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XXIV.

ON THE INTRUSIVE ELEMENTS OF LATIN.

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THOSE who are aware how vigorously, and with what extensive erudition, the prevalent opinion, that Latin has been infected by a barbaric element, is impugned by Prichard, in his *Physical History of Man*,<sup>1</sup> will not think it superfluous to re-investigate the whole subject. To this end the present paper will be devoted, in the hope of attaining some more definite results, which will be fixed points of knowledge for farther progress.

Before entering on the details which concern the Latin language, it will not be away from the mark to consider the *à priori* state of the case. Assuming that the early migrations of the human race by land outstripped the colonies which could arrive by sea, a peninsula like Italy must have been first peopled from the north, and we shall find its oldest inhabitants (either in difficult mountain regions, or) on its farthest soil. So judging, we should count the Sicilians to be the oldest nation of Italy, because they are the oldest of Sicily, its natural extremity. The Sicilians, we are positively informed by Thucydides, were Iberians, which agrees with the old opinion, that the Iberian<sup>2</sup>

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<sup>1</sup> As I am about to differ from Dr. Prichard's results, it is more particularly incumbent upon me to state how highly I am indebted to his luminous and comprehensive work, wrought out as it is from original sources, and combined with a full consideration of the views of modern scholars. English students, I fear, need to be informed (for they cannot guess by the title of the work,) how vast a mass of erudition is contained concerning the *ancient* as

well as modern nations of Europe in his third volume, which peculiarly concerns our present inquiries.

<sup>2</sup> That the Iberians were the oldest inhabitants, is doubted by great authorities, Humboldt and Niebuhr. Prichard adheres to the ancient view. What prepossesses me in its favour is, the literature and considerable cultivation of the Turdetanians, and other Iberian tribes, which implies long and fixed possession of the soil.

race was the first occupant of Spain also: but on this no stress will be here laid.

Next in antiquity to the Sicanians may seem to have been the Ænotrians, or Italians. Concerning these, a conjectural interpretation of a passage which professes to explain the name Italia,<sup>3</sup> would suggest that they spoke a Celtic language, namely, if they called bulls *Italus* or *Vitalus*. For in Welsh also *Bittolws* means a bull, not a calf; so that, as we cannot volunteer to suppose that the Ænotrians and the Welsh, after alike receiving the word from the Latins, fell into the very same blunder, the presumption is, that the Latins adopted from an Ænotrian people the Celtic word *Bittolws* or *Vitolus*, and altered its meaning to a *calf*. Now, if the Ænotrians were Celts, it will agree with the opinion of the ancients, that the Celts were the second people that entered Spain, and overpowered the Iberians; and, in the flux of nations, the Iberians make the first wave, the Celts the second. Nevertheless, on this also, it would be absurd to build any conclusion.

Because different writers seem to confuse Sicilians with Ænotrians, it has been inferred that the two were the same people. They may have been so; but no deductions ought to be drawn from so uncertain an opinion. Others tell us that Sicilians were Pelasgians, but this is uninformative to a historian of Italy. Of more importance would it be to a historian of Greece to be able to prove that Pelasgians were Sicilians,<sup>4</sup> for of the Sicu-

<sup>3</sup> The passage of Varro is often quoted: "Graecia enim antiqua, (ut scribit Timæus,) tauros vocabant *ἰταλοί*, a quorum multitudine et pulchritudine et festu vitulorum Italiam dixerunt." The connection of Timæus with Sicily, and of *ἰταλοί* with Italy, makes me think that his fact was simply this, The old Greeks of Italy said *ἰταλοί* for *σαῦροι*, and his inference was, that it was an old word of Greece Proper.

<sup>4</sup> The arguments are two-fold: 1. The Italiots called their serfs Pelasgians. These serfs must have been Ænotrians, which means Sicilians. Therefore Sicilians were Pelasgians. 2. Pausanias was told at Athens that the Tyrsene Pelasgians who had dwelt in Attica were Sicilians. A hill near Athens, called Siculia, confirms the fact. Therefore,

certain Pelasgians were Sicilians. The first argument is less cogent than it seems. *Slaves* are not of the race of the Slavi, nor were the natives of America Indians, nor are the gipsies Egyptians, (nor yet Bohemians.) There is no end of the possible illustration of this topic. As for the second argument, any one who wishes to reject it has only to insist that the hill Siculia,—by accounting for the origin of the idea, that these Pelasgians were Sicilians,—nullifies the testimony. None of the characteristic words of the Pelasgians, as *Larissæ*, *Argos*, are known to us as Sicilian, or as Latin; yet the Pelasgians may have been the same people as the Sicilians. Only, if they were, then it is utterly impossible for the unconquered Attic or Arcadian people ever to have been Pe-

lians we do know some trustworthy facts. We know that *mutuum, lepus, patina, carcer, cubitus, gelu, catinus, campus, nepotes*, were all Sicilian words, and that Valentos was with them the genitive case of Vales—(Valens.) We also learn from what appears positive testimony, that the Sicilians entered Italy from the north, and spread southward, a branch of them having at one time occupied Latium, where they were conquered, but not expelled. It cannot, therefore, surprise us to find such identities between the Sicilian and the Latin tongues.

Whether the Oscan race entered Italy before or after the Sicilians, cannot be known. They may have possessed the Highlands, and the Sicilians simultaneously the eastern coast, and Latium on the west. At any rate, they at length overwhelmed the Sicilians in Italy, drove part of the race into Sicily, and suppressed their name everywhere. That the Aborigines (so called) who conquered the Sicilians in Latium, were Oscans, has been probably conjectured, though it cannot be proved.

The north and northeast of Italy was overspread time out of mind by Umbrians, a people whom a late and uncertain tradition pronounced to be Celts, whether from the similarity of their name to Ambrones, or from a dim feeling that whatever was most ancient in Italy *ought* to be Celtic. If, however, the sole<sup>5</sup> authority of Zenodotus of Troezen sufficed to prove what Lepsius holds as a certain truth, that the Sabines were a branch of the Umbrians, in the course of this paper reasons might appear for thinking that they were really Celts. The Eugubine Tables are assumed to be written in the Umbrian language; and the words which have been probably interpreted appear to be generally both Latin and Celtic. Such are *piquier* (= picus,) *duva* (= duo,) *triiia* (= tres), *buv* (= boves,) *villuv* (= vitulos,) *purca* (= porca.) The grammatical forms, however, suggest a far closer resemblance to the Oscans, to whom the Umbrians are probably a kindred nation.

Whatever theory we form concerning the relation of Sabines

lasgians. A Sicilian, like a Roman, was incurably barbarous to a Greek. How can Sicilians have "ripened" into Ionians! a thing which no Dorian race ever did.

<sup>5</sup> Dionysius tells us, that he said the Sabines if Ὀμβριανῶν gained the new name of Sabines after their migration. That they should have been confounded

with Umbrians by the neighbour people, while they dwelt on Umbrian soil, is so much a thing of course that this statement (which I believe is confirmed by no one,) will not stand against a single real fact. That the Eugubine Tables are pure Umbrian, what is our guarantee! One race has overlain another there as elsewhere in the south.

to Umbrians, and the course of Sabine migration, it is certain that Latium was many times conquered. Pliny names its occupants in the following order : (iii. 9,) Aborigines, Pelasgians, Arcadians, Siculians, Auruncans, Rutulians. Though nothing can be made of the details, we cannot be wrong in believing that it was a very mixed population, having, in all probability, at least four elements, viz., 1. Some primitive race—say Ænotrians ; 2. Colonists from the Grecian seas ; 3. Siculians ; 4. Oscans. To all these, in Rome itself, the Sabines were superadded. Under such circumstances, it would seem to be a miracle if the ultimate Roman language was not extremely composite. No doubt, we may be told that Sicilian, Oscan, Greek—yes, and Celtic—all belong to the Indo-European stock, and have many words and principles in common ; that words may really be native, which at first sight seem to be imported ; that Latin has a sensible fraction of its primitive vocabulary in common with Sanscrit ; indeed, words which do not exist in Greek, as *ignem, ensem, regem*—*Sansk.* *agnim, asim, rajam* ; and that we do not imagine an Indian migration into Italy, in order to impart these terms to the Romans. All this we admit. But, to put a parallel case, supposing that European literature, earlier than the fifteenth century, had utterly perished, but that tradition preserved the fact of the Saxon and of the Norman conquests of Britain, we surely should be justified in the *à priori* inference that the English tongue contains at least three distinct elements, British, Saxon, and Norman. Which of these would predominate, nothing could be said *à priori* ; and, in the actual business of separating them, we should be liable to various errors of detail. We might easily suppose that Night is of Norman origin, or that Air is of Welsh=*awyr*, while, in fact, night is independent of nuit ; and the Welsh *awyr* was first expelled by the Saxon *lyft* ; and this in turn by the Norman *air*. Knowing how complicated a problem we have in hand, we must learn extreme caution, and much diffidence, as to special points. But a combined etymological argument is of such a kind, (however logicians may explain it,) that *the whole is stronger than any of the parts* ; and it is often reasonable to speak more confidently of the conclusion than of the premises separately.

In endeavouring to analyze the Latin tongue, and mark off its several constituents, we must expect to fall upon words which were common to them all, and are not rightly to be referred to special one ; yet, through the fragmentary state of our know-

ledge, we shall not always be aware of this. Such cases, nevertheless, will be quite exceptive, if the colliding languages differed in something more than dialect; and in many instances we may judge almost by inspection whether a word is imported or not. That *rex* is native Latin, we discern from its connection with *rego*; a verb which has the senses, (1.) to point or guide; as *regio* and *dirigo* prove; (2.) to rule; and unless all are native, the whole family has been transplanted and acclimated with deceptive success. Hence, though the Erse has *righ*, and the Sanscrit *rāja*, we are not hereby tempted to doubt that *rex* is native. On the contrary, βασιλεύς has no sources in Greek, and does not appear likely to be itself a root; finding, then, a Syro-Arabian verb, *mashal*, (to rule,) we are led to believe that the Hellenes, during their residence in Asia, before they reached Greece, picked up this and many other words from some people who spoke a Syro-Arabian dialect. We may apply such principles unskilfully; but the principles are sound. There *are* ways of discriminating words certainly native, and words probably imported; and, upon applying such methods to the Latin tongue, we find a great mass of words of which no account can be given. When they are un-Greek, they are not forthwith "barbarian," or intrusive; indeed, on comparing *rex* and βασιλεύς, we must judge *the Greeks* to have talked barbarously; though, as ὀρέγω stands for *rego*, perhaps we may believe that they have still kept the congener of *rex*, under the form ὄρχαμος. But, if we find in Latin two or three words which bear a certain similarity of sound, but none of sense, or if their forms stray from all laws of the language, while, in sense, they are connected,—if, on the contrary, in some other tongue, we see the representatives of these words connected by closer links of sound and sense,—or if, in the one language, we find a well-developed family, in the other an isolated word,—we have a pretty sure mark in what direction the current of language set. Sometimes the mere circumstance, that one tongue has merely the secondary sense of a word, another has both the primary and the secondary, will indicate that the former has borrowed from the latter. If a Chinese were informed what *abstraction* means in Latin and in English, he would be able (without any other knowledge of either language,) to form a probable opinion, that the English have borrowed from the Latin, and not conversely. These principles are well known; the difficulty is to practise them. Etymo-

logy is a quagmire, where a careless walker is easily swallowed up; but it has firm ground for those who know how to pick it.

To return; if we use the word Sicilian in an extended sense, we may say that Latin is made up of Sicilian, Greek, and Sabine, overlapping as well as combining. But, under the word Sicilian, is concealed, not merely everything that the Sicilians may have picked up in Italy itself, from Umbrians, Enotrians, or Oscans, but possibly other heterogeneous material. For the similarities of language force us to believe that these tribes migrated from the far east, where they once lived in close company<sup>6</sup> with the progenitors of Persians and Bengalees. If the Sicilian stream of migration passed along the continent to the north of Greece, there is a great *à priori* probability that they were often in close contact with northern peoples, Celts, Scandinavians, Teutons, or even Albanians, Lithuanians, Slavonians. If stray words are found in Latin which seem to belong to any of these, we need not be surprised; much less ought we to adduce them as a *reductio ad absurdum* of the argument which alleged an Italian corruption of Latin. To summon a tribe of Slavonians so far south is unnecessary to account for Slavonian words, if clear cases of such are found. The communication may have taken place on the banks of the Danube, or elsewhere.

It has for some years been recognized, at least by several English<sup>7</sup> scholars, that there is a remarkable similarity between the CELTIC languages and Latin. In the case of Welsh, it was, I believe, at first supposed that the words must have been introduced by the Roman dominion in Britain; but when the likeness was found to exist in the Erse, and that the Erse was even more like to Latin (as regards the consonants) than the Welsh is, this idea, of course, fell to the ground. The scholar and physiologist who first pressed into notice the strong similarities of the Celtic to the Indo-European languages, and claim-

<sup>6</sup> In reasoning thus, we are not seeking to determine "the original" home, or to mount up at a single stride to the very beginning of mankind, as Niebuhr seems to think, (vol. i. pp. 53, 54, 4th Eng. Ed.) Languages cannot have grown up on the soil, and have such likenesses and such unlikenesses as we now see. If any reasoning at all on these subjects is trustworthy, the likeness of Gothic and

Latin to Sanscrit proves locomotive transmission of language from common points, and this can only have been by migrations.

