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REMARKS

ON THE

SUBJECT OF LANGUAGE,

WITH SOME OBSERVATIONS

IN THE FORM OF NOTES,

ILLUSTRATIVE OF THE INFORMATION WHICH LANGUAGE MAY AFFORD

OF THE

HISTORY AND OPINIONS OF MANKIND.

BY

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THIS WORK
IS DEDICATED
TO THE MEMORY OF MY FATHER,
DUGALD STEWART, ESQUIRE.
OF CATRINE;
FORMERLY
PROFESSOR OF MORAL PHILOSOPHY
IN THE COLLEGE OF EDINBURGH.

TO THE READER.

It is necessary to remark, with respect to the nature of the evidence which the following pages afford of the conclusions deduced from them, that the question is not whether these conclusions are in every instance correct, or sufficiently borne out; it would be absurd to suppose that they were: with respect to particulars, facts unknown to me may exist which would modify or refute the inference. But the question is with respect to general results, whether such a concurrence in different languages, in different and remote portions of the earth, and at periods of the earliest antiquity, can by possibility be attributed to accident. This is proof, and the only species of proof of which such subjects admit. It has been justly and judiciously remarked by O'Brien, the author of the Irish Dictionary, "That it is a self-evident position that no language can have words significant of any such things, or modes of things, as the people who speak it never had any sort of knowledge of, by being objects either of their senses or their understanding*." The very arbitrary and diversified principles on which the languages of the world have been constructed, and the general coincidence in the signs and things signified, evince the distance of the periods to which these common conceptions of things, and the use of the oral signs for them, are to be referred.

The view which I have been able to give of the traces of some of the past events and opinions in the history of the human species, affords a very inadequate idea either of the sufficiency of the evidence (which is chiefly dependent on its consistency) of the

* O'Brien, voc. Ojffjon.

extent of the subject, or the magnitude of the revolutions which have modified the sphere in which our lives are spent, and produced the present condition of the world. I have bestowed a degree of labour on the investigation much beyond what this work will show, and have in a great proportion of instances, if not in every case, been obliged to abridge the matter noticed, in order to be able to leave space for a partial notice of others. Compressing the subject as much as possible, five or six volumes, equal in magnitude to this, and a more methodical and consecutive treatment of the truths to be evinced with reference to the connexion between its own parts, than it was possible to observe in notes appended to observations on the subject of language properly so termed, would have been necessary to render it either a matter of interest or of much useful instruction to the reader. Many of the circumstances, however, touched on are valuable, and curious as matter of information, and may at least serve to show how much more it is possible to know.

May I be permitted to state the circumstances under which this work has been written, not as an excuse for its defects, but to account for them ; and to prevent the supposition of any want of honesty of purpose, or intention to mislead, if inaccuracy should in any instances appear ? I came to London a little more than a year ago intending to print merely some observations on the subject of language, which I thought I could complete in a few weeks, and bringing with me only the notes which contained the words and references necessary for this purpose, and a few books to which it would be necessary to refer ; but finding a printer who possessed a sufficient supply of types and would attend to my directions, I thought it better, while I had health and strength remaining, to do what I could than to do nothing. I relied on having the command of the books in the possession of Messrs. Payne and Foss the booksellers (from whom I had for a series of years purchased most of the works I required in these inquiries), who were obliging enough to offer me the use of them. Their quitting their business disconcerted me greatly ; I supplied myself with the Hebrew Text of Scripture by Michaelis, Magdeburg, 1720 ; the Syriac of the New Testament, Hamburg, 1667 ; a copy of Constantin's Greek Lexicon, Geneva, 1591 ; Ker's Observations on the Latin Language, London, 1709 ; a Strabo ; a Horace ; a Juvenal ; Havercamp's Sallust ; an Arrian ; a Mela ; the Anonymus of Raveuna ; a volume professing to contain the geographical notices of the Latin Poets, 1580 ; the Punico-Maltese Dictionary, by Agius de Soldanis, 1750 ; Auctores et Fragmenta Veterum Jurisconsultorum, S. Leewio, Lugd. Batav., 1672.

A Virgil; Pocock's *Porta Mosis*; *Hist. Arab. Spec.*; Sale's *Koran*; Castel's *Lexicon Heptaglotton*; Wilkins's *Sanscrit Roots*; his *Sanscrit Grammar*; Larra-mendi's *Spanish and Basque Dictionary*, 1745; Raymond's *Caribbean Dictionary*, 1665; O'Brien's *Irish Dictionary*; the *Dictionary of the Anam Language*; and Marsden's *Malayan Dictionary*, 1812, I had brought with me; and with these means, and the notes I happened to have, these pages have been written as the work went through the press, the first sheet having been thrown off November 1849, and the last November 1850.

I cannot in *all cases* vouch for the accuracy of the references to authorities; in many instances these are taken from notes intended merely for my own convenience in consulting the volume in my own library, and not having the book it was impossible for me to verify them. I have found some of those in my notes erroneous, and more may possibly be so; but I hope such errors will not prove numerous.

The impossibility of throwing accessory remarks in the notes included in the same pages with the text (of which the greater part of the matter of this work consists) into subordinate notes, has added much to the difficulty of composition, and in many instances interrupted the continuity of thought; and the necessity of compression requiring the disuse of paragraphs, has further tended to involve the sense: most of the paragraphs which do occur have been made for the convenience of the printer in the correction of the press, not with reference to the discrimination of subject: with all these disadvantages, however, I hope they will, with a little attention, be sufficiently intelligible.

I have to express my regret at not having been able to procure a copy of Mr. Wilson's *Sanscrit Dictionary*, and my consequent inability to avail myself of this valuable source of information, which would no doubt have supplied me with additional facts with respect to that language, and would certainly have saved me some labour; all my authorities for Sanscrit words being derived from the works referred to of Mr. Wilkins.

The influence due to the marks in modifying the sound of the vowels is so uncertain that I have almost invariably expressed them in English by their common value in our alphabet. *All* these Asiatic vowels seem resolvable into the Sanscrit अ A, variously accentuated, bearing, as described by Wilkins, "that obscure short sound which the French give to *e* in the particle *le*, and which is very common in our own language, though there be no distinct character for it, as in the words *money*, *honey*, and some

others where it is represented by *o* ; and in *but, shut, &c.*, where *u* is the substitute." This, it is apparent, may be considered a medium of all the vocalic sounds produced by expiration, reducing them to an analogy with the octave, 'ee, i, ay, آ aa, oo or *u**, ω , Gr. ; from the shriller or higher to the graver sound. In the Arabic and Persian words, the vowel sounds (which are marked with infinite care in Castel's Polyglot Dictionary, which, from its date, 1686, are particularly valuable, printing being unknown in these countries, and the method of pronunciation and orthography subject to fluctuation from inaccuracy and the caprice of fashion) could not be printed owing to want of space between the lines ; I have expressed the force of those as follows, without attending to more doubtful and evanescent distinctions of niceties, my object being to evince radical affinities of the oral signs : م Ma, م Me (the *e* as ě , ĩ , ăy) ; م M, م above like the Sans. م below, negating the vocalic sound, م Mă, the vocalic sound ; م Eh, م Eht, م Ehton, final ; م Mu or Mo, like the Hebrew מ , מ final On. In almost all cases, not only the radical word, but various oblique applications of it are adduced, that it may be sufficiently clear, that in that particular sense, it is a distinct oral sign belonging to the form of speech, although a similar word referred by lexicographers to the same root may bear very different imports, being probably either entirely distinct in their derivation, or the intermediate gradations of thought by which their signification has been transferred, lost in the language.

Whatever may be the merits or imperfections of the performance, they are due to me alone ; I have never received the slightest aid from any person whatever, nor even had an amanuensis to transcribe for me ; all the knowledge which it was necessary to possess is the acquisition of my own labour, carried on in solitude, without relaxation, without friends, and without a single human creature with whom I could compare a thought.

When the spirit of undeserved malevolence shall have ceased to possess an object, and the circulation of the work can no longer be supposed to afford a gratification or an advantage to me, it possibly may hereafter be useful to the country and to the world.

That it may not be supposed that any views stated by me are entitled to the weight of a sanction which they do not possess, it is necessary to observe that among my

* The English *u* as in use, and according to its own designation, is manifestly *y* consonant and *u* or *oo*, Scotch (as in rude, rood), as in you, and yew.

father's papers I found a fragment of an "Elements of Geometry," apparently executed at an early period of his life, in which the properties of figure were treated in a different manner from that in which they appear in Euclid. The sequence of inference was entirely altered, it contained various new propositions, and simpler demonstrations of several of those which it included; and in the form of preliminary remark some original views on the nature of mathematical evidence, and the media, or more properly the method, of proof. No part of the opinions stated by me, p. 243, and the note, is derived from them. The nature of my father's ideas on this subject sufficiently appear from the notices in his philosophical writings, and more especially his observations with respect to the influence of *definitions*. In this mathematical fragment he had evidently availed himself of the principle indicated in my grandfather's "Propositiones More Veterum Demonstratæ," by which the investigation of geometrical truth is rendered an analytical process of reasoning, by assuming the result, and directing the attention to the conclusions which follow from it; which show either a solution, or that it is impossible; a method by which originality will always be attained. The remarks with respect to the original or intuitive objects of our percipience, and the elements of all our reasoning, such as number and a common measure, &c., are all, to the best of my recollection, pointed out and illustrated by him.

The Notes from A. to K. are at the end; those with upright letters are from references in the notes to the Text; those with the letters oblique from a reference in a preceding note at the end. The pages in the references to these notes, to which a letter is prefixed, are numbered from first to last separately from the pages of the text. The references to pages and notes apply to the body of the work.

The remarks which I stated my intention to offer on the discriminating evidence of prevalent literal sounds in languages, and the Appendix referred to exhibiting the affinities of the Sanscrit roots with the Scotch, Irish, English or Pictish, I have been obliged to omit, from the additional number of pages they would have occupied; considering the matter printed instead of them of more interest than any further light they would have afforded to the immediate subject of language.

The following will afford an explanation of most of the contractions to references :—

A. R. Asiatic Researches.

R. A. S. T. Royal Asiatic Society's Transactions.

Amœn. Exotic. Amœnitates Exoticæ of Kæmpfer.

Zendav. or Zend. French Translation of Zendavesta of Zoroaster, by Anquetil
Du Perron.

Castel. Castel's Lexicon Heptaglotton.

D. Anam. Anam Dictionary by De Rhodes.

D. C. or D. Cop. Coptic Dictionary.

D. Car. Caribbean Dictionary by Raymond.

Gloss. Edd. Glossary to the Edda.

D. Isl. or Isl. D. Icelandic Dictionary.

Larr. Larramendi's Spanish and Basque Dictionary.

Marsden. Marsden's Malayan Dictionary.

O'Brien. O'Brien's Irish Dictionary.

Gram. or Gr. Wilkins's Sanscrit Grammar.

Dhat. Wilkins's Sanscrit Dhatus or Roots.

The notes of interrogation affixed to words or remarks quoted, denote an opinion :

? uncertain, ?? improbable, ??? very improbable.

ERRATA ET CORRIGENDA.

Page 27, line eight from bottom of page, *for* Shauptinan *read* Weishaupt.

Page 257, lines three and four, Note, *for* Caus fils Dendan *read* Fil Dendan (فيل Fil, *Feel*, Arab., Elephas, an Elephant; پیل Peel, Pers., id.; फाल् P'hal, and फेल् P'hayl, Sans. roots, move, go).

These are not supposed to be the only Errata which the reader is requested to correct, but are noticed as immediately affecting the sense.

REMARKS

ON THE

SUBJECT OF LANGUAGE.

M. DU PONCEAU has, I think, remarked that he was at first disposed to attribute to the Basque an affinity with the American languages*, but afterwards found reason to abandon the opinion: I confess that it appears to me, in so far as the genius and structure of the forms of speech are concerned, his first impression was correct, and that a similar analogy seems to subsist with the American languages in the Tagala of the Manilla Islands. In all the languages which specifically belong to this class, it is the *primary significant elements*, or *sounds* which express an idea or convey an import, which are to be considered *words*, and not the compound oral signs, indicative of a complex, or descriptive quality, appellation, or action, although these may be proper names and inflected by the rules for the declension of nouns, or adjectives, or verbs. These are rather *forms of locution* than words, or signs denoting a simple idea, whether an object or affection of the mind. Upon principles entirely different from those of the Basque, the Tagala, or American languages, the Sanscrit carries the composition of words to 152 syllables, or *ad libitum* (*vide A. R.*, I, 360), and admits of more extension than any other form of speech†. But although the term polysynthetic may

* Humboldt observes that “in the Aztek language the letters B, D, F, and G are wanting; and in the Biscayan we do not find the letter F, and there is no word which begins with an R. However distinct certain languages appear at first sight,—however extraordinary their caprices or idioms,—all have an analogy with each other; and their multifarious relations will be perceived in proportion as the philosophic history of nations and the study of languages, which are at once the production and the expression of the individual character of man, shall be brought to perfection.”—(vol. iv. p. 246.) The affinity in the deficiency of the literal sounds of the Basque is immaterial; but he possibly had recognised stronger grounds of resemblance. The rest of the reflection is just and judicious; considering that the organs of utterance, (*viz.* the lips, the tongue, and the breath) the faculties of the mind, the senses, and the powers of the limbs, the passions, motives, and wants of all mankind are alike by nature. The differences of speech are more a matter of astonishment than such analogy, as is discoverable in *all* of them.

† In the Inscription at Tanna, printed in the Asiatic Researches, vol. i. p. 361, may be seen a Sanscrit compound word, applied as an epithet, consisting of 152 syllables, and many others

with propriety be applied to all languages admitting an accumulation of idea in one compound expression, there is a great diversity between those which *admit of it* and those which are expressive in that way, and in that way only,—as the Basque, Tagala, and American languages. Languages of this description, when they come to be analysed and arranged by grammarians by the help of written characters, would appear in their *elements* monosyllabic, or nearly so,—such as all the Celtic and Chaldaic languages are, or have been. In all these locutions there is a cardinal word, which, by the aid of sundry particles, prefixed, and affixed, and inserted, is varied in its signification, in a way which renders it nearly impossible for a foreigner to detect the radical sign which is the key to the expression; as for example:—“Nondom, *Entends* (Fr.), n’ouandomonadjin, *toutes les fois qu’ils entendent.*”—*Du Ponceau*, 233. “Nindagenondanabon, *j’avais, ou j’eus pu entendre.*”—*Id.* 231, 232. In an account of the Tagala language by Dr. Leyden, (*A. R.*, 10, p. 213,) (who does not appear to have been aware of the genius of the American tongues,) he gives as an instance the word Buhat, to lift, which it is necessary to recognise in such compounds as pinamuhat, pinamamuhat, pamumuhaten. “The

formed on the same supposed principle for rendering language emphatic. The Christian Rhetoricians and Grammarians, to which pursuit the learned of the religion betook themselves, after a stop was put to the Philosophical discussions which disturbed the earlier ages of the church, appear to have applied themselves to try the powers of the Greek in this way. Fabricius (vol. xiii. p. 474,) observes,—“Antequam a Neandro abeam, cujus plures hactenus collectiones retuli, apponam ex ejus erotematibus Græcæ Linguæ.” (p. 399.) “Dodechachon in Christianos constans ex audaciore sed ingeniosa compositione vocum in hanc sententiam”: among which are—*βομβαρδοζιφεσισχουινεγχεσιπυρσοδιω*—which word is rendered Bombardagladiofunhastafammipetiti; *Σκωροπολοσπατιληπυραθηκοπροκαυκασται*—*Latrinifæthiromephitistercorolentes.*—*Ibid.* tom. 13, 476.

The *portentous word*, as Vincent calls it, which occurs in Arrian’s Periplus, and which has perplexed all the critics, is of this composite nature, and is not Greek, but Coptic or Egyptian, and describes the gulf or straits of Madagascar below the Promontorium Prasum. The word as it occurs in Greek is *ειτηνηδιωμμενουθειας*;

ει	την	ηδι	ωμ	μεν	ουθε	σιας
ει	ΤΕΠΘ	ΗΔΙ	ΩΙΕΙ	ΕΕΔΠ	ΘΕΘΟΥΩ	ΥΙΔΙ
Ei	tenh	ēdi	ōimi	man	chathōū *	shiai
ad	promontarii	prasi	curvaturæ	locum	sinus	in longum extensus.

The long Gulf at the Place of the Bend (of the Coast) at the Green Cape.

The explanation of the words as they are stated in the Coptic Dictionary is as follows:—*ει* ad, *ΤΕΠΘ* Ala, Pinnaculum, *ΩΙΕΙ* Hamus, *ΕΕΔΠ* Locus, *ΘΕΘΟΥΩ* Sinus, *ΥΙΔΙ* extensus, longitudo, *ΥΙΗ* shiē longitudo. This fabrication of significant words by the combination of syllables seems to have been a regular art. The *Syrian word* *ܡܗܓܝܢܐ* Mehagina is explained, *docens coagmentationem syllabarum.*—*Castel*, 803. The island of Manuthias (Menuthias), Madagascar, which Vincent justly recognised in this diction, is of the same origin, viz. the island of the place of the gulf or straits,—or which formed the gulf or straits.

* Ch. Gutt. as Arab. ح or س.

addition," he observes, "of a greater number of particles would still produce a considerable number of additional metamorphoses, in which it would be very difficult to recognise the original radical buhat."—*A. R.*, 10, 213. In the ordinary Basque verb, as exhibited by Larramendi, (*El arte del Bascuenze*, p. 77) the radical part of the locution or the root of the verb is kept distinct, and the particles compounded independent of its inflexions, exhibiting the genius of the European languages, and the discrimination of grammarians, an art early cultivated in Spain; but in some of the irregular verbs the involution of the root is as remarkable as in the American or Tagala:—janai, *follow*; janaitn, *to follow*; gneaiztutzen, *nosotros, etc. sequamos aquellos*.—*Larramendi, Dict.*, vol. ii., 278.

There is no doubt that a compound oral sign of this description, like a hieroglyphic, crowding upon the apprehension a number of conceptions at once, is calculated to stir the mind of the hearer more vigorously than one more tardy in the communication of images and of import; but they lose immensely in perspicuity and precision, the cardinal, because the most useful virtue of language, and as a means for the communication of knowledge, or the operation of conviction by reason, by enabling the mind of the hearer to apprehend distinctly each proposition presented for his consideration and assent.

It is not at all wonderful if no affinity should be discoverable in the import of the elementary oral sounds. Language, whilst not fixed by writing and the authority of dictionaries, is in a state of perpetual fluctuation with the condition of a population. The Latin of the Twelve Tables was hardly intelligible at Rome, in the age of Cicero; and in these complex locutions, where an expression has lost its compound import, and being fixed as a name for an object, suggesting only the conception of the thing signified, there is a constant tendency to abbreviation by the amalgamation of particles, originally descriptive of the object they indicated. The genius of a language, and the affinity of analogy in those principles of the association of thought which led to their formation, is a sufficient test of original connexion in those who formed them, though no common terms should be detected.

Dr. Leyden, who asserts that Tagala means the Gala language (*A. R.*, 10, 207), states that "the principal particles employed in modifying the Tagala verbs, are also common to the Malayan language," (*A. R.*, 110, 212) a fact, which if certain, would establish an original affinity between those forms of speech, and afford a strong presumption that the Tagala was the primitive. The Malay has long been a sort of lingua franca among the maritime nations of the East, and has borrowed words from all sources—so that the significance of the particles by which their import is affected, is the discriminating circumstance of the form of speech. The term Malay in India, I believe, is understood to mean a wanderer or rover (although I do not find the word with this import in Mr. Shakespeare's Dictionary). The extensive intercourse and naval power of the people, and their want of any corresponding reference to a country or territory, affords some colour for this assertion. It is not impossible that it may be allied to the

Arabic ملاح, Mallahh, *a mariner*; ملاححي, Mallahhi, *navigation, seamanship* (Shakespeare, 1666.) מלחיים, Malahhim, *nautæ*; Heb. (*Ezek.* 27, 29); מלחיה, Malohhoa, *nauta*, *Prov.* 23, 34. It is the genius of the Malay language to soften all aspirates so systematically, that it has been designated the Italian of the East; the word probably primarily means a liver upon salt meat; מלח malahh, *sale condit*; ملاح Thamalahh, Arab., *salitio, conditura marina* (*Castel.* 2070), which all imply the roving or traversing the ocean; Galal, Syr., *fluctus, unda (a billow)*; خال Gāl, Arab., *velum, navis, a sail (sailor)*; خاله Gāleh, Arab., *exules* (*Castel.* 543); Gal, Syr., *testudo*, (I believe this to be the hieroglyphic for a *decked ship, a galley, galleon*,—as the frog is for navigation); גלה Galeh, Heb., *migravit*; גלי Gali, Chald. (*Prov.* 20, 19.; *Gen.* 4, 12), *profugus, vagus, mobilis*.—*Castel.* 552. These circumstances seem to indicate an original affinity between the Tagalas and Malays, which makes it not improbable that at some period a connexion may have subsisted with the coast of Africa. In Cook's Comparative Vocabulary, adjusted by Marsden, it appears that the Malay numerals and other radical words are still current in Madagascar.—*Vincent*, 1st ed. 309.

Wesdin, an Austrian, a Carmelite Friar, who resided thirteen years in India, and published, under his ecclesiastical designation, "Paolino da S. Bartolomeo," his *Travels* and other works, has asserted, "that all the component parts in the alphabet of the Barmans in Pegu and Ava are contained, but with some variation, in the Ethiopian alphabet of Gheez and Amhar, have the same value, and are joined together in the like-manner."—p. 315. Eng. ed. I notice the circumstance, because Vincent has remarked that it is a matter which deserves further inquiry. There is not, I believe, any doubt that the Bali alphabet, and generally all those current in India, follow the principles of the Devanagari for the expression of oral sounds or orthography, although using different characters to represent the elements of pronunciation; and these are as different from those of the Ethiopic alphabet as the figures of the letters. In one respect, however, all these forms of writing concur,—that they are written from left to right, and express by characters all the vocalic sounds, without supposing them to be *understood*, or supplying them by Diacritical points, as in the case of the orthography of all the languages of the Chaldaic family*. But the Sanscrit has separate characters for all the vowels and diphthongs, the vocalic sounds being fourteen, and may be considered one of the most precise and efficient methods of expressing articulate speech known to have existed in the world. The Ethiopic has a vowel inherent and connected to every consonant; and the diversification of their vocalic sounds, which are seven, *a, u, i, ā, e, y, o*, corresponding in *number* with the Greek, is denoted by certain alterations in the figure of the consonant, and the application of certain marks denoting by their position the variety of the vowel,—for example, the literal figure ṇ corresponding

* The anuswarah or dot over a letter in the Sanscrit system of orthography, denotes a final nasal; the visarga, which is two dots after a word, denotes a final *h*; but neither supply the place of a vowel, or qualify its sound.

in power as a consonant with the Hebrew \aleph , or the guttural *ch* of the Germans and Scotch; and the vowel Λ following it, is thus varied, η cha, η chu, η chi, η chā, η che, η chy, η cho; Φ corresponds to the Heb. \aleph , or the Latin \mathcal{K} with the vowel Λ , and is affected thus, Φ ka, Φ ku, Φ ki, Φ ka, Φ ke, Φ ky, Φ ko. These *literal* delineations of sound are called in Sanscrit, संज्ञा, *Sanjna**, signs (of sounds), (*Gram.* 16); and the form of a specific letter, क्कार, *kāra*, make, form, figure, character (*Gram.* 2); and such signs as these affixes, adopted by the Ethiopians: a-kara, sounds without a character. Besides these, the Ethiopian alphabet expresses all the vowels as variations of the δ *a*, or Alph, δ *a*, δ *u*, δ *i*, δ *ā*, δ *e*, δ *y*, δ *o*, and by another character with the *h*, or spiritus lenis.

The *Thay* language, which is that of the Siamese, as distinguished from that of the Barmas, by whom they are called *Syan* (*A. R.*, 10, 240), does appear to correspond with the Amharic in the use of this artifice. “The vowels, which are twenty in number, are not represented by separate characters, but by the character corresponding to the short *ākara* variously accented.”—*A. R.*, 10, 246. “All these vowels thus disposed, sometimes above, sometimes below, sometimes before, sometimes after the consonant, are always pronounced after it.”—*La Loubère*, p. 176. There is some analogy in this to the method of writing the Mantchoux Tartar, and possibly to the Irish Ogham. Father Parentin, who translated into that language various works of the French Academicians by order of the Emperor, states—“Il y a toujours un maître trait qui tombe perpendiculairement de la tête du mot jusqu’à la fin, et qu’à gauche de ce trait, on ajoute comme les dents d’une scie, qui font les voyelles *a, e, i, o*, distinguées l’une de l’autre par des points qui se mettent à la droite de cette perpendiculaire. Si l’on met un point à l’opposite d’une dent, c’est la voyelle *a*; si l’on met un point à gauche du mot près de la dent, ce point pour lors tient lieu de la lettre *n*,—et il faut lire *ne*; s’il y avoit un point opposé à droite, il faudroit lire *na*. De plus, si à la droite du mot, au lieu d’un point on voit un *o*, c’est signe que la voyelle est aspirée, et il faut lire *ha, he*, en l’aspirant, comme il se pratiquent dans la langue Espagnole.”—*Lettres Edif. et Cur.* 10, p. 294. The genius of this language is entirely the reverse of those which fabricate synthetically descriptive terms; for it multiplies, as the ancient Arabic appears in a great degree to have done, arbitrary signs, for every possible variety of a species. “Quand il s’agit de parler des animaux domestiques ou sauvages, volatiles ou aquatiques, si l’on en veut faire une description exacte dans notre langue, à combien de periphrases ne faut il point avoir recours, par la disette des termes qui signifient ce qu’on veut dire? Il n’en est pas de même chez les Tartares, et une seul exemple vous le fera comprendre; je choisis celui du chien, c’est celui de tous les animaux domestiques qui fournit le moins de termes dans leur langue, et ils en ont cependant beaucoup plus que nous; outre les noms communs, de grands et petits Chiens, de Matins, de Lévrier, de Barbets, &c.,

* The word *Sanjna*, *signs*, seems compounded of the root सह, *Sah*, *be able, bear* (*Dhatus*, 164), and ज्ञ, *jna*, *know, (bearing import, significant)*. *Signs* is not a simple idea; bearing and import are those which it comprises.

ils en ont qui marquent leur age, leur poil, leur qualités bonnes ou mauvaises. Voulez vous dire qu'un chien a le poil, des oreilles et de la queue fort long et bien fourni, le mot Taipa suffit; qu'il a le museau long et gros, la queue de même, les oreilles grandes, les lèvres pendantes, le seul mot Yolo dit tout cela. Que si ce chien s'accouple avec une chienne ordinaire, qui n'ait aucune de ces qualités, le petit qui en naîtra s'appelle Pesari." In this way they have specific appellations for a dog with marks on the eye-brows; for a spotted dog; for a dog with a muzzle of a different colour from the body; for a dog with a white neck; a dog with hairs on the back of his head; with the pupil of his eye not of a uniform colour; for a stout short-legged dog; and so forth. The generic name is Indagon; of a female, Nequen; whelps till seven months old, Niapa; from thence to eleven months, Nouquere; and after sixteen months they are dogs—Indagon. For the horse they have twenty times more names than for the dog—all denoting his different qualities.—*Lettres Edif. et Cur.* 10, 280. With this prodigious multiplicity of underived nouns, it is a singular circumstance that this language seems to have no common terms with that of the Mogul Tartars.—“ Ils ont à l'occident les Tartares Mongols, et dans ces deux il n'y a guères que sept ou huit mots semblables. On ne peut dire même à qui ils appartiennent originairement.”—*Lettres Edif. et Cur.* 10, 282. Languages of this description defy altogether an arrangement of words by an etymological reference to a classification of roots, and can never be fixed but by the authority of the standard of classical writers. General Vallancy, in a paper published in the Transactions of the Antiquarian Society, has noticed this affinity, in the method of writing the Mantchoux Tartar with the characters of the Ogham, and surmised, if I recollect right, that the Ogham might have been written with the connecting line perpendicular; but this does not seem to me the case. The line of the Ogham is like the head-line of the Sanscrit, or the lines on which learners write, and possibly by the relative position of the letters denoted accent, or a grave or acuter sound; all the characters being formed of the single element of the straight line without the admission of any curve. It may be noticed, that the Sanscrit root लिख्, Likh, *write*, from which are formed लिखनं, Likhanai, *a writing*; लेखनी Laykhanee, *a pen*; and लेखा, Laykha, *a continuous line*, seems, from the latter term, to include the idea of linear orthography.—*Dhatus*, 119.

The Tagala, in its method of orthography, avails itself of all these means of denoting sounds: consonants, vowels, and diacritical points, and with fewer elementary marks for the inflexions of the voice than any other language, expresses all its complex forms of speech. The Spanish missionaries have been much struck with this language: “ Porque como dixe al primer obispo i despues a otras personas graves, alla, i a ca: yo hallè en ella quatro calidades de las quatro mejores lenguas del mundo, Hebræa, Griega, Latina i Española. De la Hebræa, los misterios, i preñezes. De la Griega, los articulos, i distincion; no solo en los nombres apelativos mas tambien en los propios. De la Latina, la copia, i la elegancia. I de la Española, la buena criança comedimiento, i cortesia.” *Relacion de las Islas Filipinas de P. Pedro Chirino, Roma, 1604, p. 35.* (This P. Chirino was Procurator of the Jesuits in these Islands.) The advantage of some de-

gree of education seems to have been universal among these people, *and especially among the women*. "All these islanders are so much given to writing and reading, that there is scarcely a man, *much less a woman*, who does not read and write in letters proper to the island of Manilla extremely different from those of China, Japan, and India."—*Id.* p. 39. They were the fairest and most civilized people of Manilla.—*Id.* 51.

This alphabet consisted only of fifteen characters, three vowels and twelve consonants: the three vowels, viz. $\overset{\curvearrowright}{a}$, $\overset{\curvearrowright}{e}$, $\overset{\curvearrowright}{o}$ (either of the letters included under the circumflex being denoted by the same character): the twelve consonants $b, c, d, g, h, l, m, n, p, s, t, y$, have all an inherent vowel, like the Ethiopian, so that b written by itself expresses the sound ba ; $\overset{\cdot}{B}$ with the point over it, bi , or be ; and $\underset{\cdot}{B}$ with the point under it, bo , or bu , which sufficiently indicates a certain analogy with the Ethiopian principle of orthography. An alphabet of this description is probably more to be considered a species of short-hand or alphabetical abbreviation than a scientific effort to express articulate speech, and rather an attempt to render the tongue as "the pen of a ready writer" (*Psalms* 45, 1), for the convenience of those "who carried a writer's ink-horn by their side."—*Ezek.* 9, 2. Dr. Buchanan describes the Parawaik, or note-book of the *Lares*, or *writers*, in all courts in Siam, on which they write with a pencil of Steatites; when in haste, he says, they use many contractions, and write with wonderful quickness. "I have seen them," he states, "keep up with an officer dictating, and not speaking very slow. But when they take pains, the characters written on the Parawaik are remarkably neat."—*A. R.*, 6, 307.

Bengal has always been peculiarly a mercantile district of India. "Gaura, or as it is commonly called, Bengalah, or Bengali," says Mr. Colebrooke, "is the language spoken in the province of which the ancient city of Gaur was once the capital." "Learned Hindus in Bengal speak it almost exclusively; verbal instruction in sciences is communicated through this medium, and even public disputations are conducted in this dialect. Instead of writing it in the Devanagari, as the Pracrit and Hindavi are written, the inhabitants of Bengal have adopted a peculiar character, which is nothing else but Devanagari deformed for the sake of expeditious writing. Even the learned among them employ this character for the Sanscrit language, the pronunciation of which they degrade in like manner to the Bengali standard." "Pracrit and Hindi books," Mr. Colebrooke adds in a note, "are commonly written in the Devanagari; but a corrupt writing called Nagari is used by Hindus in all common transactions when Hindi is employed by them; and a still more corrupted one, *wherein vowels are for the most part omitted*, is employed by bankers and others in mercantile transactions."—*A. R.* 7, 225. This may go far to account for the defects of the Chaldaic alphabets, which were all in use in the mercantile countries of Phenicia. The nature of the Hebrew alphabet anterior to the captivity, is, I believe, unascertained.

The inability to procure the necessary Dictionaries has prevented me from satisfying myself, or indeed from forming any very confident opinion on the subject; but my impression certainly is, that all those languages formed on an analogy to the principles

of the American tongues, the Basque, and the Tagala, have been originally derived from a previous form of speech ; more nearly coinciding in its genius with the English, or more properly speaking, the lowland Scotch (the language of the Picts,) than with any other.

This language appears to me to have been constructed on a principle entirely the reverse of those expressing ideas by composite locutions ; and instead of aiming at a synthesis of signs according to the various qualities and affections of objects of perception and reflection, proceeded on an *analysis* of human thought, and the establishment of a corresponding oral sign or word, denoting every various relation in which objects are placed, either with respect to each other or ourselves ; a principle incomparably more conducive to the perfection of language. Every language, however defective in one way or another, forms expressions for the words, which we denominate nouns, adjectives, and verbs, and the parts of speech. With respect however to the various modifications, and with reference to the applications of these signs, languages have recourse to very different expedients ; the English specifying almost entirely these relations by distinctive and significant particles. Thus :—Man ; *Nom.* a man ; *Gen.* of a man ; *Dat.* to a man ; *Acc.* a man ; *Voc.* O man ; *Abl.* with, from, in, or by, a man ; and these particles suffice for all the cases of every noun, singular or plural. These languages, which avail themselves of the principle of inflecting the sign which serves as the nominative case of the noun, generally vary the termination, as in the Latin ;—the simplest of those which essentially exhibit this structure, and which has most extensively affected the various dialects of Europe : thus,—*Nom.* Homo, a man ; *Gen.* homi-nis, of a man ; *Dat.* Homi-ni, to a man ; *Acc.* Homi-nem, a man ; *Voc.* Homo, O man ; *Abl.* Homi-ne, with, from, in, or by, a man. These inflections are entirely different for the plural. *Nom.* Homi-nes, the men ; *Gen.* Homi-num, of the men ; *Dat.* Homi-nibus, to the men ; *Voc.* Homi-nes, O men ; *Abl.* Homi-nibus, with, from, in, or by, the men. These inflections vary according to the forms of five modes of declension, according to the termination of the nominative in every declension, and according to the gender of a noun, masculine, feminine, or neuter ; so that the *signs* for the several cases of the noun are rendered very numerous. The same principle of diversifying the primary word extends to the several cases of the adjective, which must correspond in case with the substantive it qualifies ; and to all the moods, tenses, and persons of the verbs, active and passive. In the Greek and Sanscrit, and other languages, where the moods of the verb are extremely multiplied, corresponding with the various senses in which the verb is used, the signs of these several ideas become in a corresponding degree complex.

Many languages do not inflect the primary signs nor supply particles to denote the cases of the nouns, and trust entirely to an arbitrary rule of collocation to express the relation in which words stand to each other, and affect each others' import, as for example, in some of the languages of the Indo-Chinese nations. Dr. Leyden gives the following account of the Thay.—“ Its construction is simple and inartificial, depending

almost solely on the principle of juxta-position. Relative pronouns are not in the language; the nominative regularly precedes the verb, and the verb precedes the case which it governs. When two substantives come together, the last of them is for the most part supposed to be in the genitive. This idiom is consonant to the Malayu, though not to the Barma, or Rukheng (language of Arracan), in which, as in English, the first substantive has a possessive signification; thus the phrase, 'a man's head' is expressed in Barma, and Rukheng, by Lu-K'haung, which is literally, man head; but in Siamese, it is Kua-Khon, and in Malayu, Kapala Orang, both of which are, literally, head man. A similar difference occurs in the position of the accusative, with an active verb; which case, in Barma and Malayu, generally precedes the verb, as Tummaing Chá, literally, rice eat; but in Siamese follows it, as Ken Kaw, literally, eat rice, which corresponds to the Malayu, Makan Nasi. The adjective generally follows the substantive, and the adverb the word which it modifies, whether adjective or verb."

"In the position of the adverbial particle, the Malayu often differs from the Siamese; as Mana-Pangi, literally, where go; but in Siamese, Pai Hnei, go where."—*A. R.*, 10, 245; *vide Ibid.* 266. These devices evince an extreme poverty and deficiency in language, and resemble the first efforts of children to express themselves before they have learnt to discriminate or arrange their thoughts; such languages, in order to give precision to the expression of their ideas, are in consequence reduced to have recourse to auxiliary oral signs, which are not susceptible of orthography; and accordingly all these languages resort to accentuation, on which both the force and the euphony of the sentence depend. "The Siamese composition is also like that of the Barma, a species of measured prose regulated solely by the accent, and the parallelism of the members of the sentence."—*A. R.*, 10, 245. These accents are incapable of expression or appreciation by any other means than a species of musical notation.

The language of Anam may be considered one of the most perfect examples of a language, merely monosyllabic. Father de Rhodes, the Jesuit, states, in his grammar affixed to his Dictionary, "that the method of learning it is very different from that for acquiring ours. It has properly no declensions, nor numbers, nor conjugations, nor tenses, nor moods, but these are all expressed either by the addition of certain particles, or are so connected by antecedence or consequence, that a person versed in the language sufficiently apprehends both the tense, the mood, and the number, which is expressed by the speaker; nay, the very same word has the import of the noun or the verb, and from the adjuncts may easily be distinguished, whether it is used as noun or verb."—*De Rhodes, Linguae Annamiticæ Declaratio*, p. 1. The immense influence of accentuation as an element of speech in such languages is rendered evident by his account of the matter. As man, says he, "is composed of a body and soul, so this idiom consists of the characters in which I write it, and of the tones and accents by which it is marked and pronounced."—*Id. ibid.* These accents or intonations are reduced to six, so that every word, without exception, is referable to one or other of those accents: "Ita ut omnes prorsus dictiones hujus idiomatis ad aliquam ex his sex classibus seu

tonis pertineant, nulla voce prorsus excepta." These accents are not intended for the purpose of euphony, but are essentially significant elements of speech. Thus, *Ba* with the first accent means three; with the second accent it means a concubine of the king; with the third accent it signifies grandmother or lady; with the fourth *colaphus*, or *colaphizare*, a cuff, or to cuff; with the fifth it signifies a thing left behind; with the sixth it signifies a certain silk stuff used by the Anamese, of a yellow or clay colour*.—*Id. ibid.* p. 8. These six accents, he says, might be so adjusted to our musical tones as to bear to them a certain proportion.

Every word and every syllable are not susceptible of all these six accents, but it is rare that any word does not admit of several accents with different significations. Besides the influence of these accents, vowels are to be pronounced more or less obscurely, longer or shorter in point of quantity, and the terminal sound—all affecting the import of the syllabic sound.—*Id. ibid.* The effect of this resource in speech, and the impossibility of fixing it otherwise than by use, is such, that in several of the countries on the outskirts or borders of China, the inhabitants of one district are unable to comprehend those of the most adjacent, though both speaking a common monosyllabic language. This is a very different effect from the provincial accents, which distinguish the inhabitants of the different parts of this country. Herodotus mentions the troglodyte Æthiopiens who were *hunted* (as the Papuas now are) by the Garamantes, as speaking a language bearing no affinity to that of other nations, and which resembled the chirping of bats.—*Herod. 4, § 183, p. 362.* Pliny says of them,—“Stridor, non vox; adeo sermonis commercio carent.”

A variety of proofs may be adduced of the extensive application of this *inflexion of the voice*, or intonation as a significant species of utterance, both in the old world and

* These various applications in this language of the same monosyllabic elements do not appear to be unconnected by a certain affinity of transitive import, though following entirely a peculiar associating principle of thought. Thus the primary or radical import of *Ba*, with the first accent, is *three*; with the second accent, a concubine of the king, *i.e.* a third to the king and the queen; with the third, a grandmother or lady, *i.e.* the third generation ascending, a great mother, or *great woman*, or a lady; with the fourth (which is described as a *circumflex*), to cuff, or strike, or the act of striking, *i.e.* two persons, and one acting upon the other, as in the phrase of scripture, to *join battle*, and as we speak of two substances, which enter into chemical union, forming a *tertium quid*; with the fifth, a thing left behind,—number one means *oneself*, what a person *has with him* is an adjunct, or two; what he *has not with him* or has left behind, is a third; with the sixth, a *yellow, clay-coloured silk* used by the Anamese (the royal colour of China and all these countries) denotes the *earth,—the third world*. Universally in the east they reckon three worlds, proceeding upwards—“earth, sky, and heaven.” This is not heaven, earth, and hell, or the abyss,—but earth, and heaven, and what is between them. The earth or lower of these three worlds is always denoted by the yellow colour. A *Hindu* priest, in performing his religious rites, is directed to make a yellow line to represent the earth. Hence the yellow or royal colour of China, which claims the sovereignty of all beneath the heavens, (or to be the celestial empire, whose umbrella or canopy is the firmament,) is, as we should say in our heraldry,—a *scutcheon of pretence* to universal empire, the sovereignty of the world.

new; and if a conjecture may be formed from the general character of the Celtic and Chaldaic tongues—those properly such seem all originally to have been monosyllabic—and their signification probably powerfully affected by diversity of accentuation. The great variety of imports in which the same monosyllabic element is understood in the same or different dialects, makes it evident that a difference of accentuation or utterance must have determined its particular application. It is only necessary to notice, in illustration of this remark, the monosyllabic words, *bel*, *ben*, and *ber*, under the single consonant B and vowel E in Bullet's Celtic Dictionary. The first he represents as equivalent to twenty seven different words, without any variation of orthography; the second to eighteen, and the third to thirty-one*.

These remarks seem to confirm Mr. Bryant's opinion, that the *μεροπες ανθρωποι* of Homer were not intended to denote the general faculty of speech which is characteristic of the species, but a peculiar race who spoke distinctly,—and these appear to have been the merchants, tradesmen, and artificers. “Formerly,” says Hector, “*articulate speaking men* universally mentioned the city of Priam as rich in gold and rich in brass; now indeed there have disappeared from the houses, the beautiful things preserved as precious,—many of the objects in Phrygia and the pleasant Mæonia which constituted our wealth, *acquired by purchase* (*i. e.* not by conquest)—have departed since the mighty Jupiter became incensed.”—*Iliad*. 18, 288. It does not appear, however, to have been characteristic of all the inhabitants of Troy. Homer describes Diomed as slaying the two sons—*Μεροπος Περκωσιου*,—of Percosius, *who spoke distinctly*, who beyond all others was skilled in the arts of vaticination, and had in vain endeavoured to prevent their going to the homicidal war †.—*Il.* 11, 329.

* The importance attached to accent in the ancient languages as matter of correct pronunciation, and in some of the modern, confirms the supposition that they had originally served in some degree, as in the Anam, as an essential and significant element of speech: “*accentus namque est*,” says Priscian, “*certa lex et regula ad elevandum et deprimumendum syllabam uniuscujusque particulæ orationis*.” These accents he distributes into three classes, and enumerates ten marks for them, which he thought deserving of notice in his grammatical treatise.—*Putschius*, 1287.

† His two sons were Adrastus and Amphius. These names seem all Pictish. Percosius, Fergusins, Adrastus, Dresh, Dadrest, Amphius, Fivaid, wid. vaid. Ivic., (*vid. Jameson*, xxxvii. &c.); if Amphius is not Ambieit, or Ambaet, *a serf*. 𐌱𐌶 Path, Sans., *speak articulately, read.* (*Dhatus*, 83.) This appears opposed to hieroglyphic writing, and seems to have some affinity with *Pets* or *Piets*—Patois (Fr.), provincial dialects. (*Vide note A*, notes at the end, page 1.) These people when conquered were compelled to relinquish the use of orthography, and to use hieroglyphics. By looking at the Syrian alphabets in Castel's Lexicon, any body may see that the most expanded or least contracted form of these letters represents artificers' tools; and thus, while apparently using the representatives of things, they retained the representatives of sounds. These letters are called *Estr-Angelæ*, which I apprehend, is the East Angles, or Inglis; a circumstance, which, with others, contributes to show that these people were carried into captivity from West to East. (*Vide note I*, page 35.)

Strabo mentions that the fire temples of the Guebres were most prevalent in Cappadocia. These Cappadocians were the Leneo-Syri or white Syrians. St. George, the slayer of the Dragon

The word Merops may be understood as referring to the mere articulate discrimination of syllabic sounds; but it is a language alone which, like the English, refers each sense to a corresponding sign, that deserves the name of Meropian or *distributive*, or analytical,—distributive to wit of the import,—such a distribution being impossible without an analysis, both of the elementary distinctions of thought, and a discrimination and appropriation of signs, to express the various parts of speech fitted to represent them and to denote their several combinations. All languages (as I have before remarked) recognise and express what are called by Grammarians the various parts of speech, and the numbers, moods, and tenses, &c.; though by artifices very different, and evincing in the framers of the system of oral signs, in very different degrees, a clear perception of the object to be accomplished in this respect. The analytical discrimination of the relations among things, and the attribution of a separate sign to denote them, is much more perfect in the English or Pictish Scotch, than in any language ancient or modern. Every verb, for example, signifies either, to be, to act, or to be acted upon, or the object of

of Wantley, the Patron Saint of England and of Cappadocia, is, as may be sufficiently shown, *Sigurdi*, the slayer of the serpent, *Fafner the artificer*, of the Northern Mythology. These conquered people were the Hindu Suras; those who conquered them, the Asuras; both were confounded by the Greeks and Romans, who knew only of the mixed people; “Irak, id appellabant veteres Persæ Suristan.”—Reiske ad Abulfed. 1, Notes, p. 107. Irak is from Sans. आर्यक Aaryyak (*Gram.* 599), respectable, and is equivalent to Aria Verta, translated by Sir W. Jones, land inhabited by respectable men; all others they considered Mlechas, barbarians, and speakers of a barbarous tongue. An examination of the Syrian language will show a much greater number of words approaching the Gothic, Greek, and Sanscrit, than any other Chaldaic tongue. The identity of Irak and Aaryak appears by the use of the word in other languages; عرق Eerak, Arab., terram coluit; عَرَيقٌ Eeraikon, terra tranquilla, tuta; عَرَاقٌ Eerākon, Babylonia, Chaldæa (Heb. אֶרֶךְ Erech) (*Dan.* 1, 2; *Gen.* 11, 2), duæ ejus urbes Basra et Cufa; plumæ pars vacua, a quill (*Castel*, 2923); עֶרַךְ Eerach, Heb., ordinavit, instruxit, par, æqualis, similis fuit. This notion of *Peers* or equals seems universally to have distinguished this race; اَرَاخَاتُ Arachata, artifex, Syr. (*Castel*, 227); עֶרֶךְ Eerech, Heb., ordo, æstimatio, Chald. *Id.*—*Castel*, 2409. This is the word Erich for a man’s were-gild, composition for murder, the price of blood with the Arabs. They divide this Irak into Irak al Ajem, Persian Irak, and Irak al Arabi, Arabian Irak; but the Arabians of Irak are the same with Ajem Arabians, the Arabian inhabitants of cities. Castel accordingly renders the word عَرَبٌ Orbon, sicut אַגַּם Ajem, Asjamon et Osjamon, gens Arabum pcc. quæ incolit urbes, ut אַעֲרָאב aarab, campestres.—*Castel*, Ar. 4, 2890. In fact all the Arabian race, as all the real Jews, belonged to this industrious and mercantile description of mankind, as I will further show in another note, and are the very same people originally with the Taats or Tajics. The Osmanlis, the Turks of Constantinople, derive their designation from these Osjamon, the dwellers in houses, and are the Cathaians. By their own tradition they supposed themselves allied to one of the *Franc* races, the followers of *Frigga*, the Picts or Ambichts, פֶּרַק Eerak (*Samarit.*), “*Ambis* regnum Josepho.”—*Castel*, 2921. “ثُرُكٌ Thurcha, Pers. (Turkey), nomen regionis Chataëorum et Chincensium; item ubi nunc imperii Tatarii sedes. Incolæ istarum regionum ita dicuntur, atque hi omnes Scythæ et Tatarii.”—*Castel*, 2, 179. *Fringhee* or *Feringhee* is the universal term for a European in the East; Frag, Irish, a hand; Frag, a woman or wife.—*O’Brien*.

another's action ; as, I am, I strike, I am struck, I think or am thinking, I love or am loved. Time admits only of three modifications, the past, the present, and the future,— I was, I am, I shall or will be ; I struck, I strike, I shall or will strike. These, with the pronouns, I, thou, he, we, ye, they, express all the persons of every tense of the verb. The subjunctive or conditional mood is effected by the aid of the verbal signs separately significant, can, may, might, could, should, would ; and so with all the rest. These, all denoting the condition of the agent, express much more precisely the conditional qualifications which affect the action than all the multiplication of tenses and inflections in the Greek and Sanscrit ; and if the verb in these languages admits of some delicacies of distinction, which those words do not express, the evanescence of the shades obscures the line of demarcation between the ideas, and renders the language proportionately less perspicuous and precise, as the means for communication of thought. The English language affords a means of exposition by which all doubtful or ambiguous meaning may be avoided.

The words which are radical in this form of speech, and not derived to it from the Latin or other languages (as great part of the modern tongue is), rarely admit of composition*.

The termination of the English adverb, *ly*, tru-ly, correct-ly, is the Scotch *lins* Maist-lins, most-ly, Blind-lins, blind-ly, &c. This particle has originally signified separately, *approaching towards* ; West-*lins*, Scotch, towards the west ; Eng., westerly †,

* The degrees of comparison are effected by augmentative particles, *er* and *est*, which seem common to this language with the Sanscrit, and more precisely retained : Mekyl, Mekyler, Mykelest,— by synecopy, Mekyl, Mair, Maist. The superlative particle तम Tam of the Sanscrit, τατος Greek, seems in the Scotch the particle dom, implying the possession, or prevalence, or superlative degree of the quality of the adjective,—“ Mekil-dom is nac virtue ” (*Jameson*), or its active or intensitive presence ; Domless, Scotch, (*less* is privative) inactive, in a state of lassitude.—*Id.* In this sense it is also English ; whoredom, the practice of fornication ; thralldom, state of slavery ; kingdom, state of having a king. The English is, I apprehend, the original ; the τερος and τατος of the Greek, तर Tar, for comparative, and तम Tam, for the superlative, Sans. ; the effect of the improvements of the constructors of language by synthesis. Besides those in the Sanscrit, Mr. Wilkins states there are two others which serve to exalt the intensity of adjectives to which they are affixed : ईयस् Eeyas, and इष्ट Isht ; Ex. साध Sadh, thick, or solid ; सादीयस Sadeeyas ; सदिष्ट Sadsht, very, or more thick, thickest.—*Gram.* 519. These seem slightly altered in import from our young-*ish* and young-*est*, strong-*ish* and strong-*est*, &c. The word Sadh is also Scotch in the same sense ; to Sad, to thicken, consolidate, harden. लघु Laghu (*gutt.*), light ; लघीयस् Lagheeyas and लघिष्ट Laghisht, more, or very light, the lightest.—*Gram., ibid.* The affinity of the word with our word light, Scotch, licht (i as in Lift, and strong guttural), is also apparent. The Greek τατος seems the particle, tude, *Lat.* tudo, *magnitude*, *vicissitude*, *rectitude*, nearly synonymous with dom.

† The Scotch word, Aiblins, *possibly, perhaps*, particularly shows this ; *nearly able*, not completely, or certainly within our power or ability, but not impossible. Abl, Welch, sufficiens ; Arm. id.—*Davies.*

westwardly. In proportion as a language thus presents separate signs, corresponding to our several perceptions of objects or their qualities, and their relations and affections, and to the natural tenor of our thoughts in our processes of reasoning, it may be considered as approaching to perfection. The remark, that Cæsar not only wrote his mother tongue correctly, but also spoke it correctly, is a decisive condemnation of the merits of the language,—as is the remark of Larramendi with respect to the Basque; that “there is no other language *more artificial*, nor more susceptible of *beautiful rules*.”—*El Arte de Bascuenze*, 58. Languages which are only capable of correct application with time and reflection, and elaborate composition, are those least conducive either to the purposes of thought or its ready expression.

In consequence of the superior degree in which the English has retained this original simplicity of analytical structure, it is more subservient to every useful purpose than any language. Its poetical composition in blank verse or rhyme will stand a comparison with any ancient or modern;—in historical composition, in argument, in debate; in eloquence,—in the pulpit,—the forum,—or the Senate, the force and precision with which it communicates gradations of conception, amply compensates in effect any deficiencies in sonorous cadence, or delicacies of phraseology, which other languages may supply; and as an instrument of thought, whether in mathematical reasonings, where the number of words required is the least, or in metaphysical speculation, where the deficiencies of ordinary language are most sensibly felt, it is alike capable of precision and of elegance.

The elementary English *oral signs*, like the Sanscrit roots, are either verb or noun, and are either distinguished by some slight variation of sound, or by the verbal prefix which qualifies the action, and the article which serves as the sign of the noun: I strike, a stroke; to walk, a walk; to give, a gift; to reply, a reply; to rent, a rent; to repel, a repulse; to record, a record, &c.

Several writers have remarked the affinity of many English and Persian words. As far as I know, it was first noticed by Walton, in his *Prolegomena* to his *Polyglott Bible*, cap. 6, p. 101, published in 1657, where he gives a list of fifteen words, Persian and English, nearly the same; and the number might be greatly extended. It is pointed out by Notamanus, the translator of the *Seir Mutaquerien*, in his letter to Mr. Armstrong, dated Calcutta, 1790, printed as an Appendix to the second volume of his translation, where he has produced several, and says that he had collected ninety-seven (Append. p. 35). Mr. Weston also published in London “a specimen of the conformity of the European languages, particularly the English, with the Oriental languages, especially the Persian”; the second edition of which is dated 1803. What however is surprising, is that the affinity with the Persian, which is a language almost entirely formed of Zend and Pehlavi roots, the former Sanscrit, the latter Chaldaic, is primarily with the Zend and Sanscrit, and suggests the supposition that this was the language on which the complex system of inflexions was reared; and that the Pracrits, or imperfectly formed dialects of the Sanscrit, are less to be considered a deprivation of that form of speech

than the remains of the primitive tongue, or the relapse of the people into the *vulgar speech**, to which the Pracrit described as “the youthful speech of their goddess of eloquence,” (a term analogous to that of the *Pueritia Linguae Latinæ*) on the banks of the river Saraswati, is probably the nearest approach. सारः Sarah, is explained by Wilkins (*Dhatus*, 163) strength, essence; सारः Sarah (*Gram.* 615), the essential part of any thing; and शर Sarā, spelled with a different S (*Gram.* 517),

* वल्क् Valk, Sans. root, speak; synonym., भाषणे Bhashanay, speak.—*Dhatus*, 126. It appears from Dr. Leyden’s observations in the tenth volume of the Asiatic Researches, that the Pali, which is the Pracrit current among the Indo-Chinese races, and probably the same with the Magadhi, supposed by Mr. Colebrooke the same with the Pali of Ceylon, is the Bahlika Basha. This Bahlika Basha is, I apprehend, the Valika Basha (*Basha*, a language), viz. the *spoken language*, and the language of Valkh or Balkh Bamian, the mother of cities; वल्कः Valkah, bark, and वल्कलः Valkalah, skin, rind, bark (*Dhatus*, 126),—the materials on which this race continued to write after their reduction to slavery. This word is so nearly allied to English and Scotch *folk*, Latin, *vulgus*, and the common expression, *Vulgar tongue*, that it does not seem improbable that it denotes the *vulgar or spoken language, that in the mouths of the people or serfs*. The word भाषा Bhasha alone implies as much; speech, language, *the spoken language of a country, the vulgar language*.—*Dhatus*, 97. The variety of ways and instruments with which writing is practised in the countries of the East and in India, several of which are noticed in Dr. Leyden’s paper already referred to, shows the compulsory influence of authoritative regulation. The nature of these Pahluwans and devastators may be collected from the import of the Sanserit roots बल् Bal, oppose (the growth of) eorn; बल् Bal, kill, fix, establish; बलति Balati, he opposes (the growth of) eorn, he lives (*Dhatus*, 93); (*the growth of* is a gloss). These were the opponents and enslavers of the eorn-eaters. बलात् Balat, by force, forcibly, by main strength; बलवत् Balavat, by force, forcibly.—*Gram.* 552. These were the holders by seizure instead of right, and who suffered none to live who would not join them. The account given of the distinction between Sanserit and Pracrit by Mr. Wilkins by no means implies a priority in the Sanserit, or that these languages are corruptions of the former. “The term Sanskrita, which is a compound participle from Sam., altogether (entirely), and Krita, done, Lat. *confectus*, a perfectly formed language, in its common signification, formed by art, adorned, embellished, purified, polished, highly cultivated, and is applied to this language to distinguish it from the *vulgar dialects* called Prakrita; the Sanserita implying elegance and perfection, and the latter the contrary. In the Drama of Sākuntalā, the *Brahmans* and *those of the court* are made to speak Sanskrita, while the common people converse in Prakrita.”—*Wilkins’ Grammar*, p. 1. This ornamenting of language, as I will afterwards notice, was an art apparently universally practised to discriminate the high from the low. The Oordoo Bolee, high or court language, is the term commonly applied in India to that form of Hindustanee, composed of Hindee, Arabic, Mogul, and Persian, which was current in the court of Delhi, from Sanserit, उर्व Oordwa, above, or on high; the same with Ar-duus, *Latin*; Ard, Celtie, Arta, in Melech-Arta (*vide notes* p. 19, note E); Ard, *Irish*, high, mighty, great, noble; Arda, high, haughty; Ardanac, proud, high-minded.—*O’Brien*. From this word Oordwa it appears the learned Hindus derive उष्णिक Ushnik, a particular kind of verse used in the Veda (*Grammar*, 460), sublime, heroic verse, the *ὑψος* of Longinus. The court language of Java, called Basa Krama (*Vide Raffles’ Vocabularies*), a formed or improved Basha, is also distinguished from the vulgar.

a reed; so that the derivation assigned to the first seat of this goddess of eloquence would seem to imply the substance of this form of speech, and that it was written with the Calamus*. The Zend would appear to be the earliest element of the Persian language, as seems sufficiently evinced by the fact, that the original of the Guebre work attributed to Zoroaster is written in Zend; the commentary on it in Pehlavi, as a less obsolete and more intelligible language†. It is also remarked (I think by Malcolm)

* The *paper reeds* by the brooks of Egypt. The reeds and flags which Isaiah (19, 7) foretells were to wither and be no more, probably refer to the same origin (though I am far from supposing that the Nile of Egypt is the Saraswati). The expression of Baruch, "I wrote (the words of Jeremiah) with ink in the book" (*Jerem.* 36, 18), the use of this term Masi or ink, as the source of subsistence of the *Jaina writer's caste*, shows its antiquity. सरा Sara, motion, movement, from सृ Sry, go, move (*Gram.* 476); सरस् Saras, a pond.—*Gram.* 584. Notwithstanding the difference in the form of the S, or sibilant, with which these words are written, and the different roots to which the grammarians or fabricators of language have referred them, they seem all attributable to one radical idea, *videlicet*, the reed of which they made *pens* and *arrows*. The arrow is the symbol of motion in all the parts of Asia. The river we call Tigris is Digelis, which means an arrow, to denote the rapidity of its course compared with that of the Euphrates. The ponds in like manner are so called from their abounding in reeds; and the essence or substance of a thing from its being preserved by the reed, the instrument of writing. Of the formation of such words as Saraswati, Mr. Wilkins says "The Sanscrit word Vatu is used to form proper names in the feminine gender, denoting the places where the things expressed by the primitive are produced or abound; Padma, a lotus; पद्म Padma vatee, a place abounding with water lilies; शर Sara, a species of reeds of which they make arrows; शरावती Sara vatee, a place abounding with such reeds."—*Gram.* 533-534. These words have not the S in Saraswati, and would rather seem to mean, *immediately*, the river of many ponds; though the cultivation of language be due to the reed. This seems confirmed by the import of the word in other languages; וזז Sarara, Æth., volavit, to soare (*Castel*, 2608); וזז† Syryty, volatus sagittæ (the *flight* of an arrow); וזז Syry, altitudo (*Castel*, *ibid*); both these imports would equally apply to the pen. The feather on the arrow was called the *grey goose wing*. "The grey goose wing was wetted in his blood" (ballad of Chevy Chase). The feather is in many countries the symbol of speed—as in China. One of the Jesuit missionaries mentions, with respect to an imperial mandate requiring in its transmission urgent despatch, that the Emperor ordered *the feather to be attached to it*; viz. to denote that it was to be carried with the speed of flight.

† The Zend or Zund is the name of the original work attributed to Zoroaster, as well as of the language in which it was written, and seems, from the Sanscrit root शुंधु Sundh, purify (*Dhatus*, 144), *i. e.* the pure or uncorrupted speech; the Zendavesta, the Pehlivi commentary on that work. "أبستا Abestha, Pers., exegesis libri זנד Zind, dieta quo religionis magicæ s. colendi ignis præcepta tradidit Zoroastres; in Gilean est, אבסתא Abestak, liber sacer ad Abrahamum Patriarchum demissus, *vel potius ejus explicatio*."—*Castel*, 2, 6. The Pehlavi seems to be undoubtedly the language spoken by these Heroic conquerors, the Equites or Horsemen. These are the people who coalesced with the conquered Serfs, the *same* with the Cambri; "پهلوي Pahlui, Pers., juxta, secus; *item* Persæ antiqui; qui cum Arabicis non commisceetur (*that is the ancient Arabian race, the Adites, who are the same with the Taats or Tajics*); cum זבאן Zabān (Pers. lingua), lingua Persarum antiqua (prope *Cameram*: *it is to be observed that Camber is the name given by the Shya Mahomedans to Ali's Dog*), (*vide note C,*

that the dialects of all the Taats or Tadjic tribes approach to the *Persian* and not the *Arabic*, which latter is a form of the Pehlivi*, and the affinity thus noticed is therefore referable to the Zend. In the following list of words a comparison of the first column and the last will sufficiently show that the affinity of the English with the Persian is entirely with the Zend and not with the Pehlivi, although it invariably happens that languages spoken by different parts of the population of the same country borrow words from each other. Many of the words contained in the Celtic dictionaries, especially the Welsh and Irish, are Gothic or Pictish; many of the Scotch and English borrowed from the Celtic.

<i>Zend.</i>	<i>Pehlivi.</i>	<i>French.</i>	<i>English.</i>
meete.....	padomane	mesure	to mete.
meang	hamah	tout	} many. In a variety of languages the superlative degree is equivalent to all, or very many.
neomehe	nohem	neuvième	
vashtë	vasteng	habit	vesture, a vest.
veheschetêhe	feraroun.....	pur.....	washed.
vecte	schakobaud	il creuse, il renverse.	he voids.
veem	rouman	moi	we.
vekio	gogah	bruit, clameur	a wake.
vakodce	gobesehuc	parler, eri	} awake, a wateh; pako, verbum, pakat, loqui, Lapland, speak (spak, <i>Scotch</i>); spoke Eng.
vo	rakom.....	vous	
hekhte	akht	gland	ak-corn, an oak (seed).
jetha	edoun.....	maintenant.....	yet, as yet.
jare	sauat	année	year.
pesano	sinch	poitrine	bosom.
pesanu	peser	enfant	a child at the breast or bosom, a <i>suckling</i> .
peôoroie.....	peser	devant	fore, afore, before.
peese	peschamè	front	face.
petho	rah.....	chemin	path.
peretosch, or peresa.	poul	pont	bridge.
pade	lagreman	pied	<i>foot</i> , inde pedlar, <i>Scotch</i> pedder.
oim.....	jek	un	one.
thre	se	trois	three.
thretim	sediguer.....	troisième	third.

note ¹ p. 12.) ; qs. heroica s. heroum, et מֶגָּאָן Mogan s. moganorum, qui nunc in mapalibus degunt circa Xirwan, quæ olim in Persia ante cam quæ nunc est obtinuit ab athleticis heroicis, *i. e.* regibus suis."—*Castel*, 2, 154. It would seem probable that these heroes had proscribed the Zend : پهلوان Pahlwan, bellicosus, strenuus pugil, heros, fortis, athleta, luctator, prætor, dux exercitus, et imperator; nomen urbis in Persia : al. אִירָאן Shaher Airan (ARIA, not Balkh Bamian), solus equitans sine comite (the knight errant); پهلوی Pahu, audax, strenuus, robur, nomen civitatis, אִירָאן (name of the city of Aria).—*Castel*, 2, 154.

* In Arabia the language of the Pahluns or Celts seems entirely, or nearly entirely, to have superseded that of the industrious race, and fixed the character of the form of speech.

<i>Zend.</i>	<i>Pehlivi.</i>	<i>French.</i>	<i>English.</i>
threstem	rag	trente	thirty, (thretty <i>Scotch</i>).
thratia	khosaeschne	nourrir	to put down the <i>throat</i> , <i>deglutition</i> .
thuamm	rag	toi	thou.
eeté	varman	lui	he.
eetee	varmouschen	eux	they.
teio	tarpad, dozda	grand voleur	thief.
dogde	bonteman	fille	daughter; <i>Scotch</i> , <i>dochter</i> (cl strong <i>guttur.</i>).
fedre	abider	père	father; <i>Faythër</i> , <i>Scotch</i> .
khenghe	{ hit djinak agh } { doghde }	{ sœur, <i>quelquefois</i> } { fille }	{ wench (the G is in English universally converted into W).
efetio	na, affinschne	non, anéantie	effete.
zeste	jedensans	main	(<i>hence</i>) gesture, gesticulate.
za	damih	terre	soil, sand.
singham	lokham	parole	sing, song, say.
ted	edoun	maintenant	tide, time, Whitsun-tide.
tedjao, or tedjerem	tedjera, zari	fleuve, courant	a tide.
beretebio	dadrouneschné	porter	to bear.
berecte	dadrouneschné	il porte, il exécute	he bears.
bade	bastan	vieux passé	we say a bad coat for one worn out.
berezete	beland	élevé, haut	burig, spire, aspire.
staranni	setaran	les étoiles	stars.
scheeto	sehadeh	heureux, brillant	shine; we speak of a sheet of light.
scheete	kalouneschne	demeuré	{ site (of a house), sit, seat, settled; the Siths or Picts.
fransch	penadj	large	frank (open, expanded).
tatché	zakedje	ce	that, this, thus.
frem	doust	ami	friend.
mesch	koboud	beaucoup	much.
sceded	vesakh	dur	to sad; <i>Scotch</i> , to harden.
veso	kameh	désir, soin	to wish.
atheorono	edoun-robac	{ qui va, (<i>agit</i>) mainte- nant (nom général) des prêtres Parses.) }	attorney, an agent, doer; hence, an offi- ciating priest.*

* These *Zend* and *Pehlivi* vocabularies, printed by Anquetil du Perron, contain a very limited portion of the words of these languages, and the whole dictionary of the *Zend* would doubtless supply a much greater number of coincidences; neither do these words comprise all the instances of affinity which these vocabularies afford. It is to be borne in mind, that these words printed above are as written by a French author, and the letters to be pronounced with the powers they possess in that language. This word *Atheorono*, rendered by Anquetil du Perron, *qui va (agit) maintenant*, who moves (acts) immediately, implies the agent, the minister, political or religious: "Le roi, le juste juge, le grand, l'Athorné, le premier des Athornés" (*Zendav.*, 3, 146, 147); and is nearly equivalent to Heb. קֹהֵן *Cohen*, dicitur tam de officio politico quam ecclesiastico (*Castel*, 1690)? Tartar, Khan, Eng. King. As an order in the state it denoted the priests: "Les états, l'Athorné, le militaire, le laboureur, source de bien, et celui de l'ouvrier."—*Zendav.*, 2, 141. It is to be noticed that the artificer is placed below the cultivator in the scale of society. There is great appearance that the root of this word attorney, agent, or minister, or *doer*, is Irish; *dae*, Irish, a hand,—hence to *do*; *dae*, a man; *Dorn*,

Many of the Sanscrit Dhatus or radical oral *sounds* might nearly as well be considered as the roots of English or Scotch words: with this remarkable affinity Mr. Wilkins appears to have been struck, from the number of instances in which he explains the import by the allied English word. I am not aware that he has stated the remark (*Vide* Appendix at the end). It is to be remarked, that the word *Dhatu*, used to denote the verbal roots, does not imply the source of germination, but the crude material comprehending that elaborated, as the metal exists in the ore. धातु Dhatu, ore of metal, a verbal root.—*Gram.* 485. The remarks contained in the notes will suffice to show that this affinity is not confined to a mere coincidence of words significant of

Irish, the fist (*O'Brien*) (this I believe is the root of the *Dorian* or Doric Greeks); Dearn, the palm of the hand.—*O'Brien*. It is from these that the English word to *darn*, for to repair or weave by hand, comes; DEARNAD and DEARNAIM, to act or do (*O'Brien*); Dearnait, chiromaney, palmistry (*O'Brien*); Darn, *Pl.*, a school (*O'Brien*); Athraw and Athro, Welsh, præceptor, magister, institutor.—*Davies*. In like manner, from Deas, the right hand, Lat. dexter, dextra manus (by which the Irish language, as the Sanscrit, Hindec, and Hebrew, &c., denotes the south); Deacta dictates, doctrine, instruction (whence Latin doctus); Deactaigtc, *taught*, instructed; DEACTOIR, a dictator, a *teacher* (whence doctor); Deact, divinity.—*O'Brien*. दक्ष Daksh, Sans., increase, prosper; दक्षः Dakshah, clever, expert, *dexterous* (*Dhatus*, 71); the word signifying the right hand has, in these languages, generally signified also *a right*, and what is *justly due*; दक्षिणा Dakshina, a right or due, a gift to a priest at a sacrifice (*Gram.* 502); an idea apparently everywhere borrowed from the recognition of *earning* as the foundation of *right*; दीक्ष् Deeksh, go with the head shaved, instruct, to put on the Brahminical thread (*Dhatus*, 72), *i. e.* *teach* religion. اثورذان Athor-nan, Persian, cultores Dei (*Castel*, 2, 10); دست Desth, spithama, intervallum quod est inter extremum pollicis et digiti minimi, indievs; دست Dast, manus (*Castel*, 2, 268); دستاره Dastarach, scerra manualis seu minor; دست آس Daset ās, mola manuarum (a hand, hasher), a hand mill; دستکار Dastechar, opifex, artifex, dexter, expeditus qui manibus sibi victum quæritat; دستکاری Dastechari, ars, artificium, opificium; دستگاه Dastaghach, fabrica, locus omnis ubi manibus opus peragitur; 2. Quo manus pertingit; 3. Facultas, potestas; et de dignitate, opibus dicitur; 4. Instrumentum quo vel in quo opus fit. From these words comes our dastard for one not a fighter. دستور Dastoor, consuetudo, receptus modus, ratio, constitutio, auctoritate præditus quo alii nituntur: summus vesirus, præses ordinis aut concilii; senator, canon regularis.—*Castel*, 2, 270. This is the term given by the Guebres to their priests. The Destour Destouran is the chief priest, and is no doubt contracted in Zerdusht, the name they give to Zoroaster. زردشت Zardusht, Zoroastres, nomen magni antistitis ejusdam ex religione seu secta Abrahami; 2. Qui ignem adorat (*Castel*, 2, 308); زر Zar, aurum; 2. Homo senex—*Ibid.* The account given by Anquetil du Perron of this name makes it probable that Dasht is a contraction of Dashtoor, and denotes the golden teacher or giver of the golden rule, or the golden man; the man more precious than the wedge of Ophir. It is deserving of remark, that the law of master and apprentice in the Hindu code is perfectly analogous to ours. The first notices of this relation in our modern jurisprudence that I can find appear to refer to *apprentices of law*. The word Prentis or Parentis is stated in Raffles' Vocabularies to mean, in the Eastern Islands, lawful (servitude?).

an approximate sense (though, to the extent to which it exists, it is a sufficient *proof* of the common origin of at least a part of these languages), but extends to a conformity in tenets and observances, which evince the fashioning of the minds of the people at a remote age by the influence of the same causes, and of a coincidence in customs and usages, the relics of an adherence to a *common law*, of which the forms of speech have retained the impression, and afford evidence equally remarkable and indisputable of the tendency of languages to perpetuate themselves among a people, and of the degree in which words are capable of transmitting the authority over the understanding of the truths and errors which they express.

The priority in point of antiquity, which seems established in the East for the Zend, over these heterogeneous languages with which it has been mixed, seems also to belong to the Scotch or English in these islands. Mr. O'Brien, the author of the Irish Dictionary, by no means a mere compiler, but who has carefully studied the genius of the Irish language, remarks "the plain affinity observable in many instances throughout the Dictionary between Irish and Anglo-Saxon words of the same signification," and "offers, as his humble opinion, that that affinity may for the greater part be rationally derived from the radical agreement which originally subsisted between *all the dialects of the Celtic nations*, and more especially between those of the Gauls, Germans, Italians, Spaniards, and the inhabitants of the British Isles." (p. xlix.) The fact is as indisputable as the explanation of the cause seems to me unsatisfactory. The Celts or Pahlawans, the heroes, who spoke the Celtic or Chaldaic form of speech, which is one and the same, as Bochart has remarked, subdued and reduced to slavery this industrious race throughout the world; and consequently the influence of the Celtic language may be, and has been, traced on all the languages of Europe, including both the Greek and the Latin*; but it seems impossible to suppose that the intercourse between the Celts of the continent of Europe and the Celts of Ireland should ever have introduced into that language "the plain affinity† observable in many instances throughout the Dictionary between the Irish and Anglo-Saxon." There seems to me only two

* The reader who may wish for information on this subject will find it supplied in Jamieson's *Hermes Scythicus*.

† Dr. Jamieson, the author of the *Scottish Dictionary*, also remarks the "presumption of a near affinity between the Saxons and Picts."—*Voc. Odin*. The *Petulantes* and *Celts*, noticed by *Amianus Marcellinus* (p. 190), are, I apprehend, the *Peth* or *Pentlanders*, the *Soccage men*, and their lords; and of their affinity with the German or Teutonic (*Tuatonic*, or *Taatic*) race, the passage affords evidence, as well as of those destructions which limited the remnants of this industrious people to the Northern regions: "Hocque comperto, apud *Petulantium signa*, famosum quidam libellum humi projecit occulte, inter alia multa etiam id continentem. Nos quidem ad orbis terrarum extrema ut noxii pellimur et damnati: caritates vero nostræ Alemannis denuo servient; quas *captivitate prima post interneciones liberavimus pugnas*."—Of these wars to extermination, which have desolated the world, the most abundant evidence may be produced.—"Vincunt *Dionysiani et Titones ad internecionem*."—*Diod. Sic.*, tom 1, p. 243. These *Dionysiacs* are the *Eogen*; the *Titans*, the *Taats*, *Tyddden* or *Syddden*, the *Siths* or *Picts*.

ways of accounting for it; either by supposing that the affinity has arisen from the intercourse which has subsisted for centuries by the mixture of the Irish and Anglo-Saxon race, or that the Irish Celts derived the affinity from a former dialect prevalent in the country. An examination of the language will show that this affinity is not referable to the modern connexion of these races; and indeed this means of accounting for it is too obvious not to have occurred to O'Brien, if he had not been fully sensible that it was negated by conclusive internal evidence*.

* Scot, *Irish*, the choice or best part of anything; Scot, a flower; Scot-bearla, the Scottish tongue.—O'Brien. There seems no manner of doubt that a very ancient name applied to Ireland was "The island of the Scots." To pay Scot was to pay a *shot*, a fixed tax or share; Sgot, Irish, a shot, or reckoning (O'Brien) (a share of a reckoning), or contribution originally assessed by consent; the fixed or accorded *part*, Gabela or *Cotiza*, Basque, vectigal, tributum.—Larramendi, 1, 383. Hence the French gabelle; שח Shat, Sans., be a part, portion, or member.—Dhatus, 151. This is the gild, or contribution of a gild, or company in a burgh, or borough; Diun, Irish, a *wedge*. This was the common form of money at one period. "And Achan saw a *wedge of gold of fifty shekels*" (Josh. 7, 21); "A man more precious than the *golden wedge of Ophir*" (Isaiah, 13, 12); and may be easily and conclusively shown to have been the original form of the Persian *Dirhem*; دينار Dinar, Pers., nummus, pecunia, Turc. فلور Fluri, florin, ducatus (Castel, 2, 285); دوحخت Duchut, Pers., virgo, potentia (Castel, 2, 277): this is the Bhagavati, Vulg. *Pagoda* (or Madras Fanam), and possibly the *rose*, the flower of England, the *queen of flowers*; Fang, Irish, a thin coin of gold or silver (O'Brien); Gul, a rose, a flower, Welsh (Davies); "always with *eight leaves* on English money, on French mostly with four" (Snelling); گل Ghool, Pers., flos, pecunia, rosa.—Castel, 2, 482. The Hindu throne is described by Notamanus as "an octagonal Palki upon eight feet, thirty inches high, and fashioned with beautiful pillars."—Seir Mntaquerien, 2, 97. I think it probable that the Lotos originally denoted the mariner's compass. The Hindus describe the world by this flower, representing the mountain of Meru (the pivot, the pole) by the pistil, and the *Desas* or quarters of the earth by the leaves, as may be seen in the representation of their geography in one of Major Wilford's papers in the Asiatic Researches. These Desas seem to refer to the points of the compass; दिश Des, Sanscrit, point out, show.—Gram. 422. दिश Des, a point in the horizon; दिश्य Desya, relating to a point in the horizon (Gram. 501); दिश Des, make clear, show, point out.—Dhatus, 71. It is from this word that they form the term Desas for the quarters and regions of the world. It is certain that at one period the needle of the compass was floated in the East. Cumbha Puthr, the stone of the cup, is the name, or a name, for the magnet; the dishes found in Java, with the signs of the Zodiac, probably served this purpose. דיסקוס Diskus, mensa figurata; scutula, scutella; דיסקוס Diskus (h. e. orbis, facies ejus), lunæ impletur; دیسک Disak, pelviformis mensa, mensa argentea.—Castel, 745. The *boxing* of the compass, which is, I apprehend, from Pakat, Lapland, loqui, "speech the compass," is effected, as with us, by compounding the intermediate points. "The subdivisions of the compass are formed by compounding two terms, as पुर्वदक्षिणः Purvva-dakshinah, south-east."—Gram. 582. But what appears to me conclusive on the subject of this affinity, are the strong traces which the Brehon law, as well as the Hindu, retains of this primitive law. The word Kerl, Ceard, Irish, an artist or mechanic, also an art or trade, is no question in all cases from the Sanscrit root Kre, do, and Kara, the hand; Kara, a maker. The words Craft and Crafts-men, which we give to artizans, are of the same derivation. Crefft, Welsh, ars, proprie mecha-

The priority of the analytical form of speech (more particularly, as I apprehend, retained in the English as Lowland Scotch), in which specific verbal signs were put for every discriminable distinction in the relations of things, or in the exercise of our active powers of body or of mind, and the various affections to which they are subject, seems

nica, antiqua vox.—*Davies*. And the estimation in which they were held by the Celts may be gathered from O'Brien's remark;—"This Irish word Ceard, *signifying a tinker, a man in any base or low employ*, is like the Latin Cerdo, which means a cobbler, a currier, a tanner, a tinker, a smith, or like artisan, that uses a *base trade for gain*;" Ceard is any art, trade, or profession (*Ibid*) (thieving and robbery being the more honourable and gentleman-like methods of acquiring wealth). The Hindu law provides for the formation of the magistracy and *town-counsellors* (*Hitavadin*), and the assessments, on principles perfectly analogous to our borough laws and the payment of gild. The Hindu law recognises two descriptions of gavel; one of inheritance, one of the produce of the soil, made on the ground by the head man of the village, in which, after paying the veetigal or tax of one-sixth to the king, and one-fourth as rent to the landlord, the remainder was divided among the cultivators or husbandmen, and those whom they supported as necessary to their avocation and comfort; the distribution being all measured by *handsful*, Scotch *youffin*; چَفُ Chafu, Pers., *vola, manus*; כַּף Chafi, Heb., *hands* (*Gen.* 31, 42).

Under the Brehon law I include all the traces of the ancient law of these countries: "Tanaiste, a lord, or Dynast, a governor of a country. This word among the old Irish signified the presumptive and apparent heir to the reigning prince, being *always the oldest and most experienced* of the family to command; Tanaistreaçt, Thanistry, or the Thanistic law of regal succession formerly observed in Ireland, by virtue of which the oldest and most experienced of the family was entitled to succeed to the sovereignty or lordship immediately after the reigning prince or lord, in whose life-time the Thanistl was commander and chief, general of the forces." It is otherwise called Dligè tanaiste (*O'Brien*), dligè, a law or ordinance; dligid, perfect, excellent; dligteac, lawful, just.—*O'Brien*. The possession of the office of commander-in-chief was probably a later custom. The principle of the law is exactly that of the Hindu, "the eldest by birth or excellence;" in both cases, I apprehend, a departure by the influence of the priests from the primitive law, which, in all cases of inheritance, recognised the principle of primogeniture *as a distinction made by nature*; with respect to property, giving the eldest son a larger share and a certain superiority as head of the family; and in hereditary stations, placing him exclusively *in loco parentis*. Damna, Irish, like Sanserit *Dhatu*, means the matter out of which anything is formed.—*O'Brien*. Riog damna, a fit successor or presumptive heir to the crown among the Irish (*O'Brien*); the presumptive and designated successor to the kingdom is also a condition recognised by the Hindu law. In both cases, however, the Riog Damna appears to have included "every one of the family" who might have a pretension to the crown.—*O'Brien, Voc. Damna*. These Ceards (Kerds), or artificers who earned their bread by their labour and skill, considered it, and justly, a grievous wrong to be enslaved and compelled to labour without remuneration, and accordingly appear to have very generally fled from their oppressors, and travelled from country to country in quest of employment. Traces of this appear in the Welsh laws under the head of Car departures and Car returnings. These are the *tinkers*, "Caird, Scotch, a gipsy, one who lives by stealing, a *travelling tinker*, a sturdy beggar, a sornor, a scold."—*Jamieson*. As I before remarked (*Vide* note D, page 17), the Awazan, or people of the goose, seem to denote the same people: آواز Awaz, Chorasmiorum lingua, Turcice چاره‌چان charaehan, dexter, ingeniosus, agilis in operando.—*Castel*, 2, 62. These are the same people with the wandering Curds, who live in

further evinced by the degree in which it appears to embrace many of the particles which, as prefixes, infixes, and affixes, have contributed to the formation and structure of these complicated forms of locution, which, by the system of different grammarians, have been compiled from its materials. These particles are the efficient part of this language, and express all the relations which the words denoting things, qualities, action or passion, bear to each other. The analogy of the language appears also in some degree to have suggested the application of these particles, though they would seem in some cases to have reversed the position of the particle, placing that as an affix, which, in our form of speech, precedes the word which it affects, and giving to a particle, which denotes a particular application of the word, a more general or more limited, or different signification of the same kind.

The sign of the English infinitive seems to be the verb *do*, denoting the use of the root in the sense of action: I wish to strike; I wish *do* strike; I am *to* go to morrow;

tents, with respect to whom some curious particulars may be seen in the work of Ibn Haukil, translated by Sir Gore Ouseley. Castel correctly supposes them to be the Edomites or Esawites, the proper and elder stirp of the Jews and of all the bearded race of mankind; the same with the people of Haman. The Targum on the Book of Esther represents Mordecai as reproaching Haman with the sale of his primogeniture by his patriarch for a mess of pottage: to this mess of pottage the Jacobites appear universally to have reduced the operatives, the original source of law, justice, civil government, and civil magistracy, or *kingly power*, the executive minister of the state:

“Non enim hæc Pultiphagus opera fecit barbarus.”

Plautus, Mostellarius, Act 3, Sc. 2, v. 143.

“Pultifagus opifex; intelligo Pœnum; hi enim lignario opere claruerunt, unde multa fabricæ lignæ opera nominata, ut lecti Punici (*Plin. lib. 33, 11*), fenestra Punicea Varronis, et toreulare Punicæ ejusdem; et coagmenta Punicæ, quæ fideliter hærebant nec hiasebant.”—*Salmas. Vwd, Welsh* (Eng. food), puls. pulmentum (*Davies*); Parret, Lapland, edere, comedere; Parratjet. edere; Parrets, terebra (*D. L. 363*) (a borer), a tool; Paritch, Scotch, food of the labouring people of all the Lowlands of Scotland (*Jamieson*); porridge, English. آہن āhan, Persian, ferrum, *iron*, pronounced in Scotch, Ayrn; آہنگار Ahāngar, Persian, faber ferrarius; آہان Ahān, pultientia ex farina et aqua. This is what the Scotch call Crowdy, which is, I apprehend, from the Cruitnich, the grain-eaters, as well as Crowder, a harper. युष् Yush, Sans., serve (*Dhatus, 170*); यूष Yooshan, pottage.—*Gram. 615*. The weavers and cultivators seem the same people; वप् Vap, Sanscrit root, sow seed, *weave* (*web*, Scotch, wab), weft; *Scotch, wabster*, a weaver; उप् Uptah, Sans., woven (*Dhatus, ibid.*; *Vide note A, p. 2*);—possibly from the resemblance of the throwing of the shuttle to the throwing of the seed.

The paritch was so universally the food of the Scotch (distinguished from the Celts), that till a comparatively modern period it continued to be the *breakfast* of all ranks and conditions of the people. There is an estate in Galloway supposed to produce very superior oats, formerly the property of the Earls of Selkirk, now, I believe, in the possession of the Earls of Galloway, which holds of the Crown by the *duty* of furnishing annually a certain number of bolls of oatmeal, “for the King’s aine paritch.” शक्त्तुः Satt’huh, flour, meal, Sans. (*Gram. 485*), *the Siths*. There seems almost a universal concurrence of import in the name of this people with grain.

I am *do* go to morrow ; it is impossible for me *to* come ; it is impossible for me *do* come, &c. These are equivalent to I cannot, I am not able to do—*do* do, *do* act, or *to* do. The same analogy seems to exist in the infinitives of most other European languages, and in the Latin by the affixed particles *Er* and *Re* ; both these particles occur in this sense in the Egyptian, although they do not constitute in that language the sign of the infinitive or of the imperative, which Scholtz denominates nudus infinitivus ; ep (*Er*) facere (*D. C.* 17) ; pꜥ (*Ra*) facere (*D. C.* 76) ; ꜥꜣ *Iri*, actio, facere, which is the sign of the infinitive of the passive form of the Latin verb. In the Egyptian the infinitive is the root of the verb, and does not vary.—*Scholtz, Gram.* 99. These circumstances tend to show the extensive influence on language generally of these and other particles which seem to have borne the same or an allied import in the primitive form of analytical speech, and are, in fact, much less disguised in these different languages than the prefixes, infixes, and affixes, in their several combinations in the same language—American, Tagala, or Basque. In most languages the root of the verb is used imperatively without addition : strike, go, do ; Lat. *Fac*, do ; *Face-re*, to do ; *Ama*, love ; *Ama-re*, to love ; *Lege*, read ; *Lege-re*, to read. In the Spanish, Portuguese, and French they have generally substituted the *Er* for the *Re* or *Ra* : *Hac-er*, Span. ; *Faz-er*, Port. ; *Fa-ire*, French, to do ; *Ama-r*, Span., Port. *id.* ; *Aim-er*, French, to love ; *Le-er*, Span. ; *Le-r*, Port. ; *Li-re*, French, to read ; *Ambula-re*, Lat. ; *And-ar*, Span., Port., *id.* ; *March-er*, French, to walk, &c. The English language makes use of these particles as significant of action, not as denoting the verb, but the activity of the agent : the person who does—the *do-er*, or the act of doing—thus, *walk-er*, *ride-er*, *strike-er*, *fly-er*, *wrestle-er*, *promote-er*, *love-er*, &c., and the doing of the thing ; *revel-ry*, *harlot-ry*, *falcon-ry*, *witch-ry*, *mason-ry*, *carpent-ry*, &c. This import of action is retained by this oral sound in the Sanscrit रि *Ri*, go, move (*Dhatus*, 112) ; री *Ree*, conceive in the womb (quicken) ; रिग् *Rig*, go, move (*Dhatus*, 113) ; रिग्ँ *Riganañ*, walking like an infant (wriggling*) ; रण *Ran*, go (English, run ; *Ra*, Irish, going or moving ; *Rai*, motion (*O'Brien*) ; *Ire*, Lat., to go) (*Dhatus*, 115) ; त्र *Tra* and इत्र *Itra* are two

* This word *Rig*, Sans., is the root, or from the root, of Hebrew, Chald., Sam., Arab., רגל *Ragl*, Pes, the foot of man or beast ; רגלים *Raglim*, pudenda (whence Lat. *inire*) (*Isaiah* 7, 20 ; *Gen.* 49, 10?? ; *Deuteron.* 28-57?? ; *Castel*, 3515) ; לרגלי *L'ragli*, propter me :—"Mos hominum est dicere, pes faustus est tali, benedictionem secum affert in domum."—(*Vide* note G, p. 24) ; *Castel, ibid.* This notion is a superstition of the Scotch, who considered it matter of importance who was the *first foot* at the commencement of the new year, which gave rise to the custom of the children of a family awakening their parents at 12 o'clock on the last night of the year, and presenting them with what was called a *het* (hot) pint or vessel of warm spiced wine, with eggs beat up in it, theirs being considered the most fortunate of all feet ; "רגלא רגל *Rigla regel*, festum majus et solennius, quæ tria erant ; dicuntur רגלים *Ragelim*, quia omnes masculi tenebantur ascendere ad ea pedibus suis ; אל רגל *Al Ragl*, Arab., is the dwarf, the Bahman of the third Avatar, who at three steps traversed the universe ; רגלך *Raglach*, a foot-scraper, ante synagogas ferrum muro infixum in quo calceos purgant antequam synagogam ingrediuntur."—*Castel*, 3515.

terminations put after roots to form nouns expressive of the instrument, implement, utensil, or vessel, with which any act is accomplished (*Gram.* 454) (means of *doing*); दात्रं *Dantran*, a hook such as reapers use, from दा *Da*, cut; पात्रं *Pa-tran*, a drinking vessel, from Pa, drink; Pan, pot, (*Scot. pat*), pottle; आरत्रं *Aar-itran*, an *oar*, a paddle, from ऋ *Ry*, go (this has a nearer affinity to the word *oar* than to the root to which it is referred); खनित्रं *Khan-itran*, an instrument for digging, spade, hoe, from खन *Khan*, dig, (a hoe, *Scotch*, a hhow, hhowk, dig); वहित्रं *Vah-itran*, from वह् *Vah*, bear, flow, waft (*Gram.* 454); Lat. *Veho*, from which root is formed the Sanscrit word *Vahan*, a vehicle, a wain, a waggon: Fen, Irish, a *wain*, a cart, a waggon.—*O'Brien*. The eye, the organ of sight, is denominated नेत्रं *Nay-tran*, from नी *Nee*, lead, the instrument or organ by which we see our way, the lead-er. In like manner we form the names of instruments: a pok-er, a scrap-er, a divid-er, a cleav-er, a boil-er, a fend-er, a shutt-er. Whether T, in Sanscrit *Tra* and *Itan*, is in this particle an interpolation by the constructors of language, or an elision in our form of speech, may be a question. It apparently exists in the Latin *lic-tor*, *dicta-tor*, *lucta-tor*, *lec-tor*, *sculp-tor*, *scrip-tor*, &c.

The Sanscrit, however, makes use of the एर *Er* or *Ayra* in the formation of words, as we do; एरः *Ayrah*; पत् *Pat*, fly; पतेरः *Pat-ayrah*, a bird, (a *flyer*); कट् *Kat'h*, be anxious (care); कटेरः *Kat'h-ayrah*, a person who lives with difficulty, (a *care-er*, one subject to care for the means of subsistence); गुड *Gud*, preserve; गुडेरः *Gud-ayrah*, made of coarse sugar, (*preserver*, preserves; *Scotch*, goodies); कुब् *Kub*, cover, conceal, hide; कुबेरः *Kubayrah*, the god of riches (a *coverer*, hider of treasures, hidden treasures; from this word comes covet, covetous); मुह् *Muh*, lose sense; मुहेरः *Muh-ayrah*, a fool, (a *senseless-er*); कु *Ku*, coo; कवेरः *Kaw-ayra*, a pigeon, a *coo-er*; गुह् *Guh*, hide; गुहेरः *Guh-ayrah*, an iron hammer (a *hider**).—*Gram.* 484. This

* The hammer, mace, club, or sceptre, the symbol of force or power, seems, like fire, to have been used as denoting the power of formation or production, and destruction; פַּטִּיִּשׁ *Patish* (*Greek*); πτησσω, πατασσω, *Malleolus*; שׁ בֶּן פַּטִּיִּשׁ *Ben Patish*, *id.* Heb. (*Castel*, 2991) the son of *Patish*; is probably allied to Latin *potestas*, *potest*, *posse*, *possibile*; पस् *Pas*, Sans. root, bind (fasten); पस् *Pas*, root, destroy; पांसुः *Pansuh*, dust (*Dhatus*, 89); पेषः *Payshnah*, grinding, reducing to powder.—*Dhatus*, 88 (*Pestle*, Eng.); *Jerem.* 50, 23. “How is the hammer, פַּטִּיִּשׁ *Patish*, of the whole earth cut asunder and broken! a sound of battle is in the land, and of *great destruction*” (שֶׁבֶר גְּדוֹל *Sheber gadul*); שֶׁבֶר שֶׁבֶר *Shabar*, fregit, confregit, contritum reddidit (*Castel*, 3683); גְּדוֹל *Gadul*, magnus, evidently referring to the effect of the hammer (*Id.* 485); पति *Pati*, master (*Gram.* 45), seems allied to these words. This epithet for the hammer, from hiding or concealing, seems to connect with the *Bateuities* or *Suffies*, the hidden or the wise; or as the *Suffies* are sometimes called, “the *knowing ones*”. The term *Sophi* or *Suffie* has in all countries and ages been taken in a bad sense for wisdom,—*Sophism* and *Sophistication*,—viz. the perversion of reason, or the art to make the wrong current for the right, or to obscure and distort the truth. These were, and are, the votaries and agents of *Purim* or chance. بَتَانَا *Batanaha*, Persian, solus, per se (*Castel*, 96); بَتَاخَادَه *Batachadeh*,

method of expressing ideas by separately significant elements of speech, seems properly the genius of the primitive speech. Many of these have been denominated by

taberna vinaria.—*Castel*, 2, 95. This is admitted to be in the import of the Suffies, the term for the sinful world, and a Suffie lodge; **پتک** Putach, Pers.; **בתחנה** Batahaneh, Persian, incus; **پتک** *Putc*, efferunt Spahanensis (*Castel*, 2, 95); **پتک** Patach, and **پتک** Petach, malleus ferreus fabri ferrarii (*Id. ibid.*); **بتک** Batuch, Pete pronuntiant, et incus, malleus ferreus; aliisve tudes et incus. There seems little reason to doubt that this is the Hebrew Patish, or hammer of the whole earth, and is, I apprehend, allied to the word *Bucht*, fortuna fortunatus, the Persian term applied to Nebu-**ЧОДА**-*Nasser*, whom they call Bucht-al-Nasser; **بخت** Bacht, sors, fortuna, felicitas (*Castel*, 2, 97), and is equivalent to fate or destiny, and with the **ГAD** of the Phœnicians whom these people endeavoured to uphold as **ГOD**; **بخش** Bachsh, Arab.; **נזיב** Nazib, (*fate*), sors, fortuna, portio, pars.—*Castel*, 2, 99. It is from this word that the term *Buchshish* is formed, a word in use from the Bosphorus to the east of the Straits of Malacca, for what the French call “Pour boire,” and the Scotch a *Luck-Penny*, a gratuity, or unearned and voluntary reward; **بختیار** Baghtiar, fortunatus, cui fortuna socia est et adjutrix.—*Castel*, 2, 98. The word is also allied to Sanscrit Bhaga, Pudenda; Bhāgā, a portion, a share, a lot, allotment, lottery; and Bhagavan, fortunatus; Bhagavatee, Lachshmee, fortune, luck. In like manner, in after times, when Rome became the hammer of the earth, the Christians were required, as testimony of their abjuration of their faith and denial of God, to swear by the *Fortune of the Emperor*. It is from this and Irish Des, land, that the Greek word des-pot is formed; the seizer or Lord of the soil. The Irish Des is probably allied to the Sanscrit Des, quarter of the horizon, region, country (*Vide note **, Text, p. 21). These were probably the same with the **Рacshas**: **पा** Pa, Sans. root, preserve; **पाति** Pāti, he preserves (*Dhatus*, 79); **रक्ष** Raksh, guard, keep, protect; **रक्षा** Raksha, protection, preservation (*Dhatus*, 117); **रक्षणे** Rakshanay, preserve.—*Dhatus*, 79. These Cannibals are probably the same race of kings called **क्षत्रिय** Kshatriya, the princely or kingly race, said to have been thoroughly exterminated by Parasu-Rama. This, I was informed, is derived from a word Kshayte, meaning evil or calamity, from which they preserved the people; probably the tribe or portion of the warriors who coalesced with the captives and undertook their defence. Certain it is that the sixth part of the produce of the soil which the Hindu law assigns to the king is designated the price of protection; **क्षेड्** Kshayd, Sans. root, he eats (chews or chaws) (*Dhatus*, 18); **क्षतं** Kshatan, hurt, wound; **क्षतजं** Kshatajan, blood (*Dhatus*, 19); **नृपसभं** Nrypa-Sabhan, an assembly of princes (*Gram.* 612): **नृप** Nrypa, princes, seems composed of **नृ** Nry, man or men, and **पा** Pa, preserve, men or man-preservers,—in the same way that **नृसिंहा** or **नृहरि** Nryhari, the man-lion, or man-seizer is formed,—*the fourth Avatar*; this is the Adam of Moses, Buddha, the Sacya-Sinha, and Mithra Sinha, the lion, the friend of God, the Lord God. It is the same epithet given by the Arabians to Abraham; Chalil al Khoda (the friend of God), the divine man, the chosen or elect of God, the Lord God. This is the condition to which priestcraft on one side, and Batenites, Suffies, or Mystagogues on the other, have in all known ages endeavoured to reduce the civil government and magistracy, the results of the social principles,—on which human happiness, prosperity and virtue depend. The Hindus, in their rituals, have a sacrifice which they call **राजसूयः** Raja-Sooyah, from **राजा** Raja, a king, and **सू** Shoo, bring forth, produce (*Gram.* 428), what produces a king (a universal sovereign). In the Veda there is an account of this great inauguration, (supposed to have been first practised at the elevation of Indra to the sovereignty of the

grammarians *auxiliary* words, who proceeding upon the principle of denoting all the various senses attributable to a radical term by its systematical variations, inflections,

Celestials), in which the sovereign, having been thus *empowered by the priest*, and who it appears had not in consequence succeeded in conquering the north-east quarter, tells the priest,—“When I conquer the north-east quarter, then, O holy man! I will be only your commander-in-chief, and you shall be the ruler”; on which the priest replies, “That this was illusory, as the north-east quarter was the region of the Gods which no mortal could conquer, and resumed the conferred power when the king was destroyed.” In this way, Joshua is called the *minister* of Moses (*Num.* 6, 24, 13); Moses, and Joshua, מְשֻׁרֶתוֹ m’shureth-²v, his minister; this is the term employed (*Genesis*, 39, 4) for the condition conferred by Pharaoh on Joseph, and is explained by Castel,—in humanis dominum innuit *respectu aliorum servorum*.—*Castel*, 3850. It possibly is from the Sanscrit root ह्वन्ति Shwartt, fear (*Dhatus*, 151), as well as the Swart Haufda, (bearing with us the sense of black), the Danes: black and terrible, are often used in the same sense. These seem the same originally with the Emims of the Jews, and the names Bheem Sing; भौमः Bheemah, adj., frightful, dreadful, a proper name (*Gram.* 488); and Bheeshma (भिष्मः Bhishmah, a proper name, from भिषि Bhishi, cause, fear; भिष्म Bhismā, adj., frightful, dreadful), fearful, both from the root भी Bhee, fear (*Gram.* 488), both of which names are those of personages in the Mahabharata, or poetical history of the war of the Kooravas and Pandavas, which ended in the destruction of the former; words which seem allied to Abime, Abisme, French; Abyssus, the abyss, the Eogen, the people of Apollo, the angel of the bottomless pit, the god of *medicine*, the *arrows* of the far-shooting Apollo of Homer. These seem to have been the Enoshim or poisoners, the servants of the Lord God. The physicians or Esculapians appear to have been opposed to these. It is imputed to Asa as a crime, that though his disease in the feet was exceedingly great, yet in his disease he sought not to the Lord, but to the physicians—*2nd Chron.* 16, 12. This word *physician* seems Sanscrit, and probably allied to the Bheem and Bhishma, as the opponents of the poisoners, or the agents of Muth or death. Statius applies the expression to a skilful physician,—“ingens certamen cum morte gerit.” This is the “death, and sin, and all our woe,” produced by Adam; भिष Bhish, Sans. root, conquer disease; भिषजः Bhishajah, a physician; भिषजः Bhishajanah, medicine.—*Dhatus*, 170. Almost all these materials of wickedness seem to be inventions or discoveries of a very ancient date; دافع Daafa, Arab., mortuus fuit, propinavit venenum, veneno infecit, occidit, concidit, peremptus fuit. This seems the origin of the term *Dyfn-wal* for the Eogen, or men of the abyss and of the deep; دافع Duafon, and دافع Duaaufon, pl., venenum, pcc. confestim interimens, mors repentina, festina; مدافع Madaaūfon, veneno imbutus cibus.—*Castel*, 754. This is apparently the origin of the name of *Daphne*, the nymph beloved by Apollo, and of the *Laurel*, which was his crown, and of the *Aqua Tophana*, said to be a mortal drug, the receipt for making which was found along with the other means of wickedness discovered in the papers of Shaupman, the head of the Illuminati, who fled to Bonn. The Lord God, whose glorious and fearful name the Israelites were to fear, tells them, “that if they did not observe to do all the words of his law (to adhere to it to the letter), he would bring upon them great plagues, and of long continuance, and sore sicknesses, and of long continuance, and all the diseases of Egypt which they were afraid of, and every sickness and every plague which is not written (mentioned) in this law, these will the Lord bring upon thee till thou be destroyed.”—*Deuteron.* 28, 58, &c.; *Conf. Deuteron.* 7, 15. According to a tradition of the Jews, Solomon hung up on the door of the temple a list of all diseases, and the remedies for them, where the people might find

or conjugations, have been compelled to resort to the use of such particles, which, expressing a simple idea, are as justly to be considered words as any other. The

the antidotes for poisons. Christ (*Math.* 9, 12) applies this character of physician to himself. "They that be whole need not a physician, but they that be sick; but go ye and learn what that meaneth." These are the same with the Shidim (Sodomites), the powers of the prince of the air; شيد Shud, Syr., flavit, Phantasies, phantasmata quibus homines a recta via abducuntur ad prava instituta; شيديا Shidia, institutum pravum; שוד Shud, Heb., is the word used (*Psalms* 93, 6) for destruction, which WASTETH at noonday; שוד Keteb i'shud, keteb, aer pestifer, dæmonis nomen, Chald., spiritus malignus (*Castel*, 3320); שד Shed, Heb., pl.; שדים Shedim, cos morborum auctores esse credunt; שדין Shedim, Chald., spiritus malignus, per 130 annos quibus Adam fuit in Anathema genuit spiritus, et שדין Shidin, et spectra nocturna, post illud tempus tantum dicitur genuisse in similitudine sua.—*Castel*, 3706. This tradition is also current with the Arabs, who suppose him to have been separated from Eve, to whom he was reunited at Mecca. According to one Jewish tradition, Adam sat in the Ganges during this period up to his neck in water. The traces of these arts seem spread over the whole of both continents of America, and are the same with the followers of Bacchus or *Dionysius*, the *inebriators*, which word *Dionysius* as well as *Enoshim* is from the same source with the Greek *voσos*, and both from the Sanscrit root षश् Nass, disappear, become invisible, lost, or destroyed; नाशः Nasa, loss, destruction.—*Dhatus*, 57. [This is the root of our *loss*, and in composition *less*, the N being converted to L, or the L into N;—fruit-less, hope-less, help-less, rest-less, &c., which is not less, grow small, diminish, which is also a Sanscrit root; लिश् (Lëës) Lis, grow small (*lessen*); लेशः Laysah, small; लिष्टः Lishtah, made small, diminished (*lessened*).—*Dhatus*, 124.] With respect to the word *voσos*, Ion., *vovσos*, it is explained in the Greek and English Dictionary, "sickness, disease. Homer always represents *voσos* as the visitation of an angry deity, opposed to the quick and easy death sent by Apollo and Artemis, as well as to a violent death; generally distress, misery, suffering, sorrow, perhaps akin to the Sanscrit root Nas, to perish."—*Dict.* p. 931. In like manner the gods of the Cannibal Caribs appear to have been the Powers of drugs,—“On ne dit pas ce Dieu est le Dieu des sauvages, mais le Dieu d'un tel Boye (juggler); on ne seait ce que c'est de luy adresser des prières, puisqu'ils n'en ont pas le nom.”—*Raymond, Dict. Caraïbe*, 283. Outacati was the name of a set of these jugglers on the mainland who inflicted the gout,—“Boye de terre ferme qui donne des Goutes par sort” (*Id.* vol. 2, 193), and very possibly the disease of the feet from which Asa suffered. The infliction of this disease seems to have been a very great Power, or Prince, or God, if an opinion may be formed from the different senses in which the word which expresses it was received. نقرس Nakerāson, arthritis pec. cum tumore in manuum et pedum articulis, pec. podagra, cum אצחאב Asahhab, Ea laborans, a person afflicted with this disease; 2. Interitus; 3. Portentum ingens; 4. Solertia eximius et incomparabilis; 5. Absolutè viæ dux et index, industrius, gnarus, perspicax; et talis solers medicus.—*Castel*, 2412. Gorn, Irish, the force of poison; Gorn, a fire-brand; GORM, BLUE, Fear-gorm, a Moor; Gorm, rod, a passage through the sea. These are the blacks, the Lurd-danes or Lords; Gorm, noble, illustrious, excellent (*O'Brien*): from this comes the Scotch word to Gar, to compel, to force, to do; Angar, in the laws of Lindenbrogius, for compelled and compulsion; *Angariare*, to compel; Equus angariarius, a pressed horse, and probably our word *Anger*, the result of oppression; Ingir, Irish, affliction.—*O'Brien*. This Gorm is, no doubt, the Glastum with which the inhabitants of this country stained themselves,—“Æthiopes imitantes,”—considering it a mark of nobility and distinction to be like the Lurd-danes or Lords.

superior degree in which this has been retained in the Scotch and English is, possibly, owing to the Pictish "schools of the Ocean," which seem at a very remote age to have been established in the Hebrides, where it was little liable to corruption, till conquered by the Celts, of which race they afterwards became a stronghold. The principle of inflexion seems more or less to have affected almost all languages. The use of the S in the English as a sign of the genitive or possessive case,—a man's head, instead of the head of a man, seems to have been derived or formed from the genitive of the Gothic tongues, which, though allied to the English, are all, in a greater degree, influenced by the method of inflexion. A. Sax., *min*, *my*, Gen. *mines*, *of my*; Moes. Goth., *meins* (*mein*, neuter), *meinis*, *of my*, (*vide Hicks*, 1, 20); A. Sax., *god*, *good*, *godes*, *of a good* (*Hicks*, 16); *feoh*, A. Sax., *money*; *feoh's*, *of money* (*Hicks*, 13); *fan moes*, Goth., *Dominus*, *fan-ins*, *of a lord* (*Id.* 15); *managei*, *a crowd*, *manageins*, *of a crowd* (*Id.* 15); *uncer*, A. Sax., *ours*, *uncres*, *of ours*; *unsar moes*, Goth., *our*, *nsaris*, *of our*. This is not the analogy of the English, the old form of which implied this import by the affix of the possessive pronoun; a man his head, instead of the head of a man; the knight his horse, instead of the horse of the knight. The word *mines* in English does not mean *of my*, but *mine-is*, or *is mine*, and is still constantly used in that sense in Scotland. If you ask a Scotchman who speaks his native language,—whose horse is that? he will answer, if it is his own, *mines*—if not, *John's*; if a trooper's, the *king's*; if the squire's, the *laird's*, &c. This does not seem a syncope of *mine-his*, *John-his*, the *king-his*, the *farmer-his*, the *laird-his*; but *mine-is*—*John-his*, *is*; the *farmer*, *his*, *is*;—the elision of *his* being for the sake of euphony,—as the possessive S is often sunk or slurred over when the name of a proprietor ends in S, as *Mr. Jones's* house, *Saint Giles's* Church, *St. James's* street, a *burgess's* house, a *countess's* chariot. In the Sanscrit, and in almost all the languages allied to the Gothic, *is* Sans. अस् *as*, is the verb substantive (*Dhatus*, 6); अस्ति *Asti*, he is (*ibid.*); Lat. *infin. esse*, *est*, he is; *Is*, Irish, *is*, *am* (*O'Brien*); भू *Bhoo*, Sans. *Be*, exist.—*Dhatus*, 94. An English peasant says, *I be's* for *I am*; *he be's* for *he is*,—that is, *I be-is*, *I exist-is*; *he be-is*, or *he exist-is*.

In like manner, the number of past or perfect participles in the English language, which are classed as irregular, as terminating in *en*, instead of *ed*, are referable to a syncope of an obsolete formation by particles: thus the perfect participle of all regular verbs may be resolved into the root of the verb, and *did*—*I loved*, *I love did*, or *I did love*; *I snatched*, *I snatch did*, or *did snatch*; *I checked*, *I check did*, or *did check*. These, by a still further crisis of the sounds, are abbreviated into *snatch't*, *check't*, &c. The irregular verbs which change the radical word are not so easily accounted for, because they do not seem to follow any rule or fixed principle of analogy, and probably are *irregularities* or deviations from the systematic affinities of the form of speech; such as—*awake*, *awoke*; *shake*, *shook*; *draw*, *drew*; *see*, *saw*; *bite*, *bit*; *strike*, *struck*; *lie*, *lay*, &c. The participles terminating in *en*, seem, however, formed in consequence of

a discrimination of idea, which distinction is marked by the use of a separate particle ; thus, a swear'd man, or a sworn man, is not exactly the same thing : a swearer man is a man to whom an oath has been administered ; a sworn man is a man to whom the obligation of the oath attaches : a smited man is a man struck ; a smitten man is a man affected by the act of smiting : a hidid thing is a thing which has been concealed ; a hidden thing is a thing permanently affected by the act of hiding : a sheared sheep may be any sheep, more than a year old, which has once yielded its fleece ; a shorn sheep is a sheep actually deprived of its wool. Such words seem to have been formed from the regular perfect participle in *ed*, and the particle *arne*, which is the original form of *are* in our language.

“ Right so flatterers and foles *arne* the fiends disciples,
To entice men through their tales to sinne and harlotry ;”

which particle, according to Hicks, is derived from the Cimbric (? ?)—*Hicks*, 35. In Boethius and Chaucer it appears as *Aren*, and is retained as *Arn*, Scotch,—“ to wode arn they went ” ; to wood are they gone.—*Jamieson*. A sworn man accordingly seems a swearer arn man ; a smitten man, a smited arn man ; a hidden thing, a hidid arn thing, and so forth. From the more frequent application of these verbs in their particular sense in this form, it has come to supersede the use of the regular participle, from the tendency of mankind to put the sign for the thing signified without reference to the precision of analytical discrimination, and to abbreviate the word while they retain the import ; this, however, is a species of depravation, to which languages formed on the principle of analysis, and the expression of each particular distinction of thought by a specific sign, is much less subject than those composite forms like the Sanscrit when in the mouths of the people the words of the grammarians are not to be recognized, as *Lakshminavati* in Luchnow, *Vanarasi* in Benares, *Pataliputra* in Puttelpuri, *Vardhamana* in Burdwan, &c.

It is not undeserving of notice, as indicative of the use of these particles in the various construction of language, that the particle *Ge* or *Ga* prefixed in the Anglo-Saxon and Gothic, seems the Sanscrit *य* *Ya*, which, in the first four tenses of the passive verb applied as an infix, is the sign of the passive voice. “ The passive voice is conjugated with the terminations suited to the proper form of the active verb, but with the syllable *य* *Ya* prefixed to those (the terminations) of the first four tenses.”—*Gram.* 385. दा *Da*, give ; दीयते *Deeyatay*, he is given ; दीयेत *Deeyayta*, he may be given ; चि *Chi*, gather ; चियते *Cheyatay*, he is gathered ; चीयेत *Cheeyayta*, he may be gathered ; यु *Yu*, mix ; यूयते *Yooyatay*, he is mixed ; यूयेत *Yooyayta*, he may be mixed. These roots suffer a change in the terminal vowel of the root, which does not affect the exemplification of the use of the *Ya*, being exceptions to the rule that the radical vowel is neither to be augmented nor converted before the persons of the first four tenses ; but whatever modifications the sound of the

word may undergo for the sake of euphony (on which account the Ya is in some verbs itself converted into Y), the addition or insertion of another vowel does not affect its significance as the mark of the passive import of the verb: "Whatever verb requires the vowel इ i, to be prefixed to any person of the last six tenses in the *active* voice, requires it in the passive." "It is also a special rule, that every root ending in a vowel with हन Han, kill; दृश् Drys, see, and ग्रह Grah, take*, shall have इ I prefixed to every termination." This Sanscrit particle Yā seems the root; या Yā, attain, and appears to indicate the composition of *idea* in the passive verb: to be struck, is to attain a stroke. or receive a stroke; to be given, is to *attain* or acquire, or be in *the condition* of a gift, &c. This seems the force of Ga or Ge *prefixed* in the Gothic and Anglo-Saxon tongues; nýd, Anglo-Saxon, necessitas, vis; nemne nýd abædde, nisi necessitas compulerit (*Lye*); ge-ned, ge-nedde, coactus, compulsus; it does not, however, in these languages constitute the sign of the passive voice, but retains that of attainment, or *to be in the state of* active or passive, or *of a thing done*. The Anglo-Saxon *mund*, which does not seem to occur simply or un compounded in the language, is the English and Scotch *mind*; मन् Man, Sans. root, know, understand (*Dhatus*, 105); know, mind.—*Dhatus*, 106 [Ex.: the fool minds not moral duty.] Mundeno memoratus; ge-mund, meditatio (*Lye*), being in the act or state of minding, attaining-minding, or thinking; metod, metud, invenire, pingere, inventor, depictor; ge-metod, pictus, that which attains painting, or painted; mod (Eng., mood); mens, animus, मिद् Mid, Sans. root, understand, comprehend, meditate (*Dhat.*, 105); modes-eagan, mentis oculi (in the Hindee, Aunk is the eye); ge-mode, concordes, conjurati, state of being of one mind or attaining one mind; ge-mot, *adj.*, consentiens, to be in the state of concurring to the common sense or opinion; ge-mot, *sub* consilium, a Common Council, or place where a common opinion is formed. This, I apprehend, is the primary import of gemote, and transitively, concilium, conventus, consessus; metan, to meet, occurrere; ge-meting, conventus, conventio, to attain, or be in the state of meeting. This particle seems applied, in many instances, to words preserved in Irish or Welsh; for example, Cræfft, ars mechanica, a mechanical trade; ge cræft, fabrifactus; ge-cræft-gad, fabricatus, &c. I see few or no instances of the use of this particle in Anglo-Saxon, in which it is not resolvable into the sign of *attainment*, or of "being in the state of," or slight deflections from this sense. This particle in the Gothic is ga. *Lye* notices the permutation of the letter G in the Anglo-Saxon in many cases into Y, as daeg, day; gaeg, key; ganian, to yawn; gealew, yellow, &c. This ga or ge as a prefix is not English nor Scotch: in Johnson's Dictionary there are only two words in which it occurs—y-clept and y-clad—for both of which the authority is Shakespeare, in whose age the Anglo-Saxon had exerted all its influence on the original speech. It

* This is probably the origin of our word grey, or grew, hound,—a dog who does not *hunt*, but keeps his prey in view and *seizes it*; Greamaigim, Irish, to hold, to fasten, to adhere, or stick to (*O'Brien*); to grip, Scotch, to catch, to take; to grip a hare, to catch a hare; to grip paitrics, to catch or take partridges (in a net or snare).

does not seem, however, to be unknown to the English language as a significant particle, but post-positive,—thus : sulk, sulk-y ; bulk, bulk-y ; gravel, gravel-y ; mud, mud-y, dirt, dirt-y ; might, might-y ; heart, heart-y ; honest, honest-y ; rud, rud-y ; filth, filth-y, &c., and many others—in all of which it denotes the state of being in, or attaining, the condition of, the thing signified by the word to which it is affixed. The particle seems of much more extensive use in the English, if the preceding letter may be considered a commutation of the terminal letter of the radical word for the sake of euphony, as various, variet-y, live, livel-y, &c., and in this way it serves for the formation of many adjectives denoting the attainment or possession of the quality denoted by the root which it follows. This Y in the English language is probably allied to, if it is not derived from, the Irish particle, jon, ion, or yon (the Irish alphabet admitting of no j, consonant), which particle in compound words betokens greatness, fitness, maturity : jon-agim, fit to bear arms ; *i. e.* having attained the state to bear arms ; jon-fir, (fit for a man), marriageable (*O'Brien*), having attained the marriageable state. The Irish has neither the J of the English and Sanscrit, nor the J of the French, which latter sound seems to be Gothic as distinguished from the Anglo-Saxon, in which alphabet it is represented by the character G bearing the twofold power of J, French, and of Y in English, in *your* (*Lye*). The Sanscrit root yā *attain*, the passive infix yā or y ; the Irish jon (yon) ; the Gothic ga ; Ang. Sax., ge ; and the English terminal Y,—in such cases as those above noticed, seem all the same element of speech. The supposition that the Sanscrit infix yā is the root yā, attain, is confirmed by the analogy of thought in the expression of the spoken language—in which the common phrase for such cases as Have you been struck ? is, Have you *found* a blow ? Have you *eat* a blow ?—equivalent to, Have you received or attained a blow ? It is evident that this sense of attainment is implied in the *perfect* tenses and participles ; and the final *a* of the Basque seems in a variety of cases to be the English terminal y ; arrendatu, invitare ; arrendatu-*a*, invitatus (*rendez vous*) ; convidatu, invitare ; convidatu-*a*, invitatus ; gomitatu, invitare ; gomitatu-*a*, invitatus ; deiquidatu, convocare ; deiquidatu-*a*, convocatus (indited) ; zaiquidatu, stipare, comitari ; zaiquidatu-*a*, stipatus ; equidatu, cooperari ; equidatu-*a*, cooperatione adjutus ; zucenquidatu, ordinate ponere ; zucenquidatu-*a*, ordinate positus ; irudieratu, imaginem ex archetypo exprimere ; irudieratu-*a*, ex archetypo expressus ; erabertzatu, exscribere, transcribere ; erabertzatu-*a*, exscriptus ; belgotu, colligere, copulare ; belgotu-*a*, collectus, copulatus. These examples are all taken from one page of Larramendi, vol. i. 231 ; and in these cases the activity of the agent, or the person who does, is formed by the addition of the Er or Ri, or *Latin* Tor, to the root or primary form of the word signifying the thing from which the verb is formed. Arrendea, invitatio ; arrendetaria, invitator ; zaiquida, præsiaria manus ; zaiquida-*ria*, stipans, comitans ; equiquida, cooperatio ; equiquida-*ria*, cooperator ; zucenquida, novus ordo, coordinatio ; zucenquida-*ria*, ordinate ponens ; belgoa, collectio, copulatio ; belgotaria, collector, copulator, &c.—*Ibid.* In the word josi, Ba. consuere ; josi-*a*, consutus, jostura, sutura, and jos-quina from equin, *facere*, to do, for sutrix, sarcinatrix.—

Larr. 238, 239. The equivalence of *ria*, *aria*, *taria*, or *tura*, to *quina*, or *doer*, and the Latin *tor*, in *su-tor*, *sar-tor*, &c., is evinced* (*vide*, p. 25). These facts, to which many might be added, may suffice to render it probable that there is a much greater original affinity in the significant elements of speech than is commonly supposed.

The Greek and Latin, which are the two western forms of speech now extant, in which the same genius with that of the Sanscrit principles of synthesis is most distinctly retained, have endeavoured to express by variations of inflexion the differences of signification, which appear to have been denoted in a previous form of speech by an analysis of thought, and the distinguishing every discriminable conception, with respect to the mutual relations and affections of things, by a separate and independent sign. The factitious nature of the Sanscrit, which its name implies, and its whole genius and structure evince, hardly requires further illustration or remark; but an attention to the nature of the fundamental elements on which it has been reared, seems to indicate its original derivation from the same source with the Scotch and English, and the portion of the Irish language allied to the Anglo-Saxon,—the remains, probably, of the language of the original race from which the population of these islands is derived. The *prevalent sounds*, in languages independent of affinity of import, are a more significant circumstance in tracing the affinities of the varieties of speech, than might at first sight be supposed (as I shall afterwards more particularly notice). The nasal sounds of the Sanscrit do not occur in the English and Scotch, if they have not merged in the literal sound *ng*, of frequent occurrence in all the dialects in this country—in the Irish almost invariably—as the terminal consonant of an initial syllable, or of a monosyllabic word,—a peculiarity it probably owes to the influence of the Celtic. In the English and Scotch it occurs in all parts of words, and being, as an affix, the sign of the present participle of very frequent use as an adjective, is a common termination, and used attributively in the formation of adverbs: *strikingly* beautiful; *discriminatingly* acute; *perplexingly* difficult; *provokingly* impertinent, &c., in which sense it occurs in the formation of nouns: a *lashing*, a *washing*, a *soaking*, a *cooling*, a *teaching*, a *hearing*, &c. This nasal, or the sound *ng*, is retained also in words in which the use of the letter G does not occur; as *anxious*, *anxiety*, *anchor*. It may serve to indicate the very various use which, in the analogical combinations of different languages, has been made of these primary significant elements of speech, to notice that the terminal *ing*, the sign of the English Present Participle, seems the same with the Irish *ag*, applied without the nasal as a *prefix* for the like purpose: “*ag*, a sign of the present participle; example,—*ag-rad*, say-*ing*, *ag-ealod*, steal-*ing* into a place privily.”—*O'Brien*. The Sanscrit nasal ङ *nga*, seems this English nasal sound (if

* The Basque *josi* seems the Sans. root युञ्ज् *Yuj*, *join*, unite; *jungo*, Lat., *jugum*, a *yoke*, and likewise the Scotch *joists*, for the transverse beams of a house uniting the walls. The *rafters* (or angular beams to which the planking, sarking (shirt-ing), or under garment of the *roof* is nailed), they call *couples*.

such it is to be called, there being no expiration by the nostrils in pronouncing it, as in the very prevalent sound in the French language) : ङ *nga*, says Mr. Wilkins, “is equivalent to *ng*, in king, and generally speaking, every other nasal is resolved into this sound *before any other letter of this class*, or at least to be pronounced like it.” This nasal *when silent* is denoted by the single dot [·] over the preceding consonant (*Gram.* 7, 9). In writing the word in English I have generally expressed it by the *n*, as tending to indicate more correctly the degree of affinity which the language retains to other forms of speech. The Sanscrit name for the letter, *nga*, seems to denote its composition from the sounds of our articulation.

The Sanscrit language does not possess the guttural sound of the Scotch and German. The ख *Kha* is not a guttural, but “the sound of क *Ka*, *K* uttered with greater force, as if combined with the letter ह *Ha*,” the English *H* in *Heaven*, and the Latin in *habeo*, *K’h*.—*Gram.* 7. The permutation of the *C* hard, or *K*, and the *C*, soft, *ç*, as in the word *scarce*, is nearly universal, and Mr. Wilkins remarks, “that ignorant transcribers are very apt to confound the ख or *K’ha* with the letter ष *Sa* (*Gram.* 7),” in which they must be supposed influenced more by the vulgar or ignorant pronunciation than by any resemblance which might lead them to mistake the characters. The force and the frequency of the Scotch gutturals may suggest the supposition that they are derived from the Celtic; the Sanscrit in this respect approaching more nearly to the English. The same species of distinction occurs between the Chaldaic and the Hebrew written with the same characters, in which, in the former tongue, they have all a harder sound; and the like peculiarity seems to have been observed between the Spanish and Latin articulation of the literal elements of speech. It is not impossible, however, that the class of letters called by the Sanscrit grammarians *cerebrals*, have permuted into these gutturals. This series of consonants “is pronounced by turning, and applying the tip of the tongue far back against the palate, which producing a hollow sound as if proceeding from the head, is distinguished by the term *Mūrdhannya*, which is translated *Cerebral*.”—*Gram.* 8. These letters are ट *T*, articulated in this manner, ठ *T’ha*, the same aspirated, ड the common *D* differing only in this particular, pronounced in *Bengal like a very obtuse R*; ढ *D’ha*, the same aspirated; ण the common *N* pronounced in this manner.—*Gram.* 8. A very obtuse *R* approaches to a guttural, and the correct articulation of this class of consonants seems scarcely to be acquired with facility by the more accomplished speakers, as must evidently be the case, from the time and effort necessary so to apply the tongue; and renders it probable, that such sounds never originated in the natural attempts of men to express their thoughts by utterance, and that they are inventions either for the purpose of placing the language above the reach of those not early instructed, or of constituting a discriminating *Schibboleth* by which one of the *regenerated** might

* So they call a person to whom the mystical import of the *Gayatri* or holiest text of the *Veda* is explained, and the thread of his caste applied (the ligature to the observance of its duties). This

be recognized. These niceties of articulation and discriminations of sound are evidently speculative refinements almost as useless, and nearly as frivolous, as the accumulation of redundant names for things in the Arabic and Mantchoux Tartar. Notwithstanding the multiplicity of characters in the Sanscrit alphabet, amounting to fifty, Mr. Wilkins observes, “that the simple articulations may be reduced to twenty-eight,—namely, five vowels, and twenty-three consonants. The five vowels are the sounds of the English A, as in alphabet, ablative; ee, as in meet; oo, as in foot; Ri (Ry) reckoned a vowel, though comprehending the sound of the canine letter, as in *rip*, *ritual* and Lrý, which is this sound, including that of the letter L.”—*Gram.* 5. The letter लृ Lrý, which denotes this latter articulation, Mr. Wilkins seems justly to suppose a compound character formed from ऋ Rÿ and ॠ Rÿy (which characters are in connexion represented by the suffixes ॢ and ॣ), and लृ possessing the power of our L, but which characters, Lrý and Lrÿy, are by the Hindu Grammarians con-

regeneration can only be attained by those of the three first tribes, viz. the Brahmans, the Kshatriyas, or those reputed such, and the Vaisyas or Merchants, who are accordingly called the twice-born tribes; all Sudras, or those engaged in arts or agricultural labour, being excluded. These are supposed to have sprung from the *feet* of Brahma, and are explained, the servile or serving-man (the Serf); various etymons are assigned for the name. शठ Sāt'h, means manufacture, compose, prepare, *go* (*Dhatus*, 141); शठ Sāt'h, a different root, spelled in the same way, speak or tell the whole truth (*Dhatus*, 141); Sooth, Scotch, true, truth, “sooth to say,” to speak the truth. It is not clear to me that it is not the same with the Siths; سھ Sud, Syr., Samarcand; سھ Sūdia, locutio, sermo, affabilitas; سھ Sudia, mensura (*Castel*, 2485); Peic, Irish, a measure; Peck, Scotch; Sodem, Zend, to see (*Zendav.*, 3, 637); پيشد Bishch, Pers., instrumentum.—*Castel*, 2, 163. Pinsh is the Scotch word for a mason's lever; پيشد Peishch, ars, artificium, peritia in arte; پيش Pish, Pers., ante, coram, antierius, antorsum; facies, a *face*.—*Gen.* 30, 40; *Deut.* 25, 9. This is not face for exterior appearance, but face for front,—in front, as we say,—the face (*façade*, French), for the front of a house; پيشاپيش Pishapish, æqualis, æqualiter, pariter (face to face); پيشادست Pishadast, pecunia numerata, a *piece*? پيسار Pishar, urina (Scotch) (*Castel*, 2, 161); پيگان Pikhan, extrema acies, spiculum, cuspis ferrea sagittæ, pugnax, generosus et ferox.—*Castel*, 2, 164. Peac, Irish, any long sharp-pointed thing (*O'Brien*), a pike, a peak; بيکارشگر Bicharghar, Pers., miles, præliator, Scotch, a Bicker, which in my youth was common between the boys of two schools, or two streets, who fought with stones; پيکند Pichand, *Samarcand*.—*Ibid.* I cannot enter into the causes which gave importance to the posture of the body as a *means of expression*, and induced Demosthenes to assert that the first, second and third things in eloquence was action,—and Shakespeare to recommend to suit the word to the action, and the action to the word, and which occasioned all the various methods of prostration and worshipings by which these miserable creatures rendered themselves Abd to their Lords. The *holding up the right hand* to heaven (the Scotch form of adjuration) is the recognition of the moral responsibility of the individual for his *actions*, and the honest use of his means; and the form of the Scotch oath, pronounced with the hand so held up, has a remarkable affinity to the Sanscrit Sāt'h, *speak the whole truth*; “I swear by Almighty God, and as I shall answer to God at the great day of judgement, that I will *speak the truth, the whole truth, and nothing but the truth*, so help me (save me) God,”—a form of oath, I believe, unequalled. This seems to refer to the Sathya-yug, the primitive age; Sotinge, Irish, a judge.—*O'Brien*.

sidered as a simple vowel sound, and could hardly have been included as such, by those so subtle in their distinctions as the framers of the Sanscrit language, if some cause had not influenced their admission. ए Ay, sounding like E in where, and ऐ Ai sounding like I in high, which in all languages are vowels, are classed as diphthongs. The Lr̄y possibly has some affinity to the double LL of the Welsh and Gaelic, which, as I have heard it pronounced by several Highlanders, in the word Llow, a calf (laog, Irish, a young calf,—*O'Brien*; Llo, Welsh, Lu, Arm,—*Davies*) sounded to the ear like Lthou, with a hollow sound resembling an imitation of the *low* uttered by a bull: the sound of the Welsh or Gaelic LL, seems to exist or to have existed in the Sanscrit, besides the letters included in Mr. Wilkins' alphabet. He says there is another letter not usually given in the Devanagari alphabet in this form, ऌ which seems to have a power similar to that of the surd, or Welsh LL; it occurs in the Vedas (Vaydas), and is included in some of the Provincial alphabets.—*Gram.* p. 10. This modification of the sound of the letter L (of *the liquid*), by its combination with that of another consonant, seems a very general circumstance in language. The Malayan character written ض and denominated Dīād, dlāt, or lāt, has the power of Dl: this sound of 'Fl is the prevalent, and the characteristic sound of the language of Mexico or Anahuac (in which the word Atl means *water*), and the same species of composition is retained in the French LL, Meuille, which seems L with the English Y, in yea, yes, &c.; or the Sanscrit य as in यु Yu, mix, in which latter language the sound of the LL, French, occurs, expressed by the combined Y as in शैथिल्ये Saitilyay, relax, become loose, or slacken.—*Dhatus*, 46. It does not appear to me that this combination of the literal sounds of L and Y as a consonant, occurs in any instance, either in English or Scotch; will-ye, nill-ye, are properly four distinct words, and (though the circumstance is possibly accidental) it may be noticed, seem referable to the Enslavers or Compellers (*Vide* note, p. 28, text). The analogy of the Spanish affords a presumption that the character LL or double L always denotes the mingling of a consonant, or any consonant with the sound of the liquid: Llama, Spanish, for Flamma, Lat.; Llar, Clamare; Llave, Clavis; Llanada, Planities; Lleno, Plenus; Llorar, Plorare; Lluvia, Pluvia. The Spanish word Llano, Planus, æqualis, applied to a man, seems formed in this manner from our word, a *vilein*, a commoner, a serf, a tributary, a Pecht, or Scotsman; Hombre, Llano, es pechero (*Larr.*, 2, 47); Pechera, Spanish, Pecharia, or Cotizataria, Basque; tributarius (*Larr.*, 2, 154); a pecht, or cotter, paying scot and lot; Pecha, or Cotiza, Ba., vectigal, tributum (*Ibid.*): a pick of anything is, in Scotch, equivalent to a pitt-ance; Give me a pick, *i. e.* Give me a pit-tance (*Vide* note D, p. 17, and note *, p. 21).

The presumption is, from the general affinity of the significant elements of the English or Scotch (to which latter dialect the old English and the provincialisms of the present language approach), that the cerebral sounds of the Sanscrit have permuted into the Scotch guttural sounds (if these are the original form), or that these sounds have been fashioned as of more difficult utterance, and consequently, a greater accomplishment

than the gutturals. These cerebrals must all require an effort to pronounce, inconsistent with fluency of speech, or adding so considerably to its difficulty, as to diminish the utility of the language, by distracting the attention of the speaker from his own thoughts and the connexion of matter, by the attention necessary to the proprieties of speech and the rules of correct utterance. Other literal sounds in the language seem to require still further dexterity in the use of the organs of speech; the nasal ञ Na, which is sounded rather softer than ङ Nga, “seems,” Mr. Wilkins states, “to be formed by pressing the whole breadth of the tongue into the hollow of the palate, the tip turned downwards, and forcing the sound through the nose with the mouth open. It occurs in the root ज्ञा Jnā, know, and its derivatives, where the character ञ is said to be a compound of ज Ja and न na; the just articulation of which is found so difficult, and the sound so harsh, that it is frequently softened into gyā, as if written ग्या Gyā.”—*Gram.* 8. This word ज्ञा Jnā, know, understand, of such difficult articulation, according to the refinements of this form of speech, seems allied to, if it is not, the Irish; Gnja, knowledge; Gnja, a judge or knowing person; Gnja, a servant (*O'Brien*); and seems the source, or from the same source, with English, know, Scotch, knā; and English, knave; used also for a servant. It probably denotes the serfs; “Gnjoni, a parcel or division of land, which I think,” Mr. *O'Brien* adds, “is the twelfth part of a plough-land” (*O'Brien*) (from which it might be inferred, that a plough-land was to maintain the families of twelve serfs). The Irish ङ or G, as an initial, sounds in modern pronunciation like the Spanish J in Jesus, or the English Y, and seems to indicate the transition between the Sanscrit ज Ja, or J, proper, and the K in the words kua, know. Generally speaking, the affinity in the sound of the Sanscrit elements of speech, is with the Scotch, rather than the English, which, like the Sanscrit, though much less artificially, has been polished or refined, in some degree by fashion and caprice; in a great measure by the imitation of the works of ancient eloquence and genius, and the incorporation of their expressions; and more usefully, by the vigour of native intellect, and the limitation of the use of words to more precise acceptations,—often transitive from their original import: दौ Dwau, Sans., two, in which word the Au is a diphthong, is nearer the Scotch Twā than the English Two, pronounced Too; यव Yava, Sans., barley, from यु Yu, mix, brew; यवमय Yavamaya, composed of barley, Scotch, yill (*ale*), yest (for *ferment*). In the pronouns अहं Aham, I; त्वं Twam, thou, and सः Sah, he; the Aham is nearer I than the Latin Ego, which first personal pronoun a Scotchman pronounces A: Twam is nearly Thou, Irish, Tu, the original of the Latin Tu; Sa, Irish, his, or hers (Lat., Su-us); sē, he, him (*O'Brien*); e, and sē, he, it (*O'Brien*); Sē, *literally*, it is he; *i. e.* is e; sē mo bratair, he is my brother (??).—*O'Brien**. This seems an elliptical form of expression like that constantly in use in

* “It is to be remarked that the Irish pronoun Se, which signifies he, him, is the same radically with the Hebrew pronoun שׁ, which means *he, him*; Lat. *hic, ille*; as the Irish pronoun So, which

its affinity to the Sans. षः Sah and Latin *se* (*Se ipse fecit*), *he* did it himself; C'ja he, *Irish*, who is he? (*O'Brien*); Ci and Cia, who? an interrogative; Latin, quis, cui.—

wood; and all denote the Sodomites, or Shiddim, or Kadeshim. גוה Guh, Heb., corpus, tergum, dorsum medium interius; הגויה He-Guith, membrum virile; גוא בן גו Gua Ben Gu, Gua (the son of Gu), intestina, viscera (*Castel*, 508); גו Goo, Sans. root, expel fæces; Guhyt, Scotch, occultus, hidden (certainly from Gehyd, Ang. Sax. ??? *Jamieson*) (*vide* text, p. 32), the *gut*, Scotch, το rectum. جواني Zjuani, internus, a, um, sanctuarium; جوانية Zjuwaniaton, intus, εσωθεν; من جو Man Zjou, *idem* et Jemama Arabiae urbs.—*Castel*, 505. This is *probably* the origin of the appellation Jew, the Israelites (which *is not* a corruption of Judah or Yudah). The Abyssinians give themselves the name of Juwan; and one of the titles of their emperor is rex Israel, king of Israel; *Man* is Egyptian, and means place, the place (*vide* text, p. 2.).

In the fallen state of Rome, when the artifices and vices of Syria had destroyed its freedom and corrupted its principles, the prevalence of the almost incredible abominations may be ascertained from the writings of Juvenal and the other writers of that and of later ages, with a notice of which I would not contaminate my page, were I not convinced that wickedness can never be rendered so hideous and revolting as by stripping it of all disguise and exhibiting it in its real deformity:

“An facile et pronum est agere intra viscera penem
Legitimum?
Servus erit minus ille miser, qui foderit agrum,
Quam dominum.”

Juvenal, Sat. 9, v. 43-45.

This Gua Ben Gu seems the same designation with that of Arab. אמסויד (Am-Suid), Amno Sueidon (the mother of the Sueid, or Shiddim, or blacks, or dark men) (*vide* note 28, text), *i. q.* אסת Asth, podex, anus (*Castel*, 2486); סוד Sud, areanum, secretum, congregatio, cætus consultantium; מגלה סוד Magaleh Sud, divulgator areani habebatur, qui res in synhedrio s. schola gestas publicabat, cui pœna infligenda; סוד, Chald., dominus (master), item inerustavit, obduxit, oblevit, inerustator cæmentarius (a *tiler*), calce obductus. This is the force of the expression in Prior's Fable of The Town and Country Monse: “Your d—d stucco has no chink;” *item* calce dealbavit; the white-washer, viz. of the turpitudes of the brethren. In this sense Christ says to the scribes and Pharisees, Ye are like unto whited sepulchres, which appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.—*Matthew*, 23, 27. When Ananias, the high priest, ordered Paul to be stricken on the month, then Paul said unto him, God shall smite thee, thou whited wall.—*Acts*, 23, 3. Ne metuas à Pharisæis, neque ab eis qui non sunt Pharisæi, sed a Pigmentatis (Hypocritis), qui similes sunt eis; dixit Jannæus uxori suæ moriturus.—*Castel*, 3086. These are the men of the FACE, or external appearance, imposing on the public by *pretension*, and the deceptive recommendation and painting of their fellows; the jackdaw in peacock's feathers; evidently showing that it was not a casual expression of Christ's. This is the import of the word “legitimum.” in the verse quoted from Juvenal, which does not refer to sufficiency of magnitude as the critics have explained it, but means, according to rule, *sanctioned*, licensed, and insured against discovery.—איש Aishi, domine, *i. q.* אדוני Adonai, joma I, Mischna, alibi; summus sacerdos sæpe ita compellatur.—*Castel*, 105. In this sense of a great *performer*,—primarius et præcellens servus,—it is applied by the Rabbins to Christ, not, I apprehend, as Castel supposes, in contempt, but in a bad sense, to denote the magnitude of the injury he had done them; איתו ה איש Authu He' Aish, ille VIR, sic vocant Christum, quem ne nominare quidem dignantur (*Castel*, 105); איש ה אלוהים Aish He' Alohim, vir

O'Brien. This is our word *who* : a Scotchman says, Whā's he? for Who is he? and in Scotch it is written *Quha-is-he?* The modern Scotch Highlanders have learned to

deorum, the man of the gods, is applied (*Deuteron.* 33, 1) to Moses, and in scripture to eleven other persons : "Dicitur in scripturis de 12 viris,"—vertitur non tantum אַבְדָּה אֱלֹהִים Aabdah d'alaha, sed وَلِي اللّٰه Wali allah, Arab. (*Castel*, 104), (which Arabic word وَلِي Wali properly means amicus et adjutor fuit, propinquus et contiguus fuit, and is of the same import with that of Cholil al Khoda, the friend of God, which they give to Abraham, according to them the founder of the temple of Mecca or the squared house, and is exactly what Mahomet means by the associate, attributed to God) by the Chaldæans invariably; Ch. constanter נַבִּיאַ דְּיָי Nabia d'ii.—*Ibid.* These two jods of the Chaldæans denote Jehovah, and imply the same thing with this duality in what they called God (as the three jods of the Jews in the circle denoted the trinity); the *mitre*, the *mithra*, or *mithra sinha* of the Persians, the friend, the strong friend, viz. of God, all denote the same thing, which is from the Sanscrit, and probably Zend, मिथस् Mithas, or मिथी Mitho,—in conjunction, in private union together, in coition; मिथुर् Mithur, a pair.—*Gram.* 552. Hence a *Mitre*, the cloven or double cap, or pileus; मित्र Mitra, a friend.—*Ibid.* The same pretension and its reprobation by the Picts and Scotch, the ancient professors of the trinity, had induced them to apply it not to the crown but to the feet, and Brutality, the cloven foot of the devil, and the cloven or double tongue of the serpent. It is applied in the plural,—Incline not my heart to ANY EVIL THING, to practise wicked works with men (אִישִׁים Aishim) that work iniquity, and let me not eat of their dainties.—*Psalm* 141, 4. Where wisdom (חֲכִימָה Hhakimeh) is represented saying, Unto you, O men (אִישִׁים Aishim), I call; and my voice is to the sons of men (בְּנֵי אָדָם Beni Adam, the descendants of Adam).—*Prov.* 8, 4. And in *Isaiah* (53, 3), he is despised and rejected of men (אִישִׁים Aishim), a man (אִישׁ Aish) of sorrows; and in these three passages only in the scripture, in all of which it may be confidently affirmed to apply to the same description of people: nec præterea in plurali reperitur sed semper usurpatur אֲנוּשִׁים ENOSHIM.—*Castel*, 104. It seems applied—to a *doer* in the sense of the Latin *facinus* to actions, and probably has the like reference to Fascinum and Fascinator. Facain, Irish, a temptation; Facaim, a motive, also matter (*O'Brien*), "the lusts of the flesh." These Enoshim are the same with the *Dionysiacs*, inebriators or poisoners (*Vide* note, p. 28, text); סוּלֵל Sulel, Chald., fricuit, scalpsit, titillavit, ad risum seu jocum tetigit; נֹשִׁים מְסוּלָלוֹת זֹו בָּזוּ NOSHIM MASULALUTH zu bazu, mulieres titillantes (obscœna mixtione supergredientes) se invicem sacerdoti summo ne nubant.—*Castel*, 2530. These are the Bacchantes or MIMALLONIDES, the priestesses or naked women of Bacchus (witches). At these Bacchanalia at Rome, which were the same with the Dionysia of the Greeks, women at first were the only performers. This class of men (the prophets, Nabiad'ii) seems to refer to a period long anterior to the Jews, and probably alludes to those reckoned prophets by the Arabians and Sabians, the people of Sabi, who are reputed to have endeavoured to reform the depravity of the world: "olim quidem per prophetas suos, et longe antea per quosdam deo amabiles viros (και επι προτερον δι' ἑτερων θεοφιλων ανθρωπων), qui postea celebres extiterunt, eos qui deplorati erant ac perditii legibus suis, et hortationibus variis ac præceptionibus ad recuperandum valetudinem excitavit."—*Euseb. de Laudab. Constan.*, 698. These Aishim, Elohim, or Nabi allah, or prophets, strenui, eximii, primarii, præcellentes, were those of such authority, that it was obligatory on the fraternity to work the fulfilment of their words, or what was written or prescribed as their decree, which is what is meant by the frequent expression in scripture, "That it might be done or fulfilled as it was written"; and they seem to refer to the irresistible will, which the Suffies profess to confer, and their cap (Fortunatus' cap) viz. the Omnipotence or

speak the English language with less reference to the analogy of their own, but, possibly owing to the affinity of this pronoun *se* with the English feminine *she*,

Almighty Power which they profanely ascribed to their Divine Man, or Living or Lord God, endeavouring to confer on him, in the affairs of this world, the attributes of God, describing also the perpetuation of this power by the acts of wickedness *as immortality!!!* This odious and blasphemous Power is represented as saying: “To *me* belongeth VENGEANCE and recompence; see now that I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, *I live for ever*. If I whet my glittering sword, and mine hand take hold on judgement, I will render vengeance to mine enemies, and will reward them that hate me.”—*Deuteron. 32.*

This lifting up of the hand denoted an oath, and was the form of oath among these original, industrious, and upright people (and still is the form observed by the Scotch in all Courts of Law). In derision of whose principles and faith in the Deity it is probably here used (*vide* note, p. 35): “And Abraham said to the king of Sodom, *I have lift up my hand* unto the Lord, the most high God, the possessor of heaven and earth, *that I will not take from thee a thread*.—*Genesis, 14, 22.* These distributors of *vengeance* and recompenses, by the Almighty Power or irresistible Will, are the same with the Peshidadians of the Persians, the Beni Adam of the Jews, or Adamites (*vide E, p. 21, n. 1*); the men who held that they were dust, and that to dust they would return; the Sadducees or Justiciaries, the adherents to the LAW OF MOSES, and the COVENANT with the Lord God: داد Dad, Persian, justitia, æquitas, jus; دادان Dadan, nomen regibus Persiæ tribui solitum: a rege כִּימֶרֶת Chaiumerets (Adam) usque ad כִּשְׁתָּאֲסַב Chushthasp, omnes ita dicti.—*Castel, 2, 254.* This is not the Gustasp supposed to be subsequent to Kai Gosro the Caianian, if Khosroo is Cyrus; but the Gustasp under whom the Guebre or Zoroastrian religion was substituted for that of these Sadducees. [*Chüsht-asp*, the name is titular, and of very ancient application, and is the same given by the ancients to the river of the Punj-ab, “ubi fabulosus lambit Hyd aspes.”] In the reign of Cai Cuus, son of Cai Cobad, *i. e.*, the heavy or oppressive Caianian, (the third dynasty after Feridoon, who overturned the tyranny of Zohauk which ruled for 1000 years), a division of the Eastern Empire was produced, in which these Adamites or Buddhists were confined to Tartary or the eastern part of Asia, where their superstition, or rather atheism, has always continued to influence most extensively the opinions of the people; ایران Airan, Ecran, Arab., opp. توران Toorân, nomen regni, quod infra Oxum flumen, usque mare Persicum et in occidentem usque Tigridem patet; quod vero supra Oxum in extremum orientem protenditur, Turan dicitur, atque ita traditum Kaicowas fil. Kai-Cobadi et Afrasiab illum orbis tractum inter se partitos fuisse; ut et illi quidem cederet Irân, huic vero Tūrân, hodieque etiam Irân sibi rex Persarum vindicat; Turân autem magnus Tartarorum Khan.—*Castel, 104.* This word Turan is from the Sanscrit, and equivalent to Turk, or Mogul, or Mongul, the Equites, or Horsemen, the Pahluwans, or Celts. तुरू Tur, Sans. root, move with speed; तूरा Tura, speed; तुरगः Turagah, a horse; तुरंगः Turangah, a horse; तूर Toor, Sans. root, make haste, injure (*Dhatus, 64*); त्वरणे Twaranay, make haste. The Grand Khan on more than one occasion has described himself,—as him whom the Lord in his wrath sendeth unto the nations, evincing his subordination to these dispensers of *vengeance*. Afrasiab is titular to the Turan kings. The wars of Afrasiab and Siavash are of ancient date, and assigned in the East as “the beginning of revenges”. One Afrasiab was killed by Rustam: they probably are the giants or the *high*. افراز Afraz, Persian, altus, excelsus; افرازي Afrazi, elevatio. By Notamanus the epithet is explained to mean, the man above, *i. e. beyond*, or over, the river (ab), trans-oxanus, as Ecran was infra-oxum. The Scripture in

many of them in my younger days always spoke of themselves in the feminine (and in the third person), and in a phrase exactly equivalent to the Latin "se ipse fecit";

various instances applies to them the epithet of coming with speed. The Ung-Khan, or the Grand Lama, appears to have been considered the Lord of the Angels,—a title also of the kings of Ethiopia,—which has given rise to the reference of Prester Jan to both these countries: the word Jan or Jannes denoting Haruth or Master; and Prester or Ferishtah: פרסתקא Peristhakā, Chald., cursor, nunciatus, legatus (*Castel*, 3073); فرستده Feristeh, Pers.; פרסתארה Feristadeh (*Pers.*), angelus (*Gen.* 16, 7; *Castel*, 2, 414); and is the import of the name of the Indian historian (the messenger); فرستادن Feristadan, mittere. The same word signifies a pigeon (a messenger pigeon, the dove of Assyria, the destroying Iona), and is the import of the pigeon sent forth from Noah's Ark; the black and white pigeons at Dodona, of Herodotus; and the import of pigeon generally in Scripture, and used for the Holy Ghost; it probably is also the origin of the name of the Pharisees; פרוש Farash, Heb., exposuit, explanavit; מפרש Mifresh, interpretans, interpres; פרוש Ferush, prolatum, effatum, spoken, declared; expositio, declaratio, interpretatio; פרושין Ferishan, miracula, mirabilia; פרושתא FERISHTA, extensiones proprie mirabiles; פרושתא Farishūth, mirabile, miraculositas, mirabilis operatio (the working of miracles) (*Castel*, 3086); פרוש Farush, Phariseus, vitæ sanctimonia, cultu et vestium diversitate ab aliis hominibus separatus, MONACHUS; Pl. פרושים Farushim, 7 eorum genera.—*Castel*, 3086. This seems the original import of the word פרוש Farush, separatus, abstinens, continens, temperans; DEVOTUS, an oblique or derivative use of the word, denoting these reputed Holy Messengers. داروي Dāruwi, Pers., medicamentum quoddam dementiam inducens, res quævis quæ mentem emovet; داروي هوشدر Darui Hushbar, *i. q.* تاتوله THATHULEH (nettle? viz. a stinging or venomous plant), DATURA.—*Castel*, 2, 255. This Bolus of Datura is in India called the Pigeon's Egg, to which its seed capsule or fruit bears some resemblance, and has a powerfully stupifying effect; and is said to be used by fraudulent Chinese merchants in their dealings with their customers, to facilitate deception and imposition. The abomination that maketh desolate is rendered in the Syrian text,—abominatio obstupeciens: from some of the Arabian poetry, it appears that pigeon and poison, or poisoner, were equivocal terms. حمام Hhamām, Arab., columba (*Gen.* 15, 9); columbus, palumbes, turtur; quicquid definitum, decretum est. حمام Hhemām, mors, LETHALE FATUM, et ejus exercitium seu actualis impletio (*Castel*, 1270, 1271); חממ Hhamim, Heb., pro pane calido, Plur. חממין Hhamimin, Gloss., sterces columbarum; חומא Hhuma; or חומתא Hhumatha, fervor, furor; חממא Hhamima, cubile; חממין חומת Hhimim Hhumathi, philtrum, herba accendens venerem.—*Castel*, 1269.

When Paul, who seems to have been a brother of more than one fraternity, was asked, Revilest thou God's High Priest? having perceived that the one part of the Council were Sadducees, and the other Pharisees, he exclaimed, "Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude were divided. For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both (*Vide* note, p. 26). And there arose a great cry: and the scribes of the Pharisees strove, saying—If a spirit or angel hath spoken to him, let us not fight against God."—*Acts*, 23, 6. This spirit or angel was no better than the inspiration of Apollo (Shaul or Paul); and Christ, it will be observed, makes little or no distinction between Sadducee and Pharisee. Their hope of resurrection was of the same nature with that of the people of Moluck (*Vide* note E, page 21). The Pharisees were the professed adherents to the Muth, or the Abyss, the Angel of the bottomless pit, the spirit; the Sadducees, the proper Adamites.

“she did it her nainsel,” “she did it her own self,” for I did it myself. Many instances might be pointed out of the affinity between the Sanscrit articulations and Scotch, which I will more particularly show in the Appendix.

Probably the word Aish is allied to, if not derived from, the Sanserit इषणा Ishana, volition, desire (*Gram.* 476); אִשִּׁים Aishim, vocari Maimonides affirmat Angeos qui locuti sunt eum Prophetis, iisque apparuerunt in visione Prophetiæ, quia illorum gradus proxime antecedit filiorum hominis (*Castel*, 105): that is, those who delivered to the Prophets the will of God. Nothing, however, can be more certain from the evidenee of Scripture, than that the Angels of the Lord were human and corporeal personages; אִשֶּׁה Aishch or Isheh, mulier, fœmina, VIRAGO.—*Castel*, 104. Bochart supposes, and I apprehend correctly, that this is the derivation of the name “infelieis Elisæ of Virgil, al or el, Isheh (the Virago),” whose unfortunate desires were gratified to her destruction. इष् Ish, root; इषि Isbi, desire (wish), Sans.—*Gram.* 476.

“Summo ulularunt vertice nymphæ.

Ille dies primus lethi primusque malorum.”

The name Dido is of the same import with these men beloved of God; דוד Dud, delectus, amicus; דודה Dudeh, amita.—*Castel*, 668. If the Irish word Isi is the same, or of the same import with Heb. Aishch, as it probably is, and Isis, the Egyptian goddess, it evidently means the γυναιξ γυναικων of the Greeks, the supreme woman, the woman of women, and is probably the source of the female name Isabella, Beal-tine or Beil-tine, ignis Beli, May-day, the queen of May; Beala, Irish, to die; Beal, a month; Bealad, anointed (*O'Brien*); as Elisa-beth seems the same name with the Arabic artiele and Beith, בית, Heb., Chald., Syr., Æth., Arab., domus, sepulehrum. schola, eareer; Scotch, booth; bod, Lapland, a *tavern*, the mistress of the lodge. It is from this word that the name ביתוס Beith-us, Bajethus as written by Castel, is formed, from whom both the Sadducees and Karaites derive, the adherents to the law (rule) of Moses, and nothing else: nom. prop. viri, ejus condiscipulus fuit צדוק Tsadok: hi dno negarunt legem oralem et crediderunt soli legi scriptæ: ab his ortæ duæ sectæ, quæ Karæi et Tzaducei dietæ.—*Castel*, 346. Sam-betha, the most ancient of the Sibyls referred to Egypt or Babylon. These Karæi are the same people with the Carians, who cut their foreheads; וסי Usi, Heb.; وسي Usi, Arab., juvare; quod pauperes in oriente eam sibi mutuo præstant; موسي Musi, Moses, Arab., which is referred to this root probably correctly, viz. the help, or coadjutor of the Lord. “Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.”—*Judges*, 5, 22. וסס Usas; وسوس Usus, inspiravit, suggestit, dietavit illi animus suus vel Satan; وسواس Usuason, suggestio et iustinetus dæmonis; الوسواس Al-Usuason Satanas, suggestor malæ machinationis (*Castel*, 950); Usuason, mussitatio, susurrus.—*Ibid.* (*Vide* note H, page 26-27, note 1, page 26.) This seems the same word differently written and pronounced with هسهس Hasahasa, Arab., or هسهس Hasheson, or هسهسه Hashasaton, plur., هسهسهس HASAHESON, mussitatio (hush, Eng.; whisht, Scotch), mussitatio, elandestinus sermo, voces et susurri dæmonum, DUX ET PRINCEPS DÆMONUM.—*Castel*, 872. This is the origin of the word Assassins, the Batenites or followers of Hasan Saba, the old man of the mountain of the Crusaders, by whom there is no question the Templars were initiated; who have been most absurdly supposed to have introduced freemasonry (of a much more ancient date in Scotland), as they did this wickedness into this country and the rest of Europe. The Baal of the Jews; בעל ברית Baal Barith, the lord of the covenant; the godfather of the eireumeision: conpater, susceptor pueri qui eireumciditur, Arab.

Before, however, quitting the method of Sanscrit orthography, it is well to notice one remarkable defect so carefully guarded against in the Ethiopian,—that two points

ول ال غهد Wali al Gahad, nomen idoli videtur habuisse speciem membri virilis in quo stabat signum fœderis; בעלדין Baaldin, *i. q.* גרגרן Gargaran, *gulosus*; ग्रृ Gryy, Sans. root, swallow, French, avaler, and is the same with Al Huth, the fish, the Whale, hiatus, the abyss. Mr. Wilkins quotes a Sanscrit authority in his Grammar, which he literally translates “the fire at the last day destroys everything *in the mouth.*” كلاس Kolas, Syr., abyssus, profunditas; كاليسيا Kalisia, ecclesia; كاليسيا Kalisia, Heb. ecclesia; كولي Kulis, thunnus. This is of the same import with Heb. Thanin, the Crocodiles, or Leviathan, the devourer, the abyss (*vide note C*, page 18, 20, 12); كال Kalas, sors; كليس Kēlēs, subsannavit; किल् Kil, Sans. root, sport or play (*Dhatus* 26); काल् Kāl, Cast, throw (*Ibid*), the casting of Purim; किल् Kil, Cast, throw (*Ibid*); कुल् Kules, CAPUT, galea, cassis; מקולם Ma-kulas, Galeatus, dicitur de agno Paschali, qui totus assabatur cum capite, cruribus, et intestinis; pedes autem et intestina a latere ligabantur inter assandum, et circa caput; unde גדי מקולם Gadi Makulas, quasi armatus, instar hominis galea in capite, et ense in femore muniti.—*Castel*, 3352. This designation comes, I apprehend, from the Syrian Kolas, the abyss, and is from the same absurd superstition, which supposes that he afforded the means of passing the gulf over which extends the bridge of Sirat, across which the popular Arabian tradition asserts that Mahomet, in the form of a ram, will transport the true believers, who are, in the condition of fleas, to find shelter in his fleece, when he will at one bound overleap the bridge, which is as sharp as the edge of a scymitar, by walking along which the infidels are to find their way to Paradise, with the gulf of Hell beneath to receive them. The Miles Mithraicus is derived from the same ancient and very absurd creed; and all those military combatants who profess in their Batenite conflicts to fight against the enemies of their own supposed god.

