hair it became "crines," generally used of human hair.

Safn, Cym. (the mouth), appears in the Latin "sapio," to taste.

Cêg, Cym. (the mouth, the palate), originated the Latin "coquus, coquina."

Cegin, Cym., literally the palate-place, gave rise to the English kitchen, as "ceg" to coquina, "cook," cookery. Hence, too, the English "to gag."

Caled, Cym. (hard), originated the Latin "callus, callositas."

Llyg-as, Cym., bright light; llygad, Cym., (the eye), diverges on one hand into Lat. oculus, whence œil, Fr., and eye, Eng.; and, on the other, into the Ang.-Sax. loccan, the Danish luchtan, and the English look, if this latter be not from golwg, Cym., sight, face, view.

The Celtic "cen," head, gave the Latins their "census," counting of heads, and their "censeo," to think. In Scotland to "ken" a thing is to know a thing.

The Cymric "gwr, wr" (man), the Latin "vir," the Celtic "fear," German "wœr," and the Greek "ηρως," are one Japhetic root.

The Latin virgo, virago, are the Cymric gwraig, woman.

Tâd, dâd, Cym., father, and dad, daddy, English, are one root.

Brawd, Cym., broeder, Dan., bruder, Ger., broder, Dan. Swed., brater, Sans., brother, frater, Lat., are a common term. Root, Cym. bru, fru, the womb; hence εμ βρυω, embryo.

Mam, Cym. (mother), mamma, Lat. (the breast), are one root. The soft form of mam is fam; hence the Latin "fæmina" and "familia."

So also,

Chwaer, Cym, chwaher, Pers., swasar, Sans., suir, Erse, soror, Lat., sister, Ang.-Sax., sirstar, Goth.

Mam, Cym., matar, Sans, mader, Pers., μητηρ, Gr., moder, Ger., mathair, Erse, mother, Engl.

Mab, ab, ap, Cym., a son, is the same root as the Greek απο, the Latin ab, that which proceeds from, that which comes out of.

Υιος, Greek, hijo, Span., filius, Lat. Root unknown.

Sunus, Sans., sunus, Goth., sohn, Ger., son, Engl.

Swasarah, San., εκυρος, Gr., hueger, Corn., socer, Lat., svekar, Sclav., chwegrwn, Cym., schwacher, German, a father-in-law.

Domestic terms, such as the following, are identical roots:—

Meol, Erse, miolk, Scand., mleko, Sans., mulgeo (to milk), Lat., αμελγω, Gr., milch, Ger., milk, Engl.

Llaeth, Cym. (milk), laith, Erse, lac, Lat., γαλακ-τα, Gr.

Caws, Cym., caise, Erse, kase, Ger., kiaser, Scan., caseus, Lat., cheese, Eng.

Bara, Cym., bara (to support), Sans., bread, Engl.

Cwrw, Cym., cerevisium, Lat. (ale).

Mêl, Cym., mel, Lat., μελι, Greek.

Iau, Cym., juga, Sans., jug, Pers., ζυγον, Gr., jgo, Sclav., juk, Goth., joch, Ger., yoke, Engl.

Rhôd, Cym., an orb, a wheel, rota, Lat.

Rhe, Cym., swift motion, fleetness; rhêd, Cym., a

course; rheda, Gall., a carriage; rata, Sans., rad, Ger., a wheel.

From rhe, rhed, rhod, Cym., come the English run, race, ride, rode.

Mwg, fwg, Cym., fucus, fumus, Lat., smoke, Engl.

Dor, drws, Cym., dwara, Sans., dar, Pers., durrys, Lith., daura, Gothic, θυρα, Greek, thur, Germ., door, Engl.

Tŷ, Cym. (house), tectum, Lat.

To, Cym., tugurium, Lat. (thatched cottage), thatch, Engl.

Melin, Cym., miulionn, Erse., muhle, mahlen, Ger., μυλη, Gr., mola, Lat., maliden (to grind), Pers., mill, Engl.

Breuan, Cym. (hand-mill), to bray, Engl.

Mêdd, Cym., madu, Sans., madu, Zend., med, Sclav., μεθυ, Gr., meth, Ger., mead, Engl. Root, medd, Cym., that which causes to eddy, or turn round, centre of rotation, a name given probably to mead from its intoxicating effects. Hence English "mad," furious, frantic.

Common adjectives such as

Teneu, Cym., tenuis, Lat., tanus, Sans., tunn, Scan., thin, Engl.

Tew, Cym., thick, Engl.; thew is from tew, a thick sinew.

Mawr, Cym., magnus, major, Lat., μεγας, μειων, Gr., môr, Erse, mabi, Sans., muchel, more, most, Angl.-Sax.

Llai, leiaf, Cym., less, least, Engl.

Liht, Goth., leicht, Ger., lagus, Sans., levis, Lat., light, Engl.

Nu, Pers., navaḥ, Sans., novus, Lat., νεος, Gr., nuis, Goth., neu, Ger., nuad, Erse, newydd, Cym., new, Engl.

Juan, Pers., juvan, Sans., juvenis, Lat., jung, Ger., ieuan, Cym., young, Engl.

Hên, Cym., senex, Lat., ennius, Oscan.

Lled, Cym., latus, Lat., flat, Engl.

Llawn, Cym., plenus, Lat., πλεος, Gr., pelny, Scl., full, Engl.

Rhug, Cym., rugæ, rugosus, Lat., rough, Engl.

Dyfn, Cym., deep, Engl., dyb, Dan.

Uwch, uch, Cym., hoch, Ger., heog, Swed., ho, hoogh, Dutch, hauh, Goth, high, Engl.

Llawr, Cym., low, Engl.; llawr, what is below, Engl., floor.

Dirg, Sans., diras, Pers., hîr, Cym., long.

Byr, Cym., brevis, Lat.

Longus, Lat., lang, Ger., long, Engl.

Sych, Cym., suska, Sans., kusk, Pers., siccus, Lat., dry.

Wet, Goth., wet, Engl., udens, uvidus, Lat., wysg, water, a stream, Cym.

Svantas, Sans., sant, Cym., sanctus, Lat.

Oll, Cym., ολος, Gr., all, Goth., Angl.-Sax., all, Engl.

Ail, Cym. (another), Goth., aljas, Erse, eile, Lat., alius, Gr., αλλος.

Gwres, Cym., garam, Erse, warm, Goth., goriu, Sclav., garma, Sans., garm, Pers., warm, Engl.

Sur, Cym., sour, Engl.

Car, caru (to love), carus, Lat., χαρις, Gr.

Alt, Cym., altus, Lat., high.

Esmwyth, Cym., smooth, Engl.

Tryst, Cym., tristis, Lat.

Tyner, Cym., tener, Lat., tender, Engl.

Pur, Cym., purus, Lat.

Noeth, Cym., nudus, Lat., naked, Engl.

Common verbs such as

Mar, Sans., marw, Cym., mar, Pers., maurthr, Goth., marbh (dead), Erse, and perhaps μαραινω, Gr., marcidus, Lat., mori, Lat., to die.

Byw, Cym., βιω, βιοω, Gr., vivo, Lat., giva, Sans., perhaps also to live, Engl.