<sup>7</sup> Welsh and Irish scholars have, I believe, long declared that the first population of Italy must have been Celtic. But their principles of reasoning were so incautious, that their inferences passed for nothing.

ed a place for Celtic within that group,—Dr. Prichard,—has naturally fixed his attention with so much strength on the *primitive* relations of all these tongues as to be jealous and suspicious of an argument, which alleges that one has *borrowed* from the other. Some ten years ago, by his favour, I read a M.S. of a vocabulary, (the composition of Dr. Stratton, formerly of Aberdeen,) which compared the Gaelic with the Latin tongue in alphabetical order, without comment or development. From this vocabulary, Prichard gives an extract in his chapter on the Italian nations, and finds it entirely to confirm his views, that the Roman language has not suffered any large admixture by a foreign action. What is or was Dr. Stratton's opinion, I never heard. His vocabulary first suggested to me the value of this inquiry, but that is all. Having now been led to a fuller examination of the Welsh and Gaelic dictionaries, I find not only a far greater abundance of material (especially in the Welsh) than I could have imagined, but also that, by grouping the words aright, conclusions result such as I had not expected, and adverse to those of Dr. Prichard.

It may be imagined that the Welsh is certain to have received a large stock of words from the Romans, even if it be allowed that the Erse and Gaelic can have admitted few except ecclesiastical ones. But in order to remove any incredulity as to the value of Welsh to us when it stands alone, a few examples shall be first produced of a special kind :—

Fenestra, *a window.*

Welsh, Ffun, *breath, spirit.*

[Eng. Fun ?]

Ffen, *flowing principle, air.*

Ffyned, *a breathing.*

Ffynel, *an air-hole.*

Ffynnon, *a fountain.*

Ffynetr, *a chimney.*

Also Ffenestr, *a window.*

Fons, *a fountain.*

The Welsh Ffenestr at once suggests itself as an importation from Italy; but, for that very reason, Ffynetr is likely to be native; and when we see its sense, and the whole family of words, there is no longer doubt of it. Ffynetr is formed regularly from the root Ffun, (the Welsh representative of  $\pi\upsilon\sigma\omega$ ;) and means an air-hole of a certain kind, viz. a chimney. Fe-

nestra has no derivation in Latin. It is probable that the Latins imported Fenetr (with Fons) from a Celtic people, and (slightly modifying its sound) changed its sense from an air-hole or chimney to mean a window. Afterwards, Fenestra was perhaps carried back to the Celts, with its new sense adhering to it. As for Fons, the gushing of a spring is not unnaturally called *a breathing forth*; and the relation of Ffynnon to Ffen and Ffynd seems unquestionable. No one could have guessed this of Fons and Fenestra. Surely the Welsh preserves for us here an earlier and a less fractured state of the language.

Space will not allow to comment as fully on other similarities.

[Welsh *f* is often found for Latin *m*.]

Ferrum, <i>iron</i> .	Ffer, <i>strong, rigid : a great cold</i> . Fferyll, <i>a metallurgist</i> . Berwy, <i>iron</i> .
Firmus, <i>stout</i> .	Ffyrf, Fferf, <i>stout, firm</i> .
Fortis, <i>strong</i> .	Fferdd, <i>substantial, solid</i> .
Frigus, <i>cold</i> .	Fferru, <i>to perish with cold</i> .
Fores, <i>doors</i> . (Foris, <i>abroad</i> .)	Ffwr, <i>divergency : Off! away!</i> Ffôr, <i>an opening or pass</i> . Forio, <i>to explore</i> . Ffwrch, (mas.) <i>an angle of divergency</i> .
Furca, <i>a fork</i> .	Fforch, (fem.) <i>a fork</i> .
Forma, <i>shape</i> .	Fford, <i>a way or passage</i> . Ffuruf, Ffurf, <i>shape or form</i> .
Fas, <i>lawful and right</i> .	Ffas, <i>a band, ligature</i> . <sup>8</sup>
Fascis, <i>a bundle</i> .	Ffag, <i>a bundle, faggot</i> . Ffagu, <i>to bind</i> .
Fasciculus, <i>do</i> .	Ffagiad, <i>a binding</i> . Ffagell, <i>a bundle</i> .

These illustrations have been all taken from the letter Ff, by opening the dictionary at random: yet I can hardly hope that they are every where as abundant. It will be observed, that

<sup>8</sup> Cf. German Fassen, *to hold or clasp*, English Fasten, Fast. Our word Fast combines two roots; 1. Welsh Ffêst, *quick*, from Ffes, *subtlety, power of pen-*

*trating*; 2. Welsh Ffas, *to tie and fasten*, whence also the idea of *withholding* from food.

no one can guess in Latin, that *Fas* and *Fascis* are connected : but we now see reason to think that (from the idea of binding and loosing in morals,) *Fas* means that which is *bound* or *sanc-tioned*. Thus at any rate we learn the importance of Celtic to Latin etymology ; even if it be maintained that such a Latin family is native, though mutilated.

In entering upon a more general comparison of the existing Celtic with the Latin, we must remember at how great disadvantage we are, from the certainty, that no Italian Celtic (supposing such to have existed in the days of Numa Pompilius,) could now be understood by any living person. Even the Welsh and the Irish are utter barbarians to one another ; and by combining all that is native in their tongues, we shall be far from reproducing a language 2500 years old. And here it may be well to obviate an objection. It will be said,—The Romans knew the Gauls so well, that if any people in Italy with whom the Romans were in close contact had spoken a Celtic tongue, we should certainly have been informed of this : hence, no historical Italian people can be imagined as Celts. If any one reasons thus, he forgets that the very idea of “Celtic” tongue is a modern generalization far beyond the reach of antiquity. Sir William Betham has written a book to deny that Welsh and Irish ought to be included in one family of languages ; and though he has not raised his reputation by it, he is undoubtedly an accomplished lexiloger in comparison with the ablest scholars of Greece and Rome ; not one of whom, if they had known any thing of the Irish, would have dreamed of calling their language Celtic. Now, if two tongues of the same class may be so unlike to the popular apprehension, while fundamentally so similar, there may have been a third or Italian Celtic equally unlike to either : nay, for any thing ever yet proved, the formation of its verb may have been analogous to the Oscan, but its vocabulary to the Erse. This would not be more strange than many familiar facts of language : but, be this as it may, it will presently appear, that although the Welsh tongue furnishes us with the greatest *number* of similarities, the Gaelic<sup>9</sup> forms of the

<sup>9</sup> The Irish or Erse has been a written language ever since St. Patrick. As those who wrote it were ecclesiastics, more or less skilled in Latin, it might seem possible that they have in a mea-

sure Latinized it. The Gaelic has been written only in recent times : for this reason, it may seem that more dependence is to be placed on it in our present argument, than on the Erse.

words are most like to the Latin. As one striking example; initial S and H may be adduced.

Welsh.	Greek.	Latin.	Gaelic.
hén	ἔνος	sen-ex	seann
heul	ἥλιος	sol	[seul ?]
heli	ἔλας	sal	sail
hafal	ὁμαλός	similis	samhuil
he		se-ret	[se ?]
heddu	ἔδος	sēdo	suidh
helig		salix	seileach
hwyr		serus	[sēr ?]

As the Gauls approximated to the Welsh<sup>10</sup> branch of the Celts, we here see that *theirs*, at any rate, is not the sort of Celtic which has pervaded the Latin tongue. I will briefly say, that I believe the Italian Celts to have been of the Erse stock, who probably arrived in Europe long before the others; and by the pressure of the Gauls upon their centre, or by the love of roaming, reached Italy and the extreme north-west.

In the following tables, the Gaelic is denoted by G: Celtic words not otherwise marked are Welsh. I have used Richard's Welsh Dictionary, 4th ed., 1839, M'Leod and Dewar's Gaelic, 1839; Welsh Ll is sounded as χλ,<sup>11</sup> mh and f as v, ff as f.

I must once more remind the reader, that words may have been identical in Latin and in Celtic, and *be native to both*; but whether this is likely in mass, is to be considered after reviewing them. I begin with the country and domestic animals; which will shew how very far from the truth Niebuhr was, when he imagined that, in words connected "with the gentler pur-

<sup>10</sup> See the proof of this in Prichard, vol. iii.

<sup>11</sup> The Rev. Mr Garnett, who has so profitably and seasonably directed attention to the Welsh language as a great source,—(which had been sneered down, because of the too warm enthusiasm of Welsh etymologists in past days,)—denies that Ll has any known equivalent in other tongues, and says, that it is to our L as our Th to T. (London Philolog. Soc. vol. ii. p. 258, year 1846.) I can only say that, again and again, when I

have pronounced Llangollen and various other Welsh words to natives of North Wales, giving to Ll exactly the utterance which the Greeks give to χλ, I have been assured that my pronunciation is *perfect*, and could not be distinguished from that of a native. Nor does my ear detect the slightest difference between the native Welsh utterance of Ll and the native Greek of χλ. But possibly there is some variety among the Welsh themselves.

suits of life," the Roman language has a peculiarly extensive agreement with the Hellenic.

Tellus, G. talamh.  
 Mare, môr, G. muir.  
 Terra, W. G. tir.  
 Solum, syl.  
 Mons, mount, G. monadh.  
 Fons, ffinnon.  
 Amnis, afon, G. amhain.  
 Lacus, } lluch, llagod,  
 Lacuna, } G. loch.  
 Palus, pwl, G. poll.  
 Stagnum, G. stang.  
 Puteus, pydew.  
 Lutum, llutrod.  
 Calx, calch, G. caile.  
 Pulvis, pylor, pluor.  
 Ventus, gwynt.  
 Procella, brochell: (brochi,  
*to chafe.*)  
 Sol, heul, (*probably*) G. seul.  
 Luna, G. luan.  
 Aurora, gwawr.  
 Lux, llug, G. leus.  
 Hortus, gardd, G. gort.  
 Vicus, gwic.  
 Carrum, G. car.  
 Carpentum, G. carbad.  
 Rota, rhod, G. roth.  
 Axis, echel, G. aisil.  
 Falx, G. fal.  
 Rete, rhwyd.  
 Remus, G. ramh.  
 Serra, G. searr.  
 Scopæ, ysgub, G. sgwab.  
 Scobis, (*saw-dust*) G. scabh.

Scala, (*ladder*) ysgol.  
 Funis, ffunen.  
 Cuneus, cun, G. cuinne, geuin.  
 Baculus, bagl, *crooked staff*,  
*from bach, a hook.*  
 Vinum, gwîn, G. fion.  
 Vitis, bidan, *twig*; bld, *hedge.*  
 Caulis, cawl, *pottage*,  
 G. cal, *cabbage.*  
 Triticum, tredd.  
 Hordeum, G. eorna.  
 Secale, G. seagal.  
 Faba, ffa, G. faob.  
 Pisa, G. peasrach.  
 Granum, G. pl. gran.  
 Aro, G. ar, *ploughing.*  
 Arator, G. aradair.  
 Segetes, G. arbhar.<sup>12</sup>  
 Opera, gober, G. obair.  
 Colere, cywill, *tillage*; <sup>13</sup> co-  
 ledd, cywyllu, *to till.*  
 Planta; plann, *shrubbery*;  
 plannu, *to plant*; plant, *off-  
 spring*, children, &c.  
 Taurus, tarw.  
 Vaccae, buch.  
 Bos, bu, G. bo.  
 Vitulus, bittolws, *bull*.  
 bittail, *buffalo.*  
 Caper, gafr, G. gabr.  
 Hoedus, cidws, *goat.*  
 Arietes, hyrdd, G. reithe.  
 Agnus, amoc, *oen*, G. uan,  
 (Russ. agnets.)

<sup>12</sup> Whence is Latin *arbor*? May we believe its older Italian sense was *Arboris, sata*? Bopp, however, gives *Urvara* for a tree as Zend; and for *fruitful soil* in general as Sanscrit.

<sup>13</sup> Neither the Welsh nor the Latin here preserves the primitive idea, which is seen by help of *Calter*, W. *eyllell*, a knife, to be the *αλ* of *αλοῖον* and *αλάζα*, to trim and prune.—Prof. Key.

Bubalus, G. buabhul.  
 Bestia, G. biast.  
 (W. *bwyst*, *ferocity*.)  
 Equus, G. each.  
 Mulus, mul.  
 Asina, asen, *fem.*  
 Asellus, *Gael.* asal, *Germ.* esel.  
 Foenum, ffwyn.  
 Divitiae;—defaid, *sheep*,  
 defod, *wealth*.  
 Grex, gre, G. greigh.  
 Lac, llaeth, G. blioehd.  
 Caseus, caws, *curds*.  
 Pellis, pil, G. peall.  
 Vellus, gwlan, *wool*, G. olla.  
 Cornu, corn, *horn*; carn, *hoof*.  
 Pasco, pawr *and* pasg, a feeding.  
 Ursus, arth.  
 Porcus, porch, G. uircain (*for*  
 puircain ?)<sup>14</sup>  
 Cuniculus, G. coinean.  
 Cervus, carw *and* cerwyd.  
 Dama, G. damh, *ox*, *stag*.  
 Simia, simach.  
 Olor, alarch, G. eala.  
 Columba, G. colm.  
 Pavo, pawyn.  
 Perdrix, petris.  
 Piscis, pysg, G. iasg (*for*  
 piasg ?)<sup>14</sup>  
 Natrix, neidr, G. nadhair.  
 Nidus, nyth, G. neadh.  
 Pluma, pluf.  
 Caro, cŷr.

