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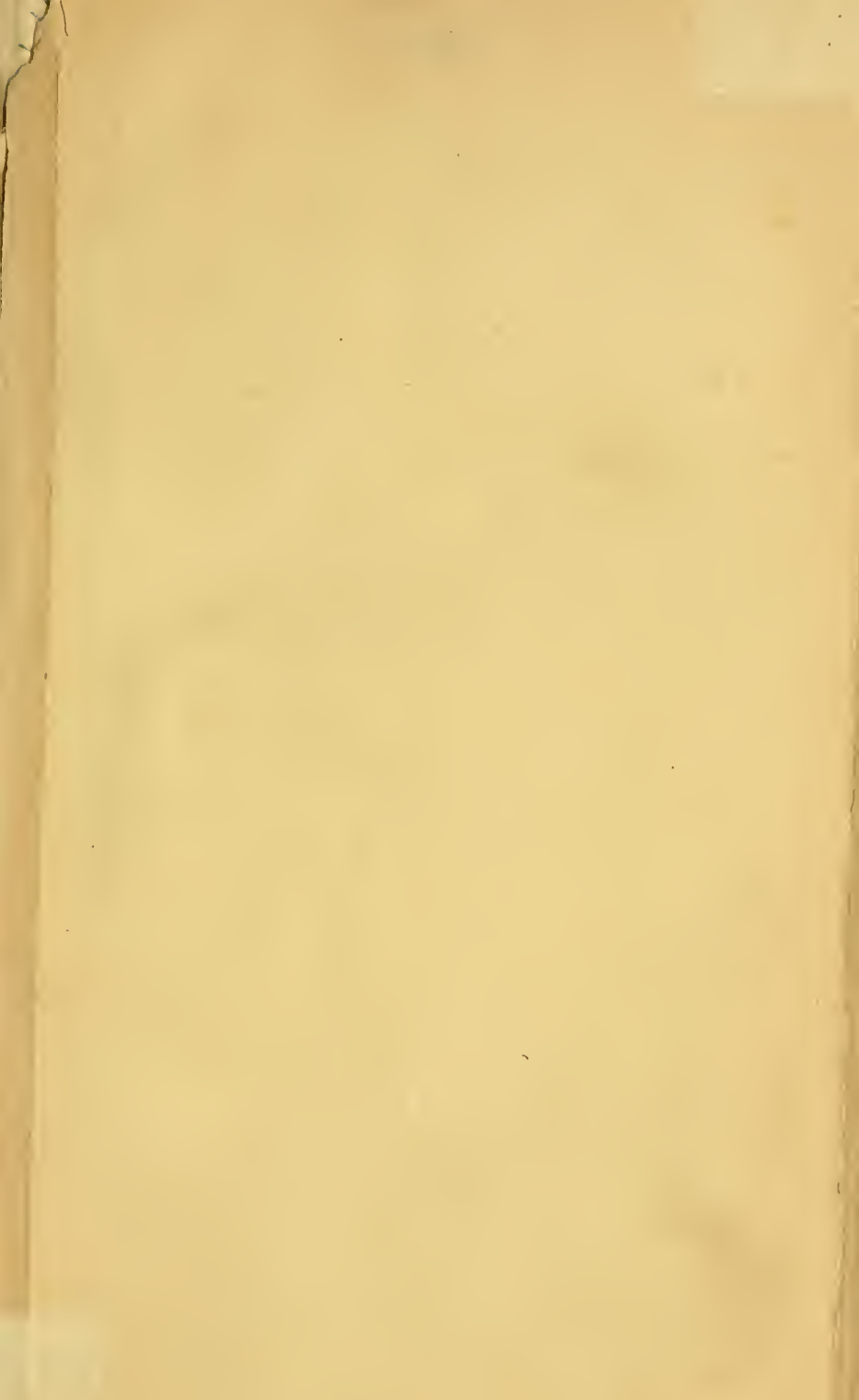
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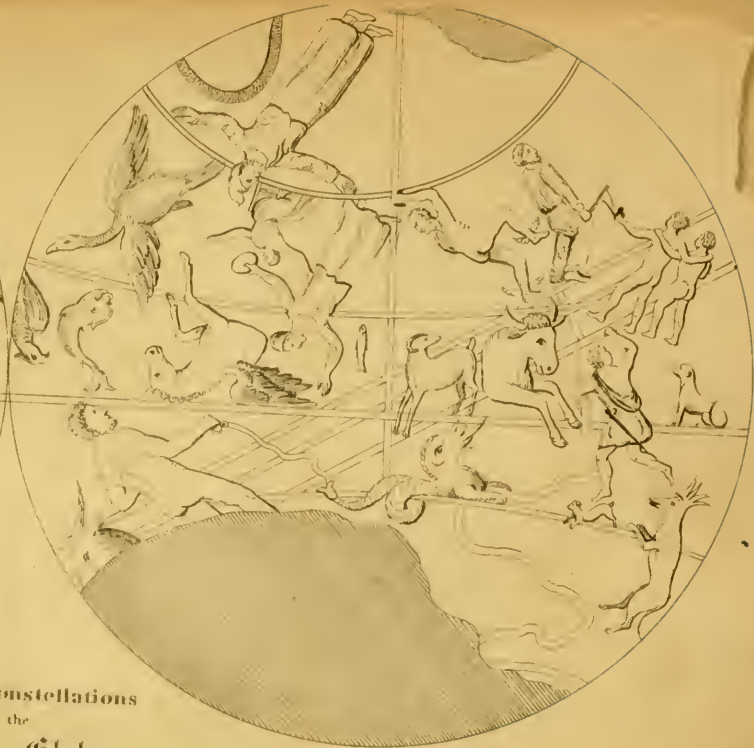
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Ancient Constellations  
from the  
**Farnese Globe,**  
COMPRISING THE THEOGONY OR DIVINITY OF THE ANCIENTS.  
1727

THE  
HISTORY  
OF THE  
CELTIC LANGUAGE;

WHEREIN IT IS SHOWN TO BE BASED UPON NATURAL PRINCIPLES,  
AND, ELEMENTARILY CONSIDERED, CONTEMPORANEOUS  
WITH THE INFANCY OF THE HUMAN FAMILY :

LIKEWISE

SHOWING ITS IMPORTANCE IN ORDER TO THE PROPER  
UNDERSTANDING OF THE CLASSICS, INCLUDING THE SACRED TEXT,  
THE HIEROGLYPHICS, THE CABALA, ETC. ETC.

BY L. MACLEAN, F.G.S.,

Author of "Historical Account of Iona," "Sketches of St Kilda," &c. &c.

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"IT CONTAINS MANY TRUTHS WHICH ARE ASTOUNDING, AND AT WHICH THE IGNORANT MAY SNEER; BUT THAT WILL NOT TAKE FROM THEIR ACCURACY."—SEE SIR WILLIAM BETHAM'S LETTER TO THE AUTHOR IN REFERENCE TO THE GAELIC EDITION.

"WORDS ARE THE DAUGHTERS OF EARTH—THINGS ARE THE SONS OF HEAVEN."—SAMUEL JOHNSON.

70347

THE GAELIC LANGUAGE  
BY JAMES H. BROWN  
NOT FOR SALE



## Dedication.

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TO THE

RIGHT HONOURABLE SIR ROBERT PEEL,  
BARONET, M.P.

SIR,

AN ardent admirer of your character, public and private, I feel proud of the permission you have kindly granted me to Dedicate to you this humble Work.

The highest and most noble privilege of great men is the opportunity their station affords them of fostering the Fine Arts, and amplifying the boundaries of useful knowledge.

That this spirit animates your bosom, each successive day is adding proof: nor is the fact

properly so called, and to fill with your name a still larger portion of the history of the nineteenth century, and that that name may not suffer any diminution of its due respect and regard for having condescended to patronize this feeble but honest effort, is,

Right Honourable Baronet,

With profound regard,

The sincere prayer of,

THE AUTHOR.

ARGYLL STREET, GLASGOW, }  
28th April, 1840.

## P R E F A C E.

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If any person take up the *History of the Celtic Language*, as about to be submitted, and expect to get through it as through a song, for that person the author has not written : “ *Intelligibilia non intellectum adfero.*”

At the commencement of the present order of material things, the first sun indicated day by a faint but perceptible heraldic emanation in the East, gradually waxing stronger and stronger, till now, behold ! the king of day himself gilding the summit of the mountains with the splendour of his countenance, and now gradually mounting, and diffusing stronger light—stronger intelligence—till he arrives at the goal of noon. This appears to the author no inapt emblem of the commencement of the order of things in the *moral* world. If we would contemplate the human family in its infant state, we must

turn our backs upon this hemisphere, and travel to the East, to see the dawn of intellect, and there listen to the efforts of infant humanity forming a language; we must learn the powers of their signs and symbols—a giant alphabet—and attend to the reduction of these rudiments to practice. In brief, we must contemplate man as *naked*.

The doctrine advocated in the following pages is not a new one; the writer's mode of treating it, perhaps, is. To those who never reflected upon the subject, the arguments may appear astounding; but this is no disproof. Truth has oftentimes had a whole world against her. When Pythagoras first disturbed the unphilosophical but secure opinion, namely, that the earth stood still, and that the sun rose and set merely to please earth's pompous habitants, his doctrine was not only ridiculed, but also persecuted. After him, however, when eighteen centuries had elapsed, Copernicus took it up—and, in process of time, a Kepler, a Galileo, a Newton, and a Herschell—till at length the lazy earth has been really made to travel round the sun like other planets, just as the ridiculed philosopher had advocated. Nay, in a more enlightened age, and in a Protestant country, a Hoffman's opinion

of carbonic acid gas, as affecting animal life, was anathematized by more than one German university as hostile to religion, and tending to atheism. Mr Coleridge tells the story thus: “ Three or four students, at the university of Jena, in the attempt to raise a spirit for the discovery of a supposed hidden treasure, were strangled or poisoned by the fumes of the charcoal they had been burning, in a close garden-house of a vineyard near Jena, while employed in their magic fumigations and charms. One only was restored to life; and from his account of the noises and spectres in his ears and eyes, as he was losing his senses, it was taken for granted that the bad spirit had destroyed them. Frederic Hoffman admitted that it was a very bad spirit that had tempted them—the spirit of avarice and folly; and that a very noxious spirit—gas or *geist*—was the immediate cause of their death. But he contended that this latter spirit was the spirit of charcoal, which would have produced the same effect had the young men been chaunting *psalms*, instead of *incantations*, and acquitted the devil of all direct concern in the business. The theological faculty took the alarm—even physicians pretended to be horror-stricken at Hoffman’s audacity. The

controversy and its appendages imbittered several years of this great and good man's life."

The author quotes these facts to show that Truth may be no less Truth, although she may not be at first sight recognised by the multitude—not that he fears a similar reception himself. No! The nineteenth century has no parallel in past centuries. Mind is no longer led about, like a Samson, bound and blind—the giant has burst his shackles, and may be seen in every quarter of the globe, with his myrmidons chasing Prejudice and Superstition to the shades. There are, he is aware, some who, like the limpet, stick close to the barren rock—wedded to it by the adhesive power of prejudged opinions, without ever being able to shoot one argument; but these the tide of public opinion will soon overwhelm.

To the critic the writer has little to say beyond pleading apology for his style, being an author in a tongue to him altogether acquired since he arrived at manhood. The grand proposition, taking it as an aggregate whole, is based upon eternal truth, and, therefore, beyond the power of little minds; and great minds will ever give a judicious verdict.

The author, willing however to allow every fair

play, is induced at this early stage of the work to combat a few of the prevailing prejudices against the claims of the Celtic to be the primordial language. In the first place, therefore, he would submit that he by no means contends for this honour under the appellation *Celtic*, or *Keltic*, alone. It will appear by-and-by that "*Cufic*," "*Coptic*," "*Aramic*," "*Punic*," together with a few more, are equivalent appellations, and, therefore, one language under varied *symbolic* names.

In order to the due apprehension of this argument, the mind requires to be sent back to the infancy of the human family, when the seeds of Science were sown, and again follow the fruit of these seeds in the track of Time.

With a view to illustrate this proposition, the author has given in a Frontispiece a *Celestial Globe*, with the figures upon it representing the constellations in the true ancient manner, as marked on a statue of Atlas in the Farnese Palace at Rome. The two bears and southern fish are supposed to have been obliterated by the damages it has sustained. This globe is the heavens which Atlas is said to support by his shoulders, which, when examined into, is literally true.

It would appear, that at a very early stage of human existence the periodical returns of those luminaries which announced the returns of the seasons were made a subject of study; and what was more natural for man to suppose than that these heralds of the seasons really exerted an influence over them? Be this as it may, society would find it requisite, very soon, to keep a calendar by which to regulate their labours; and that calendar we have in this Farnese globe. In the absence of letters, a heavenly sign was indicated by an animal bearing a fancied resemblance, or obvious analogy; these animals were known each by a natural name, imitative of their voices or notes severally, which names again were transferred to the heavenly bodies represented or indicated. Thus the symbol, and the object symbolized, became virtually one; and, in process of time, the intelligence attributed to the heavenly bodies came to be attributed likewise to the symbol: hence the origin of creature-worship, or idolatry, as also of letters.

It is remarkable, that any Celt, however illiterate, will name the figures upon this globe, and name them, too, as named at their first institution,



whether in Chaldea or Egypt, thousands of ages past! This itself is proof positive of the identity of the Celtic and the primordial language: therefore we might call a halt even here. The name of that little fellow sitting on the equator, for example, is variously *Oug*, *Aug*, *Avag*, *Affag*, and its yelp *Tauthun*. The name of the larger dog underneath is *Cū* or *Cou*, inflected *Can* or *Coin*; of the Eagle, *Iūl* or *Eol*; of the Man, *Ais* or *Esh*; of the Bull, *Tarv*; of the Scales, *Migh*; of the Horse, *Prus*; of the Serpent, *Eph*, or *Pehir*, or *Nahir*, or *Pheten*, according to its species; and so of the rest!

As knowledge increased, men now began to unite two or more of these figures into one—an idea suggested, probably, by the periodical union of the planets with the sun. This compound figure requires, of course, a compound appellation, and hence the origin of compounds. If a horse was called *Prus* when single, and the man *Es*, it follows that the two united, as upon our globe, become *Es-Prus*; the man and the dog, *Es-Cū*; and so of the rest. Upon the same principle, when a single symbol was a deity, a compound symbol would be a compound god, and three

symbols united, a trinity; and here, again, the origin of the Pagan trinity, always implying the symbolic objects, now found in three radicals: for example, *R-C-L*, or, with their syllabic powers, *Er-Cu-El*, bespeak the circle, the dog, and the lion grouped, to be understood, in a sacred sense, as technical terms of an obsolete system.

The bearing of these premises upon our grand argument will develop itself as we proceed with the work.

The next point to be considered is the claim of the Hebrew language. In treating of this department, the author means to dispense with the "Masoretic points," and likewise with the "supplied vowels."

The reader will at once allow, that in a work of *Roots*, like this, modern superinductions are inadmissible.\* He will take radicals as syllabic

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\* "In the beginning of the fourth century," says Dr Murray, "the Syrians broke the immemorial practice of Eastern orthography, and introduced the Greek vowels A, E, H, (I) O, T, or S, written in a small hand, and placed laterally above or below the letters. These vowels were soon corrupted into mere points."—Vide *Outlines of Oriental Philology*, p. 4.

"The pointed Hebrew is nothing akin to the written He-

symbols, as they undoubtedly were in the Phœnician alphabet—which alphabet, and not the Hebrew, was used by the writer of the Jewish law—and admitting of a vocal sound or vowel either before or after. The symbol *f*, for example, may be sounded *af*, *ef*, or *if*; or perhaps, in the rapidity of pronunciation, corrupted into *fa*, *fe*, or *fi*. To the Hebrew *יוד* he will occasionally allow the power of *iū*, as well as that of *i*; and to *וין*, sometimes the power of *o*, *oin*, and *ain*. To *פ* the power of *p* or *ph*, otherwise he will adhere to

brew; not only many of the words are so changed as to change their sense, but takes away all the perfection in the original. . . . *Pointing* has made it a *hodge podge*, with neither the native perfections, nor with such as are in the new languages.”—Vide “*The Covenant in the Cherubim*,” London, 1734.

“*Mascléf* proposes to quit us of the trouble of learning, and writing and reading by the Masoretic points, and put us in the state the Jews were *before* they used those points, without knowing, much less stating, the condition they were in; and puts us upon using a scheme instead of it, upon a false supposition, as his successor, *L' Sieur Rimeur de Racines Hebraïques*, tells us, that the sacred Hebrew Scriptures had *vowels* between the consonants, and that the *Masorets* wanted them to put in their vowel-points, which *Mascléf* undertakes to supply without considering consequences, *by inserting a vowel between each two consonants, where there is none in the text*; fixing the sounds of the consonants and vowels *without either rules or reasons*.”—*Ibid.* p. 260.

*Parkhurst* and *Calmet*. He will supply no vowel where no vowel is in the original: that would be “adding to the words of this Book,” and incurring the curse.

With the Hebrew language, *under that appellation*, he has no quarrel, being comparatively modern; receiving its very *name* from *Heber*, the great-grandson of Shem, who flourished somewhere about two thousand years after the creation of Adam, and, consequently, about two thousand years *after* language had been ripening and flourishing. Those who plead for it as being the primitive language, under that name, give the lie, innocently, perhaps, to their own belief of the account of the confusion of the primitive tongue at Babel; seeing, it is plain, that if the primordial language were then and there confounded, it must have been then and there lost; and how could Heber, who flourished *subsequently to that period*, retain it? Our belief is, that the Arabic, Phœnician, Coptic, Cufic, Ethiopic, Chaldaic, Hebrew, Celtic, Syriac, Nohic, Japhetic, and many more, were at one period, with some slight dialectical difference, one and the same language, and *that* the primordial one, in a more mature state. The very appella-

tive *Heber*, the author would, in submission, call a misnomer. The original is עבר *oinbr* or *ainbr*. Now, *oin* or *ain* means, in Celtic, a river, and *bar* or *bhar*, beyond. "The term *Heber*," therefore, says the Rev. Mr Davies, page 67, "signifies *to cross over*, or simply *the opposite side*; which name he seems to have acquired from the circumstance of his crossing over with his family to the east side of the Euphrates, from the tumultuous assembly of Nimrod, who had seated themselves on the western bank, where old Babylon is supposed to have stood." The name, therefore, is equivalent to our *Inver*; whence *Inverich*, *Iberich*, or *Iberians*, and *Ebirich* or *Ebrideans*—all expressive of *isolation*, or beyond water. Herein we are abundantly borne out by sacred writ itself. The identical word עבר *oinbr*, is the word rendered in Deut. iv. 49, "This side Jordan;" in Joshua xiii. 27, "The other side Jordan;" and in 2 Samuel xix. 18, "A ferry-boat." To assert indeed—as not a few take upon them to do—that the Hebrew, *under that name*, is the primordial language, argues a degree of thoughtlessness truly pitiable. Who does not see—the Hebrew being called after *Heber*, and this *Heber*

being the great-grandson of *Shem*—that the *Shemetic* must be three generations older than the Hebrew? *Japhet*, again, being two years older than *Shem*, does it not follow that the *Japhetic* is that much older? And *Noah* being the father of both, what is the natural inference? The truth is, to worship the Hebrew character as sacred, is superstition; to worship the Hebrew nation is idolatry; they were a timid, uninfluential handful, compared with the Celtic tribes; nor did they ever complete even a fine building without their assistance. Who was the ornamental architect of Solomon's Temple? Was it not *Father Hiram*, the widow's son, a Tyrian? And who were the Tyrians? Celts under the symbolic or oracular appellations of Canaanites or Phœnicians. The very alphabet used by Moses, as Dr Murray\* sufficiently proves, was the *Phœnician*,† *not* the Hebrew! Our argument is, that they were the same, and that, whilst the Hebrew is known to have sickened and expired more than two thousand

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\* Vide *Outlines of Oriental Philology*, p. 2.

† It is perhaps superfluous to note here, that several portions of the Bible, such as Daniel, Ezra, Nehemiah, Job, &c., are in the Chaldea dialect,

years ago, and been buried among the rubbish of Rabbinical prejudices, we maintain that both live and breathe still, radically and elementarily examined, in the great Celtic family.

To those who have obliged the author with the use of their libraries, he begs to return heartfelt thanks. He would record their names if he did not judge that they themselves would rather not. He takes the field, he is aware, against Prejudice, confirmed by authority — prejudices which those who are wedded to them cannot defend. Of the truth of his principle, however, as an aggregate whole, he is himself convinced to the full; therefore, as a moral agent, he considers himself answerable only to his God.

The liberty he takes with the sacred text, he takes hesitatingly—more in the spirit of inquiry than of correction, and would wish the reader to view it in this light. Where he deviates from the standards in Celtic orthography, he deviates intentionally, for the sake of the English reader, to whom *our* Rule of a broad vowel in one syllable requiring the next syllable also to begin with a broad vowel, and so of the small vowels, might prove a stumblingblock.

With these prefatory remarks, he throws himself upon the public, again craving indulgence for attempting a book in a tongue to which he was an utter stranger in early life—a tongue to which, indeed, he is not more than reconciled yet, as his style may show. So much the better, perhaps, for the history of his mother and father language, the Celtic.

The Tongue which god-like heroes spoke,  
Which Oran, Ullin, Ossian sung ;  
The Tongue which spurn'd the Roman yoke,  
When thralldom o'er the world was flung !



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THE  
HISTORY  
OF THE  
CELTIC LANGUAGE.

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CHAPTER I.

“ Inquire, I pray thee, of the former age, and prepare thyself to the search of *their fathers* : for we are but of yesterday.”—Job viii. 8.

OPINIONS OF EMINENT PHILOLOGISTS RELATIVE TO THE  
ANTIQUITY AND CONSEQUENT IMPORTANCE OF THE  
CELTIC LANGUAGE—COMMENT THEREON BY THE  
AUTHOR—THE BRITISH AND THE CELTIC COMPARED,  
&c.

THE history of language is the history of thought—a picture of the gradual development of mind—human nature reflected as in a mirror; and as such it forms an exalted science. It carries us back to the infancy of mankind—makes present and past ages meet; and, whilst *Truth*, in all her divine harmony, reveals herself to the admiring student, the mind luxuriates in lofty thought—the finer sensibilities of the soul are brought into play—the heart is necessarily being enlarged and liberalized

—the affections refined, and the recipient raised in the scale of moral being. This can only be true, however, of *one* language; and that the one which shows natural *roots*—the only lasting materials of a language—roots too so *natural* as to be identified with the efforts of infant humanity in reflecting Nature, and in giving ideal life to action and passion. This is the only way to the citadel of the judgment, and, therefore, the only way to make us sincere worshippers of Truth. The undertaking, we are aware, is bold—the task one of no ordinary magnitude: others have preceded us in the awful path, and found it expedient to stop short. Of all this we are aware: but as no performance of man is perfect, and believing, as we do, that knowledge, like science, is progressive, we trust, by making the discoveries of these forerunners subservient, to add our tribute also of discovery; as meaner minds, under more favourable auspices, have improved upon what a Galileo or a Newton alone could have projected. We lay no small stress upon the advice of Bildad, which we use the freedom to adopt as our motto: *he would not have Job stop short at the age immediately preceding him, but sends him to the search of their fathers*, which must have referred to a period long prior to the birth of Moses—ay, to the first ages of the world!

In an age like this, when the Celtic language is under-rated, and when the olive branch of peace is

effecting what it defied the sword to accomplish, namely, the ejection of those who use that language from their native fastnesses, it appears to us not unimportant here to submit opinions of eminent scholars relative to its character in general. This precaution shows our disposition to favour readers of short or cripple belief, to whom our grand proposition might prove too high a barrier to leap at a bound; but who, by dividing the ascent into stairs, half stairs, and steps, may, if they will, be able to accompany us, and see for themselves these grand objects, which people grovelling upon gross earth never can see—which, indeed, it was never intended they should see.

FIRST WITNESS.

*Mons. Pezron, Abbot of La Charmoye, in France.—*  
*Vide, "Antiquities of Nations." Paris, 1703.*

. . . . . "Japhet\* was the eldest of Noah's three sons. This patriarch's eldest son was Gomer, and next to him Magog and Madai. It is certain that Madai was the father of the Medes; the scriptures, and especially the prophets, speak not otherwise. Magog is also looked upon to be the origin of the Scythians, or people of Great Tartary. Gomer, who was the eldest, must, certainly, as well as the rest, be the founder of a people, and who could they be but the Gomarians, from whom, according to Josephus, the *Celtæ* or *Gauls* were descended? And if Gomer be the true stock of the Gauls, as

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\* יַפֶּת *ipht*, Prophet of God?

*I have already made out by so many proofs and authorities, they must needs have a language quite different from other people, and that was the Celtic tongue. But to carry this name no farther, which indeed properly appertained to no other than the European provinces towards the west, it was at first the language of the Gomarians in Asia, then of the Sacæ, afterwards of the Titans, and also of the Cimri or Cummerians. After all which, that is a series of many ages, it became at last the language of the Celtæ, who were better known by the name of Gauls.*

“ The language, therefore, of the *Celtæ* who fixed in Gaul, was, from the first ages of the post-diluvian world, the language of the Gomarians, who were seated originally in the higher Asia, towards Hircania and Bactriana; and it is not to be doubted but the language of the Gomarians was that of Gomer, who was their head and founder; and if it was the language of Gomer, it must necessarily have been one of those formed at the confusion of Babel. All these deductions are so true, natural, and well pursued, that I cannot see how they should be denied. They are supported and confirmed by *scripture*. But let us not rest here; for we ought to neglect nothing for the confirming of a *truth* which may be contested, because it has in a manner continued hitherto concealed and unknown. It is certain from what has been offered, that the *Celtæ* who extended themselves to the utmost boundaries of the west—that is, into Gaul—were the descendants of those who anciently bore the name of *Titans*. Callimachus, who flourished in Egypt about 250 years before our Saviour’s time, was so satisfied with it, that he took delight to recount it, because it seemed to tend to the honour of Ptolemy Philadelphus, his hero, and who played them a very ill trick. These *Celtæ* (Κελται) were, according to that author, οφιγονοι Τιτηνες, *Titanum Posterii*, or rather *Titanum sera posteritas*, *i. e.* the posterity, or descendants of the *Titans*.

“ If these *Celtæ* came from the *Titans*, it is not to be



doubted but they preserved their language as being that of their fathers and ancestors, and what I have said before is clear proof of it. But I have shown, in treating of those princes who ruled over the Titans, that they were the contemporaries of Abraham, and even of his father Terah ; and that they were *ancienter than the reign of Belus, the father of Ninus, and the famous empire of Assyria.*

“ Here is antiquity for you, equal with that of the ancient patriarchs. But this is not all ; for, *before* these people, who in old times made so much noise in the world, bore the name of Titans, they had that of *Sacæ*, under which they performed greater things. From these early times, which come up almost to the dispersion at Babel and the days of Gomer, the *Sacæ* and the *Titans spoke the Celtic tongue*, as may be seen by several words that are still in being, and by the proper names of those princes and princesses who ruled over the Titans.”

Here have we the result of profound learning and research. Abbot Pezron wrote more than one hundred years ago. He possessed advantages of getting at truth which few persons in our age may hope to possess ; therefore, we ought to bow to his opinion in general. We say in general, because we ourselves by no means agree with *Mons. Pezron* in *all* his deductions and conclusions, “ true, natural, and well-pursued” as they may be. He calls a halt at Babel—a common error—as if “ *the sons of God*” had necessarily joined “ *the children of men,*” who *alone* suffered in their language, in rearing that rebellious tower. Keep we this distinction, which the spirit of inspiration has made, in view, and the

riddle is solved. Gomer spoke the Celtic. If Gomer, why not his father Japhet? if Japhet, why not his father Noah? if Noah, who was an ante-diluvian when the whole land spoke one language, why not Methuselah who was for six hundred years his contemporary? and if Methuselah, why not Adam, who, again, was Methuselah's contemporary, and, for ought we know, his bosom friend for the space of two hundred and forty-eight years? It is not yet time to submit that שֵׁפֶת, *spt*, the thing confounded at Babel was not דְּבָרִים, *dbrim*, words, or language, but religious sentiment, confession, baptism, creed. The text is, (Gen. xi.)—And the whole land was of one *dbrim*,\* (words, sayings,) and one *spt*, (sept, faith, priesthood). Now, does it say in the sequel, that both these things were confounded? No; *spt* alone, *i.e.* the *sept*, prophecy, faith, or priesthood, according to inspiration, was confounded. But in justice to ourselves, as well as in deference to the feelings of the timid reader, we submit, even at this stage, that the thing confounded is the identical thing rendered in Genesis xviii. 25, *judge*; “Shall not the *Judge* of all the earth do right.” In Leviticus xix. 15, *judgment*; “Ye shall do no unrighteousness in *judgment*.” In Judges iii. 10, *judged*; “And he *judged* Israel.” In

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\* The Celtic scholar will at once identify this root with *abir*, to say, to speak, *b*, *r*, being radicals.

1 Samuel viii. 10, *judged*. In Psalm ix. 19, *judged*; "Let the heathen be *judged* in thy sight." In Proverbs xxix. 9, to *contend*; "If a wise man *contendeth* with a foolish man." In Isaiah lix. 4, to *plead*; "None calleth for justice nor *pleadeth* for truth." It also constitutes part of the term Jehoshaphat, which term is allowed to be resolvable into Jehovah, and Judge, or *Judgment-of-Jehovah*. Here it will naturally occur to the reader, Why render the Hebrew word *speech* in one solitary instance, and in every other place a matter of *judgment* or *opinion*? The scriptures were infallibly writ, but subject to misconstructions and mistranslations. In the history of Paul's voyage, for example, we have *αγκυρας τεσσαρας*, *i. e.* *Agkuras tassaras*, rendered "four anchors." "Then fearing they should have fallen upon rocks, they cast *four anchors* out of the *stern*," Acts xxvii. 29. Calmet says the text should have been rendered "the four-fluked anchor." *Acair teasairg* in Celtic means literally *the safety anchor!* The radicals *t, s, r*, are *sacred*. With regard to whether she would have weathered the billows fully as well with her *prow* to it is another question. That there *was* a confusion of tongues no one will doubt, but this was consequent upon the affair at Babel. It stood in the same relation to the dispersion, as *cause* does to *effect*. This is not a new doctrine, much less *our* doctrine. "Will the history," says Calmet, "bear the following

narration? Now the inhabitants of all parts were of one similar profession in religious matters; but a number of persons who had quitted the Noahical residence, and journeyed westward, forsook the true Deity of their great ancestor, and proposed as their metropolis, a city and a tower *which should be sacred to some heavenly power.*" We did not, however, say this was a solitary instance of this unhappy rendering. One other instance at least is Psalm lxxxi. 6, where, as Bate justly observes, God is the speaker, and the words must be rendered "I heard, (*not* 'a language I understood not,' but) a religious confession, *I approved not.*"

But allowing a confusion of language, literally speaking, to have taken place, it refers only to such as were engaged in the tower. Noah was in life, and did he head the faithless crew? No; he attends to his vineyard, which he planted far east from Shinar. Therefore, take either view of it, the first speech still remains unconfounded—the stream of language may be still traced without a break up to the fountain of paradise! And here, for the time being, drop we the subject.

That the appellations here introduced by the Abbot are descriptive, and resolvable by the *Cabala*, or hieroglyphics, we shall show in proper place. To assert, at this stage of the work, that they are but different terms expressive of one and the same thing—namely, *the various religions of*

*this people*—would be to dazzle the reader by too strong a glare of light, especially if his eyes have been much accustomed to darkness. We shall, therefore, meanwhile, proceed with the examination of other witnesses.

#### SECOND WITNESS.

*Opinion of Huddleston, in his Preface to "Toland's History of the Druids."\**

“Early imbued with a competent knowledge of the Greek and Roman languages, I imbibed along with them every possible prejudice against the *Celts*. I was from my infancy taught to consider them a parcel of *demi-savages*, their language an unintelligible jargon, and their boasted antiquity the raving of a disordered imagination.

“Dazzled with the splendour of the *classic page*, I endeavoured to derive every thing from the Greek and Roman languages.

“About 20 years ago, the treatise now offered to the public fell into my hands. I was astonished that it *tore up by the roots the whole philological system which I had so long held sacred and invulnerable*. The boasted precedency of the Greek and Roman languages now appeared at least doubtful.

“Determined to probe the matter to the bottom, I devoted my serious attention to the history, antiquities, and language of the *Celts*. The result was that I found it established by the most *unquestionable authorities, that the Celtic language was a dialect of the primary language of Asia; that the Celts were the aboriginal inhabitants of Europe, and that*

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\* Toland was born in 1670.

they had among them, from the most remote antiquity, an order of *Literati* named *Druids*, to whom the Greeks and Romans ascribe a degree of philosophical celebrity inferior to none of the sages of antiquity.

“ Nothing has perplexed philologists so much as the *affinity*, or, as it is more commonly called, the *intermixture* of languages. The fact is, the primary language of Asia, or in other words, the language of Babel, is the ground-work of the whole ; and all of them retain stronger or fainter marks of affinity *in proportion as they are primary, intermediate, or more remote branches* of this *primary root*.

“ Of all the phenomena of language, the most remarkable is the affinity of the *Celtic* and *Sanscrit*—two languages which cannot possibly have come in contact for *more than three thousand years*, and must, therefore, owe their similarity to the radical tincture of the primary language of Asia.

“ That the *Celtic* is a dialect of the *primary language of Asia*, has received the sanction of that celebrated philologist, the late Professor Murray, in his prospectus to the *Philosophy of Language*. That the *Celts* were the *aborigines of Europe* and *their language the aboriginal one*, even Pinkerton himself is *obliged* to admit.

“ It is a point on all hands conceded, that neither colonies nor conquerors can annihilate the aboriginal language of a country. So true is this, that even at the present day, the *Celtic* names, still existing over the greater part of Europe, and even in *Asia itself*, afford sufficient *data* whereby to determine the prevalence of the *Celtic language*, the wide extent of their ancient territories, and their progress from east to west.

“ The Roman language unquestionably derives its affinity to the Sanscrit, *through the medium of the Celtic* ; and to any one who pays minute attention to the subject, it will appear *self-evident* that the Doric dialect of the Greek, *founded on the Celtic*, laid the foundation of the language of

Rome. The *Gothic*, over the whole extent of Germany, and the greater part of Britain and Ireland; the *Phœnician*, or Moorish, in Spain, &c., &c., are all of them merely recent superinductions, *ingrafted on the Celtic—the aboriginal root*. The Roman language Gothicized, produced the *Italian*. The Celtic in Gaul, with a mixture of rustic Roman, and Gothicized, produced the *French*. The old British, (*a dialect of the Celtic*) Saxonized, produced the *English*, &c. Whoever would rear a philological system radically sound, must, therefore, *commence with the Celtic*; otherwise he will derive the *cause* from the *effect*—the *root* from the *branches*.”

There are enow in the world of like mind with Mr Huddleston. It were well would they make proper use of his after experience. Professor Murray, here referred to, certainly paid a compliment to the Celtic: he not only proves it a dialect of the *primary language of Asia*, but he also says that without it one cannot possibly make progress in philology; but, in our humble opinion, he paid the reverse of a compliment to the judgment of his readers when he asserts that “Ag, Bag, Dag, Gag, Hag, Mag, Nag, Rag, Sag, are the foundations of language!” See *vol. ii. p. 32*. Upon what principle can these be made the foundation of languages? What were the other vowels given us for, if we are ever to dwell upon the sound *a*? Does *Nature* utter no more than one monotonous note? Has she but one string to her magnificent harp? The assertion may dazzle, but never can approve itself to the judgment. We shall not now wait to apply a

lever to dislodge it; it will melt away before the rays of truth and common sense, and ere we have done, be no more tangible.

Mr Huddleston himself, like many others, stumbles upon the confusion of Babel, as well as upon the unphilosophical notion of language being the result of immediate inspiration! If by inspiration any person means *the power of making a language*—the gift of *onomatopæia*—of reflecting sound—of mimicking action—of employing metaphor—of giving articulate expression to our sensations—of shuffling our feet to music—and of assuming this or that attitude at pleasure, that person and we are agreed: but if any person mean by the term inspiration, that primitive man, the first day of his existence, was *inflated*, (for that is the primary idea of the term inspiration) and then and there endowed with the entire of his nomenclature—that he got then and there a vocabulary of sounds without ideas *breathed into him*, that person and we, be he whom he may, are not agreed. Language is a creation ever progressing and ever decaying, as we shall very soon attempt to make plain. Which would be the greater miracle?—which would be the easier, for our progenitor to tax his memory in one day with a thousand terms of which the idea was future and to learn; or, to endow him with the requisite powers to make them as necessity prompted? Mankind is not an inapt emblem of *our* idea of



language. We are traceable to two individuals, Adam and Eve; but by *gradual procreation* we have branched into a “number almost without number,” assuming in our progress peculiar shades, grades, and habits. Nor is a tree perhaps a bad comparison: it shoots from a single germ or root—it branches every year—you may engraft it and transplant it, till perhaps, through time, it gives you enough to do to identify it; still its primary *root* indicates the genus, and that root must grow out of *Nature*.

We are aware it will be urged against us here, the freedom with which the serpent converses with the woman, and the fluency with which the woman converses with the serpent and with her Maker. Without at all resorting to Eastern allegory, which our greatest divines admit,\* we answer, we bow

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\* “We have the assurance of Bishop Horsley,” says the reflectful Coleridge, “that the Church of England does not demand the literal understanding of the document contained in the second (from verse 8) and third Chapters of Genesis as a point of faith, or regard a different interpretation as affecting the orthodoxy of the interpreter: divines of the most unimpeachable orthodoxy, and the most averse to the allegorizing of scripture history in general, having from the earliest ages of the Christian Church adopted or permitted it in this instance. And, indeed, no unprejudiced man can pretend to doubt, that if in any other work of Eastern origin he met with trees of life and of knowledge; or talking and conversable snakes:

*Inque rei signum serpentem serpere jussum;*

to inspiration in *fact*—in *substance*—in *truth* ; not to *bona fide* words employed to convey the narrative to us, in condescension to our lame and limited capacities. Instruction must be conveyed in an intelligible form—to that person in Greek, to this in French, to us in Celtic, and so on. We shall see, by and by, in demonstration of this, that the exclamation *est!* is properly translated, “hold thy peace;” and *ba! ba!* an exclamation of fear, rendered, also most properly, “great destruction.” We are too apt to forget that man was at first *naked*, and too apt to make the trappings and panoply of a warrior of the nineteenth century a model of the first man-slayer’s armour! So much for Mr Huddleston.

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he would want no other proofs that it was an allegory he was reading, and intended to be understood as such. Nor, if we suppose him conversant with Oriental works of any thing like the same antiquity, could it surprise him to find events of true history in connexion with, or historical personages among the actors and interlocutors of, the parable. . . . . But, perhaps, parables, allegories, and allegorical or typical applications, are incompatible with inspired scripture! The writings of St Paul are sufficient proof of the contrary.”—*Aids to Reflection*, p. 190.

THIRD WITNESS.

*Opinion of J. C. Prichard, M.D., F.R.S., M.R.S.A.,  
—Vide, “The Eastern Origin of Celtic Nations.”*

. . . . . “ We have remarked above that there is historical proof of the connexion of the Slavonic, German, and Pelesgian races, with the ancient Asiatic nations. Now, the language of these races and the *Celtic*, although differing much from each other, and constituting the four principal departments of dialects which prevail in Europe, are yet so far allied in their *radical elements* that we may with certainty pronounce them to be *branches of the same original stock*. The resemblance is remarkable in the general structure of speech, and in those parts of the vocabulary which must be supposed to be the most ancient, as in words descriptive of common *objects* and *feelings*, for which *expressive terms* existed in the *primitive ages of society*. We must, therefore, infer, that the nations to whom these languages belonged, emigrated from the same quarter.

“ It will more evidently appear, if I am not mistaken, that *from the Celtic dialects*, a part of the grammatical inflections, and that a *very important part*, common to the *Sanscrit*, the *Eolic Greek*, the *Latin*, and the *Teutonic* languages are capable of an elucidation *which they have never yet received*.”

The Greek student will do well to read this testimony over again, and, if he be judicious to himself, contemplate the respectability of the authority.

## FOURTH WITNESS.

*Opinion of Dr H. Blair.—Vide, “Lectures on Rhetoric and the Belles Lettres.”*

. . . . . “It is not to be doubted but the *Celtic language* was the language of the first inhabitants of Britain. It is the *oldest language perhaps in the world*. It was the language of *Ireland, of Scotland, of England, of Spain, and France* for many generations, although now confined to the mountains of *Wales, Ireland, and Scotland, and to Bas-Breton in France.*”\*

Dr Blair was not a *Celtic* scholar, else he would have penetrated farther. The reader, we trust, will not grudge to follow him so far as he does go,—we shall draw upon this Professor for richer gems by and by.

## FIFTH WITNESS.

*Opinion of Professor Napier.—Vide, Encyclopædia Britannica, under the word Language.*

“The *Celtic* family forms a very extensive and very interesting subdivision of the Indo-European class. . . . . The *Celts* may be imagined to have emigrated from Asia after the Iberians or Cantatrians, and before the Thracians or Pelesgians,

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\* If our quotations are not *verbatim*, we hope they will be found at least *substantially correct*. Unable to command now *all* the books we had when writing the Gaelic edition, we are in some instances obliged to *translate*.

settling principally in Gaul, and spreading partly into Italy under the name of Ausonians and Umbrians.

“ In 570, before Christ, they undertook expeditions for the purposes of conquest, but they were subdued by the Romans. Their language was current in Gaul till the sixth or seventh century, when it was superseded by the rustic Roman, which by degrees became French. In Ireland and Scotland it has remained with few alterations ; in Wales and Brittany it has been more mixed.

“ The Gauls must have peopled Britain at least as early as 500 years before Christ. The true ancient Britons are *the Highlanders of Scotland only* ; they still call their language *Gaelic*. . . . . The Etruscans and Umbrians were originally a branch of the *Celts* from Rhætia, as is shown by the similarity of the names of places in those countries, as well as by the remains of Etruscan art found in that part of the Tyrol ; they are supposed to have entered Italy through Trent, *about the year 1000 before Christ.*”

This is powerful and quite to the point. But it is a pity to see the learned Professor groping his way at noon, and that from want of a more perfect knowledge of the Celtic. The most of the names here enumerated are mere local distinctions and transpositions, resolvable by the Celtic into one great whole, as we shall attempt to establish ere we have done.

The golden key to them, it is true, is the *Cabala* in connexion with the solar worship with its varied hierogams, or symbols, of which anon.

## SIXTH WITNESS.

*Opinion of the Rev. Dr Malcome, of Duddingston.—*  
*Vide, "Letters and Essays." London, 1744.*

“The ancient Scottish or Irish is a most valuable dialect of the *Celtic*, and besides its internal beauties, is of incredible use to illustrate the *antiquities, languages, laws, &c.*, of many other nations ; more especially those of *Italy, Greece, Palestine, or Canaan*, besides other places of *Asia, Europe, Africa, and America*.

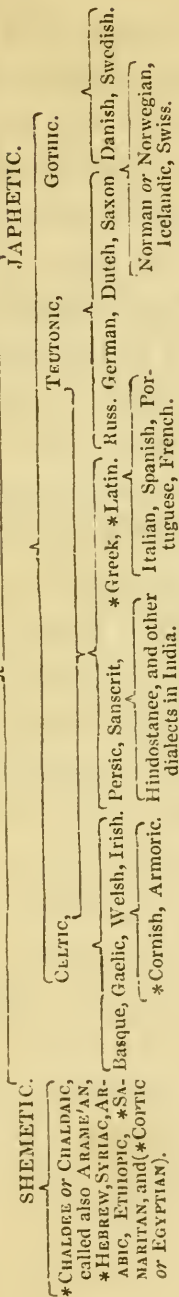
This is a bold, a sweeping assertion ; yet, here is a sedate divine, in hearty sincerity, pronouncing the *Celtic* the key to the “antiquities, languages, and laws” of the entire of our globe ! Nor is the assertion gratuitous ; he *demonstrates* it in the sequel of his rare work.

SEVENTH WITNESS.

*Opinion of the learned Webster.*—Vide, *Oswald's Etymological Manual.*

ORIGIN OF LANGUAGE.—“The primitive Language, or the common Language used in the plain of Shinar, or in Chaldea, before the dispersion at Babel, is supposed to have been the original *Chaldee*, a cognate dialect of the *Hebrew*. The following is a synoptical view of languages in the order of derivation:—

PRIMITIVE LANGUAGE.



The English is composed of,—

- 1st, Saxon and Danish words of Teutonic and Gothic origin.
  - 2d, British or Welsh, Cornish and Armoric, of Celtic origin.
  - 3d, Norman, a mixture of French and Gothic.
  - 4th, Latin, a Language formed on the Celtic, Teutonic and Hebrew.
  - 5th, French, chiefly Latin corrupted, but with a mixture of Celtic.
  - 6th, Greek, formed on Celtic, Teutonic, and Hebrew, with some Coptic.
  - 7th, A few words directly from the Italian, Spanish, German, and other Languages of the Continent.
  - 8th, A few foreign words, introduced by commerce, or by political and literary intercourse.
- Of these, the Saxon words constitute our mother tongue; being words which our ancestors brought with them from Asia. The Danish and Welsh also are primitive words, and may be considered as a part of our vernacular language. They are of equal antiquity with the Chaldee and Syriac.”

[ \* This mark indicates that the language is not now spoken, (not under this name at least.—Ed.)

Here we are again introduced to a catalogue of languages, many of them differing in nothing but in name. The Shemetic and Japhetic, the one called after Shem, and the other after his brother Japhet, differed not even in name till within these few centuries past. But why put the Shemetic and Japhetic before the *Noahitic*? Was Noah not the father of both? Did he not teach them his own language when infants? and had they any other language in the Ark? No. These men all spoke the ante-diluvian—the primitive language before and after the flood; the only problem which remains to be solved, therefore, is, were all these engaged at the building of Babel after the flood, and was their language, without exception, confounded, and to what extent? If in any one instance the language of this family escaped the confusion—granting the thing confounded to have been language—we have an unbroken chain, and may add upon the same principle of multiplying languages the *Methuselahmic* and the *Adamic*?

The cluster of languages here indicated “as not now spoken,” were, at one period, one and the same—the *names* are expressive of the solar worship; and the *variety* occasioned by the transposition of the *Cabala*, or sacred characters, of which anon.



EIGHTH WITNESS.

*From the "Ancient Universal History," Vol. xiv.,  
A.D. 170.*

"The *Gauls* were certainly descended from the *Celts* or *Gomarians*, or to speak more properly, were the same people under a different and more modern name, whilst they still retained their primitive one of *Gomerai*, or descendants of *Gomer*. . . . . Berosius and his followers maintain that *Gomer's* sons settled themselves in several parts of Spain and Italy so early as 142 years after the flood."

Here we have the *Celts* again landed at *Gomer's* door. If at *Gomer's*, why not, as we have already asked, at his father's, *Japhet*, an ante-diluvian—an anti-Babelite—and, consequently, an inheritor of the primeval language?

NINTH WITNESS.

*Opinion of Henry O'Brien, Esq. A. B.—Vide, "The Round Towers of Ireland." Dublin, 1834.*

"In the *Irish* language which, as being that of ancient Persia, or *Iran*, must be *the oldest in the world*, and of which the Hebrew brought away by Abraham from Ur (*Aur*) of the Chaldees, is but a distant imperfect branch—in this *primordial* tongue—the nursery at once of *science*, of *religion*, and of *philosophy*; all *mysteries* also have been matured," &c.

To what extent this is true we shall endeavour

to show when we come to treat of Egypt, the cradle at once of religion and of science.

Mr O'Brien is now no more—he fought a good battle—his work is a treat of eloquence and learning, but he took his premises in their secondary, or consequential sense; and, therefore, his conclusions fail to convince. His round towers were decidedly religious towers, but the primary idea is not the *lignum*, but *the column of the Nile*; the orrery of our Chaldean and Egyptian fathers—and by analogy and convention, the sun—the God of the sun—fecundity, &c. Their very name, *teampul greine*, *i.e.* temple of the sun, proves this; as also the appellation of their builders, *Tauth*, or *Tauthd-danaans*, which is equivalent to *Tau*, Taut, Teuth, Tit, *i.e.* the Anubus, or barker-worshippers, of whom *Teutones*, Titans, &c., &c.

#### TENTH WITNESS.

*Opinion of the learned and venerable Bishop Fuller.*  
—See his “*Church History of Britain*,” vol. I. p. 65.  
*London, 1655.*

“Only allow me to insert a line or two in commendation of the *British tongue*,\* and vindication thereof, against such as

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\* The term *British* is a religious one, or, if the reader prefer it, a *pagan* term, having its root in the Cabalistical radicals *b, r, t*. That the learned Bishop and we are pleading for the same language under different names, let the following com-

causelessly traduce it. First, their language is *native*. It was one of those which departed from Babel ; and herein is related to God, as the more immediate author thereof ; whereas most tongues in Europe owe their beginning to humane De-

parison from the pen of our friend Mr James Munro, author of the "*Gaelic Primer*," and "*Gaelic Grammar*," demonstrate.