Clust, Cym. (the ear), clyw, list, listen, Eng., κλυω, Gr.

Auris, audio, Lat., ear, hear, Engl.

Geni, Cym. (to be brought forth, to be born), gan, Sans., γενομαι, γενεσις, Gr., gignor, Lat., gein, Erse; hence genus, kin and kind.

Gwn, Cym., know, Engl., gna, Sans., gnosco, Lat., γινωσκω, Gr., ken, Old English, kann, Goth.

Cym., wyddom, Ang.-Sax., we wot; Cym., third

person, past, edwyn, Ang.-Sax., he knew, Cym., wis, Ang.-Sax., I wis, unde, wisdom, Cym., wybod, wôd, Ang.-Sax., I wot.

Cre, creu, Cym., kar, Sans., kerden, Pers., creo, Lat., to create.

Myned, vyned, Cym., venio, Lat., wend, Engl.

Ar, ploughed land, aru, to plough, Cym., oriu, Sclav., aru, Lith., aran, Old Ger., aram, Erse, aro, Lat.

Byw, bu, Cym., bu, Sans., buden, Pers., bu-ti, Sclav., φυω, Gr., fui (past), Lat., to be, being, Engl.

As, Sans. (he is), est, Pers., εστι, Gr., est, Lat., jest, Sclav., ist, Goth. and Germ., is, Erse, is, Engl., ys, oes, Cym.

The Hispano-Gomeric changed *f* initial into *h*, and some words appear to have come into general use through its alembic, as

Ferire, herire, to "hurt," literally to strike.

Fugere, huir, whence our "hue and cry" after a fugitive.

Ferrum, heirro, haiarn, Cym., and iron, Engl. As Spain was the iron mine country of primitive continental Europe, the Spanish form would generally be adopted.

Metals have the same Japhetic root.

Aur, Cym., aurum, Lat., θησ-αυρον, Gr.

Arian, Cym., argentum, Lat.

Taen, Cym., stannum, Lat., tin, Engl.

Ferrum, Lat., haiarn, Cym., iron, Engl. From the Cymric "haiarn" comes "harness."

Æs, Lat., bres, Cym., brass, Engl.

Mael, Cym. (wrought iron), metallum, Lat., unde, mail, and probably miles.

Mwn, Cym., muni, Ger., mine, Engl. From mwn comes money, moneta, munus.

Clothing materials, as

Gwlan, gwlanen, Cym., lana, Lat., wool, flannel, Engl.

Lli, llin, Cym. (flax), linum, Lat., λινον, Gr., linen, Engl.

Names of military weapons.

Ber, Cym., veru, Lat., spear, Engl.

Gleddyf, Cym., gladius, Lat., glaive, Engl., clay, Celt., *inde* cleave.

Saeth, Cym., sagitta, Lat., shoot, Engl. Root, syth, Cym., straight, an arrow.

Arf, Cym., arma, Lat., arrow, Engl.; the arrow being one of the earliest arma; or arrow may be from

Aër, Cym. (battle, slaughter), αρης, Gr.

Ysgwyd, Cym., scutum, Lat. Root, ysgwydd, Cym., the shoulder, in the same way as shield comes from shoulder.

Llurig, Cym., lorica, Lat., a cuirass. Root, lloer, Cym., bright.

Lons, Celt., lancea, Lat., λογχη, Gr.

Cyllell, Cym., cultellus, Lat. Root, cyll, to part in two, to cut. This root cyll, diverging one way into cyllell, cultellus, couteau, French, and cut, English, becomes, in its simple form, the English "kill."

Bwa, Cym., bow, Engl.

Chware, gwara, Cym. (sport, play), weren, Dutch, warian, Ang.-Sax., waren, Ger., guerra, Span. and Ital., guerre, Fr., war, Engl.

With all early tribes war was gwara, literally "sport or play," and so called. "Abner said to Joab, let the young men now arise, and play before us. And Joab said, let them arise. Then there arose and went over by number twelve of Benjamin, which pertained to Ish-bosheth the son of Saul, and twelve of the servants of David. And they caught every one his fellow by the head, and thrust his sword in his fellow's side, so they fell down together. And there was a very sore battle that day."—(2 *Sam.* ii. 14.) The words gwara, bwa, batelu, to draw the bow, to fight with the bow, batel, a fight with bows, are pregnant with historical illustrations. The Gomeridæ, or primitive Scythians, split into two factions, the Sacæ and the Parthi, who called themselves so because the word, according to Strabo, means in Scythian to separate. These latter, mixing with the Elamites, became the Persians of early, and the Parthi, the pure name re-appearing, of later Asiatic annals; and

Solinus informs us that the old Persian language was a fusion of the Parthian and Elamitic tongues, which accounts for the number of radical Gomeric terms in it. Strabo was not aware that pars, partior, was pure Latin as well as Scythic (we speak, of course, of the primitive Scythians, not of any of the races which succeeded or united with them); but it is obvious the Latin is not the Scythic form, which has the terminal *th*, not the Latin *s*. We must go to the primitive Latin, that is, the Cymric, for the Scythic form. Parth, a part, parthu, to divide, separate. Antiquity concurs in stating that "Scythian" was not a generic term, but given to the race from their passion for, and skill in, the use of the bow, "scyth" meaning, in their tongue, an arrow, and "scythein" to shoot. That scyth is the same word as the Dutch scheiten, the Swedish shuita, the Danish scyder, the Anglo-Saxon sceotan, scytan, the English shoot, is as obvious as that the root of it is the Gomeric "saeth, syth," an arrow. The Parthians, or Persians, carried their national weapon and devotion to it, into central Asia. The education of a Persian boy consisted, Xenophon informs us, in three things,—learning always to tell the truth, to ride, and to shoot with the bow. The later Parthians were similarly a nation of horsemen and bowmen, their skill in archery being such, according to Lucian, that they disdained to bring down any bird except on the wing, or to hit anything which was not in motion, themselves being at full gallop; whilst the effects of their spending life in the saddle were such, that if you dismounted a Mede or Parthian, a walk of a mile exhausted him. The actions of the Asiatic Gomeridæ were always, upon their part, actions with the bow, hence "batel," a bow-fight, came to signify battle in general—an engagement with any weapons. War with them was sporting; the original meaning of the word "wara" was sport; shooting with them was sport, and with us, the British Gomeridæ, the two ideas, as with our primitive ancestors, are still one and inseparable; sport with us

still means shooting, and shooting, though with different weapons, means sport. But gwara, shooting with the bow, has in reality, with the Gomeridæ of Britain, been, in actual hostilities, as thoroughly the national way of war, as with the Gomeridæ of the East. It was the English bow that decided the engagements in the mediæval ages, which were thus literally batèli, bow-fights; and the archers of South Wales, at a distance of a hundred yards, could drive a shaft through a steel cuirass, or three inches of heart of oak. The Briton was at one time the "Scythian:"—in his language, the name itself, in his national usage and predilection;—the art which gave him such name in the East are as living and vigorous things as they were thirty centuries ago. Such old Scythic names as Rossia, Rosh, Uladika, Uladislaus, Bannat, are also, as before observed, pure Cymric,—Rhos, Ross, Uledig (governor of a country, gwlad), banadur, a king, banon, a queen.