The use of the hieroglyphic of the Fish, Crocodile, Leviathan, is universal for the abyss or destruction (Heb. תנין Thanin, draco, balæna, cetus, serpens, crocodilus, et thynnus (the Cod-fish), fumus, vapor); תנין Thanin, Arab., thunnus, piscis; ثنين Theneinon, *species piscis dentati savique*; אל תנין Al Theneinon, sidus draconis; Pers. هستبر Hastabar, locus in cœlo qui sex occupat signa, et cum planetis locum mutat; h. e. eccentrici et ecliptici segmentum, cujus initium draconis caput et finis cauda. The Rahu and Ketu of the Hindus, the ascending and descending nodes, *i. q.* בהמות Behemuth (*Job*. 4; *Castel*, 3917); Behemuth, Syr., serpens, Satan.—*Castel*, 292. This word Behemuth is compound; בהה Baheh, Heb., inanitas, vanitas, res inanis; בּוּח Buh, Syr., inanitas, vacuitas incomposita re (*Castel*, 289) (Chaos *Abussos*, Greek), and מוּת Muth, mors, the empty place, the void of death, the void of space, in which the universe was contained:—

“Namque canebat, uti magnum per inane coacta,
Semina terrarumque, animæque, marisque fuissent,
Et liquidi simul ignis.”

Virg. Eclog. 6, v. 31.

“Perque domos Ditis vacuas, et inania regna.”

Æn. 6, v. 269.

בהם Bchem, and בהמה Bchemeh, and בהמת Behemeth, bestia, jumentum, pecus utriusque sexus; בוהמי Bohemi, armentarius, pecuarius (a Bohemian); بهيمه Behemeth, animal, Brutus, Bestia, are formed in like manner from Behch, inanitas, res inanis; and מין Min, species, *viz.* the species *void of reason*, as we speak of the rational and irrational species, or the rational and irrational creation; بهم

like the Sanscrit Visargah are placed at the end of every word, which, in the Sanscrit, is so totally neglected, that the terminal letter, or sound of one word, is implied by

Buhemon, Arab., nudi, vacui; נפש הבהמית Nafash He'Behemith, anima bestialis, *i. e.* sensitiva (*Castel*, 292), sufficiently marking the force of the distinction. The Latin word Oreus seems of the same origin in point of primitive signification, in which sense it is Basque. Orca and Orzea, Ba.; Orca, Spanish, especie de ballena, es voz Baseongado (de donde tambien la tomo el Latin), que significa a dentelladas, por tener muchos, y terribiles dientes.—*Larram.* 2, 128. In this sense we speak of being in the very jaws of destruction, for being in imminent peril of entire perdition, and of the jaws of death. Bernal Diaz describes in the great temple of Mexico, from his own observation, besides the statues of Huitzilopochtli and his brother, the god of hell or the abyss, a third idol, the upper part of which was human, and the lower a fish, which was said to contain the germ of all created things; the Dagon of the Syrians; דגן Dagon, frumentum, Hebrew, Chald. and Samaritan, non spica mutica s. virens, sed plene et perfecte matura (*Castel*, 657), *i. e.* ripe seed, fit for germination, seed-earn, *Scotch*: “*semina terrarumque, animæque, marisque fuissent.*” This is the same thing with the Ark of the Covenant of Moloeh. The Ark of the Covenant of the Lord God, probably strictly comprehended, according to the Sadducees, and adherers to the Mosaic authority, only the multifarious inflictions with which the Lord God in this life chastised his refractory devotees and those who hated him and their posterity; but seems afterwards, by the generality of the Jews, to have included both: the sufferings of both, however, they appear to have considered entirely as corporeal inflictions. The common word for Hell is גהיננו Gehinnom; גהינה Gehina, Syr. (*Castel*, 502); גינה Gina, Gehenna, inferi (*Castel*, 540); גהינא Gahanamy, and גהינא Gaanamy, Æth.; جهنم Zjahanam, Arab., Gehenna, infernus, et ipse infernus ignis; جهنم Zjahanom, profundus puteus (the pit of hell).—*Castel*, 502. To these words is allied Syriae گانينا Ganina, absconditus; گانيزا Ganiza, *id.* Sam. גנני Ganuni, penetralia (*Deut.* 32, 25), terror (*within*); גניני Ganeny, Æth., diabolus, dæmon, phantasma; جن Zjan, Arab., amiculo ferali involvit et sepelivit mortuum, in passivo dæmone obsessus, et insanus fuit ac furiosus, et trans. dæmoniacum insanumque fecit, recondidit, ocelluit, sepelivit; جنن Sjananon, sepulchrum et involuerum feralè; جن Zjan, dæmon, genius, spiritus, angelus seu ipsum eorum genus, quia tectum et invisibile est (eum He fin.), dæmones et insania, inania.—*Castel*, 577. These are the Jinn, the same with the supposed angels and spirits of the Pharisees, and opp. انسان Anason (*Ibid*), viz. men, a fraternity of men, the Enoshim, or poisoners, or compellers, the angels of the Lord God; انسان Anason, turba hominum seu Arabum, aliquo loco degens, et subsistens quasi consuetudine, et consortio sociata; انسان Anason, qui nobis intimus est, socius, et intimus amicus (a brother), et perquam familiaris, pro انسان Anasa, *i. q.* نافس Nafson, anima et alter ipse; انسان Anason, genus humanum (our fellow creatures, fellow citizens, fellow countrymen, distinguished from such adjuncts or intimate associates); انسان Anāsci, homines, *Sing.* homo; انسان Anāson, genus humanum medium inter واهس Wahhas, quod genus brutorum s. ferarum est, et جن Zjinnon, quod dæmonum et spirituum est; אנש Anas, Heb., eoegit, exegit (*Esth.* 1, 8); it is opposed as compulsion to free will, Chald., coegit, vim aut violentiam intulit, diripuit, depopulatus est, oppressit, violavit, vi pudicitiam eripuit, Syr. *id.*—*Castel*, 161 (this is the same with the Gorm, Irish; Gar, Scotch). (*Vide* note, p. 28, text.) אנש or Enos, Chald., coegit, vim aut violentiam intulit, violentus, pl. אנשינש Onasin, ubi nostra legunt, et exponunt CALUMNIATORES: sic etiam dicuntur qui in occulto Judæi, non εν τω φανερω.—*Castel*, 161. (The prototype of the concealed Jesuits.) Apud Rab.; אנש Aunas, vi comprimens vel stuprans virginem; אנש Anuseh, vi compressa vel stuprata. There is the most abundant evidence

a consonant, while the initial of another is expressed by the vowel sound which the consonant includes, so that the sense and a knowledge of the language alone serve to

of these forcible stuprations of the youth of both sexes in all the ancient mysteries. $\aleph\eta\eta$: Nyshishy, Æth., consessus; $\lambda\lambda$: $\aleph\eta\eta$ Yla Za'nyshishy, qui ex consessu.—*Castel*, 2417. It is evidently the word from which the Nysa, the holy, where the rites of Bacchus were performed in Æthiopia, is derived. It was to this place that Jupiter was supposed by the Greeks to have carried Bacchus (Dionusos), who, immediately on his birth, he had sewed up in his thigh: *καὶ ἠνεῖκε ἐς Νύσαν τῆ ὑπ' Αἴγυπτου εἴσαν ἐν τῇ Αἰθιοπῆι*.—*Herod.*, 2, 146; *Wesseling*, 175. *Αἰθιοπεὶς οἱ προσουροὶ Αἴγυπτῶ*—*οἱ περὶ τε Νύσην τὴν ἱερὴν κατοικηταί, καὶ τῷ Διονύσῳ ἀναγοῦσι τὰς ὄρτας*.—*Herod.* 3, 97. These were said to eat the same food with the *Καλαντιαὶ Ἰνδοί*, that is to say, were of the same caste, and to live in caves cut in the earth.—*Ibid.*, *Wesseling*, 246-247. $\aleph\eta\eta$ Nyshishy, Nicæa, ubi primum concilium generale habitum fuit. It appears that the Athenians were called anciently by the Æthiopians $\lambda\lambda$: $\aleph\eta\eta$ Yla Zanyshishy (qui ex consessu), probably from the Eleusinian mysteries; what seems authentic in the accounts of these mysteries (which one and all of them were attended with abominations), and particularly the *Ἰακχος* and *Ἰακχαγωγοί*, the *Ἴερα ὁδός*, the *Ἴερα συκός*, the holy fig tree, the bridge, and the *μυστικὴ εἰσοδός*, the mystical entrance, all indicate its affinity to these superstitions. **निषद्** Nishada, Sans., a sitting (*Grammar*, 586); **निषद्या** Nishadyā, retirement (*Grammar*, 474); **निशीथः** Niseethan, night, or midnight (*Gram.* 490); **निशा** Nisā, night.—*Dhatus*, 57. All these *orgies* or lodges for *working* miracles and wickedness, under the mask of religion, and in the name of the *acts of God*!!! were held at night: “Dionysius Sabazius cultum noctu et secreto (sic enim fœdi coitus assecla suadet pudor) introducunt.”—*Diod.* 1, p. 249.

“*Nox et Diana quæ silentium regis,
Arcana cum fiunt sacra.*”

Hor. Epod. 5, 51.

The nocturnal was one of the epithets of Bacchus, and he was represented seated on a celestial sphere above the stars. The Cannibal Caribs, like all the Cannibal races, and the followers of Moluch, recognised the immortality of the soul, and their Boyes or *guides* professed exaltation to a pinnacle of perfection, as high as the Caliphat of the Sufies or Batenites. They called the Sun Hueyou; Houeyou ago, Hueyou Bouken, “c’est le nom dont les Dieux prétendus des sauvages les flattent; car ils ne les appellent sublunaires, mais s’il se pouvoit dire, sur-solaires.”—*Raymond, Dic. Caraïbe*, 1, 264.

I have thought it worth while to illustrate the import of these words, in order to show the constant distinction between the spiritual and corporeal sects, which appears also retained in the notions formed of $\aleph\eta\eta$ Gehinom or Gehenna, hell. In libro antiquissimo Zohar in Gen. (*Col.* 205) dicitur duplex judicium Gehennæ, aquæ et ignis (*Castel*, 501); from which arose the custom of burning and drowning, as an expiatory death, by fulfilling in the body the prescribed punishment: hinc forte D. Hieronymus, alique primitus acceperunt quæ de duplici Gehenna ignis et frigoris scripserunt. These notions of corporeal inflictions have all, however, arisen from the gross conceptions of the Sadducees and those Adamites who considered human nature to be *dust* or purely *terrene*: “His adde,” *Castel* observes, “quæ habet Jos. Castil.; sunt duæ inquit species Gehennæ superior et inferior; una ad corpus in seculo isto, alterum ad animam seculo venturo; locus autem comprehendens hæc omnia vocatur $\aleph\eta\eta$ Arka, quia in eo sunt Gehinnom, portæ mortis, umbra mortis, puteus corruptionis, et cetera inferni nomina.—*Castel*, 501. This is the *Ark* of the

discriminate them; as for example: गच्छत्यनन्तःपन्थानं Gach'hch'hatyananta, Panthānān; Ananta, goes the road.—*Gram.*, 643. Where the terminal य *y* of *gatch-*

Covenant, in various languages; the Hebrew word for which is ארון Arun, area, locus, feretrum, a coffin (*Castel*, 221), a mummy-case, a receptacle for the relics of the dead: Joseph died, and they embalmed him, and he was put in a coffin; ארון Arun, in Egypt (possibly a nekropolis); (*Genesis*, 50, 26). תיבת: Thābothy, Æth., arca, mensa, ad celebrandam sacram synaxim adhiberi solita (*Castel*, 386): it appears this is a coffin marked with the Æthiopian cross, or equal armed cross, which denotes *space*, the four quarters of the heavens, and is the mark of the Digambara Jainas, or those clad with the Desas, which they explain, the regions of space. These ought either to go naked (the Gymnosophists of Ethiopia), or to wear a brick-coloured, or tawny (an orange red) dress (the Hamyarites). Out of this coffin the Ethiopians take, or did take, the consecrated bread, as the body of Christ, and administer the Sacrament. The Thabothy is, I apprehend, the name of the ancient Thebes, near which there is an immense Nekropolis, or *City* of the dead; that is, a place of reception for mummy-cases. Mount Thabor, on which Christ is supposed to have been transfigured (if it was not, as Pocock surmises, on Shaphat), seems to be of the same or a similar import. תבור Thabora, Syr., contritio, præda, columna ferrea molæ (the Hareth, Haruth, or Pivot,—of the same import with the destructive effect of the hammer); תבור Thabor, Samar., percussit, percussus fuit; תבר Thabara, Arab., interiit, periit, fregit, in partes exitio dedit, perditio, fractio (*Castel*, 3867); תבר Thabaron, exitium, interitus, Orcus (*ibid.*); תבור Thābōr, nomen montis (*ibid.*); Θεῖο Egyptian, cippus victorum.—*D. C.* 32. These are the same with the stones of the pit, and the stones of destruction; אבני בית קוליס Abeni beith kolis, lapides domus kolis, qui erant tres lapides, quorum unus hinc, alter illuc ponitur, et tertius super illos utrumque tegens.—*Castel*, 2152. This, it will be perceived, is exactly the method on which Stonehenge is constructed, and an investigation of the native Persian observances, which have succeeded to each other, in the formation of the Guebre religion, would make it sufficiently evident that it is the same superstition. These are the stones at which the Mahomedan rite of throwing stones, as the lapidation of the devil, is practised: “ad hos lapides projiciebantur alii lapides certo ritu et cultu, unde (*Sanhed. c. 7, f. 60*) legitur qui projecit lapidem. Ad Markolis, committit idololatriam, quia hic est cultus ejus; hinc projicere lapidem Ad Markolis, proverbialiter usurpatur de re impia et abominanda (*Castel*, 2152); מרקוליס Markolis, Mercurius (altern. ל and ר), statua Mercurialis, idolum Mercurii, cui cultus certus fiebat; priscis et בית קוליס Beith Kolis, domus kolis dicitur.”—*Castel, ibid.* The Hebrew word ארון Arun, for the ark, and the Latin Urna, the receptacle of the ashes or relics of the dead, and of the *lots* or purim (the dice *box*) seem all to be from the Sanscrit root उरु Oornu, cover, veil:

“ Dædalus, ut fama est, fugiens Minoïa regna,
Præpetibus pennis ausus se credere cælo:
Insuetum per iter gelidas enavit ad Arctos;”
* * * * *

These were the Pichts, or Alps, or Artificers:

“ * * * stat ductis sortibus urna,
* * * * *
Hic labor ille domus et inextricabilis error.”

Æn., 6, 12.

The substitution of the rule of fortune for that of right, reason, and industry, was the source of all

'*hch'ñaty*, serves for the initial of the proper name Ananta (*Gram.*, 643); which passage has a mystical import. Ananta is the *infinite*, or *endless*, the *immortal* (spirit), and the road refers to what is called in the Sanscrit, Mysticism, the road which the gods travel, and alluded to in the Eleusiian Mysteries, in the great Mexican midnight festival of the binding of the years, and probably, in all these mystical rites. The circumstance, however, serves to indicate the accommodation of the principles on which the language has been constructed, to what may not inaptly be called the method of conglomeration of significant elements.

In various instances, a list of which it would be tedious to specify, the affinity appears between the Sanscrit and words of the Celtic dialects spoken in this country, contributing to show the probability that a speech, of the Sanscrit or Gothic derivation, was the language of the people anterior to the Celtic. खुर Khur, Sans. root, CUT; example, the *husbandman*, CUTS; खुरति KHURATI, the corn; खरः Kharāh, a razor (*Dhatus*, 32); Carran, Irish, a reaping-hook (*O'Brien*), which is our word shear, shorn, from the permutation of the hard and soft C (*vide* p. 34); hence Caor, for a sheep, what is shorn; Caor-len, a sheep-fold, Brit.; Cor-lan, a sheep-fold (Lann, Irish, a house, a repository, or treasury.—*O'Brien*). Beac, Irish, a bee; Beac-lann, a bee-hive.—*O'Brien*). This is the root of the word *corn*, what is *shorn*. तृ Tryy, Sans. root, traverse, cross, pass over a river, or the like (*Dhatus*, 58); Traidd, Welsh, trajectio (*Davies*); Irish, Tre, Tri, Tres, through; Lat. Per, Præ; Treidim, to pierce through, penetrate; Treydy, Wel.; Greek, τρω, perforo; Treadad, Irish, idem; Treigim, Irish, to leave, or quit; Treigean, a forsaking; (example, “a great *evacuation* in the midst of the country,” *O'Brien*); viz. emigration going beyond sea; Lat. trans. It is from this, that trade, and trades, and trade wind is formed, implying foreign commerce, or trans-port. It appears, that on the first revival of industry, a merchant who had three times crossed the sea was entitled to be considered a gentleman, probably the revival of an ancient usage. In Scotland, the Pichts, who had early resorted to arms, preserved these martial habits as citizens and merchants. After the

mischief; Urac, a bottle, a small pail or tub; Arc, a chest in the form of a ship; Arc, the body; Arc, a *dwarf* (*O'Brien*); *urchin*, Scotch.

I have already extended this note to an unreasonable space, and must desist from pursuing the subject further (compare note C, p. 18, and note B, p. 6, note 2), and shall only observe, that Markolis is *not Mercury* in any sense of the word, but the Tyrian Hercules; מַר Mār, Chald., dixit (the Ipse dixit of the Lord); מָר Mār, dominus, herus, Babylonice pro Heb. בַּעַל Baal, *item* pro אֲדֹנָי Adonāi, et אִישׁ Aish, dicitur; מָרָן Mārān, dominus excellens et summus qui præest reliquis sapientibus; מְרוּא Marua, dominium, potestas, tyrannis—and Kolis, the abyss, the prince, or angel, of the bottomless pit. The Syrians who give the same import to Mar, understood the nature of this personage in a different sense. “*ⲙⲁⲣⲁ* Mara, dominus; hinc *μαρᾶν ἄθα*, Syr., מָרָן אֲתָא Maran atha, dominus venit; qua extremum anathema judicabant, quo homo, *omnibus pænis humanis major*, committebatur judicio severissimo anathematis divini; quasi *veniat dominus ipse et æterno exitio feriat.*”—*Castel*, 2128.

substitution of the casting of Cavels (कैलिः Kayliah, Sans., play (gamble).—*Dhatus* 26), as an appeal to chance for right, and equity, and law, “the wager of battle” appeared preferable; but by the Scotch law a burgess who was past the military age, was not compelled “to fecht the singular combat.” Tan, or Tain, Irish, a land, or country, a region (example, the southern *region* of Ireland, *O'Brien*), and probably is the Sanscrit root तन् Tan, extend, expand, spread (*Dhatus*, 61); that is, the *tract* of a country. It is a common Scotch phrase, the length and breadth of Scotland, for the whole country of Scotland. This is the word in use over a great extent of the world: Hindu-stan, Turkí-stan, Farsi-stan, Kabuli-stan; that is, the tract or region of the Hindus, of the Turks, of the Persians, or people of Kabul, &c. Tanah, Malay, region, country, land; दल् Dāl, Sans. root, divide (*Dhatus*, 70); Dal, Irish, a division, portion, or lot (*O'Brien*); English, to deal,—to deal the cards, to divide the cards; Dail, Irish, a share, a portion; Dailte, Irish, *dealt*, parted or divided.—*O'Brien*, 129. वच् Vach, (Vatch) Sans. root, speak, talk, dictate (*Dhatus*, 127); वाक् Vāk, speech.—*Gram.*, 11. In the spoken dialects the word is pronounced Bāk, or Būk; Bag, Irish, a word (*O'Brien*); Faigim, Irish, to speak or talk; Faig and Faid, Irish, a prophet (*O'Brien*); भट् Bhat, Sans. root, talk (*Dhatus*, 95); Fuac, Irish, *idem*; वुग् Vug, Sans. root, quit, leave, avoid; Fagam, Irish, to quit, or leave, or forsake (*O'Brien*); Fuga, Lat., &c. मूर् Mur, Sanscrit root, surround, bind together: example,—the husbandman *surrounds* the cottage *with thorns* (*Dhatus*, 106); Muraim, Irish, *to wall in, to immure* (*O'Brien*); Murare, Lat.; Mur, Irish, a wall, or strong bulwark, *id.* (a fenced place). The Sanscrit seems also the origin of our word, to moor, *a ship*; moorings for fastenings or bindings. शी See, Sans. root, sleep; श्यामि Śāyāmi, I sleep.—*Dhatus*, 138. The word formed from this in the spoken dialects, or from which the root has been refined, is *Soona, to sleep*; *Soo-jao, go to sleep*; Suan, Irish, sleep; Suan-tac, drowsy, sleepy, &c. सुख् Suk'h, Sanscrit root, give pleasure, make happy (*Dhatus*, 157); Suba, Irish, pleasure, delight (*O'Brien*); स्त्री Stree, Sans., a female; पुंस् Puns, Sanscrit, a man; स्त्रीणं Straināṅ, feminality; स्त्रीत्वं Streetvaṅ, woman-kind; स्त्रीता Streetā, effeminacy; पुंस्नं Punsnai, manhood (*Gram.*, 532); Stri-brid, Irish, a harlot; Striopac, Irish, *id.*; Striapac, fornication; Posad, Irish, corrupted from Bosad or Bosud, the only word in the Irish language to signify marriage or wedlock (*O'Brien*); I apprehend, from the Irish Bas and Bos, a hand, the palm of the hand (*Id.*), denoting both a man, and the taking of the hand; पानि Pāni, Sans., the hand. Hence Pāmy, *Scotch*, for the chastisement in Scotch schooling inflicted on the hand; a Punch, *Eng.*, for a blow with the fist; Pani Grahi, Sanscrit, the taking of the hand,—the term for the Hindu nuptial rite. These instances might be extensively added to; but as the affinity of a great part of the Irish language with the Anglo-Saxon, or more properly speaking, the Scotch or English, is indisputable, and the affinity of the Sanscrit to the Gothic family of languages generally admitted, I do not think the subject requires further illustration.

Such facts seem all to indicate a primitive affinity between the significant elements of sound, which, on various principles, have been combined into very different forms of language, but which, originally, and in the first instance, seem to have belonged to a language formed on philosophical principles, but constructed on the analytical process for discriminating our ideas, and accommodating the oral signs for them, and the method of their combination to the natural order in which we are led by our intellectual constitution, to connect, arrange, and combine our thoughts. The Greek and Latin have, as I have before observed, endeavoured by the synthesis of import attached to the root or theme by variations of inflection, to produce the effect in signification, which is in the English, in a great degree, retained on the principle of the adaptation of words to this process of analysis; while the Basque in its present form, is referable to the class of languages which complicate the structure of words into a phrase or locution. If an opinion may be formed from Larramendi's Dictionary, it seems to have derived its significant elements from a great variety of sources, which have all subsequently been operated upon by the rules of its grammatical structure; and the vast number of nations* who, from the most remote ages, have held possessions in Spain, sufficiently accounts for this variety. It is, no doubt, a very ancient and original language, compared with those now spoken in Europe; but the character of its primitive words is so various, that it is impossible to refer it by etymological analysis to any one form of speech: Celtic, English, Sanscrit roots may be all recognized in its Dictionary, with a vast proportion of words not referable to either. The termination of the word serving as the infinitive is not fixed,—as in most other European languages, neither is it denoted by any particular particle. "There are nine and twenty conjugations of the active verb and each has its own terminations and specific distinctions, and each dialect has its own."—*Larr. Arte de Bas.*, p. 357. In point of fact, no inconsiderable proportion of the words, which are the infinitives of verbs, *terminate* with the *du* or *tu*, which *prefixed* is the sign of that tense in the English, and applied to the radical word in such a way, as to give rise to the supposition, that in some form of language spoken in the country, and now incorporated with the Basque, it once was grammatically applied to that purpose: *e. g.*, *Gastega-tu*, Castigare; *Bea-tu*, and *Bequira-tu*, inspicere; *Mea-tu*, Ba. (mir-ar, Span.); (these seem from the same roots with Mirror and Beacon, and possibly Lat. video) *Beadu*, Ba. intuitus (mean, Irish, manifest); *dasta-tu*, gustare, probare (*to taste*); *Dasta*, degustatio; *Chasquin-du*, castum efficere (Scotch, to chastify); (Caid and Caig, Irish, chaste, pure; *O'Brien*) *Quen-du*, oculares unguis detergere. These examples are all taken from one page of Larramendi, 1, 182. *Ulen-du*, car-minare, Span. cardar; *Carga-tu*, *Becar-tu*, *Zama-tu*, onerare; *Carga*, *Be-carra*, *Zama*, onus; *Carga-tu*, imputare noxam alicui; *English*, to charge a man with crime, to charge the jury; *Carga-tu*, *Suca-tu*, to charge or load (a gun); *Carga*, or

* "In universam Hispaniam M. Varro pervenisse Iberos, et Persas, et Phœnicas, Celtasque, et Pœnos, tradit."—*Plin.* lib. 3, c. 1, p. 124.

Sucaya, mensura pyræ, pulveris, a charge ; Aurque-*tu*, Beta-*tu*, in mutuum conspectum venire ; Becal-*du*, comparare ; Artequista-*tu*, navem reficere ; Span. carenar ; Artequista, navis reparatio ; Zuas-*tu*, Zuren-*du*, exedere ; Span. carcomer : these are all taken from pages 174–175. Canoniza-*tu*, canonizare ; Cansa-*tu*, Neca-*tu*, Arica-*tu*, Una-*tu*, Laa-*tu*, Enoya-*tu*, lassare, fatigare (this last word seems the same with French ennuyer) ; Nequea, Neca, Arica, Laa, Una, Unas, Suna, Aunoa, Lassitudo, defatigatio. In these instances, as in many others, the noun for the active cause or the occasion, is formed by the *er*, as in rider, flyer, doer, &c. : Causa-*era*, Neca-*era*, Auca-*era*, Una-*era*, molestia, tædium, an annoyance, or annoyer, a vexation, or vexer. These are all taken from pages 168–169. In such cases it is evident the *tu* and *du* are used as equivalent ; some principle or analogy of euphony, probably determining their respective application ; and if its accordance with the English formation of the infinitive is admitted, it will contribute to confirm the justice of the reference of the English *prefix* to the verb, *do* ; the Basque affix being in various instances commuted for the verb *eguin*, *to do*, *facere* ; Gur-*tu*, or Gur-*eguin*, adorare (*Larr.* 1, 410) ; Gordacaya, Ba., conserva, Span., salagma, Lat., Gordecái-*tu*, or Gordecaya-*eguin*, conservar, Span. saccharo aut melle condire*.—*Larr.* 1, 223. Eztia, dulcis, Ezti-*tu*, Ezti-*eguin*, dulzurar, Span. dulcorare.—*Larr.* 1, 302. (Gozoa, dulcis, Gozo-*tu* ; of the same import with Eztia and Ezti-*tu* ; Ezti *eguin* appears to be the same with the Scotch word goodies ; hence to guzzle, for to indulge in gluttony) ; Desalai-*tu*, Desalai-*eguin*, animum frangere ; in this case the attainment of the state is in either case denoted by the affixed *a* (or English *y*) ; Desalaitu-*a*, or Desalai-*equin-a*, animo fractus, broken-hearted. This is the *original* import of a desolate man, a desolate creature.—*Larr.* 1, 20. These instances might be so much added to, as to make it presumeable, that the *Eguin* is a translation by some supervening language of the more prevalent form, *du*, or *tu*, which is the pronunciation we give to the particles *do* and *to*. This Basque formation accords with the Sanscrit. “The infinitive,” says Mr. Wilkins, “is an indeclinable word,” generally ending in तुं *Tuñ*, or इतुं *Ituñ*, as कर्तुं *Kartun*, to do, from the root कृ *Krý*, do ; भवितुं *Bhavi-tuñ*, to be, from भू *Bhoo*, exist, be (*Gram.* 123) ; पठितुं *Pat’hi-tuñ*, to read, from पठ *Path*, speak articulately, read ; गन्तुं *Gan-tuñ*, to go (Scotch, *to gang*), from गम् *Gam*, go ; द्रष्टुं *Drash-tuñ*, to see, from दृश् *Drys*, see ; हर्तुं *Hart-tuñ*, to seize, from ह्र्य *Hrý*, seize, take by violence (सहितुं *Sahi-tuñ*, to bear, from सह *Shah*, bear) (*Gram.* 441) ; आगन्तुं *Aagan-tuñ*, to come, from गम् *Go* ; पक्तुं *Path-tuñ*, to cook (Scotch, *patt*, a cooking vessel), from पच् *Pach*, dress food ; स्रप्तुं *Srap-tuñ*, to move, from सृप् *Srýp*, move. The affinity with the English, and the exact conformity with the Basque formation of the infinitive, in the prevalent manner above

* Gaur is the Hindee name for raw sugar, and the commonly assigned etymon for the ancient capital of Bengal, and the name of that province derived from it. It does not seem to have an obvious derivation from any Sanscrit root implying that import ; गुड *Güd*, Sans. root, preserve ; गुडः *Güdah*, raw sugar.—*Dhatu*, 34.

noticed, is apparent, and would be more obvious if it is observed, that though I have always expressed the Sanscrit nasal m or n, and the final h denoted by the Anuswarah [·] above the terminal consonant, and the Visargah [:] after it, these do not produce the effect of a consonant in terminating the vocalic utterance, and seem rather to denote the nature of the grammatical construction of words than a significant sound. Mr. Wilkins appears to assimilate them to the literal characters of vowels: "Here," he says, "properly end the vowels; for [·] Am and [:] Ah, are, correctly speaking, rather substitutes for the nasals, and ह् ha, when silent, at the end of a syllable" (*Gram.* p. 6); so that the Tuu of the Sanscrit may be identified more nearly with *to, do; tu, or du.*

The Gothic languages, which are all more or less allied to the significant elements of the Sanscrit, seem to derive their designation from vocalic distinctions of the voice. The word Gut, in Irish (and in other forms of speech in Europe), means a voice; Gotad, a vowel; Gaot, Irish, the wind; Gaot, wise, prudent (*O'Brien*); and is, I apprehend, originally distinctive of this race, from the Celts or Pahluwans, or speakers of a barbarous tongue or gibberish, from Gibbar and Al-Gibbar the Giant*; गी

* The traces of this are retained in the Chaldaic tongues, or those which have been subjected to its influence; גּוּת Gut, Heb.; גּוּת Get, Chald., generale nomen est literarum contractus et instrumentorum (*Castel*, 538), written letters, *i. e.* oral signs, written documents expressing words; גּוּת Guth, Heb.; جوت جوات Sjäuth or Sjut, Arab., voce vocavit; جوات Sjuath, vox, seu vociferatio.—*Castel*, 521. This seems the Scotch word *jaw*, for abuse, reprobation, exclaiming against; quoth, Scotch, for say, says, or said, and shout, English; גּוּת Gethim, Gittœi, homines et cives de Gath; גּוּת Githith, instrumentum musicum in urbe Gath inventum, Targum vertit cithara; גּוּת Githia, Gothia, Syr., Gothæi, the Goths.—*Castel*, 629. This instrument, Cithara or Guitarra, seems to derive its name from *strings*,—harp strings, fiddle strings, tuned by tension, length, and thickness to the seven notes; hence tones and intonations of the voice, all the *expression* of music and musical sounds being derivative from the *tones* of the human voice, and the natural connexion subsisting between them in the economy of our nature, and the *emotions* which give rise to them; and which they are consequently able to awaken or excite in others: tonua, tonada, Basque, cantio, modulatio.—*Larramendi*, 2, 335.

"Tuque Testudo, resonare septem

Callida nervis,

Nec loquax olim, neque grata," &c.

Hor. Carm. 3, 11, 3.

Guita, Spanish, funiculus tenuis; Guitarra, ez voz Bascongado, de guita y arra, y significa lo que tiene cuerdas delgadas.—*Larr.* 407. Guita alone does not appear to occur in this sense in Basque, but *listari-bat*, for funiculus tenuis.—*Larr.* 407. It is not impossible that this may be the origin of Littera, Lat., a letter, viz. a note, a character expressing musical sound, or any sound, an oral sign; Litir, a letter, as of the alphabet—as also a letter, an epistle—pl. Litreaca Irish (*O'Brien*); گوت Guth, Pers., verbis ac animo alacris, et promptus, et contra idiota indoctus, insipiens (*Castel*, 2, 403); ἄϋϙϙ: Awijawa, Æth., clamavit, exclamavit (*Castel*, 935) (Awaz, Hindee, a noise); وىخ Vinasj, Arab., genus fidium, et testudinis musicæ, lyra; وىن Vinon, instrumentum musicum quod digitis pulsatur.—*Castel*, 949. Uaim or Fuaim, Irish, a sound; Uaim, notes on the harp, concordance in verse

Gai, Sans. root, produce sound, sing; गयति Gāyati, he sings.—*Dhatus*, 33. The word Gut is the etymon of Guttur, the *wind-pipe*, what produces or modulates the

(*O'Brien*); Biola, Ba., Chelis, violin, Fidicen, fiddle; Bioloya, Ba., Barbiton (*Larr.* 2, 374); Veena, Hindu; वीणा Veenā, a musical instrument.—*Gram.* 382. It is a stringed instrument, and the sounding board, a hollow gourd, probably the same with the sounding shell; Ketchapi, in the Eastern Islands, a lute guitar.—*Marsden*, 254. قيتير Pinyu, Mal. and Javan., the tortoise.—*Marsden*, 249. The instrument bears the same name, Veena or Ouina, in Egyptian, and possibly is the origin of the Coptic name for the Greeks. It appears from Herodotus that the Egyptians did not cultivate music, and had only one national air, which they called Maneros; the same with that called by the Greeks Ihus, viz. the wail or *dirge*, of the same import with the weeping for Thamuz; Caoine, the Irish lamentation or cry for the dead, according to certain loud and mournful notes and verses (*O'Brien*); Gair, an outcry; Gaire, reparation or amendment (*in this sense revenge or retaliation*), also good luck or auspices.—*O'Brien*. My space will not permit me to show that this is the specific import of these *laments* or weepings. Gingranis Adonis, lamenta quibus Adonim deflent.—*Athenæus*, vol. 2, 178.

This Mercury, who made the harp resound with seven notes, and gave it *expression*, was the Hermes of the Greeks; the Thoth or Toth of the Egyptians, Enoch or Edris,—who may be shown to have immediately derived from the Taats or Piets,—and seems of the same derivation; TOT Tot or Thoth, Ægyptian, Manus, the hand; 𐤆 𐤏 𐤕 Hi Thoth, manum adjicere 𐤆 super, put hand to work; hence to touch, for to handle: Hermes (Thoth) literas invenit, eommunem loquelam articulatim distinxit, et multis rebus nomine destitutis nomen indidit * * * * Vocumque harmonias et naturas princeps observavit.—*Diod.* lib. 1, 16, p. 19. The affinity of the Coptic alphabet with the Anglo-Saxon and Irish may be easily evinced; the general resemblance of the character both to these and the Greek being apparent at the first inspection, and the approximation of the powers such that some idea of the sound of the words might often be formed without studying the alphabet. These were properly the Egyptians, which name is, I conceive, from the Sanscrit GURTA; the generic designation of all the members of the third, or Vaisya, or mercantile class, and properly to be affixed to all their names, as Sarman to the Brahmans, and Varman to the Kshatryas. Kaupia, mercator, Lapland; Kaupoc, urbs, Lapland (*D. L.* 134); to Koup, Scotch, to barter; Kaupman and Kaupman, in the northern languages, a merchant; hence Caupenhagen, the emporium of northern trade. The whole system of hieroglyphics and the power of the priests seem to have been of Ethiopian and Theban origin; Memphis and Heliopolis having been properly the seat of the Egyptian system: “A quibus Æthiopicibus etiam statuarum effigies et literarum formæ sunt acceptæ; cum enim suæ Ægyptiis sunt literæ, ab omnibus promiscue disci quas vulgares appellant (vide note H, p. 30, n. 2). Sacras (τα δε ιερα) quas nominant a sacerdotibus tantum, secreta parentum disciplina traditas, quibus tamen omnibus indiscriminatim Æthiopes utuntur. Sacerdotum quoque collegia eundem utrobique ordinem habere. Quotquot enim cultui Deorum consecrati sunt, eos puritati et sanetimonie deditos esse, eodemque modo rastos, et similibus amictos stolis, sceptri præterea formam Aratri similitudinem referre; quod enim reges ipsorum gestant, eum Pileis oblongis, quorum apex umbilicum habet, et serpentium quos Aspides vocant spiras circumvolutas.”—*Diod.* lib. 3, St. 3, p. 176. All these Gothic or Voealic languages seem allied. I cannot enter on the explanation of so extensive a subject; but this *Hermes*, the artificer, is the same name with *Ahriman* or *Hariman*, the evil principle of the Guebres, though originally, and by the Guebres, a theological distinction which refers to the *proper duality*, that is to say, a real duality instead of a Trinity in the Divine nature, and what is *correctly* called the *double*

voice; Boastea, or Boautsi, Basque, gutture vocem frangere, modulari, Spanish, Gorgeo; गृ Grÿÿ, Sans. root, swallow; गृ Grÿÿ (root), sound, proclaim (*Dhatus*, 33); गिर Gir, Sans. a word, is derived from गृ Grÿÿ, swallow.—*Gram.* 460. This, I imagine, is the origin of *Nagara*, and *Dēva-nagara*, and vulgarly Nagree, viz. *the speech*, or spoken language, and the speech of the gods. Garganta, Spanish, guttur; Garganta, apta vocis modulatio (to warble, *g* and *w* being commutable); hence the Scotch Throstle-cock, for the Thrush, from throat, “to throttle,” Scotch, to strangle; Gairim, Irish, to extol; Gairim, Irish, to call; Gairim, a title, or qualification; Gair, an outcry.—*O’ Brien*. It is from Basque, Boastea, or Boautsi, apparently, that the French Voix and our Voice, and Lat. vociferare, come. “Pleno gutture vociferare,” to bellow to the full extent of his lungs; Boare, to roar, and our word, to boast, to proclaim aloud our own supposed merits. All articulate or syllabic sounds, the joints or articulations or flexures of speech, depend on this modulation attributed to the throat, and seem to be properly referable to the appreciation of sound by the chords; the whole *harmony* of musical sound, independent of its expression, depending apparently on the fact of the natural connexion of what is called the generating sound, and the two dependent notes, the one above it, and the other below it, which are necessarily produced when a musical chord is struck; by accommodating which to the same octave with the generator, and supplying in regular gradation the intervals between them, the gamut or musical scale is formed. The number of vowel sounds in the English and Scotch, the Greek and the Ethiopic, agreeing with that of these seven musical distinctions, is probably derived from them. These seem the people referred to by the fable of Philomela, which, like most other of the *ancient* fables, does not seem a pure fiction; it appearing, that after one of these great destructions, in which the men were massacred, these barbarians actually did cut out the women’s tongues to prevent them from transmitting their language to their children. The Basque word for a

principle, originally apparently Sabian; and corrupted into a foundation for the adjunct to God of the Æthiopians and Chaldæans, and people of Moluch, and the doctrine of the Manichæans. The manner in which the power of force armed in the cause of different forms of superstition has succeeded in substituting the one for the other; and the compromises introduced between the priests of the weaker and stronger has confounded the religious systems which have been prevalent in the world: “C’est Ahriman qui a donné l’eau (wells and irrigation), la terre (the fruits of the earth), les arbres (the orchard), les animaux (domestic animals).”—*Zendav.* 3, 378. أهرمن Ahriman, and ديو Deev and Deevanar, dæmon, diabolus (*Castel*, 2, 64), the Jinn. In Pehlivi it is Hariman. The Jinn, according to the vulgar eastern belief, are a superior class of intelligences, not in reality differing from the Siamese Nath (*vide note H*, p. 29, n. 2); and the word Deev or Dew, denoting them, is applied by the Persians to the Brahmans, and to the Chinese, and generally to those considered of *superior intelligence*, either in science, or the arts of life, or the phænomena exhibited by the properties of matter, drugs, &c. The object of reprehension by the Guebres is what is rendered in the *Zendavesta*: “L’homme Dew;” the Enoshim (*vide p.* 40, note); “La Magie, le Dew homme; les Dews qui prennent la forme à deux Pieds.”—*Zendav.* 3, 158.

vowel letter, Bechao (lettra vocal) (*Larr.* 2, 377) has an apparent affinity with the Sans. वच Vach, speak; Pako, Lapland, verbum, Pakat, loqui (*D. L.* 309), and English, speech, spoke; Scotch, spak. The Basque word Bocez, vocaliter, Boztarra, que pertenece al voz, seems referable to the Basque Boz, vox, *Cuya raiz es Aboaz, que significa con la Boca* (*Larr.* 2, 379), marking the distinction which we denote by *utterance* or *mouthng* out words, and probably, the difference denoted in scripture, by the word *lip*, used for language. We seem to apply in English the word accents for the expressive tones of the voice;—touching accents, plaintive accents, affecting accents, tender accents, threatening accents, &c. This is expressed in Basque, by Hitz-Era, Voza-Era, Verba-Era (*Larr.* 1, 16); Era denoting *along with*; and the first part of these words, *word*, along with the word, or the affection of the word, which, according to Larramendi, is what the Greeks called tonos or tonus, and in Romance is called El tono de hablar. The affinity between music and poetry is evident, on which in fact most of the emphasis and expression of the latter depends; its numbered notes, the cadence of the verse, and the musical effect of the expectation of the recurrence of the awakened anticipation of the concord, or recurrence of the sound, and the power of tones in exciting emotion: as all good poetry may be set to music.

These circumstances must contribute to evince the affinity between a part of the Laps, and a part of those from whose speech the Basque language has been constructed, with the English and with the Hindu, the Sanscrit or Zend, or Persian dialect. Although, however, the greater part of the elementary words of the Basque appear to be original or proper to itself, or referable to a language *entirely dead* or *extinguished* as a pure form of speech, a considerable number of *Basque words* are allied to the English, as well as the particles which modify their import,—as for example:—

<i>Basque.</i>	<i>Spanish or Latin.</i>	<i>English or Scotch.</i>
Costa	ora maritima	<i>Eng.</i> coast.
Costu	magno sumptu	cost, costly.
Guimbaletu	tercbrum	guimlet (<i>Scotch</i>), or gimblet.
Ostatua	hospitium	hostlery, host, ostler.
Gambara	cubile	{ chamber. This import of the word camara is nearly universal.
Pisoya	tudes	a pestle.
Pisoya, pisoy-tu	{ pavicula } { tundere }	to pestle.
Pisoyatua	tunsus	{ pestled; पिषि Pishi, Sans. pound, pul- verize.
Apaindea	} pictus	{ painted, pint-ealad, pint-ealta, (<i>ealad</i> , art) (<i>Irish</i>).—O'Brien.
Apatuoco		
Eraldoa (de <i>Eraldea</i> , que quiere dezir razon)	{ hcraldo . . . } { rey de armes }	herald.

<i>Basque.</i>	<i>Spanish or Latin.</i>	<i>English or Scotch.</i>	
Arraun-lea, or arraun-laria	remex	an <i>oar</i> man.	
Arraun-du, <i>or</i>	} remigare	to oar.	
Arrauncan-eguin			} remigar, Sp.
Gabe-egon	} carere	a gaberlunzie (<i>Scotch</i>).	
Gabea			} carentia
Baga-egon	carere	to beg.	
Baguca	carentia	a beggar.	
Izotza	gelu	ice.	
Sorrez-tu	{ maleficiis } } lædere	} sorcery.	
Jan	} comedere	} These are possibly our words jam and jelly, } <i>sweetmeats</i> , what is eaten with avidity;	
Jana			} comestus
Jalia			} edax helluo
Erosi	emere	{ aras (<i>Scotch</i>), an earnest penny, on the con- } clusion of a bargain.	
Eguin	{ facere } hazer, Sp.	{ to act; act (<i>Irish</i>), a deed, act or condition; } to ac (<i>Scotch</i>), to act; ago (<i>Lat.</i>); अग् } Ag, Sans. root, move; अंगति Angati, } he moves; eaét, <i>Irish</i> , an achievement, } feat, exploit.— <i>O'Brien</i> .	
Cablea	{ cable, Sp. } rudens, Lat.}	a cable.	
Conta-tu	numerare	to count.	
Contua	referre, numerare	to recount, to account.	
Azala	funda	a sling.	
Oborea	funus	a burial, to bury.	
Espia	{ explorator } } espia, Sp.}	a spy; स्पशः Spasah, Sans. a spy*.	
Belcha	} niger	{ black; blekk, atramentum, Lapland.— <i>D.L.</i> } 938.	
Balcha			
Cicela	{ scalprum } } cencil, Sp.}	chisel.	
Betaala	} plena potestas	{ bedel, a mace-bearer, or tipstaff, a king's } messenger, or messenger at arms (See } <i>Skene</i> de verb. signif).	
(<i>Betea, plenus ahal</i> <i>potestas</i>)			
Alordea	{ poder habeanté } mandatarius, <i>item</i> } mandatatum	{ the LORDS: those empowered by the king. } This is the radical word, <i>not</i> Scotch Laird.	
Menea, or podorca	potestas	com- <i>mand</i> .	

* The root of all these words appears to be in the ancient Scythian, or language of the Arimaspi: *αριμα γαρ εν καλεουσι Σκυθαι, σπου δε τον οφθαλμον*, for the Scythians call one Arima, and the ΕΥΕ, ΣΡΟΥ.—*Herod.* 4, 27.

<i>Basque.</i>	<i>Spanish or Latin.</i>	<i>English or Scotch.</i>
Mandatua	{ mensage, antiguamente messengeria mandatum nuntius }	} message, mandate.
Mandataria	{ mensagero, Sp. nuntius tabellarius }	. . . messenger, bearer of <i>commands</i> .
Boilla	globus, sphæra	a ball, (<i>Scotch</i>) a bool.
Gambio	permutare }	. . . escamb (<i>Scotch</i>).
Gambia	cambio, Sp. }	
Gambiarua*	permutator	escamber (<i>Scotch</i>).
Sal-du	vendere	to sell.
Fulleroa	{ dolesus collusor fullero, Sp. } a fooler.
Jocoa, or yocoa	ludus	a joke.
Jochachca	casa de juego	a gambling house.
Fulleria }	fraus <i>vel</i> dolus	fooled.
Pulleria }		
Brida-tu	frænare	to bridle.
Lilia, lilioa	{ lirio, lirioa, Sp. lilium } a lily.
Plazachoa	plaza, Sp. }	. . . the place, the market-place.
Plaza	platea, area, forum }	
Cillarra	argentum	siller is the Scotch word for money, and silver.
Erbia	lepus	a hare.
Lista	catalogus	a list.
Guelia	{ carne de buey o vaca muerta } veal.
Alairo	strenuc	alcr̄t.
Guida-tu	ducere	to guide.
Gucza	{ gueza, Sp. planetus } waes. Waes me (<i>Scotch</i>).
Zaplada	colaphus	a slap.
Esca-tu	requirere	{ to ask; aseaim (<i>Irish</i>), to ask for, to beseech. — <i>O'Brien</i> .
Paga-tu	solvere	to pay.
Pozoina	venenum	poison.
Pozoin-du	venenum inficere	to poison.
Ondoa	finis	end.
Bateoa }	Baptismus	{ bath. bathe.
Batayo }		

* It probably is from this word that Gamble comes, for the transference of property without right.

<i>Basque.</i>	<i>Spanish or Latin.</i>	<i>English or Scotch.</i>
Tumpada	{ præceps } { lapsus }	tumbled.
Luya	lutum	clay.
Munoa	clivus	a <i>mount</i> , a mound; munt, mund (<i>Scotch</i>).
Munctequia	locus clivis frequens	a place of mounts, bræs or barrows.
Pilla, or } Montoya }	strucs	a pile, pil, or peel.
Goi, or } Goya }	altus	high.
Achurra	ligo	C <small>IOR</small> (<i>Irish</i>), <i>i. q.</i> lam, a hand.— <i>O'Brien</i> .*
Achurtu	ligone terram findere	} Hence a <small>CHURL</small> , and Charles' Wain, for the constellation, the Plough †.
Achurrada	ligonis ictus	
Achur-tu	terram colere	
ACHURLEA †	agricola	
Dantza	{ danza, Sp. } { saltatio }	dance.
Eman	dare, Lat.	amos (<i>Scotch</i>); alms (<i>English</i>).
Emon	to give	alms (<i>English</i>); aumones (<i>French</i>).
Aldaschoa	clivulus	a desk.
Estali	abscondere	} a stall for a covering for animals, and a stall in a cathedral or <i>close</i> .
Estal-du	occulere	
Dol-guindu	{ funebri veste } { induere }	dule (<i>Scotch</i>), sorrow; doleful (<i>English</i>).
Perdon	venia	pardon.
Mea	{ vena de hierro y otros } { metallos }	mine.
Ullca } Ulea } Ulleos }	vellico	wool; olen (<i>Irish</i>), wool; gulen (<i>Welsh</i>).
Feria	{ feria, Sp. } { de comprar } { vender }	a fair.
	nundina }	

* This Irish word is the root.

† The idea of the Plough seems very generally to adhere to this constellation; Ceacta, Irish, a plough, a ploughshare; Cam Ceacta, the seven stars that roll about the pole, so called in Irish, because they lie in a position which resembles a ploughshare.—*O'Brien*. The plough is in Scotland called a *Peuch* (guttur.), possibly from *Piocaich* or *Picts*, rather than the elision of the L in *Pleuch*, which is the way they pronounce Plough. The *Triones*, or *Septem Triones*, were the seven plough bullocks, and by the Roman husbandmen, in the age of *Varro*, invoked to aid their labour.

‡ The same people, I apprehend, with the *Dal Carlian Swedes*, who are, or were, generally engaged in the manufacture of iron, and appear the same race with the *Alps* or *Elves*, *Picts* or *Inglis men*, and the *Euscal Dunac* or *Basques* of *Spain*.

<i>Basque.</i>	<i>Spanish or Latin.</i>	<i>English or Scotch.</i>
Feriac	{ nundinaria } munuseula } a fairing (<i>Scotch</i>).
Legue	} lex	} law; lag (<i>Scotch</i>), and in all the Northern nations, what is <i>allowed</i> , deriving <i>apparently</i> from the Basque.
Leigue, <i>sincope de</i>		
Leguigue, y signific lo- que puede hazerse		
Lora, lorea	flos	{ a flower, floore (<i>Scotch</i>); plur (<i>Irish</i>); plurac (<i>Irish</i>), full of meal; hence flour.
Gombatea, de gan, go- an; <i>en otro</i> dialecto joan (<i>join</i>), y batean andar, ir a una	} pugna, eertamen	} combat, <i>join battle</i> , fight with.
Guda, gudua		
Gudat zallea	pugnans	} hence our <i>cudgel</i> ; a cudgeler; to take up the cudgels, for to fight.
Sega	falx	
Area	{ un instrumento qua- drado para allanar la-tierra arada con puas de hierro, aun- que, en Galicia son de palo; glebarum eomplanator, grada, Sp. }	} a harrow.
Honda-tu	{ ahondar, Sp. fodere }	
Bagasa	scortum	a baggage.
Garaeta	{ significa parte supe- rior estrecha y aho- gado; specula }	} the garrets.
Hondoa	{ cabo, fin, o extremidad de una cosa }	
Basguina, } gona, } ganecoa }	{ externa tunica mulie- bris saya hecha en los montes de que usa- ban las Bascongaa- das, y aun oy se con- servan en algunos lugares, y eran muy pomposas, y de mu- chissimos pliegas }	} a gown; gunna (<i>Irish</i>).— <i>O'Brien</i> .
Eun	centum	

<i>Basque.</i>	<i>Spanish or Latin.</i>	<i>English or Scotch.</i>
Porroa	stolidus	poor. This is probably the primitive accep- tation of the word, <i>destitute</i> of intellectual merit; we still say, a poor creature for <i>insipiens</i> , a person of contemptible quali- ties of mind.
Golpea	{ golpe, Sp. ictus }	
Bacar-tarra	{ solitario sin companero solitarius solus unicus, unico, Sp. . . . }	this is possibly from the same very ancient source with <i>beggar</i> , <i>fakir</i> , <i>bencher</i> ; used for a scholar. By almost all the Eastern rituals, Jaina, Buddhist and Hindu, a <i>student</i> ought to subsist by begging.
Bachar-choa		
Bacarra		
Baquia		
Bildu	{ compingere } copulare }	to build.
Escola	{ escuela schola }	a school. yschol (<i>Welsh</i>); scoil, scol (<i>Irish</i>).
Plaun	llano	plain, plane.
Plancha } Planchea }	lamina	planks.
Negartua	fletus	to greet (<i>Scotch</i>), to weep.
Zaldia (This is the radical Basque word; zaldi- dunac, horsemen, equites)	equus	shelty (<i>Scotch</i>).
Pusca		
Seina	puer, puella	son, sin (<i>Scotch</i>).
Escapea	escapada, Sp. } fuga . . . }	escape.
Escapada		
Pichor-tzia	amphora	a pitcher.
Traqueta	pugio	a dirk.
Traquctada	pugionis ictus	{ dirkit (<i>Scotch</i>). stabbed (<i>English</i>).

* This is the ancient weapon of the Scots, as the Sica was of the Saxons, and probably of all the descendants of these industrious races.

“ Ille leves Mauros nec falso nomine Pictos,
Edomuit, Scotumque vago mucrone secretos.”

Claudian, vol. 1, p. 78, v. 152.

It is a common Scotch proverb, that the Bee carries a dirk below its doublet, implying that it is the purpose of nature that industry should defend its rights.

These instances might be much extended, although, as I have before observed, the greater part of the language exhibits no such affinity. These, however, combined with the examples which have been produced of a conformity in various instances with the significant elements in the structure of words with the English, the Sanscrit, the Gothic, and Zend, will support a presumption, if they do not afford proof, that a language originally derived from the same source, which has exerted its influence in all these forms of speech, at one period prevailed over the whole of the west of Europe; and my opinion is (though I have not space to adduce the facts which support it) over great part of Africa, in Egypt, and in Ethiopia. The Basques are, I apprehend, correctly supposed to be the Cantabri of the Romans, and it admits of no doubt that the Cantabricus Oceanus is the Bay of *Biscay*. The word *Canta* in Basque denotes the same musical or euphonical (if I may use the word) modulation of the voice; *Canta*, *Cantea*, *Cantua*, *Canta-era*; Span. *Tonada*; Lat. *Cantinela*. The Scotch use this word for Hilarity: "contented wi' little and *canty* wi' mair",—singing with joy in the phrase of scripture; *Cantoya*, *Cantoina*, Ba., is a canton; but the idea of angle (*vici angulus*) attributed to it, seems forced from *Cantala*, *extremitas* (from which comes our word *Cantle*, for the *end*, or edge of the saddle); but the import of *Canton* does not seem to enter into the formation of the word*: they seem to be originally the same

* Conn, Irish, a meaning, sense, lesson. Hence the English expression,—“the child *conns* its lesson”; Scotch, *ken*. The word is of extensive use in the world in this sense; كذغ *Kānang*, Malayan, to consider, call to mind, reflect upon, remember (*Marsden's Dict.* 270); كاذغ *Kānang*, to consider, &c.—*Ibid.* 250. This has an immediate affinity with كائن *Kānan*, the right hand, distinguished from the left.—*Ibid.* The left hand bears in this language the same name with the Scotch *Ker*, left hand, the wrong side; and has the like reference to evil cogitation, or the devising of mischief; كيرى *Kirī*, the left (*Ibid.* 279); كير *Kirā*, to think, consider, to suppose, conjecture, compute (*Ibid.* 278), and refers to the universal distinction between the right and left hand sides. Mr. Marsden quotes a Malayan phrase: “Is it proper when I present it to you with my *right* hand, *Kanan*, you should receive it with your left?” *Kiri*; the word in this language for *the young*, or children. كاذغ كاذغ *Kānāk-Kānāk*, youths of a tender age, children; *seems learners*; those committed by nature to their parents for instruction;—all knowledge in the East, like the Castes, being hereditary, or by parental instruction: “filio discente a patre.” (*Vide* quot. from Herod, note C, p. 14.) From this import of cognizance it came to be used as synonymous with *Witten*; *Witt*, Lapland, intellectus (*D. L.* 549); *Con-lan*, Irish, an assembly; *Conlan*, healthy; *Conla* or *Connla*, *witty*, sensible, also chaste (*O'Brien*); *Cānily*, Scotch, soberly, prudently, cautiously, gently. These *Ambichts*, *Serfs*, or *Villeins*, or *Commoners*, are the origin of the French word *Canaille*, subdued by the Celts, or *Kiar* of the northern mythology. By the ancient constitution of this country, that of the *Pichts* or *Alps*, revived by *Alf-rad* (the lawgiver of the Alps), the country was divided into *tithings* and *hundreds*; *Weleh*, *Kant* (Lat. *centum*), a hundred; *Kanthred*, the hundred of a country; *Ceanain*, Irish, a hundred; *Ceanntar*, a *Canthred*, *the side* of a country (*O'Brien*), (*vide* note B, p. 8), a hundred *Hamlets*; *Ceannae*, a covenant or league, *i. e.* *Conra*, an agreement or compact; *Con-stal*, counsel, advice; *Con*, and *stol*, a stool, a seat; a *session* of information or cognizance; *Ceansa*, mild, gentle, Irish; “it's no ehaney,” Scotch, it is not safe; *Ceann salaide*, a *PRESIDENT* or governor; *Ceannae*, and *Salaim* to wait on or

people with the Picts or *Am-bichts*, extending for a long time over all the west of Gaul, and in Armorica (*vide* note C, p. 12); and the same with the Iberians, the original civilized inhabitants of Spain; the same with the Peri, or the followers of St. Bridged, or *Bridget*, the industrious woman, to which the Basques or Cantabrians seem to belong,

follow, the person who followed or executed the resolutions of the council; hence the Court of Chancery for the Court of Equity, and the Chancellor for the President of the Court of Equity; and Chancellor of the Exchequer for President of the Court of Pecuniary Assessment. These all derive from *Ceana*, favour, affection; *Ceana*, alike, the same (*O'Brien*), voluntary subjection to an equal or *common law*; and *Ceanac*, a reward, a buying, a covenant, and the reciprocal obligations of society, or the duties of social life; *Ceannac*, a reward or retribution; *Ceannuide*, a merchant, any dealing or trafficking person. The town of Kinsale in Ireland was probably anciently a great emporium; *Ceann-saile*, Kinsale, famous for an excellent harbour (*O'Brien*); *Ceanac*, and *Saile* the sea, the sea-port or emporium. Great reason may be produced for the supposition that these are the same with the Canaanites or Phœnicians destroyed by the Lord God, and the Israelites who were reduced, or rather very reluctantly forced from the observances of this industrious race, to devote themselves to the service of wickedness, fraud and violence. These Canaanites in both cases are the mixed race, which arose from a previous subjection of this people by Ham, or the Celts, the "Duibgeinte, the Danes, *i. e.* the black nations."—*O'Brien*. This is attributing to the Danes the original character of the Lords; but the Danes, like all the northern races, a mixture of various descent, represent the ancient Cimbri, the same people with the Welch, and all those people who coalesced with the conquerors under a stipulated and fixed law; כְּנַעַן Chanaan, nepos Noë ex Ham; כִּנְעָן Chinaan (according to the pointing), Chanaan, mercator; כְּנַעֲנִי Chanaani, Cananæus, mercator, negotiator; כְּנַעֲהָ Chanaeh, merx, mercimonium, Syr. id. The Hebrew derives this from the root כְּנַעַן Chnaa, deprecavit, humiliavit se; כְּנַעַן Chnaa, Sam., humiliatus est, כְּנַעֲנִי Chaniaa, humilis; Chald. id.—*Castel*, 1758. Were there space to explain the import of these postures of the body in the prostrations or worshipings, this would be more evident; but *Castel* is probably correct in supposing that the word connects with Greek γουνομαι and γουνο, and Lat. genu, Eng. a knee (*Ibid.*); a character of depression which has everywhere followed this subjugation, and nearly by the same designations; Sait, Irish, vulgar, vile (*O'Brien*), a Sith, a Pycht; Said, Irish, a seat (*O'Brien*): "Sæta in compositione denotat tributum, colonos, cultores" (*Sommer*); هَمْبَ Hamba, or Amba, Malayan, a servant, a vassal, also I, me.—*Marsden*, *Dict.* 360. This is our phrase, "Your servant, Sir;" Amba-mu *Mal*, your servant; Hei *Amba-ku*,—O ye my servants all! هَمْبَالِغْ Humbālang, or Umbalang, to fall, tumble, fallen down.—*Marsden*, 360. This is the same word with our word humble (which is not from Lat. *humus* and *humilis*; *Bhumi*, Sans.). There is too much reason to suppose that all these humiliations implied stuprations.—*Deuteron.* 21, 14. A captive woman taken in war was not vendible if her captor had *humbled* her; if a man ravished a free woman, a virgin, he paid her value to her father, and might not put her away all his days because he had *humbled* her (*Deuteron.* 22, 29); Striocad, Irish, a falling, a *humbling*, or *submitting*; Striocains, Irish, to fall, to be *humbled* (*O'Brien*); Scotch, to strecht, to be strechted. But although this purport of humiliation, and prostrate or fallen, be given to those oppressed people, the proper etymon of the word is, I apprehend, the Sanscrit Jna and Irish Gnja, know. According to Bochart, *Geog. Sac.* 12, כְּנַעַן Chanaan is the same with Mercury, and the Egyptian Chna favours the supposition. The Chaldæan proverb, Ne decipiat te incurvatio (כְּנַעֲהָ Chaniaaeh) hypocritica, quo quum magis incurvatur (הֶכְנַעֲהָ He-Chanaaeh) arcus, ferit magis (*Castel*, 1758), sufficiently shows that the free will of mankind is not to be subdued.

—which latter name is preserved in the adjective *Canta-bric-us* Oceanus, and in *Canta-brigia*, if that is the ancient name of Cambridge, and possibly in *Cantuaria-Burig*, or *Canterbury*, the *Burig* of the *Cantii*, or *Cantabrigi* of this country. It is probably allied to *Conta-tu*, numerare; *Coutua*, referre, numerare; *Contas*, Irish, an account, a reckoning; and of the same origin with Scotch *Ken*, *Kenneth*, and *Kent*: *Kundje*, *Lap.* (*vide* note *C*, p. 14, and n. ², *ibid*), *I re-ekon*, for *I conclude*, or, *I deduce* by reason, is a common phrase in English; and while the rest of their race were reduced to the condition of *Serfs*, they seem, like the *Picts*, to have retained in some degree their rights and the independent usage of their customs. They give the name *Ibero* generally to a *Spaniard*: “*Ibero*, *Iberio*, *Iberico*, lo mismo que *Espanol* es voz *Bascongada*, *Ibero*, que es el nombre que se dio al *Ebro*, y de alli a todo el pais; *Lat. Ibero*.”—*Larr.* They call themselves *Euscal dunac*; their language *Euscara*, or *Escuara*; *Euscal-erria*, their country; (*erria*, regio).—*Larr.* 2, 135. The *Euscal*, or *Escual*, is from *Escu*, or *Eusca*, the hand; and *Ala*, power, skill; *Escu-ala*, poder, facultad de la mano (*id.* 1, 336), and *Dunac*; the same with the Scotch *Dunie*, a man, as in *Zaldi Dunac*, a horse man (*vide* list of words). The word *Era*, in *Eusc-ara*, is probably from the same source with the Latin *ora-tio*,—*Erd-era*, *Erd-ara*, lingua estrangera con este nombre llamamos comunemente los *Bascongados* de *Espana* al *Castellanos*, y los de *Francia* al *Frances*. That is the *Celts*, their conquerors: *Erdal-dunac* los que hablan lengua estrangera a diferencia de *Euscal-dunac*, *Bascongados* (*Larr.* 2, 40); the *r* of *Erd-ara* probably permuting into *l*. *Ara*, Irish, a conference, or, Irish, a voice or sound; *Oraid*, an oration.—*O’Brien*. It is not undeserving of remark, that the word *Kamp*, which, in all the north of Europe, denotes a warrior, and in Spanish *Campeador*, *Bellator fortissimus* (*Pugil*, *Heros*, *Pahluwan*), *Basque*, *Guerrataria* (a warrior)—*Larr.* 1, 165; (as the *Cid Ruy-Diaz*, the *Campeador*) means in *Basque* external, and *external advantages*, worldly advantages: *Campo*, buen exterior, campo-coa, cosa de fuera; *Murrux* campo-ro, extra muros (*Larr.* 1, 360) (from मुर *Mur*, Sans. root, surround)* (*vide* p. 49). The term *BASQUE* implies the same people, viz. those who earned their bread with their hands; *Bazca*, cibus, *Bazca-tu*, alere.—*Larr.* 1, 59. The *Vascons*, or *Gascons*, and *Bearnois*, are the same race,—the latter from *Ibero*: *Bearra*, labor, opera; *Bear-gaya*, opus, labor; *Bear-guillea*, laboriosus.—*Larr.* 2, 337. These probably were the *Serfs* or *Ambichts*, *Eguillea* factor (1, 410), and seems the same with the Irish *Giolla*, a servant (*O’Brien*); and the Scotch *Gilly*, probably from *Geall*, Irish, a pledge; *Geallad*, a promise, *verb*, to PROMISE or DEVOTE (*O’Brien*), of the same import with *Abd*, *Dasa*,

Heb. כִּנּוּ *Chin*; Æth. ḥṛḥ *China*, (*obsol.*) ars; ḥḏḏ *Chenia*, artifex, opifex, creator (*Thoth*).—*Castel*, 1717. In the *Supplices* of Æschylus, v. 590: “*Quem Deorum aptius invocem justiora ad opera? Pater rerum conditor, a seipso Rex, generis antiquus, magnus Faber, omnis machina secundus Zeus*”; probably the Ægyptian *Chna*.

* And may be considered as the origin of the Latin *Campus*, the open country, and *Campi*, the fields. We say “to take the field” for, to go to war, in the same sense in which the expression was used in the age of *Moses*: “We will not pass through the fields.” “Thou shalt not pass by me,

and Aish. Hence Gil-Christ, for the devoted to Christ; Gil-bert, for the devoted to Brid or Bridget, &c.; Brig, Irish, virtue, force, strength, a tomb; Brig, *price*, worth, value; Brig, meaning, interpretation, or substance of a thing; Brig, strength, also a tomb; from which has come all the Sith Brugs, Burgs, Burigs, and Byrigs, in these islands, the original possessions and works of the Low people, the Pigmies, or Alps, or Elves, the followers of Bridget; Brigid, the name of a woman, Bridget; Brideog, a superstitious semblance of St. Bridget; Brideac, a dwarf.—*O'Brien*. Like all the other races of these handicraft or industrious people, the further pressure of external violence, and the recognition of right by their conquerors, seem, as in the case of the Cimbri and Greeks, to have merged the original form of speech (the traces of which I have endeavoured to show are discriminable in the Basque, and I believe in all these languages) in the Composite. The modern Basque, or the language as it now appears, I apprehend, is the Celtiberic. In the proper English and Scotch alone the ancient principles of the language have retained the ascendancy, and afforded the analogy on which the refinement of the modern form of speech and the connexion of thought has been directed*.

lest *I come out against thee with the sword.*—*Numbers*, 20, 17, 18. This might be sufficiently evinced by the ancient writers, to refer only to Virgil, one of the very best authorities:—

* * “*omnis campis diffugit arator,
Omnis et agricola, et tuta latet arce viator.*”
Æn. 10, 804.

* * * * “*portusque relinquo,
Et campos ubi Troja fuit.*”
Æn. 3, 10.

“*Ante Jovem nulli subigebant arva coloni:
Nec signare quidem, aut partiri limite campum
Fas erat.*” * * * * *
Georg. 1, 125.

The Malayan word كڠمڠ Kambang, spread *open*, expand, as a flower, as the sail of a ship; Hariman Kambang, a leopard (*Marsden*, 266), from Sans. root Haranay, seize, take by violence.—(*Dhatus*, 165), seems allied to the open country.

* Diodorus, who had carefully studied the ancient fabulous history and the affinities of races, seems distinctly to recognise this composite form in all these nations, and the extensive effects of the admission of the principle of forcible seizure or conquest: “*Hi duo enim populi Iberes et Celtæ cum de agris quondam bello disceptarent, pace tandem inita regionem promiscue incoluere, et contracta mutuis inter se connubiis affinitate communi, ex hac permixtione nomen accepisse memorantur; cumque duæ gentes validæ, quibus fertilis regio suberat, ita coaluissent, ad ingens gloriæ incrementum, ut Celtiberos progredieretur, evenit.*—*Diod.* lib. 5, St. 33, p. 356. *Hi (Celti) magnam Europæ, nec exiguam Asiæ partem sibi tributariam fecere, agrosque debellatorum a se occuparunt; ab suo cum Græcis per mixtione Gallo-Græci appellati.*” These were the Galati; and it does not appear to me certain that this is not the proper origin of the name Welsh.

There seems good reason therefore, I conceive, to conclude that a general difference is to be attributed in language to these two races of people,—the conquered Handicraftsmen and Cultivators, and those who enslaved them, and imposed on them as far as they were able, the introduction of their language, and the suppression of their own. The mixture of the forms of speech was no doubt in process of time promoted by the influence of fashion, and that species of admiration and disposition to imitate which poverty and depression produce on the inferior classes towards those who possess the elegance, and refinement, and accomplishments, and acquirements which a certain degree of wealth and the command of their own time alone can confer. These people, or the remnants of them, however, appear to have been the means of transmitting all the germs of human knowledge, skill, religion, and morality which the mixed race of their descendants have inherited, though at first brutalized by the effect of wrong.

“ Chill penury repress'd the noble fire,
And froze the genial current of the soul.”

The sturdy spirit, the hardihood, and the pride and poverty of the Scotch, (who acting on the principle, that “mickledom is nae virtuc*,” cherished a love for virtue in the midst of their barbarism, and the arts of music, poetry, and tradition, and a metaphysical and imaginative turn of thought—the rude remains of the cultivated reason and refined and elevated conceptions of their primitive forefathers), which kept alive the perception of religious truth and moral obligation supported by enthusiasm, and enabled them to retain the relics of their language, and the beneficial effects of the influence of words in the transmission of ideas in a greater degree than any other race of mankind. Possessed of a country which few thought worth the wresting from them, of great military strength, and of an invincible determination to defend it, they preserved among their mountains a refuge for the race of the ancient Clan-Alpine, and the spirit and principles of better ages, for their brethren who inhabited the lowlands. Possessions more precious to a people than any advantages which nature has lavished on the most favoured regions; as one of our poets expresses it:

“ And souls *were* ripen'd in our Northern climes.”

Every opinion stated by Mr. Colebrooke with respect to the Sanscrit is justly entitled to so much weight, that I think it necessary to notice an inadvertence of expression in his repetition, nearly in the same words of a remark of Sir William Jones: “The Sanscrit,” he observes, “evidently derives its origin (and some steps of its progress may even now be traced) from a Primeval tongue which was gradually refined in various climates, and became Sanscrit in India, *Pahlavi* in Persia, and Greek on the shores of the Mediterranean.—*A. R.* 7, 201. The admission of its derivation from a

* “*Licet superbus ambules pecunia,
FORTUNA non mutat genus.*”—*Horace.*

primeval form of speech (in which, I believe, all the learned Hindus concur) is an important confirmation of the views I have endeavoured to illustrate; and the opinion is probably just, if by Greek, Pahlavi, and Sanscrit, we understand a courtly language, fabricated by the authority of the conquerors to discriminate themselves from the base and ignoble serfs, whom it was their object to vilify and depress. But Sir William Jones himself first observed, and in my opinion satisfactorily showed, that Sanscrit and Pahlavi are essentially distinct and separate languages in their primitive significant elements. The fact appears certain; and any enquirer who may not be convinced by Sir William Jones's remarks, may find ample and conclusive evidence by a comparison of the words of these forms of speech. A composite or synthetic form for the accumulation of import in a descriptive term or phrase has, indeed, been substituted for the analytical principle for the specification of each variety of conception, and very possibly, many *roots* or significant words introduced from the Pahlavi or Celtic; but the preponderance of the elements of the language seems referable to the Zend, the language of the Taats, Tajics, or industrious race. These, Notamanus, the translator of the Seir Mutaquerien, like all other authorities, discriminates from the Horsemen: "Tats or Taats," he says, "are tradesmen; and Tadjiks, burghers; Korasmians and Turks, soldiers" (vol. 1, 296); and these are the people whose language retains an affinity with the Zend. Zenges Khan, he says, was of the Dja-gatai tribe.—Vol. 3, 384 (*vide* note A, p. 4, and note 2, *ibid.*). These are the same with the proper Persian race, whose Patriarch is Hooshing; طات Tath, PERSÆ., Ita vocantur idiomate quarundam gentium quæ inter Hamedan et Kurdistan degunt (*Castel*, 2, 392); which latter probably are the Caph Thurim, or Cappadocians, the Pahluwans.

I before observed that the primitive form of speech, on which the superstructure of the Sanscrit appears to have been formed (*vide* note *, p. 16, text), appeared to be what is called in Sanscrit, "Saraswatee Bala Bani"; Saraswatee being both the name of the Hindu Goddess of eloquence, and of a river. Mr. Colebrooke translates this—"The speech of children on the banks of the Saraswatee"; which, he thinks, the most probable explanation; but, he adds, it will bear another interpretation:—"The youthful speech of Saraswatee";—"and *this*," he says, "*is generally received.*"—*A. R.* 7, 219. This most generally received interpretation seems to me much the most probable. There is a remarkable distinction in many parts of the world between the languages of the men and of the women*; but the language of children, which is the imperfect use

* This is *probably* referable to the same cause with that assigned for the distinction in the Caribean language; their own account of the matter being,—"*Que les insulaires estoient des Galibis de terre ferme, qui s'estoient detachez pour conquerer les isles; que leur capitaine qui les avoit conduit, estoit petit de corps, mais grand en courage; qu'il mangoit peu et beuvoit encore moins; qu'il avoit exterminé tous les naturels du Pais, à la reserve des femmes, qui ont toujours gardées quelque chose de leur langue. Ils m'ont dit qu'ils avoient eu des rois, que le mot Abouyou estoit le nom de ceux qui les portoient sur leurs epaules; que les Caraibes qui avoient leur Carbet au pied de la soufriere de la Dominique au dela d'Amichon, estoient descendus d'eux, mais je ne leurs demanday pas*

and pronunciation of any language, never was used as a term characteristic of any one form of speech. The youthful speech of Saraswatee is analogous to the form of words applied by grammarians to denote the early or *unformed* state of a language, before it was subjected to construction by these artificial rules—as in the expression, *Pueritia linguæ Latinæ*. It is sufficiently certain that all the grammatical structure of the classical language of Rome was the work of *Greek* grammarians, and these are the languages from which the *most remarkable* influence of the principle of inflecting the root has been derived to the modern European tongues; though it appears to me, that both the original Latin and the Gothic, had, like the Basque, been influenced by this purpose of constructing a language from the synthetic form of the Heroes, discriminative of the *upper* classes from the lower: both the Sanscrit and the Greek are, therefore, indebted for their introduction to these Heroes or destroyers: the Celts, or Pahluwans.—Hellenic and Javan,—are both used synonymously for destroying; ज़म Jabh, Sans. root, destroy,—from which has been formed I conceive the Malayan name of Java; جَاو Jāū, and Jāwa; تانڠه جاو Tanah Java (*Marsden's Dict.* 475), the land or country of Java. The remains extant in that island sufficiently evince the effects of destruction by violence—not the work of time; and there seems reason to suppose that this was the act of the *Omanites*, or Ammonites. The site of Batavia was anciently called Sunda-Kalapa, which it has communicated to the Straits (*Marsden*).—*Vide* text, p. 16, and note †, and note A, p. 1, note 2.

It is, I believe, generally and justly supposed that the Doric dialect of the Greek approaches most nearly to the Latin, and in many instances, an affinity may be traced both in the Greek and Latin to the Irish,—a fact to be accounted for, I apprehend, by a cause anterior to the grammatical structure of those languages, as well as the conformity of the Irish, prior to its mixture with the Celtic, with the Anglo-Saxon.—*Vide* text, p. 18, and note *, *ibid.* These Doric Greeks, the least *composite*

si leurs Rois avoient commencez des ce Capitaine qui avoit conquis ces Isles, et quand ils ont cessez de regner.”—*Raymond, Dic. Car.* 1, 230. The name given to the Bearers is nearly that of the same description of people at Madras. This custom of carrying the king appears in America, among the Mexicans, and other races possessing a political organization; and traces of it appear in Spain. “Les sauvages ne vont jamais à decouvert contre leurs ennemis, qu'ils n'attaquent que par surprise; ils tuent leur prisonniers à coup de *Bouttou*: si ce sont des femmes, ils les donnent pour femmes, et pour esclaves, aux vieillards: si sont enfans males, ils les gardent en qualité d'esclaves; s'ils sont grands, ils les font jeuner, parcequ'ils ne mangent point de graisse; puis ils les tuent.”—*Ibid.* p. 375. According to Moses' song (*Exodus*, 15, 3), The Lord was a *man of war*,—the Lord was his name; and he would seem to have derived his estimate of the rights of war from the Caribbean code, in which language, the *feminine word*, that is the word used by the women, is always entirely different from that of the men. Traces of the same distinction seem perceptible in the Lapland; and *it is not impossible* that the distinction of the gender of substantive nouns, apparently capricious in most languages, derives from the retention of the one or the other terms in these mixed forms of speech.

or *ornate* in their forms, both of language and art, possibly are of the original race of the Taats, Tajics, or Serfs, to which Prometheus seems to have belonged.

“ Incontinentis nec Tityi jecur* ”

Relinquit ales.” * * * *Hor. Car. lib. 3, od. 4, 76.*

* Cimbrica Tethys (*Claudian*, vol. 2, p. 424, v. 335); तत्वं Tatwan, Sanscrit, principle.—*Gram.* 402. The appellation of Taat or Tajic is probably the same with the Θητες of the Athenians, and also the Welch Taog, the scrfs; Teag, Irish, a house; the house or hus-bond-men, the adscripti glebæ; Teaglac, a sumptuous house, also a family, or household, from which, possibly from the permutation of G and W, comes our dwelling, in-dwellers for residents; like the rest of these Cimbric races, fixed and defined rights appear to have been allowed them by the Athenian law, and the holders of the Soccage lands; שׁוֹכִין Shochin, Heb., vicinus cohabitator (*vide note C*, p. 15, n. 1); and in Ham-let, where Let seems the Basque Lada, or Lat. Latus, a side, beside. The name is also, I imagine, the root of the Θετταλοι, or Thessalians, the race of people destroyed by the flood of Deucalion. It is not possible to suppose that the flood of Deucalion was limited to a small province of Greece, in which it is more likely some remains of this subdued race were allowed to continue, as in Kent. In a later age these Θητες, or Thaytes, were reduced to a condition little differing from complete slavery under the appellation of Μετοικοι: “Lex hæc est inquilino singuli (των Μετοικων ἐκαστον): unum de civibus Patronum elegunto; per illum quotannis tributum pendunto, ceteraque alia administranto.” “Manavit jus istud ab eo, quod antiquissimis Athieniensiū temporibus obtinuerat; tenuiores enim cives patronum aliquem e potentioribus sibi adsciscabant, cui, non minus quam si ære et libra empti essent, ministrabant, verberibus etiam cædebantur, nisi patroni jussa capesserent.”—*Vide Dion. Halicar. lib. 2, p. 84.* “Sed hæc prius fuere apud Athenienses. Nam Θητες Solonis longe meliori fuere conditione: in eorumque locum, quem occuparent, venerunt οἱ Μετοικοι, quibus lege cogente necesse fuit Patronum aliquem e civibus Atheniensibus sibi eligere, in cujus clientela acquiescerent: unde apud Terentium Eunucho (Act. 2, 3, 68) Thais paullo postquam Athenas venisset, ut hinc constat:—

‘CHÆR. Set istam Thaidem non scivi,

Nobis vicinam: PA: haud diu’st.

Phædriæ patrem patronum sibi adoptavit.

CHÆR. Thais patri se commendavit in

Clientelam et fidem;

Nobis dedit se.’—*Petiti Leges Atticæ*, p. 249.

This is the same with the Obed or Abd Admah, the tiller of the ground, of Moses (*Vide note F*, p. 22). Our word Neighbour is nearly of the same import with the Greek Metoikoi and the Hebrew Shochin; Neigh being the word nigh, near; and Boor, a boor, or rustic, a serf. The Scotch word Borland is equivalent to Socland or Soccage land (*vide note C*, p. 15). The remnants of this race, having been driven into the extremity of the north, are possibly the origin both of the Septem Triones, the Seven Plough Bullocks, and the Latin Boreas for the north.

“Tres quoque Threïcios Boreæ de gente suprema.”—*Æn.* 10, 350.

These Bores were the Serfs reduced to this condition by the warriors, and therefore attributed

It is to this mixed race the Cambri, or some particular portion of them, that this *lordly* or *high* language is to be attributed. A Scotchman says of a countryman who speaks correct English,—that he speaks *high* English; that is, according to *rule*, or the custom of the upper classes, as distinguished from that in the mouths of the people. The word यवनः Yavanah, in Sanscrit, “a term,” Mr. Wilkins observes, “perhaps first applied to the Greeks, but since to the Mussulmans” (*Gram.* 609), is formed from the root यु Yu, mix; and not mix, separate (*Dhat.* 110), and seems to denote this *mixed* people; “यवनानी Yavanānee, *Persian* or *Arabic writing*,” from the above word यवनः Yavanah: a strong presumption, it appears to me, that these are the people to whom it is to be referred. The island, بالي Bali, Mal. the island at the east of Java, which bears the same name with the Bali or Pali, the Pracrit or dialect of the Sanscrit incorporated in the languages of these countries, the inhabitants of which observe many Hindu customs, implies the same fact. بالي Balei, Mal. a public hall, or town hall, where justice is administered, entertainments given, and strangers received and lodged (*ibid.*) (hospitium). For the building of such a hall, and the assessment of gild, or contribution for its construction, the Hindu law provides. بلا Bala, (Malayan) people, the common people subjects, privates in an army. The example is, if the son

to Thrace: the Thracians, like all these Celtic or Cimbric nations, sacrificed human victims. That they had Boors among them, and were, as the uniform tradition of this country avers with respect to its inhabitants, allied to the Trojans, appears from Virgil:—

“Terra procul vastis colitur *Mavortia* campis
(*Thracæ arant*); acri quondam regnata Lycurgo:
Hospitium antiquum Trojæ, sociisque Penates,
Dum fortuna fuit.”—*Æn.* 3, 13.

The word Thrax I believe to be the Latin Trux, Atrox, Trucidare, the homicides; Droed, Irish, black, dark; Droc Marbad, murder, treacherous homicide; Droicim, to wrong, or abuse, or do evil (*O'Brien*); Droc and its inflexions denote bad, evil Drice and Draic, a dragon; Drice, angry (*O'Brien*); द्रेक् Drayk, Sans. root, make a noise, shout: example, the hero, वीरः Veerah, shouts in battle, also persevere (*Dhatus*, 68); द्राक् Drāksh, make a *dreadful noise* like certain birds (*Dhatus*, 71), possibly the dragon, or flying serpent. The Arabic درك Daracha, persecutus comprehendit, produxit continuando vocem (*Castel*, 780), seems allied to the Sanscrit, and to denote the Seizers; دريكته Daricheton, quod quis persequitur præda (*Castel*, 78); درك! Daracha, comprehensio, *ethtaph*: comprehensus trituratus est درك! Daruchia, calcatio, tritura. This is the origin of all the dancings of the savage nations, treading their enemies under foot; درك Daras, calcavit, conculcavit, ut aves feræ et rapaces calcando facere solent; dilacerando non occidit, opplevit, in os ingessit, calcatio, conculcatio, mactatio, uno ictu collum absceindens.—*Castel*, 784. درك Daracha, *Æth.* Sævus, rigidus fuit; درك Darach, Samar. trituratio (*Castel*, 780), a thrashing. These are the headsmen, or beheaders. The word is apparently the same with the Athenian name Draco, whose laws were written in blood; and possibly with the Basque Traqueta, and Scotch Dirk (*vide*, p. 60), the lethal or deadly weapon: instrumentum mactationis. By the code of Draco all offences were alike punished with death. According to Herodotus, the Thracians were one of the most numerous races of mankind.

of a *Minister of State* (*Mantri*) murder the son of a *common man* (*bala*).—*Marsden*, 33. This seems our word *fellow*, fellows, equals, commons, low fellows*. Probably the

* This use of the word probably arises from the condition of Serfs, and the acceptance of the Hebrew בעל Baal, potitus est, re vel persona, plenam in eam potestatem habuit, exercuit.—*Castel*, 398. In consequence of this the word בעלי Baali is not unfrequently used to denote those in the power of another,—slaves, bondsmen, or dependents; קניניא Kenigia, opifices, operarii (*vide note*, p. 62, text), Elias exponit בעלי צהוק Baali Tzohuk (Zohhāk or Dohhac), quod alienum a loco??.—*Castel*, 3373. The age of Esther was long subsequent to the Epoch of Zohac, whose empire was overturned by Feridun; but the artificers were, I apprehend, the slaves or serfs of Zohac, against whom Khawa, the blacksmith, raised the درغوش کاویان Derafush Khawaiian, the blacksmith's apron, the Persian standard, till taken by the Mahomedans (Guba or Goba, Irish, a smith; Gaibneacd, smith, trade (*O'Brien*), Gof, Welsh, *item. incus*, an anvil, from Scotch Gough *ictus*, strike, a hammer-man). قان Kan, Arab. cudit ferrum; كین Kinon, faber ferrarius. In like manner תריס Tharis, Chald., clypeus; בעלי תריסין Baali Tharisin, scutati, shield-bearers: of this description were the three hundred and ten trained servants of Abraham born in his own house.—*Gen.* 14, 14. Mamul, Syr.; this word Castel explains as synonymous with מבוּל Mabul, diluvium. It was, no question, by such devoted and blind instruments that the destruction called the deluge was effected; but the word means, I apprehend, Mamelukes, purchased slaves, household troops, devoted men; Baal Mamul, Æthiopes, sic etiam appellatur Mogul.—*Castel*, 1977. (*Vide p.* 42, text, n.) The fact is, that all the Æthiopians, who, it appears from Diodorus (*vide text*, p. 53, n.), indiscriminately used the sacred characters of the Egyptians, were אבד-מלך Aabd-Malech, devoted to the Lord, like the Æthiopian, so characterized Jeremiah (38, 7, &c.); Baal Malacha, Syr., Æthiops; Baal Kima, confederatus (*Castel*, 399); Kima, Syr., bases postes.—*Id.* 3302. (*Vide Thebi cippus victorum*, p. 47, note.) This is the proper import of the Hhabeshi, or Hhubshi, as they are called in the east, the Abyssinians; Hhabashon, pl. Habashānon, Arab., Æthiopes; Hhabasha, congregavit suos (the Sabaoth of Scripture), nigrum colore, Æthiopi similem, peperit mulier. These are the Souid, Soudan, or blacks (*vide p.* 39, n.); Hhabash, Samar., ligatio, incantationis species; Hhabash, Syr., inclusit, conclusit, obstrinxit; Hhabash, Heb., ligavit, alligavit, dominatus est, medicatus fuit.—*Castel*, 1115. The Ægyptian seat of this was no doubt Thebes (*vide p.* 47, n.), On or Aven. The Syriac word Mamul is I conceive allied to Mamluch, qui a se ipso solo, non ab ullo alio imperium habet,—that is, this Batenite empire, without either recognized hereditary right, or a right of civil constitution by a political community (alluded to in the Supplices of Æschylus: *vide p.* 62, n.), vid. ממלוך Mamluch, Arab. (*Castel*, 2074); Mamluch, possessus, servus pec. emptitius, captivus, cui opponitur liber; Mamluchet, regnum; Mamlachet, possessio, dominium, *i. q.* אבד Aabd, servus qui recens in alterius dominium venit parentibus natus liberis (that is a captive, a freeman bound); at qui servus natus est אבד קין Aabd Kinon dicitur.—*Castel*, 3074, 3076. This *kingdom* in the sense of supremacy, that of the Rex Israel, or Moluch, the Lord—is always attributed to the Habashi; מלוכה Molucheh, fœm. (*Isaiah*, 34, 12), regnum; מלכות Ma-Moluchuth (1 *Sam.* 15, 28) idem; Regnum manet apud Abyssinios; Sacerdotium apud Coptitas; Prophetia apud Jacobitas.—*Castel*, 2073. The Neacd in the Irish word noticed above, Gaibneacd, smith-craft, it may be observed, seems the same with the Neat and Neat land; Ang. Sax. Ge-neat, and Ge-neat land. The Naithan (*vide note C*, p. 14), Picts, or Socs; Gnat-bearla, the vulgar tongue, the common Irish (*O'Brien*) (*vide text*, p. 20); Gnat-cuimne, tradition; Gnatas, experience;

serfs of the Pahluwans, and possibly the speakers of the Bali or Pali, which has affected the languages of all the Indo-Chinese nations. From the same Sanscrit root

Gnataigim, to exercise, to accustom; all deriving, I apprehend, from the Irish and Sanserit root Gnja, knowledge; Gnie, Irish, knowledge; Gnisim, to make, to do; Gno, business; Gnotae, busy, active.—*O'Brien*. This is our word not-able,—“a notable hus wife;” to which words is allied Knaek for dexterity, or the art of the hand in doing. “Neat land, terra villanus; Ge-neat, villanus, Ang. Sax.”—*Somner*. He quotes from the Anglo-Saxon Paraphrase (Diabolus insurrecturus in Deum), “Mihi adstant strenui servi—ἵπτανγε γενεαταῖ. These are the same with the Boors and Soes; a landed proprietor, says Skene, “is either Succomanus (a soe-man), and haldis not his land by service of ward; and then his heritage is divided among all his sons (*vide Reg. Maj.* p. 31); or he is Miles, and holds his lands by servitium militare; in the quilk case the eldest son succeeds to the haile” (*Skene de Verb. Signif.* p. 52); soea, socha, soena, sochagium.—*Somner, Gloss.* (*Vide note C, p. 15, n. 1.*) These Boors or Soes seem always to have kept up among themselves the right (and the exercise of it) of civil legislation, or the enactment of laws by voluntary consent to submit to them. Their Byrlawmen are no question the origin of our parliament men (*vide Skene, 21, 22*): Burlaw, Byrlaw (Bours Dutch, Boors), laws made by neigh-burs (*Skene, 33*); Ge-bur, Ge-bure, Ang. Sax., colonus, rusticus.—*Somner*. From these people, being like the Aabd-Kin of the Arabians, born Thralls, the word came to denote hereditary servitude or condition; Gncat, and Do gneat, Irish, was born.—*O'Brien*. These people always when deprived of *country* adhered to the principle of Kith and Kin (Scotch). The Welsh law providing for the political organization on this principle (see Articles, Kindred, Chief of Kindred, &c.), repudiating entirely the principle of a confederation of mixed races, or a system of cosmopolitanism on the doctrine of a fraternity of all those deriving from Adam, that is, of all who were tinged with black blood; آدم Adama, Arab., junxit, addidit; Fuscus evasit vel fuit, pro exemplari antistite, duee, quem alii sequerentur, fuit, qs. Adami instar (*Castel, 41*): this is the Buddha; آدم Adamon, conjunctio, necessitudo, consensus, concordia.—*Castel, 41*. It is necessary to attend to these Arabic imports; the whole Jewish doctrine, founded on the covenant of Moses, being derived from the Arabians, or more properly, the Habashi (*vide Galat. 4, 24, 25*); حباشة Hhabasheton, Arab., turba hominum, mixta, non unius tribus (*Castel, 1115*); هباش Habasha, collegit, acquisivit, convenit cum aliis, congregatus, collectus fuit; هباشه Hābasheton, turba nova quæ recens convenit.—*Castel, 801*. This is the import of מִצְרַיִם Mizraim (filius Cham, the black.—*Gen. 10, 6*), the name everywhere applied to Egypt in scripture; מִצְרַיִם Mizri, Ægyptius, Ægyptiacus (*Castel, 2121*); حام Hhām, Arab., fil. Noæ, pater Indorum.—*Gen. 5, 32*; *Castel, 1271*. It is the concurrent belief of the East, I believe, that all the swarthy race of mankind derive the black tinge from Hham; حم Hham, Arab., niger fuit, intrans.; nigrum evasit post rasuram caput (*i. e.* the white race after reduction to slavery): produxit plantas, a virore, nigricantes (*Castel, 1269*); חמ Hum, Heb., fuscum, subnigrum (*Castel, 1268*); حمام Hhumām, Arab., nobilis dominus. These are the same with the Soudan, the Blacks, and our Sodor and Suthrens, the Duibgeinte or Blaeks. I doubt, however, if *the land of Ham* (*Psalms 105, 23*), means the land of the black race. Israel came into Egypt; and Jacob dwelt in the land of Ham. Israel and Jacob *certainly* were the blacks and nobles, and seem here opposed to ΧΗΕΙ, the Coptie name uniformly for Egypt, the settled country (*vide note A, p. 1*); neither do I believe Misr for Memphis (which place seems to have been built by the Taaths), is the same word with Mizraim, but from the Æthiopian ማሻሻር Myshyry (Mishr), Cairum, Memphis, Ægypti urbs maxima; ማሻሻር Myshāry, securis; in the dialect of Amhar, a pruning-hook; ማሻሻር: Masharaty, fundamentum; ለ ማሻሻር Amasharata, fundavit, firmum effecit edificium.—*Castel, 2165*. The vast

यु Yu, mix and unmix, they derive यवः Yavah, barley; and यावः Yāvah, lack (want of).—*Dhatus*, 110. In one of the Hindu rites, in which an offering of barley is

and durable edifices of Egypt seem to testify to the truth of these derivations; מִשְׁרִים Mishrim, rectitudines.

The Æthiopian word is from ሰረረ: Sharara, fundavit; ሰ Shar, Syr., stabilivit, solidavit; שריר Sharir, Chald., firmum, ratum, constans (*Castel*, 3830), apparently allied to our word Saor, Welsh; Saoir, Irish, a carpenter, or mason, a sawyer, or cutter of timber or stones; ሰረዋ Sharywe, Æth., a beam (*Matth.* 7, 4), *i. q.* Chald. שרית Shorith, trabs, particula trabis cui aliquid imponitur.—*Castel*, 3836, 3837. The Æthiopian ሰረዋ Shārywe is also specifically applied to denote the central pillar or prop of the round Huts of the Æthiopians: pec. fulcrum s. sustentaculum medium tectum fastigii sustentans (Angl. a shore), ut in Æthiopum tuguriis rotundis fieri consuevit, hinc BASIS (*Exod.* 26, 19), columen; columen sacerdotii Christus dicitur; ሰረዋ ሰረዋ: Sharawe Hhamary, malum navis, the mast or pole of a ship.—*Castel*, 3837. These probably denote the Obelisks of Egypt. All these mixed races, derived from Adam by the subjection of the women to slavery by the Blacks, seem to have been corporealists, and the merchants, *worldly men*; ሰረዋ Sharir, Sam., niger; ሰረዋ Chuf, Sam., *i. q.* Heb. גוף Guf or Gup, corpus, solus (*Num.* 23, 3, et solus remansit Noa). This is the Scotch use of the word body, the only body remaining, and English some-body and no-body; ሰረዋ Chyfaty, Æth., elementa, ante consecrationem (*Castel*, 1792), (the body, viz.); ሰረዋ Chifath, Chald., vinxit, constrinxit, ligavit (*Castel*, 1751); ሰረዋ Giftith, or ሰረዋ Gifhith, Chald., Giptee vel Coptice.—*Castel*, 599. These seem allied to the handicraft race; ሰረዋ Chaf, Heb., vola manus; Dual, ሰረዋ Chafim, manus (*Castel*, 1779) (this seems the Scotch Gouphin, a double handful); ሰረዋ Chafa, Syr., palma manus, vola; ሰረዋ Chäf, and ሰረዋ Chaf, manus, manus usque carpum, pec. interior pars, vola (*Castel*, 1781) (*vide note*, p. 53), where I believe I have correctly assigned the etymon of Egypt and Copt; the one or the other of these applications being derivative. ሰረዋ Chufin, cuphitæ (*Castel*); ሰረዋ Chufin, Arab., Cuphitæ, ex urbe vel regione Cuphiensi (*Castel*, 1703), “nigra coloratus produceret agmina Memnon.”—*Claudian*, 1, p. 328, v. 25. These were probably the enslaved descendants of the previous or white race; ሰረዋ Chuf, Heb. and Chald., incurvavit, oppressit, curvatio, depressio, humiliatio.—*Castel*, 1702. It is a mistake, I apprehend, to suppose that the Gael are the Celts. The Suthrons or Sodor, who *reft* their country from them, were not the Saxons, but the Soudan, or lords, or blacks, the Duibgeinte. Birds of Reif is synonymous in Scotch with Birds of Prey; Hræfn, Ang. Sax., Corvus, a raven (Kravyad, Sans., *vide text*, p. 68), et vexillum Danorum (*Sommer*) (a Corby crow, Scotch, a carrion crow). The word Clann is our word *lines* of descent, and allied to Sanscrit कुल Kul, form family connexions (kindred); कुल Kulan, a family (*Dhatus*, 26); Gaoil, a family, or kindred; Fear Goal, a kinsman; Bratair Gaoil, a man of the same tribe or clan.—*O'Brien*. Neither does it appear to me that those called Cush in Scripture are the Habashi, but the Cuphites, Cophits, or Nubians. Walton in the Prolegomena to his Polyglot, p. 97: “Æthiopia non Chus vocatur.” The Samaritan word ሰረዋ Chuphin is used, it appears from *Castel* 1702, for the Heb. כוש Cush.—*Gen.* 2, 13. Herodotus describes the eastern and western Æthiopians, and distinguishes the former as having straight hair; so that it is evident that by the Æthiopians *above the Egyptians*, he meant the Hhubshies, the name always applied in the East to the negroes. The Cushim Cophits and NUBIANS, the Nobi and Noubi, the Golden, ሰረዋ and ሰረዋ, Coptic, Hnoub and Noub, Gold; the people of Upper Egypt, were all probably of the black, straight-haired race. Strabo describes these Noubi as a great people who did not yield obedience to the Æthiopians (*Habashi*), but lived separately under the respective governments of the heads of

a necessary act, the grain is addressed: "Thou art the separator, O Barley!" apparently denoting that it was the grain, the produce of every climate, and when all

their tribes. The Eastern Iberians who recognize the distinction of the four original Castes, or Jāts of the Hindus, and the Curds, even the Nomadic part of the race, have what political organization they retain formed on the principle of kindreds. חושי Chushi, Æthiops (2nd Sam. 18, 21; Jer. 13, 23); ubi Chald. Syr. and Ar. Ox. *Indus* vertitur, et Rex Æthiopiæ, Rex Indorum, vertitur; חושי Chushi, Chald., Æthiops, atrum, nigrum, Æthiopi simile.—*Gen.* 2, 13. The country watered by the גיחון Gihhun is rendered Arab. and Sam.; ḡḡḡḡ ḡḡ Al Soudan (*Castel*, 1705) (not the only instance, it may be observed, which might be produced of the use of *the article*); חוש Chush, Syr., collegit; חוש Chush, colus, fusum (this is the SPINDLE, Haruth, or Pivot; *vide* note, p. 47, note); חושה Chusha, SILENTIUM, TACITURNITAS, quies cœlæ; חושה Chushia, Æthiops, Æthiopissa, Æthiopica.—*Castel*, 1705. *These Soudan* denote the Habashi. *Universally*, THE SILENT is equivalent to magician, veneficus; חרש Hhresh (Hharash), silentium, adv. clam, silenter, and allied to the Hasehason and Usuason (*vide* p. 43, note); חרש Hharash, Chald., incantator, magus, maleficus; חרש Hharash, Syr. obmutuit, mutus factus est; חרשה Hharashā, mutus, surdus; חרשה Hharusha, magus, incantator; חרשה Hharushua, incantamentum, magia, VENEFICIUM, ars magica; חרשה Hharashutha, veneficium; חרשה Da Hharash, Filius mysteriorum Satanæ, ipsique adhærescens.—*Castel*, 1424. حرش Hharasha, Arab. *i. q.* سبأ Saba, or Tzaba, Crocodilus terrestris, s. Lacerta Libycan (the Sabaoth, and Bacchus, Sabazius, the Lord of Hosts; these are the same with the Ægyptian Crocodile; *vide Herod.*).—The Arabic word حرش Hharasha, also means stigma illi inussit (*vide* note F, p. 22), provocavit, irritavit; inter illos jurgia et simultates scvit; orta fuit inimicitia inter homines; (*cum puella?*) resupina jacente rem habuit.—*Castel*, 1425. It is on this account that Diodorus says that hieroglyphically, according to the Egyptians, "Crocodilus omnis malitiæ index est."—*Lib.* 3, 4. This is the same with Baal-zebub, the lord of flies; בעל דבב Baal Dababa, Dominus vel auctor inimicitiae (*Castel*, 639); דב, Daba, Syr., Musca; דב, Dababa, Musca; דבב Dababa, Heb., Musca; דב Dab. Heb., Insidiari; דבב Debaba, odium, inimicitia; this is the Prince of the power of the air, the vulgar attributing these poisonings to the influence of that element. The Egyptian deity Harpoerates, represented in the numerous figures preserved of him, like a Negro with his finger on his lips enjoining silence, and an Elephant's trunk issuing from one side of his head, instead of an ear, is the same personage. The import of the name is apparent from the Coptic language; ḡḡḡḡ Charō, Egyptian, silentium (silence) (*D. Copt.* 114); ḡḡḡḡ Phakhri; *φαρμακος*, *Gr.* (*Ps.* 58, 4), where the vulgate has veneficiis, and explained also in the Coptic Dictionary, to mean veneficium, the act of poisoning (*D. Copt.* 109); so that Charo-Phakhri means the silent or clandestine poisoner. The Heb. in the preceding verse, and this "Venenum (חמת Hhamath) illis secundum similitudinem veneni (חמת Hhamath) serpentis.—*Vide* p. 42, note. The word for serpent is, נשר Nashar, allied, I apprehend, to Sans. Nas, destroy, annihilate, and Enoshim (*vide* note, p. 28, text, and note, p. 40, text): "Like the deaf Adder that stoppeth her ear, which will not hearken to the voice of the charmers, charming never so wisely." The Hebrew has sicut Aspidis (פֶּתֶן Phethen) surdæ (חֶרֶשׁ Hhresh, which seems the word ḡḡḡḡ Charō, Egyp.) obturabit aurem suam, quæ non audiet ad vocem mussitantium; מְלֵחַשִׁים Mela-hhashim (probably allied to the Chushim, *vide Sup.*). The Septuagint renders this "quæ non exaudiet vocem incantantium et medicamenti medicati a sapiente; *φαρμακον του φαρμακευμενου παρα σοφου.*" This is the Egyptian use of the word Hhakim, or Sufie, the wise man, THE DOCTOR, the learned, which they give to the Mehidi or guide. These are the Oby men or women of Africa. Such facts contribute, I apprehend, to evince the remarkable degree to

else failed, was discriminative of the शस्याद् Sāsyaḍ, the grain-eaters (the Sassenach or Socsons; Sags, Irish, an Englishman; Sags-bearla, the English tongue); and क्राव्याद् Kravyāḍ, what eats flesh, carnivorous (from शस्य Sasya, grain; and क्रव्य Kravya, flesh; and अद् Ad, eat (*Gram.* 459) (*vide* note B, p. 8), a distinction, I apprehend, originally denoting the Cannibals, the eaters of *flesh*,—meaning human flesh; בשר Bashar, Heb. caro; بشر Bashar, Arab. caro, homo, homines, mortales, carneus aliquis; بشري Basharei, humanus, mortalis, carneus; ابو ال بشر Abu al Bashar, Adam. This is the etymon (by transposition of the syllables), I believe, of Gradivus, Mars*, the same with Moluch and Mongul. मंगलः Mangālah, Sanscrit, the planet Mars.—*Gram.* 487. Kircher, in his list of the Egyptian names of the planets, states Μολουχ Molouch, for Mars.—*Prodrom. Coptic.* In his *Œdip. Ægypt.* he states that Moluch is Mars. מלג Malug, Chald., depilavit, abrasit, adhibita aqua fervente † (*Castel*,

which the radical distinction between the races of the oppressors and the oppressed have been transmitted to all succeeding ages. It was to this source that the early Christian Divines referred, and I believe perfectly justly, the abominations with which the Gnostics (who were certainly a Batenite sect) infected Christianity during the first centuries: “Gnosticos autem se dixisse, eos qui Carpoeratis sectatores essent, ex Irenæi narratione de Carpocrate apparet, et Eusebius parentem Gnosticorum Carpocratem dixit.” * * * “Magicas præstigias et incantationes Gnosticis ex professo tribuunt scriptores, ut Eusebius libro quarto, capite septimo, Simonis inquit præstigia, non occulte sicut ille, sed jam manifeste tradenda esse judicarunt, ita ut de philtris curiositatis, quæ ab illis perficiebantur, deque quibusdam somniorum artificibus et assessoribus dæmonibus gloriarentur.”—*Cent. Magdeburg, Cent. 2, cap. v. p. 79, 1st Ed.*

* The Thracian god, which is neither from Gradus, step (Sanskrit क्रम् Kram, step, pace, move by steps; *Dhat.* 24), nor the Greek κραδαίνειν, to brandish a spear: few things in ancient literature are more generally trivial than the assigned derivations of words: greedy, craving (*appetite*).

† This is the method of shaving in the east. The Sanscrit root मुड Mud means rub over, and the example is, the barber (मुंडुं Mundan) rubs over the head or scalp with water, to prepare it for shaving (*Dhat.* 102); मुड Mud,—a different root written exactly in the same way,—cut off the hair, shave; example—the barber (Mundan) shaves (Mundati) the head or scalp (Mundee).—*Ibid.* 103. These imports are therefore radically allied; ملامع Malug, Syr., perfricuit, evulsit.—*Castel*, 2066. Of the general import of this shaving for complete dependence and subjugation to the will of another, there is a universal concurrence of evidence: “Maol (Irish), a servant, rather a *shaved person devoted* to some saint or religious order, as Maol Cholum Cjille, St. Columbus, servant or devotee; Maol Scacluinn, St. Seachluin’s, &c.; in like manner as Giolla, Giolla Choluim, Giolla Patraic, Giolla Brigide, properly signifying the servant of St. Patrick, of St. Brigit,” &c.—*O’Brien*. Maol, Bald, also Blunt, Maolaigim, to become dull or stupid, a man no longer capable of judging, or discriminating, or acting for himself,—whose “acies animi” was blunted. The shorn head was the distinction between the freeman and the slave among the ancient Germans. The knights of Arthur (the fabulous Arthur, a very ancient institution) presented him with their hair. The same distinction existed among the Cannibal Caribs of America: “Les femmes à la mort de leurs maris, les enfans à celle de leurs pères et mères, se coupent les cheveux pour un an de temps, *mais les esclaves* en tout temps, et n’ont jamais liberté de nourrir leurs cheveleurs.”—*Raymond, Dic. Caraïbe*, p. 319. When Elisha

2065) (shaved, reduced to slavery); נסכי מלוג Nasachi Malug, facultates depilationis. These were the personal property which a woman by her marriage contract reserved to herself, when she placed herself in, or delivered herself into, the power of her husband, *i. e.* “USUARIÆ, quas uxor in proprium usum, extra dotem in contractu matrimoniali descriptam sibi reservabat.”—*Id. ibid.* In like manner, עברי מלוג Aabdi Malug, were shaven, slaves destitute of property, and of all rights, but which the master could not alienate or sell; the shaving denoting a specific devotion or obligation: “servi usuarii, quorum officio et servitute dominus ipsorum fruebatur, vendere autem alienare eos non poterat; שפחת מלוג Shafahat Malug, ancilla usuaria, qualis fuit Hagar*.”—*Castel*, 2065. מצב Malach, Samar., possedit;

went up to Beth-el, “the little children mocked him, saying,—Go up thou bald head, go up thou bald head.” It is not improbable that from the Sanserit Mud, and Mundee, the scalp, comes the Latin Mundus, synonymous with Purus, and the word Monk, rather than from the Greek, denoting Unicus, solitarius. The Egyptian and Ethiopian priests were shaved, professing purity as the motive, though probably indicating the devotion to purity: Monja, Basque, sanctimonialis.—*Larr.* 2, 97. This is not the appellation they give to an Anchorite. Solitarius, anachorita, Bacartarra (*Ibid.* 96); Moz-tu, Basque, tonsurar, cortar el pelo; Moztea tonsura, el cortar de el pelo, motza, or mocha, depilis.—*Larr.* 2, 158. Monge, Spanish, monachus. Monges se llaman oy los de las ordenes monachales San Basilio, San Benito, San Bernardo, San Bruno, San Geronimo, &c.; Mongio, Spanish, estado, y cntrada de Monja; Monja egoitza, Basque. The English word Mange, for the disease which deprives a dog of his hair, seems allied to this. Hence the frequent threatenings in the denunciations of the Lord God, of making bald the head, *i. e.* reduced to slavery: “On all their heads baldness, and every beard cut off.”—*Isaiah*, 15, 2. Munda, Sans. an evil spirit.—*Gram.* 336.

* This is synonymous with אמה Ameh, a bond-woman, the same word, I apprehend, with Am, in Ambicht or Am Picht, the serfs of the Druids or Equites, or nobles of the Celts or Gauls (*vide* Cæsar’s Com.). Sarah said, Cast out this bond-woman (Amch) and her son; and Abraham took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, שכם Shechem (another term for the serfs, or those bound to bear or endure the usage of their masters). This is almost the only part of the human person never attributed to the Lord God (humerus Deo nusquam tribuitur.—*Castel*, 3753); all those who were Abd to him being required to bear everything, while he and his priests were to bear nothing: accordingly Christ says,—“For they bind heavy burdens and greivous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers.”—*Matthew*, 23, 4. חחשׁ Shachama, Æth., tulit, portavit, bajulavit; משיחא Mashychama, contus quo quid portatur—all carrying in India is by the pole and the shoulder. The African negroes carry on the head, and many of the Hindu women: these probably are the same with the Shochin or Saes. There is a Chaldæan proverb: Shichem rapuit, Migbai exseinditur; מוגיב Mygyby (Mygby), Æth., administratio, dispensatio, procuratio (*Castel*, 1286), and refers to a system of government on the principle of the Persian Satrapies; the people of the one were enslaved, the other destroyed. This bondage implied absolute power, probably the same with Baali (*vide* p. 70, text): Abram said unto Sarai, Behold thy maid, שפחת Shafahhath, is in thy hand *Gen.* 16, 6); “return to thy mistress” גברתך Giberithach, the giantess, the Celts; גברת Ga-beratha, Syr., virago; גבר Gibbar, potens, præpotens, validus; גברתנית Gibberithinith, valida, robusta, qs. virilis.—*Castel*, 477. These seem all to refer to the Siva Linga, or Priapus, and the

מלכ Maluch, possessor; מלח Malacha, Æth. qui omnibus imperat; ملك Malacha, Arab. potitus est, dominio tenuit, vi redegit quid in possessionem suam.—*Castel*, 2074.

rites of Baal Phegor, and the Syrian Venus; בעל גבר Baal Geber, Chald., dominus virilitatis, membro prælongo præditus.—*Castel*, 477. There seems good reason to suppose that the name שרי Shri, pointed to read שרי Sharai, is the same with the Hindu श्री Sree, Lakhsmee, or Luckee, Fortune; Lykko, Lapland, Fortuna; Lycha, Swed. (*D. Lap.* 226); Lucky, English and Scotch. “And Sarah said, God hath made me to laugh; all that hear will laugh with me.”—*Genesis*, 21, 6. This is the very old maxim, “Let those laugh that win”; the term irrisores, laughers, mockers, and scoffers, having been universally applied to this sect by the adherents to right and the serious duties of life; Fortune, seems Irish, compounded of Una, a woman’s name, apparently generally opposed to Brigid, the industrious woman. Una, proper name of a woman, very common in Ireland, represented as the daughter of the King of Denmark: example—the house that Una governs is never a day nor six hours without hunger and famine (*O’Brien*; *Vocab.* Una): Forb, a landlord; Forbad, slaughter; Forbais, a conquest; Forban, excess, extravagance; Forba, a tax, contribution,—words allied to our word Force, and the Latin Vors in Mavors, as well as to the Latin Forsan, Forsitan, and Fors.

* * “Hæc mea sunt; veteres migrate coloni,
Nunc victi, tristes, quoniam Fors omnia versat.”—*Virg. Ecl.* 9, 4.

The word Oña or Oina, Basque, means the foot, Pes, Lat., Pie, Span. (*Larr.* 2, 171), which, as distinguished from the hand, the instrument of honest acquisition, denotes fortune (*vide note E*, p. 24). This epithet, as opposed to the domestic woman the hus-wife, the gad-about, is universal with the industrious race. Gad, it may be remarked, is the Syrian or Phœnician word for fortune; גַּד Gad (*Gen.* 30, 12), a troop, a company: fortuna, felicitas (*Castel*, 482); جَد Zjad, Arab., magnus dignitate aut divitiis, et pass. felix fortunatus (*Castel*, *ibid*: *Conf. Selden. de Diis Syr.*); English, a jade (*Jadd*, Scotch); a jaded horse for an *over-travelled* horse; Foirtc, black, swarthy; Foirtibe, Irish, slaughter, massacre (*O’Brien*), apparently alluding to the Danes and their Black Mail; Foirt-breathnugad, divination; Breatnaigim, to think or conceive (*O’Brien*) (fore-bode). Such are the “Fortia facta virum” which have been honoured with the very foolish admiration of mankind, as the exploits the most glorious. Fortun, Welsh, fortuna (*Davies*); Fort-una, Patu-ona, Zori-ona, Azort-ona, Basque, prospera fortuna (*Larr.* 1, 376, 367); Patu-zori, ominosus, fatalis. The one of these words seems the origin of fate, the Fates; and the other of the Latin Sors, sortilegium, sorcery; Zori-gaistoa, or Patu gaitza, infelicitas; Patu esalea, *fatidicus* (*Id.* 1366), a fortune-teller. Gaistoa seems our word waste, the waste, a wasting or ruinous contingency or fortune. This use of the word Ona, foot or step, is according to the analogy of our own language: thus we say, a fortunate step, an unfortunate step, a ruinous step, a fatal step, a hazardous step, a prudent step, a wise step, &c.; a wastefu’ step, Scotch, a step productive of much loss. It is evident that the bondwoman was entirely at the disposal of her owner, or liable to prostitution for gain, or whatever purpose, and that the children were born Thralls. “Sarah said, Go in unto my maid; it may be that *I may obtain children* by her.”—*Gen.* 16, 2. “Sarah said, Cast out this bondwoman and her son:” and though “The thing was very grievous in Abraham’s sight because of his son,” he had no remedy.—*Ibid.* 21, 10, &c. The word denotes a female liable to prostitution for the profit or purposes of her owner, or the person or temple to whom she was Abd, like the dancing women at the Indian temples, and the female devotees or Bacchantes, at all the ancient temples; הגר Hagar, ancilla Abrhami ex qua Ismaelem suscepit (*Gen.* 16, 3), nupsit, vel alteri, vel post Saræ mortem, ipsi

These words are synonymous with בעל Baal, and the source and import of the appellation Moluch, given to the same object of worship. That the Yavanas were the de-

Abrahæ, et Kethura vocata est. הגרי Hagari, Hagarenius; Hungari eos hodie Judæi vocant: לשון הגרי Leshun Hagari, Chald., lingua Arabica. This arises from the identification of the ancient or original Arabs, the Gharbi, with the Taats or Tajjics, and does not properly, I conceive, denote the speakers of the Pehlavi, but the Zend; 𐎠𐎡𐎣: Hagar, Æth., Civitas, Urbs, Patria, oppos. τῶ ἠφθῶ Hhakaly, hominibus agrestibus et barbaris; 𐎠𐎡𐎣: Hagarawa, sedulus, diligens.—*Castel*, 807. These are not different words, but the different ideas attached to the same word by different races or classes of men according to their estimation of the thing which the word properly denoted. קתר Kethur, Chald., rupes, petra; ܟܘܪܘ Kuthura, Syr., saxum ingens; 𐌌𐌆𐌇: Kathera, Æth., elausit. obseravit januam; 𐌌𐌆𐌇𐌈 Kythyathy, elausio, obseratio. This denotes, I believe, Petræa in Arabia; the Thamudites who succeeded the Adites; كثر Kethar, angusta fuit vita, definitus fuit suus euique quantitate vietus, ad paupertatem redactus fuit; latibulum suum ingressus est; كثر Kethura, exiguum vitæ sustentaculum, parsimonia (*Castel*, 3482, 3483), of the same import with the bread and bottle of water placed on the shoulder of Hagar; آغار Agar, Sam., *i. q.* Heb. שגג Shagar, vulva; آغار Agar, mercede conductus; and is used (*Gen.* 30, 16) to express the hiring of Jacob by Leah to lie with her; آغار Agar, merces; آغار Agar, Chald., mercede conduxit, merces; آغار Agar, Syr., mercede conduxit.—*Castel*, 33, 32. These women were the wilers, beguilers, or ensnarers, by which mankind were seduced into the service of the Enoshim or Adamites, or of the Sadducees, and of the Lord God: “They vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, their sister.”—*Numbers*, 25, 18. Accordingly Paul, who was versed in all these mysteries, says, “He who was of the bondwoman was born after the flesh; but he of the free woman was by promise; which things are an allegory: for these are the two covenants,—the one from Mount Sinai, which is Agar. FOR THIS AGAR IS MOUNT SINAI, WHICH IS IN ARABIA. AND ANSWERETH TO JERUSALEM, WHICH NOW IS.”—*Galatians*, 4, 23. (*Vide note F*, p. 21; note *G*, p. 23.) آجر Asjara, Arabian, mercedem, præmiumve dedit, rependit; mercedem factus et mercede vel precio conductus fuit, mercede vel precio locavit aliquam rem.—*Castel*, 33. This is manifestly the same thing with אהליבה Aholibah, which is Jerusalem.—*Ezekiel*, 23, 4. “There were two women, the daughters of one mother, and they committed whoredom in Egypt; and the names of them were אהלה Aholah, the elder (greater), and אהליבה Aholibah, her sister; Samaria is Aholah, and Jerusalem Aholibah.”—*Ezek.* 23. And according to the Lord God they both belonged to him: “And Aholah played the harlot when she was his, and doated on the Assyrians, her neighbours.”—*Ibid.* I have not space to show it, but the Samaritan women were properly the harlots, Aholibah Jerusalem and Arabia, the women who worked the coverings for the Kadeshim and Sodomites. I shall, however, remark that कद्र Kadroo, Sanscrit, is the name of the mother of the Nagas, from कद्र Kadra, adjective, dark red.—*Gram.* 610. The sect of Jogués, or religious devotees so designated in India, are, I believe, universally considered Sodomites, NAGAS and ALITS Sodomites (*Seir Mutaquerien*, 2, 214), which latter appellation seems from Alita, the Arabian goddess Allat. ܐܠܗܬܐ Alahata, Syr., Dea.—*Acts*, 19, 27; *Castel*, 120. All this sect of Hamyarites and Gymnosophists bear the like character: “The Fakirs who go naked, or have clothes of a brick colour (*i. e.* a tawny or red orange), are supposed to be Sodomites.”—*Ibid.* 512. It is deserving of notice, that the Jesuits in India, who performed the austerities of certain of these Fakirs or Saniassis, and fraternized with them, and designated themselves Saniassis, were told that the tawny orange dress was the proper colour of their mantle or cloak, and the colour which they actually did wear in India. These priests also connected themselves with the Buddhists at Lassa, and many of the

stroyers may be collected from a variety of circumstances. A Sanscrit passage quoted by Wilkins, states: "in the Kalee Yuga, the Yavana overpowers the Brahman;"

natives attributed to their instrumentality the disturbances which subverted the Mogul Empire, as the Chinese government did the commotions excited in that country. I see not, however, the slightest reason to impute to these fathers the vices of the Nagas; but it is likely that these Hindu ascetics recognized in their tenets, and the observances of their rule, something allied to the Digambara Jainas; indeed, it is evident to me, from the history of their founder, and the austerities which he practised, that the principles of this institution (unlike that of all previous Monastic orders) were borrowed from the East, probably by the intercourse of Portugal with Goa, and more especially by the intervention of the Dominican friars. **केदार** Kaydāra, a field, Sanscrit; **कैदारिकं** Kaidārākan, the fields collectively.—*Gram.* 530. This seems the Scotch phrase, red land, for ploughed land. The authority of Scripture, and much concurrent evidence, makes it evident that this part of Arabia was irrigated by wells, and covered with fields. These, no doubt, are the Kedar of Scripture: "The first born of Ishmael, Nebaioth and Kedar" (*Genesis*, 25, 13);—the Kedara Misra of the Hindus. **نبط** Nabata, Arab., scaturivit, emanavit aqua, eduxit aquam, ea deplevit, ingeniose invenit, genere Nabathæus fuit, elicuit ingenio et labore scientiam juris; **نبط** Nabaton, pudenda viri vel muliebria, nom. gentis sc. Nabathææ, a Nebaioth, Ismaelis filio, et ipsa Syria sic dicitur; **انباط** Anabaton, plural, Agricolaë haud Arabes; **نباط** Nabath, Nabathæus, infimæ sortis homo, e vulgi fæce, Syriaca lingua (*Castel*, 2188); **نبت** Nabatha, Arab., germinavit, crevit herba; **TRITICUM** (*Matth.* 13, 26); **نبت** Nabathon, germen, planta, res vegetabilis (*Castel*, 2195); **قدار** Kudaron, Arab., serpens magnus, longus corpore crassiore, lanio, pec. cameli, coquus, *i. q.* **لوار** Ar. **جوار** Zjuaron, Arab., Agricola; **جوار** Zjawaron, aqua multa et copiosa.—*Castel*, 520. Jawaree is the name of the Indian millet, the common food of the people in the country where rice is not grown; **جور** Zjuron, Arab. ipsa injustitia, impietas, perversitas, oppressio, tyrannis, unde Chur. cognomen Persarum Monarchæ Bahram?—*Castel*, 520. (*Injuria*, injure, Eng.) **चुर** Chur, Sanscrit root, rob; **चोरः** Chorah, a thief, a robber.—*Dhatus*, 46. **קדר** Kedar, Heb. ater, pullatus incessit; **קדרות** Kadruth, atror (*Isaiah*, 50, 38); **קדרנית** Këdaranith, atrate, humiliter; **קדר** Këdar, Chald., olla, cibus in olla; **מעשה קדרה** Maashah Kedarah, opus ollæ, *h. e.* triticum coctum, fabæ frixæ, et similia pulmenta ex farina, Maim. (*Castel*, 3287??); confer 1 *Sam.* 2, 13; *Levitic.* 6, 26, 28; **כדר** Kedar, Syr. scidit; atror; **כדר** Kedura, olla; **كادره** Kadarehton, Arab., *i. q.* **ليله** Kadaron, nox quædam celebris et mirifica, in qua angelos descendisse narrant.—*Castel*, 3287. This superstition, referring to the rite of human sacrifice, is entertained in India, existed among the Mexicans, and I believe, generally, wherever human victims were offered; **לשון קדר** Leshun Kedar, Heb., lingua Arabum s. Æthiopum.—*Castel*, 3287. These are the same with the Cushites or Æthiopians, the Nubians. "And Miriam and Aaron spake against Moses because of the Æthiopian woman **אשה כשית** *Asheh He Cushith*), for he had married an Æthiopian woman" (**אשה כשית** *Asheh Cushith*) (*Numbers*, 12, 1); Zipporah, **צפרה** (*Exod.* 2, 21) or Tziforah, or Tzaforah, the daughter of the **כהן מדין** Cohen Madian, priest or king of Midian (this word, pointed to read Cohen, is the same with the Tartar KHAN, of the like import), who is called in Scripture **רעואל** Ragual (*Exod.* 2, 18), and **יתרו** Jathro or Jathru (*ibid.* 3, 1); **صفر** Tzafara, or Safara, Arab., Citrini, flavi coloris fuit, niger fuit, flavus fuit (of a saffron colour), palluit (*Castel*, 3224); **صفرا** Tzafara or Safara, aurum. These are, I apprehend, the Noubi or Golden, the golden complexion, attributed to nearly all the great Jainas, and the perfection of beauty according to the islanders of the Eastern Archipelago (*vide* page 72 note); **صفارة** Tzafareh, Arab., podex (*Castel*, 2223);

यवनमुण्डः Yavana-munda, a shaved or bald Yavana (*Gram.* 589), that is, a Yavana reduced to obedience, to a religious rule, or servitude to a master or mistress, as Samson

ፀፈር Tzafaro, or ፀፈር Tzyfaro, opus plexum s. tortile; ፀፈረ: Tzafara, nexuit, dolum struxit, concinnavit.—*Castel*, 3223. These probably were the Spinsters, the Fates, with their distaffs or spindles, the Haruth or Pivot; צפירה Tzafirah, *Targum* regnum (*ibid.* 3220); בלך בן צפור Blak, or Balak, or Balk ben-Tzafar, king of the Moabites (*Num.* 22, 4), seems the same name with بلقيس Balkis, Arab., nom. reginæ Sabæ s. Sabæorum quæ visu venit Salomonem.—*Castel*, 372. The Isa is the Aishel, and the Ase, in the name of Joseph's wife. Balthi, Syr., stella Veneris, Venus: æs album.—*Castel*, 373. This seems to denote the mixed race. بلق Balakon, Arab., albo et nigro constans color; Ablaka, بلقا Balka, albo nigroque colore variegatus; it. Cophitarum gens (*Castel*, 372), a motley race. Mahomet classes the Midianites with the Sodomites;—"Madian, and the cities which were overthrown."—*Koran*, cap. 9, 1, p. 232. "Sodom and Gomorrah, and the other cities which shared their fate, thence called Al Motakifat, or the subverted."—*Sale*, *ibid.* "Madian, or Midian, was a city of Hejaz, and the habitation of a tribe of the same name, the descendants of Midian, the son of Abraham, by Keturah. It was situated on the Red Sea, south-east of Mount Sinai, and is doubtless the same with the Modiana of Ptolemy."—*Sale*, *Koran*, 1, 186. This would indicate a situation on the Elanitic Gulf. ال مدينة Al Medina, or مدينة النبي Medina Al Nabi, urbs Arabiæ Petræ, olim Jathrib; item serva: مداين Madain, plur. civitates. The appellation Jathrib is, in all probability, the same word with Jathro, the father-in-law of Moses, and I believe, connects with the Indian Jaats or Jats. Zota, Æth., ordo, series; ወበ: ያታቻ Wababa, zotahomu, et singuli ordines eorum (Angelorum) (*Castel*, 3154), indicating the affinity of the words Set, Zota, with the Hindu Jāt (which seems from the Sanscrit root जट Jat, form into a mass, entangle; *Dhat.* 50), and the analogy between such corporations and the angelic hosts of the Lord God; such corporation possibly was the creation of Adam. The Jethro of Scripture is supposed by the Arabians to be Shoaib. Nabi, used universally for a prophet, probably means an incarnation, Avatara; نabo, or Nabu, Syr. Mercurius, and refers to the Cohen, a Buddha or Jaina. Chuanyny, Æth., judicavit, gubernavit (*Castel*, 1752); Kanana, statut, canonem fecit; Kanonā, canon.—*Id.* 337. The day of Buddha in the East is, Dies Mercurii, Wodensday. The day of Mongul or Mungul, Dies Martis, Tuesday, &c. The Moabites probably were the Horites, Jobites, Shechemites or original Samaritans, subdued or destroyed by the Midianites or Ishmaelites. The name seems Æthiopian; מוא Moa, Heb.; Mawia, Æth., vincere, superare; Moa; Moomy, Moāām̄y, vici illos; Tamawya, vietus est; Nabu, Æth.; Nabāwy, civitas in terra Moab, mons Moabitarum; Nabiuth, primogenitus Ismaelis, a quo omnis regio ab Euphrate usque ad mare rubrum Nabathena dicitur, pars sc. Arabiæ Petræ, solitudo, frugum inops, plena pecorum.—*Castel*, 2185. This was the result of the destruction. "All the plain of Jordan was well-watered every where, before the Lord destroyed Sodom and Gomorrah, as the garden of the Lord, as the land of Egypt."—*Gen.* 13, 10. Nabaz, Samar., sors; Nabazah, optimi terræ fructus quibus excipiuntur amici.—*Castel*, 2186. (A wel-come.) This word, in the sense of Sors, is possibly the proper import of the idol of the Avites, or Hevæi; Nibhaz (2nd Kings, 17, 31); Tharathak; their other idol is from the root Rathak, LIGARI, concatenari, item solvi, dirumpi, Chald., SEPIRE; Rathak, Sam., solutus, emotus; Ratukon, Arab., gloria, nobilitas, seortatio.—*Castel*, 3663. Kircher supposes the one of these idols to have been in the form of a barking dog, the other in that of an ass, which does not seem probable; it appears to refer to those castings of Purim, for the acquiring of superiority, which all depended on the making of adherents

was bound by Dalilah by shaving his hair (*Judges*, 15, 6, 19) ; these seem the Arabian or African race, the Hamyarites or perhaps Ishmaelites (not the Moguls) : the word is ex-

or proselytes, and those Abd to the cause ; accordingly, the efforts of those sects contending for mastery were entirely devoted to this purpose. Christ says of the Scribes and Pharisees,—“ Ye compass sea and land to make one proselyte ; and when he is made, ye make him twofold more the child of Hell than yourselves.”—*Matth.* 23, 14. These women of the Moabites, who according to Scripture, were the offspring of the eldest daughter of Lot, and the Ben-Ammi, those of the younger ; and the Samaritans were the harlots. And Lot said,—“ I have two daughters which have not known man ; do ye to them as is good in your eyes.”—*Genesis*, 19, 8. It is evident that in the age of Moses, the Midianites were the masters of the Moabites. “ The Israelites committed whoredom with the daughters of Moab ; but *חֻזְבִּי* Chuzbi (which, in India, is the common term for a harlot) was the daughter of a Midianite of a chief house in Midian, head over a people” (*Numbers*, 25) ; but were separate races : “ Moab said unto the elders of Midian ” (*ibid.* 22, 4) : “ And the elders of Moab and the elders of Midian departed ” (*ibid.* v. 7) ; but were subjects of the same king. “ Balak, the son of Tzafar, was king of the Moabites.”—*Ibid.* v. 4. Baal Peor *פְּעוֹר*, which probably ought to be pronounced as in Chaldean, Phegor, as *בְּעוֹר* Begor (*Numb.* 22, 7) in the mountains of Aram in the East (*Deuteron.* 23, 4) ; is I conclude the same thing with the Egyptian *פַּחְרִי* Phakhri, or Phaghri, denoting the use of Drugs or Philtres (*vide* p. 73), otherwise called *כְּמוֹשׁ* Arab. *کَموش* Chanosh, which seems Sanscrit, of the same import ; *काम्* Kam, Sans. root, cause to love or lust for (*Dhatus*, 24) ; and Esh, or *ईशः* Eesah, lord or master. Ganesh is explained the lord or master of the Gans, or Sets, *Hosts* ; and Kamesh, in like manner, is the lord of lust, synonymous with Baal Phegor, whence our word, *to fig* ; Kama is the name of the Hindu god of love, or desire, and denotes those who, Mahomet says, “ take their own lust for their God.”—*Koran*, cap. 25, vol. 2. p. 357. *गणिक्य* Ganikya, a harlot ; *गणिक्यं* Gānikyañ, the common women collectively.—*Gram.* 530. *बन्धकी* Bandhakee, a harlot (*Gram.* 587), from *बन्धु* Bandh, bind (*Dhat.* 92), as Ganikya from Gan. These women whored openly : the women Abd to the Sadducees, who worked the coverings for the Sodomites or *KADESHIM*, sinned covertly. This is the word used (*2nd Kings*, 23, 7) for the Sodomites, and may be clearly shown to bear that import ; *كادش* Kadesh, Syr., nomen loci ubi sepultus Barae, cui quinque nomina Sinai, Paran, Sin, Kedemoth, Cadesh, *Castel*, 3291) ; *קָדֵשׁ* Kadesh, cinædus ; *קַדְשָׁה* Kadesheh, meretrix quæ cum delectu et privatim peccat, ut *זונה* Zuneh, caupona, taberna, hospita ; *מִזְנוֹנִים* Mizunim, armati sc. membro genitali (*Castel*, 1031) ; *קַדְשִׁים* pl. Kadeshim (*Job.* 36, 14), Sodomites ; *קַדֵּשׁ* Kadesh, Sodomites (*1 Kings*, 14, 24). “ There shall be no whore (*קַדְשָׁה* Kadesheh), nor a Sodomite (*קַדֵּשׁ* Kadesh) of the sons of Israel.”—*Deuteron.* 23, 17. *קַדְשִׁים* Kadeshim, Sodomites.—*1st Kings*, 15, 12. “ The remnant of the Sodomites ” ; *הַ קַדִּישׁ אַשָּׁר* He *Kadish* Ashar.—*1st Kings*, 22, 46. “ And he brake down the houses (*בֵּיתֵי* Beithi) of the Sodomites (*קַדְשִׁים* Kadeshim), that were by the house (*בֵּית* Beith) of the Lord, where the women (*אֲשֵׁר הַנְּשִׁים* Ashar Henoshim) worked hangings (*בֵּיתֵי* Beithim, HOUSES) for the grove (*אֲשָׁר* Ashar).”—*2nd Kings*, 23, 7. The primitive import of *בֵּית* Beith seems Æthiopian ; *ቤት* Bethy, *cubiculum, conclave* (bed, biding-place). It is used for the sheath, receptacle of a sword ; *ቤት* Bethy Shoiyfy, Vagina ; *ቤት* Bethy Nafyshy, Corpus (*Castel*, 3971) Nafyshy, the soul : the receptacle, or ha-bit-ation of the soul. The word Ashar denotes the walking women and the votaries of Chance and Fortune, and these guides to prosperity, and prophets or fortune-tellers ; *אֲשָׁר* Ashar, Heb., incessit feliciter, duxit, direxit, fœlicitavit, beatum fecit, pec. prædicavit (*he foretold*) ; *אַשֵּׁר* Asher, beatitudo, fœlicitas ; *אַשּׁוּר* Ashur, incessus,

plained, according to Wilkins (*Grammar*, 557), “Yavanas, or invaders from the west.” With this people the Greeks, Ionians, were no doubt connected, though I do not

gressus; Ἀήλι: Ashary, Æth., semita, vestigium.—*Castel*, 245. (*Vide* p. 76, note.) Possibly the word אֲשָׁר Ashar (1st *Kings*, 22, 46), translated Remnant, means Ambulacrum, the walk, or place frequented by the Sodomites. אֲשֶׁרֶה Ashareh is by some rendered Astarte, Ashtaroth, and is explained Lucus, simulacrum lignum Astartæ dicatum; the Luckee or Lakshmi of the Hindus, said never to have refused her (amorous) favours to any votary. אֲשֶׁר Asher, Chald., beavit, fœlicem reddidit AUT prædicavit (referring to the rewards of *successful divination*) (*vide Numbers*, 22, 7); אֲשֶׁר Asher, Chald., beatitudo; אֲשׁוּר Ashur, Chald., ratum, firmum, stabile (*Castel*, 245), assured. מְקַדְשָׁתָא Mekadeshatha, Chald., prostibulum.—*Id.* 3291. This is the epithet given by the Arabians to Jerusalem: Beit al Moeades—which they render the Holy House, as do the Æthiopians; בֵּית מַכְיָדָשׁ Betha Makydashy, Templum.—*Matth.* 21, 14. [Much further light might be thrown on this subject.] These are the same with the Nagas and Alits; בָּרַךְ Barach, Heb., Chald., Syr., Æth., denotes the knee, and the bending it in token of submission (*Castel*, 437), and probably indicates the Horites, had I space to show it, and the origin of the Lapis Braethan in the Caaba; فَرُوح Farueh, Arab. nomen viri quem volunt Arabes fuisse patrem Ismaelis et Isaae, Persarum auctorem. This is either Hooshing or Djemshid, probably the latter; the same with the Kurava empire founded by Rama-Chandra, the Hercules of the Greeks, subverted by the Pandhavas, the Pallidi or Fuscii, the Zohak of the Persians, both long anterior to the epoch of Abraham; فَرِيح Farīch, egregia Coresjitarum proles (*Castel*, 3066); جَاثَا Sjathsa, Arab., incubuit, insedit genibus; جَاثِي Sjatsi, casus, ruina; جَاثِيَّة Sjathsiethon, genibus ineumbens, sine a final.; جَاثِي Sjatsi, al Chethi Astron. ὁ ἐν γενασίῳ ἀστερισμὸς, Ingeniulus, HERCULES (*Castel*, 630) in the Greek sphere. This is the title of the 45th chapter of the Koran, in which Mahomet says, “God hath created the heaven and earth in truth, that he may recompense every soul according to its works; and that at the day of judgement ye shall see every nation *kneeling*.”—*Koran*, 45, vol. 2, p. 357. This word has no little affinity with our word Sits, and the Siths, or Pyehts; our custom of putting one knee to the ground as homage to the king, and his prerogative of rank of being served upon the knee. The attitude is retained in several very ancient Egyptian sculptures. حَرْكُوكْ Hharchueh, Hercules, pars coxæ eni inseditur.—*Castel*, 1402. These Kadesheh women were the same with the Succoth Benoth, the daughters of the Booths represented by a Hen on a square stone teaching her chickens to feed. סַכּוֹת Suechoth, velum, velum dividens inter aream (areana) et tabernaculum; סוּךְ Such, tugurium; סַכּוֹת Suechoth, pl.—*Castel*, 2521; confer *Ezekiel*, 13, 18. These seem all to connect with the whitewashers or painters of wickedness, to pass it for virtue.—*Vide ibid.* cap. 13, v. 10, 11, 12, and p. 39, note. The hatred of the Sadducees and Israelites to the Moabites was not less than their enmity to the Samaritans: an Ammonite or Moabite could not enter into the congregation to their tenth generation for ever. These covered saints or sinners were the same with the Samothracian and Cabirian Mysteries (Καβειρων οργια, Herod.), into which Cambyses entered. कुम्भा Kumba, Sans., a place of concealment, from कुब Kub, cover (*Gram.* 475); כַּבַּת Chabath, Æth., חַבַּת: Chabatha, abscondit, occultavit; חַבַּת: Chabāti, occultator; חַבְּוּת: Chybuty, areanus, occultus (*Castel*, 1677); كَابَا Kaba, Syr., custodivit, pass. ethpa. teetus, opertus est; كَابُوتَا Kabota, area, κιβωτος (*Castel*, 3261); كُبَّة Kubet, Arab., fornix, concameratum opus, testudo, tale sacellum.—*Castel*, 3261. This is the same word with Cove and Cup, Cope, and the word from which Cupola is formed. קַבַּב Kabab, Chald., Fornicem extruxit; קוּבָא Kuba et קוּבַתָא Kubata, Chald., lupanar; קַבֵּה Kabeh, Heb. lupanar (*Castel*, 3260); in

believe them to be the Yavanas of the Hindus; יְנֵה or יְנֵהּ Ineh or Ionah, OPPRESSIT, CIRCUMVENIT, aliorum substantiam cepit (ignoranter aut scienter vi ac vio-

both languages the word rendered tent in our version (*Numbers*, 25, 8), into which concealment or place of security Phineas entered and thrust both the man and the woman through with a javelin. The affinity between the words signifying Fornix and Fornication is prevalent. चुल्ल Chull, Sans. root, make love, dally; the woman dallies with her lover; from which चुल्ली Chullee, a stove. These words probably afford the etymon of the Caaba, which the Arabians call Cobbat al Sakrat, as they call Jerusalem Cobbat al Moekadesh. The word seems originally to have had a better signification; the *Cope* or *Cove* of Heaven, the ancient and almost, if not absolutely general figure for the Infinite and Eternal Deity, or his universal place. Mahomet founded himself a Mesjid or Oratory at Koba, two miles from Medina (not Medina al Nabi), of which he says, "there is a temple founded on Piety from the first day of its building."—*Koran*, 9, vol. 1, p. 240. These Chobbat and Cabyrian mysteries were the hidden things of darkness (1 *Corinth.* 4, 5); the hidden things of dishonesty (2 *Corinth.* 4, 1), practised by the *hidden ones* (the Kadeshim) of the Lord God (*Psalms* 83, 3), Jehovah, *the most high over all the earth*. The word for *thy* hidden ones is צַפְנֵיךְ Tzafun-ich. These are the same with the Batenites and Sufies and Sophis; $\text{צַפְנֵיהַ$ Tzafanih, *Sophonias*, propheta de tribu Simon (*Castel*, 3220); ܣܘܦܘܢܝܐ Sophonia, Syr., perditio, consumptio; ܣܘܦܝܐ Sophia, Sapientia; σοφια , Gr. (*Castel*, 2494); צַפְנֵנו I-Tzafanu, privily.—*Psalms* 10, 8. These Sufies or Batenites were everywhere; צ׳וּפִי Tzufi, nomen sectæ religiosæ; ܙܘܦܗܐ Tzufeh, Aram Supha, *i. q.* ܙܘܦܗܐ Hetzafu (*Gen.* 10, 10; *Castel*, 2586); ساف Sapha (Tzafa), Arab., Lanifer, lanosus fuit, more Sophorum velavit, involvit sermonem; سوفي Sufi, sophus sapiens et religiosus, qui res divinas et quæ ad amorem Dei spectant, visibilibus rerum figuris adumbrat.—*Castel*, 3149. This was the supposed consecration of all their abominations done before the Lord. "They that hate thee (the Lord God) have lift up the head" (*ibid.* v. 2); Edom, the Ishmaelites, Moab, the Hagarenes, Gebal (the artificers), Ammon, Amalek, Philistines, Tyre, Assur. *They have holpen the children of Lot* (*ibid.* v. 8), *i. e.* the judge who condemned the Sodomites." According to Herodotus, the Greeks and Egyptians alone did not prostitute the temples of the gods to the purposes of lasciviousness; with the latter, however, if they were not the scenes consecrated to the impunity of vice, they were the means of promoting it. These attempts, however, to throw off the bondage of the Lord God and of sin were attended with no real success till the epoch of Christ. It appears, from 1 *Chron.* 4, 22, that among the ancient things connected with the Moabites, there were the $\text{אֲנֹשִׁי כּוֹזָבָא}$ Enoshi Chozba, the men of Chozeba, according to our version, which seems the same name with Chuzbi, the harlot; and that שֶׁרָפָה Sheraph had dominion in Moab. This is apparently the same with the Nagas. "Out of the roots of the *Serpent* (נַחַשׁ Nahhash) shall proceed a cockatrice, and his fruit a fiery flying serpent (שֶׁרָפָה Sheraph)."—*Isaiah*, 14, 29. सृप Srep, Sans., root, move; serpe, Lat.; सर्प : Sarpah, Sans., a serpent (*Dhatu*, 161); Sarpah, Welsh, serpens (*Davies*); שֶׁרָפָה Sheraph, sexties de serpente dicitur, estque omnium supremus ordo; Chald. Syr. constanter, per ܚܪܡܢܐ Hharamana, Serpentum princeps.—*Castel*, 3846. This is the Ahriman, and Hhariman, the evil principle of the Guebres: "Ahriman pénétra dans le ciel sous la forme d'une couleuvre, il sauta du ciel sur la terre" (*Zendav.* 3, 351); "l'ancien serpent infernal, qui a deux pieds (that is the serpent in a human form): eet Aeshmoug impure se mêle au monde" (*ibid.* 2, 305); "les Dews eachés dans le crime."—*Ibid.* 2, 344, 345. This is what is called in Scripture, the bondage of sin: "les Dews se multiplient furtivement" (*ibid.* 2, 335); les Dews se sont unis l'un à l'autre; de la Est venue le Dew male, dela, le Dew femelle * * * si l'homme commet la sodomie avec l'homme, ou si l'homme souffre que les

lentia; s. emendo, vendendo, rapiendo, populando); vim intulit.—*Castel*, 1617. This is exactly the principle of possessing themselves without right, in the 1st cap.

hommes eommettent la sodomie avec lui, e'est à l'instigation des Dews" (*ibid.* 2, 336; *vide ibid.* 2, 268); all relating to the Nagas. In the Chaldæan 𐤇𐤍 Sheraph is used for angel (*Gen.* 30, 22); 𐤇𐤍 Sheraphim, primus angelorum ordo.—*Castel*, 3846. These probably were the same with the Kadeshim, 𐤀𐤌𐤍 Kadesh, sanetificatus, sanctus, purus fuit, factus est; 𐤀𐤌𐤍 Makadesh, sanctuarium, locus eonseeratus, in quem quis fugit ut tutus sit.—*Castel*, 3290. *This*, I believe, to be the origin of the Egyptian deity Serapis, and they seem all to have emanated from Thebes, On or Aven, or No. Strabo, describing the neighbourhood of Alexandria: "Eleusinis (conf. p. 46, n.) * * qui pagus Alexandriae et Neeropoli proximus, in ipsa Canopiea fossa situs, conelavia habet et loca (αψεις, Fornices), ubi 𐤀𐤌𐤍 initiantur et viri et mulieres, quod est Canopicorum rituum et protervitatibus initium" (*Strabo*, 1152): "Canopus habet Serapidis templum religiose cultum" (*ibid.*): "Ut etiam nobilissimi viri ei eredant, et pro se vel pro aliis insomnia ibi captent sunt qui eurationes conscribant" (talismans).—*Id. ibid.*; *vide* p. 74, n. "Ad festivos conventus diebus ac noctibus navicularum plena est ea fossa virorum ac mulierum vectantium, qui extrema cum lascivia cantant atque tripudiant, et in ipso Canopo diversoria habent, fossæ imposita, ad hujusmodi levitatem atque delectationes idonea" (*ibid.* 1153): "Ultra Mo-Memphis sunt Nitri fodini duæ quæ Nitrum plurimum ferunt. Hie Serapis colitur, et apud hos solum in Ægypto ovīs maectatur."—*Ibid.* 1155. This was the sacrifice of the Jews, and the abomination of the Egyptians. "𐤍𐤏 Na, No, Ægypti metropolis 100 portis elara, eo loci sita ubi nunc Alexandria est: ibi fuit Regum Ægypti domus, templum Serapidis ejusque simulacrum: eam cepit rex Assyriorum eum ad Niniven proficere."—*Nahum*, 3, 8; *Jer.* 46, 25; *Castel*, 2177. This cannot be understood geographically of Alexandria, and can only be supposed to mean a site of a common religion, or a temple, of the same God. The ancient writers identify Hecatompylos with Thebes: this name is, I imagine, the Æthiopian word ናህ: Nohha, eminent, exelsus fuit, altitudo, eelsitudo (*Castel*, 2242), the high place,—of the same import with the hundred gates, not in the literal sense, but in that of the 100 high places, as the Chil Minar.—*Vide* note II. p. 29, n. 2. 𐤍𐤏 Nu and 𐤍𐤏 Noo, Sanserit roots, praise (*Dhatus*, 55); these people supposing they exalted or glorified the Lord by such immolations. 𐤍𐤏 Nohho, Arab., familiæ No (*Castel*, 2243); 𐤍𐤏 Nihuhh, Heb., semper eum 𐤍𐤏 Rihh (odoratus est, olfecit), odor fragrantiae, h. e. placationis, satisfactionis; proprie dicitur de vietima quæ offertur ad placandum Dei iram, ejusve favorem eonciliandum (*Castel*, 2241); 𐤍𐤏 Nohhon, planetus rythmica et eonsonans oratio, tales voces eongregati cœtûs.—*Castel*, 2243. "Glorify ye the Lord in the fires."—*Isaiah*, 24, 15. (𐤍𐤏 Ba-ii Him.) The word 𐤍𐤏 Him seems allied to Amon and Hamon, and Hamon or Amon 𐤍𐤏; 𐤍𐤏 Himan, Syr.; Heb. 𐤍𐤏 Aman (*Castel*, 840), ereditit, eonereditit, fides est, fide habuit (*Ibid.* 143); 𐤍𐤏 Haiymānoty, Æth., fides, fides miraculorum, fidelitas; 𐤍𐤏 Himanotia, Syr., ab 𐤍𐤏 Himan, religio, spee. Christiana; 𐤍𐤏 Aminy wa Himanoty, religio ae fides.—*Ibid.* 840. 𐤍𐤏 Nah, Sans., bind, fasten, make fast (*Dhatus*, 57); 𐤍𐤏 Pas, bind 𐤍𐤏 Pāsah, a rope; 𐤍𐤏 Pas, touch, go, (a fastening, the loosening of the chord) (*Ibid.* 87); 𐤍𐤏 Pash, bind; 𐤍𐤏 Pash, kill, place in order; Pas, item, destroy, from whence 𐤍𐤏 Pansuh, dust.—*Ibid.* 89. The term Moksha universal with Hindus, Buddhists and Jainas for the state of final beatitudo, is from the Sanserit root 𐤍𐤏 Moksh, let go, release, free (*Ibid.* 109), denoting the liberation of the soul (supposed to be attained by such immolations) from all further alliance with matter, and a state of purely spiritual existence. "Or ever the silver chord be loosed

of the Wisdom of Solomon, v. 3, civitati; ה יונה He Iuneh is rendered oppri-
menti; the oppressing city, at LXX. Ar. Nostr. Erp. Vulg. Lat. Rab. Sa. Rab.

* * * * * Then shall the dust return to the dust, and the spirit (רוח Ruhh) to
God who gave it (אלהים Elohim, THE POWERS).—*Eccles.* 12, 6, 7. All the Hindu rites to
the dead are called Sradd'ha (*Gram.* 476), which properly means an *act of faith*. अद्
Sradd'ha, faith, belief, a keeping or holding true: that is the maintenance as an article of *faith*
(or more properly *credulity*) of that which has no foundation in truth, and conviction of the
understanding by the light or percipience which God has given us, that is reason; the basis of
every superstition in the world, and the distinction between superstition and real or true reli-
gion. It was their zeal to show their fervent piety and faith in Moluch that led to all the abomi-
nations of Tophet (*vide note H, p. 29, n. 2*) and every other abomination covered under the abuse
of the sacred name of religion. These Hindu Sradd'has are all attributed to Krishna or *the Black*,
the Master whose authority was established by the Pandava conquest, which instituted the Kalé Yug
(B. C. 3093), or age of evil, strife, or chance,—termed also the age of obsequies. המון Hamon-
Na (*Ezech.* 30, 15), which our translators render the multitude of No, is probably a proper name,
meaning the high place of Hamon or Moluch, not essentially differing from Serapis. בעל המון Baal
Hamon was the name of a place either in or near Jerusalem, supposed to be so called from its multi-
plication or fertility (*Castel*, 863), but which may be conjectured to have been one of the high places
to Moluch, the lord of the Ammonites, erected by some of the reprobate kings (if not that of Solo-
mon). “Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill
that is before Jerusalem, and for Moloch, the abomination of the children of Ammon עמון.”—*1 Kings*,
11, 7. I do not believe that the difference of spelling the name המון Hamon, or עמון pronounced
Aamon or Hamon, at all affects the nature of the thing signified; such variations occur in the ortho-
graphy of every language in the world. To the same distinction of Aholah and Aholibah, Samaria and
Sinai, Ezekiel refers: “Thine elder sister is Samaria, she and her daughters that dwell at thy left
hand (*i. e.* north of thee): and thy younger (lesser) sister, that dwelleth at thy right hand (*i. e.* south
of thee), is Sodom and her daughters. * * * Thou wast corrupted more than they in all thy ways.”
“As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast
done, thou and thy daughters.”—*Ezekiel*, 16, 46, 48. The word סוף Suf, rendered (*Deuteron.* 1, 1),
the Red (Sea *a-gloss*) is, I apprehend, synonymous with Horeb, destruction, meaning primarily, end,
finis, terminatio. The *end* of a thing in point of time, is its annihilation; סוף Suf, Heb. finitus,
consumptus est, Chald. finivit, consumpsit, consummavit; סוף Sūf, Syr., consumpsit, extirpavit;
סוף Sofonia, perditio, consumptio.—*Castel*, 2494. It is immediately added: It is eleven days'
journey from Horeb (or Sufa, “over against which the position is defined,”) to Kadesh-barnea. This
is, I conceive, the proper etymon of the Sufies or Safies, and from this transferred to the Jam Suf
or Red Sea. (*Vide n. H, p. 21, and n. 1 ibid.*) It is not undeserving of notice, that this appella-
tion אל ספא Al Sapha, is applied to Peter the Apostle: شمعون شمعون Shamaon, nomen viri, cum אל ספא Al
Sapha, Simeon Cepha, sc. Petrus; licet Arabes velint esse Simeonem patrem Josephi patriarchæ.—
Castel, 3781. This was the title given to Joseph himself: and Pharaoh called him צפנת Saph-
nath, Paaneh; and he gave him to wife Ase-nath, daughter of the priest of On (Thebes).—*Vide*
n. H, p. 29, n. 2. The Saph is probably the latter part of his own name Jo-saph. Shimeon or
Simon, and all the Shamans and magicians of Tartary and Samanæans of India, is from the
Æthiopian ስጋ፣ Shamana, octo confecit, octies fecit, denoting the eight gods of the Egyptians.
अष्टसिद्धि Ashta Siddhi (the eight Siddhi), is explained in Shakespeare's Dictionary, and I

Da. &c. Columbæ exponunt (*Id. ibid.*) all explain it the city of the Pigeon. The Arabic يندد Jonadada is Medina al Nabi.—*Id. ibid.* This seems the same with

believe quite correctly, “the name of a superior order of beings, the personification of the powers and laws of nature.” These are the eight Gans or Sets, Hosts, five being sufficient to constitute a Host or Gan or Assembly, to form a Lodge. He who was Ganesh, lord or master of all the eight Gans, had attained supremaey; سيد كبير Sid Chabir, Arab. (the great Sid), *i. q.* ملك Malich, Dominus (*Castel*, 927); شاموني Shamuny, octavus, et eum אגדישי Agadyshy, Heb. שקדש He-Kadesh, indigitare videtur Spiritum Sanctum vel forsitan nomen angelorum quos Æthiopes adjurationibus (quibus nulla gens est magis dedita) invocant ut eos in orando adjuvant.—*Castel*, 3778. This is the power which Simon who beforetime used sorcery, wished to purchase from Peter.—*Acts*, 8, 9, 18. This is the origin of Asthte-kar (or Chil-minar or Persepolis), and generally of all places of reputed power, with Ashta prefixed. The “सामन् Sāman, one of the four books of the Veda (intended to be sung or chanted—the Psalmody or Psalms) is derived from शो Sho, destroy” (*Gram.* 456); and like all these incantations probably refers to Veneficia. शो Sho, root, make an end of, finish, kill, destroy (*Dhatus*, 150), seems the source of the Heb. שׁוּ. However differently these words may be derived according to the discriminations of the Grammarians, or reducers to rule of the words of different languages, Sho, Saman and Shimon and Shimeon, are probably allied. There seems no reasonable ground for doubt, that the religion of Moses, and probably of Joseph and all the Jacobites, was Theban or Æthiopian. “His brethren fell down before his face, and said, Behold we be thy servants;” and he said unto them, “I AM IN THE PLACE OF GOD.”—*Gen.* 50, 18; *vide* note C, p. 14, n. 2. משה Moshch (Moses): ante iter Midianiticum testantur Chronica Hebræorum eum in Æthiopia regnasse, atque uxorem duxisse Æthiopissam.—*Castel*, 2156.