*British, or Welsh, and English.*

Aber, confluence  
 Aberth, sacrifice  
 Achar, affectionate  
 Achwyn, a complaint  
 Ad, *re*, again  
 Adef, belief  
 Aer, slaughter  
 Afal, an apple  
 Afon, a river  
 Aich, a scream  
 Aill, other  
 Ais, a want  
 Al, a brood  
 Alaf, expert  
 Ailiw, saliva  
 Alp, a cliff  
 Allda, a foreigner  
 Allt, a cliff  
 Amryson, contention  
 Amser, time  
 Anaf, a blemish  
 Anal, breath  
 Annedd, a dwelling  
 Anrhaith, distress  
 Arddrews, lintel  
 Asen, a rib  
 Au, the liver  
 Aur, gold, firmament  
 Awr, an hour  
 Bach, a hook, grapple  
 Bád, *m.* a boat  
 Bagud, *m.* a cluster  
 Balc, *m.* a balk  
 Ballasg, *m.* a husk  
 Banc, *m.* a table  
 Bar, *m.* top, tuft  
 Bawdd, *m.* a drowning  
 Bedw, *m.* birch  
 Benw, *f.* a woman  
 Benywawl, *a.* female  
 Ber, *f.* a pike, spit

*Gaelic and English.*

abar, confluence  
 lobairt, sacrifice  
 acarra, affectionate  
 achain, a beseeching  
 ath, *re*, again  
 aidich, confess  
 àr, slaughter  
 abhal, apple tree  
 abhoinn, river  
 oich, a roar  
 eile, other  
 áis, want, hinderance  
 ál, a brood  
 ealabh, active  
 seill, saliva  
 ailp, cliff  
 allda, foreign, wild  
 éilte, a precipice  
 iomreason, contention  
 aimser, time, weather  
 ainneamh, a fault  
 anail, breath  
 ionad, a locality  
 anrath, distress  
 àrdorus, door-lintel  
 aisinn, a rib  
 à, àth, the liver  
 or, gold, *aur*, firmament  
 uair, an hour  
 bachd, a notch, crook  
 bàta, *m.* a boat  
 bagaid, *m.* a cluster  
 bailc, *f.* a balk  
 plaosg, *m.* a husk  
 being, *f.* a bench  
 bàrr, *m.* top, crop  
 bàthadh, *m.* a drowning  
 beithe, *m.* birch  
 bean, *f.* a wife  
 banail, *a.* feminine  
 bior, *m.* a spit, stat

praving of some Original Language. Thus the *Italian*, *Spanish* and *French*, Daughters, or Neees to the *Latine*, are generated from the Corruption thereof.

“ Secondly, *Unmixed* ; for though it hath some few forrain

*British, or Welsh, and English.*

Beran, *f.* a little spit  
 Berth, *m.* perfection  
 Berthawg, wealthy  
 Bidawg, *f.* a hanger  
 Blas, *m.* taste  
 Blawn, blonog, *m.* fat  
 Blisg, shells, husks  
 Blith, *m.* milk  
 Blodau, flowers  
 Bloedd, *f.* a shout  
 Blynedd, *f.* a year  
 Bola, *m.* a belly  
 Bolgan, *f.* a budget  
 Bôn, *m.* a base  
 Bôst, *m.* a boast  
 Botas, *m.* a boot  
 Bradwr, *m.* a traitor  
 Braen, corrupt  
 Brâg, *m.* malt  
 Bram, *f.* a flatus  
 Brat, *m.* a clout, &c.  
 Brêch, *f.* a pox  
 Bretyn, *m.* a little rag  
 Breithell, *f.* a conflict  
 Bron, *f.* a breast  
 Bru, *m.* the womb  
 Brwch, *m.* a ferment  
 Brysg, quick  
 Bual, *m.* a wild ox  
 Eu, *m.* kine  
 Bugail, a herdsman  
 Buryrn, *m.* yeast  
 Bus, *f.* a lip  
 Bwlg, *m.* bulky round body  
 Bwsaird, a burgess  
 Bwth, a booth  
 Bwthyn, a small cabin  
 Bwyd, *m.* food  
 Byddar, deaf  
 Byddin, *f.* a troop  
 Bÿl, *m.* a brim  
 Caban, *m.* a booth  
 Cach, *m.* ordure  
 Cád, *f.* a battle

*Gaelic and English.*

bloran, *m.* a small stick, &c.  
 beairt, *f.* an engine  
 beairteach, rich  
 biodag, *f.* a dirk  
 blas, *m.* taste  
 blonag, *f.* fat  
 plaoisg, husks  
 bliochd, *m.* milk  
 blâdha, blooms  
 blaodh, *m.* a cry  
 bliadhna, *f.* a year  
 bolla, *m.* a belly  
 bolgan, *m.* a small skin bag  
 bonn, *m.* a sole, base  
 bôsd, *m.* pride, bragging  
 bôtairs, *m.* boots  
 brathadair, *m.* a traitor  
 bréun, rotten  
 braich, *f.* malt  
 bram, *m.* a flatus  
 brat, *m.* cover, counterpane  
 breac, *f.* smallpox  
 bréidean, *m.* a bit of cloth, patch  
 breathal, *m.* confusion  
 broinne, *f.* a breast  
 brù, *f.* a womb, belly  
 bruich, *v.* ferment, boil  
 brisg, active, smart  
 buabhal, buffalo, unicorn  
 bò, *f.* a cow  
 buachaille, a herdsman  
 beirm, *f.* barm  
 bus, *m.* a pant, mouth of a dog, &c.  
 bulg, *m.* a bulk, swell, bulge  
 bùrdaiseach, a burgess  
 bùth, a booth, tent  
 buthan, a small hut  
 boit, *m.* bait  
 bodhar, deaf  
 buidhionn, a band  
 bile, *m.* brim, edge  
 caban, *m.* a cabin  
 cac, *m.* ordure  
 cath, *m.* a battle

Words, and useth them sometimes ; yet she rather accepteth them out of State, than borroweth them out of need, as having besides these, other words of her own to express the same things.

*British, or Welsh, and English.*

Cadair, *f.* a seat  
 Cader, *f.* a hillfort  
 Cadfarch, *m.* a warehouse  
 Caib, *f.* a mattock  
 Cain, clear, fair  
 Cair, berries  
 Cala, *f.* a prickle  
 Cam, *m.* a step  
 Cam, crooked  
 Camawg, *f.* a curve  
 Can, because  
 Cantawr, *m.* a songster  
 Cann, *v.* sing  
 Car, near  
 Càrun, *f.* crown of the head  
 Caredeg, beloved  
 Carn, *m.* a heap  
 Carthu, to scour  
 Cat, *m.* bit, piece  
 Cathyl, *f.* a melody  
 Cawad, *f.* a shower  
 Cawell, *m.* a basket  
 Cawl, *m.* cabbage, pottage  
 Cawr, a mighty man  
 Caws, *m.* cheese  
 Ceber, *f.* a rafter  
 Céd, *f.* relief  
 Ceden, *f.* nap  
 Cêg, *f.* an opening  
 Ceiliowg, a cock,  
 Ceimwch, *m.* a lobster  
 Ceingel, *f.* a hank  
 Ceirch, *m.* oats  
 Celff, *m.* a pillar  
 Celt, *m.* a cover  
 Celu, *m.* to hide  
 Celyn, *m.* holly  
 Cell, *f.* a grove  
 Cenal, *f.* a tribe  
 Cenglyn, *m.* a tie  
 Cerbyd, *m.* a charter  
 Cerdd, *f.* craft  
 Ceubal, *m.* a ferry-boat

*Gaelic and English.*

caithir, *f.* a town  
 cathair, *f.* a chair  
 cath-mharc, *m.* a warehouse  
 caibe, *m.* a spade, &c.  
 caoin, soft, fair, sweet  
 caoran, berries  
 calg, *m.* awl, prickle  
 céum, *m.* a step  
 cam, crooked  
 camag, *f.* a curl, &c.  
 chionn, because  
 canadair, *m.* a singer  
 can, *v.* sing, recite  
 gar, near  
 cìrean, *m.* comb, crest, top  
 cairdeach, akin, related to  
 càrn, *m.* a heap, cairn  
 cart, *v.* to clean out a byre, &c.  
 caid, *f.* a part, portion  
 ceòl, *m.* music  
 cathadh, *m.* drift  
 cabhail, *f.* a basket for catching fish  
 càl, *m.* kale, pottage  
 Cath-fhear, a warrior  
 càise, *m.* cheese  
 cabar, *m.* rafter  
 cead, *f.* leave  
 caitean, *m.* shag  
 gàg, *f.* a chap  
 coileoch, a cock  
 giomach, *m.* a lobster  
 ceangal, *m.* a tie  
 coirce, *m.* oats  
 colbh, *m.* a column  
 ceilte, *f.* concealment  
 ceil, to hide  
 cuileann, *m.* holly  
 cill, *f.* a burying ground  
 cineal, a clan  
 ceanglan, *m.* a tie  
 carbad, *m.* a charter  
 cèird, *f.* trade  
 cobal, *m.* a coble

“ Thirdly, *Unaltered*; Other Tongues are daily disguised with forrain Words, so that in a Century of years, they grow strangers to themselves : as now an Englishman needs an Interpreter to understand Chaucer’s English. But the British

*British, or Welsh, and English.*

Ceufa, *f.* a gulf  
 Ci, *m.* a dog  
 Cig, *m.* flesh  
 Cist, *f.* a chest  
 Cladd, *m.* a trench  
 Cladder, to dig  
 Clawd, *m.* a patch  
 Clawr, *m.* a cover  
 Clecai, *f.* a clacker  
 Cleddyf, *m.* a sword  
 Clèr, minstrels  
 Clog, *m.* a large stone  
 Clorian, a pair of scales  
 Cloryn, *m.* a small cover  
 Clust, *f.* an ear  
 Clustog, *f.* a pillion  
 Clwe, *m.* a clucking  
 Cnap, *m.* a knob  
 Cnau, nuts  
 Cnec, *f.* a snap  
 Cnif, *m.* toil  
 Cnoc, *m.* a rap  
 Cnoi, to gnaw  
 Cnwc, *m.* a bump  
 Coeg, empty  
 Cocs, *f.* a foot, shank  
 Còg, *f.* a cuckoo  
 Cogel, *m.* a distaff  
 Colof, *m.* a prop  
 Colwyn, *m.* a cub  
 Coll, *m.* lass  
 Cop, *m.* a top  
 Corach, *m.* a dwarf  
 Corf, *m.* a body  
 Corlan, *f.* a sheep-fold  
 Corn, *m.* a horn  
 Coron, *f.* a crown  
 Crai, *m.* a heart  
 Craig, *f.* a rock  
 Cram, *f.* an incrustation  
 Crln, niggard  
 Croen, *m.* a skin  
 Croes, *f.* a cross

*Gaelic and English.*

geobha, *m.* a bay  
 cù, *m.* a dog  
 ceig, *f.* flesh  
 ciste, *f.* a chest  
 clais, *f.* a furrow  
 cladhaich, to dig  
 clabht, *m.* a patch  
 clâr, *m.* a lid  
 glaige, *f.* chat  
 claidheamh, *m.* a sword  
 clèir, cliar, minstrels  
 cloch, *f.* a stone  
 clàir, scales, &c.  
 clàran, *m.* a small cover  
 claist, *v.* hark  
 cluasag, *f.* a pillion  
 gliug, *m.* a clucking  
 cnap, *m.* a lump  
 cnò, *f.* a nut  
 cnag, *f.* a fillip  
 gnìomh, *m.* work  
 gnoc, *m.* a rap  
 cnàmh, to digest  
 enuac, *m.* a lump  
 caoch, void  
 cos, *f.* a foot  
 cuäg, *f.* a cuckoo  
 cuigeal, *f.* a distaff  
 colbh, *m.* a pillar  
 cuilean, *m.* a pup  
 call, *m.* lass  
 cop, *m.* a summit  
 garach, a dwarf  
 corp, *m.* a body  
 caorlan, a sheep-fold  
 còrn, *m.* a horn cup  
 coron, *m.* a crown  
 eridhe, *m.* a heart  
 crag, *f.* a rock  
 craim, *m.* a scab  
 crlon, small, pinched  
 craicionn, *m.* skin  
 crois, *f.* a cross

continues so constant to itself, that the prophecies of old *Taliesin*—who lived about a thousand years since—are at this day intelligible in that Tongue.

“ Lastly, *Durable*; which had its beginning at the Confu-

*British, or Welsh, and English.*

Crogi, to hang  
 Crom, bowed  
 Cron, round  
 Crug, *m.* a heap  
 Cru, a curve  
 Crwth, *m.* a crowd or violin  
 Craybwch, shrunk  
 Cryd, a quake  
 Cryman, *m.* a reaping hook  
 Crysia, to hasten  
 Cub, *m.* a mass  
 Cûl, narrow  
 Cunnawg, a milk pail  
 Curiad, a pining  
 Cwpan, *f.* a cup  
 Cwr, *m.* a corner  
 Cwran, *f.* a buskin  
 Cwrwg, a boat  
 Cwta, curt  
 Cwynaw, to complain  
 Cwyr, *m.* wax  
 Cwysed, *f.* a gore  
 Cyfar, *m.* a front  
 Cyfarth, a bark  
 Cyfyng, narrow  
 Cyhafal, similar  
 Cyhyd, equally long  
 Cylla, *m.* a maw  
 Cymhwys, of equal weight  
 Cymmer, *m.* a confluence  
 Cymmes, *m.* mediocrity  
 Cymmwynas, *f.* a good turn  
 Cymun, *m.* a communion  
 Cyn, first, chief  
 Cyn, *m.* a wedge  
 Cynaber, *m.* head of a stream  
 Cynan, *m.* faculty of speech  
 Cynfardd, a primitive bard  
 Cynllwyd, hoar-headed  
 Cyrchell, *f.* what surrounds  
 Cyrnen, *f.* a cone  
 Cyun, accordant  
 Daear, *f.* earth

*Gaelic and English.*

croch, to hang  
 crom, crooked  
 cruinn, round  
 cruach, *f.* a stack  
 crù, *m.* a horse shoe  
 cruit, *f.* a musical instrument  
 crupach, shrunken  
 crith, *f.* a shivering  
 croman, *m.* any thing bent  
 greas, to hasten  
 caob, *m.* a mass  
 caol, small  
 cuinneag, a pail  
 cuarade, a paining  
 cupan, *m.* a cup  
 cùrr, *m.* a corner  
 cuaran, *m.* a sandal  
 curach, a coracle  
 cutach, short  
 caoin, to lament, weep  
 ceir, *f.* wax  
 guiseid, *f.* a gusset  
 comhair, *f.* a being opposite  
 comhart, a barking, yelping  
 cubhann, narrow  
 co-shamhuil, similar  
 coifhad, of equal length  
 goile, *m.* a stomach  
 co-thomhas, equal weight  
 comar, *m.* a confluence  
 cuimse, *f.* moderation  
 comaineas, *m.* an obligation  
 comunn, *m.* a society  
 ceann, *m.* head, chief  
 geinn, *m.* a wedge  
 ceann-thobar, *m.* a head-spring  
 cànan, *m.* a language  
 ceann-bhard, a chief bard  
 ceann-liath, grey-headed  
 cearcail, *m.* a hoop  
 cuirnean, *m.* a dew drop  
 co-aon, accordant  
 tìr, *f.* land

sion of Tongues, and is likely not to have its Ending till the Dissolution of the World.

“Some indeed inveigh against it, as being hard to be pronounced, having a conflux of many Consonants, and some of

*British, or Welsh, and English.*

Daif, *m.* a singe  
 Dail, leaves  
 Dâl, *m.* a stop  
 Dall, blind  
 Dallan, *m.* a blind, over  
 Dân, *m.* a charm  
 Dâr, *m.* an oak  
 Daren, *m.* a noise  
 Darn, *m.* a piece  
 Darogan, to predict  
 Dâs, *m.* a heap  
 Dau, *m.* two  
 Deau, right  
 Didylliaw, to suckle  
 Deg, *m.* ten  
 Degwm, *m.* a tenth  
 Deheulaw, *f.* the right hand  
 Delw, *f.* an image  
 Delli, *m.* blindness  
 Demyl, *m.* an outskirt  
 Deil, to come  
 Dial, to avenge  
 Dôl, *f.* a noose  
 Draen, *m.* a thorn  
 Draig, *f.* lightning  
 Drel, *m.* a clown  
 Drëng, morose  
 Drengyn, *m.* a surly fellow  
 Drwg, evil, bad  
 Drych, *m.* aspect  
 Du, black  
 Duad, blacking  
 Duawg, blackish  
 Duder, gloom  
 Dulas, blackish blue  
 Dulynd, melancholy  
 Durew, black frost  
 Duw, God  
 Dwn, dun, dusky  
 Dwr, *m.* water  
 Dwy, *m.* order, rule  
 Dwyeg, milk  
 Dyddym, *m.* mere nothing  
 Dygen, grudge

*Gaelic and English.*

dàth, to singe  
 duille, a leaf  
 dàil, *f.* delay  
 dall, blind  
 dallan, *m.* a blind, over  
 dân, *m.* fate  
 doire, *m.* an oak grove  
 torunn, *m.* thunder  
 dòrn, *m.* a piece  
 taragrair, to predict  
 dais, a moor  
 dà, dò, two  
 deadh, right  
 deobhail, to suck  
 dèug, ten  
 deachamh, a tithe  
 deas-lamh, right hand  
 dealbh, an image  
 daille, blindness  
 iomal, a confine  
 tè, (thig), come  
 dlol, to avenge  
 dul, a noose  
 dreathun, thorn  
 drèug, dring, a meteor  
 droll, a clown  
 drean, grim  
 driongan, a surly one  
 drach, bad, evil  
 dreach, aspect  
 du, dubh, black  
 dubhadh, blacking  
 dubhach, sad  
 duathar, duohur, shade  
 dùghlas, grey black  
 leann-dubh, melancholy  
 du-reothadh, black frost  
 Dia, God  
 donn, brown  
 dobhar, water  
 dòigh, way, mode  
 duliath, spleen  
 dadum, a mere nothing  
 dighoan, gloom, sulks



them double sounded, yea, whereas the Mouth wherein the *Office of Speech* is generally kept, the British must be uttered through the *Throat*. But this rather argues the Antiquity thereof. Some also cavil that it grates and tortures the eares

*British, or Welsh, and English.*

Dyl, due, debt  
 Dylan, *m.* ocean  
 Dyledswydd, duty  
 Dylusg, wrack  
 Dyn, *m.* a man  
 Dynawl, human  
 Dyndawd, humanity  
 Dyres, stairs  
 Dyrnu, to box  
 Dyrys, intricate  
 Dysgad, instruction  
 Dyspaddu, to castrate  
 Dyw, a day  
 Edaf, *f.* thread  
 Edwedd, state of decay  
 Efel, similar  
 Efely, so  
 Egoriad, a key  
 Egyr, sharp  
 Eiddew, ivy  
 Eiddig, a jealous one  
 Eilon, a hart  
 Eingion, an anvil  
 Eira, *m.* snow  
 Eirif, *m.* a number  
 Eison, *f.* a rib  
 Eisiw, want  
 Eiswng, a sob  
 Elaig, a minstrel  
 Elestren, flag  
 Elin, an elbow  
 Elwch, a shout of joy  
 Elyf, gliding  
 Ellt, that is parted off  
 Ellyn, a razor  
 Emyl, a border  
 Enfawr, huge  
 Enllyn, victuals, meat  
 Enw, *m.* a name  
 Engyl, fire  
 Er, for, because  
 Erch, dusky  
 Erglyn, a listening

*Gaelic and English.*

diol, due, portion  
 dilinn, flood  
 dleasnas, duty  
 duileasg, dulce  
 duine, a man  
 duineil, manly  
 daondachd, humanity  
 dìreadh, an ascent  
 dòrn, *v.* to cuff  
 dorras, difficulty  
 teagasg, teaching  
 spoth, to castrate  
 diugh, to-day  
 ùidiah, a web of yarn  
 èiteach, consumption  
 amhail, like  
 amhluidh, so  
 euchair, eochair, a key  
 géur, sharp  
 éidheann, ivy  
 èudaiche, a jealous person  
 eiled, a hind  
 innein, an anvil  
 éire, hard frost  
 àireamh, *f.* a number  
 aisne, *f.* a rib  
 casbhuidh, need  
 osunn, *f.* a sigh  
 éalaidh, *f.* a poem, song  
 seilisteir, *m.* a flag  
 uilionn, *f.* an elbow  
 iolach, *f.* a shout  
 calamb, quick  
 alt, a joint  
 caltuinn, a razor  
 iomal, a border  
 anmhor, very great  
 aileann, kitchen  
 ainm, *m.* a name  
 aingeal, fire  
 oir, for, because  
 dorch, dark  
 farchluais, a listening

of Hearers with the Harshness thereof: whereas indeed it is unpleasant only to such as are Ignorant of it. And thus every Tongue seems Stammering, which is not understood; yea Greek itself is Barbarisme to *Barbarians*. Besides what is

*British, or Welsh, and English.*

Erth, an effort  
 Erwyn, very white  
 Eryl, a watch, look  
 Esgaidd, nimble  
 Esgarr, a foe  
 Esgori, to quit  
 Eurafal, an orange  
 Ffael, a failing  
 Ffaeth, rich  
 Ffair, an eminence  
 Ffal, closure  
 Ffaling, a mantle  
 Ffals, deceitful  
 Ffan, top  
 Ffanygyl, protection  
 Fflag, a bundle  
 Ffan, a den  
 Ffei, begone!  
 Fferf, solid, firm  
 Ffill, a twist  
 Fföad, a fleeing  
 Fforiad, an exploration  
 Ffresg, active  
 Ffridd, a forest  
 Ffrwch, a violent eruption  
 Ffrystell, hurley burley  
 Ffust, *f.* a flail  
 Ffwd, quick motion  
 Ffwlach, *m.* refuse  
 Ffyef, firm, steady  
 Gád, leave  
 Gafael, a hold, grasp  
 Gaflach, the stride  
 Gafyr, *f.* a goat  
 Gag, an aperture  
 Gál, a foe  
 Galan, corpse  
 Galar, grief  
 Galeg, the Gaulish tongue  
 Galw, a call  
 Garm, a shout  
 Garw, rough  
 Gást, *f.* a bitch

*Gaelic and English.*

neart, strength  
 fír-bhàn, very white  
 earail, watch, alert  
 èasgaidh, ready, alert  
 as-sgar, an enemy  
 eascar, to sist, cease  
 òr-abhal, a golden apple  
 fàiliun, a fault  
 mèath, rich, fat  
 fàire, an eminence  
 fàl, turf, coping  
 fallung, a cloak  
 feallsa, false  
 fàn, mhàn, height  
 fanagladh, protection  
 fasn, a bundle  
 faobhaidh, a den  
 fuith, off! fie!  
 foirfe, firm, of age, mature  
 fill, to fold, wrap  
 fuadach, a rout  
 forradh, foraging  
 brisg, alert, active  
 frith, *f.* a forest  
 brùchd, a belch  
 briotal, quick talk  
 sùiste, *m.* a flail  
 saod, glee, activity  
 fuighleach, *m.* refuse  
 fuirbé, foirfe, adult, strong  
 cead, leave  
 gabhal, a taking, seizing  
 gablach, forked, angular  
 gabhar, *f.* a goat  
 gág, *f.* a chap  
 gall, a foe  
 colainn, body  
 gal, weeping  
 gàilig, Gaelic  
 glaoth, a call  
 gairm, a cry  
 garbh, rough  
 gasradh, bitching

nicknamed Harshness therein, maketh it indeed more full, stately, and masculine. But such is the Epicurisme of Modern Times, to addulce all Words to the Eare, that (as in the *French*) they melt out in pronouncing, many essential Letters,

*British, or Welsh, and English.*

Gau, a lie  
 Gawr, outcry  
 Gêl, gele, a leech  
 Gen, soul, life  
 Gen, a jaw  
  
 Genill, offspring  
 Gerain, to cry  
 Geud, falsehood  
 Glain, glass  
 Glân, pure  
 Glas, green  
 Glasdwr, milk and water  
 Glaslanc, half grown youth  
 Glassan, a grayling  
 Glin, *m.* a knee  
 Gllngam, knock-kneed  
 Gloth, gluttonous  
 Glyd, glue  
 Gnawd, use  
 Gnaws, usual  
 Gnif, toil  
 Gnodawl, usual  
 Gôf, a smith  
 Gofan, a smith  
 Gog, activity  
 Golfan, a sparrow  
 Gor, a brood  
 Gorchest, an enigma  
 Gor, a brood  
 Gorlawn, over full  
 Goryn, a pimple  
 Gracanan, a granum  
 Graf, garlic  
 Grawys, lent  
 Gre, a flock  
 Greian, that which gives heat  
 Greidyll, a gridiron  
 Grem, a gnash  
 Grew, a level  
 Grionan, a hum  
 Grwysed, a gooseberry  
 Gwachi, a cavity

*Gaelic and English.*

gò, falsehood  
 gaoir, outcry  
 geala, a leech  
 gean, joy, glee  
 gêine, a chop, geamichean, *pl.* Ben  
 Dòrain  
 gineal, offspring  
 gearain, to complain  
 gabhad, a pretence  
 gloine, glass  
 glan, pure  
 glas, green  
 eanghlaise, milk and water  
 glas-ghiulan, a young lad  
 glaisean, a grayling  
 glùn, *m.* a knee  
 glùn-cham, knock-kneed  
 glut, glutthd, gluttony  
 glaogh, glue  
 gnàth, custom  
 gnàths, use  
 gnìomh, labour  
 gnàthail, usual  
 gobha, a smith  
 gobhainn, a smith  
 gog, quick motion  
 gealbhonn, a sparrow  
 gur, a brood  
 còrr-cheist, a riddle  
 guir, to brood  
 còrr-làn, too full  
 guirean, a pimple  
 gràinean, a grain  
 creamh, garlic  
 carghas, lent  
 greigh, a flock, stud  
 grian, the sun  
 greideall, a griddle  
 greim, a bite  
 griù, a level  
 crònan, a hum  
 gròiseid, a gooseberry  
 caoch, empty :

taking out all the Bones, to make them bend the better in speaking.

“ Lastly, some condemn it unjustly as a worthless Tongue, because leading to no matter of moment ; and who will care

*British, or Welsh, and English.*

Gwachul, feeble  
 Gwádd, a mole  
 Gwaeddiad, a crying out  
 Gwaen, a plain  
 Gwaew, pang  
 Gwag, void  
 Gwail, that is over  
 Gwain, smart, neat  
 Gwaisg, brisk  
 Gwaith, time  
 Gwâl, a wall  
 Gwalaeth, grief  
 Gwalc, a turn up  
 Gwalt, a welt  
 Gwall, defect  
 Gwallaw, to pour  
 Gwallt, hair of your head  
 Gwan, weak  
 Gwarant, security  
 Gwasan, a youth  
 Gwasg, a press  
 Gwasgawed, scatter  
 Gwau, to weave  
 Gwden, a withe  
 Gwed, a saying  
 Gweddi, supplication  
 Gweision, husks  
 Gweiryn, a blade of hay  
 Gweithiaw, to work  
 Gwen, a fair one  
 Gwen, white  
 Gwep, visage  
 Gwèr, tallow  
 Gwern, alder  
 Gwerthyd, a spindle  
 Gwig, a nook  
 Gwichian, to squeak  
 Gwin, wine  
 Gwir, pure  
 Gwiw, worthy  
 Gwlân, wool  
 Gwân, a thrust

*Gaelic and English.*

fachanta, petty, puny  
 fath, a mole  
 faoghaid, a pack of hounds  
 fâin, low ground  
 goimh, pang  
 caogh, empty  
 bail, spare  
 guanach, giddy  
 busganta, smart  
 fâth, time, opportunity  
 balla, a wall  
 mulad, sadness  
 bailc, a ridge  
 balt, a welt  
 feall, deceit  
 falamh, empty  
 falt, hair  
 fann, weak, faint  
 barant, security  
 gasan, a youth  
 fâsg, to squeeze  
 fâsgadh, scatter  
 figh, weave  
 goidean, a withe  
 guth, a voice  
 guidhe, supplication  
 faoisginn, to husk  
 feoirnean, a blade of hay  
 gniomh, work  
 finne, a fair one  
 bân, white  
 fiamh, visage  
 geir, tallow  
 fearnn, alder  
 fearsaid, a spindle  
 ùig, a cove  
 pischan, a squeaker  
 fion, wine  
 fîr, fîor, true, real  
 fiù, worthy  
 olann, wool  
 guin, venom

to carry about that key which can unlock no Treasures? But this is *False*; that Tongue affording Monuments of Antiquity, some being left, though many be lost, and more had been extant, but for want of Diligence in Seeking, and Carefulness in Preserving them."

*British, or Welsh, and English.*

Gwlëdd, a feast  
 Gwlyb, a wet  
 Gwlych, wet  
 Gwn, a gown  
 Gwp, head of a bird  
 Gwr, a man  
 Gwyar, gore  
 Gwydd, a goose  
 Gwyddel, a Gael  
 Gwyl, a festival  
 Gwylan, a gull  
 Gwyll, gloom  
 Gwyllys, the will  
 Gwymon, wrack  
 Gwyn, fair  
 Gwyr, oblique  
 Gwys, notice  
 Hab, chance  
 Hael, liberal  
 Halen, salt  
 Halogi, to defile  
 Hallt, saline  
 Hanesu, to narrate  
 Hâr, aptness to overtop  
 Hebog, a hawk  
 Hecyn, a notch  
 Hédd, tranquillity  
 Heilin, bounteous  
 Helg, careful, looking about  
 Heli, salt water  
 Helig, willow  
 Helw, possession  
 Hên, old  
 Henur, an older  
 Hêrgar, irritation  
 Hidlaïd, distilleries  
 Hil, issue  
 Hin, weather  
 Hinon, calm weather  
 Hir, long  
 Hoedlawg, having life

*Gaelic and English.*

fleadh, a feast  
 glibe, sleet  
 fiuch, wetness  
 gùn, a gown  
 gop, bill  
 fear, a man  
 gaor, contents of the belly  
 geadh, a goose  
 gäidheal, a Celt  
 féill, a high feast  
 faoilleann, a gull  
 goill, gloomy  
 äilleas, will, pleasure  
 feaminn, wrack  
 fionn, fair  
 fiar, oblique  
 fios, a notice  
 tap, a chance  
 fial, generous  
 salunn, salt, *gen.* shalan  
 salaich, to defile  
 sailte, salt, *gen.* shailte  
 seanchas, narration, *gen.* sheanachas  
 sâr, worthy  
 seabhog, a hawk, *gen.* sheobhag  
 eag, a notch  
 síth, peace  
 féillidh, bounteous  
 sealg, hunting  
 sâile, salt water  
 seileach, willow  
 seilbh, possession  
 sean, old  
 seanair, a grandfather  
 feargor, provoking  
 síleadh, distilling, dropping  
 siol, seed  
 sìon, weather  
 soinnn, calm weather  
 sìr, continuance  
 saoghalach, having long life

These remarks of the venerable divine are so full and so pointed, that they really leave us no room for comment. How sound a lesson do they

*British, or Welsh, and English.*

Hoedyl, duration of life  
 Hogyn, a stripling  
 Hosan, a hose  
 Hual, a gyve  
 Hufyll, humble  
 Hulian, to spread over  
 Hùn, slumber  
 Hwb, a push  
 Hwyl, a sail  
 Hyd, length  
 Laeth, milk  
 Llafar, speech  
 Llan, area  
 Llath, a rod  
 Llathyr, glossy  
 Llawer, a great deal  
 Llawg, a gulp  
 Llawn, full  
 Llawr, a floor  
 Llaw, *f.* a hand  
 Lléad, reading  
 Llêch, a flag  
 Llêd, breadth  
 Llêa, half  
 Lledran, half-share  
 Lledu, to widen  
 Llefarn, to speak  
 Llemain, to hop  
 Llenwi, to fill  
 Llês, benefit  
 Llessg, sluggish  
 Llesu, to benefit  
 Llethyr, a slope  
 Lleyn, a low strip of land  
 Lli, a flux  
 L'ian, linen  
 Llifaw, to grind  
 Llim, that which is smooth  
 Llithred, a glide  
 Lliw, a colour  
 Llo, a calf  
 Llofi, to handle  
 Llòm, bare  
 Llong, a ship

*Gaelic and English.*

saoghal, duration of life  
 ògan, a youth  
 osan, a hose  
 duac, a wreath  
 umhail, obedient  
 sgaol, *v.* spread  
 suain, sound sleep  
 ùp, a push  
 scòl, a sail  
 fad, length  
 lachd, milk  
 labhairt, utterance  
 lann, enclosure  
 slat, a rod, yard  
 lloimhar, smooth  
 leòr, enough, plenty  
 slug, a swallowing  
 làn, full  
 làr, floor, ground  
 làmh, *f.* a hand  
 léughadh, reading  
 leachd, a flag  
 léud, breadth  
 leth, half  
 leth-roinn, half share  
 leudaich, to widen  
 labhair, to speak  
 léum, to jump  
 lìdn, to fill  
 leas, to benefit  
 leisg, lazy  
 leasaich, to better  
 leitir, a declivity  
 léun, a flat grassy plot  
 lighe, a speat  
 lion, lint  
 liobhadh, to polish  
 slim, sleek  
 liathrod, a ball  
 lith, colour  
 laogh, a calf  
 lamsich, to handle  
 lom, bare  
 long, a ship

read to a nation criminally negligent of the cultivation of a language so “native,” so “unmixed,” so “unaltered,” so “durable.” That the British

*British, or Welsh, and English.*

Llongsaer, a ship builder  
 Llog, a burn  
 Llosgen, a blister  
 Llostlydan, a beaver  
 Llu, a throng  
 Llu, cinders, &c.  
 Lluryg, a coat of mail  
 Llŵ, an oath  
 Llŵch, a lake  
 Llwm, bare  
 Llwd, hoary  
 Llwyn, the loin  
 Llŵyr, quite, utter  
 Llwyth, a load  
 Llyd, breadth  
 Llyfin, sleek  
 Llyfran, a little book  
 Llyg, a mouse  
 Llyman, one stark naked  
 Llymnoeth, stark naked  
 Llyn, liquor  
 Llys, a separation  
 Llysau, herbs  
 Llystyn, a lodgment  
 Llywddu, to guide  
 Macwy, *m.* a youth  
 Mád, good  
 Maer, steward  
 Magyl, a mesh  
 Mai, a field  
 Mall, want of energy  
 Mam, a mother  
 Mân, small  
 Mantach, toothless jaw  
 March, a horse  
 Marcháu, to ride  
 Mawn, peat  
 Mawr, great  
 Meddal, soft  
 Mèl, honey  
 Melawg, having honey  
 Melfed, velvet  
 Melin, a mill  
 Melus, honied

*Gaelic and English.*

long-saor, a ship builder  
 losg, a burn  
 loisgean, a blister  
 lostleathan, a beaver  
 sluagh, people  
 luatha, ashes  
 lùireach, a coat of mail  
 lùth, to swear  
 loch, a lake  
 lom, bare  
 liath, grey  
 lùinean, the loin  
 léir, all, whole  
 luchd, a load  
 léud, breadth  
 sleomhainn, sleek  
 leabhran, a little book  
 luch, a mouse  
 loman, one stark naked  
 lom-noch, stark naked  
 lenn, ale  
 lios, a garden  
 lusa, herbs  
 lùistinn, a mansion  
 léidig, to lead  
 macabh, a lad  
 math, good  
 maor, an officer  
 mogul, a mesh  
 moigh, magh, a plain  
 mall, weak, slow  
 māmmaidh, mamma  
 mion, small  
 manndach, mumbling  
 marc, a horse  
 marcaich, ride  
 mōine, pèat, fuel  
 mòr, large  
 meadhail, soft, tender talk  
 mil, honey  
 mealach, honied  
 melbheid, velvet  
 muileann, a mill  
 milis, sweet

tongue is the Welsh, and the Welsh another name for the Gaelic or Celtic, it would be offering insult to the knowledge of the bulk of our readers to argue: every school-boy knows it. We have already in page 43, submitted its registered relationship, namely, “British or Welsh, composed of

*British, or Welsh, and English.*

Melysi, sweetness  
 Menw, intellect  
 Merf, insipid  
 Mesur, rule  
 Miar, a briar  
 Mil, an animal  
 Mis, a month  
 Misawl, monthly  
 Môch, swine  
 Moch, early  
 Modd, a form  
 Macl, bald, &c.  
 Molad, praise  
 Moelron, a sea calf  
 Mollt, a wedder  
 Monoch, guts  
 Môr, the sea  
 Mordir, maritime land  
 Mordon, a sea breaker  
 Moron, carrot  
 Morwyn, a maw  
 Murlysian, pellitory of the wall  
 Muig, smoke  
 Mwnwgyl, the neck  
 Mwnng, a mane  
 Mwnh, friable  
 Mwythan, tender shoot  
 Myfyr, muse  
 Myhun, myself  
 Mynyn, a kid  
 Mysg, the mist  
 Na, nor  
 Nac, neither, nor  
 Naw, nine  
 Nawn, noon  
 Nerth, might  
 &c. &c. &c.

*Gaelic and English.*

milse, sweetness  
 meumna, mind  
 meirbh, dead, dull  
 miosar, a rule  
 smiar, a bramble berry  
 mìol, a beast, a louse  
 mìos, a month  
 mìosail, monthly  
 muc, a sow  
 moch, early  
 modh, a manner  
 maol, bald, &c.  
 moladh, praise  
 maolròin, the head of a seal  
 molt, a wedder  
 mionach, entrails  
 muir, sea  
 muir-thir, maritime land  
 muir-thonn, a wave  
 muiran, a carrot  
 boirionn, female  
 mùr-lus, wall-plant  
 mùig, gloom  
 muineal, neck  
 muing, a mane  
 mùrrail, crumbled  
 maothan, tender shoot  
 mcobhair, memory  
 mi-fhéin, myself  
 minnean, a kid  
 measg, amid, mixed with  
 no, na, nor  
 nach, not  
 naoi, nine  
 nòin, noon  
 neart, strength  
 &c. &c. &c.



Cornish and Armoric, of *Celtic origin*." The grandchild cannot certainly be supposed to be more primitive than the grandsire? Clear, however, as the identity may be to us, and willing to allow the venerable Bishop's remarks every due force, we have presented the reader in a foot-note with a short comparison or collation, which, in our opinion, ought for ever to set the question at rest. The reader will there see that *writing* was the chief cause of the confusion, from the difference in the power of sound given by this and that tribe to this consonant and to that vowel, and by the confounding of *nouns, verbs, moods, and tenses*: this is the reason why it is that the most illiterate Celt speaks the best and most *classical* Gaelic! *He* studies the volume of Nature, and Nature teaches him her own pronunciation: this is the source of *radices*, and, being rehearsed in his ear, he echoes them; but let him begin to express this language by symbols, called letters, for the first time to a nation, and chance if a succeeding generation will more than agree about his meaning.

## CHAPTER II.

“Thig feart le neart na gréine oirnn.”—D. BAN.

The increase of solar heat will bring a corresponding increase of fecundity.

THE DAWN OF HUMAN EXISTENCE—MAN CONTEMPLATED AS FRESH FROM THE HANDS OF HIS MAKER—OPINIONS OF EMINENT SCHOLARS IN FAVOUR OF THE GROUND-WORK.

WE may now fancy the morning of man's creation—the sun in eastern grandeur emerging from behind the Shirvanian hills, as if eager to obtain a view of the not unimportant stranger—Adam in silent admiration, tired of wondering who and what he himself was, and whence come; now arrested for the first time at sight of a rare object—a golden globe—mounting gradually the blue field, and taking undisputed possession as sole monarch of the planet world; for the regent moon with her myriads of twinkling attendants retire at sight of him with obsequious majesty: the lion rampant with beaming eyes and terrific mane, dallying with the meek lamb—the domestic cow browsing in Eden or couchant ruminating—the ape among the yielding boughs scampering and pampering—the wily serpent now rearing his burnished crest, and now as-

tonishing Adam with sinuous gambols—the hyena laughing like a maniac—the cuckoo, together with the world of winged choristers of the grove singing their varied matins—the industrious bee whispering to the shamrock—the Euphrates gliding by with liquid murmur—the trees gently waving as if in sign of worship—echo flying from hill to hill, as if mother Nature were alive to the varied interests of her offspring; here sympathizing with her complaining young, and here rejoicing in the joy of such of them as vent their happiness in hymns of praise—Paradise, in short, like one great altar offering fragrance and praise to the Great Creator. Thus circumstanced contemplate we our great progenitor Adam. He is endowed with reason and sense—with a tongue ready to give audible expression to inward emotion—to enunciate every possible intonation whether in imitation of the notes of other animals or to accompany and give a tongue to his own looks and gestures. Thus circumstanced how much of language, we would ask, does he require? Why, if language be but “a medium for the expression and communication of human ideas and sensations,” it can be no further necessary than it is conducive to this end. But Adam in present circumstances has not an individual human being to communicate with, and so far as his Maker is concerned, the secret breathings of the soul are intelligible to Him. Adam requires, therefore, as

yet no language; but this is really his situation when the Lord God brings unto him every beast of the field, and every fowl of the air, *that he might see to call them*, as the original says. Well, Adam did give them names; or, in other words, he did *see what to call them*. Nor was the task superhuman; for if the motley herd uttered their voices severally, Adam had nothing to do but echo them, or, as one says, “act Nature’s amanuensis.”

“The first thing to be remarked here,” says the learned Mr Davies, “is the *time* when Adam began to form his language. It was *before* the creation of Eve. There *could not*, consequently, have been a *tacit compact* in the first rudiments of speech. Adam’s motive to exercise his organs of speech upon the present occasion is intimated by other parts of the narrative to have been the ‘*implanted love of society*.’ ‘It is not good that man should be *alone*.’ The creatures were brought to him, not to see whether he would name them or not, but *that he might see (what) to call them*.”

Which was the natural way for inexperienced Adam to go to work under these circumstances? The most natural answer is in the words of the same learned divine:—

“They could not (the names) have been mere combinations of elementary sounds, conceived at random and accidentally distributed. Though Adam should have modulated his inexperienced organs so as to utter a multitude of such fortuitous combinations, yet they would have been ‘*sounds without meaning*.’ They could have left no distinct impression upon his own mind, nor could they aptly communicate just impressions to others; they would, therefore, have been forgotten soon after they had been imposed.

“ Neither could the names given by Adam, have been scientific and classical terms of a zoologist. He was neither an expert linguist, nor any thing like a natural historian. The animals presented were such as he had never seen, and of whom he had never heard. These names must then have been simply *descriptive terms* for obvious and general ideas, excited immediately and *suited naturally* to the experience of the nomenclator. He could have struck out no abstract ideas of any animal whatsoever ; but he could observe their several motions, their comparative bulk or littleness, their gentle or awful aspects, their pleasing or disagreeable shapes ; and for these obvious perceptions NATURE could supply him with *descriptive terms*. Those terms would not only attach themselves to the memory, but would present apposite ideas or images to those who might afterwards hear them. To attract their notice and conciliate their good will, he addressed himself to them severally by *descriptive gestures*. These efforts called forth the hitherto latent powers of his nature ; *the organs of speech moved in unison, and produced their corresponding articulations*, unless where this exertion was saved by a *simple repetition of the voices which they uttered*. And thus it was that the names of the familiar objects were acquired, and the solid ground-work of human language laid upon the basis of natural principles.”

This is philosophical reasoning, and is borne out by the roots and original structure of the primordial language. It is a pity but Mr Davies were master of the Celtic as he was of its sister the Welsh. As it is we owe him much.

It will appear, by and by, self-evident, that with all Adam's intellectual powers, he was treated as a *free agent*, and that his knowledge was progressive—the child of experience—a reasonable being, giving

a tongue to objects, actions, and passions, just as necessity prompted.

“*Supposing*,” says the learned Dr Blair, “language to have a Divine original, we cannot, however, suppose that a perfect system of it was all at once given to man. It is much more natural to think that God taught our first parents *only such language as suited their present occasions*, leaving them, *as he did in other things*, to enlarge and improve it as their future necessities should require. Consequently those first rudiments of speech must have been poor and narrow ; and we are at full liberty to inquire, *in what manner and by what steps, language advanced to the state in which we now find it.*”

“If we should suppose a period before any words were invented or known, it is clear that men could have no other method of communicating to others what they felt, than *by the cries of passion, accompanied with such motions and gestures as were farther expressive of passion.* These are signs which nature teaches all men, and which are understood by all. . . . Those exclamations, therefore, which by grammarians are called *interjections*, uttered in a strong and passionate manner, *were, beyond doubt, the first elements or beginnings of speech.*”

“When more enlarged communication became necessary, and names began to be assigned to objects, in what manner can we suppose men to have proceeded in this assignation of names ? Undoubtedly *by imitating, as much as they could, the nature of the object, which they named by the sound of the name which they gave to it.* To suppose words invented, or names given to things, in a manner *purely arbitrary*, without any ground or reason, is to suppose an *effect without a cause.* . . . Nothing was more natural than *to imitate by the sound of the voice, the quality of the sound or noise which any external object made, and to form its name accordingly.*”

This, it will be confessed, is quite in point—this is, in substance, our grand position. But why did the learned doctor not follow out the subject? Why, because he found he could not, wanting, as he did, a knowledge of the Celtic language,—the magic torch, the labyrinthian guide, the sole golden key. High looks and a haughty mien have made many overstep the simple gospel path; and, in like manner, it is not ignorance, but too much learning that has confounded the schools in the matter in question. Simple *radicals*, consisting not unfrequently of *a single vowel* or *consonant*, connected with a vocal power, such as the Celtic presents, are pearls trampled upon by Pride without perceiving them. Very many, it would appear, have spied our principle at a distance, but sailed past without giving themselves the trouble to examine it minutely. The learned Lord Kaimes is of these when he says,

“ As the social state is essential to man, and speech to the social state, the wisdom of Providence in fitting man for acquiring that necessary *art*, deserves more attention than is generally bestowed upon it. The Oran-Outang\* has the *external* organs of speech in perfection, and many are puzzled to account why it never speaks. But the *external* organs of speech make but a small part of the necessary apparatus. The faculty of *imitating sounds* is an essential part; and wonderful would that faculty appear were it not rendered familiar by daily practice. A child of two or three years is able, by

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\* A cabalistical appellation expressive of solar worship.

*Nature alone*, without the least instruction, to adapt the organs of speech to *every articulate sound*; and a child of four or five years can pitch its windpipe so as to emit a sound of any elevation, which enables it, with *an ear*, to imitate the songs it hears. But above all other parts, *sense* and *understanding* are essential to speech. A parrot can pronounce articulate sounds, and it has frequently an inclination to speak, but, for want of understanding, none of the kind can form a single sentence."

This is certainly apposite, and, as a collateral authority, invaluable. Some people, however, may be misled by it so far as to suppose with Psamme-tius, that if a child were secluded from society, that child would, in process of time, naturally and of necessity speak the primordial language. According to our principle, never, except to a limited extent. If language be, as we assume it is, *the image or reflection of Nature*, how can a painter copy the image without seeing the original? How could a child, locked up in Egypt, impose descriptive names upon fowls peculiar to St Kilda isle; or echo, as the Celtic does, the every tone of the Atlantic Ocean, the every note of the cleavers of the sky severally, the every voice of the mountain chase?

The idea is unphilosophical! He who would re-invent the first language must first create a man such as Adam was, and place him just in exactly similar circumstances, and in Eden.

Most nations and tribes, it will be found, owe



their distinctive appellations to their tutelar deities, or to some other religious characteristic; but this is a knowledge of progression and of migration, with which a person imprisoned from the womb would not be likely to be conversant. To suppose such a person, therefore, to make any language beyond what served his own limited circle, is to suppose sounds without ideas—a consequence without a cause!

Again,

“There are,” says the author of the article *Language*, in the *Encyclopædia Britannica*, “external indications of the *internal* feelings and desires which appear in the most polished society, and which are confessedly *instinctive*. The passions, emotions, sensations, and appetites, are *naturally* expressed in the countenance by characters, which the savage and the courtier can read with equal readiness.

“To teach men to disguise these instinctive indications of their temper, and

“To carry smiles and sunshine in their face,  
When discontent sits heavy at their heart,”

constitutes a great part of modern manners. . . . . If these observations be just, and we flatter ourselves that no man will call them in question, it seems to follow that if mankind were prompted by instinct to use articulate sounds as indications of their *passions, affections, sensations, and ideas, the language of Nature* could never be wholly *forgotten*, and that it would sometimes predominate over the language of art. Groans, sighs, and some inarticulate lively sounds, are *naturally* expressive of pain and pleasure, and equally intelligible to all mankind. The occasional use of these no art can wholly banish; and if there were articulate sounds, naturally expres-

sive of the same feelings, it is not conceivable that art or education could banish the use of them, merely because by *the organs of the mouth they are broken into parts and resolvable into syllables.*"

This authority, whom we take to be Professor Napier, sees that a language formed on *natural principles* could never be wholly forgotten. And is it not so? Have not Pride, Prejudice, and Parliament had their furies let loose upon it for centuries and what have they effected? Why, they made captives of many words and changed their names, but after a lapse of well nigh six thousand years, the Celtic still flourisheth a living phenomenon, and *shall* flourish

" Secure amid the war of elements,  
The wreck of matter and the crash of worlds."