The Cymric llong, a ship, survived in the Latin longa navis, a war-galley, where longa has no affinity with the adjective longus.

Porth, Cym., portus, Lat., port. Root, porthu, Cym., to carry, porto, Lat.

Haven is from avon, river, river mouths being the first havens; as harbour is from aber, the confluence of a river with the sea, Aberdeen, Havre-de-Gras.

Certain Cymric words have curious applications in English. Cwch, anything round and hollow, becomes coach on land, and cock-boat on sea.

The names of colours:—

Côch, Cym., coccus, coccineus, Lat., κοκκος, Gr., scarlet.

Rhudd, Cym., Rufus, Rubor, Lat., red, ruddy, Eng., rouge, Fr., rood, Dan., ερυθρος, Gr.

Lliw, Cym., lividus, Lat., blew, Ang.-Sax., blue, Eng. Root, lliw, colour, y lliw, the colour; blue having been, from the earliest ages, when the first Britons tattooed themselves blue—cærulei Britanni—to the present, when our sailors tattoo themselves blue, dress blue, and strip to

fight, the national British colour. It was also the Bardic colour. Lliw, colour, originated also the Latin names Livius and Livia, also lino, to paint, English, to limn.

Ir, iraidd, Cym., Eng., green, erin, Celtic, viridis, vireo, Lat.

Glâs, lâs, Cym., lazulus, Lat., γλαυκος, Gr.

Commentators have never been able to decide whether by glaucopis Athene Homer meant blue-eyed or grey-eyed Athene. Glâs, the root in Cymric, is either blue or grey, being the transparent colour of water, which is sometimes greyish, as in rivers, sometimes deep blue, as the ocean, sometimes greenish, as the sea in certain parts. Glaucus was the name of an ocean god. Du-glas, Douglas, the dark blue, or dark grey, was the name of the head of the native British tribes in Albyn.

Glass derives its name, given it on account of its transparent water-like colour, from glâs; hence glæs, Ang.-Sax., glas, Dan., Swed., Ger., and the Latin glacies, ice.

There are two leading Cymric terms for the sun, haul, and huan. Haul, Cym., hêl, or êl, Chald., helios, Gr., halios, Dor., saul, and then sol, Lat., Huan, Cym., shan, Assyrian, shan, Scyth., suan, Ang.-Sax., sun, Eng. The words shine, shone, retain the aspirate.

Bêl, or Bâl, Baal, the Chaldaic term for the deity, and secondarily for kings, was either another form of Hêl, El, or Ab-Hel, Ab-El, Ab-Haul, that which proceeded from El, the son of El, and with the Greeks took the name of Ap-ollo.

El, Cym., means pure indivisible spirit or element.

Heliolatry, El or Bâl worship, was the first religion of Ireland, introduced by the Phœnicians. Its Bâl rites, Bâl towers, Bâl priesthoods and sanctuaries, stamped it with the title of the sacred island centuries before the Christian era. Petrie supposes the Round Towers to have been erected at an early Christian era, ancillary to Christian churches. They were Bâl towers, in which the sacred fire was kept, and from which, on the 1st May, the great annual Bâl festival, it was distributed to every

hearth in the province. Two towers, precisely the same in all respects, are described by Lucian as standing in his time in the court of the great sun temple at Hierapolis. Ebn Hankal, who travelled in Iran, the cradle of heliolatry, in the ninth century, informs us that every village had its sun-tower and sun-temple. The masonry of the Phœnician round towers in Ireland is so admirable, that churches built fifteen hundred years after them lie in ruins at their base.

The ancestors of Abraham were idolaters, probably heliolaters, fire-worshippers, Bâl-worshippers, Parsees. When he renounced heliolatry, he either retained the name El-Elohim, applying it to the true God, or El was, as we have suggested, the primitive name for the pure spirit of Deity, of whom Bel, Bâl, was considered an emanation.

In the west the Japhetic El became the root of the whole fairy creation of the elf and elves, that is, beings composed of the pure El-ementa.

Seren, Cym., astrum, Lat., αστηρ, Gr., star, Engl. The primitive Cymric form seren appears in the Latin serenus. The Greek name for the Druids was Saronidæ, or Serenidæ, astronomers.

Μηνη, Gr., mænad, Sw., mena, Goth., maend, Dutch, maane, Dan., monath, Ang.-Sax., moon, Engl.

Lleuad, Cym., luna, Lat.

The Cymric mis, a month, retains the first Japhetic root.

Nyv, Cym., snow, Engl., snaw, Ang.-Sax., nix, nivis, Lat., νιφος, Gr.

Du-w, Cym. (the Being in whom there is no darkness), Deus, Lat., Θεος (soft form Dduw) Gr., Diw, Pers. and Sclav., Dia, Erse, Devas, Sans.

Some political terms in the Latin are of Umbrian or Cymric origin, such as tribus, a tribe, from trev, Cym., a homestead; so also our "country" is "cyn-tre," our first or common home.

Census, from cen, a head.

Curia, from cor, a circle.

The word miles seems derived from the Umbric mael (mail), rather than from mille.

Populus, Lat., pobl, Cym., people, Eng., pueblo, Span. Root, pawb, pôb, Cym., everyone, pob lu, everyone of the lu (nation), populus.

Numerals.

Cymric,	un,	dau,	tri,	pedwar,	pump,	chwe,	saith,	wyth,
Latin,	unum,	duo,	tres,	quatuor,	quinque,	sex,	septem,	octo,
Greek,	εν,	δυο,	τρια,	τεσσαρα,	πεντε,	ἓξ,	ἑπτα,	οκτω,
English,	one,	two,	three,	four,	five,	six,	seven,	eight,

Cymric,	naw,	deg,	ugain,	cant,	mil,	myrdd.
Latin,	novem,	decem,	viginti,	centum,	mille.	
Greek,	εννεα,	δεκα,	εικοσι,	ἑκατον,	χιλια,	μυρίας.
English,	nine,	ten.				

Ordinals.

Cymric,	prif,	ail,	trydydd,	pedwerydd,	pummed,	
Latin,	primus,	alterus,	tertius,	quartus,	quintus,	
Greek,	πρωτος,	δευτερος,	τριτος,	τεταρτος,	πεμπιος,	
Sanscrit,	prat,	duitya,	tartiya,	caturla,	panc,	

Cymric,	chweched,	seithed,	wythed,	naued,	deged.
Latin,	sextus,	septimus,	octavus,	nonus,	decimus.
Greek,	ἑκτος,	ἑβδομος,	ογδοος,	ενναιος,	δεκατος.
Sanscrit,	sasta,	saptama,	astama,	nauma,	dasama.

Present tense of the personal verb.

Cymric,	wyf,	wyt,	yw.	*Pl.*	ym,	ych,	ynt.
Latin,	sum,	es,	est.		sumus,	estis,	sunt.
Greek,	ειμι,	εις,	εστι.		εσμεν,	εστε,	εισι, εντι.
English,	am,	art,	is.		are,	are,	are.