Cruor, craw.  
 Corpus, corf, G. corp.  
 Caput, W. G. cap, *cap*, *top*.  
 Collum, cwll, *breast*,  
 G. coll, *neck*.  
 Clunes; clun, *haunch*; llyn, *loin*.  
 Labium, G. liob.  
 Gena; gŷn, *chin*.  
 Barba, barf, *from* G. bearr,  
*shave*.  
 Bucca, boch.  
 Renes, aren.  
 Unguis, G. ionga.  
 Axilla, Ala, asgell, *wing*; G.  
 asgal, *achlais*, *armpit*.  
 Aurum, aur, G. or.  
 Argentum, ariant, G. airgiod.  
 Stannum, ystaen, G. staoin.  
 Plumbum, plwm.  
 Ferrum, berwy [fferwy ?] G.  
 iarunn<sup>14</sup> [fiarunn ?]  
 Unus, un, G. aon.  
 Duo, dau, G. da.  
 Tres, tri, G. tri.  
 Quatuor, pedwar, G. ceithir.  
 Quinque, pump, G. coig.  
 Sex, chwech, G. se.  
 Septem, saith, G. seachd.  
 Octo, wyth, G. ochd.  
 Novem, nau, G. naoi.  
 Decem, dŷg, G. deich.  
 Viginti, ugain, G. fichead.  
 Centum, cant, G. ceud.  
 Mille, mil, G. mile.

From the very nature of these words, they can seldom be traced to a higher root in one language any more than in an-

<sup>14</sup> There is a peculiar tendency in the Gaelic to drop initial *f* and *p*; thus *Athair* for *Pater* or *Father*. We are told that *Arena*, *Hordeum*, *Hirci*, and

*Hoedi*, had *F* prefixed to them in the Sabine pronunciation. This is the reverse tendency.

other, but so close a similarity as is here exhibited implies a long and recent intimacy of local connexion, and can never be accounted for by the mere community of origin which the word Indo-European implies. The identity is equal to that of two dialects of the same speech. Why is not Greek equally like? Why is not Icelandic, Moeso-Gothic or Lithuanian? Any of these is in grammatical structure closer to Latin than the Erse and Gaelic. If many of the very same identities should appear to be Slavonic, it might justify the theory that what I have called Italian Celtic was a Slavo-Celtic; but would not, I think, injure this argument. That will need examination. But let us pass to some words connected with war.

Arma, arf, G. arm.  
 Gladius, cledd, G. claidheamh.  
 Lamina, llafn, G. laun.  
 Pilum, pilwrn.  
 Scutum, ysgwyd, G. sgiath.  
 Sagitta, saeth, G. saighead.  
 Arcus, *Armoric* goarog.  
 Parma, parfais.  
 Veru, ber, per (Eng. *spear*.)  
 Lorica, llurig, G. luireach.  
 Batteus, G. balt.  
 Torquis, torch.  
 Corona, W. G. coron.  
 Murus, mur.  
 Moenia, maen, *a stone*.  
 Vallum, gwal.  
 Spolia, yspail, G. spùinn, spùill.

Gloria, G. gloir.  
 Telum, G. tailm, *tool*.  
 Miles, milwr.  
 Centurio, canwriad.  
 Turma, torfa, *troop*.  
 Caterna, catorfa.  
 Micare, *to fight*, bicra.  
 Castrum, cader.  
 Clades, }  
 Lethum, } llaith.  
 Catena, cadwen.  
 Carcer, carchar.  
 Fustis, ffust, *flail*, &c.  
 Batuo, baeddu.  
 Numerus, nifr.  
 Praeda, praidd, *a herd, booty*.  
 Tragulum, G. tradh.

At first reading of this list, it may perhaps be thought, that not some only, but many of the words passed from the Romans to the Britons, and by the way of commerce to the Irish. It may be thought that weapons of war were forged in Britain, and carried their names with them beyond the province; such as *arm*, *claid*, *lamn*, *sgiath*, *saighead*, *luireach*, *balt*. Then, some will add, *canwriad*, *torfa*, *catorfa*, *milwr*, are, beyond a doubt, borrowed by the Britons from the Roman legions. This needs to be more narrowly looked into, and I must bespeak some patience in my reader.

1. Arf (= Armh) *a tool*, is connected with Arfaeth, *a design*,

Arfer, *a manner*; which is not like an imported word.—2. Cledd, is also Cleddan and Cleddyf, *a sword*, and is perhaps allied to Glaif, *a bill-hook*, Eng. Glaive; this appears native.—3. Lamina, in Latin, may suggest a relation to *lēvis*, λείος, but that is all. In Welsh, we find Llae, *an expanse*; Llaf, *that which extends*; Llafn, *a blade, a sword*, contr. Llain; Llaned, *level, plain, smooth*; Llefn, *even, smooth, sleek*; Llefryn, *a blade, a slab*; Llif, *a saw*; Llyfn, *smooth, soft, slippery, glib*; Llyfnu, *to make smooth*; and many more. These shew that Planus, Lēvis, Lamina, and, in fact, Palma, Lātus, are of one family, though the broken state of the Latin disguises it.—4. Pilum would not so easily generate Pilwrn, as conversely; but there is a whole family in Welsh,—Pilo, *staff, wand*; Pill, *stem of tree*; Piler, *pillar*; Pillio, *to peg, to shaft*; Pilwrn, *a dart, &c. &c.* . . . Here we see how Pilum and Pila are connected; which cannot be discovered in Latin. Pilum, in short, like ὄπασ, hasta, and so many other words, is properly a shaft, and only secondarily a javelin: thus the Welsh, and not the Latin, is the primitive.—5. Sgiath is (1.) *a wing*, (2.) *protection, shelter*, (3.) *a shield*; and has various derivatives in the sense of a wing. The Latin Scūtum therefore, (if connected with Sgiath,<sup>15</sup> and not with σκῦτος,) is derived from the Gaelic.—6. That the Gaelic Saighead comes nearer to the Roman sound Sagitta than the Welsh Saeth does, is adverse to the opinion that it passed to the Gaels through the Britons. In fact, the Gaels have Sgaiteach, *sharp*, from Sgath, *to cut off*; [Eng. Scathe, Scythe] and it seems highly probable that Saighead is an anomalous derivative, meaning *a sharp-pointed thing*. Since Scindo appears to be the Latin representative of Sgath, Sagitta ought to begin with Sec, if native.—7. Arcus in Latin stands alone. The Armoric Goarog, *a bow*, in Welsh takes the form Gwarrog, *a yoke*, which has the common idea of a twist or semicircle. So in Gwargam, *a hunching of the shoulders*, and other derivatives of Gwarg. Gwarr also is the nape of the neck, Gwarcen, the upper part of the back and shoulders. Without involving ourselves in the question, whether these are referable to the

<sup>15</sup> Gaelic Sg initial is ordinary for Sc. Plutarch (Romul. 21.) tells us that the Scutum (*εγχιδα*) came in with the Sabines; and we know that its form is that of the Gaulish shield. The Clypeus and

Hasta belonged to the Greek phalanx system. Galea and Hasta are found in Erse. See the Postscript. Ensis is probably true old Latin, as Sanskrit.

same root as Queer and γυρ, Curv, as Mr Garnett suspects, we see distinctly enough that Gwarog *a bow* is native, and that Arcus is borrowed. The Welsh initial Gw is ordinarily F in Gaelic, and V in Latin; as Gwin, Fion, Vinum; and that the initial V should have vanished in Arcus, will scarcely be thought a difficulty.—8. “Balt” is not found in Welsh.—9. As for Torch, it is masculine, and is connected with a family, Torchi, Torchog, Torchol, &c., but besides these, it has a feminine Terch, whence come Terchu, *to loop or noose*, Terchog, *having a loop*, &c. This development is unlikely in any but a native word.—10. Coron is connected with Crón, Crwnn, *round*, Cronen, *a globe*, Caran, *the crown of the head*, κάρανον? Creuan, *the skull*, κράνον, and the root Car, *a bending, twisting*, in Gaelic, whereas Corona in Latin is isolated.—11. Mur, *a rampart*, has not merely Murio, *to fortify*, but Murdd, *a foundation*, Murddun, *rubble, a ruinous wall*. Thus it is richer than the Latin root.—12. Moenia has no singular; this is explained by the Welsh sing. Maen, *a stone*.—13. Gwal, *a fence or side-wall*, has Gwalio, *to enclose*, Gwald, *a hem, skirt, welt*; yet the Latin Vallus, *a stake*, connected with Vallum, *a palisade*, is a special development, which throws doubt on its origin. The Gaelic has Fal, *a fence*, Balla, *a wall*: cf. wall, pale, πόλις.—14. The Gaelic Spùinn is connected with a large family of words which mean *robbery*, and as the art was native, so may the word be.—15. It is remarkable that Gloir is not Welsh; and this is scarcely a word to be carried in the course of trade.—16. Tailm is almost *too like* Telum, as *m* is accidental to the latter. But the Gaelic has also Tàl, a cooper’s adze, probably the same word as English Tool, which is connected with Till (to prune and trim,) a Tally, or notched stick; and French Tailleur, to clip, cut, prune; which must have been an old Celtic root, and, as such, picked up in Britain by the Anglo-Saxons: for the word does not seem to be German. As the French out of Taille (cut) have got the sense of “height of stature,” so the Welsh have Tal, Eng. tall. The three words Talauc, Talbos, Talwas, all meaning “a shield” in Welsh, may seem to be Celtic representatives of the Graeco-Etruscan (?) Clypeus, as Till of their Colere. Pliny supposed Clypeus to come from γλόφω: it is curious that the root col, κολ, gives the same sense, viz. *carved*.—17. Milwr and Canwriad are likely to be the origin of Miles and Centurio, for the following reasons. The word Milwriad (χίλιαρχος) also

exists in Welsh. *Wriad* is not an uncommon Welsh ending, and *Uriad* is explained (hesitatingly however) *an elder, a senator*; now as *Mil* is *a thousand*, and *Cant* *a hundred*, and *Milwriad* (captain of a thousand,) certainly does not come from Latin, it is unreasonable to suppose that *Canwriad* does. Next, imagine that *Centio* meant "a soldier"<sup>16</sup> in Latin: should we not instantly infer from *Centum*, *Centio*, *Centurio*, that *Centio* primitively meant "one of a company of a hundred?" *A fortiori* we draw a similar inference, in the case of *Mil*, *Milwr*, *Milwriad*, since *Milwr* is evidently compounded of *Mil*, a thousand, and *Gwr*, *man*: (this G always vanishes in composition: *Gwr* is the Anglo-Saxon *Wer*, Latin *Vir*, Gaelic *Fear*,—a widely diffused root:) thus *Milwr*, a soldier, is analyzed into "A man of a thousand." But *Miles* admits of no such analysis in Latin. We may probably infer that *Mille* and *Centum* are likewise borrowed from the Celtic, observing that  $\chi\lambda\iota\alpha\iota$ ,  $\xi\kappa\alpha\tau\omicron\nu$  are the Greek.

—18. *Turma* in Latin is isolated and specific; but *Torfa* or *Tyrfa* in Welsh has the same breadth of meaning as *Troop*, its English derivative; and besides has a numerous family.—19. *Caterva* in Latin is unaccountable; *Caterfa* in Welsh is a compound of *Cad*, *battle*, and *Torfa*: thus the Latin hides the relation between *Turma* and *Catorva*, which is clear in the Welsh.

—20. *Micare*, in Latin, is to twinkle; also to fight! Does not the latter sense imply an entirely new verb, borrowed from Celts?—21. The root of *Castrum* has in vain, I think, been sought within the limits of the Latin. Professor Key,<sup>17</sup> comparing it with *Rastrum*, *Rostrum*, *Claustrum*, whose roots are *Rad*, *Rod*, *Claud*, concludes that *-strum* is the Latin ending and *Cad* the root of *Castrum*, and so far seems safe ground. He proceeds with much ingenuity to refer this *Cad* not to *Cado*, but to *Caedo*, which he maintains to be its transitive; and thinks that *Castrum* properly meant "an instrument for felling trees," that is, an axe; so that "*Movere Castra*" is properly "to remove the camp-tools." But the diminutive *Castellum* persuades me that the received interpretation, *Castrum*, *a castle*, is correct.

<sup>16</sup> The Gaelic has *Milidh*, *a soldier*, pl. *Milean*; *Mileanta*, *soldierlike*; *Mil-each*, *a war-horse*; which last they regard as shortened for *Milidh-each*. If this is admissible, I presume that *Milidh* was imported in the middle ages, when

it was customary to style knights and baronets thus.