Once more,

"It is probable," says *Pinnock's Guide to Knowledge*, "that this power, namely, *the power of clothing ideas in vehicles denominated words*—was given no farther than was absolutely necessary for the limited purposes of our *first parents*, leaving them to add to the number of their words as circumstances should induce them thus to do. This is quite in accordance with the general system of Providence. So delightful is the *gradual* acquisition of knowledge, and the accumulation of new ideas, that it seems highly probable that the mental powers of the first human beings were allowed gradually to unfold themselves, and that they, *day by day*, acquired fresh ideas, and *invented terms* by which to express them; just as in succeeding generations, animals and vegetables invariably grew from small beginnings to their full maturity by slow degrees."

These, being the voluntary declarations of eminent scholars—the emanations of master-minds—we shall no longer be diverted from our purpose by unschooled cavillers who may have never looked back beyond school-boy reminiscences, and who never looked forward, as the poet says, farther than their nose. We, therefore, with feelings of due deference, and a conscientious regard to what *we* believe to be *Truth*, proceed to the illustration. And,

. . . . . “Thou, O Spirit, that dost prefer  
 Before all temples th' upright heart and pure,  
 Instruct me, for thou knowest: thou from the first  
 Wast present, and with mighty wings outspread,  
 Dove-like sat'st brooding on the vast abyss,  
 And mad'st it pregnant. What in me is dark,  
 Illumine! what is low raise and support,  
*That to the height of this great argument*  
*I may assert Eternal Providence,*  
*And justify the ways of God to man.”*

## CHAPTER III.

“ Know well each Ancient’s proper character :  
 His *fable, subject, scope*, in every page,  
*Religion, country, genius of his age* :  
 Without all these at once before your eyes,  
*Cavil* you may, but never criticise.”—POPE.\*

ADAM GIVING NAMES TO BEASTS OF THE FIELD—THESE NAMES AN ECHO OR REHEARSAL OF THEIR VOICES SEVERALLY, AND STILL PRESERVED IN THE CELTIC LANGUAGE AND ITS COGNATE DIALECTS, AND FORMING IMPORTANT ROOTS—THE HIEROGRAMS AND THEOLOGY OF PRIMITIVE AGES EXAMINED AND ILLUSTRATED.

“ IN considering the character of Adam,” as Calmet says, “ the greatest difficulty is to divest ourselves of *ideas received from the present state of things*. We cannot sufficiently dismiss from our minds that knowledge, or rather *subtlety* which we have acquired by experience. We cannot truly imagine that entire simplicity—that total absence of cunning, or worldly wisdom which may adequately express the extreme candour of Adam’s mind ; for, as we must, even in common language, use words *drawn from things invented since his time* ; so we cannot help referring the knowledge of certain things to him, because they are known laws. When we contemplate the active nature of the passions of the mind, anger, jealousy grief, for example, we can hardly conceive of them in a state of absolute quiescence, and, therefore, connect them with our ideas of Adam : whereas the truth is, although Adam, on his creation had abundant capacity for such things, yet they

formed no part of his actual possessions ; they were not called into exercise. We cannot suppose that Adam, all at once, was master of geography. He knew not the globe, its extent, or its properties : he knew what was for his use, the extent and properties of his garden. He knew not the natural history of the frozen poles—or of the torrid zone—or of the change of seasons. He knew not of crimes afterwards committed, and of morals afterwards inculcated. He knew simply the direct course of his duty, and in that knowledge he was happy.”

The reader will do well to bear this lecture in mind.

Of the order in which the Great Shepherd brought the animals to Adam we are not informed ; nor is it essential. Let us suppose the first to have been the domestic cow : the name of this animal in Celtic is *bua*, *buo*, or *bō* ; an echo or imitation of its common note. We think we hear the scoffer already indulging in a sneer and exclaiming, “ What ! are we indebted for our language to the brutes ? ” We answer, our object is not to depreciate one language, and aggrandise another, so much as to discover *Truth*, be it for or against the pride of man. But, to meet the question, let us ask, who was it that taught their language to the brutes ? Who taught the first cow to low—the first sheep to bleat—the first lion to roar, and endowed man with powers to imitate them ? Was it not God ? If so, God is still the *Author*—and who scoffs us in this our position, therefore, scoffs “ *Him first, Him*

*last, Him midst.*" We deem this the proper place to set down our grand position : namely, that *God is the parent of Nature ; Nature the parent of hieroglyphics ; hieroglyphics the parent of letters or sounds ; and letters or sounds the fractions of language.* This proposition, taken in its most extended sense, may be considered the text or subject-matter of the following pages.

We count this a proper place also to impress upon the reader's mind the following most important—most essential lesson, namely, "*That a root or radix can have but one proper, natural, literal meaning—one PRIMARY leading idea, every other sense being SECONDARY, CONSEQUENTIAL, PROGRESSIVE, ALLUSIVE, FIGURATIVE, METAPHORICAL, OR ANALOGOUS.*" This is the golden key in tracing *roots*. One word in a language may mean *twenty* things, but after all, no *radix* has, properly speaking, more than *one* sense or meaning—one *leading idea*, and that *radix* may be in one single letter.

If we take this key in our hand, it will lead us through most of the mazes in language, and open up to us such a view of things as will delight and astonish ; it will give such a perspicuity and precision to our ideas as otherwise are unattainable.

Well ; *buo, bua, or bō, a cow.* This is a *root* or *radix* founded in nature, namely, in the note of the cow. A few of the *branches* or deriva-

tions from it, either figuratively, metaphorically, or analogously, are, *buar*, cattle, kine; *bua-char*, cow-dung; *bua-thal*, a cow-stall; *bua-hara*, brutish, cow-like; *bo-thigh*, or *bā-thigh*, a cow-house, a shealing, watchhouse—whence *bothy*; *bua-chille*, a cow-herd; *buaile*, a convention of cows in order to their being milked, a fold, a park; *buaile*, the halo about the moon, because round like a fold, and enclosing or including objects, like cows in a fold; *buarach*, shackles on the hind legs of a cow when being milked; *buaic*, a preparation of cow-dung and urine used for bleaching linen; *Bohemia*, the cow country. “The name Bohemia,” says our *Encyclopædia*, “is derived from the German Boheman, which signifies the residence of the *Boii*, who were a branch of the *Celts*, who, under the command of *Sigonessus*, passed over from Gaul into Germany, about 600 years before the Christian era.” Here we are told, in the usual way, that Bohemia is derived from Boheman, and that Boheman signifies the residence of the *Boii*; and, as Dr Johnson would say, “there’s an end on’t.” What does *Boii* signify? The reader anticipates us when we answer that it has its *root*—its *primary idea*, in the note of the cow already submitted; as has *Boetia*, *Bavaria*, *Bashan*, *Batanea*, *Bosphorus*, and many more; all having reference to cows or pasturage. “*Boetia*,” says Dr Lempriere, “is a country of Greece, bounded on the north by

Phocis, &c. It was called Boetia from Bœotis, son of Itonus, or, according to others, from a *bove*, from a *cow*, by which Cadmus was led into the country where he built Thebes." Both opinions are correct. Bœotas signifies the man of cows, whether as a grazier or worshipper of that animal; and this is the sense in which we are to understand a tribe to have been led by a *bove* or *cow*. Such was the respect paid throughout Egypt to all the *bove* kind, in respect of their relation to Taurus, the symbolic bull, that no individual of the species was ever slaughtered for the sake of food. Bulls were occasionally killed in sacrifice, but *cows* were exempted even from that peril.\* The Hindoo goddess *Bhavani* signifies in Celtic the *milk-cow*. She symbolizes, under the figure of a cow, the fecundity of Nature. She is invoked, as was Isis, by women in child-birth. Venus Urania was also worshipped under the form of a cow, or Pan, which is milk. Bavaria is synonymous. It was the region inhabited by the *Boii*, the *Celts of the Danube*, before the time of the general migration of the "barbarians," as they were called. It became afterwards a Roman province, but the Celtic language had reigned therein long enough to leave monuments behind it in the names of places. *Bashan*, in like manner, is resolvable into *Bā*, cows, and *Esh*, he, a

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\* Herod. lib. ii. c. 41.



man. *Og*, or rather עוג *Oug*, possessed Bashan when Moses conquered it.\* “It was esteemed,” says Taylor, “one of the most fruitful countries in the world; its rich *pastures*, oaks, and *fine cattle* are exceedingly commended.” In this conquest Moses lays great stress upon the cattle as the most precious of the spoil. “But *all the cattle*, and the spoil of the cities we took for a prey to ourselves:” and it would seem from Psalm xxii., that the bulls of Bashan had become proverbial for strength. “Many *bulls* have compassed me; strong *bulls of Bashan* have beset me round.”

Writing of this country Mr Buckingham says,

“We had now quitted the land of Sihon, king of the Amorites, and entered into that of *Og, king of Bashan*; both of them well known to all the readers of the early scriptures. . . The expression of ‘the fat bulls of Bashan,’ which occurs more than once in scripture, seems to us equally inconsistent, as applied to the beasts of a country generally thought to be a desert, in common with the whole tract which is laid down in the modern maps as such, between the Jordan and the Euphrates: but we could now fully comprehend, not only that the *bulls* of this luxuriant country might be proverbially fat, but that its *possessors*, too, might be a race renowned for strength and comeliness of person. . . . Deep valleys, filled with murmuring streams and verdant meadows, offered all the luxuriance of cultivation; and *herds* and *flocks* gave life and

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\* *Aug*, in Celtic, means a terrier dog, and might be the tutelary deity of this king: but this point we pass until we come to the Barker-god.

animation to scenes as grand, as beautiful, and as highly picturesque as the genius or taste of a Claude could either invent or desire."

Very good indeed. *Batanea*, again, is but the plural of *Bāshan*, and, consequently, used indiscriminately the one for the other, *Bāshan* being the king, and *Batanea* the people, and *Bos-phorus* is compounded of *Bo*, a cow, and *pharis*, a ferry or firth. So Lempriere on the term *Bosphorus*: "two narrow straits," says he, "situate at the confines of Europe and Asia: the word is derived from *Βος πηγος*, *bovis meatus*, because, on account of its narrowness, an *ox could easily cross it.*"\* Let this suffice upon this note. But Nature rests not here. The cow besides this confidential voice, has a variety of other tones by which it can communicate even to man its sensations of want, pleasure, fear, pain, &c. These as well as the note *buō*, or *bō*, form part of the Celtic vocabulary, and, like *bo*, are just echo-terms. For example, *gnōsd*, a term expressive of its suppliant voice; *geūm*, of its low; *langan*, of a straggling sort of lowing, not unlike the braying of an ass; *rēic*, of a desperate roar when being pushed or goaded by a fellow-cow; *cread*, of its

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\* It is amusing as well as profitable to trace the genealogy of words; how, for example, the note of the cow enters into the name of an article of dress, a *Boa*! But we find that there is a serpent called a *Boa-constrictor*, *i.e.* the *cow* strangler, and hence, from a clear analogy in idea when round a lady's neck, this has been called after it.

note when sick and unable to inspire and expire with freedom: *nūal*, of a loud low three or four times repeated; thus, *ua, ua, ua*, and, *Brūchd*, expressive of eructation in the process of rumination. This language can die but with Nature: in the term *brūchd*, we have, perhaps, the primary idea of the Arabic, *رُوح* *ruch*, breath, and symbolically, spirit, &c.

*Caor*, a sheep. This appellative is pronounced with a tremulous voice, precisely, an echo to that of the sheep; the letter *c* being always pronounced hard, like *k* in English. We now take with us the properties of this animal and call a meek inoffensive person *caor*, a sheep: a bashful, pitiful, timid manner, *caorail*, sheepishness: the white breakers of the ocean, *caoraich*, sheep, from their resemblance to a common studded with white sheep.\* The Arabic *kar*, and the Welsh *gwr*, are identical. The Hebrew name *קשׁ* *shē*, is from its panting property in hot climates, which root we have preserved in *Sēid* and *sēitil*, to pant, to blow. Its Greek name *μηλα*, *mela*, is an echo of its bleating; nor do we want the term *mēilich*: “*melich nan caoraich*,” the bleating of the sheep, 1 Sam. xv. 14.

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\* “Cha robh rif a stigh na h-aodach  
'San caolus na *chaora geala*.”

Literally—She, the vessel, deigned not to reef her sails, although the channel was all white sheep.

*Each*, a horse. We know not a combination of letters that can better express the war-note of the horse than *each*, or *each*; the *ch* is guttural, and pronounced in the throat like the Greek  $\chi$ . This is the very word—these the very letters employed by the writer of Job to express the war-note of the horse. “He saith among the trumpeters הַחַח *each*,” (chap. xxxix. 25) rendered “ha, ha.” The note, it is true, has given rise to the phrase “a horse-laugh.”

The reader shall have by this time observed that the same animal may be known by sundry names, each of them being expressive of a separate and distinct property. This has been a source of much confusion, yet it goes to establish our principle, of language being the child of nature as truly as the shadow that swims the mountain side, is the effect of a cloud interrupting the sunbeam.

The horse is equally remarkable for another note, and equally well-known by it, namely, *prsh*, or *prs*. To pronounce it with effect you shut your mouth, and, with your tongue against your palate or upper gum, force out your breath and make your lips vibrate against each other. This is the root of the Arabic פֶּרֶס *prs*, a horse; of the Hebrew פֶּרֶשׁ *prsh*, a horse; and of the Celtic *prush-oh*, i.e. *O prush*, the term by which we convene horses in the Highlands, so well understood to convey the idea of a horse, that among school-boys

to call one *prs*, is a sure signal for an Iliad. It is the very word, with its Celtic plural termination, which confounded the Eastern despot, and made his knees smite together, when the mysterious hand cyphered it on the wall, פֶּרְסִין *prsin*, literally, *horsemen*. This word, by prefixing the copulative *vau*, and by supplying the vowel *e* where the inspired penman has it not, is *radically* destroyed; for *prs* is converted into an animal to be sought but never to be found, viz., “*peres*” or “*upharsin*.” Although the root is vitiated, the idea, however, is retained; for Daniel renders it “the Persians”—a descriptive appellation, because, not only of their *skill in horsemanship*, but that they literally deified the *horse*. We may quote here, not inaptly, Herodotus, lib. i. cap. 136.

“They,” namely, the Persians, “instruct their children from their *fifth* to their *twentieth year* in three things only; namely, *in riding on horseback*, in shooting with the bow, and in telling truth.”

And, again, lib. iv. p. 216.

“Their excellency in horsemanship they derived from the wise institution of Cyrus; for before *his* time, as Xenophon informs us, on account both of the difficulty of riding in Persia, and of feeding *horses* there, it was very unusual even to *see* a horse. But by Cyrus’ directions the Persians being become *horsemen*, were so accustomed to riding that no person of any note among them would willingly appear on foot: for Cyrus had made a law that it should be infamous for any of those whom he had furnished with horses to appear travelling on

foot, whether the journey were long or short, and from this, (note !) and from this so sudden an alteration, it was that this country was called פֶּרַס *prs*, and its inhabitants פֶּרְסָי *prσαι*, that is, horsemen, for in Arabic *prs* is a horse, as *prsh* is in Hebrew ; and the same word signifies a Persian."

This, one would think, is conclusive. What follows of the venerable historian's argument is not so much so. "And this is the reason," continues he, "why the name פֶּרַס, Persia or Persian, is never mentioned in the Books of Moses, Kings, Isaiah, Jeremiah, nor in any that were written before the time of Cyrus." This is erroneous. The name Persian, it is true, had not become a national appellation till the days of Cyrus, but the *term*, the *radix*, the primary idea, *is* found in Exodus xiv. פֶּרְשֵׁי *prshiu*, properly rendered *horsemen* ; as also in Jeremiah iv. 29. If etymologists had taken Nature as their guide, together with a natural language, they would not have been so much put about.

"Bochart thinks," says Bryant, "that the name both of Persis and Perseus was from פֶּרַס *Paras*, an horse ; because the Persians were celebrated horsemen, and took great delight in that animal. But it must be considered that the name is very ancient, and prior to this use of horses. P'aras, P'arez, and P'erez, however diversified, signify the sun, and are of the same analogy as P'ur, P'urrhos, P'oros, which betoken fire."

This is learnedly striving in the dark. Bochart is right, but confounds himself by making "Paras" of *Prs* : and Bryant, who follows him, is also right in saying that the term is very ancient, and that it

signifies the sun, but to be understood in a secondary or symbolical sense. Herodotus, lib. vii. cap. 40, speaks of a chariot drawn by eight horses and consecrated to Διος, *dios*, among the Persians, in the reign of Xerxes. Who was this *Dios*? Why, the *Dia* of the Celtic, and, by corruption, the *dies*, or day of the Latins, as we shall hereafter show.

Here, then, is a solution for Dr Parkhurst and Dr Hyde, who exclaim in despair, “It is hard to affirm whence the Biblical name *Prs*.”

The horse has another note when calling his mate, which also forms part of our vocabulary, namely, *si-hi-hit*, contracted *sit*, or *sitrich*, in English, neighing: “Gach aon diubh *sitrich*, an deigh mna,” Jeremiah v. 8: and our brethren, the Irish, have discovered a fourth note of his, by which a *colt* is to this day distinguished in their version of the Bible; in Zechariah ix. 9, that is, *bromach*. The root is equally original and natural with the former three: it is found in *brom*, *bram*, or *brem*, a *flatus*; whence the Greek Βρεπω, *bremo*, to make a noise. In the first of these names we have the root of *eachail*, rude as a horse; *eachlann*, a pound for confining trespassing horses; *eachan*, Hector, literally a horseman; *equiria*, the feast of the horse. In the second we have the root of *prasach*, a horse-stall, a manger; *Persepolis*, the city of the horse worshippers; and in the last name the radix of

*bramanach*, a lazy high-fed youth; *bramag*, crowdy, having a natural relation, as *cause* to effect, &c.

*Orc*, a sow, a swine. If Adam had called the sow *buo*, the name he gave the cow, his son Cain at two years of age could have corrected him, on hearing the note of that animal, *orc*. *Orcan*, a pig, also a squat corpulent person, and *t-orc*, a boar, are but a variety. We are not prepared to affirm it, but the classical scholar, if we mistake not, will find it, that herein is the leading idea of "*Orcus*," one of the names of the god of hell, and of *Orchomenus*, a town of Boetia. We have all read of devils having entered "a herd of swine."

It has another voice when it raises up its snout to smell a person, namely, *űch, űch*, whence its other name, *muc*, pronounced *muchg*. A human being, indeed, throwing his mouth into a similar shape and attempting to speak, will utter the same sound.

*Laogh*, a calf. Any person desirous to learn how to pronounce the very important diphthong *ao* in Celtic, requires but to imitate the note of the calf. Here have we another argument that language was progressive, and formed upon natural principles just as occasion required. The name of the calf, *laogh*, is as true an echo, or onomatopœia of its note as can be given by letters, yet Adam must have lived at least nine months before he had heard a calf, and, consequently, before he could



have imposed a name. Was it necessary that a nonentity should have a name? What idea could he have attached to a term so given him? The Welsh *lló*; Cornish *leauh*; Armoric *lue*; Irish *laodh*, a calf, are, of course, but the same word. This root has a numerous offspring, especially in terms of endearment, as in “*Mo laogh féin thu ’s laogh mo laoigh*,” *i. e.* my own love and the offspring of my love; *laoghan*, a darling; *laoicean*, a calf-skin; *laoigh-fheol*, veal; *lao’rach*, to be soft and open-toed; where the analogy is to the hoof of a calf, &c. Does *Laocoon*, son of Priam and Hecuba, claim kindred here? Was he “a calf-worshipper.” The Trojans, we are informed, commissioned him to offer a *bullock* to Neptune to render him propitious. This circumstance seems to favour the hypothesis.\*

*Góár*, or *Gabhar*, a goat: pronounced tremulously in the throat. The wisdom of God, which is

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\* The Hebrew term *אֱלֹהִים Ogl*, or *Og-el*, must be taken in a *Cabalistic* sense. The following Celtic terms are at least cognate, viz., *aingeal*, an angel, also, fire; *aigeal*, or *aigleir*, an ear-ring; *ighal*, or *iodhal*, an idol. Here we may remark that the thing made by Aaron at Horeb and denominated a *calf*, is called by inspired Stephen *Εἰδωλον*, *eidolon*, an idol. In this instance, at least, the Celtic has decidedly the vantage-ground. We believe, however, that under the root *io*, or *iu*, we shall be able to show cause why any young object or animal may properly be classified under, and metaphorically called a calf.

universal and infinite, is remarkable in endowing the different tribes of animals with different voices. If it were otherwise we should have no small confusion. For instance, the bird called the *snipe* when soaring aloft, utters precisely the same voice or note with the goat. Upon our principle, therefore, this bird's name ought to partake of that of the goat, and *vice versa*. And so it is. The name of this bird with us in Celtic is *Góár-aur*, *i.e.* the air-goat, or sky-goat. In the note of the goat we have the primary idea of *Capraria*, a mountainous island on the coast of Italy, *famous for its goats*. *Plin.* iii. c. 6 : by analogy a sign of the zodiac, in which appear 28 stars in the form of a goat ; hence named *Capricorn*. When the sun enters this sign it is the winter solstice, the longest night in the year. Like sundry other constellations it was made an object of worship, together with its symbol, the goat.

*Leōn*, a lion. We may easily suppose a period when, in speaking of this animal, this term was pronounced with a strong voice, and down in the throat like a person about to vomit : thus *llhō*, in imitation of its voice. The idea of this noble animal, by keeping its properties before the eyes of the mind, has furnished language with many important *roots*. Our meaning is seldom misunderstood when we call a courageous noble-minded man a *lion*, and hence the name *Leonādes*, who, with 300 Spartans, withstood for three days an army of

five millions! It is quite possible that this name may have been imposed upon him subsequent to that heroic achievement, although anterior to the date of writing the history. The people of Egypt worshipped the sun, and, perhaps, the constellation *Leo*, through the lion, because of a fancied resemblance. Hence, *Leo-polis*, the city of the lion, and *Leopolitans*, its inhabitants (*Parkhurst*, p.352). For the same reason, the sun himself is named by us *Lō*, or *Leos*, light, day. Part of Gallicia in Tarrochonensus in Spain, is called *Leōn*, because in possession of lion-hearted people, the Celts. "The most renowned nations thereof," says Rollin, "were the *Celtiberii*." The classical student will now easily identify the radix or leading idea of the names *Leocrates*, *Leodocus*, *Leortum*, &c. The lion has more names in Hebrew, all of which must be received in a metaphorical or symbolical sense. One of them is *Ariel*, which embraces the idea of planet-worship; and *gur*, the name for a young one, applies primarily to the brood of a hen. The lion thus made the sound or letter *L*, and, therefore, to be considered one of the Cabala.

The lion, since the fall, at least, tunes its voice to a far different key from *llō*, when making the awful spring upon its prey. The term roar is by no means a true echo to it; no term can express it but the Celtic *béuc*. "*Bhéuc* an leomhan," says Amos. The note of ocean when scourged to madness is

not a bad imitation of it, and hence we say “An cuan agus na tonnan a’ béucadh;” *i.e.* the ocean and its billows roaring. It was well for Adam the lion did not play upon this second key first, when showing what to be called. If it had, the good Patriarch’s labour, probably, had had an end, at least for a time. Paradise would have fled affrighted, and the more timid animals would have yielded up their new-obtained life for very horror!

Courteous reader! We are now about to enter upon sacred ground, and, therefore, request more than ordinary attention! In the oldest writing in the world, namely, the Egyptian hieroglyphics, the lion is the letter *L*, and the letter *L*, by a slight change in the organs of speech, may be sounded *al*, *el*, *il*, or *la*, *le*, *li*, *llō*. We take it for granted that you are aware of writing having been during the first ages of society purely pictorial—that instruction, scientific as well as moral, was, for want of a better medium, conveyed by figures of animals, and other objects possessing some analogy or natural relation. Of this order was the symbolical representation called כְּרוּב *crub*, (cherub) posted by God himself at the entrance of paradise, and supposed to exhibit the face of a man, of a lion, of an ox, and of an eagle. The use of such symbols or emblems, as we shall by and by see, gave rise to letters: the abuse of them produced idolatry.

Egypt, you will allow, was a very early settle-

ment : we would say well nigh 2000 years before the birth of Moses, and contemporaneous with Adam. Whatever the flood may have done to them, those who survived that calamity may have found their way back, in which case nothing would be new to them.

But the first settlers, whoever they were, must have suffered, in no small degree for some time from the river Nile. That river came down from the Nubian heights once a-year, and without rain or other apparent cause, overflowed its margins for forty or fifty miles ; sweeping away in its progress man, woman, and child—life and property ! This phenomenon put the intelligent and exalted animal man to his shifts : he consulted and watched the heavenly bodies, and, after a long and, probably, laborious observation, he discovers that the chief increase of the Nile is when the sun is in the constellation *Leō*, or *lion*, so called because the outline of this group of stars bears a fancied resemblance to that noble animal. The constellation was afterwards worshipped as supposed to influence the waters ; the lion was made the symbol on earth of that particular period, which was about the summer solstice, hence called *Il-Leoin*, and, by and by the symbol itself was made an object of worship. Thus the letter *L* became a *cabalistic* or *sacred* letter of the first order, the radix being in the note of the lion.

We are borne out here by several very distinguished authorities. Thus *Bryant* in his "*Plagues of Egypt*," p. 86.

"As the chief increase of the Nile was when the sun was passing through the constellation *Leo*, the Egyptians made the lion a type of inundation:—all effusions of water were specified by this character; and from hence has been the custom of making the water which proceeds from cisterns and reservoirs, as well as spouts from the roof of buildings, come through the mouth of a lion."

In Tartary, also, and in Persia the lion was emblematic of the sun; and hence, on the national banner of Persia, a lion was emblazoned with the sun rising from his back. The Egyptians taught that the creation of the world took place when the sun rose in the sign *Leō*, and, therefore, that sign has been esteemed the peculiar habitation of the sun. Thus we come to find the sun and the sign resembling a lion united, and, consequently, receiving equal worship—equal names—equal adoration, as the creative and fructifying powers. The reader has now arrived at the reason why *el* became expressive of God, of day, and of water. Take we for example אֱלֹהִים *Ala*, the name of the god of the Chaldeans: Celtic *Ala*, or *Ola*, a distinguished personage, a leader, a doctor; *Alail*, god-like; *Lā* or *lō*, the sun, day; *Al* or *li*, water; *linn*, a dam of water, the ocean; *lod*, a pool; *loch*, a lake; *lōn*, a dub. This furnishes the student with the leading idea of such nouns as

follow : *Leō-polis* and *Leontopolis*, ancient cities of Egypt where the sun was worshipped through the lion : *Leonades*, a Spartan chief, probably from having the lion for his escutcheon : *Lyne*, the name of a river in Staffordshire, and also of a tributary of the Tweed in Peebles-shire : *Laden*, a river of Durham ; also a stream of Arcadia : *Līte*, the Celtic name for the water of Leith : *Alun*, a river in Cornwall : *Allen*, in Dorsetshire : *Alaun*, in Lanarkshire : *Allan*, in Stirlingshire : *Elben*, *Elver*, and *Elbe*, are varieties. These, together with many more kindred terms, are all natural Celtic terms, replete with history, the hero of which is *water as a divinity*, a subtle and fugacious god, but worshipped, even to the moment we are writing, so far east as the Ganges ; so far west as Tipperary in Ireland ; as the terms, indeed, indicate. The radicals *g*, *n*, *g*, in Ganges, being sacred and doubly expressive of Aug, the god of rain, and once of Ain, river, as the latter is in *pure Celtic, the well of worship*.

*Cou*, abbreviated *cu*, a dog. Gen. sing. and nom. plur. *cōin* or *cāin*. “*Smath a’ chumadh bh’air mo CHU,*” *i.e.* Well proportioned was my dog.—*Ossian*. “*Leig iad na COIN sròn ri sròin,*” *i.e.* Nose to nose off set the dogs.—*Stew.* 560. The radix is in the note of a heavy species of dog, *ōu* ; hence, *couhart*, a bark : *couhartaich*, barking : *cuthach*, hydrophobia, because caused by the bite

of a dog. This is the *canis major*, or larger dog, represented in the frontispiece, as we shall presently explain more clearly.

*Avag*, or *Aug*, a terrier, a little dog, the radix being in its light and quick yelp, *au-ai*. Arabic, *aw-wa*, a dog. So also our lexicons, “*Tauthun*, a bark, a yelp: *tathanich*, a baying or barking.” Irish, *tathfan*. Here we find ourselves again upon sacred ground. Our astronomical ancestors finding it necessary to prepare for the overflowing of the Nile, found out by observation that when a certain star made its vertical appearance, the inundation, or annual deluge, was at hand; all wanted now was a beacon which would signify to the people to retire to the high grounds; and this Ingenuity soon found out in the yelping terrier, having a natural relation to that star in use, namely, in warning of danger: hence the star received the name of DOG-STAR, or of *canicular*, *canopus*, *oug*, *tau*, &c. This dog, or at least its head, was exhibited upon a pole, and sometimes upon a figure resembling a man, which sign being more compound, received the appellation of *Es-cū*; from *Esh*, a man, and *Cū*, a dog—the man-dog. This sign was afterwards deified; and, taking another divinity into partnership, became the god of physic under the appellation of *Esculapian*, or with a Latin termination, *Esculapius*. This is by no means a discovery of ours: all we want to prove is that these terms are *Celtic* and *natural*. Thus



Mr John Fellows, speaking of the fourth key of the Egyptian symbolical writing :—

“ It was,” says he, “ the figure of a man with a dog’s head, wearing oftentimes a pole with one or two serpents twisted about it. The meaning and intention of the sign shown in the assembly at the rising of the *dog-star*, was to advise the people to run away and give attention to the depths of the inundation, and to secure their lives and substance. The names given to this public sign were *Anubus*, the barker, the giver of advices, or *Tahaut*,\* the dog, or *Æsculapius* the man-dog.”

We have now, the reader will allow, unveiled the divinity *Tau*, *Teut*, *Taaut*, *Tit*, or *Thoth*. He is neither more nor less than that terrier in our frontispiece, sitting upon the pole representing the *dog-star*, and, perhaps, originally the deity of fecundity and generation. His worshippers naturally received the appellation of *Teutones*, *Titans*, &c., and his memory rendered the character *T*, or *Tau*, Cabalistical, or sacred. We have also arrived at the primitive idea of the national appellation *Cush* ; from *Cū*, a dog, and *Esh*, a man : equivalent to *Æs-cū*, *Scuthai*, *Cuthites*, *Cutheans*, *Kumerians*, worshippers of the man-dog ; they seized upon the regions of Babylonia and Chaldea, and constituted the first kingdom, probably, upon earth : they differed from the then *Arabians*, *Oreitæ*, *Eruthre-*

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\* Tahut is properly the barker, not Anubus.

ans, and *Ethiopians* but in name ; as we shall very soon show.

But while we notice *cù* and *tau*, why should the third be overlooked, namely, *aug*? Why, we have it abbreviated in *Og*, *Ogham*, or *Ogimus*, the deity whose worship was conveyed to western Europe by our Phœnician fathers, and established in Ireland and Gaul: we have it in *Ogygus*, who, according to Castor, was a Titanean king.\* We have it *not* abbreviated in אַוּג *Aug*, or *Oug*, Hierarch and king of Bashan, or Argob, assuming the name of his tutelar god.† We have it in the *Hou*, *Hou*, of the

\* “Eo autem tempore Titanorum reges agnoscebantur ; quorum unus erat ogygus rex.” Vide, “*Chaldean Fragments*,” p. 65.

† “Sandford, Dickinson, Vossius, and Gale, concur in identifying ‘Og, king of Bashan’ with the Typhon, or Python of mythology. I cannot say that the same arguments which weighed with these men have brought me to the same conclusion ; but this much cannot, I think, be denied, that there is a *strong connexion* between *the worship of Og*, and *Ophiolatrea*. Beyond this, I would not desire to press the argument —*but up to this point I would urge it.*”—*Deane, on the “Worship of the Serpent,”* pp. 95, 96.

If this view of the text may be entertained, *Og’s* אַוּג *Orsh*, rendered his *bedstead*, namely, of iron, and about 16 feet long, might, perhaps, be as happily rendered *Aur-esh*, or *Auger-pole*?

“The Augur,” says Lempriere, “generally sat on a high tower, (in imitation of the *Aug*, or *Taut*, on the column, or pole of the Nile ?) to make his observations. His face was turned

Indian Mahommetans, a term by which they invoke their deity in the season of penance: and in Ogyges, *the son of Terra*, of the Greeks. This deity rendered the characters *C*, *T*, and *G*, sacred and ineffable, as will appear by and by.

Next to *Aug*, or the dog-star, in fancied influence, the constellation called the *southern cross* seems to have found a place.\* Whether this be the prototype or not it is very certain that the people of Egypt, time out of mind, used a pole crossed with one or more transverse pieces and ending like a capital *T*. One of the names of this piece of device was *Mika*, the Celtic *mich*, or *meigh*, *i.e.* a measure, a balance, scales: and its other name *Tau*, or *Taut*, *i.e.* the

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towards the east. With a crooked staff he divided the face of the heavens into four different parts, and afterwards sacrificed to the gods, covering his head with his vestments." We are thus minute with regard to the term, not so much for the sake of criticism as with a view to vindicate Truth, and shut the mouth of the infidel, who rejects the whole Bible on account of this text, which, allowing *Or-esh*, our view of it is effected. That supernatural power was conceded to the *Slac-an-druí-eachd*, *i.e.* the Druid-wand, or magic-wand, is undeniable; and is perhaps the thing prohibited in Hosea, *viz.*, "My people ask counsel at their stocks, and their STAFF declareth unto them." Parkhurst, in despair, makes it "The mattress of Og was a mattress of iron." This is little better. Might not his mattress have been decorated with solar, and other emblems of divination.

\* See Captain Basil Hall's description of this curious constellation, in "*Fragments of Voyages.*"

barker, perhaps from its relation in design as a monitor. It might have been, as indeed some writers assert it was, an invention to ascertain the height of the inundation, upon which depended the natural salvation of Egypt, and afterwards deified as a thing possessing saving virtue by Ignorance and Superstition. Abbe Pluche says in reference to it,

“This pole or staff obtained the name of Caduceus, or Mercury’s wand ; they hung it on the neck of sick persons, and put it in the hands of all beneficent deities as a figurative sign of *deliverance from evil*.”

“We have seen,” says Fellows, “how the cross, as well entire as abridged, was the mark of the increase of the Nile, because it was the measure of it. The cross in their vulgar writing, as likewise in the ancient Hebraic (*Samaritan*?) character, and in the Greek and Latin alphabets was the letter *Tau*. This cross or T, suspended by a ring, was taken by the Egyptians for *deliverance from evil*.”

The same *Tautic* emblem has been found by Bruce on obelisks and monuments among the ruins of Axium in Abyssinia. After this we must watch the character T as sacred. The Celtic reader will recognise this divinity, and acting in character, too, namely, *in warning of danger* in the *Crann Tāré* of his fathers, “Ciod so an solus an Innis-Phail o Chrann-Tarai an fhuathais.”—*Oss. i.e.* What light is this from the land of *Auph-El*, (or the island of the serpent-god, Ireland,) from the dread *Crann Tau-Ré*.

When a Highland chieftain received any slight from another, or when he had reason to apprehend an invasion, he straightway formed a cross of wood, seared its extremities in the fire, and extinguished it in the blood of some animal, commonly a goat: he next gave it to some messenger, who immediately ran with it to the nearest hamlet, and delivered it to the first faithful vassal he met, mentioning merely the place of gathering. This person proceeded to the next village or camp; and thus, from place to place, ran this *Barker*, or *Tautic* monitor with incredible celerity. Not to obey the summons was death. In the year 1745, this *Crann*, or *Crois-Tau're* traversed the district of Brã'd Albin, upwards of 30 miles, in three hours!

We learn from the learned Kircher, that the Caduceus was originally expressed by the simple figure of a cross, by which its inventor, *Thoth*, is said to have symbolized the four elements which proceeded from a common centre. "This symbol," says he, "after undergoing some alterations, was used as a letter of the Egyptian alphabet, and called from its inventor *Tau*, or *Taut*." Yes, Caduceus itself is but a Celtic compound destroyed by the euphonizing Greeks—namely, *Cu-dã-ec*, from the two niches, or two transverse pieces of wood already alluded to, as "the Key of the Nile." The next form assumed by this remarkable symbol,

was ♀, where we have the radical idea of the term under consideration, *Tau-Re*. *Re* being in Celtic, the sun, a star, by figure, any round object whatsoever. It is supposed that an allusion is made to this mystic sign T in Ezekiel ix. 4, where God directs the man clothed in linen, who had the writing inhorn by his side, to set “*a mark*” upon the foreheads of those who lamented the prevalence of idolatry in Jerusalem. The original phrase is, set a טו *Tu* or *Tau* upon their foreheads. The vulgate preserves the real meaning of the command,—“mark with the letter *Tau* the foreheads.” Now, it has been ceded by the learned long ago, that in the Samaritan character in which Ezekiel wrote, the ט was *cruciform*, in the shape of our T, or the Coptic *Dau*. May we suppose this to have been the *mark*, or sign, or symbol, given to, or put upon Cain? The Hebrew is טוֹר, *Αυτ*, or *Tau*. The hieroglyphic for a pope, a bishop, or abbot, is a cross! Has the term *Tattoo* any analogy here? Does St Paul allude to this sign of consecration to the Deity when he says, “I bear in my body *the marks* of the Lord Jesus?” Amongst the Greeks the sign of acquittal was a T. Popery may boast of an *ancient religion*, if Paganism really be a matter of boasting. God alone knows, however, what the moral lesson of the sign was at one period.

To trace the emblem of the cross no farther back than St Andrew, or even the crucifixion, is a glaring error.

“No one will question,” as O’Brien says, “but Venus was antecedent to that date, and *she* is represented with a cross and a circle. Jupiter, also, it will be admitted, was anterior to that time, and we find *him* delineated with a cross and a horn; and Plato asserts that the cross, or form of the letter X, was imprinted upon the universe.”

“How it came to pass,” says Skelton, “that the Egyptians, Arabians, and Indians, *before Christ came* among us—and the inhabitants of the extreme northern parts of the world, ere they had so much as *heard* of him—paid a remarkable veneration to the sign of the cross, is to me unknown, but the fact itself is known. In some places this sign was given to men accused of a crime, *but acquitted*: and in Egypt it stood for the signification of Eternal life.”\*

“The Druids,” adds Schedius, “seek studiously for an oak tree, large and handsome, growing up with *two principal arms in form of a cross*, beside the main stem upright. If the two horizontal arms are not sufficiently adapted to the figure, they fasten a *cross beam* to it.”†

To multiply proof of the Pagan origin of the cross would be superfluous. To worship it *now* as the transverse pole on which Christ was crucified, bespeaks ignorance and superstition: “Ye worship ye know not what.”

The very appellative *Andrew*, or as *we* pronounce it, *Ain Drui*, is Egyptian, and resolvable into *Ain*,

\* Appeal to Common Sense, p. 45.

† De Morib. German xxiv.

river, and *Druï*, Astrologer, Druid! This personage in Egypt had the charge of two keys, which, at the close of the year, he exhibited back to back, to signify to the people the closing of the old year, and the opening of the new.

“Among the emblems of masonry in Cross’ chart,” says Fellows, “is the figure of a KEY, which is also generally displayed in masonic *Monitors*. The Key was the attribute of *Anubus*, the dog-star, in after-times denominated Mercury, and indicated *the closing of one year, and opening of another*; because the Egyptians formerly commenced the year at the rising of this star. Its employment was afterwards extended to the shutting and opening the place of departed spirits. The Popes of Rome now claim it as their appropriate badge of office.”

It is worthy of being remarked here, that while *Iuchair* is the Celtic for a *key*, *Iuchair*, by figure, is also our name for the season called *Dog-days*!

This is the *Eucharist* of paganism, and, by a natural transposition, *’Carais*, Lent; the origin being in the fastings and sacrifices of the people on *high places*, to propitiate the gods during the *forty days* the Nile took to rise. *Caris*, to watch, is from the same *radix*. We also, by further extension of the figure, apply the term to a *female fish*, or to the *roe* or spawn, because the dog-days may be said to be the spawning season of Nature! We have a holiday called “*Eph-El-Ain-Druï*.”

Perhaps our Saviour refers to this practice in his address to Peter: “I will give thee the keys



(not of Paganism, but) of the kingdom of heaven." I will make thee an officer of a far other dispensation.

Let us now suppose a few of the serpent tribe passing before Adam in order that he may see what to call *them*. Of these there were at least ten species known to the ancients: we shall take up four of them and show their names to be *natural*, and corroborative of our grand proposition.

*Auph*, or *Eph*, a species of serpent called by us now by transposition, and for the sake of euphony, *Behir*, or *Beithir*; Hebrew הפעה *Ephoe*, the radix being in *bě*. This serpent, if our principle be true to itself, must possess some property akin to an animal which we call *Aup*, or *Ap*, the *Ape*. There is this difference, however, that while *ph* in the former allows the breath to escape, *p* in the latter confines it. This is rather a nice point, and may not be passed over without some argument. We have all observed that the common note of the *Ape* is *aup*, accompanied with a toss of its head and a scowl. But,

"*Auph*, *Oph*, *Effah*," says Jackson in his account of Morocco, "is the name of a serpent remarkable for its quick and penetrating poison: it is about two feet long, as thick as a man's arm, beautifully spotted with yellow and brown, and sprinkled over with blackish specks similar to the horn-nosed snake. They have a *wide mouth by which they inhale a great quantity of air, and when INFLATED therewith they eject it with such force as to be heard at a considerable distance.*"

Here now we are arrived at the radix: the animal *inhales* and *ejects*, and in this act produces the sound *eph*; Adam, consequently, marks him down *Eph*, and after-generations concur in the wisdom, the propriety of the name. The reader is now introduced to the author of the character *f*, as we shall immediately see.

In the serene sky of the east, the Chaldeans and Egyptians could watch the motions of the planetary worlds to advantage. Finding a certain group having a fancied resemblance to this serpent: this serpent must naturally be made the representative on earth of that constellation; hence now called Scorpio, or, perhaps, “*Serpens Ophio.*” To us it appears that the sun and this sign of the zodiac met when the harvest was ripe, from the Celtic term for that period, namely, *Phau'r*, the radix being in *auph*, transposed. Be this as it may, it became a divinity like the rest, as did also, in process of time, its earthly symbol. We are now about to enter upon ground more sacred, if possible, than any spot we have hitherto visited. “The name of the sacred serpent,” says Bryant,\* “was in the ancient language of Canaan, variously pronounced Aub, Ab, Oub, Ob, Oph, Eph or Ev, all referrible to the original אֹבֹב *Aub*, which, perhaps, applied to the serpent *from his peculiarity of infla-*

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\* Aut. Myth. i. 58, *et passim*.

tion when irritated.” Here we see clearly what thing it was that Moses would visit with capital punishment: “A man also or woman that hath (אוב *Aub*) a familiar spirit, shall surely be put to death.”\* It is remarkable, that while this object of execration is rendered in the Scottish version of the Celtic Bible, “*Leannan sìth*,” literally, a *fairy*, or *elfish sweetheart*; Bishop Bedel has it “*Spiorad Tath uightheach*,” *i.e.* the spirit of *barking!* The Welsh “*Spryd Dewiniaeth*,” is equivalent. The name *Buitseach*, a witch, is better, the radix *b* being a contraction of *aub*. The difference is no more than a confusion of the *leading idea*: the thing condemned is the same, but under a different symbol.

The Seventy who render it *ventriloquist*, *i.e.* one inflated, and speaking from his belly, take up the real idea. Here we are necessarily led to the celebrated *witch of Endor*. The Hebrew is אוב עין דר *Aub oin dr*, *i.e.* *Aub*, the puffing sacred serpent, or, perhaps, in a secondary sense, the priest or priestess of that species of false worship; *Oin*, a well, a river; and *Dr*, or *Dàir*, a grove.† This *Aub* or *Ob* is, indeed, the first oracle mentioned in history, and as such it demands more than

\* Lev. xx. 27.

† Endor, *Fons*, sive oculis generationis, &c. Vide, “*Onomasticum Sacrum*.”

ordinary scrutiny. To follow its traces from Paradise to Peru would be no difficult task ; but, in a work like this, it might appear redundant. We shall, therefore, satisfy ourselves, and, we trust, the reader too, by submitting a few historical remarks relative thereto. And, before we begin, let us forewarn the reader to mark appellatives partaking of *Eph*, *Oph*, *Ab*, *Op*, &c.: for instance, *Eph-Ait*, our Celtic name for Egypt ; *Ophis*, the Greek name for a serpent, whence Ophiolatrea, or serpent-worship ; *Ab*, as in *Arab* ; *Ob*, as in *Obed-Edom* ; and *Op*, as in *C'opt*, *Coptic*, *Ethiop*, *Europe*, &c.—all *symbolical* terms expressive of the serpent or solar worship, and generally embracing a Trinity. The rapidity of speech, indeed, has been the means of mystifying the *root* still more : in the following instances, viz., *Phæni*, *Phœnician*, *Phiantich*, *Phamair*, *Famores* &c.—terms which have their radices in *Eph* or *Oph*, transposed, and equivalent to *Eph-At*, Egypt ; *Ophites*, the name of a Cadmian colony which settled in *Boetia*, and said to have been led by a Serpent.

“ The serpent among the Amorites,” says Bryant, “ was styled *Oph*, *Eph*, and *Ope* ; by the Greeks expressed *Οφις*, *Ουπις* ; which terms were continually combined with the different titles of the Deity. This worship prevailed in *Babylonia*, *Egypt*, and *Syria*, from which countries it was brought by the Cadmians into Greece.”

“ The Arabs,” says Philastratus, “ worshipped the serpent to that degree, that they ate the heart and liver of serpents !”

Sanchoniatho, who is considered to be the most ancient writer of the Pagan world, and who composed in the Celtic or Phœnician language, afterwards translated into Greek by Philo Byblius, writes thus :—

“*Taautus* first attributed something of the divine nature to the *serpent* and the serpent tribe ; in which he was followed by the Phœnicians and Egyptians. For this animal was deemed by him the most inspired of all the reptiles, and of a fiery nature ; inasmuch as it exhibits an incredible celerity, moving by its spirit without either hands or feet, or any of those external members by which other animals effect their motion. And in its progress it assumes a variety of forms, moving in a spiral course, and darting forward with whatever degree of swiftness it pleases. It is moreover long-lived, and has the quality, not only of putting off its old age, and assuming a second youth, but of receiving at the same time an augmentation of its size and strength. And when it has fulfilled the appointed measure of its existence, it consumes itself ; as *Taautus* has laid down in the SACRED books ; upon which account this animal is introduced in the *sacred rites and mysteries.*” *Euseb. lib. i. c. 10.*

This was the understanding of Sanchoniatho, and, probably, that of his day and generation ; but we are inclined to consider it as a degenerate view of the symbol.

“The first God,” says Orpheus, “bears with himself the heads of animals, *many*, and *single* ; of a bull, of a serpent, of a fierce lion, and they sprung from the primeval (mundane) egg.”

This carries us back again into Egypt, and is equivalent to the Chaldean oracle, viz.,

..... "He assimilates, professing to cast around him the form of images."

But this is perhaps digressing.

"*Oph*," says Bryant in another place, "signifies a serpent, and is pronounced at times, and expressed *Ope*, *Oupis*, *Opis*, *Ops*, and by Cicero *Upis*."

After this we will do well to watch the characters *B*, *Ph* or *F*, *P*, and *V*, as *Cabalistic* or sacred; the serpent being the prototype and hieroglyphic of them all, in that sense. Hitherto we refrained from explaining the term *Cabala*: but, having now, we flatter ourselves, prepared the mind of the reader for the comprehension thereof, the explanation will form part of our next chapter.

"What are ages and the lapse of time,  
Matched against truths as lasting as sublime?  
Fixed in the rolling flood of endless years,  
The pillar of the eternal plan appears."

CHAPTER IV.

“ Never change barbarous names, for there are names in every nation given from God, having unspeakable efficacy in the *mysteries*.”—*Chaldean Oracle*.

THE CABALA EXPLAINED—ADAM STILL NAMING THE BEASTS OF THE FIELD—SERP, PYTHON, NACHS, &C., UNVEILED—PROOFS OF THE GREAT PREVALENCE OF SERPENT WORSHIP, &C.