The am, em, im, um (am-amus, mon-emus, regi-mus, sum-us) of the Latin first person plural, and the Greek ομ, are formed on the Cymric ym.

The ant, ent, unt (amant, monent, regunt) of the Latin third person plural, and the Greek οντι, on the Cymric ynt.

Common Japhetic family and personal names extended from Britain to India.

All personal names beginning with Câd, or Cât, derive from the Gomeric "câd," battle; such Cato (Cadog, warrior), Catullus (Cadwal), Catilina (Cad-eilun). Cassius is the Lloegrian form.

Those beginning with Dâr, from dâr, an oak, or dar, the din of battle; such as Darius, Dardanus, Dares.

Those with Ven, from Gwen, wen (white, beautiful); such as Venus, Venelia, Venusta. Juno is Gweno.

Diana is from di-ana, without spot, the virgin deity.

Rhea is rhe, queen.

The Appii from ap, son.

The Tatii from tad, father.

The Marci, Marcelli, from march, a horse.

Duplicates of the first syllable in the same name occur in Latin and British. Cin-cinnatus, Gwyn-wynwyn.

Cælius, Coel, from coel, faith, cælum, heaven.

The Tullii, from twll, a hole, a dimple.

Ovidius is the same word as ovydd, a bard.

Sylla is from syllu, to observe.

Clodius from clod, praise.

Porsena, Porus, god of plenty at Rome, Porus, the Indian king, are from por, Gomeric, king, supreme ruler.

Every Sabine, Samnitic, and Latin name, was Umbrian, having its proper signification in the Gomeric tongue. Hence, in the wildest romances of the Cymry, as in the daily life of the race wherever located, the same personal vocables occur; the widest perhaps being Venus (Gwen), which encounters us in Venus the goddess of beauty, the Gwenevra of the Arthurian cycle, and the common household "Gwen," or Winnie (winning, winsome, English) of the Principality.

The investigation of the Japhetic element, running clearly, though quite distinct, from the Semitic of Asia, through which it runs, not falling within the scope of this Paper, I here pretermit it. It is this Japhetic of the conquering Japhetidæ of Asia and Africa which enters into the very heart of Jewish history and of the Old Testament, and to which we must look as the key for the solution of such facts as that in David's own family there is a Gomeric nomenclature; *ex. gr.*, Ab in Semitic is father, but in Ab-Ner, two pure Gomeric roots, it is the contrary of father, for it is expressly explained, "Abner, son of Ner, captain of David's host."—(1 *Sam.*

xxvi. 5.) This Ab is, of course, the Ab or Ap of the Appii of Italy, and of the Cymry of Britain—son; Ab-Ner, son of strength, or in Latin, Appius Nero; and as we know that the Appii Claudii Nerones were a pure Umbrian family, we have in the centre of Palestine, B.C. 1100, and in the centre of Italy, B.C. at least 700, two Gomeric families of precisely the same name, derived from their common family language in the most natural way conceivable. It is utterly impossible that the Jewish writer, whoever he was, of the Books of Samuel, could have devised such a coincidence, or imagined its ethnological significance. He wrote down the simple fact. We now know how to explain it; but this very knowledge is again a confirmation both of the Mosaic history, and of the prophetic utterance of Noah, "God shall enlarge Japhet, and he shall dwell in the tents of Shem, and Canaan shall be his servant."--(*Gen.* ix. 27.) The family and other names, therefore, which, being purely Japhetic, we meet in Egypt, Canaan, and Asia generally, must be accepted, in their introductions, like peculiar Norman names in England, as evidences of that very early supremacy which the Japhetidæ established in Asia, as far as the Ganges, perhaps further. Once in possession of the right key, every door opens to us at its insertion. Thus Por is the Japhetic for "that which rules." We are pleased, yet not surprized, to greet it in the Pôr (Porteus) of Egyptian mythology; in the Por-sena of the Etrurians; in the Porus (the wealth-god) of Rome; in the white-skinned King Porus, of India, that fought Alexander; in the Por of the old British dynasties, and in the slightly modified form "power" of our English vernacular.

The Latin terminal "or" in personal substantives, orat-or, senat-or, legislat-or, imperat-or, is the primitive Cymric form "wr," a man, the words literally meaning speaking-man, senate-man, law-making-man, ordering-man. In the English the Cymric or Lloegrian "wr, or," takes the form of "or," or "er"—soldier, sailor, builder, tailor, farmer, worker, in all of which it has driven out the Anglo-Saxon man, mon, as a termination.

The Cymric plural ain, and the Anglo-Saxon en, were the same, *e. g.*, ychain, ox-en; but, with few exceptions, the Lloegrian plural in *s*, the Armoric, High German and Cornish *z*, the sound of which this plural retains, has destroyed the Anglo-Saxon "en;" eyes no longer eyne; houses no longer housen. Fortunately it holds its ground in "women" and "children."

The Cymric feminine terminal "es" (brenhin, a king, brenhin-es, a queen, arglwydd, a lord, arglwydd-es, a lady), has its equivalent in the Greek ισσα, βασιλευς, βασιλισσα, and in the English "ess"—govern-or, govern-ess; master, mistr-ess; hunter, huntr-ess; duke, duch-ess.

The Lord's Prayer in Cymric may suffice for a brief illustration of the radical identity which prevails among the Japhetic tongues.

Ein Tad yr hwn wyt yn y nevoedd, Sancteiddier dy Enw. Deued dy deyrnas. Bydded dy ewyllys ar y ddaear, megis y mae yn y nefoedd. Dyro i ni heddyw ein bara dyddiol a maddeu i ni ein dyledion. Fel y maddeuwn ni i'n dyledŵyr. Ac nac arwain ni i brofedigaeth. Eithr gwared ni rhag drwg canys eiddot ti yw 'r deyrnas, a'r gallu, a'r gogoniant yn oes oesoedd.

Ein (our), Cym., uns, Goth., onze, ons, Dutch.

Tâd, dâd, Cym., fâd, Goth., dad, daddy, Engl. vernacular.

Hwn, hon, Cym., ho, Swed., hwa, Ang.-Sax., who, Engl.

Yn, Cym., εν, Gr., in, Lat., Goth., Dan., Swed., Ital., en, Fr., Span., Germ., in, on, Ang.-Sax., in, Engl.

Nev, nef, nefoedd, Cym., νεφος, νεφη, Gr., nebulæ, Lat., hefn, Ang.-Sax., heaven, Engl.

Sant, Cym., sanct, Umbric, sanctus, Lat., svant, Sans.

Dy, Cym., dŷn, Dutch, dan, Germ., din, Swed., Dan., thy, Engl., tuus, Lat., tien, Fr., τευς (σος), Gr.

Enw, Cym., ονομα, Gr., nomen, Lat., nennen, Ger., noemen, Dutch, namo, Goth., naman Sans.

Deued, Cym., Δευ, δευτε, δευρο, Gr.

Teyrnas, deyrnas, Cym., (root, teyrn, a king,) τυραννις, τυραννος, Gr.