<sup>17</sup> I refer to an able paper, contained in vol. ii. p. 249. of the Proceedings of the Philological Society, London, 1846. The author here, as every where, dis-

The termination *-strum* cannot, I think, be restricted to an instrument; and *à priori*, *Castrum* seems to mean "a place of strength," and suggests to search for a root *Cad*, *strength*. Now in Welsh there is *Cader*,<sup>18</sup> a strong hold, *Cadarn*, *Cadr*, or *Cadyr*, strong, stout, *Cadwr*, a shield, all apparently related to the verb *Cadw*, to guard, to keep, to look to. (The last must not be confounded with the other roots, *Cad*, battle, *Catau*, to fight and cut.<sup>19</sup>) *Caer*, the common Welsh for a castle, might be suspected to be a mere corruption of *Caster*. Considering how isolated *Castrum* is in Latin, I think that *cadw*, to guard, is the immediate parent of *castrum*, ἐχόρωμα.—22. In *Clades* and *Lethum* or *Letum* we see different attempts to pronounce the Welsh *Llaith*, γληθ. *Clades* has obviously no Latin root, though everybody must discern in it an origin not alien to κλαω, θλαω, and Eng. slay. How the Welsh *Ll* changes into *kl*, *fl*, *pl*, *sl*, in other languages, (perhaps by a mutilated enunciation) has been well illustrated by the Rev. Mr. Garnett,<sup>20</sup> who has also referred *Clades* to the Welsh, and compares the Slavonic *Klati*, to slay. The Welsh family contains *Lla*, *Llaw*, a hand [Gael. *Lamh*;] *Llabi*, to slap, clap; *Lladd*, to slay, [Slav. *Klāti*;] *Llaith*, slaughter; *Llas*, to be slain. The double form *Lethum*, *Letum*, is at once accounted for by the Celtic *th*, which

plays great resource in his etymologies, and opens profitable veins of inquiry. The violent changes of form which are so powerful an instrument with him, have taken place, no doubt, between different languages, but not (I submit) within the limits of one undisturbed language. Nor were different "dialects" merely spoken over ancient Italy: the contrast of Etruscan, Sabine, Latin, Oscan, was of tongues mutually unintelligible.

<sup>18</sup> Welsh lexicographers have a keen eye for an Arabic or Hebrew word; and here quote the Arabic *Qader*, strong. Such coincidences come rather oftener than they ought, and may excuse the enthusiasm of Welsh etymologists. There are secrets here, yet to be discovered.

<sup>19</sup> *Cād* (qu. *Caed*!) and *Catau* [Eng. cut] appear to be the Welsh represen-

tatives of Latin *Caed*, Gr. *καυ* and *καυ* (in *καυ-αυω*, slain), Arabic *Qata'*, *Kas*, &c.; and to be the roots of *Castrare* and *Castus* in Latin. If so, it is hard to believe that *Caedo* comes from *Cado*; especially observing that a Latin verb derived from another verb by vowel change ought not to be of the primitive or consonant conjugation, as *Caedēre*; but, if transitive, of the A conjugation, as *sédare*, *fūgare*; if neuter, of the E conj., as *pendēre*. Besides, in *castus*, *castrare*, *praecidere*, *recidere*, *circumcidere*, the idea is that of sharpness without violence. So nearly Quinctilian, "Ipsam togam rotundam, et apte *caesam* velim." *Caedere* seems to be one of the widely diffused roots, which may be called primitive to many distant languages.

<sup>20</sup> Philolog. S. vol. II. p. 258.

was at length expelled, as foreign words became gradually assimilated to native tendencies. The twofold pronunciation Cl and L in Clades and Lethum suggests, that the foreign parent of both had Ll; thus we are led to the Celtic Llad and Llaith, with considerable certainty. That the Latin can have generated the Celtic is impossible; that the Latin should have been homesprung, and accidentally agree with the Celtic, is highly improbable; that the Latin has borrowed from the Celtic, accounts naturally for all the phenomena.—23. Catena has no root in Latin; Cadwen comes from the Welsh Cadw, as Vinculum from Vincio. Still, as the Teutonic Kette, a *chain*, is perhaps Indo-European, the origin of Catena is less certain.—24. Carchar, a *prison*, comes from the root Carch, *restraint*, which seems to mean *tightness, anxiety*; for there is also Carc, *care*; (N.B. the Engl.) Carcus, *anxious*; and in Icelandic, Kargr, *surly*; whence also German Karg, *tenacious, stingy*, and Engl. chary.<sup>21</sup> Thus, we see the root diffused and developed in the north, and no mark of it in Latin except in the derived Carcer, a *prison*. This word must, however, have entered the Sicilian very early, since the Sikeliots said κάρχαρον.—25. Numerus implies a root Num, the νομ perhaps which is concealed in ὄνομα, ὄνομα; but for ὄνομα, the Latins said nōmen, or rather gnōmen, which is analogous to γνοματ, and comes from the root gnō, γνω; thus we are set astray, in mere Latin, from any root Num. Now, the Welsh have Nif, a *specific number, or tale*; Nifer, a *number, pl. men, forces*; Niferu, *to count*; Niferog, *numerous*; and many other words. There is nothing in any one of the derivations to suggest that the Latin Numerus, Numerare, Numerosus, are their sources; on the contrary, Nifr is referable to a higher root Nif, but Numerus is not. I conclude that the Italian Celts said Numh, a *number named*; Numhir, a *numbering*, (Gaelic Nuimhir and Uimhir); whence the Latins got Numerus. Enw is the Welsh for a *name*; apparently a corruption of Enuf, that is, Enumh.—26. As for Praeda, it is at first sight clearly imported from the Celtic, since it has not the primitive sense of a *Herd*. Possibly Pretium belongs to this root: for there is Prid, *price*,

<sup>21</sup> This root is in part similar to Gr. and Lat. *Ang.* in angustus, anxious, &c., but in sound approaches nearer to *Aroeo, Aro-tus*, which has in Gr. the twofold representative ἄροω and ἀροίω. How

ἀροίω μαι comes to mean, "I am satisfied," is partly explained by *contentus* for *contented*, but it has here gone beyond Carg, Kargr.

*value, ransom; a pawning; precious, dear; Pridio, to set a price; cf. πρίαια.* But we may here get too deep. The double sense of the Welsh representative of Praeda, may remind us of Divitiæ in the first table; which is, for the same reason, obviously borrowed from the Celts.—27. Treagh is a *spear* or *trident* in Irish, where Tradh also is found. Tradh in Gaelic is rendered a *fishing-spear*. It seems to be from Tri, *three*, Eag, notch, (edge?) which could not be guessed in Latin.

The result of this tedious, but necessary discussion, is, first of all, to assure us that our extant Welsh, as well as Gaelic, has received but a very feeble impression from Latin. It seems to be the language, not of the Roman provincials, but of unconquered tribes, who resisted Normans, Saxons, and Romans, until the days of our Edward I.; and have ever since tenaciously kept their beloved native speech. Next, we are forced to admit that the Latins, unless Celts themselves, have imbibed an infusion from a people whose vocabulary was Celtic; and since the words which concern war and battle are seldom adopted, except from conquerors, the obvious probability is, that *these* words did not belong to a Celtic people whom the Sicilians (I mean the primitive speakers of the oldest Latin) overwhelmed, in or out of Italy, but were imposed by Celts who conquered the Sicilians; and that, we may presume, was on the Latin soil. And here we may remember Cæsar's statement in *Salust*, that the Romans had adopted weapons of war from the Samnites (*Catil.* 51.) Was it not really from the Sabines who conquered Rome? and did not the relation of the Samnite to the Sabine tongue here mislead either Cæsar or Sallust? That the Latin blood, the Latin genius, and the Latin tongue, rose again after their fall, like the Saxons in England against their Norman lords, is witnessed by the history; yet, supposing we are on the right track, we ought to find in Latin scattered Celtic words,—verbs as well as nouns,—not capable of being comprised in the lists already given, or in any general description. And this is the fact, as the following alphabetical vocabulary will shew:—

ACER, G. achiar.

ALO, ALTUS; G. al, brood; alach, to breed, or nourish; altrum, nursing; àilt, high, lofty, noble.

ANIMA, G. anam, soul.

ARDUUS, G. ard, lofty.

BLANDUS. See Note on Lætus.

BONUS, in old Latin, Duonus.

Dai, *that which gives existence; a name of the Deity.*  
 Duw, *God.*  
 Daw, *a boon; cf. δίδωμι.*  
 Dawn, *a gift, (Donum.)*  
 Daionus, *good, kind.*  
 Daioni, *goodness, &c.*  
 The connection of God and Good seems clear in the Welsh.  
 Cf. Duonus and Divinus.  
 In Gael. Daonna, *humane.*  
 CABALLUS, G. caball; *qu. from*  
 G. cab, *mouth, and àl, horse;*  
*i. e. horse trained to the bit.*  
 CALVUS, G. calbh, *bald.*  
 CALLEO, CALLIDUS, *called,*  
*hard, call, G. céillidh, prudent.*  
 CAMURUS, *camm.*  
 CANUS, *cann, white.*  
 CANDIDUS, *cannaid.*  
 CANO, canu, G. can.  
 CAPIO, cip, *a snatch; cipio, to*  
*snatch up; Eng. keep.*  
 G. ceap, *to snatch; gabh, to*  
*take.*  
 CARUS, car, *and caru, to love;*  
*ἐράω? χάρις?*  
 CARIUS, gór, G. gaor, *gore, filth.*  
 CAUSSA, G. chis.  
 CELLA, CELO, Cel, Cele,  
*hiding-place; cell, closet, ar-*  
*bour; celt, covert, ἄλτος?*  
*celtu, to hide. G. cùil, a*  
*nook, κῶλιος? ceil, hide, con-*  
*ceal; ceal, concealment; cealt,*  
*clothes; ceall, a cell, a*  
*church.*  
 COELUM, G. Ceal, *death, hea-*  
*ven; (qu. the hidden world,*  
*αἰθῆς?) This may throw*

doubt on the diphthong in  
 coelum, and its relation to  
 κῶλον.  
 CERTUS, G. ceart, *right, just.*  
 [Yet as Ceart, by Gaelic de-  
 rivation, means τετράγωνος,  
 either the likeness to Certus  
 is accidental, or Certus does  
 not come from Cerno.]  
 CESTUS, G. ceast, *girdle. Cf.*  
 Homer's κεστὸν ἱμαντα.  
 CISTA, cest, *twig-basket; also*  
*cist, a coffer, from Latin?*  
 CLARUS, *clær.*  
 CLAUDO, clwydo, *to wattle in.*  
 CLAUDUS, *cloff.*  
 COLO, G. coill, *to castrate.*  
 COLUMEN, G. calpa, *pillar, calf*  
*(of leg); calba, colpa, do*  
*and colmh, columhan, pillar,*  
*pedestal. Hence Calpe, pil-*  
*lar of Hercules?*  
 COM, CON, G. Comh, *in com-*  
*position. It seems to unite*  
*σὺν and ἕμα (Sansk. sam.)*  
*meaning evenness or equa-*  
*lity, as well as combination.*  
 Thus Comhaois, δημηλιε, *ae-*  
*qualis, comhhard, planities.*  
 The Welsh seems to have  
 developed two words, Cyn  
 and Cyf for σὺν and ἕμα,  
 ἐμοῦ.  
 COMIS, G. caomh, *placidus,*  
*mitis, amicus; perhaps from*  
 Comh.  
 COPIA, G. cob.  
 CREO, creù.  
 CRUDUS, cri, G. crauaidh.  
 CULCITA, colcaidh, *a feather*  
*bed; from cole, an eider-duck.*

CUNEUS, *cun*, gaing; G. *cuinne*, *geuin*.

CUPA, *cwppan*; G. *cup*.

CURA, *cur*.

CURTUS, G. *goirid*; *κείρω*?  
*Eng. Shear*, *Short*.

DE (*of*), G. *de*.

DE (*privat.*) G. *de*.

DEUS, *Duw*, *Dew*, G. *Dia*. See  
*Bonus*.

DIVINUS, *duwin*, *dewin*.

DENS, *dánt*.

DIES, *dydd*, G. *di*.

DONUM, *dawn*; also *Sansk.*  
But see *Bonus*.

DORSUM, G. *druim*.

DURUS, *Dur*, *steel*; *duraw*, *to harden*; *durio*, *to whet*. G. *dur*, *dull*, *obstinate*; *durga*, *surly*.

ELEMENTUM, *elfen*. The Welsh is here remarkable. *El*, a *spirit* (cf. *Heb.*); *elf*, a *moving principle*, a *spirit*, *Eng.* *Elf*; *elff*, a *pure state*; *elfen*, an *element*.

ENS, a participial ending. *En*, a *being*; *Enaid*, *the soul*; *Eni*, to exert the soul; *Enig*, *full of soul*, *lively*; *Endid*, *existence*. (Here this patriarchal language carries back the mind to a time when Latin and Greek had not yet de-

veloped their grammar! This is no Italian Celtism.)

EX, *es*, G. *as*.

FALLO, G. *feall*, *to betray*, *deceive*. Hence *Eng. Felon*, (*traitor*.)

FLACCIDUS, G. *floch*.

FLAMMA, *flam*; *from flloi*, *to radiate*. Cf. *φλογ*.

FLOS, G. *flúr*.

FLUO, *ffreuo*; also *lli*, a *flow* or *flood*.

FREMO, *fromm*, *angry*; *frommi*, *to chafe*. But also *βρέμω*.

FRIGUS, *ffer*, *rigid*, *cold*; G. *fuar*, *cold*. But also *ῥίγος*.

FRONS, *ffrin*, *brow*, *edge of a hill*. (The *W.* seems not to have the primary sense.)

GRATIA, G. *gradh*, *love*.

JUVENIS, *ieuant*;

JUNIOR, *iau*;

JUVENTUS, *iewaint*.

widely diffused.

IMUS, *iw*, *im*.

JANUS, *Ion* (*Jehovah*). Yet is not Janus for Dianus?

LAETUS, *llawen*, *blithe*, *glad*; *llawd*, *delightful*.<sup>22</sup>

LATUS, *lled*, *πλάτος*; *llyd*, *breadth*; *llydu*, *to widen*.

LAUDO, *llawd*, or *clód*, *to praise*.