WE take it for granted that the reader is now prepared to ascend with us another step in the ladder of observation, and survey that rather occult object called *Cabala*. Thus, then, Johnson on the term:—

“ CABAL, *s.* (*cabale*, Fr. *הבלה* *hble*, tradition.)

1. The secret science of the Hebrew rabbins.
2. A body of men united in close design.
3. Intrigue.”

We may be allowed a doubt whether this threefold explication have furnished the learner with the *ideal meaning* of this important trisyllable. He is informed, it is true, that the French for the same term is *Cubale*, and the Hebrew *Kble*; but where is the French—where is the Hebrew from? Where is the *root*—the *radix*—the *primary leading idea*? Answer; *Rather occult*. If by this answer we

libel the reader, we beg pardon; but, presuming we do not, let us search further.

“CABALA, קבלה *kble*, tradition,” says Calmet, “is a *mystical* mode of expounding the law, which the Jews say was discovered to Moses on Mount Sinai, and has been from him handed down by tradition. It teaches certain abstruse and mysterious significations of a word or words in Scripture; from whence are borrowed, or rather *forced*, explanations, by combining the letters which compose it. This *Cabala* is of three kinds: the *Gemetry*, the *Notaricon*, and the *Themurah*, or change. The first consists in taking the letters of a Hebrew word for arithmetical numbers, and explaining every word by the arithmetical value of the letters which compose it. . . . . The second consists of taking each letter of a word for an entire diction. The third kind of *Cabala* consists in *transposition of letters, placing one for another, or one before another*, much after the manner of anagrams.”

This is all we wanted. The Jews *may* say that this species of free-masonry was discovered to Moses on mount Sinai, and from him handed down by tradition; but, with deference, we would presume that it was discovered, nay, *taught* to him in Egypt, for “Moses was learned in all the wisdom of the Egyptians:” the rest of the Hebrews being slaves, it was incompetent to initiate *them* into the mysteries. Well: the science *Cabala* “teaches certain abstruse and mysterious significations of a word or words.” Yes: the characters *C, B, L*, we have made clear, were produced—the *first* by the symbolic dog, the *second* by the symbolic serpent, and the *third* by the symbolic lion. This



circumstance rendered these letters *sacred*; they are, indeed, a *Pagan Trinity*, and that is all the *mystery*—that is the *leading idea*! A *dog*, a *serpent*, and a *lion*, constitute the term.

“Hieroglyphics,” says Warburton, in his *divine Legation*, “were a real written language, applicable to the purposes of history and common life, as well as those of religion, and mythology.”

“Hieroglyphics,” says Zoëga, “are letters; and like letters they are arranged in lines, and express *sentiments, actions, and ideas*. For by their *shape* they are *Pictures*, by their disposition, *Letters*.”

This is, in our opinion, a happy definition.

The third branch of this *mystery* consists, it would appear, “in transposition of letters, placing one for another.” Place we now, by way of example, the letter R for L, and we produce *Cabari*, a term for the Pagan instructors of occult learning, and equivalent to *Cabala*. Herodotus, speaking of the “Cabirian mysteries,” says that the Samothracians learned them of the Pelasgi, which last appellation is itself Cabaric or Cabalistic. “The Cabari,” says Montfauçon, “were a sort of deities about whom the ancients differ much. . . . Some call them the sons of Vulcan, others of Jupiter.” They were three sacred ones, equal to the *Penetes* of the Latins.

This quotation may not stand singly and alone: we shall bring to its support rather a stout prop from *Pluche*.

“The *Cabiri* of Samothracia, or *three principal figures*,” says he, “of the Egyptian ceremonial, were carried to Berytus in *Phœnicia*, and thence into several islands of the Ægæan sea. Their worship became very famous. . . . They were called the *Cabiri* (*Cabirium Potentes*), meaning *the powerful gods*, and their name of *Cabiri*, which is *Phœnician*, was as much used in Egypt as in Phœnicia itself; which is a standing proof of the mixture of the Phœnician terms with the Egyptian language, if the ground of both be not *exactly the same*.”

And again, same page—

“They often add to these a *fourth* god, which they sometimes call Mercury, which signifies a minister or *messenger*, in all which it is plain that we again meet with the four principal Keys of the ancient Egyptian writing, *changed* on account of their human *figure* into so many *tutelar and powerful gods*.”

Put we *S* for *C*, and we have *Sibil*, another equivalent term.\* The *ideal meaning* is in the group of animals or tutelar trinity of Pagan-worship, whether tattooed on the body, or cut upon stones or round columns: each animal or emblem is a

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\* Most people have read of the *Sibylline* books. A woman came once to Tarquin with nine books of the oracles of the Sybils, which she offered to sell: the king hesitating about the price, she went away and burned three of them, and then came and asked the same price for the remaining six. He again refused to accede to her demand, when she went away and burned three more, and returning, still asked the same price. The Augurs advised the king to pay her, and preserve the books as *sacred*, which was done.

letter with a syllabic power, *and of its own making*, and each letter a Divinity—which circumstance constitutes them “sacred,” “mysterious,” “ineffable.”

“Many Egyptian monuments,” says the learned Lord President Forbes, “show *two*, sometimes *three* heads of different creatures to one body; the heads sometimes of *dogs*, sometimes of *lions*, sometimes of eagles, or hawks, &c., and no one can doubt but each of these representations was *symbolical*.”

Yes, a compound figure of a dog and a lion, in the *Cabari* make C, L; giving these their syllabic power we read *Cou-El*: with a human head introduced C, L, S, *Coueles*: with, instead of the human figure, a terrier or a cross, C, L, T, *Celt!* Of this there is a Druidical column in Largo, in Fifeshire, the property of General Durham, highly illustrative. The lion, the serpent, the bull, the barker—in short, the most of the constellations, as on the Farnese globe—are displayed in bold relief upon that most curious relic of antiquity. The writer was not a little struck—when, in visiting this stone and other antiquities of Fifeshire, in the autumn of last year, in company with the scientific Mr Kyle of Glasgow, and the Naturalist Mr John Wood of Colinsburgh—to find how very forcibly these hieroglyphics reverberated “a tale of the days of old—of the deeds of other years.” Thus, in looking up to one of the half-decayed arched Archives of St Andrew’s, you observe a *star*, a *dog*, and a *lion*. A star,

in Celtic, is *Ré*, a dog, *Aug*, and the lion or eagle *El*; which produce the name of the founder, *Regulus*! *Kil*, *Re*, *Eph-Ain*, its Celtic name, is equivalent. We have never seen the Rosetta stone in London, but we see it in the name *R*, *S*, *T*, *Ro-Esh-Tau*—a circle, a man, and a cross or a dog—with probably their attributes, severally, if not their history? This accounts for the name of Fife, (*Ef*), and of that of the beautiful hill *Largo*, as also of that of the tattooed worshippers, *Bretanich*, *Albanich*, *Horestii*, *Pehs*, &c.

The ideal meaning, indeed, of most appellatives having relation to *religion*, *moral greatness*, or even *beauty*, will be found to be *Cabalistic*. We would venture here to instance the term *Paganism*. *Ar-Ab*, *Aphric*, *Epht*, *Roinn-Or-Pa*, (*i.e.* the division of *Orus* or *Aur*, and *Op*.) “*Europa*,” says Bryant, “was a deity; and the name is a compound—*Eur-ope*, analogous to *Canope*, *Canophis*, and *Camphis* of *Egypt*, and signifies ‘*Orus Pytho*.’” *Eur*, is but *Aur* euphonised, as in *Aur-Ghàèl*, *i.e.* *Argyle*. *Oracle*, *Spain*, *Jupiter*, *Apolo*, *Neptune*, *Pharaoh*, *Abstal*, *Cuspan*, (*i.e.* tribute, tax, custom;) *Espic*, a bishop, *Targanachd*, *i.e.* prediction, prophecy, *Tubal*, *Senaler*, a General, “*Oran*,” the sun-priest of *Iona*, and shall we add the much-disputed thing confounded on the plains of *Shinar*, *Spt*,\* are all

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\* *Esh*, the man, *Op*, the serpent, and *Tau*, the barker-god.  
—See under *Pait*.

Cabalistic in their ideal signification! The *radical* letters, representing each an animal or divinity, we put in *italics*: the reader may determine the *group* implied.

Having so far explained the sacred language, it becomes us now, in prosecution of our plan, to attend to Adam giving names to a few more of the animals.

שרף *Srp*, or *Srph*, a serpent. The characteristic property of this species of serpent, if our principle be true, is, *not* blowing or puffing like the *Ouph*, but, *vibration*. And here we are borne out by sacred authority, which, we trust, will be satisfactory to all our readers. It would appear from Isaiah vi. 2, that each of this species had "*six wings*," and with these, like the Dragon-fly, they must have made a strange *surr* sort of noise, as they vibrated their way through the air: the Celtic *srrann*, and, by corruption, the English *snore*, are equivalent. This is the "*Hie Sur-Sur*" of Brahminism! Some writers doubt the existence of *flying* serpents; but these must doubt at least our translation of the Bible; for in Isaiah xxx. 6, we read of "*the fiery flying serpent*," which is corroborated by the venerable Herodotus, who says,

"There is a place in Arabia, near the city Butos, which I visited for the purpose of obtaining information concerning the winged serpent. I saw here a prodigious quantity of serpents' bones and ribs, placed on heaps of different heights.

The place itself is a strait betwixt two mountains ; it opens upon a wide plain which communicates with Egypt. They affirm that in the commencement of every spring, these winged serpents fly from Arabia towards Egypt, but that the ibis here meets and destroys them."

This species of serpent, we would submit, constitutes part of the compound *srp*, or *Serapis*, the Egyptian deity, of which Montfauçon gives an engraving with a human head and a serpentine tail ; and elsewhere with a bull's head. The same divinity is referred to by *Sanchoniatho* in the following allegory, viz.,

"But before these things the god *Tautus*, having pourtrayed *Ouranus*, represented also the countenances of the gods *Cronus* and *Dagon*, and the sacred character of the elements. He contrived also for *Cronus* the ensign of his royal power, having four eyes in the parts before and in the parts behind, two of them closing as in sleep ; and upon the shoulder *four wings*, two in the act of flying, and two reposing as at rest. And the symbol was, that *Cronus* while he slept was watching, and reposed whilst he was awake. And in like manner with respect to the *wings*, that he was flying whilst he rested, yet rested whilst he flew. . . . . And there were also *two wings* upon the head, the one as a symbol of the intellectual part, the mind, and the other for the senses."—*Ancient Fragments*, p. 16.

This will remind the reader of *Argus*, which term is Cabaric and equivalent.

Bishop Patrick is, indeed, of opinion that the tempter, in tempting *Eve*, assumed the form of a beautiful *winged serpent*, the better to answer his

devilish purpose. But herein we may see the use of true etymology. We would at once concede the point had that serpent been called *Srp*; as it is not.

*Srp* was, it would appear, the species symbolized by Moses in the wilderness, as typical of the Saviour—“Make unto thee a שרף *srp*, or *srph* ;” and is the leading idea in the terms seraph, seraphim, searbh-anta, serpent, searbh, *i.e.* bitter, venomous, &c.

*Nathair*, pronounced *nahir*, a serpent. Hebrew, נחש *nchs*. This is the name of the species of serpent which was the medium of introducing death into our world, and all our woe! The *radix* is in *nă*, *ně*, or *nĭ*, from its characteristic of producing a smacking noise with its mouth or tongue, similar to ourselves when in admiration we press the tongue against the upper gum and draw it back forcibly, thus, *nă*, *nă*. The writer has oftentimes been put to no small fear, by reason of the same sound produced by eels in fresh water; and hence, in passing, the name of the eel in Celtic, *Esc-nă*, from *esc*, water, and *nă*, smack. A better medium the devil could not easily have found, because, by this smacking with the tongue, Eve might suppose herself beyond expression admired; and it seems to have been a weakness incorporated with her nature, at least with that of all her daughters, to be susceptible of flattery. A huge sleek animal, perhaps an hundred feet long, thus smacking, with a burnished crest and a fixed eye, might well attract the attention

of inexperienced Eve. Be this as it may, the note of this serpent, by analogy, gave rise to not a few terms still alive in our vocabulary: for instance; *nathrail*, venomous, wicked; *nipheil*, poisonous, venomous: this, by the way, is the word rendered *giants* in Genesis vi. 4.

“The derivation and context,” says an able critic upon the text, “concur to render it more probable that the word *nephilim* characterized the men who first departed from the religion taught by Adam, and who sustained their apostacy by acts of violence and oppression.”—*Vide*, “*Pictorial Bible*”—*Note*.

If the primary idea of *nphlim* be not conceded to be in the note of this serpent, it must be transferred to the Cabala *N, Ph, L*. We have no doubt but in the smack, by analogy or figure, is found the primary meaning *Nachish*, the name of a king of the Amorites, who, we are told by Josephus, “put out the right eye of those taken by him in war, that when the left eye was covered by the shield the right might be useless;” and of *Nasamones* and *Naso*, the former a gigantic people of Lybia who lived upon plunder, the latter one of the murderers of Julius Cæsar; as well as of several other terms having reference to noxious qualities.

The next and last serpent which we shall take time to examine is,

פֶּתֶן *Ptn*, or *Phtn*. Apply we now our principle of natural names here, and the characteristic will be a *Phet*, *i.e.* a whistle, or, perhaps, by analogy,



a mouth in formation resembling that of a person whistling or about to whistle,—thus, *phet*, or *fead*. For this reason the plover is called *fedag*: the very act necessarily engenders the term. And herein we are as usual borne out by natural history; for Philarchus informs us that the Egyptians rendered a certain sort of serpent “so tame, that they would feed from the hands of children, and come from their hiding-places when summoned by a noise made with the fingers.” We all know how shrill a whistle may be produced by means of the two fingers, which is the root שרקה *srk*, rendered “hiss” in scripture. “I will hiss (shriek?) for them that gather them.” The allusion is made to the serpent-taming, or bee-gathering mode of the East.

If the reader should reject this explanation, let him take the other idea—namely, of the mouth being formed like that of a person in the act of whistling, or prepared to whistle—and then turn up the allegory handed down by the Puranus, viz., “that a giant in the shape of a *snake with a mouth like a shell*, was killed by Christnah;” and, in connexion, let him again take along with him the following apposite fact from Marquis Spineto, viz., “sometimes we find Cnoupnis, as the good genius, represented by a *Serpent*, a very large reptile, with a beard, which the Greeks called Agathodæmon,”\* and that

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\* Lectures on the Elements of Hieroglyphics, p. 127.

will surely satisfy him. That the latter is the reason for the name we are, for our own part perfectly satisfied: because at so early a period of his career, Adam could have no idea of charming serpents by whistling, whereas, by the rules of analogy, the alternative is natural and rational. If the serpent did not itself whistle, its *shell-shaped hairy* mouth seemed formed for it, and Adam, in personifying it, and in attempting to speak with his mouth in that form, would, of necessity, produce a *Pht*, or whistle. This is the species of serpent which, by analogy again, gave rise to the Celtic term for *concha-veneris*, to wit, *Pit*, or *Pith*, and also, as usual, to its devotees, whether as tribes or as individuals heading the great *Pythonian* cause. It became, too, in the natural progress of ideas, a special type of fecundity, and transitively, of sensuality and crime. The following remarks, although not altogether to our mind, will not be thrown away upon the discerning student.

Thus the learned Abbe Pluche—

“ Osiris (*aÿ-es-aur*) being become the common father of the Egyptians, was, by degrees, looked upon as the principle from which all the good that happened to Egypt sprung; in like manner *Phyton*, when he was become the name of the symbol that signifies the havock of waters, was looked upon as an ill-minded spirit, as a principle fond of thwarting, perpetually intent upon crossing and prejudicing them. They made him the principle of all disorder, and charged him with all the physical evils they could not avoid, and all the moral

evils which they did not care to lay to their own charge. Hence came the doctrine of the two opposite principles, equally powerful, incessantly striving against each other,\* and alternately vanquished and victorious. The aversion of the Egyptians for this *Phyton*, their imaginary enemy, went so far that they no longer dared to pronounce his name. However, we find it entire in the language of the Hebrews who had dwelt in Egypt, and had contracted the habit of calling by that name the most mischievous of Serpents, that is the asp, *Peteu*.† The entire name of *Phyton*, or Python, is found again in the most ancient and most celebrated fables of *Paganism*.”

“The species,” says Linnæus, if we recollect well, “is not small; it is therefore the *Aspic* (*Aish-Ap*) of the ancients? so it is now called by the *literati* of Cyprus; but the common people call it *Kufi* ;” “*Κουφν*, *i.e.* deaf,”

adds the writer! No, say we: *Cu-Eph*, two divinities already treated; of which *Aspic* is but a Cabalistic placing of the *Aish*, or man, for the *Coÿ*, or dog. We need scarcely remind the reader that this is the goddess, who, in aftertimes, became so famous at Delphi in Greece, principally from having told *Cræsus* what he was cooking at home.‡ It seems to have been the very thing which possessed the damsel of whom we read in Acts xvi. 16, called a spirit of divination; and the thing which the Baptist alludes to in his “generation of vipers.” It

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\* Plutarch, de Isid. and Osir.

† This must be an error of the press: the text is *Ptn*, or *Phtn*, supply what vowels you please.

‡ *Vide*, Herodotus in *Clio*, p. 14.

solves the perplexing term in Heschius, descriptive of a distinct tribe, namely, *Pitane*, of which the Delphic *Pythii* is but a variety.

The following is curious taken in connexion.

“ *Tuath* (Taut?) in its literal and substantive acceptation implies the lingam; collaterally, magic; and, by convention, mystery, prophets, legislators. *Pith*, in like manner, denotes literally, the *Yoni*; collaterally, magic; and, by convention, mystery, prophets, legislators, &c. And the offshots of either in an inferior and deteriorated view, *Budhog*, from the former, and *Pithag*, from the latter, intimate, and indiscriminately, *witchcraft*, *wizard*, or *witch*.”\*

Submitting this without hazarding a criticism on a brother who is no more a habitant of this Planet, we would further suggest to the reader the appellatives *Pythagoras*, the celebrated philosopher who flourished about 500 years before Christ, and who in Egypt and Chaldea acquired the Symbolic wisdom. And from whom? From the *Eph-Taus* (Egyptians), and from the *Coŭ-El-Taus* (*Celts*, or Chaldeans); the names being *Caribbean*, *Celtic*, or *sacred*. The very name of his teacher *Abaris*, *Aub-Aur*, which, by *transposition*, is equivalent to *Aur-Aub*, and, by placing one Cabala for another, to *Al-Aub*, bespeaks a functionary of the Solar-god. This is the man who, having himself been initiated into the *mysteries* of the *Celtæ*, returned and spread them over all Greece: so Herodotus—

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\* O'Brien's Round Towers of Ireland, p. 257.

“The people of this country (Egypt), first invented the names of the *twelve gods*, and from them the *Grecians* borrowed them. They were the first also who erected altars, and shrines, and temples; and *none before them ever engraved the figures of animals on stone.*”

To which add we the following from the *Classical Dictionary*, viz.,

“Pythagoras, a celebrated philosopher born at Samos. . . . . In *Egypt* and *Chaldea* he gained the confidence of the priests, and learned from them the *artful policy*, and the *symbolic writings*, by which they governed the princes as well as the people; and after he had spent many years in gathering all the information which could be collected from antique tradition concerning the *nature of the gods*, and the immortality of the soul, *Pythagoras* revisited his native island.”

*Pythagoras*, thus, was an Aurean worshipper through the symbol of the Serpent *Pyth*, whose skin, perhaps, he wore, and taught in the Celtic language! Nay, he seems to have acquired all the badges of honour—all the degrees which the universities of the day could bestow; for he assumes not only *Pith*, but *Oug*, *Aur*, and *Esh*, i.e. the Barker, the sun, or circle, and the man? *Pytheus*, the Masilian so famous for his knowledge of astronomy, mathematics, philosophy, and geography; *Pythius*, a surname of *Apollo* for his having conquered the serpent *Python*; and *Pythicus*, *Pitna*, &c. seem all to be named after this Serpent. That he met more than his match in *Apollo* the reader may

safely conclude from the commanding double-hold that hero has of him in the celestial globe prefixed, —a warfare, probably allegorical of the Sun in the sign of the Lion, when he has acquired his full vigour, just as that luminary was represented by an infant, whose name, *H-Arpocrates*, is full of divinity, when in his first stage from the winter-solstice. This is, by the way, the origin of our Christmas rejoicing; a feast called Cabalistically in Celtic N, L, C, with vowels supplied, “Nolic,” the ideal meaning being in *Oin-El-Ec*, a Cabalistic group, equivalent to “*Oines*,” “*Orion*,” “*Arueri*,” (Aur-Er) and “*H-Orus*,” of Egypt, as well as the “*H-Orestii*” of Fifeshire in Scotland, and by transposition to C, L, N, (Colin), the term for Hogmanay, with all its clamour and superstitious cake-baking—all *sacred* Celtic terms! Mr Taylor mistakes this *Python* for the *Aub*, the idol of *Endor*, or oak of the font—the difference, to be sure, is immaterial, being but the putting of one serpent for another.

But why do we not come nearer home? Is this worship—this divination not implied in our *Pitag*, applied to a woman given to charms? in *Pit-Alpie*, near Dundee? in *Pit-cairn*, a few miles N.W. of Perth? in *Pitcathli*, about five miles S.W.? in *Pitcur*, an old castle in Forfarshire, with a great many more? This, we flatter ourselves, is leading proof: this showing the importance of the Celtic

in order to the proper understanding of the classics, including the Sacred text. "If," to adopt the words of a great writer, "if the human mind can ever flatter itself with having been successful in discovering the Truth, it is when many facts of different kinds unite in producing the same effect."

To proceed :—

*E*, *Aish*, *Esh*, or *Esan*, he, a man. There is a constellation which we have been taught to call "the man that bears the watering-pot." This divinity, in *his month* must be represented upon earth, and who should represent him but the figure of a man? This is the origin, probably, of the functionary described by Bishop Clemens of Alexandria,

"Who displays in his bosom a jar, or vessel, meant for carrying water, a symbol thought to represent the deity, but which, more probably, had a reference to the sacred character of the Nile. He is attended by persons bearing bread cut into slices."

He is the personage, who, according to Volney, was "president of the *mysterics*." His primary name was, of course, *Aish*, the man, the very name by which Adam is called in Sacred writ; descriptively *Pait*, or *Phait*, *i.e.* paunch-belly, from carrying a vessel in his bosom, which must have added not a little to his natural protuberance, if it did not really make him *Peh*. Hence, again, officially, the *Fate* of mythology, the *Vate* of the Latins,

and the *Faidh*, or prophet, of the Celtic Druids. This is the functionary formerly alluded to, who, grouped with the dog, produced *Æs-cū*, the man-dog; and, by transposition, *Cū-esh*, contracted *Cush*. The hieroglyphic for S, is a man, full formed, sometimes in one attitude and sometimes in another, as may be seen on our globe, and this made the character *sacred*.

In connexion with his jar or pot of “holy water,” probably symbolical of the great genial principle of Nature, he seems to have received more reverence—more sway than any other functionary. In him we may rest the *leading idea* of the term *Pater*, father; by analogy again, *Pater*, the Celtic term for the Lord’s Prayer; and *Paterin*, our term for a rosary, or amulet, also for the Cabalistic rhyme.

Willing as we are to support every thing we advance by authority, we may be allowed here to quote at least *one*, who, like us, saw that the term was metaphorical, or analogical.

“I cannot help thinking,” says Bryant, “that the word *πατηρ*, *pater*, when used in the religious addresses of the Greeks and Romans, meant not, as is supposed, a father or parent, but related to the divine influence of the Deity, called by the people of the East *Pator*, as I have shown. From hence I should infer that two words, originally very distinct, have been rendered one and the same. . . . . When it became a title, which was bestowed upon gods of every denomination, it made Jupiter (*Ieue-Pater*), animadvert with some warmth



upon the impropriety (namely, of giving the glory due to him to other gods), thus,

“ *Ut nemo sit nostrum, quin Pater Optimus Divom est :  
Ut Neptunes Pater, Liber, Saturnus Pater, Mars,  
Janus Quirinus, Pater, omnes dicamur ad unum.*”

Is this the term in Psalm xvi. 6, rendered “simple”—“The Lord preserveth *the simple?*” The text is פִּתְאִים *Pataim*, or *Fataim*, which, making allowance for the Hebrew termination, is the Celtic Fathin, *i.e.* Prophets; nor would it detract from the verse to read it so. “Jehovah preserveth his Prophets: *I* (one of them) was brought low and he helped me.” Be this as it may, the term is Celtic and natural, the very personification of the functionary producing *Peh*, or *Pait*, and is found in פוֹטֵי בֶרֶע כְּהֵן אֵן *Puti*, Pro, Cen, An, the father-in-law of Joseph, which name a Celt will analyze thus—*Paut-prÿ*, pot-belly, *Cen*, head, chief, and *An*, river.

Notwithstanding it be not the immediate business of Adam, yet, seeing that we have made the character *R* a sacred one, we shall here take the liberty to digress a little to show cause why it became so. The sound of *R*, as we shall show more fully in proper place, is naturally expressive of *vibration*: hence our term for the firmament, including the entire host thereof, sun, moon, and stars, whether collectively or individually, viz. Ar, or Aur, Or, Ró, &c.; for example,

(“ *Reulta gam falach 'san Aur,  
Ro' chéumaibh flathail na gréine.*”— *S. D.* 182.

*i.e.* *Stars hiding themselves in the sky,  
Before the regal steps of the sun.*

“ *Air an talamh tha fo'm' bhonn,  
Air an Aur as mo cheann,  
Air a gréin ud seachad siar,  
Cha'n fhacas riamh do chuid mheann.*”

*Phingalian Fable.*

*i.e.* *Upon the earth on which I tread,  
Upon the firmament o'er head,  
Upon that sun that journeys west,  
Thy kids I never did molest.)*


Now it is rather striking to find in connexion with this, that the sound and character *R*, in hieroglyphics, according to Marquis Spineto, is a circle, sometimes with a dot or eye in the centre, and at other times eclipsed, also a round tower; signifying that although in *parliament* assembled, the gods assume this and that form, yet, individually considered, from the king (the sun), to his queen (the moon), and from the queen to the minister, and from him downwards, all, all are *round*. To symbolize the host of divinities, therefore, conventionally or gregariously, what invention can be more intelligible than to build a round tower of lasting materials to denote the Sun, and place around him at least his parliament—his satellites—his constellations? And this is what was really resolved in אור *Aur*, of the Chaldeans, seconded on the plains of Shinar, and carried into Britain,

as witness our “Deu-greine” with their hieroglyphs! Here have we arrived, then, at the *primitive idea* of every term having reference to religion, or, if the reader prefer it, *Paganism*, assuming the sounds *Aur, Ar, Er, Or, Re, and Ro*, as a *radix*. Let us exemplify the following few, viz. *Ré*, a star, a planet, the sun, the moon, embracing the compound idea of *vibration* and *roundness*, and, by metaphor, of a *king*; *rō-h*, round, a wheel; *ro*, frost, because it causes vibration. This is the *Aur*, or *Ar*, namely, this symbol of the king of planets, which, grouped with *Aub*, produced *Arab, Arope*, or Europe; the Egyptian divinity *Orus*; the Grecian *Orpheus*; the term *Erin*, Ireland;\* *Aur-Aug-El*, Argyle; the *Orion* of Job; the *Oracle* of the Pagan; the *Herculus* of the Phœnician, and the English *Orrery*, which means a representation of the *Aur* or heavens.

It remains now to show how the letter *N* became sacred. The Celtic reader is aware that *Abhin*, or *Avin*; rapidly, *Ain*, or *Oin*, is the term for a river. How it came to be so called we are not so sure, and we would despise ourselves were we to give for truth what to our mind appears doubtful; perhaps the mode of drinking water from the palm of the hand

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\* The most ancient name of Ireland is *Innis-Phail*, i.e. the island *Eph-el*, expressive still of the solar worship: this is the generation of serpents which St Patrick banished.

gave rise to it, in which act a person, by drawing up, produces the sound *av*, and hence, perhaps, our old Celtic term for drink, *abh*, or *ibh*. “Gun *ibh* gun *ith*”—*S. D. i.e.* without drink or meat. The old Arabic is also *av*. Be this as it may, enough for our purpose to show that the term is Celtic; and it is not against us to find in Marquis Spineto’s alphabet, that the hieroglyphic for the power *N*, is a wave—thus, , which is, indeed, the parent of the character *n*, and thus the character, as representative of the *river-divinity*, came to be a *sacred* or *Cabaric* one. The student will find more than a reference to this *divinity* in *Nubia*, one of the names of the country whence the sacred Nile flows; in *Anubus*, one of the names of the dog-star, supposed to influence the waters, and upon which Bryant remarks “This word *Inopus* is compounded of *Ain*, a river, and *Opus*, a serpent, *i.e.* Fons Pythonis;” in the priest of  $\gamma\text{S}$  *An*, (not “On”) the father-in-law of Joseph already noticed: in *Avon*, on which stands the town of Stratford; the *Avons* and *Evans* of the Firth of Forth; the *Avon* in Bretagne; the Irish *Auns*, as well as in the term Nile (An-El), &c. The idea is found in *abhlan*, or *aulan*, *i.e.* condiment, any thing potable; and in the verb *Ibh*, *i.e.* give me to drink. What if the *leading idea* of the term should rest in the *Aÿ-aw*, the terrier, the barker, the symbol of the dog-star which indicated the

coming divinity? The characters *V* and *U* we know are even to this day interchangeable, and *Aubin* is the name of a water in Jersey. *Auld* also, is a well-known term for a river in Celtic: for instance, *Auld-Erin*, the name of the Moray Frith; *Auler*, the name of a village upon the river Parrot; *Aw*, a river in Argyleshire falling into *Bonaw* (*Aub-ain-aw?*); *Awin-Buy*, *i.e.* the yellow river, in Ireland; transposed and contracted *Boyne*. *Awin-beag*, or little river, another river of Ireland; *Awin-gorm*, the Blue river; *Aun-gärich*, Niagara,—all which names, to a Celt, echo back the water-worship of antiquity! The writer was not more pleased than surprised, when, after writing the above, he opened *Bryant*, and found in Vol. i. p. 62, the following apposite etymological remarks, *viz.*,

“Ain, An, En, On, for so it is at times expressed, signifies a *fountain*, and was prefixed to the names of many places which were situated near fountains, and were denominated from them. In Canaan (Can-Aun, or Dog river), near the fords of Jordan, were some celebrated waters, which, from their name, appear to have been of old sacred to the sun. The name of the place was *Aenon* (rather *Aivon*, Ain-On), or the fountain of the sun; the same to which the people resorted to be baptized by John. . . . . Many places were styled An-ait, An-Ab-Or, An-Opus, An-Orus. Some of these were so called from their situation; others from the *worship there established.*”

Right good! venerable sire: *we* have been once laughed at for asserting that *Onasimus*, a sophist of Athens; *Onchestus*, a town of Bœotia, *Onches-*

tius, a surname of Neptune; *Oncus*, son of Apollo; *Onoba*, a town near the column of Hercules, equivalent to *Ob-An* in Argyleshire; *Onuba*, a town of Spain; and *Onuava*, a divinity among the Gauls, equivalent to the celestial Venus (Ven-Esh), were all *Celtic names!* But,

“ Who will drag up to the poles,  
A fettered rank of leaden souls?”

The *Ottowa*, a branch of the St Lawrence is pronounced by the aborigines *Aÿ-Tău*, and the mount which gives its name to *Montreal*, bespeaks the Pagan Trinity, viz., T, R, L, *i.e.* Tau-Re-Al, the dog—tower—and lion; place we one sacred letter for another here, and we have T, B, R, *i.e.* Tobar; in Celtic, a well, a font! equivalent to *Tabor*, *Tiber*, *Tiberias*, *Tobermory*, &c.

“ The path by which to Deity we climb,  
Is arduous, rough, *ineffable*, *sublime*;  
Those men, the *first* who of Egyptian birth  
Drank the fair water of *Nilotic* earth,  
Disclosed by actions infinite the road,  
And many paths to God *Phanicians* show'd.”

CHAPTER V.

“ Οὐκ ἂν δυναίμην συμμαχεῖν ὑμῖν ἐγὼ,  
 οὐθ' οἱ τρόποι γὰρ ὁμονοῦσ' οὐθ' οἱ νόμοι  
 ἡμῶν, ἀπ' ἀλλήλων δὲ διέχουσιν πολὺ.  
 Βοῦν προσκυνεῖς· ἐγὼ δὲ θύω τοῖς θεοῖς·  
 τῆν ἔγχελυν μέγιστον ἡγεῖ δαίμονα,  
 ἡμεῖς δὲ τῶν ὄψων μέγιστον παρὰ πολὺ.  
 οὐκ ἐσθίεις ὕεια, ἐγὼ δὲ γ' ἥδομαι  
 μάλιστα τούτοις· κύνια σίβεις, τύπτω δ' ἐγὼ,  
 τ' οὐψον κατεσθίουσαν ἡνίκ' ἂν λάβω.  
 τοῦς ἰερέας ἐνθάδε μὲν ὀλοκλήρους νόμος  
 εἶναι· παρ' ὑμῖν δ', ὡς εἴοικεν, ἀπηργμένους·  
 σὺ μὲν τὸν ἀλλουρον κακὸν ἐχ' οὐτ', ἦν ἡδῆς,  
 κλάεις· ἐγὼ δ' ἥδιστ' ἀποκτείνας δέρω·  
 δύναται παρ' ὑμῖν μυγάλη, παρ' ἐμοὶ δὲ γ' οὐ.”

*The following is a Translation.*

“ 'Tis plain that you and I can ne'er agree,  
 So opposite are all our ways and rites.  
 Before a *bull*, four-legged beast, ye bend,  
 With pious terror smitten : at the altar,  
 I offer him a victim to the *gods*.  
 You fancy in the little *cel* some power  
 Of *dæmon* huge and terrible, within ;  
 We stew it for our daintiest appetite. The *flesh*  
 Of fatted swine you touch not : 'tis the best  
 Of all our delicate meats. The *yeiping cur*  
 Is in your creed a *god* : I whip the rogue  
 Whene'er I catch him stealing eggs or meat.  
 Our priests are whole in skin from foot to head :  
 Not so your circumcised and shaven seers.  
 You cry and wail whene'er ye spy a cat  
 Starving or sick : I count it not a sin  
 To hang it up, and flay it for its skin.  
 Ye say the paltry shrew-mouse is a *god*.”

*Anaxand. in Civitat. apud Athenæi Deipnos, lib. vii. p. 299.*

PAGAN DIVINITIES FURTHER EXAMINED—ADAM GIVING NAMES TO FOWLS, WHICH NAMES ARE FOUND TO BE STILL DESCRIPTIVE, STILL AN ECHO OR REFLECTION OF THEIR NOTES SEVERALLY, AND STILL EXTANT IN THE LANGUAGE OF THE GAEL—ADAM FINDING NO HELP-MATE, SINKS INTO A DEEP SLEEP.

WE have now shown cause why the Gael should love their language—why no earthly power can succeed in divorcing them from it! The reason is it is a *sacred language—the emanation of the gods*, and inseparably incorporated with their history and their worship. Its appellatives, as descriptive and understood, regulate their gala-days, and these days, again, regulate their husbandry—when to plough, to sow, to plant, to set, to reap, &c., as handed down to them by their forefathers, of primeval antiquity, in simple poetry. In their very names for the days of the week they see the idols, or, at least, the symbolic gods of their ancestors.\* The reader may follow out the sub-

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\* *Titonich*, Sunday; *Ti-luan*, Monday; *Ti-Mar*, Tuesday; *Ti-Ci-At-An*, Wednesday; *Ti-Es-Torn*, Thursday; *Ti-Iuno*, Friday; *Ti-Es-Aÿ-Ar-An*, Saturday. *At*, *Ti*, or *T*, is the cross, the emblem of divinity; in Celtic, therefore, God or Lord. It is found attached to all good gods: the Latins converted it to "*Dies*," and the Saxons to "Day."



ject *ad infinitum*; what has been just submitted will lead him to a more adequate idea than, probably, he had possessed formerly of such terms, as *Theogony*, *Cosmogony*, *Ophogony*, *Pythogony*, *Nosogony*, and so forth. To us they seem so many representations of Truth and Error confounded—a crusade of superstition and bigotry, of which the motto of this chapter is not a bad picture. “I belong to the group, or Trinity represented by the T, the dog, and water-symbol;”—“I belong to the group, the dog—the man—and the water-symbol;”—“You are both astray,” says a third, “the real Deity is found in the group, the *Oph*—the dog—and the circle,” and so of all the hundred and one *Es-Pe-Ts*, or *Septs* which have made so many widows,—so many orphans,—which have deluged the world with blood, making rivers run purple.

As *Divinities*, however, and the heroes of what this age terms the *Classics*,—although, it would appear, there is more *true* classical lore to be met with in Mull than in Greece—they, perhaps, merit some regard. Let us, therefore, briefly examine two or three of them. *Aun-Ob*, or *Anubüs*, is an Egyptian deity represented under the form of a man with the head of a dog, because when Osiris went in his expedition against India, Anubus accompanied him, and clothed him in a sheep’s skin. This deity ought properly to be called *Cū-Esh*, or *Esh-Cū*,

and means in *allegory* or *fable*, the sun making a journey to the winter solstice, and followed by the dog-star till it leaves him; *not* in a sheep's-skin but in a goat's skin, in the sign Capricorn. This was the season of lamentation in Egypt, when *Tau* was weak. Again, *Ops* was the daughter of *Cœles* and *Terra*, (*Cou-El*, and *Tau-Ra*,) who married Saturn, and became mother of Jupiter. She was generally represented as a matron, with her right hand opened as if offering assistance to the helpless, and holding a loaf in her left hand. What is this but the constellation, *serpens-ophio*, of which the serpent *ouph*, daughter of heaven and earth, was the representative, urging the water to its saving height—from 12 to 16 cubits—the sure pledge of a rich and abundant harvest; perhaps of the fruits having been already realized? Once more.

*Mercury* was the son of the Nile and the tutelar god of the Celts under the appellation, Merchants, Mariners, or Phœnicians. The term resolves itself into the Trinity *Mer-cū-re*, the leader of the aborigines of Europe. The whole, or nearly the whole, may, probably, be resolved into the twelve labours of *Er-Cu-El-Es*, Hercules or the Sun, through the twelve signs of the zodiac, undergoing a change of form, or, at least, of *influence* in every sign. The representatives of these Powers were, at first but few; perhaps, *two*, *Ar* and *Ab*, or *Ab*

and Ar, the serpent and Sun, emblematic of the masculine and feminine powers, or Fire and Earth. This view is supported by the following from Alexander Polyhistor, viz.,

“ At Babylon there was (in these times) a great resort of people of various nations, who inhabited Chaldea, and lived in a lawless manner like the beasts of the field.

“ In the first year there appeared from that part of the Erythræan sea, which borders upon Babylonia, a *sacred*\* animal, by name *Oannes*, (Oin-Es) whose whole body (according to the account of *Apollodorus*) was that of a *fish*; that under the fish’s head he had another head, with feet also below, similar to those of a *man*, subjoined to the fish’s tail. His voice, too, and language was articular and human. . . . There also appeared men, some of whom were furnished with *two wings*, others with *four*, and with *two faces*. They had one body but *two heads*, the one that of a man, the other of a woman: and likewise in their several organs, both *male* and *female* (Vener) . . . . Other human figures were to be seen with the legs and horns of goats; some had horses’ feet; while others united the hind quarters of a horse with the body of a man.† Bulls also were bred there with the heads of men; and dogs with four-fold bodies, terminated in their extremities with the tails of fishes. . . . Of all which were preserved delineations in the temple of Belus (Aub-El) in Babylon.”

Is it to be wondered at that the several delegates differed about their gods? At first but few in number, but, as knowledge increased, these two symbols were multiplied; and these again, in the march of knowledge, assumed in their multi-

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\* *Aprenon*, sacred, because Cabalistic.

† See our Globe.

plied state a multitude of subordinate animals and insects by way of *attributes*. The properties of these gods, again, being attributed to holy men and heroes, as Paul was baptized Mercury at Lystra, produced not a few of our patronymic appellations; for instance *Caneach*, Kenneth, from *Kan*, an inflection of *Cū*, a dog, equivalent to the “Kenites” of scripture, the *Kenedys* of Scotland, otherwise *Clann-Chū-Ar-ig!* *Il-Leōn*, expressive of the lion-god conjoined. *Alpin*, expressive of the Trinity formerly noticed *Al-Ope-Ain*. *Ro’ich*, expressive of the sun, the circle, or the round-tower worship; and so of *Patric*, *Paul*, *Alester*, *Ferchar*, *Nial*, *Alen*, *Elasaid*, *Yionaid*, &c., &c. The reader by this time, if he should happen to go to *Abarim*, will be able to see the force of the mystic *Talisman* ABRACADABRA, used as a charm, thus:—

ABRACADABRA

ABRACADABR

ABRACADAB

ABRACADA

ABRACAD

ABRACA

ABRAC

ABRA

ABR

AB

A\*

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\* See “*Chambers’ Edinburgh Journal*” for December 7, 1839.

The letters are Cabalistic and full of divinity, and the form emblematic of the sacred vase, with the sacred water.

Let us now, in prosecution of our plan, attend to Adam giving names to fowls.

*Cerc*, a hen, Arabic *Kerk*. This name, it will be allowed, is not inexpressive of the ordinary note of the hen, accompanied by a jerk of the neck. Is the scoffer still inclined to sneer? If so, we would respectfully remind him that our Saviour, who spoke as never mere man spoke, deemed it not beneath the majesty of his character to press the hen into his service, by way of illustration: "as a hen gathereth her chickens under her wings." A hen when hatching, it will be found, cannot utter the note *cerc*, but *gūr*, or *goör*; and hence *cerc-gūr*, a hatching hen. This last note, misapplied, is the primary idea of the Persic *Koorick*, a hen, and of our own Celtic *gur*, a brood of chickens; also the process of incubation: of *ūbh-gūr*, an egg which suffers from the process of incubation; *guraban*, a sitting or crouching posture; *gurach*, a person or animal so sitting. It is not a little remarkable, that although we call a brood by convention, *gur*, yet an individual chicken is *big* or *bec*, that being its own proper note. This, again, is another proof that language was from the beginning progressive, seeing that a chicken bespeaks the pre-existence of a hen by a considerable space of time. It is also

remarkable, that every bird, of whatever species, *using this note*, is called *big* or *bicen* : we say *using this note*, because the wren, although smaller than the majority of them, is *not* so called, but *drean*, from its peculiar vibrating note, dwelling upon the sound *r*—thus, *drr* : the land-rail, or corn-craig, has a similar note, but stronger and more aspirated, whence the difference in its name, *Trèun*. This note of the chicken, or little bird, is the thing rendered in Isaiah x. 14, rather unhappily, “*peep* :” “my hand hath found, as a *nest*, the riches of the people : and as one that gathereth *eggs* that are left, have I gathered all the earth ; and there was none that moved the *wing*, or opened the mouth, or *peeped*.” How naturally does this beautiful figure sound in the natural language ! “*Cha robh aon a dh’ fhosgail an gob no ’rinn biog*.” A bird smacking, so to speak, with its horny bill, produces the sound *gób* ; and the young ones when molested in a nest, send up a concert of “*biog, biog*.” *Peep*, in the language of the Gael, is a term expressive of spitting off the tip of the tongue, like our old women or “*Pitags*,” “*Buitseachs*,” or “*Taut-ag*s,” in making a charm, the half of which process is taken up with spitting into a bottle, or upon a black thread, afterwards to be applied, and the other half, or thereby, in mumbling some inaudible—probably *Cabalistic*—words. To this antiquated method of chirurgery, the writer

was actually induced to have recourse for *Sì-chadh*, *i.e.* the fairy disease, called in English, a sprained ankle, when ten years of age. The old woman, *Pitag*, alternately *peeped* upon, and conversed with, a piece of black twist, which she now tied round the affected part by way of a sub-garter. Whether Time or the “*Snathain-sìchich*” should have the merit, the writer is not prepared to say; but true it is, and of verity, that the ankle soon got well. The original sound and sense of the term is beautifully preserved in Isaiah viii. 19: “And when they shall say unto you seek unto them that have *familiar spirits*, and unto wizards that *peep*.” The hen can utter several more notes, which may be termed occasional notes; which notes, as well as *cerc*, form part of our lexicon; we may instance *gog*, *gogail*, expressive of the “*gog-gog-ì*” speech made after laying her egg: *Cārson*, expressive of the noise made in breathing with a diseased throat; *pīchan*, expressive of the wheezling, stifling, or asthmatic stage; *tūchan*, expressive of the hoarse, half-audible note, as from the effects of cold.

“How charming is divine philosophy.”

*Cõileach*, or *Gälach*, a chanticleer, a cock. The cock was never heard to utter the note *cerc*, but when disturbed it utters “*cāl-āl*,” or *gäl-ël*. Hence, perhaps, the Latin *gallus*, a cock, and

effeminized, *gallina*, a hen. At all events, herein is found the primary idea of *gallan*, *i.e.* a courageous person, more particularly coupled with the idea of protector of the fair sex.

*Iulair*, the eagle. 'No combination of letters can produce a truer reflection of the note of this noble bird than *iul*. He utters it in quick succession, thus, "*iul, iul.*" The eagle was a divinity in Egypt, and afterwards with those who spread from Egypt. We have all heard of the "*bird of Jove.*" This term is a corruption of the Hebrew יהוה *Ieu e*, or *Ieve*, or *Ie* and *Ie*, our English word Jehovah.\* It becomes us now to examine how the eagle came to be a god. The eagle, or hawk, was considered a second *Tau*, barker, or messenger of the gods, and for the following reason, *viz.*, The appearance of the dogstar, as already described, was accompanied by a strong, cold wind from the north, cabalistically called *Te-Esh*, or *Etesian*, perhaps, also, *Aur-Oug-El*, Euroclydon. The

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\* The Highlanders in their invocation of the Deity say *yie-yie*. In Egypt when inhabited by the Aborigines, the worshippers of *Eph*, all their great *Fels*, or feasts were ushered in by an invocation of the Deity; these invocations *Pluche* gives as follows, "Io Bæche, Hevoe Bæche, Io Triumphe, Io Pæn," and with the following comment, "This word *Io Iov*, *Jevoe*, *Ievæ*, is the name of God, and signifies the author of life, He that is." If the reader can find no argument still, he is unwilling to be convinced.



eagle, admonished by Nature of the approach of this periodical cold, and being now moulting season, was seen making towards the south, with expanded wings looking out for warmth. The reader will find the winged divinity in our globe. Here we are again borne out, not only by profane, but also by sacred history. “Does the hawk,” says God to Job, “fly by *thy* wisdom, (shake her old feathers to get rid of them,) and stretch her wings towards the south?”—Chap. xxxix. 26. Thus, then, it would appear, that the supposed foreknowledge, or *prescience*, of this bird, made it a deity, as the casting of its feathers annually made it an apt emblem of youth and immortality.

“God,” says the Chaldean oracle of *Zoroastes*, “is he that has the head of a hawk. He is the first, indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of good; the wisest of the wise; the Father of equity and justice, self-taught, physical, and perfect, and wise, and the only inventor of the *sacred philosophy*.”—*Euseb. Præp. Evan., lib. i. c. 10.*

Here have we a fair picture of the idea attached by our fathers to God through the symbol of a Hawk or an Eagle, which is, indeed, the testimonial of every other symbol as well of as this; a circumstance which ought to teach us a lesson of charity—ought to teach us to be less acrimonious in our judgment. That acceptable worship was offered through types and figures in all ages is undeniable, the difference being, not in the appointed use of them,

but in the *abuse* of them. This is now the god whom the euphonizing Greeks afterwards called *Aeolus*, *i.e.* the king of storms and winds, the inventor of sails, and a great Astronomer. Hence, likewise, the term *Aeolia*, seven islands between Sicily and Italy, said to be the retreat of the winds, and the kingdom of the god *Aeolus*, and of his worshippers, the *Aeolians*. We have it less corruptly in *Iul*, a guide, a pilot; *Iul-Erin*, the guide to Ireland, the name of a fixed star; *cairt-iul*, a sea-chart; *iol*, or *eol*, knowledge, figuratively learning, science. The Latin *aquila*—whence the French *aigle*, and the English *eagle*, result from the root “*iul*.”

*Ella*, or *Eallæ*, the Swan. Kindred to the eagle both by name and office is the beautiful swan. The name *Ella* is Cabalistic, being resolvable into *El* and *La*; its natural name is *Gog-gheadh*, or the *gog-goose*; and oftentimes has the writer's attention been called upwards by the note “*gog-gog*,” from hundreds of them soaring on “mutual wing,” and seemingly exhausted, as well they might after a diamond-form flight from the kingdom of Lochlin to the Hebridean Isles of Caledonia.