Bydded, boed, (present, byw, past, bu,) Cym., bhu, Sanscrit, buden, Persian, buit, Sclavonic, beon, Sax., be, Eng.

Ewyll, ewyllys, Cym., willan, Ang.-Sax., will, Eng., wilfan, Goth., wollen, Ger., voluntas, volo, velle, Lat., βουλη, Gr.

Ar, har, Cym. Root, on, upon, towering over, superior. Radix of Arya, Aryans, Armenia, Aristos, Arduus, and many other terms.

Y, art., Cym., ὁ, ἡ, Gr.

Daear, ddaear, Cym., earth, Ang.-Sax., Eng.

Dyro, Cym., (give,) dada, Sans, Δω, δωρον, Gr., do, donum, Lat.

Ni, Cym., νωι, ω, Gr. (dual), nos, Lat.

Heddyw, Cym., hodie, Lat.

Bara, Cym., bara, Sans. (support, food), bread, Eng.

Dydd, dyddiol, Cym., dies, diurnus, Lat., dag, Ang.-Sax., day, daily, Eng.

A, ag, Cym., ac, atque, Lat., and, Eng.

Dyled, Cym., (debt).

Fel, vel, Cym., velut, veluti, Lat.

Mâdd (take off, divest), Cym.

Nac, nag, na, Cym., ναι, Gr., ne, non, nec, neque, Lat., nay, not, Eng.

I, Cymric, prep. (to), terminal of the dative case in Latin, tib-i, musa-i, Jov-i, Vener-i, literally, "to" thee, "to" the muse, "to" Jove. It is also the iota subscriptum of the Greek.

Arwain, Cym., to lead, conduct.

Profedigaeth, prawf, praw, Cymric, probo, probatio, Lat., proof, Eng., profuan, Ang.-Sax.

Eithyr, Cym. (but), ανθαρ, Gr., autem, Lat.

Gwared, gward, Cym., geward, Ang.-Sax., guardan, It., garder, Fr., guard, ward, Eng. Root, gwara, to sport, to fence; hence to "war," to guard.

Drwg, Cym., evil, trux, Lat., and perhaps trick, Ang.-Sax. and Eng.

Eiddo, one's own, eiddot, thine, Cym., ιδιος, Gr., idoneus, Lat.

Ti, Cym., tu, te, Lat., thou, thee, Eng., thu, tu, Ang.-Sax., tu, It., ti (toi), Span., ty, Sclav., tuam, Sans.

Yw, Cym., personal verb of all persons, also substan., being, existence.

Gall, gallu, Cym., valor, validus, Lat., valour, valiant, value, Eng., gallant, Eng., Fr., It.

Gogoniant, Cym. (glory, grandeur).

Oes, oed, (it is, existence, age, period,) oes, oesoedd, ages of ages, Cym., ætas, Lat., αιον, αιων, Gr., age, Eng.

The intermutation of letters of the same organ by well-known laws originally entered into the structure of all the Japhetic tongues. As a living action, the system survives only in those which have never suffered disintegration, but it has left deep effects on all of them. Partially preserved in the Greek, it is found in the fullest development in the Cymric and Sanscrit. As derivatives in disintegrated dialects are for the most part formed from the soft or feminine, not the radical or masculine form or letter, of the integral language, the following table of the law of initial changes in the Cymric may be convenient for reference. The nine radical consonants admitting mutation are the same as in the Greek. The mutations are homogeneous, that is, they take place only between letters of the same organ, gutturals into gutturals, labials into labials, &c. :—

	3 *Mutations.*			2 *Mutations.*			1 *Mutation.*		
Radical.....	c	p	t	b	d	g	ll	m	rh
Soft	g	b	d	f	dd		l	f	r
Nasal.....	ngh	mh	nh	m	n	ng			
Breathing or aspirated..	ch(χ)	ph	th						

Thus the gutturals, c, g, ngh, ch(χ), change with each other, being in fact but one organic sound;

The labials, p, b, mh, ph, with each other;

The dento-linguals, t, d, nh, th, with each other.

This table forms an organic key to the principle on which the initial and other commutations are regulated in the Cymric, Celtic, Greek and Sanscrit languages.

There are also laws of mutation amongst the Japhetic dialects, considered externally to each other. Grimm has attempted the following table of them :—

	Labials.			*Linguo-Dentals.*			*Gutturals.*		
Greek.....	P	B	F	T	d	th	K	g	ch(χ)
Gothic	f	p	b	th	t	d		K	g
Old High German....	b, v	f	p	d	z *or* s	t	g	ch	K

This approximates to the table of the Cymric mutations.

The Cymric "Gw" becomes F in Celtic or Erse, and for that reason F, or its soft mutation V, generally in Latin—Gwalch, Falco—Gwin, Vinum—Gwener, Venus, Veneris.

In Greek the Cymric Gw became first the Æolic digamma, Gwin, gwοινος, then the F, Fοινος, as Falco from Gwalch, then it was dropped altogether, οινος.

But this mutation of the radical Gw did not stop here, for the Latin F becomes in French and Spanish a mere aspirate H, Foris, Hors, Facere, Hacere.

Thus the mutations of Gw are into F, V, H, and then it vanishes altogether.

In other secondary languages this formidable Japhetic radical became sometimes as above simply G, F, or V, or the G being dropped, the "w" became either *w*, *v*, or a dipthong, as the Greek οι, or ου, thus,—

Gwae, Cym., væ, Lat., woe, Eng., ουαι, Greek.

The Anglo-Saxons stuck, as they had a right to do if they preferred it, to the *w* as in Cymric, instead of the *f* or *v* as in Latin. It is just as correct for their descendants to say,

"White weal and winegar are wery good wittuals I wow," as,

"White veal and vinegar are very good victuals I vow."

It is ridiculous only because the "Norma loquendi" has established the *v* and dethroned the *w* in such words.

Certain primitive sounds appear to have been either lost or deliberately rejected by this or that Japhetic family. The gutturals for instance by the Iberian, later Gallic, Italian and Scandinavian, and the *wh*, *ch*, in such words as "which," by most of them. It would follow, supposing "which" to be a primitive Japhetic term, that in other Japhetic dialects rejecting "wh-ch," its peculiar sound would turn up,

Anglo-Saxon, hwilk;
Anglo-Scot., quilk;
Latin, quæ;
Greek, ho (ὁ), hè (ἡ);
Cymric, pwy, which comes out in the Greek, πῶς, πῦι, ποθεν.

For "what is that," the Roman would have been obliged, like the modern Highlander, to say, "fat is dat," for "which is the way," "quæ is (est) de vay (via)," the *wh* not existing in their form of the Celtic. So also "what" comes out "quod" in Latin, pêth, bêth in Cymric, ὁτι in Greek.

The Cymric *dd* (soft theta) changes in Latin, Old German and English into *s* with the *z* sound.

The Cymric *ll* is abused, being unique in sound, into almost every sound and letter but itself. Shakespeare's *fl* is about the best approximation to it, *e. g.*, Fluellyn for Llewelyn, Lloyd, Floyd, llawr, floor. It often becomes *cl*, as llaw, claw; sometimes *pl*, as llawn, plenus; sometimes one *l*, as llawnt, a lawn, llawd (a growing thing), lad, llaes, loose; sometimes *sl*, llac, slack, lladd, slay, llab, slab (lapis).