G. *luaidh*, *mention*; (N.B. this sense;) also *laoidh*,

<sup>22</sup> The Icelandic has *Bleidi*, *mollis*, *macero*; *Blida*, *blanditia*, *mitigo*; *Blidr*, *blandus*; *Blenda*, *miscuo*, *tempero*; *Eng. blend*. The purest root is probably the Gr. *χλῖα*, to be warm and soft; (perhaps to steep and soften in warm water,)

where initial *χλ* becomes *l* or *bl* in mouths which reject the *χλ*. Hence *blot*, *blend*, *blandus*, *blithe*, *latus*, and perhaps *lenis*; but *glad*, *glee*, &c., seem to belong to quite a different root, which means brightness, *γίλα*.

- hymn*, perhaps ecclesiastical.
- LAXUS, llag, G. lasach, *slack*; also W. llesg, *weak, faint*; cf. lag, flag, slack, slug, flaccidus, languedo, loose, slow.
- LENIS, LINEA, llin, *a line, flax*; llinar, *smooth*. (Yet I suspect that *llin* is only a Welsh utterance of λίνος, and that the word was imported with the thing.) Then we shall refer *Lenis* to the same root as *Lactus*?
- LIOET, G. leig, *let go, let slip, permit*.
- LIMI oculi, Llymm, *sharp*.
- LIS, llid, *anger*.
- MALUS, MOLLIS, mall, *soft, rotten, evil*; mallus, *soft, wanton*; mallain, *over-soft*; mallu, *to be rotten*; mwyll, *soft*.<sup>23</sup> G. mall, *slow, lazy, mill, to spoil, mar*.
- MANDERE, mant, *jawbone*.
- MANUS, mun, *the twohands full*.
- MEDIUS, med, *a centre*; G. meadhon, *midst, &c.*
- MERUS, myr, *pure*; myraoth, *purity, &c.* See Purus.
- MERX, G. Marg, *a coin*; marghad, *a buying, &c.*
- METO, medi, méd, *to reap*.
- MISCEO, mysgu; (widely diffused root.)
- MITIS, moeth, mwyth, *soft, gentle*, [Eng. Smooth.] G. maoth.
- MINUO, main, *slender*; G. Mion, *little*.
- MODUS, G. modh.
- MOLO, malw, G. meil.
- MORES, moes.
- MORIOR, marw; G. mort, *kill*.
- MORA, mor, *time*.
- MUCUS, G. smug.
- MUTUS, mud.
- MUTO, mudo, *remove*; G. muth, *change*.
- NON, NEC, na, nag, nage, nad, nid, nis.
- NE, nas.
- NECTO, G. naisg.
- NEGO, nacca, nagu.
- NEMO, neb, nebun.
- NEBULA, nifwl, G. neul, νεφέλη.
- NŌTA, nod; nodi, *to mark, &c.*
- NUDUS, noeth, G. nochd.
- PANNUS, pann, *fulling of cloth*; pannu, *to full*; pannog, *having a nap, &c.*
- PAR, par, *a brace*.
- PARS, PARIES, parth, G. pairt, *a part*; parthu, *to divide*. (See Ffwr.) pared, *a house-wall*; parwyd, *a partition, &c.*
- PARIO, PARO, (cf. Creo.) Para, *continuance, duration*; parau, *to last, abide*; par, *ready, prepared, effective*; pariad, *paraeth, a causing*; parol, *effective, creative*; paraethu, *to render causative*; para-

<sup>23</sup> The root, with the sense of *softness*, is immensely diffused; with the sense of *badness*, as far as I know, it appears

only in Celtic, Latin, and perhaps in Oscan, where they read *perum dolum malloim*, as per dolum malum.

dwy, *susceptible of being caused.*  
 [Also *parod, ready, prompt*; with many derivatives, possibly from Latin *Paratus.*]  
 PETO, pedi.  
 PONS, pont.  
 PORTA, porth.  
 PORTUS, PORTO, PORTITOR, porth, porthfa, G. port, *a port or harbour*; porth, *aid*; porthi, *to aid, carry, &c.*; porthwys, πορθύσις.  
 PRECOR, preg, *greeting, address.*  
 PRETIUM, prid, pris. [Cf. *prés, brass, and praid, cattle*; also πρῆ-αμα, prynu, *to buy*; priod, *peculiar, one's own, Lat. privus?*]  
 PROBO, profi; prawi, *a trial, assay.*  
 PUNGO, pwnga, *a blister, a push, (punch?)*  
 PURUS, pur.  
 PURGO, pufo, &c.  
 QUIES, G. cuid.  
 RAPIO, rhaib, *ravening*; G. reub, *to tear*; Eng. rob.  
 RAUCUS, G. róc: *whence rócas, rook.*  
 REGO, G. ruig, *reach.*  
 RIGEO, G. rag, *be stiff*; rig-hinn, *tough.*  
 RODO, rhutio, *to corrode, rub away.*  
 ROTA, rhe, *swift motion, a run: swift*; rheu, *to run*; rhead, *a running*; rhead, *that which runs, a streamlet*; rhedeg, *to run, to flow*; rhedfa, *a race,*

&c. rhidio, *to leap, mount*; rheidyr, *a knight*; rhod, *a wheel*; rheda, (old Gaulish) *a car, or coach.* Cf. *ῥέω, run, ride, Germ. Ritter.*  
 RUGA, G. rug.  
 SALTO, G. saltair, *to trample.*  
 SALUS, SALVO, sal, *safe*; sa-laidd, *hale.*  
 SCRIBO, Gaelic, *sgriob, to scrape, a scratch*; *sgrioban, a rake*; *sgriobach, the itch*; *sgriobh, to write, &c.* Here we see the primitive sense, which the Latin has not. Yet the word must be ante-Sabine in that language.  
 SCRUTOR, G. sgrud.  
 SECURUS, segur, *at leisure, slothful*; segura, *to be idle, &c.* But this is a very difficult word. For there is not only W. *sicer, G. sicir, sure*, but also G. *socair, docair, = εἶωπος, δύσωπος, easy and hard.*  
 SEVERUS, SOBRIUS, syfru, *to harden, make severe*; syfrol, *firm*; sobr, *temperate*; syf-niad, *making firm*; syfrdan, *dull in mind.*  
 SICCUS, SITIS, sych, *dry*; syched, *thirst*; sychu, *to grow dry*; sychedu, *to thirst.*  
 STULTUS, STOLIDUS, Gael. stòl, *a stool, seat*; stòl, *to settle*; stòlta, stòlda, *steady, sedate*, σταθερός, *tame, slow*; stò-ladh, *a settling or calming down.*  
 SUCCUS, Sugo, sug. G. sugh,

- juice*; sugiad, *a becoming juicy*; suger, *extracted juice, sugar*; sugno, *to suck*.
- SUMMA, a sum. (Not from *supremus*, for there is) sym, *a complete whole*; symaeth, *a middle state*; symerth, *fullness of energy*; symis, *to apprehend, pierce*; syml, *simple, pointed*; symlu, *to prick*; symmol, *integral, middling*; symu, *to render integral*; swm, *the state of being together*; 'summ, *a sum*; G. suim; sumio, *to sum up*; sumiol, *relating to size*; sumiad, *a deducing the size*. Cf. *Sansk.* sam, Gr.  $\xi\mu\alpha$ , Lat. simul, simplex, &c.
- SUPERBUS, syberw, *proud, magnificent*.
- TACEO, taw, *silence*, &c. cf. French *il s'est tu*.
- TENER, tyner.
- TENUIS, tenau,  $\tau\alpha\nu\acute{\alpha}\varsigma$ .
- TIMEO, G. tiom, *tender, timid*, &c.
- TORREO, G. tior, *dry*. Cf. Germ. Trock.
- TRANS, tra, *above, beyond*.
- TUMEO, TUMULUS, TUMULTUS. It may be well to compare the Gaelic. Tom, *a knoll, a swelling*. Toman, *a hillock*. Tomach, *hillocky, tufty*. Tomad, *bulk, quantity*. Tomult, *bulk, amplitude, authority*. The sense of the last has deviated in the two languages.
- ULTRA, alltra, *from all* —  $\xi\lambda\lambda\acute{o}\varsigma$ , other.
- USUS, G. uis.
- VAE, gwae, *woe*.
- VASTUS, G. fás, *empty*; fásach, *desolate*, &c.
- VANUS, gwann, G. fann, favin, Eng. faint. Also W. gwynn, *white*.
- VANUS, G. faoin.
- VATES, G. faidh, baidh.
- VELUM, G. falach, *a veil*.
- VER,  $\xi\alpha\upsilon$ , see Viridis.
- VERUS, gwir, G. fior; and Germ. wahr.
- VIDUA, gweddwi, *single, solitary*; (but the root is ancient, and far spread.)
- VILIS, gwael, *low*, (physically or morally.)
- VIR, gwr, G. fear.
- VIRTUS, G. feart.
- VIRAGO, gwraig, *woman, gwrferch, virago*.
- VIRIDIS, VIRGO, VER, ir, *green, fresh, juicy*; iraid, irain, do.  $\chi\lambda\omega\rho\acute{\alpha}\varsigma$ . Also *luxuriant, polished*,  $\lambda\upsilon\kappa\alpha\rho\acute{\alpha}\varsigma$ ; irder, *greenness*; irhan, *to grow moist*, &c.; gwyr, *fresh*; gwerch, *Armoric*, but in G. uraich, *new, fresh, a virgin*. The Welsh has two roots, Ir and Gwyr; in Gaelic Ur, *fresh*; whence very many derivatives.
- VITA,  $\beta\iota\omicron\tau\acute{\alpha}\varsigma$ . W. byd, G. beatha. W. byddu, *to exist*.
- VOX, G. foc.

But (it may be said) "of the words produced as Celtic, there is evidently here a portion which is common to many languages.

The Latin, you tell us, is in a more broken state than the Welsh: granted. It has lost many of its roots, and has kept only derivatives, and has corrupted the forms of many of these, so that we do not always discern the likeness of those which once came from a common root. The true inference from these facts is, not that a Celtic tongue has intruded into Latin, but that the Latin tongue once reached into Celtica; that, in short, a single vocabulary had a vast range over Italy, Gaul, and Britain, although the words had a different development north and south, *and a different grammar superadded to them.*"

I reply, by insisting, first, that the diverse grammar has not been developed since the Latins reached Italy; but, as the agreements with Greek and Sanscrit prove, many ages before. If all the time that Latin and Celtic lived side by side in the west, they had laws of grammar quite irreconcilable, the people must always have been barbarians to one another. Inasmuch as the marked glossarial similarity cannot have been accidentally connected with the fact of their proximity, one language has certainly *acted upon* the other. Being reciprocally unintelligible, no organic harmonious development of one by the operation of the other was possible; the only action is that of collision, rupture, and mixture. Such being the *a priori* case, to stand out for the purity of the Latin, by imputing to internal causes all that comes more easily and naturally by a foreign force, is unreasonable. For instance, in comparing *Turma* and *Caterva*, it might be alleged that the Romans perhaps, *of themselves*, corrupted these from *Torva* and *Catorva*, and perhaps *there was once* an old Latin word *Cad* or *Cades*, battle, connected with *Caedes*, of which *Catorva* was compounded. No one, however, I think, will argue thus, or will doubt that these words are foreign to Latin, and are imported from the Celtic. But the same argument is equally valid in a very great number of the instances above adduced, which, therefore, appear to me to shew an intrusion of the barbarian Celtic into the Latin.

Imperial Rome called her speech Latin; and there is no question that the language which we now know by that name is fundamentally the speech of *Latium*, modified only by the political, the military, and in part by the religious vocabulary of Rome. That portion of the tongue which can in no way be included in these classes, we cannot (I suppose) impute to the Sabine invasion of Rome; and if it have a Celtic infusion, that

must be ante-Sabine; especially, the names of different sorts of cattle cannot have been introduced in Latium by the Sabines on that occasion. If there were any *a priori* reason for supposing that the Latins had kept their speech pure in Italy itself, we might imagine that the Celtic part was adopted while they were yet out of Italy, in Dalmatia, or much farther east; but when we read of so many successive occupants of Latium, the obvious probability is, that the prior inhabitants, whom the Latins there subdued, were Celtic. Shall we suppose these to be Umbrians, or Tyrsene Pelasgians,<sup>24</sup> and that these spoke a Celtic tongue? It is immaterial to this argument. If indeed we may believe the *grammar* of the old Italian-Celtic to have been nearly like that of Latin, though the *vocabulary* approximated to the Erse, if we are willing to call Latin itself an old Celtic, this argument will lose a large part of its force: yet even so, the broken state of the Latin still points to our present conclusion.

The great sea of languages which, four thousand years ago, heaved from Rhegium to the Orkney Islands, was no tranquil frozen mass, crystallizing everywhere into similar forms. Every tribe had, no doubt, its own specialities, and within every language there were very diverse dialects. In early ages, the inhabitants of the north always coveted the southern climes, but southern people never volunteered a movement northward. Each successive impulse of migration heaped together uncongenial tribes at the southern end; and while gentle undulations alone affected the northern mass, the waves of language, in approaching their southern barrier, were shortened into breakers, and exhibit to us ruptured forms not to be mistaken. Hence the comparative purity and extremely ancient character of the Welsh and Gaelic. With a special view, however, to the Sabine part of the question, I have purposely held in reserve the *political* words which seem to characterize the Romans, some of which we know, and most of which we may suspect, came into

<sup>24</sup> Larissa and Argos are supposed to be Pelasgian words; the latter, according to Strabo, meant a *plain*, the former is conjectured to mean a *fortress*, (Thirlwall, vol. 1. p. 34, 1st ed.) In Gaelic, Araich is "a plain, a field of battle, a plain field." Lairig, "a moor,

a hill." Learg, "a little eminence, a beach, a plain." Leargach, "steep." Whether these are to the purpose, students of Greece may discuss. As 'Aγ-γος and 'Araich point to the widely diffused root Ar, to *plough*, the word is not of much worth to us.