Its symbolical or sacred name, however, is the primary idea of *Ellasaid*, or, otherwise *Helena*, the most beautiful woman (goddess?) of her age, *sprung from an E G G*. The Greek student can now account for *Helia*, one of the daughters of the Sun,

and for *Ægle*, another of them; as also for *Helenus*, the celebrated soothsayer, *Priest of the Swan*.\* *Ellen* of Ar-Og-Ab seems now to turn out an allegorical Queen, but, literally, a Swan-goddess, waging war with *Tau-Ríoi*. It may not be improper to remark here, that a certain star (or stars) near the North pole, is called *Helice*, or the swan. The reader is not to understand that we father the Cabalistic names upon Adam. No, we thank him, in the first instance at least, for the *natural* names and for no more.

*Smeōrach*, the Thrush, the Mavis. This imitative name embraces in its radix two syllables, as will be admitted by any person who chooses to listen to the *ūrlar*, or ground-work of the sweet song by which this bird sings down a summer sun, when “rocks and woods have ears to rapture.”

*Corbi*, a Raven. On listening attentively to the note of this carnivorous and filthy bird, we are inclined to make *c* a prefix omissible, not a radical. We are borne out here by Genesis viii. 7: “And he,” namely Noah, “sent forth (עֶרְבָב orb,) a raven.” *Phitheach*, or *Fi’ach*, its other name, is expressive of the peculiar sound produced by its wings, thus, *phī-phī*, its feathers being peculiarly placed.

*Griach*, the Heron. What a true echo or imitation of the note of this long-necked, long-shanked

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\* *Vide*, Dr Lempriere.

bird! The letters are all radicals; none of them may be spared.

*Géá'*, a Goose. A name equally natural with the former.

*Crā-ghea'*, the shell duck; from its well-known note *crā*, *crā*.

*Drūid*, the Starling, a true imitation of its note. It is, perhaps, superfluous to do any thing more now than barely submit the Celtic name to the reader; if he but shape his organs and echo the bird, he will see that they stand in the same relation to each other as *cause* and *effect*.

*Rōcais*, a Rook, an imitative name, having its radix in *rōc*.

*Pécag*, a Peacock, from its note "*péuc*."

*Speireag*, the Sparrow-hawk, from its note "*spër-spër*," and, by figure, a long heel, a spur.

*Trīleachan*, the Oyster-piper, or Sea-poet, because, whether running on the sandy beach or flying, its note is "*trī-trī*."

*Gürgūg*, the Pigeon-dove. This is the species alluded to in the song,

“ Fhuair mi nead a *Ghürgūg*,  
Ann an cūl na co'la.”

*i.e.* I found the nest of the pigeon  
Behind the leaf of the door.

The name of another species is *Ionan*, or *Iunan*, from its beseeching, pitiful note. This seems to have been the species sent forth by Noah with a

view to ascertain the sate of things : “ And he sent forth (יונה *Iune*) a dove,” Genesis viii. 8. The dove was, among the ancients, the emblem of innocence, of virtue, and fecundity. Of innocence and virtue, probably, from the belief that it copulates by the ear, to which there would appear to be an allusion in the allegory of the goddess *Jūno* having brought forth Vulcan without having any commerce with the other sex, but only by *smelling* a certain plant; and of fecundity, for the reason for which the rabbit came to be sacred. This *Iun* is the chief, the Hierarch of scripture : “ and the sons of Javan, (יָוֵן *Iun*) Elishah, and Tarshish,” &c., where, by making J of the yiud, a letter not in the whole Celtic Alphabet, and by inserting two vowels where there is none, they produced the unnatural appellation “ *Javan.*” The sons, Elishah and Tarshish, it would appear, have preferred for their emblems, the one the *Ela*, or Swan, and the other the *Tau* or Dog, to the *Iun* or dove of their father *Iun*. *Ion*, by figure, was the name of a general of the Athenian forces : nor did the name rest there. We have it to this day in the patronymic *MacIon*, a tribe of the M'Donalds. The reader may not suppose that the people first known by these names were what he would understand this day by Grecians. They were Celts, Copts, Arabians, Chaldeans, who then differed only in name and religious tenets. “ Of those who settled in *Hellas*,” says Bryant,

“I have spoken before and shown that they were no other than the shepherds of Egypt who came originally from Chaldea.”

By the natural laws of language, good and virtuous men came to be called *Iuns*, or *Ions*, whence *Ionians*. This is the leading idea in the name of the island *Siūna* in Argyleshire, as well as that of *Iona*, the blessed, the sacred island of the Druids, afterwards called *I-Cholum-Chille*, *i.e.* the island of Colum (or the *Dove*), patron of the *Kills* or *Cells*. The term *Calum* itself is another name for the dove in Celtic, but Cabalistically applied; for instance, “Ach phill *Calum* le iteagaich luath, 'Sa fhreagra na bhial.” *i.e.* *Calum* returned with speedy wing, with his answer in his bill; referring to the olive-leaf brought by Noah's dove. Thus we have accounted for “*Columba*, a *dove*,” the symbol of *Venus* among the poets.

Speaking of *Venus*, *she* is also a Celt by name. The root is in *bhean*, pronounced *ven*, a woman, in the vocative case; for example, *Bean*, a woman, a wife; *vocative*, *a' Bhean*. “Goirear bean d'ith.” *i.e.* She shall be called a woman.—*Genesis* ii. 23. “A Bhean leasaich an stōp dhuinn.” *i.e.* Hostess! replenish the stoup-measure.—*Pop. Song*.

The radix of the term is not in Nature. The text in the passage referred to, is “*she*,” namely *Eve*, “shall be called אשה *As-E*,” *i.e.* out of him. *Bean* is a Cabalistic name resolvable into

*Aub*, contracted 'B, and *Ain*, river, contracted 'N. This is a law acknowledged in the progress of language; what was once strength and energy, is now softness and tenuity of sound: what was once distinct precision, accompanied with a corresponding action, is now half buried in indolent obscurity. Men, sensible that they make themselves understood without effort, indulge in the easiest method of communicating their ideas; and succeeding generations, trusting to the wisdom of their ancestors, take things as they find them. It was this effeminate slovenly manner of speech that carried the sound P down to B, T to D, S to T, and F to V. But to return to *E*, we said, is the first appellation given woman; now *Ishe*, in Celtic, is the personal pronoun *she*. "Ars' *Ishe*, Ars' *Esh*," *i.e.* says *she*, says *he*. This, it will readily be allowed, is the *Isis* of Egypt. And who was *Isis*? Why the figure of a *woman*,—in all probability a symbol, *primarily* of the moon, and *secondarily* of production. On comparing the different explanations given by Plutarch, *Isis* seems the passive power, who waxes and wanes, conceives and brings forth; perhaps the *Queen of heaven* in conjunction with the *King of day*, and in a secondary sense sublimity of nature.

The Egyptians, we are told, solemnized at the new moon of Phamenoth, *i.e.* March, the entrance

of *Osiris into the moon*, which planet he was believed to fecundate, that it might, in turn, fecundate the earth.

“In Egypt,” says Abbe Pluche, if we well recollect, “where the inhabitants can with certainty judge of the product of the year by the state of the river, they proclaimed a plentiful crop by surrounding Isis with a multitude of breasts: on the contrary, when the presage of fertility was not favourable, they exposed her with a single breast; thereby to warn the people to make amends for the smallness of the harvest, by the culture of vegetables, or by some other industry.”

The term *Bhean* or *Ven*, is but another name for this symbol, as the following will show:—

“Sometimes,” says Pluche, “they put upon the Canopus the head of a dog, to signify the state of the river, or the time of the rising of the Dog-star. At another time they put thereon *the head of a maid*, to mark out the state of the Nile under the sign of the Virgin.”

Yes; and at the same time, perhaps, to symbolize the nuptials of the sun with the sign of the virgin, by which she was impregnated, and so of the moon from her monthly changes, her borrowed glory, and her putting on weeds of woe when her husband, the sun, leaves her wholly.

From her connexion thus with water, it is that Venus is said to have risen from the sea—that she is made to preside over waters—to appease the troubled ocean, and so forth. We now understand how she was called *Oinas*, *Oinas*, by the Greeks, which term is from the Celtic *Oin*, a river; and by the Romans *Venus Marina*, from the Celtic



*Bhean-Mhara.* Her worship gave rise to the appellative *Venetii*, a people of Gallia Celtico ; to *Venetia*, a part of Gaul, and to the proud city *Venice!*

*Gulmag*, the sea-lark, or rather the shore-lark. This is the Celtic name for the shore-bird that has no other note than the weeping, monotonous note "*gŭl-gŭl:*" hence its name.

*Bib-en*, the peesweep ; a name marvellously imitative of its note.

*Gōrag*, the carion-crow ; a true rehearsal.

*Cu'ag*, the Cuckoo. This name is evidently contracted in the rapidity of speech. The Germans do the same when they call it *gowk*.

This much, one would think, ought to serve by way of a specimen : and so far we appeal, unhesitatingly, to candour and common honesty, and ask—Has our principle not borne us out? How will it answer to exchange the names, and call the *Griach Big*, the *Smeorach Treun*, or the *Gorag*, Druid? This would be equally repugnant to the nature of language and the language of Nature. God is not the God of *confusion*, but of *order*.

"*And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field, but for Adam there was not found an help meet for him!*"

No, worthy sire! Thou to their voices and notes respondest, but amongst them all there is none to respond to thy own—none to return thy

smile, the emanation of reason—none to reflect or obey thy signs—none whose beaming humid eye sends an arrow to thy heart, causing a thrill unaccountable, inexpressible ; causing a feverish pulsation, a suffusion of sight, accompanied by a glow upon the cheek from the maddening state of the current of life within—“commotion strange,” which it will be thy happy lot, first of men, to experience at no great distance of time. That thou sinkest, meanwhile, into a “deep sleep” is not to be wondered at.

“ How charming is divine Philosophy !  
Not harsh and crabbed as dull fools suppose,  
But musical as is Apollo's lute,  
A perpetual feast of nectared sweets  
Where no crude surfeit reigns.”

CHAPTER VI.

“ Till Hymen brought his love-delighted hour,  
 There dwelt no joy in Eden’s rosy bower !  
 In vain the viewless seraph lingering there,  
 At starry midnight charm’d the silent air ;  
 In vain the wild-bird caroll’d on the steep,  
 To hail the sun, slow wheeling from the deep ;  
 In vain, to soothe the solitary shade,  
 Aërial notes in mingling measure play’d ;  
 The summer wind that shook the spangled tree,  
 The whispering wave, the murmur of the bee ;—  
 Still slowly pass’d the melancholy day,  
 And still the stranger wist not where to stray.  
 The world was sad !—the garden was a wild !  
 And man, the hermit, sigh’d—till woman smiled !”—CAMPBELL.

CREATION OF EVE—ADAM AWAKES AND FINDS EVE—  
 THE FIRST NUPTIALS CELEBRATED AND SUNG—  
 COMMENCEMENT OF RECIPROCAL LANGUAGE—THIS  
 LANGUAGE IN ITS ELEMENTARY PRINCIPLES STILL  
 EXTANT IN THE CELTIC—ORIENTAL TERMS EX-  
 PLAINED, &C.

LET us now contemplate Adam as opening his eyes after having refreshed, for the first time, exhausted nature, and, according to our translation, minus *a rib*. He soon discovers, not far distant, an animal far other than any of those he had erewhile surveyed and named :

..... “ A creature  
 Manlike, but different sex so lovely fair,  
 That what seem’d fair in all the world, seem’d now  
 Mean ; or in her summ’d up, in her contain’d,

And in her *looks*, which from that time infused  
Sweetness to Adam's heart, *unfelt before* ;  
And into all things from her air *inspired*  
*The sp'rit of love and amorous delight.*"

. . . . . " On she came  
Led by her heavenly MAKER, though unseen,  
And guided by his voice, nor uninformed  
Of *nuptial sanctity and marriage rites* :  
Grace was in all her steps, Heaven in her eye,  
In every gesture dignity and love."

How the first pair employed the first day it is not easy to determine ; we can easily fancy them going hand in hand through the policy-walks of Paradise —Adam communicating to Eve all his limited experience—

" Confiding frank without control,  
Poured liberally from soul to soul."

Now, perhaps, taking her to the river which he had yesterday attempted to walk at the risk of his life, and where he had seen his own manly form mirrored as in a glass ; and now teaching her the names of their well-conditioned stock of cattle and fowl severally, which names these animals again confirm to an echo, to the no small delight of Eve ; they now peruse each other limb by limb, and perusing love, ay love, too, with a flame lighted at the altar of heaven. The gowan, the shamrock, and rose, probably, suffered willing martyrdom this day at the lily hand of Eve, as the orange, the apple, and the honey-comb at those of Adam.

Whether thus these things or whether not, of this we may be certain, that night came, when the sun wheeled down the western azure plain, leaving a myriad of twinkling substitutes to shed their stellar influence, and watch over Adam; and when Adam, admonished by Nature, sought a bower for repose. Nor was Eve absent.—

. . . . . “ All heaven  
 And happy constellations in that hour  
 Shed their selectest influence, and each hill ;  
 Joyous the birds ; fresh gales and gentle air  
 Whisper'd it to the woods, and from their wings  
 Flung rose, flung odours from the spicy shrub.”

Tis morn ! The lark is up mid-sky to sing up the king of day ! The bee whispers it to the unfolding rose, and zephyrs run to and fro, the grateful messengers of *Aurora*, loaded with fragrance ; the towering mountains now reflecting the horizontal sun-beam, make every dew-drop a sparkling diamond. Adam awakes and awakes Eve ! and now, and from this hour, may we begin to date the elements of language more abstractly considered. We shall, therefore, endeavour to show that herèin our principle will still hold good—that language is still in its elementary principles the gradual offspring of Nature, being based upon sounds produced by bodies in motion or collision, and in articulation, forming roots, spontaneously generated by action

and passion. The greatest difficulty with which we have now to contend, is to distinguish between the *Cabalistic* and the *Natural* language.

*Srōn*, the nose. Here is a sound from bodies in collision : no reflection or echo can be truer than *srōn* of the vibratory sound produced in blowing it, especially with the hand, which must, of necessity, have been the primitive mode, and still is among the unsophisticated. In this note we have, by figure, the ideal meaning of names of places jutting out in form of a nose ; *Srontian*, for instance. We say of a person in a huff or sullen fit, “Tha *srōn* air,” literally, he is nosed, because anger is indicated by the nose ; whence, again, *sroineasach*, huffy, easily offended ; and *sronaich*, to smell close to the nose : the nose-string of a halter we call *sronach*, because coming over the nose. The terms *nas*, *ness*, *nose*, *neeze*, the reader will admit, are equally original with *srōn* : the one is expressive of the noise made in blowing it ; the other, of snuffing it up, as in the act of taking snuff. It is a solecism to apply the term sneeze to *srěohart*, the sound produced after having taken snuff ; *sneeze* applies to the act of taking it in, whence its Celtic name *snaoisein*, whereas our term for sneeze is *srěohart* ; a perfect echo. The English exactly substitutes herein the *cause* for the *effect*. The root is preserved not amiss in 2 Kings iv. 35 : “And the

child *sneezed* seven times," where the term for sneeze is זורר *zurr*. It certainly wants the "ěo" to make it a good echo.

*Isc, Esk, or Uisg, water.* We leave it to the reader to determine whether the *ideal* meaning of this term be in the gushing noise of water, or whether we are to take it in a Cabalistical sense as a compound of *Esh* and *Cū*, the *man-dog* of the Nile, which bringeth water, and, transitively, the Nile itself? At all events there can be no controversy about this being a Celtic term. For example:—

“ *Uisg, or Uisge, water, aqua, sensu generali.*

*Uisge-Coisrigidh, holy-water.*

*Uisgich, to irrigate.*—*Dict.*

The term is related to the great fructifying principle *Isis*, the mother, the nourisher of our fathers in Egypt, as well as the *Isis* of Oxford in England, the *Ise* of Lower Saxony, the *Esks* of Scotland, the *Usk* of Wales, the *Wiske* of Yorkshire, the *Aisch* of Bavaria, the *Esker* of Turkey, the *Oise* of Holland and France, respectively; the *Awzen* of Russia, and the *Ousa* (*öu-esh*, the barker?) of *Siberia*; all *rivers*, flowing monuments of the antiquity of our language, and of the wide extent of its ancient dominions!\*

*Līb* or *Lăb*, the heart; either an imitation or

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\* See “ *Chambers' Edinburgh Journal,*” No. 391.

rehearsal of its beat; or, if the reader prefer it, Oracularly *El-Ab*, as being a heavenly monitor. We may easily imagine that the first pair were struck sufficiently early with the pulsation of the heart; and wonderful indeed it must be to every person of reflection; counting the passing moment as it does from the moment of our birth till the last throe of death breaks the golden cord, at the rate of about one hundred thousand times a-day! Methuselah's pulse must have told upwards of 42,442,200,000 during his life-time! Here, then, we have the root of *libiden*, a man of little or no heart, judging from actions; "duine libideach," a trifling, heartless man. We are corroborated here, at least, by Parkhurst, upon the root, "לב *lb*, the heart," says he, "from its vibratory motion, pulsation, or beating." We naturally attribute to this beating and sensitive monitor, thoughts, will, love, hatred, joy, grief, &c. We are apt to view it, in fact, as the light, the informer of the whole universe of man: hence we say, by figure, *lib*, or *libh*, bright, shining, white, clear;

"I *libh* mar Eal'air a chuan."

*i.e.* Fair as a swan upon the wave was she.

"Claidheamh *libhara* do shenar."

*i.e.* The shining blade of thy fathers.

Again, *libher*, a book, because it informs: *library*, a collection of books: *liberal*, large-hearted; and *b* and *v* being convertible letters, *liv-ain*, or *leven*,



a clear river; synonymous with *Libanus* of *Lebanon*. The Saxon *leof*, the English *love*, and *life*, are but a variety. The radix, in process of time, assumed a prefix or formative for ease to our organs in conversation; hence *cliabh*, the chest, breast, as being the house of the heart; by figure, a hamper, a creel, or any wicker-work, from a resemblance to the chest, having ribs: *cliath*, a harrow; *cliathach*, the side, or cross timbers of a house or ship. And, following out the analogy, *cliathranich*, to be at cross purposes, a fight.

*Co-libeach*, a fellow-heart, a heart-companion, a bed-fellow. This is the very root rendered "according to God's own heart." כּלֵב *clb*, *co-lib*, where the idea is like-hearted; a heart that beats the same time, and, consequently, producing *a unison of effect*. In listening to the heart's pulsation it is difficult to say whether to echo it *lib* or *bil*, consequently, the heart is also called בּל *bl*, in Daniel, which is still the same root transposed, and, hence, again, *buile*, a beat, a stroke; *buail*, strike; *buailteir*, a thrasher; and, by an interchange of letters as in the former shape of the root, the Latin *volo*, *voluntus*, the English *voluntary*; and with the *v* converted into *w*, German *willa*, Saxon *wile*, *willen*, Belgic *willis*, Islandic *will*, English *wily*, *willing*, &c.\*

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\* See Rev. Mr Pirie on "*Hebrew Roots*."

We have another name for the heart but which, perhaps, was not imposed till after the introduction of sin, namely, *cri'*. It is a root decidedly expressive of its tremulous, vibratory motion in fear or agitation, if indeed it be not oracular? hence, *crith*, to shake, shudder, convulse; *creid*, to believe, the heart being the supposed seat of that power; *creideam*, I believe, let me believe: the first word in our religious confession, and hence called *Creid*, whence *creideas*, belief; *creideamh*, faith, and the English *Creed*. This is dissecting language!

*Brā*, a quern, a hand-mill. Adam's eldest son, we are informed, was a tiller of the ground: it is not improbable, therefore, but the rude quern may be contemporaneous with Cain, and who that ever saw it at work and heard its sound would mistake its name, especially if attended by a rotatory motion of the hand in imitation of a person in the act of grinding?

The quern was once the only mill for corn-grinding used in the Highlands of Scotland. The writer himself, to be candid, sat at it in his younger days. He saw the people of Saint Kilda at it, as their only mill, in June, 1838. It is still in use in many parts of Asia. It is composed of two stones, generally of granite: the undermost is about two feet in diameter, and the uppermost an inch or two smaller, and about four inches thick. Through the centre of this upper

or revolving flag, there is bored a hole and divided by a double wooden cross, for the double purpose of dividing the grain in feeding the mill, and of receiving a wooden pin or peg from the nether millstone which preserves an exact equi-ponderance, and serves as a pivot. On the surface of the upper flag and near the edge, is an aperture just deep enough to hold the stick or handle, by which it is turned round: it is generally worked by two women, being considered an employment too feminine for males of age to engage in. They sit opposite each other, on the floor, in order to be level with the quern, both having hold of one and the same handle, and often changing hands, whilst one feeds it gradually through the centre-hole already described: the *song* being an essential accompaniment. The rotatory motion discharges the meal round and round upon a clean skin or linen sheet. When the stones get too smooth by friction, a pickaxe, or *piocaid*, is employed to roughen the surface, leaving it like one very much marked with small-pock. It is remarkable that the name of the effect, as also the term for this operation, is *breac*, to speckle, to pit, to tartan; the identical term for the small-pock, because producing the same effect! Let us instance the proverb,—

“ ‘S feird brū a breacadh,  
 Gun a briseadh.”

*i.e.* a quern is the better of being pocked (pitted),

but not of being broken; applied in the case of a fellow who requires to be rallied to duty, or who yields too smooth service for his hire.

The *Brā*, or quern, was common among the Celtic nations from the earliest period of their history to this day. Like all their nationalities, they were tenacious of it; so much so, that the law of Scotland had to unsheath its sword to put a stop to it—no doubt to favour some court mercenaries—so far back as the reign of Alexander III. In the year 1284, it was enacted:

*“ That na man sall presume to grind quheit, maisloch, or rye, with hand-mylnes, except he be compelled by storm, and be in lack of mylnes quhilk should grind the samen. And in this case if a man grinds at hand-mylnes, he shall give the threitein measure as multer; and gif any man contraveins this our prohibition, he sall tyne his hand-mylnes perpetuallie.”*

The refined modern will probably smile here; but, perhaps, he may after all find in it the prototype of our Saviour's figure of “two women grinding at a mill.” Dr Clarke saw one worked in Nazareth, (An-Es-Ar-Et?) the earliest residence of Jesus Christ.

“Two women,” he observes, “seated on the ground opposite each other, held between them two round flat stones, such as are seen in Lapland, and such as are in Scotland called *querns*. . . . In the centre of the upper stone was a cavity for pouring in the corn; and by the side of this an upright wooden handle for moving the stone. As the operation began,

one of the women, with her right hand, pushed this handle to the woman opposite, who, again, sent it to her companion, (neither losing hold of it); thus communicating a rotatory and very rapid motion to the upper stone; their left hand being employed all the while in supplying fresh corn, as fast as the bran and flour fell from the sides of the machine."

We are thus minute in our description of the *Brā* to gratify those who have never seen it. These will now in turn, we trust, for their own sake, be honest enough to confess, that one stone grinding another in the rotatory way described, will produce the root *brā*. This rotatory motion, it will be again admitted, is no inapt emblem of our globe, and as being never-ceasing, or endless—of eternity, or *endless* duration. Thus, then, we come at the leading idea of *ברא brā*, to create; the very letters used by Moses in the first verse of the Bible for the creation of the world! The quern thus became the symbol of God, and of the sun, and is seen to this day in the circle with the eye in the centre in Egyptian hieroglyphics. The *Tautic* symbol, or T, is surmounted by it upon that most curious stone at Largo, in Fifeshire, already noticed, and attended by the *Eph* or *Phe*. It may with propriety be also called *Ro* or *Re*, because *round*. On the reverse may be seen the principal gods of the Pagan world, from the caparisoned Apis (Aup-Esh), to the barking terrier; descriptive, we have no doubt, of the course of 'S-Ol, or 'B-El, *i.e.* *Sol* or *Baal*,

through the twelve signs of the zodiac, and unquestionably the *Largo* (*El-Ar-Og*), *Lota*, or *stone-of-power* of the Druids.

If this be true, we think we hear some say, we would expect some more Cabalistic, or religious names about the neighbourhood of this famous stone. That the remark is just we at once concede. And what is the result? Why, the very name of the county, "*Fife*," is expressive of the *Eph*, or solar-serpent! as is "*Kilconquhar*" of the sepulchre of the dog-worshippers: "*Elie*," of the swan-worship: "*Cupar*" (*Cū-Op-Ar*), of the dog, the serpent, and the sun, of which "*H-Orestii*," and "*Peithii*" or "*Pehs*," the names for the inhabitants, are but a variety. It is not a bad attempt that Mr Leighton makes at the etymology of the term *Fife*, when he says,—

"Those who are aware that the *P* in the ancient Celtic changed in the oblique cases into *P<sup>h</sup>* with the sound of *F*, will not doubt that greater changes in orthography have taken place than the softening of *Peithi* into *Fife*."

The reader will see no call for this accommodation when he thinks, not of "*Peten*," but of "*Eph*," of which *Fife* is but a reduplication.

The mind, at our comparatively mature stage of language, really requires to be frequently led back to the origin of it: but if we picture to ourselves, for instance, Pharaoh I. tattooed with, or otherwise

owning for his insignia or sign of office, a *serpent* and a *star*; and if we are acquainted with the Celtic or natural names of these two signs, we have no difficulty in naming him *Eph-Ro*; rapidly, *Pha-Ro*: if, in place of the star or circle, a wave, *Eph-Ain*, rapidly, *Pheni* or *Fenii*: if, instead of the undulation, a human figure, *Eph-Esh*; if the T or dog, in conjunction with the circle, *Cou-Ro*, the name of a Persian king. The appellations are *oracular*, transferred by analogy to mortal men as successors of gods. Bryant is wonderfully happy in his etymology of Pharaoh, when he derives it from “*Phi* and *Ourah*.” The reader will do well to bear in mind that a hieroglyphic character, and its offspring, a consonant, takes any one of the vowel powers either before or after.

These official signs Joseph, it would appear, was made to assume when exalted by Pharaoh. “Wot ye not,” says he, “that such a man as I can *certainly divine?*” where Joseph’s words are נחש ינחש *nchsh inchsh*, or, the serpent twice told; in a consecutive sense, a *Prophet*. This train of reasoning some readers may require to bring them to see the insignia, whether on the *cup* or on the *person* of the hierophant or high-priest of *Fife* :\* it is the way to come at the *primitive idea* of a hundred and

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\* Every person knows that our ancestors were tattooed: if they want proof read “*Cæsar*.”

one terms which seem nonsense to the uninitiated in Celtic lore; for instance, *Albert* (Al-Ab-Er-Te), implying four oracular emblems; (God grant the prince of that name about to be joined to a queen of equally Cabalistic name, may prove a sound *oracle* to the British nation!) *Cau-cau*, implying one emblem reduplicated; and so of *Cimmerii*, *Cumero*, *Cynetæ*, *Ingævones*, *Auralia*, *Arab*, *Alab*, *Perizzites*, *Hivites*, *Jebusites*, and many more; some of whom have been already submitted. But to return.

From this note of the quern then, as we have said, its name *brā*, whence, again, by metaphor, *gu brā*, for ever, without end; *lā bhrā*, the judgment-day, the last day; by corruption—perhaps Cabalistically—*Brëhon*, or *Brăhon*, a judge—hence, again, *Baron*, a judge; *Barantas*, security, guarantee: and *Britun* a religious appellative applicable to a certain body of Druids who gave judgments in high places by causing a stone to go round with the sun, as also to pass through two fires. It is the word used by Jeremiah (Chap. xxxiv, 18), “They who have not performed (*Dabiri Brith*) the words of the covenant;” strictly, the words of the *Judge*, or *Judgment*. Again, *braist*, a broach, because round like a quern; *brā-at*, the thorax, because the place of the broach, and, by remote analogy, the part of a boat corresponding to the thorax in man; *ramh-brā-at*, the bow oar; *brăthad*, the collar of a



horse or ox in ploughing, because made fast at the thorax ; *brāadair*, a smart fire in the centre of the floor, because placed upon an old quern-stone, as we have ourselves seen, to prevent the damp putting out the fire ; *brātach*, a standard of a peculiar formation, probably an emblem of the quern as symbolical of the sun or of God. This was, probably, the sort of standard which Fingal had, and called *Deu-Greine*, *i.e.* the Sun-god ; the *Greneus* of the Greeks. Thus we see that the language first spoken, not only by animals, but by *the very stones*, became by degrees common and intelligible.

“ The convenience of that language,” says Fellows, speaking of Hieroglyphical writing, “ which rendered itself intelligible to the eyes, and in some sense made *animals*, and even *stones themselves* to speak, by degrees became more common. It was extended to every thing.”

Again.

*Gao'*, the wind. The power of the diphthong *ao*, in Celtic, is very remarkable. It is exactly the sound of the wind itself, of which it is expressive, and hence found in every term expressive of buoyancy, as in the following instances : *gaohail*, windy ; *aotram*, light, airy ; *aotraman*, a bladder blown with air ; *gaothair*, the mouth-piece of a bag-pipe by which the bag is inflated ; *sgao'*, a covey of birds rising all at once because producing this sound. “ *Sgao Dhruideachan*,” *i.e.* a covey of starlings ;

*gaotharan*, a giddy inconstant person; *gaothar*, a greyhound, from its swiftness; *aodain*, shallow, not deep; *caoin*, collapsed, withered like grass in the sun, &c. Of the phenomena which commanded the especial attention of Adam, a stranger, and in a strange world, the *wind* may well be supposed to have been not of the last. It is, perhaps, not too much to imagine, indeed, that the influence of this invisible agent upon the trees of Paradise, attracted his attention the very first day of his existence. But how surprised he must have appeared at the first tornado—the first thunderstorm, which walked demon-like, rooting up his favourite trees—scathing his favourite flowers—hurling bolts of fire at life and property! This leads us to the next root, namely,

*Tarn*, or *Tairnean*, thunder. In pronouncing it you dwell upon the letter *r*, making the tongue vibrate against the upper gum, upon the principle of *onomatopœia*.

Thunder utters its awful voice in different tones, according to the locality, whether rocky or level; and according to the distance it has to travel to our organs of hearing. Even this distinction is made by the Celtic, and is the cause of our different terms for thunder: for example, *tärünn*, when short and abrupt; *tāirnean*, when loud and long; and *torman*, when distant and muttering. Here have we now the leading idea and root of the god

*Tor* or *Thor*. The Hebrew lexicons come very near the sense when they define him "The heavens in circulation." We would prefer, *the heavens in agitation or vibration*. "Thor," says *Adam Bremensis*,\* "presides in the air, causeth thunders, winds, showers, fair weather, &c." Thus, also, *Ericus Olans*, in his "*History of Sweden*."

"They invoke *Thor* for rain and wholesome breezes, as presiding on high; also they hoped to be preserved from hurtful blasts, from *thunder* and hail, to whom, on the *fifth day* of every week, they offered sacrifice, whence that day was called *Thursday*."

It was a vulgar notion of the Canadians to suppose, that when it thundered the devil was endeavouring to vomit a horrible serpent, and by straining to evacuate the same, rent the clouds and caused thunder.† Hence *Bremenses*?

The image through which the Celts worshipped or implored *Torr*, was the bull, whence the Celtic *Tar-aph*, a bull, contracted *tarbh*, or *tarv*; Phœnician *Tor*; Chaldaic *Tor* et *Taur*; Hebrew *Thora* et *Tor*; Arabic *Taur* et *Tauro*; Runic *Tarffur*; Greek *Tauros*; Latin *Taurus*; Spanish and Manx *Tarv*; Italian *Toro*; Armoric *Taru*; Cornish *Tarv*; Irish *Tarbh*, a bull! Hence, again, by analogy, *toradh*, fruit, production, the gifts of

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\* The priest of Thunder, or *status* of the gods?

† See Ogilby, p. 132.

*Tor*, the president of the air; *torrach*, pregnant, promising fruit; *tarbhach*, profitable, yielding increase; *tairbhe*, profit, gain, &c. It is difficult to separate this term from the Cabala. The priests of *Tor* were naturally termed *Tordan*, *i.e.* the men of *Tor*; whence *tartan*, because these wore by way of distinction that chequered stuff. The Druids *allowed* the king, we are told, to wear *seven colours* in his *breacan* or dress, whilst they themselves were satisfied with *six*. Persons of the highest quality, other than the king, were not allowed to wear more than *four* colours. To us it appears not improbable, that not only the most sacred portion of our language, but also a great part of our progress in the arts, may be traced to Nature. Nothing was more natural for a people who worshipped the Solar-gods to the tattooing of their symbols into their flesh, than when they began to clothe themselves and to cover these figures, to desire to have still a substitute on their habiliment:—thus the heavens would furnish a pattern for a carpet, or a mosaic pavement of stars; and the beautiful variety of the Serpent-god a more regular web. But, what are we arguing about! The thing is beyond a doubt. Witness the *Caribbean* song, preserved by *Montaigne* :—

“ Oh *snake*, stay; stay, oh *snake*, that my sister may draw from the pattern of thy *painted skin*, the *fashion and work of a rich ribbon*, which I mean to present to my mistress :

so may thy beauty and thy disposition be preferred to all other serpents. Oh snake, stay," &c.\*

Let, us now come, although, perhaps, prematurely, to an era in the history of Adam of no small importance ; and, therefore, not likely to be passed over without a significant term to commemorate it : we allude to the accouchment of Eve. The first and proper name of our great mother was אשה *Ashe*, or *As-E*, or *A-Esh*. Now *ās*, in Celtic, is *out of*, or *from*, and *E* the personal pronoun *he, man*. We have already shown that Adam's own first and proper name is *E* or *Aish*, *i.e.* *he*. Eve's first and proper name, therefore, is *out of*, or, *from man*, often abbreviated *Ise*, *i.e.* *she*. Eve, however, it would appear, no sooner became a *mother* than Adam called her חוה *Chūe*, or *Hūe*, not *Eve*, as we have the characters, most unpar-donably, rendered in English. She obtained this new name "because she was the mother of all living." So says Truth, and where is the *ideal* meaning of the term ? Words are not arbitrary, unmeaning sounds ; there is not a single vocable in any language without a reason for it. Setting, therefore, ascetic finicalness aside, the *ideal* meaning of the name *H-ue* is in the child-bearing pains of Eve, and, in a *secondary* sense, very properly expressive of a mother. Part of the sentence pro-

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\* Riton's Essay on National Songs.

nounced by the All-righteous Judge had been, “In sorrow thou shalt *bring forth children* :” and we may easily suppose that He would show Eve, in the very first instance, that He was just as well as merciful. It is remarkable that the Hindustane for a lying-in woman is *Iucha*, or *Iacha*; and *Io’e*, the term for *a wife*! The term which Eve employs on the birth of Cain is variously understood: “I have gotten a man from the Lord:” some render it, “I have acquired a man, the Jehovah;” others, “I have obtained a man-child through the aid of Jehovah:” others, and they are supported by the versions, consider T or אֶת *At*, as equivalent to ב *B*, and render accordingly.\* This, with deference, is a war about words; *our* reader shall have learned by this time that *B*, or *Aub*, is equivalent to *T* or *At*, and that both terms are expressive of the true God. Perhaps Eve thought that she had already gotten the promised SEED who should bruise the serpent’s head. Having premised these *facts*, we would now, by way of exercise, leave it with the reader to account for the Celtic root *iū*, or *iō*. It is to be found in *iodh*, a sudden pain, a cramp; *iūdha*, or *iodha*, a child-bearing pain, pronounced in the throat, and with a downward pressure. It is the root employed by the author of 1 Samuel iv. 19, in reference to Phinehas’ wife: “She bowed

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\* See “*Boothroyd’s Hebrew Bible*.”—*Note*.

herself and travailed, for her pains (her ኃ, *iül*) came upon her." So Parkhurst upon the root "ኃ, *iül*, the cry or shriek of a woman in labour." It is found in *bean-shiübhlá*, a woman in child-bed; *leab-shiübhlá*, child-bed; *giülan*, a boy, a child; *iudag pudenda* (Hebrew יודו *iudo*, to know carnally, Genesis iv. 1); *iursach*, a strumpet; *iuchair*, the roe or spawn of fish or fowl; *iuly*, July, the travailing or spawning season of Nature; *Iuno*, the patroness of women in labour, called by the Romans *Iuna Lucina*, or *Diana Lucina*, to whom the first of the Orphic Hymns is addressed, of which the following is a translation, viz.,

"Hear me, O venerable goddess, demon with many names, and *in travail*, sweet hope of *child-bed women*, saviour of females, kind friend to *infants*, speedy deliverer, propitious to the youthful nymphs. . . . Thou sympathizest with *throes*, but rejoicest in easy *labours Iulithia*, in dire extremities putting an end to *pangs*; thee alone *parturient women* invoke, rest of their souls, for in thy power are those *throes* that end their anguish."

We speak as to wise men, judge ye what we say. We cannot imagine truly, as we have already remarked, that entire simplicity—that total absence of cunning—that naturalness which may adequately express the extreme candour of the mind of the first man, even at the stage of Cain's birth. We have now no difficulty in seeing the *leading idea* in the name *Iuno*. We have already shown that

this is the deity which gave rise to the Celtic term for Friday, namely *T-Iuno*.

The same natural radix, it will not be disputed, is the primary idea of *Iulia*, daughter of Julius Cæsar, who died suddenly in childbed; of *Iulia*, the only daughter of the emperor Augustus, remarkable for her beauty, genius, and *debaucheries*; also, a daughter of the emperor Titus, who prostituted herself to her brother Domitian; of “*Yunones*,” a name of the protecting genii of women.\* “*Yoni*,” the *female Nature*, says Wilford, “is also derived from the same root *yu*, to mix.” *Iugh*, day, the season of toil or frugation; *iulan*, a stackyard, because the repository of the fruit of labour; *siubhal*, to die, to depart, Chaldee שׂוּל *shiul*, rendered sometimes hell and sometimes the grave. The idea is to depart or die, which implies a struggle. Jacob uses this root in reference to his son whom he thought had been devoured by wild beasts; his faith would not certainly permit him to believe he had gone to *hell*, but merely that he had *departed*, whither the aged sire expected to follow him. Kindred to this root is *Cue*, or *Cumha*, to grieve, to lament, to mourn; whence, by analogy, *Cu’achag*, the owl. You may take either, and you have the primary idea of the appellation *Eve*; and, as a three-fold cord is not easily broken, take also a

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\* Lempriere.



collateral one. *Iuthar*, or *iubhar*, the yew tree, a bow; *iuthar-beine*, the juniper tree. “Mar shaighead o ghlacibh an *iuthair*,” *i.e.* as an arrow from the curve of the bow. This is the word used by Jeremiah, יִתְר *iuthr*, and rendered *corde*; the Seventy challenge the translation and render it *quiver*. They are both correct in a secondary sense, but the *primary* idea is the *bow*: and how? Why, in bending the bow, always, of old, made of the yew or juniper tree, the sound *h-iū*, is naturally produced, or at least supposed to be produced. The one end is placed on the ground supported by the foot, while it requires one’s whole might, and, not unfrequently, *more* than he possesses, to bring the other end to meet the string. We can easily imagine that the suitors of Penelope uttered many a *h-iū* in their vain endeavours to bend the bow of Ulysses.

The reader will forgive a short description. To a mountain Celt like us it is superfluous. It has been our favourite sport in days never more to return.

“ Then with a manly pace he took his stand,  
And grasp’d the *bow*, and twang’d it in his hand;  
Three times with beating heart he made essay,  
Three times unequal to the task gave way.”

And, again :

. . . . . “ One hand aloft displayed  
The bending horn, and one the string essayed,  
From his essaying hand the string let fly,  
Twang’d short and sharp like the shrill swallow’s cry.”

The root seems primarily to bespeak labour, pain, and, as a consequence, grief, sorrow, wailing, or any situation implying such.

*Iu'r* is but *one* of the Celtic names for the bow: we understand it equally well by the term *böa*, or *bögha*; and how so? Why, because when the string is pulled with power, and the arrow let off, you hear at one and the same time, *böa*, from the bow; *sraing* from the string; and *säi* from the arrow; hence their names, *bogha*, *sraing*, *sai'ead*: and, again, in a figurative sense, *bögha*, any thing arched; *bogha-drochaid*, the arch of a bridge; *bogha-frois*, the rainbow, &c. *Saighead*, an arrow; figuratively, a stroke or a dart from love, or from grief. The term *Iübilee* presents a similar root; but the primary idea is very different, which shows the importance of making a difference in kindred roots. *Iubl* here is expressive of the sound produced by a *Corn*, or horn (called *krn-iubl*), with apparently not more than one hole to finger. This horn was to be sounded every fiftieth year, to proclaim freedom to every captive; whence, by figure, *Iübilee*, freedom, public festivity, a period of fifty years! So Parkhurst upon the root “*יַבֵּל*, *iübl*, the blast of a trumpet; *i.e.* *the air carried along it in sound.*” *Siusair*, the chanter of a bagpipe comes from the same radix.

The doctrine of “*Ag, Bag, Dag,*” has certainly no exclusive property in this language. If it have

in any other languages, we have no objection ; let the advocates of such languages rear monuments to the learned Professor who convinced them ; our conviction is future.

“ The waies through which my weary steps I guide,  
In this researche of old antiquitie,  
Are so exceeding riche, and long, and wyde,  
And sprinkled with such sweet varietie,  
Of all that pleasant is to eare and eye,  
That I, nigh ravisht with rare thought's delight,  
My tedious travel quite forgot thereby ;  
And when I 'gin to feel decay of might,  
It strength to me supplies and cheers my dulled spright.”

## CHAPTER VII.

“ Slave to no sect, we take no private road,  
 But look thro’ Nature up to Nature’s God ;  
 Pursue that chain which links th’ immense design,  
 Joins heaven and earth, and mortal and divine.”

THE POWER AND IMPORT OF LETTERS INDIVIDUALLY CONSIDERED, WITH AMPLE EXEMPLIFICATIONS—SHOWING EACH OF THEM TO BE A NATURAL ROOT, OR RADIX, AND THE PARENT OF A NUMEROUS OFFSPRING—HEBREW ROOTS CONSIDERED, &c.

THE plan hitherto pursued by us, to bring home conviction upon this great argument, may be objected to as being too general and diffuse, upon a question so momentous and minute—too much scudding *before* the wind in a frail bark.

Yielding to this argument, and willing to test our bark to the utmost, we shall now haul in every sheet, and make her cleave wind and wave in the very teeth.

The reader, we trust, will not forget that

“ The first principles of a language,” as a great philologist says, “ are to be examined in its most natural, and, of course its most simple terms ; terms, the *root* or *primary idea* of which is not unfrequently expressed by *one single vowel*, or *sound*, the other letters of the root, if any there be, being *serviles* ; that is, subservient to the vocal organs in conversation.”

This is the only *true* path to etymology; the *vulgar* path is to seek a radix in every syllable, turning to account serviles, terminations, affixes, and postfixes. The Celtic naturally puts the accent always upon the *root-syllable*.

OF THE POWER OR CHARACTER A.

The first sound or sign of the Celtic alphabet is A, and, with reason; for it must have been the first sound ever uttered by man, and, we are almost tempted to say, still continues to be so. In pronouncing it you require only to open your mouth and breathe firmly, and audibly, from the throat. It is a sound most natural in assenting or approving; so much so that the very deaf and dumb employ it, accompanied by a nod of the head in this sense: hence, Celtic, *ā*, aspirated *h-a*, corruptly *tha*, yes, it is, it is so, am, art, is, are, &c. We said that to pronounce *a* it is required only to breathe; and, hence it becomes the root of *aile*, the fluid air; *aile*, smell, odour; *anail*, breath; *analaich*, to expire, inspire, *inflate*, take rest; *anam*, life, soul. Numerically, *a* stands for one, first, foremost. The sound *a*, roared with the highest pitch of the voice, is a natural interjection or exclamation when we want to awe or frighten, or in giving vent to our fears when running away from horror; as also in narrating amazing, or marvellous events, great

height, &c., hence it requires to be pronounced very long in *ārd*, high, noble; *gāu*, or *gābhadh*, jeopardy, peril; “*duine gavi*,” a boisterous savage man; *gāir*, *bāir*, are terms applied to any open sound, especially to the open roar of the sea, of cascades, of a battle shout, &c.; *e.g.* “*gāirich*, or *bāirich a chuain*,” the roaring of the sea; *Gāiri*, the name of a river which gives its appellation to *Glengary*, also a noisy rapid river in Perthshire, and *Niagara*, in America—resolvable into *Ain*, a river, *na*, an article, and *gārich*, expressive of the open roar of the water. Its religious name is *Ain-Tau*; whence, with the addition of *Tor*, a fort, or observatory, *Tor-In-To*, in its immediate neighbourhood: Ezekiel, in *xlvi. 5*, employs the root most happily. The man first measured a thousand cubits, the waters were to the *ankles*: he measured another thousand, they were to the *knees*: a third thousand, they were to the *loins*: he measured again, they were (גַּו *gav*) terrible, perilous, *i.e.* they could not be passed over. The hieroglyphic for *a* is the hawk—because the god of *wind*, of *breath*, of *life*.

#### OF THE CHARACTER B.

The next most natural sound after *a* is *b*, or *m*. These are produced by simply closing the lips, which had formerly been open: hence happens it

that the terms אמר *amr*, to say, and our *abir*, to say, to employ the lips, are indiscriminately used. This is the leading idea in the following vocables : *ab*, the mouth ; with a formative *c*, *cab*, the mouth ; *cabach*, gabby, garrulous : *cäbag*, a prating, pert woman ; *abairt*, a word, a voice, a speech ; *aberden*, a spokesman, also a vocabulary ; “ *Abair gu beag*’s *abair gu math*,” *i.e.* say little and say well. “ *Abair Mac-an-Aba gun do chab a dhünadh*,” *i.e.* say MacNab, without closing thy *gab*. This is the Hebrew דבר *dbr*, or *dabir*, properly rendered language, speech, words—not the thing confounded at Babel, which was *shpt*. We have now the leading idea of דביר *dbir*, the oracle ; literally the speaking-place, the part of the temple from whence God spoke : hence the term *tabernacle*. Again, poetically, דבר *dbr*, rendered thunder, the voice or speech of Jehovah. “ He sendeth out his (*dbr*) word and melteth them,” Psalm xlvii. 18. “ Before him went the *dbr*,” rendered *the pestilence* ; quite correct, inasmuch as thunder was esteemed a *plague* ; but that the *primary* idea is the *thunder*, the sequel shows, *viz.*, “ and burning coals went forth at his feet,” Hab. iii. 5. *Abi*, or *abich*, ripe, ready for the mouth. So in Canticles vi. 7, “ To see whether the vine *flourished*,” where the original is אבי *abi*, *ripe* ; hence the month *Abib*, and our *April*, or *Abril*. It was called “ *Ab aperiendo terrium*” by the Romans. April was the month when

barley was ripe in the East. “And the flax and the barley were smitten, for the barley was (אבי *abi*) ripe,” rendered “in the ear,” Exodus ix. 31. When crops are ripe the smallest agitation will shake off the grain: the barley, therefore, being in this instance *ripe*, could but ill stand the pestilence, the “mighty thunder and hail.”

From this *root ab*, comes, by analogy, our numerous *Abers*; the idea is a mouth of the land, an inlet, or outlet, such as *Aber-avon*, near Aberdeen; *Aber-feldy*, &c. It is difficult, however, to separate this idea from the *ab* or *aub*, the inflater, the priest of the inflater, and perhaps the water-worship. It is not a little remarkable that one of the hieroglyphics for *b* is a vessel with a spiritle standing in it, in sign of food, which keeps alive; or of the water of the Nile, which was life itself! This aided in making *b* one of the Cabala, or sacred characters.