Aholah seems, however, to have been originally the virtuous race of women reduced to this condition by the necessity of bondage and the exaction of force. The primary acceptation of the word seems Arabic; أهال Ahala, or أهول Aholon, conjugium inivit, uxorem duxit, dominus, herus, maritus, evasit (*Castel*, 50); हल Hal, Sans. root, draw, furrows, plough (*Dhatus*, 167); हल Hala, a plough; हल्य Halya, belonging to a plough (*Gram.* 501). According to the recognised principle of the Hindu law, the woman is the field, and the fruit of her womb the property of her husband, whoever may be the father; if a slave, of her master; أهولون Ahlubon, or Ahalubon, quæ sæpe et familiariter ad conjugem suum accedit mulier, et contra ab eo alienior et sejuncta. هلب Halaba, the root of the latter Arabic word, means pilosus, hirsutus, adversa et dura fortuna, heluo, homo qui colluvies est omnis mali, vorax, lupus (*Castel*, 851), denoting, I conceive, the mixed race with frizzled hair, who were Cannibals; بلع Balaa, Heb. et Chald., absorpsit, deglutivit; Chald. *item* locus absorptionis, gula, œsophagus; Syr. vicit, prævaluit; בלע Balyaa, Æth. (the valiant), edit, comedit; בלע Balai, Æth., vorax; بلع Baleaa, deglutivit, et ipsa deglutitio.—*Castel*, 367, 368. These are the same with the Celts or Pahluwans, the votaries of force, and disregards of right, who opposed the growth of corn (*vide* text, p. 15, n. *). Marichi (the name of one of the seven Rishis or Saints, the seven stars of the plough) means also a ray of light (the ensign of the Picts), and according to the Hindu mythology, enticed away Sita (*vide Shakespeare's Hindustan Dict.* p. 1612); and approaches too nearly to our word marriage, not to make it in some degree probable that there is an affinity; Meirge, Irish, a standard or banner (*O'Brien*), a marriage procession? These names seem all to connect with the Icelandic Hul, velum, obscuritas; Huldu, *id.*; Hulin, tectus, occultus larva; Hulstr, theca (hence our holster for a pistol case); Huldu-Konstr, visiones, phantasæ;

Zipporah, שִׁפּוּרָה צִפּוּרִי צִפּוּרִיָּה Shafuriah, Tzafuri, Tzefureh, Chald. urbs in quo sepulcrum Jonæ (*Castel*, 3223); יוֹנָה Jonah, Heb. fœm. Columba, Simon Bar-

Huldu folk, genus hominum inferne abstrusum, ut credebant ethnici.—*D. Icel*. 410. The same, probably, with the Batenites or Sufies; بطاح Batahha seu مكة Batahh Mechaht, locus depressior glareæ abundans, prope Meccam, *i. q.* ال داخلة Al Daghalathon, interius, qui cæteris ال ظواير Al Tuāhar, exterioribus, nobiliores habentur.—*Castel*, 329. No doubt of the same import with Sinai, the Sadducees, and Jerusalem. Boirbe, Irish, fierceness, barbarity; Borb, fierce, cruel, severe (*O'Brien*); Beirbe, Gaelic, Copenhagen in Denmark (*D. Gael*. 109), apparently identifying these Blacks with the maritime African race of both the Barbaries; ⲛⲚⲒⲘ Barybāro, direptio, rapina: vocabulum hoc a Troglodyticis Barbaris ob frequentissimis eorum rapinis deductum puto (*Castel*, 421); ברבר Barbar, Barbarus, qui lingua aliis ignota loquitur, ac idcirco intelligi ab eo nequit; ברבראי Barbarai (*Psalms* 114) (applied to the Egyptians, a people of *strange language*), item Barbari Populi; كبربار Barbaria, Syr., barbarus, extraneus; كبرباري Barbariutha, Barbaries; ال بربر Al Barbara, Arab., plur. ال برابرة Al Barabarehta, Barbari proprie dicti; Africani sede, Philistæi origine (this seems to allude to the Philenorum Aræ.); بربري Barbari, Barbarus; ال بربرية Al Barbariehton, illa Africæ pars vulgo Barbaria (*Castel*, 424); Ⲕⲉⲣⲃⲉⲣ Berber, Coptic, calidus (*D. Cop.* 12); Ⲕⲉⲣⲃⲱⲡ ejicere.—*D. Cop.* 16. These are the *Celts* or *Gauls*, who are not the Gael (*vide* p. 72, note), but the *Wal* of the Anglo-Saxons; Wal-Hafoc, Anglo-Saxon, an imported hawk, a hawk from beyond sea (*Sommer*); Gal, Irish, warfare, a battle; Gal, Irish, according to modern acceptation, an Englishman. “The Danes, or any other foreigners, are in Irish writings called Gaill; but the true meaning of the word is gall, the Gauls” (*O'Brien*), the Lords of the Ambichts, who called themselves Celts, Kelts; Geilt, Irish, a wild man or woman (*O'Brien*), the savages or barbarians who enslaved or expelled the Picts or corn-eaters; Gol, Gaelic, a Gaul. The Chaldæan ברבריאה Barbariaeh, regio a Barbaris inhabitata, is used for the Hebrew תוגרמה Thogarmah (*Castel*, 422), which, I apprehend, denotes the same people, the Danes and Blacks, the *foreign* traders (*Gen.* 10, 3), the son of Go-mer, Go-morrah, the centre of the sea (*vide* p. 38, note). מורום Muurum, Chald., nigrum, μαυρος, Greek, the Moors, the Black-a-Moors; מר Mur, Samar., emit, mutatio.—*Castel*, 2016. بحر Mar. Syr. emit; hence our merchant, market, and Lat. mercator, and possibly the Bursa of the Carthaginians; Purchase, English; La Bourse, French, the exchange or market-place; Muir, Moir, Irish, the sea, genitive, Mara; Mor, Welsh; Lat. Mare (*O'Brien*); Murca, a man’s name among the old Irish, properly Muir-Cu, a sea-dog.—*O'Brien*. Possibly our word Murky, black, dark; Mirk midnight, Scotch, black, or dark midnight; Muireac, Irish, a sailor.—*O'Brien*.

“Extremique hominum *Morini* Rhenusque bicornis,
Indomitique Dahæ.”—*Claudian*.

The Dahæ both in the east and west are, I imagine, from Irish Dae, the hand; Dae, a man, denoting the Picts, Euscal dunac, Iberians, or Eeraniens, the earners. The M in the word Mara or Mora, the sea, seems in the eastern tongues to have permuted into B; ⲛⲏⲒ Bahhary, Æthiopian, mare; بحر Bazjar, Arabic (a variation of the same word), marinus, nauta (*Castel*, 324); بحر Bazjar, profundum maris, the deep: omnis aquarum collectio, s. in oceano, s. in sinu, s. in fluvio (*Castel*, 323); Varuna, Sans., the god of the ocean, Neptune. The word תוגרמה Thogarma is explained, Germania, regnum Edomi, Turcia, probably all the Cimbric or mixed races, and is derived from Thagar, Chald., negotiatus est; Thagara, negotiator, mercator; Thagara, Syr., mercator, negotiator; Thigureh, Samar., mercator; Thygyre, Æth., regnum Æthi-

jona (*Matth.* 16, 17), Syr. ܒܡܫܘܢ ܒܪܗܐ ܕܝܘܢܐ Shemeeon Barha d'Iona, which is rendered Simeon, filius Columbæ. All these appear to me to connect with On or Aven, or

opie magnum, cujus Prorex 𐤅𐤍𐤏: 𐤍𐤏𐤏: Thygyre Machuanyny (Alvarezio Tigri Mahon), ab oriente (*Castel*, 3871); 𐤍𐤏𐤏: 𐤍𐤏𐤏: Mydyry Bahhary (𐤍𐤏𐤏: Mydyry, Æth., terra, arvum; 𐤍𐤏𐤏: Amadary, regiones planæ, planities; ܡܕܪܐ Madara, Syr., terra, gleba terræ, cespes (*Castel*, 1997), words allied to our mead, meadow, and the Arabic ميدان Maidan, planities, the word common throughout the East for a plain; Ath-Maidan, Turkish, the Hippodrome at Constantinople); Mydyry Bahhary, the province, on the sea, the sea-coast; ab occidente 𐤍𐤏: 𐤍𐤏𐤏: Bage Mydyry (𐤍𐤏𐤏 Bagyy, Æth., agnus, ovis; *Castel*, 273). Hæc pars (Thygyre) Candacis tempore primo ad Christianitatem conversa, pars reliqua non nisi vi et armis.—*Castel*, 3871. (Caupen-hagen, *Haven*, is of the same import: *vide* p. 53, note.) The word Thygyre is also synonymous with 𐤍𐤏𐤏 Sharawe, fulcrum, columna, and probably denotes the country of Axum, possibly the seat of the African trade with the East, perhaps the Berbera Desa of the Hindus (an African country). उरभ्र Urā'hrā, Sans., a sheep (*Gram.* 529); Hindec, B'hciri, apparently connecting with Berber and Oreb or Horeb. Those who sacrificed the sheep were those who eat the sheep (it being imperative that all sacrificed should be eaten, and all eaten sacrificed), the destroyers and opposers of the growth of corn; the shepherd kings of the Egyptians, the Israelites, or Lords. Carné, Span., Caro; Carnero, Arics, Aria, Ba., Ariquia, su carne muerta, nearly the name Arrouague given by the Caribs to the people they eat. Mesha king of Moab was a sheep-master (*2 Kings*, 3, 4); Mesha, Sans., is a ram, and the designation of the sign Aries in the Hindu sphere. All these people seem to have recognised Balkis, Maqueda, *Candace* (*Kanya daksha*, Sans., the expert damsel) as their mistress: (the Kanya Kubja, hump-backed damsel, or Panchalee of the Hindus;) to this life these people had been compelled by the Lord God (*vide Ibid.* 19), being obliged to render 100,000 rams and 100,000 lambs every year.—*Ibid.* v. 4. بغي Bagi, Arab (which seems the same word with 𐤍𐤏𐤏 Bagyy, Æth., agnus, ovis, or allied to it), signifies injustitia, vis iniqua, calumnia; بغايا Bāgāia, meretrix, adultera, libera seu ancilla; مبالغى Mabagi, oppressiones, fallaciæ.—*Castel*, 396. The name of this province is evidently the same with the Tagara in the Dek'han (above the Ghats);—*Arriani Perip. Ed. Huds.*, p. 29: in these ages, the seats of trade, wealth and industry, being at a distance from the sea. These Barbarians are, I conceive, the same with the Hamyar and Ishmaelites, who were merchants, and the same with the Midianites, who destroyed the Horites or Moabites. "There passed by Midianitish merchant-men, and they sold Joseph to the Ishmaelites for twenty pieces of silver."—*Gen.* 37, 28, 29. 𐤅𐤍𐤏 Holad, Chald. (*Isaiah.* 60, 5), nom. prop. urbis inter Midianitas, ubi bonorum camelorum copia, is probably not unconnected with Aholiba, and 𐤅𐤍𐤏 Hholad, Heb., pointed, 𐤅𐤍𐤏, to read Hhced, ævum, tempus, mundus, terra; this is the *Chiun* or Saturn, supposed to have been the object of worship at Mecca; 𐤅𐤍𐤏 Hholad, Chald., rubiginosus est, putrefactus est 𐤅𐤍𐤏 Hholad (old), vocatur terra quia senescit.—*Castel*, 1239. 𐤅𐤍𐤏 𐤅𐤍𐤏 Al Hhazjar Al Aswad; the black stone of Mecca is it would seem the same thing originally with the Siva Linga, or Phallus. I believe that the name Macha or Bacha, "Nomen 𐤍𐤏. Macha (*Pocock*, 113), is the same with the Hebrew Maacha, Venus, Astarte and her votaries; hence Greek *Μοιχευω*, Latin *Mœchor*, stupro virginem (*vide* n. E, p.19); 𐤍𐤏 Mach, Heb.; 𐤍𐤏 Meach, Chald., humiliatus est, depressit, subegit, stravit, humiliavit; ܡܚܚܐ Macha, Syr., abjectus, ignobilis, humili loco natus; 𐤍𐤏ܘܡܐ Machuta, inclinatio capitis vel corporis ad reverentiam significandam; 𐤅𐤍𐤏: Macha, Æth., iratus fuit (*Castel*, 1981). (This seems equivalent to our word PASSION, acted upon, subject to be influenced; possibly allied to our word Make.) 𐤅𐤍𐤏: Maykaly, MEDIUM vel intimum alicujus rei;

Thebes, and probably Jannes, the Haruth or pivot (*vide* page 47 note) כהן אן Cohen An, (*Gen.* 41, 46); כהן און Cohen Aven (*ibid.* v. 50); און Aven, Heb. Planeta,

ⲙⲁⲕⲁⲗⲁⲱ Maykalawy, medius (THE MEDIATOR).—*Castel*, 1982. This is the idea entertained by the Arabians of Mecca, which they suppose immediately below the Celestial Caaba (the house of God), which they say is vertically above it; a superstition derived from the supreme abode, the abode of truth of the Hindus; and the word is, I apprehend, the etymon of the name of the archangel Michael, the patron saint of Æthiopia, very generally identified in the East with Christ (the Mediator), as the angel Gabriel is with the Holy Ghost. This all arises from a gross corruption of the doctrine of the Trinity, and is, in fact, the worship of Moluch; עמך Aamad, or Ghamad, stetit, ut ministri adstant DOMINIS, unde angeli stantes dicuntur; HEBRÆIS PRISCIS MESSIA רמז"עמך עמודא Ghamada Damatziaatha, MEDIATIONIS COLUMNA, dicitur (*Castel*, 2789); אצצ אאמך Aamud, Samar., columna; ⲠⲚⲔ: Aamada, Æth., columnam erexit, stabilivit instar columnæ, statuit.—*Castel*, 2789. This Mediator, which entirely connected with the adjunct to God and the rite of human sacrifice, they supposed to possess the power of the remission of sin, and is the same with the Chaldean מטטור Metator, pro arbitrio conscribit et delet merita Israelitarum; hinc dicitur Cancellarius cœlestis; item. Michael, et præceptor Mosis (*Castel*, 2037). From this notion has come the idea of Christ *sitting* on the right hand of God. Walton, in the 51st page of his Prolegomena to the Polyglot: "Michael a dextro, cujus est ignis, et Gabriel a sinistra ejus, qui aquæ præest." The Præceptor of Mosis, from whom he received his instructions, was really the Lord God of the Jews, and is the same with the Al Kum of the Arabians. According to the Arabians, ينديس Jannes, Præceptor Mosis (*Castel*, 1619), Jannes and Jambres, Haruth and Maruth (the two angels of Babylon), the pivot and the winds, termed also 'יהנא וממרא Johhana and Mamra (the prince and the power of the air), are all satisfactorily identified with Jachin and Boaz, the Pillars (עמודים Aamudim, or Gamudim) outside the entrance of the temple of Solomon, the same with the two pillars in the temple of Hercules at Tyre, described by Herodotus—the one of gold, the other an emerald (green glass), emitting light at night;—no doubt of the same import with the Pillars of Hercules in the temple at Gades, KADESH, or CADIZ. From *Jeremiah*, 52, 21 it appears that these pillars of the Temple, 18 cubits (27 feet) high, were *hollow*, and 4 fingers (3 inches) thick, denoting at the best a difference only in one and the same superstition. "And at that time (עמך מיכאל Gamud Michael) shall Michael *stand up*, the great prince (שר Shar) which standeth for the children of thy people (*Daniel*, 12, 1); אמيد Aamid, Arab., columen, princeps populi, cum ⲠⲚⲔ Al Kum, DOMINUS.—*Castel*, 2791. The word קום Kum, Heb., Chald.; كوما Kiuma, Syr.; אצצ Keeum, Samar., stans (*Castel*, 3302), that is, "per se stans." In the latter language the root also means vivens, existens; the example is, "Vivit Deus vita, quæ non est similis vitæ, quæ in manu ejus, quibus vitam ille dat."—*Castel*, 3303. This is the idea attached by the Hindus *theologically* to the Pillar, of which they only admit one, as the symbol of the self-existing, that is, THE DEITY,—correctly maintaining that everything else, matter or mind, possesses a derivative and dependent existence supported or upheld by his power; a character also attributed in the same words by Mahomet to the Deity. The third chapter of the Koran begins: "There is no God but God, the living, the self-subsisting." This is explained by the commentators (who have not contributed to improve the Koran): "Omnia autem, ipso uno excepto, genios, homines, diabolum, angelos, cœlum, terram, animalia, plantas, substantiam, accidens, intelligibile, sensibile, de novo orta esse, eaque creasse ipsum potentia sua *post privationem meram*, et in lucem produxisse, cum nihil omnino essent, cum ab æterno extiterit ipse solus, nec fuerit cum eo alius."—*Pocock*, *H. Arab.*

mæror; ܡܪܘܪ Aven, Chald., mæstus fuit, et refertur ad luctum internum; in Syr. and Arab. the word denotes the same thing; اهن Anan, Arabic, nom. avis quæ Columbæ

p. 289. This refers to a very generally received *theory*, of a perpetual recurrence in eternity or *infinite time* of successive productions and annihilations, by the act of the Deity; (according to the Hindus) nothing remaining but God and *eternal truth*, JUSTICE; recognising a *possibility* evidently undeniable of a suspension and altered renovation of the Laws of Physics. The Samaritans, who, generally speaking, seem to have entertained very superior notions on the subject of religion, maintained also this idea of the *unity* of God; but appear to me to have inferred, like the Sabians, a Duality instead of a Trinity in the Divine nature. This is an erroneous or imperfect conclusion from the premises accessible to us with respect to the Deity, but does not, so far as I can see, necessarily lead to any atheistical or morally pernicious opinions like the many perversions of this tenet. It appears from Sale (*Koran*, cap. 2, p. 18) that the Pagan Arabians, who considered Gabriel “the inspiration of God which giveth us understanding,” (“the light,” according to the Hindus, “which enlighteneth our reason,” and enables us to perceive truth, and the distinction between right and wrong, “and hinders a man from giving his heart to iniquity”), as the source of the obligation to observe the dictates of conscience and the moral law, and consequently of the moral responsibility which Mahomet taught, or as they expressed it,—“the messenger of wrath and punishment,”—would not on that account receive the Koran, when they were informed that it was revealed by Gabriel; “but said that if it had been Michael they would have believed on Mahomet, because that angel was their friend and the messenger of peace,”—that is, the Lord God, who covenanted to bear all the consequences of their covenant to absolute and unconditional and blind obedience, and whose obliteration of their offences, and benefits in this life, were to be purchased with blood, and sacrifice, and penitential observances. The mischievous effects of such personifications in religion, on the human understanding, it is impossible to exaggerate. The Lapis Braehtan in the Caaba, from what has been noticed above, may be supposed to be the Columna mediationis, the bowing stone, or stone of descent,—the same with the Crom Leachs, or Lechs in this country,—the stone of descent in which, or on which, the Deity was supposed to be present: “He bowed the heavens, and came down.”—2 *Samuel*, 22, 10. The Samaritans, whose confession of faith began like that of the Mahometans: “Non est Deus nisi unus,” attributed the proximity of God to his omnipresence: “Deus demittit se sine descensu seu declinatione (*Castel*, 3586);” but it is probable this idea of a place of descent or union led to the notion attributed to the Stone Braehtan. (*Vide* p. 40, note.) Pocock considers the Black Stone at Mecca as the same with the Stone Braehtan: “Ea prout in Saraenieis a Sylburgio editis Euthemii, &c., &c.; hæc præcipue sunt * * * * Adhærere eos asserit τῷ λίθῳ τοῦ βραχθᾶν * * * in medio domus preætionis jacere ait lapidem magnum, Veneris effigiem in se habentem; honorari autem istum lapidem, quasi *Abraham super eo cum Agare coierit aut camelum ei alligaverit* cum Isaacum sacrificaturus erat.”—*Pocock*, 111. It is evident the idea of conjunction is implied in both explanations. All these stuprations of the women arose from the bondage or servitude imposed by the Lords on the enslaved women of the serfs—of being entirely common to them. The doctrine inculcated by the Manichæans has always been maintained by these Nagas and Kadeshim: “Ut opes et uxores communes haberent, utpote qui fratres essent iisdem parentibus Adamo et Eva geniti. * * Omnibus communia faceret eodem modo quo se habent aqua, ignis et gramen” (*vide Pocock*, 71, H Ar.). This, however, was not original either with the Manichæans or the sect in the age of Anushirwan, but universal; and in the mixed races who retained some principle was commuted for the obligation of being humbled by one of the lords before they were permitted to marry, and that servitude for the Welsh, Amobr, VECTIGAL, merces fœminarum, pretium virginitatis (*Davies*);

similis, nisi quod nigra, estque torquata: ita dicta quod gemit turturis instar; المان Aunān, multum gemens vir.—*Castel*, 153. This is the origin of all the mournings of

the same with the Scotch Marchet, the obligation to stupration being, according to Skene, wickedly ordained by King JOHN (Eoin, Eogan, Owen, Evan, Jevan, in this island; Jofa, Jofar, Lapland, Johannes (*D. Lap.* 93); perhaps the Latin Jovc); the same with the Duibgeinte, or enslavers or lords. The demoralization produced by this degradation of the women prevailed everywhere. Strabo himself, a native of Amasia in Cappadocia, observes, “Omnia Persarum sacra et Medi et Armeni, religiose colunt, præ cæteris vero Anaitiden Armenii, cui et alibi templa posuerunt et in Akilisēna. Ibi servos servasque ei consecrant; quod sane mirum non est: sed et illustrissimi ejus nationis filias suas virgines ei dedicant, ac lex est, ut longo tempore apud Deam constupratæ, deinde nuptam dentur, nemine talis mulieris conjugium dedignante. Tale quippiam Herodotus de Lydiis mulieribus scribit, omnes enim eæ, ut ait, meretrices sunt, et amatores ita blande tractant, uti et hospitium præbeant, et sæpe plura munera dent quam recipiant, utpote e re lauta sumtum suppeditantes; non autem quosvis hospitio excipiunt, sed eos præcipue, qui dignitate ipsis sunt pares.”—*Strabo*, lib. 11, p. 805. It appears from Herodotus also, that all the Babylonian women were obliged once in their lives to present themselves in the temple of Venus for prostitution to foreigners, and could not quit its precincts till some foreigner had thrown a trifling piece of money into their lap as their hire, for which they were obliged to receive his embraces (*vide* p. 80, note).

It is probable that Anaitis is of exactly the same derivation with Agar, and the root, Lapland; Nittse, Lapland, pudendum muliebri (*D. Lap.* 88); Snatch, Scotch. This possibly may be the origin of the Indian Naatch, women, or dancing girls at the temples; नटो Natee, Sans., a dancing woman; नट Nat, root, dance, move, wave (*Dhat.* 78); (*i. e.* use lascivious gestures) also fall (*ibid. vide* Maacha, p. 87, note; and the notices of the Spanish female dancers called *Crissantes* in the later Latin poets), and perhaps connects with the Naithan or Picts; Gnais, Irish, pudendum muliebri (*O'Brien*); Gnas, a custom; Nisu, or Nisun, Lapland, uxor, fœmina (*D. Lap.* 287); Seitce, Irish, a wife; Side, Scotch; ሲት Shety, Æth., mulier.—*Castel*, 3851. This is the Hindu Sita, whom they place in the constellation of the Saptarshaya, the seven Rishis, Charles' wain; Sita, Lapland, pagus, domicilium (*D. L.* 404), a site, a city. Nitta, Lapland, fulcrum (*D. Lap.* 287), anvil; Scotch, a studdy (steady). These are the same with the Siths, or Pichts, or Ambichts; Hus-man, Lapland, domesticus (*D. L.* 72); Isset, Issed, idem (*D. L.* 82); Tatja or Tats, rusticus (Bond, Swed.) (*D. L.* 460); Alkes, Lapland, dexter.—*D. L.* 574. It is from this word that Alexander, for a Scotchman, and the *Paris* or Alexander of Homer, is formed. These rites of the Magna Mater or Cybele were long anterior to the age of Troy:—

“Hinc mater cultrix Cybele, Corybantiaque æra,
Idæumque nemus: *hinc fida silentia sacris*,
Et juncti currum DOMINÆ subiere leones.”—*Æn.* 3, 110.

חון Hhun (Chun), Heb.; ሁዋን Hhewany, Æth., Eva, mater viventium; ثا-حون Tha-hhun, Arab., exitium, pernicius; حوانيث Hhuanith, tres tabernæ nom. loci.—*Act.* 28, 15. This, it may be observed, is the same thing with the three tabernacles which Peter proposed to erect,—one for Moses, one for Elias, and one for Christ,—not knowing what he said (*Luke*, 9, 33). And the same thing with the three kings; Hhewany is the same with Quean, Scotch, a woman; Quene in the northern languages, Wench English, Kenghe Zend (*vide* p. 18); Kanya Sanscrit, a maiden; حون Hhun, Arab., deceptus, perfidus fuit (*Castel, ibid.*); Goin, Irish, delusion; Coinne, Irish, a woman: “old

the doves : “ They shall be on the mountains like doves (יוני Ioni) of the valleys, mourning every one for his iniquities.”—*Ezekiel*, 7, 16. “ I did mourn as a dove ; יונה

radical Irish word, of the same origin as Quean, or Queene, Ang. Sax ; Lat. Cunnus, “ Ante Helenam, cunnus fuit causa teterrima belli—Horat.”—*O'Brien*. Coinne, a meeting (*O'Brien*) ; Coint, a woman (*ibid.*) ; ܩܘܢܗ Hhuna, Syr., sexus, pudendum maris vel fœminæ, verenda ; Hannah, nom. prop. mulieris (*Luc.* 2, 36) ; ܐܢܢܐ Hhana, Æth., Anna.—*Castel*, 1299. This is the same with Anna, the sister of Dido, and the Hebrew Maacha (*vide note E*, p. 19, p. 84, note). These had given rise in Asia Minor to all the abominations of the school of Sardanapalus at Nineveh, afterwards transferred to Tarsus, which, as well as Anchiale in its neighbourhood, was reputed to have been built by him : the name, I apprehend, was not proper to the last of the Assyrian kings, but is the same with Phul, Pul, Paul, or Shaul.

“ Et nunc ille Paris cum semiviro comitatu,
Mæonia mentum mitra crinemque madentem
Subnixus, rapto potitur : ”—*Æn.* 4, 215.

Kât-Elwes, peritus, Lapland, from Kât, Kâta (Kate, Kitty), the hand ; and Elwes, the Elves, or Alps, or Paris, denoting the same race. This is the Scotch word Kittle, formed by Syncope, “ it’s Kittle work,”—work requiring much skill and address in performing it ; “ it’s a Kittle question,”—a point requiring much knowledge and sagacity in its solution. The Irish word Main-obair, a handicraft (*O'Brien*), seems the same compound with Kât-Elwes ; Main, the hand, Obair, work, labour (*O'Brien*), identifying apparently the Elves, or Alps, and Paris, or Fairies. Hagar, the *Egyptian handmaid*.—*Gen.* 16, 1. (שפחה מצרית *Shafahheh Mitzraith*) is I imagine the same race or condition of captives described by the old tradition of this country and Ireland,—as Scota, the daughter of Pharaoh king of Egypt, the Taats. The word Shafahheh seems significant of the same prostrations or humblings implied in the word prostitution, prostibulum, prosternere, &c., and is originally Æthiopian ܫܫܫܫܫ : Shafahha, expandit se, extensus fuit, stravit lectum, solvit lumbos ; (in the East, to untie a woman’s girdle is equivalent to, and a polite phrase for, carnal connexion) aperuit, extendit, dilatavit, expandit.—*Castel*, 3813. ܡܫܝܫܫܫ Mashyfahhy, instrumentum ferreum, quo ad supplicia utuntur (*Id. ibid.*), a wrack. The word ܐܓܪ Agar, Samar. ; ܐܓܪ Agar, Chald. ; ܐܓܪܐ Agara, Syr., also means tectum, a roof, a cover ; ܐܓܪܐ ; ܐܓܪܐ Bar Agara, lunaticus spiritus extra tectum degens.—*Castel*, 31, 32. The Æthiopian word ܫܫܫܫܫ Shety, mulier, above referred to (ܫܫܫܫܫ : Shâtÿ), Shat, nom. reg. Æth. ; ܫܫܫܫܫ : Shatata, parvi pendit. The plural of ܫܫܫܫܫ Shety in the Amhar. dialect is ܫܫܫܫܫ : Shatoty (*Castel*, 3851). ܡܫܫܫܫܫ Mashetitha, Chald., dies nuptiarum, (*Ibid.* 3852) indicates, I apprehend, the etymon of the Greek word Σαῖς, Ægypti urbs, ubi ingens est Hippopotamorum copia—*Lexicon Constantini*, p. 604, which can only refer to Æthiopia and the Σαῖτικος νομος,—the Saitic Nome of the Timæus of Plato, and the *Sahidic* dialect of the Egyptian language (that spoken in Upper Egypt, generally admitted I believe, to be the older form of this speech). It is this circumstance which led the Greeks to identify Sais with Ἀθηνῆν or Ἀθῆνα, Athena, which meant Mulier or Virgo, and not from the fancied affinity of the Ægyptian word for Oil and Sais : Ἀθηνῶν ἐργα, Minervæ opera, opera mulieribus convenientia ; ποτνια Ἀθηνῶν, veneranda Pallas, Theocritus ; ποτνια μητῆρ.—(*Homerus, Odys.*) Patnee, Sanscrit, is the specific designation of the first married wife, always considered the mistress of the family, and properly the only wife ; the extension of the nuptial rite to subsequent marriages (to which, by some of the codes, her consent is necessary) being a manifest innovation on their law. The Latin Minerva seems also Egyptian, and denotes the same people, the Sîths or Pychts ; ܡܢܢܢ Man, locus (*vide p.* 2, note),

Jonah."—*Isaiah*, 38, 14. "We mourn sore like doves; יוֹנִים Ionim."—*Isaiah*, 59, 11; confer p. 53 n. p. 42 note. The word יוֹנִים Ionah, Heb. oppressit, circumvenit, is

and ἐρδῆ Erbi, habitatio, commoratio.—*Dic. Cop.* 16. The Eleusinian mysteries established at Athens were the same with the Æthiopian, those of Cybele, the Phrygian, and the Samothracian or Cabirian. These Æthiopian Shatat or dispersed people are the same with the race derived from the Siths, or Pichts, or Pygmies; Νωβαί, Πυγμαῖοι, Nobis, Pygmies (*Hesych.* 2, 695); Νουβαί, Nubæ, gens Africæ juxta Nilum (*Suid.* 2, 633); Πυγμαῖος, Pygmæus, a nomine Πυγών, id. est Πηχίς (Pēchis), quasi Πηχναῖος, quod cubitales fere sint, et ternos dodrantes non excedunt; ut scribit Plinius: Πυγμαῖοι, Nani Pumiliones et pusilli homines; *sedes eorum sunt supra Ægyptum prope oceanum*, quibus cum Grævis dimicatio esse solet, ut scribit Hom. II. initio γ.—*Constantini Lexicon*, 2, 579. This word Πηχίς means not only a cubit, but the artificer's instrument called a square or rule; Lat. Norma. The Nōbi, Noubi, or Noubians seem the proper Ægyptian race, the Copts, the people whose seat of religion was either at Memphis or Heliopolis, and who Strabo distinctly states (Lib. 17, p. 1134) did not render obedience to the Æthiopians (the Habashi, Rex Israel, and the Lord God), the people we call Gypsies; יִדִּי Gasan, Heb.; ܓܘܨܢܐ Gosana, Syr., Cingari s. Nubiani, Anglicè, Gypsies.—*Castel*, 590. I conceive the same people with those of Goshen, which appears to me rightly explained terra Herculis (not the Tyrian Hercules, but Rama Chandra (Dasa ratha), the Djemschid of the Persians; the prior Dhu'l Carnein, said by the Egyptians, I believe erroneously, to have originated near Alexandria); ܓܘܨܢ Gosen, Goshen, regio Ægypti, *i. g.* ܕܘܫܘܩ Kustat, bis ita occurrit; alias leg. putarem فسطاط Fustat. This latter is no doubt the country round Cairo; فسطاط Fustat, tentorium, pec. ex pilis caprinis (the tents of Kedar), metropolis Ægypti.—*Castel*, 3028. Gaos and Gaas, Irish, wisdom, prudence; Gaosmar, prudent, skilful (*O'Brien*); hence our Gossimeer's-web. These Pygmies or Noubies on the coast are the people of ܫܘܘܐ Shewa, regnum in Æthiopia vulgo Chowa, Lusit., Xoa, ejus provincia est ܩܘܪܐܬܐ Tagualaty, al. Azania; ܫܘܘܐ Shawy, Æth., homo, pl.; ܫܘܘܐ Shawyty (*Castel*, 3705), presenting an apparent affinity with our word *She* for the female of an animal, the Ban Shee (Bridgit). The Shiths, Siths, or Pychts of this country and the Sanscrit ॒शु Shu, bring forth children; and ॒सवः Savah, a son, a sacrifice (*Dhatus*, 149; *vide* note B, p. 7), denoting it may be supposed the race by descent (not of the God Adam, or made man); the sons of men contradistinguished from the Beni Elohim, or sons of God, Adam, (the Gods) of the Jews. ܕܘܨܢܐ Zengon, Ar. Æthiopum genus, unde Zingis extrema ad Sinum Barbaricum Ptolemæo, Æthiopica s. Zengitana, the Zanguc or Sanguè-bar of the maps. These seem the Indians contradistinguished from the Habashi, the hereditary distinction of caste of the Hindus and Copts; ܕܘܨܢܐ Zanagyaa, barbære, incomposite locutus fuit, insipienter dixit, sine intelligentia balbutiit, hinc Cingari; ܕܘܨܢܐ Zanygae, deliramentum, somnium, fabula, nugæ (*Castel*, 1066) a Zany. The affinity of the Gypsy language as spoken in this country with the Hindee or Sanscrit is sufficiently known; possibly what is called by *Isaiah* לִשׁוֹן יָם מִצְרַיִם Leshun Jam *Mitzraim*, the tongue (speech) of the Egyptian sea, which he says the Lord will utterly destroy.—Chap. 11, 15. There is an affinity of Tagualaty with the name Tagala (*vide* p. 2); and, according to Dr. Buchanan, all who speak the Tamul language, called by the English Malabar, are in Carnata designated Tigul (*Travels*, 2, 237), coincidences which can hardly be considered accidental. These people are, I conceive, the origin of the name Shoab, given by the Arabians to Jathru, Moscs' father-in-law; the word Su or Shoo, means gold; Soona, Hindee, golden; Soonar, a goldsmith; *Sheoo* Mahadeo Praw, the *golden*, supreme Siamese, denoting the Noubi. "And Adah (ܐܕܗ Adah, the Adites, the Horites, the destroyed race of primitive Arabians) bore to

in Chaldæan, אונִי Auni or Aveni, oppressit; depressit, rupit, fregit, defraudavit, dolosis verbis vel factis aliquem deceptit. The authorities differ whether the Chaldæan יונא Iona, Columba, is to be referred to this root or יון Jun or Jon, Heb. and Chald. cænum, lutum, to which they attribute יון Ion (Javan), filius *Japhet* (the Sans. *Jabh*) (*Gen.* 10, 2); a quo et terra quam inhabitavit dicitur יון Jon, *Ionia*, Græcia (*Dan.* 8, 21); יוני Ioni or Javani, Heb. Græcus; יונים Ionim, plur. יוני Ioni, יונאי Ionai, Græcus, Chald., an Ionian, pl. יונאי Jonai, יוניני Juinai or Javinai; in this sense it denotes the same people with Sinai; یون Jun, Arab. OPPIDUM JEMAN; باب ال یون Bab Al Jun (בב Bab, Heb.; בבב Bab, Chald. janua, ostium, porta); Babylon Ægypti arx cum oppido ab Amro expugnata, quæ post vulgo Al-Cario dicta fuit. The proper Egyptian religion, the seat of which was Heliopolis or Memphis, appears to me to have been opposed to that of Thebes and Æthiopia, the Hhabashi, nearly exactly as that of the Brahmans to the Buddhists and Jainas*; and possibly this Bab Al Jun, of the same import with Hadramuth, was the seat of the Æthiopian power in the conquered country. They seem certainly to have subdued the Arabian Yemen, though much difference of opinion prevails as to the period; ال حبشث Al Hhabasheth, qui olim Arabiam Felicem inundaverant.—*Abulfed.* 1, 247. It is generally admitted, I believe, that the Tobaa kings of Arabia connect with Thubet or Thibet, and the whole of this system seems to derive from Thebes (*vide* note H, p. 29, note 2), and relates to the Adamites or Peshdadians, the creation of the Lord God, revived by Moses, after it had been destroyed by the catastrophe of Noah, and the same with the Taguth of the Arabians, the object of the reprobation of Mahomet. “Now,” says Mahomet, “is right direction manifestly distinguished from deceit; whoever therefore shall deny *Tagut*, and believe in God, he shall surely take hold of a strong handle, which shall not be broken”—(*Koran*, cap. 2, p. 46); which *word*, Sale says, “properly signifies an idol, or whatever is worshiped besides God.”—*Ibid.* Mahomet (*Koran*, cap. 4, p. 100) says “they desire to go to judgement before Taghut;” (which is explained before the tribunal of infidels) but, I apprehend, certainly relates to the Peshdadian Zendiks or Sadducees, those who dispensed the justice, *i. e.* the Mamon and the Vengeances

Esau (who destroyed them), Eliphaz (אלִפִּז Aliphaz), and Ragual or Reuel (רעואל Ragual).—*Gen.* 36, 4. Ragual is the name of Jathro, Moses’ father-in-law, and Ali Phaz compounded of Ali, Arab., along with, and the origin of Elias and *Ali*, the incarnate spirit of the Batenites, and the word in the name of the *Ela*-nitic gulf; and Phaz denoting, as all the terms applied to this people do, golden; פז Phaz, aurum optimum et solidissimum, Obryzum.—*Castel*, 2976. Canopus, according to the explanation of the Egyptian priests, was κρυπη Terra and Ηορυρ Aurum, that is the golden, supreme, or Adamite, the man of gold; “I will make a man more precious than *fine gold*” (פז Phaz).—*Isaiah*, 13, 12. These Noubis or golden men are the mixed race (the Cimbri) of the blacks and the white people; our NOBLES. Noble is an ancient Welsh word, signifying golden: Noble, aureus, habent antiqui (*Davies*); and long the denomination of the gold coin of this country.

* “Ægyptiorum bellis attrita est Æthiopia, vicissim imperitando serviendoque; clara et potens etiam usque ad Trojana bella Memnone regnante, et Syriae imperitante cum nostroque littore ætate regis Cephei, patet Andromedæ fabulis.”—*Plin.* 1, 376.

of the Lord God. In Marsden's excellent edition of 'Marco Polo,' p. 197, note 371, "*Tangut, Tungus, Tunduk*" is the name of Thibet, a fact confirmed by other evidence, and p. 238, Fo, the object of Chinese worship (Buddha), is explained—"Fo, une divinité représentée par une statue." بٲ Buth, Pers., idolum, omnis figura quæ adoratur, Idololatra.—*Castel*, 2, 95. These are the Æthiopian hieroglyphics imposed upon the Egyptians, and were the idols of the house of Israel, to which the son of שפן, Shafan or Saphan, and the seventy elders, were sending up thick clouds of incense, every man in the chambers of his imagery*.—*Ezekiel*, 8, 10, 12. Tebet, Notamanus states, is called Bhoot-ant in India, and Potya by the Natives.—*Seir Mutaquerein*, 2, 214. This appears to be the import of the name of the father of Joseph's wife. פוטי פרע כהן און Phuti Phraa, Cohen, Aven.—*Gen.* 41, 45, 50. This word Phraa is probably a variation of פרעה Phraaeh, written Pharaoh, whatever may be its import; and as Captain Symes, in his account of his Embassy to Siam, supposes, is probably allied to the term Pra,—a respectful appellation applied by those people to their countrymen, and to sacred objects, deities, and temples,—but *never* to a foreigner. Pra *Puti* is prefixed to the names of the great Buddhas; Pra *Puti* Katsop (one of their Buddhas) is supposed by Dr. Leyden to be Cassyapa of the Hindus. Shu Mahdeo Pra, the great temple, is rendered by Symes, the golden *Supreme*; Phuti Phraa, therefore, is possibly the supreme or worshipful object of adoration: "When Joseph's brethren fell down before his face, and said, Behold we be thy servants," he replied, "Fear not, *I am in the place of God*" (*Genesis*, 50, 18, 19), that is Bhut or Tagut†. The revolution in Egypt which

* Both the chambers and the imagery refer to the same Batenite or hidden system; गुद् Guda, anus (*Gram.* 605); गूढ Goodha, hidden, a numeral, or the name of a thing to which it is likened (*Gram.* 580), that is, a numeral put for a thing, or an object by which it is implied, as in the eight Gans, the seven steps, the three worlds, the forty minars, &c., and in all hieroglyphics and personifications. This is so much the genius of the Sanscrit language, and its accommodation to the purposes of the *double tongue* such, that it appears there are several works extant, which read according to the sense of the words relate one thing, and according to the sense of the metaphor entirely another, the consistency and connection of idea being in each case preserved throughout. The grammars of the language appear to supply rules for the construction of words on this principle: "The thing to which another is likened is often put first in a compound, as नरसिंहः Nara Sinhah, a man lion, &c.;" where Mr. Wilkins remarks: *Obs.* "words denoting tiger, lion, elephant, bull, or *Indra*, so placed in a compound, imply bravery, courage, heroism and the like; while such as denote the moon, a water-lily, a leaf, or a colour, convey the idea of beauty: such compounds frequently occur."—*Gram.* 586. Epithets of this description mythologically denote particular events, as Nara Sinha, the fourth Avatara. An abuse of the faculty of speech strongly condemned by the institutes of Menu (a work anterior to the fabrication of this form of diction in which they are preserved), who observes that "he who falsifies the import of words falsifies everything."

† The Lord says unto Moses, "I have made thee a God to Pharaoh, and Aaron shall be thy prophet."—*Exodus*, 7, 1. "Aaron shall be thy spokesman, and thou shalt be to him instead of God" (*Ibid.* 4, 16); all denoting the vicegerent of this Supreme Power, what was at first called merely

produced a king who knew not Joseph (*Exod.* I, 8), *i. e.* did not recognize this Bhut or Tagut in the place of God, induced the Lord God to destroy Egypt. All the Ja-

Almighty Power, or irresistible will, and afterwards Jehovah. This is in the sense *I am that I am*; אהיה *Ahiah*, היה *Hih*, fuit, factus est (*Castel*, 839); יהוה *Huh*, fuit, extitit, from whence יהוה *Jehovah*; הוא *Hua*, Deus (*Castel*, 821), vice hujus; הוא *Hua*, Æth., plurimis in locis habet; חס: Chama (*Castel*, 821); חס: Chama, simul, tanquam, sicut, instar, quasi (*Castel*, 1739): both Hua and Jehovah denote the Messiah (columna mediationis). That is in the sense Simul along with the adjunct to the Divine Power, and in the sense of tanquam, sicut, instar, quasi; this surreptitious power putting itself as a substitute for the Deity, or imposing itself as God and an object of worship on the credulity of mankind,—what Mahomet calls the deceit of Tagut. The Lord says “I will establish my covenant between me and thee to be a God, Elohim powers, unto thee.”—*Gen.* 17, 7. “I will take you to me for a people, and I will be to you a God (Elohim).”—*Exodus*, 6, 7. This was the God of Bethel. “I am the God (אל El, the power) of Beth el (בת אל Beith el), where thou anointedst the pillar” (*Gen.* 31, 13); and it shows the mutations in those who exercised this irresistible power. “Thou shalt go to the plain of Tabor, and there meet three men going up to God (Elohim) to Bethel.”—*1 Sam.* 10, 3. “And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Beth-el their confidence.”—*Jeremiah*, 48, 13. The Æthiopian word Chama, in the sense Simul, denotes a tenet widely spread in the East, deriving from a very remote theoretical superstition, and maintained by *all* the Shia, or Shiite, and Batenite sects. “How much soever they disagreed in other things, they unanimously held a metempsychosis, and what they call Al Holul, or the descent of God on his creatures.”—*Sale*, *P. D.* 234; *vide* p. 80, note. By the metempsychosis they specifically mean the perpetuation of or renewal of the same spirit by incarnation, as in the case of the Grand Lama, &c.; and by the 2nd, the man in union or conjunction, or united to, or the coadjutor of God.—*Vide* p. 40, note. Another tenet in which they all concur is in the obligation of blind obedience to the spiritual guide or chief Sufie, such as the Jews were required to yield to the Lord God, all deriving from the Adamites or Buddhists. “One of these sects (the Gholaites),” says Sale, “raised their Imams (Pontiffs) above the degree of created beings, and attributed divine properties to them. * * * One while they liken one of their Imams to God, and another while they liken God to a creature” (*Ibid.*); a doctrine, in substance by no means confined to the Gholaites. This is a mere variation of the superstition of the Beith-el (the abode of power), the house of God (בית אלהים Beith Elohim, pl.), and the gate of heaven (שער השמים Shaar He Shemim), the gate of the heavens (*Gen.* 28, 17); שער Shaar, porta, quia olim judicia quæ in illis exercebantur horrenda essent; שער Shaar, horror (*Castel*, 3805), which explains the context: How dreadful is this place! This anointed stone is the same with the Messiah in the ancient Israelite acceptation of the term Columna Mediationis (*vide* p. 87, note); the ladder on which Jacob saw the angels of God (מלאכי אלהים Malachi Elohim, the angelic powers) ascending and descending.—*Gen.* 28, 12. The Hindus, although *theologically* recognising the pillar as the indication of the self-existent, per se stans, have in some of their sects or dominant religions recognised this doctrine, representing the column as upholding the three worlds, which is not as I before stated heaven, earth and hell, but (in this sense) heaven and earth, and what is between them (*vide* p. 10, n.). In the ninth volume of the Asiatic Researches, this pillar, called “Samb’huh, is described as the chief (primary) prop of the foundation of the three worlds.” This word सम्भु Sambhuh, co-existent, that exists together, or along with (*Gram.* 469), is of the very same import with the Æth. חס: Chama, simul, una eum, and the Mithra denoting the adjunct to God: “*Mithra Mediateur sur l’alborj.*”—*Zendav.* 3, 213.

cobites, "All the souls of the house of Jacob, who came into Egypt, were threescore and six" (*Genes.* 46, 26); and in four hundred and thirty years (*Exod.* 12, 40) they are represented as having multiplied so amazingly, that the land was filled with them, and they were exceeding mighty; and Moses, it appears, actually numbered 600,000 men twenty years old and upwards, able to go forth to war, exclusive of the tribe of Levi.—*Numbers*, 1, 46. There is good reason to suppose that the proper Hebrew race were in Egypt for a very long period before the age of Abraham; but the statement "that the children of Israel were fruitful and increased abundantly, and multiplied and waxed exceedingly mighty," is beyond any procreative powers in the principles of population, and can only be understood of the making of Proselytes. The triumph of the Lord God, it appears from the song of Miriam the prophetess, was over the regular powers of government: "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider he hath thrown into the sea."—*Exod.* 15, 21. It is evident that the government of the Lord God was entirely by the man in the place of God, and always directly opposed to every species of regularly constituted civil government, or kingly or magisterial authority. Moses tells them, that if they should wish to have a king, they were to take a king of the Lord God's choosing.—*Deuteron.* 17, 15. In the time of the judges, when there was no king, but every man did what was right in his own eyes (*Judges*, 17, 6), they were entirely under the dominion of their priests or spiritual guides. Thus in the case of the young man, the

The Alborj is the mountain Altai, and the same with Kaf or Al-Kaf; the same with the golden pillar in the temple of the Tyrian Hercules, the Haruth: "la ceinture (the ligation) le *Mithra Daroudj*, homme qui veut publiquement frappé le juste" (*Zendav.* 3, 211); "l'alborj entoure la terra *et l'unit au ciel*" (*Zendav.* 3, 365); "entoure la terre, est au milieu de monde."—*Id.* 3, 357. This is exactly the account of the mountain Kaf. كَاف Kaf, nom. montis, qui totum obire orbem traditur, mons ex smaragdo constans.—*Castel*, 3308; confer *D'Herbelot*. The encompassing the earth is equivalent to the ubiquity of the Haruth and Maruth, or of the Lord God and his eyes or angels. The ark (קופה Kupheh, Heb., Arca; קֶפֶה Kaf. Heb., societas, cophinus, Lat.; coffin, Eng.). It appears from Marco Polo that all the Khan-Khans were buried at Altai. These are the Dakhmés, the objects of abhorrence to the Parsees or Guebres. "Un Dakhmé qui renferme les cadavres. * * * Ces grands Dakhmés sont comme s'il faisoit le patet."—*Zend.* 2, 324, 325. These are the Dag hopes of Ceylon; the same with the Thuba, Alaya, or Vihar, of Thubet or Thibet, all containing the Thak'hurs Cuti or Lord's cell, in which a tooth or bone, or other relic of the saint is preserved, the source of the Divine virtue of the edifice, a superstition common to all the Adamite or Buddhist religions. "Thak'hur Dwara, the Lord's gate, in India, according to Notamanus, denotes the temple at Djaga Nath'a."—*Seir Mutaquer.* 3, 170. That Bethel belonged to this superstition may be inferred, not only from the nature of the object, but the fact. "The altar that was at Bethel, and the high place he brake down. He spied the sepulchres that were there *in the Mount*, and took the bones out of the sepulchres and burnt them upon the altar, according to the word of the Lord." They left, however, the bones of the prophet of Judah, and those of the prophet of Samaria.—*2 Kings*, 23, 15. It was the heterodox nature of the saints whose relics they were, not the superstition of the relics, which was the offence.

Levite, who became the *father* of Mical (as Joseph was of Pharaoh) as a hired priest, dwelling in the house of his employer at a salary of ten shekels a year, and a suit of apparel, Mical said,—“ Now know I that the Lord will do me good, seeing I have a Levite to my priest.”—*Judges*, 17, 7, 13. When the Israelites required a king who might judge them and defend them against foreign violence (1 *Sam.* 8, 5, 20) (that is protection, the function of the king in the sense of the Hindu law, against foreign aggression, or the act of the wrong doer, within the State); and when Samuel rehearsed these words in the ears of the Lord, he said,—“ They have not rejected thee, but they have rejected me, that I should not reign over them.”—1 *Sam.* 8, 7, 21. “ Ye said a king shall reign over us when the Lord God was your king.”—1 *Sam.* 12, 12. “ Your wickedness is great *in the sight of the Lord*, in asking a king.”—*Ib.* 17. It was not therefore without truth, that “ it was found that this city of old time hath made insurrection against kings, and that rebellion and sedition hath been made therein.”—*Ezra*, 4, 19. During the whole period of Jewish History it was only when Solomon was strong enough to “ thrust out Abiathar from being priest unto the Lord ” (1 *Kings*, 2, 27), and something like an efficient government was established, that this people enjoyed a brief period of prosperity; “ when Judah and Israel dwelt confidently, every man under his vine, and under his fig-tree, from Dan even to Beer-Sheba, all the days of Solomon.” But it was not long before “ a cause from the Lord ” (1 *Kings*, 12, 15) was found, which disturbed this state of things, and involved the nation in interminable calamities.

These remarks will serve to show the probability of the identity of the Israelite and Æthiopian religion originally, and generally a much greater degree of affinity than I believe is commonly supposed between the superstition of the various nations of mankind, which has perverted both religion and human nature, corrupting the one, and debasing the other to a level with the brutes. And it may be added, that Sin and Sinai, which denotes, in the languages spoken in Syria, Earth, Mud, probably referring to the Adamites or Buddhists, the men who were earth, and to return to earth,—the Sadducees, Materialists or Corporealists*,—means, in Ethiopic, excellence; ሠላ: Sanaia, bonum, proficuum fuit; ሠላይ: Sanāiy, bonus, pulcher, formosus, suavis, dulcis; Sanus, dulcedo, bonitas (*Castel*); possibly the root of the Hindu Saniassi for an ascetic. The Hebrew race, who were the Artificers reduced to bondage by the race of Shem (the Heroes), seem to have been the people selected by the Lord God as the most useful and intelligent instruments for the extension of his power; and hence, a very general affinity is to be observed between those mutually destroying and destroyed, “ from the be-

* “ Les Parsees appellent le premier homme Guel Schah, *Roi de la Poussière*, parceque son empire ne s’étendoit pas que sur la terre.”—*Zendav.* 3, 294. Two other explanations are however given,—the one because he was earthen, earthly; the other (I believe that of the Sufies) because the destruction which created his supremacy as the God of the world, or object of worship, was so complete, that he had nothing but the dust of the earth and animals to rule over. This is supposed to be the Praja-Pati of the Hindus, the Lord of animals;—a title also of Brahma, *the Creator*.

ginning of revenges upon the enemy.”—*Deuteron. 32, 42**. A certain portion of these dexterous men or Artificers, seem generally connected with the word destruction, active or passive; “*אמינא* Amina, stabilis, assiduus; *אמאנא* Amana, respondet Heb., *אמנים* Emin (terribiles), nunc transfertur accolæ, nunc amnæ; Ferrarius Gigantes peregrinos exponit.—*Castel, 144*. The whole of this comes from the formation of power by confederation or union. This Syrian word Amana is used also for *أمين* Amin (Amen), asseverationis particula, equivalent to an oath of adhesion; firmum, ratum est (*ibid. 142*), of the same import with *אמן* Amen, Vox Hebræis, Chaldæis, aliisque linguis usitata; cujus sensum Jeremias optime interpretatur (28, 6), Sic faciat Dominus; Targ., sic fiat voluntas Domini; solita fuit ecclesia Judaica ad benedictiones vel maledictiones sacerdotis respondere Amen; qui mos etiam in primitiva ecclesia apostolorum invaluisse videtur (*ibid. 143*), implying the adhesion of fidelity; *אמנה* Amen, Heb. fidelitas; *אמני*: āmuniy, *אמני*: Yemani or *אמני*: Aminy, fidelis; *אמני*: Ameny, Amen, ut Heb. et Chald. *אמני*: Amona, Idolium (*ibid. 145*); probably the Phuti, Bhut, or Piromis; the Sanaïy for the time being. Without the adherence of such lieges, or men devoted and bound to obedience, (Hhabashi †,) the will of the Lord would have been very ineffectual. *אמנה* Amana, Chald. Instrumentum (*Artificis?*). The wonders of art were considered the work of the Devil; those miracles not worked by the Lord God, the work of magic, *i. e.* of the Chaldæans: quod instrumento (Amana) opus habet, Dæmonis (*שוד* Shud, the Shiddim), quod non eget, magiæ (*כסדים* Chasdim); *אומני* Aumanis, Umanus, OMANUS or *אומני* Aomanis, Umanis, OMANIS, Chald. Montis nomen, qui Hebraice dicitur *הר* Hor.—*Ibid. 1413*. This is certainly the Mount of destruction or of the destroyed; Horeb, the Mount of the Lord, the Haruth or Pivot ‡, and no question the

* The first words of the 94th Psalm are, “O Lord God of revenges.” “To me belongeth vengeance and recompence.” “For the Lord shall judge his people.” “I will render vengeance to mine enemies, and will reward them that hate me.” “I will make mine arrows drunk with blood, and my sword shall devour flesh with the blood of the slain and the captives.”—*Deuteron. 32, 35, &c.* “The sword without, and terror from the chambers, shall destroy both the young man and the virgin, the suckling, with the man of gray hairs.”—*Ibid, v. 25*. A power of this sort may justly be described as fearful, and by those who admire it, as glorious, but is very little entitled to be considered DIVINE. There was good reason for the prayer, for a power “to judge the fatherless and the oppressed, that the *man of the earth* may no more terrify.”—*Psalms 10, 18*.

† Hobled, Scotch, enthralled. This word seems to retain the import in the vulgar English. Hobson’s choice, is a phrase for There is no alternative, an obligatory act (*vide p. 70, 71, note*).

‡ This word generally implies destruction by violence. In Persian *Charābeh* is opposed to *آباد* Abad, cultus locus, bonus, elegans, conveniens, res creata, habitatio (abode); *آباد* Abad, Heb., perpetuum (abiding); *آبادان* ābādān, habitatus, incolis cultus, populosus (*Castel, 2, 2*); *حرب* Hharab, bellum (*Ibid. 2, 224*); *חרב* Hharab, or Hhoreb, Heb., siccatus, exsiccatus fuit, vastatus, devastatus, desolatus, in solitudinem redactus; *חרב* Hhoreb, or Hhareb, siccitas, desolatio, vastitas, æstus; *חרב* Horib, siccus, vastus, desolatus; *חרב* Hhorib, Chald., destructus, desolatus, derutus; *حرب* Hhorab, Syr., destruxit, vastavit, trucidavit, it. excisus, occisus, desolatus fuit; *حرب* Hhōrabachana, distinctus albo et nigro (the mixed breed); *חרב* Hhereb, gladius, ensis, (quod exsiccet a

same name with that of the Arabian Province of Oman. "The Horims also dwelt in Seir beforetime; but the children of Esau inherited them, when they *had destroyed*

sanguine), vel a desolando, malleus; حرب Hharaba, Arab., opibus exuit et spoliavit alium, et pass. direptæ fuerunt facultates ejus, bellum gessit (*Castel*, 1385): all apparently allied to Sanserit root हृ Hre, take by force, ravish; حوريب Hhorib (2nd *Chron.*, 5, 10); the mountain of God Horeb (*Exod.* 3, 1); Sinai, mount of God.—*Exod.* 24, 13, 16. Hhoreb and Hor seem to be the same place; הר Hor means *a mount* generally, but it is distinguished from Hor: הר ההר Hor He-Hor (*Num.* 20, 22, v. 25, 27), the Mount-Hor. "This shall be a token to thee, that I have sent thee: When thou hast brought forth the people out of Egypt, *ye shall serve God upon this mountain*" (*Exod.* 3, 12); be Aabd unto the Elohim. The Hebrew words are את הללהים על ההר הזה *Ta Aabd-un Ath Elohim aal He Hor Hahzeh*, you shall be Aabd to the Elohim, plur. (the powers) upon Hor. The last word Hahzeh may be an epithet signifying delusion, or worldly enjoyments, rendered in the plural הםים, Chald. dormientes, LXX. somniantes; Syr. indulgentes voluptati; Arab. videntes Trem. tempori serviunt, et delirantes; هذاه Haza, Arab., deliria, somnia; הזיה Haziah, Chald., somnia, deliramenta; חזיה Huzia, Syr., magus, sapiens (*Castel*, 832): dreaming in the temple at Jerusalem seems to have been a frequent species of divination, and the interpretation of dreams (the power of prophecy), a special attribute of the Jacobites, as in the case of Joseph and Daniel (*vide* p. 81, note):—

"Qualiacunque voles Judæi somnia vendunt."—*Juvenal*, 6, 547.

All the imports attributed to the word Hahzeh seem to denote the character of the religion of the Lord God. Hor, He, Hor, is the Mount of Mounts, *i. e.* the Supreme Mount, the Mount of the LORD, THE POWERS. It is evident that it was on Horeb that the Hebrews were rendered Abd to the Lord. "The covenant which He made with them in Horeb."—*Deuteron.* 29, 1. This ligation was so effectual, that the Hebrews could not escape, "and elect a captain to return into Egypt" (*Numbers*, 14, 4), "and perished to a man in the Desert, except Oshea, the *son of Nun* and Caleb the *son of Jephunah* (neither of whom were *Hebrews*), who rent their clothes at such a proposal" (*ibid.*); "and therefore it was necessary for their *children* to pass into a covenant with the Lord their God, and into his oath" (*Deuteron.* 29, 12) immediately before Moses went up to Mount Nebu, and died there, according to the word of the Lord. Independent of this evidence, it may be shown geographically, I conceive, that Hor-He-Hor, is Hhoreb. I cannot afford space for the subject; but the Horites were the white race, or those who adhered to their principles and called themselves *Whites*: and the *servants of Hhoreb*, or the Lord God,—*the Cranes*, or Cormorants, who devoured the Pygmies,—those with whom these industrious people waged war; חורבה Hhoreba, Syr., CICONIA, item vastatio, desolatio, desertum.—*Castel*, 1386; *vide* p. 92, note. The verses of Homer imply this (*Il.* 3, 4):—

“ Λι τ’ επει ουν χειμωνα φυγον και αθεσφατον ομβρον
Κλαγγηται γε πετονται επ’ Ωκεανοιο ροσων,
Ανδρασι Πυγμαιοισι φονον και κηρα φερουσαι”

"Who, as soon as the rains and snows of winter are gone, proceed with a mighty shout to the waters of the ocean, carrying slaughter and destruction to the Pygmy-men." This is the same figure of speech with our Hraefn, the Raven flag of Denmark, the Bird of Reif or Rapine. Aristotle's story of the Pygmies living in holes in the earth (the Troglodytes) and issuing forth with hatchets to cut their harvests, as they would fell forests (*De Animal.* c, 4), indicates the same granivorous people: "Pygmæi,

them from before them ; as Israel did unto the land of his possession.”—*Deuteron*, 2, 12. Such were the Mamon of the Lord God : “ Son of man, Nebu-choda-nasser king of Babylon caused his army to serve a great service against Tyrus : every head was made bald, and every shoulder was peeled (stripped to bear) : yet had he no wages, nor his army, for Tyrus, for the service which he served against it : therefore thus saith the Lord God ; Behold, I will give the land of Egypt unto Nebu-choda-nasser, and he shall take her multitude, and take her spoil, and take her prey ; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God.”—*Ezekiel*, 29, 18. “ And all the inhabitants of Egypt shall know that I am the Lord.”—*Ib.* v. 6 ; *vide Isaiah*, 20, 4, cap. 13, v. 15, 16. Such multiplied scenes of human wretchedness have been

minutum genus, et quod pro satis frugibus contra gruibus pugnando defecit.”—*Mela*, lib. 3, cap. 8. The Pygmies are those denoted by the quails (שִׁלּוּ Shilu), two cubits high on the face of the earth ; חַמַּמְדִּים Chammadim (*Num.* 11, 31) ; גַּמַּמְדִּים Gammadim, Pygmæi.—*Ezekiel*, 27, 11. “ And while the flesh (בָּשָׂר Bashar : *vide note H*, p. 26, n¹) was yet between their teeth, ere yet it was chewed,” &c.—*Num.* 11, 33. This race appears to have been driven out of Thrace by the cannibals : “ Urbe Gerania Thraciæ Pygmæos a gruibus pulsos.”—*Solinus*, cap. 16 ; *lib.* 9, cap. 4 ; *Conf.* p. 74, n*. The Indians, according to Megasthenes, assigned three cubits to the height of the Pygmies : “ immutarunt etiam Homericam Pygmæorum pugnam, trium spithamarum iis staturam assignantes.”—*Strabo*, 121. It is worth notice that the word man is frequently added to Pygmy. Herodotus (3, 37), describing the image of the Egyptian Vulcan, says it is like the figure of a Pygmy man ; and this he says the Pataiki, Παταϊκοί, or the tutelary gods of the Phenician ships resembled. He is the only ancient author who has noticed these Pataiki, and evidently describes the thing from personal observation, and says they were in the after part of the ship. Some Egyptian figures of Pygmies have the head excavated into a bason, and I doubt not were the *Bittacle*, as anciently written, or Binnacle for holding the compass. Patagamulun, Syr., polygonum marinum *corrupte* Gr. Castel ??? ; Patagara, *i. q.* Arab. نقرس (*Castel*, 2986) Nakras viæ dux, index.—*Castel*, 2410. It is evident that the seamen of Tyre navigated the sea south of Arabia, the Indian Ocean, where the art of navigation continued. The word Mulun compounded with Pataga seems retained in Malayan and Arabic ; معلم (Maalim) Malim and معلم Mūalim, A PILOT, mate of a vessel, a *master*, leader, conductor.—*Marsden*, 324. It is certain that the needle was floated in water in the east at one time for the purposes of navigation, and the zodiacal cups found at Java, and represented in Sir Stamford Raffles’ and Mr. Crawford’s works, probably answered that purpose. Cumbha Puttr is the Hindec, and I think a Sanscrit designation for the magnet, meaning either the hidden stone, or the stone of the vase, understood I believe in the latter sense. These might justly be called the tutelary gods of the ships, but have been confounded by later writers with the Παρρασμον, the figure-head. The sign of the ship, as of the ship of Alexandria, in which Paul sailed from Malta, whose sign was Castor and Pollux (*Acts*, 28, 11), was evidently entirely a different thing from the figures of Pygmies ; שַׁבְיָא Shabya, &c. שַׁבְיָא : Shabya, Æth., homo (civis) ; שַׁבְיָא : אֲרִי־רֶשֶׁת : Shabya Ythiopyjā, Æthiops, the men of Candacc ; Kanya Dachsa, the expert Damsel, or *queen of Sheba* (*Conf.* p. 92, note). It appears from Herodotus’ account, that though the figures of the Egyptian Vulcan and of the Pataiki were alike unknown to them, the same image under the designation of a Pygmy man was familiar to the Greeks.

the result of the principle, very absurdly called the *right*, of the strongest, and the folly of mankind, in saying Amen, to constitute a power capable of carrying the principle into effect. آمان *āmān*, Arab. securitas, fœdus quo quis securus, protectio; אָמֵן Amun, Heb. NUTRITIUS, opifex; hinc Jupiter Hamon.?—*Castel*. The word used in Chaldæan is explained as properly Hebrew (est vox Hebræa, NUTRITIUM, verecundum LATENTEM, magnum, significans*), אָמֵן Auman, Chald., artifex, sic dictus quod in sua arte debet esse fidus? ܐܘܡܢܘܬܗ Chad Aomanuteh, opifex ejusdem artis, collega ipsius (*a fellow craft*), junxit, alligavit, MANCIPAVIT, IN JUGUM REDACTUS; Chald. id.—*Castel*, 142, 3, 4, 5†; with many other circumstances amounting to

* ओमं Ooman (*neut.*), Sans., a city, from अव् Av, cherish?—*Gram.* 488. Possibly the same word with womb, woman, and the origin of the Magna Mater Turrita; उंम Umbh, Sans. root, fill; पुर Pura, the word used in the laws of Menu for a city distinguished from other towns, seems from the root यूर Poor, fill; Πολις, Greek, a city; Πλεονασμα, plenitudo, abundantia, plenus, Lat.; full, Eng. तूण Toon, Sans. root, fill (*Dhatus*, 60); Tun, Lapland, omnis (*D. Lap*, 506); Toon, Scotch, a town.

† All these ligations and humiliations imply the same subjection to this power of magic, formed by compact or covenant, in imitation of tuition by apprenticeship, or being bound apprentice to a trade; אָקאַד Aakad, Heb., ligavit, colligavit, pec. unam manum uni pedi et sic conjunctim (*Castel*, 2873); اِيكْت Ikat, Mal, to bind, tie, fasten, a bond.—*Marsden's Dic.*, 28. It is to this peculiar method of binding hand and foot that Mahomet refers. When the magicians of Pharaoh confessed themselves vanquished by Moses, and acknowledged the Lord God, Pharaoh alluding to this ligation, says—“Do ye believe in him before I give you permission? verily this is *your master* who hath taught you magic, but I will surely cut off your hands and feet (which Moses had bound) on the opposite sides, and I will crucify you on palm trees; and ye shall know which of us is more severe in punishing” (*Koran*, cap. 20, 138);—denoting the contrast between the fear of the civil ruler, or the law, and the fear of the vengeance of the Lord God. Hence probably the custom of binding a witch hand and foot, and throwing her into the water. אָקאַד Eekideh, Chald. ligatio (*Agni*) sic erat, caput ejus fuit versus occidentem: mactans stabat in oriente, et vultus ejus versus occidentem; اَكَاَدَا Aakada, Arab., Nodavit, ligavit, inivit, firmavit fœdus; اَكَاَدُون Aakadon, vadimonium, fœdus, vinculum, nodus quidam in lingua (tongue-tied, obliged to silence or secrecy); اَكَاَدُون Aakdon, fœdus, pactum, obligatio; اَكَاَدُون Aakadon, Nodi, nodatio, nocumentum fascinantium, magorum, (the root of our word wicked, I believe; one of the wicked), geniculatus (compelled to submit).—*Castel*, 2875. אָקאַד Aakad, Chald., in genua procubuit, inclinavit se ad terram honoris causa; ዐቀድ Aakady, Æth., capitulum s. capitellum columnæ (*Castel*, 2893); the crown of the pillar of ligation (vid. Thebi, Ægypt. p. 47, note), (the pommel? גולת Goluth (2nd *Chron.* 4, 12), volute, fillet). These ligations of various descriptions appear universal, and imply a mutual reciprocity of co-operation in the agents of iniquity throughout the world, deserving the most serious reflection of every person who takes an interest either in the happiness of his fellow creatures in this life, or their eternal destiny hereafter. Kæmpfer observes:—“De Macassarorum (Mangkasser on S.W. of Celebes) deprædicata inter Indos ligatura, qua illi virilitatem aliorum enervant et enervatum restituunt, magiam hanc non nuper natam esse, patet ex Virgilio Ecloga 8:—

‘Necte tribus nodis ternos, Amarylli, colores,
Necte, Amarylli, modo; et Veneris, die, vincula necto.’

* * * “Hæc Magia et fascinandi consuetudo, a Macassaris ad alias migrasse videtur gentes circumsi-

sufficient proof, evincing the original identity of the Hebrews (before they were made Lords and Israelites) with the handicraft race. The Jewish proverb indeed implies as much: “quicumque non docet filium suum aliquod *Artificium* (אומנות *Aumanuth*) perinde est ac si doceret eum latrocinium.”—*Castel*, 143. There is *little Benjamin* (בנימין צעיר *Benyamen-Tzaair*), with his ruler, the Princes of Judah, and their Council, the Princes of Zabulon, the Princes of Naphtali.—*Psalm* 68, 27. Benjamin is the race of the right hand—the artificers. The word *Tzaair*, *little*, of the same import with Pygmy or Pycht, the low or humbled race,—of which their councils may be considered characteristic*. Their enmity to the Israelites may be inferred from the story of the

dentes, præsertim (quantum eognovi) Javanos, Malajos, et Siamenses.”—*Kæmpfer, Amœnitat. Exotica*, p. 654. The evidence of Virgil is confirmed by that of Juvenal. The custom of these ligations attributed to the people of Macassar prevails in India, and the drugs for affecting them were known, it appears from the ancient writers, in the age of Alexander, and his successors, whose power extended to that country; and the like effect was produced by Runie inscriptions in the North in remote ages. The abolition of slavery, or compulsory and unrequited labour, or a property by one man in his fellow creatures, is a noble and important purpose; but the slavery which would bind both the moral nature of man, and his right to think and act for himself—the soul as well as body to the ends of iniquity—is a slavery worse than that of the African negro, and a source of misery to mankind,—in which the wickedness of those who practise it is only to be equaled by the folly which renders it possible. It is to be hoped that Englishmen will not lend a hand to the villany of such barbarous ages, and still more barbarous races of mankind, any more than to the slave-trade.

* All these names denote the Pygmies or Noubis; צעיר *Tzaar*, Heb., parvus, minor fuit dignitate, vilis, contemptus fuit; צעיר *Tzaair*, parvus, exiguus qualitate et quantitate;—the people probably exterminated or devoured by the cannibals; the word צוער *Tzoar* being referred to this derivation, nomen loci (*Gen.* 19, 22) (צער *Tzaar* (*Gen.* 14, 2), whose king was בלע *Balea*, or *Balee* (*vide* p. 15, note), qui antea *Bela* appellaretur, quia incola ejus absorpti erant.—*Castel*, 3217). צעיר *Tzaar*, Chald., or *Tzagar*, dolore, mœrore affecit, cruciavit, IGNOMINIA, CONTUMELIA AFFECIT; ܨܘܪ *Tzaar*, Syr., STUPRAVIT, probris affecit, INFAMEM REDDIDIT; ܨܘܪܐ *Tzaara*, ignominia, opprobrium, contumelia; ܨܘܪܐ *Zaara*, or ܨܘܪܐ *Tzaara*, Æth., dolore affecit, cruciavit; ܨܘܪܐ *Zyury*, doloribus vexatus; ܨܘܪܐ *Zayry Mothy*, dolores mortis.—*Ibid.* 3218. Apparently our word *Sorrow*: “Sorrow on ye!” is a common Scotch malediction for affliction be upon you! *Zabulon* denotes the same people, the house-holders, or settled race, or perhaps the *Metoikoi* of the Greeks, or *Shoehin* of the Jews; ܨܘܪܐ *Zabal*, Heb., habitavit, eohabitavit, Samar., id. Chald., stereoravit agrum, fimo pinguefecit (a term applied to the Welsh serfs): stereus, fimus; ܨܘܪܐ *Zabal*, Syr., stereus, fimus; ܨܘܪܐ *Zabala*, Arab., stereoravit terram, contabuit, it. removit, expulit, ejecit. If this does not imply that the Benjamites were the remains of the Hebrews who died in the desert: “Those who perished at *Endor* became *dung* for the earth” (*Psalm* 83, 10; *Id. Isaiah*, 5, 25; *Jerem.* e. 8, 2; e. 9, 22; c. 16, 4; e. 25, 33); ܨܘܪܐ *Zabāla*, Æth., Stereoravit terram. The word also denotes the country of the Noubies or Pygmies on the coast of Æthiopia, or a part of it. ܨܘܪܐ *Zabyla*, provincia regni ܨܘܪܐ *Shewa*, in Æthiopia (*vide* p. 92, n.); ܨܘܪܐ *Zybylā*, squama ferri (*Castel*, 1011), denoting the race to which the Hebrews belonged, whom “the Lord took and brought forth out of the iron furnace, out of Egypt, to be a people to him of inheritance (his born thralls), as ye are this day.”—*Deuteron.* 4, 20. *Eabrad*, Irish, Iron; *Eabradæ*, a Hebrew, one of the Hebrew nation.—*O’Brien*.

“*Ferrugine elarus Hibera.*”—*Æn.* 9, 582.

Levite, whom none of them would take into his house.—*Judges*, 20. Their skill of hand was such, that there were seven hundred left-handed men, every one of whom could

“They built the treasure cities for Pharaoh; and their bondage was in mortar, and in brick, and in all manner of service in the field.”—*Exod.* 1.

The word נפתולים Naphtulim, another name for the same people, is explained *Luctationes*, *versutiæ*; *technæ ad capiendum*, *vineendum*, *ae prosternendum* (alluding probably to these Batenite or hidden conflicts by the arts of wickedness, by which they mutually endeavoured to circumvent each other, and avenge the wrongs of their *lamented* forefathers). The word is from the root פתל Fatal, contorsit, luetavit; תתפתל Tata-fatal, eluetaris, luetaris donec viceris, the interminable feud; and seems to denote the weavers or spinsters; פתל: Fatala, Æth., eolo nevit, fila contorsit; פתל: Faty'y, filum, funiculus, *Ligamen*; Syr. and Arab., torsit; פתל Fathal, Chald., duplicavit torquendo, ut fila et funes fiant; פתילה Fatilch, plumbum et stannum liquefactum, quod infundebatur ori ejus qui ad combustionem erat condemnatus; corpus enim integrum non erat combustum.—*Castel*, 3102. This seems to indicate the same affinity implied in the Latin, *fusus* (fused, English), and *fusum*, a distaff. If the name Naphthali is referred to the root נפת Naphth, it would equally indicate the same people; נפת Napht, Syr., *finus*, *immunditia*, *purgamentum*, *meticulosus*, *animo deficiens*. These humblings all, as I before remarked, implied stuprations, and these פתל Pzaar or humbled Benjamites were probably actuated by the inextinguishable obligation of their hereditary feuds of revenge. “And my concubine have they forced (Heb., ענו Aanu, humbled), that she is dead.”—*Judges*, 20, 6. “Bring forth the man that came into thine house, that we may *know* him” (Heb., ענו Aaanu, humble him) (*Judges*, 22, 22); ענו Aaanun, Chald., *humilis*, *mansuetus*; ענו Aaanuch, *humilitas*, *mansuetudo*, *benignitas*; ענו Aaanu, Heb., *mitis*, *mansuetus*; ענו Aaanui, Chald., *Stuprum*; בית עניה Beith aanieli, Bethania (*Castel*, 2814), probably one of the many temples of such initiations and humblings, and of the same import, if not the etymon, of the word Baten, hidden, and the Batenites or Sufies. The votaries of divine love, whose woollen cloak covered all iniquities: “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson (*vide* p. 77, note), they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.”—*Isaiah*, 1, 18. “Though ye have lien among pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold. When the Almighty scattered kings for her, it (the aet) was white as snow in Salmon.”—*Psalms* 68, 13. “The thrones were cast down (evil government subverted), and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the *pure wool*.”—*Daniel*, 7, 9. This is Buddha (the curled hair or wool represented on these Buth. or images has commonly been supposed to indicate the effects of depilation, but is distinctly stated by the Buddhists of Thibet to be curled hair [see Mr. Hodson's Paper, R.A.S.T.], and may be clearly shown to be universal in that acceptation): this is the Suffie or woollen cloak; and the same with the brick-coloured or tawny mantle of the Nagas and Alits,—*the naked sectaries*, *Gymno-sophists*,—defined by the Sanscrit authorities to be the Jainas and Buddhists. उरु Oornu, Sans. root, veil, cover (*Dhat.* 11); उरु Oorna, wool; उरुनाभि Oorna, Nabhi, wool, navel, a spider.—*Gram.* 580: *vide* p. 82, note. These were the hidden ones of the Lord God who spread their snares for the unwary. The word Nabhi, navel, is the etymon of Nabi, universal for a Prophet: *Δηλος μεσομφαλος*, Delos terræ umbilicus; *ομφη*, Divina vox et responsum, *Homer*. This umbilicus was properly represented by a *spiral Cone* or *twisted Pillar*; of the former several exist in Ceylon; one of the latter may be seen

sling stones at a hair and not miss.—*Ibid*, v. 16. The *proper principles* of honesty and industry inherited from this race “Whose soul loathed the light bread” (*Numbers*,

under the centre of the seat of the stone throne at Axum, preserved in the work of Cosmas Indicopleustas: engraved also in Vincent and in Salt’s Travels. The Batenite throne, opposed to the Siñhāsen or Liou throne of kingly power, of civil magistracy, the throne of Solomon, and of Romulus.

“Cana Fides, et Vesta, Remo cum fratre Quirinus
 Jura dabunt * * * * *
 * * * * * Furor impius intus,
 Sæva sedens super Arma, et centum vinctus æcenis
 Post tergum nodis, fremet horridus ore cruento.”—*Æn.* 1, 292.

These principles of right on which the State of Rome was founded, which rested on natural reason, usage and custom, and afterwards fortified by the written ordinances of the twelve tables, the decrees of the Senate, and what may be termed common law, as declared by what was called a *Plebiscitum* (what was known to the people), were entirely subverted with the liberties of Rome, and supplanted by the system of Sadduceeism or Peshdadiism or Buddhism, the dispensation of reward and punishment by the Batenite or hidden power.

“Romanas autem soliti contemnere leges,
 Judaicum ediscunt, et servant, ac metuunt jus,
 Tradidit arcano quodeunque volumine Moses.”—*Juvenal*, 14, 100.

Nor was it till the establishment of the Greek Empire, and the Institutes of Justinian that principles of natural equity again established their authority. Cicero evidently had heard of the connexion between this nakedness and the vice of Sodomy:—

“Quis est enim iste amor amicitiae? cur neque deformem adolescentem quisquam amat, neque formosum senem? Mihi quidem hæc in Græcorum gymnasiis nata consuetudo videtur, in quibus isti liberi et concessi sunt amores. Bene ergo Ennius,

“Flagitii principium est nudare inter cives corpora.”

“* * * Atque ut muliebres amores omittam, quibus majorem licentiam natura concessit, quis aut de Ganymedis raptu dubitat quid poetæ velint; aut non intelligit, quid apud Euripidem et loquatur et cupiat Laius?”—*Cicer. Tusculan*, 4, 33; 2, 354, *Oliv.*

שִׁכְבָּה Shuchub, Heb., jacuit, coivit, concubuit, *Niph.* subagitari (this is the *Succubus* and incubus of the trials for witchcraft by the Inquisitors); Hiph. dejecit, prostravit; Hoph. prostratus fuit; שִׁכְבָּה Shachebeh, cubatio, effusio, coitus; Chald. id. שִׁכְבָּה Shachaba, *Æth.* id.; מִשְׁכָּבִי My-shychaby, coitus, actus venereus, iste actus fieri potest sine macula, ut hic; sine delicto—EST OPUS SANCTIFICATIONIS.—*Castel*, 3748; *vide* pp. 82, 83, note. The theoretical superstition relating to the distinction between the Ruhh and Nafash, or the spiritual and sensitive soul, I cannot afford space to explain, but it clearly existed among the Israelites. The *company of the prophets* with Samuel standing up over them as appointed, would appear to have been all naked, and all the messengers whom Saul sent to them when the spirit of God was upon them, prophesied:—“and Saul went himself, and *he stripped off his clothes* ALSO, and prophesied before Samuel IN LIKE MANNER, and fell down naked all that day and all that night: WHEREFORE they say, Saul also among the prophets.”—*Sam.* 19, 24. Isaiah walking naked and barefoot for a sign and a wonder on Egypt and Æthiopia

21, 5) (*i. e.* unearned bread acquired by rapine and murder); the bones of every living soul of whom, whoever saw Egypt, were bleaching in the wilderness, save Caleb the

refers to the same superstition of the Ethiopian Gymnosophists,—the Buddhists and Jainas. Among all the Sufie and Batenite sects, the power or spirit of the master is supposed to be transmitted with his woollen mantle or rug, which they darn as long as a fragment of it stieks together; and the Yogeas or Jogees in India who pretend to the same union of spirit (the import of the word Jogee) observe the same custom. The योगी Yogee; सीव्यति (Seew yati), sews or darns (Scotch sheews) the rug कंधां Kanthan.—*Dnatus*, 154; *vide* p. 95, n. Accordingly when the sons of the prophets saw Elisha with the mantle of Elijah, they declared—The spirit of Elijah doth rest upon Elisha, and bowed themselves to the ground before him, and said—There be with *thy* servants, (עבדך Aabdich,) &c. The Jaina masters transfer their power by revealing at their death the secret knowledge to their favourite disciple. The vice of Sodomy was so inveterate in Arabia, in the age of Mahomet, that he could not put it down. “If any of your women be guilty of whoredom produce four witnesses from among you against them, and if they bear witness against them, imprison them in separate apartments until death release them: and if two of you commit the like wickedness, punish them both; but if they repent and amend, let them both alone, for God is easy to be reconciled, and merciful.”—*Koran*, cap. 4, vol. 1, 91. The Commentators differ whether this alludes to fornication or sodomy. The remark of Jallol-o-din, however, seems conclusive: 1st, that both the pronouns are in the masculine gender: 2nd, because both are ordered to suffer the same slight punishment, and are both allowed the same repentance: and 3rd, because a different and much severer punishment is appointed for the women in the preceding words.—*Sale, ibid.* To this may be added, that the women guilty of the like wickedness are to be confined in *separate apartments*, implying that the offence was with each other (*vide* p. 40, note); and that (cap. 24, vol. 2, 180) the punishment of fornication is assigned specifically and without remission. “The whore and the whoremonger shall ye scourge with an hundred stripes, and let not compassion towards them prevent you from executing the judgement of God if ye believe in God and the last day; and let some of the true believers be witnesses of their punishment.” It seems historically certain that Mahomet could not keep his own women from these Kadeshim or sanctified Sodomites, and that they had free access to his wives. The Caliph Omar, however, when the authority of the Imām or Pontiff was better established, sent orders to his Lieutenant at Medina, to seize them all and have them castrated, which was rigorously executed; but this does not seem to have put an end to the evil. By referring to Ptolemy, it will be seen that in his time, the same tract of country was infamous for this vice, and received its Greek appellation from the circumstance. These are the same with the Dews of the Zendavesta, the votaries of Ahriman or Iharaman (*vide* p. 82, note); of whom Mahomet says,—“O true believers, follow not the steps of the devil; for whosoever shall follow the steps of the devil, he will command him filthy crimes.”—*Koran*, cap. 24, vol. 2, p. 183. It would appear, that by the ornaments of women, Mahomet meant their personal charms; the liberality of his permission for the exhibition of which, evinces the previous indiscriminate use of women (*vide* p. 86, note): “Speak unto the believing women that they restrain their eyes and preserve their modesty, and discover not their ornaments, except what necessarily appeareth thereof; and let them throw their veils over their bosoms and not show their ornaments, unless to their husbands or their fathers, &c., or unto such men as attend them (Eunuehs), and have no need of women, or unto children who distinguish not the nakedness of women, and let them not make a noise with their feet (the invitation to men: *conf.* p. 76, note);

son of Jephunah, and Joshua the son of Nun (*Numbers*, 14, 30) (neither of whom were Hebrews), before their children entered the *promised land*, has stood the Hebrews

that their ornaments which they hide may thereby be discovered."—*Koran*, 24, vol. 2, 185. This is the common metaphor in Scripture of uncovering nakedness for carnal connexion. It is evidently to the very same arts and signals and consequences that Isaiah refers (cap. 4, v. 16), by "the wanton eyes of the daughters of Zion walking and mincing as they go, and making a tinkling with their feet; therefore, the Lord will make naked (*Heb.*) their secret parts,"—indicating that this was what followed from their wanton eyes and tinkling with their feet. Compulsory stupration continued a part of the condition of the bond-woman (*vide* p. 76, note) till the time of Mahomet: "And compel not your maid-servants to prostitute themselves, if they be willing to live chastely, that ye may seek the casual advantages of this present life; but whoever shall compel them thereto, verily God will be gracious to and merciful unto such women after their compulsion."—*Koran*, cap. 24, vol. 2, 187. The introduction of unnatural vice seems attributable to the *Celts* or compellers, the disregarders of the principles of right and nature, and the votaries of force and fraud or fortune, and therefore very appropriately their rite of initiation in *unnatural crime*. Diodorus, speaking of the Celts, observes "Fœminas licet elegantes habeant, minimum tamen illarum consuetudine adficiuntur, quin potius nefariis masculorum stupris adficiuntur."—*Diod.* lib. 5, § 32, p. 355. These people asserted that no foundation for right existed, and that all men had by nature an equal and indefeasible right to all things,—a tenet equivalent to denying the moral nature of man; and accordingly they maintained a community of women, and of every thing else,—denying even the distinction of intellectual superiority or by acquired knowledge; and proceeded to take the wisdom from the wise wherewith to paint and disguise the frivolous and the ignorant, and give them a reputation with the world, so that no natural source of difference should exist,—but that, excepting the Lord, every man should be every way equal. פְּרִיִּיהַ Fariieh, or Pariiah, Chald., pueri parvuli; פְּרִיִּיהַ Fariieh, fructificatio, fœtificatio, ad quam tenentur omnes Judæi (*i. e.* the making of Proselytes); פּוּרִיָּא Puria, or Furia, and פּוּרִיתָא Furitha, or Puritha, lectus. Erant Sodomitis פּוּרִיתָא Puritha, cubilia, ad quorum longitudinem extendebant homines breviores, et longiores decurtabant; פּוּרִיָּא Fariieh, Sam., ultio.—*Castel*, 3061. These words seem to connect with פּוּר Pur, or Fur, Heb., sors (*Esth.* 3, 7); pl. פּוּרִים Purim, or Furim; פּוּרָה Pureh, or Fureh, torcular (*Isaiah*, 63, 3), a wine press, to which root they refer פּוּרִיָּא Puria, or Puria, Syr., solium, sella, lectulus (*Castel*, 3974), allied apparently to the Latin Furia. This is evidently the origin of the bed of Procrustes, the robber, killed by Theseus, otherwise called Damastes, from Greek Δαμασις, domitio; Cic. domitura, Plin. colum.—*Constantini Lex.* 1, 354. दम् Dam, Sans. root, be tame, grow tame, be subdued; दमः Damah, and दान्ति Dānti, tameness.—*Dhatus*, 70. In an old Scotch schedule of chattels, all the daunted and tame horse are specified; Tam-na, Persian, to stop, to tame, the etymon assigned by Notamanus for *Tamas*, Kooli Khan; Tam-asp, domitor equum.—*Confer* p. 103, note. It is in this sense that the Furies, *Ευμενίδες*, with their garments dropping with blood, derived their appellation from *Ευμενης*, mitis, benignus, lenis, facilis, viz. their quality of reducing the independence of human nature to this condition—breaking the spirit, as we say, to break a horse, a broke horse; פּוּר Fur, or Pur, Heb., fractus, confractus fuit.—*Castel*, 2974, *vide* p. 103, n. פּוּרִיָּא: Faroha, *Æth.*, timuit, metuit, pavit; פּוּרִיָּא: Afaryha, terruit, pavorem incussit; פּוּרִיָּא: Fāryhaty, timor, metus, pavor (*Castel*, 3061), words evidently allied to our fear, fright, frightened, afraid; Fiar, Irish, crooked, wicked, perverse; Fiarad, to twist, to bend, to warp (*O'Brien*); Fearg, a champion, a warrior

in more stead than all the glories, and all the spoil with which the Lord God rewarded their subservience to the purposes of his wickedness. The affinity of this with יָמָן Yaman, Dexter, from which Yaman, or Yemen, the south, is formed, is evident; Yaman, item juramentum quod fit dextra potentiæ (*vide* p. 40, note); יָמִינִים Yaminim, potentia eorum; يَمَن Yaman, Arab. adjuravit, adjuramentum adegit; ال يَمَن Al Yemen,

(*O'Brien*); Sans. Vecrah; Lat. Vir. This Æthiopian word Faroha seems to me *the most probable* derivation of Pharaoh, the title given in Scripture to the King of Egypt (confer p. 94); though it admits of others. In such systems of government a glorious and fearful name was the foundation of authority. Thus in the Anam language, Kinh, timco; Kinh-cló, Tunchinensis regia, Bac Kinh, regia Sinensis; đò Rubcus, Bắc septentrio, Bạc albus. “Unless the *fear* of Isaae had been with me thou hadst sent me away empty” (*Gen.* 31, 42): “Jacob sware by the *fear* of his father Isaae.”—*Ibid.*, v. 53. Kính (Anam) (with an accent on the vowel) vinceror. (*Vide* p. 27, note.) There is a pointed satire in the expression of Juvenal:—

* * * “Nona ætas agitur pejoraque secula ferri,
Temporibus quorum sceleri non invenit ipsa
Nomen, et a nullo posuit natura metallo.”—*Satyr.* 13, 28.

whose monstrous wickedness surpassed all that ever was heard of; whose NAMELESS VICES were such, that there was nothing IN NATURE to which they could be likened.

Neither the reign of Adrian, who placed an uncircumcised Bishop in the See of Jerusalem, put an end to the authority of the circumcised Bishops (the first fifteen having all of them been of the circumeision, and consequently of the covenant), banished the Jews from within sight of Jerusalem (the very name of which he abolished), and by whose sword 500,000 of them are said to have fallen in war; nor the power of Constantine which suppressed the last PUBLIC Prostibulum, or Beith Aanieh, place of stupration or humbling (*vide* p. 103, note), termed Aphak, embracing, viz. the embracing the rule of this fraternization, and the being embraced by their fraternal love (אֶפְחָק Aaphak, Heb.; אֶפְחָק Aaphak, Syr., amplexatus est; אֶפְחָק Aaphukia, Syr., adhærens, fixum; —*Castel*, 2843), terminated this evil. Of this occurrence Eusebius, in two several parts of his historical work, gives the following description: “Imperator perniciosam quandam animarum decipulam in Phœnice latere, tanquam e specula, prospexit, Lucum scilicet, ac Templum, fœdissimo dæmoni quem (Aphroditen) Venerem appellant, in parte verticis Libani Montis apud Aphaea consecratum. Erat illie *Schola quædam nequitiæ*, omnibus impuris hominibus, et qui corpus suum omni licentia corruperant aperta. Quippe effœminati quidem, fœmina potius dicendi quam viri, abdicata sexus sui gravitate, muliebria patientes dæmonem placabant. Adhæc illegitimi mulierum coneubitus, et adulteria, fœdaque ac nefaria flagitia in eo templo TANQUAM IN LOCO AB OMNI LEGE AC RECTORE VACUO peragebantur * * * proinde illud una cum simulachris ac donariis totum funditus everti jussit * * * militibus ad purgandum locum operam suam præstantibus.”—*Euseb. de Vit. Constantini*, lib. 3, cap. 55, p. 550; *Id.* 672. The momentary vigour communicated to the Empire by the victories of Belisarius, and the promulgation of law by Justinian, were equally ineffectual in putting an end to this Batenite system of initiation in the mysteries of wickedness. This measure of Constantine had forced these practices into concealment, but did not prevent them; they existed at the period of the Mahommedan conquest, at the epoch of the Crusades, and seem to have been revived in Europe by the Templars, who certainly were initiated, and are very erroneously supposed to be the source of the Scotch Freemasonry, older in this country than the age of Adam.

Arabia felix; يمني Yamanei, Jemanites; يمنيہ Yemanieth, Jemanites stola; يمنيہ Yamaniath, hordeum, arista rubra* (*Id.* 1614). يمنيين Yamanin, est ipse mons al

* This may be shown to be probably the Rephaim of Scripture; but I shall only notice what relates to the more immediate connexion of the subject: "Riphearma oppidum quo vocabulo hordeum appellant Calingii (the people of Kling, Kalinga, or Telingana), quorum opp. Mar-iaba, significat dominus omnium"—(Pliny describing Yemen or the south of Arabia). ماربا Maraba, locus in Jamen, n. p. tractus inter Sanaam et Hadramut, sale suo celebris, tres quatuorve pagos continens; quidam tradunt hoc generale nomen fuisse regis cujusque SABÆORUM uti تدع Tubbaa, nomen regis totius Ycmen (*Castel*, 218); عربان Aarabānon, regio quædam; عربون Aaraboonon, venditio, arrha, arrha intercedente, ita ut pars pretii soluta vendentis sit, si emptor rem noluerit. This seems a mistake. The Hindu law explains this: If the purchaser, having examined the goods, appropriates them by paying a trifle as a part of the price, he deprives the vender of the right of alienation, and they stand at his own risk. عربي Aarabi, Arabicus, *Possess.*; Arabs pec. in urbe; *Hordeum album duplici spica*; absolute Arabica lingua; اعرابي A'arābi, idem; هو بين ال عربية hu benu al Aarubeth, idem, et id. quod خوم ال عربية Jum al Arubeth, dies Veneris antiqua Arabum lingua; عربية Aarubethon, idem, et Arabismus; يعرب بن قحطان Yarab ben Kahhtan, Yarab fil. Joctan (*Gen.* 10), qui est ابو ال يمن Abu al Yemen, pater populorum Arabiæ Felicis, *primus* Arabiæ linguæ auctor.—*Castel*, 2890, 2891. These Yarab or Jarab were the heroes who conquered and enslaved the industrious racc. Jarab, Heb., urbs aut rex in Assyria fuit (*Hosea*, 5, 13); "went to the Assyrians to king Jareb," *i. e.* the Hero, or Lion king, and is the import of *Jernb-aal*, the title of Gideon. Jarab, Heb., Chald., Syr., Sam., efficiens (*Castel*, 2758), the efficient warrior, or the warrior the instrument or hand of the Lord (not Vindex Baalis); Jarab, Syr., magnificatus, præstans fuit, crevit, magnifice egit. Jarab, Æth. (the radical word, I apprehend), Heros, gigas, strenuus bellator; Jarab, heroicus; heroicus epitheton regum ac principum (*Castel*, 1642), and no doubt the appellation of Jeroboam. This word Maraba (or Marawa) is perhaps the ctymon of Mahratta—the Mahrattas, who claim the Chout, —that is the legal share of the produce due as rent to the Lord of the soil, the landlord or proprietor, which name the Hindus derive from Mura, a barber. Nasjadon, Arab., Victoria, prædominium, expugnatio, terra in regione *Mahrath* ad extremum Jaman, id quo instruitur, ornaturque domus, celer, expeditus (*Castel*, 2199); Νικη, Greek, Victoria. Rip'h, Sans. root, vilify; Rayp'hah, vile, low (*Dhatus*, 116), from which seems to come our contumelious terms, a Rip, Rif-Raff, Rap-Scallion, Rabble.—Confer p. 102, note. Rif, Arab., regio satis prædita, consitum territorium, excultus ager, lætior proventus, potus ciborumque ubertas.—*Castel*, 3577. The word Riphaim is rendered Mortui, (the exterminated people), "at LXX. Æth., Arab. de medicis, Syr. et Arab. de gigantibus" (the mixed race by the women). In various passages of scripture it is used for Mineralia, aurum, argentum, corallium, gemmæ. These are the imports of the Fleet of Hiram which sailed from the Elanitic Gulph, "Gold and Almug trees (Teak) and precious stones" (1 *Kings*, 10, 11), and the presents which the Queen of Sheba brought; "gold and precious stones" (and spices).—*Ibid.* It is evident that the homage of these races was paid to Solomon as seated on the throne of civil government. The Queen of Sheba says to him,—“therefore made he thec king over them, to do judgement and justice (*ibid.* v. 8); “the king in the place of the Lord” (*ibid.*) (*and not the priest*). The Chasa, or throne of Solomon (which is the Siu-hasan or Lion throne of the Hindus, that of *regal power*), implied as much: “in Leonum in gradibus collocatorum manibus inscripti erant versus

Giudi supra quam requievit navis Noe.—*Castel*, 1654, 15, 16, 17: that is the mount of the last destruction*. I could have wished to have explained more particularly what

biblici, *regem de judiciis commonesfacientes.*”—*Castel*, 1684. These words, denoting the agricultural Arabians, and Barley, do not impossibly connect with our word *Arable*, to ear corn, and to earn; Ar, Irish, ploughing, husbandry; Arain, to plough; Greek *αρω*, and Latin Aro, *Aran*, bread, derived from Ar, ploughing, husbandry; Aranoir, a baker; *Arbar*, corn, either wheat, oats, or *barley*; Lat. Arva, Arvorum, fields of corn.—*O'Brien*. Bairin, Irish, a cake; Baireana orna, barley cakes; Lat. Farina; Bara, Welsh, bread (*O'Brien*); Beer, Scotch, an inferior description of barley, whence beer, for ale, malt liquor; בר Bar, Heb.; Far, Lat., frumentum, triticeum; بار Bār, Arab., triticeum, allied apparently to our Bure and Boor (*vide* p. 68, note; 71, note). بار Baron, Arab., בר Bar, Heb., purus, mundus, benefaciens, innocens, verax, justus, *spec. erga liberos*, et observans, et pius erga parentes; atque etiam erga Deum (*Castel*, 423): so invariably does a respect for the ties of nature, piety, virtue, and religion appear to have distinguished this race and avocation. ברר Barar, Chald., purus, mundus; برآيا Barāiā, innocens, innoxius, mundus, uber, et sanatus, viz. the healed, the *forgiven*, a common epithet: برآه Bārāeh, immunem, vacuum, liberum esse a vitiis, puritas virginitatis.—*Castel*, 426. This seems to refer to the innocence and chastity of the Saints and Kadeshim, and is one of the etymons for *Pharaoh*, who could do no wrong, free to sin,—and no doubt the import of the epithet of Bacchus, *Liber Pater*, the father of licence or licentiousness; بربرون Buraburanon, tegumentum laneum, from the same root.—*Castel*, 426; *vide* p. 82, note; p. 103, note. Bura-Bura seems to be the reiteration of the word Bura, an intensive or superlative form in almost all languages, and is apparently the word *Pure*; Purus (Mundus), as we say in ridicule—Simon (Shaman) pure. Bar is the root of our word bread, and Bridget, the earner of bread; the *ancient* Arabian Vennis, *Friga*-day: Ardam, Irish, a plough ox—words which seem also connected with Hebrew Hor and Horeb; Arbae, Irish, havoc, destruction; Arg, Irish; Greek *αργος*, white (*O'Brien*), and perhaps refer to the Erembi of Homer. These, Strabo says, are the troglodyte Arabians (all which troglodytes are Pygmies); enumerating the places noticed by Homer, he says: “Libyam, Æthiopian, Sidonios et Erembos (quos Troglodytas Arabes recte dixeris) aperte indicavit.”—*Strabo*, p. 4. “Qui enim a nobis Syri, ii ab ipsis Aramæi dicuntur, hisque convenient Armenii, et Arabes, et Erembi, sic enim fortasse veteres Græci vocabant Arabes, quod terram subirent quod est *επav*, *εμβαυειν*; et posteriores apertiore vocabulo Troglodytas, quod est, qui cavernas intrent, appellant” (*Strabo*, 71); “optime omnium existimo Posidonium hic quoque a gentium cognitione et communitate interpretationem vocem ducere. Nam Armeniorum, Syrorum, et Arabum multum cognationis præ se ferunt nationes, sermone, vita, corporum forma, maxime ubi degunt in vicinia; idque ostendit Mesopotamia ex tribus his conflata populis.”—*Strabo*, p. 70. “Assyrii quoque Ariani et Armenii inter se atque istorum sunt assimiles, estque colligendum harum gentium nomina esse affinia.”—*Strabo*, p. 71.

* The situation of this mountain seems altogether fabulous. Ararat, Heb., Sam., Hararat. Samar., Chald., Syr., et Maurit. Cardu; Soli, Chald., Samar., ܫܪܝܢ Serendib.—*Castel*, 215. I doubt if this means Ceylon: Tana-Serim, the Malayan Peninsula? land of Serim—the *Seres* of the ancients. The modern Malays identify these names however, and with Lanka-Puri, the capital of Rawan, Sēlan, Serendib Langka-Puri, Ceylon (*Marsden, Mal. Dic.* 403); circumstances which seem to indicate a different inference from any of these localities. The Seres is, I apprehend, the Persian زر Zar, aurum (*Castel*, 2, 308); evidently אופיר Ouphir, Ophir of Scripture; inde, Aurum, Ophir vel Ophirium, vulgo Obrizum (*Castel*, 203): “the navy of Hiram brought gold from Ophir, also great

appears to be the connexion of the Ionian Greeks with the Yavanas, but the limits within which I must confine myself will not admit of it. It all, however, refers to the Materialists, Buddhists or Adamites; as I before remarked (*vide* p. 93) that the Babal Jun was probably the seat of the Hhabashi power in Egypt*. The name of Java in the

quantity of Almug (Teak) trees."—1 *Kings*, 10, 11. The Colchos of the Periplus of Arrian seems to be Calicut, said to be properly Colichodu, the first port in India reached by the Portuguese; and speaking of the vessels in use, he says: "τα δε εις χρυσην και εις την Γαγγην διαιροντα κολαν-διοφωντα τα μεγιστα."—*Perip.* 176. "Those by which they make the passage to the golden country and to the Gangetic region, are the largest, and named Kolandio Phonta," that is, cross the mouth of the Gulf of Bengal to Malacca, or up it to the Ganges. The account of Arrian is particularly correct: "Sailing north (along the coast of Coromandel); and then east, εις την ανατολην, having the land on the left hand, and the ocean (the mouth of the bay) on the right, the Ganges presents itself, και η περι αυτον εσχατη της ανατολης απειρος η χρυση; and adjacent to it, the continental extreme of the east (Cape, viz.), the Golden" (the Golden Cape, viz.). By *of the east* he means the east coast of the bay opposed to Cape Comorin and Seren-dwip, the same name Seren, and Dwip, not properly an island, but between two waters, the Bay of Bengal and the sea between Africa and India. Almug, Al, Arabic and *Punic*, article; Mug and Mug-des, the names given in Bengal to the people and country on the east of the Bay of Bengal,—the Siamese, Barmas, &c., the country abounding with Teak timber. The word Robane, in *Tap-robane*, is apparently correctly referred to Rawan, the power destroyed by Rama-Chandra; but *Tapoo* does not seem to mean properly *Island*, but to be the Sanscrit तपस् Tapas, penitence.—*Gram.* 563. ال راهون Al Rahwan, Arab., mons quidem in India quo aiunt consedissee Adam (*Castel*, 3537); no doubt Adam's Peak or Pic. Rawan, which Sanscrit word means causing to roar, is an epithet, and synonymous with Tyrant. Wilkins quotes a Sanscrit passage: "Ravana, *Loca-Ravana*," which he renders Ravana, the *World's Tyrant*. This personage seems to me the Shedid of the Arabians; سديد Shedid, vehemens, durus, validus, tenax, audax, angustiam afferens; שדד Shedad, Heb., vastavit, devastavit; שדד Shaddeh, mulier capta (the enslavers of the women), magnitudo, magnificentia; שדי Shaddi, Αυτοκρατης, the all-sufficient, the Lord God.—*Castel*, 3693. This is, I conceive, the Seth of Scripture (not the Siths) "in the likeness of Adam and after his image" (*Gen.* 5, 6); that is the result of such another destruction, and the object of worship. It was from his successors, the *Enoshim*, that *men* (the Cainites) began (*by compulsion*) to call on the name of the Lord. "The sons of God (Adam and Seth) saw that the daughters of *men* were fair, and they took them wives of all which they chose."—*Ibid.* 6, 2. My limits will not permit me to do more than notice these circumstances. These people of Rawan are the Celts.

* Having previously been the seat of the industrious race, the Chēmi, Sits, or Tats, who were compelled by the shepherd kings to build the Pyramids, Viharam, Thubas or Alayas; "Juba" (who derived his information from African, probably Carthaginian sources) "tradit accolas Nili a Syene, non Æthiopum populos, sed Arabum esse usque Meroen, Solis quoque oppidum, quod non procul Memphi in Ægypti situ diximus, Arabes conditores habere."—*Plin.* vol. 1, p. 374, *var.* These seem to be the Arabians of Yemen, who appear to have been, like the Egyptians and Hindus, divided into Castes or Jats of hereditary avocations (*vide* p. 77, note), and in the age of Strabo the royal tribe Nairs; the head man of Castes, and the government by Caste, having been considered by the Greeks a species of kingly power. According to some, he says, all Arabia Felix was distributed into five governments (*Βασιλεια*), one of which consisted of warriors, the combatants for all;

Malayan language, جاو Jau, or Jawa, is not so remote from the Sanscrit Jab'h, destroy, (to which import a concurrence of circumstances appear to refer the name) as might at first sight appear; the propensity of the language to soften the consonant sounds is sufficient to account for it, and the mutation occurs in the language, if not in the very case in question. Mr. Marsden states, that جاوت Jāwat, to catch, to bear in hand (which appears referable to the seizers or holders), seems the same word originally with جابت Jābat, to hold, handle, touch (*Dict.* p. 97), indicating it might seem the Jainas, or those who admit only the evidence of sense. These seem to be the same with the יון Jon or Javan, who are said after the flood (*Gen.* 10, 4, 5) “to have divided the Isles of the *Gentiles* (גוים *Guim*) among them, every one *after his tongue* after their families in their nations,”—a remarkable passage, evincing the diversity of speech and the distinction of race and tribe long anterior to the confusion attributed to Babel. גוי Gui, Heb., gens, natio, populus; Chald. gens, homo gentilis, sic Judæi quemvis vocant qui non est de populo Israel, maxime Christianos; nam Turcas appellant Ishmaelitas (*Castel*, 513); Pro גוי Gui legitur כותי Chuthi, *ibid*, who seem to be the same with the Samaritans and the people of a province of Persia (*vide* note II, p. 30, note); probably the Sabaites or Mendesians: צב״ם Tzabiim, Zabii, al. Samaritani, veteres Chaldæi.—*Castel*, 3113. The Sabaites, however, are certainly *not* the Chaldæans* ; but

the second, cultivators, who supplied grain to the others; the third, those who exercised the several trades of artificers and sedentary arts; the fourth were those who dealt in myrrh; the fifth, in Frankincense, Cassia, Cinnamon and Nard. Arts and avocations were not transferable from one to another, but each adhered to his paternal avocation. Brothers were more esteemed than sons, *because elder?* Those of the same line reigned, and the others filled the magistracy. All right of property extended to uterine brothers, but the oldest was master of the family, and one wife was common to all,—whoever was engaged with her placing his stick at the door; but she spent the night with the elder; and because all were brothers of all (*vide* p. 89, note), they also had intercourse with their own mother (*Vide* p. 105, note). Adultery is punished with death; and he is considered an adulterer who is of a different tribe (confer p. 90, note, *de Lydiis Mulieribus*): “Nabataei quidem continentis sunt, et rei parandæ atque conservandæ intenti.”—*Strabo*, 1129; confer p. 78, note. *Strabo* was contemporary with Christ, and died A.D. 25. Paul brings the imputation of the same incest against the Corinthians;—“such fornication as is not named among the Gentiles; that one should have his father’s wife.”—1 *Corinth.* 5, 1.

* The name Mendesians, مندائ Mendai, Syr., nom. Sabaitarum (*Castel*, 2085), seems to be Pehlivi; Menda Parole; Sokhan, Pers. (Zendav. 3, 517); سخن Sokhan, Pers., verbum, sermo, vocabulum, dietio, arbitrium (*Castel*, 2, 331), probably allied to Sanscrit root शिक्ष् Siksh, take knowledge, learn; शिक्षा Sikshā, learning; whence the Sikhs, the *Disciples*: the Mendesians, representing themselves as the *Disciples* of John the Baptist. I suspect this word Sukhan is the source of the Mu-Sukhan-us, Musikanus of the historians of Alexander, Maha-Sukhana; Sikh-na, Hindee, to learn; سيكا Sika, in the language of Ghilan, anas, anser (*Castel*, 2, 22; Confer note A, p. 2; note D, p. 16) (the great scholar or arbiter), as well as of the Assakēni, Ασσηνοι of Arrian (*Indic. Lib. init.*). These latter he places west of the Indus, and describes them as an inferior and fair people: “hi Indis intra Indum annem habitantibus, et corporum magnitudine, et animorum præstantia inferiores,

the word Guim seems properly applicable to both Samaritans and Sabaites, as well as אע Aam. The Malays give the term Jawi to their own written language: "Bhasa Jawi, the vernacular dialect of the Malays" (*vide* p. 15, note), the written language of composition (*Marsden*, p. 100) distinguished from the Bhasa Malayu (the Malayan) where he quotes a passage from a Malayan work: "In Bhasa Jawi (the vernacular dialect), it (the poem of the Ramayan) is called روائيت Rawaieth, and in Bhasa Malayu (Malayan) حکايت Hhekaieih," and adds,—"but both these terms are Arabic."—*Ibid.* 100. It would appear therefore that the Malays identify the dialects of their own language

neque ita ut plerique Indi fuscii; hi olim Assyriis parebant: postquam vero Medi in Persarum potestatem venerunt, tributa etiam Cyro Cambysis filio ex suis ditionibus pependerunt."—*Arrian, Indic. Lib. ibid.* These seem the Affghans, the descendents of the Jews, or *Samaritans*, or Sabaites (*vide* p. 110, text) called also Patans, possibly from Sans. root पठ Pat'h, speak articulately, read (*Dhat.* 83; confer note H, p. 25), who are, I conceive, the same race with the proper Hindu industrious people (*vide* p. 35, note). शिक्षा Sikshā, Sans., the desire to be able, reasoning, study.—*Gram.* 474. A variety of circumstances contribute to show that the Sik'hs, though in modern periods deriving the appellation as disciples of Govind-Guru, are an ancient designation in this country. Govind is a title. घुष Ghush, Sans. root, sound, proclaim (hence the Gosseins, the Gypsies: *vide* p. 92, note); *ex.* "the good man proclaims Govinda;" घीषः Ghosha, a cowherd. Govinda seems compounded of Go, the earth, or a cow, and विन्दु Vindu, that knows, or intelligent, from विद् Vid, know.—*Gram.* 467. These words are all mystical: to know the cow, is to know the laws of nature, the physiology; the *study of nature*, for which, according to Clitarchus, the Sramanas ridiculed the Brahmans.—*Strabo*, 1047. Hence their figure of speech of "seeing the universe in the mouth of the cow,"—that is, in the speech, or declaration of the cow,—the language of nature. Saraswatee, the goddess of eloquence, is assigned by the Hindu mythological Theology and Cosmogony as the Sactee, or active energy of Brahma, the creator; as Sree, Lakshmee, or Fortune is that of Vishnu, the source of all these terrestrial or incarnate gods. लघ् Lag'h, Sans. root, speak or talk, shine (*light*) (*Dhat.* 120); लिगु Ligu, mind, understanding.—*Gram.* 481. To these words the Greek Λογος, Logos, ratio, is allied (always used in the Timæus of Plato for permanent truth, the established laws of nature, the Divine will), signifying also, sermo, sententia, oratio, *speech*; Λογιον, oraculum; Λογιος apud antiquos dicebatur, qui in unaquaque natione, patria instituta interpretari et eloqui poterat: it is applied by Aristotle to Hermes. This is analogous to the use of the Sanscrit word विधिः Vid'hih, rule, order, regulation; an epithet of the Supreme Being (*provide, providence*) (*Gram.* 473); वेधस् Vayd'has, epithet of Brahma (*Gram.* 455; *vide* p. 79, n.) and Buddha, from the root विध् Vid'h, govern, rule, ordain; the establishers of the good and bad ordinances. TRUTH is the declaration or promulgation or manifestation of the Divine will in the universe, the only oracle of God. प्रथ् Prath, Sans. root, declare, make known, forms पृथिवी Prit'hivee or पृथ्वी Prithwi, the earth (*Gram.* 489); the material or sensible universe.—*Ibid.* "How hast thou counselled no wisdom?" (חכמה *Hhachimel*): this is the sophistry or wisdom of the Hhachim, the giver of law (*vide* p. 79, note); "and hast thou plentifully declared the thing as it is?"—*Job*, 26, 3. The words in our version in this passage, which I have omitted, are a gloss. The interpretation of this *declaration of the thing as it is*, and its fulfilment, is the office of reason and the duty of man,—and the object of the logic of Bacon.

with the Arabic, and possibly, the one, the Bhasa Malayu, derives from the vulgar speech or language of the idiot or illiterate Arabians (اميدا Amia), to whom Mahomet especially represented his mission as prophet to be (*vide* note I, p. 35) علم (Aaam), Am, Mal., vulgar, common, general; عالم (Aalim), Alim, Mal., learned, instructed, *initiated**.

* The word Aalim generally denotes this, עלם Aalam, Heb., latitavit, occultus fuit, absconditus fuit. This is the word used (*Psalm* 26, 4): "I have walked in thy truth; I have not sat with vain persons (Aalamim), neither will I go in (אבוא Abua) with dissemblers (עלמים Aalamim). I have hated the congregation (קהל Kehel) of the wicked (מרעים Maraaim). I will wash mine hands in innocency; so will I compass thine altar, O Lord (יהוה Jehovah)." The word עלאמים Aalamim is explained by various authorities, secret sinners; Rab. *Sa. Abr. O. Guon*, eum modernis ferme omnibus, "In occulto peccantes," exponunt; and is stated to be derived from עלם Aalam (pointed to read Eelem), puer; עלמה Aalameh (ālmah), virgo (*vide* p. 106, n.), Chald., roboratus est, roboravit se, fortis fuit; in its oblique or compound sense, occultatio; una, conjunctione, congerie; pueritia, adolescentia; puer laetens, vel adultus ad ministerium aptus; æternus, perpetuus; אalam, Syr., juvenis factus est, adolevit; אalam, homo; אalimeh, puer, servus; אalameh, Samar., altissimus; אalameh, seculum æternum; אalam: Aalama, Æth., æternitati consecravit; אalamy, tempus, sic omnes.—1 *Corinth.* 8, 13. The Altissimus is the Most High, and the Time the Chiun or Saturn, Basis, Columna (*vide* p. 87, note); and this reference to eternity, I believe, intends to denote they were bound soul and body to the service of this Power for ever, in this, and the world to come; אalama, Arab., signavit, fidit in superiore labio (*vide* p. 73, note), scientia superavit alium, scientia polluit, superiore labio fissus fuit, doctus fuit, didicit, seivit, signum notum (in vultu) impressit, (*vide* 73, note); אalema, coëundi cupidus, libidinosus, eo velut furibundus fuit, ad Venerem incendit, cupiditate inflammavit; אalemon, libidinosus, cupiditate inflammatus; אalamon, ipsa libido; אailam, puella libidiosa, Testudo mas. The male Tortoise is the symbol of the Sufies, *Chil-Chil*, and the name of the Cheela, forty days' fast for the degree of Chalifa.—*Castel*, 2777. The Æthiopians had an armed body of women who bore this mark on the lip: "Armantur etiam mulieres (Æthiopes) quarum pleræque oris labium æneo circulo trajectum habent."—*Strabo*, lib. 17. p. 1177. All the other Hebrew words cited in this passage in Scripture, indicate the same thing; Abua, enter, go in, is from בוא Bua, venit, pervenit, iniit fœdus, vel mulierem, Lat. inire, concubuit, de muliere; בוא Bua, Chald., ingressus, introitus, concubitus, coitus, primus ingressus, h. e. consecratio Palestinæ (*Castel*, 299) (a rite performed by the forcible ravishing of the country and the extirpation of the people); מבוא Mabua, Chald., aditus, introitus, ambulacrum (confer p. 81, n.); בואה Buah, Chald.; בא Bua, Syr., noctua. This seems the Scotch Boovie man, a man supposed to steal or devour children, with which Scotch nurses terrify refractory children; Bu or Abu, Punic-Malt. Voc. ammirativa; Bu Ghadam (Adam?), Sparviere, ucello tutt' ossa (*D. Punic-Malt.* 125); the Hamah of the Arabians (*vide Sale, P. D.* p. 28); בא Bawa, intravit, ingressus est; אבא Abye, adduxit, intrare fecit; בא Bah, Pers., با Baon, Arab., coitus conjugalis; ال باهيد Al Bahieh, Arab., medicina ad coitum.—*Castel*, 300. קהל Kehel, congregavit, congregatio, cœtus. This word is opposed to the congregation כהנינו Chohenim (*vide* p. 79, note); nevertheless קהל Rash He Kehel is the term for Caput synagogæ; קהלא Kehela, Chald., id. קהלא קדישא Kehela Kadisha.—*Castel*, 3293. This is the word Cella kelha, and the Kils in this country. The word Aalam seems allied to Sanserit, Oorna, wool, Oornu, veil, cover; the R and L in the Eastern languages being almost invariably permutable; Olann, Irish; Gulan, Welsh, wool (woollen) (*O'Brien*); Ollam, a

—*Marsden*. The Hamyaritic writing, or that of Yemen, was occult, and accessible only to the initiated; the distinction therefore existed in both countries, and it is

doctor or teacher. The-Ard-Ollam was the Archipoeta of the king (*O'Brien*); Ollamain, the learned (*Id.*), Anra, one in the next degree of honour to an Ollam, *i. e.* a religious mendicant, Fakir; Anra, the dregs of men or meanest person; Giolla Anra, *id.* a vile slave (These seem the original race, and the source of our word *honour*, once the honourable of the land), honor and honos, Lat.: “Is cuius honos mihi videri solet, qui non propter spem futuri beneficii, sed propter magna merita claris viris defertur.”—*Cicero*. This disinterested appreciation of real merit was honoured in a different manner by the Celts, Sodomites and Mystics. Anroide, oppressed, hard set.—*O'Brien*. These Ollam are the same with the Sufies, the Batenites. In the Punico-Maltese (probably the best remains of the Punic), Mlalet, or Suf, Lana (Camlet; कंबल Kāmbālā, Sanscrit), a cloth of wool, a blanket: *Gram.* 499 (*vide p.* 109); Illea, Ullea, Basque, Lana, Uleduna, lanaris.—*Larr.* 2, 33. This probably arose from the supposition implied in the Sanscrit, of its being as *effectual* a covering for sin as it is to the sheep (*Vide p.* 103, note). The word צוף Tzuf, Lana, is not impossibly our word *stuff*, material; a *stuff* gown, Scotch, is a woollen gown, distinguished from silk or linen; טלל Talal, Heb., textit, operuit, cinxit, obumbravit, IRRISIO, LUDIFICATIO, TECTUM, TUGURIUM; טלת Talath, pallium, vestis longa (a cloak), velum arctum, *ex tenui lana, s. pilis factum*, quod Judæi circa caput et collum circumvolvunt, tempore precum et aliorum sacrorum (*Castel*, 1503), viz. with the idea of hiding their sins from God. Hence our expression to hide himself under a monk's cowl, and the expression in the English service—That we should not attempt to cloak our sins before God. A Tyler, Tyled, a Taylor, clothier. These hidings seem all to refer to the Adamites or Buddhists, and keepers of silence (*vide p.* 82, note). “If I covered (כסית' Chassethi), my transgressions (פשיע' Fashaai), like Adam, by hiding mine iniquities in my bosom; did I fear, &c., that I kept silence.”—*Job*, 31, 33. The word כסית Chasath is rendered by *Castel Pulvinar* (1774), and is the word used (*Ezekiel*, 13, 18 & 20) for pillows, worked by the women for every arm-hole, *i. e.* aperture by which their actions could be seen, to hunt souls (נפש Nafash, the sensitive soul), to make them fly. חסית Chesata, Æth., revelavit, aperuit (*Castel*, 1775), to close, implying the previous aperture or the opening, the previous closeness, as French caché, décaché. מרעים Maraaim, the wicked, denotes the poisoners (*vide p.* 28, note; p. 42, note; p. 72, note); מרע Maraa, ægrotavit, infirmatus fuit, aph.; אמרע Amara, or Amra, ægrotare fecit, inflixit; מרוא Marua, dominium (*vide p.* 28, note; and quotation from *Virg.* 101); מצ Maraa, Sam., contremuit, timuit; מרצ Maryaa, luxui deditus fuit; מרצ: Maryāā, copulatio, nuptiæ, marriage, altern. O and G (*Castel*, 2149); مرغزي Merghazi, Arab., deduced from this root, *i. q.* سوف Suf, Lana, Lana ex velleribus.—*Castel*, 2150. Hence Latin Nubere and *Connubere*, “cum mulier fuisset nupta cum eo cui *connubii Jus non esset.*”—*Cicero*. And the Egyptian rite described by Herodotus, of covering the statue of Jupiter with the skin of the sacrificed Ram to conceal him from Hercules. טלה TALEH, Heb., AGNUS, Chald., *id. item*, SIGNUM CELESTE ARIES.—*Castel*, 1508. The Talath is our word towel, the instrument of purification by *ablution*. “I have washed my hands in *innocency*” (*Psalms* 26, 6), the only source of purity; טלי Tali, Heb., mappa mensalis (*Castel*, 1508), a table-towel, napkin, cloth, cover or cowl. Hence the Lanea Infula, the *Holy wool*, applied to the victim, implying their consecration or sanctification. And Obnubere, or Obvolvere caput, for to devote, doom, or condemn to death: “Caput obvolvito, infelici arbori restc suspendito.”—*Cicero*. This is the origin of the name of the Tiber, where Tibcrinus, king of Alba, was drowned; and of our *Tyburn Tree*. Doibre, Irish, sacrifice (*O'Brien*): “Qui parentem necasit caput OBNU-

reasonable to suppose that it denotes a common original variety. The word Aam is the general term in the Chaldaean tongues for the vulgar, and in the plural Gentiles, *Ethnici*. These were the subdued people to whom literature was proscribed, and on whom the obligation to cultivate as serfs was imposed by the conquerors or heroes, the enslaving race; אַמֵּי הָאָרֶץ Aam He Aretz, populus terræ (*Levitic. 4, 27; Gen. 23, 13*), which is explained—Homo illiteratus, præditus dotibus moralibus, non autem intellectualibus, probably the same with the Malayan Bala. Marsden gives as a synonym for Bala (*vide p. 70, note*) رعيت Rayath (in its Malayan acceptation), subjects, vassals, followers, people.—*Dict.* 146, 508. This is the term applied in India to the class of people, the cultivators or villagers who claim a *prescriptive right*, or more properly, a *hereditary right* of tenantry, which it seems certain they have at all known periods enjoyed, and who seem *politically* the only existing remains of the ancient Hindu state of society. The division of Indians into Castes in the Greek era corresponds with the graduation of society by the Persians and Arabians* (*vide p. 18, note, p. 109 and 110, note*). Strabo, whose account of them is much the best, describes the

BITO coleoque insutus in profluentem mergitur (XII Tab., *Tab. 7, Cap. 4, L. 8*); as with us, theft of property, the right in which was instituted by the plough or labour, was punished with hanging: “Qui Frugem Aratro quæsitam furtim nox pavit seevitve, suspensus Cereri neeator.”—*Ibid. Tab. 7, Cap. 2, L. 2*. With this race the Bull or the Plough was the invariable designation of rightful possession and of legitimate jurisdiction or just authority.—*Confer p. 104, note*.

* The order of the Hindu tribes or four *original* Castes, as stated in the *scale of society* in the laws of Menu, universally acknowledged to contain the principles of their most ancient law, is according to the order of nature, knowledge being placed first; civil rank or preeminence (*nobility*), next; mercantile avocations or the monied interest, the influence of wealth, next; *skilled labour* or the artisan, next, who must necessarily always possess a superiority to the labourer, whose animal strength is his chief qualification. Wilkins quotes a *compound Sanscrit word*, enumerating them “in the order of their rank,”—that is, of their claims to estimation: ब्राह्मणक्षत्रियविदूशूद्राः Brāhmana, Kshatriya, Vit, Soodrāh (*Gram. 570*), in which it is remarkable that the 3rd or mercantile or Vaisya tribe is called Vit, apparently allied to our words wit, for know, and Witten-gemote. Those who had the *Chout* or 4th part of the produce in the age of the Greeks, the legal right of the proprietor, the noble, the landed gentry, according to Menu, and *all* their codes, probably comprised both the original *Chowdry* or proprietor, and the villagers; the king or Despot being *seized* of all the rest. This word Chowdry is now used for a certain description of civil officer, possibly *anciently* a species of justice of the peace. This regal *property* as described by the Greeks is the Sanscrit Desa-Pati, the *Lord* of the country, the source of the Greek Δεσποτης which had an immediate reference to the serfs or enslaved cultivators: “Heres, Dominus, relativum est servi, Δεσποτεια, dominium, imperium, *proprietas*,”—the foundation of Asiatic despotism. This tax, as stated by the Greeks, is the *Lion's share*, not the ancient legal assessment which gives a sixth of the gross produce to the State or king, a fourth to the proprietor, and the rest to the cultivator,—a principle apparently followed by Joseph, who abolished the class of proprietors in Egypt, giving their fourth as well as the sixth to Pharaoh. “Behold, I have *bought you* this day *and your land* for Pharaoh: you shall give the fifth part to Pharaoh, and four parts shall be your own” (*Gen. 47, 24*); “and as for the people, he removed them to cities from one end of Egypt to the other.”

property in the soil as vested in the king, and the fourth part as the right or peculium of the serfs: "Et cum regio tota sit regis, ipsi eam conductam excolunt, pacti mercede loco, quartam fructuum partem."—*Strabo*, 15, p. 1030. These are the same peaceable people who had only a subsistence and immunity from military service, and were excluded from every other function but the obligation to cultivate: "Hi, ob immunitatem a militia et securam opus faciendi licentiam, neque urbem nec publicum negotium, nec ullum aliud minus attingunt."—*Strabo*, *ibid*, 1030. Arrian gives the like account, placing them after the σοφισταί, the Sophists, who are clearly by his account the Sophæes, or Sufies, or Calendars, whom Strabo calls φιλοσοφοί, the philosophers. It is by this subdued people, however, that the principle of right, and what could be saved by tradition of history, has been universally retained. The Greek word Ἐθνικοί, Gentiles, implies this, immediately formed from Ἐθνος, Gens, natio: accipitur pro ordine, et societate, et genere hominum, and probably derives from Ἐθος, mos, consuetudo, institutum, Ἐθω, ex consuetudine facio, Τα Ἐθνη, instituta provinciæ. Hence the force of the abverb Ἐθνικως, Gencico more.—*Vide Lex Constantini*, 452. These are the *people*, the common people, the vulgar; Pobal, Irish, a people, a tribe, a congregation (*O'Brien*); whence the Latin Populus; εθνος, Suidæ, vulgus, numerus (*Constant. ibid.*), the vulgar, the multitude: Popularis, civis meus, signat quod vulgo dicitur conterraneus; from which Irish word Pobal comes our word Public and Publish, and the Latin word of the later writers, publicare for promulgare, to *divulge*, make known to the ignorant, vulgar; Poblacho, Span., vulgus, plebs infima.—*Larram.* 2, 178. These, as I before observed, universally rejected, while they adhered to their tenets, the principle of cosmopolitanism or fraternization, to which Cicero directly opposes the word: "Seseque non popularem alicujus loci, sed civem totius mundi, quasi unius urbis, agnoverit."—*Cicero*. The Pictish principle, like that of the Hindus, was "*A-thol*," "endure everything," rather than submit to it. The Jun or Javan, therefore, who, after the flood, divided these Gentiles among them according to their tongues, nations and families, were the conquerors. This people so divided, the spoil or sufferers from the flood; the former, the speakers of the Greek, Ionic, Hellenic, or artificial language; the latter of the vulgar vernacular or provincial dialect. The word Gentiles and Gentoos seems Sanscrit जनता Jānāta, the people collectively* (*Gram.* 531), allied apparently

* From जन् Jan, produce, generate; जनः Janah, a person; जन्मा Janmā, birth (*Dhat.* 51), a gentleman born. This is the source of the Latin gens, genus; Γενεα, Gr., genus, generatio, progenies, *natura*, ortus, ætas (a generation) (*Lex Constant.*); Gentiles vocant Latini eos qui eadem gente et familia sunt orti. These were the Indigenous race exclusive of acquired slaves: "Gentiles sunt, qui inter se eodem sunt nomine, ab ingenuis oriundi, quorum majorum nemo servitutem servivit, qui capite non sunt diminuti."—*Cicero*. The same with the Gentiles, the descendants of the human species, the Cainites (*vide* p. 92, note) distinguished from the children of God, Adam moulded of black mud; जनकीय Janakccaya means human.—*Gram.* 510. "Vishnu जनयति Janayāti (generates), the universe; विश्वं Visvan" (*Dhat.* 51) (the whole, το παν). This word entirely excludes the idea of fabrication from a pre-existing matter, and is employed to denote the matter

to our English words *Gentle* and *Gentleman*, a designation at all times ungrateful to the ears of the Cosmopolites, who founded their consequence on power established by the subversion of religion, right, justice, and the efficiency of civil government*. The custom which gave rise to the Amobr and Marchet in this country, derived from the Adamites, prevailed also in Arabia. "The tribe of Tasm were the posterity of Lud, the son of Sem (*Confer* Note II, p. 33, and Text, p. 97), and Jadis the descendant of Jether. †" "These two tribes dwelt promiscuously together under the government of

constituting act, which, according to their allegorical Cosmogony and Theology, is the function personified by Vishnu. The word Human seems Basque: "Humco ò Umea llama el Baseuence a la criatura viviente y al hijo en quanto se estiende a todo lo sensitivo: Manoa y Manca llama a lo primero." This latter seems the origin of *our word* MAN: la criatura viviente mas exquisita y primero que hizo dios.—*Id. ibid.* The Hindu legends with respect to Rajah Janok, as well as the name, seem to have a certain affinity with our Kenneth Cruithne, *the gentle*, the first king of the Piets, *i. e.* the skilful, the wheat eater, the gentle: "Gein, Irish, a conception, an offspring, is allied to the Greek *γενος* and Latin *genus*; as Geenim, to beget, *γινωμα*" (*O'Brien*); Geinem or Ginim, Irish, to beget children, to generate; Geinead, a generation, also a springing or bringing forth; Geinealae, a family, a genealogy, a pedigree; Geinteoir, a sower or planter; Geintleas, paganism, idolatry.—*O'Brien.* These all denote the same people. And what is more, the Greek and Latin Triptolemus, triticum, Latin, wheat; Triones et Septemtriones, the ploughbullocks; seem all referable to the Irish: Treab, a tribe or family; Treabac, one of the same tribe; Treabad, a ploughing or cultivating; all unacquired *right* in land being with these people by inheritance; Treabta, caring, ploughing, a village, a home stall; Treabtac and Treabtaire, a farmer, a husbandman, a ploughman; Treabar, skilful, discreet; Trebaim, to plough; Treaban, a tribune.—*O'Brien.* This is the chief of kindred of the Welsh laws, as the condition of society was modified in the Cimbric code by subjection to the Celts (*Vide* note C, p. 12, and note ¹ and note E, pp. 18, 19). *The first historical notice* of the Tribunes of the people, refers them to the epoch of the secession of the people to the Mons Sacer, these being the magistrates they elected for themselves. The name, like most other ancient derivations, is very unsatisfactorily referred to the number *three*, or their being chosen by the suffrage of the tribes. They appear evidently to have been the head men elected by *each* tribe.

* These people seem to have alone kept alive the reverence for God and justice, and from them (the *Siths*) the gross abuse of the word צדק TZADOK, as applied by the Sadducees and the dispensers of the Mamon and vengeance of the Lord God, under the term JUSTICE, seems to have been taken; ܥܕܩܩ Sadok, Syr., justitia; צדקה Sadaki and צדקה Sidiki, Heb., forum frumentarium, frumentarius, frumenti venditor (*Castel*, 2467); Σιτικός, Gr., frumentarius, Σιτιον, cibus, cibarius, Σιτηρεσιον, commeatus, res frumentaria: "σιτια σιτη τα φαυλοτατα." cibus vesceris vilissimis, *Xenoph.*: εν σιτιοις και οψοις, in pane et obsoniis (*Constant. Lex.* 2, 620), all apparently allied to the *Siths* or *Pichts*: "l'homme pur et le bœuf qui travaille" (*Zendav*, 3, 351): "le point le plus pur de la loi des Mazdiesnans (the Guebres), de semer sur la terre des grains" (*Zendav*, 2, 197): "que l'on plante des grains, de l'herbe et des arbres, que l'on donne de l'eau à celle qui n'en a pas, et que l'on dessèche celle qui a trop d'eau."—*Zendav*, 2, 284. Our agricultural drainers and improvers have only followed the example of these ancient Tats and Eeraniens.—*Confer* p. 114, note.

† The handicrafts, the *Jats*. יד Yad, or Jad, Heb., Chald., Syr., Samar., the hand (ἄμνα Ath-yad, Sam., manu cepit); यत् Yat, Sans. root, endeavour, take pains (*Ettle*, Scotch, endeavour):

Tasm, till a certain tyrant made a law, that no maid of the tribe Jadis should marry till first deflowered by him (*vide* p. 89, note). The tribe of Jadis formed a conspiracy,

यत् Yat, a different root, *punish, purify* (*Dhatu*s, 111); यन्त Yant, root, couple, unite (*Ibid.*), joint: It. Punico-Maltese, mano, pl. Idein mani; Hāt, Hindee; Hān, Scotch; Hand, English. It was the invariable tenet of these people, that, by the legal execution of justice, the justice of God could alone be averted, by putting the iniquity away from among them; Piaculum, Lat., pro Pœna; while the worshipers of Taghut maintained that the Lord alone shall judge his people, that is, dispense to them vengeance and recompense.—*Deuteron.* 32, 35, 36. These, as I before remarked, were the Jacobites: “For the Lord’s portion is his people; Jacob is the lot of his inheritance.”—*Ibid.* v. 9; *vide* p. 70. Job refers to this distinction between justice, the civil authority recognized by the artificers and Taghut (cap. 31, 11). (*As in the Hebrew*) “For this is a heinous crime; yea, it is an iniquity to be punished by the judges (פּלִילִים *Falilim*): for it is a fire that consumeth to destruction, and would root out all mine increase” (all motive to industry).—*Job*, 31, 11. To whom Barachet, the Buzite, replies, I (am) according to thy mouth (*vide* p. 112, note) (your account) IN GOD’S STEAD (*vide* p. 95, note, 93, text), I also am cut out of the clay (*i. e.* a Materialist, *vide* p. 97); behold, my terror (*vide* p. 98, note *) shall not make thee afraid (*i. e.* I do not mean to intimidate you). This word פּלִילִים *Falilim* is opposed to שּׁפֵטִים *Shuffetim*; פּלַל *Falal* the root, means either judicavit or speravit, implying a *chance* of escape, instead of the inevitable and eternal justice of God,—the distinction made by the Arabians between Michael and Gabriel (*Vide* p. 89, note). This power in the place of God was the object of all their sacrifices and offerings for worldly success in their objects and enterprises, and the efficient means of all their incantations, charms, and phylacteries; תּפִלָּה *Tha-Falah*, Heb., oratio, a prayer. The Lord tells them (*Isaiah*, 1, 15) “When ye spread forth your hands, I will hide mine eyes from you: when ye make many prayers (תּפִלָּה *Thafilah*), I will not hear:” תּפִלָּה *Thafelah*, Chald., id. Heb., item, precatorium, oratorium, pl. תּפִלִּין *Thafalin*, est lorum coriaceum duplex, quod precaturi sibi alligant, primum, circa caput; secundum, brachio sinistro: in ejus medio cellula est, cui inclusa est membranula, continens 4, scriptura, sc. (*Exod.* 13, 2, 5 (*vide*); *Deuteron.* 6, 4, cap. 11, 13) (*vide*, and confer *Deuteron.* 6, 8) cellula ista; in oratorio capitis distincta est in 4 cellulas alias, quibus singulis una membranula convoluta includitur; hæc cellula arcte consuitur, ex qua lora utrinque exeuntia, רַצִּיעוּת *Ratziaauth*, dicuntur. Hæc Tephilla alligatur circa caput, ita ut cellula sit in media fronte ubi pili desinunt, ut sit quasi ante oculos. Altera quæ manu applicatur, alligaturque brachio sinistro, quia vicinior est ea pars cordi et sic preces putant magis ex corde proficisci, hæc in *V. T.* טַטְפַת *Tatafath* (I apprehend from טַט *Tat*, duo, of the same import with the two jods) in *N. T.* το φυλακτηριον (a phylactery), dicitur. Abraham, Isaac, and Jacob, it would appear, are supposed each to have supplied a phylactery (*vide Castel*, 3000, and 1456); the belief is universal among the vulgar in India, Hindus, Mahomedans, and Buddhists, of the virtue of these written Mantras or invocations enclosed in a case and bound to the body in producing the Divine presence, or the aid of effectual grace or favour. The word שֵׁפֶט *Shafat*, judicavit, jus dixit, rite controversias diremit, ut boni defendantur et mali puniantur, rexit republicam, administravit leges, et jura præscripsit. *This species of judge* was the offence of Lot with the Sodomites, as it appears always to have been: “They said this *one* (*i. e.* not initiated of the fraternity) came in to sojourn, and he will needs be a judge (שֵׁפֶט *Shoffat*): now will we deal worse with thee than with them.”—*Gen.* 19, 9. This is the jurisdiction of civil government, and the root evidently the source of the *Suffetes*, the Carthaginian magistrates, and the power, that which Hiram of Tyre contributed to establish in Solomon (*vide* p. 108), and may be supposed to

and inviting the king and chiefs of Tasm to an entertainment fell on them and slew them all, and extirpated the greater part of the tribe; the few who escaped obtaining aid of the king of Yemen, then (as is said) Hhabashan Ebn Akran (*vide* p. 93), assaulted Jadis and utterly destroyed them, after which there is no more mention of either tribe."—*Sale, P. D.*, p. 10. The tribe of Tasm coalescing, viz. with the Hhabasheth. This Abyssinian, the son of Akran, seems to be the Tobba king of the Hamyarites (referred to in the *Koran* 44, vol. 2, 353), who the commentators state to have been very potent, and to have built Samarcand, or else destroyed it*.—*Sale, ibid.*; *Vide* p. 35, note.

have originated in that part of the world with the ancient Sidonians, who were the artificers. Homer describes them, Σιδωνες πολυδαυδαλοι, the Sidonians, skilled in many arts (*Iliad*, ψ, 744: *vide* p. 23, note): "Le taureau qui fait croître l'herbe, qui a donné l'être à l'homme pur" (*Zendav*, 2, 88): "le taureau Abou dad."—*Zendav*, 3, 353. The word Abou means father, source, origin, or whatever is most preeminent in its kind; داد Dad, justitia, æquitas, jus (*vide* p. 114, note). This bull is opposed to the Pesh-Dadians, the *distributors* of justice, that is, of the Mamon and Vengeances of the Lord God. The sacrifice of the bull to "Mithra le Médiateur sur l'Alborj" (*Zendav*, 3, 213), in the representation of which the immolator may be seen pressing the bull to the earth with his knee, with the inscription "Nama Sivajec," glory to Siva (Iswara, the Lord God), (Jec, an affix of respect or intensity) refers to this. By the Athenian law it was prohibited to slay the Ox: "quia ipse est agricola." उक्षा Ukshā and उक्षन Ukshān, Sans., a Bull or Ox (*Dhat.* 10), our words Ox, and Oxen. In consequence of this subservience to the purposes of agricultural labour, the foundation of all other labour and RIGHT in property instituted by industry, it is stated in the laws of Menu that the Bull is Justice personified, that he stood firm on all his four feet till the Kaleyug, since when he has been maimed and reduced to three. The Jainas, who seem a part of this race of people, entirely perverted by the authority of the Buddhists from the original principles of religion and morality which they maintained, say that the first Jaina, the first Saint, the first King, was RISHAB'HA. The word is Sanscrit, and means THE BULL; ऋषभ Rishab'ha, a Bull or Ox.—*Gram.* 532.

* It would have considerably contributed to throw light on the subject of the affinities of language to have traced the evidence of the connexion between Thebes—the southern coast of Arabia—Hadramuth (*vide* note E, p. 18, and note 1, *ibid.*), and the Patalene and Patala of Strabo and Arrian; (पातालं Patalān, Hell, the infernal regions (*Grammar*, 487), the name now given to Lassa (the seat of the Grand Lama), and the state of this tract of India as described by the Greeks of Alexander, with Thebes, and with the Urotal of Herodotus and the Dousares, or Obodon (Buddha), the Apollo of the Greeks, the Abaddon of the Jews, and the *Orus* of the Egyptians (*Herod.*), the angel of the bottomless pit, all of which are stated, and I believe correctly, by Eusebius to have been deified men: "Phœnices item, Melchatarum Malech Athar (Athar and Ashar are certainly the same) (*vide* p. 81, note); et Usorum, Ουσωρον et alios quosdam ignobiliores, qui olim homines fuerunt, deos appellare, Arabes similiter Dusarem quendam et Obodon, Οβοδον" (*Abaddon*), &c. (*Euseb.* 690); but I must relinquish the purpose. It will, however, materially serve to show the light which the analogy of thought, as indicated by these common or kindred superstitions or opinions, is capable of throwing on the application of words, and their oblique or figurative uses, to exhibit the very extensive prevalence of the same rules or discipline, and their

Although I have been under the necessity of omitting in the notes much which would have more fully explained this subject, these considerations will afford some

effect in perverting the human understanding and the faculty of reason, as well as the reverence for the Deity and moral distinction, and the identification in the principles and practices of these agents of wickedness, however variously designated, or remote in situation; and I shall therefore endeavour, in so far as may be possible within the limits of a note, to adduce some further evidence of this fact. That the Sramanas, Joguees, or Sufies were the same with the Gymnosophists or Sanaia Ethiopians, is evinced by the Greek accounts. "Neque cuiquam licet, eum cui silentium imperatum fuerit ad loquendum cogere (*vide* p. 73, note): Hi Sophistæ nudi degunt" (*vide* p. 103, note; *Arrian*, 530); and while every other condition was fixed by Caste, "hoc tantum permittitur Sophistam ex quocunque genere fieri (*Arrian*, 533); (the existing rule for Sanniassis,) and they evidently, like the Joguees and Suffies, maintained the doctrine of beatitude by union with God; his associates being represented as reproaching Calanus (not a proper name, a Calandar), quod relicta felicitate, quam sese consecutos censebant, alium dominum quam deum coleret.—*Arrian*, 444. With these, who were opposed to the Brahmans as they now are, Alexander appears to have connected himself; he attacked the city of the Brahmans, who burnt themselves with their families in their houses (*Arrian*, 391), and Musicanus who had revolted after submission: "hunc Alexander crucifigi in sua regione jubet, unaque cum eo quotquot Brachmani Musicanum ad defectionem instigarunt."—*Arrian*, 410. This hostility is particularly evinced, because when Musicanus was received by Alexander, "Sambum" (the Samb'hu, or pillar; *vide* p. 95 & 96 note; denoting a Budd'ha power), "quem Montanis Indis satrapam constituerat fugisque acceperat, quum Musicanum ab Alexandro dimissum, suæque regioni præfectum audisset. Nam cum Musicano graves inimicitias gerebat."—*Arrian de Exped. Alex.* lib. 6, p. 409. On this man's sending his followers with a sum of money and his elephants: "Quibus in fidem receptis, *aliam quandam urbem* quæ defecerat cepit, et Brachmanorum nonnullos (qui quidem Sophistæ apud Indos habentur) quos defectionis auctores fuisse constabat, interfecit (*Ibid.*); from which it appears these two contending sects were endeavouring to play off, by a species of Purim, the power of Alexander against each other, and that the Brahmans were united in cause with Musicanus. Musicanus probably is a compound of Maha, great, or radical, Mah, great, with Sichana (*Vide* p. 111, note), the "very learned, the great scholar," as the modern Sikhs gave to their chief the titles both of Maha Guru and Maha Rajah: if the Astacani and Assacani are the same people,—the latter appellation is, it may be presumed, a compound of the same word with the Sanscrit prefix A, exactly equivalent to the Alpha privativa of the Greek: "Apud Assacanos est *Massaca* ingens oppidum quod Assacani regni caput est. Alia præterea urbs Peukela;"—these, *Arrian* appears to place west of the Indus (p. 510). This is an erroneous appellation for Masoga or *Magosa* (another and the right reading) of Strabo (who distinguishes the Astakoini from the Assacani, both west of the Indus) and Taxila, between the Indus and Hydaspes (*Strabo*, 1022), all of whom would appear to have been Buddhists or Jainas, the Assakani denoting those who repudiated study as the road to knowledge, and founded their pretensions to wisdom, on Divine inspiration, effectual grace, and their pretended union with God, by the practice of austerities and the mortification of the flesh;—a state of things, in the anticipation of which an ancient Sanscrit writer remarks—"that if such opinions prevailed, truth would fall into contempt," and that, "*he who could stand longest on one leg* would be considered learned." These two sects of philosophers are distinguished by Megasthenes; one he calls Brachmanes, and the other Germanes.—*Strabo*, 1038. These are the same

reason to infer, that generally a connexion exists between all the Ionim or Aunim or Avenim (*vide pp. 92, 93, 81*) with Aun or Aven, Thebes, evidently allied to the Greek

sect called by Clitarchus Pramnas: "Brachmanis Pramnas philosophos opponunt, contentiosum genus hominum et arguendo deditum. Brachmanas, etiam quod Physiologiam et Astronomiam exerceant, ab illis ut stultos et ostentatores derideri (*Strabo, 1047*);" both these words seem to be intended for the Sanscrit word श्रमनी Sramanee, a penitent (*Gram. 587*); the Σ having in the one case been corrupted by transcribers into Γ, and in the other into Π: Zarmano-chagas (σοφιστης Ivdos; *Strabo, 1006*), the Indian from *Baryosa*, who burnt himself naked at Athens (*Ibid, 1048*) seems to confirm this. The *Barygaza* probably of Arrian (*Peripl. 166*): "Istis in locis ad hodiernum usque diem exercitus Alexandri vestigia ac monumenta servantur"; serving also possibly to show his connexion with this sect, I believe the same with that of *Lat*, or Al Lat (the Pillar), at Sumenat (see *Sale P. D. p. 26*), stated by Ferishta to be assigned either to Arabia or the advent of Krishna. The χηγας is probably the Sanscrit खर्घ Khargh, go, move; खजू K'haj, moving with pain or difficulty, limp (*Dhat. 36*); various painful additions to pilgrimage are frequently enjoined by these guides, such as measuring the distance by extending the body successively over every part of the route, denoting the Kalandars or travelling Joguees; هح Ihaja, Ihadja, Arab., gradum fecit, gressus fuit, peregrinatus fuit; whence هح Ihadjon (Ihadji) for the Mahometan pilgrims to Mecca.—*Castel, 1117*. These are the Mownees, who are distinct from the *Munis*, who are Brahmans; the former appear to have practised silence, and not to have used ablution as a religious rite, and to have made a vow of penitential austerity. The silent rotary (मौनी Mownee), vows (मुणति Munnati), a solemn act of discipline (नियमं Niyaman).—*Dhat. 103*. All the *Munis* मुनयः *Mhunāyah* bathe or immerse.—*Dhat. 101*. The *Munis* are the same with the bathers or Baptists; वाड् Vād, Sanscrit root, immerse, bathe; example, the मुनिः Munih वाडते Vādātay, bathes in the Ganges (*Dhat. 130*); Batea-tu or Bataya-tu, Basque, baptizare (*Larr. 1, 128*); Baisde, Irish, Baptist; Baiste and Baistead, baptism; Baisd-im, to baptize (*O'Brien*); this is our word wash, washed; Bustialdia, Basque, acto de lavarse (*Larr. 1, 128*); Bustia, Basque, madefactus (*id. 1, 127*); Baisteac, Irish, rain, severe weather (*O'Brien*) (moist). Moist weather is a common Scotch expression for wet or rainy weather. Beatra, Irish, water, wet, Eng. (wayter, weet, Scotch). The Bacchus (Dionysius), said by Megasthenes to be worshipped by the philosophers of the mountains (*Strabo, 1038*), is the same with the Dousares of the Arabians, and Thebans or Ethiopians; Buddha, the man in union with God. The Budyas of Arrian is no doubt the name Budd'ha, and his son Cradevas, Κραδovas, corrupted (by changing the Σ into K), from the word Sradd'ha, from whom there was a regular hereditary succession of kings, denoting the Pandava conquest or conquest of the Nairs, and the epoch of the Kaleyug (*Vide p. 84, note*). Sradd'ha Deva, the God of obsequies, is certainly a Sanscrit epithet, and apparently applicable to Krishna, though I am not certain that it is attributed to him. Gaya—the point to which their obsequies appear to refer, and to which the person who performs them ought to go on pilgrimage, in order perfectly or duly to complete them—is called Budd'ha Gaya (*justa facere*) requisita, solemnity; Sanscrit, D'harma. The philosophical exercises of these Sophists or Sufies, which attracted the admiration of Alexander, all denote the Sramanas, Mownees or Tapasiyas. "Nam et quum ad Taxila urbem venisset (Alexander), Indorum sapientes nudos conspicatus aliquem eorum sibi adjungi optabat, incredibilem in eos laborum tolerantiam admiratus."—*Arrian de Exp. Alex. 443*. These useful and valuable attainments, represented as those contributing the most to the improve-

mysteries, both of Bacchus Eleusis and Samothrace (*vide* p. 46), and with all those Ascetics and Sophists who pretended to secret or mystical knowledge, and that the

ment of the understanding, and the merits the most successful in obtaining the favour and effectual grace of God, the possessors of which ridiculed the Brahmans for the study of nature and the cultivation of astronomy, are described with respect to two of them, by Strabo (p. 1041), as practised by the one lying all day on the ground exposed to the periodical torrents of rain and the burning influence of the sun; and by the other as holding a piece of wood three cubits long (above his head), standing on one leg till it was tired, and then on the other,—a discipline which he continued the whole day (*vide* p. 120 n.). A merit of the same description seems to have found acceptance with the Lord God in the age of Moses, and to have determined the fate of battles and of nations: “When Moses stood on the top of the hill with the rod (מתה) *Match* of God (Elohim, the powers) in his hand. And when he held up his hand, Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses’ hands were heavy (fatigued,—too heavy for him to hold up); and they put a stone under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other, until the going down of the sun. And Joshua discomfited Amalek with the edge of the sword.”—*Exod.* 17, 9. From which account it might seem that the proper performance of this ceremony was exactly that of the Gymnosophists of Taxila; 1st, because it appears that he ought to have stood, but could not; 2dly, that the rod was in *both* hands, and *held up*,—*i. e.* above the head; and 3dly, that it was necessary in order to accomplish the object to continue till the sunset; the rule also of the Tapasyas. “Invenisse se ait (Onesicritus) quindecim homines viginti stadiis ab urbe, alium in alio gestu, vel stantem, vel sedentem, vel jacentem nudum, et usque ad vesperam immotum, postea in urbem discedentem” (*Strabo*, 1042); “quotidie in eodem gestu immoti perseverent.”—*Id.* 1040. The Hebrew words used by Moses, מטה ה אלהים בידי *Match He Elohim Be yadi*, do not seem to mean *Rod, properly or primarily* in his hand, but *Power*; having in my hand (*i. e.* exercising) the *might* of the Elohim. מטה *Matu*, Chald., potentia; מטא *Mata*, Syr., *id.*; מטה בא ידוהי *Mata Ba Yaduhi*, Syr., valet, potest; facultatem, potestatem habet *in manibus*.—*Castel*, 2038. Eusebius identifies Moluch the object of Phœnician worship with Saturn or Κρονος: “Saturno (Κρονος) quidem Phœnices quotannis carissimos et unicos liberos mactabant” (*De Laudib. Constant.* p. 690), as some of the ancient writers do the Israel of the Jews. “Seatar, Irish, strong, able; a name for God, in the same manner that אל, Al, among the Hebrews is an appellation of God from the same word אל, Al, which signifies strong, powerful.”—*O’Brien*. This is not only the radical import of Al in Hebrew, but in a great proportion of the languages of the world, even in the American; Ele, force, Carib. (*D. Car.* 200); Seatar, Irish, divine, of the same import with the Elohim, the Sabaoth, from which the Sabbath, the Lord’s day (the day on which the Lord rested from his labour of creation!!!), being that on which this congregation or Synagogue of the Lord met, the origin of Saturn and Saturday. The primitive sabbath was Friday (*vide* p. 109) (the day of Brigu among the Hindus); Brig, Irish, value, force; Brig, the meaning of a thing (*O’Brien*),—that is, the day set apart for instruction. This day was not the Lord’s day, but the labourer’s day, the day of rest—whence the Irish Brig for the tomb—“where the wicked cease from troubling and the weary are at rest.” Jumat, Malayan, Friday, day of assembly in the Mosques; a week. The observance of Friday is obligatory on the inhabitants of a village if they amount to forty.—*Marsden*, 104. Something analogous to this occurs in the Welsh law. جومات *Sjumāt*, Arab., hebdomas; يوم ال جوم *Jum Al Sjum*, Coran, *i. q.* يوم ال عروبة *Jum Al Aarubeht*, dies Veneris et resurrectionis (*Castel*, 572; when justice and judgement will again be established; confer p. 108 &

Greeks were originally a part of the heroes or warriors united with the subdued race, and speaking a Pracrit or Pali, or dialect of the Sanscrit, fashioned after the

109, note); جوامع Juamaau, concilia, consessus, parlamenta (*id. ibid.*). Moluch is not the *Saturn* of the *Romans*, but Apollo. Virgil, whose mythology seems particularly correct, that is, consistent with the general analogy of fabulous history, observes of the Tyber:—

* * * “Amisit verum vetus Albula nomen.
 Me pulsum patriâ, pelagique extrema sequentem,
 FORTUNA OMNIPOTENS et ineluctabile fatum
 His posuere locis: matrisque egere tremenda
 Carmentis Nymphæ monita, et DEUS AUCTOR APOLLO.”
 (Abaddon: *vide* p. 109, note.) *Æn.* 8, 331.

In consequence of this, the successful votary, the favourite or son of fortune, communicated to the badge or mark which he bore, the term of the power of God. “And Moses took the rod of God (מטה ה' אלהים Match He Alohim) *in his hand*: and the Lord said,—see thou do all these wonders before Pharaoh which I have *put in thine hand*.”—*Exodus*, 4. Juvenal notices the introduction of this age of the children of the man of earth (confer 118, note):—

“*Compositivo luto nullos habuere parentes.*
 Multa pudicitiae veteris vestigia forsan,
 Aut aliqua extiterint et sub Jove; sed Jove nondum
 Barbato, nondum *Græcis jurare paratis*
Per caput alterius; cum furcm nemo timeret
 Caulibus et pomis, sed aperto viverent horto;
 Paullatim deinde ad superos Astræa recessit.”
 (*Vide* p. 47, note.) *Juvenal*, 6, 13.