Rome with the Sabines. These also will be found to be Celtic, with a particular resemblance to the Gaelic or Erse.

Quirites, G. curaidh, *warrior*.  
 Cives, (see below.)  
 Populus, pobl.  
 Plebs, = λαος, liaws, *multi-  
 tude*; also plwyf; G. laom,  
 Curia, cwrt, G. chirt, *a court*.  
 Cohors, G. gort.  
 Tribus, G. treubh.  
 Senatus, G. seanadh.  
 Lex, G. lugh, and dlighe.  
 Fas and Jus, (see below.)  
 Fascis, fflag.

Ritus, (see below.)  
 Ordo, urdd.  
 Seculum, siel, *a wind, a round,*  
 κῆλος.  
 Finis, ffin, *boundary*.  
 Ora, or.  
 Toga, twyg.  
 Pallium, G. peall, *shaggy hide,*  
 falluin, *mantle*.  
 Bulla, G. bulla, *ball*; (W. bwl,  
*roundness*.)  
 Hospes, osb.

Most of these words deserve separate comment.

*Quirites*.—It is agreed that the word *Quirites* was not only peculiar to the Sabines, but distinguished a race of that nation. Of the ancients, some supposed it to be derived from the town of Cures, others from *Quiris*, the Sabine word for a spear. Now since, as a fact, the Gaelic has not only *Curaidh, a warrior*,<sup>25</sup> but *Coir, a spear*, (pronounced *Quir*,) no one will suppose this coincidence accidental. After the abundant instances given above of Celtic and Latin agreeing, we have here a clear and most marked instance of the Sabine tongue being Gaelic, *where it differs from Latin*.

*Cives*.—The early Greeks, who dwelt in fortified towns, (πόλις,)

<sup>25</sup> Becker has objected to the derivation of *Quirites* from *Quiris*, that *Quirites* would then mean *warriors*; whereas it is the *political* designation of the Romans among themselves. But if they brought the name with them into Rome, it may very well have been retained, just as *Dukes, Marquises, Counts, and Knights*, in political and civil life, until the old sense was lost and forgotten. The derivation from *Curia*, which he prefers, might in itself be good, but it is set aside, I think, by our finding *Curaidh* and *Coir* in Gaelic. On the other hand, it is obvious that foreigners would no more call the Romans *Quirites* than *milites* or *commilitones*, while

any idea of the meaning of the word survived.

The Gaelic Dictionary derives *Curaidh, a warrior*, from *Cur, power*; (cū, c) but if we are to identify it with *Quirit*, we shall not doubt that it comes from *Coir*. The root *Geur, sharp pointed*, may seem akin to *Coir*.

Niebuhr's idea that *populus Romanus Quiritium* is put for *populus Romanus Quirites*, and the last for *populus Romanus et Quirites*, implies a denial that the two nations were fused into one. This *et* would express alliance, not identity. But because the Alban aristocracy of Rome was admitted among the "*warrior-comrades*," they *became* *Quirites*.

called those who had a right to dwell inside the walls *πολίται*. But the Sabine nation, like the Dorian Spartans, lived in un-walled villages, (*Plut. Rom.*) and had no *πόλις* to name themselves from. In their reciprocal relations, they called one another *Cives*, and from it their state *Civitas*. This consideration convinced me that *Cives* must mean "comrades," or "fellows," of *ἰσῶτοι*, and I turned to the Welsh dictionary in search of such a word. The following family immediately presented itself, leaving (as I think) no doubt of the fact. *Cyf*, a prefix, denoting a mutual act or effect, nearly = Gaelic *Comh*. *Cyfu*, to accord or fit together. *Cyfiaw*, to make equal. *Cyfiws*, side by side, collateral. *Cyfael*, of the same party, [cf. *Civilis*.] *Cyfaill*, *Cyfaillt*, a friend or comrade, "alter idem." *Cyfall*, matched, or joined together. *Cyfallt*, conjux. How completely does this explain the *civilis animus* of the Romans, as denoting the equality of the Quirites, or warrior-comrades. So we may almost translate "*Civis meus*" into "*Socius meus*." *Concivis* was barbarous.

*Populus*.—*Welsh*, Pobl, people; (so in Cornish and Armoric,) Poblach, populace; Pobli, to people; Poblog, populous. *Gaelic* Pobull, and *Erse* Pobul, people, tribe, congregation; G. Poibleach; E. Poiblich, the populace. The *French* and *Anglo-Norman*, Populace; *Italian*, Popolazzo, not being developed out of Latin, would seem to be the Celtic Poblach. In *Erse*, Pobul takes also a local sense, as Tribe in Latin and English. The use of *Populari* for "to lay waste *the land*," might even suggest that *Populus*, like *δῆμος*, had *land* for its earlier sense; but the derivation is no clearer in the Celtic than in the Latin. In *Welsh*, there is another family from the root *Pyb*, meaning strength, as *Pybyr*, strong; *Pybyl*, strength; *Pyblu*, to invigorate; and also, *Pybl*, people; but perhaps the last is a fanciful orthography, rising out of a notion that *Pobl* was connected with *Pyb*. A *Welsh* poet, in a distich quoted by Owen, contrasts *Pobyl*, people, with *Pybyl*, strength, for epigrammatic effect. On the whole, we must conclude that *Populus* or *Pobul* is the Celtic correlative of *Natio* or *Δῆμος*, (*Engl.* "The Country,") which, may, indeed, have been as old in Latin as in Celtic, but is more likely to have been borrowed by the Latins. The constancy of the *b* of *Pobl* in *Welsh*, *Irish*, *Gaelic*, and *German*, seems to show that the north has not borrowed the word from Italy.

*Plebs*.—It is customary to compare this word with  $\pi\lambda\eta\theta\omicron\varsigma$ ; not unjustly; although neither is derived from the other. But its true correlative in Greek, I apprehend, is  $\lambda\alpha\omicron\varsigma$ ,  $\lambda\epsilon\omega\varsigma$ , for  $\lambda\alpha\phi\omicron\varsigma$ , root *lav*, *lev*. Initial Pl and L, here, as elsewhere, are a twofold attempt to express the Welsh Ll; a sound familiar to the historical Hellenic, but not perhaps to some of its constituent languages. Comparing the three Celtic forms Lliaws, (*Arm.*) Lies, Laom, and remembering how *m* exchanges with other labials, especially in the Celtic, it seems probable that Lliaws represents an older form, Lliavs = Lliamhs, from which the Gaelic has the mutilated form Laom. According to this, the Italian (perhaps ante-Sabine,) Celtic may have been Llêvs, which the Latins sounded and wrote Plêbs. Niebuhr indeed (vol. 1. note 981,) quotes *Plevitas* as the old spelling for Plebitas, the abstract substantive for Plebs. But I now perceive a second form Plwyf in Welsh itself.

*Curia*.—That this word must have been identical with the English “court” and French “cour,” is *prima facie* a plausible opinion. But Curia is never found in the earlier sense of a yard, as the French, English, Welsh, and Gaelic words are: they therefore must be looked on as more primitive than it. *Cwrt* in Welsh means also a circular mound, and is obviously connected with a root *Cur*, (in Erse *Car*, Germ. *Kehr*, A. S. *Cyr*,) which means circularity. From this, moreover, the Greeks and Latins have borrowed  $\kappa\upsilon\rho\tau\acute{\omicron}\varsigma$  and *curvus*. It is even possible that the French *cour* preserves the earliest Celtic form, from which Curia came.—The French dictionaries derive *cour* from Latin *cohors*; a word which does not agree in sense, as will next appear.

*Cohors*.—In old Latin this was written Chors, which has of itself a foreign aspect. The meaning is two-fold: 1. a hen-coop; 2. a band of soldiers. Unlike as these appear, they are connected, as Enclose with Bind, and probably both rise from the same verb Gird. We have seen how this produced Welsh *gardd*, Gaelic *gort*, Latin *hortus*, Engl. *garden*. A modification, I believe, of this, was *Chort*, a hen-coop,—properly, an enclosure. Secondly, the phrase, “band of soldiers,” (*manipulus*) will show that “a girth of soldiers” might equally well be said. This is “Chors militum.” The Italian-Celtic, out of which *hortus* and *chors* were made by the Latins, was probably GHORT.

*Tribus*.—The Greek τριτὸς, the third part of a φυλή, is so systematically used with an absolute sense, that to explain *tribus* in the same way was plausible, although *tribus* is identical with the φυλή, and was a third of the whole *populus*. The Gaelic, however, has *treubh*, a tribe or clan; *treubhach*, brave; *treubhachas* and *treubhantas*, bravery. How a tribe and bravery are connected, is explained by Nestor's advice, . . . Κρῖν' ἄνδρας κατὰ φύλα . . . To be a tribesman (*treubhach*) was probably as proud a thing to a Gael as to be a *gentilis* to a Roman; and it is by the accident of more refined manners, that in Gentleman the idea of polish prevails over that of bravery. The *Tribus Sappinia* in Umbria is regarded by Müller and Mommsen as proving that the word *Tribus* was also Umbrian. If derived from *Tribuo*, as νομὸς from νέμω, its root is Latin; this does not satisfy me, but it is too long a question here to discuss.

*Senatus*.—This word may be imagined common to all the Latins from early times. Its root *Senex* has *Seann* for the representative in Gaelic; yet the irregular formation *Senex*, gen. *Senis*, implies some foreign action. It has appeared that when a foreign word ended in *ch* (guttural), the Latins sometimes elided it, sometimes changed it into *c* or *qu*. Thus *Each*, a horse, they made into *Equus*; *Buch* (*buach*?) cows, into *Vaccae*: but *Simach*, an ape, into *Simia*. I conjecture that *Senech* was the foreign word for *old man* in the first Italian-Celtic which influenced the Latin; and that this gave them *Senex* or *senis*, an old man; *senectus* or *sentus*, old. Previously (to judge from the remaining word *anus*, an old woman,) the Latins had no *S* to this root, like the Greeks, who said ἔνος, Germ. *Ahn*. Thus *Senex* and *Senatus* would come in together; but, I apprehend, from an ante-Sabine Celtic.

*Lex*.—This word has no connection with the Latin *Lego*, to which it at first sight ought to belong. Its root is the Gaelic *Leag*, Germ. *Legen*, Eng. *Lay*; whence Gaelic *Lagh*, Eng. *Law*. But *Dlighe* is here embarrassing.

*Fas*.—On this word I have already remarked, that it seems to be the Welsh *ffas*, a band or fastening. With it the Romans couple *Jus*, which precisely corresponds in sense to Welsh *Iawn*; but the latter will not account for the origin of *Jus*. Professor Key has expressed his belief that *jus* is corrupted from *djus*, which he compares with δέω, and supposes to be a contraction

of *dicus*, and connected with *dico*, = *ligo*, to bind.<sup>26</sup> I accept his first step, which yields *diur* as the crude form. Now *dior* is given in the Gaelic dictionary as an obsolete word for "meet, proper, decent," and may possibly have been the equivalent of *decens*. But *δέσν* itself goes to show that *dior* (not *dicor*) is likely to have been the true old Gaelic, and if so, it is away from our mark to discuss, whether or not at some early period the root lost a *e*. The fact remains, that *Jura* and *Dior* are very much alike. Now, is this coincidence mere chance? I do not know how to believe it. Yet *dior* cannot have come from *ius*; while the opposite is not only possible, but (considering the entire argument) to me convincing. We thus get the contrasts of *Fas*, *Jus*, and *Lex*:—"Fas et jura sinunt,"—Virg.; "Qui leges juraque servat."—Horat. Namely, *Fas* is that which the *conscience* of itself *imposes*; *Jura* are the *proprieties* inherent in the very structure of the political society; *Lex* is an ordinance arbitrarily *laid down*, which, however sacred while it remains, may be annulled by the public act without moving the foundations of the state. That *Jus* should have taken the secondary sense of "that which *belongs* to one," will not surprise us, when we observe how "Becoming" in English differs from "Bekommen" in German, and "Proprius" in Latin from "Proper" in English. Compare also *προσῆκον*.

*Fascis*.—Since this has no root in Latin, while *Ffasc* comes out of *Ffas*, we have as usual the mark of a borrowed word in *Fascis*.

*Ritus*; a word wholly isolated, excepting the adverb *Rite*. *Rhaith* (ῥάρπα?) is in Armoric a law, in Welsh a solemn utterance or oath, especially of many persons together. Its derivatives are spelt with *e*, as *Rheithio*, to establish by law, to appoint a jury; and the root may be guessed identical with that of ῥῆσας, ῥῆμα. In Gaelic, *Ràite*, a saying, a proverb; but *Ràith*, an appeal, an umpire; which reminds us of Germ. *Rath*. Again, the Gaelic has *Reachd*, a law, statute; Germ. *Recht*: also *Réidh*, equable, harmonious, and *Réite*, agreement, concord, atonement, a marriage contract. Among all these the choice is difficult.