Another kindred root is *bě*, pronounced *běh*, life, being, existence. “Tha *beh* ann,” he is alive; the idea is, he is just able to move his lips and that is all; *beathach*, a being, a *living thing*; *beathaich*, feed, keep alive; *beothail*, lively, airy; *beothaich*, to kindle, bring alive; *beothachan*, a kindling, ignator, a gentle breeze rising out of a calm; *beoshlaint*, livelihood, life-rent; *beulach*, gabby, talkative, prating; *beulabh*, the front, the mouth-side; “*beul an lā*,” *i.e.* the mouth, front, or dawn



of day; hence, perhaps, *Bel*, the sun, because the introducer of day, the quickener: rather Ab-El? *Bel* was the great deity of the Celts, and it is remarkable that Herodotus (lib. i. cap. 181,) calls the tower of Babel  $\Delta\iota\omicron\varsigma$  Βαωολῖνον, *i.e.* the temple of *Bel*, the sun, precisely our own term “*Deis Bhaol*,” *i.e.* to go round with the sun; a charm-phrase. That the builders of Babel fell out about their symbolic gods, we have, in our opinion, internal evidence. Names, in ancient times, were *descriptive*. Nimrod’s father’s name was *Cush*, which is resolvable into *Cu*, a dog, and *Esh*, a man, the man-dog: his own name is written by some, *Nebrod*, an oracular name. In the theology of the Phœnicians and Chaldeans, according to Sanchoniatho, a writer senior to any Greek author, we have it as the cause of the confusion, a war having risen between *Cronus* and *Titan*. Now *Cronus*, is the moon, or priest of that luminary; and *Titan* is the “Barker” or “Tau-hut,” or the planet, or planet-priest. The auxiliaries of *Ilus*, who is the same with *Cronus*, were called *Elocim*. *Titanides* were the offspring of *Cronus* by *Rhea*, *i.e.* of the sun-symbol, by the moon or planet-symbol. *Auranus*, again, was the father of *Cronus*. *Ogyges* was a king of the *Titans*. The first kings were Chaldeans, and *their* first king was *Evechius* (root *Eph*?), who is known to us by the name of *Nebród* (*Ain Ob*?) What are we to make of all this

confused allegory? The truth seems to be, that previously to the erection of the tower, men appear to have apostatized from the patriarchal worship. About this time a further deviation from the truth appears to have taken place; and, upon the first and more simple corruption, men engrafted a more elaborate and more gross system. Of this hypothesis, the following from Epiphanius is singularly corroborative, viz.,

“ The parents of all the heresies, and *the prototypes* from which they derive their names, and from which all other heresies originated, are those four primary ones. The first is Barbarism, (Ab-Aurism?) which prevailed, without a rival, from the days of Adam, through ten generations, to the time of Noah. . . . . The second is Scuthism, (*Esh-Cūism?*) which prevailed from the days of Noah, and thence downwards to the building of the Tower of Babylon, and for a few years subsequent to that time, that is, the days of Phalec and Rogua. (Eph-El, and Ro-Og?) But the nations which incline upon the borders of Europe, continued addicted to the Scythic heresy, and the customs of the Scythians, to the age of Thera; and afterwards, of this sect also were the Thracians. (Tau-Aur-Esh?) The third is Helenism, (Ele-ism, or Swanism?) which originated\* in the days of Seruch, with the introduction of idolatry. . . . . The followers of this began with the use of *painting, making likenesses of those whom they formerly honoured, either kings or chiefs. . . . . The Egyptians, and Babylonians, and Phrygians, and Phœnicians, were the first propagators of this superstition of making images, and of the mysteries, from whom it was transferred to the Greeks, from the time of Cecrops downwards. The fourth was the worship of Cronus, Rhea, Zeus, and Apollo.*”

Who, does the reader ask, are these last four? Why, we would submit that they are virtually one. *Corn* is the Celtic for a horn: Cronus, therefore, or *Cornus*, applies probably to the moon. *Rhea* means any round object whatsoever, and, therefore, may apply to the sun or to the dog-star. *Zeus* is a corruption of *Te*, or *Tau* with a Roman termination. The following character, from the "*Orphic Fragments*," applies equally to all of them, as we have remarked under the eagle, viz.:

"Zeus is the first. Zeus the thunderer is the last.  
Zeus is the head. Zeus is the middle, and by Zeus all things  
were fabricated.

Zeus is male, Immortal Zeus is female.

Zeus is the foundation of the earth and of the starry heaven.

Zeus is the breath of all things. Zeus is the rushing of inde-  
fatigable fire.

Zeus is the root of the sea: He is the sun and moon.

Zeus is the king; He is the author of universal life;

One Power, one Dæmon, the mighty prince of all things:

One kingly frame, in which this universe revolves,

Fire and water, earth and ether, night and day,

And Metis (Counsel) the primeval father, and all-delightful

Eros (Love).

All these things are united in the vast body of Zeus.

Would you behold his head and his fair face,

It is the resplendent heaven, round which his golden locks

Of glittering stars are beautifully exalted in the air.

On each side are the two golden taurine horns,

The risings and settings, the tracks of the celestial gods;

His eyes the sun and the opposing moon;

His unfallacious Mind the royal incorruptible ether."

Again, and fully more in point:—

"The priests who escaped," says Hestius, "took with

them *the implements of worship* of the Enyalian Jove, and came to Senaar (Es-Ain-Ar) in Babylon. But they were again driven from thence by the introduction of a diversity of tongues," &c. (of religious opinions?)

On these fragments, Mr Isaac Perston Cory remarks as follows:—

“ What concurring circumstances might have operated to the dispersion, we have no clue to in the narrative of Moses. He mentions the miraculous confusion of the languages, and that the Lord scattered the people abroad from thence upon the face of the earth, and they left off to build the city. But if we may credit the heathen accounts above referred to, with which the Hindoo, and indeed almost every remnant of traditional lore concur, a *schism, most probably both of a political and religious nature* was the result (cause?); a bitter war carried on, or at least a bloody field was fought; from which the *Scūths*, defeated and excommunicated by their *brethren*, betook themselves, in haughty independence, to the mountains of Cashgar (Cu-Esh-Og-Ar?) and the north.”

Here we have the *Esh-Cuths*, *Scuits*, *Scots*, or man-dog worshippers, by contraction 'Scuthics, Scythics, Scythians, being beat by the *En*, or river-worshippers, assuming their high—their mountain independence sufficiently early, as more favourable for their astronomical purposes. The reader will find that Asiatic Ethiopia, and African Ethiopia, or Nubia, with their adjoining territories, were *Cuthic*. The Belgæ in Gaul, the Pelasgi in Greece, the Sacus (Es-Cus), the Palestine (Ap-El-Es-Tau), and Phœnicians (Eph-Ain), were Cuthics, or 'Scuths. The root will be found over

America, Lapland, China, and Japan, as well as in the disputed term *Scotland*. Such is *our* view of the Babelonian confusion.

To return to B:—

*Beulanach*, a leader, a frontier: also a term amongst mariners for the ninth wave, said to be much more awful than the intervening eight. The idea is beautiful: here he comes “like a whale whom all his billows follow,” or like a leader with his stern attendants; and these followers urged on by another wave called *Culanach*, *i.e.* the urger; which wave, of course, becomes *Beulanach* in turn, just as present becomes past, or as the future becomes present. This ninth wave is particularly watched by the person at the helm. It is called also *muir-bāite*, *i.e.* the drowner. We have been in an open boat at sea, when, to save our lives and our bark, we had recourse to pouring oil upon this billow to prevent it from breaking in upon us; and it had the desired effect. The idea oftentimes occurred to us since, that, if people, ignorant of Phœnician tactics, were to see this ceremony, they would have at once pronounced us as offering libations to Neptune, with a view to appease the angry god. The report would have been substantially correct, and might have laid the foundation of no bad fable. Macdonald, the poet, describes these waves to the life in his inimitable sea-storm, thus:—

“ Na *Beulanaich arda lia'cheann*  
 Ri searb-bheiceil,  
 Na *Culanaich san cla' dūdaid*  
 Ri fuaim gheimnich.”

*i.e.* The towering hoary *leaders* heaving, roaring ;  
 The *urgers* with sullen allies swell the chorus.

The Celt will see that a translation to any other language equally expressive with the original is impossible; that is Nature herself speaking! The Latins, it would seem, got hold of the name of this wave, and, in ignorance of the *root*, actually converted it into a very whale! Lat. *balæna*, a whale. It is remarkable that *ũ*, added to the letter *b*, makes a more *active verb* than either *a* or *e*: and why? Because action or exertion necessarily calls forth a protrusion of the lips, followed by a forcible impulse of the breath, producing *bũ* or *pũ*. Hence it becomes the *root* of *buail*, to strike; *buaitier*, a striker, a thrasher, a barn servant; *buille*, a stroke, the pulsation of the heart. So in *Chaldee*, “And he set his heart (his בל *bl*) on Daniel to deliver him.”—Daniel vi. 14. We have treated this root under בל *lb*. The character B, as a mutation of P, both *Naturally* and *Cabalistically* considered, involves the idea of *inflation*. We have already instanced *behir*, the inflating serpent; to which we may add, *botal*, a bottle; *balg*, the belly, a *bilge*, a sack made of skins; *builgein*, a globule; *beinn*, a mountain, the idea being a swelling, or protuber-

ance of Nature. This is a powerful, orderly, and *natural* militia of evidence, in which the thoughtful and intelligent reader will see the origin of Language, the spread of Thought, the progress of Mind, and the use of *analogy* and *figure*.

- " A' stoc 's a meanglain le chéile,  
'Siad ag éiridh mar a b'abhaist."

### OF THE CHARACTER C.

The power of C in the Celtic alphabet is *Kě* or *Ek*, *Kǎ* or *Ki*. It is never soft like *s*. It is a sound naturally produced in tossing or throwing a heavy body, in which case the root of the tongue is fixed so as to close up the interior of the mouth, and so assist Nature. When the exertion is over, the breath issues with a sudden impulse, producing the sound *cǎh* or *kǎh*: hence *cǎh* or *cǎ*, to throw, toss as a stone or javelin; *cah* or *cath*, a battle, a fight, a contest. It is expressive, of course, of the *primitive* mode of fighting. So Milton, on the murder of Abel:—

" Whereat he (Cain) inly raged, and as they talked,  
Smote him in the midriff *with a stone*  
That beat out life."

And Homer:—

" *A broken rock* the force of Pirus threw,  
Who from cold Aenus led the Thracian crew,  
Full on his ankle dropt the *pond'rous stone*,  
Burst the strong nerves, and crash'd the solid bone."

Again:—

“ His figur'd shield, a shining orb he takes,  
And in his hand a *pointed javelin* shakes.”

*Cathich* or *cothich*, do for yourself, fight your own way; figuratively, *cai*, to throw away, to waste: *Caher*, a city, a place of defence; *cathadh*, snow-drifting, the idea being the result of *the war of elements*. *Cah-da'*, tartan, the battle-colour; *gath*, a dart, a javelin, a lance, a spear, a sting of a bee, of a wasp, of a scorpion; also, by analogy, a sunbeam, a glance from a designing young woman's eyes, &c. The *g* is here employed as a modification of *c*. We may mention, in corroboration, that the hieroglyphic for the sound *k* is two human arms pointing upwards, as we would fancy those of Moses to have been during the memorable battle of *Re-Phidim!* Do we not, by the way, recognise in the name of this place the priest of the Solar worship, *Rē-Eph?*

A short cough produces the sound *cah*, and hence its natural name *cahsad*, a cough, to cough; *casadaich*, the act of coughing. When *c* is used cabalistically, the leading idea, as we have already shown, is in *cau* or *cu*, the note of a species of dog, and consequently employed in a religious sense.

“ Gach duilleag a thuiteas o géugaibh,  
'Náite gach te éirich 'dha ann.”



OF THE CHARACTER D.

*Ed, Dě, or Da.* This sound is so closely allied to *Et* or *Te*, that we shall consider them as a variety or a mutation of the same sound. The natural parent of D or T, keeping off “*Tau*,” the bark of the terrier, is the act of tugging, or drawing any thing towards you forcibly. Thus engaged, we press the edges of the tongue against the upper gum, and when the exertion is over, withdraw it suddenly. It is very remarkable, that the hieroglyphic for this sound is a hand drawn horizontally, as if offered in friendship. Nor is it less remarkable, that *Dōd* is one of the terms for *a hand* in Celtic: “*na chlar dhoidibh;*” *i.e.* in his brawny grasp.—*A. M'D.* The primary idea is *a hand and a hand*, or hand-in-hand, and by analogy, friendship, love, concord, &c. It is the word employed by Solomon to express the *beloved one*, דוד *dud*, or *d* and *d*, or if you will, a hand and a hand. They are the very letters in the name of David, perhaps because he was a loving and beloved person. *Dud*-shuil is also our term for a humid, beaming, friendly eye. We have now the leading idea of *daimh*, relationship, affinity, and of *drah*, or *dragh*, to draw, to pull; *draghail*, troublesome as a drag, of which we would fain get

rid; *ta'ruinn*, to draw, drag, tug, pull. The idea is extended, by the rules of analogy, to the drawing of lots, although not requiring exertion sufficient to produce the sound; and again, from the lot to a space of time, for example, "*do tharrainn fein*," *i.e.* thy own turn. It is so in Esth. ii. 12, "Now when every maid's (תר *tr*) turn was come:" and verse 15, "Now when the (תר *tr*) turn of Esther was come."

The reader will have occasion to remark, that some sounds which are exactly similar have not unfrequently a very different meaning—a different leading idea; *roots* being just as varied as the causes which produced them. Of this we have an instance in *tarrn*, thunder, and *tarruinn*, to draw or pull. The idea in the one is primary, in the other consequential. Here we are tempted, notwithstanding it may be deemed a digression, to submit two or three proofs which just occur to us, of the rationality of the Celtic: they testify so far that we take our language immediately from Nature, and from Nature's God: those who pride in any other source are perfectly welcome. *Teu* or *teo*, to warm, to simmer; it is our term for the first sound produced by a pot or pan, after being put upon the fire, when the water begins to exhale. The word is pronounced below the breath, in close imitation; metaphorically, to feel warmly towards one: "cha do *theo* m'o chri' ris;" *i.e.* my heart

never felt warmly towards him. This introduces us to the leading idea of the term employed by Moses to express the first stage of creation. "And the earth was without form and void," where the text is תהו *teu*. It possesses the same leading idea with *ceō*, mist, exhalation; *deō*, spirit, life, a breath of air; and is found in *chaos* or *ceos*. Of the same pot the sound now becomes louder, when, of course, we must—as every true echo must—conform: hence we call the second sound *gaoir*, what the English call a *simper*, from what *root* who can show? The water now comes a-boil, and again changes tune, which we call *gōil*, or *gāil*. Does it contain a body not sufficiently fluid to produce this sound—for instance, porridge, or flummery—we term the boiling of this body *toiteil*, expressive of the breaking of the globules; a term which we properly apply also to the puffing of the steam in lifting the lid in boiling. Again, in washing clothes: a woman goes to a running stream and places, if not already placed, a large smooth stone upon the brink, half immersed. Her mistress, let us suppose, is looking on and giving instructions. She calls out "*bōg e*," *i.e.* soak it: the woman thumps the article of dress against the water to soak it. She now gives the word, "*post e*:" the patient is now beat against the stone, or thumped by a ponderous wand. Now is heard "*rubl e*;" the washerwoman instantly *rubbles* it, by pulling

it quickly to and fro on the surface of the water, in order that the running stream may carry away the alloy. The linen now is formed into a string and rinsed, which process we call *fāisg*, or *fās-gadh*; all expressive of the action, and engendered thereby.

*T*, as the *Tautic* emblem, having its root in the yelp of the dog, has nothing to do here, but will be found chiefly in religious appellations, having relation to astronomy, astrology, or water-worship. In this sense it is the root of *Tay*, the name of the most copious river in Scotland; of *Thames*, a river in England of no mean magnitude; of *Touey*, a river in Wales; of *Tavy* and *Tau*, rivers in Devonshire; of the *Tago*, a river in Spain, &c. There is also a *Tay* in China, whence perhaps, by analogy, the term *Tea*. *Ti-shan* is the name of an island in the interior of China, very high and very large, from whence the divinities *Tsing-quas*, monsters with *men's faces and fishes' bodies*, (*Tau-Es-In-Cū*,) can mount the sky, or, as they are very light, can live in the clouds.\* *Tobar*, or *Tiber*, a well, or spring of water, is also a religious term, resolvable into *Tau-Ob-Aur*: the Pagan Trinity. Tipperary, in Ireland, is worshipped by thousands to this day. *Tobar-Muire*, Tobermory, was a well dedicated to the Virgin Mary. It gives

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\* See *Worship of the Elements*, by J. Christie.

name now to a considerable village and a safe anchorage in the sound of Mull.

“ ‘Si labhair *Brénus*, (Ab-re-ain) gaisgeach tréun le smachd,  
A bhual an *Roimh*, (*Roi*) ’sa phill a sron a steach,  
Mac *Mhares* (Mar-Es) mōr, an dia bu deon le feachd,  
’S bha buaidh na Gaelig fuaighte a ghna’ ’na bheachd.”

### OF THE CHARACTER E.

The Celtic *E* is pronounced with the same organs as *ā*, except that in *e* the under part of the mouth is protruded, which bespeaks an upward direction; and wonderfully does the result correspond; for, whilst *a* will be found to be expressive of simply consenting or breathing, and *i* will be found to be the root of grovelling objects, *e* will be found in almost every term having relation to height or loftiness: for example, *cē*, the heavens, the firmament; *rē* and *real*, the sun, moon; also a star, the “*Rhea*” of mythology; *rē*, plain, smooth, like the azure canopy; *rei*’lein, by analogy, a plain, a level, a bowling-green; *Ie*, or *Yē*, God; *leus*, light, the sun; *Nef*, (Oin-Eph) heaven; *érich*, rise, to rise, to be exalted on high, &c.

We trust, however, we shall not be understood as confining any vowel or consonant to one idea, however lofty. *E*, aspirated and pronounced short, and accompanied by a significant look, asks a question, thus: *eh?* as much as to say, I did

not hear you, say it over again. With a radical *c*, or *g*, it means a notch or niche: and why? In making a notch, you make an incision with your knife, in a stick or staff, in a slanting direction, first from left to right, and again from right to left, or *vice versa*. At the second incision, the wood is cut away, and the edge of the knife, in crossing the opposite incision, and meeting a solid body, produces the sound *ec* or *eg*. Not only so, but let the wood be hard and the iron blunt, and the very organs of the operator will produce the sound *ec*, or *eg*. In our own unsophisticated native island, the herdsman had a staff, with a notch on it for every head under his charge, with often a large notch to distinguish bulls or tups. The census was taken nightly, as the flock passed one by one through a gate or narrow defile, into the "*fang*" or fold, so soon as a certain star made its appearance: hence called "*rionnag-abhuachille*," *i.e.* the herd-star, for this very reason. The herdsman stood at one side of the gate, with his rod stretched out, by way of pointing to each as it passed: if the number did not tally with the "*ecs*," or notches, a search was forthwith instituted. Perhaps this is the leading idea in the terms *dec*, ten; *deachamh*, a tithe, a tenth part, an *ec* being made for every tenth animal? Lev. xxvii. 32. favours this opinion: "Concerning the tithe of the herd, or of the flock,

of whatsoever *passeth under the rod*, the *tenth* shall be holy unto the Lord." "Again, Lev. xxxiii. 13: "In the cities of the mountains, . . . shall the flocks pass again *under the hands of him that telleth them.*" Be this as it may, we have no hesitation in asserting that this practice,—this ancient method of Book-keeping,—is the root of *ěgni*, precise, nick-nack; *ěganta*, or *ěgare*, correct, just, precise; "an *ěgan a cheile*," to groove, dovetail, &c. With a formative *d*, *dec*, or *deac*, to dictate; *deacadh*, dictation, inspiration; *eaga*, or *eagha*, a triangular steel for making notches or teeth in hooks or saws; *eaghan*, the ivy, by analogy, because of its resemblance to the teeth of a hook or saw. We do not mean to inculcate that Adam made *all* these terms. No: our argument is, that language has been progressive—keeping pace with the Arts and Sciences.

The original manner of writing among the ancient Britons, was, by cutting the letters with a knife upon sticks. "Several sticks with writing upon them were put together, forming a frame, which was called *Pithnein.*"\* The writer saw one of these sticks two years ago among the relics preserved by Lord Douglas at Bothwell (*Būth-Bhaol*) Castle, and it struck him forcibly as explanatory of Ezekiel xxxvii. 16, 17, viz.—

\* See Fry's *Pantographia*, page 307.

“ Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions : then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions : and join them one to another into one stick ; and they shall become one in thine hand.”

Once more, *e*, pronounced very abruptly, and with a scowl, conveys the idea of a sudden check, prohibition, or reproof : even an infant understands *eh!* emphatically uttered, to mean, *what are you about?* stop short ! Hence, perhaps, it is that an initial *ě* or *ěa* forms an absolute privative or negative ; that is to say, it overturns or reverses the import of the word with which it is connected ; thus : *ceart*, just ; *e-ceart*, unjust, wicked ; *cial*, sense, judgment ; *e-cial*, nonsense ; *trom*, heavy ; *e-trom*, light, portable, &c. We had written the foregoing remarks upon the character *e* before we fell in with *Marquis Spineto's* “ Lectures on the Elements of Hieroglyphics and Egyptian Antiquities,” where the reader will find that two or three straight lines or notches, together with the blade of a knife, are the hieroglyphic for *e* or *i* ! This is a remarkable coincidence, to say the least of it !

“ Mark how the human fabric from its birth  
Imbibes a flavour of its parent earth ;  
As various tracts enforce a various toil,  
The manners speak the *idiom of the soil.*”



CHAPTER VIII.

“ A stoc ’s a meanglain le cheile,  
 ’Siad ag eiridh mar a b’abhuist,  
 An ciseamail cainnt cha teid ,  
 S gach cainnt eile feumaidh pairt dhi.”

In English :—

“ Lo ! the trunk, rearing from its parent earth,  
 And now to branches num’rous giving birth :  
 Such is the Celtic tongue ; an Eden oak,  
 Supplying nations from its hoary stock.”

OF THE CHARACTER F.

WE regard F, with the learned Mr Davies, as a mutation of *p*, or rather of *ph*. Its Celtic power is *eph*, *aph*, or *iph* ; carelessly, *phe*, *pha*, or *fi*. The reader, we have no doubt, is already before us in pronouncing this sign or sound—keeping the puffing serpent in mind—expressive of blowing with the lips, whether in *inflating* one’s self, or in representing a flying object. That it occupies this station in the formation of language, we believe we shall be able successfully to prove, if we have not already treated it sufficiently in connexion with the serpent *Eph* or *Oph*. To give truth *full* scope, we shall submit here a few additional examples : *iph*t, or *i’te*, a feather, the sport of winds ; “ ’S *ipt* an eoin ’cur leatrom orr’ ;” their

heads seeming to yield to the plumage in their bonnets; *i'tealuich*, to fly, to fly on wing; *i'teach*, plumage; *i'teag*, a flight of a bird. We leave out the *ph* in deference to the present mode of writing the term. It is properly employed by Moses to express *breathing into* Adam's nostrils: יפה *iphe*, Gen. ii. 7; and by Ezek. xxxvii. 9, "breathe (יפה *iphe*) upon these slain." So *Parkhurst*, upon the root "יפה *iphe*, to breathe, or blow as the air in motion." The action generates the root. The action, indeed, is so connected with the lips, that in Hab. ii. 3, it is rendered *to speak*: nay, it is rendered *face* itself, and becomes actually the root of the Celtic *phianis*, or *fianuis*, face, countenance, a witness; and of the English *face*. This is the sense in which it becomes the root of "shew-bread;" the bread of faces, or witness-bread. It is difficult to separate this root from the name יפת *Ipht*, Japhet, the father of the Phœnicians. The promise is, "God shall (יפת *ipht*, יפת *ipht*) enlarge Japhet;" where the leading idea may be, God shall blow this son of winds—this mariner beyond sea; his seed will seize upon the *Isles*, after their *tribes*, as the original is sometimes rendered. Allowing the palm to *Iph* or *Eph*, the symbolic serpent, still the idea is *inflation*; and it is avowed that the Phœnicians—the line of Japhet—were the first and most expert mariners in the world.

The reader may not suppose that herein we are

setting history at defiance. By no means. We are duly aware that the Phœnicians and the people called in Scripture Canaanites, are one and the same, and that they are said to be the descendants, not of Japhet, but of Ham. That they are the same people, no one will doubt who reflects that Matthew, who wrote either in Hebrew or Syriac, calls the same person a *Canaanitish woman*, whom Mark, writing in Greek, calls a *Phœnician of Syria*. Of this, the following, from profane history, is pointedly corroborative, viz. :—

“The Babylonians say,” says *Eupolemus*, “that the first was *Belus* (Aub-El), who is the same as *Cronus* (Cū-Or-Ain). And from him descended *Belus* and *Chanaan* (*Kain-Ain*), and this *Chanaan* was the father of the *Phœnicians*. Another of his sons was *Chum*, who is called by the Greeks *Asbolus* (Aish-Ob-El), the father of the Ethiopians, and the brother of *Mestrami*, the father of the Egyptians.”

Thus also *Thallus* :—

“*Belus*, the king of the Assyrians, and *Cronus*, the Titan, made war against *Zeus* and his compeers, who are called Gods. He says, moreover, that *'Gygus* (*Ogygus*) was smitten, and fled to *Ταρτησσόν*, *Tartesson*,” v. *Eus*.

This is the Babylonian squabble, and the tract of the Celtic wave.

But these premises admitted, let us not forget that *Japhet* and *Ham* are two brothers, brought up together, and, therefore, speaking the same language. Let us also bear in mind, that the

appellations being oracular, the one expressive of the dog solar symbol, and the other of the serpent; and, again, that the appellations, as oracular, are commutable, convertible, and equivalent; and what is the amount of the difference? Why, the amount is this,—namely, that whilst Chanaan is their federal head, under the appellation Canaanites, *Iph-t*, or Japhet, is their federal head as *Phiantis* or Phœnicians. It was under this latter appellation they built Palae Tyre, and Sidon,—it was under this appellation they made themselves lords of the sea,—it was under this appellation they colonised Spain, and Gaul, and the British Isles. To what degree of greatness they had arrived, we may gather from Ezekiel, chap. xxvii., viz.:—

“ Thy borders *are* in the midst of the seas, thy builders have perfected thy beauty. They have made all thy *ship*-boards of fir-trees of Senir; they have taken cedars from Lebanon to make masts for thee. *Of* the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of Chittim. Fine linen, with broidered work from Egypt, was that which thou spreadedst forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots. The ancients of Gebal, and the wise *men* thereof, were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. They of Persia, and of Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy

comeliness. The men of Arvad, with thine army, *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. Tarshish *was* thy merchant by reason of the multitude of all *kind of riches*; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses, and horsemen, and mules. The men of Dedan *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony. Syria *was* thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan, going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan *was* thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants. The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, *were* thy merchants. These *were* thy merchants in all sorts of *things*, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious in the midst of the seas."

And again, Isaiah xxiii. 8 :—

“ Who hath taken this counsel against Tyre, the crowning city, whose merchants *are* princes, whose traffickers *are* the honourable of the earth ? ”

But to return. *Phuaradh*, or *fuaradh*, to sail close to the wind ; *fuadach*, to be driven away by stress of wind ; *fuar*, cold, windy ; *fairge*, the sea—embracing in idea, ocean, and the agency of the wind to bear one over it ; *fairis*, a ferry, beyond seas ; *faradh*, the price levied at a ferry ; *faradh*, coppice, or brushwood put on the floor of a boat in ferrying cattle, to prevent their feet going through the bottom ; *fuaich*, to cool meat *by blowing* upon it : *fuadan*, strange, exotic ; the idea is a chance person left by *the winds*, and watching for a favourable gale. In mountain songs, young women are frequently cautioned against taking up with such a one ; *faireadh*, the dawn or break of day, because accompanied in the East by a gentle breeze—whence, perhaps, by remote analogy, *fairbheanadh*, premonition, notice, advertisement : another term for *dawn* is *cauvanich*, where the leading idea undeniably is the Barker, the warner or premonisher. We must never lose sight of the fact, that a great part of language is analogical, the primitive idea being always in some sensible object or objects. *Pheat*, or *feat*, a whistle, to whistle ; *feadan*, or *feadag*, a flute, a chanter, a pipe. It is remarkable to find how the *ideal*

*meanings* blend like the colours of the rainbow!—now meeting and mixing, now diverging, and now, like the Borealis (Ob-Re-El) race, changing in a twinkling, from a natural to a symbolical sense! For instance, in the island of Coll, as well as in Tire, there is a “*Pen-Hou*,” *i.e.* the mountain of the *Barker*, on the summit of which an immense Druidical stone may be seen, for which Dr Johnson himself could not account. Another name for it is *Phetan*, a *sacred* name, the origin of which, the reader cannot have forgot. The next high place bespeaks the compound divinity, *Eph-El*, and a third the Trinity, namely, *Cū-El-Ab*, pronounced *Clabach*, where the chapel is. This is making the east and the west meet. *Phet*, the reader will plainly see, by the way, is the radix of *Phetalt*, the Celtic for Italy. But to return, *feile*, a kilt, the sport of winds; an idea not foreign to “*Pelek?*” *fiadh*, a deer, because poetically wild and tameless as the *wind*; *fiadhach*, a deer-hunt; *fiadhaich*, wild, savage, unsocial; *fāsnag*, a fan for winnowing corn with; *fāsgain*, to winnow corn by throwing it in the wind. In all these we would prefer *ph* to *f*; but we take *f*, because, under that letter the words are given in our lexicons, and to substitute *ph* might lead the student astray, who may want to satisfy himself, by turning up the leaves for them. The hieroglyphic for *F* and *P*, just as we would expect, is the serpent *Eph*; the author of *F*!

The reader cannot have forgot this serpent—the author and inspirer of the sound *Ef*, or *Eph*, or slovenly, *Ev*, *Op*, *Aub*, &c.

“ ‘Nuair shīn i’ cliathach air farsuineachd,  
 Soirbheas ma sliasaid ga brosnachadh,  
 Bha ‘luathas mar mhial-chu bräs astarach,  
 ‘Na thean-ruith air sliabh, sfiadh air thoiseach air,  
 Pronnadh nau tonn liath ‘sgan smagachadh,  
 ‘S shnaigheadh i mar iarunn lochdrach iad,  
 ‘Sī’n Dū-ghleannach a bh’ ann.”

#### OF THE CHARACTER G.

This sound we have already shown to be but a variety of *c*, or at least very near akin to it. There is this difference however, namely, *c* belongs more particularly to the act of tossing, or throwing with the hand; *g* to grasping or hugging; hence, *glac*, to seize, catch; *glaic*, the palm of the hand in the attitude of clasping; figuratively, a glen or dale. *G* and *k* are interchangeable letters; and hence shall be found to exchange places not unfrequently, especially in their religious assemblies as the offspring of one common parent, namely, *aug*, or *auk*, the barker, oftentimes written in the rapidity of pronunciation simply *G* or *K*. For instance, Heb. גמר *Gmr*, *gomer*; Welsh *Kūmera*, from *cū*, the dog, and *mār*, the sea. *Karnac*, (*Kū-Ar-Ain?*) and *Osorgon*, (*Ou-Es-Ar-Og-Ain?*) are terms full of astronomy. The



dracontium of Carnac (a term derived from *Dearc*, a species of serpent, of piercing fascinating eyes, as also the lizard) is one of the most magnificent and interesting remains of the Celtic religion. It is situated half-a-mile from the village of that name, in the department of the Morbihan in Britany, and nine miles from the town of *Auray*. The length of the temple, following its sinuosities is *eight miles!* It is descriptive of the figure of an enormous serpent moving over the ground. The labour of its erection may be imagined, says Deane, from the fact, that it originally consisted of eleven rows of stones, about *ten thousand* in number, of which more than three hundred averaged from fifteen to seventeen feet in height; and from sixteen to twenty or thirty feet in girth! This was a *solar* chapel upon a grand scale. *Spineto* gives the barker to O in the hieroglyphic alphabet. Its very ears there form the second part of *k*, and ought, therefore, to represent *K* as it does on the *Farnese* globe.

“ ‘Nuair bhùireas damh beinne-bige,  
 ‘Sa bhéucas damh beinn-na-craige,  
 Freagraidh na daimh ud da chēile,  
 ‘S thig feidh a’ coirre-na-snaige.”

## OF THE CHARACTER H.

The letter *h*, seldom, if ever, begins a Celtic word. It is employed, however, as an aspiration, and if we would write our words as we express them, it is indispensable as such. It is not uncommon for a schoolmaster or a parent, in enjoining silence, to utter the sound *h-ush*, or *h-uist*, and no more; when accompanied by a wave of the hand and a certain look of authority, it cannot be mistaken. Hence, *h-uist* or *cuist*, peace, hold thy peace; and *eist*, listen, hark; *eisdeachd*, to eavesdrop, also to be slow in returning an answer. Another form of it is, *sh*, or *shī*; whence *shī*, peace, silence, calm. This is the root rendered in Judges iii. 19, "keep silence." "I have a secret errand unto thee, O king," said Ehud to Eglon, who said *הס es*, or *hs*; also in Nehemiah viii. 11, "So the Levites stilled the people, saying, (*הסו esv*) hold your peace." *Eisdibh* in Celtic is, listen, or hearken ye. It is beautiful to find how the second example assumes the plural termination. This is perhaps the proper place to show the distinction between *shī*, peace, calm, silence, &c., and *shī*, fairy, elfish, from the identity of the root called "*men of peace*." The *sīthic* is the reverse of a spirit of peace. It is a dexterous child-stealer, and particularly troublesome to

women in child-bed. Many a plump child it has carried away to *Fairy-land*, leaving a withered brat in its stead, and many a good cow its “*sagat*” or fairy arrow has laid low. To call this being a thing of peace is a perversion of language. The truth is, the ideal meaning of *shī*, in the latter sense, is in *echo*—in the hissing sibilant noise issuing from rocks and hills in the very opposite direction, it may be, of where the cause is at work, which may be the rustling of trees in the wind, the sough of the ocean, or the reflection of a waterfall, magnified by ignorance, solitude, and superstition, into living beings, inhabiting rocks and hills. That this is the ideal meaning is corroborated by the song :—

“*Gun sheinn a bhean-shì a torman mulaid.*”

*i. e.* The fairy had sung her murmuring lay.

The writer, when a boy, knew the terror of these sounds in the rocks of Caledonia. He does not forget the day he ran home in no ordinary haste, with the awful tale, that the *bean-shī*, or fairy women, were grinding with the quern in a certain rock. It was certainly a good imitation, but after-experience found it out to have been the dashing of the waves reverberated. Again, if we mean to write a correct echo of the process of tuning a bag-pipe, we require to assume the aspirate, thus, H-ILILI. This root is employed in

I. Kings i. 40, חללי *chlli*, or *hlli* and properly rendered “*piped*.” “They *piped* with their *pipes*, and rejoiced with great joy:” literally they *h-illilied* with their *h-illilis*, etc. This is scripture for it, that our national music, the soul-thrilling note of the pipe, is not a thing of yesterday. That this is the ideal meaning of the term, no one, we presume will deny. The Celtic reader knows that when a good performer is introduced, he is represented as playing sweetly, and always with reference to the high key.

For example :—

“ Piob ga seinn gu *h-illagach* ētrom,”

where we have the very root in question. Conversely, when a performer is satirized, he is represented as dwelling upon the bass, or low key, in equally imitative terms.

For example :—

“ A’ sparradh *h-Odrōchain* an iurbal *Odrōchain*,  
A’ sparradh *Odrōchain* au tòn *Odrobhī*.”

Here the chanter is called “*h-Odrōchain*,” and the instrument as a whole “*Odrobhī*,” satirically. The poet in the same verse explains himself, viz :—

“ Nach tuigear air dòigh  
Ach *o-heōin* ’s *o-hī*”

And again :—

“ Bheir i ’chiad éubhadh,  
 Re seideadh a’ gaoithe,  
 Mar *roncan* bā caoilidh,  
 ’Si ’faotinn a’ bháis.”

Since writing the above, we find ourselves fortunately borne out by Parkhurst, with regard to the primitive idea of the root; whom see. The bag-pipe originally consisted of a bladder with drones and chanter of reed or bulrushes. The writer has made and played upon an instrument such. “A bladder with pipes in it,” says Parkhurst, “was played by blind men in Spain, and called by them a symphony.” The more common name of the instrument, as a whole, *pīōb*, or *phiob*, belongs to the root *phī*, inflation, inspiration, and so does *foirfe*, perfect; and even *philosophy*, &c.

“ ’Nuair ghlachte ’san achlais ì,  
 Beus bu taitnich’ chunna mì,  
 Siunnsair pailt-thollach gun dì,  
 ’Si osceann cinn gu fad-chrannach,  
 Be sud caismeachd ārd mo rūin,  
 Crōnan gāireach, bārr gach ciul,  
 Bräs phuirt mheara, leanadh dlū  
 Cliath gu lūthor grad-mheurach.”

## OF THE CHARACTER I.

*I* has two sounds in Celtic—1st, long like *ee* in *deem*, and 2d, short like *ee* in *feet*. In pronouncing it the tongue rests against the lower teeth, whilst the under part of the mouth is made to retire just the opposite of *e*. Here the idea

naturally suggests itself; if the organs of *i* be the reverse of those of *e*, then upon natural principles *i* ought to be expressive of objects the reverse of *e*. But it has been said, that *e* points upwards; *i* therefore ought to point downwards. Nature, the dame of harmony—Nature, ever true to herself, concedes the point, and cheerfully offers proof, viz., *īsal*, or *īosal*, low, down, downwards, mean, grovelling. *Tir-īosal*, the low-country; *īoc'ar*, the bottom, foundation, nether part; *īochdarach*, an inferior, underling; *īar*, the west, where the sun goes down. “*Chaidh a ghrian sīs*,” the sun went down. *I*, a woman, in opposition to *E*, a man, from her inferiority materially and mentally; whence *ish*, she, and *esh*, he, &c.

Language is indeed “a mighty maze, but not without a plan.”

“’S truagh an diugh nach beō an fheoghainn,  
Gun ann ach an ceō do’n bhuidhinn!”

#### OF THE CHARACTER L.

*Power, Al, El, Il, Ol; or, La, Le, Li, Lo,*  
*indifferently.*

We have shown this sign under the word *Lēo'n*, to have been the offspring of that noble animal, and, therefore, to be considered sometimes *sacred*. Its hieroglyphic is, of course, *a lion*; and that

animal again having been in Pagan ages, the symbol, or deity of *heat*, which brings fertility, as well as of *water*, not less requisite, the letter L, is found in a *sacred* or *Cabalistic* sense to be expressive of both *heat* and *water*. This we have sufficiently exemplified in page 87. We may not, however, allow the lion nor the Cabalistic school either, to monopolize the power L; other *actions* and *events* of nature demand a considerable share in it. For example, the sound *l* is indispensable in imitating a person *licking* a solid body with the tongue. Hence we say *imlich*, to lick, lick. “*Tha bho ’g imlich*,” the cow is licking. “*Tha’n cū ’g imlich*,” the dog is licking. Here by watching the action, we find that every letter of the two syllables belong properly to the *root*; the *im* is formed in closing the lips, and the *lich* in returning the tongue. In lapping water as a dog, the *l* is also required but not *im*. This action, indeed, gave birth to the term *lap*. It does not naturally require *im*, as the action of licking a solid body. The dog’s tongue is allowed on all hands, to possess a healing property; we read of Lazarus that “the dogs came and *licked* his sores.” Akin to this idea, is the root *bläis*, to taste; *bläs*, taste; *blasagich*, the act of testing the taste of meat or fluid with the tongue. In man, and most animals, the tongue is the sole organ of taste, this sense resides in the raised *papillæ* which are found

covering its upper surface, especially towards the middle and the point; but our business is not to describe the tongue, but to prove that the term has its root in the action—in Nature. The noise produced in the stomach in swallowing liquid, demands the sound *el*, to give it ideal existence. This noise we naturally call *glüg*; to swallow, *slüig*; and the thorax, *slügan*. “*Balgum an dā ghluig*,” *i.e.* a greedy mouthful of liquid that takes two efforts to swallow.

We would now respectfully ask the honest reader, Has our principle thus far carried us through? Is language not based upon natural principles? Reverse this law of Nature, now exhibited in the Celtic language, and what rule or principle can you devise or discover by which to make it work with equal harmony? None! The dial is true to the sun, although it be not shone upon; and *Nature* will own her own child in the language of the Gael, whether the black clouds of prejudice intervene, or whether the bland sunbeam of Truth gladdens the faithful index.

. . . . . “ Nor be my thoughts  
 Presumptuous counted; if amid the calm  
 That soothes the vernal evening into smiles,  
 I steal, impatient, from the sordid haunts  
 Of strife and low ambition, to attend  
 Thy sacred presence in thy sylvan shade,  
 Daughter of God and man—immortal  
 Tongue!”



CHAPTER IX.

“ Fountains it had eternal, and two gates.”

OF THE CHARACTER M.

*Power, Am, Em, Ma, or Mǔ.*

IT cases our thesis in a mail of steel, the fact that certain natural actions require to be represented by an exclusive sign or sound, whilst all other characters fail to convey an idea of the action. There is none other sound in our alphabet so expressive of *including, surrounding, or embracing*, as *am, em, or mǔ*. It is pronounced by an infant of days when including its mother's teat in its mouth; and hence *Am, Mam, or Ma*, a mother; *muime*, a nurse, a wet-nurse; *mulan*, the breast, a stack, the pap; *mām*, a tumour, a dome, a round hill, &c. The idea is found in *maol*, bald; hornless, blunt, in opposition to *bir* or *birach*; Latin, *amor*, love; *ambient*, surrounding, compassing; *mar*, copulation, also the sea, because including or compassing land; *mamae*, a mother, German, *mume*, mumble, mutter; *mummy, mum, muth*, all partake of the same primary idea. A cat pronounces the sound *m* when it mews; and hence, *mialich*, a


*mew*, to *mew* ; by analogy, *miapi*, not hardy, fond of the fire as a cat ; *miagan*, an infant given to crying ; *mianan*, an audible yawn, &c. Hieroglyphic, *a compass*, because it surrounds or includes.

In this sense of enclosing or including, the character *m* will be found to be sometimes sacred, as in *Amon* (*Am-Oin*), the name of a deity, also of a river in Scotland ; as also *Amesbury*, *Amcotes*, and many more.

“ Cha teid claidheamh an düille,  
Gus an crünar Rìgh Seumas !”

## OF THE CHARACTER N.

*Power, An, En, Nă, Ni, &c.*

We have already treated, at considerable length, this sound. One of its departments is to stand for the Celtic *Aun* or *Ain*, a river ; hence its hieroglyphic sign is an *undulation* or a *wave*, thus, , together with two jars supposed to contain the sacred water of the Nile ; as also the lion, as we have shown under *L*. *N*, as a radix, however, is not confined to one leading idea any more than another sound. We have a practice, when we hear any thing new or wonderful, of smacking the tip of the tongue against the upper gum : thus, *nă, nă*, or *ně, ně*, and followed up, not unfrequently, by *phala ! phala !* as much as to say, off with you ! you

tell a story ! is it credible ? after that ! Here nature requires the *n* ; and, hence, perhaps, *nai'eachd*, news, something strange : *neonach*, wonderful, eccentric, rare. It is remarkable that *phala* is the word translated “*wondrous things*” in Psalm cxix. 18. The term Tobacco, in Celtic, *Tōmbăc*, has caused a deal of discussion, but we have never yet seen it explained satisfactorily. The etymologist overlooked nature. The practice of smoking *some sort* of substance is very ancient, and by no means confined in its origin to the root tobacco, nor yet to America. In closing the lips in smoking the letter *m* is formed, and in opening them on a sudden, *bă* ; the *t* being a formative, if, indeed, it do not partake of the divinity *Tau* ?

“ Leum an stiuir bhar a chlaiginn,  
Le muir-sūigh, 's gun sinn ath-chainteach dhó.”

#### OF THE SIGN OR SOUND O.

*O* will be found to convey the idea of *swelling*, *bulk*, *greatness*, *obesity*, &c., and, as a consequence, a hollow strong voice : as, for instance, *mōr*, big, large, huge ; *mōrer*, a lord ; *mōralachd*, dignity, majesty ; *mōrchuis*, pride of ancestry, of wealth, &c. ; *mōr-fhlath*, a chief ; *mōr-shar*, a hero, a leader ; *mōrlanachd*, a sort of feudal tax, or statute-work exacted by landlords in the Highlands of Scotland from their tenants. The sound *O*, how-

ever is not confined to this idea ; it enters naturally into *ōb ! ōb !* or *bō ! bō !* an interjection of terror.

“ H-ugaibh H-ugaibh ob ! ob !  
Doctair Leòdach's biodag air.”

*i.e.* *Ob ! Ob !* beware, beware !

Dread Macleod assumes the dirk.—*St Kilda Song.*

This is the ideal meaning of the term *bōcan*, a bogle, a hobgoblin ; by figure, a tyrant. It is very remarkable that *Ba ! Ba !* is the exclamation rendered properly, great destruction, in Jer. xlv. 20, “ *Great destruction* (בב בב *ba, ba,*) cometh ; it cometh from the north.” How simple is language in its elementary principles ! Again ; *ōrais*, or *ōbairt*, to retch, to throw up, to vomit, expressive of that action ; but *scēh*, the vomit of a dog ! Mark how faithful to nature ! So in Lev. xviii. 25,—“ And the land itself *vomiteth* out her inhabitants,” where the original is the Celtic root *skā*. The Celtic, indeed, attends Nature as her shadow. *Crōnan* is the term for the croon of a cat when sleeked, as also for the *croon* made by a ship in ploughing the liquid main. These have no analogy except in imitation, or *onomatopœia*.

Finding ourselves at sea, let us attend for a few minutes to the world of waters. *On'ādh*, a term for the long and deep sound produced by the billows in heaving and in breaking. *Maistreadh*, for the sound produced by two waves meeting and mixing. This term is also used for churning in the ancient High-

land mode, because productive of the same sound. *Slachdraich*, expressive of the violent slash of a wave against the side of a ship, of which *slaisdreadh*, and *sluisdreadh* are a variety. *Sēitrich*, expressive of the noise made when the wave is spouted back out of a cave, by compressed air. These are terms to be found in M'Donald's poem already referred to; terms which the infants of Psammeticus were not likely to be able to invent immured in a bothy in Egypt. It is not expected of a mirror to reflect more than what is placed before it, nor of the wax to convey more than the impress of the seal; and, upon the same principle, a *natural* language can never be formed without going forth to *Nature*.

“Ma gheibh sinn ūine r'a fhaicinn,  
Bheir sinn fūcadh mu seach air a'chlō.”

### OF THE CHARACTER P.

The letter *P* is necessarily pronounced in the act of *pushing*. Let us figure a person sitting upon a swing, and another preparing to push him: the one about to push confines his breath to gain force, his cheeks are now inflated, and the action being over, now comes the sound *p* or *pŭ*; hence *pŭt*, to push so; *pŭt e*, push him from you. Similar to a swing was the ancient process of producing butter. *Hasselquist*, in his travels (page 159), speaking of an encampment of Arabs which he found not far

from Tiberias (Tau-Ab-Ar), at the foot of the mountain where Christ preached his sermon, says, "They made butter in a leather bag, hung on three poles erected for the purpose, in the form of a cone, and drawn *to* and *fro* by women." We are now imperceptibly led to the ideal meaning of the term *püter*, butter. "Nam biodh agam long *phütir*." *i.e.* O for a butter-built ship! Another name for it is *im*, pronounced or supposed to be pronounced in the process of *inflation*, and closing the lips before the *püt*. In making one's *coat* or *vest* meet, the organs sometimes assume the same puffing form; and hence *pütanich*, to button; *putan*, a button; *putag*, a small piece of wood with a niche in the centre, which was the ancient button; *putag*, a little squat fellow ready to *puff* with fat. The mouth itself in this attitude we call *püs*, and a kiss from it, *püssag*; whence *pūs*, to wed, to marry; from the well-known Eastern practice of joining *lips* instead of, as we now do, *hands*: the reader will observe the change of the accent. Perhaps this is the ideal meaning of *dubhan*, a hook, a crook; because it joins or marries objects. It is more natural in Arabic, *uui*, to marry, to wed. This is the real root; the ideal meaning being snout to snout: the nearer the fountain, the purer the stream. The action engenders the term. In Exodus xxvi. 32, the root assumes the Hebrew termination. "Their hooks (*uim*)

shall be of gold;" and again, xxxviii. 28, "He made hooks (וויים *uim*) for the pillars." These examples, however, fall more properly under the root *ū*. Every action that calls for the *puffing* attitude of the mouth, requires the sound *uph* or *pu*, to express it. In fishing a certain small fish in the Highlands of Scotland, they take with them boiled potatoes, which they masticate and *phr* or scatter out of their mouth into the sea, in order to collect the fish. This action we call *proit*; the very echo of the action—and by analogy, the potatoes intended for this purpose are called *proiteadh*.

"'Smath a *phroite*' tu buntāta,  
Mach an āite 'mhaorich dhuinn."

Is this the Irish *praty*? The sound *p*, as now treated, naturally blends with *Eph* or *Oph*, formerly considered. The ideal meaning is the same; namely, *inflation*, *puffing*, &c. The idea extends, by analogy, to any thing gibbous, globous, oblong, &c.; for instance, *Prohaist*, a term for a gibbous or corpulent person; (the reader will recollect *Potipherah*) and even to *mind*: for instance, *uaphar*, pride which swells; Arab. *aupher*, pride, wealth.

We have by no means exhausted the root; our object being merely to submit a fair specimen.

"'S taitneach na smuaintean a thriall,  
S' mianach dreach nam bliadhn' a dh'fhalbh."

## CHAPTER X.

## OF THE CHARACTER R.

*Power : Ar, Er, Ir, Or ; or otherwise, Ra, Re, Ri, Ro.*

OF all the *roots* in our alphabet, the sign R presents, perhaps, the most numerous offspring. Its hieroglyphic is a *star*, a *circle*, or a *round tower*; and its power, like all the rest, syllabic and variable. It is naturally expressive of any *rough*, *grating* sound, but more especially of *vibration*; consequently, whether you put the syllabic power before or after it, you require to make the tongue vibrate against the upper gum in pronouncing it. Let us now try the *theory* of “Ag, Bag, Dag,” &c., and our own *principle*, namely, of language being based in Nature. First, then, let us put our own principle to the test. *Ran*, the grating, vibratory sound produced by a tree in breaking, by an oar in rowing, (whence *ramh*, an oar,) by the hinges of a door; (“*thoisich na gaid-chūil ri ranich*,”) or by an infant in great pain.