“*Jurare per caput alterius*” refers to the Divine man, or Lord God, the infallible man or guide, and the age of Astræa, or justice to the established authority of civil government;—“when every man lived confidently under his *own vine* and his *own fig tree*.” These inferences may be confirmed to any extent from the ancient writers, and more especially from *Æschylus*. In the reign of Alf-rad, the law-giver of the Alps, according to the tradition of this country, the authority of law was so effectually established that a purse of money left upon the high-road was safe. The power of the rod, or the throwing down of rods, “*casting cavel*,” was what overturned this state of things (*vide* p. 49). It is impossible to understand the word Rod, מטה Match (*Exodus*, 7, 12), swallowing up the rods, or becoming serpents in a literal sense; but the casting down their rods before Pharaoh, as the exhibition of their respective powers, is an exercise of Purim, or appeal to what was considered Fortune. The word used for green rods (*Gen.* 30, 37) is מקל Makal, virga, Baculum.—*Castel*, 2126. Baçal, Irish, a staff (*O'Brien*); מקלי Makali, my staff (*Gen.* 32, 10): the Bata is also Irish; Lem, Irish, contracted for Le mo, with my; Lem bata, with my staff (*O'Brien, Voc. Lem*); this is the marshal's Baton, the mark of supreme command, Imperator; the mace, or club, or hammer, the beater or pounder, a bat for *striking* a ball: thus we say, to beat out iron for to hammer out; *gold beater's* leaf, for the skin between which gold is *beaten* into leaf; Batan-ar, Spanish; Batan-du, Basque, pannum contundere (*Larr.* 133); Boutton, the club or mace of the American cannibals or warriors, their deadly or lethal weapon (*vide* 67, note). By the Hindu law, in certain cases, the king is directed to strike the cri-

principles of these constructors of language, discriminative of the lords from the vassal plebeians: they were themselves struck with the affinity of speech and the “ Multa

minimal with his mace or club, who, whether he lives or dies, is punished. The Mace seems the same thing with the Sanscrit लगुडः Lagudah, a large stick or bludgeon (*Gram.* 596) (*a log?*); लाघृ Lāghre (root), to be able, capable, powerful (*Dhat.* 120); the club of Hercules, the Tyrian or first Hercules, the son of Fortune. These Indian Sramanas were like the Jacobites (*vide* p. 70), the prophets and soothsayers, that is, the workers of miracles, which power did not consist in the providence or power of foreseeing, but in the power of working the fulfilment—“that it might be done as it was said or written.” “Sunt vero hi,” Arrian states, “soli inter Indos divinandi periti; vaticinantur autem de temporibus anni aut in quæ publica calamitas immineat” (*Arrian Indic.* p. 530). The power of prediction exercised by Jo-saph. When Calanus was about to burn himself, he kissed all his friends, but would not go to Alexander for that purpose, but said he would meet him shortly at Babylon, and kiss him there (*Ibid.* 485),—at which place Alexander died three months afterwards with strong suspicions of poison, when “Alexandri mortem vaticinatum fuisse compererunt.”—*Ibid;* *vide* p. 80, note. All these Batenite sects were equally aware of the nature of this power and the circumstances which alone could exonerate them from fulfilling its purposes; when Alexander crossed the Tigris and approached Babylon with his face to the west, “Chaldæos vates obvios habuit qui eum ab amicis sevocatum rogarunt ut profectioi Babylonicæ supersederet. Oraculo enim sese Beli Dei monitos, ingressum in Babylonem nequaquam ei tum temporis faustum ac felicem fore;” not succeeding in this object, they requested him not to approach the city looking westward: “Sed potius circumactum agmen, in orientem ducito; sed ob difficultatem viæ id præstare non potuit: fortuna sive fato eum in viam propellente, cujus transitus ipsi exitio futurus erat.”—*Arrian de Exped. Alex.* 479; the ruling power being able to determine these apparently fortuitous results. The Indian Tapasiyas or Sramanas also danced, as the Dervishes still do: when they saw Alexander and his army approach, they are said “nihil aliud fecisse quam pedibus terram quam calcabant pulsasse” (*Id.* 442); a rite, the import of which may be sufficiently collected from the evidence of language. डिष् Dwish, Sans. root, dislike, hate; डेषः Dwaysah, enmity, hatred (*Dhat.* 72); डिषत् Dwishat, an enemy.—*Gram.* 448. I somewhere found the word *Dis* in one of the dialects spoken in this country, but have lost the authority, with the import stated of *invincible hatred*, and the word *Dis*-like countenances the fact; of which emotion the dancing seems to have been the expression with *the silent*. דוש Dush, Heb., calcavit, conculcavit, trituvavit; דוש Dush, Chald., idem. Talmud. siluit, tacuit; דוש וארש U'Adesh, et conculcavit, i. e. tacet; דשה Disha, tritura, conculcatio.—*Castel*, 682. It is a vulgar English expression, that a man or thing is dished—for entirely ruined (done for). دوش Dush, Syr., conculcavit, calcavit, trituvavit, transgressus est, violavit leges, &c.; دوش Adish, Syr., conculcare fecit; دوش Dusha, Arabic, caligavit, compressus et corruptus fuit; דוש Dutz, Heb., tripudiavit saltando (*Id. ibid.*); Dantz, Basque; Danza, Spanish (*Larr.* 1250); Dance, English and Scotch; Dańsa, Irish, dancing (*O'Brien*); To Dush, Scotch, to break down, to cause to crumble, a dushing bull, a bull who runs against you; possibly allied to Dust, the effect of trituration, to *kick up a dust*, or to make, or raise, a dust, Scotch; to create a great disturbance or quarrel. The Scotch *Shaman's Dance*, noticed in Jamieson's Dictionary, probably refers to the same thing. The word Shaman, from the Hebrides to Japan, means a juggler or enchanter (*vide* note H, p. 30, note). Accordingly Calanus tells Onesicritus that originally the world abounded as much with wheat and barley-meal as it did now with *dust*: “Olim omnia plena erant triticeæ et hordæaceæ farinæ ut nunc pulveris (κονεως).”—*Strabo*, 1042. This allegory with respect to the

vestigia communis originis." The account of the manners of the Grecian heroes by Homer is entirely that of these disregards of the rights of humanity. A female

original *spontaneous production of nature* is universal in the east, and nearly (probably everywhere) throughout the world, and refers to the effect (at one time attained) of the unfettered and unperverted operation of the laws of nature; the dust, to the result produced by the destruction which established Adam "Roi de la Poussière," according to the Zendavesta (*vide* p. 97, note); the invariable result attributed to the action of the Haruth, or Pivot, or these triturations, a figure of speech for *oppression* common to all language: as we say—an oppressor, *grinding the poor*. داس Dāsa, Arab., calcavit pedibus terram, conculcavit rem, subegit regionem, mulierem. (*Castel*, 678); داس Dāsā, abscondit; دسني Dāsīni, occultavit dolum, subornavit dolum; subornavit, elanculum submitit exploratorem, percussorem; دسيس Dasis (*act*), occultatio doli, DOLUS CLANDESTINUS, IMPOSTURA SOPHISTARUM.—*Castel*, 743. These seem to indicate the practices of the Batenites and assassins; دس Dus, Samar., labor (*Castel*, 684), possibly denoting the Daseri, or servitude exacted from these Abd to such wickedness. The Sanscrit root नत् Nat, which applied to a woman means move, wave, *dance, fall* (*vide* p. 90), not including the idea of move; wave, applied to a man, means *dance, injure*. Onesicritus, who was sent by Alexander to learn the tenets of these sectaries, states that Calanus informed them that Jupiter, Zeus, Zeus (the mediator, or master Sufie, the man God; ⲘⲈⲦⲐⲚⲈ, Copt., a hieroglyphic so written, pronounced by the modern Copts MADSHEUS, Madsheus hodiernis (*D. Cop.* 49), the Mehdi, or *Lord of Command*, as Notamanus renders Mehdi) had formerly produced a great destruction (ηφαινισε παντα, obliterated everything: *vide* p. 88): et nunc jam res pene ad saturitatem contumeliamque rediit, ac periculum est ne rerum omnium interitus (αφαινισμος) impendat.—*Strabo*, 1042. The word αφαινισμος, *disappearance*, seems a translation of the Sanscrit प्रदाय Pradāya, having wasted away, which, compounded with ली Lee, melt, makes पलाय Pralāya, or प्रलीय Pralēya, having melted away, dissolved—*Gram.* 439. The term used for these Katakisms, of which there have been many, and with Maha prefixed, to the end of the universe or final dissolution of all things. The word Katakism, as used by Demosthenes, is exactly of the same import: "Κατακλησμος, oblivio rerum memoriam obscurans" (*Demosthen.*). Such an extinction of all preceding history and existing knowledge is what is understood by the Hindus by the "Loss of the Veda in the ocean of destruction" (*vide* note H, p. 31, note 1), and appears to have been frequently attempted in the Chinese history to magnify the glory of the victorious power or new Lord God, and was effected at the Epoch of Adam, and nearly at that of Noah (confer p. 88, note). Onesicritus, deputed by Alexander to visit these Ascetics, was received by Calanus with derision, and desired, if he wished to learn from him, to strip himself naked and lie down on the stones beside him (*Strabo, ibid.*); apparently the same rule with that of the naked prophets over whom Samuel presided, who seem to have imposed the like obligation on Saul. The Pramnas (SRAMANAS) were the poisoners and enchanterers of the Indians, and divided into several classes, without which it is evident the practice of such arts would be impossible: "Horum alios Montanos, alios Gymnetas, alios civiles ac domesticos appellari: Montanos pellibus cervorum uti, et peras radieibus et medicamentis plenas gestare, (viz. for the supply of those mixed with society and the habitations), incantationes, amuletasque profiteri; Gymnetas nudos degere quod nomine ipsorum significat (the *naked* sectaries); mulieres eum eis vivere, non tamen permisceri."—*Strabo*, 1047. He includes among these Sramanas, on the authority of Megasthenes after the Hylobii, the *Mediciners*, if I may use the word (Ιατρικοί). These do not seem, from being classed among the Germanes or Sramanas, to be the Hindu Caste, commonly called

captive, a skilful workwoman, was worth so many bullocks ; a delicate lady desireable for a mistress so many more. What a fearful testimony to the state of human ferocity

Vishias, physicians, from the root भिष् Bhish, conquer disease ; भिषजः Bhishäjäh, a physician ; but to be the Hakim, the Sufics, the wise or knowing (*vide* p. 73, note),—the common term in Persia for a doctor or skilful (Leech). Hakim, Malayan, learned, skilled ; an ADEPT, a doctor, philosopher, physician (*Marsden*, 123), probably connecting with the sect of the mountains clad in the skin of deer, who carried a pilgrim's scrip or wallet filled with drugs. These seem to be of the same description with the *angels* of the Lord God : “Frugales quidem, non tamen sub divo degentes, oryza et farina viventes, quæ nemo rogatus illis non largiatur, nemo hospitio non libenter suscipiat : posse cos et fœcundos facere, et marium et fœminarum procreationem medicamentis præstare. Medicinam (την δε ιατρειαν) plurimum per cibos perfici, non autem medicamenta—*ου δια φαρμακων επιτελεσθαι* (*Strabo*, 1040) ; which word *φαρμακων* must here be understood as “not by the exhibition of *remedies*, but more especially by aliment.” It seems they meant introducing the drugs into their food, because it is impossible to suppose that sterility or fecundity could be effected by diet : the knowledge of drugs capable of producing *both these* effects, as well as the practice of clandestinely administering them, they certainly possess at the present day (*confer* p. 101, n.) ; but whether they are able to determine, as here implied, the sexual distinction of the conception I am not aware. Another sect of these Sramanas were the professors of divination, enchantment, and raisers and consultants of the dead. “Aliosque quosdam divinatores, incantatores et rituum quæ de *defunctis* (περι τους κατοικομενους, de *manibus mortuorum*) feruntur, non ignaros (Necromancy, referring to the superstition of the Nafash) ; these, he says, wandered about the towns and villages ; alios vero his elegantiores atque urbaniores, qui nec ipsi abstineant ab iis quæ de inferis memorantur, quæ ad pietatem sanctimoniamque pertinent ; cum horum etiam nonnullis mulieres philosophari a venereis abstinentes.—*Strabo*, 1040. These Monkish institutions, both male and female, exist, and from a remote age have existed, in Tangut, Thebet, and Siam, and in Æthiopia, Syria, Phœnicia, and among the Carthaginians as well as Mexicans. The Hylobii are, I apprehend, the Talapoins, deriving their appellation from the *Talapat* ; *Tala-leaf*, or leaf of the Palm ; the word *Tala* being the generic term for the Palm tree : “Hylobii appellantur, *ex eo* quod in sylvis degunt *e frondibus et sylvestribus fructibus viventes* ; vestem ex arborum corticibus habentes vini et veneris expertes” (*Strabo*, 1040) : possibly the origin of the Mosaic account of the dress of Adam, Buddha. This seems another instance of the corruption of an initial in a proper name, the T having been changed into an T : “Arborum corticibus vescuntur, vocantur autem eorum lingua eæ *Arbores Tala*.”—*Arrian*, 522. These medical resources seem to have been among the weapons of the Lord God : “He raiseth up the poor out of the dunghill, that he may set him with princes, even the princes of his people. *He maketh the barren woman* to be a joyful mother of children. Praise ye the Lord.”—*Psalms* 113, 9. When David danced with all his might before the Lord, and was reprehended by Michal, the daughter of Saul, for the indecent consequences of his agility : “How glorious was the king of Israel today, who uncovered himself today in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself !” David replied, “*It was before the Lord*, which chose me before thy father, to appoint me ruler *over the people of the Lord, over Israel : therefore will I play before the Lord*. And I will yet be more vile than thus * * *Therefore Michal had no child until the day of her death*.”—2 *Samuel*, 6, 14. When this playing before the Lord, or Purim, came to be established along with the Sadduceism of the Israelites at Rome (*Vide* p. 104),

and debasement does not the following explanation of the word שָׁמַל *Shamal*, vestis, afford! “*Vestes pulchras induebant puellæ gentiles tempore belli, ut invenirent gratiam*

“*Si Fortuna volet, fies de rhetore consul;*

Si volet hæc eadem, fies de consule rhetor.”—*Juvenal*, 7, 197.

From this passage of Scripture, as well as the injunction to the priests not to go up by steps to the altar of the Lord, that their nakedness might not be discovered thereon (*Exodus*, 20, 26), and the distinction of Gallia Braecata, the part of Gaul where the people wore breeches, or a covering for the breech, the Trews (drawers, drew, *drawn on*) of the Piets; the use of the kilt, the garment of the Celts, or that imposed by the Celts upon the Scrfis, would appear to have been very general. The Highland hose below the knee and the kilt terminating above it, leaving the knee naked, probably does connect with this word and the kneeling Hercules (*vide* p. 81, note); वृच Vrieh, Sanserit root, eover, conceal (*Dhatu*, 128); برک Brakin, Syr., Braecæ; Brecks, Scotch; ברקי Braki and אברקסין Abraksin and אברסקין Abraskin, Chald., Braecæ, femoralia; 𐤁𐤏𐤃𐤁 Brakaeh, Sam., velum faciei (*Castel*, 447); showing apparently the affinity of the primitive import of the word with the Sanserit. These illusores or irrisores, or perverters of nature, who seem to have had no shame in exposing what *nature* teaches us to conceal, reversed the use of the word to denote the concealment of their *faces*, their *Masks*, called in Scotland *False Faces*, that they might not be seen for what they were (which no man who has the “*mens conseia recti*” should be ashamed to be); this is the painted or gilded mask or *mystic light*, with which they professed to illuminate the world, and they thus took the appellation of this part of attire from the proper part of their person which modesty shrinks from exposing, to denote what with them required concealment and disguise, their shallowness and ignorance, and the hideousness of their fraud and wickedness. This very ancient imposition on the credulity of mankind has been transmitted to modern times. It prevailed among the *Roshenaiah* sect or *Illuminati* which arose in Cabul, who are supposed to have contributed to work the ruin of the empire of Aurengzebe, and from whom the German Illuminati of Weishaupt, as described by Robison and the Abbé Barrière, appear to have borrowed both their name, their principles, and their practice. Sale mentions in the reign of the third Kaliph, of the race of Abbas: *Hakem*-ebn Hashem (*vide* p. 112 & 125, note), called Al-Borkai, that is, the veiled, because he used to cover his face with a veil or gilded mask to conceal his deformity, having lost an eye in the wars, and being otherwise of a despicable appearance, though his followers pretend he did it for the same reason as Moses,—lest he should dazzle the eyes of the beholders. He made a great many Proselytes, deluding the people with several juggling performances, which they swallowed for miracles. This impious impostor arrogated Divine honours to himself, pretending that the Deity resided in his person, “*affirming (as is generally done by many sects in the East; vide* p. 95, note) a transmigration or successive manifestation of the Divinity through, and in certain prophets and holy men, from Adam to these latter days.”—*Sale*, *P. D.* 242. “*In the year of the Hejira, 201, Babec, surnamed Al Korremi * * **, because he instituted A MERRY RELIGION, which is the signification of the word in Persian, began to take upon himself the title of a prophet * * * and grew so powerful as to wage war against the Kaliph Al Mamun.” This man at last fell, in consequence of a stratagem, into the hands of Saleh an Armenian officer, who sent him to the Kaliph; “*having first served him in his own kind, by causing his mother, sister, and wife to be ravished before his face, for so Babec used to treat his prisoners*” (*Sale, ibid.* 244),—the common practice of this *merry religion*, transmitted from Osiris and Bacchus,—different designations for the same power. By the Kaliph Al Motassem, who had

apud illos, a quibus caperentur et eos ad scortationem pellicerentur," when the arts of vice and seduction were rendered an accomplishment necessary to the preservation of

succeeded Al Mamun, "he was put to a cruel and ignominious death" (*id. ibid.*); بَرَكَ Bārakā, or Braka, Syr., Magus, veneficus; بَرَكَ Barak, or Brak, fulguravit; بَرَكَ Bārākā, or Brākā, fulgor.—*Castel*, 447. These words are the root of the Lapis Brachthan in the Caaba (*vide* p. 89, note). It is wonderful indeed to see the extent to which wickedness and artifice on the one side, and the weakness of human nature on the other, when plunged in ignorance and blinded by the clouds of prejudice, has rendered successful the attempt to turn into derision all that is in the nature of man, the source of the sentiment of reverence, or of that sublime emotion which attends the contemplation of God, and to transfer it to objects the most deserving, and the most calculated to inspire it with abhorrence and contempt. Diodorus says: "Risus enim amator Osiris * * * non enim pugnax erat Osiris, nec ad acies et discrimina belli descendebat" (*Diod.* p. 22; *Ed. Wesseling*): "Nec in Bacchi tantum *inītiis*, ταις τελεταις ταις Διονυσιακαίς (*vide* p. 113 and 114, note); sed *universis quoque* (*sacris*), (ἀλλαι και ταις ἀλλαις απαισιαις) cæteris suis, huic Deo honos præstaretur, ubi cum joco et lusu ridiculo effigies ejus repræsentaretur."—*Diod. Lib.* 4, 6, p. 252. The effects of this merry religion are described by Eusebius, speaking of these holy and deified men, whose memory was the object of human reverence: "Et quod magis mirandum est, cum illorum adulteria, puerilia stupra, et mulierum raptus, fateantur, nihilo minus, urbes omnes, vicos, et agros, templis delubris, et statuis compleverunt, et deorum suorum sectantes exempla, suas ipsorum animas penitus perdidierunt."—*De Laudib. Constant.* 690. Mahomet, referring to the scoffers prevalent in Arabia in his time, desires his followers to "abandon those who make their religion a sport and a jest; and whom the present life has deceived, and admonish them by the Koran, that a soul becometh liable to destruction for that which it committeth" (*Koran*, cap. 6, vol. 1, p. 155); so constant has been the practice of those whose iniquitous arts have perverted that sacred principle in our nature which connects the soul of man with the source of his existence, of laughing in their sleeves at the victims of their artifice (confer p. 114, note), and despising themselves that inevitable and eternal justice, the *certainty* of which they are too short-sighted to perceive, and too unwilling to recognize when clearly shewn them. This distinction is everywhere to be traced between the authority of reason and the arts of mysticism. The Brahmans are represented by Megasthenes (the best-informed of the Greeks) as maintaining, as they appear at all times to have done, the immortality of the soul: "Plurimas eorum de morte disputationes esse, nam hanc vitam habendam esse quasi recens conceptorum statum, mortem vero partum in veram illam et felicem vitam iis qui recte philosophati sint."—*Strabo*, 1039. Their common opinions with the Greeks arises from the doctrine of the latter having been derived by Plato from the *mixed theories* entertained at Memphis: "De multis vero cum Græcis sentire, ut quod mundus sit ortus et interiturus, et sphaericus, et quod conditor et administrator ejus deus (ΘΕΟΣ) universum eum pervadat." This refers to the proper *Brahminical* theory from which these priests derive their *appellation*, which is formed from the root "वृह Vreh, increase, grow large, sound; वृह Vreh, another root, signifying speak, or shine" (*Dhatus*, 137); from whence they form "ब्रम् Brahm, in the neuter gender, the great being" (the Infinite, the Eternal, abstract magnitude, space and duration), God, abstractedly from all qualities; and "ब्रह्मा Brahma (*masculine*), God (*theos*), considered as Creator, or matter in the abstract from वृह Vreh, grow large."—*Wilkins's Gram.* 456. The Divine nature is, however, I must observe, entirely to be distinguished from both or either, space, or time; *quantity* of any kind not being, as the schoolmen say, *predicable* of God; and this the Brahmans include in

life. The Greeks, with the main strength or force of Ajax and the cunning of Ulysses, exemplify the condition of this mixed race corrupted by ignorance and the artifice of

“abstractedly from all qualities;” considering the act of the *Creator* as the expansion or unfolding of Divine wisdom or the providence of God, the great book of nature spread open for the contemplation of reason, and the instruction of rational beings. This is a perfectly correct statement of the proper Hindu theory as far as I apprehend it; it being understood that by *matter in the abstract*, they mean the *distinction* between *cause* and *effect*. The existence of all things depending on the efficient energy or action of the metaphysical or first cause; and that by the allegory of neuter and masculine applied to the *nouns*, they do not mean to indicate a sexual distinction, or sexual or generic act (the notion attributed to Vishnu and Siva by the Vaishnavas and Saivas); but merely a productive or creative or constituent energy, A CAUSING TO BE, which is neither condere nor gignere, nor Greek γεννᾶν; and still less “magno se corpore miscet.” Cicero seems to have better comprehended it, though imperfectly: “Etenim omnium rerum quas et creat natura et tuctur;” both these results being the effect of the same action, Mahomet alludes to this doctrine, which seems generally to have been retained by the Samaritan race:—“They say God hath begotten children.” * * “God forbid!” * * * * “When he decreeth a thing, he only saith BE,—AND IT IS.”—*Koran*, cap. 2, 1, 22. This investigation by inference of reason is the θεο-λογία of Plato, and the physiology or study of nature for which the Sramanas ridiculed the Brahmans (confer p. 112, note). The Greek word φύσις, like many others in that language, seems Sanserit, or more properly from the same original source, with a large proportion of the Sanserit roots; विषय Vishaya, Sans., *an object of sense*.—*Dhat.* 149. The import of the word φύσις, as used in the *Timæus* of Plato, “Æterna natura,” and “Æternitas,” has probably arisen from the reception, in the school of Memphis, of the Jainia, Buddha, and Æthiopian doctrine of the eternal existence of matter or sensible nature (confer p. 112, note), attributed by the Brahmans to the naked Sectarics, Nastikas or Atheists (*vide note II*, p. 34). It is to these Nastikas, Buddhists or Atheists, the naked Sectarics and the Sanserit नाश Nas, loss, destruction, नाशय Nasaya, destructive (*Gram.* 500; confer p. 28, note), that we are to refer the “Nyssa urbs inter Cophenem et Indum fluvios sita, a Dionyso condita eo tempore quo Indos domuit.”—*Arrian, De Exped. Alexand.* 313. نائوس Naus, Pers., cœmeterium magorum.—*Castel*, 2, 524. Dionysus, ἀπο Διὸς καὶ Νυσῆς (*Diod. Lib.* 4, § 2, p. 248) (Adam or Buddha): “Nyssæi verò Indorum gens non sunt, sed ex iis originem ducunt, qui olim cum Dionyso in Indiam venerant” (*id. Rer. Indic.* 509); “Nyssam autem, vocavit urbem a nutrice Nyssa (*i. e.* the destruction which *created him*); et provinciam Nyssæam (the destructive) (Νυσσαίαν) (*vide p.* 28); montem vero qui urbi imminet Merou, Μηρον, Mēru, vocari voluit.”—*Arrian, De Exped. Alex. Lib.* 5, 315. The word मेरू Mayroo, Sans., means a *Pivot*, the Haruth, and seems the same word with the Latin *Veru*; मेरूमहीभृत् Mayroo Maheebret is rendered by Wilkins, the mountain Mēru (*Gram.* 590); the Sanserit word Mahee, however, means the earth, and B'hret has a near affinity with French, Briser; Scotch, Briz; English, Bruise and Brit-tle; Brat, Irish, *i. e.* Millead, destruction; Brat, a fragment, a remnant (*O'Brien*); Millead and Millim, to mar or spoil; example,—“the famine will destroy the earth.” This seems our word *milling* for *bruising* or grinding, as we give the appellation of a bruiser to a prize fighter; Mil or Miled, Irish, a soldier or champion (*O'Brien*); मल्लः Mallah, Sanserit, a very strong man, a wrestler (*Grammar*, 596); Ἀθλητής, Greek. Bro, Irish, a grinding-stone, a quern or hand-mill (*id.*); (*Veru*) to “bray a fool in a mortar among wheat.”—*Prov.* 27, 22. To this mountain of Meru they generally give the epithet of golden, and it seems to be the very same thing with the *golden pillar*, Columna Mediationis of the Tyrian Hercules.

priests and mystics, and their use of drugs; and though the superior knowledge of the Thetes (Thaytes) appears to have kept alive or revived some regard for the application

Of the terrestrial Meru they say the Khan-Khan, that is, the Supreme Tartar, is king; and Wilford, from the information he acquired, places it some where about 48° north latitude; it seems to be the mountain *Altai*, meaning in Turkish, golden, which I have repeatedly remarked connects immediately with the Æthiopian superstition. These two professions of *religion* (if one of them deserves such a name), viz. the Divine knowledge derivable by inference of reason, from the manifestation of the wisdom of God in the sensible universe; and that pretended light supposed to be concealed in mystical symbols, and accessible only to the initiated, as exhibited in Egypt, is very clearly stated by Plato, in a passage in his work 'De Republica': "Duplicem statuebant θεολογίαν, συμβολικὴν quæ et τελεστική και μυστική dicebatur (the word τελεστική is from τελεστής, initiator, τελεστικός, initiator mysticus): Hæc velut sacramentis implicita continebatur (denoting the pretended secrets or hidden knowledge of the Batenites and Sufies): Alteram ponebant, φιλοσοφικὴν, quæ et κατανοητική και αποδεικτική ab iis dicebatur." The words κατανοητική and αποδεικτική mean, according to the percipience of the understanding, and consistent with demonstration or evidence (*the reasonable conviction of truth*). This idea of the creative act of God deduced by reason, was known after the Christian era, "effector mundi et molitor deus;" though entirely misconceived by Plato in his notion of a Demiourgos and Hule, or a fabricator and plastic matter, or "a quo et ex quo,"—a notion derived from a mixture of the tenets of the mystics and rationalists certainly prevalent in his age at Memphis. This mysticism seems immediately referable to Æthiopia. טלסם Telasm, figuræ loquentes ratione, intellectu præditæ; τελεσμα, Greek (a talisman, a phylactery); طلס Talasa, Arab., rem super vultum ejus posuit, eumque obduxit; tectum et occultum fuit negotium (*vide* p. 127, note); طلس Teleson, deletio, glabro corpore, adj., sævus, lupus; طيلسان Telasan, Arab.; تالسان Tālāsān, Pers., amiculum fere ex pilis caprinis vel camelinis contextum, quale philosophi et religiosi imprimis apud Persas usurpare velut pro insigni solent; Arabibus ابن طلسان Ebn. Tilasan est Persa et Barbarus; طلسم Telism, estque imago magica; تلسم Telisma, telismatibus, s. Imaginibus consecravit opus, adstrinxit iis, vel munivit rem; incantationis et magiæ genus cum ignis cœli et terræ conjungitur, et ex illa mirifica apparent; طلسمات Telismath, imagines ad influxum stellarum factæ; صاحب طلسمات Sahheb Telesmath, Τελεστής, ejusmodi imaginum artifex.—*Castel*, 1515, 1516. It appears from Herodotus that the *Greeks* were the *borrowers* of all *this* religious knowledge. ثالسا Thalasa, Syr., irrisit; ثولسا Tholasa, ludibrium; ثالسا Thalisa, sacculus; تليس Thalīs, Arab., saccus laneus.—*Castel*, 3903. سكا Saka, and سك Sak, Saccus; ساك Saky, Æth., *i. q.* Chald.; سكا, سكا Sak and Saka, hirtæ vestis genus ex caprinis vel ab aliis ejusmodi pilis contextum, quod cum zona ferrea utuntur religiosi quidam apud Æthiopes (*Castel*, 2600),—the origin of all the *Sackcloth* and ashes of these Ascetics and Penitents. These hypocrites, the wolves in sheep's clothing, under the *cover* of this pretended mortification, practising every debauchery, and affecting to despise every laudible object of ambition or means of attainment of excellence,—aspiring to an unhallowed supremacy, destructive of all on which the welfare or happiness of the world depends. Saki Saki, Æthiopian, cancelli, septum reticulatum (*Castel, ibid.*), the cells of these Symmistæ (confer p. 114 and 118, note). The Greek τελετη, fœm., is of the same import: "expiatio, ceremonia, initiationis ritus, initiationis hostiæ, μυστηριον, religio; τελεται (*Plato, de Repub.*) pro ludis et sacrificiis ponuntur." The words expressing these monstrous abominations, like many other abuses derived from the same impure source, have contaminated the Christian worship: τελετουργος δυναμις, a Dionysio vocatur *vis divina*!!! Ope-

of reason to the study of nature, it seems ultimately to have sunk nearly entirely under the effects of the domination of Sophists. The Grecian works of *art*, the pro-

rans in sacramentis ecclesiasticis; τελεταρχης, ceremoniarum conditor (*i. e.* magical rites) Dionys., hoc nomine Christum appellat.—*Constantin. Lex.* 2, 748. I must omit to show the probability of the correctness of the statement of Diodorus,—that Thebes was founded by Busiris, the *Egyptian* seat of these Gymnosophists (*vide* p. 70, note), a name deriving from βηϣ Bēsh, and βωϣ Bōsh, Coptic, nudus, naked; and ἶρι Iri (*vide* p. 24), rendered by the Greek word ποιησις factio, conficiendi ratio. The word Boshiri meaning therefore Nudation, nudification, or the art of reducing to nakedness, importing destruction: שׁבִּי Bush, Heb., pudit; שׁבִּי הֵ He-Bish, pudefecit, pudenda commisit.—*Castel*, 310. The state of *innocency*, according to the Israelites, was not a state of exemption from vice, but of a *perfect* indifference to all moral distinction: “Nec crubescit” (*Gen.* 2, 25) שׁשִׁי Bashish (Abash, Bash-ful), “In statu innocentia, opus procreationis sicut opus edendi, et bibendi, et membra genitalia, sicut os, manus, et pedes se habebant.”—*Castel, ibid*;—the state of the brutes. Strabo remarks: “Onesieritus Caucaasi habitatores ait palam eum mulieribus coire et cognatorum carnibus vesei.”—*Strabo*, 1037. I was informed in India that there was an annual festival, at which the former exhibition was regularly made by a man of a particular Caste, with his own wife, and was offered to be taken to see it, but declined the invitation; *these* are the *Calatian* Indians of Herodotus. This ceremony I was told *was performed*, and on the back of a camel, a great concourse of people attending. This making naked is the import of (*Isaiah*, 18, 2) “a nation (גִּנִּי Gni) scattered and *peeled*, a nation (Aam) meted out *and trodden down*,” alluding to the effects of these naked danings, as well as to the Egyptian ϣϣϣ Shar, pellis, the skin; ϣϣϣ Shari, Percutere (*Cutis*, Lat., the skin) (confer note B, p. 7); ϣϣϣ Shari, also the Red Sea.—*D. Cop.* 121. It was here that Solomon was reputed to have bound the Dews or Genii as Feridoon also is said to have done: “Lorsque Feridon a parut, il les fit fuir des villes de l’Iran, et les obligea d’habiter les bords du Zare.”—*Zendav*, 3, 397. These are the Nagas and Sodomites (*vide* p. 105, note); ساعرا Saara, Arab., saltitavit, accendit, excitavit ignem, bellum; occasionem et potestatem praebeat ei ad malum, PERCUSSIT, furore correptus fuit (*pass*), INFLAMMATA EST GEHENNA (*Castel*, 2585); שׁשִׁי Saraia, Æth., veneno infecit, veneficiis, incantationibus petiit; שׁשִׁי Syrai, venefici.—*Castel*, 2618. “For a fire is kindled in mine anger, *and shall burn unto the lowest hell*, and shall consume the earth with her increase. I will heap mischiefs, I will spend mine arrows upon them.”—*Deuteron.* 32, 22; confer p. 118, note. *These* were the *Divine* powers of the Lord God. Our word *naked* is formed from the same analogy with the Egyptian Shari, to strip, and obliquely, scourged; and the scourge, from Nakke, Lapland, the skin: “Cust, Irish, the skin; Cutal, bashful” (*O’Brien*); Cutal-Nakkit, Scotch, entirely, or skin naked; “Cutal-laide, Irish, a com-rade, partner, com-panion.”—*O’Brien*. All these Mownees or silent devotees under the vow or Abd to penitential discipline, the followers of Harpocrates (*vide* p. 73, note) everywhere connect with the same system of depravity, constupration, veneficia, poisonings and enchantments; אֲשִׁיגָלָה Ashy gala, Æth., magicas artes exereuit, inquisivit, magica sacrificia fecit; אֲשִׁיגָלָה Shegaly, Magus, quasi VIR SILENTII, et sic שׁגָלָה Magash, a magian (or *magician*; our *c* in this word sounding as *sh*): “Hoc etiam Ægyptiorum Symmistæ religiose observabant (confer p. 73); אֲשִׁיגָלָה Shagaly, ars magica (*Castel*, 3689); שׁגָלָה Shagal, Heb., coivit, subagitavit mulierem, quia vox obscœna, pro eo שׁשִׁי Shuchub (*vide* p. 104, note); שׁגָלָה Magash or שׁגָלָה Magush, magus, incantator, præstigiator; qui deum abnegat, eum jugiter contumeliis et blasphemis affecit; et ad magiam atque idololatria (*Tagut, vide* p. 93) homines alios allicit.”—*Castel*, 1991. This word is derived from שׁגָלָה Magash, Chald., innuit, nutus, quia Magi ad mensam silebant et pura voce tan-

duction of these despised artists or handicraftsmen, alone continued to exemplify in their architecture, sculpture and painting, the discrimination of those *natural sources*

tum sine expressione innuebant (*i. e.* the sharukim or hissings; *vide* note *H*, p. 27, note). The dancing being one of the means innuere or to imply their will; **ܡܘܨܫܐ** Magusha, Syr., idem Magi filii Elam (*Castel*, 19, 91); the word used in the Syrian version (*Matth.* 2, 1) for the wise men of the East. The same word with the Magosa of Strabo (*vide* p. 120). Magoe, Pehlivi is the term for the Persian Mobed, the highest degree of the Persian priesthood (*Zendav*, 3, 516); **مغ** Mugh, Pers., *i. q.* Arab. **زندك** Zendik, infidelis; **ܡܘܨܫܐ** Magus, qui ignem adorat et resurrectionem non credit.—*Castel*, 2, 5. This does not apply to the Guebres, who, like all those who believe in the immortality of the soul, and recognize their descent from Kaioumers “*Moganis Adam*” (confer note *E*, p. 21; and note ¹, *ibid.*), not only suppose a revivification but a redintegration of the matter of the body: “*P*indubitable retablissement des corps.”—*Zendav*, 3, 135. The Zendiks are the Sadducees as may be sufficiently shown; but I shall only at present notice the authorities of *Castel*, p. 1067; **زندق** Zendeikon, or **زندك** Zendikon, Sadducæus, impius, Sadducæus, vir avarissimus, quod forte Sadducæi avari essent (*Castel*); *because*, believing that there was no other life but this, they coveted worldly enjoyments alone, and possessed themselves of them per fas et nefas; pl. Pharisei (*Matth.* 3, 7); **زندقه** Zendaketon, impietas, (cum quis, Sadducæus est); **تزدنك** Thazendaka, Sadducæus fuit (*id. ibid.*); these were properly the priests of the Lord God. “The priests of the Levites, of the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me; they shall come near to me to minister unto me, and they shall stand before me to offer the fat and the blood, saith the Lord God.”—*Ezekiel*, 44, 15; *vide* 48, 11. It was these who denied the resurrection and all other authority but the letter of the law of Moses. The other Levites were only officiating priests, to sacrifice for the people and stand before the people (*id.* 44, 11). These are the same in reality with the Sramanas of the Hindus; **मघ** Mag’h, Sans. root, cheat.—*Dhat.* 99. The word Calandar denotes the same thing **खल** K’halan, a rogue (*Dhat.*, 112), from root **खल्** Khal, move, go, which does not seem to differ from our rogues and vagabonds. The bed of the Sodomites or of Procrustes does not appear unknown to the Hindus; and the word for it seems the root both of Kadeshim and Catamite; **खडा** K’hadwa, a bedstead (*Gram.* 576); **कटक** Katakan, a bedstead (*Dhat.* 14): from the first of these words is formed **खट्वारूढ** K’hatwārūḍha, mounted on a bedstead in a bad sense (*Gram.* 563); **खट्वामतिक्रान्त** K’hatwamātikranta, passed beyond the bedstead (*Gram.* 567); **κατω**, Greek, subter; **ὁ κατω**, subjectus, **οἱ κατω**, humiles plebei (the humbled); **το κατω**, ima pars, et inferna (*Constant. Lex.* 2, 70); **κατωμοτον**, juramenti genus, **κατωμοσια**, jusjurandum (*id. ibid.*); **κατομοσις ἡ**, adjuratio, **κατονω**, vitupero, sperno, despico (*id.* p. 68); **ܫܘܪܡܐ** Shurma, Syr., intestinum rectum; **سورم** Surm and **زورم** Zurm, Arab., *id.* **ܡܫܘܪܡܐ** Mashurmata, Syr., lectus Ægyptiacus (*Castel*, 3843); Shayrn, Scotch, fæces, fimus, stercus (confer p. 39 and 102, note). Shurm is the common Hindee term for shame, opprobrium, possibly from Sanscrit root **शूर्** Shoor, be fixed, suffer injury; **सूर्यते** Sooryatay, he is fixed, he suffers injury (*Dhat.*); the idea of fixing seems connected with such injury (*vide* 107); **شرديم** Sharim, Arab., stuprata mulier.—*Castel*, 3843. I state these circumstances as having an apparent affinity with the bed of Procrustes, and of the Sodomites of Syria, though I do not find any evidence of their identification; the existence of the Nagas and Alits in both countries, and their common connexion with Arabia render it to a certain degree probable. The Greek and Latin Pathici is of exactly the same deduction with the Sanscrit; **παθη**

of elegance and proportion and harmonious symmetry, which will in all ages command the admiration of mankind, when elevated in any degree above the rudest barbarism,

affectus, et id. quod παθημα· παθημα affectus, AFFLICTIO, Ciccr. passio, Senec. offensio, Macrob., unde επαγειν τα παθηματα, infligere damna.—*Constantin.* 2, 359. The common use of the word Cubile, Lat. for a bed and place of concealment, from Sanscrit root Kub, cover, conceal, as well as the Latin Cybele, Greck, Κυβηκη, for mater deorum, seems referable to the same method of effecting secrecy. It was to these Kadesh or holy concealments that the Pillows, CHASSETII, CUSHIONS, worked by the women for every arm-hole, to hunt souls, relates (*vide* p. 113), the sleeves in which they laughed both at their dupes and authority human or divine—as we say a matter is cushioned, for *set at rest*, when it is not to be further mooted or discussed. The Latin Pulvinaria were apparently of the same nature.

“Fuit utile multis,
Pulvinar, facili composuisse manu.”—*Ovid, Art. Amor.*

As applied to the gods it was equivalent to Ark, sanctuary, arcana; Argae, Welsh, clausum, clausa, Arg-cl, occultatio; Arg-ledr, dominus (*Davies*), the Batenite *guide*; Arg, Irish, the same as ark, an ark, chest, coffin, bier; Arg, famous, noble; Argtoir, a destroyer.—*O'Brien*. The Latin Etymologists, with more reason than in most cases, connect both the word Arx and Arca with Arcana: “Arcani sermonis significatio trahitur sive ab *Arce*, quæ tutissima est pars urbis; sive a genere sacrificii, quod in *Arce* fit ab Auguribus, adeo remotum a notitia vulgi, ut ne literis quidem mandetur; sive ab *arca*, in qua quæ clausa sunt tuta manent, *Fest.* at *Servius* et *Arcem* et *Arcam* contra deducit ab *Arcano*.”—*Graeng. ad v. 62, Sat. 2, Juven.*

These rites performed in the Castles by the Augurs, concealed from the people, refer, I doubt not, to the sacrifice of the Serfs or captive Taats, who, in Mexico, Carthage, Gaul and Italy, seem to have been the victims offered by the Lords, and to the Shaar or judicia horrenda, exercised at the Lords' gates (*vide* p. 95, note). The *decimation* of the *people* of Carthage as well as of Italy was due to Moluch. Dionysius Halicarnassus notices this obligation, which is confirmed by Eusebius: “Dionysius vero, qui res gestas Populi Romani scriptis prodidit, ipsum nominatim Jovem et Apollinem” (ονομαστι αυτον τον Δια, και τον Απολλωνα) Italia postulasse scribit ab iis, qui Aborigines, παρα των καλουμενων Αβοργηνων (the race of the Boors), ut homines immolarent; istos vero, a quibus id postulatum fuerat, omnium quidem fructuum partem diis sacrificasse (the Cainites), sed quoniam homines quoque immolare supersedissent, in maximas calamitates incidisse. * * * Ita cum hominum decimas persolvere ac sacrificare compellerentur, ipsos regionem suam vacuum ac desertam ab incolis præstitisse.”—*Euseb. de Laudib. Const.* 692. These are the rites of the *Minotaur*, the *justice* of the Peshdadians, the Lord God, the terrible. Διος is *not* properly, I apprehend, Zeus, but the Stygian Jove *Dis*, Abaddon, Apollo. The Lexicon of Constantine seems to me correctly to render the import of the name Διος Jovis; Aeris, as applied to a man, a *noble*; Διος generosus.—*Constant. Lex.* 1, 412; confer 123 note. The Beit of the Æthiopian and languages spoken in Syria, *is* probably allied to our word Bed and Booth: Beit, Punico-Maltese, tetto; Biutt tetti (and in that sense alone) prendendola questi per il solo tetto, Bethha atrio o cortile.—*Dic. Punic.-Malt.* 123. The affinity of this language with the Scotch I will afterwards notice: Baid, Irish, love; Baide, alliance (*O'Brien*) (hence our word wed, wedding, and to bed, Scotch); Baideac, a comrade, coadjutor; Baide, prediction (*O'Brien*); Baya or Zumba, Spanish; Irria, Irotsa, Basque, irrisio, derisio; हृष् हृष्, Sanscrit root, ridicule (*Dhat.* 167); whence the Harsha Magas (*vide* pp. 114 & 73, n.); Bayeta, Spanish; Bayeta, Basque, laneus pannus eiratus.—*Larr.* 1, 134. These seem to

and capable of experiencing an emotion from the contemplation of such objects. The identification of the Greeks with these Cimbric or mixed races appears to me scarcely

be our words hum, hum-bug, and a bite for fraud; and the Erria and Irrotsa, the Celts, the speakers of Erse, the Irish Celts and their Saints in Shag rugs. Dis, Irish, a pair (referring to the two Chaldean jods), denoting a doctrine common to *all* the nations who immolated human victims: Dislean, a dice box; Dit, want or defect (the Abyss Orcus). This, I apprehend, is Dis, Ditis, the father of the Celts; Dit Cealtan, a necromantic veil or cover, which makes things invisible as is supposed; Dit-reab, a hermitage; Dit-reabac, a hermit (*O'Brien*); Reab, a wile or craft or trick; Reabac, subtle, crafty (*O'Brien*); probably the root of our word rob and robber. That these Celts were held in the utmost detestation by the ancient inhabitants of Ireland, whom they enslaved, may be clearly shown by the language. These votaries of fortune, like the birds of prey from all countries, repaired to Rome to share in the plunder of the mistress of the world, and the prostration of her virtue.

* * * * * "Et vox
Noete fere media, mediamque audita per urbem,
Litore ab Oceani GALLIS venientibus et DIS
Officium vatis peragentibus."—*Juvenal*, 11, 111.

Domitian who ordered himself to be called Lord and God: "Lectum suum appellabat Pulvinar" (*Sueton*. 13, 1): DIVUS JULIUS habuit Pulvinar, Simulachrum, Fastigium, Flaminem (*Cicero*): "Qui Sacerdotem ab ipsis aris, Pulvinaribusque detraxistis, Cic. Ad omnia Pulvinaria supplicatio decreta" (*id.*): "Qui Pulvinaribus, Bonæ Deæ stuprum intulit" (*id.*). The working of secrecy was no doubt of the same nature: "Ædificationem arcani ad tuum adventum sustentari placebat."—*Cicero*. The Tabernæ were the places of assembly for such agents; and the root of the word Taberna seems *Irish*: Tabair, give and take; when joined with Ar it signifies make, do, or oblige; example, Tabair air tfear, *entice* your husband (tfear, thy husband) (*O'Brien*); Taibe and Taible, a small table or tablet; Lat., Tabula, Taibleoireact, sporting, playing; Taibread, an APPEARANCE, a discovery, a revelation, a vision, a dream; Tabairne, a tavern or inn, "the three taverns."—*Ibid.*

* * * * * "Quando
Major avaritiæ patuit sinus? alea quando,
Hos animos? neque enim loculis comitantibus itur
Ad casum tabulæ, posita sed luditur area.
Prælia quanta illic dispensatore videbis,
Armigero? * * * * *
(with his marker for his sword-bearer)
* * * * *
Quis totidem erexit villas? quis fereula septem,
Secreto, cœnavit avus"?—*Juven. Satir.*, 1, 87.

The identity of this system of depravity is everywhere manifest: "Surely wine, and lots, and images, and divining arrows are an abomination of the work of Satan." "Satan seeketh to sow dissension and hatred among you by means of wine (medicinal agents) and lots." "Know that the duty of our apostle is only to preach publicly" (*Koran*, cap. 5, 1, 139), *i. e.* to appeal to reason, not to work miracles or signs, or practise imposture. In the laws of Menu gambling of all kinds is declared to be "open robbery," *i. e.* a transfer of possession without conferring right; some of the

doubtful, not only from these considerations, but the testimony of Diodorus: "Ferocitate excellunt ad arctum remoti, et Scythiæ finitimi, ut homines etiam vorare dicuntur,

Hindu Jurists hold, and justly,—that a man who stakes property divests himself of his right, but does not confer it; that the winner cannot acquire right by dice or lottery of any description, and that it becomes in the condition which their law defines as "valuables without the quality of ownership," *i. e.* belonging to nobody; and consequently eseheats or lapses to the king, and is liable to confiscation to the use of the state, wherever it may be.

"Tabernam illi instructam et ornatam medicinæ exereendæ causa dedit" (*Cicero*): "Opifices et Tabernarios atque illam omnem fæcem civitatum quid est negotii conceitare" (*id.*): "Clodius conceitator Tabernariorum."—*Id.*

* * "Ne pudeat dominum monstrare tabernæ,
Quod si vexantur leges ac jura.
* * * * *
* * * * * Sed illos
Defendit numerus, junetæque umbone phalanges;
Magna inter molles concordia. Non erit ullum,
Exemplum in nostro tam detestabile sexu."—*Juvenal*, 2, 42.

The word *Exemplum* is used here, I apprehend, in our sense of the word;—example, for punishment, or precedent, to be in future followed or imitated. Those of this fraternity not only sinned with impunity, but made a profit of indulgences, in the name of Fortune, and for a certain consideration ensured a character.

* * * "Vis frater ab ipsis
Ilibus? O nummi vobis hunc præstat honorem,
Vos estis fratres, Dominus tamen, et Domini rex;
Si vis tu fieri."—*Id.* 5, 135.

"*Dat veniam corvis, vexat censura columbas.*"—*Juvenal*, 2, 63.

* * * * "Nudum olido stans,
Fornice Mancipium quibus abstinet? ille fruatur,
Vocibus obseænis, omnique libidinis arte
* * * * *
Namque ibi FORTUNÆ VENIAM damus; Alea turpis
Turpe et Adulterium Medioeribus; hæc eadem illi
Omnia eum faciunt, hilares nitidique vocantur."—*Juvenal*, 11, 171.

By *Medioeribus* he means here, I conceive, an indifferent person, one not of the fraternity: "Medios vocarunt Latini quæ nunc vulgo neutros" (*Ker*); and by *Mancipium* a person wiled into the society, to be initiated, and in their power: "Attiei proprium te esse scribis mancipio et nexu, meum autem usu et fructum" (*Cicero*): "Res quas eum dolo malo mancipio acceperis."—*Id.* *Medioeribus* is explained by the ancient Scholiast: "Si pauper damnandus est, si dives jocosus appellatur" (*vide p.* 126, note).

* * * * "Cum sint
Quales ex humili magna ad fastigia rerum,
Extollit quoties voluit FORTUNA JOCARI."—*Juvenal*, 3, 38.

"Bis quingenta dedit, tanti vocat ille pudicam."—*Juvenal*, 6, 137.

quomodo etiam Britanni a quibus, Iris, Ἴρις, habitatur * * * ut qui olim *totam Asiam*
Cimmerii tunc appellati, Cimbri nunc vocantur * * * Hi magnam Europæ nec exi-

“Libertas emitur.”—*Juvenal*, 6, 139. v. 140.

* * * * “Nam qui Spolict te
Non deerit, clausis domibus postquam omnis ubique,
Fixa Catenatæ siluit compago tabernæ.”—*Id.* 3, 302.

Juvenal turns from the consideration of this state of bondage of sin to these Tabernæ, to the happier age of civil government.

“Felices proavorum Atavos, felicia dicas
Secula, quæ quondam sub Regibus atque Tribunis,
Viderunt uno contentam carcere Romam.”—*Id.* 3, 312.

All these had been imported with the Sadduceeism of the Jews, by means of the *Greeks* (those of Tarsus) from Syria.

* * * * “Non possum ferre, Quirites,
Græcam urbem, quamvis quota portio fæcis Achæi!
Jampridem Syrus in Tyberim defluxit Orontes
Et linguam et mores, et cum tibicine chordas
Obliquas, nec non gentilia tympana secum
Vexit, et ad Circum jussas prostare puellas.
Ite, quibus grata est picta Lupa barbara Mitra.”—*Id.* 3, 60.

These Picta Lupæ barbaræ mitra were not simply Meretrices, but the women who worked the cushions or tabernacles. לִלְוּ Lulara, Syr.? textores aulæorum; לִלְוּ Lulitha, ludibrium, subsannatio; לִלְוּ Lul, Heb., id., item vis; לִלְוּ Luliin, Chald., vocabulum in irrisione et Sannis usurpatum.—*Castel*, 1889. The Lanistæ of Juvenal is from Lana, wool, I conceive (and not as the commentators have supposed from Lanius), implying the same thing with the Eastern word Safie, *woollen*, a designation for the Sufies. Many circumstances confirm this supposition (Confer p. 77, note).

* * * * “Et sedeant hic
Lenonum Pueri quocunque in fornice nati,
Hic plaudat nitidi præconis filius inter
Pinnirapi cultos juvenes, juvenesque Lanistæ.”—*Juvenal*, 3, 155.

* * * * “Sed nec prohibente Tribuno
Scripturus leges, et regia verba Lanistæ.”—*Id.* 11, 7.

That is, as I understand it, neither supposing the magistracy to be anxious to suppress these evils. Will you enact laws or give imperial edicts *to a Lanista*?

* * * * * “Vendes
Hac obstante nihil, nihil hæc si nolet emetur,
* * * * *
Testandi cum sit lenonibus atque lanistis
Libertas, et juris idem contingat arenæ.”—*Id.* 6, 212.

That is if the same result of the law of the strongest occurs in both cases, and the Tabernarii and those devoted to them are to supply the evidence.

guam Asiæ partem sibi tributariam fecere agrosque debellatorum a se occuparunt, *ob sui cum Græcis permixtionem*, Gallo-Græci appellati : maleficos in honorem deum palis

“Nunquid nos agimus caussas, civilia jura
 Novimus, aut ullo strepitu *fora vestra* movemus?
 Luctantur paucae, comedunt Coliphia paucae :
 Vos Lanam trahitis, Calathisque peracta refertis
 Vellera : vos tenui prægnantem stamine fusum
 Penelope melius, levius torquetis Arachne,
 Horrida quale facit residens in Codice Pellex.”—*Juvenal*, 2, 57.

The Pellex is the same with the Greek Παλλακίς, and of the same import, I apprehend, with the Irish Tabar-air, compeller, or enticer. “Residens in codice” is equivalent to sticking to her pact, sitting on that to which she was bound. Strabo says of the Egyptians of Thebes: “Jovi (Δι), quem præcipue colunt, virgo quædam genere clarissima, et specie pulcherrima sacratur, quales Græci Pallacas (Παλλακας) vocant; ea Pellicis more (αυτη δε και Παλλακευει) cum quibus vult coit, usque ad naturalem corporis purgationem. Post purgationem viro datur, sed prius quam nubat post pellicatus tempus (μετα τον της Παλλακειας καιρον) in mortuæ morem lugetur.”—*Strabo*, 1171. Traces of this appear among the Africans of the Gold coast. By the Socratici I do not apprehend Juvenal means to refer to the imputations of Aristophanes against that philosopher, as the commentators explain it, which would be a pointless sarcasm, but uses the term for Sufies, or Sages, the Sages from Alexandria and Tarsus, who frequented Rome from a period anterior to the age of Cicero, and in the age of Christ inundated it, especially the missionaries of Tarsus, where Paul was educated. This place furnished both a coadjutor to Cato and the preceptor of Cæsar (see *Strabo*, 991); it had surpassed in repute as a school Athens and Alexandria, and every other seminary: “Maxime autem Roma docere potest quam multos Tarsus protulit literatos; cum sit Tarsensium et Alexandrinorum plena.”—*Strabo*, 993. Tarsus was a scion from the original school of wickedness of this sect, that of Sardanapalus at Nineveh, or near it, probably the seat anterior to Thebes in Egypt, of all this Zendikism, Sadducæism, and Epicureism, but very much more ancient than the Sardanapalus of the Greeks, or the Pul, or Phul of scripture. Such repetition of titular appellatives constantly occur with kings, saints and heroes in ancient history. Hyde, de Veter. Persar. Relig., seems to refer to the evidence of this fact: “Cush. primaria sedes Shinaar” (p. 37, 39); “Cushæi seu Cuthæi” (*Id.* 75). These are the Samaritan, or agricultural race, enslaved by the Blacks (*vide* p. 111 and p. 92, note). There is good reason to suppose that Shinaar is not the plain of Babylonia at the mouth of the Euphrates, but *Sinjar* near Mosul; שִׁנְעָר Shinaar, Mausul (quod inde adportantur), Arab., al shanur; quod eo שִׁנְעָר Nanaari, ex cussa sunt cadavera diluvii.—*Castel*, 3972. The fact of the appellation is one thing, the explanation of it another. ܫܢܥܪ Senaar, Syr., *i. q.*; שִׁנְעָר Shinaar.—*Castel*, 2575. These people are the same with the proper Vaisya tribe of Hindus. Wilkins (*Dhatus*, 137) renders the words वृहनिवेश्य Vrehati Vaisyah, the *trader*, or *husbandman* exerts himself. This seems our word profit, fruit, *increase*, from Vreh, increase.

“Inter Socraticos notissima fossa *Cinædos*.”—*Juven.* 2, 10.

These he classes with the Epicureans, contrasting their pretended austerity and abstinence with their licentious and criminal cupidity and indulgences.

* * * * “Mensura tamen quæ
 Sufficiat Census, si quis me consulat, edam.

suffigunt, nec aliter captivis quam ad deum sacra abutuntur.”—*Diod. Lib. 5, § 31, 32, p. 355; vide p. 114, note.* Sodomy was so much the Greek vice, that Herodotus states

In quantum sitis atque famcs et frigora poscunt :
Quantum, Epicure, tibi parvis suffecit in hortis,
Quantum Socratici ceperunt ante penates.
Nunquam aliud natura, aliud sapientia dixit.”—*Juven. Sat. 14, 316.*

Meaning, I conceive, that in his opinion it was right for a man to live according to his circumstances, and not professing to content themselves with what would satisfy hunger and thirst, and afford shelter from cold, to lead the life of the Epicureans and Socraticians (Confer p. 130, note).

“Fugerunt trepidi vera ac manifesta canentem
Stoicidæ.” * * (Vet Schol. Stoicidæ dicit contumeliose.)
Id. Sat. 2, 64.

These Suffie Sages seem to have taken the appellation of Socraticians at least as early as the age of Augustus.

“Quum tu coemptos undique nobiles
Libros Panæti, *Socraticam et domum.*”—*Hor. Od. 1, 29, 13.*
“Socratici sermones.”—*Id.*

These people probably took or received the appellation of Stoics from the perversion of the precept of Zeno—to do what was right and leave the consequences to God—to that of implicit obedience to the master, Sufie, or Grand-Master, Ἡγεμῶν, who was alone to bear the sins of all his devotees, and to reward them “according as their hearts were perfect towards him.” Horace was himself a complete Epicurean, and a parasite of Augustus; but in his time the Stoical fortitude and virtue of these sages do not seem to have been of a more elevated nature than in the age of Domitian, though apparently influenced by the same *Divine Love* (“those who take their own lust for their God”: *vide p. 80*) which is the leading pretext of the modern Sufies; nor the servitude exacted from their female devotees, less debasing to human nature, or less revolting to every mind possessed of any intellectual dignity, or any refinement or delicacy of sentiment in the passion of love, or respect for the duties of which it is the foundation.

“Quid, quod libelli Stoici inter sericos
Jacere pulvillos amant?
Illiterati num minus nervi rigent?
Minusve languet fascinum?
Quod ut superbo provocas ab inguine,
Ore allaborandum est tibi.”

Epod. 8, 15; confer pp. 80 & 101, note.

There was a Zeno, a philosopher of Tarsus, about fifty years later than the Stoic, who may have contributed to the transfer of the designation. The proper Stoics were originally designated Zenonii.

There seems to have been different names for these *woollen* cloaks. The word *ABOLLA*, used by Juvenal for a cloak of this description, appears to be some barbarous form of *VELLUS*; French *Belier*; *Woollen*, English; *Gwlan*, Welsh; and our word *Fuller* for a thickener of woollen cloth, felt. It is Syrian and Chaldaic, and means no doubt, the Sufie cloak.

it was from them the Persians acquired it. The people of Irin are, no question, the Irish, the speakers of Erse, the Kelts or *Gol*; the vulgar admiration for conquerors,

“Et quoniam cœpit Græcorum mentio, transi
Gymnasia atque audi facinus MAJORIS ABOLLE;
STOICUS occidit Barcam delator amicum.”—*Juven. Sat. 3, 114.*

Vet. Schol.: “Abolla, species est majoris vestis quasi Pallii Majoris, proverbium quasi majoris togæ, id est *sceleris potioris*, vel quasi sanctoris philosophi.” That is an exploit of wickedness which deserved a higher degree among the philosophers. The *Cadurca* seems another cloak.

* * * * “Non aliter quam
Institor hibernæ tegetis niveique Cadurei,
Dummodo non pereat; mediæ quod noctis ab hora
Sedisti, qua nemo faber, qua nemo sederet,
Qui docet oblique lanam deducere ferro.”

Juv. Sat. 7, 220; confer p. 103, note.

Vet. Schol. “Caduream quidam *Cucullum* dieunt *Candidum*, propter hiemes et nives comparatum; alii TABERNACULUM, aut tentorium dixerunt.” The same species of secrecy, remunerated by the same means, and enforced by the like *fortuitous* inflictions of evil, appears in the Augustan age.

“Est et fideli tuta silentio
Merees: vetabo qui Cereris sacrum
Vulgarit areanæ, sub iisdem
Sit trabibus, fragilemque meeum
Solvat Faselum.”—*Hor. Od. 3, 2, 25.*

The revelation of these mysteries was little instructive in point of philosophy or religion.

“Nota Bonæ secreta Deæ eum tibia lumbos,
Incitat et cornu pariter vinoque feruntur
Attonitæ, erinemque rotant ululantque Priapi
Mænades. O quantus tunc illis mentibus ardor
Concubitus! quæ vox saltante libidine! quantus
Ille meri veteris per crura madentia torrens!
Lenonum ancillas posita SAUFEIA corona
Provocat, attollit pendentis præmia eoxæ.
Ipsa Medullinæ fluetum erissantis adorat;
Palman inter DOMINAS virtus natalibus æquat.”

(*Vide pp. 40, 90 & 113, note.*)

Juvenal, 6, 314, &c.

I conjecture that the Saufeia Corona is the Sufe crown—that of the goddess worshipped in Syria and at Aphak (*vide p. 107, note*); the ancient Scholiast Saufeja, Sacerdotis nomen; 'צופי Tzuffi, nomen sectæ religiosæ (*Castel, 3149*; confer pp. 82 & 114, note), the Arabic pronounciation of צ is as S: the same with the worshippers of Baal Phegor and Chemosh, or Kamesh, Quamma, Punico-Maltese, Saltatrice, La voce, O diviene dall' Ebreo, Chamos, Chamas, Kemas; Saltationes lascivæ (*vide p. 73, note*; p. 80, note), O da Acamasia Dea Ciprigna; una faneiuilla poco onesta spesso vien così rimproverata Quamasa.—*Dizion. Punic-Malt. 166.* The words allied to the Greek 'Εταιρος, Sodalis, a col-league, a con-federate, Sodalis, all imply the same species of wickedness and secrecy.

heroes and lords, having very erroneously, in every sense of the word, led the people of these islands—the mass of which has in all ages been Pictish—to attribute to them-

Ἑταιρα, fœm., prostans, prostibulum; Ἑταίρω, scortor; de Pathicis etiam dicitur; Ἑταιρικός, MERETRICIUS, SCORTATOR, SODALITIUM, SOCIETAS; Ἑταιρίς ἡ, Scortum; Ἑταιριστρίαι, Tribades; Meretrices, τριβάδες, Suid.; Ἑταιρία, Amicitia, sodalitiū; Ἑταίρειος, Sodalitius, quo nomine olim Jovem colebant ut Sodalitii juris disceptatorem (*This is the Zeus*: see p. 125, note); Ἑταιρισμός, Scortatio, Venus merens, Athenæus de Cypriis et Lydiis loquens, qui puellas suas Veneri obvias exponebant omnibus.—*Constantini Lexicon*, 1, 641; confer p. 90, note. The evidence of language on this subject may be very extensively and almost unlimitedly added to

“Quis nunc diligitur, nisi conscius, et cui fervens
Æstuat occultis animus, semperque tacendis!”—*Juvenal*, 3, 49.

This Zeus, sodalitiū juris disceptator, is the supreme man, *the layer down of the rule*, founder of an order or sect of mystics, and is what is meant in the Prometheus Vincetus of Æschylus, by the Tyranny of Jupiter, whose agents were Vis and Robur, compulsion and main strength, and the slavery of the Tats. “Disceptator, *i. e.* rei sententiæque Moderator.”—*Cicero*. Hence the power of Jupiter is described as of the same nature with that of these silent Mystics, whose will was fate, and whose nod was law.

“Annuit et totum nutu tremefecit Olympum.”—*Æn.* 9, 106.

These male and female saints, the Potentates of the Conclave of Olympus, the Elohim, with those Abd or devoted to them, were the constructors of such Pulvinaria, tabernacles and sanctuaries, and the instruments of this silence, which was exactly what was required before the Lord God (confer p. 80, n. —“The Lord is in his holy temple (היכל קדש Hichal-Kadesh), let all the earth keep silence (חִשׁוּ Hhus; (Hush, Wheesht, Scotch) before him.”—*Habakkuk*, 2, 20. I believe the primary import of the word היכל Hichal, Heb., palatium, regia, templum, seat of supreme, regal, or sovereign power, is Æthiopian ሀይህሌ; Haiychal (Heb. היכל), templum in quo sacrificia fiunt, ARCA Noæ (confer p. 133, n.); היכל Hhichal, Chald., id. quod Heb.; jurabant olim היכל Hichal, per templum: “per templum (Hichal) in manibus nostris (בִּידֵנוּ Beyadun-u), est hæc res,” *i. e.* in facultate nostra.—*Castel*, 845; confer p. 138. This appellation was given to the Templum Ægyptiacum in Nomo Helio-
polis ad Hierosolymitani similitudinem (*Castel, ibid*), which I will afterwards notice. هیکل Hichala, Arab., magnus et procerus fuit (the most high); هیکل Hichalon, ædificium sublime, templum (*Id. ib.*); this is of the same import with Lat. Fastigium, and our Spire, and the Siamese Pyatap, Sans. Sicharan, PINNACLE, the Burg, or Bery, Bury of this country; the Greek Πύργος, Latin Turris, and I believe the Heb. דדור Ddur, habitavit, Durabilis fuit; Syr. دیر Dir, and the word in our Monas-tery; Lat. Monas-terium, Monas-terio; Span. Monas-tere; Fr. Torrea, Dörrea; Basque, Turris; and the word, I suppose, in מגדל Mag-dol, used for the Tower of Babel (*Gen.* 11, 3); the L and R being almost universally subject to permutation, denoting a monastery of these Mugs, or Cænobites, or Kadeshim:—“Let us build a city and tower (Mag-dol) whose top (ראש) may reach (a gloss) unto heaven; and let us make us a name, lest we be scattered abroad on the face of the earth” (*Gen.* 11, 4); implying the permanent residence or duration of the word Dur or Dir. The primary import of the word Rash, which it retains in Heb., Chald., Syr. (although it is not considered the radical import), and in Arabic راس Rais, seems Æthiopian ረሃሐ; Ryasha, caput, princeps, præcipuus fuit; ረሃሕ Raashy, princeps, primus, præcipuus; ረሃሕ; Ryushy, caput, princeps constitutus (*Castel*, 3491); راس دور Ras Dur, or راس دیر Ras Dir, Arab., *i. q.* دیراني Dirani, caput monasterii, cænobii, præfectus, ar-

selves this extraction. These cannibals and sacrificers of their fellow-creatures are those who, everywhere, and in all times, have substituted the pretension for the right,

chimandrita, item quivis sodalium sociorum princeps.—*Castel*, 682. The idea of building a tower to reach heaven is an absurdity which no people capable of building ever entertained, and no people ignorant of building could conceive; and the proper sense of this passage would seem to be a monastery or school whose prior or high priest may attain heaven, *i. e.* supreme dominion, irresistible will, and the fruition of every desire:—these appear to have been a revival of the Adamites destroyed by Noah, which power was then THE LORD or dominant. The word Hhus, Hush, is allied to the Pehlivi Ghosh, the ear. According to a certain sect of these Mystics, the silent were those who had an ear and *hearkened* to the voice of the Lord, that is, understood and obeyed the indications of these Symmistæ. Accordingly Mahomet says (*Koran*. Cap. 9, vol. 1, p. 231), “some of them who injure the prophet saying he is an ear,” that is, did not derive his doctrine from the light of God, communicated to his understanding by Gabriel, as he asserted, but collected it from the indications of the Mystics. This Pehlivi word is retained in Persian گوش Ghosh, auris, unde (quasi—*ωτακουστη*) anseultator, explorator; emissarius auritus, qui et auris regis dicitur, et in veteri chron. m. s. auricularis.—*Castel*, 2, 480; confer p. 73, note. “Sed aurem tuam interroga, * * * quod illa suaserit, *id profecto erit rectissimum.*”—*Probus Valerius apud Gellium*, 13, 20. This is exactly the Catholic doctrine of confession *in the ear of a monk*, performing the penance which he prescribes as expiation, receiving absolution, and following his direction for the future. And what Mahomet alludes to,—“How are they (the Christians) infatuated! they take their priests and their monks for their Lords besides God.”—*Koran*, cap. 9, 1, 226. If the consequences in futurity had been palpable to sense, or to the faculties, without faith in the justice of God, or the endeavour to discover them, there would have been an end to the moral nature of man, and no person who had wit to keep out of fire and water would do what was wrong. It is evident that it is every man’s business to exert his own understanding for the direction of his conduct, and that no person can attain moral merit by any recipe or prescription. Such “*eyes of the Lord* which run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him” (2nd *Chron.* 16, 9) may, doubtless, point out much which may conduce to a man’s worldly advantage; but every man must look for and find the path of rectitude for himself, or he mispends his time. It is sufficiently evident to the natural light of reason with the unlearned as with the learned; they are fortunate in their ignorance who have never been taught the artful sophistications of truth, and the allurements to wickedness, or been blinded by the mists and clouds of error. A man has only one question to ask himself in every act of his life,—Is it right? or, Is it wrong? and a monitor within, who alone can answer it, and from the obligation of whose decision no power whatever can absolve him. To shield him from corruption by warning him of its existence and its perils, to keep alive and cherish the natural love of virtue, and to cultivate his reason, is all that human aid can do.

“NIL DICTU FÆDUM VISUVE HÆC LIMINA TANGAT
INTRA QUÆ PUER EST,”

are words which should be written in letters of gold on every seminary of youth, and religiously observed. All these monastic institutions appear originally to connect with this obligation to silence, and the rite of vivo-combustion, and human sacrifice,—and the eating or partaking, as a religious rite (communicating divine grace or favour), of the flesh of the victim. The Punico-Maltese, like the Chaldaean, seems to harden these initial aspirates; and their word Ghuscia Incantatore (*vide* p. 73,

the appearance or simulation for the reality. These motives of action, preserved in the seats of mysticism, are what is intended by the many allusions in the classical writers

note and p. 43, note) is, I conceive, the same with the Hebrew Hhus and the Pehlivi Ghosh or Ghush;—this they apply to the church of St. John detta da Maltese, San Givan ta Ghuscia. *Dizionario Punico-Maltese*, p. 141; confer p. 90, note, and p. 83, note. This word Givan is exactly the Jivan, Evan, or John of this country. Lhwyd (*Cornish Grammar*, p. 236) says that families of the name of Evan write Jevan; Jewan, Johannes (*Davies*): these are the Welsh families, Evans or Johnes, and, I apprehend, Jones, denoting Lords; Duena, Basque, significa la que tiene, en otro Dialecto es Deuana, Latin Domina; la terminacion masculino Dueño; *synonym*. Jabea dominus.—*Larr.* 1, 301. These probably connect with the ancient monastic institutions: “Anticamente in Maltese appellava DEYR, la casa, collegio, communita, convento, e monistero, in cui uniti viveano religiosamente li sacerdoti dell’ antica legge (rule), allora nominati *Derviscin* come da Francesi *Druid* (vide note H, p. 25), il nome de quali ritrovarsi in alcune luoghi di Malta e Gozo; d’un solo Monistero fo qui minzione che mi ricordo detto *ta uyet bin Gemma*, del vallone, del figlio Gemma (Gehenna or Gina: vide p. 45); posto nell’ Isola di Malta, formato di varie Camerette nella rocca, o sia vivo sasso dal piccone, avanti la venuta di Cristo al mondo, gia abitate da que, Sacerdoti, o siano, Romiti antichi, *Derviscin*.”—*Id.* p. 127. The traces of the rites of Moluch are observed by the Canon Agius de Soldanis, the author of the Punico-Maltese Dictionary (*Roma*, 1750), under the word TRAI BU (p. 181), relating to a ceremony, traces of which appear in Scotland, referring to *Bridget* (confer p. 117, note). The word Deyr however implies this, by the affinity of imports in all the cognate languages in which it is in use. {Dyr, Syr., habitatio, habitaculum, finis, it. monasterium, cænobium; {Dira, monachus, cænobita, item ostiarius (the guide, the way, the pretended entrance into eternal life); {Diriuta, monasticum institutum, monastica vita; {Dira, Chald., eremitæ; {Durata, Syr., flamma; {Dur, Heb., habitavit, which also means Pyra, Rogus, and likewise, as well as the Syrian {Dura, or {Durata, Atrium (*Castel*, 681), probably Atrium Mortis (vide p. 95, note). The Hebrew is the word used (*Ezekiel*, 24, 5), “Take the choice of the flock, and burn (Dur), also the bones under it, and make it boil well”; a rite for cooking the victim, certainly also practised in this country, possibly the source of our bonfires (or thanksgivings); {Madura, pyra, rogas (*ibid.* v. 9). “For Tophet is ordained of old for the king (vide p. 96): the pile thereof is (Madura-theh), fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it” (*Isaiah*, 30, 33), referring most likely to the method, “struere pyram pinguem tædis.” The whole of this system arose from the monastic devotion of these priests, to the observance of the rule of the founder to which they Abd or bound themselves, which appears to have been the source of the power of the Boyes or jugglers among the Cannibal Americans, who were all naked. The Carib Dictionary contains a word (p. 123), the import of which is,—“Il a dévoué son enfant à son Dieu pour être Boyé”; and another (p. 125),—“Il se fait Boye, s’est dévoué à son Dieu:” so that whatever may have been the ceremony, the acquisition of power depended on being Abd or devoted to the sect. This seems to have been attended, as with the Sufies, with long fasting: “Je sçais bien qu’on fit jeuner long tems la fille du Baron pour être Boyée, ce que j’empêché, parceque je sçavois qu’elle avoit de la disposition pour se faire Chrestienne; c’est pour quoi j’obligé une personne, qui etoit avec moy, de dire tous les jours le Chapelet pour en empêcher l’effet, ce qui reussit avec tant de succès que ny le Boyé, ny sont Diable ne peuvent jamais avoir aucune puissance sur elle.”—*D. Carai b*, 286. Busiris, who appears to me to have been the founder of Thebes, is represented by the Greeks as having

to the *Greek arts*, the prevalence of which seems mainly to have contributed to the demoralization and ruin of Rome.

* * * "In utrumque paratus,
Seu versare dolos, seu certæ occumbere morti,"—*Æn.* 2, 61.

sacrificed all foreigners to Jupiter (*Zeus*), and as having attempted to sacrifice Hercules, whom he had bound hand and foot at the altar for that purpose (*vide* p. 101), a story which Herodotus, who appears to have been initiated and obliged to secrecy at various of the Egyptian temples, endeavours, for the credit of the Egyptians, to render improbable, but does not directly contradict. The various Egyptian kings who bore this name were most likely of the same sect. The fact, however, of the practice of human sacrifice and of the eating the victim seems beyond any doubt. The account of Juvenal, who appears to have written his fifteenth Satire (placed last as the sixteenth in the valuable edition, Brixia, 1473, and apparently in that edition alone) during his residence in Egypt, on the frontier of which he was stationed by Domitian in some public office, describes the frantic zeal which animated the *spirit of revenge*, even in his time (A.D. 96), in a ceremony (apparently commemorative of these Cannibal wars), between the cities of Ombos (the capital of the Nome Thinites of Ptol. Thannites: *vide* p. 44, note, p. 99, note, where the Crocodile, of the same import with the crane, *vide* p. 92 and 102, was worshipped) and Tentyra, which place seems to me to have been inhabited by the same race with the neighbouring city of Coptos, now Keft, the proper Egyptian Chemis, Siths, Noubics, or Pygmies (*vide* p. 92, note). Tentyra possibly is the same compound word with the Arabic تال ثنت Thal Thsanta, transposed, pumilio, spurcus, pollutus (*vide* pp. 103 & 72, note).

"Inter finitimos vetus atque antiqua similtas,
Immortale odium, et nunquam sanabile vulnus,
Ardet adhuc Ombos et Tentyra: summus utrinque
Inde furor vulgo, quod Numina vicinorum
Odit uterque locus, eum solos credat habendos,
Esse deos quos ipse colit." * * * *Juvenal*, 15, 35.

In consequence of this they had a festival, at which they fought,—the conclusion of which is thus described:—

"Terga fugæ celeri præstantibus omnibus instant,
Qui vicina colunt umbrosæ Tentyra palmæ.
Labitur hic quidam, nimia formidine cursum
Præcipitans, capiturque: ast illum in plurima sectum
Frustra et particulas, ut multis mortuus unus
Sufficeret, totum corrosis ossibus edit
Victrix turba, nec ardenti decoxit aeno
Aut verubus: longum usque adeo tardumque putavit
Expectare focos, contenta Cadavere Crudo.
* * * * *
* * * * * ultimus autem
Qui steterit absumto jam toto corpore, ductis
Per terram digitis, aliquid de sanguine gustat."

Id. ibid. v. 73-93.

The same species of dilaniation seems to have been practised by the Bacchantes. Strong symptoms

has always been the condition of these Batenite emissaries. The description of Virgil seems more the observation of the present artifice of the Greeks than the result of Antiquarian research into the age of Troy:—

* * * “Hinc semper Ulysses
Criminibus terrere novis: hinc spargere voces
In vulgum ambiguas, et quærere conscius arma.”—*Æneid.* 2, 97.

of the identity of such rites with those of the Cannibal nations of America may be shown, and for the very same purpose of keeping alive an unextinguishable enmity, and preventing the human feelings from relapsing into the natural and instinctive horror inspired by the idea of eating human flesh. Father Raymond, a Preaching Friar, who appears to have gained the confidence of these savages, seems to have been rather mortified that they did not confer on him this species of the crown of martyrdom: “Je me plaindrois volontiers,” he observes, “de leur douceur à mon esgard; O! la douce cruauté que d’être moulu, dévoré et déchiré pour la querelle d’un Dieu.”—*D. Car.* p. 105. “Toutes leurs harangues qui sont si frequentes, ne sont que de guerre: même la chair humaine qu’ils mangent à present n’aboutit qu’à cela, veu la petite quantité; je crois pourtant que quand ils en ont quantité ils ne si espargnent pas.”—*Ibid.* 223. Juvenal, speaking of the Egyptian ceremony, indicates its purpose:—

* * * * “Sed qui mordere cadaver
Sustinuit, nil unquam hac carne libentius edit.”

Raymond describes from his own observation the distribution of one of these Carib victims:—
“Mon Hote, le Capitaine Baron, ayant tué et apporté de terre ferme un Arrouague, fit un grand vin et donna à chaque femme de l’Arrouague, pour fair cuire en son pot, et le manger avec son mari et sa famille qui estoit en l’assemblée, ce qu’ils firent avec grande allegresse.”—*D. Car.* p. 216. The worthy father doubting the reality of their pretended power of invoking the presence of their gods, came to the resolution “pour en sçavoir la verité d’aller à leur insçeu proche le lieu, l’estole au col, et le St. Sacrament en main.” The result of which was that he was “bien certifié que c’estoit un vray Diable, la Boyée, une Magicienne, sa chanson son pacte.” Having heard the demon, aware of his presence, exclaim,—“Viste, viste, qu’on me le lie crainte, qu’il ne m’esçhappe, que je le mange, teste, cpaules, pieds, sa fiante même, que je le broye, que je le reduise en bouillie, et que je l’avalle.”—*Ibid.* 218. Such are the effects of the prostration of the directing influence of reason, morality, and religion in debasing human nature to the most contemptible puerilities, and the most revolting brutality and ferocity.

“Hac sævit rabie imbelle et inutile vulgus,
Parvula fictilibus solitum dare vela phaselis,
Et brevibus pictæ remis incumbere testæ.”—*Juven.* 15, 126.

* * * “Nefas illic fœtum jugulare capellæ;
Carnibus humanis vesci licet.”—*Id.* 15, 12.

He seems to imply a similar licence among the Israelites, which too many circumstances appear to confirm.

“Nil præter nubes et cœli numen adorant,
Nec distare putant humana carne suillam.”—*Id.* 14, 90.

And the words—

“Fas mihi Graiorum sacrata resolvere jura ;
Fas odisse viros ;”—*Aeneid.* 2, 157

not without their reference to himself, and the age in which he lived.

This, I believe, is the import *he intends* by the words, though it may doubtless be understood as indicating the force of the obligation to abstain from Pork, but in that there would be no Satire. That the act in its worst form was not abhorrent to the nature of the Lord God is evident : “And I will chastise you seven times for your sins (that is, their inattention to the *voice of the Lord*) (Confer note *B*, p. 7, n. 2) ; and ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.”—*Leviticus*, 26, 29. It is not easy to see what could be worse than—

* * * * “Tam detestabile monstrum
Audere.”—*Juvenal*, 15, 121.

“Nec pœnam secleri invenies, nec digna parabis
Supplicia his populis, in quorum mente pares sunt
Et similes ira atque fames.”—*Id.* 129.

Such misguided portions of mankind are, however, rather the objects of pity than of indignation, which is due only to those by whom they have been perverted and plunged in ignorance and vice. On reading over these pages I see it may be supposed that there is a certain air of ridicule in the use I have made of the appellation “Lord God”;—it is not intentional: my reverence for the Deity will not permit me to associate his sacred name with such abominations; and if the object to which they are attributed *as glories*, divested of the character of Divinity, to which it is not entitled, appears absurd, the consequence is not imputable to me. To treat with derision the objects which are the source of an emotion of religious respect (however misapplied), to any people, is not the way to show them their error. But the Hebrews themselves, who have long ceased to be Israelites, nobles, heroes, ent-throats, or cannibals, may possibly reflect that their forefathers, who perished in the Desert for refusing unqualified submission to the Lord God, were in the right; that they themselves have been, since the period of Moses at least, the dupes of an imposture; and that the traditionary tenets of their remote ancestors—“of industry, honesty, justice, and veneration for the Eternal source of all things,” was the truth. I regret that I have not space to show the circumstances which have led to the confusion of Heliopolis with Thebes, and the application to the former place of Ann or Aven;—the Æthiopian worship having, no doubt, prevailed there. **ΩΠΙ** Oni, Egyptian, means a stone (Lapis); **ΩΠ** On, Heliopolis (*D. Cop.* 118); Onn, Irish, a stone; Onn, Irish, a horse (*O'Brien*); this denotes the **OBELISKS**. These covered with hieroglyphics are certainly Æthiopian (*vide* p. 53, note). That this is the import of On (Heliopolis) in the scripture, may, I believe, be placed beyond any reasonable question.—*Genesis*, 2, 12. “Havilah there is the Onyx stone;” **אבן השהם** *Aben He, Shehem*. This word Shehem or Shehm, rendered Beryl, and Onyx, means the Pivot or Haruth, Columna Mediationis, the Lord or Supreme Power; **شيم** Shehm, Arab., validus, et auctoritate dominus inflammatus, trepidatio, Sagittarius signum in cœlo, **DOMINUS**.—*Castel*, 3703. This probably refers to the *Bow* of the Lord set in the clouds. The Greek word Obelisk, by which these stones is rendered, means the Pivot. **Οβελισκος** is a diminutive from **οβελος** or **οβολος**; Latin, *Veru*, a spit for roasting, *i. e.* revolving before the fire. “In that day shall *five cities* in Egypt speak the language of Canaan, and swear to the Lord of hosts

It is to these *Sacrata jura*, I apprehend, that he alludes, contrasting the innocence of the cultivators with the votaries of Fortune and worldly advantages at Rome.

“ Quos rami fructus, quos ipsa volentia rura
Sponte tulere suâ, carpsit: nec ferrea jura,
Insanumque forum, aut populi tabularia vidit.”—*Georg.* 2, 498.

The Courts of Law bereft of reason, and the ignorant multitude, set to gamble with the rights of mankind. These arts, as more fully described by Juvenal, though present to his observation, are evidently a revival from an ancient age of depravity,

(*i. e.* be Abd to him) one of them shall be called the city (הרס Heres) of destruction or of the sun” (Heliopolis).—*Isaiah*, 19, 18; confer p. 138, note. “In that day shall be a pillar (מצבה Mitzbah) to the Lord, at the border of the land of Egypt (between Egypt and Æthiopia); they shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord and perform it.”—*Ibid.* vv. 18, 19, 20. “In that day shall Israel be the third with Egypt and Assyria.”—*Ibid.* 24; *this is the trinity of the Alexandrian Serapis*—the three Tabernacles. The Obelisk or Haruth, the Spindle or Perpetuum Mobile, disturbing the repose of the world; the real consequence of these Batenite sects contending for mastery under the supreme obligation of the interest of the order; and is what is meant by the Cylindri of Juvenal, the pillars of the Temple of the Tyrian Hercules, and of Jerusalem:

“Tu Nube atque tace: donant Arcana Cylindros.”

Virgil (*Georg.* 1, 178) uses it for a garden roller or revolving stone:

“Area cum primis ingenti æquanda Cylindro.”

The word is from the Greek *Κυλινδω*, *Volvo*, in which the idea of rotation is inherent. *Mathematically* all cylindrical solids are considered as generated by the *revolution* of the plane figure; the Cylinder properly so called from the revolution of the Rectangle on one of its sides, the Cone by the revolution of the Right-angled-triangle on the perpendicular; the Sphere by that of the Circle on a diameter, the solids from the conic sections,—the Ellipse, Parabola, and Hyperbola, by the revolution of these curves on their axis. As a Mythological figure, the Hindus (I apprehend correctly) say that all these standing stones, cones, pillars (cylinder) or pyramids, of whatever form, denote the power of Mahadeva, the Man God, the Supreme Deva or Dew; *Zeus*, the Lord God, Jove, Jofa, Jivan; “Rex, Bacchus, Osiris.” Eusebius, who points out the prevalence of human immolation, observes: “Sed et in Egypto plurimæ hominum cædes perpetrabantur, nam Heliopoli tres quotidie homines Junoni immolabantur;” a custom, for which he says, Amosis substituted waxen images.—*De Laudibus Constantini*, p. 691. Achilles Statius, an Alexandrian, represents one of these mystics as stating: “Atque nostris legibus (rule) inquit cavetur, ut, qui nuperrime sunt initiati sacrificium auspicentur, præsertim cum hominem immolare oportet.”—*Lib.* 3, § 22. The rite of human sacrifice, especially the immolation of the female children, continued in Arabia till the time of Mahomet: “In like manner have their companions (Lords, adjuncts to God: confer note *F*, p. 22) induced many of the idolaters to slay their children that they might bring them to perdition, and that they *might render their religion obscure and confused to them.*”—*Koran*, 6, 1, 167; confer note *E*, p. 20). These latter words refer to the mystical doctrine of the Nafash. “They are utterly lost who have slain their children foolishly, and have forbidden that which God

connecting the Greek mysticism in its origin with that of Thebes, Syria, the Hamyarites and Israelites*. Grammar and Rhetoric, when the more important and useful application of reason were proscribed, seem at all times to have obtained a toleration, and to have afforded an exercise to the human faculties in the subtleties of distinction, to serve as the pursuit of those who were considered learned; an avocation frivolous in its objects, and little calculated to improve the intellectual capacity of those who follow it; fertile only in the futilities of scholastic disputation, and useless, or more properly pernicious to the world; and capable of serving no other purpose than that of ministering a source of gratification to the vanity of those who aim at distinction by the

hath given them for food" (the fruits of the earth).—*Koran*, p. 160. The fact is, that all magical power and knowledge was supposed to depend on human immolations.

* * "Armenius, vel Commagenus Haruspex,
Pectora pullorum rimabitur, exta catelli,
Interdum et Pueri."—*Juvenal, Sat. 6, 550.*

Nero, who wished to satisfy himself of the reality of the power of commanding incorporeal and supernatural agents, employed the most expert adepts, and sacrificed human victims, and bore testimony to its falsehood, which Pliny refers to as strong evidence. This writer has collected in his Natural History much curious information on the subject, showing that it entirely depended on the use of drugs, and stating that it was the most vain of all pretensions: vain indeed! if supposed to extend the power of man beyond the laws of nature, and the course of things established by the providence of God; but as an abuse of human power and of the means which nature supplies for better purposes—a power real and terrible in its consequences. The whole earth was, and is, full of its glories, which were these manifold desolations, the result of miracles and wondrous works (*vide Numb. 14, 22*). "The Lord God, the God of Israel, *who only doth wondrous works*, and his *glorious name.*"—*Psalms 72, 19*. The conduct of man affects not the Deity in any respect; it is all important and eternal in its consequences as it affects himself.

I should not have noticed these facts so much as I have done, had it not been evident that the principles of human nature are in all ages and circumstances the same. MAN is *invariably* endowed with the same faculties, influenced by the same wants, necessities, passions and motives; and there is nothing, therefore, either of good or evil, of which the species ever were capable, to which they may not possibly be brought again; if they follow in the one case the laws of God, as perceptible by the discriminative power between right and wrong, and the sound conclusions deduced by reason from nature; or, if in the other, they blindly place their confidence in the direction of the interested, who found their power and advantage on human corruption. The history of mankind is the great object of contemplation for the acquisition of practical wisdom; and it is to be hoped that knowledge has now made a progress, when the consideration of the wickedness and calamities of past ages can only render the latter a salutary warning, and the former the object of universal abhorrence.

* Pocock has noticed the affinity of the Hamyarites (who, it is evident, were subjected to the Habashi, the negroes or blacks) with the Israelites: "Patet Hamyarensium dialectum ad Hebraicam vel Syriacam sive Chaldaeam in quibusdam propius accedere, ut et ipsos ad Judaismum inclinasse in superioribus vidimus."—p. 152.

public exhibition of their proficiency in the art of talking, or the captiousness of their objections to the evidence of truth*. This diversity of speech between the vulgar

* These, who were designated Rhetoricians at Rome (*vide* p. 127, note), seem to have been exactly the Suffies or *Literati* from Tarsus (confer pp. 127 and 137, note), for which the word used by Strabo is *Φιλολογοι* (*Φιλολογος* sermonis vel studii amator, loquax, *Φιλολογειν* disputare de literis: *Constantin.* 2, 852). *Σοφιστης*—rhetor, præceptor, artium magister, sapiens, doctor. Rhetorices, pl. simulator, cavillator, captionum artifex, et quilibet artifex. *Θρηων σοφιστης* lamentorum artifex (confer note B, p. 8, n. 2; p. 53, note): *Σοφοι* apud veteres dicebantur cujuslibet opifici; *Σοφια*, sapientia, sæpe accipitur pro astu, solertia, calliditate et arte.—*Constantin.* 2, 639. These were the *workers*, and appear the same with those called *Jews* by the Romans.—Confer *Anosin*, pp. 45 and 104, note.

“Arcanam Judæa tremens mendicat in aurem,
Interpres legum *Solyमारum*, et Magna Sacerdos
Arboris, ac summi fida internuncia Cæli.”—*Juv.* 6, 543.

This Magna Sacerdos Arboris is exactly the Anah, or Maacha, the priestess of Astarte or Aphak, and those of whom Isaiah says,—“Ye sons of the sorceress (*בְּנֵי עֲנַנִּיהַ* Beni Aanneh, or Aneneh: confer p. 87 & 94 n.), the seed of the adulteress and the whore. *Against whom do ye sport yourselves? Inflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?*”—*Isaiah*, 57, 3. Another of the many proofs of the vicissitudes to which the opinions of the Lord God were subject, as one or other of these Batenite sects, in thus sporting themselves against each other, became dominant, and gave the Law. FORTUNE, and the Magna Sacerdos, and the Sadducees had triumphed at Rome (confer p. 94, note); and this may be possibly what is meant by

* * * “Sed quinque tabernæ
Quadraginta parant: quid confert purpura majus
Optandum?”—*Juvenal*, 1, 105.

Juvenal seems to have been much better informed with respect to these mystics than his Scholiasts, who have generally very unsuccessfully endeavoured to explain his statements by the proper superstitions of Rome. The 40 days' fast, or Cheela of the Suffies, is 5 × 8 (confer p. 85, note); victory or supremacy over the whole being attained by success in this extreme starvation,—an account of which may be seen in Malcolm's History of Persia. The process of attaining perfection in wickedness is very clearly described:—

“Fœdius hoc aliquid quandoque audebis AMICTU.
Nemo repente fuit turpissimus: accipiunt te
Paullatim,” etc.—*Juvenal*, 2, 82.

“The impunity secured by the Cloak will encourage you to do something worse than this. No person all at once wholly resigned himself to the unqualified commission of crime: they gain you by degrees, and put their yoke effectually about your neck.”

These are the same with the Alexandrians, coupled by Strabo with the *Literati* of Tarsus and the Jews of On, Heliopolis, or Heres (*vide* p. 146), as may be sufficiently shown, and as is indicated in the Jewish Mischna; the votaries in fact of Serapis, from whom the Gnostics arose (*vide* p. 74, note).

and the refined, seems everywhere made in the East, though the influence of the Zend and Pehlavi is not to be discriminated; whether arising from a difference in the original distinction (as is probable) and of the conquering race, and the state of mankind subdued; or a difference in the principles enforced for oral or verbal intercourse, and the obligation to use hieroglyphics or mystical characters like those of China. Two such dialects have been shown to be recognized in Java, as in Arabia; and it is probable that Java is the *Iusula Hordei* of the ancients in the Eastern Sea, because there is no other which affords a presumption; جو Jaw, Mal. and Pers., barley, apparently a Syncretism of Sanscrit Yava. The Malayan name for Millet, besides, is Randa-jawa, *Panicum Indicum*; the word *Panicum* apparently deriving from Latin, Panis, bread; رنده, Randal, Mal., lowly, humble, the bread of the humble or lower orders (confer p. 78, note), and probably refers to the *Riphearma oppidum* in Yemen, quo vocabulo *Hordeum* appellant* (*vide* p. 108, note).

“ Ille petit veniam, quoties non abstinet uxor
 Coneubitu sacris observandisque diebus:
 Magnaque debetur *Violato* pœna *Cadurco*,
 Et movisse caput visa est argentea serpens.”—*Juv.* 6, 535.

(Confer p. 238, note.) *The rule of the Suffie cloak.* Vet. Schol. argentea serpens quæ est in Templo Isidis (confer p. 146). This Serapis is the *Bearded Serpent* (confer pp. 83 & 84, note), as represented in many hieroglyphics, and the same thing with the copper and bearded head on three legs, the object of reverence to the Templars, who, at their initiation, were required to abjure Christ, trample on the cross, and kiss the *navel* of the Grand-Master, and other parts of his *right worshipful person* (confer pp. 103 & 107, note; note *E*, p. 21). These Illuminati, who trusted to their *Ear* for knowledge from the voice or inspiration of this mystical tuition and guidance, were so ignorant, that their Grand-master Molay, who was burnt alive, as were many of his knights, could neither read nor write. *The reasonable conviction of truth* is a better source for the direction of human conduct than this (*vide* p. 103, note). This is the same thing with Behemoth, the Thanin, Leviathan, or Crocodile, and his Crocodile tears (*vide* p. 44, note). The Lord asks Job, “Hast thou an arm like God” (the Lord God); and if, says he, you can, as I can, “Cast abroad *the rage of thy wrath*, and behold every one (that is) proud (*i. e.* contumacious to the power of the Lord), and abase him, and tread down the wicked (the opponents of the Lord); hide them in the dust together; and *bind their faces in secret*;—then will I also confess that thine own right hand can save thee. Behold now Behemoth, which I made with thee (*i. e.* the God Adam); his force is in the *navel of his belly*.”—*Job*, 40. This speech of the Lord is made from the *whirl-wind*, one of the metaphors for the Haruth or Pivot, the agent of destruction (confer pp. 25, 129 & 146, note).

* The word Manueepit, acquired by hand, properly means earning, or obtaining by industry (confer p. 117, n. *, n. †); and like Usuecaption, implies rightful or lawful property, as contradistinguished from captation or possession by *seizure*, by force or fraud. By the Twelve Tables, no prescription of possession could create right to property fraudulently taken from its proprietor, with whom the right remained for ever. “*Furtivæ rei æterna auctoritas esto; Furtivam rem usucapere jus ne esto.*”—*Tab.* 2, cap. 5. There *are limits* to this principle, but it is undoubtedly certain that the individual robbed can *never* lose either his right of property or right of recovery, nor the fraudulent occupier *ever* either acquire right or transfer it. This word ὤμ Yad (the hand), or ὤμΛϞ Athyad,

I have not considered these remarks irrelevant to the subject of language, as eliciting facts immediately connected with its accordances and discrepances of structure,

both used to denote Manucepit, is employed by the Samaritans, who are the same with the prior race of Hebrews (their elder sister), to signify also life, livelihood, means of earning their living, condition of life. These people altogether repudiated the earthen God, or God of the earth, or man God. Castel quotes the following profession of their opinion on this subject, specifically denying that the Adonis, or Piromis, or reputed incomparable man, the *holy one* of Israel, was the image of God: "Non est ejus (Dei) figura, neque est illi sicut unus solitarius cui non est secundus, neque est ei similitudo; omnes enim magni coram eo parvi:" and before whom all human distinctions sink to nothing.—*Castel*, 2162. They held God to be a spirit, *i. e.* intellect or mind, in accordance with which opinion, Christ says to the Samaritan woman: "God is a spirit, and they that worship him must worship in spirit and in truth (*John*, 4, 24);" on hearing which from a Jew the woman immediately recognized him as the Messiah, an object of expectation to *all* these Eastern races. These Samaritans admitted only the authority of the natural law, or will of God as manifested in the *laws of nature*, as cognizable by *reason*, distinguished from the arbitrary dictates of the layer down of a rule, or the infallible guide; and hence a proverb: "Nulla est cum illa comparanda vita, quæ sub ejus (Dei) est imperio."—*Castel*, 1593. These are the indispensable terms for the welfare and happiness of mankind in this life as well as the future; and the sense of the Lord's Prayer:—"THY KINGDOM COME; THY WILL BE DONE IN EARTH AS IN HEAVEN,"—*the only Christian creed which has the sanction of Christ*,—and a brief and most emphatic expression of the object of Christianity; to the perfection of which no remark can render justice,—pointing out the duty and purpose to be kept in view by all who do more than profess and call themselves Christians. Those alone who observe it are really Christians, or possess a spirit congenial to that of Christ. When a number of those who entertained this faith were about him, he says, under circumstances which give the most impressive force to his words, that such alone were akin to him: "FOR WHOSOEVER SHALL DO THE WILL OF GOD, the same is my brother, and my sister, and my mother."—*Mark* 3, 35. This address to the Deity, sublime in its simplicity, must be considered more especially with reference to the state of the world at the period when it was uttered, when the revenges upon the enemy had devastated the earth, and inflicted incalculable misery on its inhabitants, from a period beyond all history, and only faintly indicated by tradition and fable; and when to the most impious objects was ascribed "the power, the *kingdom*, and the *glory*." The forgiveness of injury enjoined by Christ can never be understood as affording a countenance for the impunity of crime, or the *neglect of that duty*, which attaches to every man to seek redress for wrong at the hands of the law: this is the *end of justice in this world*:—"render unto Cæsar the things that are Cæsar's, and unto God the things that are God's"; implying subordination to the law as the declaration of equity, and the security of life and property, and personal rights, and that perfect moral rectitude, of which the witness of our most secret thoughts and emotions alone can and will judge. *Tribute money is due to no individual*, nor its payment *justly obligatory* on any citizen, but as his contribution to the support of civil jurisdiction. *The kingdom of God in this world* is no other than the perfect development of the *social principles* which he has implanted in our nature, and the maintenance of such institutions as will give full effect to their operation. The common creed: "Credo in spiritum sanctum, sanctam Ecclesiam Catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem et vitam æternam."—*Cent. Magdeb.* cent. 1, lib. 2, p. 65. "Communi patrum sententia, duodecim apostoli ejus architecti et auctores habuisse perhibentur."—*Ibid.* p. 66. "Dandum esse regulam

because they may afford some evidence of the importance of those lights which language, if subjected to inquiry according to proper principles of investigation, is

statuunt * * Illam duodecim artificum operatione conflata.—*Ibid.* p. 66. The English Church Establishment is of the *reformed religion*, and so it is to be very earnestly hoped it will always continue. The object of Christ was to establish religion no otherwise than in obedience to the will of God, and the conviction of the human understanding by the promulgation of truth, and its consequent deliverance and salvation from the brutal and grovelling superstition which overpowered it. The Remark of the Protestant Divines, who compiled with equal industry and ability the Centuries of Magdeburg, is perfectly well-founded: “Toto cœlo autem aberrant qui super personam Petri ejusque successores ecclesiam ædificatam esse crassissime et insulsissime somniant; præsertim eum post hanc historiam (that of the transfiguration), aliquoties fœde et horribiliter Petrus collapsus sit.”—*Cent.* 1, lib. 1, p. 314, 1, 5. Edit. Princ. Bacon has admirably defined the office of man in this world: “Homo minister et interpres naturæ,” &c. The patient, and careful, and scrupulous interpretation of the laws of nature, *which are the will of God* and their right application, denote the source and extent of human knowledge and power, and the obedience to them the object of our duty, whether as individuals, as citizens, or communities. *The Laws of nature*, which could not stand for a single instant without the *will of God*, and to which the constitution of our nature, *by an innate principle of conviction independent of all experience and all proof*, compels us to trust for consequences in every act of our lives, in so far as they affect the material world, *may terminate*, and the universe which exists solely by the power which gives them operation, itself cease to be; but the *law of justice*, which is demonstrably as eternal and immutable as God himself—the same today, and yesterday, and for ever—is incapable of cessation as of change,—the guiding light, the pole star of truth, to the moral nature of man, and the evidence of the inevitable, and perpetual, and unalterable results which await his conduct in this life. Those who may be conscious that they have walked in the path of wickedness would do well to reflect on the importance of retracing their steps and redeeming their time, and seeing if they may yet be saved. The attempt to establish a universal empire (of which it is certain that there have been many) is a totally mistaken and iniquitous aim, incapable of promoting the welfare or happiness of mankind, and destructive of the people who might succeed in it; but pre-eminence in virtue and the perfection of social institutions by their accommodation to the principles deducible from the nature of our intellectual constitution, and the relations and duties to which they give rise with respect to our fellow creatures and the Deity, is a nobler and attainable object of national ambition. In this respect the kingdom of England had surpassed all that is known in the recorded history of the world; and it is lamentable to contemplate the prospect of the dangers which threaten her. If great calamities are to be averted, it is by the wisdom which looks for means to that wisdom which is divine, and a scrupulous reverence for the eternal dictates of civil justice, and the maintenance of its efficient and impartial administration. The best efforts of human sagacity and caution may be unable to secure an individual from the effects of such a power; but it is folly alone which creates it (confer p. 98).

“Nullum numen habes si sit prudentia; nos te
Nos facimus FORTUNA Deam, cœloque locamus.”—*Juven.* 10, 365.

These, and the words of Cicero, with whom expired the directing influence of reason with Rome, were equally vain: “quam volumus patres conscripti ipsi nos æmemus: tamen nec numero Hispanos, nec robore Gallos, nec calliditate Pœnos, nec denique hoc ipso hujus gentis ac terræ domesticæ nati-voque solo Italos ipsos ac Latinos sensu; sed pietate, ac religione, atque HAC UNA SAPIENTIA quod

capable of throwing on the history of the species, and the causes of the actual state of the world ; and because, however interesting the consideration of the varieties of human speech may be as a mere philosophical investigation, evincing the arbitrary principles which have been followed in the use of established signs, and their reference to the operations of our intellectual faculties ; it is of little importance, compared with the evidence which it affords of the calamities which the past generations of mankind have undergone, and the lessons it may afford to the ages to come.

It would require a much more lengthened deduction of inference than I can afford to bestow, to enter into the question of the probable locality of the Saraswati, or of the seat of the primitive form of grammatical speech, of which our own language appears the least corrupted remains. I am far from supposing that it is due to this country, though it seems here to have been best preserved. A variety of circumstances, however, countenance the surmise, that it was either in Spain or Africa that that form of speech (most perfectly developed in the Sanscrit), which arose from the application of the reasoning powers of the subject people to form an artificial dialect for the exclusive use of the courtly and the great, was established. "Panini," Mr.

Deorum immortalium numine omnia regi gubernarique prospeximus, omnes gentes nationesque superavimus."—*Cic. de Harusp. Respons. 9.* In the present state of the world the idea of essentially ameliorating the social institutions of mankind, seems a hopeless and a *desperate* object. It is well if nations can be secured from calamity ; and civilization, knowledge, virtue and religion, from a total overthrow. If my voice could be heard I would entreat the inhabitants of these islands to open their eyes, and look about them, and to see if they have not been sold as a prey and a spoil to the vilest of mankind, by those whose venal ambition, or equally unprincipled lust for enjoyment, has induced them to accept in one form or another the wages and the service of iniquity. Your forefathers, with the rallying words of England, "God and the Right," have defended the standard of political freedom, social order, and rational liberty, and the civil authority of the State, in many a victorious field ; and from the most remote ages, have cemented with their blood that precious inheritance which they have transmitted to you. It is your duty to yourselves, to your country, to your descendants, to the world, and to God, to take care that you are not swindled out of all that is valuable to a people by the insidious arts of vice, and the unprincipled allurements which your ancestors rejected and despised. All the great agents in the French revolution, the sources of the crimes which have disgraced the history of that people, were corrupted in this way. It was well remarked, that some of them "would not take money, but that men were venal in many ways." Jugurtha, who had corrupted many of the Roman senators and citizens of Rome by the influence of money, had bought Caius Bæbius, the Tribune, "cujus impudentia contra jus et injurias omnes munitus foret." When he was publicly arraigned, and required to reply, this man ordered him to be silent ; and though the people were enraged at the open defiance of justice, "Vicit tamen impudentia ; ita populus ludibrio habitus ex concione discedit." When the Numidian prince was ordered by the Senate to quit Rome, he frequently looked back at the city : "Postremo dexisse urbem venalem et mature perituram, si emtorem invenerit" (*Sallust. Bell. Jug. cap. 39*) : satisfied by his own experience that the safeguard of integrity was lost to them. "Quid enim est jus civile" ? says Cicero : "Quod neque inflecti gratia neque infringi potestate, neque adulterari pecunia possit."

Colebrook states, "is the father of Sanscrit grammar, and lived in so remote an age, that he ranks among those ancient sages whose fabulous history occupies a considerable space in the Puranas (*Antiquities*) or Indian Theogonies. The name is a patronymic, denoting his descent from Panin; but according to the Puranic legends he was grandson of Devala, an inspired legislator."—*A.R.* 7, 203. He, however, though *the father of Sanscrit grammar*, was not the first grammarian. "In many of his precepts he cites the authority of his predecessors, sometimes for a deviation from a general rule, often for a grammatical canon of universal cogency; in a few instances to refute them." पाणि Pani, Sanscrit, means the hand (*Gram.* 560), and if a *conjecture* may be permitted, might seem to indicate the application of the art and knowledge of these Handicraft people to the refinement or polishing of speech; Spain having certainly been one of those countries in which the industrious race were subdued and exterminated or reduced to servitude by the heroes or Celts; some few perhaps, retaining their independence in inaccessible fastnesses. Attaching as little weight as may be to a mere affinity of words, it is entitled to some; and accordingly Pliny states, on the authority of Varro, "Lusum enim Liberi Patris comitem, ac Lyssam cum eo Bacchantem nomen dedisse Lusitaniæ, et Pana præfectum ejus universæ."—*Plin.* lib. 3, cap. 1. In a note on this passage of Pliny it is stated that it appears from the poets that Lyssa is synonymous with *Rabies* (*Lyssa, hoc est Rabies*). I believe our word lust; लष् Lash, Sans. root, lust, or longing for, desire, love; the great instrument or tool in all these Bacchations or Castings of Purim. The root of the Latin *Lascivire, Lascivitas, Lascivus, &c., Liber Pater*, may justly be rendered the father of licence, or licentiousness or freedom from all moral obligation or fear of consequences from iniquity done before the Lord*. The Latin use of this word, as well as the Hebrew and Chaldaic,

* देवलः Dayvalah, the grandfather of Panini (*vide* p. 152), means a hired priest, from दिव् Div, play (*Gram.* 486), and seems to refer to the same wretched abomination of Purim, which has inflicted such infinite calamities on the human species, defeating the best efforts of reason and destroying the accumulated acquirements of industry, by an appeal to chance. This, it may be observed, is the common name given in India to a Pagoda or Bhagavatee; and of the Dayvalee, a great Indian festival, which Notamanus describes as celebrated (while the wealth of the country continued in the hands of the natives) with all kinds of gaming for three days, the principal observance being the sending sweetmeats from each other to their children (*Seir Mutaquerin*, 2, 535), made of sugar and meal in imitation of men and beasts, so as to represent a variety of actions and postures, which were ready made in the shops (*ibid.* 3, 365): such used to be the common confection given to children in Scotland, and seems to have some affinity to the להם פנים Lehhem Fanim of the Jews: "Panis facierum, quia plures ei facies et figuræ."—*Castel*, 1906. This method of gambling with hired priests, who were to receive the rewards of divination, is exactly what subverted the liberties of Rome, and placed Octavianus Cæsar on the throne, and rendered his Genius the arbiter of the fortunes of the world. As with the Caribs, when a man suffered from a Boye or priest whose power divine was a drug which inflicted the gout (*vide* p. 28, note), he had no other relief but to hire a Boye to discover his tormentor, and inflict on him the stone, or take him out of the way by poison. The dispensation of justice by the law for the common benefit of Society in the pre-

confirms this inference; as with respect to the former language, may be seen in the works of Catullus, Tibullus, and Propertius especially, and the notes on these poets in the edition of Vulpinus.

“Nec juvenes *lusus* qui placuere placent.”

Ovid. ex Ponto, 4, 4.

vention of crime and the preservation of the rights of mankind being put an end to, a man had no other defence against injury, or redress for his wrong, but this most contemptible secret revenge by employing one of these revengers, entitled, one who strikes again; प्रतिहन्तु Pratihantṛy, Sans., a revenger, *i. e.* who strikes again, avenger; प्रातिहन्त्र Prātihantra, the act of a revenger, vengeance (*Grammar*, 527); हन् Han, root, smite, slay, kill, go; हन्ति Hanti; हनति Hanati, or अहनत् Ahanat, he smites, kills or slays (*Dhatus*, 167); Engl., *hunt? hunter*, to haunt; प्रति Prati, *Prep.*, again, against, back again. These are the *revenges* upon enemies: “If the avenger of blood *pursue* after him.”—*Joshua*, 20, 5. “That thou wouldst not suffer the revengers of blood to destroy any more.”—2 *Samuel*, 14, 11. To revenge the wrongs of the dead of past ages on the living is the most absurd and iniquitous of all purposes. They, and their injurers are alike beyond the reach of human power, and have received the award of a justice which is perfect, immutable and eternal. These are cases not within the jurisdiction of social equity, or the *civil rights* of reason. The Veda, as it now appears, contains forms for the performance of rites, for the destruction of enemies, as do all the Hindu rituals. These Diræ and curses seem everywhere to have existed, and probably had one of their seats on Hhoreb; Ἥροβι Choreby, Æth., n. p. Montis; Ἥራባት Chuyrabaty, est species artis magicæ quæ fit vocabulis occultis: tam invidioso vocabulo reddit interpret vocem φυλακτηρια (*vide* p. 118 & 130 note; *Matth.* 23, 6; *Castel*, 1796; חָרֵב הַ יוֹנָה Hharab (pointed to read Hhereb); חָרֵב הַ יוֹנָה Hharab He Ioneh (*Jeremiah*, 50, 16) (rendered in our version the oppressing sword), the destroying Ionah, refers to the same thing (confer p. 98, and note * *ibid.*). These are the same with the *Jab'hites* or *Jobites* or *Horites*, the destroyed people. I believe the Amalekites the first of the nations, of whom the Lord said: “I will utterly put out the remembrance of Amalek from under the heaven. And Moses builded an altar, and called the name of it יְהוֹנָה-NISSI” (*Exod.* 17, 14; confer v. 16; *Deut.* 25, 19; 1 *Sam.* 28, 18, and p. 28 & 129 note); but whether they are the people of *Job*, אִיּוֹב Aiuob, Heb., Arab., &c., is not clear, though they all appear to have been the agricultural race; בַּב Jabab, Heb., lætatus est, Chald., ovavit, *Jubilavit*, tubis cecinit; بَاب Jabab, Syr., id. ܝܘܒܐ Jobaba, Jubilatis, jubulum, cantus, clangor tubæ; “Quid faciat *latus segetes*.”—*Georg.* 1, 1. “The shouting for thy summer fruits and for thy harvest is fallen. And gladness is taken away, and joy out of the plentiful field; and in the vineyards shall there be no singing, neither shall there be shouting.”—*Isaiah*, 16, 9. “And there was a day when the sons and daughters of Job were eating and drinking wine *in their eldest brother's house* (*i. e.* according to the Hindu state of Society): and there came a messenger unto Job, and said, the oxen were ploughing” (*Job*, 1.); ܝܘܒܐ Jobaba, Syr., *i. q.* אִיּוֹב Aiuob, Job; ܝܘܒܐ: Jybābe, Æth., Jubilus, exultatio; Ἰῶβυ Ijoby, Job; ܝܘܒܐ Jabāb, Arab., id. quod حَرَاب Hharāb (opibus exuit, spoliatae fuerunt; confer p. 198, note †) desertum terræ, deserta terræ, pro quo et Arab., ܝܘܒܐ חָרֵב Hharab Jabab, conjuncte dicitur, unde Jobabitæ dicti, quod pars illa Arabiæ, quam tenuerunt, plerumque sit solitudo.—*Castel*, 1588. It is easy to show from the Pharsalia of Lucan (himself as well as his mother a Spaniard), who died A.D. 26, twelve years after the death of Augustus, as well as many other notices in the ancient writers, that all the civil con-

Lusor, Ovid. Art. Amor. (v. 451) is by Cicero used for Aleator (Confer p. 126 & 128, note). לִּזְלוּ Lutz, Heb., illudit, derisit; לִּזְלוּ Letz, derisor, illusor; לִּזְלוּ Lutzōn, derisio,

tests, which terminated in the elevation of Octavianus Cæsar, were the result of a Purim by hired priests or mystics.

“ Motum ex Metello consule civicum,
Bellique Causas, et vitia et modos,
LUDUMQUE FORTUNÆ, gravesque
Principum amicitias, et arma
Nondum expiatis uncta cruoribus,
PERICULOSÆ PLENUM OPUS ALEÆ,
Tractas.”—*Hor. Od. lib. 2, 1.*

“ Hec nimis longo satiate ludo.”—*Hor. Od. lib. 1, 2.*

Carthage was destroyed by Scipio 147 years before Christ, and in that eventful century and a half which preceded the Christian Era, the whole of this casting of Purim, noticed by Horace, occurred, which he dates from the Numidian war. Christ was born in or *about* the year of Rome 751. Masinissa, who died B.C. 149, had mainly contributed to the ruin of Carthage, to the defeat of Asdrubal and Syphax, and of Hannibal at the battle of Zama: his son Micipsa, died 119 B.C.: and by the Purim between his sons, Jugurtha was placed upon the throne; against whom Rome declared war about the year B.C. 109; he was defeated by the Metellus referred to by Horace, three years afterwards. The effects of the worship of Fortune and unprincipled ambition, soon became apparent. Marius rose to power by calumniating his benefactor; and under his standard Sylla was trained to arms, in whom he found an equally unscrupulous competitor for power; the remark of Orobazus, the Ambassador of the king of Parthia, with respect to whom, is not without its import:—“ Surely this man is *master of the world*, or doomed to be so,” as is confirmed by the saying of Cæsar: “ Non potuit dicere (Sylla), non cognovit literas:” that he was too ignorant to give law to the world. The irruption of the Teutones and the Cimbri, both defeated by Marius, were probably the result of the same Tarseusian arts. Those who content themselves in the study of what little of the history of the world is matter of record, with the chronological sequence of wars, victories, and revolutions, learn little that is really philosophically instructive, nor acquire a knowledge of the manner in which events have resulted from the operation of the faculties of man, in directing or rather perverting his conduct. These favorites of Fortune owed everything to her influence. Marius was an illiterate peasant; Sylla was of noble lineage, but sunk in poverty, and as Cæsar asserts, without education. By Lenones and Tabernarii and Lanistæ, Juvenal (who seems, by whatever means, to have been very well informed as to the working of the Batenite system) does not mean, I believe, as the commentators suppose, Brothel-keepers, Pimps, and Bullies, but Batenite Masters, *Crimps* (brother insinulators or seducers), and those enlisted or inveigled into the Taberna (the avowed term for a Sufie lodge or the sinful world), and invested as one of the fraternity with the woollen cloaks, the coverings of these desperadoes in wickedness. Horace gives the same account of the foundation of the Empire of Fortune:—

“ Fœcunda culpæ sæcula, nuptias
Primum inquinavere, et genus, et domos,
Hoc fonte derivata clades
In patriam populūque fluxit.
Motus doceri gaudet Ionicos
Matura virgo, et fingitur artubus

irrisio (*illusion*); מליץ Malitz, derisor (malice? Malitia?), it. interpres, orator; לוץ Lutz, Chald., id. qd., Heb.; Hiph. הלץ Hhe-litz, ornate, oratorie locutus est; ornato ser-

Jam nunc: et incertos amores
 De tenero meditatur ungui.
 Mox juniores quærit adulteros
 Inter mariti vina: *neque eligit*
 Cui donet impermissa raptim
 Gaudia, luminibus remotis;
Sed jussa coram non sine conscio
 Surgit marito: seu vocat INSTITOR
 Seu navis Hispanæ magister
 Dedecorum pretiosus emptor.
Non his juvenus orta parentibus
Infecit æquor sanguine Punico.—*Hor. Od. lib. 3, 6.*

The word Institor appears to me a synonym for our word customer or dealer, one with whom they were engaged in the same *course of trade*, or a person with whom they did *business*: “*Pirata aliquos sibi instituunt Amicos*,” Cicero; and probably, as used by Horace and Juvenal, is relative to the Tabernarii: “*Taberna, locum ubi aliquid venditur, significatumque hoc nomine ignorat vulgus.*”—*Ker.* I will point out further in another note the reference of these allusions to Carthage.

“Altera jam teritur bellis civilibus ætas
 Suis et ipsa Roma viribus ruit,
 Quam neque finitimi valuerunt perdere Marsi,
 Minacis aut Etrusca Porsenæ manus.
 * * * * *
Parentibusque abominatus Hannibal,
 Impia perdemus devoti sanguinis ætas;
 Ferisque rursus occupabitur solum.
 Barbarus, heu! cineres insistet victor, et urbem
 Eques sonante verberabit ungula.”—*Hor. Epod. 16.*

This latter part of the prophecy was only not *completely* fulfilled by Valentinian purchasing the forbearance of Attila, who took the title of Flagellum Dei, and died A.D. 453; as its being rendered a wilderness like Babylon, inhabited by wild beasts, was prevented by the respite which the Christian dispensation afforded, though weakened in its effect and corrupted in its principles by the *betraying* of its founder. Such a minister in the service of *Fortune* was Catiline, subjecting the whole fraternity to the influence of a single will, and aiming at the seizure of the wealth of the opulent by any means (the “*Pinnirapi Juvenes*,” the seizures of the prize or pre-eminence of Juvenal: “*Apicem rapax Fortuna—sustulit.*”—*Hor. Od., lib. 1, 34*). Catiline, in his address to his adherents, observes, “*Nam idem velle atque idem nolle, ea demum firma amicitia est* (p. 191); etenim quis mortalium, cui virile ingenium inest, tolerare potest, illis divitias superare, &c. En illa, illa, quam sæpe optastis, libertas, præterea divitiæ, decus, gloria in oculis sita sunt. FORTUNA EA OMNIA VICTORIBUS PRÆMIA POSUIT.”—*Sallust, Bell. Catilin., cap. 21, p. 199.* This is the maxim universally maintained, that all men have an equal *right* to all things, and that he who can *seize and hold* is the possessor. Sallust, whom Hieronymus designates “*Auctor certissimus*,” dates the

mōne aliquid texit, interlocutus est ; ליצנותא Litza-nutha, ludibrium, irrisio ; לוצי Lutzī, oratorius, rhetoricus ; מליצה Ma-litzeh, eloquentia, interpretatio, scite dictum ad insti-

progress of this empire of fortune from the destruction of Carthage : “LABORE ATQUE JUSTITIA respública erevit ; reges magni bello domiti, nationes feræ et populi ingentes vi subacti, Carthago, æmula imperii Romani a stirpe interiit. * * * FORTUNA sævire ac miscere omnia cœpit.”—*Id.* p. 104 ; confer p. 123. The invariable progress of these arts by which the empire of Fortune is established, may be seen in Sallust delineated in traits sketched by the hand of a master, although, with the prevalent sentiment of all the ancient world, he considered the bubble glory as the only reward of virtue ; but the common sense of mankind recognised that its consequences were eternal : “Nam divitiarum et formæ gloria fluxa atque fragilis est ; Virtus clara æternaque habetur.”—Cap. 1, p. 13. Sallust evidently alludes to these *guides* in the path of Fortune, pointing out that every man’s faculties were to regulate his conduct by the principles of rectitude, and were sufficient to ensure a result which nothing could affect : “Sed DUX atque IMPERATOR vitæ mortalium animus est ; qui ubi ad gloriam virtutis via grassatur, abunde pollens, potensque, et elarus est. Neque FORTUNÆ eget, quippe quæ probitatem, industriam, aliasque artes bonas neque dare neque eripere cuiquam potest.”—*Bell. Jug.* 1. “At ingenii egregia facinora, sicuti anima, immortalia sunt.”—*Ibid.* 2. *Glory*, so far from being the reward of virtue, has been the premium of the most abandoned to wickedness, and the most terrible scourges of the human species. Fortune, like the Metator, or Lord God of the Jews (*vide* p. 88 and 138, note), recorded or obliterated in such colours as he pleased the actions of men : “Sed profecto FORTUNA in omni re dominatur : ea res eunetas, ex lubricidine quam ex vero, celebrat obscuratque.”—*Bell. Cat.* 8. “As the women answered as *they played*, Saul hath slain his thousands, and David his ten thousands,” has been the burthen of the song of triumph in every recorded age ; but a righteous cause alone can justify either the hazard of life or homicide. We may rest assured of what is certain, that another account is taken of every act with the humblest as with the highest of mankind, impartial in its estimate and eternal in its results. By such a juggle in the use of words have mankind at all times been deceived into the pursuit of the shadow for the substance,—the phantom for the reality. Octavianus appears as the result of this Purim to have been constituted Emperor or absolute by the Sufie or Illuminati sect, the followers of Abaddon, Paul, Saul, or Apollo ; all the Sufies cultivate poetry of an amatory or Anaereontic character, the muse of *Sappho*, mixed with a strain of mystical rhapsody, *originally* derived from a very erroneous and absurd tenet of a Hindu sect with respect to the eternity of the material atoms. Of this sect at Rome Horace appears to have been constituted the poet or vates. Augustus built a temple in the palæce (Palatium), on which occasion Horace seems to have been desired to ask his boon.

“Quid dedicatum poseit Apollinem
VATES ? quid orat, de patera novum
Fundens liquorem,” &c.—*Od.* lib. 1, 31.

Of which deity Augustus seems to have been considered the present power. Horace, in another Ode, offers up his supplications for the safety of Augustus in his intended expedition against Britain ; and the poet’s prayer appears to have been heard, as these islands were supposed to be added to the empire without the journey.

“Præsens Divus habebitur
Augustus, adjectis Britannis
Imperio.”—*Od.* lib. 3, 5.

tutionem (*id. cum obscuritate*); dicta obscurissima, ænigmata*.—*Castel*, 1893. These Lutzim or Illusores seem the same with the Rhetoricians, Dialecticians, or Sufies of Tarshish. ספר מליצה *Sepher Malitzeh*, *Aristot. liber de interpretatione sic descriptus*. At Tarsus they professed to teach the circle of sciences: “Tantum autem Tarsensibus studium rerum philosophicarum, και την αλλην εγκυκλιον άπασαν παιδειαν γεγονεν (*Strabo*, 991) (*courses of instruction, circles of the sciences*); לוצת ו U Lutzet, *si nugax fueris, in nugis manebis, h. e. Dialectica tantum, et ad alias scientias non transieris.*”—*Castel*, 1893. This delusion of the world was carried on no less by the corruption of language and a *play* upon words, than by drugs, and the performance of wondrous works, by the juggling of Shamans. “Αινιγμα, ænigma, obscurum involucre, scirpus (a scrape), obscure dictum (*Hieron. in Cap. 19 Ezechielis prophetæ*, “Nulli dubium est,” inquit, “ænigma, et parabolium aliud præferre in verbis, aliud tenere in sensibus idem”): (*Hieron. in Cap. 1, Prov. Solomonis*, “Ænigma est quæstio obscura quæ difficile intelligitur nisi aperiatur”). Αινιγματιδως, ænigmaticus, obscurus, ασαφης (ASAPHES), tectus.”—*Const. Lex.* 154. The whole of this parabolical or ænigmatical form of speech

Augustus entirely affected the arts and pretensions of these illuminati: without resorting to original authorities, it will be sufficient to notice the facts as stated by Lemprière, without reference to any opinion or inference. “He has been accused of licentiousness and adultery by his biographers” (*of which there is no possibility of doubting: vide Sueton.*). “He was ambitious of being thought handsome; and as he was publicly reported to be the son of Apollo, according to his mother’s declaration, he wished his flatterers to represent him with the figure and attributes of that God. Like Apollo, his eyes were clear, and he affected to have it thought that they possessed some divine irradiation, and was well-pleased if, when he fixed his looks upon any body, they held down their eyes as if overcome by the glaring brightness of the sun.”—*Classical Dict.* (confer p. 127, note). In like manner it may be satisfactorily shown, that Pompey was the personage played by a certain sect of those who were considered Jews.

* These were entirely the wisdom or mysticism of the Lord God: “I will utter dark sayings of old.”—*Psal.* 78, 2. “My mouth shall speak of wisdom (חכמות Hhachimuth (confer p. 73, 112 & 126 note); I will open my *dark saying* upon the harp.”—*Psal.* 49, 4. “To understand a proverb, and the interpretation (מליצה Maletzeh); the words of the wise (חכמים Hhachimim), and their *dark sayings.*”—*Prov.* 1, 6. The Lord says (*Numbers*, 12, 8): “With Moses will I speak mouth to mouth, even apparently, and not in *dark speeches.*” This is the science of the Sufies (*vide* p. 83, note). “To receive the instruction of wisdom (השכל Hashchil), justice (צדק Tzadok), judgement (מישפט Mi-shofat), and equity” (מישרים Mishraim rectitudines).—*Prov.* 1, 3. The word Hashchil is not synonymous with Hhachimeh, it is from שכל Shechel, intellectus, prudentia, industria, attentio, successus, prosperitas; and is rendered by *Castel* 3751, by the English word skill, מושכלות *Mushachaluth*, *Chald.*, Intellectualia, disciplinæ intellectuales; notiones intellectûs. According to the Arabians and the general tradition of the East, ASAPH (the same *word* with Saph and Sufie, and I believe, the Αισωπος, Æsop of the Greeks, n. prop. viri, *Fabularum Scriptor*) was the Vizier of Solomon, the author of the Proverbs, as they suppose Aristotle to have been of Alexander. The remark of Planudes, ταυτον ὁ αἰσωπος τῷ αἰθιοπι, does not mean, I believe, that both signified a man with a black face, but a Cushite (*vide* p. 137 & 111, note; note *H*, p. 30, n. 1). The Greeks represent him as a slave, and residing at the court of Cræsus, king of Lydia.

instead of plain speaking, seems to have been formed with the same view of serving as a foundation for power; מִשָּׁל Moshol, similitudo, parabola, proverbium, sententia, typus, exemplum, imago, fabula, locutio figurata (qua sermo orientalium magna ex parte conditus est), Hiph. הַמַּשִּׁיל Hemashil, dominari vel dominatorem fecit; Pih. מְמַשֵּׁל Memashel, parabolarum artifex, parabolizans; מִמְשָׁל Mimeshal, dominatio, imperium, dominans; מִשָּׁל Moshal, Chald., id. qd. Heb. מִשְׁלֹת Meshaluth, parabolæ; מְשָׁשִׁי Meshuli, parabolicus; מְמַשְׁשִׁי Memeshul, dominium, ditio. In Samaritan this word מִשָּׁל Moshal means Corruit; the primitive sense of the word as received by the Hebrew and Chaldæan seems Æthiopian, and to denote the substitution of the imagination or fancy for the præception of reason, the admission of the semblance for the reality; מִשָּׁל: Mashala, putavit, æstimavit, visum fuit alicui. 2. Similis fuit. 3. Parabolice locutus est, parabolas et similitudines proposuit. 4. Comparavit, assimilavit; מִשְׁשָׁלִי Myshly, statua, signum.—*Castel*, 2162, 3. לָזַז Lazaz, Heb.; אֲלַז Alaz, Syr., læsit, nocuit, concubuit, vinxit, ligavit; لَاز Laz, Arab., constrinxit, colligavit, confodit hasta, adhæsiti ei.—*Castel*, 1896; confer p. 108 & 132 note. It is probable that these are the same with Latza, Lassa, or Patala, Hell, the seat of the Grand Lama or Budd'ha (*vide* 119, note); the Buddha number is 9, as of the Sufies 5, both reckoning 8 gans: $8 \times 5 = 40$, the Sufie completion; $8 \times 9 = 72$, the Jewish synagogue. The Cabalists, another sect of these Batenite or Hhachemist sages, reckoned 10 gans or degrees, but multiplied them by the number 7. The Sabæans and the Hindus both appear to have recognised this number; that of the seven rays of light, according to the latter; of the seven musical notes, and of the seven planets known to the ancients. “Wisdom (חַכְמֻת Hhachimuth) hath builded her house (בֵּית Beith), she hath hewn out her seven pillars (עַמּוּדֵי שֶׁבַע Aamudi or Gamudi Shebaa).”—*Prov.* 9, 1. From this word שֶׁבַע Shebaa, seven (seeven, Scotch), some have derived the name Sabæans. These Cabalists were the remains of the seven nations of Canaan (Confer note *E*, pp. 25 and 29, note); and some have supposed the Jewish number seventy-two, which they also consider that of the nations of the earth, to be seventy, as the synagogue and the two presidents. These sects, contending by their secret strife and rules of their orders for mastery, produced the Lord God, or power that was Dominant, and imposed their conditions on the others. To the result of such a contest, the establishment of mysticism in Spain, as indicated by Pliny, appears to have been owing. “Λυσσα, Hom. Rabies, furor; Λυσος, Rabida in Epigr.; fera, horrenda, Theocr.; Λυσιος, Hom. Bacchi cognomen; item Iustrationum Præses. Expiator. Plato de Repub.: αἱ τελεται μεγα δυνανται και οἱ λυσιοι θεοι.”—*Constant. Lex.* 2, 184; confer p. 103, note.

There does not seem sufficient reason to decide whether or not the word to *Paint*, of very extensive application, for to beautify or ornament or adorn, has any reference to the Sanscrit Pani, which possibly is the root of our word Palm; French, *Main*; Latin, *Manus*; Span., *Mano*, the hand; there being a very general commutation of the M and B. Thus the Arabians say alike, Mecca and Becca, for the place of the Caaba; Mam, Irish, the hand, the fist; Mam, might, power; Mam, vile, base; Mana, Irish the

hand; Mana-ma, a glove; Main, Irish, the hand; Main-eog, Irish; Men-eg, Welsh, a glove (*O'Brien*); Pāmy, Scotch, chastisement on the hand; Palmada, Span., Ictus palma impactus, the Basque Navescua, vola, palma, seems a compound of the Scotch Neev, the fist, and Escua, Ba., the hand. Such a transition, however, from the instrument of operation to elaboration or artificial decoration is natural, and therefore probable. In a state of progressive improvement, it is long before the judgement and taste of mankind become so sound and so refined as to appreciate an enlightened interpretation of nature, in directing our efforts to the discrimination and delineation of the real objects which affect the mind with the pleasurable emotions of beauty and elegance and expression, which are alone entitled to that just admiration which the remains of Grecian art will for ever command, which were created by the maxim: "Naturam ipsam imitandam esse, non artificem."—*Plin.* The savage accumulates useless and fantastic ornaments in decorating his canoe, his club, or his lance, in painting or tattooing his body, supposing that they acquire value by the mere application of labour, which, better directed, might have cultivated his reason, or increased his command over the wants of life. From the Irish word Main, the hand, the word Mainse in the same language, maintenance, seems immediately formed; Mais, Irish, food, victuals; Basca, Basque, alimentum, victus (*Larr. 2, 70*); Mantener, Span., alere, sustentare, (*Ibid.*); Manoso, Span., industria; Manea-tu, Basque (de Manea Primor), significa, disponer, componer, adornar con primor (*Larr. 2, 71*); Mañero, Spanish, Mañeru et Mañaria, Ba., Dexter, habilis; Maise, Irish, an ornament, bloom, beauty; Maisgim, to adorn, to deck out, to Busk, Scotch; भूष् Bhoosh, Sanscrit root, adorn, ornament, dress; भूषति Bhooshati, he dresses; भूषणं Bhooshanani, dress, ornament; Scotch, buskings. The Irish word Meisi, Fairies, Meisi, a judge, seems of the same origin; Mais, Irish, an acorn, and possibly allied to Maiz, for Indian corn which, according to Larramendi, is Basque, Maiza, Miliun Indicum, Maizadia, ager milio Indico satus, the root being Maiz, que significa Muchas vezes*.—*Larr. 2, 62.* Messa, Punico-Maltese, tasto, tocco de Mano, dagli Ebrei detto Masas e dagli Arabi Mass *Dizion. Pun.-Malt.* p. 155. The words referred to are מַשַּׁשׁ Mashash, and Samar. مَشَش Mashash, palpavit, contrectavit; מַשֻּׁשׁ Mashush, Chald., tactus (qui solus inter corporis sensus Deo non tribuitur).—*Castel, 2155.* مَسَس Masa, Arab., tetigit, palpavit;

* مَكِين Mikin and مَعَكِين Minkin, Malayan, the more, by so much the more; Mickle, Scotch; and English, much, large; Mangksa, in the Eastern islands, many; Meang (*Zend. vide p. 17*); Meang, Irish, craft, deceit; Meang-Raidte, sophistry (*O'Brien*); Raidim, to say, to relate (*O'Brien*), to read: Marichi Carib, bled d'Inde, autrement de Turquie. In the West Indies this was sown and reaped by the Caribs in two months: "Après qu'il est venu sçavoir deux mois après qu'il a este semé, les Galibes (Caribs of the main land) en font du palnot qui ne vaut pas moins que la bière."—*D. Car. 355.* This word nearly approaches, if it is not the same oral sound with Marichi, Hindee, one of the 7 Rishis, and a ray of light. According to some of the American legends, the first age of mankind was that of Red Maize, *i. e.* an agricultural condition of the *Red men*, the Generic designation with them of the American race.

مس Mason, contactus, tactus (sensus); مسيس Masis, contactus; مسيسي Masisi, tangens (*Castel*, 2093), words apparently allied to the hand as the instrument of touch, and to the Latin Massa and our word *Mass*, solid contents, quantity of matter; μασσα, Greek, vel ματτω, pinso, premo, mollio.—*Constant. Lex.* 2, 197. There certainly appears to be an affinity in these words, however diversified in their signification and utterance in different nations, with the words denoting the hand; and they all connect with the art of writing, identical in fact with articulate, distinct, or plain-speaking *language*: “Cujus summa virtus est perspicuitas” (Quintil.), in contradistinction to hieroglyphics, mysticism, signs different from those of oral signs or words, *literal characters**. Thus we say hand-writing, and in Scotland “a hand of write;” he writes a good hand, a current hand, &c. The same import attaches to the word in Latin: “Legimus literas et scriptum ipsius manu.”—*Cicero*. “Ipse in Tusculano me referre in commentarium mea manu voluit, quod idem in Asia mihi sua manu scriptum dedit.”—*Ibid*. Hence an Amanuensis for a mere writer, a scribe: “Hæc inter cœnam dictavi Tyroni, ne mirere alia manu esse.”—*Id*. “Neque semper a mea manu literas expectabis.”—*Id*. Allied to

* Dr. Buchanan describes the ready writers or Zares of the Siamese as writing on their Parawaik or note book (*vide* p. 7) with a pen of steatites; and I before noticed that the Jainas attribute *Masi* or ink to the Vaisya or mercantile cast, as their proper implement; ቀለጣ: Kalamy, Æth., calamus; ሥዖ: ሰጦት Māja, Hhamaty, atramentum, Maja, aqua; Hhamaty, fel, aqua fellis, atramentum (*Castel*, 1297), which seems to denote ink made like ours, with *galls*. In the Amharic language Kalamy also means ink; ቅለጦት Kylymaty, Æth., decoloratio, quæ fit coloribus, literis non satis bene delictis: from this the Æthiopians appear to derive Clemens, whom they suppose to have *written* the Canons of the Apostles; ቅሌሚንጦስ Kylemynythoshy, discipulus Petri; quem et Æthiopes Canones Apostolorum scripsisse putant (*Castel*, 3350); قلم Kalam, Arab., Calamus scriptorius, pec. aptatus.—*Castel*, 3350. This is the common word in Hindee for a pen, whether a feather or a reed; Kulam-trosh, a penknife. The word signifying Decoloratio seems also Scotch; a keely-vine pen, a pen of steatites, for writing on a slate; red keel, black keel, any earth or stone that will draw red or black lines; Kalamuthy, Hindee chalk. The Clemens here referred to is probably the third Bishop of Rome, a coadjutor of Paul, as was Linus the second Bishop, or first after Peter who could only have filled that See for a very brief period: “Ad extremum Romam veniens, cruci suffixus est capite deorsum demisso, ceterum post Pauli Petrique martyrium primus Ecclesiæ Romanæ episcopatum suscepit Linus.”—*Euseb. Eccl. Hist.* lib. 3, c. 1 & 2. “Lucas qui et eum Paulo diu conjunctissime vixit, et eum reliquis Apostolis, studiose versatus est; duos nobis libros divinitus inspiratos reliquit, alter eorum Evangelium est; alter liber inseribitur Actus Apostolorum, quos ille non jam auditione acceptos, sed oculis suis spectatos scriptis tradit: hujus porro Evangelium aiunt a Paulo designari solitum esse, quoties tanquam de proprio quodam Evangelio sermonem faciens, dicit, secundum Evangelium meum (that Christ was raised from the dead; 2nd *Timoth.* 2, 8; confer *Rom.* 2, 16; *Acts*, 2, 31); Linus vero, quem in secunda ad Timotheum Epistola Romæ secum versari testatur, primus post Petrum, ut supra diximus, Ecclesiæ Romanæ episcopus est constitutus adjutor Pauli, sociusque certaminum fuisse, ipsiusmet testimonio perhibetur.”—*Euseb. His. Eccles.* lib. 3, c. 4. This identification of the authority of Luke with that of Paul, is confirmed by the same writer on the authority of Irenæus: “Lucas quoque sectator Pauli Evangelium a Paulo prædicatum literis mandavit.”—*Id.* lib. 5, cap. 8, p. 189.

this is the phrase, to *hand down* to posterity ; which is used in three forms, by letters, by memory, by constant use, practice or observance : “Istum doctum virum fuisse memoriæ traditum est.”—*Cicero*. “Disciplina militaris tradita per manus jam inde ab initiis urbis.”—*Liv*. When they came to be better acquainted with the powers of the Lord God or Fortune, to paint the conduct of individuals in what colours they pleased, and to blot out the memory of nations and of whole conditions of mankind from under the heavens, “tradere oblivioni” came also into use.—See *Servius ad Ecl.* 1. *Virg.* v. 64. Oblivione obruere (1 *Fin.* 57), conterere (1 *Ep.* 9), delere (1 *Att.* 1), extinguere (*S. Scip.* 18.) are all used by Cicero. The word *language* is from *lingua* the tongue ; la langue, Fr. ; and in the Mexican hieroglyphics the sign for a word, or speaking, is a tongue, or tongues represented as issuing from the mouth of the individual described as speaking : the “*winged words*” of Homer ; the living on the fruits of the earth or on sacrificed flesh (which, according to the Hindu ritual and I apprehend all these rituals, was necessarily to be eaten, of whatever description), having always constituted a distinction between these races or sects. O’Brien quotes, under the word Maise, food, victuals, from an Irish life of St. Patrick, “He did not eat of immolated food (or the food of Gentiles?).” Daoine nis ; Daoine men, nis genit. of neas, a hurt or wound, injurers, wrong-doers, or men of slaughter. The power of the Lord God, the sword of the oppressing Jonah, which endeavoured to subject men to its worship or abject devotion, and submission to the dictates of superior force or might, and the grain-eaters and adherers to right, and the immutable evidence of God, marked the difference. מיר Mir, Samar., frumentum, esca ; מור Mur, timuit, mutavit fidem ; מירמיר Hemir, mutatio. The example is Deus semper idem absque varietate vel mutatione.—*Castel*, 2016. The remark of St. Augustine (*Civit. Dei*, 14, cap. 4) is too invariably well-founded : “Cum ergo vivit homo secundum hominem, non secundum Deum, similis est diabolo*.”

* The undisturbed and unperturbed conclusions of reason in every age and in every country, where mankind have had the possibility to reflect and to pursue the enquiry, has certainly, invariably, and necessarily conducted them to the same faith or conviction, which is properly, *knowledge*, or the demonstrative perception of truth by inference of reason, with respect to the eternal and immutable nature of God, and of justice or right. *These are the only objects of our knowledge necessarily immutable and eternal.* All the laws of nature, of whatever description, are unsusceptible of the slightest deviation, change or irregularity, while they continue to exist ; but their existence “*in toto*” depends on the will of God ; the various phænomena to which they give rise, being “the declaration of the thing as it is ;” the “*Res intelligibiles eodemque semper in statu permanentes*” (*vide* quot. from *Euseb.* note H, p. 28). Those who rejected the wisdom of the Hachim or Sufie, and who were called the ignorant and the illiterate (Am), because they relied on that *innate* or *connate* perception of truth born along with them from their mother’s womb, seem invariably, as the Samaritans, and a part of those included as Sabæans in Arabia, to have retained the perception of these great truths. Mahomet repeatedly describes himself as the illiterate prophet. The word אמ Omm, Heb., Chald., Syr., Æth., Arab., means mother, and properly, like the Sanscrit Jananee, genetrix ; the *female*, maternity, and *not paternity*, denoting *race*, *progeny*, *stirps*, and not affiliation or paternity, which may be by birth or otherwise according to Eastern phraseology : أمي Ami,

It is not, therefore, I conceive improbable that the word Panin, from which Panini is a patronymic, means primarily the Sanscrit Pani, the hand, the root apparently of

maternus, idiota, qui nec legere nec scribere novit, et qui haud quiequam didicit; quasi idem qui e matre natus.—*Castel*, 137. Pocock, among other explanations, notices this (I believe the true one): Ea detenti ignorantia qua ex utero matris prodibant (*Hist. Arab.* p. 157); نبييا اميا (Nabia Amia), Nabiyan Omnian, *i. e.* Mohammedem prophetam illiteratum vocant (*Castel*, 137); and the import, I apprehend, of the words of Christ: “Verily, I say unto you, that whosoever shall not receive the kingdom of God *as a little child*, he shall not enter therein” (*Mark*, 10, 15); *i. e.* without sophistication, enjoining them to bring back their minds to that state of primitive simplicity and freedom from prejudice, and a credulous belief in errors received upon authority different from that of the perepience of truth. To this evidence Mahomed everywhere appeals: “Unto God belongeth the most evident demonstration” (*Koran*, cap. 6, 1, p. 170); “direction of God, the true direction: we are commanded to resign ourselves unto the Lord of all creatures” (*ibid.* p. 156), *i. e.* to put our trust or faith for consequences in God. By the Lord of creatures applied to God (and not to Adam), is to be understood, the founder of the laws of instinct, the fixed determination of the conduct of animals who are not in *statu viæ*, as the Eastern philosophers speak, *i. e.* of a moral nature, to improve or deteriorate their nature by their conduct in life; or according to the Hindus, “Taste not the fruits of good and evil actions.” As instinct is invariable in its effects to them, as the will of God is the law of their nature, so ought the right use of reason in interpreting and obeying his will to be to man. “There is no kind of beast on earth, nor fowl which flieth with its wings, but the same is a people like unto you.”—*Koran*, 6, p. 151. “The words of *thy Lord* are perfect in truth and justice; there is none who can change his words” (*ibid.* p. 163); “but if thou obey the greater part of them who are in the earth, they will lead thee aside (*i. e.* mislead thee) from the path of God: they follow an uncertain opinion only (*i. e.* for which there is no foundation), and speak nothing but lies” (*ibid.* 164); by the word *Lord* is generally to be understood the authority incumbent on mankind to receive. “He is the maker of Heaven and earth: he hath created all things, and he is omniscient. This is God *your Lord*; there is no God but the Creator of all things” (*ibid.* p. 162). “When death overtaketh any of you, they return unto God their *true Lord*” (*ibid.* p. 154). “As he produced you at first so unto him shall ye return” (*Koran*, 7, 1, 176). “Say *my Lord* commandeth me to observe justice” (*ibid.*). “Command that which is just, and forbid that which is evil” (*id.* cap. 3, p. 71). “God knoweth the innermost parts of the breasts of men; observe justice when ye appear as witnesses before God, and let not hatred to any induce you to do wrong, but act justly” (*id.* cap. 5, p. 122; confer p. 126, note; *Juv.* 6, 212). “Say *my Lord* hath forbidden filthy actions, both that which is discovered thereof, and that which is concealed, and also iniquity and unjust violence” (*id.* cap. 7, p. 177). “Say unto those of Mecca, act according to your power; verily, I will act according to my duty” (*id.* cap. 6, p. 166): “Believe therefore in God and his illiterate prophet (*id.* cap. 7, p. 198): “he is no other than a public preacher.”—*Ibid.* p. 202, &c. The same imputation of ignorance applied to the pereception of original or natural truth is brought against Christ, who was not brought up at the feet of any Hhachim. “Is not this the carpenter’s son? Whence has this man this wisdom? and they were offended in him.”—*Matth.* 13, 55. Mahomet everywhere appeals to the phænomena of nature as the evidence or signs of God. “God causeth the grain and the Date stone to put forth,” &c. &c. “This is the disposition of the Mighty, the wise God,” &c.: “We have clearly shown forth *our signs* unto people who understand: verily, *here are signs* to people who believe.”—*Koran*, cap. 6, p. 161. These miracle workers and worshippers of Tagut called on Mahomed, as

Latin Panis, bread ; and secondarily, *worked*, adorned, refined ; possibly the primitive sense in which it was applied to the Picts, who were not only the artificers, but who

they did on Christ, for a sign. "They have sworn by God, by the most solemn oath, that if a sign came unto them, they would certainly believe therein : say, verily, signs are in the power of God alone."—*Id.* cap. 6, p. 162. The laws of nature, the only covenant of God with his creatures, constitute, by their invariable permanence, the universe : "The Father of lights, with whom is no variableness, neither any shadow of turning."—*James*, 1, 17. To this was entirely opposed the artificial power, to be propitiated and swayed by human offerings, services, and stipulations. That of the Lord God and his workers of wondrous works : "Call ye on the name of your gods, and I will call on the name of the Lord : and the God that answereth by fire, let him be God."—1 *Kings*, 18, 24. This is manifestly *not the evidence* afforded by God to reason, but the laws of nature as evinced by the phænomena accessible to observation and reflection of every rational creature. "Whoso seeth them, Mahomed states, the advantage will redound to his own soul ; and whoso is wilfully blind, the consequence will be to himself."—*Koran*, 6, p. 162. To such blindness he justly states, that the disbelief of a future existence was a necessary preliminary : "Wherefore leave them, and let the hearts of those be inclined thereto, who believe not in the life to come."—*Id. ibid.* 163. In the course of the French Revolution, an *orator* in the National Assembly publicly called upon God for such a testimony of his existence, exclaiming : "There is no God ; if there is, let him strike me dead. He paused for such a response to his appeal, and then affirmed,—there is no God : " a fact, in which it is difficult to say whether the insolence or folly of the speaker, or the infatuation of the people who could patiently hear it, is the more amazing : as if the Deity could for a moment be supposed to suspend the laws of nature, on which the universe, the perpetual miracle of his power, depends, to afford proof of his Omnipotence by crushing a worm ! The fact is, that without obscuring the light of nature by the corruption of the understanding, such things would be impossible, as Mahomed says, "That they might render their religion obscure to them" (*vide* p. 146, note). To this also Eusebius refers : "Sic plane humanum genus, mentis stupore et pessimorum Dæmonum fraude deceptum, intelligibilem Dei naturam, quæ cælum mundumque ipsum transcendit, humi in corporum ortu, et in hominum affectibus atque interitu residere, sibi persuaserat" (*vide* note B, p. 7, note ¹). He refers to the Sadducees or Zendiks (*vide* p. 132, note), whose opinions are justly described in the Centuries of Magdeburg : "Sadducæi de Deo * * * ego sum deus Abraham et deus Isaac, et deus Jacob ; non est autem deus mortuorum sed viventium * * * corpora et animas simul post mortem interire, pios bonorum operum nullam retributionem, scelestos et pessimos homines nullas pœnas accipere quam in hac vita ; nullum esse infernum, nullum cœlum, in quo æterna sit futura vita ; honeste vivendum, et sacrificia præbenda, tantum propter hanc momentaneam et caducam vitam" (*Cent.* 1, lib. 1) : "Sadducæi magnificentum sibi nomen a justitia imposuerunt ; Zaddikim enim justi dicuntur, cum tamen omnium essent sceleratissimi."—*Id. Cent.* 1, lib. 1, 232 ; confer p. 117, note *. It appears that Weishaupt, the founder of the German Illuminati (as stated by Robison and the Abbé Barrière), asserted that men were not fit for his purposes as they were (*i. e.* were not prepared to go the lengths in wickedness necessary for his designs), and required to be formed. Of his method of corruption, and training, the works of those writers afford evidence which has never been disputed. These so singularly coincide with those practised at Rome, as described by Sallust, that it may not be wholly useless to state a few of the facts as recorded by that historian : "Namque avaritia, fidem, probitatem, ceterasque artes bonas subvertit ; pro his superbiam, crudelitatem, deos negligere, omnia venalia habere edocuit." "Ambitio

certainly painted their bodies (probably when the materials of writing were proscribed), recording their genealogy and historical derivation by the tattooing of their own skins (confer note C, p. 13). “Nec falso nomine Pictos—Edomuit.”

multos mortales falsos fieri subegit, aliud clausum in pectore, aliud in lingua promptum habere; amicitias, inimicitias non ex re, sed ex commodo æstumare, magisque vultum quam ingenium bonum habere.” “Gloriam, honorem, imperium, bonus, ignarus, æque sibi exoptant; sed ille vera via nititur; hic, quia bonæ artes desunt, dolis atque fallaciis contendit.” “Postquam divitiæ honori esse cœpere, et eas gloria, imperium, potentia sequebatur; hebescere virtus, *paupertas probro haberi, innocentia pro malevolentia duci cœpit*; igitur ex divitiis juventutem luxuria, atque avaritia cum superbia invasere, rapere, consumere, sua parvi pendere, aliena cupere; pudorem, pudicitiam, divina atque humana promiscua; nil pensi, neque moderati habere.”—*De Bell. Catilin.* pp. 107, 128. “Quas honeste habere licebat, abuti per turpitudinem properabant. Sed libido stupri, ganeæ, cæterique, cultus non minor incesserat viros pati muliebria, mulieres pudicitiam in propatulo habere.”—*Ibid.* 138. Cæsar, who was initiated at Cadiz, was so completely accounted among the Kadeshim, that it was a common saying in his own time, “that he was the husband of all the women, and the woman of all the men at Rome.” Sallust, after describing the arts of seduction employed by Catiline, observes: “Sed juventutem, quam ut supra diximus, inlexerat, multis modis mala facinora edocebat; ex illis testes signatoresque falsos commodare (confer 136, note; *Juven.* 6, 212); fidem, fortunas, pericula, vilia habere. Post, ubi eorum famam atque pudorem adtriverat, majora alia imperabat (confer p. 148, note; *Juv.* 2, 82); si causæ peccandi in præsens minus subpetebant, nihilo minus insontes sicuti sontes circumvenire, jugulare” (*id.* p. 160; *the references in these quotations from Sallust, are to the Ed. Havercampii, 1740, 4to.*). These sufficiently mark the foot prints of those who have traversed the path of destruction, and might suggest the moral of the Fable of Æsop, where the Fox is represented as *honoured* with an invitation to the Lion’s den, who, on considering them, stopped short, and went in the opposite direction, observing, “I see a great many foot prints leading into it, but none returning.” I have not quoted these passages from the Koran, as supposing that the truth derives weight from the authority of Mahomed or from any authority; but as evidence of the great principles of natural right, and morality, and religion recognised by the reason of all mankind, and the degree in which they appear to have been respected by this oppressed and despised portion of the species.