<sup>26</sup> Two forms so related as *Dico* and *Lige*, the former moral, the latter physical, (unless their likeness is accidental,) seem of themselves to prove the

commixture of different languages in Latin, still more powerfully than do the forms *Full* and *Plenty*, *Father* and *Paternal*, in English.

*Ordo*.—In Welsh, *Urdd* (a state or degree) is derived from the higher root *Ur*, that which is essential or pure: cf. Germ. *Ur* in composition. Hence *Urdden*, pure intellect; *Urddas*, honour, dignity. Such are marks of *Urdd* being a native.

*Seculum*.—No words are needed to show that *Sicl* (a winding round) is the original.

*Toga*.—In Welsh, *Twc*, a cut, a clip; *Twcca*, a knife; *Twcio*, *Toccio*, to clip, trim, dock; *Toc*, a cap, a hat; *Twyg*, a gown. The *form* of the *Toga*, (Dionysius seems to say) was brought to Tarquin the First from Etruria; but he does not say this of the *word*.

It has appeared that the characteristic Sabine word *Quiris* is Gaelic. This leads us to inquire, whether any other known Sabine terms are found in that or in the cognate languages; and we may begin with the religious words. A verse is often quoted as belonging to the Salian priests; although, being an Hexameter, it must be more recent than *Ennius*:—

Præsul ut amtruet inde, et volgus redamtruet olli.

The verb *Amtruo*, however, is probably a technical term of the old religion; that is, it is Sabine. The dictionaries render it, To Dance; but Prichard has rightly observed that it is the Welsh *Am-troi*, to turn round.

*Carmen*.—I should likewise conjecture to be Sabine. The Gaelic has *Gairm*, to call, invite, crow as a cock; cf. *κρ.* Also *Gairm*, a calling, a proclamation; pl. *Gairmean*. In Welsh there is, *Gair*, a word, saying; fame, report; *Garm*, a shout, an outcry; *Garmio*, to shout; *Garmiad*, a shouting.

Comparing *Augur* and *Auspex*, it is observed that the latter may be said even of private life; as, *auspices nuptiarum*. So *Juvenal*: *veniet cum signatoribus auspex*. *Auspicia* also took a broader sense as a native word; but *Augur*, *Augurium*, seem to be more technical and limited. From this we may infer that *Augur* is Sabine, and *Auspex* its Latin translation, formed on the model of *Haruspex*, which is the Latin rendering of the Graeco-Etruscan *ἱεροσκόπος*. Since *Auspex* is *Avispex*, the word *Augur* suggests that *Avis* must be Sabine: yet *ὄωνος* looks so like a mere elongation of some such word as *ὄλος*, a bird, that I am far from asserting that *Avis* may not have been primitive Latin also. Indeed some may see *Avis* hidden in *ἀστός*, *ἀστρος*; Sanskr. *Vi*, a bird (*Benfey*.) The derivation of *Augur*

from *gero* appears to me quite unbearable.<sup>27</sup> I think it is formed from *Cur*, care, which is Welsh. In composition, the initial C becomes G, as in *Amgoed*, woody, from Am and Coed. Thus Augur = Avium curator. The *r* became *s* in Augustus, just as Milwr became Miles.<sup>28</sup> Yet I suspect that the Sabine compound was Auch-gur; perhaps for inadequate reasons, still I will give them. French etymologists regard Avis as the parent of Oie, a goose; thus: Avis, Avica, Auca, Oie. But of these four words, Avica is invented; Auca is low Latin. Now I conjecture that Anc is the old Gaulish for *waterfowl*, the parent of our English Awk; Icelandic *Alka*? Auca in fact is any female bird in low Latin (Du Cange): from it comes Aucella, a bird; Italian Uccella. Thus Auch may well have been the Sabine for a *bird*.

*Picus*, the woodpecker, *Pica*, the magpye, are sacred Sabine birds. The Gaelic has *Pioc*, to pick or peck; *Pic*, *Piocaid*, pickaxe; *Piocaire*, a pecker; [= Piquier Martier of the Eugubine Tables? *picus Martius*;) as well as *Pighe*, *Pioghaid*, a magpye.

*Aquila* is an un-Greek word, which from its extreme importance in augury we might suppose to be Sabine. I confess I have nothing here but a conjectural reconstruction of the Italian-Celtic; proceeding, however, on various facts of the known tongues. The Welsh have<sup>29</sup> *Asgel*, for a wing; (G. *Asgal* or *Achlais*, *arm-pit*; low Latin, *ascella*, *wing*, &c.,) let us then sup-

<sup>27</sup> Freund rejects it: Rubino has again patronized it.

<sup>28</sup> Since we are told that the Sabines said *Fasena* for *Arena*, *Ausum* for *Aurum*, they may have had a peculiarity distinguishing them from other Celts, in the tendency to *r* for *s*. It is even possible that *Papisius*, *Fusius*, &c., is a Sabine pronunciation, and the *r* sound is the working up of the vulgar Latin into high life again. For any thing that appears, the Sabine may have said *Milwa* not *Milwr*, *Augus* not *Augur*, *Cus* not *Cur*; yet in *Augur* the old and true utterance would seem likely to be retained as sacred.

[Upon farther consideration, I distrust (in this argument) all minute conclusions drawn from the words reported

to us as Sabine by Roman writers. The Sabine tongue must have had many dialects: some of them may have been mixed with Etruscan or Umbrian;—for that the Umbrian and Sabine speech was *identical*, is at any rate improbable. We must not assume that the Romans knew much more about the speech of the primitive Quirites than we do.]

<sup>29</sup> From *Asgel* come our words *Shield*, *Shelter*, Germ. *Schilden*, &c.; as appears by comparing the Gaelic, *Sgiath*, a wing, shelter, or shield; *Sgàil*, a shade, curtain, covering. The old poets said *Sgél* for *Sgiath*, which seems to exhibit the simplest root; so Heb. *Suk*, *textit*, *protexit*. Cf. *שָׁדַי*, *Shade*, *Shaw*, *Sky* (a cloud,) as well as *Scutum*. Yet see *Achsel* in *Schwenck*.

pose that the old Celts said *ASQUIL*; and hence *ASQUILAICH*, a winged creature, a large fowl. From *Asquil* might come the Engl. *Quill* (a word of wholly unknown origin,) and the French *Aisle*, *Aile*, a wing. *Asquilaich* might be shortened into *Quilaich*; which (only spelt *Coileach*,<sup>30</sup>) is Gaelic, and means a Cock; as *Fowl* has now come to mean *Cock* and *Hen*: cf. *ὄρνις*. Again, in Latin, *Asquil* generated *Axilla*, and by contraction *Ala*. *Asquilaich* made the substantive *Aquila*, an eagle; and the adjective (*Asquiles*), *Ales*, winged. Yet *Ales* also, like *Volucris*, became a substantive.

This suggests to remark on the word *Aqua*. Bopp has alleged that *Aqua* and *Æquor* are connected; and the Celtic with the A. S. seems to prove it. There is *W. Aig*, the sea; *Eigeon*, ocean; *G. Aigeal*, *Aigean*, abyss, ocean; *A. S. Aeg*, *Eg*, *Seeg*, sea; *Eág*, *Eáh*, *Eá*, water, a river; *Ewe*, water; *Egor*, the sea, water. All these Anglo-Saxon words except *Seeg* appear to me to be picked up in Britain. After this we ought to judge the French *Eau* to be Gaulish; not a corruption of Latin *Aqua*, but of Celtic *Ege*. In Gilly's Romaunt Version of the Gospel of St. John, *Ayga* as well as *Aygua* stands for water.

*Tripudium* is perhaps from Gael. *Tir*, earth, and *Put*, to push: so *Repudium* from *Put*, of which the Latin form was *Pel*, *Pul*.

*Ceremonia* seems to me to have come from a Sabine word *crem*, a cry, scream, or prayer. For we have in Gaelic, *Crábhach*, devout; *Crábhadh*, devotion: in Welsh, *Cref*, a cry, scream; *Crefu*, to implore, to crave; *Crefydd*, devotion, religion; and many other words. Italian *m* is aspirated by the northerners into the *v* sound, just as in *Afon* for *Amnis*, *Rhufain* for *Rome*.

*Faustus* is another augural word, that probably was Sabine. The termination *tus* or *stus*, indeed, is a Latin addition, leaving a root *Fau*, *Faus*, or perhaps *Faud*; as *Bastrum*, *Rostrum*, from *Rad* and *Rod*. Now in Welsh there is *Ffawd*, brilliant, splendid, (cf. *φάος*, *πρωάσκη*); *Ffawd*, happiness, good luck; *Ffawdus*, fortunate, prosperous; *Ffawg*, delight, pleasure.

*Sors* was in every respect so united to religion, that we natu-

<sup>30</sup> Dr. Stratton thinks that *Gallus* comes from *Coileach*, which would not be impossible if the first syllable were accented; yet I imagine it is pronounced *Quilaich*: if so, it might have

made *Quilæcus*, but not *Gallus*. Are not *Gallus*, *Gallina*, the true old Latin, of which *ἀλιεσσα*, *ἀλιεσσαίνα*, are not more extreme Hellenic transformation than *ἀλιεσσα* of *sol* and *(σ)άλιος*!

rally look to a Sabine source. I derive it from the French *sortir*,<sup>31</sup> to come forth, to leap out ; which, as it has no known origin in Italy or in Germany, must be presumed to be an old Gaulish word. Perhaps the Welsh *Sorth*, *sudden*, is of the same root. We greatly need some one to reconstruct out of the French a vocabulary of the Gaulish, which would be valuable, however fragmentary.

Lepsius, in the end of his treatise on the Umbrian and Oscan inscriptions, gives a list of all the words which ancient authors have marked as Sabine. They are in number 61, but 27 of these are names of deities, which we can seldom understand even in pure Latin or Greek. Many of them are stated to have been almost the same in Sabine as in Latin, and probably therefore passed through many Italian nations, especially Saturnus, Ops, Jupiter, Diana, Vortumnus. Yet Salus, Fors, Fides, Flora, Sol, Luna, Lucina, Terminus, Novensides, we distinctly understand ; and eight out of the nine we can pronounce to give the same sense in Celtic as in Latin. Salus has already been noticed as Welsh. There is also Ffyd, *faith* ; Gael. Flur, *a flower*, and probably once Seul, *the sun* ; (for there is Solus, *light* ; Suil, *the eye* ; and Welsh Heul, *the sun* ;) likewise G. Luan, *moon* ; W. Llug, *light* ; Novensides or Novensiles evidently = *καρσέδροι* ; where both elements are Celtic as well as Latin. As for *Terminus*, the Welsh is *Terfyn* ; Erse, *Tearmann* ; Gr. *τέρμων* or *τέρματ*. The Welsh have also Term, a term ; Termio, to fix a term ; perhaps from the Anglo-Normans. Terfyn (pronounced as Ter-mhyn,) is referred by some to Tir, terra, and Maen, lapis ; and as *τερ* is not known as Greek, *τέρμων* and *τέρματ* bring no objection. But Benfey, Bopp, and Pott, refer *τέρματ* to the Sanscrit *tri*, to finish.—Of the remaining 34 Sabine words, six have been already noted as Celtic, if we overlook shades of pronunciation. Twenty-eight remain, of which I cannot explain more than six as Celtic : they are, Catus, *sharp* ; Cumba, *a litter* ; Herna, *a rock* ; Irpus, *a wolf* ; Nero, *strong, active* ; Terenus, *delicate*.

<sup>31</sup> Professor Key (I remark since writing the above) derives Sors directly from the Latin *Salire*, and then confirms his view by *Sortir*. I can hardly receive changes so great within the limits of Latin, and without mixture of

languages. Nor does *Salire* express the sense ; we want *Exsilire*, *Exsire*. It is the going out which is characteristic, and not the idea of leaping. Ἐκ δὲ τῆς κούρας ἀληθείας.

*Catus*, sharp, may be claimed as belonging to the Celtic *Catau*, to cut.—*Cumba*, a litter, is so like the Latin *Cumbo*, *Cubo*, as to make us surprised to hear it called Sabine; especially since *Cubo* is  $\kappa\acute{\omega}\pi\tau\omega$ . Yet the practical senses of *Cumbo* and  $\kappa\acute{\omega}\pi\tau\omega$  are not identical: what if *Cubo* itself was Celtic, although it was too old in the Latin tongue to be felt as foreign? The Gaelic has *Cub*, to crouch, stoop; *Cùba*, a bed; *Cuba-chuil*,<sup>33</sup> a bed-nook, a bed-chamber.—*Carn* is a rock or a heap of stones; pl. *Cairn*. If this was sounded *Chairn* by the Italian Celts, the Latins might make *Herna* of it.—As for *Irpus*, there is in Gaelic *Arpag*, any ravenous creature [cf. Greek]; and in the Welsh Dict. *Arfaid* is given as a rare word for a wolf. But here the Anglo-Saxon aids us, which, when it is un-Teutonic, may be presumed to preserve old British words. It has *Eorp*, a wolf; which is Sabine very closely. But *Erpr* is also Icelandic.

*Nero* rises out of Welsh *Ner*, a lord; W. and G. *Neart*, strength, power.—*Terenus* might have seemed to be Greek, but it is distinctly called Sabine, and the name *Terentius* referred to it. We find it precisely in the Welsh; viz. *Ter*, fine, refined; *Teru*, to purify; *Tirion*, gentle, comis or amoenus.