The Cymric *ch* (guttural) is, as in the Semitic languages, constantly dropped—Charan, Haran; Cham, Ham; Chomer, Gomer, Homer; Chumbri, Cumbri, Humbri, Umbri; chwar, war; chwi, ye, you; chwil, wheel; chwyl (as long as), while; chwant (lust), want. This guttural (χ) is common to the Cymric, Sanscrit, Gothic, Anglo-Saxon, Celtic, Greek, German and Sclavonic.

The nasal sounds or letters, though unrepresented in the modern Latin alphabet of France by any distinctive signs as in the Sanscrit and Cymric, predominate to a disagreeable extent in the pronunciation of the French language.

Here appears the appropriate place to make a few remarks on the physiology of the primitive Japhetidæ.

All the classical authors unite in describing the ancient

Cimbri, Teutones, Gael, or Galli, as of the same physical type—flaxen-haired, fair complexion, blue eyes, of superior height, with large, but loosely set frames. Seven feet, according to Apollonius, was an ordinary stature for a Cimber, Teuton, Briton, or Gael. As a rule, the Gaul was taller and larger than the Italian; the Briton, according to Tacitus and Strabo, than the Gaul. The only exception to this general type were the Cimbri of South Wales, the Silures, whose dark complexion, black curly hair, medium robust stature, and compact limbs, stamped them, in the opinion of Tacitus, of a distinct, and, as he thought, Iberian descent. The suggestion is not called for. The light complexion, hair and eye, is the forest, open air type of the Japhetic race, to which it always reverts, in what we term a state of nature, in northern latitudes; the darkening complexion, hair and eye, is the town and domesticated type. All Europe was, in the primitive ages, of the blonde type, the word Europa itself meaning "the white man's land," Alba; the dark or brunette type coming on and superseding it as the forest life disappeared before the domus, the urbs, and the civitas, first in Italy, then Hispania, then Siluria, since then in Britain and Germany. Counting the proportion of dark and light persons which, in a given time, pass Temple Bar, we shall find ninety dark to ten blonde; between Cardigan and Aberystwyth, and in many parts of Scotland, these proportions are reversed. The lowland Scotch type, and the Silurian type, with regard to both frames and complexions, are precisely what they were in the age of Tacitus; but in France, Germany, Italy, and many parts of Britain, the pure blonde type has nearly disappeared. The rich golden tresses of the first Japhetidæ, so highly prized by the ancients, that gave the sun god his epithet of Xanthos, and the goddess of beauty hers of Chrysea Aphroditè, "the golden-haired goddess, white as the sea foam," and which last century still lingered in Germany, are no longer to be purchased there. A coal district and the use of coal are said, by evolving certain gases, to impart the

Silurian type. Red hair, the crines rufi of Tacitus, is as common as in his time among the Caledonians of North Britain, but why such colour should be reproducing itself from age to age, whilst the aurea, or golden, is dying out, has not been explained. With regard to bulk and stature, it is to be observed that, whilst we know from certain proofs, such as the size of their swords, sword-hilts, cuirasses, skeletons, that the Danes and Normans were a small race, the Romans and Greeks a medium race, we gather from various evidences that the primitive Japhetidæ which preceded these, and from whom these were descended, fully bore out the description given them by the Greek and Latin writers. They were a large-boned, large-framed race, of lofty stature, and great breadth and depth of chest. The characteristics of the whole race being such, seven feet, as Apollonius remarks, would not be considered a very extraordinary height amongst themselves, though to a smaller race it would seem gigantic. Personal qualifications being in such eras indispensable to command, the chiefs would naturally be the finest and bravest men in the tribe. It was over kings, patriarchs, and such war-chiefs, that tumuli were raised; the skeletons we discover in them represent, therefore, the highest physical development of that particular clan; but making allowance for such fact, the type itself of the race would remain powerful and burly. Language and tradition confirm these views. In Danish and Scandinavian, a Kimber, or Cimber, still means a giant. The indigenæ, as the Greeks believed them, of every country, were men of great stature, hence the name itself, γηγενεις, "giants." The Cymric word for a fathom is "gwrhyd," "man length," a fair inference from which is that six feet was the ordinary height of the old Gomeridæ. The Jews were, so far as partial descent and a residence of some centuries in Egypt could render them so, Egyptians. From their mummies it is clear that the Egyptians were a little race, we should say puny. Whatever that race was which held Canaan in the era of Moses, its physical type was the same as that of the

Gomeridæ. "We were" (state the spies on their return from exploring the country) "as grasshoppers before them in our own eyes, and so were we in theirs." Even as late as B.C. 53, Cæsar informs us that the Gauls were in the habit of twitting the Romans with their physical inferiority, asking them how such little men as they were could hope to conquer them, or raise the works necessary for the siege of one of their duns, or fortified cities. The modern Gaul is rather under than above the modern Italian in weight and size, more indeed of a Piedmontese than an Italian. A degeneracy of bone and stature, which had been going on during the dark and middle ages of serfdom, was, in this case, further increased by the wars of Napoleon, and the excessively early marriages of the generation at the commencement of this century. Similar causes have produced similar deterioration in other races and countries—poor food, life-long confinement in the sedentary occupations, impure air, and dense alleys of unwholesome towns, as on the other hand serfdom, the perpetual toil and wretched diet of agricultural labourers, explain the process—setting aside intemperance and maladies—by which the stalwart Lancashire bowman and wrestler has dwindled down into the Manchester spinner, and the old Gallic clansman, that derided the Tenth Legion, into the standard Frenchman of five feet four inches. But where such processes have not been in operation, where, for instance, the farmer's and yeoman's life, as in Yorkshire and Cumberland, supply abundance of plain wholesome food, pure air, pure water, out-of-door work and exercise, the large type of the old Brigantes and Cymry has suffered little, if any change. This large physical organization, however, by no means infers mental, social, or even military superiority—rather indeed the reverse. There appears to be a certain medium size fixed by nature for every animal, below or above which there ensues more of loss than gain to symmetry, beauty, vigour, and the sustained harmony of the faculties. The giants have, in all ages, got the worst of it from their opponents, these opponents being