The real principles of equity preserved in the Roman law seem referable to the Italian Boors. These had been suspended, or their exercise modified by the power of the kings, as in the Cimbric or Welsh code: “exactis deinde regibus *lege Tribunitia*, omnes hæ leges exoleverunt: iterumque cœpit populus Romanus incerto magis jure et consuetudine ali, quam per latam legem.”—See *Pandect.* lib. 1, tit. 2. The law from the Greek cities, reduced to writing by the Decemvirs, was so little acceptable to the people, that it produced their secessions, and they still adhered to what they termed the *jus civile*: “Sibique jura constitueret quæ jura plebiscita vocantur”; and they established their point that these should be of equal authority with the 12 Tables: “Et ita factum est, ut inter plebiscita et legem, species constituendi interessent, potestas eadem esset.” This natural perception of right, as cognizable by human reason, was the source of all authority for the permanence or the observance of a law; Cicero terms it the *Lex legum*, the foundation of law, or the law which prescribed ordinances, and expressly, *Lex non scripta sed NATÆ*, the *INNATE* or *CONNATE LAW*, co-ordinate with reason. By the elevation of Augustus to absolute power and a supreme will, these rights were entirely at the disposal of the Emperor or Almighty man: the Prætors or Judges

“ Quæ Scoto dat fræna truci, ferroque notatas,
Perlegit exanimas Picto moriente, figuras.”—*Claud. de Bell. Getic.*

(Breat, Irish, judgement, also a sentence; Breatam, a judge; *O'Brien*), like the judges in this country, who dispensed the Brehon law (under the Cimbri hereditary), appear to have derived their jurisdiction from the authority of their reputation for learning, discernment, and equity, as a species of arbiters appealed to for a decision by the parties. The Brehon law was that of the Socmen or holders of land by Gavcl kind; according to Littleton, “one mark of the ancient Britons;” and probably common to all these islands. Silas Taylor remarks, “The coherence and agreement betwixt the British and Hibernian laws makes me think that anciently they were governed by one and the same law.”—*Hist. Gavel Kind*, p. 153; conf. p. 21, n. On the establishment of the imperial power these Prætors were compelled to derive their jurisdiction from the Emperor, which they appear to have done by a petition for permission to answer the appeals of the people to them for a response as to the right of these cases: “Nam ante tempora Augusti publice respondendi jus a principe non dabatur. Sed qui fiduciam suorum studiorum habebant, consulentibus respondebant; neque responsa utique signata dabant, sed plerumque iudiciibus ipsi scribebant, aut testabantur qui illos consulebant. Primus divus Augustus, ut major juris auctoritas haberetur, constituit, ut ex auctoritate ejus responderent, et ex tempore peti hoc pro illo beneficio cœpit.”—*Pomponius Lætus de Magistratibus Rom.* cap. 26. The Jus Romanum was, however, so far from acquiring authority by this alteration, that it appears from Juvenal, that it was entirely superseded by that of the Sadducees or Peshdadians, the dispensers of the rewards and vengeance of the Lord God (*vide* p. 104; *Juv.* 14, 100); and it is remarkable that Hadrian, who utterly extinguished the Jews at Jerusalem, and abolished the bishopric of the circumcision (*vide* p. 107, note), when applied to for this permission, replied, it was a matter of course, and required no asking: “*Optimus imperator, Hadrianus, cum ab eo viri prætorii peterent, ut sibi liceret respondere, respondit eis, hoc non peti, sed præstare solere.*”—*Pompon. Lætus, quo sup.* The authority of these decisions with the people was such, that as precedents they had the force of law: “Penes hunc (prætozem) juris potestas fuit, ut novum jus condere et vetera abrogare facultas esset.” The body of law, as exhibited in the selection from the decisions of the courts, as recorded in the Corpus Juris, will not stand a reference to those enlarged conceptions of natural right, which seem never to have been entirely lost sight of, though the Procurator Cæsaris, like the Bricè or Lagman in Scotland, appears to have represented the Emperor on the Bench: “Ita ut quicquid ab eo negotiorum imperialium gestum est, perinde habeatur ratum, ac si ab ipso Cæsare fuerit peractum.”—*Id.* “Lex est æternum quoddam, quod universum mundum regit, imperandi, prohibendique sapientia; ex hac lege lex nostra est; ratio mensque sapientis æqualis Dei est lex:—igitur ubi lex non est, quies, beatitudo non est.”—*Pomponius Lætus de Legibus*, 1. The perpetual law governing the universe, includes what we call the laws of nature, physical as well as intellectual; and what we designate properly, *law* (moral and equitable). Like Mahomet, this writer includes under the laws of nature, the laws of instinct: “Naturale, quod est commune omnibus animalibus.”—*Id. ibid.* These notions are clearly stated in the Institutes of Justinian, and specifically represented as a constant and steady object presented to the reason of all mankind: “Sed naturalia quidem jura, quæ apud omnes gentes peræque observantur, divina quadam providentia constituta semper, firma atque immutabilia permanent.”—*Instit.* The original reception of the authority of which they seem to have referred to a primitive state of mankind anterior to the general enslavement of the industrious race: “Jus gentium omni humano generi commune est; nam usu exigente, et humanis necessitatibus, gentes humanæ jura quædam sibi constituerunt; bella etenim orta sunt, et captivitatem secuti, et servitutes, quæ sunt naturali jure con-

These seem, till a recent period, to have been recognised as the population of all the central part of Scotland. "The Forth," says Skene, "is aue arme of the sea diwyding Pentland fra Fyffe*."—*De Verb. Signif.* The cultivation of ground and

trariæ; jure enim naturali omnes homines ab initio liberi nascebantur. Et ex jure gentium omnes pene contractus introducti sunt, ut emptio et venditio, locatio et conductio, societas, depositum, mutuum, et alii innumerabiles."—*Institut.* "*Justitia est constans et perpetua voluntas* (the will of God; confer p. 150 and 151, note) jus suum cuique tribuendi." "*Juris præcepta, honeste vivere, alterum non lædere, suum cuique tribuere.*"—*Institut.*

* The whole of the country north of the Forth, the *Scotch Sea*, appears to have been held by military tenure, not Soccage, and by liegemen or feudal tenants, vassals to the lords of the soil. These were the Celtic race, from whom the Wheat-eaters seem to have kept themselves separate. Dr. Jamieson, in his Dictionary, describes the difference between "the Dunie Wassal and *She* (a Sith), a vassal or *commoner* of an inferior tribe, who, while ancient manners and customs were religiously adhered to by a primitive people, kept perfectly unmixed in their alliances." These seem the same with the Thetes, the Clientelæ et fides (*vide* p. 68). "Clientela Latine barbata, Homagium; etiam quam Salvewardiam barbari appellant, Latine Clientelam vocare licet, ut habere Salvewardiam, Latine redditur per *conferre* se in clientelam."—*Ker.* The Homagium implied the act of becoming the lord's man; and the Salvewardia, the motive, that of obtaining the protection of a lord, or a person whose rights were recognised as a member of the community. *Comarba*, Irish, protection, *i. e.* Com-forba: Com, keep, preserve; Forb, a landlord; Forba, land; Forba, a tax (*O'Brien*), a contribution; a vassal or feudal tenant paying rent or service. All these feudal rights are in Scotland called a *servitude* or *duty* on the land, as the terms of its *holding*, or possession, or *seizing*. These are, I conceive, the same with the *Θητες* of the Athenians and Greeks, and the Hindu Sudras, or fourth tribe, who seem always to have retained the right and the exercise of it, of constituting a government among themselves (conf. p. 71, n.): *το θητικον* quarta erat classis populi Atheniensis, et infimus ordo, qui opifices et mercenarios complectitur: hæc a magistratibus submovebantur, sed poterant *συνεκκλησιαζειν*: nam jus habebant commune concionis. These divisions of the four Athenian tribes were "In *πεντακοσιομεδιμνον*, eum qui suis fructibus quingentos accepit modios (the lords of the soil): *ίππεα* equitem, *ζευγίτην* remigem, et *θητα* operarium." The word *θης θητος*, for Mercenarius, famulus, is used by Homer and by Hesiod, *θητ' σοικον ποιεισθαι*. These would seem to have been inferior in consideration to the *βαναυσοι*, who appear to be the proper Pygmies or handicrafts-men of the Egyptians, the Vulcanians (*vide* p. 100, note): "fornicarius, unde proprie dicitur de artificibus qui igne opera sua conficiunt: sed translata vox est postea ad omnes artes, quæ manuum opificio peraguntur. Itaque hoc nomine dicitur mechanicus, illiberalisque opifex, illiberalis artifex; sedentarius; *βαναυσος τεχνη* apud Aristotelem ars sordida et illiberalis, *SERVILIS* et vilis: ab Erasmo de Vulcano, sordidus, artifex, ignobilis, contemnendus, vilis."—*Constantin. Lex.* 297; confer p. 100, note; and quot. from Herod., note C, p. 14, n. 4. Probably allied to *בנאי* Banai, Chald., ædificator, structor, faber lignarius; *בנה* Baneh, Heb., Chald., Syr., Ar., struxit. *מבניה* Ma-baniaeh, Samar., structura, vel juramentum (*Castel*), and seems allied to the Scotch But and Ben, the outer and *inner* (or private chamber), a distinction formerly observed in every Scotch cottage; the But being the kitchen, or working room, or open room. *בנין* Banin Ab, Chald., structura principalis. By this is understood mystically, cum quod in genere loquitur unus versus, alter per partes explicat. Ita vocant eertum modum explicandæ legis. *תבנית* Thabënith, Heb., structura, item exemplar, forma. This is the word used (*Psalms* 106, 20), where the Israelites are reproached with

the cultivation of language is a figure common to the Sanscrit and to every civilized language of mankind where written composition exists. Pint-ealain, Irish, to

changing their *glory* into the *similitude* of a cow that eateth grass. בְּנֵי בְנֵי Benim, pl., Heb., filii, item discipuli, doctrina et institutione filii; בְּנֵי בְנֵי Banaim, pl., Chald., architecti, discipuli sapientum, sapientes, Rabbini, eo quod laborant in ædificando mundo omnibus diebus suis. The cow, Io of the Greeks; Surab'hih, (generally explained "all producing"—"cow of plenty" (and Kama d'haynu (the cow-fulfiller of our wishes—the boon-granting cow) of the Hindus. Audambla, in the northern mythology (nearly of the like import), INDUSTRY, the female principle, or active and productive result of the Bull or justice; probably the mythological similitude, emblem or symbol revered by the ancient Hebrews, as with all this race of mankind. This was particularly obnoxious to these seizers by force or fraud, and entirely prohibited to the Jews after their devotion to the pursuit of *glory* and their election by the Lord as Israelites; and this back-sliding to the worship of the cause of justice was, it appears, to be visited upon them for ever. There is a record, of which the following is the translation:—"Non accidit tibi, O Israel! ultio aliqua divina in qua non sit uncia aliqua de peccato propter fustum vitulum."—*Castel*, 167. This is the import of the Brahminical tenet,—that there is no regeneration for mankind till they are born again from the *golden cow*, *i. e.* till they revert to the principles, and the golden rule of industry and justice. These sons or disciples of the *wise* (*Hhachimim*), the philosophers, the adepts, or architects, "who labour all their lives in constructing the world," according to the design of their grand master or great architect, the supreme man or guide, instead of leaving their fellow creatures to observe the laws of God and reason, and to pursue their object of improving themselves and their condition by industry, honesty, justice, and the appointed means, were entirely the oppressors of the industrious race of cultivators, artificers, and merchants. This false philosophy, sophistication, and pretended illumination, instead of the study of nature and the steady and undeviating pursuit of truth, has been the source of all the calamities of the world. I think it necessary to state, that of the workings of lodges of Free Masons, or of lodges comprehending themselves under that designation, or of any secret association whatever, I know nothing "of my own knowledge," never having witnessed any of them: all the information I possess with respect to them is from the statements contained in the works of the late Dr. Robison, and the Abbé Barrière, and of some other respectable writers whose characters appear a sufficient voucher for the veracity of their testimony as to *facts*. These which they have stated are sufficient to satisfy me of the existence of a close affinity, and therefore probably a derivative identity with various systems of ancient mysticism. Sir Charles Hoare has noticed, and it appears to me on good grounds, an affinity between the freemasonry practised in this country with the Druidical or Celtic superstitions in Wales, and the same seems to have existed in Brittany in France. The most uncorrupted and original form of freemasonry, as described by these writers,—that properly called the *ancient* or *Scotch*,—is limited to three degrees, Apprentice, Fellow-craft, and Master, evidently immediately borrowed from the condition of artificers,—a learner, a man free of the trade or journeyman, and a master, one who employed journeymen, an architect, inventor, designer, contriver, planner, director (*smith* in the northern languages). These seem to me all referable to a period anterior to the conquest by the heroes or Celts, though as a process of discipline different from mechanical tuition and authentication as to sufficiency of skill, derived from an older gradation, containing also three degrees. These writers also notice a fourth degree, superior in rank to these, with respect to which some facts are stated, denominated the Scotch knight. This also appears very ancient, though an *addition* to the three

paint; Pintealter, painted; Ealad, skill, knowledge, an art or science; Ealadanta, artificial, curious.—*O'Brien*. Ponam, in the language of the Cannibal *Carib women*, paint; Calli Ponam, a Carib. The northern Fan or Pan for Dominus is possibly of this origin; a painted, polished, or accomplished man adorned with every ornament. Fanen, Lapland, diabolus* (*D. L.* 98); Fennin, Scotch, a fiend, a

degrees of the trades, traces of which four degrees appear, not only in this country, but among the Danaes (the Cimbri), in Egypt, and among the Jainas of India. This fourth degree is subsequent to the subjugation of the artificers by the Celts, and belongs only to that portion of these races which coalesced into the same body politic. The multiplied additions and innovations which have been made on these primitive forms seem capricious or borrowed from worse sources.

* The same distinction appears in the Punico-Maltese. Qbir grande, written also Cabir, and explained—"Grande potente Cabir riputato per dio dagli Antichi e de Maltesi per il Demonio Murghan daq el qbir, vattene da quel grande Demonio."—*Dizion. Punico-Maltese*, p. 167. It is these Cabirian mysteries thus indicated which are probably those described by St. Augustine, a native of Tagaste in Numidia, ordained a priest (A.D. 391) and bishop of Hippo, not far from Utica (*Strabo*, 1189). These abominations he had witnessed: "Veniebamus nos etiam aliquando adolescentis ad spectacula ludibriaque sacrilegorum, spectabamus arreptitios (the rapes), audiebamus symphonicos ludis turpissimis," &c.; and after more particularly describing them, he adds, "Quæ sunt sacrilegia si illa erant sacra?"—*De Civ. Dei*, lib. 2, c. 4. The *Maltese*, distinguished from the Phœnicians or speakers of a Chaldaic dialect, appear to me the same race with the cultivators, or Piets, or Siths. There is scarcely a spot upon their rock susceptible of cultivation which is not cultivated; Altre volte Maltachh oggi Malta.—*Ibid.* p. 150. The Melite and Kossura of *Strabo* (lib. 17, p. 1191), placed by him between Africa and Sicily (although, as in a great proportion of the ancient distances, the numbers are wrong and probably corrupt), are, I conceive, Malta and Gozo, the name of which latter island in the Punico-Maltese is Ghaudese (*Diz. Pun.-Malt.* 137): "Et habens urbem eodem nomine."—*Strabo, ut sup.* In this island there are only two places noticed in the Punico-Maltese Dictionary,—*Citta Antica, detta Gran Castello*, and another called Chambray (p. 112), from which it would appear that the capital of these dependencies had been in "quest' isola fertilissima" (*ibid.* 137); and that the rock of Malta, from its excellent harbours, had been a naval station of Carthage: "Melite etiam insula abest a Kossura stadiis quingentis, deinde est Adrume civitas, in qua etiam erant navalia."—*Strabo, ut sup.* The verses of Ovid misapply these characteristics:—

"Fertilis est Melite sterili vicina Cosyræ
Insula, quam Libyci verberat unda freti."

The *Libyan Strait* is the Channel between Sicily (*Li lybæum*) and Africa. The middle of Malta is 60 miles south of Carthage. The parallel of Syracuse nearly passes through Carthage: "Cossura insula, contra Selinuntem Siciliæ fluvium posita; distat a Sicilia ad sexcenta circa stadia."—*Strabo, ut sup.* Taking the Stadium at eight to the Roman mile, both these facts are correct. The most probable origin of this name, belonging also to Samothrace, before the coming of the Cabiri, and the establishment of the Cabirian mysteries (*Strabo*, 723), appears to me מלח Maleh, Heb., verbum, sermo, dietio; מל Mal, Malata, Syr., verbum, sermo; מלילת Malilata, logicus. This is the word used (*Romans*, 12, 1) for reasonable service; Logicus, rationalis, rationabilis, verbalis; מלילת Malilota, rationalitas, logica, dialectica; מלילת Me-malota Alohota, theologia. מלח Mali, and מלח Malih, Samar., pl. verba, res. The latter also Apes (Bees); מלח:

devil.—*Jamieson*. The figurative faculty is a common descriptive designation of the mind; to Pens, Scotch, to think (Pens-er, Fr.), to pencil, to portray; Pencil, Scotch,

Meleley, Æth., articulus, artus, junctura membrorum (*Castel*, 2060); all these words are allied to our word *melody* and Greek μέλος, membrum Hom. item cantus, carmen, modulatio, proprie μέλος dicitur, lyrae sonus (confer p. 52, note *), quæ vox, translata distinctionis causa, epithetis fulcitur. Plato in Sophista εν μελει φθεγγομεθα: *Apte et Concinne* loquemur.—*Constantin. Lex.* 208; confer p. 54, and note p. 52. These all refer to the distinction between the vulgar speech and the mystical enigmatical as in Egypt (*vide quot. from Diod.* p. 53). There is a Proverb in Chaldaic: verbum (מלה Maleh) æstimatur Siclo, silentium משתוקא Mashthuka (mystica), duo; מלתא Maltha, et מלתה Maltahh, Chald., Res, negotium aliquid, spec. gram., *particula*, dictio indeclinabilis; מלת הטעם Malath Hetaam, particula sensus quod orationem quasi condiat.—*Castel*, 2060. These particles, as I have endeavoured to show, are the fundamental distinction of the analytical or rational speech, the adjustment of oral signs to the natural connexion of thought, the speakers of which, as I before remarked, were properly the Meropians or articulate speakers. I had not been able to procure till a few days ago (May 10, 1850) a copy of the Punico-Maltese Dictionary; but on looking at it in the slight degree I have been able to examine it, I find it contains a variety of these particles and the Article; and although the words comprehended in the Dictionary are few, in a considerable proportion an *affinity* to the Scotch or Sanscrit roots may be traced.

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
Hhara, 145	strada, via	a row (of houses); (<i>Scotch</i>), a raw; a road.
Kares, 148	agro	{ acres; acra (<i>Irish</i>), an acre of ground; acara (<i>Irish</i>), an acre of ground.
Qelp, 168	cane	whelp.
Ronda, 173	{ compagnia, di giustizia, quando di notte va al giro della Citta . . . }	{ rounds, the watchman's rounds; Ronda (<i>Span.</i>).
Saqqar, 174	{ chiuse col bastone; detto stangka, la porta . . }	{ sikkir (<i>Scotch</i>), to fasten, to secure, make sure, <i>steek</i> the door, close the door: סכר Sachar, Heb., Chald., Syr., Sam., clausit, obturavit.— <i>Castel</i> , 2528.
Satar, or Satra, } 175	{ nascondersi, e nascondi- glio onde Saturnus, abscondit, latuit . . }	{ shut, shutter, shutters for the window or opening; seatar (<i>Irish</i>), a study, a library.
Sciaghar, 175	pelo	shaggy; seaga (<i>Irish</i>), a goat.
Seqia, 176	{ canale che si fa ne'terreni, da cui passa, l'aqua ad abbeverare l'orto . . }	{ a sink. It is a Scotch phrase for the direc- tion in which water flows, that it seeks to that direction, a water <i>shed</i> for the ridge or summit level of a country from which the water <i>seeks</i> in opposite directions.
Sekia, 176	id est irrigatio	{ to <i>soak</i> ; sök (<i>Scotch</i>); Sich, Sans. root, shed, sprinkle; Sayka, Sans., sprink- ling; Ab'hi-sayka, ceremony of sprinkling a king, <i>watering</i> .— <i>Dhat.</i> 157.

a hair pencil, a *painter's* brush, a lead pencil, an instrument for delineating or drawing lines. The latter part of this word, *Sil*, is, I imagine, from the Irish *Silim*, to *imagine*, to suppose, to seem. Peann, Irish, a writing pen; Peanseal, a pencil, Saoilim, *i. q.* *Silim*, Irish (*O'Brien*), to *figure* to yourself, to ponder, to weigh in the mind.

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
'Tarra, 179	intenerito; tarare, proprie significat detrahere, sive resecare, quidquid in contractibus aut in ratione dati et accepti subducendum est, ac minime computandum.	draw, a drawback. This seems equivalent to the Welsh word <i>toli</i> , diminuer, our toll or tax, a deduction, sub- <i>trac</i> -tion.
Thera, 181	umidita	contr. dry; <i>tirim</i> (<i>Irish</i>), dry; thaw?
Zena	fornicator	sinner.
Zena, 184	ogni peccato carnale . . .	sin.
Loqma, 150	tozzo di pane, chiamato dagli ebrei, lachme .	a loaf. The greater approximation to our word is evident: cough, rough, tough, laugh, &c., and pronounced <i>coff</i> , <i>ruff</i> , <i>tuff</i> , <i>laff</i> ; in Scotch strong guttural.
Liti, 150 (contese, dispute) . . .	processione	litigation; <i>latar</i> (<i>Irish</i>), an assembly, a place appointed; dispute, counts of an indictment or charge.
Kartalla, 148	cesto	kirtle, skirt; <i>ceirtle</i> (<i>Irish</i>), a bottom of thread or yarn.
Kavi, 149	forte, sano	heavy? hearty (<i>Scot.</i>), healthy?
Jequerdu, 147, <i>i. q.</i> . . .	lo rovino, lo destrugge .	jeopardy? ruin, ruination (<i>Scotch</i>).
Jerruinahh		
Hhops, 146	pane	sop? <i>josad</i> and <i>josam</i> (<i>Irish</i>), to eat; <i>josad</i> (<i>Irish</i>), an eating, a rejoicing; <i>jos-lann</i> , a larder, <i>lann receptaculum</i> ; <i>bhāpp</i> (<i>Scotch</i>), a small loaf or roll; <i>muffin</i> (<i>Eng.</i>); chops, a portion of <i>animal</i> food.
Hhlas, 146	liberazione	loose.
Hniena, 146	misericordia	<i>hinny</i> (<i>Irish</i>); to <i>haine</i> (<i>Scotch</i>), <i>parcus</i> , <i>parcere</i> , to preserve, to hoard.
Hhosbian, <i>or</i> } 146	pensicroso Ebr. <i>mecas-seph.</i> per un <i>sophistico</i> , <i>prestigiator</i> ?	This seems the Scotch word <i>savay</i> ; <i>seavoir</i> (<i>French</i>); <i>saobcrabad</i> (<i>Irish</i>), hypocrisy; <i>Saob.</i> (<i>Irish</i>), foolish, morose (confer note <i>H</i> , p. 30, note).
Hhsiep <i>or</i> } 146		
Hhasba, } 146	considerazione, dell Eb. <i>chissibonoth</i> ?	
Hhasba, 190	giudizio	
Hheggia, 146	gran desiderio	to hug.

Pondus, weight, probably from Pani, the hand; our phrase, "feel the weight of that," estimate the weight of that, implies the use of the hand. The French Peser, Pois, and

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
Ghaqqa, 136	{ feminuccia, parola, che non si dice, se non per mortificare qualche femmina, la quale colla sua immodestia, benche in eta avanzata, vorra comparirse giovane . }	{ (<i>Scotch</i>), "an auld gouk;" gaige (<i>Irish</i>), a proud coxcomb.
Ghazel, 137	discernere, separare . . .	This seems our word <i>gavel</i> , to gaze?
Gibu, 142	donum, <i>or</i> largitio . . .	give, gift.
Habba, 142	amore }	love.
Jina n'hhob, 94	io amo }	
Fuq	alto, supra, su, colassu .	{ peak; punc (<i>Irish</i>), a point; peac, peuc, piac (<i>Irish</i>), any long pointed thing; pos- sibly to puke, to throw up; a-peak, <i>nautic.</i> anchor a-peak, up, upright.
Fiegku, 134	{ podere, tenuta; parola Fenicia, conosciuta, e frequentata, in Sicilia Malta e Goza }	{ (<i>Scotch</i>), feck, main part, substance, weight, influence of a thing. Thus, we say a power of money, for great in quantity.
Quasam, 134	il podere	{ cuis (<i>Irish</i>); a matter, a thing, a cause, a motive; to cause, have power to do; (<i>Scotch</i>) "cause him to do that," make him do that.
Far, 132	transportato	{ ferry; ferried; far, afar; Varam, Sans., passable (<i>Gr.</i> 553).
Farak, 133	divise	{ fork, forked, break; brak (<i>Scotch</i>) (<i>vide note</i> <i>C</i> , p. 15, note).
Escquar, 130	{ si dice l'uomo, ch'ha il color rosso delicato . }	{ scarloid (<i>Irish</i>); scarlet (<i>Eng.</i>).
Mamma, <i>or</i> } Omm (<i>Arab.</i>), } 191	madre	{ mammy (<i>Scotch</i>); dam; ama, Ba.— <i>Larr.</i> 1, 60. ing (<i>Irish</i>), force, compulsion; ingir (<i>Irish</i>), affliction, grief, sorrow, anger (<i>Eng.</i>); "he was angered" (<i>Scotch</i>), he was en- raged; angariare, is to press, to compel the service of: " <i>adigere ad currendum ex</i> <i>auctoritate.</i> " אַנְגָרִיאַ Angaria, Chald., adactio, coactio ad ferendum onus aut fa- ciendum opus publicum.— <i>Castel</i> , 155; confer p. 28.
Engkara, 130	imposizione, ingiusto .	

our Poise, Counterpoise, refer to the balance, but do not denote the act of thinking or appreciating by judgement, and are equivalent to the Latin Ponderibus librare, ponde-

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
Efttahn, 130	aprite	ope, open.
Fethh, infin. 130	aprire	This is the Latin patet; (<i>English</i>), <i>patent</i> , open, plain; and appears to have existed as the Irish; fead, extent; fead, to tell or relate; to fathom, to ascertain.
Debba, 128	cavallo, giumento	
Dardir, 128	{ desiderio o prurito } { del vomito }	{ dirt; seeitim (<i>Irish</i>), to vomit, to spew out; applied to a fish, to spawn (to eject)?
Elma mdardar, 128	acqua torbida	
Baghda, 120	{ abominazione, dall'ebreo } { baghad }	faugh (<i>Eng.</i>); ficch <i>gutt.</i> (<i>Scotch</i>).
Mgiar, or } 156	scala	
Migiar }		
Giarro, 157	portare	Possibly the origin of our chairman for a porter; gero (<i>Lat.</i>), portare, facere, agere; to carry, a carrier; cearlca (<i>Bas.</i>), portador gerulus.
Naffahh, 162	soffio, soffiare	
Nefhh		
Nefet, 163	{ trapasso, termine, d'un } { luogo }	suab (<i>Scotch</i>), a point of land; nebb, a point, bill or beak (of a bird).
Nofs, 164	e meta, nosf (<i>Arab.</i>)	
Ballut, 120	{ ghianda e quercia }	maotta (<i>Irish</i>)? acorn.
	{ albero, e suo frutto }	
Mlalet, 160	lana	camlet, plaid (<i>Scotch</i>)? flannel?
Wardic	le guardie	(watch and) ward.
Nadur, 162	{ collina così detta in Malta; ed e un villaggio nel Gozo, alzato sopra una montagna, il suo significato propriamente spechi, cioè luogo atto ad osservare, in questi due luoghi, si facevan le guardie detti wardie }	The word is probably compound. Dur, a tower, a warder's tower (to warn the country); and naeb (<i>Irish</i>); navis (<i>Lat.</i>); a navy (<i>Eng.</i>). This seems the Chald. דור Dol, elevavit, elevatio, or דור Dur, Dor, construit; torrea, dorrea (<i>Bas.</i>), turris, a tower; tor (<i>Irish</i>), a tower, pl. tuir (<i>vide</i> p. 140, n.); nau, Sans., a boat.— <i>Gr.</i> 576.
Nabahh, 162	latrare }	
Nebhh, 162	latrare }	to nab, a nabber, kid-napper.
Nabahh, 162	latro }	
Miru, 159.	{ la fronte oliata col santo } { battesimo }	to smear, smeared; smear, Irish, grease or tallow.
Kafar dal } 148	giurare	
Verbo Kfir }		

ribus examinare ; used also for considerare, perscrutare, determine, ascertain, of the same import with Latin *volvere animo*, "to turn in the mind."

"Et veteris Fauni volvit sub pectore fatum."—*Æn.* 7, 274.

"At pius *Ænæas* per noctem plurima volvens."—*Æn.* 1, 305.

"Pisa-tu, Basque, poner en equilibrio, balazer et balancear."—*Larramendi*, 1, 124.

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
Lapsi	{ ascensione ; voce deri- vato dal Greco? ? . }	{ upside. It is a Scotch phrase, I will be upsides with you for that, for I will be re- venged on you for that, <i>i. e.</i> overcome you, or come over you ; aloft, <i>nautic.</i> , go aloft.
Latmia, 149	pozzo, reposteglio d'acque	{ leacte (<i>Irish</i>), flattened, also molten ; leaclam, to spread ; loc (<i>Irish</i>), a lough, or lake, the sea ; lhych (<i>Welsh</i>), lagen, Arm.— <i>O'Brien</i> . A flat? a dead flat, a level, the surface of water, the level of the sea. Uguala (<i>Basque</i>), <i>Æquor</i> (<i>Larr.</i> 2, 312) ; laut (<i>Malayan</i>), the sea.
Bir (<i>Heb.</i>)	{ cisterna, con altre voce si chiama latmia, 125 }	{ a laid, a mill-laid (<i>Scotch</i>), the channel from a mill-dam to a mill-wheel ; birrae (<i>Irish</i>), standing or lodged water ; possibly our word Well from the permutation of B, V, E and W, and R, and L, nearly universal, as Apostle (<i>Eng.</i>) ; Apotre (<i>French</i>), &c. ; birra (<i>Irish</i>), abounding with wells.— <i>O'Brien</i> (<i>vide note E</i> , p. 18, n. ¹).
Itqatta, 147	{ riscattabile, expiatio ; filo de lino, o lano, atta e facile rompersi . . . }	{ get, quat (<i>Scotch</i>), get free of, rid of, quit of.
Varda, 183	rosa	briar?
Olgia, or } 183	{ pianura	valley.
Ulgia }	{ piano	hollow.
Uetia, 183	{ campo aperto senza de- clive }	{ wide or open country.
Utieq, 183	rigoroso	{ wite (<i>Scotch</i>), blame, <i>guilt</i> , responsibility for an offence ; uat (<i>Irish</i>), terrible ; uaitne, a pillar or post, <i>whipping post</i> ?
Utiequa, 183	vigorosa	{ attack? Probably etymon of Utica, <i>not</i> 𐤀𐤓𐤐 Aatik, Sam., Syr., Heb., Chald., Arab., senuit, inveteravit.
Uff, 183	tedio	to huff, to take offence, disgust from delay.
Qoccia, 168	{ frumento, o grano-bollito ; altre volte pane, bene- detto }	{ to cook? a cookie (<i>Scotch</i>), a particular species of wheat bread ; kitchen (<i>Scotch</i>), any condiment to dry bread.

According to him from Basque Zalanza : “ Que signifie movimiento agia el un lado, y el otro come succede, en la balanza, andar en balanzas, rei alicujus statum vacillare:” the

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
Medd, 154	prolongamento	wait.
Qal, 165 } Ghad, 188 }	disse, parlo	{ to call, to name; to ea' (<i>Scotch</i>), to celebrate; he was <i>called</i> Seth, quoth.
Qali, 166	frigere	eāld, calar (<i>Scotch</i>); cool, cold (<i>Eng.</i>).
Teumi, or } Teumin, }	gemelli	twins.
Uzet, 117	vallone	} a how (<i>Scotch</i>), a hollow, a valley; uis (<i>Irish</i>), humble.
Ta uzet bin, } Gemma, }	{ del valone del figlio gemma }	
Mara, 164	femina e moglie	
Tfaiia, 165	fanciula	{ fille (<i>French</i>), filly (puella (<i>Lat.</i>), qs. pulla); Quæ velut latis equa trima campis ludit exultim, &c.— <i>Hor. Carm.</i> 3, 11, 9.
Mramma, 162	{ edificio rustico, voce fre- quentatissima da' Mal- tesi nella propria favella. }	room; rum (<i>Irish</i>), a floor, a room.
Hherba, or } Hhorba, or } Mramma, }	edifizio	{ harbour, harbour; hence, to harbour thieves, to house or shelter thieves.
Mnaria, 161	{ festività de S. Pietro e Paolo, apostoli, mnaria uol dire illuminazione facendosi, per tutto in- questo giorno de Santi Apostoli }	} This seems to be from the Irish Mionn, the head, the skull, a holy relic; mionnagim, to swear (<i>O'Brien</i>); hence our <i>minster</i> , a <i>head</i> or capital, tower or church. In Sicily and the Balearic Isles, after the in- troduction of Christianity, the <i>salted</i> heads of devout priests were considered the pro- per mediators, and hence the respect paid to Golgotha, or places of the skull. This refers to an ancient superstition, and it is re- markable if it is attributed by these people to St. Peter and St. Paul specifically: “inter magiæ species erat olim quoque hæc, quod per cranium ascendere fecerint mortuos, eosque de rebus dubiis consule- bant.”— <i>Castel</i> , 545. For this purpose Woden always carried with him the skull of Mimer as his oracle. This relates to the superstition of the Nafash. “Immediately after the establishment of Christianity in Ireland they usually swore solemnly by the <i>relics</i> of the saints <i>Mionn</i> .” (<i>O'Brien</i>) voc. mionn.

application of the word to the *balance wheel* of a watch seems to recognize the same import. The Sanscrit word पण्डित or पंडित Pandita, a learned man (*Gr.* 586, 377), may possibly refer to the same idea of accomplished, adorned with learning. In the Malayan it is used as synonymous with Alim and Hakim.—*Marsden*, 480, Pandita

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
Boqli, 116	fibbie	buckle.
Ghonello, 116	faldetta	diminutive, from gown; goon (<i>Scotch</i>).
Schun, 186	calido	{ This is, I apprehend, our word SUN; sam (<i>Irish</i>), the sun, also summer; shin (<i>Scot.</i>), the sun, widder-shins, against the course of the sun, contrary to the sun.
Mqareb, 162	homo rigido e potente	{ crabbed; crabad (<i>Irish</i>), religion; crabdiag, mortification; craibdig, a religious order of people who mortify the passions, the austere, rigid, ascetics.
Qarahh, } Qarba, }	166 { mortifico, il lamento che fa l'ammalato	{ This seems rather the derivation of the Scotch word than that assigned it by O'Brien. " <i>Cora</i> , Irish, a choir; hence the Scotch word <i>Coronach</i> , signifying the Irish cry; Lat. chorus??" (<i>O'Brien</i>) querulous.
Maqghad, 152	luogo atto a sedere	bank, bench.
Siggiu, 194	Id.	a seat.
Haun i siggiu, 113	{ ecco la sedia complemen- to, commune de Mal- tesi	have a seat.
Serp, 176	serpente d'ogni spezie	{ This is our use of the word <i>serpent</i> as the generic term.
Squffia, 177	{ cuffia, scuffia sembra, la parola Italiana, ma ell e orientale eskuf chia- mano i Giannizzeri quella Mitra che por- tano insul capo	{ coiffure (<i>French</i>); coif (<i>Scotch</i>); head dress, cap, the cuff of a sleeve, scuff of the neck, (nape of the neck) (<i>Scotch</i>), <i>i. e.</i> loose part. tjupp (<i>Lapl.</i>), galerus, mitra.
Sciahh	{ da Malteri vien inteso l'uomo divenuto avaro }	shy?
Kasma } Scaqq } Fetha }	188 { crepatura, scessura (פת Fath, frustum, Heb.— <i>Castel</i> , 3095) Bit.	{ chasm: schuch (<i>Scotch</i>), pit. פת Fath, duo in lingua Africana.— <i>Castel</i> , 3095. צחק, Shēk, Copt., profundus.
Tabria, } Sciaghna, } Vetia, } Desert, } Mesrahh, }	188 deserto	{ waste, sacked, wilts, wilds, desert, moor? Fr. debris? wide, open, unenclosed.
Psciara, 185	annunzio	usher, to usher.

حليم Hhakim, denoting learned, skilled, *an adept*, a doctor, philosopher, and physician (*Ibid*, 123), allied to Alim (*vide* p. 113). It is certain that the Panditas have always

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
Sara, <i>or</i> Essara, 174, <i>or</i> Eggielet, <i>or</i> Tarfar, 187	{ combate colle mani pro- priamente co' pugni . . .	} spar, agility, a tuff or tiff, for a set to, or tussle.
Sallura	anguilla	{ Eel, <i>siller Eel</i> (<i>Scotch</i>), <i>silver</i> , a common epithet of this fish; "the silver Eel, the mottled Par."
Ciara, } Ciar, } 126	{ ogni cosa chiara, patente, pura	} clear, crystal.
Qul, 170; Ebla, 191	mangi	
Qulu, <i>or</i> } Ebelghu } 191	mangino	{ swallow, belly-ed, put into the belly, allied to the English belch, eructare. Gala, Sans., throat; (<i>Scotch</i>) the swallow.
Quqqu, 170		
Daqqa, 127	colpo, suono	an egg. knock, tack, tap.
Mrihh, 155	{ indica quel salto, che fan- no o gli uomini, o l'ani- mali quadrupedi, giuo- cando tra loro	} merry, merriment.
Qolla, 169	vaso d'acqua	
Qolla, 169	colla	This seems our word <i>hollow</i> , hollow vessel. hill.
Qolla-el, } Baida, } 169	promontorio bianca	} <i>white</i> hill.
Quolla el } Saffra, } 169		
Qghat, 168	scdere	<i>saffron</i> hill. to squat.
Faraq	divisc	{ fork, possibly park (<i>Scotch</i>), a field, a divi- sion of ground; <i>paire</i> (<i>Irish</i>), a field.
Qara, 166	lesse }	{ This word is general in this sense. Hence the Korān, a <i>written</i> rule; Karani, Hindee, a scribe, a writer, a <i>doer</i> ; חֲרָתָה Chyry- tasy, Æth., charta, papyrus (<i>Job</i> , 12; <i>Castel</i> , 1819); קֶרָא Kora, Chald., scrip- tura sacra. Hence קֶרָאֵי Karai; those who adhered to the קֶרָא Kora or written text.— <i>Castel</i> , 3432. These words can- not be supposed to be derived from Irish, cairt or coirt, and Latin, cortex, the bark of a tree. It is more probable that these latter are derived from the former, the bark having been the substitute; cairt (<i>Irish</i>), a <i>deed</i> , a charter, a bond.— <i>O'Brien</i> . Hence our re-corder, re-cord office, <i>not</i> from cor (<i>Lat.</i>).
Quarta, <i>or</i> } Qtieb	191	
	libro }	

been the cultivators and speakers of the language of Panini: the language retains the affinity to the word *paint* or *pictus*, *pingo*, *tingo*, “*ingere aliquid cogitatione, vel animo.*” —*Cicero*. “*Hoc intelligerem quale esset si id in cereis fingeretur, aut fictilibus figuris.*” —*Ibid.* “*Vis quæ finxit et fabricata est hominem.*”—*Ibid.* All implying, devising,

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
Hhaja, 143	vita	the <i>age</i> of man.
Hhalleitu, 143	abandonato, rilasciato	flit (<i>Scotch</i>); left? alighted from?
Hhazen, 145	{ fece la provvisione del grano per un anno.	harst (<i>Scotch</i>); harvest, (<i>Eng.</i>), to <i>house</i> the harvest, to secure it, harvest-home.
Lghap, 150	saliva	slaver (<i>Scotch</i>).
Medd, 154	prolongamento	side (<i>Scotch</i>); long.
Medd, 154	misura di grano	{ to mete; mati (<i>Sans.</i>), he measures or metes (<i>Dhatus</i> , 98); mad, <i>Sans.</i> root, weigh; a certain quantity.
Mieta, 159	{ tassa fatta, sopra, una cosa vendibile	a ticket, to <i>let</i> , or sell, to set, idem (<i>Scotch</i>), to set forth, to <i>notify</i> .
Rabba, 171	nudri, moltiplicare, augere	{ Hence possibly the Rabbit, the most prolific of domestic animals.
Raba, 171	clausura	a rabbet, in carpentry.
Raghasc, or Raase } 171	timor ex commotione	rashness, a route, a rush, or sudden flight.
Sahhta, 174	devastatio	{ sacked, seic (<i>Irish</i>); a combat; sag'h, <i>Sans.</i> root, injure.
Sehmu, 176	porzione sua, <i>sehem</i> Etrusc.	share? seim (<i>Irish</i>) single, some.
Tegrif	{ balza, precipizio. Il declive del monte Pellegrino vicino a Palermo in Si- cilia vien chiamato giar- raffe luogo precipitoso. }	the cliff.
Taffa, 178 Deffes Dahhal, 190 }	immerse	to dip, to duck, to dabble.
Zebbiehh, 184	tintore	dyer? dipper.
Zannur, or Qaqocc } 184 187	cardo	{ turner? tenon, in carpentry; hinge? צנור Tzanur, Chald., verticulum, foramen in quo cardo januæ volvitur.— <i>Castel</i> , 3209. سنار Senār, Zenār, Arab., caput fusi mulie- bris: all implying turning; a snare? a running noose; the foramen refers to the tenon.
Ghenep, 138	uva	grape.
Ghazel, 137	separare	gavel.
Ghazla, 137	separazione	gable.
Sfin,	ballare	to spin.
Bau or Bahau, 122	vacuo	boss (<i>Scotch</i>); void (<i>English</i>).

and fabricating, the idea expressed by the Sanscrit word पिंक्ते Pinktay, he paints or colours; पिंजरः Pinjarah, a certain colour; the root is पिज Pij, paint,

<i>Punico-Maltese.</i>	<i>Italian or Latin.</i>	<i>Scotch or English.</i>
Barnusa, 116	cappuceio	bannet (<i>Scotch</i>); bonnet (<i>Eng.</i>).
Ferquii	{ piccol demonio, o demo- } nietto }	fairy, an elf, alf, or workman (<i>vide</i> p. 91, and note C, p. 14), probably the Syriae פֶּאָאָל פֶּאָאָל, Sam., operarius; פֶּאָאָל פֶּאָאָל, Heb., opus, operis merces, from the conversion of R into L: another form of the word seems allied to Irish Obair (<i>vide</i> p. 91). פּוּעַל Fual, Chald., agens, efficiens, opifex, operarius, Dens; פּוּעַל Faaul, Syr., operarius.— <i>Castel</i> , 2034; confer p. 169. The permutation of R and L seems universal throughout the world: <i>Kara-kum</i> and <i>Kala-kum</i> , the Black Desert, north of China. Fair, English, as applied to chance, is an abuse of the word; it originally was equivalent to Basque <i>Garbia</i> , white, beautiful, pure, undefiled, just: purus, limpidus—"His soul was fair, fair as yon azure shcen"—and has been perverted to the import sine fraude, without cheating in gambling; <i>fair</i> weather, <i>clear</i> weather.
Hhatem, 145	{ anello, e perche in virtu del dono dell anello, se fan- no le noze e divengono i cognati; da anello si stabilisce cognata.	
Hhaten	cognato	} This is our word cousin, allied to the term used by the English sovereign in addressing all <i>adjuncts</i> ; and probably the same with English Aunt, Scotch Anty, French Tante. "Comua, Irish, a cousin German; Ua, is a son or son's son, or daughter." Wean, Wayn Scotch (<i>vide</i> note A, p. 3, note 2) (<i>Fils, French; Fitz, Welsh; Hijo, Span.; Humea, Basque: all from root Ua, from the double power of U or V</i>). "And Com-ua means two sons or daughters in the second degree."— <i>O'Brien</i> . Cou-sin is not from Com-ua, but formed in the same way—com, con, or co, and sin, Scotch, son, English, seinā, Basque and Slavonie, puer, puella, filius. The ט זָ, with or without a point, is T, or TZ, or S, as Arab. Tsuf and Tsaf for טָן and טָס.— <i>Castel</i> , 1486.
Hhtent	cognata	

The word Utiq, Utiqqua, rigorous, austere, vigorous (p. 174), was probably a seat of these Tarsensian Cynics, or Ascetics. The Cynics and Stoics of Juvenal appear to have differed *only* in their *cloak*, the Cynics being the original.

"Et qui nec Cynicos, nec Stoica dogmata legit
A Cynicis tunica distantia, non Epicurum
Suseipit exigui ketum plantaribus horti."—*Juvenal*, 13, 121.

Vet. Schol.: "Dicit Cynicorum et Stoicorum dogma convenire, tantum veste distare. Nam Cynica mater hæresis Stoicæ; Cynici absque pallio, exserto brachio." (The Brahminical rule.) "Horti—qui in hortis de otio et voluptate disputant." A fragment of a letter from Cornelius Nepos to Cicero, preserved by Lactantius, printed in Havercamp (*Sallust*, 2, p. 382), sufficiently explains the principles of their philosophy: "Tantum abest ut ego magistram esse putem vitæ philosophiam, beatæque vitæ perfectriem, ut nullis magis existimem opus esse magistris vivendi, quam plerisque qui in ea disputando versantur. Video enim magnam partem eorum, qui in schola de pudore et continentia præcipiant argutissime, eosdem in omnium libidinum cupiditatibus vivere." This is the

colour, also paint or describe worship (*Dhatus*, 82); hence our pigment. פִּינָק *Finak*, or *Pinak*, Heb., delicate nutritive, a banquet (*Castel*, 3023), *delicately bringeth up* (*Prov.*

Dew or Dæmon Aschmough of the Guebres, “Qui désole le monde, qui dit publiquement cette loi est la parole de vérité, et qui par un excès de méchanceté refuse de le pratiquer.”—*Zendav.* 3, 112. These were the votaries of fortune, the Lord God, the school of the Sadducees.

“Sunt *in fortunæ* qui casibus omnia ponant,
Et nullo credant mundum rectore moveri

* * * * *

Atque ideo intrepidi quæcunq; altaria tangunt.”

Juvenal, 13, 86; confer p. 163, note.

From the *Opusculum Julii Exuperantii*, printed in the same work, page 221, it appears that it was at Utica that the first ostensible impulse was given to the Purim, or appeal to Fortune, which subverted the Republic of Rome, by inspiring Marius (while serving under Metellus) with the spirit of ambition to attempt anything, with the assurance of the favour of Fortune: “Sed victimas immolanti numinibus, in oppido Numidarum, cui nomen est Utica, haruspices magna quædam inpendere Mario responderunt: *atque hortati sunt*, ut quæ vellet, auderet peteretque celsiora natalibus, meritisque majora; siquidem *cuncta videbatur favor spondere Fortunæ*. Tunc capiendi consulatus invasit magna cupiditas.” Dissension had, it appears, already been sown between the senate and the people: “Nam eo tempore inter patres ac populum, studio dominationis, erant excitata certamina.”—*Ed. Sall. Haverc.* 2, 221. By traducing Metellus, and extolling himself, and putting himself at the head of the people, he attained his purpose, and first showed what the favour of Fortune could effect in gratifying the passions of her votaries (Confer p. 155, note, and *seq.*); Marius was seven times consul (Confer p. 155, note; *Hor. Od.* lib. 2, 1). In like manner they stimulated Pompey into action by persuading him in his youth that he was to rival Alexander of Macedon, like whom he received the title of Great, all of these tools of Fortune striving to overreach and supplant each other, which was considered superior political wisdom! This man was well and briefly characterised by Sallust; “Oris impr. bi, animoque inverecundo.”—vol. 2, 113, Frag. The essential accomplishments for such a sphere of action (confer p. 157–8, note), Marius *seated on the ruins of Carthage*, might have taught them how completely they were the sport of the power which they worshipped. The Kabirian or Samothracian gods, held in abhorrence by the Maltese (*vide* p. 169, note *), were the same *power*,—the power, viz. whose favour or *effectual grace* was to be procured in accomplishing our desires in this world, and whose pardon might be purchased,—*θεους μεγαλους, θεους χρηστους, θεους δυνατους* (*Macrob.*, confer p. 159); and who seem always, like the Lord God, to have practised the breach of promise of their covenant (*Numbers*, 14, 35). “The juggling fiend that keeps the promise to the ear and breaks it to the sense.” “Persen deinde Philippi filium, post multa et varia certamina, apud Samothracas deos acceptum in fidem, callidi, et repertoires perfidiæ, quia PACTO vitam dederant, insomniis occidere.”—*Sall. Frag.* lib. 4.

The villages called Casali, are all in the Punico-Maltese called Hhal or Hha; Hhal, Tarscien Casal Tarscien (village of Carthage), Hhal Dingkli, Casal Dingli, Hhal Safi, Casal Safi, Hha, Ttard Casal Attard. 112, where the word seems allied to our hall; Scotch, Hall and Ha, a Ha house, a manor-house; the house of the Lord of the village or manor, the hall of the house, the public room for the vassals.

The *identity* of most of these words is certainly not apparent; but there is such a general affinity of import and of sound, as may readily be accounted for, by diversity of pronunciation in the lapse

29, 21), carefully, elegantly educated; פִּנְיָ פִּנְיָ Fannek, or Pannek, delicatus fuit; פִּנְיָ פִּנְיָ Fa-nikia, or Panikia, Phœnicia (*Id. ibid.*); פִּנְיָ פִּנְיָ Panakas, or Fanakas, Greek Παναξ, tabula

of many ages and the effect of foreign influence on both races, and the limited extent of the population of Malta. In all these cases, and in the affinity in many words of the Latin and Irish, I am inclined to attribute the fact to the subjugation and reduction to a servile state of the same industrious people; speaking generally, dialects of the analytical form of speech. It will be difficult to find such an affinity with the Maltese in any other language. Several of these words are allied to those in the Chaldaean tongues; but in all of them the greater approximation to our pronunciation is apparent. (The numbers refer to the pages of the Dictionary.)—N.B. The sound intended to be signified by the letter Q would appear to be a guttural: “Sottile, acuto si vocifera nella sommità della gola,” p. 74. When the grammatical analogy of a language is lost, the influence of the ear in directing the organs of utterance leads to variations much greater than these. To notice only two instances in the same part of the world, Cæsarea, corrupted by the Arabians, كَسْرِي Chasari; and with the article Al prefixed into Algiers; Gebal, Arabic, a hill, and Tarik, the name of the officer who (*A. H.* 92, *A. D.* 710) rendered himself master of the place, corrupted into Gibraltar, affinities which it would be impossible to distinguish, were the facts not ascertained by history. It is not impossible that the Hal Dinghli may be the word Inglis, the same with the Iberians or Euscal Dunac: “Sane cum antiquitus Iberiæ nomine intellectum fuerit quicquid est extra Rhodanum et Isthmum qui a Gallis coaretatur sinibus (Γαλατικὸν κόλπος the Bay of Biscay) Hispaniæ nomine cum tantum accipientis quæ est intra Iberum. Priores autem eos IGLETAS vocabant regionis cultores non amplè” (*Strabo*, 252; confer p. 153); a name apparently derived from Basque, Eguillea, factor, bear-guillea, laboriosus, sedulous (the roots of Scotch, Gilly, and Irish, Giolla, a serf or slave, *vide* p. 63).—*Larr.* 1, 410. These are the remains of the white race, or Alps or Albin, who were extirpated, and the women reduced to servitude, forming the Cantabrians or Celtiberi: “Mulieres enim agros colunt, et cum pepererunt, suo loco viros decumbere iubent iisque ministrant, interque operandum ipsæ sæpenumero infantes lavant et involvunt ad alveum alicujus annis accliuantes.”—*Strabo*, 250. Traces of the same custom exist in America, and in the mountains between Thibet and China, as is noticed in Marsden’s *Marco Polo*: Garbia, Basque, hombre blanco et vir ingenuus, a fair man (*Larr.* 1, 139), Garbia, purus, limpidus (*ibid.* 2, 45), garbi, garbi, pure, sincere.—*Larr.* 2, 45. *Ιγίλιλι* Ptolem. Igilgili Luon. Raven., in Mauritania, most likely a remnant of the same people (confer note D, p. 17, C, 13, B, 10).

The Γαλατικὸν Κόλπος is probably of the same import with Γαλακτώδης, lacteus, albidus, denoting the sea of the whites, or sea of milk, from Γάλα, milk; Γάλα, λευκόν (*Hom.*), in which, according to the Hindus, the churning of the ocean took place; Garvy, Scotch, dwarf; K’harbah, Sans., dwarf.—*Dhat.* 32. These are the same with the Gharbies or Aboriginal race of Arabs (the Westerns). The Punico-Maltese deserves a fuller illustration. Lucair, Irish, brightness, Lucar-man, a pigmy; Luim and leim, milk; Luim-linn, a stream of milk; Luim-neac, the town of Limerick (*O’Brien*); Sionan, the Shannon, (*O’Brien*) is, I apprehend, compound; Séan, prosperity, happiness; Sean, old, ancient; Scanad, a blessing or benediction; Seanad, a senate (the root of *Scotch*, Synod, and Latin, Senatus); Scanaim, to bless. Neac is, I believe, the Irish Neoc, good; meaning also in the languages of this country, a mount or tumulus, place of assembly, occurring in many names of places both in Ireland and Scotland. Lime-*rick* is the substitution of Reacd, a law (Reacdaire, a judge, a lawgiver, also a dairy-man), for Neoc; most probably a corruption of the word Reac, Irish, sell (a

pictoria in qua formas depingerunt hominum, tabella scriptoria, catalogus.—*Castel*, 3023*. These seem to denote the hieroglyphics of the Celts and mystics, from whom

market, meeting for public, open or honest dealing); An, water, also quiet, true, pleasant. These enslaved women, by transmitting these principles to their female descendants, seem to have intended to preserve a perpetual reproach to these brutal perverters of nature, by practising themselves all the nobler virtues which become a man or dignify our nature, and treating their oppressors as they deserved, as effeminate and depraved. These women, both in Spain and Africa and Ireland, appear to have acquired the ascendancy over the men. Of the former, Strabo says: "Hæc enim mulierum in viros imperium quoddam habent, quod non est admodum civile."—*Strabo*, 251. Of the fortitude and industry and desire to earn, of these women, Strabo mentions a remarkable instance: "that a person having gone to see an excavation, at which male and female labourers were employed, a woman was taken in labour, went to a little distance from the spot, and having been delivered, returned to her work, that she might not lose her day's wages. Perceiving that she was suffering from her exertion, and having ascertained the cause, he paid her wages and dismissed her, when the woman went to a neighbouring spring, washed the child, and wrapping it up in such clothes as she had, carried it safely home."—*Strabo*, 250.

* $\text{DQ}\text{N}\text{P}$ Phanakas, Chald., also means Tabella scriptoria, pugillares, liber rationum (an account book). This, I apprehend, is the proper import of Tawl-burth in the Welsh laws, always translated a throw board (*vide Welsh Laws*, 1, p. 27); but which seem the same with the Cornish Gwyd-buyll, a pair of tables; Llhoyd (*Cornish Gram.* 236), Gwyd (Welsh Coed), wooden; Buyll, possibly is our word bill, an account, as we say, "a tavern bill, a tailor's bill," &c. These probably, like the chess-board, back-gammon board, and Scotch, Dam-brod (the draft-board), were applied to Gambling or Purim (as they seem generally to have been); but as by the Welsh laws, both the king and queen are required on various occasions to supply certain officers of their household with new ones, this cannot be reasonably supposed the primitive application; Tawl, Welsh, cessatio, diminutio (*Davis*); Toli, Welsh, diminuere, parcimoniam exercere, *Davis* (confer p. 62); no doubt denoting the toll or tax to be deducted by such officers from the possessions of the Serfs or subjects; Ola or Taula, Basque, Tabula (*Larr.* 2, 312); Taula-jocoa, Basque, juego de Tablas, scruporum ludus per numeros alearum: Tablas, Span., Tablac, Basque, en el juego de damas Victoria indefinita (*Larr.* 2, 312); Dama, Basque, Fœmina elegans speciosa; Dama, Damea, Basque, en el juego de damas Regina in scruporum ludo; Damen jocoa, Basque, juego, de damas.—*Larr.* 1, 249. The same analogy also appears in the Sanscrit, for जाया Jāyā, a wife, is substituted दम् Dam, in composition with पति Pati, a husband (lord), as दम्पती Dampatee, husband and wife (lord and lady).—*Gram.* 574. The word Jāyā, for a wife, seems from the root जि Ji (Jĕ), be victorious, conquer, prevail; जयः Jāyāh, victory, success. The example is Crishna (जयति Jayati) is victorious. This was certainly the result of one of these castings of Purim, the agents of Crishna being the Gopees or milk maids. The same with the Meiriones of the Welsh (*vide Davis*) and Scotch Cow-clink, a harlot (*vide Jamieson's Dict.*); जि Jry, defeat, overcome, conquer. The example is the Kaliyug, overcomes religion; धर्म Dharma.—*Dhat.* 49. The word Dharma means justice, duty, right, religion. A variety of circumstances in the Hindu nuptial rite, and in the prayers appropriated to it, shows that this import of victory is implied. Notamanus explains the Hindee word Musnud, "Throne, never used but by bridegrooms and kings."—*Seir Mutaq.* 2, 235. By the Hindu law the way is to be given by every person whatsoever to a bridegroom returning

all this artificial or recondite language, beyond the reach of the vulgar, seems to have arisen : “ Πωαξ̄ item dicitur tabula, quæ in publico loco suspensa, memoria rei alicujus

from his wedding. There seems little reason to doubt that this Jeu des Dames, referring to the Trois nobles dames of the Druids or Celts, is what is meant by these *Throw* boards :

* * * “Faciles Nymphæ risere, Sæculo.”—*Virg.*

(Confer p. 43; *Ecl.* 3, 9; and *Juv. Prælia Quanta*, &c., p. 134, note). The Basque word Dama, en el juego de damas, Itegina, means also duella, aiza dama, Ba., Soplar la dama, Span., Duellam exsufflare.—*Larr.* 1, 249, the Irish name for them, Beartrac, a pair of tables or chess boards; Beartar, a cast or shot (*O'Brien*), being apparently one of the witticisms of the worshipful objects of adoration of the merry religion, against these Caussidici Britanni reduced to servitude, and humbled; Beart, a judgement; Reacd, a law or statute; Lat., rectum; Reaedairm, a court of judicature. After the revival of the study of Jurisprudence and the institution of Courts of Law, in Gaul, in some of their revolts these Celts murdered the lawyers, saying “Vipers, cease to hiss.” The laws of the twelve *tables* show the original connexion of these *boards* with the established law. These tables would appear to have been especially the records of *written* characters: *Tabulæ* repertæ sunt literis Græcis confectæ, Cæs.; some occult or recondite species of which would appear to have been known in the age of Cicero: “Plures autem nobis tradunt Hercules, qui *interiores* scrutantur et *reconditas* literas.” Such abuses of the use of words, by their perversion by the Celts, from their original import, are of frequent occurrence; Foras, Irish, a law, foundation (*i. e.* in truth); Feas, Irish, knowledge, to know; this is the Wis, Scotch, I wis, I know; Wisses, Lapland, certus; Wiscs, wisak, sapiens, Lap.; wise, wisacre, Eng.; Wisas, Lap., præceptor; Witt, Lap., intellectus; Foras-feasa, Irish, history; Focal, Irish, a word, also a vowel, Vocalis, Lat., Foras-foeal, an expositor; Forasda, grave, sedate; Forasdaet, gravity, sobriety; Foras, ancient (*O'Brien*), referring to the *ancient people*, the Pichts; Forasna, illustrated (*O'Brien*); Farant, Scotch, wise, knowing; فربانج Farnan, Pers., scientia, sapientia.—*Castel*, 2, 416. This is the same import with Sanscrit, Guroo, a grave man, a teacher, and possibly the same word, from the permutation of G, W, V, and F, and our word *wor*-ship; Your worship, and possibly worth, worthy, and the term in the ancient writs, to send *worthy* men to treat with the king on the affairs of the nation; Gur-tu, gur-cquin, Ba.; Adoracion, Span. Adoro, Lat. This, Larramendi derives from Basque, Gur or Cur?? Reverencia, inclinacion, Span. (*Larr.* 1, 31); Curvature, contrar. to upright, straight; of the same import with Sans. root नम् Nam, salute, bow. The example is the disciple; शिष्यः Sishya (namati), salutes the master; गुरु Guroo; नामन् Nāmān, a name, a noun, from नम् Nam, bow (*Gram.* 456); Lat., Nomen; we use the word a great *name*, for a great reputation, glory, as do the Hindus; Namdar, dispenser, giver of reputation, Hind; (fountain of honour, also renowned) Fforio, Welsh, explorare; Ffyrnig, astutus, vafer, cautus, versutus, item atrox, ferox; Ffyrnigo, vulperare, astutescere, item ferocire (this is the root of fornix and fornication); Ffortun, Fortuna, Ffordryeh, prosper (*Davis*); from this use of the word force, compulsion, viz. Scotch, Gar; Guerre, French; War, Eng., has been derived the motto of some of the Scotch Dunie Wassal or noble families allied to the Celts. “Furth, fortune, and fill the fetters;” Mars, Mars belli communis, *phrasis usitatissima*, pro fortuna belli dubia (*Ker.*; confer p. 76, note); the principle of kidnapping being derived from these ancient enslavers. These words are all opposed to providence, design, right and reason, the English phrase, “right reason,” identifies in the expression, the ancient conformity of these words. Cicero uses the word exactly to denote the doctrine of the Atheists, who asserted that the universe

conservatur ac propagatur.”—*Constant. Lex.* 2, 469. The intention of all these sacred or recondite languages was to place knowledge, or the semblance of knowledge, beyond the reach of those who relied on reason and the interpretation of nature for information, and induce them to seek for explanation from a mystagogue, which was only attainable by initiation. פאן Faan, Heb., revelavit, revelans occulta; dicitur vox Ægyptiaca ΦΑΝΗΧ, interpres, augur, vates; Arm. Vanal, Iber. Veneb, interpretari, pandere.—*Castel*, 3036; confer p. 178. From this proscription of articulate or distinct speech arose the *symbol bards* in this country, who are thus defined in the Welsh law: “One who can symbolize arms, commendable actions and extraordinary events, so that they may be understood by those who observe them, is a symbol bard (vol. 2, 513; confer p. 165–6).” فونوكيا Funukia, Syr., voluptas, deliciae; فانكيتا Fanakita, i. q. Chald. פנאקס Fanakas, tabula pictoria, tabella scriptoria, pugillares, liber rationum, catalogus (*Luke*, 1, 63), a writing-table: فونوكيا Fumiki, Phœnicia.—*Castel*, 3035. These words, I apprehend, connect with our word Puny, little (a dwarf), a pony for an under-sized horse; a finikin fellow, Scotch, a frivolous coxcomb. فانك Fanak, Arab., molliter, delicate habitus, educavit; فينيتة Feneketon, Phœnicia (*Castel*, 3024); according to Shakespeare’s Dictionary (p. 1266), Fanu in Hindee, science, skill, sagacity, art, artifice. The affinity of these words, with the import of the Latin Lautus, which means delicate fare, exquisite cookery, luxury, refinement, delicacy, accomplishment, as applied to a man, make it probable that these words, as descriptive of language, denote its being a polished speech: “Homo lautus et urbanus” (*Cicero*), where it is evidently opposed to Agrestis: “Nihil apud me lautum, nihil elegans, nihil exquisitum, ne magno fere quidem quicquam præter libidinem sumptuosum.”—*Cicero*.

It remains to be shown that this polishing of language is referable to Spain. The portion of the Iberians, the ancient industrious race of Spain, who refused, like the Scotch, Picts, or Alps, to intermarry with the Celts or nobles, and maintained a bar-

contained no evidence of Divine wisdom, but was “Fortuito, atomorum concursio.” The Welsh word Ffur, Vir sapiens, doctus, cautus (*Davies*), appears to have an equivocal import between the words, and allied to Latin, Fur, a thief; Furtive, clandestine. The Irish Foras seems the root of the Latin Forum, a market-place; and Forum, a Court of Law, *open dealing*, or transfer of *right* by an exchange of *equivalents*, resulting from the division of labour, by which one man supplies his various wants by the purchase of the superfluous fruits of every description of industry, beyond the consumption of the producer, publicly offered for sale or barter, being the foundation of legal acquisition. The *perception of right* is the characteristic of man as a moral being distinguished from the brute creation; React, a *just law*, Irish; Richt (guttur.), Scotch; Right, English; React, Irish, a man; React, Irish, power, authority (*O’Brien*), viz. the natural power of reason, evidence or demonstration enforcing assent; Reactaire, a lawgiver, a king, a judge; Reacam, Irish, to sell; Reac, sell unto me; रय्ता Rÿta, Sans., right, true (*Gram.* 5); Arret, Zarret, Basque, per *fus* aut *nefus*. This is one of the words which show the identification of truth and justice with the speakers of this primitive form of speech, a right line, English and Latin, for a *mathematically straight line*. The primary import of the Latin word Rectus is, I apprehend, the same; Rectus pro simplici, candido, non fucato (*Ker.*), mathematical *direction*, or extension towards any *two* points.

barous independence, had given their name to all Spain; and by the ancient poets, Spain is almost always designated Iberia. Virgil, however, appears to notice the race beyond the limits of Spain: "With good watch dogs," he says, "you will have no occasion to fear either thieves or wolves."

"Aut *impacatos* a tergo horrebis *Iberos*."—*Georg.* 3, 408.

By whom I suppose he means the people like the Tinkers, Cairds, and Gitani of Spain. Jamieson renders the Scotch word Tinker a Gypsey; and the Basque word for the Spanish Gitano is Igitucoa, Asia Gambaria.—*Larr.* 1, 396. These seem the people dispossessed of their lands, to which they conceived they retained an indefeasible hereditary right, and that by robbery and plunder they were only recovering their own; it having been a principle of this primitive law that the rightful owner might follow his property wherever it was, and recover possession; and this they attempted to effect by what means they could.

"Horrida præcipue cui *gens*, assuetaque multo
Venatu nemorum, duris *Æquicola* glebis,
Armati terram exercent, semperque recentes
Convectare juvat prædas, et vivere raptò."—*Virg. Æn.* 7, 746.

By the ancient prose writers Spain is designated Hispania; a Spaniard, Hispanus; ااسپانيا Aspania, Syr. (*Rom.* 152, 48), Spain; ااسپانيا L'Aspania, into Spain (*ibid.* v. 28); and this is evidently Basque, meaning the adorned or polished language. HITZA, Basque, vocabulum; Hitza-quia, Basque, vocabulario, *diction-ary*.—*Larr.* 2, 377. APAIN-du, Ba., adornar, Span., Lat. adorno; Apain-dua ornatus, Apaintzea adornarse (*Larr.* 1, 31; painted); Apain-gueta, Apain-garría ornamentum, Apain-duro ornate (*Id.* 2, 131), presenting, I apprehend, the etymon and import of Hispania and His-panus; HITZAPAINDEA, Basque, COMPOSITA LOCUTIO.—*Larr.* 2, 145. For the word Apaindu a synonyme is Ifñi orno, adorno, exorno; Ifñia ornatus (*Larr.* 1, 31), allied to our word *fine*, fined, refined, and Heb. פִּנְיָה, delicate nutritiv; a finikin fellow is a Scotch phrase for a fine gentleman, a frivolous fellow, a *Fop*; this word is Irish, Popa, a master (*O'Brien*); Sparn-pupa, a champion; Sparn, a quarrel (*O'Brien*), a title assumed by these *African conquerors*, who were absolute masters of all Ireland; and of our words Puppet; and Moppet for a "*doll of a woman*," insignificant except as to station, as used by Shakespeare: "they would make the queen a very pretty moppet." Dr. Jamieson states that the Orkneys were inhabited by two races of people—Pechts and those called *Popa*, who were, he says, Irish priests (*vide note A*, p. 4, note). These are the same with the people of *Lud* or Sora, Apollo or Abaddon, and I believe the Proper Sali or race of French lords, the Sig-mundr of the Edda. Sic-ambri; Fulla, Irish, a lie, falsehood, or untruth; Gan, Irish, without, in old parchments; Can and Cean Id. *Sans*, French; Sine, Lat.; Gan-fulla, Irish, sincerely, *i. e.*

without guile; hence to fool, a fooler, &c.; Deide, Irish, two things, can-did, without duplicity, uncoloured, or unalloyed, sincere; Lat. sine-cera, without wax:

“*Purissima mella stipant.*”—*Virg. Gr. 4, 163.*

(Confer note A, p. 3 and 5, and note ⁵, *id.*) (See the Basque, p. 57.) Foliac or Chora-dantza, Basque, tripudium ad instar amentium (*Larr. 1, 374*), Choreia, Lat. (*Poët*), saltatio, *Cic.*, Saltator-trix: barbari chorisatorem et chorizatricem appellant, *Ker. (vide p. 124, note)*. This is the origin of the name of the very old Scotch family of Fullarton; Fullar and Dunie, whom the ancient genealogists identify with the Mac Louis, or Mac Ludowics, who they say are the French, the Wik or warrior Luds (*vide note C, p. 12, n. 1, p. 117*); the same with the Danan Dee, the Danes, De-iltre, Druid idols; Dana, bold, impetuous; Dian, violent; Deine, comp. violence; Deineas, violence (Scotch, to ding); Deineasac, fierce, cruel; Dan-fir Danes, Dan-air, a foreigner; Dan, fate, destiny; Dan, work (*O'Brien*); these were the task-masters to the work of iniquity, the Gol, Gal, Wal, or Celts (*vide p. 106, note*); Danaigim, Irish, to dare, to adventure, the adventurers, the votaries of destiny, chance, or fortune; Deime, darkness; Deime, lack, want; Deime, protection; Deinmeac, void; Deinmin, a vain fellow.—*O'Brien*. The Dis, Ditis, or Pluto, Blot-cock, *High Priest* of blood, Scotch, (*vide pp. 44 & 134, note*), the Danes or *Cimbri*; “Nunc parva civitas, sed gloria ingens.”—*Tacitus*. The Dyfn-wal, Damnonii of this country; Dumnonii, Ar-morici, or Bretons on the opposite entrance of the channel in France, Pomeranians, people of Dantzic or Ge-danum, all denoting sea-men, and pirates, or rieviers. Probably the Salii also: the dancers and votaries of Mars, the priests or bards of the cowl and kilt:

“Gallia Santonico vestit bardocucullo,
Dimidiasque nates Gallica palla tegit.”—*Martial*.

The same probably with the Santons of the Moors of Africa (*vide pp. 39, 134 & 185*). The *Francs* are the *Serfs*, the adherents to Briga, our word free, the Albs. The anonymous geographer of Ravenna (*at the end of the 7th century*) indicates this—“Nortmannorum patria, quæ et Dania ab antiquis dicitur; cujus ad frontem Albis. Maurungani certissime antiquitus dicebatur (*ungr, the young, stirps, progenies of the Moors*), in qua Albis patria per multos annos, Francorum linea, remorata est (lib. 1, p. 24). The Salii were the Solymi or Lords, Sic-ambri*: “Aucun nom ne fut

* (Confer Sahhtu Pun-Maltese, p. 178.) In some of the northern languages Sig means a sword, *aff.* sickle, scythe, cutting instruments. אַשׁגָּ Syga, Æth., caro. *Plane ut* Heb. בַּשָּׂר Bashar (confer pp. 74, 131, note); אַשׁגָּא: Sygaia, carnalis, pudendum (*Castel, 2465*): to this root the Syrian سِجَازِيَا Sagazikia, Segastanus, ex Segasto quæ regio est ad orientem Persiæ (Fars.). ال سِجَازِي Al Sasjazi, quod refertur ad Segastani clima; سِجَازِي Sasji, socius et amicus, sincerus (*Castel, ibid.*); سِجَازِيَا Sigaius, nom. regni; سِجَا Siga, murus absque cæmento (*Castel, 2515*), (possibly Cyclopians walls: لُط Lop, Syr., conjunxit (*Castel, 1892*). This is, I believe, the origin of the name of Sichæus, or Acerbas, the first husband of Dido or El-isa, the priest of the Tyrian Hercules. This country of

aussi distingué chez les Francs que celui des Sali. On sais que sous le gouvernement françois *Terra Salica* désigne un privilège d'ancienne possession, et que d'être

Seistan or Sijistan is the scene of the Heroic history of the Persians, where they place the Pahluwans. In this it appears two races existed, which seem the same with the White Serfs and Black Lords. سیستان Sistan, Pers., nom. regionis ubi *Rustam* habitavit.—*Castel*, 2, 359. This word is the same with our Rustic, Latin Rusticus, ruricola, agricola; روستای Rusthani, Pers., agricola, rusticitas, paganismus, habitatio pagi, vita in eo; روستار Rusthar, villicus, pagi incola, paganus; روستا Rustha, forum (venale); 2. Turcæ, præsertim in mapalibus et pagis degentes; 3. Incolæ pagi; 4. Regio cultos et habitatos pagos habens, paganismus.—*Castel*, 2, 298. These latter are the Jums of the Curds, as described in Ebn Haukel, translated by Ouseley, and the Hordes of Tats, and all the industrious races driven into the desert, or carried there as captives, before the emancipation effected by Rustam. This country was held by those called Sam Neriman, personified also in Persian fable as another hero: Sam, arcus cœlestis, Iris, nom. filii Noæ, nom. patris Zal, et cum نریمان Neriman, ante Rustem in Systan.—*Castel*, 2, 324. The word Sam probably is the Sanserit (an indeclinable particle) सम् Sam, together, opposed to the particle वि Vi, disunion (di-vi-sion), and is rendered by the Latin Con, Com, Col (*Gr.* 554), denoting the adhesion of a part of these Serfs to a portion of the Pahluwans (confer *Pahtui*, p. 16); in like manner the *only name*, I believe, by which the Hindus recognize themselves is Sam-Bharata; the Neriman is from the Persian نرم Narm, or نرمه Narmeh, mollis, lenis, et remissus, mansuetus; نرم دل Narm dil, clemens, misericors (*Castel*, 527), ad verbum, *tender-hearted*. This is the attribute of the Buddha (with a complexion between white and ruddy (a Persian), placed about 1000 years after the Caliyug, corresponding with the epoch assigned to Feridun; these had been preceded by the Blacks, the Kirmanians, probably the Belooches (*vide pp.* 79, 85, note). روستدخیر Rustha-ghir, qui malum facit, operatur; Arabs niger, Æthiops, Abassanus.—*Castel*, 2, 298; confer pp. 70, 73, note. These are the especial objects of abhorrence to the Guebres or Eeranians: “l’inferral, l’impie, le noir, les Arabes du désert. * * * Lorsque Feridun a parut il les fit fuir des villes de l’Iran, et les obligea d’habiter les bords du Zare (the Red Sea, probably the Mount of the Lord, Horeb).”—*Zend.* 3, 397; confer pp. 17, 70 & 86, note. شیر Ghir, Pers., captor (to grip); شیرا Khira, or شیرا Ghira, retentio, qui valde tenet, qui tenetur, et captivus; شیراور Khirawar, qui virile membrum magnum habet.—*Castel*, 2, 487; confer *Mizunin*, p. 80, note; *vide Wali al Gahad*, p. 44, note. The heaven and hell of the Lord God seem both in this world and the former to have consisted in the indulgence of the lusts of the flesh (*vide p.* 46, note). کرمان Kherman, plur., τωρ Kharam, nobilitas, magnificentia, bonitas. These are the Carians who cut their foreheads (allied to the Sadducees), and I believe the Raja-putra (*descendants of kings*) tribe of the Hindus, the inauguration of the chiefs of whom, was always by receiving a Tica (or paste mark between the eyes), of blood drawn from the hereditary head of the whole race. The Siahæans or Sighæans seem the same people: שׁחין Sachin, Chald., culter, gladius; שׁחן Sēchan, cænum, lutum (confer p. 97). שׁחם Sacham, Sam., finivit; app. consummavit, devoravit, perdidit; שׁחם־אֶרֶץ Tha-Sachamu, consummaverunt iniquitatem.—*Castel*, 2525. It is from this that the *Sedge*, Scotch *Segg*, and the *Leek*, for the plant of the Cimbri or Welsh, and all the plants of the *Gladiolus* tribe derive their designation, and Latin seirpus, which, I believe, is our word *scrape*, that on which *we* scrape or wipe the feet (a *Bassmat*, Scotch); the emblem of the sword of the Lord God, or the destroying Jonah, or pigeon, the irrisores and Kadeshim (*vide pp.* 41 & 80, &c.); hence our phrase to get into a scrape, a scrape that you cannot get out of. סַגְלָרִיִּן Sagla-riun, Chald., vox ficta risûs causa (*vide*

issu des Saliciens fut un titre de noblesse.”—*D’Anville*. The affinity of all these races is evinced by the notices of the Poets :—

* * * * * “ Ubi Britanni,
 Albæque gentes habitant martiorum Germanorum.”—*Dionys. Per.*
 “ Ante duces nostrum *flavam* sparsere Sicambri
Cæsariem, pavidoque orantes murmure Franci,
 Procubuere solo * * * * *
 * * * * * Latisque paludibus exit
 Cimbrus, et ingentes Albim liquere Cherusci.”
 (confer p. 74). *Claudian, de 4 Consul. Honorii.*

However national limits of territory may have distinguished the population of countries, the ancient diversity of race by this enslavement by the blacks is everywhere discernible. The Nortmani in the same manner comprehended the Danes and Swedes, the Blacks, and the Swains, Swans, or White Serfs: “Eginhard s’explique assez clairement sur la contrée d’où ils sortoient; *Dani* siquidem,” dit-il, “et *Sueones*, quos Nortmanos vocamus, occupent les rivages septentrionaux, et les isles d’un grand golfe, qui de l’océan occidental s’enfonce dans les terres vers l’orient.”—*D’Anville*. Ficim, Irish, to fight; they *fought* four battles with the *Picts Cruitnib* (*O’Brien*); Feige, Irish, a warrior, champion, a slaughterer.—*O’Brien*. The people of this country, from the admiration for lords and heroes, have always very absurdly been disposed to value themselves on an ancestry different from that which they were justly entitled to claim. *O’Brien* says of the Irish family of Stacks, who traced their descent from the strong Bownians, “not considering that the Danes (from whom he derives them) are more respectable in point of antiquity.” (*O’Brien Voc.*, Pobul an Stacatz.) The people of this country are the descendants of the race who always stood “for God and the Right,” and earned their bread by honest industry, till they were overpowered and enslaved by Cannibals, mystics, and the subverters of nature, to whom they were compelled to

p. 76, note); 𐤀𐤃𐤁 Sagalatha, Syr., juncus palustris, scirpus.—*Castel*, 2466. This distinction has been so much preserved, that almost universally in the east the Mahommedans and Guebres do pray, or ought to pray upon a carpet: “Tapis utile *marque de Zoroaster*.”—*Zend.* 3, 529. It is this circumstance that has consecrated wool in the imagination of the people of the East as a source of purity and as a covering for sin (*vide* p. 103 and 130, note; *vide* note A, p. 2). It is to this that the mother of Moses, “taking for him an ark of bulrushes, and daubing it, and placing it in the *flags* by the river’s brink” (*Exod.* 2, 3); “And their sending ambassadors by sea, even in vessels of bulrushes (symbolically), to a nation terrible from the beginning, and meted out and trodden down” (*Isaiah*, 18, 2) refers. Our word Flag seems to imply the same import: “See ye when he lifteth up an ensign.”—*Ibid.* The tilting with bulrushes (the game which children in Scotland call playing with Kemps: *vide* note C, p. 12), and Homer’s fight between the Frogs and the Mice (the real conflicts of the Lord of glory); Osiris, and the Miles Mithraicus, is a strife more disastrous and more tragical to mankind than the slaughter of Cannæ, or the ruin of Troy (confer pp. 127, 128, 76 & 182).

yield, but never submitted, asserting their rights whenever Providence accorded a moment propitious for the effort. The Lugdunians of the Irish, and the Gallia Lugdunensis, or Celtica, or Comata (*vide* p. 74), seem to me all to denote the people of Lud and Sora; the G being a substitute for a second U, Luud*. When the Danes were last masters of this country, if an Englishman met a Dane on the road or a bridge he was obliged to draw up on the side, and stand with his hat off till the Dane was completely passed, a renewal of an ancient obligation to such *salutation*, claimed and enforced also by the Nairs or swordsmen of Malabar, who used instantly to cut the man down who failed to render it. These are the Solymi†, the Israelites, not the

* Lua, Irish; Lhu, Welsh, an oath (*a lie*); Luad, motion; Luadaim, to speak or hint (*O'Brien*), *i. e.* not to speak plainly, but by innuendos; Luaide, coition, copulation (*O'Brien*) (Lewdness); Luamain, a veil, *also a stirring, being in motion*; Luan, a lad, a warrior, or champion, also a son; (a Loon, Scotch, in a bad sense); Luanai, Irish, fetters, or chains; Luat, the foot (*vide* p. 76, note; *O'Brien*); Luact, Luata, dust, ashes (*O'Brien*; *vide* p. 124, note), לֹחַ לֹחַ Luuh, Heb., mutuatus est, mutuo accepit, covenanted, (*to lend; to lend himself to a bad purpose*), adhæsit, adjecit, comitatus est; Ex. "socii instar ac comitis suavissimi, adstabit, succurret, et conducet eum." niph. adjunxit se; adjunctus, associatus, copulatus fuit: from this they derive לוֹיִתָן Luithan, Leviathan, Balæna, cætus, Crocodilus; (*vide* p. 44) et לוֹי Lui, Levi, the Levites: Quasi filii conjunctionis arectioris; these filled all the offices in the Temple, down to the cleaners of the utensils, door-keepers, and flayers of the victims: His ministrabant Nathanæi, cædentes ligna et haurientes aquam (*vide* note C, p. 14); לוֹי Lui or Levi, Levi; לוֹיָא Luia, Levia, socius adhærens, comes; לוֹיָא Luuia, Luvia, Levita; לוֹיָא Luutha, or Luvatha, societas (Scotch, loveite, law-term for English cousin, adjunct: *vide* p. 179); לוֹיָא Luithan, Leviathan, Leviathen, item Diabolus Sathan (*Castel*, 1884); לוֹיָא Lat, Heb., operuit, obinvolvit, textit; לוֹיָא Latu, latuit (*Castel*, 1845); לוֹיָא Lut, Heb., abscondit, involvit; לוֹיָא Lüt, absconsio, pl. לוֹיָא Lutim, incantationes, *quod occulte fiunt*, Chald., Sam., Syr., maledixit; לוֹיָא Luteh, Sam., ostium (*Gen.* 19, 9, 10), door; לוֹיָא Luat, Arab., rem habuit eum mare Sodomitarum more (conf. 106, n.); לוֹיָא Lut, Lot, id. item maledixit, execratus est; לוֹיָא Liat, id. شيطان ليطان Shaitan Litan, maledictus, Satanas, diris devotus (de homine scelesto).—*Castel*, 1886-7. These words, and לוֹיָא Latat, maledixit; לוֹיָא Lat., Arab., semet textit, velavit, textit, operuit, oclusit ostium, denegavit rem jure debitam (*Castel*, 1913) refer, probably all, to an original root denoting this system of depravity (confer p. 82, note); לוֹיָא Lata, Hebrew, Lacerta; Chald., maledixit, abscondit, occultavit; לוֹיָא Lataeh, Lacerta (*Castel*, 1914), of the same import with the Crocodile; לוֹיָא Lud, fil Sem (*Genesis*, 10, 22; *Ezekiel*, 27, 10); לוֹיָא פֶּרַס וְלוֹיָא פוֹט Pharas, and Lud, and Phut (*id.* 30, 5); לוֹיָא כוּשׁ וְלוֹיָא פוֹט וְלוֹיָא Chushi, and Phut, and Lud. These seem all to denote the Africans. I doubt if the Pharas means the Persians or Eeranians; and rather believe the Pharussii of Africa: "Tyriorum habitationes, quæ nunc desertæ sunt, urbes non pauciores ccc. quas Pharusii ac Nigretes exciderint (*Strabo*, 1182; see Aldrete). And it appears from Sallust, that the African accounts interpreted to him from the Punic writings, identified these people with the Persians, as they did the Moors or Mauri with the Medes; for Persæ, both Mela and Solinus have Pharusii. The Armenii of Sallust are probably the Garamantes, an agricultural people. فروشا Pharusha, Persian, venditor.—*Castel*, 2, 417; confer 183, note.

† Homer de Bellerophonte, Δευτερον αν Σολυμοισι μαχεσσατο κυδαλιμοισι; next he attacked the glorious Solymi.—*Iliad*, 6, 184. Bellerophon is the Hindu Parasu Rama (though wholly mis-

Hebrews, who were a part of the subjected Iberians, which is the import of the expression of Shem, the father of all the children (conf. p. 117) of Eber; שם אבי כל בני עבר

placed in the Greek chronology), who exterminated the Kshatriyas, or race of warriors. The etymon of this word Bellerophon seems to me perfectly correctly stated by Constantine: *βελλερα τα Mala, unde Bellerophon, quasi Malorum occisor (Lex. 1, 304), item βελλεροφοντης, quia Chimæram interfecit. This Χιμαιρος is represented as a Lycian pirate. These Lycians are from Λυκος, a wolf, vir Lupus, a cannibal robber, in the figurative expression of almost all languages, ravenous, as famished wolves, all-devouring; of the same import also with the crocodile or fish. According to the Edda the final consummation of all things is to result from a contest between Woden and the wolf, who will devour him and everything else. Hence probably the Latin *Lucta, Luctamen, and Luctator* for a champion, and *Luctus, grief*, the wolf-gangr. of the Edda: *χιμαιρος, Hircus, Caper*, means the Gait or Goat, because it can *go any where* on the steepest rocks, &c., but it denotes as the Latin *Dama, a Doe, the dames or ladies (vide p. 182, note). Hence Pan, χιμαιροβατης, initor Capellarum. In the Edda, the appellation a Doe or Capra, is constantly given by the female magicians or Runkonstr, to each other. سبخال Saghalon, pulli caprearum: per eos formosæ denotantur virgines, uti et per אל גאדר Al Gaadar (Castel, 2503) (kids, goats), alluding probably to the servitude of deflowering the women (confer pp. 89, 90, note). These appear to be the same people with the Geryon and Cacus of the Latins, all represented as Triform, and the same with the Alexandrian Trinity of Serapis; قيقانين Keikaniehton, Arab., is rendered by Castel, Pirati, i. e. Stercus Caprinum: κακον, Malum, malevolentia, το κακον, clades, perniciæ, scelus, miseria, detrimentum, damnum, lues (Constantin. Lex. 1, 15); κακοθητης, Malignus, morosus, κακομαχεω, improbe pugno ac subdole (ibid. 14); κακορραφια, Machinationem malam consuere et machinari, κακορραφείες, pro malorum machinatores, dolorum consutores.—Ibid. This figure of speech is universal in the East and corresponds to the Volva Smithr, the forger of calamity of the Northern Mythology. The Greek βελλερα is, I conceive, from the Sanscrit Bala, oppose the growth of corn, the Pahluwans or Compellers; Fal, Irish, a king, a great personage; Falla, dominion, sovereignty; Fallamnains, to rule as a king; Fallamnaed, dominion; Fallamoras, a kingdom or dominion.—O'Brien. Probably the Belinus, an object of worship in these islands, as may be seen in Gruter's Inscriptions. These connect with the**

“Nam quid de *Tritico* referam domitore *Chimeræ*?”—*Ovid.*

The Fal. or Bal. is the element in the Carthaginian names, and Bel. the *Jupiter* of Babylon (*not Baal*). The Solymi are of the same import *originally*, I believe, with Shaul and Paul; Abaddon, the Abyss; שליא Shalia, Chald., Vastitas, vasta et subita perniciæ (*Castel, 3761*); ἡλῆ Shalaba, Æth., Spoliavit, rapuit, abstulit (*id. 3759*); שולל Shulal, Heb., spoliavit, prædatus est, rendered (*Ezekiel, 29, 19; Ruth, 2, 16*) συλωω, Gr., deripio, tollo, lædo, noceo (*Castel, 3757*); ἄσῆλῆ Ashalala, Æth., Abstulit, vi orationis fascinantantis (*Castel, 3758*); شالم Shalem, Syr., Completus est, expiravit, mortuus est, mandavit, mandatum dedit; שלם Shalam, absumptus, consummatus fuit; شالم Shalam, Samar., mors; שלום Shalum, Heb., pax, incolumitas, tranquillitas. The conditions on which this was accorded are very distinctly stated: pax prædicabatur septem populis his conditionibus; 1, ut reciperent 7 præcepta Noæ; 2, ut fierent tributarii; 3, Israelitarum servi (*Castel, 3765*); שאל Shal, Heb., Petiit; שאלה Shalah, Petitio (*Sam. 1, 17; Esther, 5, 6*); Shal, impertire: (*Psalm 2, 8*) “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou

Shem Abi Chal Beni Echer or Gaber.—*Gen.* 10, 21. As I before remarked, I believe the word Ab or Abu does not mean progenitor, original stirp, or race, which is almost

shalt dash them in pieces like a potter's vessel": a passage *erroneously* applied to *Christ*. This is not what was meant by the *Son of God*, but the Son of the *Lord*: (v. 7) "The Lord said, thou art my Son; this day have *I begotten thee*;"—the origin of all the dogmas of Christ being *begotten* by a procreative act, which here refers to the fabrication of the king on the holy Hill of Zion (Olympus), the *made man*, the Supreme ruler, Lord of the world. It is only applied to Solomon, Achas, and Messia, by which last, the Jews understand the Columna Mediationis (*vide* p. 88, note, p. 95): "Salomo, Achas, et Messia tantum, quibus hoc dictum" (*Castel*, 3666); and is used also for *Salutavit* (*id. ibid.*), all evidently denoting supreme worldly power, from which everything was to be begged, implored, or purchased: "Who is a God like unto thee that *pardoneth iniquity, and passeth by the transgression of the remnant of his heritage*" (*vide* p. 167, note, for the doctrine of the Sadducees)? The consequence of this restoration of the Israelites to the favour of the Lord, was to be, that the *nations* shall "Lick the dust like a serpent; they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee."—*Micah*, 7. This is the condition to which the Dwergr or Pygmies were before reduced. The rod of iron is probably the same thing with the Iharuth or Pivot, the Chaera of Crishna; Σολυμοι, Gens, eirea Ciliciam; Σολοι, Soli urbs Ciliciæ; Σολος, Discus, massa ferrea, Greek; ἠἠἠ: Habāra or ἠἠ Hhāra, Æth., Ivit, ambulavit, discessit; ἠἠἠ: Hhuruty, Æth., gressus; ἠἠἠἠ Hhawaraja, Apostolus, missus, ministri evangelici, ab eundo nomen habent (*Castel*, 1173); apparently allied to our word herald, a messenger; héraut, Fr. The Achas is, I conclude, the ἠἠἠ Ahhaz (2nd *Kings*, 16), who declared himself the servant and the son of Tiglath Pil Ezer (the help of Pul or *Palus*), and who subverted the Tyrian rites as established by Solomon: "And Urijah, the priest, did according to all that king Ahhaz *commanded* (*ibid.* 16); ἠἠἠ: ἠἠἠ: Ahhāze Chuyly, Æth., comprehensor omnium Omnipotens (*Castel*, 84), irresistible possessor of the whole, Greek Pan. These required salutation as the obeisance or acknowledgement of submission; ἠἠἠ Shalam, Heb., salutavit; ἠἠἠ Shalam, Syr., salutatio; ἠἠἠἠ: Thashalama, Æth., salutavit, dixit alicujus ἠἠἠἠ Shalamy; ἠἠἠ: ἠἠἠἠ Abā Shālamy, nom. Clarissimi doctores apud Æthiopes (*Castel*, 3767), your worship, your reverence; ἠἠἠ Shlam, Chald., salve, doctoribus magnatibus et principibus duplicatur, pax vobis reges, pax vobis reges.—*Castel*, 3765. This is the only import of the word in the Punieo-Maltese Dictionary: Sliema. Salutatione voce frequentata in tutto Oriente e Barberia, Salam Alakum, Dio vi salvi, la risposta, et Alakum Salem Dio anche salve a voi.—*D. Punic.-Malt.* This is Arabic, and like the Maltese, does not imply subjection, but equality. This is the Hindu Salam, and appears to be ancient, because one origin assigned to the name Calanus is, that it was not a proper name, but a sobriquet given to him by the Greek soldiery, from his term of salutation while he walked about the camp, which can only be referable to the word Salam, or more correctly, the respectful term of address; कुशलं Kusalāṅ, welfare, happiness (*Gr.* 486), directed in the laws of Menu to be used as a salutation. The old Scotch salutation, from a cultivator, farmer or peasant, to a superior always was, "Your health I wish"; to an equal or friend, "How's a wi' ye?" It probably is from the root शल Sāl, synon. श्लाघे Slag'hay, applaud, laud, approaching to the Maltese and Chaldæan; and to the Latin Salve or शाल Sal, root, applaud, which makes शालते Sālātay. This seems our word salute; Salaim, Irish, to wait on, to follow (*O'Brien*), "At your service sir." The Latin Vale, Salve, seems to refer to the same predominance, the vale, *prevail*, is the same word used as an adjective, valens: "Robustus et *valens* et audax satelles" (*Cicero*), Bal, Lord: "Lictores *valentissimi*

always, if not always, denoted in the East by mother, and the collateral races by sister ; but cause, source, origin, that which gave occasion to, made or produced ; both that and the word Ben, Aben, or Iben, a son ; בת Beth, Bethi, a daughter, being allied to or derived from the root of בנה Baneh, ædificavit, extruxit, et Metaph. liberos procreavit (*vide Castel*, 376) in the Chaldæan, Ben, nec tantum de animatis, sed de inanimatis, ut manûs filius (Ben), mallei (*Patish, ibid.* ; confer p. 25, n. *). The same with the Solymi, or Israelites, the glorious. שמה Shameh (from which Castel derives שם Shem), fama, decus, gloria viri ; השם Heshem, viri nominatissimi ; שם Shem, Chald., gloria, decus, fama. שמה Shama, Syr., nominavit ; שם Shem, Syr., nomen ; שם Sham, Samar., gloria, fama, decus, Deus. The word seems by antithesis our *shame* (the same word being in a great number of instances received in directly opposite senses, *per antiphrasin*), and is used in both senses, a good or a bad name ; as by Cicero, the word Famosus is used for infamous ; but by Horace, an Epicurean, and Apuleius, an adept, for famous ; with the Israelites it appears to denote the glories of the Lord God, with which the earth was and is full. שם Shamam (the common form of the radical word in these languages) ; desolavit, desolatus, devastatus fuit, obstupuit, demiratus est : אשם Ashem (*Is.* 42, 14), desolabo ; שמה Shameh, desolatio, stupor, admiratio, res stupenda.—*Castel*, 3770. This is the import of Shem the father (source, origin, occasion) of all the children of Eber, the remains of the industrious race reduced to the condition of serfs.

Other circumstances contribute to confirm this reference of the composite form of locution to Spain. In the first verse of the eleventh chapter of Genesis it is said, “ All the earth was of one *speech* :” Heb. שפה Shafeh, lip. The Arabians make use of the metaphor, בנת אל שפה Benoth al Shafeh, the daughter of the lip, for verbum, dictio, a word, an oral expression.—*Castel*, 3812. This is the word used in Hebrew in all the verses as applied to the speech confounded at the destruction of Babel (v. 6) : “ descendamus et confundamus ibi labium eorum ” (שפתים Shafatim) ; and would seem to have been the object intended to be accomplished by this catastrophe. This word also implies the refinement or polishing of language : سفيا Sufia, Syr., pulchritudo ; שפר Shafar, Heb., decorus, elegans, pulcher ; שפר Shefer, elegantia ; שפר Shefar, Chald., ornavit, pulchrum, pulcherrimum, optimum (confer pp. 79, 86) ; אשפר Ashafar, Sam., ornatus (*Castel*, 3819) ; שפת Shafath, Heb., disposuit, ordinavit ; سف Shaft, Arab., labium (*Id.*

et ad pulsandos verberandosque homines exercitatissimi” (*id.*) : “ Cum *Valentioribus* viribus non est certandum” (*id.*) ; in all which it may be rendered *powerful*, referring to the word Bala or Pahluan. These Israelites or Lords or Solymæ, were those who fought under the assurance of victory from the Lord God ; the Berserker of the Edda, certainly Africans, the Lanistæ, the Batenites, the followers of the Mediator. These Solymi are, in fact (were there space to elucidate the subject), the same people with those of Phul, Pul, Shaul or Saul or Sardanapalus. I find myself compelled, from the length of the discussion it would require, to omit the explanation I intended to offer of the connection between the rites of Cades, Tyre, Carthage, Tarsus, and the Cilicians (Κιλικίοι), Lydians and Tuscans.

ibid.) ; שפן Shafan, cuniculus (this was the cognizance of Spain) ; ספר Safar, scripsit (cypher), narravit, recensuit ; ספר Safer, scriba civilis, criticus ; ספֿר Sefer, liber, catalogus, epistolæ, literæ ; ספֿר SEFERED, HISPANIA ; ספֿרֿד Sifarudi, Hispanus ; سفارة Sa-fara, Syr., literæ, literatura ; سفار Safar, Sam., doctor, præceptor ; سفر Safr, Arab., pulchrum : the roots Saf and Shaf are evidently allied, if not originally the same, and the one an oblique application of the other. The word signifying to read (collect the sense of) generally signifies to number, reckon, sum up. Lokkeje, Lapland, legens, numerans ; Lokkem, lectio (*D. L.* 215), a Lok, Scotch, a number, a quantity, a good lok, a considerable number ; Lakke, Lapland, DECEM ; Låkket, numerare.—*D. L.* 229. These seem to indicate the Decimal Arithmetic : *A Laek*, Hindee, 10,000. The Latin word Colligo is used in the sense of *recollect* yourself : “ Tu te collige, aliquid loci rationi et consilio da.”—*Cicero*. “ Homini mortuo ossa ne *legito* quo post funus facias (XII. Tab., Tab. 10, cap. 5). Leigead and Leigim, Irish, to read ; Lat. Lego ; Greek, Λεγω, dico (*O'Brien*) ; Λεγομαι, eligo, item dissero, item pro annumeror, recenseo.—*Constantini Lex.* 2, 161. The word *Legion*, which is not *properly* or originally Latin, a *host*, a *number*, seems from the Scotch and Lapland Lok. The word is in use in the Chaldean tongues in this sense, and employed in the oldest books of scripture : לְגִיּוֹן Legiun, Chald., legio, turma immunda, de multitudine dicitur ; לְגִיּוֹנִין Legiunin, pl. (*Gen.* 15, 1) : in our version *exceeding* (countless, inestimable).—*Ezek.* 30, 9. لَاجِيُونِ Lagiu-nin, pl., Syrian.—*Num.* 24, 24 ; *Matth.* 26, 53. This is the word used in the Syrian version, for the reply of the fiend : (*Mark*, 5, 9) “ What is thy name ? and he answered Legion (لَاجِيُونِ Lagiu-n) ; for we are many.” The affinities of the word in these languages all denote the mystics ; لَاجِ Laga, tunicæ species, qua primum Adam juxta quosdam vestitus fuit : the divine power or *investiture* supposed to be transmitted from Adam (confer p. 95 & 127, note) ; لَاجِ Lasja, Arab. (*the same word in the Arabic pronunciation*), confugit ad eum, ad clientelam illius se recepit, velut asyllum ; in eo securus fuit, invitum adegit, compulit, adegit, refugii locus, asyllum, necessitas.—*Castel*, 1864. These denote the Lords and Serfs, or Thetes or Clients. لَاجِ Laglag, Chald., irrisit, subzannavit, jocatus est ; لَاجِ Lusjon, Ar., medium profundum maris, abyssus, gladius, pl. ; لَاجِ Lusjasj, abyssus, لَاجِ Lusjion or Lusjajon, vastum, profundum mare, et marinus piscis ; لَاجِ Lyguaty, Æth., abyssus, profunditas marina ; لَاجِ Lyguaty, umbraculum, tugurium, a lodge (*Castel*, 1868) ; لَاجِ Lagewyny, legio (*Luc.* 8, 30 ; *Id.* 1867) ; Llogawd, Welsh, conclave, ecclesiæ cancelli.—*Davies*. The word used (*Gen.* 15, 5), look at the heaven and tell (ספֿר Sepher) the stars if thou be able to number (ספֿר Sepher) them ; the same word being used both for tell and number, as opposed to which, Lagion seems to mean abstract, multitude, infinite multitude distinguished from a definite, certain, or ascertained number. ספֿר Safar, Chald., littus ; سفارة Sa-fara, Syr., limes, ripa (*Castel*, 2597–8) ; שפה Shafah, Heb., ora, ripa, littus, labium oris, sermo.—*Castel*, 3810. This seems only a figurative use of the same word ; the lip for the margin, is a metaphor which has affected the oral signs denoting the lip in many languages ; we speak of the lip of a dish ; full to the lip, for full to the brim : it is an

English phrase for a profession of secrecy, "It shall never pass my lips." These all indicate Spain, the pillars of Hercules, which were considered the limit, or verge, or margin of the world*. The import of *finis* attributed to the word seems correct, as equivalent to the Arabic *Harim*, prohibited or forbidden, *ne plus ultra*, or the term *Tabood*†, used in the Pacific. גֶּדֶר Geder, Heb., murus, sepes, septum; גֶּרֶר Ge-

* "Omnibus in terris, quæ sunt a Gadibus usque
Auroram et Gangem."—*Juvenal*, 10, 1.

On which passage Grangæus remarks: "Extremum occidentem antiqui, unde elogium Herculis columnis inscriptum *Ne plus ultra*; quod ipsum nomen Gades designat; gadir Punica vox est, quæ septum significat, sive finem aut terminum." Ghadira, in Punico-Maltese, Stagno d'acque.—*Pun.-Mal. Dic.* 130. The fact does not require confirmation, but the nature of the idea attached to such a prescribed limit: "Et quod quærentur columnæ proprie sic dictæ, quæ sint finis mundi et expeditionis Herculis nota" (*Strabo*, 3, 259): "Probabile enim est non a mercatoribus, sed a ducibus primum indito hoc nomine, ejus deinde fama inclaruisse, tum inscriptio eorum, non sacri donarii dedicationem, sed summam impensarum indicans, rationem illam impugnat; nam columnas Herculis, argumentum magnificentiæ ejus, non factorum a Phœnicibus sumptuum oportet esse" (*Strabo*, 260, D.): "Missos loci videndi caussa, cum ad fretum apud Calpen pervenissent, opinatos finem terræ habitatæ et Herculeæ expeditionis (της Ἡρακλεους στρατιας), quibus fretum illud clauditur, extrema" (quæ oraculum columnas vocat), &c.—*Strabo*, 258.

"Atque hominum finem Gades Calpemque secutus
Dum fert Herculeis *Garamantica* signa columnis,
Extemplo positos finiti Cardine Mundi."
(Confer p. 186.) *Silius Italic.*

"Nempe in Medio occiduarum columnarum,
Extremæ Gades apparent hominibus,
Insula circumflua in finibus Oceani."—*Dionys. Per.*

This writer appears to refer to the Punico-Maltese word in the description of the Strait:

"Injectum terris subitum mare, nullaque circa
Littora et infusi *stagnantes æquore campos*."

† ت Ta or ت̄ Tā, Malayan, a particle of negation; تابوت Tabut, Mal, the ark of the covenant (according to them) delivered by God to the Prophet Adam, and from him transmitted to Moses (*Marsden*, 62); بوت (But), Mal., written Buat by Marsden, do, make, construct.—*Dic. M.* 56. Marsden refers Tabut, the ark of the covenant, to the Persian, but it seems Æthiopian, of the same import with coffin, covered; Arcana (*vide* p. 47, note), and allied to Tobaa and Thubet, the seat of Budd'ha, from whom the Malays it appears originally derive it.

The observances of the Tyrian worship at Kadesh are nearly the same as those of the Jews.

"Tum queis fas, et honos adyti penetralia, nosse
Fœmineos prohibent gressus, ac limine curant,
Setigeros arcere sues; nec discolor ulli
Ante aras cultus, velantur corpora lino,
* * * * *
Pes nudus, tonsæque comæ, castumque cubile,

der, the wall (*Numb.* 22, 25), hinc Gades (*Castel*, 496) ; גַּדָר Gadar, Chald., sepivit ; جدر Sjadaraethon, Arab., paries, murus, septum, unde Gadira, Hispaniæ insula ; جدر Sjadara, eradicavit, extirpavit (the Iberians, viz.) ; גַּדָר Geder, Chald., definitio hominis, quod est animal loquens. The same conjunction of idea, of lip for language, occurs both in the Basque and Spanish : Ezpaña, Basque ; Labio, Spanish ; Labium, Latin ; Labia, Spanish, Loquela, facundia, Latin ; Hizcundea, Basque.—*Larr.* 2, 31. The Basque Ezpaña seems a contraction of Hetzapaindea, composita locutio. The Sanscrit seems to retain the labia, Spanish and Latin, and our lip ; Leabar, Irish ; Liber, Latin, a *book* ; this name in almost all languages is formed from that signifying a word, or written words. *Bechia*, or *Letra*, Basque, litera *becharia*, inscriptio, titulus ; כתב Chateb, scriptura, literæ, Heb., Chald., Syr., Samar., Æth., Arab. ; כתב עגול Chathab Aagol, Chald., scriptura rotunda, literæ Rabbiniæ quibus in commentariis communiter utuntur (*Castel*, 1828) (a round or current hand). गोल Gola, Sanscrit, a globe, a sphere.—*Gram.*, 535. The reference of Liber, a book, to Liber, bark, seems the result of one of the attempts to attribute the origin of all human knowledge to one of those who had destroyed every existing record of knowledge ; लप् Lap, Sanscrit root, speak (*Dhatus*, 123) ; प्रलापः Pralapah, incoherent speech ; आलापः Aalapah, speaking to, addressing ; अनृलापः Anulāpah, tautology ; सलापः Samlapah, conversation ; Pa-labra, Spanish (corresponding to Basque, Hitz, a word), and our words Blab, Pa-layer, seem allied to this ; Labarad, Irish, to talk ; Labarta, said, spoken, belonging to speech ; Labrad, speech, discourse ; Labraim, to speak.—*O'Brien*. The root of all these words seems, Lip, or Lap, or Lab. It is with reference to this subject, a fact of some importance, that, in the Lapland language (one part of which I have before remarked is pure Scotch) this polishing or elevating of language is attributed to Spain ; Spansk, Hispanicus, spanskestet, superbe loqui ; illos Lappones qui *Succana* loquuntur, uti qui per contemptum dicunt *Spanskestet*.—*Dic. Lap.* 428. This is analogous to the Scotch imputation of speaking high or *fine* English. Strabo says that some considered the Turdetani and the Turduli, who both inhabited the banks of the Bætis, to be different races ; but that in his time there was no perceptible difference between them. These were considered the most learned of all the Spaniards, and asserted that they cultivated grammar, and possessed ancient written records and poems and laws delivered in verse, of 6000 years' antiquity. The other people of Spain adhered to the grammatical formation of language, but not all to the same, because the languages were different.—*Strabo*, lib. 3 ; confer p. 50, note.

Inrestructa focis servant Altaria flammæ ;

Sed Nulla effigies, simulacrave nota deorum :

Majestate locum, et sacra implevere timore."—*Sil. Ital.*, lib. 3.

The two Pillars, as I before observed, are the same with the Jachin and Boaz ; these are the same with the Lud, Sora, or Solymi (*vide* p. 88). These at Cades were only eight cubits, or twelve feet high.—*Strabo*, 259.

These attempts for the artificial improvement of language have all been made in the wrong direction by the synthesis of import according to rule, instead of consulting the acts and conceptions of the mind in the combination of ideas, and carefully discriminating them, and accommodating oral signs to the natural course of thought. These elaborate and arbitrary forms of speech, reduced to the uniformity of rules, may create admiration for the inventive powers and assiduous labour of the grammarians, but very little entitle the language to be considered an acquisition useful or beneficial to the efforts of the human faculties, or as a means of communicating reasoning or facts with precision. "El Bascuenze," says Larramendi, "junta un gran numero de conjugaciones con grande orden, mucho variedad, con suma distinction y consecuencia, pocas raizas, et fixas, seguras, fidelissimas; cosas que pruebar claramente una *Sabidura e inventiva admirable en los authores* deste lengua (*Arte de la Lengua Bascongada*, p. 43). These constructors of speech, with their admirable skill and invention, forget that vigour and perspicuity of thought will always impart energy and interest to language, and captivate the attention of the hearer; but that no pomp of speech or harmony of diction, destitute of weight from the ideas to which they give utterance, can ever do more than gratify the ear. Horace's remark with respect to the Greeks seems scarcely deserved, admitting, with respect to the Romans, the—

* * * * * "Nugæ canoræ.
Graiis ingenium, Graiis dedit ore rotundo
Musa loqui."—*De Art. Poet.*, 322.

Bacon has well remarked that it was evidently "the breath of an earlier people that was still sounding in the Greek pipes," and it was but a faint and indistinct echo*.

* There seems reason to surmise, that the Greeks, Hellenes or the Ionians had been masters of this country, and Spain; and possibly there, by their union with the handy-craft race, formed, as I have before remarked, this peculiar form of the fabricated language; the Siths or pure race, as in Scotland, keeping themselves distinct. Strabo mentions of the city of Taracon: "Est autem in duas urbes divisa, muro ducta, cum olim accolerent τῶν Ἰνδικητῶν τινα, qui etsi sua uterentur reipublicæ forma, tamen quo essent tutiores iisdem cum Græcis voluerunt includi mœnibus, muro tamen ab iis distincti. Tempore in unam coaluerunt civitatem mixtam ex barbaricis et Græcis constitutionibus, quod et multis aliis evenit."—*Strabo*, 241. The Indiketi, are, I conclude, the same with the Kate-Elwes of the Laps, or our Handi-crafts. Their living within the same walls with the Greeks for the *sake of protection* shows that these were the lords or men of war, but that portion of them who recognized right, and the separation, the principle observed by the Scotch *She* or Siths, a term like the *Ami*, from whence has come our term, *mother tongue*, *mother wit*, *mother country* (not father land). Madder, Lapland, ortus, stirps; Madder, altjeh, majores.—*D. L.* 235. (See pp. 75, 162, note.) This custom with this race seems to have been universal, and is the distinction marked by the *City Gate*, and the *City and Court end* of the town. When this ornate form of speech came to be the only language permitted to be written, it was considered historical authority: "Nam in notis et nobilibus regionibus cum mutationes quæ fiunt facile innotescunt, tum terrarum distributiones et quæ horum sunt affinia; celebrantur enim hæc a multis et maxime

The force of language in fact depends much more on the aid which it affords to the mind, as an instrument of thought, than the facility which it presents of rounding sen-

Græcis qui omnium sunt loquacissimi. * * * * Ignorantia augetur, si longius a Græcis absunt. Jam Romani scriptores imitantur quidem ii Græcos, sed intra modum : transferunt enim a Græcis dicta, ipsi autem de suo non multum adferunt studii ; itaque ubi Græci deficiunt, non multum est quod aliunde ad explendum possit addi ; præsertim cum et nominum celeberrima quæque Græca fere sint.”—*Strabo*, 252. The story of 1000 cities having existed in Spain, which Strabo thinks improbable, from the habits of the people, is far from incredible ; this mighty destruction like many others having buried the memory of all preceding events in the ruins which it produced. The Indikēti of Tاراcon and the Igletas (*vide* p. 181, note), and the Euscal-Dunac or Basques (confer pp. 62, 63), are probably tribes, if not the same tribe, of the proper Iberian race. The Basques seem the republic of Tاراcon : “ On connoit les *Vascones* comme étant un peuple Espagnol de l’ancienne *Tarraconoise*, habitant au pied des Pyrénées, et sur l’Ebre vers le haut de son cours.”—*D’Anville*. Andi or Aei, Ba., large ; Andi-tu or Aci-tu, to increase, crescere (*Larr.* 1, 240), supply the elements of the word, the producers, increasers ; Luza-tu, also crescere (*Larr. ibid.*), with Andi, is the etymon of Andaluz, Andalusia, the Arabic name for Spain, Iberia. Vrch, Sanscrit root, increase, labour, use exertion (the means of increase) ; the source of our word *Fruit*, Frute, Scotch. The example is Vrelati, *Vaisya*, and rendered the trader or husbandman exerts himself (is industrious, productive), showing that both trader and husbandman were included under the Caste, Gupta or Wit (confer pp. 115 & 183, note). The root itself is very possibly the origin of Peri, Faire, Fr., obair, iber, &c. Sit, Irish, peace, rest ; Sitec *Onglaim*, to confederate (*O’Brien*), political or social union, to sit round the fire, the social hearth (confer note C, p. 13). Like all the subject industrious race, the Iberians would appear to have become the man of some powerful individual (*vide* p. 68 and 167 note) ; Strabo says it was an Iberian custom, “ Toxicum proponere, quod illi absque dolore necans conficiunt ex herba quadam apio simili : ut in promptu sit, si quis casus acerbior urgeat, et quod se pro iis, quorum amicitiam amplectuntur, devotent mortemque adeo pro iis oppetunt.”—*Strabo*, 252 ; confer p. 191. A custom possibly derived from the *Bacchalion* of Pan and Lusus described by Pliny. The triumph of Fortune at Rome would appear not to have been of a very different nature. The Lanistæ or devoted men to the Tabernarii, was only a *thraldom* differing in the object to whom subjection was rendered. Horace, who seems to have contented himself with the

“ Est et fideli tuta silentio
Merces,
* * * nihil supra
Dcos laccessu,” &c.—*Od.* lib. 2, 182.

felt, perhaps the vengeance of the gods of Carthage, threatened at the moment of her destruction.

* * * * “ O pudor !
O Magna Carthago ! probrosis,
Altior Italiae ruinis,”

seems a more heartfelt expression of regret than the story of Regulus could inspire.

Horace, though he had in so far accepted the wages of iniquity, and was too feeble in character to attempt “ To stem the torrent of a downward age,”

tences, or exhibiting an attention to frivolous distinctions considered elegancies, in the selection of forms of expression. Such accessories will always spring much more grace-

“ Audax omnia perpeti
Gens humana ruit per vetitum nefas;”—*Od.* 1, 3.

appears to have despised the covering of their *painted wool*.

“ Neque amissos colores
Lana refert medicata fuco,
Nec vera virtus, quum semel excidit,
Curat reponi deterioribus.”

He lamented, with the better spirit of Virgil, whom he calls

“ Animæ dimidium meæ,”

the expiring virtue of his country.

“ Pudor et justitiæ soror
Incorrupta fides, nudaque veritas,
Quando ullum invenicnt parem?”

He everywhere exhibits the miscrable condition of a weak mind between the perception and the love of what is right and the trammels of vice, the hesitation between the service of God and the service of Mammon. Mæcenas, his

“ Grande decus *Columenque rerum,*”

seems to have been the supreme Man; Augustus, only the ostensible object of *honour*. Horace acknowledges this obligation, and his willingness to observe it, to follow his guide to the death.

* * * * “ Non ego perfidum
Dixi sacramentum, ibimus, ibimus,
Utcunque præcedes, supremum
Carpere iter comites parati.”—*Od.* lib. 2, 17.

The ready and immediate obedience of Augustus to the mandate of Mæcenas, when he was personally dispensing justice with more energy against crime than was pleasing to this monitor, who threw him a paper, on which were written the words,—“ Descend from the Tribunal, thou Butcher,” can hardly be attributed either to the deference of friendship or respect for superior wisdom. The name as well as his voluptuous life has a remarkable affinity with the Syrian Maacha (*vide* p. 87, note *E*, p. 19). The accounts of Poets in the service of Fortune, of “ Tyrrhena Regum Progenies,” as well as all that may be supposed delineated by pencils dipped in such colouring, require to be received with distrust. The dying words of Brutus as he fell upon his sword (B.C. 42), expressed the conviction that Fortune had supplanted the authority of virtue in the Roman world: “ O Virtue, thou art but an empty name; I have worshipped thee as a goddess, but thou art the slave of Fortune.” It was the object of Christ to correct this error, and to teach, that virtue was not to be worshipped as a goddess, but was a moral obligation eternal in its consequences, beyond the power of Fortune to affect.

I do not enter into questions of controversy between religious sects; and shall only observe, once

fully and much more abundantly from a powerful understanding and cultivated imagination accustomed to dwell on those objects in nature which are elegant, beautiful, or sublime, and warmed by their contemplation, than from any technicalities or common places which the art of the rhetorician can supply. The education that trains the mind to think correctly, keeps alive and cherishes those sympathetic emotions with what is elevated, dignified, or good in human nature; teaches it, and encourages it, to feel as it ought—a generous admiration for all that is virtuous and truly great, a generous contempt for what is false, deceitful and base, and a generous indignation against wrong, injustice, and oppression,—the real foundations of a superior understanding; is a surer school for eloquence, than the precepts or generalizations of the ordinary topics of declamation of Quintilian, or a familiarity with the most approved figures and tropes; or the arts recommended for diverting the attention from the truth: the latter can serve only the purpose of making the worse appear the better cause, and are beneath the regard of an honest nature. The *result* of all this complication or refining in adorning language is well illustrated by the remarks of Mr. Colebrooke on the Sanscrit. “The difficulty,” he states, “of combining the dispersed rules of grammar, to inflect any one verb or noun through all its variations, renders further aid necessary; this seems to have been anciently afforded by vocabularies, one of which exhibited the verbs classed in the order implied by the system of Panini; the other contained nouns arranged on a similar plan” (*Colebrooke, A. R.* 7, 206). “The apparent simplicity of the design vanishes in the perplexity of the structure, the endless pursuit of exceptions and of limitations so disjoining the general precepts, that the reader cannot keep in view their intended connexion and mutual relation, and the clue of the labyrinth is continually slipping from his hands.”—*Id. ibid.* p. 209. Vast industry is necessary; a discriminating attention, a retentive and ready memory is requisite to acquire the command of this elaborate form of speech; and where such an effort of mind is necessary to adjust the signs to each other, according to the requirements of the rules of elegance and propriety of combination, the faculties, instead of receiving assistance from language, are burthened with an immense task, in addition to that required for the process of thinking, and the necessary combination of the steps of reasoning or exposition. A circumstance which shows the purely artificial structure of this language in its present state, as perfected by Grammarians, is, that “Sanscrit Etymologists

for all, that I leave the discussion, with respect to the Metaphysical nature of Christ, to the consideration of those who may have a taste for speculations in which the objects of our knowledge can avail us nothing. The quality of the teacher, and the truths which he taught, are subjects entirely distinct as objects of apprehension. As matter of history, it is certain that the rays of light which emanated from Christ, and have kept pure from contamination by the arts which were fatal to him, have afforded the stimulus to the cultivation of the human faculties, the pursuit of truth, to all the subsequent progress of the world, and to the acquisition and diffusion of knowledge, which the present age exhibits. Not only its progress, but its preservation depends on an adherence to the principles which have produced it.

scarcely acknowledge a single primitive among the nouns.”—*Id. ibid.* 215. The nouns, however, in any natural formation of language, are the class of signs which would be first invented, and are those which a child first learns to apply; the objects which strike the senses are those which first fix the attention, and consequently anterior as objects of recognition and discrimination to the acts and affections of the mind. In point of fact, in every vernacular language of the world, the words applied to all the phenomena of mind are *figurative* applications of words denoting the phenomena of sense in an oblique or implied import. These deviations from the spontaneous process of the mind in acquiring its knowledge and *specifying* its perceptions by signs (as in every other case of the substitution of artificial contrivance for the operation of the wisdom of nature), so far from improving, impairs the utility of language. Thus, in what we call the different cases of the noun; a Man, the nominative; *of* a Man, the genitive; *to* a Man, the dative; a Man, the accusative; O Man, the vocative; with, from, in, or by a Man, the ablative: these distinctions are borrowed from the Latin Grammarians, because these are the designations of the cases of the inflected Latin noun, and the imports implied by its several terminations; but are in our language, the word, a, or the Man, or rather, Man, as affected by the general and definitive articles, and the separately significant particles or words; Of, To, O, With, From, In, By, making, with the nominative properly, eight distinct cases of the English noun—the nominative and accusative being the same; and a moment’s reflection will show how much more precise and discriminative this mode of expression is than the implied import by terminal variations or inflexions of the primary word itself. These imports attributed to the terminations are entirely arbitrary. Thus we call with, from, in, or by, *signs* of the ablative, because in Latin their import is all indicated by that case of the inflected noun, and the termination which denotes it; but these are, in fact, *not signs of the ablative case*, but expressions for the several senses which the ablative case of the Latin noun bears. The Sanscrit varies the cases of the nouns by eight cases, for each of the singular, dual and plural numbers, all distinguished by different terminations; and of these nouns there are no less than eight declensions, according to the different terminations which belong to the nominative. In these eight cases of the Sanscrit noun, the imports of the words, of, to, O, with, from, in, or by, which four last are in the Latin all accumulated in the ablative, are as follows:—the first and second are the nominative and accusative, distinguished by the termination, Si, and Am; the third termination expresses *by* or *with*, and is called by Wilkins the implementive case; the fourth termination denotes *to*, and corresponds to the Latin dative; the fifth signifies *from*, and is denoted by Wilkins the ablative; the sixth termination signifies *of*, or belonging to, and is designated by Wilkins the genitive or possessive case; the seventh termination signifies in or on, and is described by Wilkins as the locative case; the eighth is the vocative case, with the import which we express by the particle O.—*Grammar*, 37. These remarks will suffice to show how much more simply, and at the same time how much more specifically the English principle of speech expresses all

these cases in which the noun is affected. The third Sanscrit case, for example, has the double import of *by* or *with*, which the English distinctly discriminates; the seventh, *in* or *on*, the difference of which ideas the English also marks. The synthetical principles adopted in the Sanscrit for the accumulation of import on a primitive or radical sign are still more evident in the verb. These verbs are of three species: primitive, derivative, and nominals; the primitive are the foundation of the derivative. "The primitive are such verbs as have for *their theme* their own radical syllable or syllables, taken abstractedly from such additions or changes as they may be subject to in the course of inflection. Thus the syllable याच Yāch is the theme or root of the primitive verb; याचति Yachati, he seeketh; याचितुं Yachitun, to seek. These simple themes or roots are to be found in many original works upon Grammar, methodically arranged, and furnished with certain servile letters to denote their species, conjugations, and other accidents; they amount in some lists to upwards of two thousand. The derivative verbs are formed from these primitives, and are of three kinds; causals, reiteratives, and volatives. A causal verb implies causation; a reiterative verb, the frequency or repetition or reiteration of the action; a volative implies *wish* or *inclination*, and these are respectively formed from the primitives, as follows: a causal, by the introduction of the syllable अय Aya, as an infix before the termination; thus from याचति Yachati, he seeketh, is formed the causal; याचयति Yachayati, he causeth to seek; याचयितुं Yachayitun, to cause to seek. A reiterative is made from its primitive by doubling and modifying the original root, according to certain rules, as from the root भू Bhoo, be, the primitive, भवति Bhavati, he is, भवितुं Bhavitun, to be, is derived बोभूयते Bayabhooyatay, he is, or becomes, often, repeatedly. A volative is formed by doubling and modifying its primitive root, and introducing a sibilant letter before the termination. Thus from the same root, Bhoo, and primitive verb Bhavati, he is, and Bhavitun, to be; is derived ब्रूषुषु Bubhooshu, he wants to be; ब्रूषुषितुं Bubhooshitun, to want to be.

A nominal verb is a verb which has for its root or theme a noun; thus from the root श्येनः Syāynah, a kite*, is formed श्येनायते Syāynayatay, he acts like a

* Syan is the name given by the neighbouring nations, or by some of them, to the Siamese, and is probably the source of that appellation, although श्याम Syama, Sanscrit, means black, dark (*Grammar*, 488); Sia, Pers., black, but this I believe is entirely rejected as the etymon. The Siamese are generally fairer than the Hindus, and much fairer than the adjoining race of the Bengalese. The Bharma seems the Sanscrit Varman, the titular or designative appellation of all the Kshatrya or noble tribe, as Sarman for the Brahmanas, and Gupta for the Vaisyas, or mercantile tribe. The Bharma-putra river is the river of the descendants or race of Varmas, or warriors; the Bird of Reif would therefore appear to have preserved its influence in this part of the world as the cognizance of the maintainers of forcible possession, as it appears to have done in Chaldea; it is the import of the word Nasser, in Nebu-choda-Nasser, when the Lord executed his threat of shaving with a *hired razor*, namely, by them beyond the river, by the

kite; श्येनयितुं Syaynayitun, to act like a kite.—*Grammar*, 121. Besides these complications, the active voice of the verb is distinguished by the Grammarians

king of Assyria.—*Isaiah*, 7, 20. As “his counsel was to stand, and he was to do all his pleasure; it was the ravenous bird from the east, that was the man that executeth his counsel, that he might place salvation in Zion for Israel his glory.”—*Isaiah*, 46, 10, &c. نسر Nasr, Arab., aquila, vultur; Al Nasr al Tair (the flying Eagle), Aquila, sidus cœleste; Al Nasr al uakaa (the falling Eagle), which is the constellation Lyra. These appear to be of the same import with the greater and lesser Dog-star, which they represent as the sisters of Sohail or Canopus (Agasta of the Hindus). נשר Nashar; נֶשֶׁר Neshar, Heb., aquila; نَشَار Nashara, Syr., aquila; نَشْر Nyshryr, Æth., aquila, rex avium; נֶשֶׁר Noshor, Chald., altus.—*Castel*, 2430. Ⲣⲱⲛⲉⲣ Nōsher, Coptic, vultur.—*D. C.* 63. נֶסֶר Nasser and נִסָּר Nisar, Chald., secuit, depressit, et dissecuit eum (Adam qui initio creatus fuit Androgynus), et factus est duo corpora, corpus unum in masculum et corpus alterum in fœminam (*Castel*, 2343): relating to the same legend which represents Adam as separated from Eve, and sitting up to his neck in the Ganges. Al Nasr, nomen idoli quondam Arabibus Dulekelaitis in Himjaridum terra cultum.—*Castel*, 2338. This is one of the five idols: Wadd, Sowa, Yaguth, Yauk, and Nesr, stated in the Koran (cap. 71, vol. 2, p. 44) to have been worshiped before the age of Noah. “Nasr (Sale says) was a deity adored by the tribe of Hamyar, at Dhu'l Khalaan in their territories, under the form of an eagle, which the name signifies.”—*P. D.* 25. Probably allied to Æthiopian ነሥሃ Nasyy, sumpsit, cepit, sustulit, quamcunque rem, et quovis modo.—*Castel*, 2324; confer pp. 154, 129 & 28, note. Nesr or Nasr is also the name given to the lesser of the three statues at Bamiyan in Cabul, said to have represented an old woman; the two others being Yaguth and Yauk, who possibly may be the same with Manah and Allat (*vide Sale*, *P. D.* 25). According to Castel נֶסֶר Nasr, or נִסְרוֹךְ Nisroch, idolum magnum ex lignis arcæ noe-micæ compactis; Chald. קִן הַנֶּשֶׁר Kin Henasher sub quo Saturnum s. Belum suum hoc est, Nôé qui Arab. ראִים אַבְאִיִּה Rais Abaieh dicitur honorabant Assyrii.—*Isaiah*, 37, 38; *Castel*, 2337. This does not appear to have been Saturn; these would seem however all to connect with the Maritime power; the two sisters of Sohail are represented as two stars on the yard-arms of the Argo in the southern hemisphere; Sohail or Canopus by the bright star on the rudder. The confusion between Canopus and Saturn has probably arisen from the affinity between the Arabic سهيل Sohail, Canopus, stella ad finem Augusti et æstatis oriens cum poma maturescunt; سَهْلَا Sāhala, Æth., clemens misericors, facilis, venia fuit, ignovit (*Castel*, 2480) (these are the Neriman of the Persians); and زحل Zohhal, Saturnus planeta, Orion (*Castel*, 1036); موزحلي Mo-zahhali, irrisor hominum, sannio.—*Ibid.* 1037. These are the same with Zohhac, Dhohhac, Sohvak, or Shohhak. שחח Sahhak, Æth.; שחח Shahhak, Heb., risit, derisit, irrisit (Jok, Scotch; Joke, English); צחח Tzohhak, Heb. irrisit, subsannavit (*Castel*, 3162); سحح Sahhaka, Arab., fricando trivit, et contrivit, comminuit in pulverem (confer pp. 128, 25 & 26, note), necavit, removit, procul esse jussit.—*Castel*, 2506. These are the same with our *laughers* or mockers, and the origin of Lybians for Africans—the Blacks. לעב Laab, Heb., subsannavit, illusit, irrisit, contumelia affecit, to laugh; Greek λωβαω, contumelia afficio, ludibrio habeo, ludificor, deformat, mutilo (confer *Judges*, c. 1, v. 6, 7); λωβη, contumelia, nocumentum, jactura; לעב Laab, or לעיב Laaib, Chald., risus, irrisio, sanna, opprobrium; لااب Laaba, avidus, gulosus; لااب Ath-laab, subsannavit, lascivivit, ligurivit, gulosus avidus factus est; لااب Laab, Sam., subsannavit, illusit, irrisit, ut Heb. item accensus, incensus est (*Castel*) (Scotch, a Low, a flame, Alow, on fire); Libien Punico-Maltese, *Incenso. Ital.* (*vide note B*, p. 9, n. 1). لعب Laaba, Arab., lusit impudice, illusit, irrisit, jocatus est; لعب Laabon. lusus; the word used in the Koran (cap. 29), and translated: “This present life is no other than a toy and a play-

into two separate forms of conjugation, the proper, and the common. The proper is when the fruit of the action reverts to the agent; and the common when it

thing, but the future mansion of paradise is life indeed." (*Id.* cap. 6) "This life is no other than a play, a vain amusement, but surely the future mansion shall be better for those who fear God." (*Id.* 7) "The unbelievers who made a laughing-stock and a sport of their religion, and whom the life of the world hath deceived." لعبة Laabhton, chartæ, lusoriæ, id quo luditur ut Shacci, Aleæ (confer p. 182, note); لعب Laabon, ludens, lusor (*Castel*, 1542), possibly our word play (confer p. 36). The word لاعب Laag, of the same import, seems to indicate the same diversity with our word Laugh, pronounced in England Laff, and by the Scotch with the strong guttural Lach; لاعب Laag, Heb., irrisit, illusit, subsannavit, sanna, subsannatio, irrisio, subsannatio, ludificatio, irrisio: possibly connected with Lagiun, the fiend; and Llogawd, Welsh, conclave, a lodge (*vide* pp. 190, 191, 133 & 76, note). The Hebrew word لاعב Laag also bears the import of ridiculus, blæsus, balbus, combined with לשון Leshun, tongue, which is its immediate import in Syrian لاعب Laag, balbutivit, balbus, blæsus fuit, balbus, blæsus, et balbutiens; لاعب Laagutha, audacia, confidentia; لاعب Athlaag, fædatus est; لاعب Laag, Chald., subsannatio, ludificatio, irrisio.—*Castel*, 1943. Liobar, Irish, a lip, also a slovenly person (lubber, Eng., nautic); Liobrae, thick-lipped (*blubber*-lipped), probably denoting the thick lips and speech of the African blacks. لاعب Laasja, Arab., ussit, ascendit, combussit, ascendit, excitavit ignem.—*Castel, ibid.* Generally speaking the affinities of oral sound and identity of import will be found a much surer guide to a common derivation than the literal references by Lexicographers to an assigned root; the accordances of the former in different languages are evidently of very remote antiquity; the grammatical reduction to rule of particular forms of speech, and the verbal arrangements of Lexicographers, all of them comparatively modern, and most of them recent. There is reason to suppose that the Noah of Scripture is connected with this maritime power, and that it did come from the Mugdes or Ophir (*vide* p. 110, note), and is correctly stated in the Chronology of Scripture in the 600th year of what is described as the Life of Noah: "Who was to comfort mankind concerning their work and toil of their hands, because of the ground which the Lord had cursed."—*Genesis*, 5, 29, c. 6, 7. His birth is placed B.C. 2948 or 145 of the Hindu Kali-yuga. The Noah of Scripture represents the Kshatriya dynasty of Magadah kings, the first of whom was Pradyota, a collateral power which arose after the universal conquest and empire established by *Yudishter* or the *conqueror*. Pradyota denotes the Flood (*vide* p. 125, note); the *Kaliyug* means the age of dissension or of evil, the learned natives explaining it in both senses कलि Kali, a quarrel (*Grammar*, 381); three different roots (*Dhatus*, 26) would also give the term the import of play, the age of Fortune. The establishment of the Pandava power by conquest, 3093 B.C., seems to have been far from tranquillizing the world; and the 600 years of Noah were probably spent in these wars. I before stated that the Persian epoch of Feridun, about the year B.C. 2100, appears to have been accommodated to an astronomical state of the Heavenly bodies. Feridun and Noah seem distinctly identified in the *Zendavesta*, "Pare vient Feridoun." The ark of Noah appears to denote a system of mysticism, but originally what was called *white magic*, in opposition to black; Miragiun beltza, Ba. magicus, magus (black magic), magia superstitiosa diabolica (*Larr.* 2, 61): Beltza, baltza, belcha, balcha, niger, black (*Larr.* 2, 113): Miraquinde duiquindarra, magia artificialis; Miraquinde ehuria, magia blane, magia naturalis (*Larr.* 2, 61): Zuria Churia albus.—*Larr.* 1, 139. Hoary; Sorrel, grey-white, sorrel-grey. The Horites (*vide* 99, note): रवर् Kharoo, Sans., white (*Gram.* 610); Canus, Lat.; Liat, Irish; Liart, Scotch (confer 181, note). The word Miraquindea, Magia (*id.* 2, 61) is compound of Mira, properly,

passes to another.—*Grammar*, 121. Of these primitive roots, there are ten classes or conjugations; there are three numbers, the singular, dual and plural, and three

spectrum, an appearance, a delusive or unsubstantial *image*; Mira-tu intueri, adspicere (*id.* 2, 90), whence our word mirror for *speculum*, and Latin and English, Ad-mire and ad-miration (wonder); Mira, Ba., Miraculum; Miraz, Ba., Miraculum, from whence *mirage*, French and English for the illusive appearance of water, by the *reflexion* produced from the *refraction* of the rays of light, by the inequality of the atmospheric medium; Miraz, Ba., divinitus, miraculo; and Equin or Quin, do, or act, to work illusions or miracles.—*Vide* p. 147, note. A passage of Cicero quoted by Ker remarkably exemplifies this use of the Latin word, implying also the perception of absurdity: “Et ut omni ratione alienum,” the real characteristic of all wondrous works, irreconcilable with the general tenor of nature, and consequently astonishing: “Quanto Aristoteles gravius et severius nos reprehendit, qui has effusiones pecuniarum non *admiremur*, quæ fiunt ad multitudinem delinendum; at hi qui ab hoste possidentur, si emere aquæ sextarium cogentur mina; hoc primo omnibus *incredibile videri* omnesque *mirari*; sed cum attenderint, veniam necessitati dare, in his *immanibus jacturis* infinitisque sumptibus nihil nos magnopere *mirari*, cum præsertim nec necessitati subveniatur nec dignitas augeatur.” Means towards an end, certain in its result, but not deducible from the laws of nature, but their perversion. To blind mankind to future consequences and the exercise of that provident care with respect to what is to follow, which is the office and duty of reason; and limit their attention to turning to advantage the present moment alone, has been a maxim sedulously inculcated by such artificers of calamity and necessary to their success.

“Quid sit futurum cras, fuge quærere, et
Quem fors dierum cunque dabit, lucro
Appone.”—*Hor. Od.* lib. 1, 9.

“Prudens futuri temporis exitum,
Caliginosa nocte premit *deus*,
Ridetque si mortalis ultra
Fas trepidat, quod adest memento
Componere æquus

* * * * *

Fortuna sævo læta negotio, et
Ludum insolentem ludere pertinax,
Transmutat incertos *honores*
Nunc mihi, nunc alii benigna.”—*Hor. Od.* lib. 3, 29.

Although this maxim is frequently inculcated by Horace, there every now and then occurs a remark which shows that he was more sensible of what was to be expected than he dared to say, or was admissible for his venal muse to indicate.

“Trojæ renascens alite lugubri
Fortuna tristi clade iterabitur,
Ducente victrices catervas
Conjuge me jovis et sorore,

* * * * *

Non hæc jocosæ conveniunt lyræ.”—*Id. ibid.* Ode 3.

The distinction between the black and white magic is nearly the same with that of the right and

persons as in other languages, the third however being counted the first; the first, the last. Time, which in the nature of the thing admits only of three modifica-

left-hand sides or ways in the Eastern superstitions, and of those of all the world (*vide* p. 61); Ker-gait, Scotch, the left-hand road, the way of the wicked, the road to Hell. The same distinction exists in Malayan, expressed nearly by the same words: "that *right-hand* (*Kanan*) road is the way to Heaven, and that to the *left* (*Kiri*) the road to hell."—*Marsden*, 347. The root of the word KANAN, in use in many languages, is Heb. כָּנָן *Kanah*, acquisivit, possedit dominio (*i. e.* with full, just, indisputable power); labore, pretio emit; præmio, hæreditate habuit (*Castel*, 3374), all the *foundations* of rightful ownership recognized by the law of the industrious. There is a Samaritan proverb which attributes to the eaters of light bread the purchase of nothing but their opinions, which were as little their own or perceived to be true as their worldly possessions honestly come by: "O vos socordes quam estis cæcutientes, oculis opinionones sunt adductæ, non est vobis rupes neque fundamentum *possessor*," קָנֶה *Kaneh*.—*Castel*, 3375. This is the *proper* import of rock, applied to God, sure, certain foundation in truth, as just right, is the only foundation of property; "The wise man who foundeth upon a rock."—*Matth.* 7, 24. "These are the men who have purchased error at the price of true direction" (*Koran*, cap. 2, entitled the Cow). The Ker gait or Black gait being the Goetica, Γοητευω, incanto, præstigiis et imposturis ludifico, illicio, capio præstigiis, illudo, stuporeque affectos decipio, ut jam voluptaria titillatione permulsi, quasi maleficio affecti pericula et incommoda non intelligunt, itaque de suis rebus male consulunt.—*Constantin. Lex.* 1, 343. Γοης Præstigiator, subdolos, fallax. Aff. Γοιτος, immundities, sordes; गुह्यकाः Guhyakah, a race of spirits, from गुह्य Guhya, private, secret (*Grammar*, 535); गुहा Guha, a cave (*Grammar*, 475; confer pp. 38 & 39 note); this is the ctymon assigned to Gaya, Buddha-Gaya or Nagggar Jeena, 55 miles S. of Patna, 14 miles N. of the ancient city of Gaya (*A. R.* 1, 277), a place of respect both to Mahomedans and Hindus; a Mahomedan Sufie performed his Cheela or forty days' fast here.—*A. H.* 590; *A. C.* 1208; *ibid.* 278. कायः Kayah, Sans., the body; नि Ni (*Prep.*), on, upon; निकाय Ni-kaya, habitation, cover for the body (*Gram.* 470); Kayikya, corporeal (Law term for interest on the body of a pledged animal); Caya or Gaya, Ba.; Span., materia de que algo se haze.—*Larr.* 76. These all denote the Adamites or materialists, who maintained the eternity of matter, and that creation was fabrefaction, the worshipers of the clay image or corporeal God. Among the verses which appear to have existed in the Koran during the life of Mahomet, and not now extant in that book, are the following in the chapter of repentance, showing that by Taguth and the covetous, or men following their lusts, he meant the Adamites or Bud'dhists: "If a son of Adam had two rivers of gold he would covet yet a third, and if he had three he would covet yet a fourth (to be added) unto them; neither shall the belly of a son of Adam be filled but with dust" (*Sale, P. D.* 88), *i. e.* were incapable of digesting the truth (confer p. 97). The Magi of the Persians would appear originally, like the Brahmans, to have preserved both the principles of religion and civil government and civil right: "Plato in Alcibiade priore Magos dicit fuisse Persarum sapientissimos, et μαγειαν Zoroastris filii Horomazi vocat των θεων θεραπειαν, id est cultum deorum quem Magi docuerint ipsos Persarum reges, ut etiam, τα βασιλικά, id est regni jura. Apparet igitur Magos initio fuisse apud Persas cum divini tum humani juris interpretes."—*Constant. Lex.* 2, 187. There is no species of secret artifice that is not in some degree wickedness, or will not become worse, and he justly adds: "Sed jampridem Magi ad nefarias artes conversi." The Chaldæans seem to have exercised this depraved form, but to have been directly opposed to the Israelites and their Kadeshim (confer p. 98, 80, 83). The Sanscrit word मगधा Magad'ha, surrounding, investing (*Grammar*, 380), does not seem to

tions, the past, the present, and the future, is, as it affects the conjugation of the verb, multiplied into various refinements; the present tense denotes time now pass-

differ from Gadir, Punic, septum; Muga and Mugarria, Ba. Limes, Lat. (confer p. 194): Mug'h, Hindec, is explained by Shakespeare (p. 1649), a tavern-keeper, a worshiper of fire, one of the Magi, Mug'halata, leading into error, delusion, ambiguity (*Ibid.*; confer Irish Taibread and Taibairne, p. 134, note; and Taberna, pp. 155, 148, 136, 25 & 26). Mugali-tu, Ba., exterminare (*Larr.* 1, 360): مغھ Mugh, Pers., qui ignem adorat; مغھاک Mughach, Pers., profundus; مغھما Maghama, Pers., res vastata, corrupta (*Castel*, 2, 511); מוק Muk, Chald., tabuit, irrisit, derisit, to mock (*Castel*, 2015); میک Mik, Syr., derisit, subsannavit, lascivivit; موكيا Muikia, Syr., illusio, derisio, subsannatio; مومكنا Memikana, derisor, illudens (confer p. 262, note), subsannator, probably the name Memucan in Esther, identified in the Targum with Haman; מוקיון Mukiun, Chald., ludibrium (*Castel*, 2015) (mockery); ماق Mak, Arab., se fatuum præ se tulit, stolidus fuit; مواقه Muakehton, fatuitas, stolidus (*Castel*, 2015-16); מגג Magag, Chald., juncus (confer pp. 187 & 188, note); מגני Maganin, Chald., machinatio; מגני Magani, Chald., colum, tela, telia linea; מגן Magan, Chald., sine causa (undeservedly); מגן Magan, Sam., id.; Moccio, Welsh, illudere (*Davies*); Μωκος, Gr., irrisor, derisor; Μωκαομαι irrideo, deludo, words all probably connecting with the Irish Striopac, a harlot; Scotch Peggy and Meggy; Magad, Irish, mocking, fear; Magaid, a scoffer (*O'Brien*) (*vide* p. 49), and the strix, and striges, the witches (confer pp. 76, 98, 127, 133, 136, 137 & 182, note; confer also Thabothy, Æth. (*vide* pp. 47 & 133), all probably denoting what was called the Ark and Arcana: Εν δε τη Καππαδοκια πολυ γαρ εστι το των Μαγων φυλον, οι και Πυραιθοι καλουνται.— *Strabo*, lib. 15, p. 1065. In Cappadocia there is a numerous tribe of the Magi, called also Puraithoi. It is to the adjacent country of Armenia that the ark of Noah is referred; and this word Puraithoi is Sanscrit and Zend, denoting probably the mixed confederation of lords and artificers पुरोहित Purohita, a domestic priest to a great man; पौरोन्यं Paurohityan, the priestly office (*Gram.* 526; confer pp. 86, 90, 109 and 110, note; 108 and 109, text): “Hæc in Anaitidis et Omani delubris fiunt, nam et horum ibi delubra sunt, et Omani statua in pompa ducitur, ista nos vidimus” (*Strabo*, 15, 1066; confer pp. 108, 109 & note *, *ibid.*); אומנוס Aumanus, Chald., nom. montis Hebraice; הור Hor, in quo mortuus est Aaron frater Moses.— *Castel*, 143; confer p. 98. These seem the Sufies designated by the Tortoise, and all denote varieties of the same Batinate or hidden power, contending with each other for mastery, by playing on human nature by drugs and deception, and mis-guiding; קפוף Kafuf, Chald., noctua, bubo (*Castel*, 340); קפפח Kafefch, Samar., noctua, bubo; קופא Kufah, Chald., dorsum; קף Kuf, spirare, it. societas. This is the Blod Ugl of the Northerns, particularly attributed to the French and Normans, in which they laid the victim on his face, marked his back with the figure of the Ugl (owl or eagle), dissected the ribs from the spine, and laid them open on both sides like wings, and then tore out the lungs as the Mexicans did the heart from the breast, making the victim a *spread eagle*. Hence the phrase in the barbarous laws of Lindenbrog, “Dorsum redimere;” קופה Kufuh, Arca, capsula, leo non rugit propter capsam fœni sed propter sportam carniæ: carniæ enim vescitur, quibus sit ferocior, sic Israel saginatus recalcitravit (*Castel*, 3401); קפד Kafad, Heb., præcidit, abruptit (*Castel*, 3402), relating to the custom already noticed, of breaking the back; קפוד Kafud, testudo, noctua, ericeus (*ibid.*); קופד Kufad, Chald., caro pec. ferina, al. venatio; קפודן Kafuden, carnosus; קפודקאי Kafudkai, Cappadoccs; אהקפדא Athkafada, excidium, excisio; קפד Kafad, Syr., horruit, ut pili metu eriguntur, horroni fuit, præcisus est; קפדקיא Kafudakia, Cappadox; קפדא קפדא Kafudia dachasara, frustum carnis, probably referring to the society or fraternization

ing; the first preterit denoting time past, before any part of the present day (*i. e.* recently passed), as *he was yesterday*; the second preterit used to denote time, not

contracted by participation in the flesh of one of these victims (confer p. 146, 144 & 143, note). This probably is the same with Chemosh अठ At'h, affixed to कम Kam, desire, makes कमठः Kamathah, a tortoise (*Gram.* 486): "Wilt not thou possess that which Chemosh thy god giveth thee to possess"?—*Judges*, 11, 24. These sects differed much more in their names for things, than in the things signified, the real point at issue being, which conventicle of priests were to possess the power of withholding or bestowing the good things of this life; 𐤇𐤃𐤕𐤔 Chatafas, Sam., Chemosh.—*Num.* 21, 29; *Castel*, 1714. "Moab people of Chemosh" (confer p. 80), which seems the Heb., Chald., Syr., Arab. ܩܬܝܦܝܬܗ Hhatif, injuria, vis, violentia, rapina, iniquitas; ܩܬܝܦܝܬܗ Hhatifitha, Chald., Noetua, Nyeticorax, nomen avis rapaeis, Harpyia."—*Castel*, 1200. These gods having always adopted the principle of conferring their blessings on their adherents at the expense of others. ܩܬܝܦܝܬܗ Hhatifa, rasio, abrasio, rasura (*Ibid*), referring probably to the shaving of the Lord God by the hired razor; ܩܬܝܦܝܬܗ Tabaka, Æth., suffocavit, compressit; ܩܬܝܦܝܬܗ Ta-thabaka, conglutinari, antejungi inter se; ܩܬܝܦܝܬܗ Tabak, Ar., obturavit, observavit, operuit, oclusit, elausum fuit coopertura, textit, conelusit, congruit, convenit; ܩܬܝܦܝܬܗ Tabakon, operimentum, opereulum, elausio; disease pec. ex ligno seu metallo pec. escarius, mensa, s. alia supra quod comeditur; ܩܬܝܦܝܬܗ Beit al Tabakon, *i. q.* ܩܬܝܦܝܬܗ Nabath, Tabakon, testudo 9 vel 90 ova pariens ex quibus singulis emergit testudo, hinc ܩܬܝܦܝܬܗ Am. (Ummo) Tabakon, infortunium, ærumna, calamitates, morbi; quod vetus Arabum opinio fuit ex 79 ovis quæ testudo parere solet unum esse unde niger prodeat serpens . . . Universalis et totam terram ejusve superficiem contingens pluvia (*Castel*, 1467); a universal deluge or destruction (confer p. 125). This egg is the same thing with the Anguineum of the Druids, and would appear to have been both laid and hatched for some time. "The *Balenites*, which name is also given to the Ismaelians and to the Karmatians, who were a sect who professed the same abominable principles, and were dispersed over several parts of the East." "The *word* signifies Esoterics, or people of inward or hidden light or knowledge." The first ostensible activity of these people subsequent to Mahomed, is referable to the Karmatians, "a sect which bore an inveterate malice against the Mahomedans, and first began to raise disturbances."—*A. H.* 278. From these Assassins arose the Ismaelians or Assassins of Hassan Saba who, in *A. H.* 483, got possession of Al Jebal, in Persian Irak, and held it as their stronghold till they were destroyed and dispersed by Holagu, the Tartar, a period of 171 years. These have always revived in one form or another with the Protean vitality of this power. Sale (*P. D.* p. 236) quotes a passage from Al Ghazali, who says, that "Whenever what they say is denied to be true, they fail not to reply, that our unbelief proceeds from learning (knowledge) and logic (reasoning), affirming learning to be a veil, and logic the work of the mind; whereas, what they tell us appears only within, being discovered by the light of truth (*vide* p. 127, note); but this is that truth, the sparks whereof have flown into several countries and occasioned great mischiefs, so that it is more for the advantage of God's true religion, to put to death one of those who utter such things, than to bestow life on ten others." The zeal of this pious Moslem has not magnified the evil or the danger, though his proposed remedy is not the most judicious. The seduction of the Hebrews, the people of Noah (who had driven the Israelites or blacks to the borders of the Red Sea) into the thralldom of the Lord God, and the extermination of the Anakim, the same original race with that of Noah, derived from Enoch, is one of the revenges upon enemies by the Divine power of these Lord Gods; अनुक Anuka, skill, skilful, Sans.—*Gram.* 536. A number of circumstances identify the Bahman or Dwarf of the Hindus with

only passed before the commencement of the current day, but remotely so, as Bali was (formerly) a powerful king (these two preterits, Mr. Wilkins adds, are much

Hooshing of the Persians; हूस्व Hooswa, Sans., short; वामन् Vaman, short dwarf.—*Grammar*, 511. هوش Hush, Persian, intellectus, mentem pollere.—*Castel*, 2, 558. The same with Bhaman, and the root, I believe, of Balkh, *Bamian*, Hosching, petit fils de Siamek fils de Meschia sort de Kaiomert, Père du genre humain.—*Zendav.* 3, 166; confer note *E*, p. 21, note ¹. He was of the religion and race of Enoch or the Eberians, and founder of a Faith: Rex Pheredun vocari voluit Mobad, *i. e.* Præsul de religione Idris, *i. e.* Enochi qui in cœlum receptus quia ambulavit cum Deo. Hyde de Vet. Pers. Rel. This is the *Enoch* the seventh from Adam. The Scripture barely indicates the destruction of the first Enoch or Cainites, and the subsequent strife, by the words attributed to Lamech to his wives: “I have slain a man to my wounding. If Cain shall be (has been) avenged sevenfold, truly Lamech seventy and sevenfold.”—*Genesis*, 4, 23. The offspring of זללה Tzileh (Tubal Cain, an instructor of every artificer in brass or iron) denote the Siths or Pychts and the Cross; זללה Tzileh, assavit; זלי Tzali, Heb., assum, assatura. Hence attributed to Christ, the son of the artificer (*vide* note *A*, pp. 5 & 6, note ²); זלי Tzali, assum, assatura, hæc crucifixionis Christi Typus, Christus in Cruce assus. Hinc Arab.; זללב Salib, tam assare quam crucifigere (*Salip. Punic.-Malt. Croce Ital.*); זללהב Tzalahab, Chald., nitidus, tersus fulgens, politus fuit, splenduit, coruscavit instar flamma; זללהב Tzaleh, Sam., judicavit, putavit, speravit; זלל Sal, or Zal, Ar., justus fuit, sustinuit fervorem (supplicium) ignis, ustus, ustulatus fuit (confer note *C*, p. 13); assavit, torruit carnem.—*Castel*, 3177. These are opposed to the carnivorous race, in the Proverbs attributed to Solomon. “*The slothful* roasteth not that which he took in hunting (*vide Sup.*): but the substance of a diligent man is precious.”—*Prov.* 12, 27; confer note *B*, p. 11. The Abyssinians eating the ox alive, cutting raw steaks from his limbs, is probably commemorative of the same hatred manifested by the Israelites to the Golden Cow, if it was not the most luxurious method of eating their enemies. This is the light bread bestowed by Moses and the Lord God on the Israelites, which the souls of the Hebrews loathed; זבחה Tabahh, jugulavit, mactavit, Heb.; differt a זבח Zabahh, quod est pec. mactare ad sacrificium (the Arabian Zabab), at זבחה Tabahh, ad coctionem cibum aut convivium; de homine, occidit, decollavit, collum præcidit; זבחה Tabahh, coquus, satellites qs. mactatores hominum, quod in sontes animadvertere solerent; זבחה Tabahh, animal mactandum; זבחה Tabbahh, Chald., coquus, mactator, lanus; in illustration of this word Castel quotes a Proverb: “Optimus inter lanios socius est Amalec.”—*Castel*, 1461; Syr., Æth., *id.* “And Samuel (ששף Shasaf, *in frustra dissecuit*) hewed Agag (the king of the Amalekites) in pieces before the Lord in Gilgal.”—1 *Sam.* 15, 33. If this was performed upon him alive, it explains his deprecating the bitterness of death. The word Tabahh is probably allied to Tabak noticed above; שור Shur, Bos LXX. and Ar. Principatus, tribus, quia insigne hujus tribus fuit Bos, Principes Sichemitarum (*the Socs or Boors*).—*Castel*, 3723. This is, I believe, the origin of the name Syria and Syrians. The Arabic, &c. Shams refers to the Solymi (*vide* p. 189, n. † (*ibid.*); 190, text). The reversion therefore of the Hebrews to their ancestral principles changing their glory (שור Sur, Sans. root, be glorious; *Dhatus*, 163) into the likeness of the cow, was taking the opposite side, that of the wheat-eaters, in contradistinction to that of the Lord (confer 112 & 163, note): “The Israelites accustomed to the Ægyptian idolatry, paying a religious worship to this image.”—*Sale, Koran*, c. 2, p. 9. “And Moses said, who is on the Lord’s side to me (à moi, French)? And the sons of Levi gathered unto him, and he said, slay every man his brother, his companion and his neighbour. Consecrate yourselves today to the Lord.”—*Exod.* 32, 26; confer

used in narration, and very much confounded in their application). The first future marks time to come, excluding every portion of the present day, or proximate futurity :

p. 186, note. The Arabian tradition states this slaughter at 70,000, the Vulgate, at 25,000 (*vide Sale, Koran*, 1, p. 10, note :—confer 132, note). These are the Sadducees and Carians (confer p. 43, note), the men of blood, who sold their blood as soldiers as the Rajpoots do, and probably the race of warriors who subdued the Siths or Pechts; the Celts distinguished from the *combined race*, speaking the composite language or Hellenic. These seem to have been variously designated, from either race, “Per totam Cares Græciam, ære militando merentes sunt dissipati.”—*Strabo*. The name ascribed to them by Homer, “At *Masthes* Cares ducebat, barbarilingues” (*Iliad*, 2, 867), approaches to the Sanscrit root म्लेच्छ Mlayeh’h, speak indistinctly; म्लेच्छः Mlayeh’hah, a foreigner (*Dhatus*, 100), and may very well be a metathesis of the syllables of that word, as it also does to the Guebre Mesehia, the race preceding Hoshung (these were Cannibals). This is the speech attributed by the Irish to the Welsh, the Cimbri or *Gol* or *Wal* foreigner; Briotæ and Briot-balb, Irish, stammering like a Briton, because the Britons seemed to the Irish to speak in a stammering and awkward manner (*O’Brien*); כרת Charet, cæcidit, seidit, exseidit, fœdus percussit (qs. seidit), pactus est fœdus, facientes primo jurabant, post transibant inter partes pecudis, q. d. dividantur ejus membra sicut pecus istud qui juramentum violaverit (*Castel*, 1818; confer *Gen.* 15, 17), possibly the origin of our penalty of *quartering* for *treason*; כרת Chereithi, Certhæus, Charath, Arab.; Charitha, Syr.; Charith, Sam., regio Palæstina, littoralis et australis, sagittis potens, quæ ab hæc regione, ut a Britannia nostra Magna Celtica, suum olim sortita fuit nomen; utriusque incolæ, τοξεται celeberrimi, unde Chald., semper et Syr., atque Arab. sæpissime, sagittos vertunt; כרת Charath, Chald., excisio ex hæc vita; כרתין Charatin, porrum, the Welsh plant or Verbenum (confer 187, note). The ancient name of Cardigan approaches to this, and possibly denotes the same Celtic or Cimbrie tribe, probably the original strong Bownians, and the bowmen or *military* of Kent, who led the van of the English army. The valleys of the Pyrenees were inhabited by a people of the same name, who made excellent hams, not inferior to those of the *Κανθαρικοί*, Cantabrians: *Κερόρητανοι του Ιβηρικου φυλου*.—*Strabo*, 245. Περναι, Pernæ, hams, is Basque; Pierna, Span., Bernea or Zaneoa; Ba., Crus (*Larram.* 2, 171); Shank, Scotch and English, crus; “Shanks naygy,” one’s own legs for a horse;

“A world too wide for his shrunk shanks.”—*Shakespeare*.