A chariot in rapid motion causeth vibration; and hence *carbad*, a chariot; *roh*, a wheel; and by



analogy, any thing *round* whatsoever, from a *rosary* to the round tower which gave name to Rome; *rola*, a roll; *ro*, a star; *re*, the sun, moon; also the blue field in which they move; and by analogy, *relen*, level ground, and *riles*, bowling. The stars vibrate transcendently in a frosty night; and hence, again, in a consequential sense, *rohadh*, frost. *Reul* and *rinag* are terms equally familiar with *ro* or *re* for a star; but these, it would appear, embrace a cabalistic sense, like *rebastan*, a sea-captain, a perfect astronomer. We are now led to the term in Job iii. 7, which has defied all translators, because they overlooked the Celtic, the language in which that sublimest of poems is written, namely, רנג *rng*. Now, ask the most illiterate Celt the meaning of the term *renag*, and he will tell you it means a *star*; but our translators have it “joyful voice.” “Let that night be solitary, let no *joyful voice* come therein.” Parkhurst takes up the idea to the full, when he renders the term “*vibration* of light:” but why use circumlocution? why not say *Reñag*? Again, *rìpheid*, the reed of a musical instrument; a bag-pipe for instance, because producing sound by vibration: *rìh*, or *rìth*, to run, run a race; because in the act the feet seem to vibrate: *réis*, a race; also, by analogy, *rāis*, a span, because resembling the feet of a horse in running a race; also an inclination forward, like the prow of a ship: whence *ros*,

Heb. ראש *rash*, a head, a head-land, the beginning; *radharc*, sight, vision; *rosg*, the hair upon the eye-lid; *rideis*, a promiscuous running of children in play; *rōtach*, to be spattered with mud, *the consequence of running recklessly* through water and mire. Poetically, *rīgille*, or *rīhgille*, a leg, a foot, a foot-man, a runner. So Genesis viii. 9, “But the dove found no rest for (רגל *rgl*) the sole of her foot.” This is rather paraphrastic. It is overstepping the original, although not the idea. So Genesis xviii. 4, “Let a little water, I pray you, be fetched, and wash your (רגלים *rglim*) feet:” compare 1 Samuel xvii. 6, and 2 Samuel viii. 9. We come now to have a clearer conception of the text. “Where thou sowest thy seed, and waterest it with thy (רגל *rgl*) foot.” Deuteronomy xi. 10. The text is in the singular, and conveys the idea, *primarily*, of a foot or leg; or *secondarily*, a foot-man or servant. It is a well-known custom in the East, to raise up barrels of water from deep wells with the foot, much in the manner of knife-grinders here, in order to irrigate their parched gardens. This was troublesome; and therefore, by way of encouragement to the people of Israel, they were told beforehand the difference, in this respect, between Egypt and Palestine. “The land whither ye go to possess it, is a land of hills and valleys, and drinketh water *of the rain of heaven.*” *Ristal*, a kind of plough, having only a sharp coulter,

employed, where the soil is tough, to draw a furrow before the large plough, which, without this expedient, would never be able to get on. The *vibration* caused by it in tearing up the stubborn fibres may be heard at a considerable distance; hence the name: *ratan*, a rat, because its feet move so fast in running, that they really suggest the idea of vibration. *Stiuir*, a rudder; and, by figure of speech, to guide. The ancient rudder, according to Herodotus, was a rope with a stone fastened to the end of it, and in this way dragged by the boat in her progress down the rapid rivers of the East, without which she would have been whirled against the bank. To give his own words:—

“When they go with the current, they throw from the head of the vessel a hurdle made of tamarisk, fastened together with reeds. They have also a *perforated stone* of the weight of two talents: this is let fall at the stern, secured by rope. . . . The stone at the stern regulates the motion.”

A rope or cable so placed is continually *vibrating*; and it is remarkable how the term embraces both the gushing sound of the water in *s*, and also that of vibration in *r*! *Stiuir*, figuratively, the long arched feathers in the tail of a chanticleer; also, the act of keeping a pot from running over by means of a ladle or spirtle; to steer a boat, to advise well, &c.: *rāc*, a natural sound in clearing the throat after any thing bitter; hence, *rācadal*, a well-known bitter herb, the horse-raddish: *srad*, a

spark from the vibratory sudden sound produced by it: *gradan* or *greadan*, the act of preparing grain by setting fire to it in straw, from the sparkling *vibrating* noise produced! We are not certain, indeed, but trees have received their several names in Celtic from their peculiarities in burning. *Darach*, the oak, produces a sparkling vibratory sound; but not so *giūs*, or *giūsach*, fir; it emits, *not* sparks, but hissing steam, and matter resembling turpentine: the thorn-tree kicks much like the oak in burning; whence, perhaps, its name, *dre'an*.

In employing a flint to write upon a softer stone or upon glass, perhaps the first pen ever employed, we have a vibrating sound; hence *spor*, a flint, and *scribh*, to write. Moses gives this root faithfully, knowing each character to be syllabic in power, thus: שפר *spr*; but the vowel-suppliers have ruined it by introducing an *e*, thus: “*Seper*.” So Exodus xxxiv. 27, “write (*spr*) thou these things.” Was it with pen and ink? No: for the next verse says, “And he wrote upon the tables (namely, of stone) the words of the covenant; the ten commandments.” It came progressively, it is true, to mean literal writing, and by figure, to count, number, to commemorate, a book, learning, &c. And sacred things being thus commemorated, the term transitively came to be itself sacred. The hieroglyphic for *R* is a round tower pointing to heaven, the *aurery* or *atlas* of the

*Phenicians*, and therefore a sacred letter. It may be read *ār*, *er*, *ro*, or *re*. This is the idea, as we have already remarked, in the names *Erin*, *Arin*, *Arab*, *Orus*, &c.

In the second place, let us try “Ag, Bag, Dag.” *Spor*, We are foiled in the very outset! *Spor* cannot be a derivative of either.

“Cha do theich ar n’ Athraiche riamh!  
'Fheara! leanamh dian an lorg!”

### OF THE CHARACTER S.

*Power: Es or Se, &c.*

THE proper place for the sound *S* in the alphabet of Nature, is to express a hissing, gushing, or whizzing sound: for instance, the hiss of a species of serpent, the gushing of water, or the whiz of a bird or a switch in cleaving the air. Let the Celtic scholar exercise his memory for a little, and he will be able to produce not a few examples. May we be allowed to instance two or three? *Siap*, the tail of a cow, from the hissing sound it produces in driving away flies; *siap*, a fly itself. (Is this the ideal meaning of *Baalzebub*, or *Beelzebub*, the god of flies?) *Siapadh*, a mode of fishing, in which the line is swung round the head and sent back again every time the feather is brought to the rock or bank, because producing this sound: *es*, a cascade, a waterfall, a stream. The sound

*S*, however, be it observed, is not confined to onomatopœia. It also enters naturally into the idea of inspiration, absorption, &c. : for instance, in absorbing, inflating, or collapsing, we necessarily produce the sound *sū*, in drawing in the breath forcibly; whence *sūgh*, to inspire, draw in the breath, collapse: “*sūgh t-anail*,” draw in thy breath; *su’an*, sowens or any thing potable, because drawn up by suction; *sūgan*, a sand-pit, from its property of absorbing, or imbibing; *sūgag*, the bloom of clover, so called from its containing a honeyed juice which we *suck*; *sūgh*, juice, anything to be drawn in with the breath; *sūgh*, a heaving billow, because swelling itself by absorption; *sūgan*, a thick rope made of twisted straw, because of the quantity it absorbs. We apply it figuratively to the effect of the sun in withering bodies. The English *suck*, *suction*, *syphon*, &c., are derivatives.

The sound *S* assumes a new idea again in *seot*, or *sheot*, the bottom, the buttocks; *seotaire*, a lazy person or beast, to whom his posteriors seem a burden. So Heb. “And he cut off their garments, even to their (שֵׁת *st*) buttocks.” And again, Isaiah xx. 4, “With their buttocks (שֵׁת *st*) uncovered.” We are now led imperceptibly to the primary idea of what has been called creature-worship. “All the congregation worshipped Jehovah *and the king*,” 1 Chron. xxix. 20. And again, Adonijah bowed himself to king Solomon, 1 Kings i. 53.

The original in both places is the Celtic *seot*; in Hebrew שׂת *st*; and the idea is *to bow*, or shoot back the *seot*. The proper term for worship is *aoradh*, *auradh*, or *āradh*, and always to be understood *primarily* in an *oracular* sense. We have submitted in another place, that the hieroglyphic for the character *S* is a man; and hence mutually called *Es*, or *Esh*, or rapidly, *Se*. In an oracular sense, therefore, every hero represented upon our globe may be called *Esh*: for instance, the half-man, half-horse, *Prs-Esh*, softened *Perseus*, the deity of the Persians; whence their appellation: or read downwards, *Esh-Prs*, softened *H-Esperes*. Thus the student may decipher all the notions of antiquity by a reference to our frontispiece. For example: in the Terrier sitting upon the equator, he will see Aug, Oug, or Og; as also Tau, Taut, Teut: and in canis major, Cou, Cau or Cū. Join him to a human figure, and you have Aug-Aug-Esh, softened Ogyges; *Cau-Cou-Esh*, softened *Caucases*, or shortened *Cu-Esh* or *Esh-Cū*: add the lion, or sun, and the serpent, and you have *Esculap*: transpose your figures, and you have *Pelescu* or *Pelesci*.

“ A Mhadainn! cráth do cheann san Ear,  
 'S éirich a' Ghrian le cuach-fholt ciuin.”

## OF THE CHARACTER T.

*Power: Et, At, Te, Ti, Ta, &c.*

OF this letter we have treated under D, it being an aspiration of that letter, and expressive of *tension*, &c. We have also reviewed it as an oracular character in connexion with *Tau*, the barker, and the Nilotic cross, consequently as an ineffable character. *T*, oracularly used, may mean any one whatever of the divinities, and any one of the rest may, in like manner, be substituted for *it*, being all the same in substance, and equal in power: but, radically viewed, the *T* belongs peculiarly to the yelp of the cur; and, by convention, to the pole to which he was fixed—to the Dog-star; and, may we not venture to add, to the All-Bounteous Cause—the giver of all good! *Cu*, *Cou*, *Oph*, *Ob*, *An*, *Aish*, *Serp*, *Phet*, are equivalent. The word *Tot*, Bruce tells us, is still employed in Abyssinia, (*Aub-Esh-In*), to denote an idol; but let the reader mark, “A naked figure of a man is not a *Tot*; but if he have the head of a dog, or a serpent, instead of a human head, he becomes a *Tot*.”\* Herein Abyssinia and Mull

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\* Vol. i. p. 411. Deane gives a plate of an Indian (p. 307) with a star on his left breast, and a serpent on the centre of his naked body. We would call this native indifferently *Ar-Aub*, *Ab-Ar*, &c.



meet: the famous witch of Mull being *Tot*, or *Totag*. The *Shangala*, a race of negroes on the northern frontier of Abyssinia, worship to this day cruciform trees, serpents, and the heavenly host, as do the *Agazi* (Aug-Esh), a tribe of Ethiopian shepherds dwelling in the mountains *H-Ab-Ab*, which term is but a reduplication of the serpent *Aub*, as Fife is of Eph, and, by analogy, of those who wore on their bodies the mark of that reptile: and again, of power, puissance, terror, &c. The Scriptures are pretty much sprinkled with oracular terms, but translators overlooking this key, have shown themselves not unlike the people at Babel, as the following, from the late Professor Wilson's *Elements of Hebrew Grammar* will sufficiently show, viz.:

OBSERVATIONS ON THE 31ST AND 32D VERSES OF THE  
38TH CHAPTER OF THE BOOK OF JOB.

“ The interpretation of these verses is exceedingly various in all the versions, whether ancient or modern; and the commentators differ much in their opinions respecting the true sense. The three words *כִּימָה* *cimê*, *כְּסִיל* *cesil*, and *עֹשׁ* *osh* or *עֵיִשׁ* *oish*, are used in the ninth chapter of this same book, and 9th verse, but in an inverted order, viz., *osh*, *cesil*, *cimê*, and rendered by the Septuagint, or Greek version, *Πλειάδα και ἑσπερον και αρκτουρον*; the Pleiades, the Evening Star, and Arcturus.\*

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\* The largest and most remarkable star in the constellation of the *Bear*.

“By the Vulgate, ‘Qui facit Arcturum, et Oriona, et Hyades, et interiora Austri :’ Who maketh Arcturus, and Orion, and the Hyades, and the interior parts of the south ; *i.e.* the constellations of the southern hemisphere.

“ In the first, or Greek translation,

Osh is the Pleiades,  
Cesil is the Evening Star, and  
Cimê is Arcturus.

“ In the second, or Vulgate,

Osh is Arcturus,  
Cesil is Orion, and  
Cimê is the Hyades.

“ Our English version of verse 9th, ‘ Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south,’ nearly imitating the Vulgate.

“ In Amos v. 8, our version has ‘ Seek him that maketh the Seven Stars and Orion.’ Heb. That maketh Cimê and Cesil ; which words, it is very remarkable, the Septuagint does not translate at all. Aquilas renders *Ἀρκτουρον και αριωνα*, Arcturus and Orion ; and Symmachus, *Πλειιαας και αστρα*, the Pleiades and the Stars.

“ The Vulgate, Arcturus, and Orion.

“ The Septuagint translates the above-mentioned 31st and 32d verses of the 28th chapter in this manner :

“ ‘ Canst thou fasten the band of the Pleiades (Cimê), or open the inclosure, *the lock* of Orion ? (Cesil.)

“ ‘ Canst thou display *μαζουρωθ* (Mazuroth) in his season, and lead on the Evening Star (Oish) with his flowing rays ?’ Lit. hair.

“ The Vulgate—‘ Canst thou join together the sparkling stars of the Pleiades (Cimê), or break the circle, *i.e.* disturb the revolution of Arcturus (Cesil) ? Canst thou bring forth Lucifer, *i.e.* the Morning Star (Heb. Mazuroth) at his time ; or make the Evening Star (Oish) rise on the sons of the earth ?’

“ Notwithstanding this strange intermixture, it would appear, in general, that all the interpreters believed, that these names, designed either some constellations, or some very bright stars that had long attracted the attention of mankind : That Cimê is most frequently translated the Pleiades, and Cesil, Orion : That Osh or Oish is sometimes said to be the Pleiades, sometimes the Evening Star, and sometimes, or most frequently, Arcturus.

“ With respect to Mazuroth, not translated by the Seventy, but converted into Greek letters, *μαζουρωθ*,\* Chrysostom, in his Commentaries, says, that the word means the systems of the stars or constellations that appear in the zodiac, or that it is a Hebrew term which signifies the *Dog Star*.

“ It is well known, that in different regions of the earth, the appearance of certain stars or constellations, before sunrise, or after sunset, marks the distinction of seasons, and regulates the labours of the husbandman. The motions and revolutions of these luminaries, conducted by general laws; in due order and arrangement, loudly proclaim the wisdom and goodness of their Omnipotent Author, and lead all pious minds to cultivate a sense of their continual dependance upon God, for all the enjoyments of life.”

This seeming confusion, after all, is unimportant when we consider that the terms are merely astronomical distinctions. *Cimah* is the lobster.

\* The root is probably אָזַר *azr* (rather in Ais-Or-At ?) to bind, encompass, surround. The zodiac surrounds the earth as it were with a broad belt.

## OF THE CHARACTER U.

We are now arrived at the eighteenth and *last* character or sound in the Celtic alphabet. Its power is that of *oo* in booth; the mechanical form not unlike that of *ō* long, but with a greater protrusion of the lips. The mouth, in this attitude, necessarily produces the sound *ú*, or *ū*; hence, as formerly remarked, *pŭs*, the mouth, thus snouted and fluted; *pŭsag*, a kiss, also a slap on the mouth; *pūsadh*, marriage; “Ged nach faigh mi thu rid’ *phūsadh* gur h-e mo run a bhi mar riut.” *C-ūpair*, a joiner, a uniter, a cooper: *duan*, a hook; *duan*, a rhyme, because in rhyme sounds are made to link or join. The sound *ū* is also natural in pointing to a second party in contradistinction to *mī*, myself; hence, *tu*, thou, emphatically *’usa*, thou, you. We have now seen the natural use of the *vowels*: *A* expresses simple consent or being; *E* points upwards; *I* downwards; *O* short, towards one’s self; and *U* towards a second party; but we have said nothing of *diphthongs*. A diphthong means two simple sounds joined; without which a certain action or sound cannot be properly echoed or reflected.

When a horse, for example, is about to strike, the back is directed towards the object to be mauled, and, as the signal to onset, the wild note

*ai* is uttered. This sound no simple vowel can express, and hence the propriety of joining two. Is this note the ideal meaning, by analogy, of the terms *aisteal*, turbulence; *aileas*, mischief; *aineart*, discord, strife; *aingidh*, wicked; *aingealas*, wickedness; *aibhiser*, a nefarious person, the devil; *ail*, a mare's hot season, because peculiarly abounding with this note during the sham battles, which most country people must have witnessed? The note of a sailor in hoising a sail requires *iō*, and hence, by transposition, *hoise*, as *ium* is of the watchword, to row, whence *iumair*, row. There is, again, an expression of terror like *bō! bō!* very frequently used in some districts, namely, *h-ua! h-ua!* It is put into the mouths of Cyclops, and all sorts of giants on coming home to their caves, like *Polypheme*, and smelling strangers: thus—

“ Hī, h-ua, hūagaich,  
Tha boladh an Arbhalich a so.”

Hence, perhaps, *uamhas*, terror, horror; *ua* or *uamh*, a cave; *uaigh*, the grave: perhaps because sepultures of old were caves. Abraham purchased the cave of Mach Pelah for this purpose.

The reader may probably be surprised at the paucity of our characters. It is a principle recognised by all philologists, that the *shorter* the language the more *primitive*: upon the same principle, the shortness of a simple term argues its superior

claim to antiquity. The same rule must hold true with regard to the number of letters in a language; and herein the Celtic, as well as in other characteristics, carries the boon of antiquity. The English has 26 letters; the French, 23; the Hebrew, Chaldee, Syriac, and Samaritan, each 22; the Arabic, 28; the Persian, 31; the Turkish, 33; the Georgian, 36; the Coptic, 32; the Muscovite, 41; the Greek, 24; the Latin, 22; the Slavonic, 27; the Dutch, 26; the Spanish, 27; the Italian, 20; the Ethiopic and Tartarian, each 20; the Bramins, 19; the Celtic, with her immediate relations, only 18! Of these same, three at least are not primitives. B may be put down as a mutation of P; D, a mutation of T; and G, a mutation of C. These sub-primitives arose from rapid pronunciation and love of ease, men being determined not to take too much pains to speak, when there was no call for it,—language, in short, softened with society; and upon this ground again we stand up for the Celtic, as being shortest, most energetic, and least emasculated!

We have now exemplified the power and natural station of all our characters, which brings us to the conclusion; and here we would express a hope, that however rash the step may have been at one time thought, that *we*, a mere atom in the grand system, should attempt a task so difficult—so nice—the philologist and the anti-

quary, upon whose opinion alone we put value, will now proclaim us triumphant. How the caviller can get over the *principia*, the author cannot perceive. The Truth continually surrounds him, like the element of air; yes, and like the element of air, too, delicate, nice, and untangible to vulgar sensation.

“ Let such approach this consecrated land  
As pass in peace along the magic waste ;  
But spare its *relics*—let no busy hand  
Deface the scene, already how defaced ! ”

## CHAPTER XI.

“The lofty scenes around our sires recall,  
 Fierce in the field and generous in the hall;  
 The mountain-crag, the stream and waving tree,  
 Breathe forth some proud and glorious history!”

## CONCLUSION.

THE CELTIC DECLARED OF NATURAL ORIGIN—A SKETCH OF THE CELTIC TRIBES, THEIR ORIGIN AND EMIGRATIONS, FROM CHRISTOPHER ANDERSON AND EDWARD DAVIES—SEVERAL DIALECTS OF THE CELTIC COMPARED—REMARKS THEREON BY THE AUTHOR—HINTS WITH REGARD TO THE HEATHEN NATIONS, &C., &C.

WE have now submitted “*The History of the Celtic Language*,” or, at least, furnished the student with a key to its more minute history, of which, if he make proper use, every philological difficulty will fly open before him. It has been properly remarked that as Geography is the finger, and Chronology the eye, so Etymology is the tongue of Antiquity, “the surest mark by which to discover the origin of nations.” It is upon this principle our book begs to lay claim to the term *History*. Upon a review of our humble but pleasant labour, we are, in conclusion, induced to offer a few practical remarks: and,



*In the first place.* If it should be denied that we have proved the Adamic origin of the Celtic, it is *undeniable* that we have proved the *Natural* origin of it, and certainly *Nature* was prior to Adam.

To deny the Celtic the era which we have allowed it in our outset, bespeaks want of consideration. If language be, as it is now found to be, a child of Nature, it may be presumed that every nation now inhabiting our globe speaks, to some extent, the language of the first human pair: the difference being, that while most nations allowed the child to run wild—to indulge in luxury and dress, to the deforming of his visage and the ruining of his constitution, the Celtic tribe have kept him within themselves—pure and uncontaminated; so much so that he is identical in all stages, from the child to the promising youth—from youth to athletic manhood—and from the man, full-grown, and full of vigour, to stooping grey age as now.

That the Gael, however, may not be altogether disappointed in finding our work called a History, we shall submit the following remarks from a valuable work by Christopher Anderson, making no remarks of our own, but leaving the student to bring his knowledge now of the Cabalistic language to bear upon the appellatives therein contained.

“ Among the learned men who have studied the subject of European antiquities, there seems to be but one opinion with

regard to the quarter from whence the great body of her population came. They all profess to discover a rolling tide proceeding from the east,—wave following after wave,—the weaker giving way to, or pushed forward before, the more powerful; and though to point out the abode of all the Nomade tribes in given periods may be beyond the power of human research, yet writers of the most opposite opinions agree in regarding the most westerly as the most primitive or ancient nations. First in the possession of the soil, at the very dawn of history we see them first disturbed, and never having been entirely destroyed, remnants of them still remain. Without any discordance of sentiment, we may advance at least one step farther. The indications of three distinct and successive populations are generally recognised by all the best authorities—two pervading the western and northern regions of Europe, and the third its eastern frontiers. These three, according to various authors, are the Celtæ, the Goths or Scythians, and the Sclavonians; or the Celtæ, the Teutones, and the Sauramatæ of Dr Murray. Without multiplying authorities, or proceeding farther back, it may be remarked, that Dr Percy, the bishop of Dromore, in the year 1770, distinctly marked two of these—the Celtic and the Gothic,—a distinction recognised by Mr Pinkerton, notwithstanding his opinions respecting the former. To these the third is now generally added, the Sarmatian. Other nations more recently entered, but these are the main sources of the ancient European population. It is to the first of these three, confessedly the most western division of this great European family, that our attention is here directed.

“Upon opening the map of Herodotus by Major Rennel, we find the Cynetæ and Iberi on the western shores of Europe, and immediately behind the former at least, the Celtæ. The repeated assurances of Herodotus, that, although in his time the Celts had spread from the Danube to the Pillars of Hercules, there was another nation still farther

west, called the Cynetæ or Cynessii, accounts for this distribution on the map. 'These Celtæ are found beyond the Columns of Hercules; they border on the Cynesians, the *most* remote of all the nations who inhabit the western parts of Europe;' and, referring again to the Celtæ, he adds,— 'who, *except* the Cynetæ, are the most remote inhabitants in the west of Europe.\*' Strabo, when referring to the Cantabrians, mentions the 'Cantabri *Conisci*.'† Festus Avienus, in the beginning of the fifth century, or about 870 years later than Herodotus, notices the *Cynestes*, as a people inhabiting the border of Spain and Portugal.‡ In many later writers we read of those who are called the *Cunei*, and in the Welsh triads we meet with a people denominated the *Cynet*. Modern authors have not entirely overlooked this ancient and primitive race. 'Beyond the Celtic hordes,' says Townsend, 'in the utmost extremities of Europe, towards the setting sun, the Cynetæ (Κυννται) either fed their flocks, or more probably were to be numbered among the hunting tribes.§ 'Herodotus,' says Mr Sharon Turner, 'places a people, whom he calls Cunesioi, *beyond* the Celts.¶' In the history of European languages by Dr Murray, while he ranks the native Irish under the general term of Celtæ, he uniformly speaks of them as the most primitive division—the original stem which had penetrated in the earliest ages into the west of Europe.

"But the Iberi as well as the Cynetæ are placed by Herodotus on the western shores of Europe. Now Dionysius Periegetes (verse 281), about the commencement of the Christian era, mentions them in the same position :—

\* Herod. Euterpe, 33. Melpom. 49.

† Strabo, lib. III. p. 162. Ed. Paris, 1620.

‡ Ora Maritima, 200.

§ Townsend's Character of Moses, &c. vol. II. p. 62.

¶ Hist. of Anglo-Saxons, 3d ed., vol. I. p. 40.

‘ On Europe’s farthest western border dwell  
Th’ Iberians, who in warlike might excel.’

And Strabo, in his description of Gaul, confirms the statement of Herodotus, that the Iberians were a separate nation from the Celts. Speaking of the inhabitants of Gaul, seemingly with reference to the account which Julius Cæsar had given of them half a century before, he says, ‘ Some have divided them into three portions, denominated Aquitani, Belgæ, and Celtæ; but the *Aquitani* differ from the rest entirely, not only in language but in person, and resemble the *Iberi* more than the Celtæ. As for the *others*, their appearance is *Celtic*; their language is not wholly the same, but in some respects varies a little; in government and manners they are nearly alike.’\* The *other* inhabitants of Gaul, here contrasted with the Aquitani, seems to evince that Gaul as well as Spain was anciently occupied by people of two distinct nations, of which the more eastern were the Celtæ, the more western the Iberi and Cynetæ.

“ With regard to Britain, Cæsar affirms, that ‘ its *interior* part was inhabited by those who were immemorially natives of the island, but the *maritime* part by those who had passed thither from the Belgæ, intent on predatory hostilities.’† Tacitus, a century later, says, that those who dwelt ‘ nearest to the Gauls resembled *them*,’ but that ‘ the brown complexions and curling hair of the Silures intimated that the ancient *Iberians* had passed over from Spain, and had occupied that part of Britain.’‡ The Iberians, however, had certainly stretched into Aquitain (according to Pliny formerly

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\* Strabo, lib. IV. p. 319. See Greatheed’s Inquiries respecting the Origin of the Inhabitants of the British Isles. *Archæologia*, vol. XVI. part I. p. 98.

† De Bello Gallico, lib. V. cap. 12.

‡ Vita Agricolaë.

called Armorica), and it is possible that the migration now referred to, might be from Gaul rather than Spain.

“ The connexion between the early inhabitants of Ireland and those of Britain will be again adverted to ; though here we may observe, that, notwithstanding the fables with which it has been intermingled, the Irish tradition, which states their ancestors to have come from Spain, appears worthy of credit. Even the sceptical may admit this as likely to account for *part* of its inhabitants, as it is not inconsistent with the certainty that there were other immigrations.

“ In giving these brief and imperfect notices of the primitive populations, it seemed expedient not to overlook the denominations given to the *most* western, although they are by most writers only glanced at and then dismissed, or lost in the general term of Celtic. Though in the present stage of inquiry into the original populations of Britain, and the western shores of the European continent, some will hesitate to admit the entire theory of Mr Greatheed in the *Archæologia*, it is at least possible that the scattered rays of evidence may even yet lead to the conclusion, not only that the people now denominated Native Irish, being the farthest west now, were the farthest west then, but that, sprung from the most primitive division of the Celtæ, they may be traced as descendants of the ancient Iberi or Cynetæ, if these were not in fact one people, speaking, it is probable, kindred dialects. Granting, however, that these terms were dropped, and that the Irish are to be considered as a branch of the great Celtic family we now briefly notice the light in which they have been thus regarded.

“ In taking a view of the original, or at least the ancient population of Europe, Dr Murray gives a place to the Native Irish, which he carefully preserves throughout both of his volumes. ‘ The primary tribes of Europe are,’ he says, ‘ as is generally known, 1st, the Celtæ, ancestors of the Irish ; 2d, The Cymri, progenitors of the Welsh, Cornish, and Armo-

ricans.’—‘ In the west of Gaul, and in Britain, there is evidence to presume that the greater part of the population consisted of that division of the Celtic race whose posterity now possesses the name of Cymri ;\* but in Ireland the population was wholly Celtic, of that original stem which had penetrated in the earliest ages into Gaul, Spain, and the British Isles.’—‘ The ancestors of the Cymri were of Celtic origin, but they had remained nearer to the east, in the heart of Europe, while their kindred reached the Atlantic ocean. Savage war and emigration at length drove the Cymri before the Teutones into the west, whence they expelled the Celtæ, and took possession of Gaul and Britain.’—Again he says,—‘ The allies of the German Cimbri and Teutones were not Celts of the *Irish* division. That primitive race had been expelled from the continent, a few tribes only excepted, before the dawn of history.’

“ The primitive populations of Europe have, for several generations, formed a standing subject of controversy, to which, unquestionably, the confounding of generic with confederative terms, and the want of accurate acquaintance with the languages spoken, have contributed. At least it is surprising to see the confidence which has been maintained by some who had not thought it to be essential that they should first thoroughly investigate the colloquial dialects. If languages are admitted to a certain extent to be the pedigree of nations, the forlorn hope of greater unanimity seems to rest on such investigations, provided they are conducted with due patience and candour. Some languages, it is true, have undergone great changes, and words remaining have entirely changed their meaning ; though, after all, language is one of the most enduring and unchangeable things with which we are

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\* This title, borne by the present Welsh, is not very ancient ; nor was it given to their ancestors in Gaul or Britain in the time of Cæsar.—*Murray*, vol. II. p. 315.

acquainted, both with regard to its terms and even its very tones or accent. The productions of the soil may, in many instances, be torn up and exported, or the manners and customs of a people may so change, that the relics which remain shall baffle the severest scrutiny ; but not so their language : this remains and descends like their family-features, and whether neglected or proscribed, long survives all such treatment. If, in addition to this quality of endurance, the changes to which any language has been exposed, should be found in general to have in fact only *obeyed a law*, then the investigation becomes, not only more interesting and precise, but the access to the antiquity of nations by this line is less affected by the lapse of time than that of any other with which we are acquainted. A different opinion indeed has been entertained by some, and we do not forget the idea of Horace :

“ As when the forest with the bending year  
 First sheds the leaves which earliest appear,  
 So an old race of words maturely dies,  
 And some, new born, in youth and vigour rise ;  
 Many shall rise that now forgotten lie,  
 Others in present credit soon shall die,  
 If custom will, whose *arbitrary* sway,  
 Words, and the forms of language, must obey.”

But a simile, however beautiful, is no argument, and better philologists have entertained a very different opinion from the poet in this instance. ‘ I am now convinced,’ said the late Dr Murray, ‘ that the wildest and most irregular operations of change in every language obey an analogy which, when it is discovered, explains the anomaly ; and that, as is common in the study of all progressive knowledge, a view of the gradual (and progressive) history of human speech, in any considerable portion of the world, leads directly to a scientific acquaintance with its principles, which may be of the highest use in illustrating obsolete dialects, in preserving the purity

of our own, in facilitating the intercourse of any one nation with all others, and in completing the moral topography of the globe.’\*

“ But whatever may be the opinions formed of these ancient tribes,—whether the Irish and the Scots Highlanders are to be denominated Cynesian, Iberian, or ancient Celtic ; and the Welsh, Cornish, and Armorican are to be distinguished as Cymri or Cymraic Gauls ; and the inhabitants of Bearn and the Lower Pyrenees, who speak the Basque, are to be asso-

\* As an illustration of the necessity of attention to the languages spoken, as far as this is practicable, I may notice a degree of discordance between the assertions of two authors, which this attention is alone likely to remove. In referring to the progress of emigration westward,—‘ There can be little doubt,’ observes Dr Murray, ‘ that it proceeded in this order ; first, the Celtæ, by the way of the Euxine, and along the Danube into Gaul ; next, the Cymri in the rear of them, and originally part of them, though changed in point of language by long separation. At length the Cymri occupied Gaul and the adjoining countries ; but they were soon followed by the Teutonic nations, whom they for a time resisted ably, and even invaded in their territories beyond the Danube. The Cymraig Gauls carried their arms along the Danube into Illyricum and Dalmatia ; they took possession of the Alps, and colonized the whole north of Italy.’—Vol. II. pp. 40, 41. Dr Pritchard, on the other hand, says,—‘ It is remarkable that it is with the Irish dialect of the Celtic that the barbarous portion of the Latin coincides. The Celtic people, therefore, who inhabited Italy in early times, were akin to the Irish Celts, and not to the Britons or Celtic Gauls.’—Vol. II. p. 130. At the same time, it may be observed, that when Dr Murray speaks of the Irish having left the continent, he, as already quoted, says, ‘ a few tribes only *excepted*.’



ciated with either, or, more anciently, with both,—or whether the whole continue to fall under the general denomination of Celtic, describing the difference between them by a more accurate analysis of their several dialects; still there is so much of affinity, that the whole must be regarded as the children of one common parent stock.”

Of these remarks of Anderson, the following from the “*Researches*” of the Rev. Edward Davies is happily corroborative, viz. :—

“As the *Japetidæ* divided the Isles of the Gentiles, *in their lands, after their families*, each of those families must have known its portion, to which it could plead a just claim.—Upon the arrival of the *Conian* or *Kynetian* family in Europe, they found the portion of *Javan* lying to the *south*, and reaching to the mountains of Thrace. *Riphath* was pitching *his* tents on the *north* of the *Danube*, about the *Carpathian* hills. One branch of *Togarmah’s* family seating itself on the banks of the *Borysthenes* (the nurse of *Targitaus*, or *Thor-Gut*, their great ancestor,) and beginning to possess the intermediate region.

“The family of *Ashkenaz* did not find, in this neighbourhood, that ample patrimony which they could retain in peace, and leave to their children for ever. *Their* portion lay far to the west, and the way, as yet, was open for them to go in search of it. Part of them accordingly did set out upon that expedition. After they had reached their destined acquisitions, they still retained their generic name, for *Herodotus\** places the *Cynetæ* in the western extremities of Europe, beyond the *Celtæ*. As the *Danube* rises in the country of the *Celtæ*, viewed by *him*, it is probable that he means the *Eastern Gauls*; we must therefore look for his *Cynetæ*, amongst the western branches of the *Celtæ*.

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\* L. IV. 49.

“ The name is acknowledged by the ancient Britons.

“ *Taliesin*, a bard of the 6th century, in a poem which he addresses to Urien, prince of *Reged*, calls his countrymen *Cyn-wys*, or *Echen Gynwys*—the nation of the Cyn-men—*i.e.* the *Dog-men*.

“ *Aneurim*, *Taliesin*’s contemporary, in the conclusion of his *Gododin*, distributes the Celtæ of the British Islands into ‘*Cynt*, a *Gwiddil*, a *Phrydin*.’ *The Cynt*, the *Irish*, and the *North Britons*, making the *Cynt* or *Cynet*, the first of the Celtic families. Amongst our old British kings we find *Cyndav*, *Cynetav*, &c.

“ From the descendants then of *Ashhenaz*, in my opinion, sprung the original Celtæ of the *west*, who anciently possessed the whole of Gaul, the islands of Britain, *part* of Germany, and *part* of Spain.

“ But a considerable body of this people did not leave their Eastern possessions in peace. After the removal of the *Centimani*, these remains of the Celtæ were distinguished by the name of *Titans*. They had perhaps been joined by the real *Titanian Celtæ*, *Celto-Scythæ*, or those branches of the Celtic family who had assisted in building the tower of Babel, and had been compelled, at the dispersion, to follow their brethren. They seem to have mustered a formidable power against those who deemed themselves the lawful possessors of *Asia Propria*, of *Thrace* and of *Macedon*.\*

\* It was in the character of a Titan that *Japetus* ‘*married Asia*,’ or that, in other words, a branch of his family *took possession* of the small district, anciently known by that name, which comprehended little more than *Phrygia*, and a part of *Lydia*. The *first-born son* of this marriage was *Atlas*, or the eldest branch of the family were *Atlantes*.

Atlas was the general of the Titan army against *Jupiter*.  
—*Hygin Fab.* 150.

“ The wars, in those countries, between the *gods* and the *Titans* are themes of the ancient poets. The descriptions of them contain many particulars, borrowed from antecedent events and dates. They belong to the original dispersion of the *Giants* from Babel. But there is a degree of local consistency in the accounts, which compel me to infer, that a national history is at the bottom. And I am happy to find this, which has long been my opinion, confirmed by that of a writer and a critic whose learning and abilities cannot be enough admired.

“ Mr Penn\* has some excellent remarks upon ‘ Those fragments of tradition which connect the original occupants of Greece with the Celtic stock.’

“ He demonstrates that Celtic terms are still preserved in the *Orphic Hymns*, and quotes the following authorities, in which the Titans are acknowledged as the old inhabitants, and which prove, that, in them, we find the parents of the Celtæ.

Τιτηνες, γαιης τε, και ουρανου αγλαα τεκνα,  
 Ημετερων προγονοι πατερων. Orph. H. 36. 1.

“ TITANS, illustrious sons of earth and heav'n,  
 Our sires' progenitors——”

εφ Ελληνεσσι μαχαιραν  
 Βαρβαρικην, και ΚΕΛΤΟΝ ανασησαντες Αρηα,  
 Οψιγενιοι Τιτηνες, αφ' Εσπερου εσχατωνωτος,  
 Ρωσονται. Callim. H. in` Del. 172.

“ Against the Greeks, then shall a future race  
 Of TITANS, pouring from the utmost west,  
 Raise the barbaric sword and CELTIC war.”

“ To this I may add, that the old poets regarded the Titans as the original and primitive race of mankind. Hence Orpheus says,

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\* Orient. Coll. vol. i. p. 265.

Ἐξ ὕμειων γὰρ πᾶσα πέλει γένεα κατὰ κόσμον. H. in Titanas.

“ From you are all the tribes throughout the world.”

Αὐτος καὶ πρότερον γένεθι.

Arati. Phœnom. 16.

Οἱ δὲ πρότερον γένεαν τοὺς Τιτανᾶς φασί.

Schol. in Lor.

“ Some call the *Titans* the first race.

“ The names by which they were known, *γηγενεῖς*, *Terri-genæ*, Sons of the Earth, imply that, generally speaking, they were *Indigenæ*. *Titanes* may be a synonymous term. *TIT*, in *Hebrew* and in *Celtic*, signifies *earth*, and in the latter *Hanu*, *Geni*, *Eni*—*to spring forth, to be born*.

“ These Titans, the sons of the heaven and the earth, or of the climate and the country, and the parents of the Celtæ, according to Hesiod’s account, were driven into the *lower part* of the *earth*, into a land already inhabited by some of their brethren. They must therefore have been such branches of the family as had staid behind, and had, by force, kept possession of a land, intended only as a thoroughfare, but were compelled, at length, to follow the rest.

“ The arch of the heavens was placed upon the shoulders of Atlas, the chief of the Titans. The fable perhaps only intimates, that he was driven to the *lower* or *western* region which, according to mythology, supported heaven. It was to the *north-west* that Atlas appears to have been doomed.—Apollodorus, correcting authors who had written before him, concerning the *Hesperides*, directs us to look for Atlas, not in Lybia, but amongst the Hyperboreans. Ταυτα δὲ ην, ουχ ὡς τινες, ἐν Λιβύῃ· ἀλλ’ ἐπὶ τοῦ Ἀτλαντος ἐν ὑπερβόροις. Lib. II. c. iv. § 11.

“ And again—ὡς δὲ ἤκεν εἰς Ὑπερβόρειους, πρὸς Ἀτλαντα. In searching for Atlas, Hercules proceeds through Illyricum to the river Eridanus, shaping his course towards the land of the Celtæ, whom Heraclides of Pontus calls Hyperboreans. *Plutarch. in Camillo*.

“ Atlas was not then amongst the *African* but the *Celtic*

*Libyi*, *Lebici* or *Libici*, a people of Gallia Transpadana, descendants of the Salui (Liv) perhaps of the S' Alpii, the same as the Taurini, *COTTII* or *Lepontii*, in whose territory the Rhine sprung.

“The descendants of the Titanian Japetidæ may, I think, be recognised in the Waldenses, the Irish, and the Brigantes.—Many proofs may be given that a Celtic dialect, allied nearly to the Irish, once prevailed in Thrace. But I shall have occasion to resume that subject.”

The opinion of these two eminent philologists we submit, without note or comment, leaving the reader to reconcile seeming contrarieties; but, perhaps, it becomes us in connexion, to submit,

*In the second place*—that a different appellation does not necessarily constitute a different nation, or language. If it did, we should make out not a few nations and languages in the Celtic tribes of Caledonia; whereas, in reality, they are but one and the same identical people, under varied patronymic appellations. That the same remark applies to not a few of the Celtic tribes, distinguished by different appellations in the preceding part of this work, will appear from the following comparison of their language, severally, viz:—

SCOTTISH GAELIC. *From the Shorter Catechism.* GLASGOW. 1659.

Ar Nathairne ata ar Neambh, Go ma beannuigte hainmsa, Gu dtig do Rioghachdsa, dentar do thoilsi air dtalmhuin mar ata air

IRISH. *From the New Testament.* LONDON. 1681.

Ar n'at'air atá ar neam' náom't'ar hainm. Tigead' do riog'achd deúntar do toil ar an italám mar do nit'ear ar neam'. Ar narán laet'am'ail tab'air duinn a niu

Neamh. Tabhair dhuinn a nuigh ar nar an laitheamhuil, Agas maith dhuinn ar bhfiacha, amhuil mhathmhuid dar bhfeicheamhnuibh, Agas na leig ambuaidhreadhsinn, achd saor sinn ó ole : Oir is leatsa an rioghachd, an cumhachd, agus an gloir gu sioraidh. Amen.

agus mait' duinn ar B'fiacha mar mait'midne dar B'feit'-eam'nuibh fein. Agus na leig sinn a Ceatgugad' ae'd saor in ó ole : Oir is leachd fein an Riog'achd agus an cum'achd agus an ghloir go siorruig'e. Amen.

The reader cannot but acknowledge the identity of these, so called, *two* languages ;—and what is there in a name ? Again—

SCOTTISH GAELIC. *From the Shorter Catechism.*  
GLASGOW. 1659.

Ar Nathairne ata ar Neamh, Go ma beannuigte hainmsa, Gu dtig do Rioghachdsa, dentar do thoilsi air dtalmhuin mar ata air Neamh. Tabhair dhuinn a nuigh ar nar an laitheamhuil, Agas maith dhuinn ar bhfiacha, amhuil mhathmhuid dar bhfeicheamhnuibh, Agas na leig ambuaidhreadhsinn, achd saor sinn ó ole : Oir is leatsa an rioghachd, an cumhachd, agus an gloir gu sioraidh. Amen.

MANKS. *From Bishop Wilson's Works.*

Ayr ain t'ayns Niau, cash-erick dy rou Dt'ennim ; dy jig dey Rihreaght ; d'taigney dy rou jeant er Tallu, myr te ayns Niau ; cur duin jiu nyn Arran gagh laa ; as leih duin nyn Loughtin, myr ta shin leih dau-syn ta janu Loughtin ny noi shin ; as ny lihid shin ayns Miolagh ; agh livrey shin veih Olk. Son liats y Rihreaght, y Phuar, as y Ghloir, son dy Bragh as dy Bragh. Amen.

Here is a third language, differing from the former two in nothing but orthography. We have already remarked somewhere, that the multiplicity of languages is the effect, in a great measure, of *writing*: one commenced here, and another there, to chronicle, by means of signs or letters, what had formerly been known, merely orally; thus, *writing*

by the ear, as we would say, a slight difference of orthography was to be expected.

SCOTTISH GAELIC. *From the Shorter Catechism.*

GLASGOW. 1659.

Ar Nathairne ata ar Neamh, Go ma beannuigte bainmsa, Gu dtig do Rìoghachd, dentar do thoilsi air dtalmhuin mar ata air Neamh. Tabhair dhuinn a nuigh ar nar an laitheamhuil, Agas maith dhuinn ar bhfiacha, amhuil mhathmhuid dar bhfeicheamhnuibh, Agas na leigambuaidhreachd sinn, achd saor sinn ó olc : Oir is leatsa an rìoghachd, an cumhachd, agus an gloir gu sioraidh. Amen.

WELSH. *From the Bible of 1727 and 1726.*

Ein Tad, yr hwn wyt yn y Nefoedd, sancteiddier dy Enw deled dy Deyrnas ; gwneler dy Ewyllys, megis yn y Nef, felly ar y Ddaear hefyd, Dyro i ni heddyw ein Bara beunyddiol ; a maddeu i ni ein Dyledion, felly maddeuwn ninnau i'n Dyledwyr ; ac nac arwain ni i Brofedigaeth eithr gwared ni rhag Drwg. Canys eiddot ti yw'r Deyrnas, a'r Nerth, a'r Gogoniant, yn Oes Oesoedd. Amen.

Here, also, the difference is very slight—"Tad," or *Tat* every Celt knows to be equivalent to *Athair*, or *Pater* ; our terms for the true God, as well as for other things, are necessarily borrowed from sensible objects.

Of these titles we have elsewhere shown the primary meaning. That they are equivalent, and, therefore, convertible terms, the following from the immortal Bryant will show : viz.,

"Theuth, Thoth, Taut, Taautes, are the same title diversified ; and belong to the chief god of Egypt. From Theuth the Greek formed THEOS and ZEUS."

*Athir* is equivalent to *Ait-Aur*, or *Tau-Aur*.

"A title of Ham, or the sun," says Bryant, "was *Ait*, and *Aith* : it occurs continually in Egyptian names of places, as

well as in the composition of those which belong to *deities* and men. . . . One of the most ancient names of the Nile was *Ait* (hence *Eph-Ait*, Egypt); it was also a name given to the eagle as sacred to the sun."

Again, and once for all;—

"I have shown that the *Pateræ* or Priests, were so denominated from the deity styled *Pator*: they were *oracular* temples of the sun."

So transferrable indeed are those titles, that Python is by some, Apollo; and by others, the devil.

SCOTTISH GAELIC. *From the Shorter Catechism.*  
GLASGOW. 1659.

Ar Nathairne ata ar Neamh, Go ma beannuigte hainmsa, Gu dtig do Rio-ghachdsa, dentar do thoilsi air dtalmbuin mar ata air Neamh. Tabhair dhuinn a nuigh ar nar an laitheamhuil, Agas maith dhuinn ar bhfiacha, amhuil mhathmhuid dar bhfeicheamhnuibh, Agas na leigambuaidhreadh sinn, achd saor sinn ó ole: Oir is leatsa an rioghachd, an cumhachd, agus an gloir gu sioraidh. Amen.

FRANCOIS BRETON. MOR-  
LAIX. 1626.

Hon Tad pehiniy os en Euffaou, hoz Hano-bezet santifiet; devet deomp ho Rovantelez; ho Volontez hezet gret euel en Euff, hac en Dovar; roit deomp hezieu hon Bara pemededheik; ha pardonet deomp hon Offansou, euel ma pardonom da nep en deves ny offanset; ha na permetet quet ez couezem en Tentation hoguen hon deliuret a Pechet. Amen.

This is the dialect of the Celtic of which Father Pezron affirmeth,

"That the language of the Titans, or Teutones, which is that of the Gauls, is, *after a revolution of above 4000 years, preserved even to our time*: a strange thing that so ancient a language should now be spoken by the Armoric Britons of France, and by the ancient Britons of Wales. These are the



people who have the honour to preserve the language of the posterity of Gomer, Japhet's eldest son, and the nephew of Shem."

Does it not remind us of the Gaelic of Bute, which the people are pleased to season with a sprinkling of Saxon?

SCOTTISH GAELIC. *From the Shorter Catechism.*  
GLASGOW. 1659.

Ar Nathairne ata ar Neamh, Go ma beannuigte hainmsa, Gu dtig do Rìoghachd, dentar do thoilsi air dtalmhuin mar ata air Neamh. Tabhair dhuinn a nuigh ar nar an laitheamhuil, Agus maith dhuinn ar bhfiacha, amhuil mbathmhuid dar bhfeicheamhnuibh, Agus na leigambuaidhreadh sinn, achd saor sinn ó ole: Oir is leatsa an rìoghachd, an cumhachd, agus an gloir gu sioraidh. Amen.

WALDENSIAN. *From Chamberlayne.*

Our Narne ata air neamh. Beanicha tainm. Gu diga do rìoghda Gu denta du hoill, air talmh in mar ta ar neamh. Tabhar dh uinn an niugh ar naran limbhail. Agus mai dhuine ar fiach ambail mar mahamhid ar fiacha. Na leig sijn ambharibh ach soarsa shin on ole. Or sletsa rìoghda, combta, agus gloir, gu sibhiri. Amen.