also the aggressors more frequently than their pacific and not easily moved adversaries. The primitive Japhetic or Titanic empire gave way to an era of chaos, followed by that of the early historic Greeks, Romans, Tuscans. The Canaanites were expelled by the Jews; the Gaul, and for many centuries the Teuton, succumbed to the Roman; the Saxon for a time to the Dane, and permanently to the Norman. Even the modern Gaul, reduced corporeally from six feet to five feet four, not only holds his own against the bulkier German, but embodies the immemorially aggressive temper of the lesser and more irritable race. Rejecting the idea, then, that a larger, necessarily infers a superior, physical organization, it must, we think, be conceded that the popular belief, that men in mere bone, size and sinew, have degenerated in comparison with those that lived in very early times, whose remains we discover in the primitive tumuli of our island, is founded on unquestionable facts. Bones of animals have been doubtless often mistaken for those of men, but the dullest rustic cannot mistake between the complete skeleton of a man, and that of any other creature; it tells its own tale clearer than Professor Owen could do it for it. The statement, therefore, of Moses with regard to the Amalekites—omitting the Emims, and such instances as those of Og, King of Bashan, which he expressly introduces as exceptional—are sustained by all the knowledge we really possess as to the physical dimensions of the Japhetic race in primitive Europe. Compared to such a race as the Egyptians and Jews, or we may say to the average of modern Frenchmen, the name giants, as some name must be given, was no misnomer. The blame is ours if, instead of accepting it in its true meaning, of people of higher stature and more powerful build, we add to it the idea also of something monstrous and unnatural, which is not to be found in the original. An admirable comment on these remarks is supplied us by the examination of the well-known British skeleton, dug up July 10, 1834, from a barrow at the village of Gristhorpe, near Scarborough, by W. Beswick, Esq., the

owner of the property, and now deposited, with the oak tree coffin in which it was found, in the Scarborough Museum. From the character of sundry articles found with the skeleton in the coffin, the era of the interment has been judged to antedate the commencement of the Phœnician trade with Britain: how much further back it might be fixed must be guess work. No finer men can be found in the world than in Yorkshire, but we doubt whether Yorkshire can find the equal in height, breadth, symmetry, and strength, to this frame of a Gomeric Briton. We extract the following description from a pamphlet published by the Curator of the Museum:—

"On opening the coffin a human skeleton was discovered, quite perfect, and of an ebony colour. The bones are much larger and stronger than those of more recent date, exhibiting the lines and ridges for the attachment of muscles with a degree of distinctness rarely, if ever, witnessed at the present day. The following are the dimensions of some of the principal bones:—

	In.		In.
Length of humerus	11½	Length of femur	19½
Length of radius	10½	Length of tibia	19¼
Length of ulna	11¼	Length of fibula	16
Length of clavicle	6	Width of sacrum	4½
Length of scapula	8¼	Depth of pelvic bones	8¼
Length of sternum and ensiform cartilage	9	Breadth of ditto	10
		Width of rim of ditto	5

Greatest width of lumbar vertebræ, including the transverse processes 4

"But the most remarkable portion of the skeleton is the head, which is beautifully formed, and of an extraordinary size. The following are some of the dimensions:—

	In.
Circumference from the foramen magnum to the alveolar process of the upper jaw	17¾
From the alveolar process to the commencement of the sagittal suture	8
Length of sagittal suture	5½
From the sagittal to the temporal suture	4¾
From the temporal suture to the styloid process	3⅜
Breadth of the forehead above the superciliary arches, between the temporal ridges	4½
Entire circumference of the head, above the superciliary arches, crossing the occipital bone	21¼

Transverse circumference of the upper portion of the head, from the two mastoid processes..... 5
From the sagittal suture to the base of the lower jaw..... 10
From the coronoid to the condyloid processes... ..... 1½
From the condyloid process to the angle of the lower jaw..... 2⅜

"For the following table of the more decided phrenological appearances of the skull, I am indebted to Professor Elliotson, President of the Phrenological Society of London, who furnished me with them, through the medium of Thomas Weddell, Esq., of Scarborough, from an examination of an excellent cast.

Benevolence, full
Combativeness, very large
Destructiveness, very large
Self-esteem, fully developed
Secretiveness, moderate
Acquisitiveness, moderate
Approbativeness, very large
Veneration, full
Firmness, full
Perseverance, large
Causality, large
Comparison, large
Individuality, large
Philoprogenitiveness, very large
Constructiveness, small
Wit, large
Imitation, small

"The thyroid cartilages of the larynx, the ensiform process of the sternum, and the teeth, are in beautiful preservation. The former appear ossified, the latter extremely regular, but much worn and flattened by mastication, from which, with other circumstances, we may infer that he was advanced in years. The body was laid on its right side, with the head to the south, and its face towards the rising sun. The skeleton, since it has been articulated, measures rather more than six feet two inches in length; but, as we are not sure the artificial interosseous substances are of the proper thicknesses, the body might have been still longer—at any rate it was of remarkable stature, not less when living, I should say, than six feet three or four. This great size, combined with his large muscular attachments, must have given him immense strength."

Placed by the side of this skeleton of the Brigantian Briton, the mummy of a full-grown Egyptian appears that of a child; and, supposing phrenology to give us the *esse* only, not the *posse*, of the organism of the mind, the cranial development must be recognized as of a very high cast, quite in keeping with the rest of the physical configuration, and constituting a commanding but benevolent character, the religious and family elements being amply represented. Considered either with regard to its antiquity, or in its completeness as a specimen of the

physique of the first Gomeridæ, "the heroes of the time of old," the skeleton is unique; yet it falls far short of the seven feet stature common to even the later Gomeridæ, and of many other skeletons found in our primitive tumuli.

Combining the testimonies of the classic authors, and the universality of agreeing traditions, with the material evidences of such relics, we are bound to conclude that the statement of Moses with regard to the great stature of certain nations of the Canaanites, is fully borne out by the physical grandeur of the first Japhetidæ of Europe. There is no disputing with skeletons, or saying "no" to vertebræ that would crush the back-bone of a lion.

As our argument that the human race cannot claim greater antiquity in Asia and Africa than in Europe, rests, in some measure, on the fact that the European Gomeric, or Japhetic, is a more ancient language than the Sanscrit or Egyptian, we close this disquisition with a brief summary of evidence to such effect, supplied by the latest researches of Pictet, Meyer, Bunsen, and other scholars. The reader will observe how entirely subversive of Bunsen's theory, that Egyptian civilization goes back 30,000 years, his own lingual conclusions are; and, upon his own maxim, the evidence of languages is in all such cases decisive and irrefragable. If the Gomeric language is older than the Egyptian, and the Gomeridæ themselves did not exist in Asia or Europe 3000 years before the Christian era, and if no human beings existed in Europe before they colonized it, what conclusion can be more obvious than that the nations who had no other languages than what were partly borrowed from, and formed upon, the Gomeric, could not be older than the Gomeridæ themselves? The oriental mind is incapable of exactitude in numbers, or in material facts—it revels in the indefinite and immeasurable; and the further east we go the more exaggerated is the defect. If Egypt draws for 30,000 years, India draws for 70,000, and China for millions, on our credulity; and the study of these mythologies, like residence in the East, tends to affect the

European student with their special vices. The collation of languages, as it is the most impartial test, is also the surest refutation of such pretensions.