A haunch, a ham. On the passage of Homer quoted above, *Strabo* observes: “Quæstio oritur, cur qui tam multas gentes norat barbaras, solos Cares, barbarilingues dixerit, barbaros nullos” (*Strabo*, 976): “cum ergo omnes qui sic crasso ore loquuntur, barbari appellarentur, existimatum est alienigenarum ora esse talia: eorum inquam qui non essent Græci.”—*Id.* 977; confer p. 86, note. The word also implied in Greek: “Cum quis Græcam sermonem affectans perfectam ejus pronunciationem non attingit, maxime autem Caribus hoc contigit.”—*Id.* 978. The Carians, according to *Strabo*, founded Miletus, who seem the same with the Myliæ and Solymi (*Strabo*, 858), all probably connecting with the Scotch *Ker*, Northern Kiar, the Celts: Kaire, Lapland, Canis; Swed., Hund. item homo malevolus.—*D. L.* 178. Hence our cur. These are the Huns and Huningr of the Northern Mythology, *not* the Huns of Attila, to whom they are long anterior. The same with the Ambri, Hambri, the sharks or devourers, cannibals; and the English Humber (the river); Humber rex Hunnorum Albanactus (rex Scotiæ) interficitur (*Pontic. Virun. Chron.* p. 95; confer Neace, p. 70); Hambre, Span., Amorratua Basque, dira fames (*Larramendi*, 1, 419), *ravenous*; the Sig-Ambri. Cu, Irish, anciently any dog; Cua, flesh; Cua-margad, the shambles (*O’Brien*);

the second future, called the future of today, answers to the future indefinite and imperfect, he shall or will be. The marking of such distinctions with respect to time,

Cu-mara, a sea-hound; proper name of several great men of the old Irish nation (*O'Brien*), Mil or Milcad, Irish, a soldier, a champion. The genitive of this word is Con; whence Latin, Canis, Mil-cu, a fighting dog (*possibly* Milcom for Moloch). Strabo (787) mentions a Cariata Bactriana destroyed by Alexander: "Onesicritus vero de his quoque narrat minime laudanda eos enim qui senio confecti sint aut morbo, vivos ait projici canibus dedita opera ad hoc nutritis, quos sua lingua entaphistas, quasi vespilliones vocant."—*Strabo*, 786. "Circa Britanniam sunt cum aliæ parvæ insulæ tum magna Jerne juxta Britanniam; de hac nihil certi habeo quod dicam, nisi quod incolæ ejus Britannis sunt magis agrestes, qui et humanis vescuntur carnibus et plurimum cibum vorant (confer p. 136 *et seq.*, text), et pro honesto ducunt parentum mortuorum corpora comedere, ac palam concumbere non cum aliis modo mulieribus, sed etiam cum matribus ac sororibus. Quæ quidem ita referimus ut fide dignis harum rerum testibus destituti, sane carnibus humanis vesci Scythicum esse fertur, idque usurpasse etiam obsidiorum necessitatibus urgentibus Galli (Κηλτοι), Hispani, aliique plures feruntur" (*vide Hambri, sup.*; *Strabo*, 308; confer p. 131, note). Hieronymus says *he saw* Scotchmen (Celts) eat human flesh at Paris. The Aish-Karioth, who betrayed Christ to the Sadducees, possibly belonged to this race, the sellers of blood, "Who cared not for the poor, and was a thief."—*John*, 12, 6. These were those who would fight for hire in any cause, whether right or wrong, the Sadducees of the sword; the same with the Celts (confer p. 64, note) and Druids (who were of different sects) called Carnac, from Carna, flesh, Lat. Caro, who sacrificed on the Carns or stone Piles (the heaps of testimony) on the mountain tops (the excelsa). Hence Carnage, English and French, for slaughter; Carrion, Eng., for flesh not fit to be eaten; Carniceria, Span.; Epalleria, Ba.; Gran matanza de gente, Sp.; Cædes, carnificina, carnicero, Sp.; Epaillea, epallea, Ba., lanio (*Larr.* 1, 177) (the Pahluaans or Com-pellers); पललं Palalan, Sans., flesh (*Gr.* 487); Palog, Pelh., tiger, leopard (*Zendav.*) (confer p. 206, note); Carnicero, Sp.; Amigo de Carne, Sp. Carnivorus; Carnicero, Sp. Cruel, Sp. (*id. ibid.*); Cruel, Sp.; Cruela, odol-guiroa, Ba.; Cru-delis (*Larr.* 1, 242); Sangre, Sp.; Odola, Ba., sanguis.—*Id.* 2, 272. This, I believe, is the *origin* of the word Idol, and *not* the Greek εἰδωλιον used for effigies. Idoli, which is formed from εἰδωλα, which is properly formæ ac species rei in animo conceptæ. The use of the word by Ecclesiastical writers is a peculiar import, Εἰδωλον, *spectrum* simulachrum, *imago*, effigies. It was these blood-stained objects of worship, not what was conceived in the mind, that were properly idols; ناسب Nasib, Arab., quicquid pro Deo colendum erigitur (*Pocock*, 100) (the word also means fortune or fate); انساب Anasab, lapides circa Caabam positos super quibus sacrificarent; ال ناسب (Al Nasib) Al Nosb, significat statuas positas ad cultum, item lapides quos posuerunt ut super ipsis sacrificia mactarent idolis. Inde dictum cujusdam, sanguine se perfusum autumantis, "ac si essem lapis, rubens; ناسب احمر Nasib Ahhmar," which words are explained by an Arabian writer, "Instar lapidis rubentis sanguine victimarum. Quo dicto, vel ad lapides quibus jugularentur victimæ alludi potest vel ad ipsum idolum, nam et eo sanguine victimarum oblinere solitos docet Sharestanus, accessurum unde opibus suis incrementum sperantes."—*Pocock*, 101. It is to the word in the sense of fate or fortune (Siva or Rudra) that this applies (confer p. 26, note); "Porro, ناسب (Nasib) Nasb, vel Nosb, et literis et sensu cum נַצִּיב Natzib and מִזְבֵּחַ Matzebah (*Mizbah*, confer p. 176, note), convenit, ita significatione optime respondet voci Hebraicæ עֶזָב Aatzab, cum utrumque et idolum denotet, et molestiam seu dolorem, *i. e.* malum, et miseriam quæ cultoribus suis abunde creant."—*Pocock, ibid.* This seems to concur with the Latin Dolor and Dolus;

either past or future, is not the office of the verb as an element of diction, or an oral sign; past, present, and to come alone qualifying this part of speech with refer-

Thol, Scotch, endure, suffer; Thol-booth, career, locus supplicii; Bod, Lapland, taberna; Dule, Scotch, woe, sorrow: "may dule and sorrow be thy lot" (*Scotch Song*); the cruel, or men of blood, erudivorous; **نَسَب** Nasaba, Arab., fixit, extulit, elevavit; **نَسَب** Nosbon, idolum cultui erectum, **OBJECTUM OCULI**, aspectus; **نَسَبَة** Nosbehton, columna erecta; **نَسَب** Nosabon, petræ; **نَسَب** Nosobon, erueiatus, pernicies, labores.—*Castel*, 2376 (confer p. 176. Mitzbah, and Mahadeva, and Egyptian Oni; p. 145, note; and note *H*, p. 26, note ¹). It was in Mount Moriah (Jerusalem) (2 *Chronicles*, 3, 1) that Isaac was to sacrifice his only son (*Genesis*, 22, 2, 9); (the Jacobites) and Jacob said unto his brethren, gather stones and make a heap, and they did eat there upon the heap. The Jacobites are the Irrisores, the same with our John (or Joek, joke, jok, Scotch) and James. And not Jaek, which is the Basque Jaquin, seire, eognoseere; Saber, Span., Jaquin duna, Ba., Sapiens, Sabio, Sp. (*Larr.* 2, 265), a Jaek Tar, an able seaman, a Jaek of all trades and master of none, knowing many trades, but not having served his time to any; Scotch, *Cowan*; Il eardac, Irish (Il, many, well) (*O'Brien*); a Jaekanapes, a term of contempt for the industrious race of Vilcins, or implying the pretension to be Jaekan, or skilful; Tjaime and Tjaima, Lapland, Joek, Swed., Risus (*D. L.* 465); the Carnae are the Kharefesters of the Zendavesta, "Kharefesters Hommes productions des Dews" (*Zend.* 2, 130); "Je lie le venin abondant et la gueule, de tous les Kharefesters" (*Zendav.* 3, 135): "Rien ne peut resister aux Kharefesters."—*Zendav.* 3, 460. In consequence of this mixture the Greeks are sometimes represented as Celts, and at other times as the Boors, in the Fragments of the history of Cato, printed in Havereamp's Sallust, 2, p. 281: "Primo Italiam tenuisse quosdam qui adpellabantur Aborigines, hos postea adventu Æneæ Phrygibus junctos Latinos uno nomine nuncupatos." "Aboriginum gens Græca fuit."—*Id. ibid.* A circumstance which will contribute to account for the affinity between the Latin and Irish (confer p. 196, note). The same diversity of denomination occurs in Persian with respect to the Pahluwans, the horsemen, and the subject Albs, Alps, or Rusties, from which latter Rustem appears to have arisen (confer p. 187, note). **المب** Alp, or **المب** Alb, gigas (a pigmy: *vide* p. 189), *i. q.* Pahlawan, Tureomanorum idiomate, luetator, athleta, **المب**, *Tatar*, omnis robustus natura et fortis qualis Hereules, quod genus extinetum aiunt.—*Castel*, 2, 45; confer note *C*, p. 14, and n. ⁵, *ibid.* It serves to show that the Aborigenes are not from Ab-origine; these seem all to have been Pultiphagi. **לחל**: Achaly, Æth., granum, frumentum; **לחל**: Achala, Æth., sufficit; **מ'אחל** M'achal, wheat.—1 *Kings*, 5, 11. "Et ex hoc depravato deductum videtur **מ'אחל** Macuth. 2 *Chron.*, 2, 10: "I will give to thy servants, the hewers that cut timber, twenty thousand measures of *beaten wheat*, and twenty thousand measures of barley," *i. e.* pounded or pulverized wheat and barley; *meal*, the food of the Pultiphagi (*vide* p. 23). Probably allied to Sam. **אכאל** Aakal, or **אכאלה** Aakaleh, ager (*Castel*, 2876); **אכאל** Hhakel, or **אכאלה**, Chald., ager; **אכאלה** Hhakalæh, rusticus, agrestis, vir agros colens; **אכאל**: Hhakyla, Æth., ager, rus, villa; **אכאל** Hhakala, Arab., vendidit fruges; pro triente aut alia parte colendum dedit arvum; **אכאל** Hhakalon, ager, prædia, possessiones (*Castel*, 1377); **אכאל** Aakal, Syr., eogitatio attentata; **אכאל** Aakalon, Arab., terra inculta; **אכאל** Aakula, Cophitarum nomen.—*Castel*, 2876. This seems allied to Syrian **חילודיס** Chiludis. nom. Ægyptii quem interfecit Moses et in arena occultavit.—*Castel*, 1731. Oloa, Ba., avena (*Larr.* 1, 117) (oats); Ola or Olea, officina, a workshop (*Id.* 2, 123); Loy-ola, a potter's workshop; Arri-ola, a stone-cutter's workshop; Burdin-ola, an iron workshop (hence Bourdeaux, Burdegalla); Egurr-ola or Zu-ola, a carpenter's workshop.—*Id.* 2, 123. Ailo-zoguia pulmentum.—*Id.* 2, 204. Zoguia is from Zucu-tu, nimium coquere

ence to time ; the circumstance in which it is applied, *necessarily* denoting the period to which it refers, which it is the business of the writer or speaker clearly to distin-

(sodden) (*Larr.* 1, 206), oatmeal thoroughly boiled. This Ola is allied to Ala, Ba., power (*vide* p. 63); Escola, Ba.; Escuela, Span.; Yschol, Welch; Scol, Irish; School, Eng.; Skill, Eng., seem all to refer to the same tuition of manual dexterity, Escu-ola or ala अल् Al, Sans. root, have power, be able (*Dhat.* 5; confer p. 122, note); ܐܫܚܘܠܐ Aschola, Syr. (*Acts*, 19, 9); Σχολη, Greek; Schola, Lat. (of one ܐܫܚܘܠܐ Turanus, *Turani*, a Turanian: *vide* p. 41, note) Tyrranus. Loyola, Ba., the pottery, is the name of Ignatius, the founder of the Jesuits. This order was entirely (although they may not be aware of the fact) the invention and creation of the Dominicans, who for some time used them in the capacity of the eyes of the Lord in collecting information and evidence against heretics; and derived the principles on which it was founded from their intercourse with Goa, and a particular Indian order apparently at least as old as Sanchara Acharya, who reduced the Hindus in the south of India to conformity, not by the flames, but by grinding his opponents to death in the oil mills, this appearing to him the more orthodox argument. The principles of the institute, however, in that age supplied the body with a great degree both of intellectual vigour and learning, and soon rendered them the most powerful of all the monastic orders; several of its ablest members endeavoured to reform it, but in all such very mixed fraternities, the wise and the good and well-intentioned are few in proportion to the ignorant and unscrupulous, and they were forced to succumb (confer p. 190, note). The ostensible object was that of supporting Christianity; the means employed such as Christianity will not admit. It is impossible to do good by the doing of evil, things in their nature irreconcilable, or to serve the cause of truth by deception. In Spain, therefore, at least, it would appear that the Pulmentum of the artificers was the Pictish porridge, Parritch; Oats, (as Johnson in the first edition of his Dictionary defined it: "The food of men in Scotland and of horses in England.") Many notices in the ancient writers show that the Roman peasantry were Pulti-phagi:—

“ Si tantum culti solus possederis agri
Quantum sub Tatio populus Romanus arabat.

* * * * *

A scrobe, vel sulco redcuntibus, altera cœna
Amplior, et grandes fumabant Pultibus Ollæ.”

Juvenal, 14, 159, 171.

It was the import of the idol, not the idolatry, that was the offence, for which Moses slaughtered the adherents to the cow (*vide* p. 208, note; confer p. 168, note). The Israelites continued to burn incense to the brazen serpent (Serapis) till the reign of Hezekiah, a period of more than 700 years (confer p. 82). The Scotch word Parritch or Porridge (*vide* p. 23) seems Irish in its elements; Fuicac, boiling, and Reisjot, congealed; as also the English word pottage; Putag, Irish, a pudding. These all denote the Siths, or Pichts, or Cruitnich (*vide* p. 162, text). Treige, virtuous qualifications or accomplishments; Treigteas, virtuous; Treigeanas, abstinence from flesh: the word also denotes leaving, forsaking, quitting; Treigim, to leave, quit, forsake, abandon; Treigean, a forsaking or evacuation of a country (*O'Brien*), denoting probably the same original flight of this people implied by the Hindu tradition with respect to the Attok, which refers to a very different scene than either this country or the course of the Indus. Pat is probably Pet or Pecht and Patu, plain speaking; and Irish *React*, a right, open *right*, from whence has come the

guish by a proper use of the other signs or words to which the verb is relative. The functions of the *parts of speech* (which are necessarily to be supplied by one artifice

northern Ric for rule or realm ; רִיךְ Reeh ; רִיכָא Recha ; רִיכָא Richa, Chald., Rex non communitur hoc sensu usurpatum, sed certo modo, et certa locutione.—*Castel*, 3580. This word is from רִיךְ Raeh, Heb., Chald., Syr., Sam., mollis, lenis ; and probably denotes the Sam-Neriman of the Persians, and the Reeh-ab, the father of Reeh, whose posterity were neither to build house, nor sow seed, nor plant, nor possess vineyard, but were to dwell in tents.—*Jer.* 35. The Tats, or Curds, or dispossessed husbandmen ; Seam, Irish, mild, modest, small, tender, also *keen* (*i. e. discriminative*) : “Semar, trefoil ; Seamrog, dimin, trefoil, clover, worn by Irishmen in their hats on Pat-rick’s day in memory of that great Saint.”—*O’Brien*. This is older than the three degrees of Scotch masonry, and refers to a different distinction of mankind, as well as to the true cross (*vide* p. 168).

The double import of impaling or crucifying and roasting refers to the Haruth, or Veru, or Obelisk, the spit or pivot. سول Sula, Mal, शूल Soola, Hind., a stake for empaling criminals, to empale.—*Marsden*, 193. This is the root of the Trisala, the *Trident*, or *Hindu cross* ; शूलः Soolah, Sanscrit, a spear, pike, spike, from the root शूल् Sool, make sick, Ex., he sickens (*Soolati*), the thief (*Dhatus*, 147) ; शूला Soola, Sanscrit, a spit ; शूल्य मांसं Soolya Mansan, roasted flesh, roast meat (*Grammar*, 500) ; واثد Wathid, or Wathidon, palus, paxillus nom. idoli primum culti a gente Noaehi postea a Kelabitis (*Castel*, 909) ; Maha Maisha ; human flesh (*Shakespeare*, 1715) : Manna? (confer pp. 206 & 100 ; and *Deuteron.* 8, 3), where the passage rendered in our version from every (*word*) which proceedeth out of the mouth of the Lord appears to be “from every *substance* which the Lord ordains.” Maha Prasada, meat offered to a deity, especially Jagath Nat’ha, and then distributed (*Id. ibid.*) ; this is a species of Eucharist or sacrament, universal in one form or another throughout the world. “If one bear holy flesh in the skirts of his garment, and with his skirt do touch bread, or pottage, or wine, or oyl, or any meat, shall it be holy? and the priests answered no. If one that is unclean by a dead body touch any of these, shall it be unclean? and the priests answered it shall be unclean” (confer pp. 143, 144, note ; *Hagai*, 2, 12). The Hosching of the Persians may be identified with Enoch, or the race, or power comprehended under that designation (confer 208, note) : “Hosching fils de Frevak et Gounjeh sa femme c’est d’eux que viennent les Iraniens.”—*Zendav.* 3, 380. These were the artificers, the industrious race, cultivators who required comfort for the work and toil of their hands, and the power that established by Feridun and Khawah the blacksmith. The Persian epoch of Feridun corresponds with that of Mahananda, or Maha Bali of the Hindus, the Babylonian Belus, not the Bali defeated by Bahman, the miraculous dwarf, and bound by Mad’hu Sud’hana (not Krishna, who also bears this epithet). Nanda is the term given to the Bull of Siva, JUSTICE, and is from the root नदि Nadi, rejoice, be glad ; नन्दति Nandati, verb, he rejoices : the example is the Human race rejoices (कुलं पुंसं Kulan Punsan, *mankind*) (*Dhatus*, 79), supposed all to spring from this Adam or Budd’ha and his three sons. The Hindu government, till comparatively a modern epoch, always bore the name of the Magad’hi empire till the death of the last pretender to this Umbrella, when it was succeeded by the Andra-B’hrittayas, described as the *servants of kings*. It is not impossible that this maritime or *Pradyota* power may be the source of the Greek Proteus ; ܡܘܬܘܨܘܬܘܢ Protus, Syr., *Demon Marinus* qui varie transformatur.—*Castel*, 3067. These were also the Hebrews who were known as the people of Noah, till Moses enthralled them as Israelites devoted to the Lord their God. בני נח בני Nuhh, filii Noe totum illud seculum quod fuit ante datam legem etiam ipsi Israelitae sic vocantur.—*Castel*, 2242. The import of the word בני Nuhh, Heb., Chald., Syr., Samar.

or another in all languages) denoting only the relations subsisting between things, the superiority of one language over another consisting chiefly in the efficiency and

means quies, otium, cessatio, quievit, requiem præstitit (*Castel*, 2242), which would seem to denote the establishment of law and government and industry, till the Lord God kindled again dissension and chance, the consuming fire. The sceptre of Feridun was the cow's head; فریدون Faridun, nom. regis cujusdam justi qui **צוהאל מאראן** Tzohhal Maran occidit. This Tzohhal Maran is the same with Zohac Dohac, or Yudishter, who overthrew the empire of Djemschid, which lasted for 1000 years, as they suppose that of Zohak to have done: "Regne de Zohak dix vies de particuliers de cent ans chacun."—*Zendav.* 3, 417. This arises from his dynasty continuing to exercise sovereign power in parts of the world after the establishment of the empire of Feridun: "Zohac pas tué mais lié dans le mont Demavend." ازدهانش Azdehanash, nom. cujusdam regis Persiæ, Arab.; **צוהר** Dahaci (Zohhak), de quo multa fabulantur s. Draco ei assignatus aut Draco dicitur; **ازدها** Azzdehā, magnus serpens mas, et crocodilus, Draco (*Castel*, 2, 23; confer p. 44, note); **ذحاک** Dsahhach, Draco quidam regi Feridun assignatus.—*Castel*, 2, 389. The word Maran also means serpent; **مار** Mārā, serpens, and is the word used for the serpent that seduced Adam and Eve.—*Gen.* 3, 1. And *Cap.* 49, 17: "Dan shall judge his people, Dan shall be a serpent," Mara, an adder (an arrow snake); **דין** Din is the word used for judge, which properly means—judicium quod ex jure justum æquum est, and is assigned as the root of the name of the Midianites (*vide* p. 80), and seems the Scotch Doomster. **דאני** Daani, Sam., judicavit, et **דנ** Dun, con-demn, English and Latin, to damn **מָרָן** Maran, Heb., defector apostata, and is applied as the appellation of the concealed Jews: Onasin calumniatores sic etiam dicuntur qui in occulto judæi et non *εν τω φανερω* (*vide* p. 45, note); **מָרָן** is expressed by Castel in English letters, Marrano, and explained Judæus Baptizatus qui tamen in sua manet fide.—*Castel*, 2139. It was these baptized Jews or circumcised Christians who seem to have practised all the wickedness attributed to that people at Rome,—

"Romanus autem soliti contemnere leges
Judaicum ediscunt, et servant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moses;
Non monstrare vias eadem nisi sacra colenti,
Quæsitum ad fontem solos deducere verpos."—*Juvenal*, 14, 100.

Vet. Schol. ad fontem: ubi baptisuntur. Verpos: Judæos, qui sine pellicula sunt.

It is in this sense that the term is applied in Scripture (*Matt.* 3, 7): "quum autem videret multos Pharisæos et Sadducæos venientes ut baptizarentur dixit illis *progenies Viperarum*, quis commonstrabit vobis ut fugeris ab ira veniente." The Syrian word used for Viper is **ܐܚܢܐ** Acha-dina, which may be compound of Din or Dina, and **ܐܗܗ** Ahh, frater; **ܐܗܗܐ** Ahha, fibula; **ܐܗܘܐܗ** Ahhuah, Heb., Chald., Syr., Arab., fraternitas, fraterna societas.—*Castel*, 81, 82. The same word Acha-dina is used for the serpent which came out of the heat and fastened on Paul's hand. Christ says of the same persons (*Matth.* 23, 33): "Serpentes (**ܐܗܘܘܗܐ** Hhuutha), progenies *viperarum* (*Acha-dina*) quomodo effugeris a judicio (**ܕܢܐ** Dina) Gehannæ (damnation of hell)." Hhuutha refers to the Batn al Hhuth (*vide* note *E*, p. 18, and n. 1).

Horace's account of his encounter with the Jew in the Via Sacra appears to refer to the Jus Romanum and the secret visitations of the Sadducees:—

* * * * * "Vin' tu
Curtis Judæis oppedere? Nulla mihi (inquam)

precision and simplicity with which these several relations are signified. The third Sanscrit preterit, defined to be the preterit of today, is used to denote both recently

Relligio est. At mi, sum paulo infirmior unus
 Multorum, ignosces : alias loquar.
 * * * Casu venit obvius illi
 Adversarius : et quo tu turpissime ? Magna
 Exclamat voce : et licet antestari ? Ego vero
 Oppono auriculam : rapit in jus : clamor utrinque,
 Undique concursus."—*Serm.* lib. 1, 9, 69.

At which period a party appears accordingly to have existed on both sides. The verses in the fifth Satire of the same book refer also to the same Israelitic doctrine of the Lord God, and the merry religion disposing of all things; and his fury being the cause of all the miracles and wondrous works which astonished mankind.

* * * "Dehinc Gnatia lymphis
 Iratis exstructa dedit risusque jocosque :
 Dum flamma sine thura liquescere limine sacro
 Persuadere cupit. Credat Judæus Apella
 Non ego, namque deos didici securum agere ævum ;
 Nec si quid miri faciat natura, deos id
 Tristes ex alto cœli demittere tecto."—*Serm.* 1, 5, 97.

Apella relates to the Abolla, the cloak, one of the Abd to the *Lord* or master, bound to believe or maintain to be true and propagate as truth all the affirmations of his guide (confer p. 138). These are all the same with the Mourners, or Ionim, or Doves (confer p. 103, note). אבֶּל Abal, luxit, doluit, lugens, Heb., Chald., Syr.; אֶבֶל Ebel, Chald., hinc abolla, tragica vestis, de qua (*Athen.* lib. 12), Deipnos. (*Castel*, 12); אֶפֶלִיּוֹן Afiliun, or Apiliun, Chald., pallium, toga, vestis exterior longior qua homo tegitur; אֶפְלִיִּית Apaliith, or Afaliith, risus, subsannatio (*Castel*, 198) : Falain, Irish, a mantle, or Irish cloak, or cover; Falac gliobac, a shag rug, an Irish mantle (*O'Brien*); San and Sanct, Irish, holy; Sanct Brigit, St. Bridget; Sanctoire, a place of refuge (*O'Brien*): these indicate the Pupa, the Irish saints, and their shag rugs. There seems no question that Insula Sanctorum was a term for Ireland anterior to the Christian æra (confer p. 184; note *H.* p. 30; note *A.* p. 4, n. ¹; pp. 136, 139, note). The verses of Tibullus (lib. 1) possibly refer to this:—

"Non sine me est tibi partus honos per bella. Pyrene
 Testis, et *Oceani litora Santonici*,"

where Santonicum seems equivalent to Gallicum or Celticum.

Mor ryd is the Irish sea, viz. the ocean north and west of Brest and the Bay of Biscay: this is generally supposed to mean the *rude* or boisterous sea. The word Rud, Ryd, Red Rood means however the cross, the road, or way, and ruddy; Rod, Irish and Scotch, the way, or road (*O'Brien*), *i. e.* the open or free way; Rod an Rig, the highway; Reid and Roe, Irish, a plain, a field; Ruad, Irish; Rhydh, Welsh, reddish; a word not unconnected with Erythea, the rock in the Straits of Gibraltar, where, according to the Latin Fable, the three formed Geryon reigned, the Mare Erythræum applied by ancient writers to the Arabic and Persian Gulfs, and sea between them, and in the periplus of Arrian to the whole ocean south of Arabia and east of Africa, and with the Hindu रुद्रा Roodra or Maha-deva, to whom they attribute the Trisala, which is *not* the cross. रुधिरं

and indefinitely passed, as "there was rain," or "it rained*."—*Gram.* 125. All these distinctions of idea it is evident the English form of speech is perfectly competent to

Rood'hiran, Sanscrit, blood; रुधिरः Rood'hirah, planet Venus, from रुध Roodh, confine?—*Gram.* 483. रुद Rood, root, weep (*Gram.* 173); our figure of speech, "tears of blood," for bitter tears or extreme anguish.

* The use of "today," "the present day," for the present time, is retained in the Latin, and probably has arisen from the day having been the figurative or emblematical sign for the *division* of time. "Lights in the firmament to divide the day from the night; and for signs and seasons, and for days and for years."—*Gen.* 1, 14. "Hodie Mane, Cic. 12, Attic. 9, Hodierno die Mane. 3 Cat. 20, Cras Mane 13, Attic. 30, Postridie Mane 3, ver. 68, Heri vespere, 2, Or. 13, Pridie vesperi 1 Ac. 1 Hodieque non nisi ea ætate in usu esse cœpit qua jam Romæ Latine loqui desitum fuisse Seneca testis est, at dixit, Liv. 1, 27;" *Ker.* It seems probable, however, that this use of the word is originally Pictish, or proper to the Cultivators or industrious race: as we say "at this day," emphatically for the present epoch, the completion of all the days that are past. "The same today, yesterday, and tomorrow," where yesterday and tomorrow signify the eternity, past and to come. The phrase of the lower ages, Hodierni, for moderns: Hodiernum tempus, "the time of the present days," are apparently a translation of these forms of expression, undoubtedly Pictish, and not Celtic. The Celts computing time by the night, from whom the Scotch have derived "a seven nights," or "sen'-night" for a week: "this day sen'-night" for this day week. The Hebrews respected the Cow in Egypt (*vide* p. 208), pre-eminently an agricultural country: "As the garden of the Lord, like the land of Egypt."—*Gen.* 13, 10. And in the Scripture, season is everywhere used for epoch and interval of time. "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to *pluck up* that which is planted."—*Eccles.* 3, 1. (The method of gathering the harvest over great part of the East.) "At the season thou camest forth out of Egypt."—*Deuteron.* 16, 6. "Israel for a long season without the true God."—2 *Chron.* 15, 3, &c. &c. "Día, written also Díe and Dé in the genitive, is the sacred name of God in the Irish language." "Dja, Dje, and De, all written indifferently, to signify day; Lat. dies. It seems to appear from this identity between the sacred name of God and that of the day in the Ibero-Celtic dialect, that the *Celts*, of whom the first *Celtic* colony that went to Ireland were a detachment, had but one and the same word to signify both God and the day."—*O'Brien, Voc. Dia.* It seems to afford *conclusive evidence* that the proper inhabitants of Ireland were *not Celts*. Dia-rat, daily, a compound of Dia, and Rat, Irish, motion (properly our word *rate*, progressive or regular increment, as motion by degrees or proportional steps, affording a *ratio* or measure, as mille passuum, for a mile); Rat, Irish, wages, as we still say "the rate of wages," "a lower or a higher rate of wages." Hence Latin, diarius, a day labourer; Rat, increase, prosperity; Rata, a quarter of a year or three months (*O'Brien*), *i. e.* all the days rated or reckoned between the Solstices and Equinoxes, the natural distinction of seasons. These are the same with the Persians, EEranians, Tats or Guebres: Il faut compter premièrement le jour et ensuite la nuit" (*Zendav.* 3, 400), directly opposed to the Celts or Pahluwans. The word Dia, Die, *De*, *day*, seems properly to mean light, as night, darkness. Thus we say it is clear or apparent as noonday, dark as midnight; Noin, Irish, noon; Noin Dorca, an eclipse of the sun (darkening of the light); Noin Realt, the evening star (Realt, a star) (*O'Brien*) (*i. e.* Hesper, Lucifer): "Sol *diem* efficit toto cœlo luce diffusa."—*Cicero.*

"*Tertia lux* classem Cretæis sistet in oris."—*Virg. Æn.* 3.

express, and more precisely; for example, the second future or future indefinite and imperfect, confounds the ideas of shall and will, which our language discriminates.

“At pius Æneas per noctem plurima volvens,
Ut primum lux alma data est.”—*Æn.* 1.

There is a passage in one of the Hindu hymns, sublime in itself, and descriptive of this reference of time to the *degrees* of the circle, which they divide as we do, by 360: “O! Thou who hast spread in untrodden space that path to receive the *footsteps* of the sun,” denoting the Rasi chakra or circle of the signs or Zodiac. The Labarum of Constantine was the *sunbeam*, the standard of the Picts and Euseal Dunac: Erruñua, Erreñua, Basque; Reyno, Sp.; Lat., Regnum, viene de erraũua que significa el rayo de el Sol. El Reyno es la tierra, a donde llegan los rayos del gobierno; y el Rey es el que tiene baxo de su *sombra*, a las provincias de su Gobierno luminoso; y por esso se llama erreguea que aunque es rayo.—*Larr.* 2, 239. Sombrage or Sombrajo, Span.; Chaola, echiolla, Basque, cubierto de palos para defenderse de el Sol, Zambela, Sombrellutzara, Sombrellua, Ba.; Sombrero, Span., galcrus ingens (*Larr.* 2, 300); apparently our word umbrella, from Sum (summer), Sam, Shin, the Sun, and Bar, Eng. and Bas., to prevent. This has everywhere been one of the insignia of royalty. This is the origin of the canopy of state; Chaola, Ba.; Ciel, French; Ceiling, Eng., a Sky or cover, or shade; ऋ Sku, Sans. root, overspread, cover over.—*Dhat.* 156. Hence Scutum, Lat., a shield. ḡḡḡ: Tzalala, Æth., umbravit; ḡḡḡḡ: A-tzylala, umbraculum sibi construxit, shade, shed.—*Castel*, 3173. The Irish appear to combine the same idea of screen with the sunbeam. O’Brick—under the word Scaraim (screen), to unfurl, to unfold, lay open for drying—quotes from an Irish writer: “She (Brigid) *expanded* her cloak in her house upon a *sunbeam*, *desleann-greine*.” Greine, gen. of Grian, the sun; the reference of the import of Desleann, rendered ray, the most consistent with analogy, seems Deas or Deus, an ear of corn; Deas or Deis, the right hand; Deas, order (uti decet); Lcanam, to follow, to adhere to; Greinbeac, the Zodiac, denoting the right-hand way, keeping the sun on the right or following the path of the sun, in contradistinction to Widdershins, of the Celts, contrary to the course of the sun, or keeping the sun on the left, equivalent to Karros, cursing, *cross* in temper (confer p. 205, note); “Deisleann, a beam, a ray of light proceeding from some luminous body, as the sun.”—*O’Brien*. As applied to the instrument on which the cloak was expanded by Brigid, it is probably what was in modern times called in Scotland a *coat horse*; the simplest species of screen, an instrument like a double gibbet or cross, standing on a flat equal-armed or Æthiopian cross. The import of unfurling her cloak on the sunbeam, does not perhaps differ from the hoisting the blacksmith’s apron by the Eranians on an instrument of the like form; اخبر Aghtar, Persian, astrum, a star, stella; signum, vexillum, varii colores; vexillum signum, pec. relativum ad كذ Khawaeh, fabrum ferrarium ita dictum (*Castel*, 2, 11); Karres, Lapland, durus, asper (*Lapland, D. L.* 123) (*hard*, as we say, a hard man, a hard master); Karro, diræ, execratio, (curse), Karroles, ad diras agendum pronus (*D. L.* 75) (hence Christmas Carols, incantations); Karr, cortex. These are the men of the left-hand side, the Celts, who reduced the Pechts to the use of bark, the Cherusci.

* * * “Ingentes Albim liquere Cherusci.”

Claud. de 4to Consul, Honorii.

“Quæque domant Cattos, immansuetosque Cheruscos.”

Id. de Bell. Getic.

The same race of people with the Sigambri: Σουγ-αμβροι, Γερμανοι * * * * * πασης δε υπερκεινται της ποταμιας ταυτης οι Σουβοι (Swabians) προσαγορευμενοι Γερμανοι (styled or

The imperative mood in like manner denotes, either let him be, or be he. The potential mood भवेत् Bhavayt is, "he may, he might, he could, he would, he should,

entitled Germans); και δυναμει και πληθει διαφεροντες των αλλων.—*Strabo*, 296. These, I apprehend, are the Fir Bolg, Belgians of the Irish, all denoting modifications of this mixed people, more or less humanized; Suab, Irish, mannerly, well-bred; Suabais, mild, gentle (*O'Brien*); Suavis, Suaviter, Lat. The Menapii, noticed also by *Strabo*, are described by *Cæsar* (*B. G.* 4, 4) as a settled people: "Hi ad utramque fluminis ripam ædificia vicosque habebant;" Mein, Irish, the mind; Lat. Mens; Meinn, Irish, quality; also a Mien, Meinneamail, affable, well-disposed (*O'Brien*), *mannerly*. The import of "styled or entitled" Germans, arises from this, that the Germans, who maintained the principles of chastity in their forests (see *Tacit.*), were the Pictish race, and valued themselves on preserving their blood pure from the Blacks or Celts. The Nervii, classed by *Strabo* as a German tribe, Νερονιοι δε τουτο Γερμανικον εθνος (probably *by extraction*, the Niara of the Northern Mythology, Celts, Nairs), adhered to these principles, and were ambitious also of being considered Whites, and belonging to the industrious race: "Nervii circa affectationem Germanicæ originis ultro ambitiosi, tanquam per hanc gloriam sanguinis, a similitudine et inertia Gallorum separentur" (*Tac. de Morib. Germ.* c. 28); Sita, Lapland, pagus, domicilium.—*D. L.* 404. Hence the Siths and our city, which is not a Synchresis of civitas, from Civis, a citizen, sitizen; *i. q.* Deni-zen, from Dinas. The Belgæ or Firbolg are probably originally the same with the Sig-ambri and Swabians: "Belgæ saga ferunt, gladius longius ad dextram dependens latus. Peculiare in conciliis si quis dicente obstrepat, licetor minis adhibitis, tacere eum jubat, idque, iterum ac tertio facit, eo non cessante, tandem a sago ejus tantum amputat ut reliquum sit inutile."—*Strabo*, 310; confer *Strabo*, 299 D, 302 A. The office possibly of the Cimbric Silentiary (Hindee, Chub-dar), who, by the Welsh law, called to order by striking above the king's head, the pillar before which he sat. The sun-screen or umbrella, as the ensign of KINGLY power, or regularly constituted civil or social government, is nearly universal, and apparently by the same term with the Basque Chaola and Echolla, from the permutation of L, and R; ختر Chatar Mal.; चत्र Chatra, Hindee, an umbrella (*Marsden*, 112); also in Hindee, Chattah, and in Malayan, Pâyōng, an umbrella; also the head of a nail, "state umbrellas, and other royal insignia," apparently from Pâyū, to resolve, to design. छत्र Ch'hatran, Sans., umbrella.—*Grammar*, 31. Our word king, which is Pictish, is not Cohen, Heb. or Tartar, Khan, kings and priests; nor Irish Cinn, inflexion of Ceann, the head; but from Cinnim, Irish, to agree, to appoint, to assign, to resolve, item, to excel, surpass; Cinnte (*O'Brien*), formed from Cinnim, Cintigime, to appoint, item, to spring from, be born of; Cine, race, tribe; Cine, Scuit, the Scottish race (*O'Brien*), allied to Kent, Cantii, and Lapland, Kund, artificium, Kundok, sapiens, Kundeje, consilii plenus (*D. L.* 380); Scotch, Ken, know. The German Konig or Koning, is this word Kin, and Ing or Ung, Ungr, the young, progenies, race, princely, kingly birth, opposed to Maurungr or Maurung, Morini (*Marines*), marking the original distinction between the Greek words βασιλευς and τυραννος. The latter of these I believe to be of the same etymon with Turanian, the Pahlwans or Horsemen (*vide* p. 41, note): τυραννις ἡ vis. Cic. Off. 3. "Nam si violandum est jus, regnandi gratia est," *i. e.* the establishment of power above the law: τυραννος Tyrannus, iniquus rex cui opponitur ιδιωτης (*Constantin.*; confer pp. 162 & 163, note); *Aristoph.*: νεφ, ὑψιμεδοντα μεν θεων ζηνα τυραννον, &c. Jovem Deorum regem, the Lord God of the Elohim or Powers; Olympians—Θεοι Ολυμπιοι, *Aristoph.*; Ολυμπος is also used for Admirandus, a wonder (confer pp. 204, 140, note). The elements of βασιλευς, which is commonly derived from βασις, basis, fundamentum, and λεως or λαος, populus, are, I believe, properly referable to more

&c. be, *according to the context*," all which differences of idea the English specifically expresses. This is a precative mood, "may he be;" and a conditional mood seldom

ancient elements of the previous analytical speech preserved in the Irish; Bas, Irish, palm of the hand (*i. e.* open-handed); Basal, judgement (*O'Brien*); Leas, Irish, profit, good, the productive or industrious race; hence our Laity, distinguished from Clergy and nobles; Leasg, Irish, idle, slothful (*id.*); Eng. lazy, denoting either the hand or *executive power*, or agent of the industrious, or the open dispensation of justice. The word βασιλευς is used also for πρεσβυς, senator. The hand, as equivalent to *act, or doer*, is universal, and has communicated this import to the words both in the Sanserit and Chaldaic tongues, which signify this organ of the body; करः Kāra, Sans., the hand (*Gram.* 471); "करः Kara, after any substantive, denotes the maker or manufacturer of it" (*Gram.* 447), from whence has come the Kerds or Kurds for the artificers: "Yea, the hand of the princes and rulers hath been chief in this trespass" (*Ezra*, 9, 2); and in the Scripture, *passim*, the hand of the Lord, for the act of the Lord. The king's men, or adherents to regularly constituted authority, or power delegated by the act and choice of the community to magistrates, to be exerted for the common good, subject to responsibility for its abuse, distinguished the adherents to the standard of the sunbeam: "Labaro estandarte militar de los Cantabros (Baseangados), antiquos aea tiene la voz su etymologia en Cantabria. Laubaru significa quatro cabezas, extremos, u remates." (*Larr.* 2, 31); Lapa, Lapland, mediæ manus et pedis (*Dhat.*); Lufi, Scotch, palm of the hand; item, a span (*Jamieson*); Llaw, Welsh, manus; Llafurio, Welsh, laborare; Llafuror, agricola, Welsh (*Davies*), the origin of our word labourer (confer note *A*, p. 4); all evidently equivalent to Euseal Dunac, from Eseua or Eusca, Basque, the hand (*vide* p. 63). لوفار Lufara, Syr., idolum parvum similitudinem hominis habens, effigies, imago, *i. q.* גופרא Gofra (*Castel*, 1955); גופרא Gofra, spatha, corticum palmulæ involuerum (*id.*, 601); apron? aprun, Irish, wiper? Dædalus seems from the Irish Dae, the hand; Dae, a man (synonymous terms, men for a ship, hands for a ship); Daidly, Scotch, an apron; Daty (*id.*); Brat, Scotch (*id.*); Brat, Irish, a mantle; Bratac, Irish, a standard, a pair of colours; ليفار Lifara, flamma vehemens.—*Castel*, 1955. It is probably from these words that our liveries for family colours or cognizances come, and the family tartans of the Gael or Clans, and national uniforms (confer n. *B*, p. 9, note 1); Pataga, &c. (p. 100), to luff? nautic, to keep nearer the wind (*id.*), nearer the course, the compass, "You may luff". This is the same with the blacksmith's apron; درفش Darafush, Pers., ligo latior quo hortum vineaque fodiunt (hence the French Drapeaux); vexilli nomen de quo ita referunt, tempore Feriduni (B.C. about 2300 or 2600), faber ferrarius vivebat qui succinetorium suum pellicum ex hasta seu RUTABULO suspendit, asseclorum turbas collegit, Feriduno suppetias tulit, et fida ope imperium illi comparavit; hence called درفش كويان Derafush Khawaian, a كويان Khawaeh, fabro ferrario.—*Castel*, 2, 263; (*vide* p. 70, note.) This is the proper sunbeam, and it was covered with precious stones. It is probable that the *Cantabrian* standard does denote the four heads, the Celtiberi or Cimbri, the fourth degree of the Lord or Scotch knight, as does probably the Jupiter Labrandos of the Carians. Herod. (*Ed. Wessel.* p. 455) states: "Cares prælium conserere eum Persis aere atque diuturnum ad postremum, præ multitudine hostium terga vertunt * * * ex quibus qui effugerunt, ad Labranda in Jovis Militaris (Διος στρατιου, templum; confer pp. 90 & 133, note *E*, pp. 18 & 20); soli autem ex iis quos novimus Cares sunt qui Jovi Militari sacrificia offerunt." Jupiter Stratius, M. Lareher translates "Jupiter Guerrier," and remarks: "Les Cariens étoient du temps d'Herodote les seuls peuples qui adorassent Jupiter sous cette dénomination, il tenoit à la main une Hæche." It is necessary to remark, that the gods of different nations and forms of worship, all translated by the Greek and Latin writers Jupiter, are entirely distinct; and in this

used singly, being commonly followed by another word in the same tense, and in construction with the particles **यदि** *Yadi*, *if*; and **तदा** *Tadā*, then *expressed*, or

sense Jupiter is synonymous with the Lord God, the Power whose supremacy they devoted themselves to uphold, as “*Jehovah, the Most High over all the earth.*”—*Psalm*, 83, 18. Of this Axe, M. Larcher produces a representation from an ancient altar, which is a short staff or handle, like that of a battle-axe with a hatchet or bipennis on the two opposite sides of the head of the staff; the staff passing through the neck, which unites the hatchets or cutting parts, so as to appear beyond them, forming a resemblance to a cross (or four directions), with the inscription beneath :

“**ΔΙΟΣ. ΛΑΒΡΑΥΝΔΟΥ. ΚΑΙ. ΔΙΟΣ. ΜΕΓΙΣΤΟΥ.**”

“*Les rois de Lydie,*” he adds, “*qui succédèrent à Omphale, la portèrent comme une chose sacrée jusqu’à Candaules * * * Les Lydiens appellent en effet en leur langue une hache λαβρος, dans les temps postérieurs on adora ce dieu en d’autres endroits sous ce même nom.*” “*In Ponto circa Heracleam quæ aræ sunt Jovis Stratii cognomine.*” “*Mars étoit pareillement honoré sous cette dénomination.*”—*Larcher, Herod.* vol. 4, pp. 371, 372, note. The Labarum of Constantine, as described by Eusebius (who says he had seen it), would appear to have had a crown on the top, with two letters of the name of Christ at the extremities of the cross, and the letter R in the middle, at the place of junction; possibly Irish, Reil, clear, manifest, lawful, rightful; Rig, reil, a rightful king (*O’Brien*), real, royal; the royal standard. The flag was affixed below to an oblique spar or yard, from which “*Velum quoddam dependebat; textum videlicet purpureum pretiosis lapidibus inter se junctis et luminis sui fulgore oculos præstinguentibus coopertum.*”—*Euseb. de Vita Constant.* cap. 30, 459. These all denote the ray or sunbeam; the words *τουτο νικα* are possibly not without their allusion to Nico-media, where Constantine resided. The precious stones possibly are in imitation of the Derafush. The authorities who do not represent Constantine to be a native of this country, describe him as a native of Naissus in Dacia, now Nissa? possibly of the same import with Nicæa. According to the Irish Historians, Constantine was the last of a line of seventy Pictish kings, of Cruitan-*tuath*, now called Scot-land. The founder, according to them, being Cath Luan, an Irish Pict, whose line ended in the hero Constantine (*Keating*, 123); seventy reigns, at seventeen years to a reign (an average deduced from many lists and dates in different parts and ages of the world, which I have found useful in adjusting periods) would give 1190 years. Constantine was raised to the throne A.D. 305, placing the origin of this Pictish dynasty B.C. 785, so nearly coinciding with the foundation of Carthage, generally stated B.C. 869, and of Rome 753, that it probably denotes the same epoch which gave rise to these empires. Tuat, Irish, a country or district; Tuata, a layman, an illiterate person (*O’Brien*) (a countryman, in the same sense), also the people in general, the Tats or native race; Cruit, ingenious, lively; Cruite, prudence; Cruitin Tuat, the old Irish name for the country of the Picts; Cruit-neac, a Pict; Cruit-neac, crump-shouldered; Cruitin, crook-backed; Cruit, a hunch on the back; Cruit neacd, wheat, triticum (confer *Albanactus*, p. 217); Cruitaigim, to prove; Cuitaigte, created; Crutaigteoir, the Creator; Crutugad, a proof, also the creation.—*O’Brien*; confer p. 112, note. These probably are the people whose backs the Celts broke, the Kanya Cubja or hump-backed Damsel, the Hindu Cow; कब्जकिरातं *Kubja-Kiratan*, a hunchback and a dwarf (*Grammar*, 573), and the Pultiphagi of the Carthaginians (confer pp. 23, 209 & 210, note), evincing in the import of the name a remarkable accordance with the characteristic traits of this people. This was the *standard* of right and justice, always opposed to the Hæfn flag of the Danes or Reivers, takers by force, the flight of the raven (*vide* pp. 72 & 99, and note *, p. 201), the Avis Tyrannus, or tyrant bird, of which Aristotle (lib. 8, *De Animal.*) makes

understood. “If there were good rain, and a good government, then there would be good food.”—*Gram.* 125. In all these cases the superior power of expression of the

much mention. These people seem everywhere to have been the same in practice and want of principle (*vide* note *D*, p. 17; note *E*, pp. 18 & 20). The Pomeranians (in the local accounts, men of the Sea) are, as stated, p. 186, the same people; “Fomor, and Fomorac, a pirate. It is recorded in Irish Histories, that a certain race of *foreigners* (*Gol or Wal*), distinguished on account of their piracy by the name of Fomaraig, formerly infested this nation, and were at last overthrown by Luig Lam Fada, and banished; understood by some to mean a giant, for Clocanna Fomaraig in the county of Galway is rendered the Giant’s Causeway” (the word is Irish, and compound); “Fog, Rapt, or plundering; and Mor, Muir, or Mar, the Sea (*O’Brien*); Fog-air, to command (*id.*); Air, gen. of Ar, slaughter.” These, as I before remarked, seem the same with the Danes, Cimbri, or Solymi; אַמֶּלֶךְ Sulecfeih, Gigantes, Samar. (*Gen.* 15, 4); convenit, Chald., סְלֵעָם Salaam.—*Castel*, 2543. This is referred to the root סְלַעַל Selaa, petra, rupes, arx, munitio quæ supra petram, nom. metropolis Moabi (*Isai.* 16, 1; *Benjam. Tindel. it.*; *Castel*, 2543); Petræa, the Lords Castellans or Castilians (confer pp. 78, 79, 80 & 87). The Crom Cruac, a famous Irish idol; and all the Crom lechs or leachs of these islands, an inclined stone on three others, as a Triplos, denote the same sanguinary worship; Cru, Irish, blood, *gore*; Cruac, Irish, a rick, as of corn, hay, turf, &c.; Cruacad, a heaping, strues, a pile, relate to the wicker or straw Colossus, in which the Druids burnt human and other victims, “the Withe Swan;” these victims chanting a hymn or “death song,” being the sweetest music to the ears of the Druids and Celts. The Scotch “Kain Bairns” were probably devoted to this pious purpose; Kain, Scotch, tribute, commonly Kain fowls; Kain eggs; Kain sheep, &c., rent in kind for the consumption of the manor-house; Canac and Cana, Irish, tribute; Rat, Cruacna, regal house of Connaught; Ogre, Scotch, a vacuity before the fireplace in a kiln; Ogrie, a giant with large fiery eyes, supposed to devour children (*Jamieson*; confer note *E*, p. 18, and note *B*): it was into such a vacuity filled with fire, that all the children offered to Moloch were precipitated from the hands of the idol (the Tophet). Human sacrifice appears to have been established by the Purim, which subverted the Republic of Rome, and they would seem to have been supplied with equal liberality from the same source.

“Et cadat ante Laris Gallitæ victima sola
Tantis digna Deis, et captatoribus horum.
Alter enim si concedas maectare, *vovebit*
De grege servorum magna aut pulcherrima quæque
Corpora vel pueris, et frontibus ancillarum
Imponet vittas, et si qua est nubilis illi
Iphigenia domi, dabit hanc altaribus etsi
Non sperat tragicæ furtiva piacula cervæ.”

Juvenal, 12, 113, &c.

These sacrifices to the Lord of their own children seem to have been Greek as well as Israelite, and to have adhered to the Hellenic or Ionian power, which spoke the Composite language, which the Italian Boors, as well as the Laplanders and Pentlanders, appear to have repudiated. The passage quoted from Strabo (p. 197) indicates this, and it is certain that the grammatical structure of the Latin was the work of the Greek Grammarians, and, though fashionable with the learned and the great, was never acceptable to the people. From a fragment of the *Historia Græca*, Postumii Albini, preserved by Gellius (11, 7), this more evidently appears: “Neminem succensere sibi convenire si quid in his libris parum composite, aut minus eleganter scriptum foret. Nam sum,

thought in the English is, I conceive, apparent: such discriminations are frivolous refinements, which add neither to the perspicuity nor precision of language, nor to the

inquit, homo Romanus, natus in Latio. Græca oratio a nobis alienissima est." "Scribendi arte rudem vetustatem."—*Liv. in Præfat.* "Poëticae artis honos non erat. Si qui in ea re studebat aut sese ad convivia adplicabat, is Grassator vocabatur."—*Caton. Frag. Gell.* 11, 2. The whole of this sophistication of speech seems to belong to the Celts and warriors: "Pleraque Gallia duas res industriosissime persequitur, rem militarem et argute loqui."—*Cato, Sall. Haverc.* 2, 273. Industry applied to words and not to thought or things, is the futility of learning, and the cause of the studied ambiguity of language.

Hanging, or crucifying, or cutting the throat (the Arabian Zabbah) seems to have been substituted for this Wythe Swan or cremation by those who eat the victim, the cannibals (confer p. 207, note). Carna, Irish, flesh; Carnac, a heathenish priest, so called from the Carns or stone piles, the heaps of testimony (confer p. 209, note) on which they offered sacrifice. It was on these Carns (on the summits of hills) the Druids lighted their solemn fires on May-day, which we still call la Beil-Teine, Teine fire (*O'Brien*); Beil (of the mouth); Beile, a meal's meat; Beille, a kettle or caldron (*O'Brien*), a boiler, evidently the etymon of our word Cannibal for a man-eater, and the witches kettle and their hell broth. There is a Scotch term for extreme indifference: "Deil may care an ye were sodden and suppit wi broo;" and probably Carnival: *τα καρνεα*, festa Apollinis instituta propter interfectum Carnum quendam vatem.—*Constant.* The Saturnalia, Magophonia, Sacæa, universal in one form or another, all implied the same removal of restraint or distinction as to food and to everything else: "Græco ritu fiebantur Saturnalia."—*Cat. Frag. Sall. Haverc.* 2, 297. The Hindu Huli, from root हुल Hul, smite, kill, commemorates the same slaughter. All these Tripodes, Trisalas, or Mahadevas and Trimurtis, are gross abuses of the Trinity in the Godhead, attributing to the Lord God, the man God or living God, the terrible and the glorious, the Sivalinga and his commands, that just fear which the eternal justice of God should inspire in overawing the vicious propensities of our nature. The attribute of the Bull (Nanda), Justice to Siva, has arisen from the Peshdadians or Tzadducees assuming to themselves the attribute of the dispensers of the justice of God, the Jus Judaicum; instead of the Jus Romanum, justice of the law, right, or equity, as appreciable by reason: "L'homme Kaioumerts et le taureau *abou-dad*" (source of justice). داد Dad, justitia, æquitas, jus; دادار Dadar, nom. Dei altissimi qui jus dat et justitiam (*Castel*, 2, 254): probably allied to Tat and Tatar. The Persian writers all represent the reign of Kaioumerts as lasting for thirty years. These numbers are however all enigmatical, the number of places of cyphers having been concealed; from the Zendavesta it would appear that this power lasted 3000 years. This is the Buddha, Woden or Mercury, from whom the planet and the day of the week derive their appellation, the But, or Taguth, object of worship; طغوث Taghuth, idolum, pec. idola antiqua Meccensium. This is referred to the root טאוו Taawy, Æth.; טאגו Tagu, Heb., idolum; טאוו Taywā, Æth.; طغوي Taghi, Arab., vitulus, vacca minor; טאגו Tagua, Chald., is given by Castel, 2337, as a synonyme for Hebrew Nasar and Nisroch, idolum magnum (*vide* p. 202, note). The permutation of W and G in the Æthiopian seems the same with that in the languages of this country. Nanda, as the Bull of Sivá, is never represented as standing, but lying at his feet caparisoned, as rode by him (confer p. 211, note). This power being, in fact, the same with the Male power, the *master of fortune*, as Lakshmi is the female, entirely distinct dispensers of worldly good, probably the same distinction with the division or bisection of the power of Adam. The word "शिवः Siva is used as a noun substantive in each of the three genders, and as an adjective in all the three; शिवः Siva in the masculine, the Divinity Siva; शिवा Sivā, fem., his consort; शिवां Sivañ, neut., good fortune, happi-

efficient delineation of import, which is what is commonly called energy of diction, and resemble more the subtleties of scholastic distinction than philosophical classifications

ness, luck, and the adjective शिवः Sivah, good fortune, fortunate, lucky, propitious."—*Gram.* 41. The import good implied in this word seems that of our word good in the sense of obedient, and apparently denotes the Lord God, possibly allied to our word savage, terrible. वामः Vamah, Siva God of love.—*Gram.* 488. This is in his capacity as the Siva linga, also the sea, both derived from वा Va, blow as the wind, the prince of the power of the air; the same word as an adjective also means beautiful, north, sinister, indicative of the covenant of the circumcision (*vide* p. 44, Wali al Gahad (p. 80, Mizunim). The inscription on the Bull sacrificed in the Mithraic rite—Nama-Sevajee, glory to Siva (confer pp. 119 & 205, note)—seems to indicate the same triumph of fortune or force and fraud over the principles of right, justice, and industry. An inscription printed (*A. R.* 7, 229), dated Vikramaditya, 1220, terms, "Siva, the Terrible, and universal Monarch," Goodness in the sight of the Lord, whatever form he assumed, consisting in unqualified subservience to his purposes, the indispensable requisite for his favour.

"Quid fortuna paret, toti dominabere mundo,
Si parere velis."—*Claudian*, vol. 1, p. 26, v. 143; *Ed. Gesn.*

This ludification, sport, or jest of religion seems everywhere to have been attended with these orgies, and stuprations, and violations; it is evident that the cross was the sign of Christianity before the crucifixion: "He that taketh not his cross and followeth after me."—*Matth.* 10, 38. "Let him deny himself, and take up his cross, and follow me" (*Id.* 16, 24)), that is, reject the allurements or wages of vice, and adhere to virtue. Sulla seems first among the Romans to have openly asserted the principle that might was right, and unlimited might unlimited right: "L. Sulla, cui omnia in victoria lege belli licuerunt."—*Sall. de Rep. ordin.* cap. 48.

"Pone crucem servo: meruit quo crimine servus

Supplicium? * * * * *

* * * * * Nil fecit esto,

Hoc volo, sic jubeo, sit pro ratione voluntas."—*Juvenal*, 6, 219.

There was no species of baseness or wickedness for which this working of silence, or deceiving, or falsehood, was not found an effectual covering or concealment; women were forcibly ravished, and the circumstance then used to defame them as having lost their chastity. "Neque stas habuit quod cam in occulto vitiaverat, quin ejus famam prostituerat.—*Cato, apud Gellium*, 17, 13; confer *Fortunæ veniam damus*, p. 135. "Ibi pro Scorto fuit, in *cubiculum* subreptitavit e convivio: cum partim illorum jam sæpe ad eundem modum erat."—*Caton. Frag. Gell.* 1, 4; confer pp. 81, 132 & 134, note. "Sed si qui palam corpore pecuniam quæreret, aut se lenoni locavisset, et si famosus et suspiciosus esset, vim in corpus liberum non æquum censuere adferri."—*Id. apud Nonium*.—*Sall. Haverc.* 2, 302. The respect for virtue and the infamy of vice was at an end, and he was the best man who could best dissemble.

"Non sumus ergo parcs: melior, qui semper et omni
Nocte dieque potest alienum sumere vultum."—*Juvenal*, 3, 104.

And the consequence was that the people of the conquered nations were sent for to these prostibula whenever they were required for the lusts of the conquerors. It was entirely to this persuasion of the oppressed people that Christ belonged. The Euscal Dunac would seem to have raised the death-song of the Swan when crucified as well as burnt (*vide* p. 211, note): "Cantabricæ demen-

of the real diversities in things, remarks which, *mutatis mutandis*, may be applied to the Greek and Latin, and all the inflected forms of speech. The employing a separate

tia id quoque fertur exemplum quosdam eorum captos in crucem suffixos pœanem cecinesse.”—*Strabo*, 251. The Picts or A-thol, all-enduring. To these people death was preferable to such contamination. Horace, when he listens to his better genius, often breaks out with some redeeming tribute to the power of virtue, which shows the real sympathies of his moral emotions :

* * * “ Rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti,
Duramque callet pauperiem pati :
Pejusque letho flagitium timet.
Non ille pro caris amicis
Aut patria timidus perire.”—*Ode*, lib. 4, 9.

Referring to facts, not poetical fictions. “Bello Cantabrico matres liberos suos necarunt, ne in hostium manus pervenirent, et puer parentes fratresque captos omnes interfecit, ferrum nactus, mandante patre, itemque mulier quædam una secum captos. Quidam ad ebrios (*εις μεθυσκομενους voluptarios*), vocatus seipsum in rogam iniecit.”—*Strabo*, 250. These are the same with the Tats or Tatja, Lapland, rusticus, bond, Swed. (*vide* note A, p. 4), synonymous with Lapland Swaines and Swaidnes famulus.—*D. L.* 44. Swainalats, servilis; trôl-dom, Swed. (*Ibid*); thralldom, Eng.; the etymon, I believe, of the true *Swedes* or Dalcarlians (not Suevi or Swabians Germans), the whites or pure race opposed to the blacks or Cimbric (mixed) races: our once happy Swains reduced to bondage, the *swans* or whites. श्वित् Swit, Sans. root, be white; श्वेतः Swaytah, श्वेता Swayta, and श्वेतं Swaytañ, white (*Dhatus*, 143; confer pp. 179 & 181, note, garbia), apparently allied to श्वठ Swat’h, speak, or tell the whole truth (swear!); शद् Sat’h, speak, or tell the whole truth; the example is, the deceitful man does not *speak or tell* the whole of what is just (*Dhatus*, 141), possibly referring to the Sath, Siths, Peths: thus we say, the pure truth (confer p. 35, note). Suide, Irish, a seat; Suidim, to sit: Suidim, to prove an argument (to *seat, settle, or establish*); Lat. Suadeo (*O’Brien*); Suidiom, a proof; Suidte, in order, well proportioned (*conformable*), Suidite, proved (*O’Brien*); En Suite, French. This is the oblique use of the word; thus we say, instead of it does not agree, it does not accord with, it is not conformable to, these premises, it does not follow from this that such and such is the case. Suide, Irish, a session or assize, the *setting* of anything, as of the sun, le coucher du soleil. Husman, Lapland, domesticus, Isset or Issed (*D. L.* 82); (the Siths), Bond, Lapland, rusticus (*Ibid*); Saio, Lapland, semen (*Ibid.* 390) (Seed, Scotch and English); Saiset, serere, seminare (to Saw, Scotch; to Sow, English; (confer p. 117 & 132, note) Saige, Lapland, parcus, tenax (*Ibid.* 398); Taig, Tig, Teac, Irish, a house; Teag, a house, a room; Latin tectum; Greek *τεγος*, any covering from the weather (*O’Brien*); Taeog, Welsh, a serf, a thrall, a vilein, a husbandman. These, I conceive, are the same with the Tatja or Tajics; with these people meal (Farina) was equivalent to food; Males, Lap., coctio quantum una vice coqui solet (*D. L.* 239); Scotch and English, a meal; Mallas, Lapland, epulum (a great meal) (*Ibid.*); Malte frumentum, vel hordeum (*Id.* 240); Scotch Maat (*meat*), what is fit to *eat*; English Malt; Dunie *Iteoch*, Gallic, a cannibal; Attacotti of Hieronymous, who he saw eat human flesh, certainly not Scotch, but eaters of the Scotch; It, Irish; Yd, Welch; Iz, Cornish corn (oats, aits, Scotch); Itim and Itead, to *eat* (*O’Brien*). These are those who have in all ages and countries fought the good fight of virtue, justice, religion, and liberty against vice, iniquity, impiety and oppression. The

word or oral sign, according to the principles of the analytical form of speech, to mark distinctions in the nature of things, distinct from and independent of the action

word *Μεθυσκω*, inebrio, seems properly to denote *an orgie*; it appears to be used by Plato as equivalent to *Παραφρονα ποιει*, id est inebriantia voluptate, *παραφρονια* dementia, *μεθυμναιος* Bacchus a nomine *μεθυ* vinum (*Constantin. Lev.*); *μεθυ* being apparently the Sanscrit *मेदू* *Mayd*, grow mad or foolish (*Dhat.* 103), and our word mad (mead, methelin): "Wine is a mocker, strong drink is raging."—*Prov.* 20, 1. Muddled, English, *i. e.* drunk; the expression in Scripture, drunk with the wine of her fornication, refers to the same inebriation (confer Greek *Λυσσα* and *οι Λυσιοι Θεοι*, p. 159). These seem to be those reputed in this country to have sold themselves to the devil, or their services in the working of wickedness for the pleasures of this life. Voluptarius is used in this sense of sensualist by Cicero, or sensuality (*Att.* 25, 3; *Fin.* 35, &c.), voluptabilis (*Plaut. Epid.* 1, 1, 19), and by later writers voluptuarius, voluptuosus (*Quintil. Decl.* 260; *Plin. Ep.* 19). The word seems our word *will* from *volo-velle*: nemo erat voluntarius laudator Præturæ tuæ, Cicero, willing, voluntary, *i. e.* nisi coactus: "Illa oratio fuit necessaria hæc erit voluntaria." (*Id.*) "Voluntarium facinus." Voluptas and Voluntas seem in various cases to alternate, implying the supreme *will* or gratification of every *desire*; Uaile, Irish, vain glory, vanity of the world; Uaill, illustrious, renowned, famous; Uallac, vain glorious, ostentatious, also lewd; Uallacas, vanity, lewdness (*O'Brien*), and the Scotch name Wallace allied probably to Bala and Pahlwan. The common Scotch answer, "What's your will?" implies a subjection, which only required it to be known to be obeyed. The Irish seems the root of French Vaillant and our Valiant, the heroes, the glorious. "In Asia . . . loca amœna Voluptaria ibi primum insuevit exercitus populi Romani, amare, potare."—*Sallust. Bell. Cat.* 11, p. 122. "Liberum ut commonstremus tibi locum et voluptarium."—*Plaut. Pæn.* "Postremo omnia quæ luxus lasciviæ essent, denique amare potare."—*Cic. in Verrem.*

These Ebrii or intoxicated seem to connect with the Blod-ugl, which possibly was the alternative of non-compliance (confer p. 206, note).

"Mitte: sed in magna legatum quære popina;
Invenies aliquo cum percussore jacentem,
Permistum nautis, et furibus, ac fugitivis,
Inter carnifices, et fabros sanclapilarum,
Et resupinati cessantia tympana Galli:
Æqua ibi libertas."

Juven. 8, 172; *Vet. Schol. Ebrii, aut turpia patientes.*

"Præterea sanctum nihil est, et ab inguine tutum,
Non matrona Laris, non filia virgo, neque ipse
Sponsus lævis adhuc, non filius ante pudicus;
Horum si nihil est, aviam resupinat amici,
Seire volunt secreta domus, atque inde timeri."

Juvenal, Sat. 3, 109, &c.

Strabo specifically notices the use by the Celts and Druid both of the hay or wieker Colossus, the impaling stake or spit and cross, as well as indicates the rite of the Blod-ugl, all which appear Druidical or Celtic: "Homines enim sacris devoti *gladio tergum ferientes*, ex ejus palpitatione ario-

which the verb denotes, is an incomparably better method of expression. Thus the words denoting *condition* for example, might, could, would, should, may, will,

labantur: sacris semper aderant Druidæ. Quin et aliæ hominum immolationes feruntur: quosdam enim in sacris sagittis configebant, aut in crucem agebant: ac fœni Colosso extracto defixo ligno, pecudes et omnis generis bestias ac homines concremabant.”—*Strabo*, lib. 4, 303. This seems a form of the Purusha Med’ha or man sacrifice of the Hindus, where men and animals were bound (devoted) at several posts, and then (according to the Brahmans set free??) delivered by death: “Immolando student Lusitani et exta intuentur non exsecta: præterea et laterum venas inspicunt ac tangendo etiam divinant; quin et ex captorum extis conjiciunt sagis ea occultantes: deinde cum ea pulsum edunt infra (εἰθ’ ὅταν πληγῇ ὑπο τα σπλαγχνα, when wounded (cut open) above the vitals); primum ex cadavere aruspex futura prædicit. Captivorum manus dextras amputant, diisque consecrant.”—*Strabo*, 232. “Quin et ritu Græco centurias victimarum quotannis instituunt ut et Pindarus ait: πάντα θυεῖν εκατον, Certamina etiam gymnica arma, equestrea edunt; pugno, cursu, velitatione, et instructo cohortatim prælia” (*Id. ibid.*),—all indicating the Celts and warriors. The power of Carthage was far from being extinguished with the destruction of that seat of her commerce. These rites all connect with those of the Tyrian Hercules, or Saturn, and those who followed them were Abd, or devoted to the service of the same power. The city, *Strabo* says, was founded by Dido, and peopled with inhabitants from Tyre, and succeeded so well with the Phœnicians, as well as the colony which they established in Iberia and the others which, besides those, they had outside the pillars, ὥστε καὶ τῆς Ευρώπης ἐτι νυν τὴν ἀριστην νεμονταὶ φοινικες κατὰ τὴν ἠπειρον, καὶ τὰς προσεχεις νήσους,—that the Phœnicians *still direct* (*administro, gero, κρατῆ νεμων* *Etymol. regens sub ditione: Constant. 2, 264*) the best part of Europe, on the continent as well as the adjacent islands.—*Strabo*, 17, 1189. The mercantile and naval power of Carthage, fixed partly at Alexandria, partly in the ports of Cilicia, and at Cades (*Gadir, Strabo, passim*); of this latter place he says: “Gaditani sunt, qui plurimis maximisque navibus in nostrum et exterum mare profiscuntur, cum neque magnam habent insulam, neque multum agri in opposita continente possideant, neque aliarum divites insularum sunt: sed plerique mare incolunt, pauci domi desideant aut Romæ versentur; urbs enim eorum multitudine civium non videtur ulli extra Romam cedere.”—*Strabo*, 257. A circumstance which may contribute to explain the expression of Horace:—

* * * “Seu vocat institor,
Seu navis Hispaniæ magister
Dedecorum pretiosus emptor” (*vide p. 156*).

Fortune had in fact completely supplanted the Latin population: Sylla first, and all the successful candidates for power afterwards, divided the lands of their opponents among their followers, upon the true Israelite principle of possession. He murdered in the second triumvirate 300 senators, and among them his friend Cicero and 200 knights, and to his forfeitures the “Veteres migrate Coloni” of Virgil refer (*vide p. 76*), as well as—

* * * “Deus nobis hæc otia fecit
Namque erit ille mihi semper Deus.”

to his own exception, and the terms on which the favour was obtained. All the slaves imported into Italy continued their devotion to their respective Batenite masters, in which confederations they found a power superior to the authority of the law or the civil government. In his first battle with the Ambrones and Teutones (Sigambri and Taats), Marius made 90,000 prisoners, and the next

shall, had, did, &c., all in themselves significant, retaining a definite import adapted to all cases, are not only more precise, more distinct, and less susceptible of ambiguity,

year by his defeat of the Cimbri 60,000 more. The execution of the purpose, "delenda est Carthago" (the power which had sworn eternal enmity to Rome; "the Lord has sworn war with Amalek from generation to generation: *Exodus*, 17, 16), threw the Romans off their guard by the supposition that they had put an end to it for ever; they wanted the provident care which watched over the remnant of the Trojan race, and the prudence which had kept them free from contamination.

"Quippe domum timet ambiguam, Tyriosque bilingues."—*Æn.* 1, 661.

"Nullo commercio inter Italicos et Afros nisi post deletam Carthaginem."—(See the Fragments printed in Havercamp's *Sallust*, 2, 385).

There is no race or condition of mankind exempted from the frailties and liabilities to temptation of humanity; and the systematic art of this power, acting according to rule, has in all ages and countries been effectual in subverting the influence of virtue, and religion, and civil government. "To put their feet on the necks of kings is what the Lord has promised to do to all those against whom they fight."—*Josh.* 10, 25. By kings is meant, not monarchical power, the rule of one, but civil government or magistracy, necessarily in its progress to improvement or perfection of *slow growth*. Jornandes has justly remarked, as an inference from the experience of the world: "Probatum est humanum genus regibus vivere, quando insano impetu strages sit facta populorum, et arbitrio superbi regis (the sovereign or supreme will, l'homme roi, the Lord God), momento dejicitur quod tot seculis natura progenuit."—*Jornandes*, p. 120. The careful exclusion of those who aim at making the accumulated fruits of the industry and virtue of ages the plunder of a moment, and the firm adherence to justice, law, government and virtue, is the only safety for any people. Marius, whose ambition was stimulated to such attempts and rewarded by their accomplishment, was thus rendered the instrument of introducing into Rome an army of 150,000 Carthaginian emissaries, who, like the contents of the Trojan horse, opened the gates to many followers. As I before remarked, all these tools of Fortune were first *whetted, sharpened, or made keen*, and then thrown aside and sacrificed when they had fulfilled their purpose, or being the *trump card* or champion of one sect of gamblers, were circumvented and destroyed by those who risked their hopes on another: "Sed Pompeius a prima adolescentia, sermone fautorum, similem fore se credens Alexandro regi, facta consultaque ejus quidem æmulus erat."—*Sall. Hist. Frag.* lib. 3, 13, p. 80. "Casius est mons aggeribus arenarum similis inque mare procurrans * * * et Jovis Casii est templum, nec procul inde Magnus (ὁ Μαγνος) jugulatus fuit Ægyptiorum dolo circumventus."—*Strabo*, 16, p. 1103; confer p. 180, note. Strabo says of the Cilician slavetrade: "Maxime ad maleficia invitavit mancipiorum exportatio, eum esset luerosissima: nam et facile mancipia capiebant, et non procul aberat maximum emporium Delus atque opulentum: quod uno die poterat CCIIOO (10,000) mancipiorum accipere et amandare ut etiam proverbium exstiterit, Mercator appelle navim, expone; omnia illico venderis. Causam rei præbuit, quod deletis Carthagine et Corintho, Romanis multorum mancipiorum usus cepit esse, eam facilitatem prædones animadvertentes confertim eruperunt mancipia facientes atque vendentes."—*Strabo*, 985. These were the pirates who Cicero says *instituted* friends for themselves at Rome, and the great households noticed by the poets:—

"O fortunatos nimium, sua si bona norint,
Agricolas! quibus ipsa, procul discordibus armis,

but give to language a more plastic power of readily accommodating forms of expression to the circumstances to be signified, or the delineation of thought, than any ter-

Fundit humo facilem victum justissima tellus :
Si non ingentem foribus domus alta superbis,
Mane salutantum totis vomit ædibus undam," &c.

Georg. 2, 458.

"Maxima quæque domus servis est plena superbis."

Juvenal. 5, 66.

The whole of these sumptuous palaces seem to have been the result of Punic taste and Punic workmen: "Dicere possum quibus, villæ atque ædes ædificatæ atque expolitæ maximo opere, citro, atque ebore, atque pavementis Pœnicis stent" (*Caton. Frag. Sall. Haverc.* 2, 308; confer p. 180 *et seq.*): "Operæ pretium est cum domos atque villas cognoveris in urbium modum exædificatas, visere templa deorum, quæ nostri majores religiosissimi mortales fecere (*Sall. Bell. Catil.* 12), nam quid ea memorem, quæ nisi iis qui videre nemini credibilia sunt; a privatis compluribus subversos montes, maria constructa esse, quibus mihi videntur ludibrio fuisse divitiæ."—*Id. ibid.* 13.

In consequence of this, when matters came to the Clamor Utrunque, and the loudest was to decide, the voice of the true spirit of Rome was drowned under that of these workers of iniquity. This was practising on a great scale what it appears the Illuminati of Weishaupt professed to do, and to have done with the Masonic lodges: "Loges Maçoniques, obtenir la preponderance ou pour les reformer ou pour les faire sauter."—*Barriere*, p. 145. (I have omitted to note the vol.) "Chaque Franc Maçon l'instrument de cette société." "Le nom de Franc Maçon n'existe desormais que pour servir de voile à leurs mystères."—*Id.* 180. Their object, like that of the Lord God, was to supply all the nations of the earth with kings of their own choosing, and governments under their own direction: "Les gouverneurs des peuples, despotes quand ils ne sont pas dirigés par nous."—*Id.* 243. "Ils n'ont aucun droit sur nous hommes libres."—*Id.* 243. Their maxims were completely those of the Batenites: "renoncer à propre jugement (*Id.* 85), l'avantage de l'ordre (the glory of the Lord God) leur Dieu, leur patrie, leur conscience; ce qui est opposé à l'ordre est noire trahison (*Id.* 235). Le but sanctifie les moens; calomnie, poison, assassinat, trahison, revoite, infamies, tout ce qui mène au but est louable."—*Id.* 235. "La ruine d'Angleterre le principal objet de la secte." (*Id.* 248). "Les supérieurs, les plus parts, les plus éclairés des hommes, pas même se permettre des doutes sur leur infailibilité (*Id.* 248); tous les bureaux de postes en tout pays ne soient confiés qu'à leurs adeptes."—*Id.* 248. Among their papers were found directions for "l'art d'ouvrir les lettres, et de les renfermer, sans qu'on s'en aperçoive" (*Id.* 248), as well as "recettes pour composer leur aqua Toffana, le plus infailible de tous les poisons."—*Id.* 260; *vide* also *id.* 464–465 (vol. 4), 355. The whole object being "pour operer la révolution de l'homme roi" (*Id.* 397), and "pour ne laisser que les débris des empires" (*Id.* 401). "L'électeur envoya des exemplaires des écrits originaux à toutes les puissances de l'Europe."—*Id.* 257. This, it is plain, is exactly the doctrine of the justification of all done before the Lord, and by whatever name it may be called—pure Israelitism; the whole system is of remote antiquity. I before remarked that the Aqua Tophana was of the same import with Daphne (confer p. 27). דַּפְּ דַּפְּ, Heb.; دَافِنَا, Syr., laurus; دَافِ Dāf, Arab., mortuus fuit, pec. morte repentino, ejus cor enervatum fuit; دَافِ Dāfon, repentina mors; دوفان Dofanon, præsens et lethale venenum.—*Castel*, 638. Daif, Irish, drink (*O'Brien*);

minal or infixed or prefixed variations can effect: "Thus he *would* not do it;" "It would not do;" "Nobody would suppose;" "He would and he would not," express

Doif, Irish, a potion (confer p. 42, note) (*Ibid*); Daft, Scotch, fatuity, idiocy, delirium, "mente captus."

"Meg lap and flang an she wär daft."—*Scotch song* (confer p. 206, note).

Referring probably to the witches' dance. Ποινη, Gr., pœna, ultio, injuria, vindicta; Ποιναιος crudelis, severus, ultionis cupidus, difficilis; Φοινικη Phœnicia, Syria, et morbus in ea regione aliisque orientali-bus frequens.—*Const. Lex*; confer p. 101, note. This was entirely the nature of the Lord God of the Israelites, Adonai He Tzadokch, the Lord of retribution, fury and vengeance on one side (confer p. 149, note), and mercy and forgiveness (admission to reward in this world) on the other. "To the Lord our God belong mercies and forgiveness; yea all Israel have *transgressed thy law*, even by departing, that they might not obey thy voice, therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God" (Aab-d-Elohim). "For we obeyed not his voice."—*Daniel*, 9, 14. It is to the credit of the Hebrew race, the repugnance so frequently shown to yield submission to the government of this power, and the refractory spirit with which the Lord their God upbraids them for not being duly grateful for the obligation of his bringing their forefathers out of Egypt and burying them every living soul in the desert in the course of forty years of famishing and wandering. By the voice of the Lord they seem to have understood the inuendos or indications, but more especially the effects of drugs, or what has been termed in modern phraseology the "argumentum ad hominem," and particularly the effects of the covenant of circumcision. This not *hearkening* to the voice of the Lord, seems however enigmatically to relate to another member of the body. "Behold, their ear is uncircumcised, and they cannot hearken; therefore I am full of the fury of the Lord."—*Jeremiah*, 6, 10. أداف ADAFON, Arab., membrum genitale maris, veretrum, *i. q.* اذن Adsan, auris (inde asinus) (*Castel*, 46); اذن Adsanu, auritus, magnis auribus præditus (the Golden Ass of Lucian and Apulcius). This word bears the same import in Chaldæan and Syrian, and probably is the root of אדון Adun, dominus; ادوناي ال رب Adsunai Al Râb, Adonai Dominus (*Ezek.* 5. 5, 7, 8, 11, c. 7, *et seq.* *Castel*, 46), "LORD GOD." The extended ear is the mark of the corporalists or Buddhites; to be of the due dimensions the lobe should touch the shoulders. श्रौत्र Srautra, the body, from श्रोत्र Srotra, the ear.—*Grammar*, 536. It is probably this circumstance which has occasioned the assertion that the secret object of worship of the Jews was the asses' head (Rawan): "He that hath eyes let him see, and he that hath ears let him hear," a distinction of sects derived from a very ancient scholastic disputation; whether the percipiency of the human intellect was of the nature of the sight or of the hearing, whether we beheld the truth or listened to the voice of nature. The Guebres, like all those who recognized Kaionerets, or Adam, or Buddha, gave the pre-eminence to the ear. Of those men of the ear, there were various sects distinguished by the form they endeavoured to give to this organ: "La grande intelligence, l'intelligence acquise par l'oreille."—*Zendav.* 3324. "Zoroaster qui scavoit par l'intelligence naturelle, et par celle de l'oreille ce qu'il faut faire."—*Id.* 3, 26; confer p. 44, 80, 187. Ἡδαφ: Hhadafy, Æth., gubernaculum; Ἡδαφῆ: Hhadafeh, nauclerus; Ἡδαφα: Hhadafa, and Ἡδαφῆ: Hadafa, direxit, gubernavit.—*Castel*, 1141. Thus we say a ship answers her helm, for hearkens to it, or obeys it; this is directing human conduct by lust and not by reason, and is what Mahomet means by those who take their lusts for their God: it never has failed, and probably never will fail, when permitted to gain sufficient head, to ruin the world. And it is unfortunately but too true that the adoption of these Israelite maxims by some of the Roman Catholic priesthood contributed

ideas all denoted by the word would; and cases of the same description may be produced with all the rest. Volatives and reiteratives denote, in like manner, ideas

to pave the way for the reception of principles so abhorrent to the nature of Christianity. The Abbé Raynal remarks: "Qu'il n'y a aucun crime que l'intervention des Dieux ne consacre, aucune vertu qu'elle n'avilisse, la notion d'un *être absolu* est entre les mains des pretres, qui en abusent une destruction de toute morale; une chose ne plait pas aux Dieux parce qu'elle est bonne, mais elle est bonne parce qu'elle plait aux Dieux." By such arts Rome was entirely transmuted.

"Pars magna Italiæ est si verum admittimus in qua
Nemo togam sumit nisi mortuus."

Juvenal, Sat. 3, 171.

* * * * * "Sævior armis
Luxuria incubuit, victumque ulciscitur orbem,
Nullum crimen abest, facinusque libidinis."

Id. Sat. 6, 293.

Such means gave effect to the threats of the Gods of Carthage previously denounced by Hannibal, who swallowed poison at Nicomedia in *Bithynia* (the same name with *Beith-ania*: *Matth.* 21, 17); the same with the *Ecbatane* of Syria, where Cambyses died, and the *Ecbatane* in Media built for Dejokes (*vide Herod.*), who is mentioned in the Targum on Esther among the progenitors of Haman, denoting the Sufies or Batenites.

* * * * * "Non celeres fugæ,
Rejectæque retrorsum Annibalis minæ
Non incendia Carthaginis impiæ,
Ejus qui *domita nomen ab Africa*
Lucratus rediit."—*Hor. Od.* lib. 4, 8.

A poignant satire is evidently intended by the latter words: the Ana in the name of Anna-bal, and Beithania the same *designation* with Batn, hidden; the Succoth Benoth, the Ana, the sister of Dido; Maacha, or the Diana of Ephesus, and the Venus of Aphak, the Syrian goddess, the Queen Ourania. Strabo mentions, near Carthage in Spain, on a promontory, Fanum Dianæ Ephesiæ (*της Εφεσιας Αρτεμιδος ἱερὸν*), magna religione cultum *καλεῖται* δε *Διανιον, οἶον Αρτεμισιον.*—*Strabo*, lib. 3, 239. Lucum Dianium in nemore Ancino Ægerius Lesbius Tusculanus dedicavit.—*Cato*, *Sallust*, *Havercamp*, 2, 272. The Lucum Dianium is the grove of Astarte, or Astaroth. Dianion is Basque, and denotes the Solymi, those who claimed worship, the Dons of Spain: "Don titulo honorifico, que empezo a darse antiguamente a los que por su dignidad avian de ser venerabiles y santos, y assi no viene de el *Dominus* Latino, sino de el don, doné, Bascongado Don-Ostia, San Sebastian, Done Juan, San Juan, &c.; Dona, O DENA, Maria, Santa Maria."—*Larr.* 1, 299. The word seems synonymous with Andre, and probably the Celtic name, and Saint, Andrew, Dena Andre, Dena Dona, Dena Maria, Andre Dena Maria, Andre Dona Maria.—*Id.* 2, 273. Anrea, Andrea, domina Señora, Span.; Señora, Span. dueña de Algo, Ba. Jabea.—*Larramendi*, 2, 284. The great goddess: Donesa, Donedeá, sanctitas (*Ibid.* 272); the temple of the great goddess Artemis.—*Acts*, 19, 27. Carthaginian JUNO from the change of D, Ð, Ds, and J.

"Urit *Atror Juno*, et sub noctem cura recursat."

Æn. 1, 662; confer p. 46, note.

entirely distinct from the action, all more precisely expressed by the words wish, desire, susceptible of graduation ; he rather wishes, he much wishes, he earnestly,

“ Hoc quondam monstro horribiles exercuit iras
Inachia Juno pestem meditata juvenca.”

Georg. 3, 152 ; confer pp. 220, 207, 208, note.

* * * “ Hic Juno Scæas sævissima portas
Prima tenet, sociumque furens a navibus agmen,
Ferro accineta vocat.”—*Æn.* 2, 611.

* * * “ Prohibent nam cetera Parca
Scire Helenum et farique vetat *Saturnia Juno.*”—*Æn.* 3, 379.

“ Tum sic excepit *regia Juno.*”—*Æn.* 4, 114.

These all denote the great goddess, the Maha Kalee of the Hindus, to whom human sacrifice was offered, the female Siva (*vide* p. 222, note). From a fragment of Peseennius Festus, quoted by Laetantius, and from other authorities, Saturn is identified with Baal or Moluch : “ Carthaginienses Saturno humanas hostias soliti immolare : et eum victi essent ab Agathoele rege Siculorum, iratum sibi Deum putarunt : itaque ut diligentius piaculum solverent, ducentos nobilium filios immolarunt.”—*Sall. Haverc.* 2, 393. This is the fortune which triumphed at Rome, and seems, as opposed to Venus, to denote the same distinction between Sivā and Sree or Lakshmi, and Una, and Bridgit, or the black and white Magic, when the advocates of right and justice resorted to the same clandestine means, by which a good cause cannot be supported in such a strife ; those who will entirely set aside all scruple as to means, making use of the weapon in its whole strength. Wickedness, and the arts of wickedness can be subdued only by virtue, and the power of virtue, justice. The Latin Sævus and our savage probably are allied to Siva (*vide* pp. 204, 223) : “ Fortuna sævo, læta negotio.” “ Carthago interiit, fortuna sævire cœpit ” (p. 157). Abundant evidence may be produced that the whole of this power arose by the prostration of a previous social system and principles of civil government. Strabo says of the Lusitanians : “ Quamquam autem solum illud felix est tamen perique Lusitanorum victus e terra petendi omissio studio, latrocinii belloque continenter cum sese invicem (a custom universal with the Celts), tum Tago transmissio finitimos infestantur donec Romani malo isti finem imposuerunt.”—*Strabo*, 231. The Greeks, who were the humanized lords, seem always to have retained some consideration with these oppressed people (confer p. 64, note) : “ Quod autem Græci ad Barbaras gentes evagati sunt, causa videtur fuisse in exiguas portiones distractio principatus eorum, qui ob fastum coalescere invicem et consortia tueri non possent, unde contigit ut contra extrinsecus invadentes viribus non essent pares. Hæc contumacia maxime apud Hispanos (*εν δε τοις Ιβηρσι*) aucta est aecedente varicie ingenii et dolosa varietate, nam homines ii insidiosum et prædatorium vitæ genus sectati, ad parva audaces, nihil magnum moliti, magnæ potentia societatis constituendæ conatum post habuerunt, qui si conjunctis viribus tueri se voluissent, nunquam lieuisset neque Carthaginensibus in cursione facta, majorem Hispaniæ partem nemine prohibente subigere, neque ante hos Tyriis et Keltis, qui nunc Celtiberi et Bērōnes dicuntur.”—*Strabo*, 238. My limits will not permit me to illustrate this further ; the Bērōnes are the Serfs, the Boors ; the word seems to mean generally to *penetrate* : hence applied to acumen of mind, and to a bower, a *closet*, a house, to *enter* a house, that which is entered ; Baros, Lapland (*D. L.* 82), manifestus ; Paros, Lap., manifestus (*ibid.*, *D. L.* 315) ; this is our words bare, and *ap-parent*, *appear*, *i. e.* uncovered, discovered, made apparent, exposed. The origin of the word *Aber*, in many of the names of places,

ferently, eagerly desires, and often, repeatedly, frequently, in like manner, capable of degree, it is a thing he often does, very often, frequently, very frequently, continually,

a place of instruction, entrance to knowledge, supposed erroneously to denote primarily a confluence (the *opening* of one river into another, or into the sea). Barranta-tu, Ba., auguror, suspicor (I penetrate into futurity); Barruntea, suspicio, augurium: Barruan, Basque, dentro, a dentro (Scotch Ben); Barrucra, Barrucra modo de entrar a dentro, iguerteá, Ba., also auguror, suspicor: hence a borer, an augur, one of the three things required to be in the possession of a Welsh serf, that which penetrates; Barera, Ba., repagulum; Bar, what prevents entrance; Barro or Lodo, Span.; Loyalupetya, Ba., lutum, a boor, a clod, a clown, a clumsy fellow; Barrio, Span.; Echada, Ba. (a shed), vicus. These are the same with the כפר"ם Chafariim, or כופר' Chufari, rustici, of Syria; the covered, the Batenites, who were in that age the concealed from the tyranny of the Jews; Juda, Lapland, Judæus, sævus, terribilis.—*D. L.* 380. כפר Chafar, Heb., textit, operuit, used for expiation; Chafir, Punico-Malt., perdonare; (Cheffurim, Heb., dies expiationis) giorno di perdono chiamato da Maltesi tal Mahhfira (*D. Punico-Malt.*, 126) (Mahf, Hindee, forgiveness), which, as referring to the word Chafar, relates entirely to the Adamite doctrine of the Sadducees and Israelites, that no bad consequences were to be apprehended from sin beyond this life, which, according to them, consisted only in not hearkening to the commands of the Lord their God. כפר Chafar, Chald., abnegans, negavit, abnegans *Deum*, apostata, that is the Lord God. By Benjamin of Tudela, Medras Cohel, incolæ ibi Hæretici (Chafurin) vocantur, ut videtur quod Christum reciperunt (*Benj. Itiner.* 37 and 166; *Castel*, 1789). כפר הננייה Chaphar Hhananieh, medium Gallilæi.—*Castel*, 1789. The word is used on all sides as denoting an unbeliever, but seems properly as applied by the Jews to denote the Agagites, Amalekites, or Hamanites, the Batenites. Those, however, called Jews by Benjamin of Tudela, whom he finds in numbers in all parts of Asia, are the Batenites or Sufies of various sects; the common creed of a living absolute disposer (almost the only point in which all the Sufie and Batenite sects agree) being equivalent to Israelite. Strabo, whose account, candid and accurate (as an eye-witness, with all the opportunities that the power of Rome could afford), immediately precedes the Christian epoch, affords valuable evidence illustrative of the subsequent history of Christianity. Paul, by his own account, after his conversion did not go up to Jerusalem to those *that were Apostles before him*, but went into Arabia (probably to Petræa) and thence to Damascus (where he had been converted by Ananias): “Nabatæorum Metropolis est ea quæ Petra (Πετρα) nominatur * * * * * Athenodorus quidem philosophus, ἀνηρ φιλοσοφος (a Sufie), sodalis noster reversus in Patriam, cum admiratione quadam narrabat, multos se, cum Romanos tum alios peregrinos ibi invenisse, ac peregrinos quidem sæpe forenses lites inter se atque adversus indigenes exercuisse, oppidanos invicem summa usos absque ullis mutuis criminationibus tranquillitate.”—*Strabo*, 1126. These philosophers no doubt paved the way for the substitution of the jus Judaicum and the Batenite system, for the jus Romanum. With these many Romans and other foreigners, Paul probably connected himself. Accordingly he says to the Romans: “I speak to you Gentiles, inasmuch as I am the Apostle to the Gentiles: if by any means I could provoke to emulation *my flesh*, and save some of them.”—*Rom.* 11, 13. The word אדום Edom particularly denotes Rome and Damascus: Edumæa, Edumæus populus, eo Judæi regnum Christianorum et imperium Romanum Græcumque intelligunt, et utrumque etiam sub voce Chittcm; אדום Adom, Syr., Edumæa etiam Roma; aliis Damascus.—*Castel*, 41. These were the remains of the Amalekites and Agagites, the original maintainers of the jus Romanum. All this country was filled with a very mixed population in the age of Christ:

always, does. In like manner causation is an idea, and an *action* entirely to be distinguished from the action which it is the business of a specific verb to imply: he causeth

“Hæc quidem versus septentrionem sunt, et magna ex parte a mixtis gentibus habitata Ægyptiis, Arabibus et Phœnicibus. Nam tales sunt qui Galilæam habent, et Hierichuntam, et Philadelphiam, et Samariam, quam Hērōdes *Sebastam* nominavit” (*Strabo*, 16, 1103): probably from its superior tenets of religion—Σεβαστος, adorabilis, venerabilis—in which sense it was applied to the Roman emperors, and particularly Augustus, who all claimed to be *Divi* or divine, adding to the force of the words of Christ: “Render unto Cæsar the things that are Cæsar’s, and unto God the things that are God’s.” In the age of Christ the language of this country was so much corrupted as to be distinguishable. They that stood by said to Peter, “Thou also art one of them, for thy speech betrayeth thee.”—*Matth.* 26, 73. “Thou art a Galilæan, and thy speech agreeth thereto.”—*Mark*, 14, 70. “Then began he to curse, and to swear I know not the man.”—*Ibid.* In this country Solomon gave Hiram twenty-one villages, probably of the Phœnicians, in the Targum, on Cant. Cantic. 7, 7, Græci de filiis Esau. Ἡδδ: Zafare, Æth., croceus (color) (saffron) (*Castel*, 1078); אפֿרֿוֹנֿא Zaafrona, Chald., crocus (*Castel*, 1073); صفر (Tzafara) Safara, flavum, pallidum reddidit, citrini flavi coloris fuit, flavus fuit, palleret; بنو ال افسر Banu al Asfar, Græci s. ILLORUM REGES; Arabes, nigri; افسر Afsar, flavus, croceus, pallidus, subinde niger.—*Castel*, 3225. The *Celts* or subduers of the industrious race the Thetes or serfs, the *Pahluwans*, the *Pandavas*, a word which may show the little reliance to be placed on the efforts of Lexicographers to refer words to a common *literal* root. पाण्डु Pandu, pale (*Gr.* 610); पाण्डु Pandu, name of an ancient king; पाण्डुवेय Pandavay’ya, a descendant of Pandu (*ibid.* 496), vulg. Pandava, the Yud’hishter of the Maha B’harat; युधिष्ठिर Yud’hisht’hera, and the Sesostris of the Egyptians, the conqueror, from युध् Yud’h, fight; योध: Yod’hah, a warrior, is probably the source of the Ulysses, Οδυσσεύς and Οδυσσεύς of the Greeks (confer p. 214, note). These universal conquerors having enforced the recognition of their sovereignty, appear common to the history of all nations. Good reason may be shown for the supposition that the war of Troy was very long anterior to the age *conjecturally* assigned to it by Herodotus, and the Greek accounts subsequent to him. The Greek writers have noticed that the Hindus had a poem on the war of Troy in their own language. M. Larcher has collected all the evidence with respect to this date, which no doubt denotes an epoch; that I believe of Zebah and Zalmunna (confer p. 208, note), who, with 15,000 men, were defeated by Gideon. *Judges*, 8, 10: “All that were left of all the hosts of the children of the East: for there fell an hundred and twenty thousand men that drew sword,” *i. e.* fighting men, B.C. 1249. Herodotus places the destruction of Troy 800 years before his time; he read his history at the Olympic meeting 445 B.C.=1245. The Pandu and Yudishter both probably relate to Spain, Ulyssipo, et Tagi ostium (*Mela*, 3, 1); Οδυσσεια, Οδυσσεύς, Steph. de urbibus. Sed in Hispania (Iberia); Οδυσσεια πολις δεικνυνται και Αθηνas ίερον Nam Cadmeia quod dicitur fuit Græcorum victoria rebus eorum domesticis perditis, et singulis prædæ exigua parte potitis: itaque usu venit ut et qui patriæ excidio superessent scse latroiniis darent, et Græci idem facerent.—*Strabo* 3, p. 223. The Dorian or Doric Greeks seem the Taats; Bro, Welsh, patria (*Davies*): hence our word a-broad for out of the country; Bro, dorian, indigenæ (*Davies*); Dorwyn, Daur and Taur, (*Davies*; confer p. 113, 116 and 211, note). זבֿא Zab, Heb., lupus, homines fortes, feroces, sævi, crudeles, avari, rapaces; זָבֿיֿ Zyyby, Æth., id. ex. liberabis animam meam a devoranti lupo (*Castel*, 1006); Bala Blaidd, Welsh, lupus (*Davies*); Blae, Scotch, bluish, inclining to the colour of blue; Glas, Welsh, glaucus, lividus, pallidus (*Davies*), the colour (Glastum, Lat.) with which the inhabitants of this country painted themselves

to seek, are two verbs, the one (according to our grammatical phraseology) governing the other, or requiring the infinitive form in the other (*vide* p. 201). The distinction

in order to resemble the Æthiopians (confer p. 224, 222). The people of Dohac, the Dacians, or Danes, Cimbri; Hil, Ba., mori, interire (*Larr.* 1, 367); Helle, Hylle, Ang.-Sax, gehenna, sepulchrum, Helle smid Vulcani nomen. The latter not properly Vulcan, but the Volva Smidr of the northern nations, artifex malorum, Heli generavit Lud, Leland (*Collect.* 3, 22; confer note *E*, p. 18 *et seq.*; note *C*, p. 11 *et seq.*, and p. 117 *et seq.*; confer p. 206). The people called Japhet are the same with the Garbi, the Alps; יַפֶּת־ Japheh, Heb., Chald., Samar., pulcher, venustus, elegans fuit, item Sam. pulchre agat (confer note *C*, p. 14, n. 5); ܐܘܦܝ Aofi, Syr., periit. ܐܘܫܢ Hhusan, Sam., murus (house: confer p. 224, note); ܫܘܢܝܢܢܐ Hhusinim, potentes, vehementes; ܚܫܝܢ Hhosain, Arab., pulchritudo, bonus pec. pro Heb. יַפֶּת־ Japhet (*Gen.* 17, 13), item commodus, utilis, pretiosus.—*Castel*, 1227. “And he shall dwell in the tents of Shem,” the Tats of the Nomadic horsemen (confer p. 212, note), after Noah; *Shem*, the father of Eber, the brother of Japhet the elder, the father of *Lud*, anterior to the epoch of Noah. “Postea Joppe * * * * ibi quidem Andro-medam ceto expositam fabulata sunt.”—*Strabo*, 16, 1100; confer *Boch. Geogr. Sac.* 340. “Guldie, Scotch (a golden), a tall, black-faced gloomy-looking man” (*Jamieson*) (the Culdees, the Popa, the Columbians or Ionians; confer 215); Gul, gold (hence yellow), and *Gules*, in heraldry. Our word guinea for a gold coin relates to the same race; the Guinea Coast, Guinea-baile, Span.; Beltzen dantza, Ba., tripudium Æthiopicum (the witches’ dance), the Bight of Benning, from which has been derived the Masonic lodge of Kil-Winning, very far from being the proper mother-lodge of Scotland. These connect with Serapis and the masonry of the Templars, and the Sodor, Southernns, Soudan, the Isle of Man, and the Black King of Man (confer p. 72), and the Legs of Man, *derived* from the three steps or degrees of the *proper* Scotch masonry, or conditions of mechanical or handicraft instruction. جلدی Sjudhi, Arab., aurifex, artifex, monachus, minister ecclesiæ.—*Castel*, 551. The Arabic ج Zjim, not materially differing from our G soft, is the common substitute for the ג Ghimel of the Hebrew, Chald., Syr., and Sam., corresponding to the difference of the English G, as sounded in Gorgon and George. The words written with ج are in many cases pronounced Ds and Dh or D, as Dsou and Dhou; Dhou Gihan, the two worlds, &c. (*vide Pocock*, 58); جلاذ Sjalādon flagellavit, conjecit in terram, humi stravit, coegit invitum, vitiavit (*Puellam?* confer 91), digladiati fuerunt inter se; جلاذ Sjaladon, carnifex, potens (*Castel*, 551; confer 210); these, I believe, are the Pupas and Santons. Both the Greek and Trojan races, Greeks and Romans, were Cimbric or mixed races (Curavas and Pandavas, both Pallis flesh eaters, and cousins, or akin). It appears that Cato had found reason to conclude that Tracho (confer pp. 69 & 74, note), Tyrreno oriundum post quam eorumdem sermonem acceperat, Pisas condidisse, cum ante regionem eandem Teutones (the Tats), quidem Græce loquentes possederint.—*Haverc. Sall.* 2, 282; confer p. 211. Mazochius has shown the affinity of the Tuscan and Chaldæan. These here called Teutones would appear to be the Celts with the composite speech. The Israelites are the Rachsasas or followers of Rawan (Orion; Urien, Welsh), the pure Celts. Galilee, from a very remote age, had been occupied by the Guim, Gentiles or Serfs; גליל הגויים Galil-Heguim (*Josh.* 10, 7; *Isaiah*, 9, 1); Galilæa gentium. The imperfection of speech extended to the Samaritans—“Galilæi non distinguunt inter נ et פ, inter פ ו et נ, ut nec Samaritani” (*Castel*, 544)—like those who in English were called Cockneys (Swans) (confer *Matth.* 4, 12). ܐܘܟܘܐ Kukua, Syr., cygnus albus longo colle, cuculus, cornix, a cuckoo; the Serfs, whose women were deflowered by the Celts; ܐܘܟܘܐ Kakan, Chald., aratrum; ܐܘܟܘܐ Kakna, Syr., aratrum; ܐܘܟܘܐ Kukanus, Syr., cygnus; ܐܘܟܘܐ Kakanona, cygnus.

of the active and proper form of the active voice is equally an insignificant refinement, and seems to have sunk into disuse, "as they do not appear to be much adhered to."

Κυκνος, Greek, cygnus, olor; Eleys, anser sylvestris, Welsh, Eilun imago, species, eicon, effigies, Eilun cervus (*Davies*). The stag, or hart royal, with the cross between its antlers, the unicorn or three-horned (the *origin* of the Trisala; confer pp. 215 & 220, note) is the Scotch or Pietish cognizance of royalty (*as the lion of the Celts*), all denoting the same thing; كوكبوس Kukunus, Pers., nom. avis, phoenix; كوكبو Kūkū, Pers., Gallina, item Columba.—*Castel*, 2, 429. This seems the word cock; Chukie, Scotch, a hen; from whence the English diminutive chicken, and chuekle, cackle; कुककुतः Kukkut-ah, Sans., a cock; Kukku-tee, a common hen (*Gram.* 604); Gallus and Gallina, Latin. The people called Gauls, Galli, by the Latins and Kelts by themselves (and by Strabo, generally), seem a difference of designation of the same nature with that of Alb. or Alp., a rustie or white man, or Pahluan; the Galli, if derived from Gallus, meaning the cocks or cockneys; if from Greek, Γαλα, Gala, milk or white, the Garbi, the same people (confer pp. 181, 186 & 211, note). The designation from the domestic fowls probably has arisen from these animals *scraping* the earth with their feet in feeding and in obtaining their food, deriving by this means their sustenance from the earth (these are the Tuata Teutones, not the followers of Tuiseo or Tues (as in Tues-day); confer pp. 220 & 224, note); נרגל Ner-gal, Idolum Cuthæorum, the Samaritan race (a cock); תרנגל Thirngal, Gallus, *Sanhedrim*; نرج Neraj, Arab., vomer aratri, rutabulum quo fruges in arca teruntur.—*Castel*, 2414. This word is used for Ezion Geber (1 *Kings*, 22, 48), the same with Elath (the port in the *Elanitic* Gulph) recovered by the Syrians or Phœnicians from the Jews, and ever afterwards retained by them; by possessing themselves of which the Jews probably had compelled the Tyrians to admit them to the Eastern trade; גֶּבֶר Geber, Heb., Gallus, unde עֲצִיּוֹן גֶּבֶר Etziun Geber, Jonathan (*Deut.* 2, 8; *Num.* 1, 33, 36), transtulit, urbs Galli; תַּרְנַגּוּלִי Tarnëgoli; גַּבְרִית Gabrith, gallina; גַּבְרָא: Gabyra, Æth., fecit, formavit, operatus est, servus, famulus, puer operarius.—*Castel*, 477, 8. These are not the Gol or Wal, the *Foreigners*, the Celts, but the Gaoil or Gael, the kindreds or tribes (confer pp. 72 & 219, note). Strabo seems very clearly to indicate that the name Kelt was given to these people by the Greeks (a Cimbric race depressing the industrious people; confer note C, p. 14, note ⁴); considering the Celtic extraction as the more illustrious, as has been nearly universally the case; Γαλατας Κελτους ὑπο των Ελληνων προσαγορευθηαι, εις την επιφανειαν.—*Strabo*, 4, 288; confer p. 64, note. The appellation of Kelts has been conferred by the Hellenists (*Ionim*) on the Galats (the whites or kindreds) as illustrious; και Σαντωνων αμφοτερων Γαλατικων εθνων (*Strabo*, 289); the Santons, another tribe of the *Galats* (perhaps *Welsh*); ad oceanum sunt Santones et Pictones, quorum hi Ligeri, illi Garumnæ sunt vicini, names retained in *Poictiers* (from Piocaich, a Pict) and *Saintes*. These people seem distinguished from the Kelts and Druids, and the left-hand side or way. Claudian, speaking of Cæsar:—

"Sparsas per *Gallica* rura cohortes
Evocat."—*Lib.* 1.

"Et vos barbaricos ritus, *moremque* sinistrum
Sacerorum Druidæ."—*Id.*; confer pp. 205 & 217, note.

Mr. Jodrel has collected nearly all that is to be found on the song of the Swan; and in these notices and the Cygneam Cantio of Leland, may be seen the supposed frequency of these birds on the Thames as well as the Eridanus. The whole fiction is evidently derived from Hay Hay the

—*Gram.* 121. Thus, whether a man labours for the good of another or for himself, are ideas as distinct from that of to labour, as freely, or by compulsion; our form of

With the Swan; or the death song of the victims. The Cygneum melos may, however, refer also to the harmony or melody, either the euphony or perfect accordance of the speech (confer 169, note). It is somewhat singular that Chafar-naam, urbs sita ad ostium Jordanis in mare Tyberiadis influentis, in qua civis fuit Christus, and Lon-don are of the like import; Jordan or Yordan is possibly the same name with Eridanus; כפר Chafar, Hebrew, pagus, vicus; כְּפָר Chēfur, Chald., pagus, villa; כפר נחום Chafar Nahhum, Syriac, Æthiopic, Arabic; אל כפר נעם Chaphar Naam; כפר חפארו Chapharuna, Syriac, oppidum; كافر Chapharon, Arabic, pagus, vicus; كَفَّار Chaphāron, seminator (*Castel*, 1789, 1790); נעם Naam, Hebrew, Amœnus, jucundus, pulcher, gratus fuit, Amœnitas, jucunditas; נאמתה Naamatha, Syriac, melos, modulatio dulcis.—*Castel*, 2343; confer 169. Nahhum seems from Arab. نحر Nahhuon, ratio agendi, modus, via, semita, cum art. ال, Grammatica (*Castel*, 2270); Pec. ab inflexione et declinatione vocum; Lon or Lun, Welsh, Amœnus; Don, Dun, Din, Dinas, Tun, Toon, a town, the capital of LLoegria (the *Laigh* Scotch) or Low people, the Lowlands of England. The derivation of the name from Lud (Sora) and Ludgate is erroneous; these refer to the Celts and the epoch of human sacrifice. Lud-gate is Hadramuth; Atrium mortis, Death's-door. Ludgate Hill is of the same import with the Bursa of Carthage and the temple situated on its summit. "Rama caused the evil spirits (Raskshansya) to be devoured by the monkeys; he caused them to be conducted to the regions above (alluding to their denial of a future state); he caused them to cry out (alluding to the import of Rawan); he caused them to come quickly (reduced them to ready obedience); he called aloud, causing the enemy to make a noise (roar with anguish); he caused them to be devoured; he caused rocks to be carried, and he caused proper food to be eaten; obs. by the monkeys is to be understood in every sentence."—*Grammar*, 637. These probably do denote the African Cannibals. Wachter derives Africa from Ap. Ric. the realm of the monkeys; right, as descriptive of the country, though not the etymon of the word, which is from עפר Aafar, Heb., pulveravit, Chald., pulvis comminutus et contritus; آفأ Aafar, Syr., terrenus factus est, pulverizatus est; עפר Aafar, Heb., fil. Madian (*Gen.* 25, 4), a quo Africa nomen habet (*Castel*, 2844); אפר Afar, cinis in quem materia usta redigitur (*Castel*, 203); from this root the Æthiopians derive Africa, Ἀφραγενη: Apharageny (confer p. 202, note). Rawan seems to have been vanquished by his own weapons. The whole of this Israelite doctrine of the Lord God, or the constitution by confederation or covenant of a power which, not being Divine power, might be (by blinding mankind and keeping them in ignorance) imposed upon human credulity for Divine power, and the acts of God, has arisen from an abusive misrepresentation of the real nature of our condition in this life, viz. that we are here to regulate our actions, and to conduct ourselves according to the laws of nature, the covenant of God with his creatures; it being undoubtedly certain that God will in no other wise interfere with the events of this life, than by the consequences resulting from his general providence, as established by these laws, which render this world a sphere of moral probation for rational creatures. The destinies of nations and of the species collectively, as to their condition here, as well as the eternal destiny of individuals, being entirely dependent on the use or abuse of reason, in directing or perverting the exercise of human power: "Ingenii egregia facinora sicuti anima immortalia sunt * * * * * animus incorruptus, æternus, RECTOR HUMANI GENERIS, agit, atque habet cuncta, neque ipse habetur; quo magis pravitas eorum admiranda est, qui, dediti cor-

language supplying readily the means of expressing every species of causation, by inducement, seduction, attachment, interest, hire, constraint, compulsion, or what means

poris gaudiis, per luxum atque ignaviam ætatem agunt.”—*Sallust, Bell. Jugurth*, cap. 2. Man is, in every sense of the word, the artificer of his own destiny; and it is perfectly true, that his reason rules and disposes of the events of this world, as the Guebres represent the Deity as saying: “L’homme, je lui ai donné le monde, roi du tems.”—*Zendav*. 3, 26. But this collective attribute of human reason is, as an irresponsible power, to be vested in an individual, or in any body of men, what human nature is totally unfit to exercise or to be entrusted with. *The whole subject of government* as matter of investigation, establishment, and perfecting by reason, is nothing more than the proper combination of the various principles which our nature and social relations supply, for the proper constitution and direction of civil power, restraining it from abuse, and giving it an impulse to what is right and salutary, rendering its action public and open, and fixing it with responsibility to the political community affected by its measures. The idea was altogether monstrous, and amazing in its wickedness, which, representing the immutable permanency of the laws of nature, the most miraculous testimony of Divine wisdom and power perpetually fulfilling it, and of immutable will, as inability to act, and that, consequently, it was necessary to *make a God* or power, to be represented as Divine, whose favour might be invoked, propitiated, or purchased, the *real idolatry*, or Taguth. The *Israelites* have at all times asserted that the hand of God is tied up, that is, that *He could not exert* miraculous power, or, when called upon, answer by fire (confer p. 164, note). Mahomet states, “The Jews say the hand of God is tied up. Their hands shall be tied up, and they shall be cursed for that which they have said: so often as they shall kindle a fire of war, God shall extinguish it, and they shall set their minds to act corruptly in the earth; but God loveth not the corrupt doers.”—*Koran*, 5, p. 134. By the fire of war, he alludes to this especial attribute of the Lord: “For the Lord thy God is a consuming fire, a jealous God.”—*Deuteron*. 4, 24. “The Lord, the Lord of Hosts under his glory shall kindle a burning like the burning of a fire.”—*Isai*. 10, 16. “Through the wrath of the Lord the people shall be as the fuel of the fire: no man shall spare his brother.”—*Isai*. 9, 19. “Is not my word like as a fire? and like a hammer breaketh the rock in pieces.”—*Jerem*. 23, 29. “I (am) a God at hand, and not a God afar off.”—*Id*. 23, 23 (put in the interrogative form in our version), &c. &c. God is the bountiful supplier of all things, but he furnishes the means, not the undeserved enjoyment, and he who would possess, must earn by industry and virtue. The will of God is perfectly immutable and inflexible; there is, in reality, no such thing as chance in the universe; we call that chance, which we suppose to be undetermined or uninfluenced by *human design or human volition*; but rattle the dice in a dice-box for a year together, there is not a movement which they receive which is not precisely and mathematically determined by the laws of impulse and of motion. The flattering unctiousness which the victims of wickedness are taught to lay to the stings of conscience (the voice of God recalling them to a sense of duty), that “they may have as good a chance of salvation as another,” or, “that God will pity them,” is a vain delusion. God has irrevocably fixed our condition. As Pope has expressed it:—

“Yet gave us in this dark estate
To know the good from ill;
And, binding nature fast in fate,
Left free the human will.”

The laws of nature as they affect the physical world may cease, but the law of justice, eternal as God himself, will in its effects endure for ever. It is an abuse of words to speak of the *mercy* of God;

soever. If a language constructed on such principles as the Sanscrit expresses such distinctions, it is evident it is independent of the artificial form given to the root of the verb, which is at the best unnecessary, and, as an indispensable condition to propriety of expression, a useless burthen on the attention and effort of the speaker or writer : as a significant artifice of language, inconsistent with the natural relations of things, inaccurate, and exacting from the *hearer* an act of appreciation of import, "according to the context," which is not expressed by oral signs, which may (and in many cases must) be dependent on the knowledge or acumen of the reader or audience ; remarks which will serve to illustrate both the purpose of synthesis in the accumulation of

if by mercy is meant an emotion of pity. The mercy of God is nothing more than the absolute perfection of his justice. God is in his nature passionless, incapable of being acted on, the *cause* and source of all active power ; but unsusceptible of reaction, of a nature inscrutable and incomprehensible to us. The end of human justice is the social object of the good of society or the protection of industry and virtue from fraud and violence, and the security of the rights of person and of property ; and imperfect at the best (from the defective nature of evidence and the power of appreciating it), and disproportioned (from the nature of its objects) to the moral amount of criminality, and requires to be tempered in its dispensation by the human emotion of pity and compassion, wherever circumstances appear to mitigate the feelings of indignation, or are consistent with the fulfillment of its indispensable claims ; but the end of the justice of God,—is justice ; referring to nothing but the exact degree of moral delinquency, and in all probability self-fulfilled, by the operation of the laws of nature. It is a most mistaken notion which some have taught, that the object of the Deity in Creation was the happiness of his creatures. The question is not, what some fancied sage in his superior judgement may think most befitting Divine wisdom, but what is the state of the case as it is, and this is manifestly not our condition. Had this been the object of the Deity, it would have been as easy for infinite power to have accomplished it at once, by creating us in a state of perfection and felicity. But in this world we are taught by experience and observation, the difference between good and evil, and see that the reality and intensity of suffering greatly exceeds the reality and the intensity of enjoyment. There is no pleasurable sensation or emotion which equals in vivacity or degree the torment of disease, of surgical operations, or the cruelties which folly or revenge has inflicted under the abuse of the name of punishment. The pleasures of life bear no proportion, either in their gratification, or in the number of those who enjoy them, to its sorrows and privations, and to those who are doomed to live in their hopeless endurance ; facts, which ought to impress on every mind the certainty that if the Deity exposes the unoffending in this state of probation to the experience of such affliction, he holds it out as a warning that such will not fail to be the eternal fruits of conduct which may deserve it. It is equally futile to suppose, that if we throw away our present opportunity of attaining a state superior to that in which we now exist, we shall be ever able to redeem the omission. *We are here in a moral condition*, and there is not the shadow of a ground for the surmise that there is any other. The visionary conjectures which for ages were credulously received as matter of faith by mankind, with respect to the physical œconomy of the universe, vanished at once by Newton's appeal to a known law, existing as matter of certainty. Within the whole compass of our knowledge, there is not a fraction of evidence to countenance such a supposition ; we may rest assured that in the moral world, justice and the moral law are what the law of gravity and the laws of motion are in the world of matter. Every person who thinks, should keep in mind the words of Newton : "Theoria non fingo."

import on a sign properly significant of a specific idea, and the disadvantages resulting from the formation of speech on a principle inconsistent with the analogy of signs to the relations between things which it is their object to signify.

The utility of these respective principles in the structure of language, as mere matter of education, is a consideration no less important than their efficiency as instruments of thought or communication of thought, or of precision of definition and perspicuity of description and narration. The influence of language in the formation of the infant mind and the development of intellectual capacity is very great. We have only to consider the spontaneous effort of the faculties made by every child *before he begins to speak*, but learns in some degree to understand the import of oral signs, and while he acquires the method for using them according to the analogy of his native tongue, to see how much the exercise of his intellectual powers, from the first dawning of reason, is influenced and fashioned by the nature of this logical process, or process of ratiocination on which they are first employed. This is the school in which nature is nearly alone the teacher, the value of what she teaches, and the usefulness of the exercise afforded to the mind in habituating it to the right direction of its efforts (analogous in its effects to the acquired facility and address of mechanical dexterity in every art) depending upon the perfection of speech. In the analytical form of language, the child in learning to speak learns at the same time to think, to analyse the acts of his own understanding, and to distinguish the several steps of the perceptive process, and of the influence of volition on external actions, and the association and connexion of his ideas within; and in this way, while he acquires a correct command of language, he acquires the useful exercise of his own faculties and precise conceptions of the imports of all the words which a cultivated speech in an enlightened age can supply. An *artificial* arrangement of oral signs thwarts the spontaneous action of the faculties, and compels him, in acquiring the power of speech, to accommodate the association and connexion of thought to restraints which for ever impair his capacity for the percipience of truth or soundness of thinking. In the Sanscrit a man will consume many years in acquiring a competent knowledge of all the niceties to be attended to in order to express himself with classical purity, and at the end will not possess the facility which in an analytical form of speech nature puts a child in possession of before the end of his fifth year. The result seems to have been the same in all those *ornate* or *learned* languages fabricated for the purpose of excluding the vulgar from the accomplishments of the courtly and the erudite. "The Arabians," says Sale, "are full of the commendations of their language, and not altogether without reason, for it claims the preference of most others in many respects, as being very harmonious and expressive, and withal so copious, that they say *no man, without inspiration*, can be perfect master of it in its utmost extent; and yet they tell us at the same time that the greater part of it is lost."—Sale, *P. D.*, p. 34. That language is the most perfect which is the most precise, and most easily acquired in infancy by the unassisted tuition of the principles of imitation. It is folly to employ a

form of diction which requires a man to spend his life in learning to speak—a truth so obvious, that the invariable result has been that all these complex dialects lose their forms, and all of them are in part or entirely dead.

In the course of the preceding pages I have gone over a good deal of untrodden ground, where, as far as is known to me, no person has preceded me either in the method of inquiry, or in the truths elicited; and though it has been necessary to omit all notice of much which would have elucidated the subject, and to leave many remarks that have been touched on incomplete, I am not without hope that they may be of use. I have in various cases deviated perhaps a little from the mere consideration of language, to point out a moral inference which the train of thought suggested. It is impossible to render justice by such allusions to matters of consideration which would require for their proper development more than all that I have printed. But this much I will say on a subject that is important, because I never may have an opportunity of stating it again, as it refers to a philosophical conclusion as it appears to me erroneous, and to a truth which no writer has ever promulgated or perceived. D'Alembert, in his preliminary discourse to the French Encyclopédie, has compared the reference of the various subjects or departments of our knowledge to our intellectual powers, to what he calls the encyclopedial tree; and though it is no doubt true that there is no description of human attainment in science or art in which *all* the faculties of mind are not exerted, yet it is evident that in the aggregate mass of the objects of knowledge and of human pursuit, as relative to the species at large, history, poetry and philosophy, bear a remarkable *analogy* to the ends to which memory, imagination, and reason are subservient in the individual; including, as he does, under history all that is record of fact or of the past; under poetry all that belongs to the cultivation, or embellishment, or refinement of the imagination, invention, or ideal creation; and under philosophy all that is deduction, or application of truth. It is justly stated that the encyclopedial tree *forks at the root* into the two great trunks of matter and mind; the phænomena of matter and the phænomena of mind presenting *all the objects of our perception and knowledge*, or foundations on which reasoning can be founded; and the simile might be carried further, and the branches of the trunk of the material phænomena, represented as producing the female blossoms, and those of the trunk of the intellectual phænomena, the male: the former sterile and unproductive alone, but with the intellectual blossoms (in themselves transcendent and useless to life) applied to them producing all those intermediate and practical fruits on which (as Lord Bacon has remarked) the improvement of the human condition depends. But it seems to me altogether a hasty conclusion, or an unguarded expression, that all that is not matter is necessarily mind, and that all that is not mind

is necessarily matter: the assumption is entirely gratuitous, and, as far as I am capable of investigating the subject, contradicted by facts both physical and intellectual, which, in my opinion, afford the grounds of a conclusive inference. That there is nothing in the œconomy of nature or in the universe but matter and mind, is as much a theory as the contrary inference would be, were it not, as I conceive, demonstrable by good and sufficient evidence, physical and intellectual. On this subject I would wish to speak, however, with becoming diffidence, because no person can be so fully aware as I am of the weight due to the authority from which I venture to differ; and as it is impossible to state a lengthened argument, I must leave the subject to the consideration of those who may hereafter be able to make it, as I have done, the steady object of reflection and investigation. This much will be admitted, that it removes many difficulties to the solution of a variety of unexplained points both in the phænomena of matter and the phænomena of mind; but it is necessary to premise, that it is unconnected with the evidence either of the Trinity in the Unity of the Deity, or that of the immortality of the soul, and is not subservient to the certainty of the divine justice, all of which rest on entirely different and distinct premises and separate trains of reasoning. That a principle, neither mind nor matter, does exist in nature, seems to me a certain and absolute truth; as it is also evident that there may be much in the universe of which we can form no conception. The aphorism of Bacon correctly defines the limits of our knowledge, but an unknown infinity extends beyond it. The subject is put into the form of a Scholium; and to obviate any appearance of affectation, I wish to remark that this designation is employed merely to imply a brief explanation, statement, or enunciation of what I believe to be truth, without attempting to adduce the reasoning on which it is founded.

SCHOLIUM.

I. There is a principle which is not matter, and which is not mind; immaterial, and therefore imperceptible to sense; nor subject to the law of gravity, or the laws of motion. Not mind, and therefore without intelligence, percipience, or volition.

II. It is susceptible of division, and its parts capable of occupying space to the exclusion of each other. *Probably* as matter is, various in its modifications, and *probably* by the will of God imperishable, or possessing as an attribute a future eternity.

III. It does not occupy space to the exclusion of matter, neither do the particles of matter occupy space to its exclusion; and consequently to it *every form* of matter is pervious.

IV. It acts upon matter, and is acted on by matter; it acts upon the Sentient and

Percipient principle of animal nature, and is acted on by the Sentient and Percipient principle by the volition and the intellectual Energy of Percipience.

V. As acted on by the material frame of animal bodies, and acting on mind, it is the instrumental cause of the phænomena of sensation and percipience; and as acted on by volition, and acting upon matter, it is the instrumental cause of the voluntary motion of animal organization.

§ 1. This seems to be what is properly called the *Sensorium*. And that vague inference of its existence which the undirected appreciation of the evidence of facts suggests without their discrimination, or due estimate of their import; the origin of the manifold attempts to spiritualize matter or materialize mind; the means of their connexion being irreconcilable with the attributes of either.

§ 2. With this principle the sentient and percipient principle, which constitutes the individual identity of living creatures, is indissolubly united, and will after death continue united; and it is probable that, according to the universal eastern belief, no form of percipience which comes into existence returns into non-entity.

§ 3. If there is not sufficient reason with certainty to conclude, there is good reason to suppose, that this principle pervades the universe; linking in one vast scheme of Divine Wisdom the physical and intellectual creation, the material and spiritual world, the Providence of God which regulates the course of nature, and the Providence of God in his moral government, and connecting our planetary system with every fixed star which exists in space, but being immaterial and coexistent with matter (where matter exists), presenting no resisting medium to the motion of matter in free space.

§ 4. As acting upon mind, and as modified by the action of mind, it is evident that this principle, as it exists in our constitution, *may* be placed in a state of affinity with any particular modification of which it is susceptible, as existing for example, in any fixed star in the universe; and that consequently when separated from its union with the material frame of our bodies, which alone are acted on by the law of gravity: and what we call motion (progressive transference in space, or the continuous and successive occupation of adjacent portions of space) being an attribute proper only to matter, it *may* instantly at the moment of death transfer our existence to the precise sphere our conduct has merited.

§ 5. I can see nothing in what we call our intellectual faculties but certain limits, or conditions, or occasions which determine sensation and percipience, as this principle is acted on by the matter of the body according to the laws of sense, and acts upon the principle capable of sensation and percipience. It is a mistaken and, I believe, a prevalent notion to suppose that the faculties of the mind, perception, attention, memory, imagination, abstraction, &c., are distinctions with respect to the mind at all analogous

to those of the bodily members, either the limbs, or organs of sense. Perception is nothing else than the act or state of the mind in perceiving; attention the state or act of the mind in attending; memory, imagination, and abstraction in remembering, imagining, and abstracting, or generalizing, &c.: and in all these cases we can discover nothing but certain limits or conditions under which it is capable of perceiving, attending, remembering, imagining and abstracting; to the degree in which it is competent to exert these acts. None of these acts are simple: if we except perhaps the act of attention, to a single or indiscriminate sensation, a *minimum sensibile**. Memory, in almost all cases, if not all, implies conception or imagination; conception or imagination, memory in all; and abstraction, the memory and conception of all that it excludes, &c. † There is a considerable number of truths which we intuitively or directly perceive to be true by the influence of this instrumental cause, by virtue of which the mind is capable of perception, as light is essential to the organic or sensible vision of the eye. These correspond in all our reasonings to what are termed Axioms (self-evident truths ‡) in mathematics; and are the foundations of all our *knowledge*, or what constitutes evidence. By the reference of every conclusion in a process of inference to one of these *proof* is attained. In the reduction of our conclusions to these intuitive truths which form properly what we call the steps of a demonstration, or, according to the common metaphor, the links of a chain of reasoning, there is nothing to be perceived but a discrimination of accordance or of discrepance, of identity (or coincidence) or of variety; number, and a common measure, or media of comparison analogous to a common measure or standard of comparison or verification, which, being placed together in logical order, and in connexion with the truths which we intuitively and involuntarily perceive to be true, are the occasions on which the mind is percipient of inferred truth in a manner which it is impossible for us to exclude, or which forces assent, which is what we call proof or demonstration**.

* Attention seems to be properly the *nisus* or active effort of the percipient principle in directing its observation, which is expressed in Latin by *intendere animum*, “*mens naturalem vim habet, quam intendit ad ea quibus movetur*” (*Cicero*): wherever more than a single sensation is the object of attention, discrimination, comparison and judgment, and memory and conception are implied.

† Confer p. 240.

‡ Erroneously rendered by Cicero “*Pronuntiata, enunciationes, postulata.*” An interpretation evidently derived from the *necessary truths* or the *ipse dixit* of the master which were held to be incontestable.

** Thus ascertained or demonstrated truth serves the purpose of an axiom, by a reduction to which any particular case is proved. That which evinces the comprehension of the individual case under the general truth, serves the purpose of a common measure, standard or criterion, as in the application of the axiom, “things which are equal to one and the same thing are equal to one another.” All the radii of the same circle are equal, but the lines CA and CB are radii of the same circle, therefore the lines CA and CB are equal to each other. It being shown that all the angles of a triangle, as a general truth, are necessarily equal to two right angles, therefore the sum of all the angles of the triangles ABC and BCD are equal to each other; from which it follows

§ 6. This is *the percipience of reason*; and it is perfectly possible that there may be a higher order of intellect of which our percipient principle is susceptible, in which

that the sum of all the angles of a quadrilateral are equal to four right angles; *for draw the diagonal*, the quadrilateral is divided into two triangles, and $2 + 2 = 4$ where the drawing the diagonal affords the evidence, and so with the *construction* of all mathematical diagrams. All the angles of a polygon are equal to twice as many right angles as the figure has sides, wanting four; for draw from a point within the polygon lines to each angle, the figure is divided into as many triangles as the figure has sides; the sum of the angles of each of which is equal to two right angles; but all the angles formed at the point from which the lines are drawn are equal to four right angles (the four quadrants, viz. of a circle of which this point is the centre); therefore all the angles of a polygon are equal to twice the number of the sides of the figure minus four. In these instances the reduction of the proposition to a case of the ascertained truth of the equality of the sum of all the angles of a triangle to two right angles affords *proof*; the drawing the lines, the means by which the fact is evinced or the proof effected. *Definitions*, in like manner, supposing the fact correctly defined, afford the means of equal certainty, from which has resulted the syllogistic logic, viz. the comprehension of particulars under a common term, expressive of a class under which they are supposed to be included. The word Syllogism is derived from the Greek *συν*, pariter, communiter; and *λογος*, as defined by Plato in *Timæo*, ratio autem vera quæ versatur in iis quæ sunt semper eadem. That is certain immutable truth, inherent in the nature of things; it is used also for sermo, sententia, oratio; in the former sense it denotes the method of deducing truth; in the latter the verbal or syllogistic logic, the dialectics as exhibited by Aristotle. The *Kategorïes* or *Prædicaments* denote properly what may be attributed or imputed to or prædicated of general classifications to the individuals of which they are common, correctly defined by Dio. Lacrtius in *Zenone*, “cum quæ magis universalialia de his quæ magis particularialia dicuntur.” The *Ten Categories*: “*Categoriæ decem, sunt generalialia summaque genera, ad quæ vox omnis simplex refertur.*” These, and the accidents, are all mere scholastic distinctions, fertile only in disputation, and calculated to embarrass and confute in argument, not to elicit truth. What are called postulates by Cicero probably mean what is granted or admitted by both disputants. These are the result of gross misconceptions or perversions of the certain truth of the use and necessity of language to the power of reasoning, the placing a sign for the thing signified, and more especially the subservienc of general or *abstract terms* to the attainment of general or *abstract results*. What we call *induction* is properly the correct *definition* of fact, or certain truth; in all cases of which, a process of reasoning or inference is required. By a proper direction of the reasoning power in the investigation of the several classes of truths, and of the media of proof of which they are susceptible, material aid may be afforded to the human intellect. The Hindus have a logic in which the three members of the syllogism, the major and minor propositions, and the inference, and a set of categories and accidents are recognised; and it seems probable that the systematic art of disputation of Aristotle was derived from the information obtained by the conquests of his pupil. The sense of the word *Διαλεκτικός*, defined by Plato in *Cratylus*: “Qui interrogare, et ad interrogata apte respondere novit,” seems to imply the same art, and was probably derived from Egypt. “The sluggard is wiser in his own conceit than seven men *that can render a reason.*”—*Prov.* 26, 16. The proper Greek import of the word seems that of the verb *Διαλεγω*, discerno, discutio, segrego; *analysis*, resolutio, dissolutio. In all cases a process of sound inference seems to me of the same nature, though differing as to form. And in like manner the nature of instinct is the same, from that of the worm to

the same cause of perception, on occasions much less circumscribed than those resulting from the impressions of sense on our material frame, and the perception consequent on the evidence of inference, may immensely extend the sphere of our knowledge, as well as our pleasurable and painful emotions. A careful examination of the phenomena of instinct and of the nature of the percipience of the lower animals has convinced me that this is the case, and that as we see a state of percipience differing from, and inferior to our own, exemplified in the animal œconomy of this world, we are capable of attaining in the scale of creation a different and a higher percipience; and that to a moral nature the death of the body is the birth of the soul, to eternal reward or eternal punishment in the most absolute and perfect proportion to its deserts.

§ 7. It appears, therefore, that without any retrospection or judicial award, provision is made for the most complete accomplishment of the ends of Divine Justice; as for the fulfillment of all the other ends of providence by the *laws of nature* (that is, the scheme of creation, its final causes, and the means of accomplishing them), or as it is expressed in Scripture, “That in a moment we shall be changed, and corruptible put on incorruption;” the change being effected at the instant of the separation of this principle, which gives vitality to the body from its connexion with matter.

§ 8. There is more cogency as a canon of reasoning than may at first sight appear in the aphorism of Newton: “*Entia non sunt multiplicanda.*” That which will account for the facts, and without which they cannot be accounted for, is the proper inference of the truth; whatever is more, is a theory. With reference to the transference of the soul to a future state of existence, the force of the evidence does not extend to this; because, although this principle is sufficient to account for it (and to my apprehension more satisfactorily accounts for it), there is, I conceive, sufficient evidence for the existence of an intelligent principle connecting with the Trinity in the nature of God, which will account for it, but does not the less render this unintelligent principle a *necessary* entity in creation; for there are a variety of facts both in the phenomena of matter and of the minds of rational and irrational animals which cannot be accounted for by an intellectual existence alone.

§ 9. The conclusions which follow from this may serve to tame the pride of genius, to humble the consequence of learning, to mortify the vanity of pretension, and to reconcile the large portion of mankind to their condition, whose situation in life, and

that of the elephant, or of the bee, or emmet, or migratory bird, though different in the degree and objects of their percipience, many of them circumscribed by the want of some of those senses common to all the higher orders of the animal creation. The Zeno, supposed to be the origin of Dialectics, was the pupil of Parmenides, who maintained that there were only two elements, Fire and Earth. The Sanserit term for Logic and Metaphysics is न्याय Ny'aya, नैयायिक Naiyayika, a logician, from root णी Nee, lead; नयते Nayatay, he leads (*vide Gram.* p. 504; *Dhatu.* p. 55), corresponding in derivative import to our words de-duction, in-duction, a de-ducer, or reasoner, what leads to a conclusion, or certain knowledge, by the demonstration of one truth by another.

the imperfection of social institutions, and the defects of the methods and objects of education deprive of the means of intellectual cultivation. For it is evident that all acquired knowledge attainable in this world is profitable for this life alone ; and that when this mortal film shall drop from our eyes, a new sphere of existence will open to us all, in which all worldly distinctions but that of the just and the unjust, the pure and the corrupt in spirit will be lost. It is not impossible, nor perhaps improbable, that the right cultivation and direction of our faculties, and the inclination to what is right habitual by the steadfast adherence to virtue, may render the intellectual principle itself more vividly percipient and more sensible of enjoyment ; but it is the use which a man makes of his knowledge, and the motive with which he acquires it, that alone are its abiding value to him. The condition of human nature can never be rendered any thing else than that which it was intended by Providence to be, a state of moral probation ; nor is there any, the most forlorn condition of humanity, in which the means of salvation are not within every man's power.

§ 10. This truth has been perceived before, at a very remote age of the world, before what is termed the fall of man ; or in the primitive world, from which, in a variety of enigmatical forms, it has been transmitted. It is the import of the Gayatri, the most sacred text of the Veda : “ the light which enlightens our understanding ; ” and represented as the mother in the regeneration, or second, or spiritual birth, of which the explanation of this text is considered emblematical. It is, I conceive, what another sect represent as “ Indra's organs of sense,” a personification, as I before remarked, which is the origin of the notion of the Demiourgos, seeing the prototypes of things by the influence of this principle, and realizing them by his intuition or volition, by the instrumentality of this principle (not fabrication). Indra, I believe, is also a different conception of the same principle, combined with what is called अध्यात्म Adh'yatma, rendered by Wilkins (*Gram.* 505) supreme spirit, and explained by the learned natives “ superintending soul ; ” the epithet is compound ; अध्या Ad'hya, all, complete ; and आत्मन् Aatman, soul, self (*Id.* 507), principle of individual identity, or conscious entity ; a theory which I notice merely as evidence of the recognition of the existence of this principle (which is not the constituent cause of matter), as is apparent also by the manifold allusions in the Hindu works to the contamination of this light, by vice, crime, turpitude, and sensuality.

§ 11. It is the origin of all the dicta universal in the East, with respect to that which is between this world and the next, as Mahomet represents the deity as saying : “ We created not the heavens and the earth, *and that which is between them*, by way of sport ” (*Koran*, cap. 21, vol. 2, p. 148) ; as the doctrine is repeated in other parts of the Koran : “ We created not the heaven and the earth, and what is between them, otherwise than in truth.” The path of life in our language, by which it is implied that every step we take leads to or deviates from what ought to be the directing object of our conduct. Mahomet says : “ Those who worship Taghut are in a worse condition, and err more widely from the straightness of the path ” (of duty or salva-

tion).—*Koran*, 5, vol. 1, 134. Christ makes use of the same metaphor: “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be who find it.”—*Matth.* 7, 14. And he states that we shall certainly reap the fruits of our conduct: “Do men gather grapes of thorns, or figs of thistles?”—*Ibid.* The bridge of Sirat is of the same import. This Notamanus (*Seir Mutaquerin*, 3, 365) describes “as reaching the gates of bliss,” and is fabulously represented as to be traversed after death; but in traversing which, our lives are spent*.

* This bridge of Sirat exists universally in the East in one form or another. As the *ford* of Nieban (Nirvana) among the Siamese: according to the Mahomedans, as described by Sale:—“Those who are to be admitted into Paradise will take the right-hand way; those who are destined to Hell will take the left; but both must pass the bridge called Al Sirat, which they say is over the midst of Hell, and described to be finer than a *hair* and sharper than the edge of a sword. It will, however, be no impediment to the good, for they will pass with wonderful ease and swiftness, like lightning or the wind; whereas the wicked, what with the *slipperiness* and extreme narrowness of the path, will soon miss their footing and fall down headlong into hell. This circumstance Mahomet seems to have borrowed from the Magians, who teach, that on the last day all mankind will be obliged to pass a bridge which they call Pul-Chinavad or Chinavar, that is, the Strait bridge leading into the other world. * * * It is true the Jews speak likewise of the bridge of hell, which they say is no broader than a thread; but then they do not tell us that any shall be obliged to pass it except the idolators.”—*Sale, P. D.* 121. Denying the bridge of Sirat is in the phraseology of the East, equivalent to denying moral retribution: “The locutio figurata, qua sermo orientalium magna ex parte conditus est” (*vide* p. 159). The Son of God, the Son of Man, and a multitude of others are of this description, and can only be understood in the sense in which they were intelligible in the age in which they were uttered. Thus the Jews do or did say (as is also stated in the *Koran*, cap. 9, p. 225), that Ezra was the Son of God, in the sense in which it was attributed by the Christians to Christ. I have noticed the circumstance in order to explain the import of the expression of Christ: “It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God.”—*Matth.* 19, 24. Mahomet makes use of the same phrase with respect to those who reject the signs of God: “Neither shall they enter into Paradise until a camel pass through the eye of a needle” (*Koran*, 7, vol. 1, 178); on which Sale remarks, this expression was probably taken from our Saviour’s words, though it *be proverbial in the East*. The eye of the needle is the aperture through which the hair or thread of Sirat passes; and the camel refers to the slipperiness; this animal being by its physiological structure incapable of travelling on slippery ground, its hind legs spreading asunder, by which it falls, never to rise again; an allusion probably much older than the age of Christ. The Malayan prayer, quoted by Marsden (*Dic.* 69), “O God! make steady my feet on the bridge,” may be considered a figurative expression for “O God! give me fortitude to do thy will.” It is to those who apply themselves to the seduction of mankind from the path of rectitude, by the allurements of vice, and representing the pursuit of virtue as profitless and thankless, that the religion preserved in the *Koran* so often alludes: “Woe be to the infidels! because a grievous punishment awaiteth for them; who love the present life above that which is to come, and turn men aside from the way of God, and seek to render it crooked.”—*Koran*, cap. 14, 2, p. 59. “The curse of God shall be on the wicked, who turn men aside from the way of God, and seek to render it crooked, and who deny the life to come.”—*Koran*, cap. 7, 1, 179. “God hath already heard the saying of those who said, verily,

§ 12. The recognition of this principle, as implied by allegory or enigma, is in its religious application as possibly or probably subservient to the transfer of our existence

God is poor, and we are rich.”—*Koran*, cap. 3, 1, 83. “With God is the most excellent reward.”—*Ibid.* p. 86. “God is my Lord, in him do I put my trust, and to him must I return.”—*Cap.* 13, 2, 56. “O! true believers, be patient, and strive to excel in patience, and be constant-minded, and fear God, that ye may be happy.”—*Ibid.* cap. 4, 1, 89. “God hath created the heavens and the earth in truth, that he may recompense every soul according to that which it shall have wrought; and they shall not be treated unjustly.”—*Ibid.* cap. 45, 2, p. 357. These are the precepts of true religion, by whomsoever or by whatever means they may have been preserved. This, it is to be observed, is exactly opposed to the Lord God of the Israelites: “The Lord killeth, and maketh alive: he bringeth down to the grave, and lifteth up. He raiseth up the poor out of the dust, lifteth up the beggar from the dunghill, to set him among princes, and to make them inherit the throne (seat) of glory: for the pillars of the earth are the Lord’s, and he hath set the world upon them.”—1 *Sam.* 2, 6; confer pp. 41, 190, 191, note. “As to those who deny the life to come, their hearts deny the plainest evidence.”—*Koran*, 16, 2, 75. “They seek to extinguish the light of God.”—*Id.* 9, 1, 226. “On the last day every soul shall find the good which it hath wrought present, and the evil which it hath wrought present.”—*Id.* 3, 1, 57. “On that day the hypocrites (*i. e.* the pretenders to hidden light) shall say, stay for us that we may borrow some of your light; it shall be answered, return back into the world and seek for light.”—*Id.* 57, 2, 407. Clearly recognizing, I apprehend, that the perception of good and evil, and the fruits of it are to be determined in this world. The same idea of the thread has given rise to the thread of life, and the cutting it, *viz.* separating the matter of the body from the principle of vitality which gave it animation; “or ever the silver cord be loosed, or the golden bowl (the material body) be broken” (*Eccl.* 12, 6); and of the bridge or way to the right and left hand roads. These misconceptions, which happily for themselves had with the Romans sunk entirely into a machinery for the poets, are however sufficiently to be recognized in many passages:—

“Hinc via Tartarei quæ fert Acherontis ad undas.

* * * * *

Portitor has horrendus aquas et flumina servat

Terribili squalore Charon.”—*Æn.* 6, 296.

By combining the ideas of the Ad’hya, Atman and the Aakasa, the Hindu mythologists have formed an allegorical personage which they call *Purusha*, explained in the Veda “a thinking person” (*i. e.* a rational being), or incorporeal man, who they represent as the first creation, and as the primæval sacrifice, which, as comprehending the Aakasa as his body, they describe as the last journey. Wilkins translates word for word from the Gita the following passage descriptive of this tenet:—1st. “He who, on all things perishing does not perish, (is) superior to (from) that (which is) visible and another nature invisible eternal. 2nd. Invisible without decay, so called him (they) the supreme journey (movement). That (is) my supreme abode which, having obtained (men), do not return. 3rd. That superior *being* (पुरुषः *Purooshah*), O Prince, is to be obtained by devotion (भक्त्या *B’haktya* ?), and not by any other (means) in whose body अन्तस्थानि *Anthasthani* (inside) (*intestines*) all beings are resident, by whom this whole was spread.”—*Gram.* 620; confer pp. 47, 48, text. It is evident that it is a misconception of this allegory which has led to the doctrine of the creation, “Magno se corpore miscet;” and to the idea of the Son of God as a *Purusha*

to another sphere, rendered more evident by the distinct assertion of its existence as a philosophical object of inference. As its parts occupy space to the exclusion of each

or person, and the viaticum by participating in the eternal substance of his body, not certainly to be obtained by mastication and deglutition of material food for the earthly frame about to perish. According to Paul, faith in God consists in the belief in the existence of this substance, though imperceptible to sense as deduced from facts within our knowledge: "Now faith is the substance of things hoped for, the evidence of things not seen. Through faith (the conviction of this truth) we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—*Hebrews*, 11, 1, 3. With this Hindu conception Paul (*erroneously*) identified Christ: "God hath in these last days spoken unto us by (*his*) (the) son, whom he hath appointed heir of all things, by whom he also made the worlds; who being the brightness of his glory (the Akasa), and upholding all things by the word of his power."—*Id.* 1, 2, 3. A passage in the Veda states, "That *being* (*Purusha*) stands in my breast, that being pervades the universe;" this is entirely unconnected with "the Son of God," in the sense in which it is applied by Christ to himself. And it is in this sense that Mahomet alludes to it: "*They imitate the saying of those who were unbelievers in former times.* * * * * * How are they infatuated! they take their priests and monks for their lords besides God (*Koran*, 9, 1, 225), father confessors, spiritual guides, directors of conscience, Casuists, and granters of absolution. This principle being the vital power of all *animated* nature, and that with which, on the dissolution of their sensible frame, they will continue united, has led to the expression of 'heir of all things.'" There is scarcely any superstition (even those the most atrocious and depraved) which may not be traced to some distortion of primitive truth, at first employed by the arts of priestcraft and mystics to reconcile mankind by an alliance to objects deserving their reverence, and which they had been accustomed to revere, to a credulous faith in instructors whose object it was to blind them in order the more certainly to deceive them, and to reduce them to subservience by the power founded on the obedience rendered by ignorance, even to the pretension to knowledge. Hypocrisy, it has been remarked, is the testimony which vice bears to the superiority of virtue, as is the simulation of knowledge, the avowal of its inherent power, as the means beneficial to our nature. It is at all times dangerous to stretch conclusions beyond the limit which evidence will sufficiently warrant, much more dangerous to combine with the conclusions of reason the fictions of imagination in allegory or enigma,—always capable of manifold application, and which stimulate the mind to the conception of sensible images, for truths alone appreciable by the faculty of abstraction as subservient to reason; and which the most careful use and the utmost precision of language can scarcely with sufficient accuracy define. All these perversions of religion into rites and observances has arisen from the absurd notion of *mysteries* or scenic representations of what were held in each system of superstition to be the truths of religion; all the stage-acting in Europe were, *after* the introduction of christianity, *mysteries* of this description. The exhibition of those connected with the doctrine of this Purusha appear to revert to that remote age, when the same perversion, of the truth once universally prevalent, had nearly as universally been substituted for it. This animating influence, being common to men and animals, has led to the Purusha *Mayd'ha* of the Hindus, and the withe swan of the Druids, implying the viaticum; मेघ् *Mayd'h* (root), go with, accompany, kill, immolate, comprehend, understand (alluding, I conceive, to a prevalent superstition, that by partaking of the substance of one of these victims their eyes were opened to this immaterial light, or second sight); मेघः *Mayd'hah*, m., sacrifice; मेघा *Mayd'hā*, f., understanding (confer

other, it may justly be called substance, though no form of matter, and imperceptible to sense. It appears to be the Hindu आकाश Aakasa, which would seem to be formed

p. 213, note); मेदः Maydah, serum of flesh, marrow of bones (*Dhatus*, 105), gravy, seems allied to Kravya, Sans., flesh (*vide* p. 72, 74; confer p. 213, note); כרן Charan, Chald., ipsemct; חרן Churana, Syr., æstus ex vapore et caligine, æstivus, vehemens; חרנין Charanim, Sam., duo populi, *i. g.*; גמנין Gamān, Sam., and Arab. duo agmina, familiæ, de hominibus et bestiis dicitur (*Castel*, 1811); this seems the root of Lat. Gemini; the connexion of idea is evident.

“Et, ni docta comes tenues sine corpore VITAS
Admoncat volitare cava sub imagine formæ,
Irruat, et frustra ferro diverberet umbras.”—*Æn.* 6, 293.

The same conception with that of the Scotch, who represent Fingal as cutting with his sword the phantom form of Lud or Sora, allied to our Carns and Carnac (*confer* pp. 222, 47, note).

“Nec ripas datur horrendas, nec rauca fluenta
Transportare prius, quam sedibus ossa quiêrunt.”—*Æn.* 6, 328.

refers to the cannibal tenets. חרנין Charambeh, Samar., basis, fundamentum (*Castel*, 1811), allied to Latin Crema, and our Cremation, concremation, and the Irish Idol Cromcruachan, and all the Celtic Crom lechs (*vide* p. 221, note); כיון Chiun, Heb., basis, Saturn; מכוונות Ma-Chuunuth, Chald. (from the same root), expedita itinera, dicitur de Holocausto Maximo (*Castel*, 1698); it is to this root they refer יך' Jachin, the right-hand pillar of Solomon's temple: “Ye have borne the tabernacle of your Moluch and Chiun your images.”—*Amos*, 5, 26. יך' Jakin; יך'ני' Jukini, imago; יך'ני' Jakumy; Ιαχημ, Greek; יך' Jachen, Heb., est nomen columnæ dextræ in throno Salomonis (1 *Reg.* 7, 21); יך. Jakin, Syr., effinxit, figuravit, typum fecit.—*Castel*, 1637. Ιαχημα, vociferatio Dionysiaca; Ιαχη, clamor, vociferatio. The influence of similar perversions is evidently perceptible in the superstitions of America. The same misconception with that of Malebranche, that this instrumental cause of percipience was our seeing all things in God, has given rise to the Mexican notion of their God Tezcatlipoca (*L. D.*) espejo resplandeciente; los antiguos llamaron, Jupiter como dice San Augustin anima de el mundo.—*Torquemado*, 2, p. 262. “Otra capilla Tezca calli, casa de espejor, en esta lugar no eran los sacrificios, que se hacian continuados por el tiempo de año, cino en años diferentes y interpolados, estos sacrificios en honra de Tezcallipuca qui era uno de sus Majores Dioses, quiere decir, espejo mui pulido y resplandeciente.—*Id.* 150. (तुज् Tuj, Sanscrit root, shine; तिज् Tij, Sans. root, sharpen, also bear patiently: *Dhatus*, 59.) These interpolated years, and this occasional sacrifice, refer apparently to the Hindu notion that this Purusha, or a Purusha, is reproduced after every Maha Pralaya, or complete extinction of all things save God alone (*confer* p. 88). The more important victims immolated, whose flesh was sacred, and an eucharist, were all representatives of the Gods, to whom they were devoted. “Mataban la imagen del sol y de la luna que eran dos hombres adereçados, con los ornamentos de estos dioses.”—*Id.* 148. “Otro templo dedicado a Tochinico y sacrificaban, un hombre que representaban su imagen y figura.”—*Ibid.* “Un mancebo, que representaba la imagen de Dios Tezcallipoco, mui gentil hombre el mas hermoso, que hallaban de los cautivos al qual regalaban y trataban con mucho cuidado por todo el tiempo de el año; tenia los cabellos largos tras la cinta veinte dias antes que llegar se esta Fiesta, dabanle à este moço quatro Doncellas hermosas. * Al cu de este Dios Tezcatlipoca, llamado Tlacuchcalco, quebrando una de las flautas con que aquellos Dios avia lañido y solaçado * * Salian tras el, los cinco ministros del sacrificio y hechando lo sobre la piedra, llegabo el summo

from आ Aa, prep. to, at, as far as (implying allied to, or of the nature of, or analogous to, reverse of; अव् Av, from, down from, off, away.—*Grammar*, 545, 546), and

sacerdote (conf. n. H, 29) con grande reverencia y abriale el pecho, y sacabe el coraçon, y haçeria con el la ceremonia acostombrada. El cuerpo de este sacrificado no lo hechaban a rodar; como acostombraban con los demas; antes, lo tomaban en los braços, y con mucha sumision, y reverencia lo bajaban, y en la ultima grada de las del templo, le cortaban la cabeça; y ensartaban en la percha, que llamaban Tzompantli, y el cuerpo quisaban, y repartian entre los senores, y hacian sus combites, teniendo aquella carne por cosa sagrada, y divina.”—*Torquemada*, 261. The notion attached to this Deity is further explained by Torquemada as implying that he was uncreated and invisible (imperceptible to sense), the chief of all their gods and the soul of the world: “Tezcatlipuca, espejo resplandiciente, increado è invisible, el mas principal de todos los dioses . . . y decian que era anima del mundo.”—*Torquemada*, 2, 38. All the people of this superstition believed in the immortality of the soul; the Mexicans supposing that the manner of sacrifice determined the future condition, of which those who eat the victims were participators, notions in comparison with which the credulity of the African negro, who requested Park, the traveller (as I myself heard him relate), to write upon a board with chalk, and then washed it off and drank the water, imagining that he had acquired all the virtue of the words, was a rational belief: “Los Otomics, que tienen lenguaje por si, como menos politicos pensaban que con la vida del cuerpo acababa tambien el anima. Mas en general los Mexicanos y los demas, que participan su lengua que llaman Nahuas tenían que dejado el cuerpo iban las animas a otra parte, y señalaban distintos lugares segun las diferencias de los muertos, y de la manera en que morian, los heridos de Raie iban a Tlalocan, los que morian en guerra iban a la casa del sol, los que morian de enfermedad, andaban aca en la tierra cierto tiempo. * * * Decian que passaban un rio mui ancho, y los passaban un perro vermejo, y alli quedaban para siempre, que alude a la laguna estigia y al can cerbero de nuestros antiquos gentiles.”—*Torquemada*, 82. These, and the bridge of Sirat, are all the results of the ambiguous imports attributable to mystical enigmas and dark sayings of old. The worshiping of the victim before immolation is directed in the Hindu ritual for sanguinary rites and human sacrifice (confer p. 213, note), and represented to “be even as the goddess herself.”

In the account of the Jesuit establishment of Paraguay, by Charlevoix, it is stated of the Guaranis: “Leurs Caciques héréditaires avoient pour cela beaucoup d’autorité * * * * Leurs vassaux devoient cultiver leurs terres, semer et recueillir leurs grains et leur livrer leurs filles, quand ils les demandoient. A la mort d’un Cacique, un de ses frères pouvoit épouser la veuve; la pluralité des femmes n’étoit permise qu’aux seuls Caciques, * * quelque vénération pour les ossemens de leurs Jongleurs; auxquelles ils avoient vu faire choses que leur paroisoient surpasser les forces de la nature, ils ne les regardoient pas comme des divinités, le culte qu’ils leur rendoient pas fort différent de celui que les autres nations rendoient aux idoles, * * n’offroient aucuns sacrifices à Dieu, aucun culte réglé de religion.” Notwithstanding this, however, they seem to have held the doctrine of participation in the felicity of a beatified victim by eating a part of his substance: “Espèce de Baptême pas bien expliqué: * * imposition de noms * * on attendoit qu’on eut fait un prisonnier on le régaloit bien pendant plusieurs jours, lui donnant à son choix autant des filles ou de femmes qu’il en vouloit, on l’égorgeoit avec de grandes formalités; dès qu’il étoit mort, chacun venoit toucher le cadavre de la main, on le frappoit avec un bâton, et c’étoit alors, que l’on donnoit un nom à tous les enfans qui n’en avoient encore cela fait, on mettoit le corps en pièces, et chaque famille emportoit sa part, la faisoit cuire, et reduisoit la chair en une espèce de bouillé dont chacun avoit une

root कश् Kas, of which there are two, different in their inflexions, but both signifying shine.—*Dhatu*, 27. The intellectual light, cause of percipience, *analogous* to the sunshine, as we speak of the sunshine of the soul.

cuilleric, les mères mêmes qui avoient des enfans à la mamelle, leur en mettoient un peu dans la bouche.”—*Charlevoix*, 295, 296; confer pp. 144, 222, note. These facts correspond in various particulars with the manners and customs of the Celts and their scrfs (confer p. 221). Strabo mentions, with respect to the Albanians: “Deos colunt Solem (Ηλιον), Jovem (Δια), Lunam (Σεληνην) Artemida, Dianam (Σεληνη *idem quod* Αρτεμις *Diana commentar. Aristoph., in Pace; unde* Σεληνιακος νοσος, *quem immittere credebatur iracunda Diana (Constantin.)*: the arrow of Apollo and Diana, and of the Lord God: (confer pp. 28, 40, note) atque hanc quidem præcipue; templum hujus est Iberiæ vicinum, ei præficitur sacerdos primo secundum regem honore. * * * Horum (sacrorum ministrorum) multi divino instinctu correpti vaticinantur: qui vero eorum furore vehementiore agitatus solus per sylvas vagatur, hunc comprehensum sacerdos sacra vincit catena, et sumptuose per illum alit annum: productus, deinde ad rem sacram Deæ faciendam, una cum aliis victis (*ιεπειοις, consecrated creatures*), mactatur unguentis delibutus (the *Messiah* of the Jews, or the *anointed*). Sacrificii ritus hic est: quidam sacram tenens hastam, qua fas est homines sacrificandi causa interficere, comminus accedens latus hasta trajecti cor ferit, rei hujus non imperitus. Collapso isto, e cadavere divinationes quasdam concipiunt: et cadaver in certum locum deferentes, id lustrandi causa universi calcant pedibus.”—*Strabo*, lib. 11, 768; conf. p. 213, n. The use of the spear was resorted to by those who made a sacrifice of Christ, and relates to the same notion with the Getic right of sending a messenger to Zalmolxis, described by Herodotus, by throwing the victim into the air, and receiving him on a spear, their method of doing what is called in Scripture, “Ascendere, facere ascensionem,” to send a man to heaven by fire. The treading on the body probably was to imply that he was the mediator or ladder (Jacob’s ladder) by which they were to ascend to heaven (rites all referring to Rawan). The feeding sumptuously for a year, also prescribed in some of the Hindu rituals, implies the idea of these sensualists of effecting the beatification of the victim by the indulgence or gratification of every appetite or desire, or the irresistible will influenced by animal inclination (voluntas for voluptas). Facts which may serve to show the folly and degradation to which mankind may be reduced by substituting *symbols* for things, the facility which they afford of transferring the reverence inspired by truth to the object supposed to represent it, and the multiplicity of import and consequently of error to which such enigmatical ceremonies are subject. In one respect the Hebrews, as well as the ignorant Arabians, who adhered to the guidance of their mother-wit (whose tenets were embodied in the *religion* of the Koran), have always been right in precept, though often deviating from it in practice,—the abjuration of all symbolical representations. When however hieroglyphics have been forced upon mankind; the hieroglyphic which imports industry, justice, law, and civil government, and social order, is a better object of respect than that which imports fraud, violence, the dereliction of every moral obligation, the abnegation of the use of reason (which elevates our nature to a perception of that which is divine, and the assurance of immortality), and which degrades the condition of man much below the level of the brutes. True religion is better than any superstition; but in superstitions, some are much worse than others. גיא Gia, Heb., Chald., vallis; גי הנום Gi-Hinnom, vel גי בן הנום Gi ben Hinnom (the valley of the Children, or race of Hinnom (the root of *Benning*, the Guinea coast, Gehinnom: confer pp. 234, 72, note): in ea erat locus excelsus ædificatus cui Tophel nomen in quo immolabantur hominum liberi idolo Molech, quia Deus Abrahæ dixerat, assume nunc, &c. (*Genesis*, 22, 2), dicitur a תפה Topheh, a

§ 13. To this they attribute the faculty of communicating sound, an opinion manifestly erroneous, if it does not imply its common agency as the cause of sensation,

תִּפְחִים Tēphim tympanis, quia tympana ibi pulsabantur ne parentes clamorem pueri sacrificati audirent. * * * * * Bechai (*Levitic.* 10) scribit: “Parentes persuasos fuisse reliquos liberos hoc sacrificio a morte creptos iri, seque ita vita futuros prosperrimos” (confer 210). Atque hinc postmodum appellatum fuit iudicium impiorum, sive locus in quo æternas pœnas impii sustinebunt.”—*Castel*, 538. These evidently refer to the passage to eternity. The beating of drums appears to have been universal in all these orgies to drown the cries of the victims murdered, or the ravished (confer p. 90); but I do not apprehend that this is the root of Tophet, of the same import with Nirvana and the ford of Nicban (Nirvan) of the Siamese; תַּפָּח Tapha, תִּפְחִי Taphi, and תַּפְּחָה Taphah, Heb., extinctus est, natavit, auxit multum, plurimum, magis, valde, vehementer; Sam. extinctus est; תַּפְּחָה: Taphāa, Æth., periit, evanuit, extinctus fuit; תַּפְּחָת: Taphāatha, perditio, interitus; تَفْحًا Taphā, Arab., extinctus fuit, interiit, *extincti* sunt dies mei (*Joh.* 17, 1); تَفْحِي Taphei, extincta fuit candela, extinxit lucernam; مَطْفِي Mataphi, extincta candela; تَفْحًا Tapha and Taphi, Syr., clausit, obseravit, conjunctus est, adhæsit.—*Castel*, 1549, 1550; confer note II, p. 29, n. 2. The Tapasyas or तपस्विन् Tapaswin, who does penance, practises austerities, from तपस् Tapas, religious penance (*Gram.* 508), are the same with the Maunees, or श्रमणी Sramanee, a penitent (*Gram.* 587), Sramanas; the same with the mourners, penitents, and wearers of the Abolla, and probably those of Utica (*vide Malt. Utieq.* pp. 174, 180) and Adrumētum, or Hadramuth. The Stygian river or flood of *time* separating this life from eternity.