This is a specimen of the language of the family of the Celts, whom Mr Davies calls "the descendants of the Titanian Japetidæ." Where is the necessity for calling it by a distinct appellation? The Gaelic of Arran and that of St Kilda are not more identical, than are the Waldensian specimen now submitted and its collateral specimen of Scottish Gaelic! The circumstance of writing having been in early times a continuous string of letters without a break, occasioned a slight difference when this string came to be apportioned into

words. This accounts for the main distinction between the Irish Gaelic and that of Scotland. The *final* letter of a vocable in the one oftentimes becomes the *initial* in the other, and *vice versa*, while the *radix* always remains the same.

SCOTTISH GAELIC. *From the Shorter Catechism.*  
GLASGOW. 1659.

Ar Nathairne ata ar Neamh, Go ma beannuigte hainmsa, Gu dtig do Rìoghachdsa, dentar do thoilsi air dtalmhuin mar ata air Neamh. Tabhair dhuinn a nuigh ar nar an laitheamhuil, Agas maith dhuinn ar bhfiacha, amhuil mhathmhuid dar bhfeicheambnuibh, Agas na leig ambuaidhreadhsinn, achd saor sinn ó olc : Oir is leatsa an rìoghachd, an cumhachd, agus an gloir gu sìoraidh. Amen.

CORNISH. *Specimen of the Cornish Dialect. From Chamberlayne.*

Nei Taz, ba oz en Nev, bonegas boez tha Hano ; tha Glasgarn doaz ; tha Bonogath bogweez en Nor pokara en Nev : dreu dho nei deithma gen kenevyn Bara ; ha givians nei gen Pehou, karr nei givians Gele ; ha a nledia nei idu Tentation ; byz dilver nei thart Droeg. Amen.

The difference here is certainly considerable *in print*, but we have no doubt the two neighbours could converse sufficiently intelligibly in the same age. What language can be named that has not undergone some change? The difference here, after all, is not more than that between the English of Chaucer and that of Sir Walter Scott. As all our readers may not have Chaucer at hand, and therefore cannot be able to see the force of this our remark, we may be pardoned if we submit here a specimen from his “*Court of Love*,” viz.:

“ Within ane herber and a gardein faire,  
 Where flowris growe, and herbis vertuous,  
 Of which the savour sweet was, and the eire—  
 ——There was Rosiall, womanly to se,  
 Whose stremis sotill persyng of her eye :  
 Mine hert gan thrill for beautie in the stounde,  
 Alas! quoth I, Who has me gyve this wound ?

“ If I shall all fully her describe,  
 Her hed was rounde, by compas of natures  
 Her here was golde she passit all on live,  
 And lillie forehede had this creature,  
 With livelish browis, flawe of colour pure,  
 Betwene the which was mene disseveraunce  
 From every browe, to shewin a distaunce.

“ Her nose directid streight and even as line,  
 With forme and shape thereto convenient,  
 In which the godis milk-white path doth shiue,  
 And eke her eyen ben bright and orient,  
 As is the *Smaragade* unto my judgement,  
 Or yet these sterris hevenly small and bright,  
 Her visage is of lovely red and white.

“ Her mouthe is short, and shutte, in litil space  
 Flamyng somedele, not over rid I mene,  
 With pregnaunt lips, and thick to kiss percace,  
 For lippis thin, not fat, but ovir lene,  
 They serve of naught, they be not worth a bene ;  
 For if the base ben full, there is delite,  
 Maximian truly thus doth he write.

“ But, to my purpose, I saie as white as snow  
 Ben all her teeth, and in order they stande  
 Of one stature, and eke her breth I trowe  
 Surmounteth all odours that er I founde  
 In sueteness ; and her body, face, and honde  
 Ben sharply slender ; so that from the hede  
 Unto the fote, all is but womanhedde.

“ I hold my peace, of other things hidde :  
 Here shall my soule, and not my tong, bewraie.  
 But how she was arraied, if ye me bidde,  
 That shall I well discover you and saie,  
 A bend of gold and silk full fresche and gaie,  
 With her intresse ybrouderit full wele,  
 Right smothly kept, and shining every dele.

“ About her neck a flower of fresche devise,  
 With rubies set, that lustie were to sene,  
 And she in gounne was light and sommer wise,  
 Shapin full wele, the colour was of grene,  
 With aureat sent about her sidis clene,  
 With divers stonis precious and riche ;  
 Thus was she raied, yet sawe I ne'er her liche.”

We might follow up this subject much farther, and show what a multitude of Tongues ramify out from the one great root—the Celtic: even the Lord's Prayer in Greek, if put into the Roman character is pretty intelligible to a Celt of the nineteenth century! There we have ‘*ouranois*’ for the Celtic *auran*, heavens; ‘*to onoma sou*’ for *do ainmsa*, thy name: ‘*to thelēma sou*’ for *do thoilsa*, thy will; ‘*tōn artōn*,’ for *an t-aran*, the bread; ‘*ofeilemata*,’ for *oilpheum*, offence, crime, where we may perceive the palpable transposition; ‘*peirasmon*’ for *beir-as*, or *buaireas*, temptation; and ‘*poneron*’ a Cabalistic term equivalent to our *Ipheron*, hell, &c. Transposition has multiplied terms—not confounded them. What in Josh. xix. 8, is *Baalet* or *Bolet*, is in I. Kings xvi. 31, *Eth-Baal*, or *Et-Bol*. *Ain-Ath*, whose temple in Canaan was styled *Bith-Anath* (*Bū-Ain-Tau*),

is found often reversed, and styled *Ath-An*. What matters it whether we say *Rih-gille*, or *Gille-Rih*?

*In the third place*,—we would not have the reader understand that our attachment to the Celtic arises altogether from a national predilection—a day-dream of youth—a hereditary vanity. Of nationality we would not wish certainly to divest ourselves, if we could; nor are we altogether without a sense of importance in the knowledge of the antiquity of origin, which seems fairly conceded to the Celts and their language, by the very differences that exist among those who have treated the subject. But, besides this, we are attached to the Celtic, for its own sake: its simple, natural structure delights us; its native, poetical beauty charms us; its omnipotence in clearing up occult and abstruse terms, as also the maxims and manners of antiquity, fascinates us. People can never adequately admire, until they have had ocular demonstration. The Queen of Sheba (*Esh-Ab*,) admired Solomon and his glory from report; but report, it would appear, scarce conveyed an idea of the half of his greatness. Instances, analogous to the case of the Queen of the South, might be adduced in respect of the Celtic. We could condescend upon a dense cloud of witnesses, utter strangers, but who, having looked into and seen the beauties of our language, were so allured by it

that they turned out, instead of being ignorant declaimers, its best and most potent champions.

“ Sir Matthew De Rentsi, a descendant of George Scanderbeg, was born in the year 1577, at Cullen, in Germany. He had been a great traveller, and coming into Ireland, he spent there the latter part of his life: he was, it is true, a general linguist, but felt particularly interested in the Irish tongue: he died in the fifty-seventh year of his age, at Athlone, on the 29th August, 1634; and upon his tomb-stone, which was visible when Harris published his edition of Ware, and may be so still, these words were engraved—‘He gave great perfection to this nation by composing a grammar, a dictionary, and chronicle in the Irish tongue.’ The Irish language seems to have engrossed his study for about three years. This monument, which is on the Westmeath side, was erected by his son, of the same name. General Vallancey, who was born in Flanders in 1730, and died at Dublin, in 1812, at the advanced age of eighty-two, first resolved on learning Irish when engaged in a military survey of the country. He published his grammar in 1773. William Halliday, the son of a respectable apothecary in Dublin, though he had a critical knowledge of the classics and some modern languages, was not at all acquainted with Irish till the later years of his short life; yet he not only acquired such a facility in un-

derstanding the most ancient Irish manuscripts as surprised those whose native tongue it was from infancy, but published his grammar, containing some curious observations on the declensions and prosody of the Irish tongue, though he died at the early age of twenty-four, in August, 1812. Mr E. O'Reilly, the author of the latest Irish dictionary, was also arrived at manhood before he knew the language, though born at Harold's Cross, and educated in Dublin. Indeed his application to the study of it was occasioned by what some would call a mere accident. In the year 1794, a young man of the name of Wright, who was about to emigrate from his native country, had a number of books to dispose of, which consisted chiefly of Irish manuscripts. They had been collected by Morris O'Gorman, who had taught Vallancey and Dr Young, Bishop of Clonfert. This man's library, which filled five large sacks, O'Reilly purchased, and, on examination, found himself possessed of some of the rarest Irish manuscripts; for one of which he has since refused fifty guineas. Master of this repository, he commenced the study of the language; so that, to say nothing of any other pieces, the last Irish Dictionary, containing about, or above 50,000 words, was composed and published by an individual who, at the period referred to, could not speak a word of the language. After instances such as these, one cannot wonder at the

attachment of the natives to their ancient tongue." See *Hist. of Dublin*, vol. II.

To these we would add at least two *living* witnesses, namely—our own honoured correspondent, Sir William Betham of Ulster, King of Arms, author of a learned and critical work on the origin of the Gaël and Cimbri; and Mr James Logan, author of the "Scottish Gaël," as also of several able papers and essays upon the Welsh, which have appeared, from time to time, in the *Cymbrian Magazine*. The former of these two in a letter to the Author says—

"I have often asked Irish scholars if the collation was genuine, and if they really thought Plautus' Punic Gaelic? but never could get an answer; and to satisfy myself I was under the necessity of studying Gaelic, and have reason to rejoice I have made myself somewhat acquainted with that most ancient of languages."

If human testimony, and that, too, the most respectable, be allowed any weight at all, there *is* surely in the Celtic language something extraordinary—something not common to any other living language!

A clergyman of the Scottish Church in writing to Mr Anderson, already referred to, says,—  
"While the Gaelic continues to be generally spoken in the Highlands, it must always be the language best adapted for conveying religious instruction to the people. In Lowland parishes,



where English alone is spoken and preached, it may be fairly presumed, that some of the auditors, though they speak no other tongue, do not understand the whole of the language they hear delivered from the pulpit : but it is one of the peculiarities of the Gaelic, *that the illiterate speak it with as much propriety as those who have received the advantage of education ; and that, as far as regards language merely, the common herd will understand the best orator.*"

This is sending us back again to our starting-point. The language is so natural, so descriptive, that the most illiterate is not unfrequently the best orator—the person who deals in the strongest and most poetical expressions, and with the greatest precision of application ! Who are our sublimest poets ? Who are they who paint, with the most masterly pencil, the phases of the moon—the accents of the ocean—the panting of the steed—the wildness of the chase—the trappings of a warrior—the encounter of heroes ? We would unhesitatingly answer, that man and this woman who never knew a volume but the volume of Nature—who never knew an alphabet but the grand alphabet of hieroglyphics !

It is a mistaken notion, that people cannot be intelligent or good without education. We hold that, provided their teachers be intelligent and good, the people may be so also, even without the

aid of letters, however desirable ; all the difference being, that in the one case knowledge is received through the sense of sight, and in the other through the sense of *hearing* ; and “ faith comes by *hearing*.”

The Highlanders have often been characterized as *savage*, because they did not cultivate reading and writing. The author would offer his humble testimony here, on the eve, perhaps, of parting with them till time shall be no more ; that, unlettered as they may be, a more religious people he never knew on the face of the globe. Where is the Sabbath-day kept so devoutly ? where are the ties of friendship maintained so sacredly ? where are the filial affections so tenderly at work ? where is the nuptial bed so unsullied ? Let echo respond *where* ? Even before ever they saw a Bible, the *spirit* of that sacred volume was familiar to them through oral instruction, in brief but sententious lessons ; and the mountain memory, retentive beyond credibility, reduced it to daily practice.

The advocates for the antiquity of Ossian's Poems have done injury to their own cause in pressing the existence of these noble flights of genius in MSS., when, in fact, there were no MSS. equal to their antiquity by many centuries. Writing, in truth, was prohibited among the Celts ; but this crooked policy was nobly supplied by the *Seanachaidh* and the *Bard* : the former dealing copious moral and historical knowledge by oral rehearsal ; and the

latter rousing to adventurous deeds in the day of battle, either by his own heroic compositions, or those of kindred spirits of former ages.

That this was the primitive mode of handing down instruction, common sense concedes, and scripture confirms. "Inquire, I pray thee," says Bildad, "of the former age, and prepare thyself to the search of *their* fathers." "Therefore, brethren," says Paul, "stand fast, and hold the traditions which ye have been taught, whether by *word*, or by our epistle." The *Pharisees*—an appellation embracing in idea the *ophite*-worship—were much given to *tradition*: "Our fathers have *told* us what thou didst."

To this end, as well as to the advancement of the Arts, antediluvian longevity was most suitable; and herein, as in every other instance, the wisdom of God is conspicuous. That the fragments of poetry ascribed to Ossian were, in part, composed by himself, we have internal evidence; that sections of them have been imported from the East, we are also satisfied. The very names of his heroes are, for the greater part, Cabalistic, and indicative of the solar worship. *Phion*, (Fingal) bespeaks the Phœnician: *Cual*, the Syrian, or dog-star worshipper, of which *Con-chulin*, with his *crios*, or belt, is but a variety. The same remark applies to *Oran*, or *Ouran*, to *Conan*, to *Osc'ar*, to *Bran*, to *Deirc* or *Draco*, to *Coun*, *Gaul*, and so of the rest—all

oracular appellations, and as truly of Eastern origin as was the *Tau*-ghairm, or invocation of *Tau*, performed not very long ago in the island of Mull. The reader will excuse a description of this Pagan ceremony, viz :—

“TAGHAIRM, *s. f.* (*Ir.* toghairm.) A sort of divination ; an echo ; a petition ; a summons.

“The divination by the *taghairm* was once a noted superstition among the Gael, and in the northern parts of the Lowlands of Scotland. When any important question concerning futurity arose, and of which a solution was, by all means, desirable, some shrewder person than his neighbours was pitched upon, to perform the part of a prophet. This person was wrapped in the warm smoking hide of a newly-slain ox or cow, commonly an ox, and laid at full length in the wildest recess of some lonely waterfall. The question was then put to him, and the oracle was left in solitude to consider it. Here he lay for some hours with his cloak of knowledge around him, and over his head, no doubt, to see the better into futurity ; deafened by the incessant roaring of the torrent ; every sense assailed ; his body steaming ; his fancy was in ferment ; and whatever notion had found its way into his mind from so many sources of prophecy, it was firmly believed to have been communicated by invisible beings who were supposed to haunt such solitudes.”—*Dr Armstrong's Gaelic Dictionary.*

This is sufficiently Pagan ; yet there was another mode of dealing with this *Tau*, *To*, or *Tot*, not less so, of which the following from the “*London Literary Gazette*,” for March, 1824, is a fair picture : viz.,

“The last time the Taughairm was performed in the Highlands, was in the island of Mull, in the beginning of the

seventeenth century, and the place is still well known to the inhabitants. Allan Maclean, commonly styled Allan Mac Echain (son of Hector,) was the projector of these horrid rites ; and he was joined by Lachlan Maclean, otherwise denominated Lachain Our (dun Lachlan.) They were men of resolute and determined characters, and both young and unmarried.

“ The institution was, no doubt, of pagan origin, and was a sacrifice offered to the Evil Spirit, in return for which the votaries were entitled to demand two boons. The idea entertained of it at the time must have been dreadful, and it is still often quoted for the purpose of terrifying the young and credulous. The sacrifice consisted of living cats roasted on a spit while life remained, and when the animal expired, another was put on in its place.

“ This operation was continued for four days and nights without tasting food. The Taughairm commenced at midnight between Friday and Saturday, and had not long proceeded, when infernal spirits began to enter the house or barn in which it was performing, in the form of black cats. The first cat that entered, after darting a furious look at the operator, said, ‘ *Lachain Our, thou son of Neil, that is bad usage of a cat.*’ Allan, who superintended as master of the rites, cautioned Lachlan, that whatever he should hear or see, he must continue to turn the spit; and this was done accordingly. The cats continued to enter, and the yells of the cat on the spit, joined by the rest, were tremendous. A cat of enormous size at last appeared, and told Lachain Our that if he did not desist before his great-eared brother arrived, he never would behold the face of God. Lachlan answered, that if all the devils in hell came, he would not flinch until his task was concluded. By the end of the fourth day there was a black cat at the root of every rafter on the roof of the barn, and their yells were distinctly heard beyond the Sound of Mull, in Morven.

“ The Taughairm at length was finished, and the votaries were then to demand their due reward on the spot where the rites were performed. Allan was agitated by the fearful sights he had witnessed, and made use of two words meaning wealth. Lachlan, who, though the youngest man, had the greatest firmness, and had all his wits about him, asked progeny and wealth, and each obtained literally what he asked.

“ When Allan was on his death-bed, and his pious friends advised him to beware of the wiles of Satan, he replied, that if Lachlan Our (who was then dead) and himself were to have the use of their arms, they would dethrone Satan, and take up the best berths in his dominions. When Allan’s funeral-procession approached the church-yard, the second-sighted persons present saw Lachlan Our at some distance in full armour, at the head of a party in sable attire, and the smell of sulphur was perceived by all the people.

“ The stone on which Cluase Mor,\* the fiercest of the cats, sat, is still exhibited, with the mark visible in small pits upon its surface.

“ Allan’s figure, in full armour, is cut on the stone which covers his grave, in Iona : and the story of the Taughairm is always attached to his name, to this day.†

“ Cameron, of Lochiel, performed the Taughairm some time before this, and was presented with a small silver shoe, which was to be put on the left foot of every son born in that family ; and this custom was always continued, until the shoe was unfortunately lost, when Lochiel’s house was consumed by fire, in 1746. This shoe fitted all of them but one ; and he afterwards turned his back to the foe at Sheriff-Muir, having inherited a large foot by his mother, who was of another race.”

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\* The cat with huge ears.

† A very imperfect account of the Taughairm will be found in one of Sir Walter Scott’s notes to his beautiful poem, “ The Lady of the Lake.”

The reader shall have observed by this time that Cabalistical appellatives stand for bad as well as good meaning. *Tau* here stands for the evil spirit, although most commonly a title of the true God—just as *Bel* stands for God, and yet is the radix of *Belial*, or the evil genius. This anomaly arose from the terms being convertible; generally speaking, *Typhon*, which is but a transposition of *Phyton*, was the evil genius and the god of plagues: hence our term *Typhus*.

*In the fourth place*,—it appears to us that the History of the Celtic Language may be turned to no mean account in our dealings with those of our fellow-mortals who still worship the beggarly elements of this world to the exclusion of “*Athair gach dūil*,” *i.e.* the Father of Elements. Let the devoted missionary, if he would gain the Pagan, become himself a Pagan, at least in so far as a knowledge of the rise and progress of that worship is concerned—let him convince the deluded being that an idol is really nothing in the world,—that what he believes a god is but a dead and material symbol, which, in the infancy of society, had been employed as a medium for conveying information, chiefly of the astronomical kind, or, at most, shadows of substantial things then future, and to come, and he will find it answer the purpose of a school-master to prepare the way for the reception of Truth.

That the Chaldean and Egyptian emblems are still the great opponents of Christ and his glorious gospel, no intelligent person will deny. The *Aub* of Endor is still the *Obi*-woman and the *Obi*-man resorted to by the negro as oracular, when desirous to detect his stolen property ; and the god *Rephim* still adorns the naked person of the New Zealander.

“OBION,” says Deane, “in its original signification, was a sacred title, applied to the solar god, who was symbolized by the serpent OB. It is compounded of OB and ON. ON is a title of the SUN—thus the city of ON, in Egypt, was called by the Greeks *Heliopolis*.

“It is observable that the woman of Endor is called *Oub* or *Ob* ; and she was applied to as *oracular*. Similarly, whenever a negro was desirous of detecting a thief, or of recovering lost property, he applied to the *obi*-man or *obi*-woman for an oracle.”

“The argument that the OBEAH-WORSHIP was originally connected with Ophiolatrea,” says the same reverend author, “may be further corroborated by the inferences which result from the following facts :—

“1. The natives of Whidah *worshipped the serpent* down to the year 1726.

“2. A tribe of the Whidanese is called EBOES ; which has the same signification as OBOES—for they may be traced to the same original word אֲבוּ, *Aub*, which has successively undergone the variations, *oph*, *ob*, *eph*, *eb*, or *ev*. The term EBOES may, therefore, without any great violence to probability, be interpreted, ‘the worshippers of EPH.’

“3. These people (the Eboes) are still addicted to a species of serpent-worship : they worship the guana.



“ 4. A neighbouring tribe, the Koromantynes, adore and propitiate as the EVIL SPIRIT, a god whom they call OBONI.

“ From these facts we may infer, that the deity OBONI was the original evil deity of the negro nations of that part of Africa ;—that he was originally worshipped under the symbol of a *serpent*, as his *name* imports ; that his peculiar worshippers (perhaps his *priesthood*) were called *Oboes\** ;—that the word *oboes* implies worshippers of OB ;—and, lastly, that OBONI is no other than the OPHION of Phœnicia, and the OBION of Egypt ; each of which was a title of the same solar god, who was symbolized by the serpent OB. Hence there is room for one of these two inferences ; that the Gold Coast was either colonized from Canaan, or from Egypt : the former of which is, perhaps, the more probable, from the greater facility afforded to the Phœnicians by navigation than to the Egyptians, who would have to cross deserts, and overcome many other physical difficulties in their distant march. The period at which this emigration took place, must be referred to a very remote age, not only because of the totally distinct physical characteristics of the negroes, but also of the *simplicity* of their worship. They had neither the multitudinous host of the Egyptian Pantheon, nor the absorbing adoration of the Syrian goddesses: they had neither mythology nor image-worship ;† but preserved the simple, original veneration of the serpent in his *living form*. The name of the evil deity,

\* The name of the king of the Eboes in 1831 was OBI. The people described by Lander are far less barbarous than the Eboes of Edwards. The slave trade, which generally barbarizes Europeans, appears, in this instance, to have conferred a comparative civilization upon Africans.

† Their only idol—if it may be called one—was the *Argoye*, a human figure crowned with *serpents* and *lizards*. It was a subordinate *fetiché*, or whistler.

OBONI, it is true, indicates a relation to the solar worship ; but as they had neither obelisks nor pyramids, nor any of the other adjuncts of this peculiar religion, it is probable that the name OBONI was introduced at a later period. However that may be, it is certain that the worship of the serpent prevailed in this part of Africa from the earliest times."

Is there no argument here? Is the reader satisfied now with our etymon of *Phœnician*? The best part of it is, that what the reverend divine says of *Aub* applies with equal force to all the divinities on our frontispiece. Yes,—

"Ye inhabitants of India! in vain you cover yourselves with the veil of mystery: the hawk of your god Vichenou is but one of the thousand emblems of the sun in Egypt; and your incarnations of a god in the fish, the boar, the lion, the tortoise, and all his monstrous adventures, are only the metamorphoses of the sun, who, passing through the signs of the twelve animals, was supposed to assume their figures, and perform their astronomical functions. People of Japan! your bull which breaks the mundane egg, is only the bull of the zodiac, which in former times opened the seasons, the age of creation, the vernal equinox. It is the same bull, Apis, which Egypt adored, and which your ancestors, O Jewish rabbins! worshipped in the golden calf. This is still your bull, followers of Zoroaster! which sacrificed in the symbolical mysteries of Mythra, poured out his blood which fertilized the earth."—*Ruins*, p. 138.

*In the fifth place.* It is now time to appeal to the reader, in respect of a proposition hazarded by us in an early part of the work, namely, that *spt*, or *sept* does not exclusively mean a language or tongue, but a *sept*, or distinct denomination of pro-

fessors. It is equivalent to the *sufetes*, or rather *sufetin*, who were supreme magistrates among our fathers, the Tyrians and Carthaginians: it is the *Suphetim*, or Judges of scripture. It blends in ideal meaning with our English term *septre*, or sceptre; because, of old, any person preferred to honours, bore a sceptre, or staff of office. When the tribes murmured at seeing the priesthood settled in the family of Aaron, the chiefs of the tribes received orders to bring their staves into the tabernacle. The sceptre of Levi, borne by Aaron, was found in bloom the next day; and the other chiefs, we are informed, took back their rods of command: hence the Seventy and Vulgate generally translate שבט, *sbt*, *tribe*, because the prince of each tribe carried a sceptre, as a mark of dignity and command. Let us now, therefore, in deference to the original, instead of "By these were the isles of the Gentiles divided in their lands, every one *after his tongue*," read every one after his *tribe*, *sept*, (שבתם, *sptm*) confession, creed. This gives us a lift beyond the walls of Babylon, where Bishop Fuller left us, and allows us to ramble onward to the cradle of the human race, as we have, with much satisfaction, done. That nations, tribes, families, and individuals, in not a few instances, owe their distinctive appellations severally to their insignia or tutelar deity, is a point too obvious to dispute.

“This celebrated hierogram of the Ophites,” says Deane, “was painted on the shield of Perseus, an *Argive*, who was distinguished by the device of ‘Medusa’s head.’ And Hippomedon, an *Argive also*, one of the seven chiefs before Thebes,\* bore the same hierogram; if I rightly understand these lines of Eschylus:—

’Οφειων δὲ πλεκτάναισι περιδρομον κύτος

Προσηδάφισται κοιλογάστορος κύκλου.

’Επτά ἐπὶ Θήβας. 501, 502.

The poet is describing the devices upon the shields of the besiegers, and the above are the ‘armorial bearings’ of Hippomedon. ‘*The hollow circumference* of the concave shield was *carried towards the ground* (προσηδάφισται) in the folds of serpents.’ By which I understand the poet to mean, that the centre of the shield was a little raised, and a *circular cavity* ran round between it and the rim of the shield. In this cavity (*towards the lower part of it*) were folded serpents—which would accurately describe the ophite hierogram; † the raised part of the shield representing the mystic circle or globe—for we must observe that the shield was ‘*hollow bellied*,’ i. e. *concave to the bearer*; and, consequently, *convex* to the enemy.

“The people of Argos had a tradition which indicates *their* ophite origin also. The city was said to have ‘been infested with serpents, until Apis came from Egypt, and settled in it. To him they attribute the blessing of having their country freed from this evil; but the brood came from the very quarter from whence Apis was supposed to have come. They were certainly Hivites from Egypt.’” ‡

“The breastplate and baldrick of Agamemnon, king of

\* Alcmaon also, who was present at this siege, was distinguished by the cognisance of a *serpent* upon his shield.—*Pindar Pythia*, 8.

† See ch. i. “*Ophiolatrea in Persia.*” *Plate.*

‡ Bryant, *Anal.* ii. 212

Argos, exhibited the device of a *triple-headed serpent*.\* His brother Menelaus, king of Sparta, was similarly distinguished by a serpent upon his shield. The Spartans, as well as the Athenians, believed in their serpentine origin, and called themselves *ophiogenæ*, i.e. seed or offspring of serpents.

“ In Argolis, moreover, was the town of Epidaurus, famous for the temple of Æsculapius, where that god was worshipped under the symbol of a serpent. We read in Pausanias† that live serpents were kept here, and fed regularly by servants, who laid their food upon the floor, but dared not approach the sacred reptiles. This must have been only through *religious awe* ; for the serpents of Epidaurus were said to be *harmless*.‡ The statue of Æsculapius at this temple, represented him leaning upon a staff, and resting one hand upon the head of a serpent.§ His sister, the goddess Hygea, was represented with a large serpent twisted about her, and drinking out of a chalice in her hand. Sometimes it was coiled up in her lap ; at others, held in the hand. ||

And again—

“ When the priestess of Apollo delivered her oracles, she stood, or sat, upon a *tripod*. This was a name commonly given to any sort of vessel, seat, or table, supported upon three feet. The tripod of the Pythian priestess was distinguished by a base emblematical of her god. It was a *triple-headed serpent* of brass, whose body, folded in circles growing wider and wider towards the ground, formed a *conical column*. The *cone*, it should be remembered, was sacred to the solar deity. The three heads were disposed triangularly, in order to sustain the three feet of the tripod, which was of gold. Herodotus¶ tells us, that it was consecrated to Apollo by the Greeks, out of the spoils of the Persians after

\* Homer, Iliad, A, 38.

† Paus. lib. ii. 106.

‡ Pausan. lib. ii. 136.

§ Montf. i. 180.

|| Ibid. 181.

¶ ix. 81.

the battle of Plataea. He describes it accurately. Pausanias,\* who mentions it also, omits the fact of the three heads. He records a tradition of a *more ancient* tripod, which was carried off by the Tyrrhian Hercules, but restored by the son of Amphitryon. An engraving of the serpentine column of the Delphic tripod may be seen in Montfauçon, vol. ii. p. 86. The golden portion of this tripod was carried away by the Phocians, when they pillaged the temple of Delphi; an outrage which involved them in the sacred war which terminated in their ruin. The Thebans, who were the foremost among the avengers of Delphi, were the most notorious Ophites of antiquity."

Once more—

"We may remark, that it was not an unusual custom of the Gentiles for the priest or priestess of any god to take the name of the deity they served. Thus Clemens Alexandrinus calls the priest of Cnuphis in Egypt, SECNUPHIS. This was the priest with whom Plato conversed,† and his god was the same as the OB of Canaan; that is, the SERPENT-GOD of the country. We read also of OINUPHIS, a priest of Heliopolis, from whom Pythagoras is said to have learned astronomy.‡ Heliopolis, 'the city of the SUN,' was called in Egypt ON, which was a title of the solar deity. OINUPHIS therefore, (or rather ONUPHIS,) was the solar deity ON, symbolized by the sacred serpent OPH. In this case therefore, as in the former, the priest assumed the cognomen of his god. Again, Eudoxus was taught astronomy by another priest of Heliopolis, whose name was CONUPHIS, or C'NUPHIS.§

"For these examples I am indebted to Jablonski, who says that SECNUPHIS means literally SE-ICH-CNUPHIS, '*the servant of the god Cnuphis.*'

\* Lib. x. p. 633.

† Jablonski Pantheon. Egypt. lib. i. c. 4. s. 11.

‡ Plutarch. De Iside et Osiride, 632. Edit. Steph.

§ Clem. Alex. Strom. 1. p. 303.

“ In like manner we find that the priestess of DELPHI was called PYTHIA, from her deity PYTHON : and the Druid who was the minister of the British God HU, was called ‘ an AD- DER ;’ because *adders* were symbolical of the god whom he served, whose chief title was ‘ HU, the DRAGON-RULER of the world.’\* ”

“ It is a curious coincidence, that as the witch of Endor is called *oub*, and the African sorceress *obi*, from the serpent deity OUB ; so the old English name of a witch, *hag*, bears apparent relationship to the word *hak*, the ancient British name of a species of snake.

“ These examples I have taken, exclusively, from the worshippers of the SERPENT-GOD in Egypt, Greece, and Britain, among whom the custom seems to have been more prevalent than among the votaries of the other heathen deities. To these we may add the example of the emperor Elagabalus assuming the name of the Syrian god of Emesa, at whose shrine he officiated before he was invested with the Roman purple. We shall find in the sequel, that this deity was identical, or nearly so, with the deity whose worship we are now investigating. The difference being, that OB was simply *the serpent-god* ; whereas, ELAGABALUS was *the solar deity symbolized by the serpent*.

“ From these parallels we may infer, that the priest or priestess of OB, in Canaan, assumed the appellation of the deity whom they served.

“ We may, therefore, render *Levit. xx. 27*—‘ A man also, or woman among you, *who is an OB, (i. e. a priest or priestess of OB,)* shall be surely put to death :’ and similarly in *Deut. xviii. 11*, the expression, ‘ a consulter with familiar spirits,’ may be rendered ‘ a consulter of *the priests of OB.*’ ”

“ Again—the woman of Endor, to whom Saul applied for an oracle, is called בעלת־יאוב ; the literal meaning of which

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\* Davies. Myth. of Druids, 122.

is, 'one that hath OB,' which is synonymous with 'a priestess of OB.'

"The serpent OB, thus worshipped in Canaan as oracular, was called 'THE GOOD DÆMON,' as we learn from Eusebius, citing Sanchoniathon—'The Phœnicians called this animal (*the sacred serpent*) AGATHODÆMON: the Egyptians likewise called him CNEPH, and added to him the head of a hawk, because of its activity.\*"

"The title OB, or AB, was frequently compounded with ON, a name of the SUN, because the serpent was considered symbolical of that deity. This symbolical worship was of very ancient date in Phœnicia, as we learn from Sanchoniathon,† who tells us, 'The son of THABION was *the first hierophant* of Phœnicia.'

"Prophets and priests are frequently called in mythology the *sons* of the god whom they worshipped. The *son* of Thabion, therefore, was the *priest* of Thabion. Now *Thabion* is a compound word, TH'-AB-ION: of which the initial letters, 'TH,' signify 'God.' They are an abbreviation of the word 'THEUTH,' 'from which the Greeks formed ΘΕΟΣ, which with that nation was the most general name of the Deity.‡ 'THABION,' therefore implies, 'THE GOD ABION, —the SERPENT SOLAR GOD.

"The primitive serpent-worshippers of Canaan, against whom Moses cautioned the children of Israel, were the HIVITES. This word, according to Bochart,§ is derived from *Hhivia*, a serpent, the root of which is *Eph* or *Ev*—one of the variations of the original *Aub*. EPHITES or EVITES, being aspirated, would become HEPHITES or HEVITES—whence comes the word OPHITES, by which the Greek historians designated the worshippers of the serpent. The Greek word *ὄφις*, a *serpent*, is derived from *Ophē*, the Egyptian name for

\* Præp. Evang. lib. i. 41.

† Ibid. iv. 39.

‡ Bryant. Anal. l. 13.

§ Geog. Sac.



that reptile,\* the same as *Eph.* The Hivites who were left 'to prove Israel,'† inhabited Mount Lebanon, 'from Mount Baalhermon unto the entering in of Hamath.' The children of Israel intermarried with them, 'and served their gods.' These were called BAALIM, which, being in the plural number, may mean the god BAAL or BEL, under *different* forms of worship; of which that of the *serpent* was one; as we have seen under the article 'Ophiolatrea in Babylon.' "

\* \* \* \* \*

" Jerome Colonna attributes the name of Opici to the people of Campania, from a former king bearing upon his standard the figure of a serpent.‡ But this would be the necessary consequence of his being an Ophite; for the military ensigns of most ancient nations were usually the images of the gods whom they worshipped. Thus a brigade of infantry among the Greeks was called *πιτανάτης*;§ and the Romans, in the age of Marcus Aurelius, had a *dragon* standard at the head of each cohort, ten in every legion. The legion marched under *the eagle*.|| These dragons were not woven upon any fabric of cloth, but were real *images* carried on poles.¶ Some say (*as Casaubon not. in Vopis. Hist. Aug. 231.*) that the Romans borrowed the dragon standard from the Parthians: but their vicinity to the Opici of Campania may perhaps suggest a more probable origin. The use of them by the Parthians may have induced the emperor Aurelius to extend them in his own army; but this extension was, perhaps, rather a revival than an introduction of the dragon ensign. They are mentioned by Claudian in his Epithalamium of Honorius and Maria, v. 193.

Stent bellatrices aquilæ, sævique dracones.

\* Bryant. Anal. ii. 199.

† Judges iii. 3.

‡ Enni Vita, xv.

§ Hesychius.

|| Salmasius, *Not. in Jul. Capitol. Hist. August. Script. 95.*

¶ See Description in Ammianus Marcellinus, lib. xv.

“ He mentions them again in his panegyric on Ruffinus and Honorius. Some of his lines are highly pictorial; such as—

Surgere purpureis undantes *anguibus* hastas,  
*Serpentumque* vago cœlum sævire volatu.

Ruff. lib. ii.

. . . . . *hi picta draconum*  
 Colla levant multusque tumet per nubila *serpens*,  
 Iratus, stimulante noto, vivitque receptis  
 Flatibus, et vario mentitur sibula tractu.

Ibid.

“ Prudentius and Sidonius Apollinaris also mention them. ’

“ The bearers of these standards were called *draconarii*; and it is not improbable that hence might have been derived our own expression of ‘ dragoons,’ to designate a certain description of cavalry, though the original meaning of the word is altogether lost.”

\*                    \*                    \*                    \*                    \*

“ The Phœnicians of Tyre consecrated an image of the serpent, and suspended it in their temples, encircling in its folds the Mundane egg,\* the symbol of the universe. THE SERPENT denoted the Supreme Being, in his character of the vivifying principle. Macrobius informs us, that the Phœnicians worshipped Janus under the figure of a serpent, forming a circle, with his tail in his mouth; typifying the self-existence and eternity of the world. †

“ The serpent was deemed particularly sacred to Æsculapius; and in his temples live serpents were kept for the purposes of adoration. There was a grove of Æsculapius near Sidon, on the banks of the Tamyras. ‡ From which we may infer, that here also were kept live serpents, and worshipped.

“ The emperor Elagabalus was high priest of the god of

\* Piate in Maurice and Bryant.

† Lib. i. c. 9.

‡ Strabo, 756.

that name, who had a temple at Emesa. ‘He imported into Rome *small serpents* of the Egyptian breed, which were called in that country *Agathodæmons* :’ these he worshipped.\* Hence we may infer that this young emperor had been educated in the mysteries of ophiolatrea ; an inference which is strengthened by the decomposition of his name, or rather that of his god.

“Elagabal is perhaps EL-OG-OB-EL ; that is, ‘the god OG, the serpent-god.’† This was the deity whose worship was conveyed into western Europe, under the title of OGHAM or OGMUS, by the Phœnician mariners, and established in Gaul and Ireland, as we shall see in the chapters which treat of serpent-worship in those countries. He was a compound character between Hercules and Mercury, bearing as his symbol the club of the former, surmounted by the *caduceus* of the latter.

“The first mention of this name in history is in the scriptures, where it appears as the cognomen of the celebrated king of Bashan, overthrown by Joshua. He reigned over the territory of Argob,‡ which was afterwards called by the Greeks Trachonitis. *Trachonitis* we have already resolved into the ‘country of the *dragon* :’ and the propriety of this resolution will appear from decomposing the word Argob into its component parts, AUR-OG-OB ; of which the first signifies *light* ; the second is the name of the deity ; the third that of his symbol, *the serpent*. Faber thinks that OG is the deluge deified ; whence is derived Oc and OCEANUS. This, I believe, is the general opinion. But whoever OG may have been, the word *Argob* is his title ; and this title bears allusion to the solar deity AUR, and the serpent-deity AUB ; and ‘the

\* Lampridius, cited by Jablonski, *Panth. Egypt.* 89.

† OBEL is probably the same as BEL—the great god of the Babylonians.

‡ Deut. iii. 4.

region of Argob' in the holy land. Upon this hypothesis the king of Bashan (OG) would be hierarch, and king of Argob, assuming the name of his tutelar god."

Truth never wanted a witness; and when she takes the field Error and Superstition must fling away or resign their rebellious sceptres—must hide their diminished heads, like the stars before the regal steps of morning.

The learned Divine is scrupulously correct; and right glad are we to find in him, even at this period, so powerful a witness with regard to our observations upon the chieftain of Bashan.

*Finally*—We now close our labours, but not till after death had closed the eyes of those whom we were most ambitious to please.

We have submitted discoveries which are new and interesting—discoveries which, but for the irresistible arguments by which they are supported, would appear incredible. The chain of argument may afford matter for merriment to the superficial and unthinking; but let the finger of Meditation pause on every period, and our judgment is far astray if conviction do not follow.

The subject is by no means exhausted; but our space being outrun, we must leave the philosophical reader to complete the picture, of which we have sketched the outlines. If our feeble but patriotic efforts serve to draw the attention of men of influence to the condition of a language blindly

contemned—serve to induce them to do common justice to the living language of living millions, hitherto so woefully neglected that those who preach it are not examined in it—so contemned that the very Bible now before us—the word of God—the guide to eternal life, wants nearly nine complete chapters of the book of Revelation;\*—if our feeble efforts, we repeat, prove, in any degree, subservient to this noble end, the retrospect will be pleasing, and our highest object shall have been attained.

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\* Notwithstanding we are not obliged to account for this holy theft, we are, in candour, inclined to attribute it to the *binder*; but the way in which that Book is distorted, from want of a corrector of the press, is only equalled by the way in which the majority of our two hundred Gaelic preachers distort and strangle, to the no small amusement of their hearers, the language in which they profess to be the mouth of God to a confiding people! These things ought not to be so.



## A P P E N D I X.

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THE writer recollects of having, on more occasions than one, asserted that a Highlander may be a man of travels—that he sees all the world before him, as in a panorama, in the names of places and things, without going out of his study! The assertion was, at the time, and in the place, too strong to pass without a sneer; and to lead proof was inconvenient. That an opportunity offers now, he cannot, perhaps, do better than submit an argument or two in support of this his assertion, in order to show those who may have heard him upon the occasion or occasions referred to, that the assertion was not altogether gratuitous.

Par example, and to begin at the cradle of mankind,—*Aur*, the firmament, the solar system. This, he reasons with himself, is a pure Celtic term, and yet it is the name of the capital of Chaldaea: the origin of this capital or temple, therefore, must have been an *orrery* of some description or other; and the *Aurich*, *Aureans*, or *Arabs*—appellations applicable to its inhabitants—must have been *Celts*.

*Aab-Aur*, or, contracted, *Ab-Ar*. This must mean the priests of the *orrery* or solar representation, and seems to be just the former phrase with this addition. It would appear to be the ideal meaning of *Abarim*, *Abaris*, *Abram*, *Loch-Ab-Ar*, &c.

*Sais*, light, effulgence, illumination. This is rather remarkable, a city of Egypt called by a pure Celtic name! Does our poet not say of the salmon-trout,

“ Do bhrat lán shradag dhaoimein,  
Do bhroinn ní *Sais* air lár” ?—

*i. e.* Thy coat studded with sparks of diamond, and thy belly communicating *effulgence*, to the earth. But why call this oriental city *Sais*? Can we trace a reason in support of the name? Yes; we find that here was celebrated an annual feast in honour of a deity, on which occasion *Sais* was splendidly illuminated; nay all persons throughout Egypt who did not go to *Sais*, were obliged to illuminate their windows at home! This, then, is a good reason for the appellation *Sais*. The sun is called *sais* (שש) in Psalm xix., as also the Arabian war-horse in Job xxxix.; the latter sense is symbolical: whence the Hebrew term for a horse, *sus*. The Chinese celebrate the feast of lights or lanterns to this day; and the Celts of Scotland have the dying rays of it in *o'che chainle*, *i. e.* the night of candles.

*Afric.* A Cabirean term, from *Aph*, the solar serpent; and *Ri*, a star or circle, of which *Rimon*, or *Remon*, an altar-mountain of Italy, is a variety.

*Palatine*, the name of one of the hills upon which Rome stands; from *Baal*, the sun, in a consecutive sense *Bala*, a town, a city, a township, the *B* and *P* being always commutable, and *tine*, fire. It blends in meaning with *Beltine*, Whitsunday, literally the fire of *Baal* or *Bel*. It is equivalent to *Torbolton*, the name of a mound in Ayrshire,



giving denomination now to a whole parish. The god *Tor* is superinduced, and the pronounciation a little varied; but we keep to *radicals*.

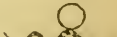
*Avintinus*, the epithet of another of the seven mounts on which Rome stands, from *Aven*, a river, or font, and *tine*, the sun, fire, &c.

*Curete* (contracted *Crete*), from *Cū*, a dog, and *Re*, a star, the Dog-star, where Jupiter was born; now called *Candia*, *i.e.* the *Dog-god*.

*Garone*, from *gār*, noise, rough, and *oin*, a river, equivalent to *oingar*, or *Niagara*, transposed.

*Londobris*, from *londo* or *longa*, ships, and *bris*, to break: the shipwreck islands—a cluster of dangerous islands, a little to the north of the Tagus, where, no doubt, many a ship has been wrecked, which circumstance gave rise to the name; and without which circumstance, they probably never would have been known by any distinctive name to this moment. These names, it will be acknowledged, are fragments of a language, and, like the other fragments, the effect of a cause.

The subject might be followed up, *ad infinitum*. The writer, for instance, has this moment before him, a map of *Cape Breton*. He never crossed the Atlantic Ocean; yet he sees the history and the property of every mountain and creek of Cape Breton. Does he meet "*Traginish*," corrupted *Triganish*? This, he reasons with himself, is a compound of *Trāigh*, a shore, and *Innis*, an island: and is it not so? He comes to "*Scātera*;" this, he reasons, must be remarkable for scate-fishing; and is it not so? He comes to "*Loch-*

*Houiron;*” here is a sacred name, indicative of the water-worship. He meets with *Azon*, from *Ais*, a man, and *oin*, a river—in a secondary sense, the sun; and is it not so? Do we not find, on the front of some Pagan grottoes, sacred to the solar deity, figured a princely personage approaching an altar on which the fire is burning, and the sun above him? We find the same deity sometimes represented as a young man in purple, round whose waist is drawn a zone, loosely dependent, and with expanded wings. This deity, a Celt would denominate *Phi-Esh-On*, or, rapidly, *Ephesoin*; by transposition, *Oneseph*, *i.e.*, *phi* or *eph*, being the wings; *Esh*, the man, and *On*, the sun. On the ruins of Naki Ruston, in Persia, is a beautiful specimen of the serpent and circle, thus: 

which a Celt would call *Pheton*, or Python; and is probably the emblem alluded to in the *Sun of Righteousness rising with healing under his wings*; the serpent being the emblem of healing, and the circle having most frequently a pair of good wings. To come nearer home, he meets, in the course of his reading, with the term “*Inch-cruinn*;” he at once sees this to be a round island: and is it not the name of the roundest island of Loch-Lomond, and in contradistinction to “*Inch-fad*,” the long island? The features, property, or history of the rest, may be as clearly seen in *their* names respectively: such as, “*Inch-na-mòin*,” the island of peat, or turf; “*Inch-tavanich*,” the isle of the monk’s house; “*Inch-caillich*,” the island of the nuns; and last, though not least, “*Inch-Murin*,” the large island. In all

these, the proper orthography for *inch* is *innis*; literally, *he of the sea*, or, *of the water*.

*Ararat*, an oracular or sacred term for a mountain of the East, doubly expressive of the solar worship, probably on account of its two stupendous peaks. The following graphic picture of this notable mountain from the pen of Sir Robert Ker Porter, may not be uninteresting to the generality of our readers, viz. :—

“ As the vale opened beneath us, in our descent, my whole attention became absorbed in the view before me. A vast plain peopled with countless villages; the towers and spires of the churches of Eitch-mai-adzen arising from amidst them; the glittering waters of the Araxes flowing through the fresh green of the vale; and the subordinate range of mountains skirting the base of the awful monument of the antediluvian world, it seemed to stand a stupendous link in the history of man; uniting the two races of men, before and after the flood. But it was not until we had arrived upon the flat plain that I beheld Ararat in all its amplitude of grandeur. From the spot on which I stood, it appeared as if the hugest mountains in the world had been piled upon each other, to form this one sublime immensity of earth, and rock, and snow. The icy peaks of its *double heads* rose majestically into the clear and cloudless heavens; the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. This point of the view united the utmost grandeur of plain and height; but the feelings I experienced while looking on the mountain are hardly to be described. My eye, not able to rest any length of time on the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their vast lines in the mists of the horizon; when an inexpressible impulse immediately carrying my eye upwards, again refixed my gaze on the awful glare of Ararat; and this bewildered sensibility of sight being answered by a similar feeling in the mind, for some moments I was lost in the strange suspension of the powers of thought.”

All true etymology can be supported by history or some concurrent circumstance or circumstances. That the name of Ararat, like that of every other remarkable mountain, is Cabalistic or Sacred, its

history tends thoroughly to corroborate. Tavernier tells us that there are many *monasteries* on it, which circumstance of itself might furnish a reason for the name. The Eastern people, we are told, call it *Aurdag*, or *Ardag*, *i.e.* a finger, from its pointing straight up. It is remarkable that *Ardag*, or *Ordag*, is the Celtic for the *thumb*, a figurative name, because it points upwards, especially in the attitude of prayer! The Persians call Ararat *Asis*, where the radix is equivalent, being from *Aish* or *Esh*, man; in a secondary sense, the *sun* doubly expressed—in plain English, *the two peaks of the sun*. Even the name of Noah's Ark, so interwoven in history with this mountain, are Cabalistic, whether you take תבה *Tbe* (Tau-Aub), or, with us, the more familiar name ארג *Arg* (Aur-Og). We Celts pronounce it *Arci*; now *Ar* is the solar system, and *ci* or *cu* a dog. Here, then, have we again Sirius or the Dog-star. The ancients believed that ships could not float without some solar emblem, which Pagan custom we have in a less defined degree in the figure-heads of our ships to this day. Has our assertion been altogether gratuitous? How natural also our mode of genealogy?

Mac Iain mhic Lachin mhic Iain

Mhic Dhombnuil mhic Ruari mhic Eachain

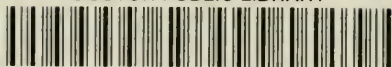
Mhic Neil mhic Challum mhic Lachin

Mhic Iain-Ghairbh.

THE END.



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