Neglecting those deities who may be said to have *proper names*, I find that of 41 words, 18 have been here made out as Celtic. *Vesperna*, *Trafere*, *Vefere*, *Alpus*,—for *Supper*, *Trahere*, *Vehere*, *Albus*, one may suspect to be mere Sabine modifications of the Latin. There remain chiefly the following, to explain which from Celtic would be desirable.

*Cascus*, vetus.  
*Creperus*, dubius.  
*Cupencus*, sacerdos.  
*Cyprus*, bonus.  
*Dalivus*, supinus, stultus, miser.  
 (W. *Dall*, blind.)  
*Fasena*, arena.<sup>33</sup> (*San.aranya*.)  
*Firci*, hirci.  
*Februum*, purgamentum.  
*Fors*, chance.

*Idus*, the *ides*.  
*Scensa*, (*cena*) *midday meal*.  
*Strēna*, health; (hence *Strenuus*.)  
*Tebae*, *collis*.  
*Tesqua*, thorny wilds; (W. *Tesog*, parched by the sun: *Tes*, solar heat.)  
*Trabea*, a striped robe: cf. Eng. *stripe*.

<sup>33</sup> Have we here the origin of the Latin termination *-culum*? *Cùil*, a nook, =  $\kappa\acute{\omega}\lambda\omicron\upsilon$ .

<sup>34</sup> If the poetical use of *Arēna* is the

original one, it =  $\acute{\alpha}\rho\epsilon\upsilon\eta\alpha$ , and belongs to *Aro*, a verb found in very various and distant tongues.

LAR is a Latin and Sabine deity identified with *the hearth*,—the male Italian parallel of the female Greek Ἑστία or Vesta. In Gaelic there is *Làr*, the floor, the earth; *Iàrach*, a site or abode; *Laoran*, *too fond of the fire-side*. No other root but *Làr* appears for the last: will any one conjecture that *Llaor* [Welsh *Llawr*] once meant the hearth? “Flatness” is certainly the leading idea in Floor and in Hearth, and Schwenck, in his German Dictionary, compares the German Herd, *a hearth*, with the Swiss Herd, “the ground.” Is the similarity of Earth and Hearth accidental? Teallach in Gaelic means the Hearth, and in Irish the Earth.

On the whole, if it be considered how much of the old tongues must have perished, more than enough seems to have been written in proof that the Sabine was a Celtic tongue. But I anticipate one more objection, that the Sabine *character* is too opposite to that of the Celts of Gaul and Britain, to allow the belief of this. Having no faith whatever in the unchangeableness of races, I find nothing here to refute. Yet it may be fair to remark, that among those who talked Hellenic, and understood one another, we find differences of national character as extreme as any in Europe: Spartans, Tarentines, Acarnanians, Athenians, Arcadians, Milesians, Boeotians,—are they not as unlike as Frenchmen and Spaniards, as Neapolitans and Englishmen? Grant that the Sabines were the Dorians of Italy: would the Irish<sup>34</sup> not deserve to be counted their Helots? As regards the manners of the primitive Sabines, there is one Gaulish trait which has been arbitrarily rejected by Niebuhr as poetical fable,—their wearing heavy bracelets of gold on their left arms. See the passages concerning the Gauls in Prichard, vol. III. p. 180; add Virg. *Æn.* 660, *lactea colla auro innectuntur*. The poorer Germans sometimes wore a large iron ring; Tacit. Germ. Compare the Agathyrsi of Herodotus, who were χρυσοφόροι τὰ μάλιστα; and it will appear to be a genuine mark of boastful barbarism.<sup>35</sup>

<sup>34</sup> The ancient *Gauls* are often stigmatized for an unchasteness so gross and general as to be characteristic of them. I do not know whether M. Michelet is correct in announcing nearly the same fact of his own countrymen, and imputing it to their Celtic [Gaul-

ish] blood: but the *Irish* Celts are as irreproachable in domestic purity as the best of the Sabines, and indeed may rebuke in this the self-complacency of the English.

<sup>35</sup> Not many years back, voyagers reported that the Californians hung about

This paper has already run to a great length; and I shall close it by some rather miscellaneous observations.

If it is conceded that I have established my point, it will follow that the Celtic tongues afford most new hope for the Engubine inscriptions. For every old Italian tongue, the matter of first moment seems to be,—to reconstruct the Italian and Gaulish Celtic, as far as possible; for which the low Latin, the Patois of France, and the modern languages of Northern Italy, must afford, I should think, considerable materials. With Latin, old Celtic and Iberian, we should seem to have the ingredients of every thing except Etruscan.

If we could clear the Latin of Celtic and Greek, so as to exhibit what may be called a fragmentary Siculian, it would still be proper to use other northern languages in explaining special words, which came in (it might be presumed) before the Sicilians entered Italy. I would venture thus to illustrate the *classes* of Servius Tullius. If *Classis* meant the whole ἀπαρχία, it would naturally be derived *a calando*, although its termination may seem more Greek than Latin. But as it is clearly in sense equivalent to τάξις or συμμορία, calare does not hit that which is distinctive of it. Now, the Icelandic has *Klasi*, a *union* or *collection* of things; which is just what we want. In fact, Ταγ seems to rise out of the northern root Tack or Tag, *nectere*; (cf. the Homeric τεταγών and τῆ) which makes *Klasi* and Τάξις identical. The Icelandic has been kept pure from Roman influence, and does not use *Klasi* as the English and Germans use *Class*.—Yet *Klasi* itself must have some higher root; qu. that of κολλάω? The French *Colle glue* implies that this was also Gaulish.

The word *Classis* goes along with *Censeo*; and both may be presumed to be words of the Prisci Latini. The manifest meaning of *Censeo* is *to reckon*; and upon comparing it with κενάω, I persuade myself that the old Latins said *Kénsh* for Five,—between Sanskrit *Pandj* and Sabine *Quing*. If it be conceded that much of Celtic has entered Latin, the comparison of the Erse numerals will make it highly probable that the whole numeral system was remodelled by the Sabines. Indeed, if we believe that Numa re-arranged the Roman year, or even reflect

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their persons the copper articles which | One chief fastened a copper kettle to  
they had bought of the English ship. | his hair as an ornament.

how the calendar was managed by a Sabine priesthood, such a result seems almost inevitable. The old Latin numerals are likely thenceforward to have been called Oscan.

As regards the Greek which has entered the Latin language, a very delicate problem is presented to us. So consistent and positive are the accounts of Greek colonies on the coast of Latium, before the historical age; so clearly Greek is the worship of Hercules<sup>26</sup> by the hereditary priesthood of Potitii and Pinarii at the Ara Maxima; so distinct is Pliny's testimony of a town called Antipolis on the Janiculum, when another called Saturnia was on the site of Rome;—so manifest is the powerful influence of Greece on Southern Etruria;—that I cannot doubt there was an Hellenic element in the oldest Roman population. From these may have come a positive importation of words into the Sicilian. On the other hand, many words which the Greeks and Latins have in common, might properly be said to have been given by the Latins to the Greeks, viz., by such Sicilian tribes as in their westward movement fell short of Italy. In fact, if the Pelasgians were Sicilians, they must no doubt have imported to the Hellenic no inconsiderable dash of Latin words. At the same time these very words may have come to Greeks and Latins alike from a northern people, say Celtic. For instance, *λεῖος, παλάμη*; *lēvis, palma*, must be identified with the Welsh, *Llae*, an expanse, *Llaw* = Gaelic *Lamh*, a hand; which shew us the common source. *Βούκολος* is the Gaelic *Buachaille*, cowherd; Erse, *Buachail*; which O'Brien derives from *Cal*, to keep safe: and there seems no doubt that the word is not formed in the Greek. *Τύραννος* also, and *Ῥακωνός*, are probably Celtic. In fact, as the law of movement was from north to south, and from east to west, it is reasonable *ceteris paribus* to look to the north as the origin, except where we find the same words in Asia also.

Learned Greeks flattered their own national pride in teaching the Romans that their language was *derived from* the Hellenic; and to this day they have propagated the unfounded notion, that whatever words are both Greek and Latin, must necessarily have come from Greece into Latium. Of this preju-

<sup>26</sup> Why Niebuhr and others are so incredulous about this, I cannot imagine. Haec sacra Romulus una ex omnibus

peregrina suscepit, Liv. i. 7. There is no greediness here to refer every thing to the Greeks.

dice we must disabuse ourselves, if we are to trace the currents of language correctly.

F. W. NEWMAN.

#### POSTSCRIPT.

Since the above was out of hand, I have been able to collate O'Brien's Irish Dictionary, which suggests the following additions:

The Erse has the form Teallúr (earth), nearer to the Latin than Talamh: also Galia, a helmet, Astas or Astal, a spear; [*Welsh*, Aseth, a sharp stick; Asethol, pointed like a dart, cf. Hasta, Hastile;] Tall, a cooper's adze; Talla-im, I cut; whence not only Tall, theft, robbery, despoiling, but Teól, a thief; Teallam, to steal; Talca, bravery; Talam, feats of arms. In Talla, I think, we plainly see the Celtic root of the Fr. Tailler and of the Anglo-Saxon Till (Qata', which in Arabic means *to cut*, in Berber is to fight, rob, or steal; so in Erse, Gur, *sharp*, also means *brave*: cf. ὄξυς, θόος.) It is then not improbable that Talamh, (in Erse, Talamh, Tealla, Teallach, Teallur), is derived from *tilling*; and the English Steal also is seen in Teallam. There are also allied roots Tola-im, to pierce through; Tollam, to bore or penetrate.

Gall, a cock or a swan, is Erse; although the language likewise has Coileach, a cock. This justifies my regarding the two words as unconnected. Carr (quiris, a spear) and Curadh (warrior, Quirite) are also Erse. As the correlatives of Jus and Jur, the language exhibits Deas, order, propriety; Dior, meet, proper, decent; Diorach, equitable, &c. As for Lex, the Erse has only Dligh-im, I separate (κρίνω); Dlighe, Dleacht, law; Dligheach, lawful. Either the similarity of Dlighe with Lex and Lagh is accidental, or we must judge Dlighe parent of Lex, since we know of no tendency to change L into DL. In Gaelic, the root Dligh means *to owe*, not *to separate*.

Catapulta, (which seems to have been only borrowed by the Greeks, —thing and name,) may be fairly explained from the Erse as *Cat-tapalt*, battle-sling; from Cat, battle, Tabhal, sling. Cf. Caterva. An arrow in Erse is Saighead, Saighiot, or Sciot; parents alike of the English Shot and of the Latin Sagitta? Milk is Laith, Lachd, Bleacht, (Gael. Bliocht; with Bleagh, to milk;) all which, with γαλακτα, ἀμελγω, bleach, and λευκος, may be referred to a Welsh (?) root Llug or Lluç, whiteness and brightness. Not a step of the process is defective. Fionns is the Erse for a fountain, nearer to Fons than Fynnon is; if indeed the final *s* of Fionns does not move suspicion that the word is ecclesiastical. Eoin is a bird, which shews that the termination -ωνος has not been added to οἰωνός within the limits of the Greek language. Indeed Eun, gen. Eoin, is Gaelic likewise.

Remarkable in the Erse is the group *Torc*, a hog (W. *twrch*), *Morc* or *Muc*, a pig; (W. *Moch*, swine), *Pórc*, a pig, *Orc*, a young pig. *Torc* and *Morc* remind one of *Tata* and *Mama*. At any rate, this family seems native to the Irish.

The three words *Porcus*, *Aper*, *Verres*, are probably modifications of the same root; which will denote confusion of tongues as certainly as *Lawful*, *Loyal*, and *Legal*. There is *Lat. Porcus*, W. *Porch*, *A.S. Berga* or *Bearh*, *gen. Bearges*, *Lat. Verres*, Eng. *Barrow-pig*, *Boar*, *Dutch Beer*, *Germ. Eber*, *Lat. Aper*. As *Beer* to *Aper*, so is *Bee* to *Apis*.  
F. W. N.

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 XXV.

 ON THE RELATION BETWEEN THE CONSONANTAL SYSTEMS OF THE ENGLISH AND SANSKRIT LANGUAGES.<sup>1</sup>

## PART I.

AFTER all that has been done, in comparative philology, for several languages of the Gothic stock, particularly in shewing their relations to the oldest and well-known branch of the whole Indo-European family, the Sanscrit, or simply to the Greek or Latin languages, and in determining the laws or rules, according to which those characteristic changes of sounds, more especially of consonantal sounds, take place from the older to the younger branches,—it is still an interesting study to undertake a separate comparison of the English with the Sanscrit. The English language will thus obtain the same advantage which, for instance, the Gothic and the High-German have had; it can be shewn, without any intermediate comparison of related languages, in what shape the Sanscrit presents itself in English forms, what changes have taken place in the roots, after three thousand years, and after wandering from the Ganges and Indus to the Thames and Forth, and by what laws those

<sup>1</sup> The mode of expressing Sanscrit letters in this Essay is according to Wilson's Sanscrit Grammar, 2d Ed. 1847.

The expressions *Anlaut* ("on-sound," i. e. "beginning-sound," letter or sound at the beginning of a word,) *Inlaut*, ("in-sound," letter or sound between two other letters of the same word,) *Auslaut*, ("out-sound," i. e. "end-sound," letter or sound at the end of a

word,) belong to Grimm's Terminology. I have retained them; they are short, expressive, and, says Chev. Bunsen, in his discourse read before the Ethnological section of the British Association for the Advancement of Science, at Oxford, June 1847—(See the Report of that Association, p. 262,)—they have been found of decided use in the remotest parts of Ethnological inquiry.