“Quo fletu Manes, qua numina voce moveret?
Illa quidem *Stygia* nabat jam frigida *cymba*.”—*Georg.* 4, 505.
* * * * * “Gemit sub pondere *cymba*
Sutilis.”—*Æn.* 6, 413.

and Horace’s

“Sors exitura et nos in æternum,
Exilium impositura *cymbæ*” (confer note B, p. 11),

all refer to different conceptions of the Withe Swan or the Vahan, *vehicle* of the Hindus, an epithet of fire and of the horse. All these words are from the Sanserit root वह Vah, bear, carry, transport (*Dhatus*, 136); hence वाहः Vahah, the arm (*Gram.* 479); Vahan, denoting an *animal*, the horse; अश्व Aswa, or वाह Vaha, a horse (*Grammar*, 582), a wain or waggon, any vehiele or means of transport; Fen, Irish, a wain, a cart, a waggon. Vahan is also an epithet for fire, and the origin of all the cremations of utensils and wives and slaves at the funeral of the owner. In Moor’s Hindu Pantheon (pp. 268, 271) Vahni is stated as a synonym for Agni and Marut for वायु (*the wind*) (confer p. 88). ज्वलति वह्नि Jwalati Vahni, the *fire* blazes.—*Dhatus*, 52. Agni has been said to mean *only* the Deity of fire; अग्निः Agnih, fire (*Grammar*, 471) (ignis); पचनोग्नि Pachan-ogni, a cooking fire (*ibid.*) (a kitchen ingle); काग्निः Ka-agnih, a little fire (*Gram.*, 593); व B and व V, permute, Bahu, the arm; it probably is from this root that al-Borac, the Vahan of Mahomet, has been formed (conf. pp. 67, 142, 143, 153, n.). The notion is the origin of Adra-Malech and Anam-Malech, equivalent to Moloch, according to the Talmud, quidnam sunt ista? Mulus est et Equus. The Anam seems Pehlivi, Hanam, the tail (the hind-er part); अनु Anu, Sans., after, in point of time, place, or relation (*Gram.* 544), *posterior*; אָדָר Heb., Adar; אָדָר

affecting the sentient principle in consequence of the impression of the atmospheric undulations which transmit sound, on the tympanum of the ear. It is probable,

Adir, magnificus, validus, amplus; אֲדִיר Eder, magnificentia, it. toga, vestis, propria monachis et monialibus, pallium magnificum, quo reges, prophetæ et potentiores usi sunt, vestis pilosa ex Babylonia (*Castel*, 47; confer p. 215, 130, note), denoting the superior and inferior (confer note *E*, p. 19); Mole, Irish, fire.—*O'Brien*. The horse's head at Carthage denotes the same thing, represented on several Carthaginian coins.

“Lucus in urbe fuit media, lætissimus umbrae,
* * * * * Quod regia Juno
Monstrarat, caput acris equi:
* * * * *
Hic templum Junoni ingens Sidonia Dido
Condebat.”—*Æn.* 1, 441; confer pp. 230, 231.

“The chariot of fire, and the horses of fire, by which Elijah went up by a whirlwind to heaven.”—*2 Kings*, 2, 11. Notamanus describes the *Stream*, which divides this world from the other, as an immense chasm, over which extends the bridge of Sirat, sharper than the edge of a sword.—*Seir Mutaquerin*, 2, 277. Mankind ought duly to appreciate the magnitude of the redemption accomplished for them by Christ, and beware how they repudiate the infinite benefits it has produced even in this world (confer p. 199, note), by again placing upon their own necks the bondage to the powers of wickedness and the burthens they imposed. He, in compliance with the necessity resulting from the abominable superstitions of the age in which he lived, which had subjugated the minds of mankind to the rules which they imposed, sacrificed himself to suppress them, and substituted the fruits of the earth, bread and wine as his body, for the real blood and flesh, the Eucharist of previous victims, assuring the world they would be more effectual: “For the bread of God is he (that) which cometh down from heaven, and giveth life unto the world. Moses gave you not that bread; but my Father giveth you the true bread from heaven (truth). I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst” (*John*, 6, 33); *i. e.* those who, by faith in the justice of God, act right, and attain immortal felicity, will possess an immaterial frame, whose substance does not require to be *sustained or renewed by material food*. Faith in the justice of God is, in fact, a principle independent of its demonstrative evidence by reason, instinctive like our involuntary reliance on the permanence and immutability of the laws of nature, a doctrine maintained by the Samaritans. *Castel*, under the word שַׁבַּק Shabak, deseruit, quotes a Samaritan passage: “Ob quamcunque rem tu in Deo confidis, non deserit locum suum, quod semper consuevit facere, præstabit constanter.”—*Castel*, 3681. The truth was in the world, though the world knew it not. Those who have quitted this life are beyond the reach of human power, either to benefit or to injure; but mankind, for their own sakes, and those who profess christianity in particular, ought to show their reverence, by the endeavour to prevent this great effort to vanquish the powers of wickedness in the world, from being defeated and subverted, and the human species again replunged in the darkness and depravity from which he rescued it. It was in this sense he asserted his supremacy, or that he was the King of the Jews, whom he had thus subdued according to their own rule. Christ, when questioned by Pilate, “Art thou the King of the Jews?” answered, “Sayest thou this of thyself?” and he answered again, “Am I a Jew?” The point at issue being, do you mean the words in the sense in which a Roman would understand them, or that in which they were understood by the Jews, and explained to the Roman, “My kingdom is

however, that it implies the doctrine which has led to the common opinion of the *word* of God; viz. the instrumental cause of the fulfilment of his will in the phæno-

not of this world," and that his authority was the power of truth?—*John*, 18, 33, &c. Of this result the priests were afraid: "When Pilate wrote the title, and put it on the cross, JESUS OF NAZARETH KING OF THE JEWS. Then said the chief priests of the Jews to Pilate, Write not, the King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written I have written."—*John*, 19, 19. The Christians have most absurdly, in almost all cases, followed the Rabbinical exposition of mystical imports, who have followed the Pharisees and Sadducees as their authorities, Christianity and Israelitism being directly opposed; and the import of these enigmatical expressions, very differently stated by the other Eastern authorities, and the mistaken exposition of the Rabbins in *many instances* still more apparent, from the hieroglyphical purports of the objects which words denote. Those who maintain the doctrine of the real presence, and that the sacraments are actually converted into the flesh and blood of Christ, would do well to reflect how nearly they approach to those brutal superstitions which it was the object of the sacrifice of Christ to abolish for ever, together with all the abominations with which they were connected. "He took BREAD and brake it. *This is my body. This do in remembrance of me. This cup is the New Testament in my blood.*" [ⲁⲗⲁ, Diathika, Syr.; Διαθηκη, Gr., testamentum, Fœdus, pactum, implying the covenant, on the part of such mystics, to obey the will of those who accomplished this sacrifice. The cup to his own immolation: "Take away this cup from me" (*Mark*, 14, 36), alluding to the golden bowl as the material body, and the blood, according to the Jewish notion, as the life (the life blood): "Thou blind Pharisee, cleanse first that which is within the cup and platter (cover), that the outside of them may be clean also."—*Matth.* 23, 26. These refer to very ancient rites of human sacrifice. In one of the Mexican festivals, a victim was baked with meal, and the blood of those sacrificed, and the baked image devoutly eaten; Aifrion, Irish, the *unbloody sacrifice of the Mass*.—*O'Brien*. The terms Augustus and Sebastus, venerandus (confer p. 226, Quot. *Virg.*), seem both derived from the same superstition. The common representation of Saint Sebastian, bound to a tree, and transfixed with arrows, refers to the impaling stake, or crucifixion, piercing the body: "They shall look on him whom they pierced" (confer *John*, 19, and pp. 210, 213, note, & 225, *Strabo*): Σεβας το, Greek, cultus, reverentia, adoratio; * * * * * σεβας μοι θεραπεια, id est, "Tu cui minimam reverentiam debeo. * * * Euripides, et Sophocles, pro re Augusta. Σεβασμα το, cultus Deo, aut ei qui majestatem quandam obtinet exhibitus, veneratio; σεβας, religio, numen, id est, id quod adoramus, et summa reverentia veneramur, quodque majestate præcellit, Σεβασματα dicuntur, omnia quæ venerantur superstitiosi, ut sunt aræ, delubra, statuæ, simulaera, monumenta."—*Constantin.* 2, 609. This word has been introduced into the more modern Hebrew; 'טבסב Sebastî, al. Shomron, metropolis Samariæ; Sanh., Remidbai, Aruc. ⲁⲗⲁⲗⲁ Sebastî, Syr., Augustus, venerandus (Sam-aria and Sam-aritan *are ancient designations*. The account (1 *Kings*, 16, 24) seems the result of the hatred to the Sam-aritans, and the desire to blot out the memory of their elder sister: confer 1 *Kings*, 13, 32); but the proper etymon of Sebastus seems the Chald. סבק Sebak, pl. סבקין Sebakin, Sebacæi, candelæ Sebacæ, alluding to the extinct lights: "Quarum lumen, licet 100,000 cereorum de eo accenderentur, idem manet; ita dans eleemosynas de suis facultatibus, de illis immittit nihil," alluding to the imperishable nature, or light attributed to this principle; سبک Sabaka, Arab., prospexit, prævidit, præcepit, prævertit, prædixit, præcelluit, vicit (*Castel*, 2459); Αυγη, radius, splendor; Αυγης, perspicuus, dilucidus; Αυγαζομαι, respicio, intueor, conspicio cum admiratione, cerno, speculor; Αυγαζω, apud Euripid. pro eodem, Nazanz; αυγασθητι το τρισσον φως και

mena dependent on it, as subject to the laws of nature, and of the Greek notion of the harmony of the spheres, and the universal unison or consistency and accordance of

αμεριστον, illustreris trino et indivisibili lumine, idem, *ουρανος κοσμον ολον αναζων τοις παρ' εαυτου καλλεσι* (*Constantin.* 1, 271); *Don*, Ostia, Basque, *San-Sebastian* (*vide* p. 130); *Austu*, Ba., in cineres redigere, vel redigi, *Aust-erri* dies cinerum.—*Larr.* 1, 187. The root of our Ashes and Ash-pit (Tophet or Gehinnom). The Latin Hostia and Ustus. *Ⲡⲫⲉⲛ* Oshem, Coptic, extinguerre, the origin of the *host*, the consecrated or quod reliquum est, as applied to Christ, *his bequest*,
THE TRUTH.

“Sæpe in Honore deum medio, stans hostia ad aram.

* * * * *

Inde neque impositis ardent altaria fibris.

* * * * *

Hinc lætis vituli vulgo moriuntur in herbis,

Et dulces animas plena ad præsepia reddunt.”—*Georg.* 3, 486.

And the Greek *Κανστον*, quod exuri potest, cremium; *Κανσις*, ustio (*Constant.* 272); *δλοκανστον* victima quasi, totum combustum, nam olim in sacrificiis deorum exta, aræ superimposita flammis adolebant.—*Constantin.* 306. The Christian Sabbath, it is to be observed, is entirely different from the Sabbath of the Jews, on which the Lord their God rested from his work in creation, and refers entirely to the labourers' day; when they accused the disciples of Christ of plucking the ears of corn on the sabbath, he told them, “The sabbath was made for man, not man for the sabbath.”—*Mark*, 2, 27. This was one of the accusations against Christ. “The Jews sought to kill him, because he had broken the sabbath, and said also that God was his father.”—*John*, 5, 18. The Christians entirely changed the day which, with the Jews, was the day of Saturn (confer note *E*, p. 19), to whom all these bloody rites were offered; *שבֹּת* Shabuth, Statutum Rabbinicum; *שַׁבְּתַי* Shabbethai, Saturnus, Planeta qui Sabbatto præest.—*Castel*, 3685. These, who took as the object of their worship or their God, an absolute power constituted by secret confederation, were those who pretended to exercise the malignant influence of Saturn and Mars, Pluto, or Dis Muth, or Hell, and reckoned time in reality by the night; *ⲪⲁⲚ* Sarak, Samar., texuit; *ⲪⲙⲁⲚ* Sarik, textor. The same word with Scotch Sark, a garment, that which immediately is applied to the body; Eng., a shirt, and the *Berserkr*, or sark *wearers* of the Edda, certainly Africans; *Ⲡⲫⲉ*: Ortus, exortus fuit *Ⲡⲫⲉ*: A-Syraka, oriri fecit, monstravit, videndum dedit. Hence Surgo, Assurgere fecit, Latin; and our word resurrection, insurrection, the primary idea being that of the identical immaterial soul, being rendered an object of vision or of sense, no otherwise than as it is clothed with the body; *Ⲡⲫⲉ*: *Ⲡⲫⲉ*: Wa-saryka Maalelyta, initium noctium et dierum; dies enim Æthiopicus, prout Judaicus, incipit ineunte nocte (*Castel*, 2626); a distinction characteristic of all the Celtic or Pelhivi nations; the followers originally of Rawan or Orion, or Saturn; *כַּסִּיל* Chasil, Orion (inde Casluhim) (confer p. 202, note), hoc nomine appellatus fuit Nimrod (*Castel*, 1769); between most of the Hindu Avatars of Vishnu a long period intervenes; that between the Dwarf and Rama Jamadagni (the son of the Dwarf), was Rawan. Krishna reckoned an Avatara of Vishnu (the guide of Yudisht'her Dhohac who overthrew the empire of Rama or the Kuravas), which power of Dohac was subverted by Budd'ha (Noah), the continuation of the power of Rama; as Nimrod was of the power of Dhohac: Kus fils Dendan (elephant's tooth), frere du Dhohac: ce Prince regna en Afrique et particulièrement en Berber, ou Berbera, Zaquebar (confer 86, note): Feridun envoya contre lui Sam Nerimam.—*D. Herbelot*, 1, 594. This is the Nimrod which name is variously

design in the scheme of providence or divine wisdom. It has given rise to all the discussions in all religions, whether the word of God was created or uncreated; and

derived, but appears to be from the Pehlivi Nemra, *i. q.* Baber, a tiger. Βαβρη idem est ὁ Ἀρης, Mars (*Constant.* 1, 293; confer pp. 67, 74, 79, note), Sam Souvar, Sam Pehluwani, dou gihan, héros de deux mondes, fit la guerre à Caus fils Dendan (*id.* 3, 198): Caus est le même que Cai Caus (*D. Herb.* 1, 523), Caus en Arabe un arc (*D. Herb.* 1, 524). Caus fils Dendan. *Ibid.*—Vol. 3, 33. He seems to identify *Nemrod*, *Zohae* et *Cai Caus*, which, according to the Arabians, is from *Nemrod*, celui qui ne meurt point.—*Ibid.* The living or Lord God, who says, “There is no God with me, and lifts up his hand to heaven, and says, I live for ever; who set his bow in the clouds.”—*Deuteron.* 32, 40. Saturn Roi du tems. Strabo distinctly states this as the Ethiopian religion: “Deum putant alterum immortalem, qui rerum omnium causa sit, alterum mortalem, qui nomine careat (the hidden ones), et non sit eognitu facilis; plerumque autem eos a quibus beneficium acceperunt et regios, pro diis habent. * * * Antiquitus Meroe (εν δε τη Μεροη), summa potestas fuit penes sacerdotes, tantaque auctoritas, ut nonnunquam misso nuntio morti regi imperarent, et ei alium sufficerent. Postmodo rex quidam consuetudinem hanc abolevit, eum manu armata in fanum irruens, ubi aureum sacellum erat, et Sacerdotes omnes jugulans.”—*Strabo*, 1179. The tenets are nearly those maintained by most of the Jainas, the obligations imposed originally on the kings, that of the Israelites of “dying, according to the word of the Lord,” and in multiplied instances exemplified by the Batenite or Ishmaelite devotees. This is properly *Rex*, *Israel*, the *Pro Deus*. These very erroneous inferences deduced from this principle of the Aakasa—which savour strongly of Paul’s Greek and Tarsensian learning and Rabbinical traditions, were applied to Christ (confer *Secundus Zeus*, p. 62, note): “*Rex Israel*, alter *Deitatem*, *Fil. Dei vivi h. e. Deus*, ex *Deo* (confer *John*, 1, 47, 49; *Matth.* 16, 16). This was the character in both cases attributed to him by an Israelite, and by Simon Peter, “who desired Christ to depart from him; for he was a sinful man” (*Luke*, 5, 8), that is, a man of the sinful world or the tavern. Caus, or *Kus Fil. Dendan* is allied to the connexion which I before alluded to, between *Æthiopia* *Yemen* and the countries on the banks of the *Indus* (confer pp. 108, 119); कुंज *Kunja*, a tooth; कुंजर *Kunjara*, and सिन्धुर *Sind’hura*, an elephant, from *Kunja* and सिन्धु *Sind’hu*, the *Sea*.—*Gram.* 534. A very large tusk of an elephant, still standing on the ruins of the ancient *Patala*, is mentioned by one of the early travellers. The *elephant’s tooth* (confer p. 94, n.) denotes the greatest of all tusks, or devourers, or dilaniatores; נִיב *Nib*, Heb., dens molaris; ناب *Nabon*, Arab., dens acutus eaninus, hinc princeps populi, familiæ caput.—*Castel*, 2297. “A generation whose teeth swords, and jaw-teeth knives, to devour the poor from off the earth, and the needy from men.”—*Prov.* 30, 14. (Seoteh *Neb*, for the beak of a bird; *Nib*, Eng., a point, sharp, extremity, *Nib* of a pen, to *Nib*, to *Nab*; confer *Mall. Nefet.* p. 173.) *Rudbeek* has remarked what is certain, that tooth (*Tan*) is constantly used in the Northern Fable for sword and warrior, and hence *Tan Fee*, for land held by military tenure, his *Tan Fee*, the hire of his teeth. Hence the *Seoteh elan* of *Camp-bells*, from *Kemp*, a warrior (*vide* note *C*, p. 12); and *beuil Gael*; *Beal* and *Bil*, Irish; *Bill*, Welsh, mouth; *Bill*, Eng., mouth of a bird, syn. *neb*; erroneously, I apprehend, referred to *Cam*, curvature, and rendered a wry mouth (confer p. 26, note). The purpose of revenges of “Preparing slaughter for his children for the iniquity of their fathers,” and preventing any race or condition of mankind from “filling the face of the earth with cities or possessing the land” (*Isaiah*, 14, 21), that is, holding by rightful or lawful acquisition, “And the sweeping it with the besom of destruction” (v. 23). “This is the purpose which is purposed upon the whole earth; and this is the hand which is stretched out upon all nations” (v. 26). A resolu-

among those who maintain the idea of the sleep of death, and the resuscitation of the matter of the body, of the breaking of this slumber by the sounding of the trumpet, as

tion, it appears, taken the year that king Ahaz died B.C. 726 (confer 191, note; and date of Rome and Carthage and Pietish power p. 220, note). This purpose has hitherto been prevented by the authority given to law and civil government by the prevalence of christianity. Castel states, under the word רומי Rumi, Roma, sc. עֲדוֹם Edom (confer p. 232), a temporal prosperitate nomen habet; פֶּרֶס (Fars) Persia, aliquando Cush, vel עֲדוֹם Edom, EJUS VASTATIONEM JUDÆI SÆPE IN LIBRIS SUIS OMINANTUR.—*Castel*, 3550; (confer pp. 70, 82, 97, 124, 190, 191, note). These were all the people who maintained what was in subsequent times called the Jus Romanum, identified in the Scotch acceptation of the term as a code of jurisprudence with “the law of nature and of nations” (the Aam or Aami: confer p. 162, note; note C, p. 14), the law of the Amalekites. The proper English and Scotch law is this original law, tintured with the Cimbric code, as extant in the Welsh law. The ancient Arcana Sacra, of different races of mankind, have left embers behind them in these secret conventicles, all confounded under the head of Mason Lodges, or meetings of particular trades; and by blowing these embers into a flame, the Lord God and the Israelites have in all times and countries kindled the fire of destruction; the purpose of the ancient Germans, who are the Picts by race, the same with the Ambichts or the Equites of the Gauls (*Strabo*, 443; confer 218, note), and those Abd or devoted to the Sigambri by condition. These people abjured all private right of property in the soil, and reduced the lands possessed by others to a waste. Strabo says of the Galats (the people inhabiting between the Seine and the Loire, in which country the Pith or Peth or Pecht in Am-bicht, seems to survive in Pithiviers, and Patay in Orleanais (Pycht, Scotch, settled (*Jamieson*), from which has come the word Patois, for provincial dialect): ὁ νυν Γαλλικον τε και Γαλλατικον καλουσιν, which is now called Gallic and Gallatic, natio bellicosa et ferox, et ad pugnam prompta, cæterum ingenio simplici ac nulla malignitate devincto * * * iidem facile persuaderi sibi sinunt ut utiliora amplectantur, itaque disciplinæ etiam et literis se dererunt. Violentiam partim a corporum mole habent, partim a multitudine, ac facile coeunt magno numero ob simplicitatem ac libertatem, semper indignationem suscipientes pro vicinis injuria se affectos putantibus.—*Strabo*, 299. Still the spirit of an English mob, and the retention of that necessary social principle, which renders *injustice* to one the injury of all, a maxim which with all their other perversions, those who call themselves *Legion* when any of their members are what they call attacked, that is attempted to be brought to justice in a court of law, apply to themselves (confer p. 135, note, & 193, text). With this *race* he seems correctly to identify the Germans: διο δικαία μοι δοκουσι Ρωμαιοι τουτο αυτοις θεσθαι τουνομα (τουνεκα) ὡς αν γνησιους Γαλατας φραζειν βουλομενοι, γνησιοι γαρ ρί Γερμανοι κατα την Ρωμαιων διαλεκτον. With justice the Romans appear to me to have adopted for them this appellation (Germans), because as intending to signify that they are genuine Galats, for genuine is in the language of the Romans expressed German (*Strabo*, 414; confer pp. 20, 188, n.; note C, p. 12); the same analogy holds in Spanish: Germano lo mismo, que genuino, gemar, dizan en el país de el Bascuence, por lo mismo que yermar (*Larr.* 1, 395), Yermar, despoblarse, desolare, vastare (*Larr.* 2, 383); Gerigonza, Germania, language de gitanos, Rufianes.—*Id.* 1, 395; confer pp. 22, 92, note. These facts contribute to show, that the Celts were the Soudan or Southern (confer p. 72, note); and the white race those driven North: “Ephorus Κελτικην ingenti facit magnitudine usque ad Gades. * * * * * Aitque Græcorum studiosam esse gentem” (*Strabo*, 304): Iisdem de causis migrationes etiam facilius iis (Germanis) acciderunt, cum gregatim ac ex omni collecto multitudine exercitu, ferrentur, imo

Mahomet states the dogma: “*His word is the truth, and his will be the kingdom on the day, whereon the trumpet shall be sounded.*”—*Koran*, cap. 6, 1, p. 156. We shall

potius eum omni familia migrarent, quoties ab aliis validioribus pellebantur (*Strabo*, 299): Commune omnium est qui istis in locis degunt, faeilis, expedita soli mutatio ob tenuitatem vietus, et quod neque fructus recondunt, sed in easis habitabant structura in unum diem constantibus, eibus ei a peccore plurimus, ut et nomadibus, quorum etiam imitatione rebus suis in currus impositis facile cum peccore suo abeunt quo visum fuerit (*Strabo*, 446): the *Ευμονδοροι και Λαγκοσαργοι*, the *Eumon-doroi* (*genuine yeomen*; confer p. 233, note), and *Lang-kosasargoi*, nunc quidem hi fuga facta omnino in ulteriorem regionem se coniecerunt.—*Strabo*, 446. These words the commentators have rendered Hermonduri and Longobardi. The Her-monduri are the Sig-ambri (Her German eques, and Muendr, *minders*, guardians, the Sig Mœndr). The Lang-Kosargoi are the Longobardi (possibly Irish, Cas, old Irish; Lat. Ital. Hisp., Casa, a house (*O'Brien, Voc. Cuislean*); Arg, Irish, a champion, white, milk, noble, excellent; Argairim, to keep, to herd; Eargaim, to build): *Αργος*; albus, strenuus, velox, item otiosus, ab opere immunis, incultus, rudis, omnia postponens, rei nulli vacans, *αργοι θηρα*, otiosa venatio et incers, *αργος του οικοθεν*, domesticarum rerum negligens, *αργος γη*, inculta terra, *αργος λογος*, inane verbum. These seem all to indicate the Galats or Germans; both in Scotch and Lombard Arg means a dastard, a term probably originally applied as that of Socman by the Celts to the Serfs. The term Argives, given by the Latins to the Greeks, indicates them to be of the race of the Thats or Serfs: *Απολλοδαρος δε μονους τους εν τη Θετταλια καλεισθαι φησιν Έλληνας*.—*Strabo*, 8, 568; confer pp. 211, 234 & 235, note. Earg, Ang.-Sax., slothful, dull, slow; *Barbaris Arga*, Somner. *O'Brien (Voc. Cuislean)* remarks, “The old Britons were so far from being ignorant of the art of building stone work, that when Ninian converted the *Southern Picts*, they built his church of stone and lime mortar, and called it *Candida Casa*, or *White house*”; Eamainse, wisdom; Eanain, double, Irish, Eannan, the principal regal house of the Rudrician kings of Ulster (*O'Brien*); both the Lombards and these yco-men were Picts. On comparing the Lombard names in Paul the Deacon, with the Pictish names in the list in Jamieson’s Dictionary, every one of them appears to be Pictish. The method adopted by commentators and editors of the classics, of accommodating the names in different ancient authors to a common reading, is an effectual means of destroying useful evidences. The state of the inhabitants of this country, as described by the ancient writers, was evidently the result of the universal resolution of this race, to reduce themselves to the necessaries of life, rather than labour by compulsion: “*Urbium loco ipsis sunt nemora; arboribus enim dejectis ubi amplum circumlocum scierunt, ipsi casas ibidem sibi ponunt, et peccori stabula condunt, ad usum quidem non longi temporis (Strabo, 306): frumentum, quia soles non habent puros, comportatis magnas in domos spicis contundi*” (*Strabo*, 308), referring to the *thrashing* the grain in a *barn*. The Lombards introduced their own architecture into Italy. These people, who were well-disposed, and readily addicted themselves to the arts of life and the pursuit of knowledge, would not, however, endure the oppressions to which the subversion of the principles of justice, under the empire, exposed them; and were really the races which overthrew the power of Rome, and transferred the seat of empire to Constantinople, asserting after a long period of subjugation to the Jacobites, the authority of the *right of Edom*. Confer *Gen. 27, 36*, where the word Jacob is rendered a supplanter (irrisor), and *Gen. 36, 19, 43*. The Scotch Picts denied altogether that they were of the race of Adam, the Lord God. The Scotch (Scoticas gentes) mentioned by Claudian, an Alexandrian, in the 5th century, are mentioned by Porphyry, a Tyrian, who died A.D. 304, and entirely repudiated the Law of Moses, but seem readily to have embraced the religion of Christ, as they themselves understood it. I take the opportunity of remarking the inaccuracy of the modern

not, however, by death, lose our consciousness of personal identity, for were that to cease, the immortality of the soul would be nearly of the same consequence as whether the matter of our old garments was to be made into white paper or brown. Such trans-

innovation in the name for the Scotch, *Scottish*. The correctness of the old word appears from the English and Scotch word Scotch-man, and is analogous to French and Dutch. Scottish is not only *not* the word, but a word denoting, according to the idiom of both languages, a different import, viz. approaching in nature to a Scot; a goodish horse, a littlish man, &c.; the Swinish multitude, as they were denominated by the Celts. These *Gothic* or Gentile nations everywhere introduced their traditionary or customary law, combining it with the *Jus Romanum*. This word is allied to Sans. गोत्रा: Gotrah, names of families (*Grammar*, 595; confer p. 219, note): ("Gentiles sunt qui inter se eodem sunt nomine," &c. p. 116); गोत्रा Gotra, Sans., a herd of cattle.—*Grammar*, 598. They ought to be on their guard, that they are not rendered again the instruments of their own destruction, and supplanted once more in all their just and rightful property by the Israelite arts of wickedness and fraud. These pretexts of the vengeance, which it was the object of the rule of such confederations to effect, has always been the means of exciting them to action. In the *Seir Mutaquerin* (p. 425) it is observed, with respect to the Batenite influence (that of the Rosheniah or Illuminati sect) which destroyed the Mogul empire: "The world is undone by men of the world; the pretence is Siavush and Afrasiab," alluding to bloody wars of fabulous history (confer p. 41, note). In the course of the sanguinary scenes of the French revolution, the cry was heard "Pour venger Molay" (the grand Master of the Templars), and the purpose professed to avenge the Jesuits, and also the tortures inflicted on Ravillac, supposed to have been a tool of the Italians and Jesuits (see the account in Sully). The great means of action being, by rendering the spoil of those who possess the object of those who have nothing; to which end the increase of the amount of suffering, and the number of the sufferers, and the extravagance of unmerited wealth, are the principal means: "That the first born of the poor shall feed, and the needy lie down in safety (impunity from the law): and he shall kill the remnant."—*Isaiah*, 14, 30. The Hebrew of the first verse of Psalm 94 is: "O Lord God of revenges," and these manifold desolations that have afflicted the earth are among his glorious and wondrous works. To attempt to redress the wrongs of the dead, by afflicting the living, who never could have injured or intended to injure them, is preposterous folly as well as wickedness. It is the business of mankind to *look forward* for objects, and backward only for experience, and to learn the lessons that time has recorded, as a warning to the species to put their trust in the truth of God alone, and to do his will, as manifest to reason. What are termed in Eastern phraseology, the *signs of God*, are the declaration of the thing as it is. The worst and the most fallacious of all expedients, however, for the relief of the poor, is the destruction of the rich and of their possessions. This is realizing the fable of the man who killed his goose who daily laid a golden egg, that he might possess himself at once of all her wealth. This may reduce a flourishing country to a wilderness, but will not permanently confer *riches*; that is, the power of production, industry and skill directed by knowledge and the tastes and the wants of the fastidious, the refined and the opulent, those who can appreciate excellence, and are able and willing to pay for improvement. It has been stated in an account of the *Life of the late M. De Gerando* (p. 62): "Il remarque judicieusement *qu'il n'y a point d'indigents parmi les sauvages*" (words printed in italics in the original). It would be rather more just to say, that there is nothing but indigence among savages, and the worst of all indigence, poverty of intellect. The passions, and faculties, active motives, and active powers of man, are in

mutation of form is proper to matter only, and we see in this principle the imperishable source of our conscious identity whether in unison with the body or after its

all cases alike, and their operation is not ameliorated by ignorance, idleness, or pursuits reducing the functions of reason to an equality with the instinctive sagacity by which the lower animals satisfy the cravings of nature, nor the passions mitigated or elevated in their objects by ferocity, cruelty, and the limitation of enjoyment to the gratification of sensual appetites, and a total incapacity to conceive the adaptation of our condition to all the nobler attributes of our nature. With all the imperfections in our method of education, and the defects of our social system as regards the lower orders, the member of a free and civilized community acquires an expansion of idea and of mind, entirely inconceivable to the most sagacious savage, or even to the members of communities comparatively humanized. The objects familiar to the mind of one of the common people in such a country as this or France, give him a sufficient proof of what the human intellect is capable of effecting, teach him insensibly the method of combining means to accomplish ends, and inspire him with a self-confidence and a resolution of character which give effect to natural capacity and habits of observation and of judgement, which qualify him for the active business of life in many important cases. No description of savages could have produced such men as emerged from the lower orders of society and the ranks of the French army in the course of the wars of the revolution. Cortes had some education. Pizarro could neither read nor write, yet both with a handful of troops subdued powerful kingdoms of savages or half-civilized races; and there is hardly an instance in the history of the intercourse of Europe with the East, in which men of the most limited pretensions to instruction have not proved an overmatch both in the cabinet and the field for the wisest counsellors and the most skilful commanders which could be opposed to them.

The Jews who were not of the sect of the Sadducees, and believed in a life to come, conceived the individual principle to be a *substance* allied to the Nafash, also, according to them, a sensible breathing; שָׂרֹוּת נַפֶּשׁ אַחַר הַגּוּף Sharuth Nafash Ahhar Heguf, remanentia animæ post corpus (*Castel*, 3670); and supposing the actual resuscitation of the elements or earth of the body to be essential to the restoration to life and percipiency, or the revivification of the individual, they considered this only attainable in the land of Israel, and that in the meantime this relie performed what they called *revolutio mortuorum*, or *revolutio cavernarum*: “Credunt nam Judæi extra terram Israel sepultos: in resurrectione per cavernas terræ revolutum iri donec in terram Israel perveniunt, ibique (nec alibi præterea) reviviscant, quo respicit Chald.” (*Caut.* 8, 5; *Castel*, 545). What of true religion the Hebrews retained was by the tradition of the faith of their forefathers anterior to the age of Moses. All these Israelite superstitions arose from the substitution of the worship of Fortune, that is Saturn, *χρονος*, time distinguished from eternity, the dispensers of the good things of this world for that of the *eternal*, or the Lord God, for God and the truth. *Castel* quotes a passage:—“Si lectulus Fortunæ est, quomodo sunt ipsi laqueoli?” On which he remarks:—“Solebant veteres Fortunæ bonæ mensam in domo perpetuam sternere cum enleitra (pulvinar) (confer pp. 113, 134, n.) juxta parata גַּד Gad, turma (id. Legio), prosperitas, felicitas). Hæc laqueolis ligata a terra nonnihil elevata erat, et suspensa, ne a terra corrumperetur.” This refers to the Jewish and Arabic קֶרְבַּן Korban, oblatio. Judæis, Germanis, Gallis autem aliisque, sunt eantiones rythmicæ quas in sabbatho in synagogis cantillant.—*Castel*, 3435; confer p. 217, note. גַּד Gad and גַּדָּה Gada, Chald., sidus faustum, fortuna bona, Dea fortunæ, et prosperitas, hinc antiquitus lectum splendidum singuli in ædibus suis stratum habebant; lectus bonæ fortunæ vocabatur, Gad Fortuna in genere.—*Castel*, 481. גַּדָּה Gada, Syr., fortuna; גַּדָּה Gadia, fortunatus, prosperus, Capricornus in Zodiaco (confer p. 76, note). The Rabbinical mark for the planet Saturn is שׁוֹהֵן Sehîn, the Tri Sala of Siva (confer p. 213, n.). By devotion he

separation ; the continuance of identical existence, and the perception of it, being evidently essential to our nature as the object of Divine justice.

knows शंकरं Sankarān (Siva) (*Gram.* 644): Sankara full of *happiness*; शान्त्या: *Santyah*, *ibid.* (sanctification, *beatification*, or canonized saints; Seanta, Irish, blessed (*O'Brien*); confer pp. 312, 313, 315, n.; note *H*, p. 29, n. ²); ख Kha, Sans., as a word meaning the air (*Gr.*, 534), as a particle prefixed to; शम Sam, quiet, makes शंख: Sank'hah, the trumpet shell (*Gr.* 486); कः Kah, Sans., the soul (*Gram.* 613). The same analogy apparently common to almost all languages; Πνευμα spiritus, halitus; רוּחַ Ruḥh, Heb., Chald., Syr., ventus, aura, spiritus, halitus, anima, mens, cogitatio, respiratio.—*Castel*, 3544. מַזְלַל Mazul, Chald., influenza cœlestis, sidus, astrum, usurpatur, pro fortuna, felicitate, prosperitate, fato, providentia; genius, Sanh., pl. מַזְלִין Mazlin; aliis, שְׁדִיִּם Shedim, appellantur (*vide* pp. 37, 38, 39, note): relictæ sunt omnes gentes traditæ in manus 70 geniorum שְׁדִיִּם Shedim; observant Hebræi, versum hunc et duos seqq. 72 literas continere singulos, non sine mysterio.—*Castel*, 2260. These are the Legion; the 70 and 72 denotes the number of the synagogue with and without the two presidents (the president and notary, or chancellor); these were originally delegates from all the countries of the world, of which they reckoned 70. "And there were dwelling at Jerusalem JEWS (יהודים Jahudia), out of every nation under heaven."—*Acts*, 2, 5; confer *Esther*, 3, 10, and *Targ.* According to the Jews, those born under Mars are fortunate, those under Saturn unfortunate; these representing, in fact, the same power that is Fortune in genere (confer p. 74, text; p. 76, note). The same idea generally attaches to this planet; मंगलः Mangalah, Sans. Planet Mars, मंगलं Mangalan, prosperity, happiness (*Gr.* 487). The extensive influence of these Batenite militants appears from Ammianus:—" * * * Batne magne, promiscuæ fortunæ convenit multitudo ad commercanda quæ Indi, mittunt et Seres."—*Ammian.* That God has abandoned mankind to the dominion of 70 Genii or Shiddim is blasphemous nonsense. God has entrusted the conduct of human affairs to the light of human reason, and the directing influence of the moral sense, and the social principles which belong to man as a rational being; let him beware how he delivers himself or attempts to deliver his fellow creatures or fellow citizens into the dominion of such powers of wickedness. The Amalekites are the people derived from the women (confer pp. 75, 162, 172, note); Christ was the son of the woman or virgin, and the artificer or carpenter: these are the same with the Guim, the Gentiles; אָמ אam, populus; אַמֵּי Aamah, Syr., gentiles, ethnici; בָּר אָמִי Bar Aami, cognatus meus, popularis meus; אַמֵּי אַמֵּי Aamon, gentilitus, popularis.—*Castel*, 2786. Amalek is a compound of this word, and ሊቅ: Liky, Æth., doctor, magister, the word in the Æthiopian version for master (*Matth.* 22, 24), applied to Christ by "the Sadducees, who say there is no resurrection" (guide, director, pilot); ሊቅ: ሲያገ: Liky Papasy, Patriarcha Alexandrinus, Ecclesiæ Æthiopicæ primas (confer p. 213, note); ሊቅ: ሐዎር: Liky Hhamary, nauclerus (confer pp. 202, 203, note); ሊቅናት: Likināthy, princeps ordinum, angelorum (confer note *H*, p. 29, n. ²), Interpretes Gr. sic appellantur; ሊቅ: ስዝብ Liky Hhyzyby, seniores populi (*Castel*, 1880); ስዝብ: Hhazaby; Ar. حاسب Hhasbon, existimavit, operatus est; ስዝብ Hhyzyby, gens, populus, natio, gentiles.—*Rom.* 3, 29. The cities of Heshbon (*Num.* 21, 25) allied to Husman, Lapland (confer p. 211, note). לקח Lakah, לקחת Likkhat, f. Heb., doctrina (confer p. 192), sic cum Judæis Christiani (ut solent) Lexicographi. Aliter LXX., et cum iis orientales interpp. ad unum omnes, SENECTUS.—*Castel*, 1960. These were the people who thought for themselves and repudiated the dictatorial authority of the Lord, and were governed by a senate or assembly of elders chosen by the people and a king, the chief magistrate or hand of the people (confer p. 181, note, Sean; and p. 218, note, Cinnim and Βασιλευς); such was the government

§ 14. This principle it is manifest is no less the instrumental cause of imagination or conception, and of reminiscence, than it is of the sensations and perceptions incident

established by the alliance of the Hebrews with Hiram. “*The old men* that stood before Solomon told Rehoboam, if thou wilt be a servant (Aabd) to this people, and wilt *serve them*, then they will be thy servants for ever; upon which the (Israclites) Hebrews, the cultivators departed unto their tents; but the children of Isracl which dwelt in the cities, Rehoboam reigned over them.”—1 *Kings*, 12, 17. “But the cause of the king’s not hearkening to the people was from the Lord” (*Ibid.* v. 15); the young men that were grown up with him being probably the tools, who, “a primo adolescentia sermone fautorum,” were employed to fashion him for this purpose (confer p. 227, note). עֲמֻנָאֵל Aamannal, sic retinetur ab omnibus interp. Or. et Græc. estque nomen rei, non personæ; 2. NOM. CLARISSIM. POETÆ (*Castel*, 2786), explained in our version (*Matth.* 1, 23) “God with us;” in the Syrian: “Nobiscum *testis* deus noster:” by what means this import is deducible from the word does not appear. *Isaiah*, 7, 14 describes it as the son of the virgin; and the stretching out of the wings of the king of Assyria, c. 8, 7, evidently relates to the Nesr or Noshar (confer p. 201, n.): it possibly may refer to the Hindu legend of this Adhyan Aatman, which they describe as Purusha, a spirit embodied in the Akasa, and as “twined and wove,” and as the cause of intellectual vision, the source of inspiration, whence its attribution to the poets, the wrapt spirit. אָמִי Aami and אָמֵה Aameh, Samar., vidit, ex. tectus est nihilo et sine aspectu retectus (*Castel*, 2792); נֹל Nul, afflictus, TEXTUS EST; נוֹל Nuil, textrina, textura, tela.—*Castel*, 2246. The Æthiopians describe the incarnation of Christ by Mary as the act of weaving. Castel, under the Æthiopian word ሞክኒ Myhhyny, panicula, radius textorius, the weaver’s shuttle, quotes from an Æthiopian Missal, what he terms, “Accuratissima comparatio incarnationis Christi, “O Virgo, O plena laudis! cui qua similitudine te comparabo? textorium es, ex te enim induit Immanuel induitionem carnis ineffabilem. Stamen ejus conficit (Deus) ex corpore *Primævi Adami*, et subtegmen (ejus fecit) corpus tuum. Pecten ejus est verbum, panicula autem ejus obumbratio Dei altissimi supra illum, textor ejus Spiritus Sanctus est.”—*Castel*, 2032. It would appear that the truth had been entirely transmitted by this teaching of the women; the arts of sophistry or the pretenders to knowledge in confusing their religion, inculcating error, and disseminating prejudices, pernicious customs, and weakening the natural hold of virtue on the mind, having been at all times a much greater obstacle to the cultivation of reason and the perception of truth than natural incapacity, or the want of instruction; and hence the universal belief among the people that the truth would come by the women. Paul takes this character upon himself: “God who *separated me from my mother’s womb, to reveal his son in me.*”—*Galatians*, 1, 15. The Syrians evidently attribute the nature of the angelic powers to this Akasa; מַלְאַחַי Malacluia, corpus simplex, et rationale operans absque organo; per גֹּשָׁמָה Goshama; inteligit ejus modi substantiam, qua distinguitur a Deo, quæ nou tam pura est atque immateriata.—*Castel*, 1846. The ancient writers in many passages evince some obscure recognition of this principle. Lucan says of the Druids:—

* * * “Vobis auctoribus, umbræ
Non tacitas Erebi sedes, Ditisque profundi
Pallida regna petunt: regit idem spiritus artus
Orbe alio: longæ, canitis si cognita, vitæ
Mors media est.”

“Arma procul, currusque virum miratur inanes.
Stant terra defixæ hastæ, passimque soluti

on the impressions of sense, the structure of the bodily frame acting upon it, supplying only the occasions, or limits, or laws, which define the nature of our present faculties. It probably will retain the indelible traces of all the good and evil of our lives, and has no doubt given rise to the enigma or allegory of *the book of life*, and of the record of human thoughts and actions.

§ 15. Such an entity or immaterial substance divisible, and appearing certainly *capable* of occupying space to the exclusion of its own parts, would unquestionably afford the means of realizing to beings, provided with a bodily frame of this description, all the phænomena which the material frame of this world affords. All that we know or can know of *the substance of matter* is, that it resists, in its different forms in different degrees, the active force which we can impart to the body, or employ agents or instruments to exert, and though it is certainly not subject to the law of gravitation or the laws of motion consequent on the results of mechanical impulse or gravitating substance. There may be, and obviously are, many other affinities, independent of those which are exhibited by any of the laws of attraction, cohesive or elective, which the particles of matter exhibit; such, for example, as the causes which produce in sensible objects the effects of increased intensity or accumulation of quantity in caloric or the principle of heat, in light which, concentrated by the most powerful instruments, does not affect the most delicate scales; a circumstance which, with the velocity with which it is transmitted, and the consequent momentum it would receive, would be impossible were it any form of matter or gravitating substance; in magnetic influence or galvanism or electricity, which, though causes of attraction and repulsion between material substances, do not in any degree affect the weight of the bodies in which they are present. It is evident, therefore, that the Akasa, consistently with the analogy of nature as matter of observation in sensible phænomena, *may* be subject to combinations and diversities such as those that affect matter, though dependent entirely on different laws and other causes. These parts of this principle susceptible of division, and occupying space to the exclusion of each other, are probably a different modification or form of its existence from that in which it pervades all material substance and all space.

Per campos pascuntur equi; quæ gratia currum
 Armorumque fuit vivis, * * * *
 * * eadem sequitur tellure repostos."—*Æn.* 6, 651.

"Munire sibi viam in cœlum."—*Cicero.*

I have extended this note to matter not immediately illustrative of the ideas directly derived from the recognition of this immaterial substance, from a desire, before I conclude these pages, to avail myself of the opportunity to notice results arising from those very ancient and very general perversions of this truth which have often overwhelmed the species with calamity, and against which mankind cannot be too much on their guard. It has been said that to trace an error to its source is to refute it; it may certainly at least in such cases as these serve to show the very fallacious and visionary foundations on which errors so revolting rest.

§ 16. In the many misconceptions and perverted views which have been formed from the original perception of this truth, this principle has been almost invariably attributed to the Deity, and as possessing an existence independent of the dissolution or annihilation of *material* substance as immortal and divine, because imperishable in its nature. The evidence, however, seems conclusive that it is wholly instrumental in its action, and destitute of every attribute of mind, sensation, perception, or volition, being governed by laws of nature which determine its own condition, and as distinct from the Deity as matter, though immediately acting upon the percipient principle, and acted on by the energy and volition of the percipient principle.

§ 17. Every attempt to form any conception either of our own percipient principle, of the existence of which we have the most perfect consciousness, or of the Deity, appear equally futile and unavailing. With respect to the Deity, his existence, his eternity, his omniscience, his omnipotence, his justice, and perhaps some other attributes, and a triple distinction in the Divine nature*, whatever that nature may be, are certain as matter of inference by reason, but beyond this it does not seem possible for the human faculties to go. With all the reflection I can give the subject, I can see neither more nor any premises for further inference; these objects of inquiry being evidently, by the condition of our present existence, purposely placed beyond the sphere of our knowledge.

* The manifold symbols which attribute a threefold nature to the Deity, may be considered the general tradition of this truth; I am not aware that it is in any instance rightly understood. The Sanserit Tri-syllable or Tri-literal word ओम् Aom, said to be the ineffable name of God, is explained in Wilkins's Grammar (p 548) Yes, Amen, so be it (confer p. 98); "a mystic word denoting Brahma or the Hindu trinity in unity." It is said *not* to denote the Tri-murti or Tri-form of Brahma, Vishnu, and Siva; one explanation of it is, that it denotes the three worlds, as expressed by what are called the mysterious names, Bhur, Bhuva, and Swar. These, however, are the three forms of *substance*, unintelligent in its nature, from which has been derived the idea of Brahma, as defined.—*Grammar*, 456. "God considered as Creator or *abstract matter*" (confer p. 128, note). Bhur is the sensible or material world, earth; Bhuva, *that which is*, though impereceptible to sense, that which is between this world, and Swar, variously explained the solar orb, the created sphere, (heaven, sky, firmament, *Gram.* 555), the immaterial and indestruetible universe. These names are also भूर Bhoor, the earth; भूवा Bhoova, and भुवर् Bhuvar, the sky; the first and last are so explained (*Gram.* 552); words all apparently implying the import of the roots भू Bhoo, exist, be; भू Bhoo, a different root, consider, meditate, ponder, think (*Grammar*, 258); भावना Bhavana, fem. consideration (*Dhat.* 94); the origin probably of the personification of the Divine wisdom as female; eoneptions, all implying a distinction in nature from that of the Deity, as complete as the design from the contriver, the construction from the construetor; भू: B'hooli, the earth (*Gr.* 598); B'hoomi, ground, land.—*Gram.* 592. These seem to be from the root भू Bhoo, exist, be, which forms its verb भयति B'hayati, he is, sensible substance, or entity; B'hoova and B'hoovar, from भू Bhoo, meditate, consider, which forms its verb भावयति Bhavayati, he considers, denoting an inferred existence. Aom, however, may, and probably does, bear a different import, implying the Trinity.

§ 18. What we term the attributes of God are, however, it must be observed, entirely distinct from the nature of his Being, of which we can form no idea whatever, and all of them *relative to an object*, and *by comparison with the limited degree* in which they constitute attributes of our own nature. Thus omniscience, omnipotence, justice, eternal duration, omnipresence, &c., imply that which is to be known or objects of knowledge; the accomplishment of ends; a moral being the object of justice, and a perfect moral retribution compared with the imperfect justice which reason can administer; and eternal duration, an infinity deduced from the idea we are capable of forming of time; omnipresence, a relation to space and percipience, and by comparison with the fixed situation of our own existence at any given moment of time, our locomotive condition with respect to space, and the limited sphere to which the percipience of sense extends. These attributes are all of them correctly ascribed by us to the Deity in his relation to ourselves, and the universe, as the designer and cause of all things, and as the conscious source and witness of the exercise of all active power, but wholly distinct from the Being of God.

§ 19. Transition of place or transposition or transmission in space, does not appear to me *necessarily* to imply *motion*, which is a condition proper only to material substance, or to sensible agents transmitted by a material medium; though as all *conception* by the human mind is dependent on the reproduction by the mind of the *perceptions* of sense, necessarily inconceivable to us. All velocity, however, is merely relative, and a velocity exceeding that of light by any infinite multiple is manifestly and mathematically certain as a possibility; as is infinite approximation without contact or coincidence, or intersection, or the infinite divisibility of space, as demonstrated in the relation of the Asymptotes to the curve of the Hyperbola; and in this case, velocity, when *infinite*, may be considered as merging in the cessation of the distinction between *sensible* and *insensible* time.

§ 20. Megasthenes apparently refers to this Aakasa as among the tenets of the Brahmans, as well as to the opinion that it was the means of permanent percipience and emotion: “*Nam hanc vitam habendam, esse quasi recens conceptorum hominum statum, mortem vero partum in veram illam et felicem vitam, iis qui recte philosophati sunt.*” * * * Et præter quatuor elementa, quintam quondam naturam esse qua Cælum Astraque (the fixed stars), constant*.—*Strabo*, 1039, 1040. The doctrine

* The Aakasa seems the origin of the vain endeavour to discover the *Elixir vitæ*, and the power of commuting metals—gold as supposed to suffer no loss by fire, being considered allied to this imperishable and indestructible substance. *ال اڪسير* Al Achasir, or *ال كيميا* Al Chimia, Arab., vis substantiæ, essentia arte elicitæ, pec. pulvis philosophicus.—*Castel*, 1774. These mystics who hunted souls to make them fly, probably persuading the ignorant in a state of enthusiasm to devote themselves to immolation as the means of beatitude; *मोक्ष* Moksh, Sanscrit root, throw, let go, release, free.—*Dhatu*s, 109. Moksha is the term for final beatitude (confer p. 226, Purusha Med'ha). It is from the Al-Chimia that the modern word Chemistry is derived; all this branch of knowledge having originated in the pursuit of those vain objects in which the adepts engaged their

which has led to the notion of the Sky, the Firmament, that which continued permanent and unchanged in the phraseology of all languages. To this Aakasa the Hindus

dupes. The Irish word Casair (luminous or phosphorescent without ignition) seems immediately formed from the root of Aakasa (*vide* § 12, p. 246) and the Al Aehasir of the Arabians. The word is explained by O'Brien: "Casair, a kind of glimmering light, or brightness issuing from certain pieces of old rotten timber when carried to a dark place; it is commonly called Teine Gealain," Gealan, whiteness, evidently referring to the supposed creative energy of this light, as opposed to the black or red fire of Mars, or Saturn, or Moloeh.

* * * "Jam jam nec maxima Juno,
Nec Saturnus hæc oculis pater aspicit æquis.
* * * * *
Heu! furiis incensa feror. Nunc augur Apollo,
Nunc *Lyciæ sortes*, nunc et Jove missus ab ipso
Interpres Divum fert horrida jussa per auras.
* * * * *
* * * Sequar *atris ignibus* absens."
Æn. 4, 371, &c.

The *interpres divum* refers to the incarnations of Budd'ha, or Mereury, the Rassool, Apostle Ferishtah, &c., *the prophet*. فرشتگاندي Ferishtaghani, Pers., Titulus, Imperator Abyssinorum, *i. q.* فرشته Ferishtah, angelus, apostolus.—*Castel*, 2, 414. This, it is evident, is the origin of Prester or Presti Jan, the name by which this personage was first known to the Portuguese. Tellez, in the valuable account of Ethiopia published by the Jesuits, seems wrong in rejecting it as a designation for the Ethiopian emperor, although possibly not an *Ethiopian* title; the Christians erroneously confounding the word with Preste, Pretre and Presbyter; it is allied to Basque Presta, Prestatua, &c.; celer, velox; Prest, Presta, Prestatua, Ba.; Presto, Span., promptus, paratus; Arina, Ba., celer, *ibid.*, a runner (confer p. 42, note); Eng. *Ex-press*.

"Rex Evandrus ait: Non hæc solemnia nobis,
Has ex more dapes, hanc tanti numinis aram,
Vana superstitione veterumve ignara Deorum
Imposuit. * * * * *
* * * * *
Hic spelunca fuit vasto submota recessu,
Semihominis Cæci facies quam dira tenebat,
Solis inaccessam radiis: semperque recenti
Cæde tepebat humus: foribusque affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vuleanus erat pater: illius *atros*
Ore vomens ignes, magna se mole ferebat."

Æn. 8, 185, &c.

These are the same with Serapis, the fiery and bearded serpent walking upright (confer p. 149, &c.); חָרָר Hhorar, Heb., exustus, adustus, ustulatus fuit, *i. q.* חָרָר I-sufin, consumantur, origin of the Latin and English word Horror; חֹרֶר Hhor, Heb., caverna, podex, foramen ventris inferioris; חֹרִים Hhorim, excrementa; חֹרֵי יוֹנִים Hhori *Ionim*, excrementa *columbarum* (*destroyers*): these refer to

apply the term *subtle*, and assert that it pervades space; terming it also æthereal substance, and supposing that it is that of which the *organs* of the immortal spirits of the

the religious rites of the Lord God (confer *Ezekiel*, 4, 12, 13; 2 *Kings*, 18, 25, 27). This is what I believe is meant by the dung of the Ionim in scripture, the excrements of these saints of the Lord like *holy water* being considered pure: Fæee illa columbarum utebantur obsessi, loco salis; it is an expression still used in the East for devoted reverence, "I would eat your dung." חורר Hhoror, or Hhavaravar, quoddam genitum ex serpente et bufone, species colubri.—*Castel*, 1382. These all denote the Celts, or Sigambri, or Firbolg, the Belgæ, the enslavers of the industrious race, the semi-homines half-civilized or humanized men; for the conformity of the Belgian and northern rites with respect to human heads, with this description of Virgil, *vide Strabo*, lib. 4, p. 303, A: omnes Belgas contentiosos esse, neque apud eos turpe judicari, si adolescentes flore ætatis abutantur (*Strabo*, *ibid.* p. 304, B; confer p. 106, note). It is somewhat remarkable that this pretension to illumination or the hidden light, the Al Holul of the Arabians, seems to have been the origin of the name of Boye; that of the Caribbean, priests, or druggists, or mediciners, who professed to bring down their gods, and to exalt their followers to a sphere above the sun. "Hueyou ago (or Hueyou Bouken) e'est le nom dont les dieux prétendus des sauvages les flattent, car il ne les appellent pas sublunaires, mais (s'il se pouvoit dire) sursolaires. Huyeou soleil."—*D. Car.* 263. *Aguenani* lumière, leur.—*Ibid.* 20. Bouie sur.—*Ibid.* 85; *Bonet, Chapeau*, 83; confer p. 179. The terms do not appear synonymous; affin. Agnih, ignis; these, all like the Lord God, Apollo and Diana, asserted disease to be the arrows of a God; ils inventent (Boyes who effect the cure) que e'est le Dieu d'un tel Boyé qui leur avoit tiré cette flèche, et donné le mal, ce que le patient eroit bien fermement, et s'ils ont quelque beau Caloucoulis (the most valued property of these savages); il faut le donner au Boyé pour récompense d'une invention si sottte et si grossière.—*Ibid.* 168. Hamanhatina je m'en suis envolé, je vole, nos Boyes sont assez téméraires pour dire qu'ils volent, jusqu'au ciel de la lune, mais m'estant informé un jour d'un comme il estoit, et m'ayant dit qu'il estoit semblable à des rochers entreouverts, qui distillent l'eau de toute part, je eognus sa sottise.—*Id.* 234. This seems the common belief of "the watery moon:" क्लुदु: Klayduh, Sans., the moon, from क्लुदु Klid, weep (*Gram.* 479): on dit pour tant que quelque fois leur Dieux pretendus les enlevent visiblement; d'ou vient que les simples gens ne comprennent pas que cela se fait par enchante-ments, ils disent par grande admiration, il a des aisles (*id.* 234): superstitions all pointing to errors common to a very large portion of mankind. The Moon, Nonum, in the language of the women, Cati (*ibid.* vol. 2, 230), words having a certain affinity to Luna and Hecate, "Εκατη, omnium maetatrix, aconitum invenit."—*Diod.* 288; confer 252, note. The moon and all beneath they appear to have considered material or terrene: Nonum la lune, la terre (*ibid.* 1, 392). Cati la lune (*ibid.* 113), which latter word seems allied to Sanserit Kas, shine; Catenati clair, eatenati nonum la lune luit; eati ita, marque au visage, ils disent que e'est du sang de la lune.—*Ibid.* 112, 113; confer n. C, p. 13, n. 2, *ibid.* Ita, sang (*ibid.* 315); Ιχωρ, Hom. sanguis deorum, Αίμα mortalium. The Sanserit सोम Soma, the moon (*Gram.* 500), seems the same word with the Greek σωμα corpus, caro, substantia; ἡ σωμα, Hom. σων αίμα sanguinem servans?? सौम्यं तेजः Saumyan *Tayjah*, Lunar glory (*Gram.* 500; confer p. 250, note), (splendour), i. e. *illuminated matter*, reflected light. Boye, Medecin, prestre des sauvages, ou pour mieux dire, magicien mō-medecin, &c. (confer p. 66, note). Boye, petite mouche qui porte deux petites lumières sous la queue (*Raymond, Dec. Car.* p. 83), the object of their rites, e'est faire descendre le diable qu'il appelle son Dieu, pour luy demander des remèdes (*ibid.*). This is universally the character of the *Hhakim*, doctor, or adept, what was called in Seot-

dead consist. The same word اکسس Akas, with the same import rendered by Marsden

land a *quack*-doctor, or juggler, or mountebank, exhibiter of tricks or deceptions, and cures upon a stage. The root of Ilhakim, as well as the Yakshas or Yaks of Tartary (Schamans?), may possibly be Sanscrit यक्ष्मः Yakshmah, a physician, formed by affixing the attributive particle म Ma to यक्ष् Yaksh, worship, magnify (*Gram.* 488; confer 125, 126); alluding to the frequent injunctions to magnify, praise or glorify the Lord God, properly all denoting Siva or Eeswara; “ ईश्वरः Eeswarah, a lord, master, a sovereign; an epithet particularly applied to Siva.”—*Gram.* 467. These quack-doctors or mountebanks (exhibiters on a bank or stage) seem the same with the Pupa, puppets and foolers, and Santons:—

* * * “Quo si nocturnus adulter
Tempora Santonico velas adoperta cucullo.”

Juven. 8, 145.

where the ancient Scholiast explains it Tempora Santonico, id est Birro Gallico, nam apud Santonas (Saintes?) oppidum Galliae, conficiuntur (*confer* p. 235, note). This word Birrus has much exercised the wits of the critics, according to Vossius: “Vilioris est vestis genus.”—It probably denotes the Shag rugs of the Irish Saints, with a hood or cover for the head (*confer Bardo-cucullus*, p. 186, note); Bard, Irish, a poet; Brit. Bardh, a mimic, or jester, a poet (*O'Brien*); سَكُوْدَا Suchūba, Pers., Episcopus, Monachus, Presbyter, *i. q.* سفوت Safuth (*Castel*, 2, 349); سَفَات Sufāt, res densa, praecipue de rebus textis (*ibid.* 345); سَفَاف Safaf, tectum, domus; سَفَاف Sufaf, episcopus, Sacerdos, Presbyter Christianus.—*Id.* 346. These denote the Sufies; سَغِي سَغِي Saghi, vinum, Taberna vinaria (*confer* pp. 26 & 155, note); Bar, Irish, the head; Barrin, a cover for the head, a mitre or cap, or cloak with a cowl, properly probably, the Bards; Armor, Bar, Cantab. Barua, top of anything; hence Ital. Barruca, and French, Perruque, a Periwig (*O'Brien*); Bar-ba, severity (*confer Utieq. Malt.* p. 179; *Beirbe, Berber*, p. 86; *confer* pp. 40 & 95); Barraigin, a mitre (*O'Brien*); Barrog, a wattle, to make a wythe; Barrogain, to take fast hold of (*O'Brien*); Burua, Burua, Ba.; Cabeza, Span., Caput (*Larr.* 1, 155); Buru, Ba., cabeza (p. 156); Berez-quia, Ba., factio, Berez-qui burua, factionis caput; Barragina, Ba.; Barragan, Span., textum cilicinum (*Larr.* 1, 130); Barret cap, English; Birrete, Span.; Chanoa, Ba., pileum; Birrete de Cardenal, Span.; Cardenal, Chano, Ba. This word Chano seems from the Irish Ceann, the head; Ceangail, a band; Cingulum, Lat. (*O'Brien*); Cingere, to *chain*; Ceanglain, Irish, to bind; Ceann-garb, rough.—*O'Brien*. This is the origin of our word chance for hazard, fortune; not Ceannsa, Irish, mild, gentle; Scotch, Chancy, canny (discreet); Chanza, Ba.; Chancea-tu, Ba., jocari (*staked*, bound; hence to *hold* the stakes); Chanzaria, Ba., facetus; Chanzaria, Ba., facetus, chancha, dicax, Burla, engano, mendacium (*Larr.* 1, 193), a wit, a buffoon, a droll, a mimic; Chanza, chancha, Ba.; Chanza, Sp., jocus, Facetiae (*id.* 194), Biricaldia, biricaquiac, Ba., pulmentum pulmonarum; Bofada, Sp.; Birica, biriac, Ba.; Bofes, Sp., Pulmo, possibly Bufo, a toad; سُل Sul, Pers., pulmo (*Castel*, 2, 349), the soul; Sal, in the Northern languages, and Gast, the soul or ghost; hence the Holy Ghost or *inspiration*, allied possibly to our word, to *gasp* for breath. These Saints perhaps communicated on such a Eucharist (*confer* 206, n.); Bufoya, *trufanta* (a trifler), Ba., Bufon, Sp.; Bufoi querian, Scurra, Ludio (*Larr.* 1, 151); Buffer, Scotch. The word Burla, Ba. and Sp.; Trufa, Ba., irrisio, Burla, congestas; Musica, Ba., a mask (mocking; *vide* pp. 135 & 205), irrisio; Burla-tu, *Trufa-tu*, Musica-tu, alicui illudere, irridere; Burlatia, Burlazcoa, jostallua, Ba.; Burlescoa, Span., jocosus, facetus, to burlesque, *travest*, turn into ridicule, to jostle, juggle, or cheat, to baffle; بَرْدِي Bardai, Pers., ludus larvalis, festivitas personata, Gal. mascarade, item Ludibrium, derisio, subsannatio (*Castel*, 2, 115); Baira,

æther (p. 11), exists in the Malayan, signified also by the word انكس Ankas, æther, æthereal space*.

Ba., Syn. gana, gainta; Engano, Sp., Fallacia, dolus, baira-tu, decipere, bairataria, deceptor, bairacorra, qui facile decipitur.—*Larr.* 1, 321–2. Our word Cull for a dupe, seems to bear the same reference to Cowl: the Basque word Ganí or Gainta, implies primarily the same idea, SUPERIMPOSITION, “Ganá, gainta, significa encima, sobre, y el que engaña, quiere sobre ponerse, y supplantar al enganado (*Larr.* 1, 322); Bairatsuro or Engañuz, dolose, fallaciter, fraudulenter, bairatsua, engañatia, gaintatsua, Ba., dolosus, fallax (*Larr. ibid.*); probably our word gain, for acquisition by gambling, and win, from the permutation of G and W; Win, Scotch, means *only* earn, acquire by industry, honest means:—

“Weel may the boatie row
That WINS my bairns their bread.”—*Fisherman’s Wife’s Song.*

All the above words denote the coverers, Jacobites, irrisores, supplanters and Prophets, or *Præstigiatores*; Baira, Ba., *Præstigiæ* (*Larr.* 2, 193); بردي Bordai, juncus ex quo storeas conficiunt. A cap of rushes or mitre was a common thing for the Scotch cowherds to make; برده Bardeh, mancipium, servus, et serva ancilla, captivus, a captive, ablatu, captivitas; برطاه Burataleh, petasus, pileus, sub capitis involucro, quali utuntur Tatarum.—*Castel*, 2, 115. The *mockery* of Christ, by plaiting for him a crown of thorns, and placing a reed in his hand for a sceptre, probably relates to these very ancient notions. मचू Mach, Sanscrit root, deceive, cheat (another), wearing (*Dhat.* 100); Mutch, Scotch, a cap. Zapoa, Apoa, Ba., Escuerzo, Span., bufo; Crapeau, French; in the representations of the buffoon or mimus, on the ancient stage, he appears as a toad on its hind legs. कपि Kapi, Sans., a *monkey* (*Gram.* 526); קפף Kafaf; קפפ Kafufeh, Sam., noetua, bubo, vespertilio. Fulica avis levis, quæ facile a vento impellatur, cercopithecus, Simia, caudatus.—*Castel*, 3401. All the ancient dramatis personæ were *masques, characters*. All these Celtic Saints seem referable to the Soudan, Sothrons, Africans (confer 72), the Blacks: Aquitani a cæterorum plane differentes, non lingua modo sed et corporibus, Hispanis quam Gallis Γαλαταις sint similiores: reliqui Gallica specie; ne ipsi quidem omnes eodem utantur sermone, sed aliquid non nullæ habent diversitatis. “Aquitanos ergo dicunt eos, qui septentrionalia Pyrenæ et Cemmeni accolunt usque ad oceanum, intra Garumnam fluvium.”—*Strabo*, 4, 267. This is the distinction of the Langue D’Oc and the Troubadours; from these Trufa, Trufanta, probably the Eog, or Eogan (*vide* note C, p. 17, note E, pp. 18, 20 & 211, note). The pure or genuine Galats were between the Seine and the Loire, the Bretons; Geal, Irish, fair, white, bright; Greek, Καλος, pulcher (*O’Brien*); Gealad, whiteness, the dawn; Gealan, whiteness, *Gealacan*.—*Ibid.*; confer p. 235, note, and p. 72.

* انكس Angkas, Malayan, also means birds; انكارا Angkaran, some kind of supernatural conveyance; perhaps in the form of a bird (*Marsden*, p. 9), alluding no doubt to the likening of the soul to a bird as the descent of the Holy Ghost in the form of a dove; at the funeral of Augustus a dove was let fly from the summit of the pile to represent the apotheosis of his spirit. The pretension of the Batenite masters to ascend to heaven on a sunbeam are corruptions of the recognition of this principle. It appears also to have been recognized by the Basques: Izaina, Izaitea, Izatea, Izara, essentia: Izan gorena, Izan Chavena, or piccaina, quinta essentia defecatisissimi spiritus.—*Larram.* 1, 348. What the import of the Basque epithets descriptive of this essentia is, I do not know; they do not appear to imply Fifth, Bort or Bortz, quinque (*Larr.* 1, 202); to live and to die, that is, to

§ 21. These notions, general in a more remote age, have left evident traces on the philosophy and mythology of the ancient writers, and the very crude ideas they

be animated or not animated, is proper to matter alone, a *living* or *dead body*, from which has been formed our word *Element*, that which is susceptible of assimilation to an intellectual principle, sentient and percipient possessing power and volition, and reverting on its separation from which, to the mere influence of the laws of brute matter, as we speak of our mortal or perishable form. The origin of the word appears Lapland, *Elem*, *Vita* (*D. L.* 43), and is probably formed from *Ailes*, integer, illæsus, sanctus (*D. L.* 7), that which is imperishable and heavenly, from which also *Ailehes sanctus*, *aileh*, *dies sabbathi* (*ibid.*), whence Scotch *Haly* and *Haily*; English *Holy*, *Holy Ghost*, *Holidays* (*Holyrood house*, *the Abbey*, *the original seat* of Pictish worship). The division of unintelligent *existences*, as inferable by reason into five natures, is incorrect, there being in reality only two (confer p. 245, note), that which is an object of sense, or an existence palpable to our corporeal organs of perception; and that which is immaterial or imperceptible to sense: what we call the four elements are only modifications in the manner in which we recognize the existence of matter:—1st. As luminous or calorific, affecting us with the sensation of light and heat, we call it fire. 2nd. In its gaseous or æriform state, in which the particles repel each other, rendering it elastic in its volume, air. 3rd. Where the cohesive attraction of the particles is destroyed, rendering each particle subject to the attraction of gravity alone, fluid or water; solid, where the cohesive attraction of its particles render it concrete, susceptible of definite form, frangible or divisible, hard or earth; water has probably received the appellation of *the element*, as exemplifying them all in the ordinary phenomena of nature, dissipating by evaporation, reverting to its own form by condensation, and becoming solid by congelation. This notion of the bird is universal, and seems only a modification of the Hindu doctrine of the Purusha: *L'aigle en se balançant (avec ses ailes) se trouve aux deux extrémités du monde* (*Zend.* 3, 388), where the extremities of the world (universe) are this world and the world to come, “all that is or will be;” the origin of the Simurg’h or Roc fabled to carry off elephants (the largest living creatures). بادخوار *Badsjuwar*, Pers., nom. *avis Ture*, חמא קושי *Hama Kushi*; بادخور *qs. ventum edens, aquila maxima nihil præter os edens, et avis quæ alte in aere volat, et qs. continuo in eo versatus, avis in summo aere (the æther) degens.*—*Castel*, 2, 74. This is also Scotch, “*Mamuk*, a fictitious bird.”

“That byds ever mair

And feeds into the crystal air.”—*Jamieson*.

“That endures for ever, and feeds (subsists) on the crystal air:” the crystalline sphere, æther. It is to this that Mahomet refers, when he says, “We gave them not a body which could be supported without food.”—*Koran*, 21, 2, p. 147. هوا *Hawa* and هوائ *Hawai*, Persian, *aër, spatium inter cælum et terram, Æther, instinetus, desiderium, amor* (*Castel*, 2, 563); هم *Ham*, Persian, *simul, una cum, pariter etiam (co-existing)*; هوما *Huma*, *i. q. Bad, Ghuwar, i. e. quæ alte, continuo in aère volare, manere, et nunquam terram attingere dicitur hujus umbra si ejus caput attingat, hinc regem fieri aiunt, aquila aquilarum, nobilissima maxima et generosa.*—*Castel*, 2, 559. This, it is apparent, is the Humaion or Phœnix, the bird of Paradise, represented as without feet; بيسر *Nasar*, Persian, *vultur et asteriscus, cælestis vulturis umbraculum, domuncula in montium vertice exstrueta ex lignis aut festucis* (*Castel*, 2, 529); probably the *beit* or booth of one of the *carac* or *sacerdotal* priests on the mountain tops; יכין *Jachin*, Chald., or בר יוכין *Bar, Juchin*, the *born* of *Juchin*: *avis admirandæ magnitudinis, ut ex ovo ejus colligere licet, quod fractum dicitur submersisse 60 pagos vel urbes, ac diffregisse 300 ccdros.*—*Castel*, 1609; confer p. 202, note. It is

attached to the theological import of the objects of their worship other than heroes. The word $\Lambda\theta\eta\rho$ is used by Pindar and by Homer, and appears to have been supposed of

needless to multiply further illustrations: these will be sufficient to evince the common reference to this original conception.

The red dog of the Mexicans is the same with the dog, to which the Guebres do, or ought, according to their ritual, to present the dying to be seen by or smelt to: "Le chien dont la gueule et la tete sont affilces comme une derem (a wedge), qui s'appelle venghapere, et que les hommes appellent dojeke."—*Zendav.* 2, 377. In the hieroglyphics of the Egyptian funeral rites, the corpse may be seen placed on a bed or bier, in the form of a dog, and the priest with outstretched arms standing over it (confer p. 253, note). In a passage in the Vayda, the Dayvee or goddess (according to the allegory which represents the instrumental cause as the nutrix mundi, the bread of life, or what is called in Scripture the wisdom of God as female (*Prov.* 3, 13 *et seqq.* v. 19, cap. 7, 22): "When he prepared the heavens, I was there:" 8, 27) is represented as describing herself as pervading all things as the breeze, and as "the bird body of the universe, and what is the great one (the Vrehat, or Mahan, Atman), that am I." $\omega\lambda\rho\eta$; Maraby, *Æth.*, onager, gallus gallinaceus, quicquid sit de volucris RR. Da. Jona, Jeshuda, Nabh. LXX. etiam et VL. exponunt inter orient. ad unum omnes. Quid dico? ipse et spiritus sanctus.—*Castel*, 2135. The bird, for the Holy Spirit, was also prevalent in America, probably the origin of the *Scotch* Christmas *goose*, and *English* *turkey*, the African bird; *Afra avis* (*Hor. Epod.* 2). From the Sanscrit ख Kha, which prefixed to Sam. makes Sankha, the trumpet shell, the skull, is derived; खर Khara, an ass (*Grammar*, 534), the Vahan, or animal on which the *Hebrews*, the industrious race, rode. *Zechar.* 9, 9: "Thy king cometh, he is just, *lowly*, and riding upon an ass," in contradistinction to the Pahluwans or horse-men: "Speak, ye that ride on white asses, that sit in judgement, and walk by the way (*Judges*, 5, 10), *i. e.* follow the path of truth or justice, possibly the origin of the use of this animal by the Kerds or Tinkers. Consequently with these people, the ass, and not Adramalech and Anamalech (the horse), was considered the means of conveyance to heaven (confer p. 253, note). Hence Mahomet, who represents himself as the Prophet of the vulgar, is said to have ascended to heaven on البراق Al Borak, animal, jumentum in Korano, memoratum ob albedinem et splendorem dictum (the swan), pseudo-propheta Mahumed ex templo Hierosolymitano in cælum evectus fingitur, quodque mediæ fuisse molis ac formæ inter asinum et mulum, interpretes addunt. The *middle nature* between the ass and the mule, has possibly arisen from this animal representing what was between this world and the world to come. The Kas, Gas, or goose, Olor, Eleys, and Eilun, all probably refer to the Lapland Elem, vita, vitalis (confer note *D*, p. 16 *et seqq.*, and p. 235, note); Borrico, Span., &c.; Astoa, Ba.; Asinus, Lat., an ass; Borrego, Span.; Anchua, Ba.; Agnus (*Larr.* 1, 144), the Paschal lamb or Passover. The observation above (p. 270), that the Abbey or Haly Rood Hus was the original seat of Pictish worship, refers to the change of the form of the Scotch religion, first to the domination of Lud or Sora, the priests of which seem the sect of Druids called Culdees (*vide* p. 234, note) (though Kil (*Skill*) may possibly be an appellation of the original priests, this race being the Skilfinger of Northern Fable); in this state it is of the same import with Ludgatc. The Canon-gate was the revival of an ancient name, by an abuse of the word, probably to reconcile the people to the change when the College or Hospitium of the Culdees was converted into a College of Canons regular, from the ancient designation Kenin Gate, entrance to knowledge. Synon. Aber-nethy, probably a college and supposed capital of the Picts (confer p. 231–2, note; note *C*, p. 14). These were entirely opposed to monks, bards, and men of the cowl, and had parish teachers, or instructors of religion and knowledge; Appes, Lapland,

an igneous nature, probably from its affinity with the Greek word *αιθω* ardeo. Anaxagoras, the preceptor of Socrates, who died B.C. 428, maintained this opinion: “Ætheris nomine ignem significans, quod superiora igne sunt plena.” *Αιθερα* etiam vocavit Euripides (died B.C. 407) *τον εμπυρισμον*, conflagrationem; *ωφελε προτερον αιθερα δυναι*, Sophocles (died B.C. 405), id est utinam prius cœlum adiisset, Constantin. *Αιθω* or *Αισθω* means, however, also expiro. Homer uses the word in this sense, “'Ο δ'εμβραχε θυμον

notus, Swed., bekant (*D. Lap.* 577) (the Cantii), Appetct, Lapland, visere, it. discere, Appetet docere, instituere, opin, Fen. disco, invisio, Appetus, Appetes, doctrina, Appetes alma, discipulus (Alma, homo), the root of our words ope, open; Apt, for docile; Abbey, French, Abbaic; Abbé, an instructor; Apaiza, apeza, abadca, Basque, presbyter, cura, sacerdote (*Larram.* 1, 247), one who had a Cure or charge of public or open instruction; Apezaita, Bas.; Cura, parrocho, Span. (*Larr. ibid.*); Andrè, monjen, Ba.; Abadca, Span. (*Larr.* 1, 1); the application of Abadca and Abadia, Sp., dignidad de el abad, transferred to Basque (*Larr. ibid.*), is evidently the use of this ancient appellation common throughout Europe; Abad, padre, Sp.; Aita, Ba.; Altjeh, Lap., majores (*D. L.*); Ald-aged, Scotch; Ald, Scotch, old, Eng., age; Elders, Ætas, Latin, *Πρεσβυτορ*, Senior, a Presbyter. The Scotch Presbytery indicates this ancient national form of government: *Πρεσβυτεριον*, proprie senatus, a senibus, *Πρεσβυς*, legatus, item senex (*Constantin.*), a delegate, by cinime, assignment; French, a notable, a man of *known* or approved capacity, worth, and integrity. These people do not seem to have admitted a High Priest or Hierarch any more than their posterity or the allied race of Hindus; Easpuic, a Bishop, Irish, Easam, to make or do; Puicin, a veil or cover over the eyes; also imposing on a man by fraud or artifice (*O'Brien*; confer p. 269, note); Bacul easpuic, a Bishop's staff or crosier. In all cases the staff or rod implies *might*, arbitrary, discretionary, irresponsible power to punish, or to inflict penance (confer *Mitre*, p. 40, note). These seem to denote the Scotch: Katjo, cura, inspectio, Katjetet, contemplari, Katjetje, contemplator, Katjelem, contemplatio, Katelets or Katelwes, Lap., Katcwa, Fen. peritus quidvis faciendi. These probably are the Pets, Picts or Scotch; the S is an arbitrary and insignificant prefix to an initial consonant in the articulation of various races, as in the Welsh and Hindce, as appears in different Lapland words, e. g. Niaket, clandestinis tacitisque gradibus adgredi, humi reptando insidiari; English, to sneak, *always* in a bad sense, “a sneaking scoundrel.” Lapa, crepidine, sandalium (*D. L.* 228); Eng., a slipper. There is a concurring evidence of language that the Pets were the adherents to open truth and open justice, opposed to the mystics; Paros, Lap., manifestus, parrets, terebra (a borer), to porr, Scotch, to stab; a Brog, Scotch, an awl, parret, Lapland, edere, comedere, parretjit, edere (*D. L.* 353); Paritch, Scotch, food of the labouring people in all the Lowlands of Scotland (*Jamieson*); Trebeca, Ba., gnarus, peritus; trebecra peritia (*Larr.* 1, 248; confer p. 169, note); Poliqui, polita, Ba., expolite, nitide, Politisuna, expolito, nitor; Politzalea, Polita or Garbia, Ba., expolitus, nitidus. These words are rendered by the Spanish, Curiosamente, Curiosa (*Larr.* 1, 248), and seem to have a reference to *Pulti* Phagus, as Paros to Paritch; these people apparently having derived an appellation from their food, the Granivorous race: “How excellent are they who labour!”—*Koran*, vol. 1, 75! The above words, which seem to indicate the etymou of Scotch, seem to be from Kat; Kât, Kâte, Lap., the hand (confer note A, p. 4, p. 91, note); Lufi, Scotch, palm of the hand, a span, a very ancient word (*Jamieson*); Lâpa, Lap., vola manus vel pedis. The Laps are a Cimbric people or mixed race, their complexion evincing the influence of black blood (confer p. 61, note); the part of the language which is Scotch, probably deriving from the Albain or Garbi, the white race, the other part which is entirely different from the African source.

αισθων.” “Ανταρ ὁ θυμον αισθε,” animam agebat, expirabat, which is the Hindu doctrine of the existence of the percipient principle united with the Aakasa alone in its separation from the union of these parts of our constitution with the matter of the body. The proper Latin import of the word favours this derivation : “Mutuemur hoc quoque verbum, dicatur tam æther Latine quam aer” (*Cicero*), and to have implied beatification, “ista sive beatitas, sive beatitudo dicenda” (*id.*), denoting eternal breath or life.

§ 22. It seems hardly possible to doubt that the correction by Aristotle of the preceding opinions, is the result of a communication of the Brahminical philosophy on this subject by some of the followers of Alexander : Ουρανου δε και αστρων ουσιαν μεν Αιθερα καλουμεν, ουχ ὡς τινες δια το πυροδη ούσαν αιθεσθαι, πλημμελοντες περι την πλειστον πυρος απηλλαγμενην, στοιχειον ουσαν ἕτερον των τεσσαρων ακηρατον τε και θειον (*De Mundo*), that is (if I rightly apprehend it), the *immaterial substance* of which the heavens and stars consist we call Æther, not indeed, as some have supposed, because it is of an igneous nature and in a state of inflammation, erring widely with respect to it, as it is repugnant to fire, being another principle *or conception* (στοιχειον) from the elements, incapable of decay and divine. He derives the word from *æi semper* and *θειω curro*, supposing, like all the ancient Greek philosophers (except Pythagoras, whose knowledge was eastern), that the firmament and stars revolved, and that the earth was fixed. In another passage of the same book he describes the nature of the Æther as allied to matter, or the substance of which sensible and mutable forms consisted, differing, it will be perceived, from the Hindu notion, which represents it as analogous to light ; but implying the idea of its being the source of the active properties of matter, an attribute which he appears to have considered divine : Μετα δε την αιθεριον και θειαν φυσιν συνεχης εστιν ἡ δι' ὄλων παθητη τε και τρεπτη ; “But otherwise the ætherial and divine active power (*φυσικ, potentia rei innata* : *Constant. 879*) is coexistent with that which is entirely passive and mutable ;” a notion also probably derived from the Hindus, who specifically designate this world “the world of mutable forms*.”

* The idea attached to the word *ουσια, essentia*, seems properly here referable to the Aakasa. The word appears formed from *ουσα, existens, quæ est, quæ vivit salva et incolumis* (*i. e.* whose existence is inferable though not perceptible), incapable of detriment and indestructible (*vide Ailes, p. 270*). Aristotle explains it, Πνευμα λεγεται ἡ τε εν φυτοις και ζωις δια παντων διηκουσα εμψυχος τε και γονιμος ουσια. *The immaterial diffusion* (*spiritus, flatus, halitus, productio spiritus seu continuatio, Constantin. 486*), that which is in plants and living bodies (the principle of organic vitality), *pervading* (or *penetrating through*) all things (the universe), is reckoned a principle, *acted on by impressions from without*, and a productive *ουσια, entity*. This is the sense in which *εμψυχος* appears to be understood by Cicero : *Tuscul. Qu. “Inanimatum est enim omne quod pulsu agitur externo* (impressions on sense) ; *quod autem animatum, est id quod motu ciatur interiore et suo, nam hæc est propria natura animi atque vis,*” that is, the active power of volition, and the energy of the percipient principle on this intermediate substance. Plato in *Timæo, δεσμοις εμψυχους σωματα δε θεντα*, denoting the link or bond acted on by the body, and that which is affected or acted on by the impressions on the body ; the æther to its existing through-

§ 23. The word Æther does not appear to be in use by the Latin writers till it may be supposed to have been introduced by the Greek sophists from Tarsus and Alexan-

out space. This is the import of the Egyptian ⲙⲉⲧⲉⲧ Madsheus, hodiernus (noticed p. 125). All the Mediators, Mehdi, or Lords of command, being pretenders to the attribute of this supreme will, and the origin of the doctrine of Al Holul or the descent of God on his creatures; monstrous fictions, which wickedness in the first instance, and ignorance and a distempered imagination afterwards, have propagated. मध्यस्थ Mad'hyast'ha, Sanscrit, standing in the middle (*Gram.* 526), Mediator (confer pp. 88 & 95, note). I have attributed to the words above, used in a philosophical sense, the philosophical import which they will bear most consistent with the ideas I suppose they were intended to express; but if taken in their more common acceptation, they will not the less imply the recognition of the principle, though more imperfectly understood. With this ousia or essence, Plato seems to confound the $\phi\upsilon\sigma\iota\varsigma$, if by that word is understood its Sanscrit import, "an object of sense" (confer p. 129, note). The word पुरुषः Purooshah, already noticed, is explained by Wilkins (*Grammar*, 538), or पूरुषः Purooshah, a male, or man, implying probably the same distinction, allegorically expressed with that of Brahm in the neuter gender, becoming Brahma in the masculine, *i. e.* exerting active or productive power, from which, Paurusha, denoting *manhood*: this, I apprehend, is the origin of the *Porus*, a titular appellation of the king who opposed Alexander's passage of the Indus. पौरुष Pauroosha (the attributive form of the word), manhood (*Gram.* 527), implying the possession of all that became or constituted a man or rational creature; پور Poor, Persian, filius item chalybs, rex, pce. Indorum, hinc nomen Pori (Porus), apud Curtium manasse videtur. This Persian word seems our word *born*, they, like the Hindus, recognizing hereditary right from father to son, which, in point of condition, they (the Buddhists, followers of Kaioumerets) limited to the kingly condition; as, like all the followers of Budd'ha, they depressed the artizan, limiting, in as far as they could, the constitution of society to the Lord of the soil, and the Scrf or Vilcin, the Cultivator: "Les livres Zends font ils rarement mention de l'état d'ouvrier, il n'y a que les enfans de rois qui naissent avec des droits a l'état de leurs pères (*Zendav.* 3, 555); le Laboureur, source de biens."—*Zendav.* 2, 118, 120.

The Greek word $\Sigma\tau\omicron\iota\chi\epsilon\iota\omicron\nu$ seems properly to denote *rudiments*, *first principles*, that of which objects are formed, whether sensible, or as subjects of intellectual conception or perception. It is applied to the *abstract conceptions* of the *elements* of geometry: ut punctum, linea, superficies, and all the ideas which are subservient to our knowledge: "quæ inter se coagmentata efficiunt theoremata scientiarum, $\Sigma\tau\omicron\iota\chi\epsilon\iota\alpha$ ουρανια, imagines et signa cælestia" (*Constantin.* 2, 660), *i. e.* *imaginary* forms. The idea of its being repugnant to fire is also derived from the Hindu tenets, who, considering the Akasa as the instrumental cause, giving effect to the Divine volition in the constant fulfilment of the laws of nature, represent it as the preserving principle. Fire, as the active cause of the dissolution of the material principle of attraction, and figuratively of its annihilation; विश्वप्सा Viswapsa, fire, from विश्व Viswa, all, and प्सा Psa, eat.—*Gram.* 490. Mr. Wilkins quotes a passage: "The fire at the last day (प्रलयाग्नि Pralaya Agni; confer 125, note, note C p. 13, p. 253 note) devours the whole in the *mouth*;" मुखे Muk'hay.—*Dhat.* 165. The word Muk'ha in the vernacular dialects means also visage, aspect, physiognomy, like the os, oris of the Latin (confer pp. 131, 132 & 205, note). The Greek $\Sigma\tau\omicron\iota\chi\epsilon\iota\alpha$, as applied to matter, seems to be the same conception with the Hindu matrees (the atoms), described as the *mothers of worlds*; and feminine, probably the root of the word matter, and the conception in the Ethiopian

dria, and the intercourse with Syria, and seems to be vulgarly confounded with Aer. Virgil applies to it the epithet *Consciis*:—

“Fulsere ignes et conscius æther.”—*Æn.* 4, 167.

And of *Religio* :

* * * “Voco, quæque ætheris alti
Religio.”—*Æn.* 12, 181.

And seems to identify it with the active power of nature.

“Tum pater omnipotens fœcundis imbribus æther
Conjugis in gremium lætæ descendit, et omnes
Magnus alit, magno commixtus corpore fœtus.

Georg. 2, 325.

account of the incarnation (p. 263, note), where the Virgin is represented as supplying the material, and the Holy Ghost as the weaver; as seems implied by the account of the word by Ker: *Atomi, congesti, coacervati, &c., et sane veteres semper utuntur in muliebri, et causa est cur muliebri sit, cum in Ατομος, καθ' ὑπονοιαν intelligatur Ουσια vel Ιδεια, quod expressit Plutarchus, lib. in Coloten Epicureum, quippe per se adjectivum est (?); quando igitur Epiphanio, Suidæ et Aristoteli in neutro, Ατομα, dicitur; intelligitur, Σωματα, quæ corpora individua vocat Cicero.—Ker, 2.* The *sensible* atoms or corpuscles are properly the *minima sensibilia*, from which the immaterial and un-intelligent principle is as distinct as it is from the Divine intelligence. The error of Democritus and Epicurus was, in considering them a necessary and independent and indestructible substance combined, and disunited (with the admirable wisdom and regularity with which we see them, as affected according to the laws of nature) by a mere fortuitous result of chance; neither does there seem any reason to suppose that there is an ultimate minuteness; perfectly hard or solid particles, incapable of subdivision, or destitute of parts; they probably are divisible, like space, *ad infinitum*, by infinite power (confer § 18). The import of the word *Ατομος*, minuta quædam corpuscula, qualia videmus in sole, quum per fenestram radios ac lumen immiserit, is exactly the illustration of the Hindus, of a natural discriminate *minimum visibile*. It seems to me much more correctly defined in my father's work on the Human Mind: “That which is all seen in one direction,” a visible point, an individual perceptible object of attention, by the consideration of the relation between which, we acquire the knowledge of visible figure. These least sensible or perceptible quantities are important objects of consideration, as indicative of the nature of the origin of our knowledge; but as elements of reasoning, of no value, excepting when serving to show that they are insignificant in themselves, as in affording the basis of the infinitesimal, integral, or differential computation, or method of estimation, where a distinction, which is merely infinite, is treated as evanescent, or insensible, or of no value or account; used in the opposite sense, and for an opposite purpose, the Sorites or Acerval sophistication attributed to Chrysippus, a Tarsensian *Stoic* (confer 179, note), was intended to mislead men insensibly into error, by the successive concession of points, in themselves apparently immaterial. Remarks, which may serve to show the importance of disregarding frivolous distinctions, or what is commonly, though expressively, designated, the splitting of hairs, and of conceding nothing, and deviating in nothing, from that which we clearly and distinctly perceive to be right and true. It is on these broad distinctions, evident to the sense of all mankind, that all moral virtue and all practical wisdom depend. The

And attributes it to the stars.

* * * “Ad sidera rursus
Ætherea et superos cœli venisse sub auras.”—*Æn.* 7, 767.

* * * “Nigra figit sub nube columbam.
Decidit exanimis, vitamque reliquit in astris
Ætheriis.”—*Æn.* 5, 516.

“Cum levis ætheris delapsus somnus ab astris.”—*Æn.* 5, 838.

“Nam neque erant astrorum ignes, nec lucidus æthra
Siderea polus.”—*Æn.* 3, 585.

In various passages he appears to apply to the Æther, the Hindu notion of its being the *vehicle* of sound,

* * * “Ferit æthera clamor
Nauticus.”—*Æn.* 5, 140.

“Resonat magnis plangoribus æther.”—*Æn.* 4, 668.

“Resonatque fragoribus æther.”—*Æn.* 5, 228.

learning which pretends to superior knowledge, by refining on the nature of moral distinctions, is always to be distrusted; every man by the light of reason is competent, and by his moral nature bound to decide on these distinctions for himself. The differences in the discriminating power of reason among individuals, refer to very different applications of intellect, and to very different ends from these.

Cicero, speaking of the opinions of Democritus: “Ille *ατομους* quas appellat, id est corpora individua, propter soliditatem censet in infinito inani,” &c.—*De Finib.* lib. 1. “Quid est enim magnum, quum causas rerum efficientium sustuleris, de corpusculorum concursione fortuita loqui? id. Academ. Servius in 6 eclog. Virgil. “Corpus volunt esse atomus, id est quandam, minutissimas partes, quæ, *τομην*, id est, sectionem, non recipiunt.”—*Constantin.* 1, 268. Whether this is the correct derivation of *Ατομος*, may be a question; it possibly is from the Hindu Aatman, *Mahan* or *Vrehat* Aatman, the *great* soul or afflation, as they describe it which, *according to them*, is the efficient or constituent cause of matter: *Ατμη*, *Ατμης*, *Ατμος*, vapor, aura, halitus, exspiratio, vapor fumi, aura tenuis, nidor, æstus. According to the Hindus, earth (matter) is the cause or vehicle of smell, as the *Aakasa* of sound; the object of this sense being the *material effluvia*. The zeal of Critics and Grammarians for the purity of the Latin tongue, does not always contribute to the elucidation of historical or philosophical truth: “Persona, Boetio incommutabilis natura, individua substantia.” “Persona, qualitatem eam esse, quæ possit abesse præter subjecti corruptionem.” An opinion apparently derived from this immaterial or instrumental cause, as the source of the active powers of matter, and of the power of animal percipience on matter, as the Hindus describe it as “what may be in union or separation.” A great proportion of the oldest Greek and Latin words are referable to the ancient races of Europe, as is sufficiently shown in Jamieson’s *Hermes Seythicus*. Both the names, Boetius and Boecius, are Pictish, and common names still in Scotland; Boyd and Boyse, apparently meaning a Pict, a Serf or cotter; Boit and Botoga, *cottages*, huts, lodges; Boitcalda, presumptuous, arrogant, proud; Boitealt, haughtiness, arrogance (*O’Brien*):

Whether therefore we attribute these passages of Virgil to the instruction acquired from the Greeks or Tarsenians, or to a knowledge of the Arcana Sacra of Italy, they

evidently attributed to an inferior. These poor people presuming to have a will of their own, appearing to the Celts insolence; Cot, cottage; Cotter, Eng.; Cot, Irish; Cota, Span., a portion or proportional part; Quota, Lat.; a Scot, a shot or share; Scot, Irish, the choice or best part of a thing; Scot, a flower. *The import of this metaphor is general in this sense; the flower of an army, &c.;* Scot na brear, Irish, the best part of an army; Scot, Bearla, the Scottish tongue (*O'Brien*); कूट Kuta, Sanscrit, a cot, a hut; Bodac, a rustic, a clown, a churl (*O'Brien*); the syllable Bod permutes with Boid in the Irish; Boid-*realt*, a comet, from Bod, a tail, *stella* caudata; Boicde, misery, poverty; Boide, yellow; Boideoig, goldfinch; Boidean, a yellow hammer, a *little bird*; Boideal, a pudding.—*O'Brien*. This, it is to be observed, is precisely the quality attributed by Strabo, as the characteristic of the pure race: Γερμανοι νεμονται μικρον, εξαλλαττοντες του Κελτίκου φυλου (the Galats), τῶ τε πλεονασμῶ, της αγριότητος και του μεγεθους, και της ξανθοτητος (*Strabo*, 7, 443), denoting, I apprehend, *fair*, not red hair. On this opinion of Boetius, Ker remarks: “Hanc ego definitionem ut Græculam et ineptam derideo; dico lucem, vibrationem, colorem in sole esse qualitates, et hoc dico Latine omnibus qui unquam Latine locuti sunt consentientibus; tales qualitates statuo in deo, et has dico esse personas, quæ ab eo abesse non possunt, et qualitatem significare, non substantiam, ut Boetius voluit, qui nos barbare loqui docuit.” The idea of the distinction in the Godhead being either attributes or qualities, such as light, irradiation, colour, heat, gravitation, &c., in the sun, is manifestly erroneous; these are all facts in physics, the result of the laws of nature and the *attributes* of God, entirely distinct from his being. The idea of consubstantiation is equally inaccurate; the creature and the Creator are wholly distinct, whatever may be the substance with which the intellect of the creature may be combined. Of intellect, intelligent and active in *itself alone*, we can form no possible conception; if we cannot comprehend the intelligent principle, which is *ourselves*, and percipient in our own constitution, of whose existence we are perfectly certain, from the evidence of consciousness, how can we possibly suppose that we can attain a knowledge of the Being or intellect of God? Every act of thought of our minds implies a *passive nature*, an intelligent principle, percipient by an active power, over which it possesses only a limited power of direction, or more correctly speaking, of whose agency it possesses only a limited power of availing itself: we cannot by any effort of the will create a thought, nor yet recall or summon up in the mind a recollection of a past object of knowledge, but according to certain associating principles of thought (which are dependent on the connection of the bodily structure with this instrumental cause); but of the intellect of the Deity, as the Hindus poetically express it: “The thinking soul which is light alone, and shines with unborrowed splendour,” we can derive no information from the phenomena of our own consciousness, the *sole foundation* for all our knowledge of mind. Ker remarks that Matth. of Paris renders Persona, rectorem ecclesiæ, a parson; the affinity with the Persian makes it not improbable that these notions are derived from the Sanscrit Purusha. فرزام Parzam, Pers., dignus; فروزان Paruzan, Paruzan, sapientia, scientia, doctrina; فرزاده Parzaneh, vir doctus, sapiens, eruditus, nobilis, felix, beatus, magnus, honoratus, spectabilis (*Castel*, 2, 415), a parson; فرمانان Paranan, or Faranan, scientia (*Ibid.* 416); Farant, Scotch, knowing, wise, sagacious; پرشت Parashat, sui ipsius cultor seu spectator (*Ibid.* 114), “a thinking *person*,” one who reflects on the objects of his own consciousness, a *priest*; برشنان Barshunan, populus ejusdem religionis, parishioners.

Those who derived from the primitive people, all retained the principle of government by a

show that the notions with respect to the Æther, as equivalent to the Hindu Aakasa, were (in an inaccurate conception of them) sufficiently familiar to the Romans to be rendered the means of exciting the imagination with poetical effect.

senate or elders (Seanatair, Irish, a grandfather (*O'Brien*); Seanda, Irish *ancient, antique* (*Jara Sand'ha*, n. p. Sans.?). Malcolm mentions as characteristic of the Persian or Tadjic tribes as distinguished from Touranians, their being directed by a Jaun-Khoo, or meeting of elders (*Hist. of Persia*, 2, 459); and in the Towns, a system apparently closely allied to the principles recognized in the Cimbric code or Weleh law: "The merchants' tradesmen, mechanics, and labourers in every town having each a head or representative, who is charged with the respective interests of his class, and conducts them with the governor of the town; this person is *chosen by the community* to which he belongs, and appointed (*confirmed*) by the king; he is termed Wasta Asanaf, or the mediator or representative of his class."—*Malcolm*, 2, 457. All those states which derived any notions of government from this condition of mankind, and maintained a *tempered monarchy* or dominion established by conquest, and afterwards subjected to law, adopted this principle. Cato says of Carthage: "De tribus partibus politiæ, populi, optinatium, regiæ potestatis, ordinatam fuisse Carthaginem" (*Servius* in lib. 4 *Æneid.*). These were the Shoffetim (*vide* p. 118, note). The Carthaginian Suffetes or Shuffatim probably were the council of the Suffes, or consuls: "Senatus censuit referentibus suffetes, Frag., Cl. Quadrigarii."—*Sall. Haver.* 2, 353. "Festus, Suffes, Consul, lingua Pœnorum."—*Ibid.* Such a body above the senate appears to have been recognized in the Carthaginian constitution: possibly Irish Suad, learned men, prudent, discreet, advice, counsel, and Fir, pl. men. The Sapientes required by the old writs, and the same with the old men, the counsellors who stood before Solomon to these, the Lord God, seems invariably to have opposed the young men who had life before them, and consequently were more easily to be seduced by the allurements of the enjoyments of this world, "The mammon of unrighteousness" (confer p. 162, Senectus). The dominant religion of this condition of mankind was that of Moloch, the Druids or Celts; and on the overthrow of Carthage these mystics exerted their efforts to avenge its fall; almost all the agents in the subversion of Rome appear to have been actuated by Tarsensian and Alexandrian arts. Strabo mentions (lib. 14, 991) a Boethus (*Boηθος*), who, he says, was a bad poet and a bad citizen, who had acquired power by currying favour with the people, and had been employed by Antony, when the direction (the chancery) of this school was assigned to him, to sit in the Lord's gate instead of him. The preceptor of Cæsar: Sandonis filius, quem et Canaanitem a quodam pago denominant (a Canaanite or merchant, confer p. 205, note), when the fortunes of Cæsar prevailed and this office was conferred on him, Boethus et commilitones ejus primum adversus eum in parietibus inscripserunt, "Res juvenum, responsa virum, erepitis seniorum." Quod eum ille joci loco accipiens jussisset contra inseribi "tonitrus seniorum;" porro æquitatem contemnens, cum laxam haberet alvum, noctu præteriens multum stereoris januæ et parieti ejus adpersit. * * * * * "At hi quidem fuerunt Stoici."—*Ibid.* 992. These, however, serve to show the opposite factions of the young or popular party, alike influenced by the same motives, and the elders. The Sidonians, I apprehend, are the same race of people with the Piets; the Tyrians, with Turan or Lords; of these latter Strabo says Τιμαται δε καθ' υπερβολην Ἡρακλῆς ὑπ' αυτων: among them indeed Hercules is glorified to an extravagant pitch; Saide, Irish, a seat; Said, a treasury; Saidead, a session or assize (*O'Brien*), possibly the origin of the *throne of justice* fabricated by these artificers for Solomon. Their architecture seems to have been Scotch. Of the island of Tyre he says: "Dicunt in ea domos

§ 24. Cicero appears to have understood it as the sentient and percipient principle, or that of which the mind consisted: "Aristoteles his omnibus (Platonem semper

altiores fieri quam Romæ, ideo etiam parum abfuit aliquando, quin tota urbs terræ motibus deleteretur." The Sidonians seem to connect with the Pictish schools of the ocean: "Sidonii cum multarum tum optimarum artium magistri perhibentur, quod etiam Homerus innuit, ad hæc, astronomiæ et arithmetici periti a *ratiocinationibus*, et nocturna navigatione ducto initio. * * Hinc omnis etiam reliquæ philosophiæ copia maxima ex his civitatibus peti potest, uno si Posidonio credimus; antiquum de atomis dogma Moschi (*Μοσχου*, the edition of Aldus has *Μωχου*: confer pp. 16, 206, note, Masi) est, hominis Sidonii. Nostræ ætate Sidon philosophos nobiles tulit, Boethum (*Βοηθος*) quo nos in Aristotelia philosophia commentanda socio usi sumus, et Diodotum ejus fratrem (*Strabo*, 16, 1098); distat Tyrus a Sidone stadiis CC. non amplius; in medio est oppidum *Gallinarum*, *Ορνιθων* (confer p. 285, note), urbs."—*Strabo, ibid.* The Roman jurisprudence, as well as government by a senate or open assembly, seems to have been at all times specifically opposed to these secret or midnight assemblies: "Arcana quum fiant sacra." In the declamation of Porcius Latro against Catiline (published in Havercamp's Sallust) it is stated; "Primum XII. Tabulis cautum esse cognoscimus, NE QUIS IN URBE COETUS NOCTURNOS AGITARET: deinde lege Gabinia promulgatum, QUI COITIONES ULLAS CLANDESTINAS IN URBE CONFLAVISSET, MORE MAJORUM CAPITALI SUPPLICIO MULTARETUR. De te itaque, Catilina, sciscitor, tunc cœtus istos commilitonum tuorum contra præcepta XII. Tabularum, contra leges nostras, contra vero senatus ac plebis auctoritatem noctu cogendos esse putavisti? Deinde quæro, si quando in lucem sepulchrales istæ conciunculæ tuæ prodiissent, quid responsurus fuisses senatui, quid consulibus, aut quid viris optimis, atque amantissimis patriæ?" By such insidious and extraneous influence was the law, the liberty, the greatness of Rome subverted. These secret conventicles by conspiracy, thwarting every honest endeavour, and corrupting all classes of people by the wages of iniquity, and depriving industry of its just reward and the respect which it readily commands, perverted every thing: "Quippe gloria industria alitur: ubi eam demseris ipsa per se, virtus amara atque aspera est; postremo ubi divitiæ claræ habentur, ibi omnia bona vilia sunt, fides, probitas, pudor, pudicitia * * Nam perinde omnes res laudantur, atque adpetuntur, ut earum rerum usus est; *Malitia præmiis exercetur* ubi ea demseris; nemo omnium gratuito malus est."—*Sallust. de Rep. Orch.* 53. A powerful counterpoise has been thrown into the opposite scale by the knowledge of the immortality of the soul and of the Divine justice, and the fear of God; the arts of wickedness are now directed to sap the effects of this influence by shaking the foundation of all our knowledge. The wickedness of those impostors who, in all countries, in order to establish a source of consequence for themselves have succeeded in persuading the credulity of ignorance that superiority of knowledge is not the result of superior industry, or superior cultivation, or superior natural acumen, but of an inward light, which enables them to perceive better than their fellow creatures, and therefore to prescribe to them what they are to think of God, is entirely founded on the natural power characteristic of our intellectual sphere common to all mankind: "Ex tot generibus, nullum est animal præter hominem, quod habeat notitiam aliquam Dei: deque ipsis hominibus nulla gens est, quæ non habendum sciat esse deum."—*Cicero.* What monstrous superstructures have not these architects of deception reared on this foundation! This and the perception of the moral distinction between right and wrong, just and unjust, are the attributes of our condition in this world (confer p. 163, n.; *statu viæ*). "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—*Ecclesiastes*, 7, 29. This adherence to the condition in which God created him,

excipio) præstans et ingenio et diligentia, cum quatuor illa genera principiorum esset complexus, e quibus omnia orientur, quintam quandam naturam censet esse, e qua sit mens.”—*Cicero*. “Omnem enim naturam necesse est, quæ non solitaria sit, neque simplex, habere aliquem in se principatum, ut in homine mentem, in bellua quiddam simile mentis; unde oriantur rerum appetitus.”—*Cicero*. Principatum he probably understood in the sense which he attributes to it as applied to it by Theophrastus, implying the subservience of this *adjunct* to the percipient principle (indicated by his statement that it was not solitary) in giving effect to volition: “Theophrastus menti divinum tribuit principatum.”—*Id.*, the word being apparently equivalent to pre-eminence or superiority: “Eloquentiæ ergo a majoribus nostris est in tota dignitate principatus datus.”—*Id.* The same idea is implied by a dictum of the Hindus: “that which acts is inferior, and that which NEEDS is superior,” denoting the subordination of this principle to the functions of mind.

§ 25. The insolent pretension (insulting to our common nature of humanity) of those who assert a special communion with God, elevating them as favoured individuals to a special illumination from the Deity, is impious in itself, and intended only to deceive the ignorant into a belief that the intellectual faculties in the vulgar mind are incompetent to the perception of truth. If the ignorant cannot be taught, the fault is in the instructor, and not in any diversity in the subjects of instruction; the number of faculties are in all mankind the same, and intellectual capacity more uniform in degree than is commonly supposed—a remark also made by Des Cartes. If an original difference in individuals exists, it probably is chiefly, if not entirely, owing to a greater vivacity or acuteness of sensation or percipience in the percipient principle; but this is much more than counterbalanced by those causes which dissipate thought, and divert the mind from due consideration, by our cares and wants, and the frivolities of childhood and early life which a defective method of education encourages. The right use and direction of our faculties is of greatly more effect than any diversity in their original energy; vigour of intellect depending, in fact, chiefly on due development and the acquired capacity of properly using them. How many ages passed away in futile speculations till the more powerful mind of Bacon struck out the *Novum Organum*!

§ 26. There is much more just cause to reprehend the pretensions of vanity than to lament the incapacity for instruction. It is but little that the wisest can know. Before concluding I must remark that it is a mistake to represent Christ as the wisdom of God (an idea borrowed from the notion of the Demiourgos or Purusha), if any thing more is meant than what is the perfection of *human wisdom*, the duty which he inculcates of doing the will of God, and the certainty of moral retribution which he taught; that

and the careful endeavour to do what is right and avoid what is wrong, “is the travail which God has given to the sons of man to be exercised therewith.”—*Ibid.* 1, 13. And this, it is evident, he cannot devolve on another without the dereliction of his moral duty and the sphere of action assigned to him (confer p. 141).

which is wisdom to man to observe with respect to things Divine, the Stoical maxim, "to do what is right and to put our faith in God for the consequences," secure that it will produce imperishable fruit: "An innocentia^s labem* aliquam aut ruinam fore putatis?"—*Cicero*. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."—1 *John*, 2, 17. According to the import of language in the age in which he lived, it would be more correct to designate him the Divine Justice. The Divine Wisdom savours strongly of being borrowed from those transcendent pretensions of Mystics and Sufies to participation in the Divine infinitude. Various circumstances countenance the surmise, that the first Christian Church erected in Europe was not uninfluenced by these Sufie architects. Paul the Deacon says: "ΑΓΙΑΝ ΣΟΦΙΑΝ, id est sanctam sapientiam, Christus sapientia patris" (p. 208),—notions more allied to the Greek learning of Paul, educated at Tarsus, of which place he was a citizen, and at the feet of Gamaliel, than to the untaught knowledge of the son of the carpenter. We have but to look through space, where we see star multiplying on star, beyond the scope of the most powerful aids to the extension of the sphere of vision, reducible to no law whose operation is accessible to our observation, but, doubtless, all comprehended in a design no less admirable in its greatest than in its minutest parts,—we have but to look back on the past, where an eternity presents itself, which we in vain endeavour to comprehend, or to look forward to futurity, where we behold the same infinity in which our faculties are lost, to be satisfied that the wisdom of God is incommunicable to man, and that human wisdom consists in a humble reverence for the will of that Being, the immensity of whose works, and the simplicity of whose means, fill the mind alike with awe and with astonishment; and the firm resolution, and the strenuous endeavour to merit by a life of virtue a felicity hereafter, that is, unsusceptible of disturbance, and eternal.

§ 27. The justice of God, perfect in its nature, and inevitable in its fulfillment, determines the respective merits of moral agents by a very different measure than the estimate of the world. Many may have yielded at last, after resisting temptations, which would have overcome the virtue of those who consider themselves free from reproach; but human frailty will not amount to a justification. The wisdom of that power to which we owe our origin and our existence, has manifestly conferred on the human will an authority over both the objects of its thoughts and over the body, sufficient to enable it to overcome any trial to which, in the circumstances of this life, we can be exposed. I myself saw a Hindu burn himself at the confluence of the Ganges

* Ker seems sufficiently to show that Labes means perish, *detriment to infinity*: "Labes pene omnium ore id est, quod immundities aut macula; sed occultiore et *Latiniore* significato id certe esse videtur, quod violentia quædam, vel aquæ illuvies, vel tempestatis grandinisque ruina, aut cum terra in altissimum hiatus vel barathrum aperitur:" in this sense it is nearly equivalent to the Sanscrit Pralaya (*vide* p. 125, note). This is more evident from the import attached by the barbarous races to Labefacto: "Barbari etiam, cum transferatur ad similia, *annihilo* dicunt."—*Ker*.

and Jumna (the only instance of self-cremation by a man known since those of Calanus and Zarmano-chagas, *vide* pp. 121, 124). The pile was not above two Indian cubits square, and solid to about the same height, composed of rough billet-wood, on which the man was seated as all the Hindus sit cross-legged like a tailor, each log being of the length of the side of the pile; above this the pile was raised about breast high, of a single layer of logs on each of the four sides, forming the upper part into a species of pulpit. He was a man in good circumstances of life. And when I saw him seated in this manner, stripped of his clothes, except a turban of fine muslin, this, immediately before he directed the fire to be applied, he took off, remarking, that it was too good to be burnt, and gave it to one of the bystanders, replacing it with an old rag. I was as near to him during the whole time as it was possible to be, from the heat of the fire, that is to say, within two yards, and could not perceive, while his consciousness remained, the slightest change in the expression of his countenance. There was a strong wind, which blew the flames from under him; and I suppose he was at least twenty minutes or half an hour under their influence; both his hands he kept fixed on his lap, and in this attitude he continued motionless, even when the fire had reached the seat of his vitals, and until the rag on his head was kindled, when he raised one of his arms and knocked it off, returning the arm to its position, at which time the hand was entirely burnt from the wrist, and the arm so much consumed, that it was amazing the muscles could act. For about a minute before his death, his trunk was affected with a tremulous motion, as if the result of a vehement effort to preserve his posture upright, for it only ceased when the eyes closed, and the body fell backward lifeless against the side of the pile; circumstances strongly indicative of the retention of self-possession to the last; the disturbance which the burning rag afforded to the seat of thought, incommoding him more than all the torment he must have endured, and the fall of the body immediately upon death, showing that the support of the centre of gravity had been maintained by volition and muscular action. As Arrian has remarked with respect to this spectacle: “Hæc aliaque hujuscemodi auctores fide digni de Calano conscripsere, non inutilia quidem hominibus quibus curæ est intelligere, quam fortis atque invictus sit humanus animus, si aliquid sibi firmiter proponat.” — *Arrian de Exped. Alex.* 7, p. 446. If these facts are combined with the many instances of the devotees who retain by an effort of the will the arms raised perpendicularly above the head for forty years together, till they lose all power of voluntary motion, and require a long time and a particular process to restore them to any degree of use, it cannot be questioned that the power of the will is amply sufficient to resist any the most urgent temptations to sensuality, and still more, any seduction to crime.

§ 28. It is the duty of every parent, and of all who may engage in the instruction of childhood or of youth, to cultivate this fortitude, and energy of purpose, and to direct it to its proper end, by cherishing the natural love of virtue, inculcating the really valuable object of human life—the attainment of one better and eternal; the impera-

tive obligation of moral duty, as paramount to every other consideration ; and warning them in sufficient time of the dangers to be apprehended from the arts of wickedness.

§ 29. The aggregate amount of human frailty and the great majority of mankind who, in such an age as the present, are by ignorance and want particularly exposed as the victims of temptation, supply, and will long continue to supply, materials for the operation of those malevolent beings (for the name of men they do not deserve) who would sacrifice the present comfort and the eternal hopes of their fellow-creatures to their interests, or the unprincipled attainment of the objects of this world. Necker remarked, at the beginning of the French Revolution, that they had brought to great perfection “ *L’art de travailler les esprits,*” that is, of perverting human nature, and of fashioning the minds and motives of men to serve their own purposes. Virtue and fortitude, and the diffusion of truth by proper instruction, will, however, diminish both the number of those who devote themselves to the pursuit of such purposes by such means, and the number of those who will be their victims ; and if the vain ambition of vulgar admiration or the more iniquitous end of a perverted ambition of power founded on the credulous belief of the acquisition of a superior nature, or the mistaken notion of the merit of such inflictions, are sufficient to induce such efforts of heroism, the love of virtue, our duty to God, and the eternal hopes and fears which his justice affords, ought to fortify the mind with nobler motives, to that more moderate effort of self-control which is necessary to enable us to accomplish the will of God.

NOTES.

(Note A referred to in page 11 of text, Note †.)

THE Piets are the same race of people with the Ambicht, or Ambaets of Cæsar, the serfs of the Druids, and equites of the Gauls—the Celts or warriors who conquered these industrious people and universally reduced them to bondage. पटु Patu, Sans. *just*, true, excellent, well, sane, healthy.—*Grammar*, 480. I have not the book at hand to refer to, but I am much mistaken if Dr. Francis Buchanan, in one of his papers in the Asiatic Researches, does not state this to be the name given by the Siamese to the Malays of Acheen¹. The Sanscrit root अंच Añch, means speak clearly, or distinctly (*Vide* Note †, text, page 11), and by an opposition not uncommon in the words of this language, but much more frequent in those of the Chaldaic family, speak indistinctly, and also worship; अच Achi, worship, adore. The Malayan language contains a large proportion of words derived from the Sanscrit or some Pracrit once widely prevalent in the Eastern Sea². Many of the images in the ruins of the temples of Java have at one time been objects of worship in India. बृह् Bryh, labour, take pains (example, बृहतिवैश्य Bryhati Baisya, the trader takes pains). The word *Baisya* is the same with *Vaisya*; the designation of the third or mercantile class of the Hindus.—*Dhatu*s, 93. वस Vasa, Sans., verb, सित, dwell (*Gram.* 624); वसु Vasu, wealth, riches, treasure³ (title of an order of mythological beings, of whom there are eight, *i. e.* the eight gods of the Egyptians); वसु Vasu, rich, from वस् Vas, remain, dwell, stay.—*Gram.* 479. Remain, stay, dwell, is the import of ਚਮੀ Chēmi, Coptic, which is the word invariably used for Egypt⁴, from ਚਮ Manere, if this is not the same with Goth. *Heim*, Scotch, *hame*, English, *home*, own abode, or place of residence (*vide* Note B, page 6); *Sit*, and *Sith*, or *Shith*, denotes the Scotch Piets; वेष्ट Veesht, Sans. (root), wrap round or about, surround, envelope; वेष्टे Vayshtay, he wraps round about; वेष्टने Vayshtanay, synonym of वेष्ट Vaysht (*Dhatu*s, 129), Anglicè, *invest* (the common act of investiture is with a robe of office); वस्त्रं Vasttra, cloth (*Gram.* 499), vesture; पटु Patuh, cloth (*Gram.* 480); वस् Vas, cover, spread;

¹ This appellation, Acheen or Achin, is the corruption of the name by Europeans. The Malay word, as written by Marsden, is اچي Acheh (*Dictionary*, p. 3), and explained “a Port and Kingdom at the northern extremity of Sumatra, and formerly a powerful state.” The Malaya, like the Persian اچ Zend and Sanscrit च, has the English *ch*, as in *church*, *such*, which no Chaldaic language has.

² No small number of the words in the Malay language are Persian (a greater number are Arabic), and possibly derived to it from the *Zend* or *Zuud*. The name Sunda and of the Straits of Sunda seem to countenance the supposition, that these may be the remains of the industrious race conquered by the warriors: “Os moradores de Sunda,” De Barros remarks “Gloriandose ser melhor que os a Jaua.”—*De Barros*, vol. vii. p. 75.

³ Paith, divitiæ, Goth. Gloss. Edd. 2, 570.

⁴ Ægypti et civilem ac mansuetam vitam degunt et in locis notis habitant, itaque etiam constitutiones eorum memorantur.—*Strabo*, 1135.

वासस् Vasas¹, clothing (*Gram.* 455)²; बृह् Bryh, labour, take pains, is, I apprehend, the root of our word Brehon; the *Brice*, or *Bruce*, or *chief justiciary* of the *Picts*. O'Reilly, in his valuable treatise on the Brehon Laws, defines (according to them) "the inheritance of wealth or land, the fruits of industry," (p. 69,) (*i. e.* property³, just and lawful possession) possession with the quality of right (*vide* Note C, page 11). The ancient Irish, he says, exceeded all the nations of Europe in the manufacture of woollen cloths (*Ibid.* p. 74), to which it may be added that the Welsh appellation of the Irish language denotes the language of the weavers. Gwydd, Machina textoria; Gwydd, textor; Gwyddel, Hibernicus; Gwyddeleg, Lingua Hibernica.—*Davis*. I am mistaken if, according to the *symbol bards*, this is not the origin of waddle (like a duck), and to *paddle*, strike the water with a paddle, because the *alternate motion* of a weaver's feet resembles that of the *web* feet of a duck in swimming. There were some of the Northern nations who in rowing would not pull together; the *primary* idea seems indeed to be Welsh, Gwydd, Anser, a goose.—*Davis*. (*Vide* Note D, page 16.)

The word Brehon⁴ when written with all its letters is Breitheamhuin (*O'Reilly*, 7), from which Brice and Bruce, and probably *Brute*⁵, has been abbreviated, as well as Brehon; Reachtairidh are the

¹ It is from these etymons that the *Vestal* virgins and the fire of *Vesta* comes. The "veiled ones" is the polite expression in the east for modest women. The goddess *Vesta* was represented in a long flowing robe with a veil on her head. The *Vestals* had three coverings,—a vest, a surplice, and a large purple mantle reaching the ground. According to the *Targum*, on the Book of *Esther*, *Vashti*, who would not come when she was sent for, was exhibited naked to the nobles, with nothing on but the crown on her head.

² It is to be observed that the *Brahmans* of the *Hindus* are all clothed, and designate the *Buddhists* and *Jainas*, "the naked Sectaries;"—these are the *Gymnosophists*, who are said to have been the *Philosophers* of the *Ethiopians*, as the *Brahmans* were of the *Hindus*.

³ Language in this instance, as in many others, preserves the evidence of the perception and recognition of truth by the spontaneous action of the faculties. The word *proper-ty* is immediately formed from the word *proper*, which primarily signifies *right*; we say proper and improper for what is right and wrong in the sense of *Fas* and *Nefas*. What is proper to a thing is that which is rightly, justly, truly, attributed to it, what *belongs* to it, or is *inherent* in its nature, and is applied in this sense to inanimate objects. Thus we say it is the property of the *Magnet* to attract iron, the property of chemical solvents to destroy the cohesive attraction between the particles of the solids on which they act by a stronger attraction for those of which they are themselves composed, and so forth. A *RIGHT* is in the nature of things indestructible: a man can never be deprived or divested of any *RIGHT abstractedly speaking*. The enjoyment or exercise of them may be subverted or impaired by force or by fraud, but the *RIGHT* founded on the nature of things is in itself inextinguishable. The only question open to jurists on this subject, is as to the transference of rights; by alienation, by sale, by donation, by bequest, by transmission by inheritance, by the *right* which the child *has* in the right of property of the parent; and in *all* these cases there is manifestly not only a limit, but conditions, under which alone a derivative right can be acquired and constituted in another; and that, except with respect to property only, all other rights which a man possesses are personal and *proper* to himself alone. A misconception of the nature of the right of the child in the right of the parent, has led to the perpetuation of slavery, and the doctrine of "the *Born Thrall*," and the servile race, and many other evils, such as a *misinterpretation of nature* with respect to such primary rights has never failed to produce.

⁴ The synonyme for बृह् Bryh, Sans., labour, take pains, is उद्यमे Udyamay, Sans.—*Dhatus*, 93. I am much mistaken if this is not from the same etymon with *Hodu* or *Hodee*, used for *India* in scripture; if not of the *Hindee*, *Oude* and *Sans.* *Ayodya*, under which designation they denominate the east, and understand it to include all *China* and all *Siam*. Those people were considered by the *Heroes* fools, and of an abject spirit, who would condescend to earn by labour what it was possible to take by force or fraud, הדיוּת Hediuth, (*Greek*, *Idiota*), plebeius, vilis; adjec. vulgare, commune.—*Castel*, 813.

⁵ ब्रु Brū (root pronounced *Broo*), speak; ब्रूते Brūtay, he speaks, Sans.—*Dhatus*, 91.

*law-givers*¹ evidently allied to *right*; and I apprehend the *arhita* (the upright) or *aryya*, the Jainas अर्हत arhat, Sans. worthy (*Gram.* 525); who were almost all Vaisyas, which, I apprehend, is from the same root with the Irish *Bas*, the hand. Hence the *Bas* people, the base-born, serfs, or selaves²—an epithet invariably applied to them after their reduction to slavery by the warriors or Celts. Basileus, Greek, a *lawful* king³, as opposed to a tyrant; अर्य्य Aryya, a master and a vaisya, one of the third class (*Gram.* 431), from ऋजु Rýjju, straight, right, true, from अर्ज Arj, earn.—*Gram.* 481. Heber and Heremon, Mr. O'Reilly states, were the first Ibero-Celtic monarchs; that is, the warriors who ruled over the enslaved serfs; *Heber* denotes the industrious classes, the *Iberians*; *Heremon*, the captors,—from the Sanserit root हृ Hre, seize, take by violence. Synom. हरणे Haranay (*Dhat.* 167); हर Hara, who seizes, takes by force (*Gram.* 443), Scotch, *harry*, *i. e.* *rob.* It is remarkable that the penalty of the Welch law for corrupt or erroneous judgment by a judge, the *loss of the tongue*, is common to Java, which probably was at one time the country of the Malays. These people assert that they are of the original *stirp* of all those that ever wore the creese or dirk. This creese is the *Sagaris* of Herodotus, and the *Kookerry* of the Nepaulese. The sacred writings of the Jainas are called *Agama*, and are said to have been revealed by Siva, as the Vedas by Brahma. This word

¹ “Raët (Racht), he arose (*i. e.* stood upright); Raët (Racht), React (Reacht), a law, an ordinance, Lat. Rectum; Raetaire (Raetaire), a lawgiver, a judge, *item*, a dairy man; Ractmar, giving laws, legislative, pejbilm; Raëtmar, Feilim, the lawgiver.”—*O'Brien*. ἄρῆ; Arity, Æth., Lex, Statutum; ἄρῆ : ἄρῆ : Lika Arity, legis doctor.—*Castel*, 221. This word Lika, Æth., seems to have an affinity with the Sanserit Likhna, writing, like our *Clericus*, a clerk for a learned man.

² वणिज Vanij, Sans., a trader, merchant.—*Gram.* 525. It is from this word that both Phœnicians and Venetians, *Veneti*, are derived, (and *Heneti*, who are the same people,—the V or F being very generally permutable with the H, as in Fils or Fitz, and Spanish Hijo, a son, Eneti, *i. e.* landabiles.—*Jornandes*, 109, vid. *Strabo*. The Jainas or Banians, the laity of which sect are called Sravaes, are, I believe, the same race with the *Selaves*; पन Pan, Sans. root, deal, bargain, buy and sell, whence Banian; पनते Panatay, he deals; पणः Panah, price, bargain, *wages*.—*Dhatas*, 83—84. In Scotland a servant's penny fee was the common term for wages; hence the *Pani*; and Scotch and English, Penny for *coined money*. Pana, or Panam; *Delhance* Fanam, copper, silver, and gold coin, in which the several *gradations* of amercement in the Hindu law are estimated. This *gradation* of amercements, 1st, 2nd, 3rd, &c. is common to the old law of this country. वणिक Vanik is also a Sanserit term for a merchant.—*Ibid.* All the great Jainas nearly, are represented as of a golden or yellow colour, Puniceus. “VENETI ab una stirpe exorti; sua nunc nomina reddidere VENETI, antea SCLAVI.”—*Jornandes*, p. 103. The Warni were the same people, the Serfs, whence the Latin *Verna*, a slave: “Warnorum stirpe genitus, longe a Gothici Sanguis nobilitata sejunctus.”—*Jornandes*, 126. These *noble* Goths were the Celts, speaking an improved language; Geilt, Irish; Guyhlt, Welch, a wild man or woman, *i. e.* a savage in the sense of Sanserit Raeshasa and Mlech'ha.

³ Quasi Basi laos, the hand or minister of the people. Bastard, Eng., is of the same origin, denoting primarily the son of a noble by a serf. Basdard, Irish, a bastard (*O'Brien*), bas, the hand, oil ignominy, bas-oil, a vassal, serf (Welsh, *Ait*), dart, to bull a cow; the lord of the Manor or village lands being considered a species of parish bull. This refers to the bondage universally imposed on the serfs, of the right of the lord to deflower all the women before marriage, a right compounded for in the Scotch law by paying the woman's marchet, see *Shene, de verborum significatione*; and in like manner in the Welsh law. The analogy holds in the Sanserit, Grama, putra, a bastard, literally, a village son. This state of things seems to have produced a complete dissolution of morals among the female serfs, who appear to have been considered by right the concubines of the Celtic nobles and priests; the Druids and Equites: see Davies, voc. Meiriones, Welsh; hence, maid Marian for a strumpet; druiry, Scotch, harlotry; luéd, Irish folk, luéd druire, whoremongers (*O'Brien*); Lög, Hindee folk. लोक Loka, Sans., people, *item* the world.—*Gram.*

Agama, whatever may be its original etymon, is, I apprehend the same with the Irish *Ogham*. The word Patuh is I believe the origin of St. Patrick, and of the national designation Paddy, for an Irishman. In a work of the eighth century, a *Primitive Cycle* is said to have been brought into Ireland by St. Patrick, *our Pope*, "Primum illum, quem Sanctus Patricius Papa noster tulit."—*O'Reilly*, 42. Some have supposed that St. Patrick was altogether an ideal personage. He was, I imagine, a mythological personage primarily, referring to the period of legendary lore, and not the age of history, like Arthur and many others whose names were afterwards given to later individuals, to whom many of their fabulous exploits were attributed. The name I believe to be compound, *Pat* and *ric*; which latter word, in all the Gothic languages, means *realm* or region, and is found with this sense in the Chaldaic, and denotes the articulate speaking region. This is a name entirely different from Chepha, ܫܦܚ Chiph. Heb. Chald. Syr., Petros, Gr., Puthr. Hindce, a stone or rock. Popa, *Irish*, master, or Dominus¹ (*O'Brien*); I conjecture in the sense of Seigneur, Senes, which was the designation of the upper council of the Carthaginians. The first use of the word Pappas in the Christian Church was to denote the Hierarch of Alexandria, and is Egyptian, Pi (article), and Appas, vetus, antiquus, senior, seigneur.

These Picts, like the Παλαιοι of the Greeks, seem to have denoted in this country the ancient or primitive people, Peitear-leac, versed in *ancient* history; *Peitear-lac*, *old* law; Peit, a musician (*O'Brien*); Crowder, a musician, is derived from Cruitnich, a Pict. It is remarkable that the music of Java, an art much more extensively cultivated in that country than in Hindostan, was found (as appears by Sir Stamford Raffles' Book) to be formed on the same principles with the Scotch—John O'GROAT'S House is in like manner, Cruitnich; Synon. Caith-ness,—the Ness or Cape of the Caiths, another name for the Picts or Handi-crafts men, from Kat, Kât, Kate, *Lapland*, the hand, Hât, Hindce, the hand. The Cape of the Pethland, or Pentland Frith—this is the etymon of CATTHAY, the country north of China, the country of the Taats. The Mogols call themselves Shah-Cathai²; Tats or Tatja, *Lapland*, Rusticus, *Swed.*, Bond (*D. Lap.* 460), *i. e.* Lords or Sovereigns of the Cathai, Taats, or Tajics, or artificers (Ka, vel Lafa, *Lapland*, flat-hand, *Swed.*), Vola, *Lat.* (*D. L.* 190), Lufe, Scot. When Zengis Khan was raised to the throne in the assembly of the Tatars called Cooroo Altai (*i. e.* the Golden Cooroo), they first seated him on the ground on a felt or saddle-cloth, and then raised him on *their hands* to an elevated throne and saluted him king. This, I believe, is the origin of that form of the hands for carrying, which in Scotland is called the *king's cushion*³. Caith in Hindce is a cultivated field, arable land. كَت Chat (*Ch. gutt.*), Persian, apis (a bee), *item* thronus

¹ And in the report of the Highland Society, p. 287, it is stated Papa, Popa, or Pupa, denoted lord or master. According to Jamieson's Dictionary (a sufficient authority), there were two races in the Orkneys, the Picts and the Papes, *i. e.* the serfs and lords.

² Mogols, Cha-Catais de huma linhagem antiga, e nobre dos Tartaros.—*De Barros*, 8, 2. It may be a question if the Chinese do not derive their name from the same import, viz. Artificers, Chinyja (*Æthiopian*). Artifex, opifex, Creator; Chinata Abhamara, opifices navium; in this case the *Hindus* might appear to derive their appellation from the English word *hand* (a *hind*, an overseer of agricultural serfs, chosen originally from among themselves). The Siah Hindus or Black Hindus are the Abyssinians. هندوس Handus, Arab. solers et expertus, perspicax.—*Castel*, 869. Anglicè, *handy*. ܫܝܢܗܝܢܗܝܢ Hynydache, or ܫܝܢܗܝܢܗܝܢ Hhynydache, *Æth.*, *Candace*, the titular designation of the *Æthiopian* Queens.

³ چر باش Char Balash, Persian (*four pillows* or four bolsters), Pulvinar incessorium eique appositum majus, cui innituntur: fere in quatuor Cubiculi lateribus disponi soliti.—*Castel*, 2, 196. The Persian kings are represented on such a throne, the Parthian kings on a chair. It is not undeserving of remark, that the words in these Eastern languages, which signify magnificence or grandeur of condition, signify also a pillow or cushion, and would appear in remote ages to have given occasion to that part of a lady's dress, which, I believe,

regius Indorum, the regal throne of the Hindus (*Castel*, 2, 439); हस्त Hasta, Sans. (*Gram.* 560), Hât, Hindec, a hand, the hand¹. Many of the Mogul emperors applied the sign manual by dipping the hand in ink and stamping it upon the document. All the earlier christian priests were created by the imposition of hands. These seem to refer to the hand as the instrument of earning or lawfully acquiring by labour, and consequently of lawful power. It is however to be observed that کبست *Chabasat*, Persian, means a bee, *Apis*, and also poison; venenum, Pulpa Colocynthidis, Aristolochia, and is the word used (*Deuteron.* 29, 19) for *drunkenness*. The *Chat*, a Bee, I apprehend, refers to the Brahmara or black bee which forms so prominent a poetical image in the Hindu writings, and is no doubt the scarabæus, which is *primarily* the hieroglyphic of the Demiourgos, or Viswakarman, the carpenter or *maker* of the universe, according to the theory of those who suppose it made by *hand* from a plastic matter². No Jaina will eat honey; I believe because they consider it robbing the

in the mysteries of the toilet is designated a *bustle*. As the Chinese women imagine they render themselves more engaging by contracting their feet as a proof of gentility, by showing that they are above the necessity of walking; so this amplification seems to have been considered a mark of superior consequence; “نَسِيدَ Nasid, Arab., cervical, shalum, omne inflatum, shala vel supellectilia; solium in quo strata sunt imposita; nobilis, eminens, nobilitas, eminentia (*Castel*, 2379); كَبِيرَ Chabar, Arab., Valde magnus, maximum nomen, magnus, ingens; כַּבִּיר Chabir, Heb., Pulvinar, and is used for the *pillow* of goat's hair (1 *Sam.* 19, 16); عَظَامَهُ Aatâme, Arab., magnitudo, magnificentia, *item*, pulvinar, simile quod, quo magnas nates mentiantur fœminæ, ita nam magis placent.”—*Castel*, 2728. Cooroo or Kuroo, it may be observed, denotes the artificers, or more properly, the mixed race, the Kembri or Cimmerians, and is Sanscrit कुरुः Kuroo, name of an ancient king and of a country, from कृ Kry, do.—*Gram.* 481. These are the Uttara Kooros of Ptolemy; उत्तरा Uttara, Sans., far-north.—*Gram.* 543. It is from this root Kry and Kara, the hand, that the name Kurds and Kerds are formed; कर्तु Karttu, Sans., to do (*Gram.* 440); كَارَ Khar, Pers.; كَارْدَن Khârdân, Pers., operare, operari, colere terram (*Castel*, 2, 431); كَارْدَان Khârdân, qui operari novit, opus intelligit, villicus qui conducit agros (*Ibid*) (the hind, or maor); كَارْدَ Khard, culter (*Gen.* 22, 6; *Num.* 33, 35; *Castel*, 2, 432); كَارِيدَن Kharidan, operari; 2. Seminare agrum; 3. Frumentum serere (*Castel*, 2, 432), whence a *garden*. These are the same with the Soes or Sacas, the Taats or Tajies, the proper Guebre or Eeranian race, the men of which were nearly exterminated and the women reduced to slavery; कर्म Karmma, Sans., work; कर्मकरो Karmmakaree (a doer of work), a maid-servant (*Gram.* 447, 448); दासी Dasee, a servant-maid (*Gram.* 5 1); दासी Dasee, fem., a slave, a servant (*Gram.* 587); दासीसभं Dasee Sabhain, an assembly of female slaves.—*Gram.* 612. In every language of the world of any antiquity the state of slavery of the women is evinced, and in the manners and customs of all the barbarous races who enslaved them. Cooroo is the origin of the name of Cyrus: Herodotus describes the many *tribes* of Persians, to whom Cyrus addressed himself, a distinctive characteristic of this race, the Gotras of the Hindus.

¹ اُورِنَدَ Aurnad, Pers. (from Sans. Arj, carn, *carneal*), victus ad sustentandum necessarius (daily bread), *item* *Thromus*, Corona, et Gloria, dignitas, potentia, ornatus, *venerabilis* intelligentia; اُورِنَاحَ Aurnach, *id.* victus, vitæ consuetudo; *Solium regis*, ornamentum. Honor, excellentia, splendens indole, nobilis, humanus, comis, luna et lux lunaris (*Castel*, 2, 62), (*i. e.* the light of reflexion, human thought, philosophy).

² The Persian retains the affinity of this word Karman to our carpenter (*Visva* means *all*, the universe, το παν), كَارِبَا Charaba, artifex.—*Castel*, 2, 431. The earlier Christians (and those considered orthodox) supposed the Demiourgos to be the father of Christ. Justin Martyr complained that Markion of Pontus “plurimos mortales per universum orbem induxit, ut impie loquerentur, negarentque universi opificem patrem esse Christi, alium vero quendam longe illo præstantiorem universum condidisse affirmarent.”—*Euseb. Hist. Eccles.* 134. This notion of the Demiourgos or Viswakarman is according to the conception of Plato, which he no doubt acquired during his study in Egypt. Of this parentage they supposed the condition of the husband of Mary typical, and much question arose whether he was carpenter, blacksmith, or mason, accord-

animal of the fruits of industry. These are the same people called Banians by the Portuguese and earlier writers, who rightly recognised the *rights of animals*, though they carried the principle to an absurd length. These symbols are nearly all of them interpreted in two senses, a good and a bad,—according to what is called the right and left-hand sides (a distinction common to all the ancient mysticism). The Sanscrit root मद् Mad, means be intoxicated, मद्: Madah, intoxication, madness.—*Dhatus*, 104. मधु Madhu, means honey (*Gram.* 49), whence our word mead, or Metheglin, मेट mayt, Sans. (root) grow mad, intoxicating or *strong drink*; Madhu Khar, a Bee (maker of honey).

(Note B referred to in Note A, page 1.)

It is not impossible that it is the same word with the Sanscrit होमः Homah, a burnt offering of oiled butter (*i. e.* clarified butter) from हु Hu, give, offer on fire, devour.—*Wilkins' Gram.* 488; *Dhatus*, 165. घृतं Ghrytan, oiled butter; *in the Veda only* (*i. e.* in the oldest written Sanscrit) घृतः Grytah, which has a nearer affinity to our word grease or greasy.—*Gram.* 615. According to the Welsh law, *the back stone* of a fire-place is proof of a *tenement* or *settlement*¹; this is properly the *hearth* stone. All these *libations* and offerings on fire, appear to have been made originally, like grace before and after meat—on the *domestic* fire. Hence “*pro aris et focus*,” for our hearths and fire-sides. A fugitive, if he could place himself by the *fire*, was under the protection of the master of the house and his household god, and claimed sanctuary. The *Homa* of the Hindus or spot consecrated for sacrificial fire is never an ALTAR or substitute for, or representative of, a *high place*, but *on the ground*, or a hollow or excavation in the ground, as we should say the ash-pit. In the Guebre, fire, though on an altar, the accumulated ashes are essential. From some customs practised, or till recently practised in the Hebrides, the traces of these notions are apparent. This upright stone (which was probably *carved*, *celvi*²), the evidence of possession, is the origin of the foundation stone,

ing as they supposed the one or other of these trades to be that of the chief artificer. “Josephus (Pater Christi) fuit faber, ut Matthæi decimo tertio, Marci sexto scribitur, unde Christus filius fabri dictus fuit; Hilarius in Matthæum, canone decimo quarto, videtur sentire, quod Josephus fuerit faber ferrarius: ita enim inquit, “Sed plane hic fabri erat filius, ferrum igne vincentis, omnem sæculi virtutem iudicio decoquentis *Massamque formantis* in omne opus utilitatis humanæ. Verum plerique alii existimant, eum architectum seu *οικοδομικον* fuisse.”—*Cent. Magdebur.* 1st ed.; *Cent.* 1, p. 1, 370. It is melancholy to reflect that such questions should ever have been considered serious matter of religion.

¹ The same species of proof seems to have been sufficient evidence among the Jews.—“And these were they which went up from Tel Melah, Tel Harsa, Cherub, Addan, and Immer, but *they could not show their fathers' house*.” (These were different from those whose genealogy was registered, that is the priests and nobles.) “And of the children of the priests, &c. *These sought their register among those that were reckoned by genealogy*, but they were not found; therefore were they, as polluted, put from the priesthood.”—*Ezra*, 2, 59–62.

² Dala (Irish), a *tale*, relation (story).—*O'Brien*. Dallon, cloice (a telling stone), “large stone, many with inscriptions all in Irish Oghams, which none could explain but some antiquaries, or perhaps them Druid priests.”—*O'Brien*. These stones seem to have been resorted to after the destruction of the Inglis or Picts, and the worship of the *fire or light—the fire of Vesta*. The *clachan* or *stones* in Scotland seem all to have marked the site of a *village at least*, if not a town, and of a place of worship.—“Are you going to the *clachan*?” is equivalent to, Are you going to church? The tolling of the bell seems originally due to this people, Cloc,

with which coins and other marks of recognition are buried. The upright stone is in like manner the Hindu ceremony at the *founding* of a city;—"the setting up of its stone," as if of the common or public fire. There is no question that under the *Celts* human sacrifices to Baal or Moloch, *the Lord*, were practised. It is a common threat in Scotland used to children,—“I will put you on the back of the fire,” and an execration,—“I wish you were on the back of the fire,” *i. e.* I will sacrifice or wish you were sacrificed. चरु charū, Sanscrit, an offering of dressed food, *flesh* (French, chair), (*Gram.* 479) सु shū, bring forth young, produce (French, *enfant*) hence the shē of animals, from whence सव sava, a son, a sacrifice.—*Dhatus*, 149.

The *Lord God*, the *Supreme Giant*, the *Most High*, seems to have required this proof of devotion, as He did from Jacob, from all within his power¹. All that opened the womb, man or beast, were the Lord's, according to the law delivered by Moses in consequence of his covenant with the *Lord God*². I will advert to this further in a subsequent note. Much of the labour of the Brahmins

—a bell—and is characteristic of the *Hindu* worship. In the Guebre worship these stones are retained, the Mobed officiating first at one and then at another, as our priest at the reading-desk, pulpit, and altar. The Persian language has preserved the same affinity, سنكدنه Sanch-daneh, a receptacle of stones, or place where stones are set or placed; Locus ubi Idola Ethnicorum quasi lapidei simulachri conceptaculum.—*Castel*, 2, 353. That is a Guebre place of worship contradistinguished from a Mahommedan. The words *Idola* and *simulachri* are an explanatory interpolation of Castel's not implied by the word سنكك Sanch, Lapis, Petra, Exhedra lapidea.

—*Castel*, 2, 353. The Guebres or Parsees seem never to have been worshippers of images. It is to these stones that Stone Henge is to be attributed—the Chorea gigantum. Their antiquity may be inferred from their reference to rites common to the Persian fire-worshippers. Wilts is *the wilds*; and these Deserticolæ seem to have there retained their ancient rites. Castel (2, 281) renders the Persian word ^{دول} دهل Duhul, Turcis;

טול Tol, *to tole*, quod in Oriente Tympanis hoc fit ad templa; ^{دول} دهل باز Dubul-Baz, the hawk's *tole*, *aheno*, *tympanum* minus, quod ephippio alligatum pulsant in venatione, eum Falco dimittitur ad volatum, ut eo sono excitetur, impellaturque ad quærendum et capiendum prædam." This is, no doubt, borrowed from, or the original of the Hawk's bells. It is the kettle-drum or reversed bell, and is possibly a means resorted to to commemorate this ancient avocation to prayer, and to aspire or ascend to immortality, after the bell was prescribed (as it still is in all the Mahommedan countries), and of the custom nearly universal throughout the world, of beating *brazen vessels* during eclipses to shorten the obscuration of the lights of heaven.

¹ Sic plane humanum genus, mentis stupore et pessimorum Dæmonum fraude deceptum, intelligibilem Dei naturam, quæ cælum, mundumque ipsum transcendit, humi in corporum ortu; et in hominum affectibus, atque interitu residere sibi persuaserat: homines vero eo processerunt amentia, ut carissima etiam pignora iisdem immolarent; nee communi saltem pareerent naturæ; sed quos unicos habebant liberos, præ furore et insaniam jugularent.—*Eusebius, Orat. de Laudib. Constantini*, p. 690. جبار Gibbar, Arab., Magnus gigas, Phantasticus (*Dæmon*), Παντοκρατωρ omnipotens, et Αυτοκρατωρ absoluti imperii dominus.—*Castel*, 479. This is no other than the *Lord God*.

² I must here remark that infinite mischief has accrued to the cause of true religion, and to the original doctrines of the Jews and to Christianity, by the abuse of words which applied to the Lord God of Moses,—(this Pessimus Dæmon), the terms expressive of the supremacy of the Deity. Implicit obedience to all his words was the obligation of the Covenant; and He enforced the fear of “his *glorious* and *fearful* name the LORD THY GOD” with such denunciations as these—“That it should come to pass if thou wilt not hearken unto the *voice* of the Lord thy God to observe to do all his commandments and statutes.” . . . “That” . . . “Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters (which the Lord thy God hath given thee); so that the man that is tender among you and very delicate, his eye shall be evil towards his brother, and towards the wife of his bosom, and towards the remnant of his children whom he should leave, so that he will not give to any of them of the flesh of his children which he shall eat. The tender and delicate woman among you, her eye shall be evil towards the husband of her bosom, and towards her sons, and towards her

seems to have been to reclaim the people from such atrocities. Shū or Shee, bring forth, is the etymon of the word Sin, or Son,—*offspring*, in all the Gothic and Slavonic tongues;—but especially the Pictish Scotch or English,—as John-son, Wil-son, Clark-son, &c. The *Lord God* and *Moloch* seem originally derived from the Hindu Indra, the king of the Gods or celestials, according to the Hindus. [The name Indra has however a hieroglyphic import of a different nature referring to a better religion.] The name for a son in Sanscrit and Hindee is *Putra*, because, say they, he saves the father from the hell, called Put. There can be little question, I apprehend, that this was *primarily* by being sacrificed. *Secondarily*, because he is the person to offer the funeral cake and perform the observances by which, according to a doctrine said to be coeval with the Kaleeyug, they suppose the material form in the other world will be reproduced¹. The Brahmans have however succeeded in establishing the belief that the salvation of the father from the hell, Put, is effected at the moment of birth; “पूतक्रतु Puta Kratu, Title of Indra (*Gram.* 608); क्रतु Kratu, a sacrifice (*Gram.* 485); Affin. क्रय Krayva, flesh; क्रयाद् Kravyad, what eats flesh, carnivorous; from क्रय Kravya, flesh, and अद् Ad, eat.”—*Gram.* 459.

The allusion to Homa, Sans., from *Hu*, devour, may appear remote from Home, own abode, fire-side: the house tax was, however, originally a hearth tax; Fuego, Spanish, fire; in the sense Casa, *vezino*, house, neighbour, is rendered by Larramendi (p. 380); *Lat.* focus, *Basque*, Suc-aldea, Aldea, Spanish and Basque (p. 54); Cerca cercania y al LADO, *Lat.* circa, propinquitas et latus, the side, beside; thus we say the whole country-side for the whole neighbourhood. Hence our Ham-LET. The Suc seems the Soc and Soccage. (*Vide Note C*, p. 15, Note ¹.) The word used for a hearth (*Jeremiah*, 36, 22) is אה Ahh, and twice in verse 23, where the Roll is described as *consumed* in the fire that was on the hearth. In all these cases prefixed to Ahh, is ה Hu². This

daughters, and towards her young one that cometh out from between her feet, and towards her children which she shall bear; for she shall eat them for want of all things secretly in the siege.” (*Deuteron.* 28, 53.) These are worse than the *Diræ* of any heathen nation, and cannot, it appears to me, be attributed to *the Deity* without the most blasphemous degradation of his nature. The most cruel and ferocious cannibals that ever disgraced the form of humanity never imagined anything more atrocious, of the savage objects of worship which they were made to fear, but could not reverence.

¹ This they suppose is occasioned by presenting the funeral cake (ܘܥܘܟܘܬܐ, Chucha, Syr.) Placenta (*Castel*, 1696), (Scotch, Cookie); כעך Chaach, or כעכא Chaacha, Heb. and Chald. Placenta; كعك Chaachon, Arab., Panis bis coctus, exsiccatu, Anglice, a cake (*Castel*, 1777) (Scotch, oaten cake, the only bread called cake by the Scotch), called by the Hindus Pinda (*Lat.* Panis, Scotch, bun, bannoch), of a globular form, presented they say because “that which grows by nourishment is body.” The Persian ازداست فرآ Azdast Fara panis azymus tenuis super lamina ferrea vel fictili in sartagine cocta (*Castel*, 2, 23) seems the Scotch *Farle* of cake *baked* upon the plate of iron called the girdle, whence to grill, bake; Sans. पाके Pakee, dress food, cook.—*Dhatus*, 81. Bannsom, Irish, a girdle or bake-stone.—*O'Brien*.

² The form of these prefixes in the Hebrew and Chaldaic are probably not insignificant, and seem, in certain cases at least, to have borne a mystical import intended to be intelligible to the adepts. It appears, from some explanations afforded in the Targums, that the particle וי ui, vi, or wi, written likewise ווי woi, also Syrian and Arabic, rendered *Vae*, *Lat.* (vae Scotch, woe English), Æth. ܘܘܐܘܘܐ waily, or wailjy, English *wail*, is never used but to announce calamity, in which sense it is apparent it must have been widely intelligible; “ويل Wail, Arab. particula comminantis et pœnæ, incidens malum, calamitas, nom. putei ardentis in Gehenna in quam conjecti colliquescere dicuntur montes (pit of perdition); item solutio erinium.”—*Castel*, 934–5. Hence the custom of the Malays of loosening the hair, on taking the resolution of “Amok, rushing in a state of frenzy to the commission of indiscriminate murder.”—*Marsden's Dict.*, p. 16. ܘܘܐܘܘܐ Hu, Heb. Chald. Syr. Væ.—*Castel*, 820. *Latin*, Heu.

word Ahh is explained by Castel (76), *Focus*, *ROGUS*, *item* Ah! Heu! *Chald.*, *Vox doloris*, *adeoque* *imprecantis*. “*Rogus*, Gr. *Πυρα*, strucs, lignum ad cremanda cadavra” (*Gesner, Thesaur.*); also the scene of Lamentations.

“*Tum juvenem nondum facti flevere Quirites ;
Ultima plorato subdita flamma rogo est.*”—*Ovid, Fast.*, 4. 855.

These, at least with the mercantile races, would appear to have been in the penetralia of their dwellings.

“*At Regina pyra, penetrali in sede, sub auras,
Erecta ingenti, tædis atque ilicc secta.*”—*Virgil, Æn.*, 4, 504.

The *sub auras* is applicable to the domestic fire. The fires in this country may be all said to have been *sub auras*, “as under, the *vent* or *way* (*BIDEA, Basque*), or *chimney*, which is from *Camio*, *Camión, Basque*; *Camino, Spanish*, via, iter, *Fr. chemin.*”—*Larramendi*, 1, 165.¹ The term *Rogus* is, I conceive, from these torches or tædæ, the *resinous* matter, or fat or grease poured upon it.

“*Principio pinguem tædis et robore secto
Ingentem struxere pyram.*”—*Æn.*, 6, 214.²

“All the fat is the Lord’s.”—*Levitic.* 3, 16. The “*Food of the offering made by fire.*”—*Ibid.* “Ye shall eat no manner of fat, of ox, or of sheep, or of goat.”—*Levitic.* 7, 23. “When ye offer my bread, לֶחֶם (food), the fat and the blood.”—*Ezekiel*, 44, 7. “The enemies of the Lord as the

¹ The Scotch *lum* is from the Scotch *low*, *flamma*, *lumen*: “A light and a low” is a phrase for a man who they call “a burning and a shining light”; affin., Irish, *laom*, a blaze of fire; “*Luan*, an abbot, a prior, *item*, a pilot” (*O’Brien*), a light, a guide. This point over the *M* converts the sound of the *M*, according to modern pronounciation, into *S*; but as it is applied to *Matair*, mother, and other words whose articulation may be considered fixed by the concurrent authority of many languages, it must be supposed, in many cases at least, a corruption or perversion of the literal sound; “*لَهَب* *Lahab*, Pers., *flamma*; *لَهَابِلَه* *Lahabaleh* (*light-less*); *indoctus*, *insipiens*, *imperitus.*”—*Castel*, 2, 497. “*Lahab*, Heb. *Chald. Arab.*, *flamma*; *لَهَب* *Lahbon*, Arab., *lingua ignis*, *i. e.* *flamma*; *لَهَبَة* *Luhbelton*, *ardens et micans*, *eandor*, *albedo sineerissima.*”—*Castel*, 1873. It is from this, as Castel remarks, that the Greek *λαμπω* comes, and I apprehend, the Latin, *lebes*, a kettle; “*لَهَاب* *lahaba*, Æth., *vehementer calefecit*, and the island of Lemnos where Vulcan, the *Lemnius Pater*, is reported to have fallen; *Facies*, *לֶחָבִים* *Lehabim*, Heb., *LIBYCORUM populorum*, *se. ob adustam faciem*” (*Castel*, 1873); and the Island of Lipara.—*Vide Virg. Æn.* 8, 415. *Lamp*, Welsh, a lamp, *habent antiqui.*—*Davies*.

² *תָּד* *Tad*, *Chald. uber*, *mamma tum viri tum sceminae*, Gr. *τεθη*; Ang., a teat.—*Castel*. Hence *ubertas*, fatness, *इध्* *Idh*, kindle light; *एधतु* *Aydhatu*, Sans., *fire*, a man (*Gram.* 485); *एधः* *Aydhah*, or *एधस्* *Aydhah*, *fire-wood*, *fuel* (*Dhatus*, 13); *तिथः* *Titha*, Sans., *fire*, *dust* (sparks of fire); from *तिज्* *Tej*, friction.—*Gram.* 491. These seem to allude to the *nydfri*, or *need-fire*, or *forced fire*, a rite practised in the whole extent of the North of Europe and Asia and America, as well as by the Hindus. for kindling sacrificial fire. According to Keating, at the *Béal-tine* or *Tinc-Beil*, *May-day*, or *ignis Beli*, or *fire of Beal*, all the inhabitants of Ireland quenched their fires on that day, and kindled them again out of some part of that fire.—*See O’Brien, voc. Beal-tine*. This rite is *originally American*, and has prevailed in all the four quarters of the world. *Teinne*, Irish, *fire*, *item*, *power*, *force*—*O’Brien*. There probably is an affinity between these words, though differences have occurred in their application between fire and the cause and subject of fire. Thus we say to apply the torch for to set fire to anything; *fuel*, food, for *fua*, or *feu*, *fire*, *fire-wood*, the *Beltane tree*.

fat of lambs they shall consume; into smoke shall they consume away.”—*Psalms*, 37, 20. The word Ahh in Æthiopic, ለሐ ለከ, is bos, boves, an ox, or bullocks.

“alta ostia Ditis,

* * * * *

Matres, atque viri, defunctaque corpora vita

Magnanimum heroum, pueri, innuptæque puellæ

Impositique rogis juvenes ante ora parentum.”—*Virg. Georg.* 4, 467—477.

“Nec consumpta rogis inscribitur Elissa Sichæi.”—*Ovid, Heroid.* Ep. 7, 193.

It may possibly appear to some absurd to say that this word Rogus is probably the same with the Scotch word Rozin, which is the Scotch word for cobbler's-wax, and generally for any *unctuous* matter used for smearing. Sootor's¹, rozin, cobbler's smearing or greasing, whence the “*tædis* atque ilice secta,” the *pinguem* pyram and *rogis* in the plural. The fact however seems strongly implied by the affinity of the Persian. “روغن, Roghan (gutt.) oleum butyrum, omnis pinguedo, seu ab animalibus seu a seminibus et plantis.”—*Castel*, 2, 299. “روغن زيت, Roghan zait, oleum, olivarium; روغن کنجد, Roghan chunsjad, oleum sesaminum; روغن ویدیه, Roghan uizzi (zz as in Italian), butyrum purificatum, liquefaciendo sordes tollunt.”—*Castel*, 2, 299. This is exactly the Sans. Greetah (vulg. ghee), Ang. grease. In the Hindu rituals, the vessel called arga, in which oblations to the deities and the first offering of food to a guest, in their rites of hospitality, are to be presented, is directed to be shaped like a boat. The melted butter, the constant sauce in the old domestic cookery of the Scotch, was always contained in a vessel of this form, called a *butter-boat*, and all other sauces in the same form of vessel, then called a *sauce-boat*. This Persian Roghan peculiarly means *butter*; روغن شکرپشت, Roghan ghosht, (butyrum carnis) pinguedo. Like the Scotch rozin, it implied every kind of smearing; روغن دان, Roghan dan, unguentaria pyxis, capsula, vel ampulla olearia.—*Castel*, 299. روغندي, Rughanei, synon. غودق, Ghudak (Scotch, goodies, delicacies), panis dulciarii species; panis cum butyro coctus vel subactus (short, *i. e.* *crisp-bread*, Scotch); 2. Farcimen ex insectis carniū partuculis; 3. Intestina in butyro frixa vel cocta.—*Castel*, 2, 299. These seem the Scotch *puddings*. אברושך, Abrushach, Heb. pulmentum ex melle, farina *et oleo* (this is, I apprehend, our Scotch word *brose*)² (*Castel*, 1, 20); ברושיתא, Brushiitha, placenta.—*Castel*, 450.³ It is to these Inglis men, or men of the fire, that we owe the obligation to cook or roast by boiling, or thoroughly *imbuing* all food with the fire as *necessary* to hallow it, in opposition to the Celts or savages

¹ सूत्र Sootr, Sans., thread, string, twine, bind or string with thread.—*Dhatus*, 163.