The Sanscrit, the Greek, the Latin, the Lithuanian, the Gothic, the Sclavonic, form a group of languages united by similarity of conjugation and declension, and an identity, in many respects, of their phonic system. More ancient than these Indo-European tongues, and underlying them both in Asia and Europe, is another language to which hitherto the ambiguous and unsatisfactory term of Celtic has been applied, and for which we have substituted the generic name of Japhetic, or Gomeric. Pritchard, in his work on *The Eastern Origin of the Celtic Nation*, first supplied a synthetic table of the general agreement of the Indo-European languages with the Japhetic, both as regards the signification of the roots, and the systems of conjugation and declension. The close affinity of the Japhetic and Ind-European tongues, originated in the one family, on the central platform of Asia, which extended itself to India eastward, and Britain westward. Hence the common forms of their language, mythology, and civil institutions. The affinity of the Japhetic, with more especially the Sanscrit, arises not from posterior and accidental contact, but from primitive and unigenital agreement. The oldest form of the Japhetic is to be found in the Cymric of Europe, the fundamental principles of which remain as they were prior to any of the eastern languages assuming the character in which they are now known to us. Many of the grammatical usages of the Cymric are decidedly more ancient than the Sanscrit, possessing also independent peculiarities of its own. The differences from the Sanscrit in the Greek, Latin, and Gothic, is the result of the Cymric element in their languages. The Cymric is thus a præ-Sanscrit tongue, possessed of a præ-Sanscrit grammar and vocabulary. If further demonstration of this statement were required, it is supplied by the identity with the Cymric of the grammar of ancient Egypt, a language recently unveiled, and representing in Africa, as

the Cymric does in Europe, the primitive state of the great Caucasian language, in its integrity, before its division into its eastern and western branches. Hence the restorations in the etymology and construction of all the Indo-European languages cannot be effected without recourse to the uncorrupted Cymric. For the same reason the Egyptian and Cymric will, between them, enable us to re-constitute almost the very phrases and idioms spoken at the birth of language, by the parents of mankind.

In the phonic system, the Cymric possesses a great superiority over the Finnish, Gothic, and Semitic. Wherever the Cymric or Celtic element prevails, it carries its phonic system more or less with it. Thus the English and German, the Gothic and Anglo-Saxon, abound in Cymric words, modified by Cymric laws. On the Greek, the Latin, and the German, this phonic power of the original Japhetic has been still more permanently impressed. The wealth of the Cymric in monosyllabic roots is extraordinary, and amongst them are found simple and plain explanations of families of words, which, in later disintegrated languages, stand underived and isolated.

A principal distinction between the primitive Cymric and the later Indo-European languages is, that the latter have three genders, the masculine, the feminine, and the neuter, whilst the former acknowledges the masculine and feminine only. The Sanscrit has no articles—a serious defect. The Cymric and Celtic not only possess them, but have imparted them to all the languages of modern Europe. Verbal particles, placed before verbs, as independent enclitics, are original forms of construction in the Egyptian and Cymric.

The personal term in the Cymric for the second person plural, "ych," is the same as in the Egyptian, but is unknown in the Sanscrit.

In Cymric and Hebrew, the distinction of tenses is often expressed by changing the inherent vowels of the verb. The Latin and German owe the same method to Cymric influence.

The positive and relative degrees of comparison are expressed in the Cymric, as in Sanscrit, by terminations, of which, among others, two are exactly the same in both languages. The Cymric alone, of all the Caucasian languages, distinguishes also the positive degree of comparison by a peculiar termination.

In all Cymricized languages the genitive is often expressed, not by termination, but by position, exactly as it is in the ancient Egyptian and Hebrew.

One of the forms of the Celtic genitive, the root *n*, or *m*, prefixed to the noun, is the origin of the Sanscrit genitive plural. The same form is found in the Egyptian.

In the Cymric and Egyptian, the prepositions are primitive independent roots, assuming the uses of prepositions, adverbs, and substantives indifferently, and generally requiring a genitive after them. Hence the Cymric prepositions in the Greek language impose the same government on the nouns which follow them. In this grammatical usage, as in all others, the Egyptian accords with the Cymric, so also does the Finnish.

The passive voice of the verb, which in Sanscrit is replaced by the reflected mood, is most frequently expressed in Celtic by means of the verbal root *r*, *ir*, added in the form of affix to the verb. This root, which in Armorican is used also as a separate term, and farther constitutes in this language, under an augmented form, a perfect verb, with the signification of "facere," to do, corresponds exactly with the Egyptian verb *r*, *ori*, "facere," to do, "esse," to be. The Latin, the base of which is Cymro-Celtic, forms from it, as an affix, both the passive and active voice of the verb. Many particles and suffixes which have become words without meaning in the Sanscrit still preserve in Cymric their primitive signification, and are often used as substantives and verbs.

From these facts it is obvious that the Cymric and Egyptian are more ancient languages than the Sanscrit, and that the solution of the archaic words and forms in this latter are to be sought for in the Cymric and Erse. In comparing other tongues with the Gomeric, great ad-

vantages arise to the student from the circumstance that, unlike the many conflicting dialects of Sclavonia and Germany, its principal divisions reduce themselves to two. 1. The Cymric, embracing the Cymric and Armorican. 2. The Erse of Ireland, Scotland, and the Isle of Man. From its superior stability in itself, aided by its impregnable material position, the ardent attachment to it of the race who preserve it, and its admirable phonic system, by which every letter in the alphabet receives an unvarying pronunciation, the Cymric retains many original types now foreign to the Erse idiom; and as the Latin underlies, and almost forms, the languages of Italy, France, Spain, Portugal, Mexico, South America, and, in vocabulary, that of England, which is a Latin structure with Saxon mortar, so the Gomeric, in either its Cymric or Celtic type, underlies the Latin, Greek, Egyptian, Sanscrit, Gothic, Lithuanian and Sclavonic.[5]

GENERAL CONCLUSIONS.

The statement of Moses, that after a deluge Europe was repeopled by the Japhetidæ, of whom the Gomeridæ were the eldest family, is verified with regard to such deluge itself by

I.—The indirect traditions of all nations, by the direct written traditions of the Assyrians, Syrians, Cappadocians, Arabians, Cilicians, Grecians, Chinese, Hindoos, Italians, and Britons.

II.—By the condition of the physical superficies of Europe until comparatively a very recent date.

With regard to the repeopling of Europe—

Externally,—

1. By the written testimonies of Berosus, Archilochus, Augustus, Cato, Varro, Sempronius, Pliny, Myrsilus Lesbius, Servius, the British Triads.

[5] Bunsen, *Christianity and Civilization;* M. Adolphe Pictet, *Essai*, crowned by the French Academy; Meyer, *Gel. Ang.*, p. 534; Pritchard's *Origin of the Celtic Nation;* Bopp's *Comparative Grammar*, last edition.

2. By the mythological systems and nomenclature of Greece and Italy.

Internally,—

By the evidence of language in

1. The primitive topography of physical Europe.

2. The tribal names of primitive Europe.

3. The names of the oldest towns and fortresses in Europe.

4. By the identity of the family common life and animal vocabulary of Europe,

5. By the admitted reducibility of the seven Indo-European languages to one primitive Japhetic type.

6. By the unanimous verdict of comparative etymologists, that this primitive Japhetic type underlies, and is more ancient than, the most ancient of the synthetic languages of Asia and Africa, *i.e.* the Sanscrit and the Egyptian.

It results that, as the genesis of the Japhetidæ in Europe cannot by any ingenuity or violence be forced back further than B.C. 4000, any theory, like Bunsen's, requiring for its support a duration of 20,000 years for man's existence in Egypt or elsewhere on this globe, is untenable and must be rejected.

FINIS.