² This presenting of an Argha seems a general custom, as well as the boat-shape of the vessel, “فوانوس, Kuanus, Pers.; Turc. modernis; קונון, Kunun (Quaich cog, Scotch?), Gr. γυαρος, olla, seriola quædam seu vas ligneum, in quo mel, butyrum, etc., recondunt, et obsonium referunt viatoribus.”—*Castel*, 2, 428. These are nearly the contents prescribed for the Argha, which they call Ambrosia. “كاسه, Chaseh, Pers.; קצעה, Kazaeh, Arab., scutella, paropsis quævis s. ænea, s. fictilis, magna s. parva; גובין, Gobin (Scotch goufin, measure of a double handful, choppin), catinus ligneus ac profundus; كاسه درويشان, Chaseh Derwishan, a Dervishe's cup; catinus potioris naviformis ab una parte, qs. canalem s. incurvatum orificium; ab altera habens annulum (this is a very exact description of the Scotch butter-boat), ex quo de corpore suspendere solent Halebi, ex ligno vel cupro cælato, plerumque in itinere circumferunt.”—*Castel*, 2, 433.

³ هرزجه, Harzazjeh, Pers., cibus quidam cum intestinis pinguioribus coctus, seems, both in the name and in the recipe for its preparation, to be allied to the Scotch national dish, the *haggis*; Arab., غويه, Guieh.—*Castel*, 2, 556.

who eat it raw. Hence their different notions of Ambrosia; these barbarians maintaining that it was wasting meat to dry its juices; אַבְרוֹגִים Abrogim, caro cruda. भृश्टं Bhryshtan, grain, rice; भ्रसज् Bhrasj, cook, dress food: भृज् Bhryj, parch, fry (*Dhatus*, 95): from Bhrasj, dress food, they derive भृगु Bhrygu, the planet Venus.—*Gram.* 481. Frigga of the Northern Mythology, and Scotch Bridget, with the Picts, the goddess of grain and *bread*, Scotch to birsle, to parch grain, to roast, Basque, Berotu, calefacere.—*Larr.* 1, 161. This seems to have been a general substitute for bread, as it is with the Hindus at the present day. “Ye shall eat neither bread nor parched corn.”—*Levitic.* 23, 14. “And Boaz said, Eat of the bread, and he reached her parched corn, and she did eat.”—*Ruth*, 2, 4. It is easy to show that the fat and blood was the Ambrosia of the Lord God, and the men of blood his devotees; of which the circumcision was the *mark*. (*Vide Note C, note* ², p. 13, and *Note F.* p. 22.) “This is my covenant: every man child shall be circumcised, and the uncircumcised man, that soul shall be cut off from his people: he hath broken my covenant.”—*Gen.* 17, 11, 14. Zipporah said “a bloody husband, *because of the circumcision:*” (*Exodus*, 4, 26.)—a character, which the uncompromising massacres effected by the Jews in Phœnicia, at the bidding of the Lord God, sufficiently verified. The import of the circumcision may be satisfactorily explained if space admitted it.

This boat-shaped vessel, the scyphus, the *skip* or ship; Scafa, Irish, a skiff, a ship (*O'Brien*), (whence skipper for a sea captain) is of the same origin with the arga and butter-boat, and does not refer to the ark of Noah, but the passover:—“Scyphus, Herculis poculum est, ita non solum quod is heros bibax fuisse perhibetur, sed etiam quod antiqua historia est Herculem poculo tanquam navigio immensa maria transisse.”—*Macrob. Sat.* 5—21.

“Et sacer implevit dextram scyphus. Ocyus omnes
In mensam læti libant, Divosque precantur.”—*Virg. Æn.* 8, 278.

“Sacer scyphus item”—*Valer. Argonaut.*, lib. 2, 272.

In all the Hindu rites of the cremation of the living,—widows with their husbands, and of devotees, as the passover to Heaven, large vessels of ghee or clarified butter (as I have myself witnessed in both cases) are poured upon the pile (called the seat of sacrifice). The notion of the Hindus of the effect of cremation are very different from those of the followers of the Lord God, who supposed soul and body to be dust, and that into smoke both would consume away. “Ad mortem proficiscens, Calanus Indus quum ascenderet in rogam ardentem, et, mortali corpore cremato, *in lucem purissimam excesserit.*”—*Cic. de Divinat.* 1, 47, c. 23.

Ante, page 1.

(Note C referred to in note A, page 2.)

THE original Brehon law seems to have been common to the whole of this industrious race. The opinion which I had formed on this subject is fully confirmed by the work of Silas Taylor, on the History of Gavel Kind, which work I had not seen till I came to London a fortnight ago. The law of Gavel Kind is an alteration introduced into this primitive law, and is the result of an *imperfect and erroneous* deduction of institutions from the principles of natural right affecting inheritance,—viz., the rights of property, the rights inherent in the relation between father and child, and the

rights subsisting between the individual and the state, or the political body of which he is a member,—as in fact all the law of inheritance in the world is. A law of inheritance correctly deduced necessarily supposes that effect is given to all these collateral rights. The law of Gavel Kind appears to have been introduced, after the subjugation of the industrious race, into that portion of the species in which the two races united and coalesced and established a law,—as among the Welsh or *Cimbri*¹.

This union of the conquerors and conquered artificers extends nearly to *all* those countries in which a *Royal race*, such as the Hindu Kshatriyas, with an exclusive right to exercise regal authority, was recognised, as was the case with the Sidonians, Persians, and very extensively among other nations. Mr. Taylor says, (p. 5.)—“For my part I make no question, but in elder times it (Gavel Kind) was the custom of all Europe, if not of all the world;”—and at p. 29,—“The laws and customs of the Britons were not altered (at least not so much as by the general current of writers is commonly received) by either the conquests of the Romans or Saxons;”—a subject on which he afterwards enlarges. It appears to me that the primary *form* of the elements of the law, which is *peculiarly English* (*vide* Note *E*, page 18), is the laws of Dunwal (or Dyfnwal)² Mol (Maol) Mutius, though this is

¹ The name Cambri or Cembri is, *I believe*, compounded not of Cam, curvature (if this word is not the etymon of Kiâmp, and denoting the prize ring), but of Kiâmp, Kemp, or Kamp, a warrior, hero, or combatant, a prize-fighter, in all the northern languages; and *Breh* or Bri; describing this mixed people, or the Kemps recognizing law. The eastern word appears to refer to this race: קמר Kimar, Chald. accinxit, allegavit; קמרה Kamra, cingulum, balteus, *Hinc*, dignitas, auctoritas; *servique regum gestant illud*; this is the serf, gladio cinctus, or raised, made a soldier; كامروس Camarus, or كامبروس Cambrus, “nomen regis a quo Susa major condita fuit.”—*Castel*, 3368. This is Tithonus, which is, I conclude, from Tat, or Taath, artifex, rusticus, Bond. The Khan of the Kapjac Tartars pretends to be the representative of the king of the Cimmerians; قبجاق “Kabijäk, nobilis Tartarorum tribus quæ medium Chersonesi tenere solet, nunc per agmina dispersa istic et alibi; illorum Chan se quoque inscribit Cimmeriorum Regem. *Lingua hujus meminere Persarum Lexicographi, qui voces plures a Persis usurpatas referunt.*”—*Castel*, 2, 422. These are probably a remnant of the Cimmerians returned to their ancient seats, whom Herodotus describes the Scythians as employed to drive out of Europe when they fell upon the Medes. Notamanus, the translator of the Scir Mutaquerien, says that these Kapjac Tartars choose their Khan in an assembly called Coroo Altai, and hail him after his elevation with the exclamation “Long live the King.”—(*Vide* Note A, p. 4.) سواسيه Suasieh, Arab. pro سوابيه Suabieh, similes, breves, pusilli, humiliores, viles; سوي Suevi, medium rei, æqualitas, rectitudo (*Castel*); these seem to be the Suevi or Swabians; سوابيدع Suabiaa, septimanæ.—*Id.* 2458. The seven days of the week are characteristic of this race, and of all the *Sabæans*. The Suevi were situated between the Elbe and Vistula, and probably do not differ from the Socs and Angles, though the name was applied to all who spoke Gothic. The Angles were, as described by Tacitus, near the mouth of the Elbe; स्व Swa, Sans. property; स्वमिन Swamin, possessed of property (*Grammar*); स्वामी Swamee, lord, master. By a refinement in injustice, these serfs, who were the property of their lords or seizers, were considered incapable of possessing property, while they produced everything that constituted wealth. The property in their labour belonged to their lord, by whose indulgence alone they were entitled to a peculium. The name Kimry or Kimraeg is far too widely spread to make it probable that it is referable to the Irish Kinnar, a deep valley, as supposed by O’Brien (p. xix): Cumara, a sea-hound, denoting the same people with the Eogan, might be more likely; but Cumber-land is, I apprehend, the land subject to this law, as Gavel Kind was the Soccage. These Kamps are the Wic kings, which is not from Wic, an inlet of the sea, but Wiko, Lapland, lucta, certamen, Kamp.—*D. L.* 545.

² The Dyfn-wal are the same people with the Danes or Cimbri; the Swart Haufda; the Black Seamen, or men of the Ports. The Dubh Loélonac of the Irish; the crisp hair and tawny complexion (torti capilli et colorati vultus) of the people of Wales, in the time of the Romans, are sufficiently known. The Dyfn-wal seem

borrowed from earlier law (the traces of which are in the Burrough Laws of the Regiam Majestatem). The derivation of English or Angles, *because they lived in a corner*, is nonsense; the word Angle is Latin in that sense, and not Gothic. The name, I apprehend, is from Scotch *Ingle*, fire; Ong, Irish, a fire, a hearth (*O'Brien*); *Affin.*, Agni, *Sans.* Ignis *Lat.*; and they are the same race with the Scotch Picts;—*Daoine*, datha (daghda, *Sans.* burnt); *Gaël*, *i. e.* burnt men, homines ustulati, the Piocaich or Picts. The Huns or Magyar, and all the Tajie, or Taatar, or Tatar tribes, who burnt their cheeks or baptized themselves with fire¹, were originally of this race, or profession of people². The Huns have, or had a tradition, when they first appeared in Europe, that they were originally inhabitants of Britain, or of an island in the Ocean which was destroyed,—where they were reduced to slavery, when they redeemed themselves by the delivery of a horse³. The law of Gavel Kind is the foundation of the Hindu law of inheritance and of most of the Eastern law. The fact is, that these conquered races in this country, though compelled to use the Celtic speech, appear all to have been recognised as of the same race with the Saxons and Angles. According to the laws of Edward the Confessor, “*Brytones vero Armorici cum venerint, in regno isto suscipi debeant et in regno protegi sicut probi cives. De corpore regni hujus exierunt quondam, de sanguine Brytonum regni hujus.*” Silas Taylor (51), who observes,—“It is plain there was a most ancient accord, and an equal respect to the Brytains as well as Saxons. (p. 52.) The *quondam* refers to a period very long anterior to the Saxon conquest. “We collect,” he adds, “the Britains were not expelled, but did coinhabit with the Saxons, and maintained a right in their possessions.”—*Ibid.* 52. Ethelbert, King of Kent, appears to have been the

to have been *masters* of all the South Coast from the confines of Wilts to the Land's End. Maol is shaved, equivalent to the Hebrew and Arabic, עבר Aabd, and Sanserit Das, or Dasa, *thoroughly devoted*. Long hair was the mark of freedom; the shaved head, that he was the slave of the God. Mutius is the Hebrew, &c. מות Muth, death, hell, the abyss or bottomless pit, and refers to the same religious system with that of Apollo, and Abaddon, Dis, or Pluto, from whom all the Celts derived themselves. The Welsh Dyfi is the abyss, *the deep*.

¹ For the burning of the cheeks of the Huns, see Ammianus Marecellinus.

² John is represented as saying that Christ would baptise them with the Holy Ghost *and with fire* (*Matth.* 3, 15), the *mark* of this industrious race; and accordingly the earlier Christians understood the rite of baptism in that sense: “Causam vero cur Baptismum vocarent σφραγιδα . . . quod scilicet baptismus ut conservatio et nota Domini . . . Latini quoque eodem modo vocant signaculum fidei.”—*Not. Euseb. Hist. Ecc.* p. 100: *ad verba επιστησας την σφραγιδα του κυριου*. The branding the mark with a hot iron appears to have been a part of the primitive rite of baptism; “ϠϠϠϠ: Thamaka, Æth., Baptizatus fuit, Baptizavit; ϠϠϠϠ† Thymykata, Baptismus (*Mark*, 1, 4) *qui olim peragi solebat cum inusto stigmate* (*Castel*, 1531); ܛܒܐܘ Tabaa, Syr., impressit, signavit, mersus est; ܛܒܘܘܐ Tabajeeea, signaculum, sigillum, nota; ܛܒܘܘܐ Tabeeea, mersus; ܛܒܘܘܐ Tabaa, Heb., immersus, demersus, submersus; fixus, infixus fuit; ܛܒܘܘܐ Toboaa, moneta; ܛܒܘܘܐ Toboaa, signatum argentum seu aurum.—*Castel*, 1465. ܛܒܘܘܐ Tabaa, Arab., impressum argillæ similisve rei, sigillum. Some of the Arabians, both men and women, still continue to brand the cheeks with their *caste or discriminating* mark, and generally both they and the people of Syria (Mesopotamia) tattoo the skin; Washam, Arab., aeu sculptam punctamve in summa cute insperso glasti Nili s. anil pulvere pinxit, quod faciunt imprimis Arabes campestres ornatus sui gratia.—*Castel*, 998. This would appear to have supplied the place of branding the mark with some sects; ܛܒܘܐ Tobal, tinxit, intinxit; demersit, immersit; ܛܒܘܐ Tebal, Chald., lavit se, abluit aliquid in aqua (hence our washing-*tub*, and Scotch bathing-*tub* for a bath); ܛܒܘܐ Matabal, comedit, quia omnis illorum comestio erat cum intinctione puerulum; ܛܒܘܐ Matabalin, BAPTIZAVIT ex præscripto consessus; ܛܒܘܐ Tabol, Mersio, intinctum, lotio, lavaerum, baptismus.—*Num.* 19, 4; *Castel*, 1463. It is from this, I apprehend, that the name Tob-el, Tob-ias, Tob-ic, and Tob-iel, &c. have arisen—and Tub-al Cain. (*Vide Note F*, page 22.)

³ “Hunni; eorum fabulas scriptas, qui eos dicunt in Britanniam vel in una qualibet insularum in servitutum redactos et unius Caballi pretio quondam redemptos.”—*Jornandes*, p. 85.

first who translated the British Law; “who is said by Speed,” as quoted by Taylor, (p. 53), “to have brought the laws of his country into *their own mother tongue*.”—Taylor, 53.¹ This was Saxon, and is supposed to refer to the mother tongue of the king; but it seems probable the people of *Kent* spoke *Scotch* or Gothic, the language of the *Tinkers*, or *Kerds*, or *Picts*. The name *Kent*, the inhabitants of which, according to Cæsar, greatly surpassed the other people of the Island in civilization, is, I apprehend, the word *Ken-neth*, a common Pictish name,—which is an abbreviation of *Ken*, *Scotch*, know, *Sciens*; कि Kē, Sans. root, know (*Dhatus*, 13), and *Natinn*, *Icelandic*, intentus, industrius, gnarus,—and is equivalent to “Nathan, the wise.” I apprehend this word *Nathan* was originally titular to the Pictish kings²—hence English, neat, natty. The name is written by Leland, *Ken-nec Cruthne*, the *Gentil*, first king of the *Picts*. These *Picts* are the *Clan Alpin*, the *Alps*, or *Elfs* or *Elves*,—the *Peris* or *Fairys*, the *operatives*, (*faire*, Fr., to do; *Peri*, Welsh, *id.*³) the *Pygmies*, the low or little people,—as afterwards distinguished from their conquerors *the Great*, the *High*, the *Giants*⁴, *Greit*, Irish, a champion or warrior (*O'Brien*); *Grit-folk*, *Scotch*, the *grandees*—and *Alf-rad*, who revised the law, is literally the *Lawgiver* of the *Alfs* or *Alps*, अल्प *Alpa*, Sans., little.—*Gram.* 109.⁵ The verbal decisions (*i. e.* law of precedents (*Corpus juris*),

¹ “Molmutinas Leges Gildas in Latinum, Rex Aluredus in Anglicanum transtulit.”—Leland Collect. 3, 20, and Galf. Monmouth, p. 16, l. 10.

² In the report of the Highland Society on the poems of Ossian, *Naithan* is said to be king of the *Picts*, (p. 287); in the eighth century, according to Bede, *Naithan* was king of the *Picts*. Hence *Cairn*, *Nethy*, the highest of the *Pentland Hills*, near *Edinburgh*,—the tomb of the king of the *Picts*. In the *Lapland Dictionary*, p. 380 (one part of which language is pure *Scotch*), *Kund*, the same word I apprehend with *Kent* and *Kenneth*, (*Scot. Kenny*) is rendered *artificium*; *Kundok*, *sapiens*, *peritus*; *Kundeje*, *consilii plenus*. *Sita*, *pagus*, *domicilium*.—*Ibid.* 404. The *Sith Brugs* and *Sith Burgs*, *Scotch*; *city*, English. निज् *Nej*, Sans. root, clean, purify; Eng. *neat* as imported.

³ The word עבד *Aabd*, a slave, and slavery, seems to derive its origin from this universal captivity or reduction to slavery of this industrious race: עבד *Aabd*, Chald. (which I conceive is the primitive), “fecit, operatus est, coluit terram, egit, peregit, paravit, apparavit”; עבד *Ebed*, Heb. (the same word differently pronounced) *servus*, *domesticus emptus s. Bello Captus*, *Mancipium*, *Minister*.—*Castel*, 2632. The same analogy holds in almost all languages between an operative and a slave. אבד *Aabd*, Syr. of the same meaning with the Chaldean, et *Virtutes*, *salutem*, *misericordiam*, *pacem*, *beneficentiam*, *significat*; אבד *Aabuda*, conditor, artifex, opifex. [The *Syrians*, the *Kerds* or *Curds*, belonged originally to this peaceable and industrious race.] عبد *Aabada*, Arab., adoravit, coluit, se apud Deum dejecit, se Deo dicavit, *i. e.* acknowledged his Lord and Master.—*Matth.* 3, 9. The devil is represented saying to Christ,—All these things will I give thee if thou wilt *fall down* and worship me, *i. e.* if thou wilt devote thyself to me, become my slave, or servant, or workman.

⁴ The almost universality of this subjugation of the industrious race, and the contempt in which they were held by their conquerors, appears from Herodotus, as well as the remote age of its occurrence; for in his time it was considered unaccountable. Herodotus says of the two tribes of Egyptian soldiers—the *Calasiries* and *Hermotybies*, “quibus nec ipsis licet ulli arti operam dare, sed totum rei militari, filio discente a patre. Hoc ab Ægyptiis, ne mutuati sunt Græci, non possum liquide dijudicare, quum videam apud Thraces, et Seythas, Persasque et Lydos, denique apud omnes fere Barbaros, haberi pro ignobilioribus civibus eos, qui artificia discunt, eorumque posteros; generosiores autem eos qui a manuariis operibus abstineant, præsertim qui secernuntur ad bellum. Hoc itaque cum cæteri, Græci omnes didicerunt, tum præcipue Lacedæmonii; Corinthii autem minime contemnunt opifices.”—*Herod.* 2, 166–167, p. 185.

⁵ These *Alps* or *Alfs*, *Alpin* or *Elfin*, were spread over the north, and everywhere retained their character of superior knowledge, worth, and integrity. “Constat,” says *Torfæus*, “quod genus hominum Alforum *venustate formæ* superarunt omnes gentes septentrionis.”—*Torfæus*, 1, 454. They seem to have been in fact the original race of white men; but by *venustate formæ*, we ought, I apprehend, to understand what the Greeks

or customary law, an Fiughcal *Bhreata*) and the *duties* (the sufficiency and responsibility) of the *Judge*, appear to be, F'otha Mor, or the great foundation; and this law of partition (or Gavel Kind),¹ the F'otha Bheag, or lesser foundations, of the ancient Irish law.—*O'Reilly*, 41.² This ancient *re-*

called *καλος και αγαθος*, and the Latins, decor, pulchritudo,—*Decorous* in point of conduct. “This circumstance of Albain, the first name of the whole island, being limited at last to the northern parts of it, is clearly evinced by the constant tradition of the Irish, who never even to this day gave any other name than that of Albain to the country now called Scotland by the English.”—*O'Brien*, p. xix. Gray the poet contrasts the import of these words:—

“How low, how little are the proud,
How indigent the great.”

¹ I do not concur in the opinion generally received, that Gavel means, *primarily, a holding*; this is a secondary or derivative application. It may be shown, I apprehend, to mean in its first or proper import, a division or partition, *furca*, a fork, and properly, *the fork* of the human body. *zabal*, Ir., the fork or groin of man or woman, *item*, collateral branches of a family. *Gahaltus*, any land, property obtained by conquest or otherwise (*O'Brien*), *i. e.* a *share* either in property or spoil. The fork of the human body seems the common source of the idea of partition; *بادان* *Badan*, Arab., duorum femora, interiora latera; *تبدید* || *Al Thabadid*, divisio, partitio; *متبددة* *Mathabadadeh*, partitum, separatim et sigillatim, unus post alterum (*Castel*, 275); *भग* *Bhägä*, Sans., pudenda (*Gram.* 605); *भग* *Bhägä*, a share (*Gram.* 597); *भज* *Bhaj*, share out.—*Dhatus*, 94. By the Hindu law, if a man has wives of different castes, all the sons do not share alike, but all the sons by the same mother do. Much further evidence may be produced. The sense of Gavel as a holding comes from the fact, that all *individual* right of property, in what was obtained by inheritance, and not a man's own acquisition by labour, was constituted by partition; till which, it was a *coparcenary*, or joint possession. In the Hindu law, the brothers are at liberty to divide or not, placing the elder brother in *loco parentis*. Neither is the word *kind*, Cyn, Kin, or Cognati, but *kind* in the sense of *species*, as man-kind, woman-kind, human-kind; *i. e.* Gavel-Kind land, is land of the species or kind, subject to partition, *as all* Socage-land, (*i. e.* land held by the *bond* or Rustici) was, from *Soc*, a ploughshare, an etymon assigned by *O'Brien*. “Socage has its root in the Irish language, wherein the monosyllable Soc is the common and only appellation of a ploughshare.”—*O'Brien*, xxiv. The word, however, like many other in the Irish language, is not Celtic properly, but Pictish. Land held by military tenure, *i. e.* by a tenure or grant derived from the king's *seizure* or *conquest*, as a knight's *fee* or pay, on condition of military service, was not subject to Gavel or capable of Gavel. These *Soes* are the Soc-sons, or Saxons, and Angles or *Inglis*, the original men of the fire, or hearths, *süs* or *settled* race, subdued by the Celts or *Pahlewan*, who spoke *Pehlivi* or Celtic, the warriors or *heroes* (*reivers*). “*שׁוֹחִין* *Shochin*, Heb., culter (*Prov.* 23, 2); *שׁוֹחִין* *Shochin*, habitavit, cohabitavit, inhabitavit, commoratus est; *שׁוֹחִין* *Shochin*, vicinus, cohabitator (*Castel*, 3753); *שׁוֹחִינָה* *Shochonah*, Chald., vicinia, platea; *שׁוֹחִינָה* *Shechineh*, habitatio, cohabitatio, pec. gloria, majestas divina; Onkelos voce utitur, ubi Deus dicitur habitare cum hominibus; ut corporeitas a Deo removeatur, ea Spiritus Sanctus designatur” (*Castel*, 3754); “*סַחִין* *Sachin*, Chald. culter, gladius; *ساحين* *Sachinon*, Syr. Sica.”—*Castel*, 2525. These are the men of the *Creese* and the *Dirk*. All the Saxons carried this weapon, called *Sacs*, from which *Somner*, I apprehend, *erroneously* derives their name, opposing them to the Lombards (the long *beards*), supposing them to be the long partizan-men or pike-men. These long Partizan-men were the *Al-berts* or *Hal-berts*, the *whole* Pike-men; as the half Pike-men were the short Pike-men, and shorter still, the quarter-staff. The staff, stave, pole or pike as a weapon is the same thing; thus we say, “to stave off an evil or danger” for keeping it at pike's length. The *pole-axe* is the weapon called in Scotland the *Lochar* axe, and is the weapon of the *Barangi* or *Varangi*, the body guard of the Greek Emperors, recruited from this country and Denmark. The staff and pike are denominated, in the one case from the iron point with which it was armed in the other from the shaft; the pike stave from both. In the impoverished conditions of the people, the stave was hardened at the point by fire, from scarcity of iron. The *flag-staff* was the pike to which the *Guidon*, *Pennon* or *Banner* was fixed.

² The principles of this *partition* seem to have been generally at one period considered a *foundation* of law,

rence for the law and hatred of oppression, transmitted through all generations of the people of this country, seem retained by the Irish, and are a full and complete reply to all the imputations against them of turbulence and incapacity for social union. No better character of the natural propensities of a people can be given than that quoted by Mr. O'Reilly from Sir John Davis:—"There is no nation of people under the sunne that doth love equall and indifferent justice, better than the Irish, or will rest better satisfied with the execution thereof, although it bee against themselves; so as they may have the protection and benefit of the lawe, when upon just cause they do desire it."—*O'Reilly*, p. 85. It is the concluding sentence of his work. It is lamentable that such a people should either experience injustice, or be misled by the artifices of the designing, in their estimate of what is justice.

Ante, page 2.

(Note D referred to in note A, page 2.)

THE device of the goose seems particularly affected to this people. Pen-zance in Cornwall, is either the goose's head, or the *head* land of the goose; Ganz, synonyme for Gwydd (*Davis*); Gansa, Irish, a gander (*O'Brien*); וזא Waza, Heb., a goose; וזא Waza, and וזא Ozia, Syr. *Id.* Anser, *item* Hyssopus; וזא Waza, or Uaza, concha lapidea baptisterii, a *wash*; וזא Awaz, Heb., Anser.—*Esther*, 3, 8. בר און Bar Awaza *id.* (Bar, filius, the son). I rather believe this word is contracted for באר Bar; ביי Beer, declaravit, dilucidavit, expressit verbis aut characteribus, Chald.; ביי Beer, declaravit, explicavit, exposuit, &c. (*Castel*, 268); (made *appear*) and is equivalent to Sanscrit, Pandit, an unfolder, expander or expounder. It is the same word with Pir or Peer, universal in the East for a religious guide, and generally supposed to mean Senex, vir gravis or Guru¹, as in the Persian name Peeran, *Wiza*. It is the word in Egyptian, *Peer-ōmis*, καλος και αγαθος, according to Herodotus, which is certainly not Pi (Egyp. art. A) and romis, *man*, as conjectured by Larcher; አባረ Abery, Æth., Senex.—*Castel*, 1985. The account given of this Bar Awaza, the expounder, goose, is—"Humilis est et circumcirca deambulat Anas; oculis suis hinc inde speculatur, sc. ad quærendum cibum. Prov. quo movent, neminem propter tenuitatem suam debere erubescere."—*Castel*, 56. This word in Arabic, ويسي Wasi, or ويسي Wasa (wise), qui mandat, præcipit

inferior only to the principles of natural right; فرص Faresa, secuit, in frusta divisit (*Castel*, 3080), he *parted*; فرديز Fareiseth, ars distribuendi ex lege hæreditatem (*Ibid.* 3081); فرديص Farison, JUDEX. It is the foundation of the whole law of private property with the Hindus. It does not appear impossible that the word Ga-vej itself, villa, vilis, Lat., vile, vilain, English, do not all come from this injured and despised race who were left to divide among the *villagers* (by whom in this condition of things all cultivation was carried on) a bare subsistence from the soil which they laboured; and the Sanscrit विल Vil, divide; वेल Vayla, who divides; वेलः Vaylah, time, season (a while), a division of the year (*Gram.* 442); विल् Vil, is synonymous with Sans. भेदने Bhaydanay (*Dhatas*, 134), break, separate; whence Arab بادن Badan, the separation of the body, the fork. (See note 1, page 15.) वेला Vayla, a limit, boundary (of village lands). Rus and Villa, *Lat.*, seem originally to have been of the same import: "Mihi parva rura," &c. (*Hor.*) I will show the import of Rus and Rustici in a subsequent note. The Ga may possibly be the Saxon or old English particle as a prefix, Ge, as clept, yclept, &c.

¹ Guru, literally *vir gravis*, is the universal Hindu term for a religious guide. गुरू Guroo, adj., heavy, grave; sub., a grave man, a spiritual teacher.—*Gram.* 480.

aliquid, Pl. præceptum, mandatum, is with the article **الوسا** Al wasa, significant of Seth, fil. Adam ; **ثواسيثة** Thawasiethon, testamentum (*devised*).—*Castel*, 970. It is the concurrent tradition that Seth was the first of the Adamites who wrote with a pen. There are some of the Tartar tribes who pay a particular respect to an animal of the goose species, and assign the very same reason of his humility, asserting that he was their religious guide. I quote the fact from memory on sufficient authority, but have not at hand the means of referring to it. **قاز**, Kaz, Persian, Anser.—*Castel*, 2, 422. This seems the Icelandic Gas., English goose ; **हंस**: Hansa, bird of duck species ; **राजहंस**: Raja Hañsa, a royal goose, a male goose.—*Gram.* 604. **أغس** Angsa, or **گنغس** Gangsa, Malay, a goose (*Marsden*, 457) ; **אנאס** Hanas, *Heb.* ; **خناس** Chunās, Arab., *Anas*, nom fluvii Bæticiæ.—*Plin.* III. 1. ; *Castel*, 1311. This seems the intermediate word between Hansa or Gansa and the Latin Anas. The Sanscrit Hansa is evidently the same word with the Welsh Ganza, Irish Gansa, a goose or gauder ; and the Rajah Hansa, the royal goose, is not improbably the origin of the name of the *English* amusement of the Royal game of goose. This bird is the cognizance both of the kingdoms of Ava and Siam, and stated by Dr. Buchanan (an excellent naturalist) to be the Braminee goose, Hanza-wad, the capital, the city of the goose. **أوز** Awaz, Arabic, Anser, a goose ; Brevis, crassusque, *Pumilio*, vir agilis.—*Castel*, 56. [This is a very just description of all the Siamese I have seen.] **اوزن** Awazan, Pers. nomen gentis de qua multa in **אוגון נאמה** Augun Namah, referunt canuntque : videntur esse Esau-witæ, Edomitæ, item Dæmonis Sylvatici genus, Satyrus.—*Castel*, 2, 62. These people are no doubt the same with the people of Awaz or Ahwaz, the extensive ruins of which are still visible : *affin.* Pers., **اوستاد** Awastad, artifex.—*Castel*, 2, 62. The *Augun* Namah seems to refer to the history or traditionary glory or renown of the Eogan or Occanides, the people of the Deep, who subdued them. Isaiah (43, 14), attributes to the Chaldeans the *Seaman's Cheer*, when he declares that the Lord had “brought down all their NOBLES and the CHALDEANS, whose cry is in the ships.” This bird seems to denote the English, Anglok, *Lapland*, Anas ; Anka, *Swed.*—*D. L.* 19.

The *Gragas*, Grey Goose, the title of the Icelandic code of law, is not, I apprehend, because the code was written on a goose's skin, but written or expressed with a goose's quill. This is the remains of the ancient law of Europe. From Constantinople to Point de Galle in Ceylon, all writing with ink is with a calamus or reed. With the Jainas, *ink*, not the Reed or Stylus, is the designation of *writing*, and the attribute of the *writer*, as the sword of the warrior. This Icelandic code of the *Gragas* has not, however, preserved the principles of the original law nearly so well as the law of England and Scotland, and the usage and custom (*i. e.* the common law of these countries). The common law is the law of the commons or commoners, the common people of this country ; those who were reduced to a common level, viz., that of slavery. The Lords and Commons have always comprehended the people of this country since this first subjugation. The men of the king or seizer, and who held by the right of caption, and the captives. The common lands of England, are, I believe, the last remains of those lands which the serfs were allowed to retain and cultivate conjointly ; the principles of which cultivation may be seen in the Welsh law. This industrious race, the *Inglis* men, seem to have had a gradation of ranks of their own, founded on very just principles. It may serve to show the quaint allusions of these hieroglyphic devices, to notice, that the Sanserit word Varcha¹, which means literally what goes on the water, is explained by Wilkins to mean a goose. In some of the islands, the same animal is said to be the floating *object*,

¹ **वार्च** Varcha, what goes on the water, A GOOSE, from **वारू** Var, (*water*).—*Gram.* 444. Wersh, Scot. is a term for watery (Eng. marsh,) ; and is particularly applied to anything as tasteless, insipid, void of flavour, as water.

i. e. a ship, or the visible universe. On this account, the tailor's iron, which is of the form of a ship, is called his goose, because he slides it on the cloth like the motion of the animal on the water; and he is said to ride on that animal, because the weaver may be said to carry the tailor, because there is no tailor without a weaver. The first tailor is said to have been Enoch, or Adris, produced by Seth.

(*Ante*, page 2.)

(Note *E* referred to in Note *C*, page 12.)

THIS fact, which is sufficiently deducible from the principles of law implied in the remnants of this ode, is distinctly asserted in a passage quoted by Leland in his *Collectanea*, 3, 20: "Leges Molmutinæ usque ad hoc tempus INTER ANGLOS celebrantur." [I had made a note of the passage and the reference to Leland, but have omitted to specify the author, and have not Leland at hand to refer to.] The Irish judges who bear the name of Brechons, and are *hereditary*, seem referable to this law of Dyfnwal, Mol or Maol Mutius. The older law (which is anterior to the second Adam, or Adam of Moses), the *Lex Rhodia*, was properly that of the Picts or Brechs, the *industrious* or *productive* race, of which the Kaupmans Lag is a part. "Eagam, family hereditary judges, or O'Brehon courts."—(*O'Brien*.) "Eag, death; Eagam, to die or perish; Eagan, a bottom; Eagac, deep; Eagcaor, a sounding line, *i. e.* a deep sea lead (caor, a berry, plum?); Eagnac, wise, prudent, discreet; Eaglais (Egluys, Welsh), Egypt."—*O'Brien*. Poll Dubajgejn or *Eagain*, an abyss; Poll, a hole (*O'Brien*); Pwl, Welsh (*Davies*). This is the Apollo, or Abaddon, or bottomless pit, or hole, Hell; Eogen, *i. e.* Owen (*O'Brien, voc. Dar*); the Maha Boul of Moshan Fani the Suffie, and the Dabistan; the last of the Preadamite Solimans of the Arabians. This is the word *On* or *Aven* in scripture, *erroneously* supposed to mean Memphis or Heliopolis; Eaglais, or *Egluys* is the same with the French *Eglise*, and is compounded of Eag, death, and Lys, or Luys (Leas, *O'Brien*), a *court*, or seat of supreme power, a sabbha or assembly, and is equivalent to Hadramuth, which Bochart correctly explains Atrium Mortis¹. Lys-keard in Cornwall was a *court* of the Kerds or Picts; Lys means also a lily or

¹ بروهوت Borhuth, *quasi* Barathrum, nomen putei in Arabiæ regione *Hadramuth*, ubi infidelium animas detineri, seu Oreum esse, credidere Arabes.—*Castel*, 431. This Borhut is compound; Heb. בארה Bāreh; Syr. بارة Bārā; Ar. بدير Bir, Plur.; أبور Abor, Puteus, a pit or well; بورة Boreh, Arab., fovea, spec. locus ubi struitur ignis ad coquendum (ash-pit), præsertim in *Campis*, unde Pers. per foveam ignis exponitur.—*Castel*, 268. This is our word *fire*, fur-nace, Basque, fua, Span. fuego, French, feu, four. The same word which signifies fire has generally denoted the fire-place; אַתּוּן Athun, Heb. Chald. Syr. Æth., fornix; اثنون Athun, Arab. Fornix, *item* ignis ipse in fornice accensus et ardens; hence Ætna: "Antra Ætnæa"—"Vulcani Domus"—"Ætnæi Cyclopes."

"Ferrum exercebant vasto Cyclopes in antro."—*Æn.* viii., 424.

The Scotch hospitable invitation to come into the fire has often been matter of ridicule to their southern neighbours. חוּת Huth, Heb.; חוּת Hutha, Syr. hiatus, profundum, chaos, fovea, vorago aquarum; أهوت Ahäut, Arab. Pl., inferi, Gehenna, chaos, hiatus (*Castel*, 830); חוּת Hhuth, Heb.; حوْت Hhuth, Syr. descensus; حوت Hhuth, Arab. Piscis, a fish, pec. major, cetus, a whale (*Castel*, 1177); لا بطن الحوت Al Batan, Al Hhuth, venter piscis septentrionalis.—*Castel*, 332. This is the common hieroglyphic for hell, and supposed to be applied by Christ to himself (for what has been an article of faith), his descent

flower, and is equivalent to the appellation Padma Pura of the Hindus. The city of the Lotus, and the $\omega\omega\gamma\lambda\tau$ Shōshan, a flower of the Egyptians, and Susa, or Shushan, the Palace, of the Book of *Esther*¹. Doimin, Irish, deep, profound; Doimne, depth, the deep; Doimeis, infinite.—*O'Brien*. Hence the Damnonii for the Dyfnwal (people of Devonshire and Cornwall) in the time of the Romans; Doimnac, first day of the week before the introduction of Christianity.—*O'Brien*. These *O'Brien* considers, and I apprehend correctly, to be the same with the Belgians. “Doimnon, Fir Doimnon, tribe of Belgians, Devonshire, Damnonii.”—*O'Brien*. The Belgians were, according to Cæsar, the most warlike of the Gauls; the tribe of the warriors who conquered the Piets. This Dyfnwal, Mol Mutius, is very far from being the originator of law; but after a long period of time, during which *Might* was held to be *Right*, he was the first of those hero-conquerors who recognised the necessity of law. The preponderance of the interests of the *lords* or *masters*, is sufficiently evident in the code, as well as the recognition of the condition of serf, or adscriptus glebæ. Eagan is *I believe* the derivation of Ogham, Irish, and Agama of the Jainas. All the Irish authorities that I have seen concur in identifying Oghmuis (Eagmuth) with Melk-arthus. This is the Tyrian Hercules, Baal or Moluk, and is not, I apprehend, as Boehart supposes, Malek Karthus, the master of the city; but Malek *Arta* or *Artha*, the most high Lord, *Supremus Dominus*, and is the same designation or *Epithet* with the Basque Goiant-Etzarra, Maximus Gigas. (*Vide Note B*, page 7.) The first of these words is *our* Giant, from Basque Goi, high; (I shall notice this further in a subsequent note) *Arta*; Celtic, *Ard*; Latin *Arduus*, means *high*, and was applied as a title, like *Magnus*, or *Maximus*,—as *Arta-Xerxes*. This word *Xerxes* of the Greeks, who wrote the sound *sh* with an ξ , is *seh*r (sheer) *shah*, the *Lion King*. In the Targum, *Esther* is represented as hoping to find favour from *the lion*, *i. e.* *Ahasuerus*. The word occurs with the *Shere* only in the name of several Persian kings: آرد شیر Arda-shir, (*shere*), Arabic, nomen regis ejusdam antiqui Persarum, *imo* plurium (*Castel*, 1, 221); شیر Shir, Persian, leo. *Castel* writes the sound of this word *Xir* (2, 386); شیر با Shir-Ba, leo aquaticus, crocodilus.—*Castel*, 2, 386. *Oig*, Irish, a champion.—*O'Brien*.

The *Celtic Hercules*, *Ogmuis*, is represented by *Lucian* as an old man, the ancient of days,—and attracting to him all the people of the world by the influence of his tongue. The Μεγκαθαρως of *Eusebins* (*Hist. Eccles.* p. 692,) is not the same. *Atharis*, *Venus*, Syr. and Egypt., as in *Atar-Bech*, and is the master of *Venus*, or Heb. *Maucha*.

into hell, when he is described as saying, there should be no miracle but the miracle of *Jonas*. I say what has been an article of faith, because this form of words has arisen, it appears, from the double sense of the word שׂוֹל , *Shaul*, which means both a sepulchre, or the sepulchre, and Hell. “In symbolo Constantinopolitano, *passus etiam sub Pontio Pilato sepultus est*,” pro quo in symbolo Athanasii qui passus pro salute nostra, κατηλθε εις ἄδου ,”—who having suffered for our salvation descended into hell; these two Creeds translating the same word in its different senses. “Postea illa unum et idem significantia, conjuncta fuerunt tanquam duo, et diversa—Sepultus est, et descendit ad inferos.” *In symbolo Æthiopico omittitur descensus ad inferos*.—*Castel*, 3666. The descent to hell, and the *Batn al Hhuth* refer to a very abominable superstition.

¹ कुसुम Kusuma, Sans., a flower (*Gram.*, 586), Kusuma pura. The city of Kusuma, a place famous in Sanserit story; ܫܘܫܢܐ Shoshanāt, Syr.; שׁוּשָׁנִים Shushanim lilia, *Matth.* 6, 28; שׁוּשָׁן Shoshan, Chald., Flos, a flower, or open flower.—1 *Kings*, 6. v. 18, 29; *Exodus*, 25, 31. It seems to have implied regal power; $\text{שׁוּשָׁן הַמַּלְךְ}$ Shushanch Hemalech, Corona Imperialis.—*Castel*, 3664. The Hebrew word צִיץ tzitz, Flos, pec. apertus, (*Castel*, 3150) is possibly only a difference in pronunciation of the Celtic *Lys*. This word occurs in the names of many places in Wales, as noticed by *Davis*: *Leas* and *Lios*, a court, *Lios-more*, *Lismore*, in *Waterford*.—*O'Brien*. Hence the French *Fleurs de Lys*, court flowers; צׁוּץ Tzutz, Heb., floruit; צׁוּצִינִי Tzutzini, Chald., Susiani.—*Castel*, 3150.

It may be noticed here, that all those people who maintained and admitted the *right*, recognised the authority of religion, and a subsequent state of reward and punishment, in opposition to those (who among the Jews called themselves the just, Tzadok, the proper and exclusive followers of Moses) who considered this life and this world as all. The doctrine of the immortality of the soul (the argument for which is strongly confirmed by the truth of the Trinity of the Godhead,) and a state of future reward and punishment are represented by Eusebius as the peculiar doctrine of Christ. Sozomenus says, that after the taking of the Serapium at Alexandria, they found the figure of the cross (the hieroglyphic called *the key*, which appears in the hands of many of the Egyptian figures of gods or their priests), which was stated by those who understood the hieroglyphics to mean the life to come, which converted many of the Pagans to Christianity. “Litcras quasdam, quas hieroglyphicas appellant, signo crucis similes, lapidibus incisis apparuisse; quas cum viri earum rerum periti interpretarentur, significare dixerunt vitam venturam, atque ob hanc causam multos Paganorum ad Christianam religionem conversos esse dicunt.”—*Sozomenus, Histor.*, p. 274.

This hieroglyphic *implies* though it does not denote *the Trinity*; but this interpretation shows how much that truth was supposed to be connected with the immortality of the soul. This Egyptian hieroglyphic and the doctrine to which it related were altogether abhorrent to the Sadducees; and for the preaching of which, it is not improbable that they rendered it the instrument of the death of Christ. The followers of Baal, though a most perverted abomination under the garb of religion, appear to have admitted the immortality of the soul, though they erred entirely in their notion of futurity and the means of attaining future felicity. There is however nothing of this nature so perfectly just as “God and the Right;” the *maintenance* of England; the noblest motto that ever set forth the spirit and purpose which animated a people, the foundation of their freedom and greatness in this world, and of their hopes hereafter;—“Sub hoc signo vinces.”

“מלך קרתא Melech Kartha, Rex Urbis.”—*Boch.* lib. 1. cap. 34, p. 615. “Idem Græcis Melicertes sive Palæmon (Pahlawan, the hero or warrior, the speaker of Pehlivi or Celtic), maris Deus; et Amathusiis in Cypro, מליך Malic.”—*Boch. ibid.* p. 615. (Moluch-scil.) In another place he remarks,—“Inous, Melicerta, seu Palæmon, jam inde ab Heroum ævo in Tenedo tam impense colebatur, ut infando ritu pueri pro victimis illi offerrentur.—*Isacius in Lycophronem*, p. 47. Ὁ Μελικερτος, ὁ τῆς Ἰνους υἱός, σφοδρὰ ἐπιματο ἐν τῇ Τενεδῶ· ἐνθα καὶ βρεφῆ αὐτῶ ἐθυσιαζόν, quo hæc Cassandrae pertinent:—

Καὶ δὲ Παλαιμῶν δεκρεταὶ βρεφοκτονοῦ
 Ζεουσιν αἰθυησι πλεκτανοστολοῖς
 Γραῖαν ξυνευνοῦ Ὠγηνοῦ τιτανίδα.
 Infanticida nunc Palæmon aspicit
 Fervere magis furium implexum horridis
 Titane natam conjugem annosam Ogeni.”

Boch. lib. 1. cap. 9. p. 382, l. 20.

This seems the Eogan or Eagan, the *Deep* or Ocean. “Ὠγην, quod Græcis fuit Oceani priscum nomen, Hesychius, Ὠγην Ὠκεανός;” (*Boch.* lib. 1. cap. 36, p. 638, l. 68) and accounts for Melicertes or Palæmon, the same with Apollo or Abaddon, the Angel of the bottomless pit, being considered Maris Deus, the God of the Sea.

The Irish words evince the affinity of the name given to Egypt with the deep, and in scripture the same expression of *going down* is applied to both.—*Gen.* 26, 2. “Go not down into Egypt.”—*Ibid.* 46, 3. “Fear not to go down into Egypt.”—*Isaiah*, 30, 2. “Woe to them that walk to go down to Egypt.”—*Id.* 31, 1. In like manner (*Psalms* 28, 1) “Like them that go down to the

pit."—*Psalm* 55, 15. "Go down quick into hell."—*Psalm* 107, 23. "They that go down to the sea in ships."—*Psalm*, 143. "Them that go down to the pit."—*Prov.* 5, 5. "Her feet go down to death."—*Isaiah*, 14, 19. "As those that go down to the stones of the pit."—*Isaiah*, 38, 18. "They that go down into the pit."—*Jeremiah*, 26, 20. "I shall bring thee down with them that descend into the pit with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited, and I shall set glory in the land of the living." This is opposing Ege or Muth, death to the *living god*, Adam, or Buddha, and his representatives. These adherents to the angel of the bottomless pit, or infinitude, were the Solimans or Preadamite people who immediately preceded Adam, and this constitutes the difference between Moloch and the Lord God of the Jews. The going up to Bethel was no way different as a worship from going down to the pit. The ark of Moloch, and the ark of the Lord, both implied a covenant, which bound their votaries to unlimited obedience and the sacrifice of their children. The followers of Adam appear to have been (as the Brahmans accuse all the Buddhist and Jaina sects of being) Atheists. Certain it is, that the fundamental philosophical tenets of these sects lead by a summary and conclusive process of reasoning to the negation of the Deity, which may justly be affirmed to be a refutation of the premises by a *reductio ad absurdum*. Many of them, I believe, reject the inference while they adhere to the premises. The law was given to Moses on Mount Sinai, which is from *Sin lutum*, clay (*vide* Note G, p. 23); from which, of a black colour, according to the Arabians, God (the Lord God) with his own hands moulded Adam¹, and on the words "Dust thou art and to dust thou shalt return," the Sadducees, (who are the only part

¹ And then ordered men and angels to worship him, which all did except Eblis or Hareth, who adhered to the previous worship of fire. According to Moses, the Lord formed Adam in his own image. These are in fact the images of Buddha very generally made of *clay* and gilded; but even when no image is admitted, the divine man or living God, the Lord God, the grand Lama, or a substitute for him, is the real object of such adoration; and a form of this grand Lama, the Amida (or Omito Fo of the Chinese), *the infinite*, and possibly the Bacchus *Omadius*, much worse than that established by the last advent of Buddha, who abolished all bloody rites. By a plausible use of words denoting supremacy and their equivocal application, these gross superstitions have been imposed on the human understanding. The difference between those who worship the statue, and those who worship the living God, is whether the supposed deity or divine power is by the force of incantation present in the statue, or incarnate by transmigration in the human body.

The statues of Buddha of *clay*, in Ceylon especially, are generally of a colossal size and recumbent, according to the eastern belief, the attitude in which Adam was created. By a tradition received from Mahomet, Adam was as tall as a high palm tree. According to others, his foot was seventy cubits long; and when one was on the top of the Pico de Adam in Ceylon, he had the other in the sea.—*Vide Sale, Koran*, cap. 2, p. 8, n. The earth collected for the formation of Adam was first kneaded by the angels, and then fashioned by God (the Lord God) himself into a human form, and left to dry for forty days, or as some say, forty years.—*Koran*, 6. "When the breath of life was breathed into his nostrils and had reached as far as his navel, though the lower part of his body was as yet but a piece of clay, he must needs try to rise up, and got an ugly fall by the bargain."—*Sale, Koran*, cap. 17, p. 94, n. In the *Koran* (cap. 15) the Lord is represented saying, "We created man of dried clay, of black mud formed into shape, and we had before created the Devil of subtle fire."—*Koran*, cap. 15, *Sale*, p. 69. The Adam of Moses is beyond any question the Kaionmers of the Persians, or the spiritual guide or founder of the religion established by Kaionmers, supposing a distinction to have existed between the power of the sword and the power of superstition. This is the universal belief of the east, and the epochs are coincident. گيومرث Chaiümarets, primum Persarum regem esse volunt; 2. Nomen Prophetæ cujusdam—*Buddha*. 3. *Moganis*, Adam.—*Castel*, 2, 489. Much further evidence of this fact may be adduced.

of the Jews who follow Moses as the *sole authority*,) support their assertion that there is no resurrection either of soul or body. That the Fir Bolg, or Belgians, are the same people with those of Eogen or Moluch, appears from the Welsh, Bol, Boly, venter (*Davis*), belly; from this word comes our word *bowels*, Bolwst; dolor ventris, *hernia* (*Davis*); Bolch wydd, tumor ventris, τυφος (inde Typhon), *superbia* (*Davis*). Boloch, potius moloch, vel Blinder, inquietare (*Davis*). Hence a *blinder*, or one who renders ignorant¹; Bolgun, *Lat.*, Bulga.—*Davis*. The woman who spoke from her *belly*,—(1 *Sam.*) is in the Hebrew *uter*, and is rendered *Python* (*Vide Note H*, p. 24),—the name given by the Greeks and Romans to all the prophets and prophetesses who foretold by the power of Apollo.

Ante, page 9.

(Note *F* referred to in Note *C*, page 13, Note ²).

ALL these burnings or brandings, or indelible marks by tattooing, denoted the particular Deity or form of worship, that is, the temple or sect of priests, whose devoted servants they were, and is equivalent to Aabd or Dasa, a devoted and accepted servant, who has formed a covenant with his Lord. The various caste-marks worn by the Hindus between the eyes, which are painted, and renewed every day after their morning devotions, are indicative, not of their genealogical tribe, but of their religious sect; יהוה עבדו Jehovah Aabdu, is the term applied to Moses (*Exodus*, 14, 31) for the servant of the Lord; עבד יהוה Aabd Jehovah, the servant of the Lord, the words used with respect to him.—*Deuteron*, 34, 5.² In like manner among the Arabians we have عبد الله Aabd al Sharek; عبد العززا Aabd al Ozza, or Uzza; عبد مناف Aabd Manaf; عبد شمس Aabd Shams; عبد الدار Aabd al Dar; عبد اليل Aabd Yalil; عبد مدان Aabd Madan. These were all Pagan Arabian deities, some of them worshipped in temples, some of them under the form of idols, but all held to be the Lord Gods of those who were Aabd to them. An Arabian poet, shortly after the

¹ The Sanscrit retains the affinity of this relation between Moloch and Blinder; कण् Kan, shut the eyes, from which is formed कण्वं Kanwan, sin, or किव्वं Kinwan, sin कण्वः Kanwah, an ancient king.—*Gram.* 489. This probably is the name *Cain*. According to the Arabian tradition, the devil, when Eve was first pregnant, persuaded her and Adam to name their first offspring Abd-Al Hareth, that is, the servant of (devoted to) Al-Hareth (the devil's name among the angels), instead of Abd-Allah, or the servant of God; which was agreed to, and when born, the child immediately died.—*Sale*. “The story,” *Sale* adds, “looks like a rabbinical fiction, and seems to have no other foundation than Cain's being called by Moses, Obed Admah, that is, a tiller of the ground.”—*Sale*, *Koran*, 1, 203. The Hebrew עבד written Obed, is, I apprehend, however, no way different from *Abd*, slave, the serf or enslaved cultivator, *Bond or Rusticus*, and in this sense a cultivator. עובד Aubed, an *operative*, is very possibly the original import; but being all reduced to slavery by the Heroes, became synonymous with a slave, one of the servile condition.

² עבדי משה Aabdi Mosheh, my *servant Moses* (*Numbers*, 12, 7, *item* 8); Moses, עבד יהוה Aabd Jehovah, the servant of the Lord (*Joshua*, 1, 1); משה עבדי Mosheh Aabdi, Moses my servant (*Ibid.* v. 2); משה עבדו Mosheh Aabdu, Moses his servant (*Joshua*, 9, 24, &c.); עבדי אלהי אביך Aabdi Elohi Abich, the servants of the God of thy father (*Gen.* 50, 17); Daniel, עבד הלהא הא Aabd Eloha Hua, servant of the living God.

preaching of Mahomet, uttered with respect to one of them standing in the fields, whose divinity was not recognised by two foxes, two verses which Pocock translates:—

“Num ille *Dominus* est, super ejus caput mingunt vulpes?”

“Certe vilis est, super quem minxerint vulpes.”

Vide Pocockii Historiæ Arabum Specimen, p. 91, 101, 102.

And so saying he broke the idol. These Lord Gods are all characterised by Pocock, as *terrifica*, fearful. The word Aabd implies a covenant or reciprocal engagement. In the first book of Kings, chap. 12, 7, where it is proposed to Rehoboam, “if you will be a servant, (עבד Aabd), to this people this day, then they will be thy servants, עבדים Aabdîm, (כל Chal, for ever); that is, if you will covenant to their terms, they will covenant permanently to adhere to you.” The nature of this covenant and the effects of it are sufficiently evident from Daniel, 9, 11: “Yea, all Israel have transgressed thy *law*, even by departing, that they might not obey *thy voice*; therefore the *curse* is poured upon us, and the *oath* that is written in the *Law of Moses*, the servant of God (עבד ה' אלהים Aabd He Elohim), because we have sinned *against him* Therefore hath the Lord watched upon the evil and brought it upon us.”—v. 14. It appears from the laws of the Barbarians, published by Lindembrogius, that these markings and ligations are prohibited by them; and by the trials for witchcraft before the *Dominican Theologians* (the Inquisitors) that they continued among the male and female sorcerers; and that if all that opened the womb were no longer the Lords, that parents frequently devoted before birth the child *to the master*, and marked them as soon as born. If I recollect right, Ravailac asserted that he could not avoid doing what he did, as he bore the mark impressed on his body by his mother.

(Note G referred to in Note E, page 16.)

סין, Sin, vel סין Suan, Chald., lutum, cœnum (*Castel*, 2446); סנה Sina, calceus; سن San, Syr. calceavit; سن Masan, Sam. calceavit; شين Shyny, Æth., *shun*, Scot., Ang. *shoes*¹. “And God called unto Moses out of the bush, Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.”—*Exod.* 3.² سن Sainon, Arab., *Corpulentus*, Pinguis, plur.; سائين Saina; سين سينا Scina, Mons Sinai; سينين Sinin, Mons Sinai.—*Castel*, 2518. These, I apprehend, were the corporealists; पद्मः Padmah, Sanscrit, *the Lotus, a large number* (*Gram.* 488), a confederation *vid.* (we say, to form or make a confederation) from पद् Pad, go (*Ibid*); पंकज Pankaja,

¹ شوم Sheuma, Pers. Calceus rusticus s. viatorius ex corio bovino crudo sine arte confectus, quem frenibus pedi astringunt.—*Castel*, 2, 378. These seem exactly the Sandal Shun of the Scotch. Pronounce *u* in this and other Scotch words as the vowel sound in the French syllable *peu*.

² The captain of the Lord's Host makes use of the same expression to Joshua (*Joshua*, 5, 10), when he told him that the city of Jericho and all therein were accursed to the Lord; when the Jews in consequence utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword (*Ibid.* 6, 21); but all the silver, gold, brass, and iron was delivered into the treasury of the Lord. The putting off the shoes from off the feet, was that they might put themselves in union with the *Terrestrial God*; the God who, as Herodotus states, the Persians supposed was in the earth, and to whom they sacrificed human victims.


what grows or is produced in the mud; a lotus from पंक Panka, mud (*Gram.* 444); पानि Pani, the hand (*Gram.* 449); पद्मपानि Padhma pani, in whose hand is the Lotus,—epithet of Vishnu (*Gram.* 577); पाद् Pad, a shoe (*boot*) (*Grammar*); पद् Pada, a foot. The Lotus, in *one sense*, corresponds in the Eastern system of symbols to our wheel of fortune; कमला Kāmālā, Fortune or Lakshmee, the consort (or active power) of Vishnu, कमलं Kamalañ, the Lotus (*Gram.* 486). The epithet of चपल Chapala (ch as in church), fickle, uncertain, unsteady (*Eng. chop* or *change*), seems particularly affected to this goddess. This affinity of the foot and fortune is retained in other languages; قدم Kadem, which in Persian means fortuna, felicitas, fortune, prosperity, is in Arabic, pes ejusve planta, the foot, or the sole of the foot.—*Castel*, 2, 424. Lotos-footed, *i. e.* fortunate-footed, is a frequent epithet with the Hindus. The affinity in the name for the shoe is because the earth is that on which we tread. Moses is represented (*Deuteron.* 33, 24) as telling Asher (*the artificer*) to dip his foot in oil, and that his shoes should be iron and brass, *i. e.* that he should retain a firm standing on the ground. The Brahmans suppose, and it appears to me very justly, that the doctrines of the Jainas and Buddhists are founded on those of the Vaishnavas or Vishnuvites, which may be considered the most spiritual or metaphysical form of which they are susceptible; these seem to denote, in later times, *i. e.* subsequent to the Satyayug, the artificers; पुष् Push, Sans. (root), nourish or support, *item*, be nourished or supported (*Dhatus*, 88); करः Kara, the hand (*Gram.* 471); पुष्कर Push Kara, the Lotos; कार Kāra, put after any word meaning a *substance*, serves to denote, the maker or manufacturer of it (*Gram.* 447); पीताम्बर Peetambhara, whose garments are yellow, an epithet of Vishnu (*Gram.* 577), *i. e.* embodied in, or clothed with, the terrestrial world (*vide* Note *, p. 10). Vishnu is the pervading spirit, or what the Greeks called the *πνευμα*, or spirit or soul of the world, from *Vish*, occupy, pervade.—*Dhatus*, 135. This word विष Vish also means poison (*Gram.* 323), a power for which those called by the Hebrews the *Enoshim*, appear to have established a corresponding ubiquity. This Lakshmee or Kamala, produced at the *churning* of the ocean from the foam of the sea, is properly the Cyprian goddess; the Astarte or Ashtaroth of the Sidonians; שָׁשָׁנִי Shashany, Æth., lascivia, salacitas (*vid.* note E and note 1, p. 19); שַׁיִן Saina, or שֵׁנָה Sena, minxit, spumavit; ἄσῳα Asawana, spumare fecit (*Castel*, 2492); אַסְתָּ Aasth; Syr. אַסְתָּ Aastaroth, Venus, is the אַסְתָּ Aastaroth of the Hebrews (*Castel*, 2836); אַסְתָּ Asth, Chald.; אַסְתָּ Asitha, irritatrix, *item* mortarium: it is from this root that אַסְתָּ Asther or Esther is derived (*Castel*, 191), who was the irritatrix employed by Mordecai for the destruction of the people of Haman, in the casting of Purim, or appeal to chance, or Lakshmee.

Ante, page 15.

(Note H referred to in Note E, page 20.)

“ אַב Aub, Pytho (*Lev.* 20, 27), pl. (cap. 19, 31). It Utres (*Job*, 32, 19), (pl. אַבוֹת Abuth). Hinc Pythonis significatio, quod ex ventre quasi utre, oracula depromeret; unde et *εγγαστριμυθοι* dicuntur. אַב Aub, Chald. id quod Heb.; אַב Aub, Sam., Pytho.—*Sam.* 1, 28, 8. Saul desires them to find him a woman who was אַבֵּל Baaeth Aub, Domina Aub, a mistress of Aub. De differentia inter אַבֵּל Baal Aub, the master of Aub, and אַבֵּל (an inquirer of Aub), v. Coch. 2 Tit. Tal. p. 64.”—*Castel*, 53. It seems probable that the word Python is from the Chaldean tongues,

and the word Abuth, as Castel supposes, פִּיתוֹם Pithom, nomen urbis, *i. q.* בעל אוב Baal Aub, magus qui loquitur ex axillis suis, פֶּתֶן Pethen, Aspis.—*Castel*, 3103. Hence the Pythian serpent. These, as I before remarked, are the same with the Abaddon, or Apollo, of the Jews; the angel of the bottomless pit; אֲבַת Abath, Persian, Pythones.—*Lev.* 19, 31; *ibid.* c. 20, 6; *Castel*, 2, 3. Si-byll, seems to be from the Boly or Bolg, of the same import with Abuth. The Si is possibly allied either to the English Say or See; to *declare* is to make clear by speech. פִּתּוּר Pithur, interpretatus est, Heb. פִּתְרוֹן Pithrun, interpretatio; פֶּתַר Pathar, Chald.; the same with the Hebrew פִּתְרוֹן Pithrun, interpretatio (*Castel*, 3105); פִּתְרָה, Patana, Æth., scrutatus est, probavit.—*Ibid.* 3103. It is from this, I apprehend, that the Irish Saint Patrick is derived; these words being evidently allied to the Sanserit Patu, speak distinetly; עֵין דוּר Aain-Dur (the Hebrew term rendered Endor), the fountain of Dur (knowledge, cogitation, inspiration, or prophetic foresight): the residence of this woman appears to refer to this *durish* or inquiry. Saul says “that he might go to her, (אֲדַרְשֶׁהּ u adersheh,) and *inquire* of her.” As she brought up Saul from the dead, it would appear that the Ūter or Venter did not differ from the Batn al Hhuth, the belly of the fish. The Ain Dur, fountain of Dur, is no doubt the same thing with the orifice over which the Tripas of the Pythoness was placed¹. This word Dur, if it is not the root, is from the same root with the Arabic دَرَس Dars, meditatus fuit, from which they derive Adris, the name which the Arabians give to Enoch, and both, I apprehend, from the Sanserit root दृश् Drys, see².—*Dhatas*, 71. In the Veda itself the name of the God Indra is

¹ Above all the ten Sephiroth or numerations the Cabalists place the אֵין סוּף Ain Suff, which is rendered by Castel, infinitudo, abyssus; אֵין Ain, with an א is non, nihil, and would rather seem to be the knowledge of nonentity, *i. e.* of the non-existence of any thing. The כֶּתֶר Chatar, crown, or Diadem, is below this, and probably, the Ain Suff denotes the state of perfection or union with the deity by a total abstraction of the mind from all connexion with matter to which the modern as well as the ancient Suffies professed to conduct their disciples; a doctrine derived from carrying the theory of the modern Vedanta school of the Hindus to a further pitch of absurdity. עֵין Aain or Eein, it may be noticed both in Hebrew, Chaldee, Syriac, and Persian, denotes the eye, Scotch ee, the eye, pl. een, the eyes; Æth. Ὠφλ Aaina, exploravit. It seems probable that the אֵין Ain annihilation is intended to comprehend the same idea with the עֵין Aain, the fountain or eye; because the Cabalists call these Sephiroth or *enumerations*, the *emanations* (the origin of the *Eons*, with which the early Christian divines perplexed themselves); “spirationes, *emanationes*, processiones” (*Castel*, 2597); these *imply a source*. The diagram by which they represent these ten Sephiroth, and the mechanical process of the transmission of influences (a greater absurdity than the Sephiroth), may be seen in Kircher. These are borrowed from a notion of the Hindus, equally fanciful, of *seven breathings* of the Deity *without afflation*, *i. e.* immaterially, which they represent by seven concentric circles, the seventh or innermost being, “the seventh heaven, the abode of truth.” These are the सप्तपद Sapt Pada, seven steps of the Hindus, or seven degrees; सप्तपदीनं Sapt Padenain, state of seven steps, *intimacy*.—*Gram.* 532. In this mysticism, supposed to be with the Deity, union with God. The ceremony of the Hindu marriage (Par: grahi, *the taking of the hand*) consists in the bride and bridegroom stepping hand in hand into these seven concentric circles, when, on their entering the seventh or innermost, the rite is complete and irrevocable, *and not before*. This notion of the Hindus is derived from the seven rays of light of the sun (with which fact, as well as with the fundamental facts of dioptrics and catoptrics, they were acquainted); the sun and the creator, according to this sect, naturally shining with seven rays. This is also the origin of the double cross or double key of the Egyptian hieroglyphics, represented thus , the middle or vertical line being what the Hindus call “the central innermost or most excellent ray,” from which figure the diagram of the Sephiroth is apparently borrowed.

² This species of *vision* or *responding* to inquiry is implied by the Sanserit words formed from the root Drys, दर्शने Darsanay, show (*Dhat.* 145), which has a near affinity to דַּרְשׁ Durish, and אֲדַרְשֶׁהּ Adersheh. The

explained Idam-dra, *it seeing*. This, it would be easy to show, is the origin of the Platonic notion of the *Nous* or Demiourgos, seeing the eternal *ideas* or prototypes of things in the supreme intelligence, and of the *word idea*. I put the question to the Pandets in the college at Benares, forty years ago, What was the word for the preconception of an unperformed action? and was answered, IDAM. I put the same question to Mr. Colebrooke and to Wilford, and received the same answer. It refers to a very ancient religious theory: hence our word dream, a vision; drem, Welsh, visus, (*Davies*,) and *Druids*, and the Greek word *δρυς* for an oak, the *visible object*, the material universe; Duir, Irish, an oak tree; Dar, Welsh and Cornish (*O'Brien*), and the letter D in the Irish alphabet: this seems the Greek Δ delta, the equilateral triangle, properly the hieroglyphic for *figure*, abstract or visible. In various languages the human intelligence is designated the perception of figure, *figurative faculty*, of which the equilateral triangle is the simplest, being the least number of right lines that will define space. Madera, Span., and Port., Zura, Basque, lignum; Matair, Irish, gore, matter: hence the sense of our word matter for *Pus*; meatae, Irish, perishable¹; Dreac or Driue, Irish, the *figure* of

Sanscrit word Darsanee is stated as a synonym for the Sanscrit root शम् Sam, show (*Dhatus, ibid.*); whence English *seems* (appears); सु Su, Sans. (inseparable preposition), well, good, easy, very (*Gram.* 397); सुदर्शनः Sudarsanah, a well-looking (man), (*a seemly man*), or a well-seeing (man), or (a man) easy to be seen, also the name of the Chakra, (wheel), or Discus of Vishnu (the visible world in which the Deity is manifested, *i. e.* easily seen); सुदर्शनं Sudarsanan, the act of looking well.—*Gram.* 477. Hoondie is a draft upon a banker; a Darsanee, or Hoondie Darsance, a draft payable at sight. The command of money possessed by the Hindu bankers is evinced by the immense amount to which it appears, from a note to the Seir Mutaquerien (1, p. 227), these Dursunny bills were cashed. To look for, to seek for, to inquire for, to look within for the light of reason, are all metaphors of the same kind.

¹ जरूथं Jaroothan, Sans., flesh, from जृ Jryy, decay (*Gram.* 491); בשר בשר Bushur, caro, homines, cum כל Chal., omnis creatura, vitiata hominis natura, pudendum maris et fœminæ, quod est membrum prorsus carneum. בשר Bisher, nunciavit, enunciavit; rem bonam evangelizavit; بشر Bashara, Arab., nunciavit; بشر Basharon, externa hominis cutis, homo, caro, mortales; أبو لما Bashar, Adam. [The Hindu word Avatara for an incarnation is probably allied to this.] بیتاره Bitarah, Pers., dæmon, forma horrida terrorem incutiens (*Castel*, 2, 156); بتار Batara, Malay, from avatara, Hind., a name or term adopted from the Hindu system, and applied to various Mythological personages.—*Marsden, Malay Dict.*, 36. It may justly be doubted if either the word or notion is properly Hindu. All the *Hindu* avataras are incarnations of Vishnu. This, in the examples quoted by Marsden, is applied to Batara Indra, Batara guru, and Batara *deva*. Batara-Guru is the Divine man, *Supreme* or infallible *Guide*, or living God, the grand Lama, Jainaswara or Pope, God's representative or vicegerent on earth, and the figures so designated in Java were recognised by the Hindu sepoys as Maha-*deva*, an epithet always and only applied by the Hindus to Siva, the destroying power, the Lord God, the consuming fire of the Jews. "For the *Lord thy God* is a consuming fire, a jealous God."—*Deut.* 4, 34. It is to Siva and Mahadeva alone, properly, that the Hindus apply the terms *Iswara*, or *Lord*. However remote the epoch of the corruption may be, the whole doctrine of *incarnations* and the deifications of anything born of a woman, is entirely foreign to Hinduism, as is the idea of the power of Mantras or incantations to induce or compel the Divine Presence in a stone, statue, or temple. These had early been considered the corruptions and impositions of priestcraft and miracle workers, and this has been so far transmitted to the people, that though the priestly office in every form is assigned to the Brahminical Caste, if a Brahman has officiated as a *Pujari* or performer of worship in a temple, it requires three generations of devotion to science, to restore his family to any authority or weight as a guru or religious instructor. The Hindus assert, and it may be shown with the most perfect justice, that the pyramid, obelisk, pillar, column, or upright stone, of whatever form, all represent Mahadeva. This word Mantra, used for a charm or incantation or spell—"Guhyam Mantram" "the secret spell"—is from the Sanscrit root मत्र् Matr, *speak in private, consult* (*Dhatus*, 106), and

a person or thing, *image*; Drych, Welsh, a looking-glass; Draoi, anciently written Drui, a Druid, an augur; Draoite na Heigipte, the WISE MEN (Seers) of Egypt. These all seem to refer to the worship of Apollo, or Abaddon; Droideachd the same with Draoideached, divination; Droigean, *the deep*, or depth.—*O'Brien*. Draojdeacd, draoidcaed, magic, sorcery.—*O'Brien*. “And when the woman saw Samuel, she cried with a loud voice; and the king said, What sawest thou; and the woman said, I saw gods ascending out of the earth.” From this theory was derived the notion of those who likened the Viswacarma or the fabricator of the universe to a carpenter; موسر ال عسدين Musar al Aadadiu, Arab., scarabæus. (*Vide* note A, p. 5.) The word Musar is from وشر Ushar, *serra divisit, lucidum reddidit* (*i. e.* discriminavit); موشور Mushur, prisma (from dividing the rays of light) (*Castel*, 999); عسدي Aadadi, magnis brachiis præditus (*Castel*, 2855); عسدد Aadadad, resecut, eccidit (*arborem*); instrumentum dictum מעצר Maatzad (an adze).—*Castel*, 2855–6. This is the god of *Jeshurun* and the *everlasting arms* (*Deuteron.* 33, 27), viz. “the work which God maketh from the beginning to the end.”—*Ecclesiast.* 3, 11. אשר Ashar, Arab., secuit, divisit serra, serra dissecuit. From the same import, אשרשפא Asharshifa, Scamnum, a bench (a sawn shelf), appears to be formed.—*Castel*, 246. The work which God works is in the Hebrew אֲשֶׁר עָשָׂה ה' אֱלֹהִים Asher Aasheh He Elohim (*Eccles.* 3, 11), as in fact all our knowledge depends on *definition*. It is possibly from this that Ashler, for hewn or cut stones, comes; Saor, Irish, a sawyer, is applied both to the mason and carpenter. Saer, Welsh, *id.*; Saor-erainn, a carpenter; Saor-choice, a mason (*O'Brien*); Crann, a tree, Cloice, of, or belonging to, a rock or stone.—*O'Brien*.¹ Saer-coed, faber lignarius, Saer-maen, latomius (*Davis*); Coed, *wood*, Maen stone, *mined*, raised from the mine or quarry, *quarried*.

I before noticed that the Scarabæus was the Black Bee or the Brhamara of the Hindus. In the sixteenth chapter of the Koran, entitled the *Bee*, which seems particularly intended to set forth the “signs of the Divine power and wisdom” (p. 74), and from which it appears that the Koran was said to be founded on “Fables of ancient times,” (p. 76.) it is stated (p. 81),—“Thy Lord spake by *inspiration* unto the bee, saying, Provide thee *houses* in the mountains, and in the trees, and of those materials wherewith men build hives for thee.” It is this inspiration or *intuitive* knowledge by

refers, I apprehend, to all these pretended consultations of the Deity, by those professing to communicate with Him, and the obscure, or oracular responses, mutterings, susurrations, *hissings* (שרוקים Sharukim of Scripture), which seem properly to mean *whistlings*; and to all the Oghams, Runics, Teraphim, Phylacteries and *Hieroglyphics* (as supposed to be addressed to the Divine Power) of what description soever. “The *anger of the Lord* is kindled against his people, and their carcases were torn in the midst of the streets. For all this his anger is not turned away, and He will *hiss to the nations* from the end of the earth.”—*Isaiah*, 5, 25, &c. “And the Lord shall *hiss* for the fly that is in the uttermost part of Egypt, and for the bee that is in Assyria.”—*Isaiah*, 7, 18. This is the power of the Prince of the air. It was not permissible to sound any wind instrument in the Temple of Osiris. These flies and bees, the agents of Baal Zebub, are the same with the Gan Flugl of the *Fins* and *Laps*. It is almost needless to observe that Baal means Lord, Zebub, flies.

¹ צר Tzor, Heb., silex acutus (ra-zor?), Exodus, silex acutus. Eo usi sunt ob defectum ferri; sic in Hispana insula, quia ferro earent, pro eo utuntur cote acuto.—*Castel*, 3153. The arrow-heads, common in the north of Scotland, of Agate, called Elf-shot, show that the Picts had in like manner been debarred the use of iron. These are the people of *Hrugur*, of the Edda, whose spear and whose head and heart were stone. The Mexican warriors were all armed with such weapons, and with a pole-axe capable of severing a horse's head at a blow; *vide* Bernal Diaz, who witnessed their effects. سار Saara, Arab., secuit, divisit (*Castel*, 3152); مسور Masuron, sculptor, formator (a mason?); أسوار Asuar, muri, walls (*Castel*, 3153) (cut or hewn stones). This *Hrugur* probably refers to the petrifying effect of the *Gorgons*, who, according to Hesiod and Apollodorus, were *beyond* the Western Ocean.

instinct, and the industry and constructive power of the animal, which has rendered it the hieroglyphic of the *artificer* and the Demiourgos. Sale quotes from Al Beidawi on the word *houses*, "So the apartments which the bee builds are here called, because of their beautiful workmanship and admirable contrivance, which *no geometrician can excel*."—*Koran*, cap. 16, p. 81. This is a remarkable observation of the Arabian, because it is found that the form of the cell of the bee-hive is in exact conformity with the solution of the problem of "the greatest attainable strength with the least expenditure of material." This primary import of the word *Idea*, viz. the Sanscrit Idam or Idom, might have suggested useful matter of reflection to those who have speculated on the Ideal theory, inasmuch as its proper import is IT or THE SAME; and probably the same word with the Latin *Idem* and our *identity*; evincing what is the orthodox Hindu doctrine, that, according to them, the essence of a thing consists in its *design* or the *purpose* of the creator, of which the objects of our percipience and reflection are but the transient and perishable *exemplars*, without at all calling in question the *reality of their nature or existence* while they continue to endure. It is in this import that they call this world the world of *sensible forms*. Many of the Hindu followers of the *modern* Vedanta school and all the Catholic missionaries (who derived their information from them) represent this view of the matter in an extravagant sense, viz. that there is no object of thought distinct from the mind's conception of it; and that when I imagine a tree, I imagine nothing; the tree being nothing, my conception of it alone being the reality, and my belief in the independent existence of the tree a deception: this they call the mind's Maya or illusion, a notion which forms the basis of the speculations promulgated in this country by Berkeley and Hume, which lead directly to those sceptical conclusions which the orthodox Hindus entirely repudiate; but even with the correction which the above explanation affords, it appears to me erroneous. This however does not detract from the justice of the observation of Reid, that "these are the theories of superior minds," presenting an elevated and sublime conception of the nature of the Deity very different from the grovelling superstitions imposed upon the people, and are manifestly the original of "the lofty visions of Plato¹;" nay, more, of the only intelligible import, which it seems to me possible to put on the scholium of Newton. It is indeed no doubt true that we can only reason from the known with respect to the unknown, and that consequently all our inductions with respect to *mind* or *intellect* must necessarily proceed on the facts which the phænomena of our own consciousness supply. But there is a limit to the sphere of our knowledge, there being evidently truths, with respect to which the facts which fall under our observation will afford no information, or premises for inference,—as for example, the infinity of time, and the infinity of space, and the nature of the *Being of God*, of whose existence the most ample and conclusive evidence is afforded; but in himself, as correctly stated by the Hindus, "unperceived and unperceivable by sense, undiscovered and undiscoverable by reason,—infinite, eternal, incomprehensible, and undescribable." The scholium of Newton seems an attempt to imply the nature of God by negatives, or by abstracting from him all with which it might be supposed possible to confound his existence; but if the faculties of Newton, which diffused light over the physical universe, could produce no further illustration of this subject than the sublime obscurity of his scholium, the further endeavour to explain the being of God might justly be considered hopeless, were it not evident that in reasoning from the known to the unknown it necessarily supposes that the known and the unknown are of the like kind, and subject to the same laws; and

¹ The sounder part of the Christian divines represented the prototypes of Plato in like manner as the permanent existence: "Plato denique qui reliquos omnes morum lenitate superavit et qui omnium mentes a sensibus ad res intelligibiles, eodemque semper in statu permanentes, primus abduxit, et ad sublimia oculos assuefecit."—*Euseb. Oratio ad Sanctorum Cætum*, p. 619.

the mind of man, confined by the circumscribed powers of its several faculties, is immeasurably removed from that intellect which is *sui generis*, unbounded in its intuition, and consequently without any of those definable, and therefore limited powers or faculties, which are the *measures* of the conferred attributes of created minds. A Being to whom the past, the present, and the future are the same thing, is entirely beyond our comprehension; but the dictum of the Hindus, "that time (*as contradistinguished from eternal duration*) exists not at all with God" is undoubtedly true.

The principles of this theory, which form the suggestion of the doctrine of Plato, are far, however, from having been generally received even by those who admitted the formation of the world by the Deity, repudiating the assertion of inherent, necessary and underived powers in the particles of matter, or a *fortuitous* concurrence of atoms, as maintained by the Epicureans and Sadducees¹, apparently derived from Sanchoniathon². This notion of creation without preconceived

¹ "Verum plerique homines minus prudentes hujus rerum omnium distinctionis atque ornatus causam naturæ tribuunt, alii Fato vel fortuito casui assignant."—*Euseb. Oratio ad Sanctorum Catum*, p. 619.

² It may be noticed, that the philosophical school of the Hindus, which forms the basis of the religious tenets of these atheistical sects, is called Sanchya (and also numerical, possibly denoting these Sephiroth). The word नाथ Natha, meaning lord or master (*Gram.* 448), is used by the Siamese and by other sects of Buddhists to denote an order of beings whom their superstition represents as possessed of superhuman powers and attributes, but which seems properly to denote one of these religious guides or infallible teachers; शिवनाथ Siva Natha, "leads (नयते Nayatay) towards Siva" (*Gram.* 402); and both the word Natha and Nayatay, leads, seem formed from the root नी Nee, conduct, lead (*vid. Dhatus*, 55), as well as Hindee Naib for a deputy or lieutenant, and Naik for a corporal, quasi the lieutenant of the sergeant; and seem to indicate the substitute for God, the divine man; and probably the word Antistites implies in the worship of all the heathen gods the same thing, though नायकः Nayakah in its direct import means the conductor or leader of an army. This spirit of ecclesiastical ambition (which probably was infused from these doctrines of the Jainas lingering in Syria, from which sect, according to the Hindus, the office of high priest is entirely derived) appears early to have infected the Christian Church, and with the most baneful consequences. "Antistites adversus antistites . . . Principatum quasi tyrannidem quandam contentissime sibi vindicantes."—*Euseb. Hist. Eccl.*, lib. 8, cap. 1. p. 330. "The Lord separated the tribe of Levi to stand before him to bless in his name."—*Duteron.* 10, 8. "Jonadab shall not want a man to stand before me for ever."—*Jerem.* 35, 19. This Sanchya philosophy is attributed to a sage called Kapila, THE TAWNY (an epithet also of Krishna); Kapila being generally supposed to be Cain (*Vide* note E, note ¹, p. 22). It seems every way probable that the philosophy attributed to Sanchoniathon is that of a Sanchya-Natha. The fragments attributed to this writer, which may be seen in Fabricius, seem to me spurious. Nirvana Nath's is the title given by both Jainas and Buddhists to their deceased saints, canonized nearly as the saints of the church of Rome, and means defunct lights or guides; "निर्वाण Nirvana, Sans., extinguished, blown out, as a lamp, &c. (this word is particularly applied in a religious sense, as an epithet of one who, by mortification, &c., is supposed to have secured for himself the highest degree of beatitude hereafter); निर्वात Nirvata, blown out."—*Gram.* 414. The Tapasya-munis were probably the same description of Ascetics while living; तप Tap, SHINE, burn, warm, heat; तपति Tapati, he shines; तापः Tapah, heat, fervour, zeal, glory.—*Dhatus*, 61. It is from these roots no doubt that the Hebrew Tophet in Scripture comes, where in their superstitious zeal they burnt their children. These Nirvana-Naths or Jainaswaras, whose statues are the representatives of the saints of the Jainas, are in all probability of the same nature with the statues of the Piromis or high priests seen by Herodotus at Thebes. *Viharam*, *Thuba* or *Alaya*, is stated in Mr. Hodson's Paper on the Buddhism of Nepaul or Thibet, to be terms used for the religious edifices of this sect, and are probably the ctymon both of Pyramis or Pyramid, and *Thebes*. These edifices denote the same thing in a religious sense with the Gate; and hence the hundred gates of Thebes and the Chil-Minar, or

or pre-existent prototypes is maintained by some of the better sects of Jainas or *Arhitas* in India, and seems to have been a doctrine of the *Samaritans*, who appear to have been allied to these sects, and equally the object of detestation by the Jews¹. This tenet of the Samaritans is noticed by Castel under the word זֶלֶם Tzelem, imago, corporea seu incorporea. In Chaldean the word bears the same import, and also that of Simulaerum cultus et honoris causa erectum; in Syrian it means figuravit, pinxit, finxit, and is allied to the Æthiopic word, signifying a shadow; in the Samaritan, זלמ Tzelem, of the same import with Chald. Simulaerum, and the example of the import is “Deus formavit omnia, non autem, זלמז Cha-tzelem, secundum IDEAM aliquid.”—*Castel*, 3182. The same word bears the same import in Irish, and is probably the etymon of our

forty Minars, a Persian name for Persepolis,—one hundred being in the one case, and forty in the other, the expression for a great number; as we say, scores of them, or thousands of them. The number seven bears the like import of completion. The same species of Ascetics or Tapasyas, who afflicted the body as the means of improving the soul, probably existed in this country, and seem to be immediately the priests of Lodi or Sora, the combined race of Celts and Picts, who adopted the symbol of the Cross, or Rood, or Trisala, and to be of the same import with the words *crabbed and sour*, and probably sorry: “Craibdiag, a religious order of people, any persons that mortify the passions; Craibdiag, mortification; Craibteaë, devout, pious; Craibte, tormented, vexed, afflicted; Craibteaid, misery by famine, hunger (fasting),” &c.—*O'Brien*. It is probable from this that *crafty* (not in the sense of mechanical skill), and *priest-craft* come; Crabad, Irish, religious; Crabd, Irish, a bush, a bough, or branch (*O'Brien*); a *crab* tree. It is remarkable that this is the epithet they give to the Ogam; “Ogam-Craob, the ancient *occult* manner of writing of the *Irish Druids and Celts*.”—*O'Brien*. The Irish and Anglo-Saxon alphabets are the same, and with the affinity of the languages tends to the presumption that this is the original form of writing in these islands before it was proscribed by the Druids, the priests of Siva, Yama or Pluto (blot, blood), the Lord God; Sarrug, Welsh, austerus, a cynic; the libellus famosus of the Petulantes (*Vide* note, p. 20, text); the Pethlanders, mentioned by Ammianus, shows that at that period they possessed the use of letters. It does not seem to me conclusive against this supposition that these characters are not found on any ancient inscriptions. The *current* or *hand-writing* with a pen seems never to have been in use for inscriptions, which probably was limited in this country to the *occult* or Ogham, and in the north of Europe to the Runic; “Run, Irish, a secret, mystery; Runa, Cimbric and Gothic, a secret.”—*O'Brien*. The letters of the Irish alphabet are all named from *trees*; the Ogham from the *crab* or Bush, denoting degeneracy. Isaiah (8, 1,) represents the Lord as directing him to take a great roll and write in it with *a man's pen*, *i. e.* in the profane or vulgar form of letters.

¹ The Samaritans are said to have been the same with the people of Chutha in Persia; “כּוּתָּה Chuth, or כּוּתָּה Chutheh, regio Persidis, a fluvio; כּוּתָּה Chūthua, quiadjacet, sic nominata; *al.* Samaria; כּוּתָּי Chuthi, Samaritanus. Odium eos inter et Judæos quantum est, constat vel ex hoc adagio:—Non est qui respondeat Amen post Samaritanorum (כּוּתָּי Chuthi) benedictionem.”—*Castel*, 1706. “شامرين Shamarin, Syr. Samaria; شامريوثا Shamariutha, Samaritanismus, mixta ex Judaismo et Ethnicismo religio.”—*Castel*, 3783. This Shamarin for Samaria seems the origin of the name Semiramis, Sam-*Aria* (Arya, Sans.), which name is given to Vashti the queen in the book of Esther, and *Iran* (Persia) denoting the same thing, the land of the industrious or respectable; שְׁמִירָמִית Shemiramith, Semiramis (*Esther*, 1, 9), uxor Nebuchodnezzaris.—*Castel*, 3782. شامريو شامريو Shamyra, Æth., ubertim fructus tulit; شامريو شامريو Shymury, uber, fertilis, fœcundus; شامريو شامريو Shamyry, ubertas, fertilitas (*Castel*, 3783), and is, I apprehend, of the same import with Persian فریدون Faridun, magis, plus, amplius, potius, and denoting Persian فرید Farid, incomparabilis, unicus, solus (*Castel*, 2, 418), ó Pulcher, Adonis, the *Phoenix*, the *Jaina*, which all seem from the Sanscrit root वृध् Vrydh, increase; वृद्धिने Vard-d'hatay, he increases, and seems frequently applied in a titular or characteristic form, as Vishnu Verdhana Raya; and in the name of Vardhamana, *productive*, the district, corruptly called Burdwan. The Scotch applied the same quality as an honorary designation, calling a superior preacher the *profitable* Mr. such a one.

word *Seal*; “Saoilim, rather Silim, means to seem, to suppose, to think.” The example is “Dost thou *imagine* (Saoileann).”—*O'Brien*.

The insufficiency of the human faculties to make any approach towards the comprehension of the nature of God does not, however, detract from the evidence of the Trinity, which seems to me a certain and demonstrable inference, possibly placed within the reach of our faculties for the evidence which it affords of the immortality of the soul; though the term *Persons* is wholly inapplicable; and still more that of Father, Son and Holy Ghost, which are figurative. All the attempted explanations which I have happened to see of this subject appear to me trivial and futile,—that for example which resolves it into the power, the wisdom, and the goodness of God. These are attributes of the Deity, and are no more the object of specific number than his other attributes; his justice for example (which is not only an attribute, but demonstrably, a necessary attribute of God; that is, an attribute essential to and inherent in his nature), or his omniscience, his omnipresence, &c. In this way a variety of Trinities may be formed; the omniscience, omnipresence, and omnipotence of God might be said to be a Trinity; the Providence of God, “seeing the end from the beginning,” his moral government of the universe, his Divine and Eternal justice, another. These, however, are all correctly *attributed* to the Deity; and it is surprising that any man who had the capacity to infer any one of them should ever have entertained a doubt of the existence of the Deity, seeing that it is a necessary consequence that an attribute is nothing in itself, if it is not the attribute of something. That something of which these are attributes is what we in the most general sense call God. The Trinity, however, is of a different nature from these attributes, and the knowledge of it arrived at by a different process of reasoning. Either there is a triple distinction in the Deity to the negation of either more or less, and to the negation of an identification, or there is no Trinity; and an *individuality* to the negation of a separate and independent existence, or there is no Unity.

The *traces* of truth which the Hindu writings have retained (in the Veda and the laws of Menu, their oldest supposed works, in a very mutilated, interpolated and confused state), are, it appears to me, referable to a very remote state of activity of the human understanding, anterior to all the Avataras, before the first of which, the primitive Veda¹ is admitted to have been lost. This doctrine of the Trinity, which was the ancient and original creed of the Jews, and of almost all nations, was not denied by Mahomet, who is reputed to have said, that he who maintained a Trinity *in the unity of the Deity*, was not an unbeliever, or beyond the pale of Moslemism, and who touches in the Koran very lightly on those who affirmed that there were three Gods. His preaching was specially directed against the prevalent evil of the age, the doctrine of those who attributed a *companion* to God,—a doctrine according to its theory and practice which it was impossible too strongly to condemn. The original Jewish symbol for the Trinity or the Deity was, I believe, a circle with three *jods* in it, the lines which would join which forming an equilateral triangle: I *think* Kircher has expressed the same opinion. The circle, in which curve, neither beginning nor end, nor variation is to be perceived, is the hieroglyphic for Eternity, and by implication for the Eternal; and the jods, for three entities discriiminable in his nature². This was, no question, the proper

¹ The loss of the primitive Vayda means in reality, the loss of this primitive state of knowledge. The Sanserit root is विद् Vēd or Vyd, know; वेदः Vaydah, knowledge, the Hindu Scriptures.—*Dhatus*, 132. वेत्ति Vaytti, he knows.—*Ibid*. Hence our *wit*, to *wit*, and *witten*-gemote, and wits for understanding; witt, Lapland, intellectus. The Silpa sastra, or mathematic and meehanieal science, which they possessed, was lost, and has never been reeovered.

² In the frontispiece of the Hebrew text of the Scripture by Michaelis, I see these three jods represented in a *triangle*, with the Hebrew words for the text:—“For with thee is the fountain of life; in thy light shall

Jewish faith before it was perverted by their devotion to the Lord God. I am mistaken if the letter Schin ש, which resembles the *Trisala* of the Hindus, the symbol of creation and destruction, the beginning and the end, and which letter Schin ש is the first and the last letter, the Alpha and Omega¹, of the word שלש Shalash, or as it is pointed, “שֵׁלֶשׁ Shilesh, tertius, tripartitus fuit, in tres partes divisit, Rab. ; שִׁלוּשׁ Shilush, trinitas ; hanc in divinis personis agnoscunt prisci Judæi. —*Jesirah*, 3, 35, 197 ; *Vois. Bu. Fi.*, 144, 396, 418. Etiam aliquatenus Mohammedani qui nomen trinitatem in Bismillah constanter retinent ; *Koran Sur. iv.*, 178 ; mentio fit expressa Dei verbi et spiritus ejus. “Qui asserit Deum esse trinum non est infidelis” ; שֵׁלֶשׁ Shalasha, Æth., trinus fuit, de Deo *trinus* est in personis, et unus in Deitate ; שִׁלוּשׁ Shylushy, trinus, trinitas.” —*Castel*, 3768, 2. The words of Mahomet, in the fourth chapter of the *Koran*, to which he refers, are rendered by Sale,—“O ! ye who have received the Scriptures, exceed not the just bounds in your religion ; neither say of God any other than the truth. Verily, Christ Jesus, the Son of Mary, is the Apostle of God, and his *word* which he conveyed into Mary, and a *spirit* proceeding from Him. Believe therefore in God and his Apostles, and say not that there are three gods : *forbear this : it will be better for you*. God is but one God ; far be it from Him that He should have a son.” —*Koran, Surat*, 4, p. 118. This is going farther than recognizing a Trinity. “They are infidels who say, Verily God is Christ the Son of Mary.”—*Koran*, cap. 5, p. 124. “And when God shall say unto Jesus at the last day (the day of judgment), O Jesus, Son of Mary, hast thou said unto men, Take me and my mother for two gods beside God ? He shall answer, Praise be unto Thee ; it is not for me to say that which I ought not.”—*Koran*, cap. 5, p. 144. These passages comprehend the doctrine of the Mahomedans with respect to Christianity ; all of them believing in the *mission of Christ* ; the repudiation of a *plurality* of gods being specifically directed against the human or living God, the Lord God : “That we worship not any except God, and associate *no creature* with Him, and that *the one of us take not the other* for LORDS beside God.”—*Koran*, cap. 3, p. 64. (*Vide Note F*, page 22.) “We will surely take thy part against the scoffers who associate with God another God, they shall surely know their folly” (*Koran*, cap. 16, p. 73) ; *i. e.* the Lord God, the God or Lord God of this world : “Say God is one God ; the Eternal God : He begetteth not, neither is He begotten, and there is not any one like unto Him.” This sentence constitutes the

we see light.” The import of the triangle *is not applicable* to the Deity, nor, as far as I can ascertain, was the triangle ever anciently applied to the Deity, neither does it imply the Trinity, and has been most absurdly exhibited in our Protestant churches, from which all symbolical and allegorical allusions ought to be banished. These symbols or hieroglyphics were either introduced by force by those “who said within their heart there was no fear of God before their eyes ;” “the words of whose mouths were iniquity and deceit ; who had left off to be wise or to do good ;” or resorted to by the oppressed, as the imperfect means of shadowing the truth which they dared not to utter in words.

In no respect was the merit of Mahomet as a religious reformer greater, than in his avowing himself a “PUBLIC preacher” (that is, not, according to the usage of the age, a mystagogue), and his strenuous repudiation of all disguising or concealing of the truth.—“Clothe not the truth with vanity, neither conceal the truth against your own knowledge.”—*Koran*, cap. 2, p. 8. In whatever form the Deity may be adored, if it is not intended as an insulting mockery of the Majesty of God, it is, undoubtedly, essential that it should be in sincerity and truth, and entirely freed from all prevarication. It is almost needless to say, that the *Trisala* and *Trimurthi*, and all the other symbols of a Trinity in the Deity, signify erroneous deviations from the primitive truth. The equal armed cross does not imply the Trinity, and is a symbol of an entirely different import.

¹ In this sense, the Cabalists who exemplify, according to their notion, the universe, by the ten Sephiroth. use the syllable, םן composed of the first and last letters of the Hebrew alphabet.

whole of the 112th chapter of the Koran, to which the Moslems attach so much sanctity, that they say it is equal in value to a third part of the whole Koran.

The cross, and the cross of fire, the symbol of light, was the ancient *note* or *mark* of the religion of the Picts. The rood or cross, whence Haly Rood house, which appears to be founded on the site of an ancient temple dedicated to Lud, or Lodi, from whence the *Lothians*. A temple of the very same nature, seems to have occupied the site of St. Paul's—whence Ludgate, synonymous with Hadramuth, Atrium mortis, the gate of death. This *rood*, the cross, is, I am inclined to think, the *origin* of the Hindu *Rudra*, whose mark is the Trisala, and of the Erythea of the Latin poets, represented to be a miserable rock in the Straits of Gibraltar, where they asserted that the *three-formed* Geryon reigned. The Canon *Gate* derives its name from the conversion of a seat of the Culdees into a convent of canons regular. The Culduin Hill, cul, and duam, Ir., tuam *id.*, a town¹, still retains the name of these priests, but anterior to them was Lud, or Lodi, or Sora; from whence Salisbery Craig², at Edinburgh, and Sarisburig, or Salisbury, in Wilts. There are various legends in the Highlands of the appearance of this Lodi or Sora to Fin McCubhail, or Fingal, at *the Stones*, and of that champion cutting the phantom form with his sword; one of these is published in the report of the Highland Society on the Poems of Ossian.

I avail myself of this opportunity of remarking that all these hieroglyphics and symbols of every description, although they may serve to indicate the reception or knowledge of an opinion or tenet otherwise ascertained to have been prevalent in the world, throw no species of light on the *nature* of the things signified; and, indeed, with respect to abstract subjects it is manifestly altogether absurd to suppose that it is possible to delineate to the eye an idea of that which the faculties of the mind are incapable of conceiving. The cross, the Egyptian key, the circle with three jods, have no possible similitude to the Trinity or the Deity. Another figurative account of the nature of God,—that He is like a circle whose centre is everywhere, and whose circumference nowhere,—is a jargon which seems to have a certain plausibility, by being an attempt to explain that which is *incomprehensible* by our faculties, by that which is *unintelligible*. The centre of a circle is the point equidistant from every point of the circumference, a circumference of a circle the curve described by the same radius from the same *determinate point* or centre, and a circle, therefore, whose centre is everywhere and circumference nowhere, is absolute nonsense and absurdity. If the propounder of this enigma had any idea, it probably was that of the doctrine of the Platonic school of the first Monad, into which they resolved the Deity, and of the doctrine of all things having their being *in God*; or of Malebranche, of our seeing all things in God—the whole universe. A late philosopher remarks that matter is that, the particles of which occupy space to the exclusion of each other, *or resisting substance*,—a doctrine also familiar to the Hindu Metaphysicians, who go further, and maintain that mind does not occupy space to the exclusion of mind³, or possess extension, and consequently,

¹ The addition of the Calton *Hill* always applied to the Hill, there being a Heegh, and a Laigh, a high and a low—(gh in both words strong *gutt.*)—Calton denoting *streets* or districts of the city, seems to confirm this etymology.

² Craig, Irish, a rocky, or craggy place; Welch, kraig, a rock or stone.—*O'Brien*.

³ आत्मन् Aatman, the soul, *self* (*Gram.* 507), that which is the *object* of our consciousness of our own identity. This, I apprehend, is the etymon of the Greek, Latin, and English *atom*, supposed to be a sensible object, the minimum sensible. The *Hindu* import of Aatman is entirely free from this *erroneous hypothesis*, it being evident that the mind is in no degree a sensible object, or is no more a minimum sensible than it is a maximum sensible; we know it only by its attributes—it is that which feels, perceives, wills, discriminates, one thing from another, right from wrong, justice from injustice, truth from falsehood;—that which is the

that all the minds in the universe, or that ever existed in the universe, might co-exist in a mathematical point,—the first Monad; which is the state the Jainas and Buddhists and Vaishnavas call union with God, and suppose attainable by an effort of the faculty of abstraction, which they fancy can divest the mind of its connexion with body or the material principle which subjects it to the law of gravity, and fixes it to one of the celestial orbs. All these doctrines of *Nonentity*, or *Nastika*¹ as the Hindus term them, are pure sophistications; if not atheistical tending to atheism,—no less than that which asserts the *necessary and independent existence of matter and its active properties*,—and are not only unfounded but contradicted by the most conclusive evidence, and seem chiefly to have acquired credit and importance from the means which they have afforded of founding a pretension to knowledge inaccessible to those whose minds have not been formed and disciplined for its reception. The advantages of education properly conducted, and the superiority which it confers, are indeed immense; but the attempt to gain credit for a power to confer a species of percipience unattainable by the ordinary faculties of mankind, is an imposture alike revolting to the dictates of common sense,—impious towards the Deity, and insulting to our universal nature of humanity. The Deity has placed the foundation of moral rectitude and the hopes of immortality within the reach of every sound and unperverted understanding. These great and cardinal truths, if not intuitive, are so necessarily and immediately the spontaneous conclusions of reason, that, without the effort to counteract the natural operation of the faculties, they would never be lost sight of. Eusebius accordingly, who, beyond all the ancient writers had investigated the preceding opinions of the species, after noticing the state of violence and turpitude to which mankind had been reduced by the disregard of all moral distinction, adds,—“Ac ne his quidem contenti *notiones etiam de Deo sibi a natura inditas depravarunt*, et res quidem humanas nullius cura ac providentia regi existimarunt; casu autem fortuito ac temerario et fatali necessitati universi hujus ortum, constitutionemque tribuerunt. Neque hic finem facientes, suos etiam animos una cum corporibus interire arbitrati, belluina quandam ac minime vitalem vitam agere instituerunt; non animi naturam perscrutantes, nec divini iudicii exspectantes nec virtutis præmia, nec injustæ vitæ parata supplicia animo revolventes.”—*Euseb. de Laudib. Constantini, Oratio*, p. 698. This evil he considers, and I apprehend justly, to have been universal or nearly universal. “Dies me deficeret, si universa mala *veteris illius morbi qui totum genus humanum oppresserat*, commemorare nunc vellem.”—*Id. Ibid.* Although, however, there is no question, I believe, that the whole world was for a vast period of ages (that is from the period which tradition has described as the fall of the first Adam) under this state of depravity; there were, doubtless, many individual exceptions, and many gradations in the scale of human degradation. So natural, however, is the perception of the existence of God to the mind of man, so necessarily the result of the spontaneous action of his faculties, that a Catholic Missionary has

object of our consciousness of our own identity, or one's-self, and entirely distinct from every material substance, of what quantity or quality whatsoever; and of whose intrinsic nature, therefore, we can *much less* form any conception than a man born with a total blindness, a paralysis of the optic nerve, or entirely without the organs of sight, could form a conception of the nature of colour, or of the perceptions of sight. There is manifestly much which the mind is capable of knowing, of which, in our present state, we can by possibility know nothing. This notion, however, of the soul being a sensible or material *atom* is an absurdity which has arisen from a very ancient speculation; which, being received as a tenet of religious faith, has immensely affected the destinies of the species, and is the foundation of the whole doctrine of the metempsychosis and of the resurrection of the matter of the body.

¹ नास्ति *Nasti*, non-existence; नास्तिक *Nastika*, relating to non-existence, Atheistical, an Atheist.—*Gram.* 566.

asserted, and I apprehend most correctly, that in all the regions of the earth to which the labours of the several orders of Friars had extended, they had never found a people wholly destitute of a conviction of a Power superior to man, or of a state of retribution after death. This blotting out of the Deity from the mind of man is the root and foundation, not the result of the evil. No person will wholly resign himself to indiscriminate wickedness till he has arrived at this ultimate state of perfection in abasement, and has divested himself of the characteristic attribute of his nature which distinguishes him from the brutes.

(Note I referred to in page 11 of text, Note †.)

THE Estr Angelæ are, it appears to me, the same race of people with the Sabaites, or Christians of John the Baptist, the Samaritans, the Sabæans of Arabia, or original industrious and enslaved race, an opinion of the probability of which further evidence will appear in the course of these pages. The word אַסְטֵרַאֲגֻלְ אֲסֵרַאֲגֻלְ Asterangul, Esterangelus, Castel explains, *i. e.* Character Chaldaicus, 178; in his alphabets, the Syriac, the Nestorian, and what is there termed Esterangelæ are clearly identified. The Chaldaic is now written with the same letters with the Hebrew, and the ancient alphabets both of the Hebrew and Chaldaic are, I believe, quite uncertain. According to some, the Samaritan was the ancient Hebrew writing, and the modern Hebrew the Assyrian: “עֶזְרָא Ezra, *Azara or Hazara*, nomen viri, qui Legem descripsit characteribus Assyriacis quos nunc habemus, sicut Origines Græcis, (Hebræi autem quibus antea utebantur apud Samaritanos remanserunt), item puncta, accentus, et Masoret ordinavit.”—*Castel*, 2720. These opinions do not appear to be supported by any sufficient evidence or reasonable grounds for the conclusion, and only serve to show the prevalence of the belief that the ancient Hebrew characters were entirely different from the modern. The Syrians, Assyrians and Chaldæans seem constantly confounded by the ancient writers without distinction, which the names imply, not only discriminating them, but opposing them; אַשְׁחֻרִי Ashuri, Chald., Assyrius, Syrus; כְּתָב אֲשֻׁרִי Chathab Ashuri, scriptura Syriaca quæ a forma literarum vocatur etiam; כְּתָב מְרוּבָע Chathab Marubaa, scriptura quadrata, *i. e.* scriptura Hebraica, quam hodie habemus in sacra texta.—*Castel*, 245. Besides these forms of writing there is כְּתָב עֲגוּל Chathab Agul, or Ogul (this is the word Gol generally current in the East, in the Sanscrit and its derivative tongues also, for round, globular), scriptura rotunda sic dicuntur literæ Rabbinicæ quibus in commentariis communiter utuntur. Castel exhibits an alphabet of these Rabbinical letters compared with the Hebrew, and Samaritan, both alphabetical, and as it occurs in MSS. in which no trace of affinity appears. The appellation of round or Curvilinear is much more properly applicable to the Syrian and Sabait, and probably was the characteristic of the original form of orthography in this country: גַּלִּיל Galil, Syr., rotundus, Galilæa regio (545);—the form of writing used in the dispatch of business and the purposes of life,—as we speak of a round, a current, or running hand, distinguished from the literal characters of a book. In the later periods these languages seem to have been confounded and mixed, when under the Macedonian and Roman rulers, the races were subjected to a common authority—as subjects of the same power; and previous to that period: יְהוּדִית Jahudith, Judaice, *h. e.* Syriace seu Chaldaice (confer 2 *Reg.* 18, 26; *Cum Is.* 36, 11); hæc autem Syriaca lingua Nehemiæ (B.C. 446), et postea Christi ætate Judæis

erat vernacula, sed impurior et mista; unde per Hebræam, Syriaca intelligitur.—*Castel*. 1594. The antiquity and purity of the Hebrew tongue is a subject on which opinions have gone into extremes: one thing, however, is evident; that, as an authentic record, the Hebrew writing is not to be relied on. It is certain, that till a comparatively modern period, the Jews themselves appealed to the Septuagint as the best authority. This translation, executed by the Jews, as is generally supposed in the reign of Ptolemy the 2nd, or Philadelphus, who died B.C. 246, with all the aid no doubt that the Greek power and knowledge in Egypt could afford, when mistress of the sea in the Mediterranean and Southern Ocean, and possessing a library of 200,000 volumes, is the strongest authentication of the antiquity of the Hebrew text, and is certainly entitled to some weight. Vossius has expressed an opinion of the entire extinction of the language, in which he appears to have gone too far, as well as in the admission which he attributes to the Rabbins: “Quod quotquot sint inter eos (Rabbinos) prudentiores et majoris auctoritatis, fateantur periri Hebraicam linguam, et laceras tantum superesse reliquias, nescire significationem vocabulorum, codicemque Hebræum factum esse mutum et nemine intelligendum, eo quod una cum lingua perierunt quoque vocales, ideoque eo redacti sint miseri Judæi ut ne legere quidem sciant Hebraice, agnoscentibus inquam hæc omnia omnibus fere antiquis et melioris notæ Rabbinis, quis non ipsis merito credat, cum palam profitentur vere in se completum esse, id quod fore prædixerat Esaias, ut omnis scientia et intellectus Dei ab ipsis tolleretur? Quamobrem si tuto cum Judæis congredi velimus, *abroganda sunt puncta*, quæ et Elias Levita et sagaciores Judæi novitia esse fateantur, et explodenda spuria ista et ab antiqua plurimum discrepans grammatica, quod eo facilius licebit quod et ipsi quoque Judæorum magistri admittant nullam aut admodum exiguam ante Rabbi Jehudam habuisse se grammaticæ scientiam.” Although, however, the argument or rather the opinion of Vossius is founded in a variety of cases on a *Petitio principii*, the taking for granted of that which cannot be admitted without evidence; it contributes to show how much the sense of the words of the Hebrew text stands in need of elucidation from collateral lights. The Arabians assert that the Jews have corrupted the text and the Pentateuch: “They dislocate the words of the Pentateuch from their places.”—*Koran*, cap. 5, 1, 124. “They pervert the words of the law from their true places.”—*Ibid.* 129; *id.* cap. 4, p. 97. “By the light and the law (the distinction between right and wrong) did the prophets who professed the true religion judge those who judaized.”—Cap. 5, 1, 130. Where *to judaize* is evidently used as synonymous with those who reject natural evidence of truth. “Whoso judgeth, not according to what God hath revealed, they are transgressors.”—*Ibid.* 131. The great distinction among mankind in this respect was not originally between the difference of written characters, but between those who had oral signs of whatever description, and those who used mystical characters or hieroglyphics significant of things or ideas,—like the sacred characters of Egypt,—the characters of the Chinese and the Mexicans. When a people have once been accustomed to a *written character*, the substitution of one for another is a matter of facility, supposing that in use to be proscribed, as in speaking upon the fingers. The number of alphabets extant in Chaldæa and the neighbourhood show this: the Persipolitan is nearly entirely composed of one mark or character not unlike the King of England’s broad arrow variously combined, and appears to me, as it did to Kæmpfer, like the Sanscrit, Æthiopian, Latin, Greek and European languages, to read from left to right: “Mola (*Moluwi*) sive Theologus quem in vico exploraveram dixisset mihi, scripturam hanc æquivalere characteri Hebraico;” “quem a *sinistro* oriendum esse ducebam.”—*Amænit. Exotic.* p. 332. The points of these arrow-heads are all turned either to the right or downwards. Many circumstances show that the Sabaites, Mendesians, or followers of St. John the Baptist, are to be referred to this race of artificers: they believe in two Adams, like almost all those of the East who recognise this personifica-

tion (the Jews excepted): "primum ex nihilo creatum,"—that is, a real creation, not a fabrication from terrene matter, as taught by Pythagoras (a Sufie), by Plato, and by almost all the ancient world with respect to creation (confounded by them with *formation*); they reverence the cross,—*Ibid.* 444, their alphabet, like that of the Syrians, seems formed from artificers' tools, though different literal powers are assigned to them: "scriptura gaudent propria, et a cæteris quibus hodie Asia utitur maxime diversa; nisi quod FLEXURAS referat quodam modo affinis literis Syriacis quanquam alio plane valore."—*Ibid.* 441. The Arabic characters (probably those current in this country, A.D. 1687; *Kæmpfer*, 442), by which *Kæmpfer* expresses the powers of those of the Sabaits, have a manifest affinity, and suggest the supposition that both are forms of the Cufic. Job, who, according to the Arabians, was an Arab (assigned in the Chronology of Scripture to 1520 B.C., but probably much older), speaks both of the art of "writing words (𐤀𐤍𐤏𐤍 Mali, oral signs) in a book, and of engraving them more durably on rocks."—Cap. 19, 23, 24. These possibly were the Cufic characters; the ignorant or vulgar Arabians, or those of the original industrious race, being denied access to the Hamyaritic, and probably rejecting them. The first written character used by these Arabians which appears to be known to them (though it seems certain they used a written character in their trade in the age of the Greeks different from the Hamyaritic), is that attributed to "Moramer, Ebn Morra of Anbar, said to have been introduced at Mecca, but a little while before the institution of Mahommedism, which letters were either the same, or very much like the Cufic, and are still found in inscriptions and some ancient books; yet they were those which the Arabs used for many years: the Koran itself being at first written therein."—*Sale*, P. D. p. 34. "The writing called Al Mosnad, used by the Hamyarites many centuries before Mahommed was a perplexed character, wherein the letters were not distinctly separate, as appears from some ancient monuments said to be still remaining, and was neither publicly taught, nor suffered to be used without permission first obtained (from whom?); of this the other Arabs, and those of Mecca in particular, were for many ages perfectly ignorant, unless such of them as were Jews or Christians."—*Sale*, P. D. 34. The Cufic would appear to have been the original stock of orthography to this race; the Arabic characters at present used being also immediately derived from this source, though comparatively modern. "The beautiful character they now use was first formed from the Cufic, by Ebn Moklah, Wazir (or Vizir) to the Khalifs Al Moktader, Al Kaher, and Al Kadi, who lived about 300 years after Mahommed, and was brought to great perfection by Ali Ebn Bowab, who flourished in the following century, but does not seem to have attained its perfection till the time of Yakkut al Mostasemi, secretary to Al Motasem, the last of the Khalifs of the house of Abbas."—*Id. ibid.* The resemblance of the Persian and Arabic seems to render it certain that both derive from the Cufic. The copiousness of the language, like that of the Mantchoux Tartar (*vide* Text, p. 5), seems not to have consisted in the abundance of the ideas with which they were conversant and were capable of expressing, but in the redundancy of words for the same thing: "Linguæ autem suæ in encomium multi congerunt, atque inter cætera, immensa ejus latifundia prædicunt, tanta nimirum, ut non alius quis, nisi prophetico afflatus spiritu universon ejus ambitum comprehenderit, nec quisquam eo unquam pervenerit ut omnes ejus thesauros exhauriret; quantum Græcam, Latinam aliasque linguarum præcipuas verborum copia superet hinc conjicere licet, quod aliquando vel sola diversarum unius rei appellationum enumeratio et explicatio justam voluminis integri materiam præberet." It appears there were 500 names for the lion; 80 names did not include all those for honey; and for a sword there were upwards of 1000.—*Pocock*, 153. These indicate the learning of the conquerors, and seem entirely different from the pursuits of the original race of Sabaits, or the industrious and enslaved race,—the villagers, townsmen, cultivators and artificers. *Kæmpfer* describes the Sabaits "Vivant hinc inde in pagis et civitatibus; non aliis quidem, quas flumina alluunt, quibus carere

Presbyteri non possunt cum Baptismi administratio, velut palmarium religionis punctum, ex sanctoris instituto in flumine celebranda sit * * * Familias quanquam late dispersas, numerari supra vicies mille, *hinc omnes ex plebeio censu et ut plurimum tractantes fabrilia* civitates frequenti numero inhabitant, Basram non procul ab ostio Tigridis, Sjuster metropolim Chusistani sive Susianæ ad flumen Karon, et Hawiseh urbem ejusdem provinciæ ad flumen Karrha sitam : cujus postremo dictæ civitatis Johannitæ, qui a rege Solymanno rem monctariam gravissimo pretio conductam exercebant, cum solvendo non essent, et nummos adulterassent, circumcidi ac Mussulmani esse nuper admodum coacti sunt. * * * * Barbam tota vita Græcorum more gerunt intonsam, Presbyterio vero nec fas est cæsariem abscindere.”—*Amæn. Exotic.* p. 439. In this respect, concurring with the Nazarenes or Christians, these seem to denote the Pilesi or Preputiati of the Jews, the unshorn and uncircumcised, those opposed to the Jacobites or smooth men. The word נֶזֶר *Nazar*, pointed (נֶזֶר), to read Nezer, seems primarily to mean hair (*Jeremiah*, 7, 29) ; “cut off thine hair ;” (נִזְרִי *Nizër*, in the text of Michaelis), who were all the agricultural people who hearkened not to the voice of the Lord : the import *separation, distinction* is an oblique use of the word,—the manner of the hair, and the form of wearing it, having universally served this purpose, and is evidently the sense of the word in the passage of *Jeremiah* : “The children gather wood, and the fathers kindle the fire, and the women knead dough to make cakes to the queen (מַלְכַת Malachat, Mich.) (var. margin of our version, frame, workmanship, *wise design*) of heaven ; mine anger and my fury shall be poured upon man and beast, and the trees and the fruit of the ground, and it shall burn. Thus saith the Lord of hosts, the God of Israel, put your burnt offerings into your sacrifices (that is, sacrifice burnt offerings of living creatures) AND EAT FLESH.” By not *commanding* your fathers on the day that he brought them out of the land of Egypt concerning burnt offerings or sacrifices, is meant, I apprehend, that no *limit* was prescribed to the objects of sacrifice. “But this thing I commanded them, *Obey my voice*, and I will be your God, and you shall be my people ; but they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their own heart, and (went) *Heb. WERE backward*, and not forward,” *i. e.* they presumed to judge of what was right and wrong for themselves, and were reluctant and not zealous tools. “Say unto them, this is a nation that obeyeth not the voice of the Lord their God, nor receiveth correction (*i. e.* will not be deterred by the calamitous consequences brought upon them by the hosts of the Lord, nor influenced by worldly advantage), “that it may be well with them” (v. 23). “Truth is perished, and is cut off from their mouth,” *i. e.* they are forsworn.—*Jeremiah*, 7. To this unlimited right to choose their own offerings, that is, their own food (it being a universal principle of ancient religion to commemorate the name, or invoke the blessing of God on their food, or offer a thanksgiving, (see *Koran*, cap. 6, 1, 164 ; cap. 5, 122 ; cap. 22, 2, 165 ; cap. 2, 1, 29), as we say grace before and after meat (confer pp. 133, 137, note), Mahomet appears to allude : “All food was permitted unto the children of Israel, except what Israel forbade unto himself before the Pentateuch was sent down.”—*Koran*, cap. 3, 1, 69. “And when they said, O Moses, we will by no means be satisfied with one kind of food ; pray unto thy Lord therefore for us, that he would produce for us of that of which *the earth bringeth forth*, herbs, and cucumbers, and garlic, and lentils, and onions.” *Koran*. cap. 2, 1, 11. *Numbers*, 11, 4. “And the children of Israel wept again, and said who shall give us flesh to eat?” מִי יַאֲכִלֵנוּ בִשָּׂר׃ *Mi jachelinu boshër* ; the import of *jachelinu* is, I apprehend, compel us, force us, overpower us ; and *Boshër* certainly, I believe, means man’s flesh ; the root *Jachalon*, prævaluit, superavit. יָכֹל *Jachul* is the reading according to Castel (*Numbers*, 10, 31, c. 14, 16), rendered *able* in our version in both cases, evidently implying the power of force :) we remember the fish which we did eat in Egypt freely ; the cucumbers, and the melons ; but now nothing at all besides this manna before our eyes ;” that is, there is nothing to look to but this manna. The taste of the manna was like that of fresh oil, they ground it

in mills or beat it in a mortar. The eastern polemical argument with heretics, and the import of the frequent allusions in their religious destructions of the enemies of the dominant faith, by the mills running or being turned with streams of blood; the colouring the ground probably denotes that the earth was stained with it. The word Manna, מן Man, I believe to be the Sanscrit Mansa, meaning man's flesh; and explained in the laws of Menu, one of the oldest Sanscrit authorities which specifically reprobates "the Blood-Thirsty Demons." "मं Man, me; सः Sah, he, *me, he*, as denoting *me, he* will devour in a future existence whom I eat in this" (confer p. 213, note, and ref.). Every circumstance shows the original agricultural habits of these people, from whom the Hebrews were seduced, and the instruments of whose destruction their posterity were rendered; for to the credit of the generation, they died in the desert rather than lend themselves to the purpose. Mahomet promises those who believe (trust) in God, and do that which is right, gardens *beneath which rivers flow*."—*Koran*, cap. 66, 2, 432; *id.* p. 77, 365, 414, 429, 479, &c. Alluding to the eastern method of cultivation by which all, or the greatest part of Arabia, all Africa, and the Deserts of Tartary, appear at a remote age to have been cultivated, and by which, or by wells as in the upper provinces of India, they might be cultivated again, he everywhere represents Paradise as gardens "of perpetual abode" (*Koran*, cap. 16, 277, &c.), settled possession; sufficiently indicating the traditionary belief of these races of that in which felicity consisted. According to them the terrestrial paradise or first seat of human happiness was of this description. "The name which the Mahommedans usually give to this happy mansion is al Jannat, or the garden; Jannat al Ferdaws, the garden of Paradise; *Jannat Adu, the garden of Eden* (though they generally interpret the word Eden, not according to its interpretation in Hebrew (אֲדֵן Aaden, Heb. and Chald., voluptas, oblectatio), but according to its meaning in their own tongue, wherein it signifies a settled or perpetual habitation); Jannat al Mawa, the garden of abode; Jannat al Naim, the garden of pleasure."—*Sale*, *P. D.* 128. According to the Arabians, the Israelites, when they entered into the conquered cities (after massacring the inhabitants), were directed by Moses to pronounce the word (Hittaton, in Arabic) *forgiveness*; no doubt alluding to the Israelite doctrine: "The Lord pardoneth iniquity and passeth by the transgression of the remnant of his inheritance."—*Micah*, 7, 18. "We will pardon you your sins and give *increase*, but the ungodly (*i. e.* those who did not believe in Moses and his Lord) changed the expression into another different from what had been spoken to them."—*Koran*, cap. 2, 1, 10. According to Jallalo'din, instead of Hittaton, they cried Habbat fi Shairat, *i. e.* a grain in an ear of barley.—*Sale*, *ibid.* According to another account, instead of Hittaton, they said Hintaton, which signifies wheat.—*Sale*, *Koran*, cap. 7, 1, 198. (Hantle, Scotch, *abundance*.) Circumstances, it appears to me, sufficiently indicating the agricultural race, and the compulsory power which oppressed them. Christ says of himself: "Except a *corn of wheat fall into the ground*, and die, it abideth alone; but if it die it bringeth forth much fruit."—*John*, 12, 24. It is this seed corn of truth and justice, which, in all the calamities the species have endured, has always germinated to the salvation of mankind; what is generally designated "the good seed." חֲטָתָה Hhatatha, pl. חֲטָתָה Hhata, WHEAT.—*Matth.* 3, 12, c. 13, 25. I can but notice these things, but these are the people of Hheth חֶת (Gen. 10, 15); בני חֶת Beni Hheth, Chananæi (Gen. 23, 5); the people of the land (*ibid.* 12, 13); חִיִּיתִי Hhithi, a Hithite, the people subdued by the Israelites by the terror of the Lord; חֲתָתָה Hhathath, Heb., territus, consternatus fuit (in these languages the reiteration of the terminal consonant is the form given by lexicographers to the root); חֶת Hheth, Chald., uter; in the irrigation throughout all these countries, the well bucket for irrigation is a leather bag, the mouth of which is fixed round an iron ring; חִיִּיתָה Hhiitha, Heb., uter; חִיִּיתָה Hhith, Chald., n. p. urbis; עַר Aar, Heb. (*Num.* 21, 15), "Whereof it is said in the wars of the Lord, what he did at the stream of the brooks that goeth down to the dwellings of Ar, and inclineth upon the border of Moab"

Barbarian, Scythian, bond nor free.”—*Colossians*, 3, 10. This principle of the Christian faith, no doubt derived from the baptism of John;—this doctrine the Jews resisted. “There are many unruly and vain talkers and *deceivers, especially of the circumcision*, teaching things which ought not to be taught, for filthy lucre’s sake.”—*Titus*, 1, 11. According viz., to the Levitical doctrine, that all religious instruction belonged exclusively to them: As Micah said, “dwell with me, and be to me a *father and a priest*; and the Levite was content; and the young man was unto him as one of his *sons*, i. e. *disciples*.”—*Judges*, 13, 10, 11. And Paul, whose principle it was to propagate the religion with as few obstacles as possible, circumcised Timothy “because of the Jews.” In many respects the Sabaits are specifically opposed in discriminative observances to the Jews: “Color omnis cæruleus Johannitis immundus, et maledictus est, sine gravi peccato haud tangendus.”—*Amæn. Exot.* 447. “And thou shalt make the robe of the ephod all blue.”—*Exodus*, 28, 31. “Speak unto the children of Israel, and bid them that they make their fringes on the borders of their garments throughout their generations, and that they put upon the fringe of the borders a riband of blue.”—*Numbers*, 15, 38. This seems to have been the mark of their covenant or ligature, to bind obedience to the voice of the Lord God.—*Numbers*, 15, 39. This was the royal colour also of the Chaldæans. “The Assyrians, which were clothed with blue, captains and rulers, horsemen riding upon horses” (the Lords or Equites).—*Ezekiel*, 23, 5, 6. “And Mordecai went out from the presence of the king in *royal apparel of blue and white*. The Jews had light, and gladness, and joy, and *honour*.”—*Esther*, 8, 15. This is the colour of Vishnu, “the dark blue Deity;” and of *Krishna*, black or blue. These are properly the Vaishnavas, all worshiping deified men or Lord Gods, infallible guides; and the spiritual principle, supposed to have been incarnate in all the Avatars (*vide note H*, p. 26, note ¹), probably denoting the Turanians, or followers of Budd’ha. The yellow colour, implying the earth, seems subsequently to have been substituted as the royal and religious colour of the Buddhist sect. In various respects the Sabaits concur with the Hindus and Guebres, who are the ancient race of industrious people: “Nulla caro permissa est, nisi bestiam ipsi Ecclesiæ ministri jugulaverint.”—*Amæn. Exot.* 447. A principle recognized by Mahomet, who enjoins the faithful to commemorate the name of God on what they slay for food: “Potus omnis illis immundus est qui vase hauritur ex quo Mahummedanus bibit; hoc si contigerit frangendus illico et abjiciendus est, ne eodem inscius inquinetur Johannita.” They require virginity in the bride as a necessary condition of the nuptial rite: “Castitatem servandam Johannitæ omni cautione præcipiunt, et a despondenda nisi vidua fuerit virginitatem exigunt.”—*Amæn. Exot.* 542. A condition so indispensable in the Hindu law, that if the contrary is afterwards discovered, the marriage is null, and of no effect. I believe that these people and the Sabæans of Arabia are in point of *original extraction* the same, as in most of their opinions. Various derivations of the name have been assigned: it appears to me (as several circumstances noticed in the subsequent pages will render further probable), to be from סַבִּי Sabi, Heb., سَبَا Sabā, Arab., captivum cepit, abduxit hostem, peregrinum effecit et procul abduxit; سَبَايَا Sabāiā, pl. captivi; مَسَابِي Masabai, captivus (*Castel*, 2453); שַׁבַּח Shabch, or שְׁבַח Shoboch, Heb., captivum cepit, duxit, tenuit, abegit, deportavit; שִׁבּוּ Shibu, captivitas, captiva turba; שְׁבִיָּה Shēbieh, captiva, captivitas; שְׁבִית Shebith, id. שַׁבָּה Shabah, Chald., i. q. Heb.; שְׁבִי Shēbi, or שְׁבִית Shebith, captivitas; مَسَابَا Shaba, Syr., i. q. Heb.; مَسَابَا Shaba, Arabia; مَسَابِي Shabia, captivus.—*Castel*, 3672. The Queen of Sheba, Balkis, according to the Arabians; Candace, according to the Æthiopians, was, I believe, the queen of the captives, the Panchalec or Kanya Cubja, or Kanya Dakshee, the hump-backed, or expert Damsel of the Hindus. According to the *Koran*, cap. 27, 2, 215, the Queen of Saba and her people “worshiped the sun besides God.” This, no question, refers to the Hindu mystical worship of the sun, as the visible or sensible principle, corresponding to the Ākasa,—the Kebla to which they turn. In the

Koran, cap. 25, 2. p. 199, the sun is described as a lamp: "God is the light of heaven and earth; the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; *the glass* appears as it were a shining star" (*Koran*, cap. 24, 2, 187), implying that the active cause of vision is not in the sun, and is merely like a ray penetrating a crevice or aperture, illuminating the notes, which are the objects of our percipience,—allicd probably to the Pictish sunbeam; "No power but in God alone."—*Koran*, cap. 18, 2, 114. These people of Saba were those destroyed by the inundation of Arem, and agriculturists, or the inhabitants of gardens.—See *Koran*, cap. 34, 2, p. 278. This is the queen of the women originally (confer p. 7, text); all the men in this destruction having apparently been exterminated or nearly exterminated. The Sabaites or Johannitæ appear a mixed race, recognizing the bondage and inferiority of the captive women: "Notabile est quod sequior sexus, quamvis puritatem servare æque ac virilis teneatur, impurus tamen censeatur et ab ingressu templorum tota vita arcendus sit."—*Amæn. Exot.* 447. These people are probably right in deriving themselves immediately from the conditions of mankind, founded by Seth, Edris (Enoch), and Sabi (the captive); of these, the founders of their sect according to them, they suppose the Pyramids of Egypt to be the tombs, and pay particular respect to them, and keep their great festival on the day on which the sun enters the sign Aries (when vertical on the line); "विषुवत् Vishuvat or विषुवन Vishuvan, the equinox, they say is derived from विश्वच् विश्वach, universal.—*Gram.* 534. These seem to me those who, in the various modification of race and religion to which they have been subjected, have always in different degrees retained the vestiges of primitive truth; and the reference probably is to the epoch of the world when the diffusion of light and truth was universal and common to all mankind: "Secta erat quæ totum olim terrarum orbem impleverat, ut loquitur Maimonides, religionem antiquissimam et quæ totum fere mundum occupaverat (ut Abulfeda), adeoque frequens alias tam in Arabum quam in Hebræorum scriptis eorum mentio occurrat."—*Pocock, Hist. Arab.* 145–6. According to a writer of their own religion, as stated by Pocock, they turn their face in prayer to the *North Pole* (the hieroglyphic for steady, undeviating truth, *obvious* to the percipience of reason). "There is no change in the words of God."—*Koran*, cap. 10, 2, 9. "Consider whatever is in heaven and on earth, but signs are of no avail, neither preachers to people who will not believe."—*Ibid.* p. 14. *Of this truth* the nature of man is justly asserted to be essentially percipient. "The true religion, the institution of God, to which he hath created mankind disposed:"—"there is no change in what God hath created" (*Id.* cap. 30, 2, 247), *i. e.* "the immutable law, or rule to which man is naturally disposed to conform, and which every one would embrace as most fit for a rational creature, if it were not for the prejudices of education. The Mahommedans have a tradition that their prophet used to say, that every person is born naturally disposed to become a Moslem (a believer in the truth of God), but that a man's parents make him a Jew, a Christian, or a Magian."—*Sale, ibid.* Mahomet, however, by Christians means here the followers of priests and monks and granters of absolution: he, in the most unequivocal manner, recognizes the truth of the doctrine of Christ. "This was Jesus the son of Mary. THE WORD (the declaration) OF TRUTH. It is not meet for God that he should have any son."—*Koran*, cap. 19, 2, 127; asserting in the same place that the volition of God was alone creative. "Fear God, let God be exalted, the King (Supreme, only authority), THE TRUTH."—*Koran*, 20, 2, 144. "By the soul, and him who completely formed it, and inspired into the same its faculty of distinguishing, and power of choosing wickedness and piety. Now (in a future existence) is he who hath purified the same happy, but he who hath corrupted the same miserable."—*Koran*, cap. 91. Entitled the Sun.—*Ibid.* 2, 487. Hence the Keblah, from Heb. קְבֵל Keblu, coram, ex adverso; كِبَل Kabala, Arab., ab anteriore parte, adverso (*Castel*, 3263, 3266); an older religion than that which turns to the East or rising Sun. "They say none shall enter Paradise except they who are Jews or Chris-

tians. Produce your proof of this. He who *resigneth himself to God* (God's creatures), and *doth that which is right*, he shall have his reward with *his Lord*; there shall come no fear on them, neither shall they be grieved. The Jews say the Christians are grounded on nothing (they founding their faith on the visible appearance, and audible declaration of God to Moses). The Christians say the Jews are founded on nothing (they founding their faith on the evidence of truth to reason to which the Jewish assertion is contradictory: 'No man hath seen God at any time.'—*John*, 1, 18); and according to their saying (*i. e.* to both), so are they who know not the Scripture (*i. e.* the idiot Arabians); but God shall judge between them at the day of the resurrection." * * *

* * * * * "To God belongeth the East and the West; therefore, whithersoever ye turn yourselves to pray, there is the face of God (is God equally before you), for God is Omnipresent and Omniscient."—*Koran*, cap. 2, 1, 21. According to Abul-feda, the Sabaits pay their chief religious local reverence to Carræ or Haran (which they latterly continued to do), and call it the city of the Sabæans. The Sabaits of St. John probably are the same original people with the Samaritans and proper Hebrew race: "Patriam primævam profitentur omnem illam Judææ partem, quam lambit flumen Jordanus, ex qua Saracenorum armis, quibus hi Muhamedismum propagabant, brevi post Mahamedis obitum expulsos exulari hodie sub alieno cælo. Fata se eo tempore expertos narrant durissima."—*Amæn. Exotic.* 438. Their original occupation of the country, watered by the Jordan, is probably as old as Nahor and Haran (*vide Gen.* 13, 10). It is evident their sufferings and expulsion from this country cannot refer to the age of Mahomet. It is remarkable that the Jainas, on the west coast of India, have a tradition of a persecution, which expelled them from Arabia, and which they place 663 years B. C.; but suppose it to be the act of Mahomet, which appears to point to the struggle between the Devotees to the Lord, and the people of the land (*vide 2 Kings*, 21, 23), which seems to have distracted the country for three centuries, till Nebuehadnezzar carried away (B. C. 600) from Jerusalem all the craftsmen and smiths, and left none save the poorest sort of the people of the land.—*2 Kings*, 24, 14. The intercourse had previously been open with the East by Sea. Azariah (825 B. C.) built Elath, and restored it to Judah, but from which they were driven (740) by Rezin, King of Assyria. Force, it is to be observed, was always the religious argument of the Lord God, and the magnitude of his inflictions his glory. "Sing forth the honour of his name: make his praise glorious. Say unto God (Elohim), How terrible thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee."—*Psalms* 66. "The Samaritans, whom the great and noble Asnapper (B. C. 678) supplanted by the Colonies from Chaldæa, set in the cities of Samaria, and the rest on this side of the river."—*Ezra*, 4, 10. The Sabaits or Johannitæ seem to me, from all the accounts, to be *certainly* the remains of the *Christians* of John the Baptist; that is to say, of those who followed the religion to which John belonged, and used the mark of the cross anterior to Christ. Their referring themselves to *Seth*, as well as *Edris* or *Enoch*, and *Sabi*, arises from their being the *Sabi*, or captives conquered by *Seth*, or the *Elohim*, and to a certain degree, delivered by *Edris*, *Enoch*, or the Persian *Hosching*, the Hindu *Bahman* or *Dwarf* or *Pygmy*; בני האלהים Beni, He'Elohim, filii Seth, Ch. LXX. Syr. Ar., Angeli vel Angelorum filii.—*Castel*, 376. Those claiming to act by Divine and irresponsible power. The sublime emotion of reverence and awe which the evidence of the being and attributes of God inspires, which is properly worship, whatever may be the outward marks of its expression, is inspired by very different causes than by the terror and hatred of the brutal fury of wreckless power operating on human motives. It seems probable that the Mahomedan ablutions are derived from the Sabaits. "The baptism of God have we received" (*Koran*, cap. 2, 1, p. 24), which the commentators explain as intending the religion which God instituted in the beginning. Of this primitive truth, the traditionary belief seems nearly

universal, and has lent its sanction to the authority of tradition; what the Hindus call *Smriti*, and explain "what was *remembered* from the beginning." "Men were professors of one religion only ('that is the true religion,' comment); but they dissented therefrom."—*Koran*, cap. 10, 2, p. 3. "Of one faith."—Cap. 2, 1, 36. These are the same with those alluded to in the *Zendavesta*: "Le peuple nombreux qui a été crée dans le commencement."—*Zendav.* 2, 141. The *Kharefsters* (the same with the *Elohim* or *Beni Elohim*) "hommes, productions des Dews."—*Id.* 2, 138. By the company (Legion) of *Genii* or *Dews*, the Mahomedans intend those called by us devils.—See *Koran*, cap. 6, 1, 165, and note *q*, *ibid.*, cap. 4, 102, &c. I have noticed these doctrines of Mahomet, because it is evident that they are not borrowed from the Jews, or the Christians, the Magians, Sufies, Simonians or Shamanians, Gnostics, Manichæans, or any known sect of Schismatics, but from a religion much older than any of them, still retaining its hold of the natural reason on which it had originally been founded. The *Koran*, considering the barbarous condition of the people to whom it was addressed, and the necessity of consulting their prejudices, is a very singular production from the manifest truths it contains. The *Koran* states, "It is he (God) who hath sent down unto thee the Book, wherein some verses are clear and easy to be understood; they are the foundation (*Arab. mother*) of the Book, and others are parabolical; but *they whose hearts are perverse*, will follow that which is parabolical therein, out of love of schism, and a desire of the interpretation thereof (*i. e.* to put their own construction on it); yet none knoweth the interpretation thereof except God."—*Koran*, cap. 3, 1, 53. The *Sonnites* or orthodox maintain the *Koran* to be uncreated and eternal, subsisting in the very *essence* of God (See *Sale*, *P. D.* 88) (a notion derived from a misconception of a truth I will afterwards explain); from this latitude of interpretation which enigma admits, arises the equivocal character of the book. "The opinion of *Al Jahedh*, chief of a sect bearing his name, touching the *Koran*," says *Sale*, is too remarkable to be omitted: he used to say it was a body which might sometimes be turned into a man, and sometimes into a beast, which seems to agree with the notion of those who assert the *Koran* to have two faces, one of a man, the other of a beast; thereby, as I conceive, intimating the double interpretation it will admit of according to the letter or the spirit."—*Sale*, *P. D.* 89-90. The face of the man and the face of the beast certainly refers, as *Sale* supposes, to the rational and enigmatical parts of the Mahomedan faith, as may be seen in several Egyptian sculptures and ancient medallions, very erroneously confounded with the Latin *Janus*, a hieroglyphic of an entirely different import; *Language*, or what Mahomet calls "the perspicuous *Koran* in the Arabic tongue," alone corresponding to or expressing the functions of reason or processes of thought; the enigmatical being analogous to the indications of sense which direct the sagacity of the brutes (*vide Koran*, cap. 7, 1, 201). The Trinity repudiated by Mahomet was that of the Infidels, "who said that God was the *Third* of Three."—*Koran*, cap. 5, 1, 136.

In these respects the Mahometans are perfectly correct in so far as they go. Nobody will maintain, I apprehend, that God is the *third* of three, or that he can by possibility have *any* adjunct; and still less, that there is a plurality of Three Gods. There certainly is no God besides God; but the question is, whether along with the evidence for the existence of God, there is not evidence of a triple or three-fold distinction in the Divine nature, whatever that nature may be, or in whatever that distinction may consist; every *figurative* expression, such as "three persons," "Father, Son and Holy Ghost," must necessarily lead to erroneous suppositions, by suggesting objects to the imagination of what cannot be imagined and is merely an abstract inference of reason. It is entirely impossible to describe the Trinity, which admits of no other explanation than a clear statement of the evidence on which the knowledge of it rests: *what* is God and *what* is the Trinity are subjects alike beyond our comprehension. Philosophical or *religious* language in these ages, immediately

derived from the *Hieroglyphical* system of indicating, or more properly obscuring, truth, bore a very different import from that of the objects which it presented to the sense of sight or to the imagination. To suppose that the mind of Mahomet in the period in which he lived was altogether superior to the prejudices, and received opinions, and motives of action which influenced human conduct and human thought, would be absurd; he rose superior, however, to the worst heresies from the truth, and boldly exposed them; he frequently alludes to the tenets of those who professed an intercourse with the Deity, a knowledge of the secrets of futurity, and the power to absolve sin, or take upon themselves the guilt of the actions of those who followed their direction; and to dispense good and ill fortune or success; distinctly disavowing the character himself. By Prophet Nab'hi or Rassool they mean a messenger or promulgator of truth, not a *præstigiator*, augur, or soothsayer, or pretended looker into futurity by necromancy or any means. "I say not the treasures of God are in my power, neither do I say I know the secrets of God (confer pp. 70, 124, note); neither do I say unto you I am an angel; I follow only that which is revealed to me" (*Koran*, cap. 6, 152), that which is perceptible to my reason. He distinctly says he was commissioned to be a public preacher only, AND NOT A MIRACLE WORKER.—*Koran*, cap. 13, 2, 53. In opposition to those "Who say, surely God has commanded us that we should not give credit to any apostle until one come to us with a sacrifice which should be consumed by fire."—*Koran*, cap. 3, 1, 83; confer 1 *Kings*, 18, 24; and p. 147, n. [A monkish miracle exhibited at Jerusalem and at Rome: vid. Maundrel and Jodrel.] "Whether therefore is he better, who hath founded his building (built his eternal hopes) on the fear of God and his good will (approbation); or he who hath founded his building on the brink of a bank of earth (the momentary enjoyment of the terrestrial world), which is washed away by waters (the flood of time), so that it falleth with him into the fire of hell?"—*Koran*, cap. 9, 1, 241. "My support is from God alone; on him do I trust, and to him do I turn me."—*Ib.* cap. 11, 2, 29. "Are they the supreme dispensers of all things? Have they a ladder whereby they may ascend to heaven and hear the discourses of the angels? Let one, therefore, who hath heard them produce an evident proof thereof."—*Ib.* cap. 52, 2, 388. "The unbelievers say unto those who believe; follow our way, and we will bear your sins."—*Ib.* cap. 29, 2, 236. "Hast thou not observed those who have taken for their friends a people against whom God is incensed (the Jews' comment)? they are neither of you nor of them (hypocrites comment, *mea without religion*); they swear to a lie knowingly; they have taken their oaths for a cloak, and have turned men aside from the way of God."—*Koran*, cap. 58, p. 413; confer pp. 103, 214, 215, note, and ref. The idea of these people eloking their sins from the knowledge of God prevailed at all times. "Do they not double the folds of their breasts that they may conceal their designs from him (God)?"—*Koran*, cap. 11, 2, 15. "Such conceal themselves from men, but they conceal not themselves from God." * * * "Whoso committeth wickedness committeth it against his own soul."—*Koran*, cap. 4, 1, 109. The Hebrew word for expiation is *cover*; the priest who granted the pardon of the Lord, undertaking to hide it from his knowledge. כַּפַּר Chafar, or כָּפַר Chofar, Heb., text, operuit (*i. q.* חָפַה Hhafeh, or Hhafah (*Gen.* 6, 14); *Scotch to Hap*); Angl., to cover; Pih. כִּפֵּר Chippher, de facie seu ira, placavit, reconciliavit; אַכְפַּרָה פָּנָיו Achafareh Fani-u, q. d. munere meo operiam faciem ejus, et munus illud (*Gen.* 20, 16) dicitur; כְּסוּת עֵינָיִם Chasuth Ainim, operimentum oculorum, in placati pacatique animi signum Saræ concessum (*Gen.* 20, 16); expiavit, deprecatus est, veniam impetravit (*Castel*, 1787): evidently implying that God was to be prevailed upon to *overlook* the offence, or hide his eyes from it at their intercession. By God the Lord, however, they intended merely the dispenser of the good and evil of this world. כַּפַּר Chafara, Arab., non credidit in Deum, impius fuit, impie egit.—*Id.* 1790. אָנָה Anch, אַנְחָה Annch, decepit, defraudavit; אֲוָנָה Aunaeh, deceptio, defraudatio, words probably allied to אָוֶן or אָן Aven or On, Thebes. Castel, in illustration of the word, quotes a proverb:—

“Omnes portæ claudî possunt (h. e. Deus connivere potest ad omnia peccata) excepta *defraudationis porta*” (*Castel*, 158); which may without much paraphrase be very correctly rendered,—“God may be prevailed upon to shut his eyes to any sin except that of cheating the priest.” With justice it was that Christ said: “All that ever came before me are thieves and robbers. I am the *door*: by me if any man enter in he shall be saved.”—*John*, 10, 8. Defraudationis porta being for Defraudatio portæ. Those who had sworn adherence to their guides who were to bear their sins, “Addicti jurare in verba magistri,” appear to have opposed these oaths as their cloaks against the preaching of Mahomet; and accordingly he tells them—“God hath allowed you the dissolution of your oaths, and *God is your master*” (*Koran*, cap. 66, 2, p. 433): a passage alluding only to such oaths as are by their nature null in the sight of God, but which some of the commentators have interpreted into a sanction to reservation or prevarication. Mahomet expressly uses the word *Judaize* in different passages of the *Koran* to denote the *Jus Judaicum*, those who repudiated the natural distinction between just and unjust, right and wrong, the law of God; “the laws containing the judgement of God.” “We have surely sent down the law, containing direction and light; thereby did the prophets who professed the true religion judge those who judaized.”—*Koran*, cap. 5, 1, 130. (Confer p. 166, n.: *Justitia est constans et perpetua voluntas*; and p. 151, n.) “Whoso judgeth not according to what God hath revealed, they are infidels.”—*Id. ibid.* “Do they therefore desire the judgement of the times of ignorance?”—*Koran, ibid.* p. 131. “That is to be judged according to the customs of Paganism, which indulge the passions and vicious appetites of mankind; for this it seems was demanded by the Jewish tribes of Koreidha and Al Nadir.”—*Sale, ibid.* (confer pp. 93, 95, text.) “But who is better than God to judge between *people who reason aright*?”—*Koran, ibid.* Taghut, Baal, and Moluch, *the Lord*, are all manifestly identified by the Arabians. “We have heretofore raised up a prophet in every nation to admonish them, worship God, and avoid Taghut.”—*Koran*, cap. 16, 2, 77. “Do ye invoke Baal and forsake the most excellent creator? God is your *Lord*, and the *Lord* of your forefathers.”—*Koran*, cap. 37, 2, 302. “They who believe not fight for the religion of Taghut; fight therefore against the friends of Taghut.”—*Koran*, cap. 4, 1, 102. According to Mahomet the final cause of creation is justice: “He hath created the heavens and the earth (this world and the world to come) to manifest his justice.”—*Koran*, cap. 16, 2, 74. “Unto me shall all come to be judged.”—*Koran*, cap. 31, 2, 253. “Hereafter unto me shall ye return; then will I declare unto you what ye have done; every matter, whether good or bad, though it be of the weight of a mustard-seed, and be hidden in a rock, or in the heavens or the earth, God will bring the same to light.”—*Koran. ibid.*

The idea of *conversion* to one denomination of religion or another is, permit me to say, a manifest error, or that any *glory* belongs to a religion which might render itself dominant. “The writers of the Romish communion, in particular,” *Sale* says, “are so far from having done any service (*in the way of conversion*) in their refutations of Mahomedism, that by endeavouring to defend their idolatry and other superstitions they have rather contributed to that aversion which the Mahomedans in general have to the Christian religion, and given them great advantages in the dispute. The Protestants alone are able to *attack* the *Koran* with success; and for them I trust Providence has reserved the *GLORY* of its overthrow.” The Protestants are, no doubt, much more right than the Romanists; but truth is one, the names for it infinite. The rules for *conversion* which he suggests are certainly excellent, but seem more calculated to recommend that tolerance for nominal distinctions when the question at issue is *THE TRUTH*. “1st. To avoid compulsion. 2nd. To avoid teaching *DOCTRINES CONTRARY TO COMMON SENSE*; the Mahometans not being such fools as to be gained over in this case. The 3rd is to avoid weak arguments; for the Mahometans are not to be converted by these or hard words.”—*Sale to the Reader*, iv. v. It is more to the purpose and much more easy to purge

all religion of its corruptions, and to bring mankind if possible back to that primitive faith prevalent before the fall of man, the dereliction of which has been the cause of all the calamities of the species. The word GLORY, the empty and painted bauble inflated by the flattery of the designing for the seduction of fools, is wholly inapplicable to religion which rests on the sober reality of truth.

Note K, without a reference, to explain the remark, p. 169, on the statement of Strabo.

“COSSURA insula, contra Selinuntem Siciliae fluvium posita; distat a Sicilia ad sexcenta eirea stadia” —taking the Stadium at eight to the Roman mile (*at which it is always estimated by Pliny*): both these facts are correct. It is necessary to observe I do not believe Selinuns or Selinus to be the river, an insignificant one at the town of that name, at the western end of the island, said to derive its appellation from Σελινον, Parsley, but the Gela, or possibly the Himera, the largest river of Sicily.

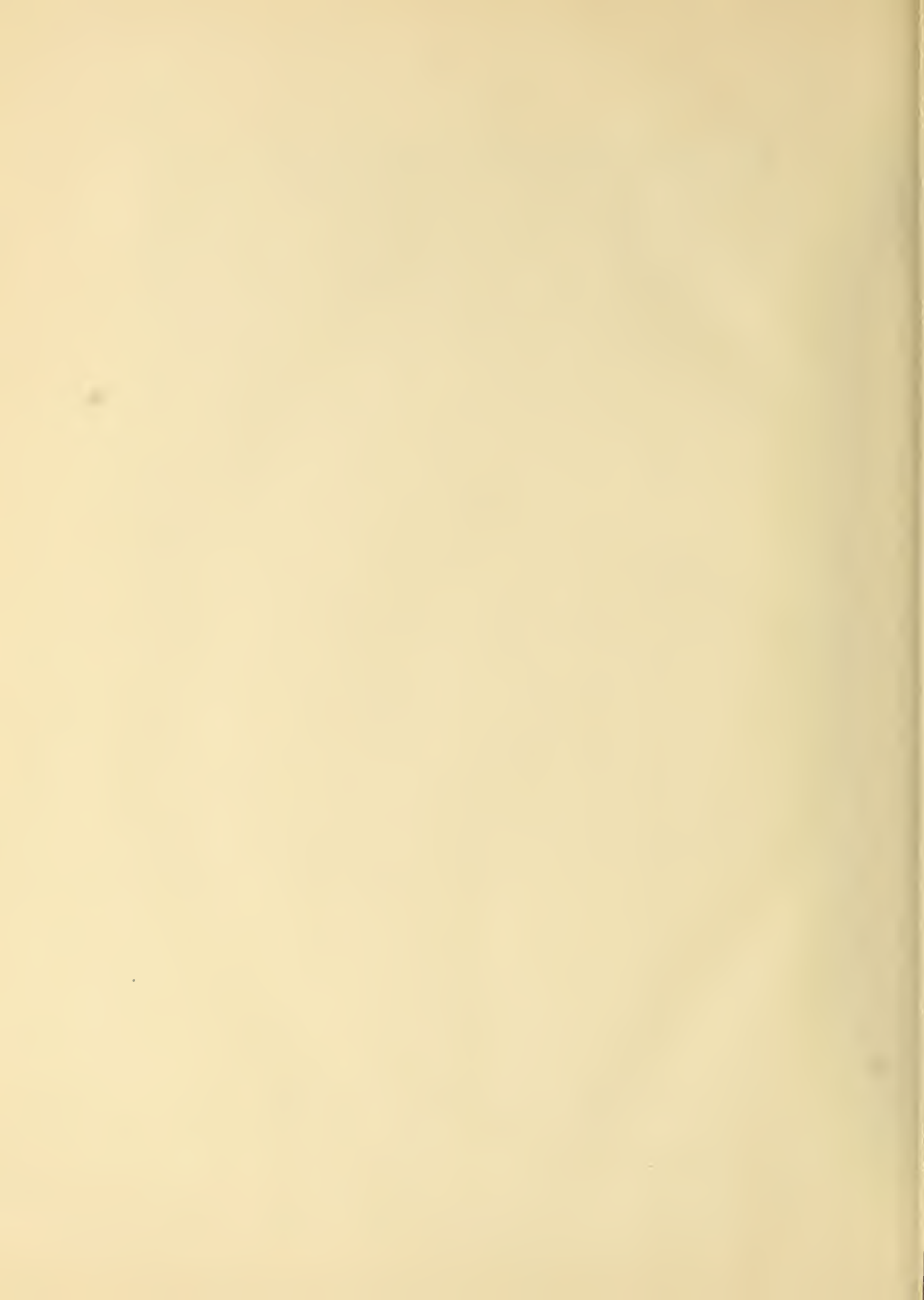
“Apparet Camerina procul, campique Geloi
Inhumanisque Gela, fluvii eognomine dicta.”—Æn. 3, 700.

The G in Gela is hard, and equivalent, I conceive, to *Gaulos*, Punic, *i. q.* Hhal, Malt., קָמָרִין Kamerun, Chald., camera, fornix, textum cameratum; ተቀመራ: Tha-kamara, Æth., fornix instar ædificatum fuit ædificium, tabernaculum, conelave; قمر Kamaron, Arab., luna (*Castel*, 3368); Gebal al Kamron, Arab., the mountains of the moon, the great ridge in the equatorial region of Africa, supposed by their geography to terminate at the Cape de Verd. The Chald. and Æth. are equivalent to the Punic Hhal, or Gaul, and the Arabic suggests the probability that Selinus is not from Parsley, but from Σελινη, Luna;—a variety of circumstances countenance this supposition. The difference in the quantity of the vowel is of no consequence. The Gelu, and Gaulos or Gaul, is the word in *Magalia*, “*Afrorum Casas*,” Servius. Malta and Gozo, it appears from Strabo (p. 114), were called promiscuously Melita and Koluttos, “*quo modo inter Kolyttum ac Melitam distinguimus, atque hoc esse Kolyttum, illud Melitam pronunciamus.*” For the Gaulos of Mela and Koluttos of Strabo, Pliny and others have Halazas; the Punic.-Malt. Hhal; Kossura, probably denotes the same thing; Ghaudese, not impossibly our word cottages; Kossura is possibly from Casa, Sp., Ital. of the same import, properly a seat; סכסא Chasa, thronus, sedes,—the appellation of the throne or seat of Solomon, Chald., domus secreta; אהל Ahal, Heb., Chald., tentorium; أهال Ahal, Arab. id. uxorem duxit, *Casar se*; أهال Ahāl, cætus hominum qs. sub eodem tentorio degentium, homines qui ad aliquem *vel* hominem *vel* locum *vel* ad regimen, professionem, et institutum aliquod pertinent (*Castel*, 50, 51); Αυλις, Gr., tentorium; Αυλιζω, in aula habito. These properly denote social or civil union, not fraternity or confederation for a purpose. The Sicani, a people of Spain, were driven by the Siculi, a people of Italy, into the western part of the island, and possibly gave the name of Selinus to the river, where they were able to fix. Both, I apprehend, derive from the Basque Suc, fire, the same race with the Soes or Angles. They denote, probably, the same *distinction* of races with the Turdet-ani and Turd-uli, the Basit-ani and Bast-uli, the possessors of Calpe or Gibraltar.—See *Strabo*, 139. The Ana is preserved in the river Ana in the same country (*Strabo, ibid.*); Έννα, in Sicily, the name of a place and mountain is perhaps the same word. Ana, Irish, riches, a cornu copia, or inexhaustible treasure (*O'Brien*); Ondia, Ba.—*Id.* These probably are the Ricos hombres,

Rica-hombria, Rico hombre, Rico-home (*Larr.*); Dignidad de los antiguos Ricos hombres, Ba. Jaun-Andia (*Larr.*); Jauna, dominus, Señor (*Larr.* 2, 284); Andia, māgnus, grandis. These seem to be properly the Spanish Grandees or Magnates; and appear by the Spanish Antiquarians to be an older and more esteemed dignity than the Dons or Saints, the Gods. There is no reason to suppose that the word Selinus is primarily Greek, manifestly an artificial language; سِلِينِي Silini, Syr., luna; سِلُونَا Siluna, Syr.; סִלּוֹן Silun, Chald., canalis, fistula, imbrex.—*Castel*, 2541. [An underground water course for irrigation; Σωλην, Greek, canalis, fistula, tubus, Vitruv. et *ureconsult.*, imbrex, *Constantin.*] Hieroglyphically the moon as shining by reflected light denotes the human intellect *reflecting* the light of God. शील Seel, *Se* is. root, meditate; Silim, Irish, to think, *it.* to sow, education-like the good seed germinating in the mind to the production of thought; Sil-Sijim, Irish, to shine; Sigin, a token (a sign); צִיּוֹן Tziun, Heb., Sion, omne signum, nomen montis (*Castel*, 3143); צִיִּין Tziin, siin, signavit (the Irish word). It probably is from this Sanscrit root that the word סֵלַח Selah, frequently affixed to verses in the Psalms, is derived, *e. g.* Psalm 140, v. 5, 8. “Meditate” implying that the words bore a recondite sense, and were not to be received in the literal; it was in consequence of this that the new moon’s, *i. e.* the hope of a new or better teacher, lights irradiated by the light divine were an abomination to the existing Lord God, of the same import with the finding of Apis (Epaphus, Gr., *Herodotus*), and the perpetually expected Mehdi, or guide; the same with the Hebrew אֱלִיָּהוּ Alihu, Elias, the Buddha, or Divine man renewed by Metempsychosis, the *lamented*, Gr. Ἰλυσ (*vid.* Herod.). The Jews have a proverb “donec veniat Elias,” *i. e.* nunquam. אֱלִיָּה Alieh, lamentatrix.—*Castel*, 119. אַל Alu, Syr., ululavit, luxit, lamentatus est, to yowl, Scotch; to howl, halloo, Eng.; אַלִּית Alita, lamentatrices, strix, lamia; אַלִּי Ali, אַלִּיא Alia, ululatus, lamentum; אַלִּיָּה Alia, Elias (*Castel*, 117), probably *i. g.* Tammuz. The word Silenus, like almost all others which bore a religious application, was employed by the rationalists and the mystics in opposite senses. Σιληνοὶ (Silence, those who did not speak but made use of signs, the commands or voice of the Lord God) Silenus, n. p. Dei Sileni: Asseclæ Bacchi; Hesyeh. Σεληνοὶ Satyri; Σιληνος Scomma, nugæ; Σιλεω, inter loquendum cum contemptu oculos alio torqueo: these are the same with the Shiddim (the shades). “Di, quibus imperium est umbrarum animæque silentes.”—*Virg.* “Tacitæ per amica silentia lunæ litora nota petens.”—*Id.* צִוִּי Tzuui, Heb., imperium, mandatum signavit (a shew, shewen). These words and צִיּוֹן Tziun (Sion) are all referred to the root צִוָּה Tzuh, pointed to, read; צִוָּה Tziuh, præcepit, mandavit, *jussit*, decrevit.—*Castel*, 3143. The Lord of command, the mountain of God, Olympus; Hor, He, Hor, the mount of mounts, or by whatever name it may be designated; these are the Match He Elohim of Moses (generally recognized as the master of the rod: confer p. 122, and note *E*, p. 20), the old man’s Baton, or staff of the Ishmaelites, or Batenites, or Assassins, the general’s staff, or Baton of the Jesuits, and probably connects with the Sicilian tyrants.

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